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Chairman Vision

PUC Participating in the ASEAN Economic Community



Dr. Kol Pheng and Delegates from Thailand (Photo PUC)



Delegate from Thailand offers a gift to Dr. Kol Pheng (Photo PUC)

Over one hundred delegates from King Prajadhipok's Institute of Thailand visited Paññāsāstra University of Cambodia (PUC), where they were welcomed by PUC President and Founder, Dr. Kol Pheng. The purpose of the visit was to explore the path toward the implementation of the ASEAN Economic Community (AEC).

Below is the excerpt of Dr. Kol Pheng's remark at the meeting with the delegates of King Prajadhipok's Institute:

"In accordance with its Academic Mission, PUC strives to deliver attainable and responsive quality education for the needs of the people of Cambodia and that of regional and global community as well. Only education can provide the skills, leadership, wisdom, intellectual development needed for sustainable development and progress for a prosperous nation. PUC also pays special emphasis on the study of peace and conflict resolution, development, moral and ethical conduct as well as social responsibility in order to successfully achieve comprehensive

integration toward the conciliation of an open, dynamic and regional ASEAN community".

"PUC has an institute dedicated to peace and conflict resolution, in cooperation with universities in Japan, Indonesia, Sri Lanka, and Pakistan. With this noble mission PUC endeavors to foster a spirit of kindness and compassion with morality. The ultimate goal of our general education is to develop human beings in order to live a happy life equipped with high moral conduct, strong self-discipline, virtue, and responsible professional skill, loving kindness and compassion".

PUC sincerely hopes that all the people of the ASEAN member states would act in accordance with the principles of the ASEAN Charter, which is to respect the independent integrity, equality, and national identity of all ASEAN member states, and the commitment and collective responsibility to enhance regional peace and security".

Making Sense of Cambodia Social Equity:

Men versus Institution

Abstract

In this world, just about everyone disdains social inequity. While most folks can reasonably envisage or foresee equitability; many are not willing to pay the costs for social equity. Social equity is an element of democracy. But when it is misinterpreted and manipulated, the effects could cause institutional instability; even more, undermine state policies and institutions. Democracy when misunderstood creates tyrannical tendencies, by the very people who seek to enshrine and protect it. Social equity as a component of democracy is often exploited in social and political rhetoric. What does social equity really mean? How to make it work? Why social equity is prone to political exploitation, manipulation and distortion; and subjectively defined? This article attempts to make sense of social equity in Cambodia, concerning the politicization, manipulation and distortion of the concept thereby potentially perpetuating institutional instability. The paper cites that how equity and inclusion are being perceived and understood has significant effects on how people respond to national policy, social development and social relations.

We Are Here: Somewhere Between Buddhism and Classical Liberalism

Suggesting that Cambodia has no social equity is an indefensible fallacy, but it is fair to argue that Cambodia's social equity is defined in terms of Buddhism. However, after the 1991 Paris Peace Agreement on a Comprehensive Political Settlement of the Cambodia Conflict, the

notion of social equity and social welfare was redefined in the liberalist and neo-liberalist tradition, a tradition that appeared alien to the local community, but at the same time had strong influence on the thinking of people. At present, this country widely accepts liberalism while liberalism is subtly contesting the traditional paradigm of social equity (Buddhism). The free market system that emerges from liberalism was expected to bridge and transform traditionalism to modernity in harmony; given if and only if: (i) the concept of social equity was properly understood; (ii) undistorted; (iv) unmanipulated; (v) domestically cultivated and institutionalized by the local people; and (vi) given if and only if, Cambodia had the appropriate political, economic or social institutions to mitigate the market pressure. Had state institutions not been adversely affected by intuitional weaknesses and management, the market system should have reasonably enabled distribution through competition and resources allocation. However, as a post-conflict economy, Cambodia's immediate concern was coping with informal institutions and then gradually formalizing state institutions to ensure social equity and public service delivery. On the other hand, what is social equity?

Social Equity: Conceptual Ambiguity

Making sense of social equity is theoretically challenging and even harder to implement when people cannot agree on what is social equity. Far worse is implementing social equity outside of the institutional means, or out of the context of social equity.

In the matter of interpretation, legal, economic and political disciplines, including public adminis-

tration, finance and business have their respective meanings for the term. As a result, social equity means many different things to different people; and the greater challenge is making it works for all people.

