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Master's Thesis of Arts

The Life and Learning in Banteay Prieb in Cambodia:

Focusing on People-Centered Development in Technical Vocational Education and Training

캄보디아 반티에이쁘리업에서의 삶과 배움:

직업기술교육훈련에서의 사람중심 발전을

중심으로

February 2017

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February 2017

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ABSTRACT

The Life and Learning in Banteay Prieb in Cambodia:

Focusing on People-Centered Development in Technical Vocational Education and Training

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Whereas TVET (Technical Vocational Education and Training) was seen relatively not so important compared to the role of basic education in the field of international education development and cooperation before, TVET is recently gaining its recognition and much attention from the international society. At the same time, the dominant approach towards TVET has gradually changed from the human capital approach to human-centered approach. Nonetheless, the approaches toward TVET have not yet been dealt profoundly in the academic field of the international education development and cooperation.

This study aims to show how the core values of People-Centered Development - justice, participation, and sustainability - by David Korten can be realized in TVET. For this purpose a study was undertaken of Banteay Prieb, a TVET center in Cambodia that is geared towards people with disabilities, and run by Jesuit Service Cambodia (JSC) since 1991. Banteay Prieb has very unique characteristics in that it provides TVET and community life to the people with disabilities.

The findings of the lives of the people in Banteay Prieb could be clustered into five key-points:

- *Skills are just a part*
- *Learning to live independently and interdependently*
- *Changes in life through Banteay Prieb*
- *Good teachers and their high level of commitment*
- *Good relationship with others*.

In Banteay Prieb, the students with disabilities learn not only the technical and vocational skills, but the life skills for living on their own and with others through family-like community life. The students come to experience diverse changes through living in Banteay Prieb, while also recovering their self-dignity and recognizing their value.

Throughout the research, Banteay Prieb showed many sides that embodied justice, participation and sustainability-core components of People-Centered Development. Thus, this study can introduce Banteay

Prieb as a place where practices PCD on the site, while giving us a future guideline of how to apply the PCD based approach towards TVET at the same time.

Keywords: People-Centered Development, Banteay Prieb, Technical Vocational Education and Training (TVET), People With Disabilities, Catholic, Cambodia

Student Number: 2013-23417

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ACRONYMS & ABBREVIATIONS

BP	Banteay Prieb
CRS	Catholic Relief Services
EFA	Education for All
GDP	Gross Domestic Product
GNI	Gross National Income
HDI	Human Development Index
HDR	Human Development Report
IHD	Integral Human Development
JRS	Jesuit Refugee Service
JSC	Jesuit Service Cambodia
KOICA	Korea International Cooperation Agency
MDGs	Millennium Development Goals
MOLT	Ministry of Labor & Vocational Training
MoSVY	Ministry of Social Affairs, Labors, Veterans & Youth Rehabilitations
NGO	Non-Governmental Organization
OECD	Organization for Economic Cooperation and Development
PCD	People-Centered Development
PWD	Persons With Disabilities
RAN4D	Regional Asean Network for Development

SDGs	Sustainable Development Goals
TVET	Technical Vocational Education and Training
UN	United Nations
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific and Cultural Organization
UNEVOC	UNESCO and Vocational education (International Centre for Technical and Vocational Education and Training)
USAID	United States Agency for International Development
VET	Vocational Education and Training

CHAPTER 1. INTRODUCTION

1.1 Background

Many countries are still falling behind and suffering from hunger and poverty. In order to help the impoverished countries get out of the trap of poverty, the global society has continuously made an effort towards them. Especially, the Millennium Development Goals (MDGs) was adopted by the United Nations (UN) in the year of 2000, which aimed at halving the world poverty by 2015. Now that the era of MDGs came to an end, the new era of post-2015 has just begun. The 2030 Agenda for Sustainable Development has been established by the UN for the next following 15 years. Whereas MDGs had 8 main goals, the new agenda includes 17 Sustainable Development Goals (SDGs) and 169 targets.

Among the newly adopted SDGs, it is notable that the Technical Vocational Education and Training (TVET) came onto the center stage. SDG 4 and SDG 8 suggest guidelines for TVET.[1] In fact, it was not until recently that TVET has gained much attention from the international society. The World Conference on Education for All (EFA) at Jomtien in 1990 emphasized the role of basic education, and there had been a view that

[1] SDG 4: Ensure inclusive and equitable quality education and promote lifelong learning opportunities for all. SDG 8: Promote sustained, inclusive and sustainable economic growth, full and productive employment and decent work for all.

TVET is relatively not so important in the field of international education development. However, TVET gradually gained its recognition, since "TVET has the capacity to provide those with very little schooling, the most disadvantaged, with the training and skills needed to take advantage of available labor market opportunities" (Lamb, 2011, p. 60). Around the year of 2012, the EFA Global Monitoring Report was dedicated to skills development, and UNESCO developed a World TVET Report in preparation for the Third International Congress on TVET in Shanghai.

While TVET is gaining attention from the international society, it is time that we think about the *approaches* towards it. Unlike the traditional approach that focused more on production-centered development, the recent trend emphasizes that we should focus more on human development itself. For example, United Nations Development Programme (UNDP) launched Human Development Report (HDR) in 1990. HDR insisted that 'people are the real wealth of a nation', and produced Human Development Index (HDI) that assess development by indicators such as food security, employment and educational performance. These indicators were new and different from the conventional economic indicators such as Gross National Product or per capita income (Eade, 1997, p. 15). Likewise, an alternative approach to development appeared which focused more on *human (or people)* itself. For example, The Nobel Prize winning economist Amartya Sen (1999) emphasized development as freedom for people to develop their

‘capabilities’ to lead the kinds of lives they value – and have reason to value (p. 18). Moreover, Martha Nussbaum (2000) proposed an open-ended list of central human capabilities which reflected the ‘very general values’ such as ‘the dignity of the person, the integrity of the body, basic political rights and liberties, basic economic opportunities and so forth’ (as cited in Deneulin, 2009. p. 5). Now that we have turned to start the 2030 Agenda, it is necessary to think about what kind of approach we should take when it comes to the field of international education development and cooperation.

1.2 Problem Statement and Research Questions

It seems that the current approach to TVET is not fully dealing with *people*. Simon McGrath argued that “the current approach to (T)VET is grounded in an outmoded model of development, whilst the academic critique of (T)VET in developing countries is clearly long outdated” (2011; McGrath 2012). He also made a point that the purposes, natures and possibilities of TVET should be considered as a means of *human development* (McGrath, 2012). Here, some questions can be made as follows: Is there any TVET organization where they practice international development that focuses on *people*? If any, how do they practice the

people-centered development (PCD)[2] and what would they imply to the future of the international development? In order to explore these questions, the author determined to take a look at the case of *Banteay Prieb*, a TVET center in Cambodia (Reasons for selecting BP are explained in **Chapter 3.1**). The author will examine how the PCD components set up by David Korten (1984) are incorporated in their activities. The purpose of this study is to see how PCD could be realized in TVET, especially through the case study of Banteay Prieb (BP).

The main research questions of this study could be arisen as below:

1) What are the key characteristics of Banteay Prieb (BP) as a center of technical vocational education and training (TVET)?

2) Is it possible to implement PCD in TVET program? In this regard, how is BP practicing the PCD?

[2] There are many different variations to call people-centered approach in the field of international development. During this research, the author could not find the fixed terminology for people-centered approach -- it is also called as 'human-centered approach', 'people-centered perspective', 'people-centered development', 'human development', 'human development-centered paradigm', etc. In this research, the author chose to use the term, 'People-Centered Development (PCD)', because this study will adopt the 'People-Centered Development' theory by David Korten as the key theoretical framework.

1.3 Significance of the Study

As interest in TVET is rising in international society, more academic exploration regarding TVET is needed. McGrath (2012) claimed that "whilst there have continued to be both policy and academic developments in VET (Vocational Education & Training) in OECD countries; in the South there has been a paucity of VET research and little in the way of theoretical exploration". This study would contribute to the academic debate regarding TVET in developing countries. Also, now that the international education development has been emphasizing the *human development*, it is time that we should reconsider the fundamental purpose and direction of the current TVET. This study will address the PCD as a desirable approach in TVET. Through this study, we will be able to understand not only how the PCD differs from conventional productivism, but also think about what kind of approach to TVET should be taken in the future. Especially, by looking at the PCD components realized in Banteay Prieb – a TVET center for the persons with disabilities in Cambodia – it would also enable us to propose a future direction for the field of the international education development and cooperation.

1.4 Methodology

For this research, the author attempts to investigate how much Banteay Prieb is practising the people-centered development especially based on David Korten's theoretical framework of People-Centered Development. This research will be a qualitative study, since whether the people-centered development is practiced or not can be better measured in quality through people and their life, which is difficult to be quantified. The research methods such as a case study, participant observation, interviews and documentations will be employed. As Saldana (2011) mentioned, "A case study focuses on a single unit for analysis – one person, one group, one event, one organization, and so on. (...) Unlike studies that research a large number of settings or participants to gather a broader and more representative spectrum of perspectives, the case study in and of itself is valued as a unit that permits in-depth examination." This study will have Banteay Prieb as its case study that will allow the author to examine the organization more in-depth. The author will also conduct interviews and observations as well as collecting documents related to the organization. Patton (2005) mentioned that interviews, direct observations, and written documents are the three kinds of data collection for qualitative research with human beings. The qualitative research through these methods will enable the author to investigate Banteay Prieb more closely and profoundly.

CHAPTER 2. LITERATURE REVIEW

2.1 Technical Vocational Education & Training (TVET) in Cambodia

2.1.1 Definition of TVET

UNESCO-UNEVOC, which is International Centre for TVET, defined TVET as follows.

> "TVET is concerned with the acquisition of knowledge and skills for the world of work. Throughout the course of history, various terms have been used to describe elements of the field that are now conceived as comprising TVET. These include: Apprenticeship Training, Vocational Education, Technical Education, Technical-Vocational Education (TVE), Occupational Education (OE), Vocational Education and Training (VET), Career and Technical Education (CTE), Workforce Education (WE), Workplace Education (WE) etc."[3]

Although there are many variations of the term for TVET, for this research, the author chose the term 'TVET' since it is most widely used in the field of international development nowadays. UNESCO-UNEVOC mentioned that, "Participants at the world congress on TVET, held in Seoul

[3] UNESCO-UNEVOC. What is TVET? Retrieved from http://www.unevoc.unesco.org/go.php?q=more+about+What+is+TVET&context= Page date: July 20, 2006. Access on September 30, 2016.

in 1999, decided that the best, most comprehensive term to use is Technical and Vocational Education and Training (TVET)."[4]

Thompson (1973) defined vocational education as follows:

> "Vocational education is any education that provides experiences, visual stimuli, affective awareness, cognitive information, or psychomotor skills; and that enhances the vocational development processes of exploring, establishing, and maintaining oneself in the world of work. Vocational education is important to all individuals, extends from the cradle to the grave, and is concerned with the cognitive, affective, and psychomotor domains of the individual" (p. 216).

Moreover, Hollander and Mar (2009) claimed that "The purpose of TVET is to make people (self-)employable and to be a vehicle of transition for individuals to the world of work. Thus, in the ideal case, TVET leads to (self-)employment and income-generation which is expected to contribute to the individuals' and their communities' well-being."

There are formal, non-formal, and informal TVET, and the difference of them can be explained as in the following:

- Formal vocational education and training: provided by the state education system and leading to a recognized qualification. Leaning processes in formal vocational education and training are intentional and systematic.

[4] *Ibid.*

- Non-formal vocational education and training: not part of the state initial education and training system. Delivered by education and training providers, companies, social partnership organizations and public-benefit bodies. Leaning processes in non-formal vocational education and training are also intentional and systematic.
- Informal learning: non-structured, non-intentional learning processes that take place at work or in other everyday life contexts.

(Source: Definitions of formal and non-formal vocational education and training. GIZ. Retrieved from https://www.giz.de/expertise/html/11954.html)

For this study, we will look at a TVET center run by NGO (Non-Governmental Organizations), because NGOs are one of the key actors in the international society. NGOs carry out activities to solve the social agendas such as poverty, human rights, environment, peace, armament reduction, gender and development. Lewis and Kanji claimed that NGOs are often regarded as the answer to the perceived limitations of the state or the market in facilitating 'development' (Lewis and Kanji, 2009; Willis, 2011. p. 108). NGOs are able to provide the most appropriate services to local communities, because NGOs work with populations at the grassroots to find out what facilities are required. They can also provide such services in a more efficient and effective way through drawing on local people's knowledge, and also using local materials. They are also able to react more quickly to local demands, as they have close linkages with local people

(Green and Matthias, 1995; *Ibid.*). In other words, NGOs have its own role that is distinct from the governmental organizations, and they can reach out to people in a local community in a more effective way.

2.1.2 Overview of Cambodia

Cambodia remains one of the poorest countries in Asia, ranking 138 out of 187 countries according to UNDP's Human Development Index 2012. Cambodia became independent from France in 1953, but had to suffer from the political and economic instability caused by civil wars, coup d'état, terrorism until recently. The most painful history in Cambodia was during the Khmer Rouge regime in the 1970s. The Khmer Rouge's leader, Pol Pot, committed genocide, killing about 2~3 million people (often known as the Killing Field). The most targeted were the intellectuals. This caused the education and socioeconomic status of Cambodia to be regressed and deteriorated. In 1991, the Paris Peace Accords helped bring peace to Cambodia, and since then the government has been trying to improve the various parts of the country. In order to overcome the national difficulty, it seems that more systematic and broader education is desperately needed for its people.

Figure 1. Location of Cambodia

Source: http://www.whereiscambodia.info/2011/12/map-of-kingdom-of-cambodia-and.html

One another critical issue pertains to persons with disabilities (PWD) in Cambodia. Because of the long wars, the population of PWD rapidly increased. Moreover, the social and religious perception towards PWD in Cambodia has made the situation of PWD worse. The deep belief in 'Karma' in Buddhism (in Cambodia more than 85% of the entire population is Buddhist) led to the idea that misfortune in this life is caused by wrongdoings in the previous life. Consequently, disability in Cambodia is perceived as the fault of the individual. Also, for many times, PWD are considered as a burden and unable to contribute to the well-being of their

families. Hence, in consideration of this background of Cambodia and the people with disabilities, the author is going to look at TVET that is geared towards the PWD in Cambodia.

2.1.3 TVET in Cambodia

Before 2004, Ministry of Social Affairs, Labors, Veterans & Youth Rehabilitations dealt with the many national affairs including labors. Since 2004, Ministry of Labor & Vocational Training (MOLT) was newly organized to manage only the part of TVET in Cambodia.

According to the World TVET Database Cambodia compiled by UNESCO-UNEVOC (2014), a five-year project (2010-2015) of the Strengthening Technical and Vocational Education and Training (STVET) was developed by the government. The objectives of STVET included:

- Promoting TVET;
- Creating jobs in the formal and non-formal sectors, in particular in rural areas; and
- Establishing TVET networks.

Recently the government, in cooperation with the Asian Development Bank (ADB), has agreed on a second phase of STVET (2014-2019). The key objectives are:

- Increased access to TVET programs;
- Improved quality and relevance of the TVET system; and
- Strengthened governance and management in TVET delivery.

The numbers of TVET institutions are as below. As we can see, many NGOs are also participating in the TVET projects in Cambodia. With the efforts from the government, institutions and NGOs, Cambodia is developing its TVET system.

Table 1. TVET Institutions in Cambodia

TVET in Cambodia	Public institution	36
	Private institution	7
	NGO	56

Source: Numbers of Public & Private institutions by National Training Board (Access on Dec. 21, 2015), Number of NGO by The Cambodia NGO Database (Reporting Year: 2015, Access on Dec. 21, 2015). Table organized by the author.

One of the reasons why TVET should be regarded as the top agenda in Cambodia could be explained by their structure of population. According to the 2008 Population Census, about 60% of the Cambodian population is under 25 years old. The youth group is obviously the dominant labor force in Cambodia. Thus, the decent education of TVET and job market should be open to the young people in Cambodia.

