A Critical Analyzing of Political Science: Buddhism for Peace Education in Cambodia

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Abstract

Cambodia is a Buddhist country in Southeast Asia, but it has had several civil wars. Unexpectedly, Cambodia has been dropped down in the dark period (the Khmer Rouge period) that it led by the Cambodian Democratic Party (CDP) from 1975 to 1979. Officially, under Pol Pot, who governed the whole country for more than three years, people were made hungry and killed including venerable monks and children. Also, it destroyed all infrastructure and Buddhist temples everywhere in the country. Similarly, Many Buddhist scholars were killed, including the abbot of the pagoda and head of Buddhist institutions, and so on. Otherwise, the Cambodian Democratic Party regime ended in 1997, Buddhism in Cambodia has played an important role in promoting peace-building through sharing the Dhamma's teachings, Dhammyietra, and participating in government policy to restore people, peace, and sovereignty for Cambodia. However, Cambodians believed that Buddhism can providing the messages of peace within government policy to increase stability, accountability, harmony, transparency, and responsibility for reducing mental crisis and instability around the country. In conclude, Cambodian Buddhism demonstrated the government and people to understand and certify the benefits of peace education that it can lead the government and country avoid from any crisis or wars.

Keywords*: Buddhism, Peace-building, Cambodian Democratic Party, Mental crisis, and stability.*

1. Introduction

Buddhism in Cambodia is not only a religion but also a center for tradition, education, sharing, communication, and cultural development. In fact, Theravāda Buddhism has played an important role in educating and developing Cambodian people through the Buddha's teachings such as cultivating morality (Sīla), cultivating concentration (Samādhi), and cultivating wisdom (Paññā). Although it promotes Cambodian people's love of peace and sharing peaceful words from individuals to the community, the meaning of peace has been influenced by the temples, which are good centers for promoting and sharing to educate people. The word peace has the power to help Cambodian people understand the benefits of peace-building in society. Otherwise, peace helps people lead their society in harmony, liberality, freedom, and wisdom; in this way, Cambodia demonstrated a peace approach in the post-war period in 1997.

Crucially, Cambodian society has explored ways to develop and build peace for education because of Cambodia's civil wars. In 1997, Cambodia was under the Khmer Rouge regime which destroyed and damaged all Cambodian infrastructure. Vitally, it damaged temples, pagodas, and cultural heritage sites throughout the country so on. That's why Cambodian people who survived the historical violence of the post-war period try to build peace education and reconciliation for future generations.

Therefore, Buddhism for peace education plays important role to build up peace as the individual to community or society that it means Theravāda Buddhism in Cambodia certify to Buddhist education within Buddhist practicing in the Cambodian society through its participation to rescue the civil people from the civil war and teach them about peace-building definition and significant of its benefits as the worldwide.

Sum up, Buddhism for peace in Cambodian is not only define into the Buddhist teaching to build up the individual practicing or character institution development but also it is participating into society development within peace approaches and people to understand peace education can reduce the causes of mental effected from the civil war in Cambodia.

2. Conceptualizing Buddhism for Peace Education in Cambodia

According to et al (Kent, 2024) started that Buddhism in Cambodia plays a central role in peace-building and education. Especially, it contributed to many activities of Sangha morality and virtue, which bestow legitimacy appropriately deferential rulers, but could also rise up in resistance against rulers who transgressed Buddhist norms. The sangha's ability to recover its former role after its complete destruction during the Khmer Rouge regime (1975–1979). He argues that these have to do with the way the sangha has been drawn into the secular realm of politics since 1979, firstly under Vietnamese occupation until 1989, then within the framework of UN efforts to graft multi-party