Professor Bernadette McSherry, points out the difficulty of standardizing the definition of social equity because the terms is differently defined by different industries. The fundamental challenge is that social equity contemplates the idea of fairness and justness, subjective to the values and experiences of society and individuals. Equity should not be confused with equality, which reflects the notion of equal parts (McSherry 2013). The World Bank defined equity in terms of distribution with strong emphasis on equal opportunity (World Bank and Oxford University Press 2006). They meant people should not be discriminated or deprived of opportunity or benefits based on ethnicity, race, sex, religion, and geography or even political affiliation. People should be rewarded for their talents and efforts. The World Bank interpretation is closer to the notion of inclusion in place of equity.

On the other hand, the Bank recognizes the tortuous processes of creating an equitable society and emphasizes the need for stable and effective institutions to achieve equitable ends. The United Nations Development Program's (UNDP) Human Development Report Office, advances the idea that equality of capabilities would be equitable (Melamed, Claire and Emma Samman 2013), suggesting that people must have the capabilities to convert opportunities and resources into achievements- the emphasis being capabilities. Then, it is important, not to mistake the concept of equity to that of equality.

Equality connotes the mathematical importance of precise measurement of equal parts and proportion; but social relations work on the basis of perception or perceived value through social exchange. By definition equality is highly improbable in any society. Social exchange theorists cite that individuals seek maximum levels of rewards at the lowest possible costs (Vanypereen 2002), hence social exchange theory. The social exchange theory stipulates people perceive the costs of inputs (what they give) in relation to quantity and quality of outputs (what they receive) in return to be fair or just. If the inputs far outweigh the outputs, the individual conceives unfairness or injustice.

The late John Rawls, a liberal legal theory scholar, advanced the perspective of liberal legalism of fairness and justness in which he argued equality in opportunity and procedure, along with distributive justice in part, constitute the idea of social fairness and justness, this to him was the ideal justice (Rawls 1999, 65-73; 228). Rawls' notion of fairness and justness has had strong influence on the idea of public administration. James H. Svara and James R. Brunet advances social equity as a pillar of public administration (Svara, James H and Brunet, James 2005) and pointed out that the rule of law is a component of the social equity measurement.

Social equity then should be understood in terms of quantitative and qualitative perspective, not only in a purest philosophical context of legalism, entitlement; or the purest form of public administration theory. Scholars may have different interpretations of social equity but they all acknowledge the essence of institutions in making social equity work.

Post Conflict Cambodia: Between Classical Liberalism and Neo-Liberal Institution

Building institutions requires time and money, not only political conviction. It requires the proper intellectual resources, strategy, leadership, values and principles to sustain legitimacy and credibility of institutions. People have to believe the institutions are fair, if not perfect. Cambodia has yet to find this equilibrium and is having difficulties sustaining institutional credibility and trust assurance.

In post conflict Cambodia, the notion of fairness, justness, equity and equality become increasingly ambiguous. The complications are due in part to the historical legacy and in part to dysfunctional institutions, or absence of institutional values needed to deliver social equity. But being a free market society, Cambodia's illiberal interpretation of social equity naturally politicizes the terms thus concocts expectations. Today, Cambodia political system is hovering among tradition, classical liberalism, and neo-liberalism, but nowhere definitive.

The entire Constitution embodies universal liberal democratic values with components of a modern state system, only to be complicated by traditional institutions and practices. Then it is necessary to have the correct understanding of social equity, democracy and liberalism, with the correct understanding of institutional equity. However, intellectual or political manipulations of the concept, together with institutional constraints, reverse social equity.

What Are Institutions, Why Needed?

What are institutions? Why are they important for social equity?