2.2 People-Centered Development

2.2.1 From Production-Centered Approach to People-Centered Approach

Many people think that development is closely linked to concepts of 'modernity'. Those who define development as modernity, look at development largely in economic terms. International organizations such as the World Bank and many national governments use Gross National Income per capita to categorize the world into high/middle/low-income countries. Though the GNI per capita or GNP per capita indicator is widely used, *non-economic* indicators of 'development' have also been highlighted. In 1980s, the United Nations Development Programme (UNDP) devised the Human Development Index (HDI). Although this measure still has an economic aspect, in contains other indicators of development related to well-being that can show the levels of such as 'a long and healthy life,' 'knowledge,' and 'a decent standard of living' (Willis, 2011, pp. 3-7).[5] Willis (2011) stated that development measures are almost always quantitative, so they are usually expressed in numerical form. In a way, this is understandable because it is necessary to compare across time and space, and also to deal with large amounts of information. But the subjective and qualitative dimensions of development are excluded, such as the feelings, experiences and opinions of

[5] Summarization by the author.

individuals and groups, by focusing on quantitative measurement. Also, the quantitative approach tends to reinforce outsiders' ideas about 'development', rather than what local people think 'development' is, or should be (Willis, 2011, p. 13).

The approaches to development since 1950s have gradually changed. Before 1980s, main development approaches had been modernization theories and dependency theories. Modernization theories insisted that all countries should follow the European model. Then, in 1970s, dependency theory was introduced from Latin America, which exclaimed that Latin America's under-development situation was a result of capitalist development. Dependency theory was welcomed since it was from Latin America where other theories until then were mostly Eurocentric. However, dependency theory was criticized for being too much concerned with economic factors, without any consideration of the social, cultural or political contexts within which development took place (Willis, 2011, p. 79).

One significant feature of the history of development theories is that there was an 'impasse' in the 1980s (Schuurman, 1993; Willis, 2011, p. 29). Due to the global economic problems in 1980s, existing development theories had not succeeded practically. In this period, theorists stopped and thought about what development was and how it could be achieved. In the post-1980s period, a much greater diversity within conceptions of development started to appear. It included greater awareness of environmental concerns,

gender equity and grassroots approaches (Willis, 2011). In the 1990s, many alternative theories on development such as post-modernism, post-colonialism, post-structuralism and post-traditionalism emerged. It deeply diversified existing economy and technology oriented development theories and emphasized on cultural context including religion (Lunn, 2009; J.K. Han, 2013).

The Nobel Prize winning economist Amartya Sen (1999) emphasized development as freedom for people to develop their capabilities 'to lead the kinds of lives they value – and have reason to value' (p. 18). Sen (1999) suggested the possibility that people might not necessarily regard economic development as their first preference. In accordance with the idea of 'development as freedom', a myriad of both governmental and non-governmental organizations have begun to pay more attention to a rights-based approach to development (Tyndale, 2006, p. 157). Also, sustainable development is being considered as a keyword for the current and future development strategy. As we can see, development theories have changed and been diversified over time. Development theories were, at first, Eurocentric and economic-based, but they gradually became to embrace a wide range of development with non-economic based values.

Human Capital Approach to TVET

The human capital approach was first recognized when TVET was emphasized as the key to make people work and make profits for economic development. Thompson (1973) claimed that man was primarily seen as an economic being, not as a cultural being, in the field of vocational education during the initial stages of development (p. 30).

Anderson (2009) mentioned that TVET first emerged among the times of Industrial Revolution in Europe and North America as part of a philosophy of 'productivism'. Their principal goals were the efficiency and profit. TVET was considered to have a fundamentally instrumental function that can provide the human capital needed by industry. International organizations such as the World Bank, the International Monetary Fund (IMF), the International Labour Organization (ILO) and national governments have adopted the human capital theory as the dominant approach (Anderson, 2009; Tikly, 2013, p. 5).

Following this phenomenon of putting importance on economic development, the GDP has been considered as the most significant indicator of development - the life value has been measured numerically by the GDP. Countries with the high GDP have been seen as rich countries and countries with the low GDP, poor countries; in other words, GDP has been the indicator of wealth and well-being. Although GDP could not show other intrinsic factors regarding the development of a country, it has been

considered as the dominant indicator when it comes to development since the world was focusing on the economic growth.

However, human capital theory came to have many critics. Critics argued that human capital approach to TVET had a limited view of development. They argued that economic growth is not an end in itself, and that "human centered development needs to be conceptualized more holistically than simply in terms of increases in GDP and in a way that incorporates environmental, social and cultural factors" (Tikly, 2013, p. 12). Critics also argued that human capital theory was about 'one size fits all' approach to education and skills. Robertson et al. (2007) mentioned that "many of the policy prescriptions and conditionalities imposed by the Bank as part of structural adjustment and poverty reduction strategies in the 1980s and 1990s involved a common set of policy prescriptions regardless of context" (as cited in Tikly, 2013, p. 13).

Meanwhile, Tikly (2013) mentioned that the dominant approach of UNESCO is the sustainable development approach. A human-centered approach was based on principles of environmental, economic and social sustainability (p. 14). Unlike the economic approach, sustainable development approach is "more of a moral precept rather than a scientific concept" (Fien & Wilson, 2005; Tikly, 2013). There also came up some scholars who proposed and supported the idea of human-centered approach. David C. Korten proposed 'People-Centered Development' in 1987, and

Amartya Sen proposed the capability approach and the idea of 'development as freedom' in 1999. Their human-centered approach contributed to the United Nations Human Development Index as well.

2.2.2 The Catholic View on Development

Integral Human Development

In some aspects, the human-centered and non-economic approach is nothing new to the Catholic Church. The Catholic Church has involved in the theme of development since long time ago, and has insisted that the development should be more human-centered, not economy-centered. The Catholic Church has deeply engaged in the field of international development ever since the era of international development cooperation has begun. Bertina (2013) mentioned that "the Catholic Church and its associated organizations have, since the mid-nineteenth century, generally demonstrated themselves to be supportive of development" (p. 115).

Specifically, development was emphasized continuously by the Popes in their encyclicals. In 1961, through Pope John XXIII's encyclical '*Mater et magistra (*English title: *Mother and Teacher*)', development was cited for the first time among the problems to be resolved. In 1967, Paul VI's encyclical '*Populorum Progressio (*English title: *The Development of Peoples)*' played a key role in proposing the concept of 'integral human

development', which showed a purely religious conception of development. In the Catholic conception, "development is no longer solely devoted to ensuring the economic prosperity of peoples, but rather to establishing and uniting the human family in its common transcendental destiny" (Bertina, 2013, p. 122).

The concept of 'integral human development (IHD)' is the most stressed idea in the Catholic Church when it comes to development. CRS (Catholic Relief Services), which is the official international humanitarian agency of the Catholic community in the United States, has conducted a co-research with USAID suggesting a conceptual framework for IHD. In their paper, titled as 'Education and the CRS Integral Human Development Framework', they proposed indicators to assess the education programming from an IHD perspective.

In the Catholic view, as mentioned in *Populorum Progressio* (1967) by Pope Paul VI, development is seen as follows:

> - The development of peoples has the Church's close attention, particularly the development of those people who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment. (*1st article)*

- Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every man and of the whole man. (*14th article)*

As we can see, IHD puts more significance on dignity of human than economic growth, when it comes to development discourses.

Later in John Paul II's encyclical *'Sollicitudo rei socialis (1987,* English title: *The Social Concern)*', and in Benedict XVI's encyclical '*Caritas in veritate (2009,* English title: *Charity in Truth)*', they continuously mentioned that a moral recovery of society is required to combat the corrupting development, and that the 'integral human development' will only be possible when 'truth' is reflected in each of mans' actions. As we can see in the history of the papal encyclicals, it is obvious that the Catholic Church favors a humanitarian approach when it comes to development discourse.

2.3 The Core Concepts of the People-Centered Development in Relation to Korten's Theory

The reason why the author chose PCD theory for the framework of this research is that this theory has the similar concept with the Catholic Church's viewpoint on development. Both PCD and the Catholic Church put more significance on dignity of human than economic growth when it

comes to development discourses. In the catholic viewpoint, as mentioned in *Populorum Progressio* (1967), development is seen as follows:

- The development of peoples has the Church's close attention, particularly the development of those people who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment. (*1st article)*
- Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every man and of the whole man. (*14th article)*

Likewise, David Korten also showed the similar point of view as to development. In the text of *People-Centered Development*, Korten and Carner (1984) mentioned that the conventional development models failed because they are so production-centered that the needs of the production system took precedence over the needs of people. Production-centered development and people-centered development have different emphases as in the following:

Table 2. Production-Centered Development vs. People-Centered Development

Production-Centered Development	People-Centered Development
Command-system forms	Self-organization that highlight the role of the individual
Value-free	Human values
Externalize people and environment	Internalize people and environment
Industry	Agriculture
Urban	Rural areas
Development investments benefit the few	Development investments benefit the many
Optimal use of capital	Optimal use of human resources
Exploitation of natural and environmental resources to achieve short-term increments in physical wealth	Manage practices that sustain and increase the yields of these resources
Efficiency of interdependent large-scale production units based on international comparative advantage	Diversity and adaptability of small-scale units organized to achieve relative local self-reliance

Source: *People Centered Development: Contributions toward Theory and Planning Frameworks.* D. C. Korten & R. Klauss (1984). p. 207 & p. 300. Table organized by the author based on the text.

Korten's PCD theory was proposed about 30 years ago, yet this theory is essential for this study since it coincides with the catholic concept of Integral Human Development (IHD). Both PCD and IHD put more significance on the dignity of human than economic growth when it comes

to development discourses. Korten and Carner (1984) explained that a serious search for alternative development models was stimulated, since the consequences of conventional development models were recognized as "dehumanizing, inequitable, and environmentally unsustainable" (p. 201).

Korten proposes that PCD can be the alternative development model. PCD is "an approach to development that looks to the creative initiative of people as the primary development resource and to their material and spiritual well-being as the end that the development serves" (*Ibid.*). He also argued that "the people-centered vision favors human well-being and environment sustainability over additions to economic output, domestic over foreign markets, local financing and ownership over foreign borrowing and investment, and economic self-reliance over dependence on the international trading system. It welcomes participation in the global community, but from a position of independent strength – not external dependence" (Korten, 1990, p. 70). A PCD vision looks to "*justice, sustainability* and *inclusiveness* as the defining principles of authentic development" (Korten, 1990, p. 5).

Now, pages will be allocated to explain each concept of PCD in detail, referring to the texts of David Korten.

2.3.1 Justice

The first core concept of PCD is *justice*. Justice can be related to the 'local ownership and control'. It is described in Korten's text of *People Centered Development* as "developing territorially organized production-consumption systems based on principles of local ownership and control" (Korten, 1984, p. 302). Korten (1990) also mentions in his other text of *Getting to the 21st Century* that justice is not the matter of equality of income, but rather it indicates "that all people have the means and the opportunity to produce a minimum decent livelihood for themselves and their families" (p. 4).

He also emphasizes the 'sovereignty' of the *people*. In order to obtain freedom and democracy, the *people* should be the real actors in the society and sovereignty should belong to them. The government is expected to support the people to set and pursue their own agenda. To exercise the people's sovereignty, Korten mentions that "the people must control their own resources, have access to relevant information, and have the means to hold the officials of government accountable." In other words, people should be free to associate and express themselves, while being able to access to information. These are the most fundamental to the responsible exercise of the sovereignty (Korten, 1990, pp. 218-219).

2.3.2 Participation

The second core concept of PCD is *participation*. The keyword ‘participation’ and ‘inclusiveness’ are interchangeable in the concept of PCD by David Korten, considering that both participation and inclusiveness include the *people* in various agenda and let them participate in those agenda. Here, Korten mentions that “inclusiveness does not mean that everyone must enjoy equal status and power” (Korten, 1990, p. 4). Rather, he mentions that it means “everyone who chooses to be a productive, contributing community member has a right to the opportunity to do so and to be recognized and respected for these contributions” (*Ibid*.).

Korten describes *participation* as “focusing public policy thought and action on the creation of enabling settings which encourage and support people’s efforts to meet their own needs and to solve their own problems at individual, family, and community levels” (Korten, 1984, pp. 301-302). In fact, in the text of *Getting into the 21st century*, Korten (1990) redefines *participation*. He says it has been too conventional to ask the community to participate in donor’s agendas and projects. Korten claims that in authentic development, a development process should be driven, led, and owned *by community*, and an assisting agency must be participating in such development. It is the *people* to whom the development assistance must be responsive, since it is the *people* who have the sovereignty, not the state.

Hence, Korten (1990) exclaims that voluntary development organizations must serve the *people*, not the donor (p. 219).

2.3.3 Sustainability

The third core concept of PCD is *sustainability*. Korten mentions that sustainability does not mean to preserve the nature untouched. However, each generation is required to recognize that they are obliged to care for the earth's natural resources and ecosystem for the future generations. The society must utilize the earth's resources in ways that assure sustainable benefits for the next generations (Korten, 1990, p. 4).

Korten also put emphasis on 'self-organizing' skills and 'capacity-building'. He says, for people-centered society, there should be "organizational structures and processes that function according to the principles of self-organizing systems" (Korten, 1984, p. 302). He also called for strengthening people's capacity for participation. There should be efforts to expand people's organization and awareness, and people must have strengthened capacity to participate in making the sustainable communities. Korten stressed that voluntary development organizations need to check their roles and methods in this process. It is important to "encourage communities to strengthen self-organizing processes and to support one another's initiatives" (Korten, 1990, p. 221).

Furthermore, Korten stresses that self-reliant community should be created. He mentions that "the goal is the recreation of society from the bottom up on a foundation of productive, sustainable communities" (*Ibid*.). Through his texts, we can see that the sustainable development can be formed by caring for ecosystem for the future generation, and also by strengthening the self-organizing skills and self-reliance of the people in the community.

The three themes could be simply seen as in the following:

Table 3. People-Centered Development in Relation to Korten's Theory

Justice	Participation (Inclusiveness)	Sustainability
• Local ownership and control. • All people have the means and opportunity to produce a minimum decent livelihood. • Sovereignty of the people.	• To have a right to the opportunity to be a productive and contributing community member. • To encourage and support people's efforts to meet their own needs and to solve their own problems. • Development process should be driven, led, and owned by community.	• Sustainable earth-resources for the next generations. • Self-organizing skill. • Self-reliant community. • Capacity-building.

Source: Table organized by the author

Moreover, Korten (1990) stated that, "a people-centered development model calls for active mutual self-help among people, working together in their common struggle to deal with their common problems. Recognizing

the importance of the self-respect of the individual and the self-reliance of the community, it does not look to international charity as the answer to poverty. It seeks the productive use of local resources to meet local needs" (p. 218).

CHAPTER 3. RESEARCH METHODS

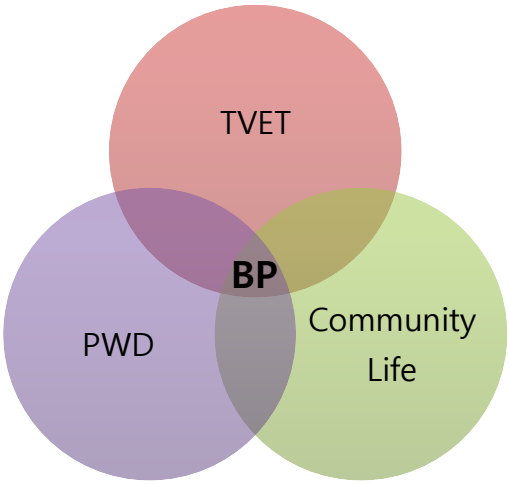
3.1 Selection of the Research Subject: Banteay Prieb

In this chapter, the author will explain the reasons for selecting Banteay Prieb as a case study for this research, and the general features of BP will be explained later. First, the reasons for selecting BP for the subject of this research will be explained.