democracy onto Cambodia's authoritarian political culture. He has described the land and spirits of Cambodia that it meant When Theravada Buddhism spread throughout Cambodia in the thirteenth century, it subsumed but did not eclipse pre-existing animistic practices. It came to play a role in domesticating the wild, dangerous powers of both land and people. Buddhism was implanted into a world inhabited by a range of spirit beings. The role of the monks in preserving order is apparent in the fact that they wrote works of moral instruction, known in Khmer as Chbap (the Khmer term for "law") (Harris, 2005: 86–89). These provided moral instruction to all lay people, including the political and aristocratic elite. And, the relationship between the monks and the ruler was also one of moral modulation. The political fulcrum of the ideal pre-modern Cambodian polity was the righteous king (dhammaraja), a status achieved by showing deference to the monks and practicing the ten kingly Buddhist virtues known as dasa-rajadhamma. On the other hand, he was delighted by the death of Khmer Buddhism, the state-controlled regeneration of the Sangha, remaking the Khmer Buddhist Kingdom, consuming the land from under people's feet and a Dhammacratic moment in 2013, defeating the Dhamma: Unfettered authority, and the spirit of China in Cambodia. As specified by et al (Weiner M. , 2007), he showed that Buddhist leaders responded with unique forms of social engagement. Less attention has been given to a Buddhist movement in Cambodia, one of devastated countries of time. Some two million Cambodians were killed during the Khmer Rouge period. Monks also were killed or forced back into the lay life, and most temples were destroyed or desecrated. Furthermore, the most significant Buddhist response to the war came in the person of a quiet monk named Samdech Preah Maha Ghosananda, who emerged from a decade-long retreat to help survivors. Ghosananda's activism rebuilt Cambodian Buddhism, teaching peace through example. Completely non-partisan, he offered his ministry even to members of the Khmer Rouge. His activism culminated in the famous Dhammietras, peace walks through war-torn, landmine-infested regions. This bold undertaking brought Maha Ghosananda international acclaim, and he was nominated for the Nobel Peace Prize five times. And, on March 12, 2007, Maha Ghosananda died in Providence, Rhode Island. His life offers a lens through which we can view the modern challenge of seeking peace both within ourselves as well as in our communities and nations. In concordance with et al (Morris, 2004) chronicled that the history of conflict and war in Cambodia.

Also, it has traced Buddhist activity's contribution with politics movement to build peace and stability in the country. It showed how Buddhism can be reborn after the Khmer Rouge regime. And, what does Buddhism participate in the government to promote peace for the citizens? Buddhism in Cambodia is very often stilling in neutrality; not only Buddhism needs Cambodians get freedom from suffering but also it teaches them how to make right for their life as a Buddhist country. In his article, he mentioned religion, conflict, and peacebuilding in Cambodia, and; for the Khmer-Buddhist majority, Buddhism is the only institution that cuts across political and social divisions. Monks have

exceptional power to sway people at the grass-roots. Their very presence in public activities has a legitimizing effect. This section discusses the clergy's tradition of political neutrality, and its mediating role between people and rulers. Moreover, it appeared that the leadership ways of Buddhism to lead their country and citizens. In traditional Khmer-Buddhist thinking, the nation is held together by the clergy (sangha) and the righteous ruler (dhammaraja), the two reciprocally supportive wheels of Buddhist dhamma (truth, law, ethical teaching). Adhammaraja is a person of merit who has risen to rule through right actions in previous lives (kamma). Historically, the sangha maintained royal support by subordinating itself to the king. The ruler maintained sangha support, popular legitimacy, and social control by observing the dhamma. Righteous rulers (and, by extrapolation, public officials) observe Ten Royal Virtues: liberality or generosity concerning the people's welfare; morality including non-corruption; duty, including self-sacrifice for the people; integrity, including truthful sincerity; kindness, including concern about people's hardships; austerity, including simple living, spiritual discipline, and self-control; non-anger; nonviolence; forbearance; and "non-opposition" to the people. The concept of non-opposition is seen as a "Buddhist endorsement of democracy. Traditional Buddhist ethics and governance principles are seen as resonant with liberal democratic conceptions of public participation, equality, and protection of human rights. Referring to et al (Uesugi, 2021) mentioned that a peace study program plays a main role in developing society because it brings a positive way of sharing for the people and next generations. And, it means that examined complex processes of negotiated and/or mediated hybridization shaped through interactions among myriad of stakeholders including local, national, regional and international actors. There are three approaches that this article raised to study for peacebuilding the first approach explores, both conceptually and empirically, the roles of both inside and outside peacebuilders in the process of hybridization, which can be formed through an interplay between actors operating in the 'mid-space' or space between contending parties, between national and sub-national levels and between insiders and outsiders. the second approach adopts theoretical insights gained from the existing studies on 'complexity' and 'identity' as well as critical perspectives gained from the feminist approach to the notion of 'hybridity' as a step towards trans forming it from a descriptive lens to a more analytical one so that it can better inform the practice of peacebuilding. the third approach enriches our understanding of the role of 'mid-space gatekeepers', who hold a key to contesting, adopting and adapting norms brought from outside, by drawing upon identity theories emphasizing the significance of the process of 'othering'. By focusing on contextually unique mid space actors in Asia, such as Buddhist monks and hybridized civil society organizations, it unpacks our presumed understanding about potential peacebuilders. The combined insights of the three approaches indicate that to operationalize hybrid peacebuilding theory, the analysis should not be limited to actors or agencies of peacebuilding but it should include their 'intersectionality' as

underlying assumptions of complexity and identity stress the importance of relational aspects in a hybrid encounter. It is difficult to appreciate the process of hybridization without grasping relationships which are fluid like a cascade.