According to Geoffrey Hodgson, institution is a system of established and prevalent social rules that structure social interactions. Language, money, laws, system of weights and measures, table manners, and firms (including other organizations) are examples of institutions (Hodgson, 2006, p. 2). Hodgson, rightly points out that institutions enable order, thoughts, expectations, and actions by imposing form and consistency on human activities. George Frederickson stated that the public support for social equity and willingness to pay for it (Glasner, 2011) is needed to have equitable institution. But manipulated interpretation of institutional principles not only creates misperception on how things 'should be' and what they 'really' are; they legitimize informal public transactions. It is uncertain Cambodia defines equity, fairness or equality in the liberal tradition such as John Rawl and George Frederickson. On the other hand, Cambodia is a melting pot of Confucianism and Buddhism; yet it seeks and favors or appears liberalism. However, when perceptions are manipulated with political propaganda, the entire social system and institutions are at risk of being dysfunctional, and then destabilized. Cambodia, in many ways, has been in the peril of quasi intellectualism- when the complexities of nation-state building is over simplified.

Market Economy and the State: What Are They For, Social Equity?

Prior to 2003, the state had neither the competency nor the currency to operate, more or less providing adequate public services. After 2003, Cambodia functioned more like a state system, albeit in a formative stage of a modern state system; and the market economy was merely experimental. At the pre-

sent, people have more access to public goods and services and enjoy considerable levels of security and stability compared to the country's tumultuous eras. For the first time in Cambodia, democracy is an entrenched political system after the UN-sponsored election in 1993. This means democratizing state institutions are under-construction and in progress, but not established. The entire country is still under construction. At the present, as a state, Cambodia is on a threshold of democratization. And albeit development imbalances have been improved, the rise of social inequity can not be ignored.

Improving equity however requires corrective measures. The country had initially leaned on the market system to address distributions; but the market alone failed to resolve development imbalances. Thus state interventions were needed to implement corrective measures. With limited policy space, resources and capacity for intervention, state institutions have limited influences over the market forces, and to a larger extent, they have limited influence over their own policy. The policy options therefore acted to tighten regulation of the market functions, or foster economic expansion for poverty reduction, employment and growth. Economic expansion was the logical choice. This was the choice to be made if Cambodia was ever to get out of poverty to advance development for improving the living standards of people. The country gave priority to accelerating economic development.

On the one hand, the side effects of rapid expansion without adequate institutions brings along imbalanced growth and uneven development. These imbalances are being gradually corrected with more

rural development that includes infrastructure, micro-financing, improved education; information literacy and political associations. On the other hand, instituting corrective measures require stable and competent institutions. This means institutionalism is becoming increasingly necessary to correct development imbalances for social equity and institutional transformation. But local practices have yet to absorb the culture of formal institutions and are most likely working against them.

Adding to the problem, institutional transformation incurs economic and political costs. These costs when not properly managed would breakdown the entire socio-political system due to structural instability. At the same time, society cannot progress or sustain growth without equitable distribution. Unfortunately, accelerating economic expansion for poverty reduction outpaces institutional competency that results in widening inequity. Because of rapid economic acceleration, institutions can hardly keep up with hyper economic growth. The state lags behind in capturing or translating rapid economic expansion into equitable growth. In fairness, not all benefit reasonably from economic expansion, but in general people's living standards improve; which has been, and continues to be the ultimate goal of the state.

Conclusion

Though social equity is subjectively defined, equitable distribution must go through the institutional process. Given the notion that social equity is undistorted and unmanipulated, could state institutions actually implement equitable distribution? Given the right institutional values and if good governance is enforced, could equitable

distribution succeed? No need for radicalism to force equitable distribution, or forced institutional transformation: the rule of law is imperative for peaceful transformation. This needs to be understood by all Cambodians. What does social equity mean to our fellow citizens? This is tough to define.

But what is the reality of instituting social equity in the society is unwilling to pay the costs of social equity and where people revolve against institution rules and means needed for ensuring equity? Men versus system and men versus institutions: one of the many problems. Distorting or manipulating the rule of law or social equity degrades matters in ways that could destroy democratically created state institutions that are already progressing.

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Leadership Workshop: "Character Building and Path Towards Successful Life"



Dr. Kol Pheng Delivering a Presentation at the Workshop (Photo PUC)

Over two thousand PUC students attended a Leadership workshop presented by Dr. Kol Pheng, on 22 June 2013, entitled "Character

Building and Path Towards Successful Life". The purpose of this workshop was to improve youth mind set, building with positive thinking and foster a love of sharing and learning. Students were amazed at the big turnout. Most workshops conducted by Dr. Kol Pheng usually attracted a large number of people interested in his wisdom and learning from him.