Banteay Prieb is a catholic-faith based organization run by Jesuit Service Cambodia (JSC). It has been 25 years (as of 2016) since its establishment in 1991. According to KOICA multi-year (2014~16) project proposal for Banteay Prieb (2013), there were 7 TVET centers run by NGOs for PWD in Cambodia, but some of them stopped after running for few months to few years due to various difficulties and now there remained 4 places including BP. BP is considered as a sustainable NGO where has been consistently providing learning opportunities to the PWD in Cambodia.

Also, Banteay Prieb was the first in Cambodia to provide technical vocational education and training to the PWD. Since Banteay Prieb's programs are geared towards PWD, who are socioeconomically vulnerable and marginalized, the author considered that it would be a place where focuses on *people* itself that could be compared with other TVET organizations.

Figure 2. Banteay Prieb's Unique Characteristics



Source: Figure organized by the author

Furthermore, Banteay Prieb supports students not only through skills training, but also through community life. Unlike elsewhere in Cambodia, here in Banteay Prieb, students live together in dormitory with resident teachers and student-care teachers. Thus, there are many interactions among students, and between students and teachers. Banteay Prieb is a very unique organization in that it provides TVET to the PWD as they live altogether. For these unique characteristics of BP, the author believes that Banteay Prieb is a good place to investigate and assess how much the people-centered development components are incorporated.

3.1.1 Historical Background of Banteay Prieb

Banteay Prieb is a TVET institution run by Jesuit Service Cambodia (JSC), an NGO by the Society of Jesus. Banteay Prieb means ‘Center of Dove’ and the Khmer letter inscribed in the wings of a dove in its symbol (**Figure 3**) says, “Everything for Peace.”

Figure 3. Symbol of Banteay Prieb

In the 1980s, the JRS (Jesuit Refugee Service) came into the border of Cambodia and Thailand to help and improve the lives of refugees. When the wars ended in the early 1990s, refugees went back home. However, there were many people in Cambodia still suffering from hunger, poverty, and the nightmare of Khmer Rouge regime. JRS decided to enter Cambodia and help them, especially those who got injured by wars and landmines.

Br. Noel Oliver, a Jesuit priest who was one of the founders of the center, recalled that,

> “…It was also evident that the Ministry of Social Actions, which was one of the weakest Ministries in the then Government of Cambodia, would be most willing to give the necessary permission for us to start a program for vocational training. (…) The government would welcome

any assistance which we could provide for these persons who had been disabled because of the ongoing conflict, landmines and diseases like Polio. We had proposed the setting up of a Vocational Training Centre with residential facilities for about 40 persons to begin with." (Br. Noel Oliver. S.J.[6], *Jesuits Enter Cambodia*, 2007)

JRS had already experienced running vocational schools for the disabled inside the refugee camp. Fr. Mark Raper and Fr. Kike Figaredo visited Cambodia for several times to set up the plans and make preparations. Furthermore, a team of four people was put to take in charge of this mission. They were Br. Noel Oliver (a Jesuit Brother from India), Sr. Denise Coghlan (a Mercy Sister from Australia), Sr. Marie Jean Ath (a Providence Sister in Cambodia), and Fr. Jub Phokthavi (a lay volunteer from Thailand that time). JRS partnered with the Ministry of Social Action (now called as Ministry of Social Affairs, Veterans and Youth Rehabilitation). Therefore, one officer was sent from the government to cooperate with Banteay Prieb.

In July 1990, the Government of Cambodia allowed the opening of Banteay Prieb. The place is located in Ang Snoul district in Kandal Province, and it was originally the center of communication using carrier pigeons as well as battery workshop, ammunition dump, prison and execution site used by the government. However, Banteay Prieb endeavored to transform the old army camp buildings into school buildings. In November 1991, the

[6] S.J. or SJ (Society of Jesus) after a person's name means he is a Jesuit priest or brother.

school formally started. Whereas the name of Banteay Prieb was given because of the carrier pigeon during the war, now the meaning of dove changed to symbolize *peace*. [7]

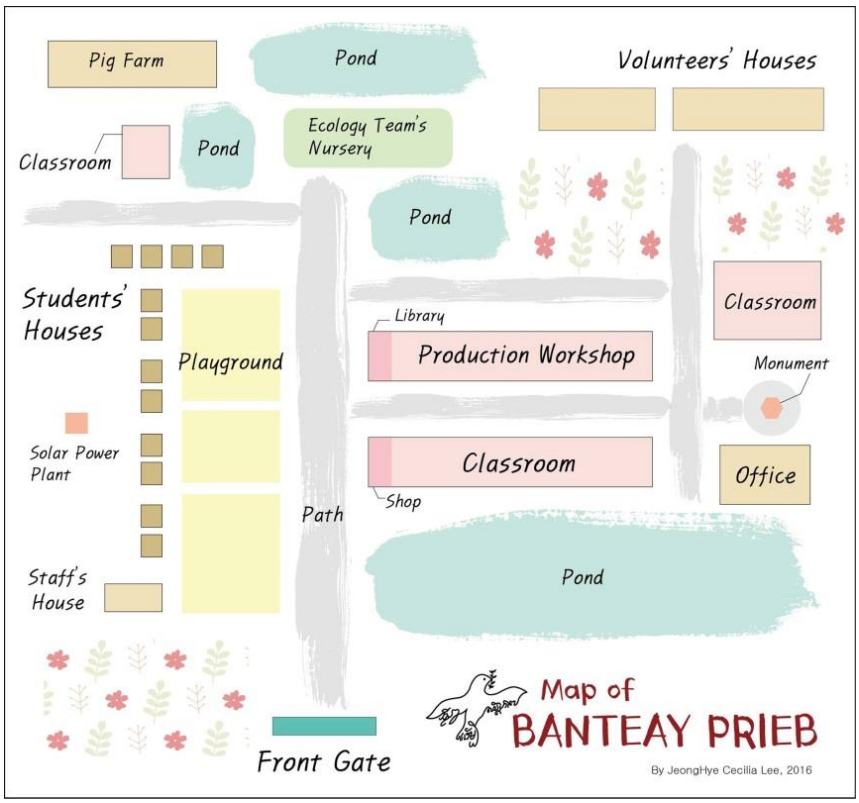
Figure 4. Old Pictures of Banteay Prieb (1991)

Source: Photographs by Br. Noel Oliver S.J.

[7] Summarization by the author. Contents from *Banteay Prieb 20th Anniversary Book.* 2011.

3.1.2 Environment of Banteay Prieb

Figure 5. Map of Banteay Prieb



Source: Figure illustrated by the author

Banteay Prieb is surrounded by beautiful natural environment with trees, flowers, ponds and green grass. It is even hard to believe that it was once one of the sites of the Killing Fields during the Khmer Rouge regime. Sounds of insects such as grasshoppers and bugs as well as animals such as chickens, cows, dogs, frogs, ducks and birds are everywhere around. The map of Banteay Prieb is shown as above. The 6-hectare land is granted by

the government free of charge since its establishment in 1991.[8] People living in Banteay Prieb seem to be very satisfied with the natural environment. One of the current students, 'B', praised the beauty and cleanliness of the environment in Banteay Prieb.

> "I really like the environment of Banteay Prieb. We have gardens, houses are next to ponds, flowers are beautiful, and there's Ecology team's nursery as well. In my hometown, people use plastic every day and there were a lot of plastic garbage. But here, we clean and pick up the plastic garbage every weekend. This place is very beautiful." (Current student B, personal communication, September 15, 2016)

Figure 6. Landscape of Banteay Prieb (2016)

Source: Photograph by Yong-Guk Jeon

[8] From the beginning, BP has been in partnership with two ministries of Cambodia - the Ministry of Social Affairs, Veterans & Youth Rehabilitations and the Ministry of Foreign Affairs and International Cooperation

Also, the government officer who has worked in Banteay Prieb since its establishment remembered that the environment of Banteay Prieb changed much compared to the past.

> "Before when our center started, there was nothing here. No garden, no tree.. maybe only two or three trees. So I started to plant coconut trees. Each one of us had to dig five holes to plant five coconut trees. Now we have a lot here. Before, it was not easy to live here. When you see, you would not be able to live because it was not a place that people wanted to stay. The place was not in use for a long time. Before, it was a place for military purpose. It was very messy so we had to clean and decorate more. (…) Now it's got much more beautiful than before." (Government officer from MoSVY, personal communication, September 16, 2016)

Figure 7. One of the School Buildings in Banteay Prieb (2017)

Source: Photograph by the author

Even though the place of Banteay Prieb was originally used for the military purpose and as a site of the Killing Fields at one time, it is amazing that it now changed to be a favorable place with beautiful natural surroundings. Due to the first generation's effort to clean and decorate the place, the current generation is enjoying the fruits of it.

Figure 8. Students Gathering in the Gazebo (2016)

Source: Photograph by the author

Entering the front gate, on the left side, there are 12 buildings of students' houses. From House No.1 to 8 are for boys, and from House No. 9 to 12 are for girls. On the right side, there are two main school buildings. One is for vocational training classrooms and the other one is mostly for production

workshops. Besides students, 12 resident teachers are living at each house with 10~12 students and 2 student-care teachers (1 male and 1 female) are living in staff's house. Foreign volunteers (its number varies from time to time) and Jesuit priests are living in volunteers' houses. Other teachers and staff live right beside the school or commute from outside.

3.1.3 Key Activities of Banteay Prieb

Educational Activities

Banteay Prieb provides one-year courses in electronics, mechanics, sewing and agriculture, and 6-month courses in phone-repairing (for those who have completed the electronics course) and make-up. In Banteay Prieb, almost all teachers are the graduates of Banteay Prieb. There are currently 2 electronics teachers, 2 mechanics teachers, 2 sewing teachers, 4 agriculture teachers, 2 phone-repairing teachers, and 1 make-up teacher.[9] Teachers, who themselves also have disabilities, can understand the students' life and study in Banteay Prieb better than anyone else. At the same time, students can regard the teachers as their role models. Classes start from 8:00AM and finishes at 4:30PM. The lunchtime is between 11:00AM~1:30PM for

[9] Banteay Prieb has launched a 2-year pilot-program of Special Education for people with intellectual disability since 2015. There are 3 Cambodian teachers in the Special Education Team (as of November, 2016). But for this study, the Special Education class will not be discussed.

students, and 11:30AM~1:00PM for staffs.

Figure 9 Vocational Training Classes (Electronics and Sewing) (2016)

Source: Photographs by Yong-Guk Jeon

The regular semester starts in January and ends in December. However, students who are not literate get to enter the center three months earlier before the regular semester starts. They take an intensive 3-month literacy course which helps them to prepare for the vocational training classes. During the whole year, Banteay Prieb also provides the basic education including literacy and numeracy to every single student for one hour a day (7:00 to 8:00 AM). There are five levels of literacy class, so students take the class according to their current literacy level. Besides these, Banteay Prieb offers barber classes during the weekends and the weekly basic agricultural class to every student. Students can also attend the seminars and workshops on important issues e.g. environment, healthcare, and human rights, and participate in various school events such as sports activities and outings.

Community Life

In Banteay Prieb, there are 12 buildings for student dormitory. All students of Banteay Prieb come to live together during their study period. Students live in groups of 10-12 persons and one resident teacher is assigned at each house. Through living a community life, students learn to live together especially by helping each other to cook, clean the house and caring for one another. There are also one male and one female student-care teachers who resides with the students and support students by listening to their stories related to their study, health, and family. The students' houses, classroom buildings, production workshops, head office and volunteers' houses are all clustered together like a small village.

Figure 10. Students Playing Basketball (2016)

Source: Photographs by Yong-Guk Jeon

The center has an open space for students such as playground, ponds, and benches where anyone can gather around for sports (mostly basketball and volleyball), dancing, and gardening. About 2~3 times a week, students

gather together playing drums, singing and dancing with the rhythm and melody of Khmer music. On every Saturday morning, every student, teachers, and volunteers do so-called *polocam*, which is gardening and cleaning the center all together.

Outreach Team

Banteay Prieb's Outreach team visits rural villages to recruit new students every year especially between July and September. After having interviews with students and their family, they recruit about 120 new students each year. In November, they prepare seminars regarding business start-up and running a workshop as well as consultations on job-hunting. Supporting students continues even after the students graduate Banteay Prieb. The outreach team visits their houses and workplaces until up to 5 years from the graduation, and supports with jobs and workshops to encourage them to utilize the skills they learned in the center. Also, if needed, they help the graduates with housing and wells and provide other services such as medical care, rice, and etc.

Production Workshops

Some of the graduates of the vocational training programs join the Banteay Prieb's production team to work at its workshops. Currently, there

are two kinds of production workshops - sculpture production workshop and sewing production workshop. At sculpture production workshop, they produce Cambodian traditional wooden sculptures and Catholic-related products. At sewing production workshop, they make products such as Kroma (Cambodian traditional scarves), bag, key holder, and wallet. The products made at these workshops have become the popular souvenirs and gift items of Banteay Prieb. Through these workshops, Banteay Prieb can provide the job opportunity to graduates while graduates can also practice their skills learned at the center.[10]

[10] Re-written by the author, based on the contents of the Center's brochure (published in November, 2016) and author's personal observation.

3.2 Data Collection

In 2016, the author had the opportunity to come to Banteay Prieb as a volunteer for a year. In 2015, while the author was in contact with Fr. In-Don Oh, the Country Director of Jesuit Service Cambodia (who was also the former director of Banteay Prieb), to discuss the possibility of processing this study, he suggested to the author an opportunity to volunteer at Banteay Prieb. Consequently, in February 2016, the author came to live in Banteay Prieb and volunteered for one year. For the first half of the year, the author was adjusting into the new environment in Banteay Prieb. This time of familiarization to the field was very helpful for the author with her fieldwork.

Figure 11. Author with the Sewing Production Staff (2017)

Source: Photograph by the author

Later in the second half of the year, the author conducted a participant observation and interviews with the people in Banteay Prieb. Thanks to the author's volunteering activities, there was no difficulty during the process of data collection including interviews. Saldana (2011) mentioned that "…Complete participation in the same ways of working and living as the culture under study provides the researcher with experiential knowledge that can more deeply enhance one's understandings of social life." Likewise, the author's life in Banteay Prieb could enable her to observe the people and the organization at a deeper level.

-Document Collection

The official/unofficial documents related to BP were collected during the research period. There were abundant documents on BP such as the BP Evaluation Papers, BP's proposal and reports for overseas donor organizations e.g. KOICA (Korea International Cooperation Agency) and Jesuit Mission in Austria, the quarterly BP newsletters from Vol.1 to 25, the 20th anniversary booklet, and media publications (books & TV broadcasting on BP). Furthermore, the author could also obtain the write-ups of the reminiscences by the founders of the center.

-Observations

Observations were conducted during September to December in 2016. The author could get the center's director's permission to have observations on people's lives in BP. Especially, the author could participate in the two main weekly meetings at BP: the resident teachers' meeting on Thursday at 7PM, and the meeting for all staffs on Friday at 11AM. Besides, the author also participated in the monthly student council's meeting. For each meeting, the author had someone to translate from Khmer to either English or Korean. By participating in these meetings, the author could recognize the current issues in BP and how teachers manage with the issues regarding BP and their students.

-Interviews

There are 3 top managers, 29 staffs, 109 students (as of July 29, 2016), and more than 2000 graduates (since 1991). The author conducted 1 to 1 interviews with 11 people from various positions in Banteay Prieb. The interviewees were 1 school principal, 1 government officer from the Ministry of Social Affairs, Veterans and Youth Rehabilitation (MoSVY), 1 center's director, 1 outreach team manager, 1 vocational training teacher, 2 founders of the center (one of them was also the 1st director of the center), 2 current students and 2 graduate students. Every interviewee except for the

Jesuit priests (center's director and the founders of the center) was Cambodian. The author asked two Cambodian staffs who could speak English to interpret during the interview with Cambodians (each interview had one interpreter). Before the interviews, the interviewees signed the Informed Consent Form which was in Khmer language and approved by IRB-SNU (Institutional Review Board at Seoul National University).

Table 4. List of Interviewees from Banteay Prieb

Position	Number	Gender	Date of Interview	Note
School Principal	1	M	September 13, 2016	
Government Officer	1	M	September 16, 2016	
Center's Director	1	M	November 8, 2016	
Outreach Team Manager	1	M	September 19, 2016	
Vocational Training Teacher	1	F	September 21, 2016	
Founders of the Center	2	M	Br. Noel Oliver S.J. : September 20, 2016	
		M	Fr. Jub Phokthavi S.J. : September 28, 2016	He was also the first director of the center
Current Students	2	M	Student A : September 14, 2016	

		F	Student B : September 15, 2016	
Graduate Students	2	F	Graduate C : September 12, 2016	Currently working as a student-care teacher
		M	Graduate D : September 22, 2016	

Source: Table organized by the author

3.3 Data Analysis

The author documented the events, feelings, and opinions while observing the lives of people in BP, especially through the weekly meeting for resident teachers, meeting for all staffs and monthly meeting for students' council. Regarding the interviews, the author transcribed the recorded files and documented what thoughts and feelings she had during and after the interview as a researcher. Later, the collected data were coded and categorized by the author. Especially, the key findings from the people's lives in BP will be discussed in relation to PCD. As mentioned in the **Chapter 2.3**, David Korten (1987) theorized three core concepts for PCD - *justice*, *participation*, and *sustainability*. Based on these concepts, the author will discuss how much BP is practicing PCD.

CHAPTER 4. FINDINGS

4.1 Description of Life in Banteay Prieb

4.1.1 Daily Life of Students

Below is the detailed description of students' life in Banteay Prieb. The author observed mainly the life of female students during one full day in December in 2016.

It is a little past four in the morning, when the students start to come out of the house one by one. It is still dark and silent everywhere. A female student from House No.12 walks around to wake up the others (Houses from No.9 to 12 are only for girls). First, she goes to House No. 9 and 10 calling, "Let's go!" "We gotta go to the market!" When she calls two, three times, somebody inside the house answers, "Yes". Then, the girl goes in front of House No. 11 and calls her friend in the same way. It seems like the one who got up the earliest wakes up the other friends like this.

When I look inside House No.9, everyone is still asleep surrounded by mosquito nets except for one girl, Davy, who will go to the market today. Everyone takes turn to go to market each day. Davy, looking at me, gestures "Shhh..!" She is afraid that her housemates would wake up.

At 4:18, Davy comes out. She puts her shopping basket on a wheelchair, and walks pushing the wheelchair from the back. Davy has a problem with the bone around her waist, so her legs are very weak and she walks slowly. But why is she bringing the wheelchair even though she can walk? (Later, I found out that the shopping baskets are quite heavy, so they use the wheelchair that they already had placed in front of the front gate to bring their baskets from the front gate to their houses easily.) Four female students from House No.9 to 12 walk towards the front gate together. Eight male students (from House No.1 to 8) also came out. Today, the resident teacher of House No. 8 also joins since he wants to go shopping as well.

Davy puts the wheelchair in front of the janitor's room at the front gate, and rides on a *rummok*. Rummok is a kind of transportation with a motorbike which has a long cart in the back. There are several wooden boards on the cart, so that people can sit on these. When the students on wheelchairs move onto the rummok, the driver carries their wheelchairs to load in the back. Today, there are 3 wheelchairs. We leave Banteay Prieb at 4:26 AM.

It is still very dark in the night. Students are heading to the market through the fresh dawn air. No one speaks… There are not so many cars on the road for it is still very early in the morning. The rummok runs for about 20 minutes. When we arrive near the market, some students

stretch their arms out to signal acting as rearview mirror and side-view mirror for the driver. When we arrive, the students who can walk get off first. Students on wheelchairs wait a while until the driver and other friends bring their wheelchairs from the back. Before students separate into the market, the driver collects 2000 riels per each as round-trip fee.

Today I decide to follow Deng Hey, a female student on a wheelchair from House No. 10. Deng Hey starts to go inside the market, pushing her wheels forcefully. When she meets a threshold, she holds up her wheelchair skillfully and goes forward. When she meets a road that is hard to pass by on the wheelchair because of a truck or motorbike stopped in the way, she waits at the corner until the cars pass and continues her way later when the road is open to her. It seems that she already knows the map of this market. The first place she goes to is a chicken-selling store. The seller (a lady) hasn't put chicken on the display-stand yet. When Deng Hey orders, the lady prepares a chicken and wrapped in a plastic bag. Deng Hey pays money and puts the shopping into the basket which is on the front wheel. This time the Mekong Wheelchair seems convenient because it is a tricycle and has a little wheel in the front so that we can put anything on that wheel. Next stop was the vegetable store. Deng Hey chooses three to four cauliflowers by herself and gives them to the seller. The seller weighs them on a scale. Deng Hey also buys spring onions, peppers, and

lemons. When the seller gave lemons to her, she looks closely to see that all of them are good ones before putting in her basket. After coming out from the vegetable store, she goes to the butcher's. Deng Hey asked the butcher something, but since the seller said 'no', she looks around at the other butchers' stalls. When she buys the meat that she wants, she goes to a shop which sells seasoning. She buys one bottle of fish oil. Now it seems like her shopping is over, but she is looking for something else. After a while, she stops in front of a dessert shop. She is shopping for herself after finishing the grocery shopping. After buying 2~3 bags of dessert (rice cakes with coconut milk), the shopping is really over. She heads for where the rummok was parked.

Students gather at the rummok one by one after finishing their shopping. Deng Hey also gets on the rummok. I asked Deng Hey if she has been to the market before coming to Banteay Prieb. She answered, "No." She said she became handicapped when she was 18. She said, before she got disabled, she had been to the market. Not only had she been to the market, but also could do *anything* just like normal person. However, when she went to Malaysia to work as a housekeeper at the age of 18, she drank a cup of pesticide in refrigerator and fell down in a faint right away. She thought it was a cup of water – she got confused because she was so tired after work that she didn't even realize it was not water until she drank the whole cup. When she opened her eyes, it

was already three days later and she was lying on a bed at hospital. She could not remember what happened to her after losing her consciousness. And she felt nerveless on her legs since then. After just one month in Malaysia, she had to come back to Cambodia. Deng Hey is 23 years old this year, and it has been 5 years since she became handicapped. She said her village is too remote so that there is no rummok passing by, and the market is also too far. So she said she likes and enjoys going to the market here. When all students come together, the rummok leaves the market at around 5:30 AM. They have stayed at the market for about 45 minutes.

On the way back, dawn was breaking from the east side, little by little. About 20 minutes later, the rummok stops at an ice-selling shop. The students buy one ice block for each house. Since there is no refrigerator at students' house, they should buy ice every morning in order to drink cool water. At 5:55, we arrive at Banteay Prieb. Davy puts her and her friend's baskets on the wheelchair which she had placed there earlier, and pushes it towards her house. Some students from the houses have already got up and are sweeping in front of their houses. When Davy arrives at her house, it is six o'clock. One of her housemates is doing laundry by hand. Davy brings out what she bought at the market and organizes them in the kitchen. She puts the ingredients in the cabinet, and ice in the ice-box. Now, the students start

to get up one by one. A student who got up early sweeps the house, and others take the mosquito nets off and fold them. Some go to take a bath, and some organize the bedding.

There are three people who are in charge of cooking and cleaning at House No.9 today. They said that while Davy went to the market in the morning, two other girls had got up at 4:40 AM and started to prepare breakfast. Their breakfast was simple: rice and a cut of boiled fish. After having breakfast, the cooking team does the dishes. Soon, the girls become busy preparing to go out. They put some cream on their faces, comb their hair, and change their clothes. At ten to seven, they start to go outside. The Literacy Class is supposed to take place from 7 to 8, but today is different. Today, they will practice singing the Cambodian national anthem with everyone in the library to prepare for the graduation ceremony next week.

Srey Roat is a girl who uses crutches on both sides - she is one of those who walk the slowest in Banteay Prieb. While I am walking beside her, she tells me that she wants to walk with me holding hands. Then, she gives me both of her crutches and walks very slowly without them by holding my right hand. I realize that she can walk without her crutches! - Only if she can hold somebody's hand! She says that she prefers to walk this way, though it is even slower than walking with crutches. After we have walked a while, Srey Roat asks me to give her

crutches back. I am worried if I am too fast, and ask “Do I walk too fast?” Then, she answers, “No. It is not fast. It’s just that it’s almost the time!” It is already 7 o’clock, so she has to speed up. Their singing practice ends at around 7:50 AM. After that, the students go to the vocational class that runs from 8:00 AM to 11:00 AM.

At 11:00 AM, the students go back home to prepare lunch. At House No. 10, two female students are preparing vegetables, while one is cutting pork. The House No.10 is mainly for students on wheelchairs, so they live on the first floor. Usually the Cambodian traditional houses are on the second floor, so in Banteay Prieb, half of the houses are on the first floor and the other half are on the second floor. Deng Hey is trying to make a fire in the furnace at kitchen. After making a fire, she puts on a big pot to cook rice. While one student is looking at the furnace, the other one goes to bring water in a basket and helps to set the table. The student at the kitchen uses the water to cook. While two students are cooking in front of the furnace, one student who can walk takes the rice away after it is done. One of the cooking students stands beside a cabinet where they keep the seasoning. She gives salt, fish oil, etc. to the others, one by one, and the other students use them for cooking. Today’s lunch menu is fried pork and cauliflower. While they are cooking, another girl washes the vegetables. When the vegetables are ready, they place them in the pot and fry with pork for a while. It

takes about one hour to cook. Those who are not in charge of cooking today are lying on the bed taking some rest. At 12:10PM, they start to eat lunch. They just have rice and one side dish, but it tastes marvelous. Several students eat one more plate of food. When they finish eating at 12:30PM, the cooking team starts to wash the dishes and clean the kitchen for about 30 minutes. The other students who are in charge of cleaning today do the sweeping and cleaning of the house. Those who are free of house work today lie on the bed early for siesta. All the other students come to have siesta as well after finishing their house work. At 1:30PM, they go to class again. During the afternoon, they receive vocational training from 1:30 to 4:30PM.

At 4:20PM, the class is over and the students begin to clean the classrooms. At 4:30PM, they come back home. It is dark inside the house - they explain that the electricity comes from 6:00 to 10:00PM. The raindrops which started a few minutes ago start to be fall heavily. The students rush to take their laundry off from the hangers outside. The cooking team starts to prepare dinner. Srey Pat is in charge of preparing dinner today. She has polio so she cannot stand or walk. She said she didn’t know how to cook before coming to BP, but she could learn it from others while staying here. While the cooking team is cooking, the others spend time talking on the phone, relaxing, or playing games with one another.

At 5PM, about 10 male students are playing volley ball. At Banteay Prieb, those who don't have arms play volley ball, and those who don't have legs enjoy playing basketball.

After having dinner, many students are spending their own time outside. Around 15 students are in the library watching TV or playing chess. About 10 students are sitting around the library talking with one another. About 10 students are under a hut playing drums and singing together. There are also 5 students sitting on a bench. When it gets darker at 8:15PM, people gather under the hut more and more. At the end, about 16 people were there playing drums, dancing and singing Cambodian songs.

At 9PM, students move back to their houses to sleep. The whole of Banteay Prieb finally becomes silent.

4.1.2 Resident Teachers' Meeting

There are two main weekly meetings at BP: the resident teachers' meeting on Thursday at 7PM, and the meeting for all staffs on Friday at 11AM. In the resident teachers' meeting on Thursday, the resident teachers from each student house, principal, center's director, and student-care teachers gather and share the recent news of the students. In the meeting for all staffs on Friday, every staff including vocational training teachers,

accounting staff, literacy teachers, principal, center's director, government officer, outreach team and volunteers gather together and share the news on their class, curriculum, students, the upcoming school events and so on.

Both meetings were impressive in that they shared every detail about students. Especially, in the weekly resident teachers' meeting, teachers always shared about health, study, characteristics and any kind of issue of each student in their house. The observation note by the author from 8th of September in 2016 was written as below.

Title: Weekly resident teacher's meeting

Date: September 8, 2016 (Thursday)

Time: 7:00~8:00PM

Place: The open space under the volunteers' house (as always)

Participants: 17 people (11 resident teachers, principal, center's director, student-care teacher, 3 volunteers including the author)

Host: Teacher of House No. 3 (*Every week, each teacher takes turn to be the host.)*

Contents: (*Now, each teacher takes turn to share about the weekly conditions of the students in their house one by one.)*

- House No. 8: Some students caught a cold but overall there is no problem. Students studied a lot last week, but this week little.

- House No. 5: Students study normal. About health, there was one student who had a headache but now he got better. Usually he eats little but today he had 3 dishes of rice.

  - One student named ‘P’ from mechanics class stopped studying. He didn’t tell the teacher, he just left last Monday. He is the one who came to study last year too. Now, 9 students remain.

- House No. 6: No health problem. Everyone’s studying hard. Some goes to drink beer but everyone is studying hard together.

- House No. 2 (for Special Education class students): Three students (*the teacher tells the names of them*) were sick but now they are better. Both of the resident teachers caught a cold (*there were two resident teachers at House No. 2 to help the students of Special Education*). Student ‘Q’ is lazy. He moves only when the teacher says the same thing for at least three times. Student ‘R’ is difficult to care. He helps us well, but it’s still difficult to communicate with him. Student ‘S’ scares us. He gets angry many times. He has been in a bad temper for more than a week. When there was a Special

Education gathering last week, everyone was a good except student 'T' because he didn't improve from sickness. One group of three students is doing well about house work, whereas another group of three students is not.

- House No. 7: No health problem. Students of mechanics class are studying hard. Students are doing the house work well in groups.

- House No. 11 (*Girls' house*): Student 'U' is sick. She has a stomachache and vomits, but she doesn't have diarrhea. Student 'W' said that she will bring her pills (*Both 'U' and 'W' are female students from Special Education Class*).

  - Special Education teacher: Don't let 'W' do that. She will forget it. Once, she even bought red tea instead of buying green tea.

  - Student-care teacher: Don't remind 'W' to do something. It is better that teachers should do it.

  - Teachers (*About Student 'U', teachers give diverse opinions on why she got the stomachache.*): The reasons could be… 1. Maybe originally her stomach is too weak. 2. She ate something wrong. 3. Onions don't go well with her stomach. (*They continued discussing why the student got sick. It was impressive that many teachers were*

concerned with one sick student although her sickness didn't seem that serious.)

- Another student (*every time they name the student*) caught a cold.

- House No. 9 (*Girls' house)*: Student 'E' has caught a serious cold, and she was put on a drip. Student 'F' also caught a bad cold and is coughing a lot. Students don't study much these days, I think they are excited for the outing soon.

- House No. 1: Two, three students caught a cold (*It seemed like they report every time when someone caught a cold.*) Student 'G' has a bad sore. Before he began to take care of it, he wasn't taking any treatment. I spoke with the students from phone-repairing class, since they had already experienced living in BP for one year. I said, "You guys already know Banteay Prieb. You can ask for help anytime. If you have a bad sore, please tell us and get proper treatment." They help other friends with things related to going out on a date, but they don't really take care of themselves.

  -Student 'H' has very rigid characteristics. We're having a hard time communicating with him. He is not very cooperative. I haven't called him out to talk about this yet.

-Students from phone-repairing class are studying hard, and in general, students clean well.

-Student-care teacher: Actually, the student ‘G’ asked me to bring him to the hospital to take photos of the bad sore. I told him, ‘Then, you should let the other student-care teacher (*who is in charge of the health-care of the students*) and center’s director know about your situation.’ Then, he just left in silence.

- House No. 4: Student ‘H’ doesn’t know how to read and write. And he’s becoming skinnier and skinnier. When he was in BP last year for intensive literacy class, he seemed fine. I’m wondering if he has a problem… Does he have to have a blood check?

  -Student-care teacher: Sometimes, it is a neurotic problem.

  -Center’s director: The student-care teacher (*who is in charge of students’ health-care*) is not a doctor. It is better to bring him to hospital.