"I didn't expect so many people like today. It was amazing that many people are interested in the event led by our Lokta Dr. Kol Pheng", said a sophomore in TESOL major. He added that most workshops con-

ducted by Dr. Kol Pheng were often crowded and today's workshop was no different.

During the workshop PUC Founder Father and President Dr. Kol Pheng advised students to practice the 5 Buddhist Sila in everyday life to lead life successfully by not being harmed. There was also a book donation of "Power of Sila" written by Dr. Kol Pheng to each participant. "This book is my gift to each of you today", said Dr. Kol Pheng. He also added, "I hope it will help you more in building a good discipline for a successful life."

PUC Celebrated "Culture Day"

In order to welcome Khmer New Year, the Year of the Snake, Paññāsāstra University of Cambodia had celebrated its annual culture day on 07 April 2013, which was held at PUC South Campus. This event aimed to promote the Khmer cultural heritage, national spirit and identity. It was also an extremely vital key to educate students in maintaining, protecting, and giving value to our national culture.

Dr. Kol Pheng, PUC Founding Father and President and his wife Kol Phalla presided over the ceremony with hundreds of participants, in-

cluding parents of students, to listen to Buddhist Dharma talk, which was a blessing commonly given by monks to all people to make merit that would bring good fortune in the coming new year. After the blessing, PUC students, staffs, and professors gathered in campus and enjoyed taking part through various activities pertinent to traditional games, and songs. There were shows about cultural performance, which was performed as entertainment for the participants. After the ceremony, there were a series of traditional dance and performances conducted by the Faculty of Arts, Letters & Humanities.

The 5th Graduation Ceremony

The 5th Graduation Ceremony of Paññāsāstra University of Cambodia took place on 14 January 2013 at the National Institute of Education (NIE) in Phnom Penh. The ceremony was presided over by Prime Minister Hun Sen of the Kingdom of Cambodia.

Dr. Kol Pheng, Senior Minister and President of PUC stated in his opening remark that there were 1,050 graduates including 72 Associate Degree, 756 Bachelor Degree, and 222 Master Degree graduates, who had successfully completed their degree in the academic years of

2009-2010, 2010-2011, 2011-2012. PUC has currently established 6 campus locations in Phnom Penh and a campus in each of Siem Reap and Battambang Province. PUC strives to provide high standard of education, leadership, wisdom, peace, morality and social responsibility that are responsive to the needs of the people in Cambodia and the world.

The number of higher education students in PUC has reached an all-time high of 22,348, and the number of students at the Institute Foreign Language has increased to 13,541 in early 2013. It was noteworthy that of the 13,541, 35 are foreign students from various countries such as Canada, Australia, Japan Indonesia, Thailand, China, Malaysia, Korea, so on. These di-

verse backgrounds, committed vision, and exceptional study would inspire them to effectively pursue their respective courses in academic progress.

“This showed that Cambodia does not only provide education to local students, but to foreign students as well”, Prime Minister Hun Sen said.

A Seminar on “Ending Violence Against Women”



Guest Speakers (Photo PUC)

Violence against women and girls is one of the most pervasive human rights violations in the world, and the need to address and prevent it is urgent. Violence against women comes in many forms, including

domestic violence, rape, harmful practices, such as early and forced marriage and sexual harassment. Ending violence against women is about changing unequal power relations between women and men, and ensuring full and equal participation of women in all aspects of society.

In response to this, Paññāsāstra University of Cambodia organized a special seminar on “Ending Violence against Women” in order to address this issue and the first topic was entitled “Rape in Cambodia”. Hundreds of people participated

in the seminar, including students, staff, faculty and the general public.

According to a research finding by Mr. Tong Soprach, a columnist, 60% of students responded that they know about gang rape. Mr. Soprach added, “It is really high compared to 30 years ago and it is becoming more and more serious, from sex workers to girlfriends and relatives.”

Now is the time to work together to build momentum and strong partnerships, so that women and girls everywhere can live free of violence and discrimination.

World Environment Day



Seminar Organizers (Photo PUC)

According to the World Food Program (WFP), one third of world-food production is wasted while the world population is gradually increasing. It is estimated that the world population is going to be 9 billion in 2050. Therefore, food shortages will be much more serious.