  -*Teachers discussed and decided to take the student ‘H’ to hospital on next Monday.*

  -The behavior of student ‘J’ is still problematic.

- House No. 10 (*Girls’ house*): Student ‘K’ and ‘L’ have a toothache. Everyone’s studying hard, but in the night, student ‘L’, ‘M’, ‘N’ do

not study. They just repeat doing laundry, washing themselves, and going to bed. Students are helping the house work very well.

-Student ‘L’ and ‘N’ are not in a good relationship these days. They don’t talk to each other. Before, they were good, but not anymore. One of them lost money and doubted the other one.

- We have problem with water pipe. (*When a teacher mentions that they need a repair in their house, the teacher of House No. 7 who is in charge of repairing things notes it and comes to help repair.*)

- House No. 3: Some are studying hard, some are studying little, and some are more or less (*The teacher name each of the students*). Students’ health is OK. Both groups are doing housework good. Going to the market is also no problem.

  -Student ‘J’ came to our house, fought and left.

  -Teacher from House No. 1: Two students fought with each other. I called them out one by one and talked. One of them likes to listen to Holy songs and said he came to BP thanks to God. The other one looked down on him and said he came to BP not for God but for other things. Then one of the housemates yelled at him, ‘Why are you picking a fight with our leader of the house!’ But after having a talk, now it’s ok, the problem is solved.

After each teacher's sharing, they have time for suggestion. Anybody can suggest anything.

- Suggestions: These days, there is too much leftover. It's becoming pigs feed. Let's cook little and eat all right away. If we keep too long, it all becomes pigs feed.

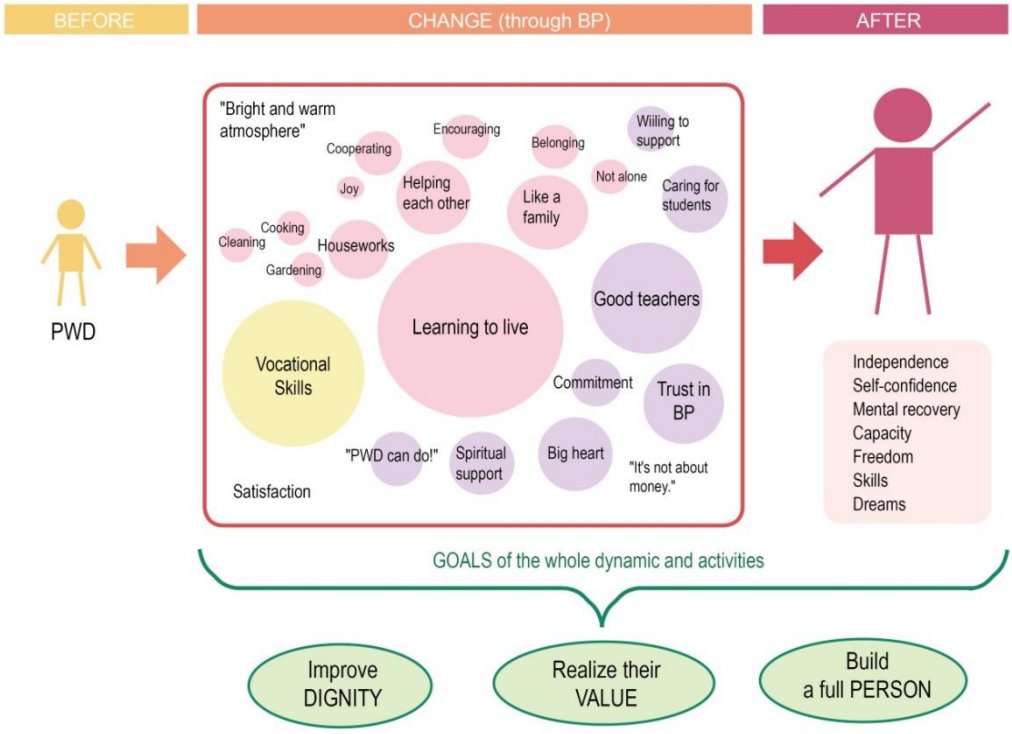
After all teachers talk, the school principal and center's director give advices or comments.

- Center's director: It is good that students eat much. But if there is leftover… Please remember where our money is coming from (*BP is run 100% by donation*).

4.2 Findings of Life in Banteay Prieb

In this chapter, the author will describe the key findings of the people's life in Banteay Prieb based on the author's observation and interviews conducted in the second half of the year 2016. The key findings from the field research can be illustrated as in **Figure 12**.

Figure 12. Findings from the Field Research



Source: Figure illustrated by the author

Before coming to BP, PWD usually relied on their family doing no economic activities due to their disabilities. However, when they come to BP, they experience many new things such as learning the technical and vocational skills and living with others. Through the dynamics of BP, they begin to change. The main findings of the people's lives in BP can be clustered into five key-points such as *Skills are just a part; Learning to live independently and interdependently*; *Changes in life through BP*; *Good teachers and their high level of commitment*; and *Good relationship with others*. More detailed description of each key finding from the field research will be given in the following pages.

Skills are just a part

The most impressive thing throughout the whole field research for the author was that, at least for the people in Banteay Prieb, this place meant not just a place for skills training. People think BP as a place where you can learn how to live on your own as well as to live with others. Regarding this, one of the center's founders, Fr. Jub Phokthavi S.J., emphasized many times that learning technical and vocational skill is just a little part of BP.

> "Skills… It's just a part of. I would say it's a little part of the whole life in BP that builds in them."

> "Skill is just a tool. I think the main thing is to build a *person*. That is more, is our goal. Not only the skill. Skill is just a part of it."
>
> "The skills are just tools. It's just a part of it. (…) But to recognize their own self-confidence and dignity is the key, really. I think that is the main thing."
>
> (Fr. Jub Phokthavi S.J., personal communication, September 20, 2016)

He mentioned that the skill training is not the most important thing. Rather, he stressed that, "the whole dynamic and whole activities [at BP] are aimed at improving the personal dignity. That is the main of our work" (Fr. Jub S.J., personal communication, September 20, 2016). It was impressive to see how the founder (as well as the first center's director) of TVET center looks at *skills*. Banteay Prieb is a TVET center, but the most important thing is not just skills – BP is where PWD can learn building a full person by improving their self-dignity and realizing their own value (Fr. Jub S.J., personal communication, September 20, 2016).

Learning to live independently and interdependently

Living together in a community life for PWD learning TVET is definitely one of the biggest features in Banteay Prieb. It is hard to find other TVET organization where provides not only TVET but also the community life to the PWD. While students at BP acquire the technical and vocational skills,

they can also learn to live together and living on their own by managing the daily housework at their house. The graduate student D and the current student A said that they are/were responsible of the housework while living in BP.

> "My life before and after coming to BP is totally different. When I lived in other organization, everything was prepared for the students, and the duty of the students was to study only. The food was prepared for students, and there were no chores for students. But in BP, it was different. My life changed. BP teaches skills like how to cook, how to do gardening and how to work in groups for cleaning the house. Living in BP, the students had to take their own responsibility." (Graduate student D, personal communication, September 22, 2016)

> "I came here as a student. But besides being a student, I am also a member of my house. I am responsible for making food, going to market, and cleaning the house. These are what I do." (Current student A, personal communication, September 14, 2016)

As the graduate student D said, BP is distinctive from other organizations in that it lets the students do many things by themselves. Students in BP are expected to learn not only about the vocational skills but also about *how to live*. They learn to live with other people through doing the housework together, such as making food, cleaning the house, gardening, and going to

market. By being responsible for these works, they become capable of doing the housework all by themselves.

Especially, regarding food, it is notable that there is no designated place like a canteen or cafeteria to provide the daily meals to the students in BP. Instead, it is the *students* who have to prepare their food for every meal. One student from each house, in total 12 students, goes to the market at 4:15AM to buy the materials for cooking for the day. They come back at around 6:00AM and start to cook their breakfast. The structure of students cooking by themselves started from the beginning of the center. The founder of the center, Br. Noel Oliver S.J., recalled when he refused building a canteen in the center.

> "The other thing that we did from the beginning was that… there was one proposal saying 'let us build a canteen'. And the suggestion was that we should build a canteen where we should cook the food and give it to the handicapped. And I said, '*No*'. The handicapped should learn to cook their own food, because they have to become independent. So, right from the beginning, even today, the handicapped cook their own food. They go to the market. It was supposed to be that we have to cook for them." (Br. Noel Oliver S.J., personal communication, September 20, 2016)

Due to the opinion of Br. Noel Oliver S.J., Banteay Prieb didn't build a canteen but gave the opportunity to the students to be independent by cooking for themselves. The fact that students in Banteay Prieb are taught to do their daily works including cooking on their own is obviously one of the key features of Banteay Prieb that is distinctive from other TVET centers. Here in BP, students with disabilities have to study and live by themselves cooperating with each other. This leads the students to experience various changes in their life, which will be explained in the following.

Changes in life through BP

Students in BP get to experience various changes in their life through studying and living in BP. As previously mentioned, BP students are responsible not only for studying but also for the daily housework. By cooking, cleaning, gardening, and going to market by themselves, they become more independent and self-confident than before.

> "The support [of BP] is only to make them independent. When they go back [to their village], they should be able to manage on their own." (Br. Noel Oliver S.J., personal communication, September 20, 2016)

While BP encourages students to become independent, students can feel freedom to do many things by themselves at BP. Also, through skills

training, their capacities are strengthened and it allows them to have certain changes in their life.

> "I feel so much freedom here. For me, it's really freedom. Freedom to go out, freedom to go to market…" (Current student B, personal communication, September 15, 2016)

> "Before going to BP, in my village, I was afraid of going out because I had no job and education. I didn't have an ability to find money. I thought I would not be able to get married in the future. But after graduation, I could get a good job and get married. (…) Now I have a family and children to feed… I can have happiness with my family." (Graduate student D, personal communication, September 22, 2016)

Students in BP get both material and mental supports by teachers. The student-care teacher, who also used to be a student at BP, mentioned that BP helps the students to mentally recover and change into another person who can plan their future plans with their own capacity. Also, the outreach team manager mentioned that he feels happy and proud of his work when he sees the changes of PWD's lives through BP.

> "It is not only the skills training center, but also it is a center for mental recovery. Before, PWD didn't think about their own capacity or about their future plans. They could not even make their own plans. But

after they come here, they really change into another person." (Student-care teacher, personal communication, September 12, 2016)

"I am proud to see the life of PWD change. When I saw PWD being discriminated, I was not happy. But when they entered to BP, I feel happy to see that PWD are together, smiling, doing many activities. Their life changed. I am proud of what we do in BP." (Outreach team manager, personal communication, September 19, 2016)

Likewise, there seemed to be some dynamics in BP that make the students with disabilities change. Through the field research, the author found out that these changes of PWD's lives through BP can be seen as the result of the sincere devotion and love by the teachers at BP. This will be explained in the next section.

Good teachers and their high level of commitment

In BP, most of the teachers are the graduates of the center. As of October 2016, there are 23 teachers in BP (1 school principal, 13 vocational training teachers, 11 resident teachers, 5 literacy teachers and 2 student care teachers – some are in charge of more than one job). And among them, 20 teachers are BP graduates. In fact, most of the teachers at BP who taught the technical and vocational skills to the students at the beginning of the center were from Thailand. However, as years passed after BP's establishment,

they started to recruit teachers from the graduates of BP. It seems that employing BP graduates as teachers of the center have positive effects. Not only the graduates could have job opportunities, but also they could be good role models for the new students. One graduate, Mr. Klieng Vann, is a good example. He became a vocational training teacher after graduation, and then later became a school principal. He worked as a school principal for 15 years until 2015.

> "When I came here for the first time, I didn't have a hope. But as I became a teacher, I could have more confidence. Then I wanted to help other students with disabilities. They also can be just like me. That's what I hope." (Mr. Klieng Vann, Global Sharing Project Hope in Asia. [Televison Broadcast]. PBC. November 27, 2015)

Because the teachers of BP themselves have disabilities and can understand well about the study and life of the students at BP, their love and care for students are very special. Since the teachers have experienced the changes in their life through BP, they come to love and trust BP. This leads the teachers to be willing to help and support the students with a warm heart. When the author asked the school principal, "Why do you spend all your free time in looking after students at BP after work and on the weekends?", he replied,

> "My working time finishes at 4:30PM, and I am free after then. But because I *love*, I want to volunteer. Also as a principal, I have to be responsible for everything. If I do not take the responsibility, I'm not a principal. And I am not working for money. I'm working for students, and for everybody." (School principal, personal communication, September 13, 2016)

Because the teachers have a high level of commitment to BP and its students, their participation rate in the works of BP is also high. The salary here is not so high, but the staffs at BP expressed that they are willing to help the PWD and feel happy because they are not working for money itself.

> "All the staffs here are willing to participate. They are very happy to do it. If we don't have such willing, then it would be only working for money and it would be not so easy for BP and the managers. (…) All the people including me are willing to do it. They [our staffs] sacrifice--they live far from their family and in the case of outreach team, they go to far places to meet students. Sometimes, they have important things at their home, but they leave it aside and work at BP. They are willing to do it." (Government officer, personal communication, September 16, 2016)

> "The staffs here are very good. They are kind, generous, and open-hearted to people, even though they didn't get high education. Some of

them have studied little, but they have big open hearts. The people here want to share and work more for the PWD." (Outreach team manager, personal communication, September 19, 2016)

Thanks to the teachers' love and commitment towards Banteay Prieb and its students, students feel satisfied and appreciate their teachers as well. According to *Banteay Prieb Program Evaluation Report 2016* conducted by RAN4D in October 2016, 55.4% of the students said 'Excellent' and 42.8% said 'Good' for their teachers. In total, 98.2% of the students said their teachers are excellent or at least good. The report mentioned that the students liked the teachers because they provide 'experience, good ethics, in-depth explanations, practice, and motivation while also being friendly'. One of the current students described her resident teacher during the interview as below.

"My resident teacher takes care not only of me, but of everybody. When somebody is sick, our resident teacher comes and helps. She brings a small towel, puts into the water, and cleans the body and head. She also goes to get the medicine from a doctor in the medicine room for anyone who is sick among us. If they don't recover well, she brings them to hospital. (…) I really appreciate our teacher for being like a mother." (Current student B, personal communication, September 15, 2016)

As we see, there is a warm interaction between the teachers and students in BP. Since the teachers take care of the students with a sincere heart, students can trust them and love BP as well. This helps the people in BP to have a good relationship with others and live like a family.

Good relationship with others

Due to the people in BP's care and love towards others, there is a family-like atmosphere in BP. Thanks to the teachers' love, BP students can also learn to love and support each other. In Banteay Prieb, it is easy to find students helping each other e.g. a student who can walk is pushing their friend's wheelchair; or a student on wheelchair is pulled by two friends walking on the left and right side each, holding hands together. They live and cooperate with one another like a family.

> "Coming here to live is like living with a family. (…) We are here not only for studying. We're living in BP like at home with a bigger family. We do housework together and care for each other." (Current student A, personal communication, September 14, 2016)

Figure 13. Friends Walking by Holding Hands (2016)

Source: Photograph by Jin-Hee Ryu

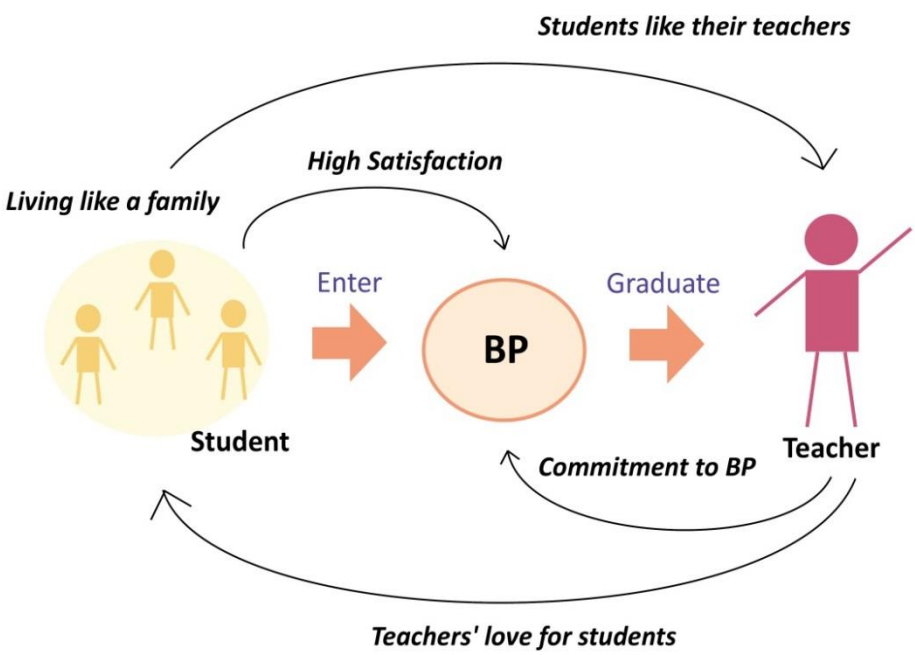
The family-like environment in BP makes people smile and feel happy. The author experienced many times that third persons such as visitors from outside feel calm and peaceful when they come to Banteay Prieb. Whoever comes to BP, they won't deny that there is a bright and warm atmosphere in this place. Here in BP, students are not alone. When students come to BP, especially those who felt different from, and sometimes discriminated by other people in their villages, they can meet other students and teachers with different disabilities and be friendly.

> "Unlike when I was at home, I don't feel lonely at all here. When I was at home, there were some people who ignored me, because they thought that PWD could not do anything. So my mom didn't allow me to go outside. I had only few friends, I felt very lonely at home. But

after coming here, I made many friends and they are all friendly. They have disabilities like me, so I feel more comfortable." (Current student B, personal communication, September 15, 2016)

Since most people in BP are PWD, there is no discrimination against students. People without disabilities also see the students as if they are not handicapped. People in BP –whether they have disabilities or not– are willing to help and cooperate with one another. Thus, students can gradually recover the sociality and self-esteem through living in BP.

Figure 14. The Cycle of Good Relationship in Banteay Prieb



Source: Figure illustrated by the author

Through all these interactions among BP, teachers, and students, there seems to be a good motivation and good impacts on each other, causing a cycle of good relationship overall. The author has illustrated the cycle of good relationship in BP as in **Figure 14**.

When a student enters to BP, they experience changes in their life. They learn not only the technical and vocational skills, but also how to live by themselves and with one another in a community. When they become teachers at BP, they are willing to help other students with disabilities because they have sympathy and love toward them as a PWD. Also, the teachers are happy to participate and support since they already experienced the changes in them through BP and they trust in BP. This leads the teachers to have high commitment toward BP and love the students. Meanwhile, students learn to live together within a community and help one another. Being loved by their teachers, they feel that they are living with a family. They like their teachers and appreciate them. This leads the students to be highly satisfied with BP. This is the cycle of good relationship in BP.

CHAPTER 5. DISCUSSION

5.1 Banteay Prieb as a Practice of People-Centered Development

As we discussed in **Chapter 4.2**, Fr. Jub Phokthavi (one of the founders of the center as well as the first center's director) emphasized that the whole dynamic and activities in BP is to improve dignity, realize their value, and build a full person. Not only him, but many people in BP think that BP is not just a place for skills training. At BP, students with disabilities learn not only the technical and vocational skills, but also how to live with others and on their own through community life. Students - who used to stay at home because of their disabilities - get to meet others also having disabilities at BP. Students can become more self-confident than before since they feel comfortable to belong to one community where no discrimination exists. Through these new learning processes, students get to experience diverse changes in their lives, recovering their sociality and self-dignity.

In BP, the center's director always has been a foreign Jesuit priest. Nonetheless, it does not mean that the center's director orders something to the local people with his authority. The center's director listens and sometimes relies on the local people. The center's director does not decide a plan by himself - he shares ideas with the local people who are in charge. The center's director, government officer, school principal and the outreach

team manager have a top managers' meeting every morning. They talk about their plans and share any issues related to the students.

> "We all can express our idea - it's free and open to talk." (Outreach team manager, personal communication, September 19, 2016)

Not only the Jesuit priest (the center's director), but also the local staff are responsible of the works of BP. Sometimes, the center's director has to rely on the local staff, for he is not aware of the Cambodian society and its customs as much as the local people (Center's director, personal communication, November 8, 2016). The center's director mentioned that the main three kinds of meetings in BP - the daily top managers' meeting, the weekly meeting for all staffs, and the weekly resident teachers' meeting - are important for building the local leadership because the local staffs can express and deliver their own ideas through these meetings and decide something together (Center's director, personal communication, November 8, 2016). Also, the budget planning is conducted not in a top-down way. It is the local staffs who plan it (Center's director, personal communication, November 8, 2016). This can imply that the local people have a certain degree of the sovereignty and the ownership of BP.

Moreover, it is notable that BP has greatly improved in its localization since its beginning. Whereas most of the teachers were from Thailand in the beginning of the center, now all teachers are Cambodians and most of them

are even BP graduates. Through the weekly meeting for all BP staffs and the weekly resident teachers' meeting, people can have an access to information about current on-going issues at BP and express and share their ideas. Through the regular meetings for top managers, resident teachers and all staffs, BP has a route to be run and managed by the local power. In this regard, the author finds justice in BP.

Nonetheless, although the local people in BP are practicing a certain degree of sovereignty and ownership, we should admit that it does not mean the local people have the *full* sovereignty and ownership of BP. In BP, everyone is Cambodian except for the Jesuit priests and a few foreign volunteers. Because although the majority of staff at BP is Cambodian and their major activities are carried out by the local power, the final authority to decide something important resides in the center's director - who is a Jesuit priest. BP officially belongs to both JSC and the local government, but it has been run practically by JSC. From the beginning until now, the foreign Jesuit priests had always been the center's director, who has the most authority to direct and guide the local people.

Then it can be questioned: If BP becomes fully independent and led by all Cambodians, will it be possible to continue to run and sustain it as good as it is presently run? The government officer who has worked at BP said, "I cast a doubt if the government can run BP as successfully as NGO does"

(*Banteay Prieb Program Evaluation Report 2016.* RAN4D. 2016). Since the Jesuits regards BP as their mission place, they devote themselves in the works of BP and for PWD. One Jesuit brother named Richard (often known as Richie) Fernando even sacrificed himself during the accident of grenade explosion in the year of 1996. If the Jesuits leave BP and the government takes it over, on the one hand, BP would be fully localized. But on the other hand, there remains a doubt if BP could be maintained and sustained as successfully as now with the sense of mission and deep level of devotion which the Jesuits possess.

Also, even though BP has been localized much now - all the teachers and staff are Cambodian - the core works related to financial part do not seem to be led by the local power. According to the author's observation, the foreign volunteers - who frequently come and go through BP from a few months to a few years - usually take on the crucial works such as fundraising through writing proposals & reports to overseas donor organizations, accounting, and public relations. Since these works necessitates a certain kind of knowledge and language capacities, there seems to be a limitation of the local people in BP to join and manage with these works. BP needs more local forces to take part in the works that necessitates the language capacities and financial knowledge.

As we discussed in ‘Good teachers and their high level of commitment’ in **Chapter 4.2**, the participation rate of the teachers at BP in various activities and meetings are very high. The teachers - most of them who also used to be students at BP - *are willing to* do so. The students at BP can get material and spiritual support by these teachers. After school, the resident teachers and student-care teachers are always around them. Especially, it is notable that during the weekly resident teachers meeting, they always share the conditions of each student regarding their study, health, family and life. When one of the resident teachers tell a student is sick, then the student’s class teacher and student-care teacher share their ideas about why the student is sick, recalling their recent experiences with the student. BP not only focuses on skills training to the students, but also their holistic well-being regarding their study, health, family and life. In this regard, the author could find that BP is a people-centered place, considering that the teachers’ voluntary participation rate is very high and they care about the holistic well-being of the students.

BP students not only study but also do the housework by themselves. By cooperating with others to cook, clean, and do gardening, students can feel that they are responsible for various activities as productive and contributing members of the house. Through living in a community life, the students can feel that they can do something despite their disabilities. The sense of belonging and the warm support by the teachers come to encourage the

students to participate more in the community life. Here, we can find students' participation in the lives of BP as well.

As mentioned in the **Figure 14** (The cycle of good relationship in Banteay Prieb) in **Chapter 4.2**, the interaction between teachers and students seems to have a positive effect on BP. The author believes that this cycle of good relationship in BP leads BP to be more sustainable. In BP, each student becomes self-reliant through technical and vocational training as well as doing the housework by themselves. By receiving the material and mental supports through skills training and the community life in BP, PWD can improve their independence and the self-organizing skills, which can lead them to be more sustainable.

BP retains its sustainability through transforming its curriculum to be in line with the changing society. Whereas it had only 3 subjects in the beginning - mechanics, welding and electricity - it has developed and sometimes terminated the vocational training subjects. In 2014, the shoe-making class stopped and in 2015, the sculpture class stopped. Instead, new classes of make-up, phone-repairing and Special Education started. In order to adapt into the fast-growing Cambodian society, BP has transformed many times. Especially, the recent new challenge of Special Education for students with intellectually disabilities can also reflect BP's flexibility to transform its body and their effort to reach out to the most vulnerable and

marginalized in Cambodian society. It is considered that this kind of flexibility has contributed to BP's sustainability until now.

Regarding the environmental sustainability, the author observed that the regular environment seminars and related activities were provided to BP students by the JSC Ecology team. One example of BP's effort for the environmental sustainability is that the café run by Special Education class recently stopped using plastic straws when selling coffee. BP is collaborating with JSC Ecology team to let teachers and students become aware of the earth's natural resources and ecosystem. Furthermore, in August 2016, a solar power generator was built in BP by Korea Green Foundation. By collaborating with JSC Ecology team and other overseas organizations, BP attempts also to be environmentally sustainable.

With these various dynamics and activities in BP, the author could meet many sides that embodied justice, participation and sustainability as mentioned above. Although BP is still developing and continuing to be localized with the help of the Jesuits, yet it is a good place to reflect how much they are realizing the people-centered development. The author believes that the three kinds of PCD components could be discovered through BP - where is unique to provide TVET and community life at the same time to the PWD, who are 'the poorest of the poor' whom the Jesuits are missioned for.

5.2 Implications to International Education Development

Whereas TVET was seen not so important compared to the role of basic education in the field of international education and development before, TVET is recently gaining its recognition and getting much attention from the international society. For example, the newly adopted SDGs suggest guidelines for TVET in a more concrete way - especially in SDG 4 and SDG 8. However, the approaches towards TVET have not been dealt profoundly in the academic field of the international education development.

The dominant approach towards TVET has gradually changed from the human capital approach to human-centered approach. Before, the human capital approach was first recognized when TVET was emphasized as the key to make people work and make profits for economic development. Accordingly, the GDP has been considered as the most significant indicator of development. However, the human capital approach came to have many critics since it merely emphasized the economic growth rather than human itself.

Later, alternative approaches such as human-centered approach came up. Among the supporters of human-centered approach, the author selected David Korten's People-Centered Development theory as the basis of this research. Korten (1984) insists that People-Centered Development is "an approach to development that looks to the creative initiative of *people* as the

primary development resource and to their material and spiritual well-being as the end that the development serves." Through this research, the author could see that Banteay Prieb was regarding the people as the primary development resource in many cases and also it was supporting the well-being of the students in both material and spiritual ways.

Although BP has some limitations of practicing the PCD perfectly, yet it has many sides that could reflect the practices of PCD. For example, BP was focusing not only on the skills training, but also on the well-being of the students' lives. As we have seen from the key findings of life in BP, TVET was not *everything* in BP - although BP is a TVET center. Rather, it was emphasized that skills are just a part, and more important is to improve dignity, realize their value, and build a full *person*. Students at BP could learn technical and vocational skills as well as to be self-independent by living in a community life. The family-like environment at BP with teachers - who are willing to participate in the works of BP and help students with disabilities - also reflected the characteristics of PCD.

Through looking at these practices of BP in the sense of PCD, it will enable us to have an insight of what kind of approach to TVET we should take. The good practices of PCD that are realized in BP could imply that PCD can be actually practiced in the site of TVET. It will make us consider that the human-centered approach toward TVET is actually being practiced and realized in the developing country. Some limitations of BP as a practice

of PCD can let us acknowledge the on-site difficulties of applying PCD to TVET. Overall, BP can be a route to show how human-centered approach can be realized on the site of TVET.

CHAPTER 6. CONCLUSION

Throughout this study, we could deepen the knowledge and understanding of PCD in TVET, especially through the case study of Banteay Prieb in Cambodia. In the introductory chapter, the previous and current status of TVET was mentioned. Unlike a previous time when the role of basic education was more emphasized, TVET is gaining the attention from the international society recently. However, the academic discourse on the approaches towards TVET seemed little. The dominant approach to TVET has gradually changed from human capital approach to human-centered approach. The author questioned if it was possible to implement PCD in TVET program, and chose Banteay Prieb as a case study to see how they are realizing PCD on the site.

Chapter 2 reviewed previous literature mainly in three sections. The first section reviewed the conceptual background of TVET, and also the situation of TVET in Cambodia with a brief overview of the history of Cambodia and its people with disabilities. The second section reviewed how the approaches to development have changed: from production-centered

approach to people-centered approach. The catholic view on development and their concept of Integral Human Development were also introduced through the encyclicals of previous Popes. Here, it was notable that the Catholic Church has long been involved in the theme of development, insisting that development should be more human-centered. In the third section, the core concepts of the PCD - *justice*, *participation*, and *sustainability* - were elaborated based on Korten's theory.

Chapter 3 described the characteristics of Banteay Prieb and the research methods that the author employed for this study. The author collected the data through documents related to BP, observation, and interviews during the second half of the year 2016. The findings from the author's field research were narrated in Chapter 4. There are five key-points in the findings: Skills are just a part; Learning to live independently and interdependently; Changes in life through BP; Good teachers and their high level of commitment; and Good relationship with others. Then, Chapter 5 discussed on Banteay Prieb as a practice of PCD.

Throughout the research, the author could find the key components of PCD in BP. The core values of *justice* and *participation* were embedded in the local staffs' voluntary activities through three kinds of meetings - top managers' meeting, resident teachers' meeting and meeting for all staffs. During these meetings, they focused on the well-being of each student in BP and expressing their opinions was open and free. BP students not only learn

the skills, but also recover their dignity through living in a community with warm-hearted teachers. The *sustainability* was also found in BP, especially through their flexibility of changing vocational subjects according to the changing society and the environmental activities supported by inside and outside organizations.

However, it is still questionable how BP can be fully localized and independent. Since BP is run by JSC, the Jesuit priests seemed to have the final authority when deciding something with the local staff. Also, there is little local human resource that can manage the financial part of BP. Through this research, it was possible to meet the components of people-centered development in Banteay Prieb where has unique characteristics providing TVET and community life for people with disabilities. But it will be necessary to consider how we can apply the case of Banteay Prieb to the other general TVET organizations. Nonetheless, the author believes that BP could at least show how PCD can be practiced in TVET. BP is not just a place for learning skills. Rather, it aims to build a full *person* by recovering self-dignity and realizing their own value. In this regard, BP can be reflected as a place where practices PCD in many parts and it will give us a guideline to a PCD based approach towards TVET.

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APPENDICES

Appendix 1. Written Permission of Field Research in Banteay Prieb

ផ្សីតសីរិសកម្ពុជា
JESUIT SERVICE-CAMBODIA
Mail Address: Box 880, Phnom Penh, CAMBODIA
Tel: 012 242 130
E-mail: jesecam@gmail.com
Website: www.jesecam.org

From: Jesuit Service Cambodia - Banteay Prieb
Title: A Written Permission of Field Research in Banteay Prieb
Date: August 30, 2016.