On Sunday, 16 June 2013, PUC organized a seminar, “Think-Eat-

Save”, at PUC South Campus with the purpose of educating and encouraging people not to waste food. “If food is wasted, the raw material to produce the food will be lost. For instance, to produce 1 litre of milk 1,000 litres of water are needed. If milk is wasted, 1,000 litres of water will be useless”, said Professor May Sam-Oeun in his statement.

According to the United Nations Food and Agriculture Organization (FAO), 1.3 million tons of foods are wasted every year. This is equal to the entire food production in the sub-Saharan region in Africa. As many as 20,000 children, less than 5 years-old, die of hunger every day and one among 7 people sleep with hunger in the world. “Cleaning our surroundings means helping our

community reduce environmental pollution”, said Professor Chea Leng. Professor May Sam-Oeun commented that “Saving the environment starts from every individual. We shall help our community and keep our country clean” (Mr. May Sam-Oeun and Mr. Chea Leng are professors from the Faculty of Environmental Science of PUC).

PUC Cooperation With Macquarie University



Dr. Chea San Chanthan with Delegates from Macquarie University (Photo PUC)

PUC Chancellor, Dr. Chea San Chan-

than received a delegation from Macquarie University and Australian Volunteer International (AVI). The visit was concerned with sharing experiences between the two universities.

The delegates from Macquarie University, together with AVI, are willing to send some volunteers to PUC

to work in various subjects. It will be two years work with PUC for each volunteer. The volunteers will learn and work with PUC students to achieve reciprocal benefits.

Dr. Chea San Chanthan, stated that "PUC is an active private university. The university would like for students to gain more overseas experi-

ence with Australia; as PUC already has extensive institutional cooperation with Korea, China and Thailand. The PUC library is the third largest in the country with good quality services and is open to the public, including other universities and organizations."

PUC Hosts the Delegation of Yunnan University of China



Dr. Chea San Chanthan signed MOU with Professor Jin Guoxin (Photo PUC)

On 2 July 2013, PUC Chancellor Dr. Chea San Chanthan, representing PUC President, welcomes delegate members from Yunnan University of Finance and Economic of China.

The members of the delegation from Yunnan University are Professor Jin Guoxin (Director of International Education Center), Dr. Chen Shunfeng (Assistant Director of International Education Center), and Mr. Fang Ziyu (Assistant Director of International Education Center).

At the end of the meeting, MOU between PUC and Yunnan University was signed.

Cooperation between the two universities broadens PUC academic collaboration, including the exchange programs for students and professors, with the East Asian academic and professional community. The cooperation also advances PUC's position in the region.

American Corner Cambodia

The American Corner (AC) is a joint partnership between the United States Embassy Phnom Penh and host institutions. The mission of the AC is to promote better understanding and educational cooperation between the United States and Cambodia through the exchange of open, accurate and factual information about the United States in a variety of formats.

At the present, the US Embassy in Phnom Penh has established four AC centers in Cambodia. The first one is located in Phnom Penh at Paññāsāstra University of Cambodia. Kampong Cham's University of Economics and Management is the second AC location; Battambang University is the third location; and the fourth location is in Siem Reap's University of South-East Asia.

American Corner at Paññāsāstra University of Cambodia (PUC)

The PUC American Corner was launched in 2004 under the auspices of Dr. Kol Pheng, PUC President and U.S. Ambassador Charles Ray. The AC is staffed by bilingual Cambodian personnel, who will be available to assist patrons interested in locating specific information about the United States.

Collection

The PUC American Corner features a diverse collection of books and materials focusing on the United States of America. The collection provides current and reliable information on various subjects, including American studies, history, culture, business, law, politics and democracy. Moreover, there are books and materials on English learning and teaching.

Facilities

The American Corner has computers with Internet access for patrons to do research or for educational

and personal needs. In addition, there are two big screen TVs with a cable connection to access news and documentary programs. Channels available for viewing include: CNN, Channel News Asia, CNBC/UBC, Bloomberg TV, Animal Planet, National Geographic and Discovery Channel.

Programs

The American Corner offers four main ongoing programs, including the Americana Quiz, Reading Club, Reading Contest, and Storytime. Students and the general public can take Americana Quiz and reading contest at the corner at any day. The Americana Quiz aims to test participants' knowledge on a wide range of American subjects including culture, society, history, geography, government and politics. The Reading Contest, Reading club, and Storytime aim to foster a love and a habit of reading among children, teenagers, and young

adults. The Reading Club is open every Sunday morning, while the Storytime is on Sunday afternoon.



EducationUSA Advising Center at PUC was inaugurated on 3 October 2012 by Dr. Kol Pheng, PUC President and His Excellency William E. Todd, US Ambassador to Cambodia. .

The mission of Center is to provide accurate, comprehensive, and current information on a full range of accredited institutions of higher education in the United States. The center is one of 450 centers supported by the U.S. Department of State to provide educational advising services throughout the world.

The Advising Center offers guidance to qualified individuals on how to best access information about education in the United States, and helps them to select schools that match their goals and interests. The Center also can assist students with the application process to American colleges or universities, as well as help them prepare to study in the United States.

The EducationUSA Advising Center also holds books about studying in the U.S., books about application essays and resumes, and books/CDs about standardized tests, including the Test of English as a Foreign Language (TOEFL), International English Language Testing System (IELTS), Scholastic Assessment Test (SAT), Graduate Record Exam (GRE), Graduate Management Admissions Test (GMAT), and Law School Admissions Test (LSAT).

The center is equipped with Internet and computer terminals for students to search for schools in the United States or to fill out online applications.

The Center offers convenient free of charge services by US trained professionals. Advising services include group advising, one to one advising and pre-departure orientations. Moreover, the advising center provides friendly and comfortable spaces with air conditioners for students to study or work on their applications.

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Paññāsāstra Blood Donation



PUC students donating blood (Photo PUC)

On 6 August 2013, over a hundred students from Paññāsāstra University of Cambodia donated blood to the National Blood Donation Center in order to support patient treatment and care through adequately safe blood supply.

Since its establishment of blood donations programs, Cambodia's Ministry of Health has promoted the policy on selecting blood donors based on voluntary non-remunerated blood donations. This provision is stated in article 7 of the Prakas dated in March 1994 on National Blood Donation Service.

The Ministry of Health has assigned

the National Blood Transfusion Center to carry out these important roles and duties. At the present, there are 21 blood transfusion centers established at provincial hospitals to ensure blood supplies for provincial and district based hospitals where surgery and emergency services are served.

Miss. Mean Sonita, a student in International Relations Faculty said this is her first time to donate blood but she is not nervous. "I am healthy enough. I rarely use medicine or going to hospital and I also have enough sleep. Blood donation can help the patient in need. I can't do anything much to help them, so this is one thing I can do for those people to live again", Miss Sonita added.

Demand of blood transfusion has increased from 10 to 15% every year. For instance, blood collection to meet the demand were up to 45,000 bags, in which only 25% of the blood donations were voluntary blood donations. According to data analysis of all those blood donations, it was found that only voluntary blood donations from people with low risk of disease infection make blood supply highly safe and timely to rescue patients.

RFA -News Radio



Mr. John Simon, Deputy Public Affairs Officer of the US Embassy with PUC students (Photo PUC)

PUC together with Radio Free Asia conducted a workshop on Special News Radio Reporting starting on

June 22-23, 2013.

The workshop was opened to all PUC media students, students from other schools, and some journalists. It is an exciting workshop.

"I don't feel bored at all. Two days workshop is too little for me. I suggest the workshop shall be longer next time", suggested one participant.

There were many comments at the end of the workshop. Mr. Mam Manith, a law student in his third year said "it woke him up after the learning. News is about fact and it is balance. Knowing the source and doing more research is what journalist has to bear in mind".

Mr. John Simon, Deputy Public Affairs Officer of the US embassy, expressed his warm welcome to Paññāsāstra University of Cambodia

and Radio Free Asia to make the workshop exist.

Mr. Simon added, "in the name of US representative I would love to see the journalist commitment to free open and independent media in Cambodia. Professionalism and integrity are the cornerstone for accountability to serve the public. The US embassy will continue to support the local media in Cambodia."

Paññāsāstra Futsal Cup



Paññāsāstra Futsal Club (PFC)

Paññāsāstra Futsal Cup (PFC) was initially founded by a group of PUC students, and which was approved and supported by PUC Founding

Father and President Dr. Kol Pheng on October 23, 2012. The Motto of Paññāsāstra Futsal Cup is "Fair Play, Respect, Friendship".