Name of Researcher: Jeong-Hye, LEE
Department: Global Education Cooperation Program, Seoul National University
Theme of Thesis: The People-Centered Development in Education - A Case of Technical Vocational Education and Training for Persons with Disabilities by Banteay Prieb in Cambodia

The above researcher is currently working as a volunteer at Banteay Prieb since February 14, 2016. I consider that she has obtained deep understanding about our organization and people with disabilities through last six months by living here. Therefore I agree that the above researcher should write a master's thesis related to Banteay Prieb with the above mentioned theme. I confirm that I will be cooperative with her field research (observations, interviews, taking photographs and etc.) that are needed for completing this thesis.

BANTEAY PRIEB JESUIT SERVICE

Director of the Center, Banteay Prieb

Fr. Oh-Chang, KWON. S.J.

ការិយាល័យ: ៣៧៦ ភូមិកោកឃ្លៀង សង្កាត់ភ្នំពេញថ្មី ខណ្ឌសែនសុខ ក្រុងភ្នំពេញ.កម្ពុជា
Address: #376, Kuok Khleang village, Phnom Penh Themy, Khan Sensok, Phnom Penh, Cambodia.

Appendix 2-1. Approval of Institutional Review Board (IRB) (English)

Seoul National University

Institutional Review Board

1 Gwanak-ro, Gwanak-gu, Seoul 08826

Tel :82-2-880-5153 FAX:82-2-873-0002

September 6, 2016

Jeong Hye LEE
Graduate School of Education,
Global Education Cooperation Major
Seoul National University,
Seoul 08826, Korea

IRB No. 1609/002-005

Title of Proposal: The Life and Learning in Banteay Prieb in Cambodia: Focusing on People-Centered Development in Technical Vocational Education and Training

Approved period of study: 9/6/2016 – 9/5/2017

Dear. Jeong Hye LEE

This letter is to officially notify you that the Institutional Review Board has reviewed and approved the above referenced protocol to involve humans as research subjects under **an Expedited Category**. If it is necessary to continue the study beyond the approved period, a request for continuation approval should be submitted about 6 weeks prior to **9/5/2017**.

ALL SNUIRB APPROVED INVESTIGATORS MUST COMPLY WITH THE FOLLOWING:

1. Conduct the research as described in the Protocol;
2. Use only the SNUIRB approved Consent Form;

3. For non-Korean speaking subjects, a certified translation of the approved Consent Form in the subject's first language should be provided. The translated version must be approved by the SNUIRB;

4. Obtain pre-approval from the SNUIRB of any changes in the research activity except when necessary to protect human subjects; immediately report to the SNUIRB any such emergency changes for the protection of human subjects;

5. Report to SNUIRB the death, hospitalization, or serious illness of any study subject;

6. Promptly report to the SNUIRB any new information that may adversely affect the safety of the subjects or the conduct of the research;

7. Provide reports to the SNUIRB concerning the progress of the research, when requested;

8. Obtain approval of study advertisements from the SNUIRB before use;

9. Conduct the informed consent process without coercion or undue influence, and provide the potential subject with sufficient opportunity to consider whether or not to participate.

If you have any questions, please contact SNUIRB at +82-2-880-5153.

Sincerely,

Chairman

Chair, SNUIRB

Appendix 2-2. Approval of Institutional Review Board (IRB) (Korean)

심의결과 통보서

수신

책임연구자	이름: 이정혜	소속: 서울대 글로벌교육협력전공	직위: 석사과정
지원기관	해당없음		

과제정보

승인번호	IRB No. 1609/002-005		
연구과제명	교육 현장에서의 사람중심적 발전에 대하여: 캄보디아의 반티에이쁘리업 장애인 직업기술훈련센터 사례를 중심으로		
연구종류	학위 논문 연구, 면담(FGI 포함), 공개된 정보를 이용하는 연구		
심의종류	신속심의		
심의일자	2016-09-19		
심의대상	연구계획서(변경), 연구참여자용 동의서 또는 동의서 면제 사유서		
심의결과	승인		
승인일자	2016-09-19	승인유효기간	2017-09-05
정기보고주기	12개월		
심의의견	1. 심의결과 제출하신 연구계획에 대해 승인합니다. 2. 연구자께서는 승인된 문서를 사용하여 연구를 진행하시기 바라며, 만일 연구진행 과정에서 계획상에 변경사항 (연구자 변경, 연구내용 변경 등)이 발생할 경우 본 위원회에 변경신청을 하여 승인 받은 후 연구를 진행하여 주십시오. 3. 유효기간 내 연구가 끝났을 경우 종료 보고서를 제출하여야 하며, 승인유효기간 이후에도 연구를 계속하고자 할 경우, 2017-08-06까지 지속심의를 받도록 하여 주십시오.		

2016년 09월 19일

서울대학교 생명윤리위원회 위원장

Appendix 3-1. Informed Consent Form for Interview (English)

IRB No. 1609/002-005 **유효기간: 2017년 9월 5일**

Informed Consent Form: Interview

Research Title: The People-Centered Development in Education: A Case of Technical Vocational Education and Training (TVET) by Banteay Prieb in Cambodia
Name of the Researcher: Lee Jeong Hye (Seoul National University, Global Education Cooperation Program, MA course)

You are being asked to take part in a research study of *the People-Centered Development in Education, especially a case of TVET by Banteay Prieb in Cambodia.* This study is being conducted by *Lee Jeong Hye* who is a master's candidate in *Global Education Cooperation Program at Seoul National University*, South Korea. I am asking you to take part in this study because you are the right person who can provide me with relevant information for my research. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

1. What the study is about: The purpose of this study is to discover how much the factors of People-centered development theory by David Korten are embedded in Banteay Prieb.

2. Who are participating in this study:
For interview, the interviewees will be 2~3 people who are mainly in charge of the Center (Country Director/Center's Director/Principal), 2~4 staffs and teachers, 4~5 students (possibly 2 current students and 2 graduates), and 1 person who was one of the members of the Center's foundation.

3. What I will ask you to do: If you agree to be in this study, I will conduct an interview with you. The interview questions will include the various aspects of life in Banteay Prieb.

With your permission, I would like to take notes of, and record your interview.

4. How long will it take: The interview will take about 1~2 hours. I may ask you to have more interviews later, if necessary.

5. Taking part is voluntary: Taking part in this study is completely voluntary. Your participation in this research will not have any effect on the relationship between you and Banteay Prieb (and the Outreach Team of Banteay Prieb if you are a graduate). You may ask me to stop taking notes or recording if you do not want. If you decide to take part, you are free to withdraw at any time.

6. Risks: The interview may include contents regarding your physical disabilities. If you feel uncomfortable, you are free to withdraw your participation to this research at any time.

7. Advantages: There are no direct advantages. But the information that you provide will be useful in understanding the educational aspect in the international development cooperation field.

8. Disadvantages: You can refuse to participate in this study. Also, there are no disadvantages though you refuse to participate.

9. Your answers will be confidential: The field notes and recording files for this study will be kept private. In any sort of report I make public, I will not include any information that will make it possible to identify you.

10. Rewards: There are no monetary rewards.

11. If you have questions:

You may contact me at jh.cecilia.lee@gmail.com or through +855-89-324-551. You will be given a copy of this form to keep for your record.

If you have further questions regarding this research, you may also contact the Institutional Review Board (IRB) of Seoul National University, Korea.
E-mail: irb@snu.ac.kr
Tel. +82-2-880-5153 / +82-2-880-2074

Statement of consent:

I have read the above information, and have received answers to any questions I asked. I consent to take part in the study. In addition to agreeing to participate, I also consent to having my interviews to be recorded.

Your Signature _____ Date _____

Your Name _____

Signature of person obtaining consent _____ Date _____

Name of person obtaining consent _____

Appendix 3-2. Informed Consent Form for Interview (Khmer)

IRB No. 1609/002-005 유효기간: 2017년 9월 5일

សេចក្តីព្រមព្រៀង សំនុំបែបបទ៖ ការសំភាសន៍

ចំណងជើងនៃការស្រាវជ្រាវ៖ ការអភិវឌ្ឍមនុស្ស ក្នុងវិស័យអប់រំ: ករណីសិក្សា អំពីការអប់រំផ្នែកវិជ្ជាជីវៈបច្ចេកទេស និងការបណ្តុះបណ្តាល ដោយបន្ទាយព្រាបក្នុងប្រទេសកម្ពុជា។

ឈ្មោះអ្នកស្រាវជ្រាវ៖ លី ចុងហេរ (សាកលវិទ្យាល័យសេអូល, កម្មវិធី កិច្ចសហប្រតិបត្តិការលើ វិស័យអប់រំជាសកល, ថ្នាក់អនុបណ្ឌិត)

អ្នកត្រូវបានស្នើរសុំអោយចូលរួមដើម្បីឆ្លើយសំនួរក្នុងការស្រាវជ្រាវអំពី ការអភិវឌ្ឍមនុស្ស ក្នុងវិស័យអប់រំ, ជាពិសេសករណីសិក្សា នៅបន្ទាយព្រាប ក្នុងប្រទេសកម្ពុជា។ ការសិក្សានេះរៀបចំឡើងដោយ កញ្ញា លី ចុងហេរ ជាកូនសិស្សថ្នាក់អនុបណ្ឌិត ឯកទេស កម្មវិធី កិច្ចសហប្រតិបត្តិការលើវិស័យអប់រំជាសកល, សាកលវិទ្យាល័យ សេអូល, កូរ៉េខាងត្បូង។ នាងខ្ញុំស្នើរសុំចំលើយពីបងប្អូនក្នុងការសិក្សានេះព្រោះ បងប្អូនស្ថិតក្នុងកន្លែងបន្ទាយព្រាបជ្នាល់ដែលអាចផ្តល់នូវពត៌មានដែលទាក់ទងជាមួយនឹងការស្រាវជ្រាវរបស់ខ្ញុំ។ សូមអានឯកសារនេះដោយប្រុងប្រយ័ត្ន និងមានចម្ងល់រឺសំនួរសូមសួរមុនពេលសំរេចចិត្តយល់ព្រមក្នុងការសិក្សានេះ។

1. ការស្រាវជ្រាវនេះសិក្សាអំពី៖ គោលបំណងនៃការសិក្សាគឺ ដើម្បីស្វែងរកកត្តាផ្សេងៗនៃទ្រឹស្តី ការអភិវឌ្ឍរបស់មនុស្សដោយលោក David Korten គឺបានបញ្ចូលទៅក្នុងមណ្ឌលបន្ទាយព្រាប។
2. តើអ្នកណាដែលត្រូវបានអោយចូលរួមក្នុងការសិក្សានេះ៖

សំរាប់ការសំភាសន៍, អ្នកដែលត្រូវសំភាសន៍គឺ 2-3នាក់ គឺអ្នកដែលមានតួនាទីចំបងក្នុងការទទួលខុសត្រូវមណ្ឌល (ប្រធានប្រចាំប្រទេស, ប្រធានមណ្ឌល, នាយកសាលា) បុគ្គលិក និងគ្រូ 2-4 នាក់, កូនសិស្ស 4-5 នាក់ (បើអាច សិស្សកំពុងរៀន 2នាក់ សិស្សចាស់ 2 នាក់) និង មនុស្សម្នាក់ដែលជាសមាជិកដំបូងនៃការកកើតមណ្ឌល។

3. អ្វីដែលខ្ញុំនឹងស្នើរសុំអោយអ្នកធ្វើ៖ បើអ្នកចិត្តចូលរួមក្នុងការសិក្សានេះ ខ្ញុំនឹងធ្វើការសំភាសន៍ជាមួយអ្នក។ កំរងសំនួរនឹងរួមបញ្ចូលក្នុងទ្រង់ទ្រាយផ្សេងនៃការរស់នៅក្នុងបន្ទាយព្រាប។

ដោយមានការអនុញ្ញាតពីអ្នក, ខ្ញុំសូមធ្វើការកត់ត្រា និង ថតពេលធ្វើសំភាសន៍។

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4. តើត្រូវប្រើពេលប៉ុណ្ណា៖ ការសំភាសន៍នឹងប្រើពេលប្រហែល 1-2ម៉ោង។ ហើយខ្ញុំនឹងជួបសំភាសន៍ជាមួយអ្នកពេលក្រោយទៀត, ប្រសិនបើចាំបាច់។

5. ការចូលរួមចំណែក គឺជាការស្ម័គ្រចិត្ត៖ ការចូលរួមចំណែកក្នុងការសិក្សានេះ ទាំងស្រុងគឺជាការស្ម័គ្រ។ ការចូលរួមរបស់អ្នកក្នុងការស្រាវជ្រាវនេះនឹងគ្មានផលអាក្រក់ក្នុងទំនាក់ទំនងរវាងអ្នក និងបន្ទាយព្រាប(ហើយទំនាក់ទំនងជាមួយក្រុមសហគមន៍របស់បន្ទាយព្រាបប្រសិនបើអ្នកបានបញ្ចប់ការសិក្សា)។ អ្នកអាចសុំអោយខ្ញុំឈប់កត់ត្រា រឺ ឥតសំលេងបានប្រសិនបើអ្នកមិនចង់។ ប្រសិនបើអ្នកសំរេចចិត្តចូលរួម, អ្នកមានសេរីភាពក្នុងការចាកចេញគ្រប់ពេល។

6. ហានិភ័យ៖ ការសំភាសន៍ អាចរួមបញ្ចូលទាំងមាតិការដែលទាក់ទងនឹងពិការភាពរបស់អ្នក។ ប្រសិនបើអ្នកមានអារម្មណ៍ថាមិនស្រួល អ្នកអាចចាកចេញពីការចូលរួមក្នុងការស្រាវជ្រាវនេះបានគ្រប់ពេល។

7. គុណសម្បត្តិ៖ គឺគ្មានគុណសម្បត្តិដោយផ្ទាល់ទេ, ប៉ុន្តែរាល់ពត៌មានដែលអ្នកបានផ្តល់អោយខ្ញុំ នឹងផ្តល់ផលប្រយោជន៍ក្នុងការយល់អំពីទិដ្ឋភាពវិស័យអប់រំក្នុងកិច្ចសហប្រតិបត្តិការណ៍អភិវឌ្ឍ អន្តរជាតិ។

8. គុណវិបត្តិ៖ អ្នកអាចបដិសេធក្នុងការចូលរួមការសិក្សានេះ។ ដូចគ្នានេះដែរ គឺគ្មានគុណវិបត្តិអ្វីទេ បើសិនជាអ្នកបដិសេធមិនចូលរួម។

9. រាល់ចំលើយរបស់អ្នក នឹងរក្សាជាការសំងាត់៖ រាល់ឯកសារ និងការថតសំលេងក្នុងការសិក្សានេះ នឹងត្រូវបានរក្សាទុកជាឯកជន។ នូវរាល់សំនៅឯកសារនៃរបាយការណ៍ដែលខ្ញុំធ្វើជាសាធារណៈ, ខ្ញុំនឹងមិន បញ្ចូលនូវរាល់ពត៌មានដែលងាយបង្ហាញនូវអត្តសញ្ញាណរបស់បងប្អូនឡើយ។

10. រង្វាន់/ការជូរ៖ គ្មានការផ្តល់អោយជាថវិការ រឺរង្វាន់សំរាប់ការសំភាសន៍។

11. ប្រសិនបើអ្នកមានជាសំនួរ៖ សូមទំនាក់ទំនងខ្ញុំតាមរយៈ Email: jh.cecilia.lee@gmail.com រឺ តាមរយៈលេខទូរស័ព្ទ +855-89-324-551. អ្នកនឹងទទួលបានច្បាប់ចំលងរាល់សំនុំបែបបទនេះ ដើម្បីជាកំនត់ត្រារបស់អ្នក។

Version 1.2 (2016.9.19)

ប្រសិនបើអ្នកមានសំនួរបន្ថែមអំពីការសិក្សាស្រាវជ្រាវនេះ អ្នកអាចធ្វើការទំនាក់ទំនងជាមួយនឹងក្រុមប្រឹក្សាកិចាលពិនិត្យស្ថាប័នអប់រំនៃ សាកលវិទ្យាល័យសេអូល, កូរ៉េ។

Email: irb@snu.ac.kr

Tel. +82-2-880-5153/ +82-2-880-2074

លិខិតយល់ព្រម

ខ្ញុំបានអានអំពីពត៌មានខាងលើ, ហើយខ្ញុំទទួលបាននូវចម្លើយដែលខ្ញុំបានសួរ។ ខ្ញុំយល់ព្រមចូលរួមក្នុងការសិក្សានេះ។ ន្ថែមលើការយល់ព្រមចូលរួមនេះខ្ញុំក៏យល់ព្រមក្នុងការសំភាសន៍ដែលមានការកត់ត្រា និង ថតសំលេងផងដែរ។

ហត្ថលេខា..... ថ្ងៃទី.....

ឈ្មោះ.....

ហត្ថលេខារបស់អ្នកទទួលបានការយល់ព្រម.....ថ្ងៃទី.....

ឈ្មោះរបស់អ្នកទទួលការយល់ព្រម.....

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Appendix 4-1. Informed Consent Form for Observation (English)

IRB No. 1609/002-005 **유효기간: 2017년 9월 5일**

Informed Consent Form: Observation

Research Title: The People-Centered Development in Education: A Case of Technical Vocational Education and Training (TVET) by Banteay Prieb in Cambodia
Name of the Researcher: Lee Jeong Hye (Seoul National University, Global Education Cooperation Program, MA course)

You are being asked to take part in a research study of *the People-Centered Development in Education, especially a case of TVET by Banteay Prieb in Cambodia.* This study is being conducted by *Lee Jeong Hye* who is a master's candidate in *Global Education Cooperation Program at Seoul National University*, South Korea. I am asking you to take part in this study because you are the right person who can provide me with relevant information for my research. Please read this form carefully and ask any questions you may have before agreeing to take part in the study.

1. What the study is about: The purpose of this study is to discover how much the factors of People-centered development theory by David Korten are embedded in Banteay Prieb.

2. Who are participating in this study:
For observation, the people who are consisting of Banteay Prieb (students, teachers, and staffs) will be observed.

3. What I will ask you to do: If you agree to be in this study, I will conduct an observation in Banteay Prieb. I will observe the life of students, teachers, and staffs in Banteay Prieb, including the regular meetings and conferences. With your permission, I would like to take notes of, and if necessary, record or film the events.

4. How long will it take: I would like to have observation during the second half of year in 2016.

5. Taking part is voluntary: Taking part in this study is completely voluntary. Your participation in this research will not have any effect on the relationship between you and Banteay Prieb. You may ask me to stop taking notes or recording if you do not want. If you decide to take part, you are free to withdraw at any time.

6. Risks: The observation may include contents regarding the physical disabilities. If you feel uncomfortable, you are free to withdraw your participation to this research at any time.

7. Advantages: There are no direct advantages. But the information that you provide will be useful in understanding the educational aspect in the international development cooperation field.

8. Disadvantages: You can refuse to participate in this study. Also, there are no disadvantages though you refuse to participate.

9. Your answers will be confidential: The field notes, recording files, and videos for this study will be kept private. In any sort of report I make public, I will not include any information that will make it possible to identify each individual.

10. Rewards: There are no monetary rewards.

11. If you have questions:
You may contact me at jh.cecilia.lee@gmail.com or through +855-89-324-551. You will be given a copy of this form to keep for your record.

IRB No. 1609/002-005 **유효기간: 2017년 9월 5일**

If you have further questions regarding this research, you may also contact the Institutional Review Board (IRB) of Seoul National University, Korea.
E-mail: irb@snu.ac.kr
Tel. +82-2-880-5153 / +82-2-880-2074

Statement of consent:

I have read the above information, and have received answers to any questions I asked. I consent to take part in the study. In addition to agreeing to participate, I also consent to having my interviews to be recorded.

Your Signature _____ Date _____

Your Name _____

Signature of person obtaining consent _____ Date _____

Name of person obtaining consent _____

Appendix 4-2. Informed Consent Form for Observation (Khmer)

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សេចក្តីព្រមព្រៀង សំនុំបែបបទ៖ ការសង្កេត

ចំណងជើងនៃការស្រាវជ្រាវ៖ ការអភិវឌ្ឍមនុស្ស ក្នុងវិស័យអប់រំ: ករណីសិក្សា អំពីការអប់រំផ្នែកវិជ្ជាជីវៈបច្ចេកទេស និងការបណ្តុះបណ្តាល ដោយបន្ទាយព្រាបក្នុងប្រទេសកម្ពុជា។

ឈ្មោះអ្នកស្រាវជ្រាវ៖ លី ចុងហេរ (សាកលវិទ្យាល័យសេអូល, កម្មវិធី កិច្ចសហប្រតិបត្តិការលើ វិស័យអប់រំជាសកល, ថ្នាក់អនុបណ្ឌិត)

អ្នកត្រូវបានស្នើរសុំអោយចូលរួមដើម្បីធ្វើយសំនួរក្នុងការស្រាវជ្រាវអំពី ការអភិវឌ្ឍមនុស្ស ក្នុងវិ ស័យអប់រំ, ជាពិសេសករណីសិក្សា នៅបន្ទាយព្រាប ក្នុងប្រទេសកម្ពុជា។ ការសិក្សានេះរៀបចំឡើង ដោយ ក ញ្ញា លី ចុងហេរ ជាកូនសិស្សថ្នាក់អនុបណ្ឌិត ឯកទេស កម្មវិធី កិច្ចសហប្រតិបត្តិការលើវិស័យ អប់រំជាសកល, សាកលវិទ្យាល័យ សេអូល, កូរ៉េខាងត្បូង។ នាងខ្ញុំស្នើរសុំចំលើយពីបងប្អូនក្នុងការ សិក្សានេះព្រោះ បងប្អូនស្ថិតក្នុងកន្លែងបន្ទាយព្រាបផ្ទាល់ដែលអាចផ្តល់នូវពត៌មានដែលទាក់ទងជាមួយ នឹងការស្រាវជ្រាវរបស់ខ្ញុំ។ សូមអានឯកសារនេះដោយប្រុងប្រយ័ត្ន និងមានចម្ងល់រឺសំនួរសូមសួរមុន ពេលសំរេចចិត្តយល់ព្រមក្នុងការសិក្សានេះ។

1. ស្រាវជ្រាវនេះសិក្សាអំពី៖ គោលបំណងនៃការសិក្សាគឺ ដើម្បីស្វែងរកកត្តាផ្សេងៗនៃទ្រឹស្តី ការ អភិវឌ្ឍរបស់មនុស្សដោយលោក David Korten គឺបានបញ្ចូលទៅក្នុងបណ្តាលបន្ទាយព្រាប។
2. តើអ្នកណាដែលត្រូវបានអោយចូលរួមក្នុងការសិក្សានេះ៖

   សំរាប់ការសង្កេត មនុស្សដែលនៅជាប់លាប់ជាមួយបន្ទាយព្រាប(កូនសិស្ស, លោកគ្រូ អ្នកគ្រូ, និង បុគ្គលិក) នឹងត្រូវបានសង្កេត។
3. អ្វីដែលខ្ញុំនឹងស្នើរសុំអោយអ្នកធ្វើ៖ បើអ្នកចិត្តចូលរួមក្នុងការសិក្សានេះ ខ្ញុំនឹងធ្វើការសង្កេតនៅក្នុង បន្ទាយព្រាប។ ខ្ញុំនឹងចាប់ផ្តើមសង្កេតទៅលើការរស់នៅរបស់សិស្ស លោកគ្រូ អ្នកគ្រូ និងបុគ្គលិក នៅបន្ទាយព្រាប រួមបញ្ចូលទាំងការប្រជុំប្រចាំសប្តាហ៍ និងសន្និសិទផ្សេងៗ។ ដោយមានការ អនុញ្ញាតពីអ្នក ខ្ញុំសូមធ្វើការកត់ត្រាជាឯកសារ ហើយប្រសិនបើមានសារៈសំខាន់ខ្ញុំសូមធ្វើការថត ជាសំលេង ឬ ជាវីឌីអូ សំរាប់ជាឯកសារ។

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4. ត្រូវប្រើពេលប៉ុណ្ណា៖ ខ្ញុំចង់ចាប់ផ្តើមសង្កេតនៅក្នុងឆមាសទី2 ក្នុងឆ្នាំ ២០១៦។

5. ការចូលរួមចំណែក គឺជាការស្ម័គ្រចិត្ត៖ ការចូលរួមចំណែកក្នុងការសិក្សានេះ ទាំងស្រុងគឺជាការស្ម័គ្រ។ ការចូលរួមរបស់អ្នកក្នុងការស្រាវជ្រាវនេះនឹងគ្មានផលអាក្រក់ក្នុងទំនាក់ទំនងរវាងអ្នក និងបន្ទាយព្រាប(ហើយទំនាក់ទំនងជាមួយក្រុមសហគមន៍របស់បន្ទាយព្រាបប្រសិនបើអ្នកបានបញ្ចប់ការសិក្សា)។ អ្នកអាចសុំអោយខ្ញុំឈប់កត់ត្រា រឺ ថតសំលេងបានប្រសិនបើអ្នកមិនចង់។ ប្រសិនបើអ្នកសំរេចចិត្តចូលរួម, អ្នកមានសេរីភាពក្នុងការចាកចេញគ្រប់ពេល។

6. ហានិភ័យ៖ ការសំភាសន៍ អាចរួមបញ្ចូលទាំងមាតិការដែលទាក់ទងនឹងពិការភាពរបស់អ្នក។ ប្រសិនបើអ្នកមានអារម្មណ៍ថាមិនស្រួល អ្នកអាចចាកចេញពីការចូលរួមក្នុងការស្រាវជ្រាវនេះបានគ្រប់ពេល។

7. គុណសម្បត្តិ៖ គឺគ្មានគុណសម្បត្តិដោយផ្ទាល់ទេ, ប៉ុន្តែរាល់ពត៌មានដែលអ្នកបានផ្តល់អោយខ្ញុំនឹង ផ្តល់ផលប្រយោជន៍ក្នុងការយល់អំពីទិដ្ឋភាពវិស័យអប់រំក្នុងកិច្ចសហប្រតិបត្តិការណ៍អភិវឌ្ឍអន្តរជាតិ។

8. គុណវិបត្តិ៖ អ្នកអាចបដិសេធក្នុងការចូលរួមការសិក្សានេះ។ ដូចគ្នានេះដែរ គឺគ្មានគុណវិបត្តិអ្វីទេ បើសិនជាអ្នកបដិសេធមិនចូលរួម។

9. រាល់ចំលើយរបស់អ្នក នឹងរក្សាជាការសំងាត់៖ រាល់ឯកសារ, ការថតសំលេង និងវីឌីអូក្នុងការ សិក្សានេះនឹងត្រូវបានរក្សាទុកជាឯកជន។ នូវរាល់សំនៅឯកសារនៃរបាយការណ៍ដែលខ្ញុំធ្វើជាសាធារណៈ, ខ្ញុំនឹងមិន បញ្ចូលនូវរាល់ពត៌មានដែលងាយបង្ហាញនូវអត្តសញ្ញាណរបស់ចងចូនឡើយ។

10. រង្វាន់/ការជូរ៖ គ្មានការផ្តល់អោយជាថវិការ រឺរង្វាន់សំរាប់ការសំភាសន៍។

11. ប្រសិនបើអ្នកមានជាសំនួរ៖ សូមទំនាក់ទំនងខ្ញុំតាមរយៈ Email: jh.cecilia.lee@gmail.com រឺ តាមរយៈលេខទូរស័ព្ទ +855-89-324-551. អ្នកនឹងទទួលបានច្បាប់ចំលងរាល់សំនុំបែបបទនេះ ដើម្បីជាកំនត់ត្រារបស់អ្នក។

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ប្រសិនបើអ្នកមានសំនួរបន្ថែមអំពីការសិក្សាស្រាវជ្រាវនេះ អ្នកអាចធ្វើការទំនាក់ទំនងជាមួយនឹង ក្រុមប្រឹក្សាកិចាលពិនិត្យស្ថាប័នអប់រំនៃ សាកលវិទ្យាល័យសេអូល, កូរ៉េ។

Email: irb@snu.ac.kr

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លិខិតយល់ព្រម

ខ្ញុំបានអានអំពីពត៌មានខាងលើ, ហើយខ្ញុំទទួលបាននូវចម្លើយដែលខ្ញុំបានសួរ។ ខ្ញុំយល់ព្រម ចូលរួមក្នុងការសិក្សានេះ។ ន្ថែមលើការយល់ព្រមចូលរួមនេះខ្ញុំក៏យល់ព្រមក្នុងការសំភាសន៍ដែលមាន ការកត់ត្រា និង ថតសំលេងផងដែរ។

ហត្ថលេខា..... ថ្ងៃទី.....

ឈ្មោះ.....

ហត្ថលេខារបស់អ្នកទទួលបានការយល់ព្រម.....ថ្ងៃទី.....

ឈ្មោះរបស់អ្នកទទួលការយល់ព្រម.....

Version 1.2 (2016.9.19)

국문초록

캄보디아 반티에이쁘리업에서의 삶과 배움: 직업기술교육훈련에서의 사람중심 발전을 중심으로

국제교육개발협력 분야에서 직업기술교육훈련은 기초 교육에 비해 한동안 상대적으로 덜 중요하게 여겨졌었으나, 최근 들어서는 직업기술교육훈련이 국제 사회로부터 주목을 받고 있는 추세다. 그와 동시에, 직업기술교육훈련에 대한 접근 방식이 인적 자본을 중요시하는 접근 방식에서 사람 자체를 중요시하는 접근 방식으로 점차 바뀌어왔다. 하지만 아직까지 국제교육개발협력 학계에서 직업기술교육훈련에 대한 접근 방식에 대해서는 심도 있게 다루어지지 않고 있다.

이 연구는 데이비드 코튼이 제시한 사람중심 발전의 핵심 요소인 정의, 참여, 지속가능성이 직업기술교육훈련에서 어떻게 실현되고 있는지를 보여주는 것을 목적으로 한다. 이를 위해 1991 년도부터 캄보디아 예수회 봉사단(JSC, Jesuit Service Cambodia)이 장애인을 대상으로 운영하고 있는 반티에이쁘리업 직업기술교육훈련 센터에 대해 연구를 진행하였다. 반티에이쁘리업은 장애인들에게 직업기술교육훈련과 공동체 생활을 함께 제공한다는 점을 특징으로 하고 있다.

반티에이쁘리업에서의 삶에서 찾게 된 연구 결과는 다음과 같이 다섯 가지로 분류될 수 있다.

- *기술은 단지 한 부분에 불과하다*
- *독립적으로, 상호의존적으로 사는 법을 배우다*
- *반티에이쁘리업을 통해 얻은 삶의 변화*
- *양질의 교사들과 그들의 높은 헌신도*
- *다른 사람들과의 우호적인 관계.*

반티에이쁘리업에서는 장애 학생들이 직업기술뿐만 아니라, 가족과 같은 공동체 생활을 통해 타인과 함께 사는 법과 스스로 사는 법 또한 배운다. 학생들은 반티에이쁘리업에서의 삶을 통해 다양한 변화를 경험함과 동시에 자신의 가치를 깨닫고, 존엄성을 회복한다.

이 연구를 통해 반티에이쁘리업이 사람중심 발전의 주된 요소인 정의, 참여, 지속가능성을 많은 면에서 내포하고 있음을 알 수 있었다. 따라서 이 연구는 반티에이쁘리업을 사람중심 발전을 실천하고 있는 현장의 한 곳으로 소개할 수 있을 것이며, 그와 동시에 향후 직업기술교육훈련에 있어서 사람을 중심으로 하는 접근 방식을 어떻게 취할 수 있을지에 대한 가이드라인 또한 제시할 수 있을 것이다.

주요어: 사람중심 발전, 반티에이쁘리업, 캄보디아, 직업기술교육훈련, 장애인, 가톨릭

학 번: 2013-23417