PFC was established to strengthen relationships among PUC staff, faculty members, and students who are currently working and studying in different majors at PUC. PFC strongly believes that the sport of soccer will increase solidarity as members of each team and the players have a very strong team

spirit to compete on the football field.

Mr. Phour Ratanak, Chairman of PFC, announced the opening of its third season on 04 August 2013. "Most games are played in the afternoons and evenings of Saturday and Sunday. It does not affect the schedules of the students." Mr. Ratanak said.

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Social Responsibility and Compassion: "Good Deeds, Good Act and Good Characters"



PASS President (second from right) with Ang Roka High School Principal (Photo PASS)

Often, our youths are not receiving the recognition they deserve. Often, they are compassionate citizens, who care for the elderly, help youngsters; and reach out to isolated communities. The media does not speak enough about this, but they should. Then again, social responsibility and compassion is not

for everyone. Such characteristics require discipline, commitment, humility, tolerance and above all, sacrifice. These are values and principles embedded in PUC's motto of commitment to excellence. The motto goes beyond academic excellence. Its core values include good characters, social responsibility and compassion. The university, under the leadership of Dr. Kol Pheng, PUC President and Founder, creates environments and guidance for students to exercise their humanities, their compassion, their responsibilities, their talents; and their individual and collective leadership. Students are encouraged and supported to conduct community services, and contribute to social development and community caring.

On 8 June 2013, eighty-four students of **PASS (Paññāsāstra Student Senate)** organized a Community Service Project in Preyrom

Duol Village, Tropean Thum Khan Tboung Commune, Tramok District, Takeo Province.

The purpose of the trip was to counsel students from Angroka High School on preparations for university life. Three hundred High School students attended the event. They received advice on how to be good students, awareness on the role of Buddhism in their life, economic integration and competition; and health related issues. PUC students donated books to the High School library, planted trees; offer food to monks and cleaned the grounds around the temple. They visit the elderly, contributing blankets, utensils and food staples.

These students gained more by giving. The object they gained is priceless. They gained humanity: The essence of being human.

PUC-Renet Camp



PUC-Renet Campus is a powerful online Special Premier English Language (SPEL) Program, which enables you to learn English in an incredibly comfortable environment, most suitable for those who

have time constraint. You can learn and practice at your own convenient and unlimited time in your own private room.

It allows you to acquire English in natural and fun ways through a continuous blend of activities, games and practices of the four macro-skills: Listening, Speaking, Reading, and Writing. More importantly, the program will improve your pronunciation ability. PUC-Renet Campus program greatly assists those who wish to prepare for IELTS, TOEFL & TOEIC by providing a wide range of interactive activities used in the

three standardized tests.

You have two options in taking the training: professional (or job-related) situations or everyday (or general) situations. The program will then measure the amount of time necessary for completion of each level of English proficiency, and let you choose to learn from varieties of interesting topics related to work and academic studies. You will receive a Diploma after the program completion.

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D.E.A.R. Radio Talk Show

Drop Everything And Read (D.E.A.R.) is a formal club at PUC, established by a group of volunteer students, which aims to cultivate a culture of reading for youth to achieve academic success, assist students in absorbing the benefits of reading and inspire the love of reading in the hearts and minds of all Cambodian youth.

D.E.A.R. has recently launched a radio program called "Habit of Reading and Storytelling", which was supported by three organizations: Room to Read, Sipar, and Shanti Volunteer Association (SVA). This program is widely viewed as a new platform as an acknowledgement of D.E.A.R.'s rising popularity among PUC Clubs, but also a reminder of the club's core spirit for reading habit.

Storytelling is deliberated to be the most bulging benefit for parents and teachers to boost thinking capacity and transfer emotions and feelings to children. By be-

ing exposed to storytelling, children will be able to improve their listening skills as well as receive educational entertainment. When listening, children will absorb most of the language they will use in the future, which is an encouragement for them to participate actively in their learning. In addition, while introducing children to the wonderful world of books, it is also a brilliant and great tool for them to develop positive attitudes as they grow and begin reading. More importantly, storytelling provides not only entertainment but it also bears more beneficial effects on literacy skills, which include memory development, vocabulary development, intellectual imagination, and critical thinking.

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