A case study by (Gray, 2012) revealed that procedures of ECCC (The Extraordinary Chambers in the Courts of Cambodia) that it is an international court investigation on the Khmer Rouge leaders and its structures to analysis What purpose does 'justice' serve in Cambodia in context of the atrocities of the Khmer Rouge and present-day Cambodia; what are Cambodia's 'justice' needs? What is the ECCC's concept of justice with regard to the KR era and what does it offer survivors/victims? What is the Buddhist concept of justice towards the atrocities of the Khmer Rouge and what does it offer survivors/victims? How do these notions of justice toward the Khmer Rouge meet and diverge? Do they mutually reinforce each other? And, it brings the Buddhist concepts referred to throughout: Suffering, Karma, and Metta. Buddhism defines life in terms of dukkha, roughly translated from Pali as unsatisfactoriness/ suffering. Dukkha encompasses all that is unsatisfactory with mortal life. Birth is dukkha, as it begins the cycle of pain and suffering characterizing human life, followed by illness, sickness, and death - these are compounded by the sorrow, pain, grief, and despair that accompany the cycle of life and the pain inherent in human identity in its five aspects (body, feeling, memory, thoughts, and consciousness) The Four Noble Truths are: 1. Life is suffering (dukkha). 2. Suffering is caused by craving - desires leave one unsatisfied. 3. Desire that is the cause of attachment, hate, and illusion can be transcended; enlightenment (nirvana) and the way out of dukkha and rebirth can be attained. 4. The path out of dukkha is via the Noble Eightfold Path (right understanding, intention, speech, action, livelihood, effort, mindfulness, and concentration) It is the 'goal' of Buddhism to escape from this cycle of dukkha, and attain nirvana by following the Noble Eightfold Path. Karma means action and its results. Karma is the law of cause and effect - any action (good or bad), will produce a karmic response. Karma is linked to the concept of 'rebirth'; when an individual comes into life (human or animal), their character and situation (poverty/wealth, stupidity/brilliance etc.,) will be a result of their actions of the past - that individual's destiny is self-created. One constructs one's future destiny by reacting to present circumstances. If one is poor in the present existence, but charitable, this would make for good "merit" (good karma) that will be received in kind at some point, in one's present or future existences. Karma is not something that one is bound to forever. The aim in Buddhism is the abandonment of self; once someone is not attached to himself or herself as an individual, they can be liberated from dukkha and the woes of being attached to something impermanent. Metta (loving kindness) is active goodwill; the radiation of love to all, friend, enemy or a person one is ambivalent toward. Depending on et al (Haynes, February 2009) analyzed that the conflict and peacebuilding in the study approach to promote peace, freedom, liberation, and democracy. This article I raised the

contextual of Cambodia only because I attempt to understand the Buddhism country to deal with conflict for peacebuilding. And, it was starting 1975s under the Khmer Rouge Regime that meant the conflict and suffer impacted people in Cambodia. Then, Buddhism in Cambodia tried to do on the best work to reduce the pain from civil war. Moreover, Buddhist activity was realizing the conceptual of people and their thinking on political moment or situation that politics in Cambodia always played as mental effective to the Cambodians who playing politics sector. By the way, Buddhism has plays the important role to build up the country's stability due to make sense to the government such as the part of preaching the Dhamma at the battlefield like the Maha Ghosananda called it that Sangha social engagement. This is only the Buddhist activity to deal with the conflict or war in Cambodia but also Buddhism in Cambodia contributes in many duties to bring peace concept and education for Cambodians. Referring to et al (Kent A. , 2022) showed that the Buddhist's activity to crate the peace and stability in Cambodia as the increase covenantal pluralism conceptions. Hence, it made sense the concept of morality and peace in Cambodia. Moral is the core of virtue in Buddhism that it can help the people and society get free the suffering because it provided the government to do some moral activity to build up and response in the Dhammaraja. Furthermore, Buddhism made clear the Cambodia situation because according to Theravada Buddhism has begun in Cambodia since 13th century till the present. Anyways, Buddhism was taking a crucial point to raise for studying and analyzing and dealing with conflict and stability. This article described more and more the history of Cambodia with its relevant such as the Buddhist's contributions to Cambodians. Sangha social engagement in Cambodia, there is evidence seeking evidence for peacebuilding and education studies that it always promotes education for the people who are living in rural areas, refugee camps, and provinces. And he underlined the government's role in leading Cambodia toward peace as the new Kingdom of Cambodia, following Paris's Declaration in 1993.

Regarding to et al (McGrew, 2011) showed that there are 9 chapters in this book that it describes how does Cambodia survive from the Khmer Rouge Regime 1975-1979, And then; Cambodia can find the peace for own people that means Cambodia ended the civil war. As we know that Cambodia started civil war 1967-1975 that it provided the citizens settle less, no education, no liberty, no freedom, and no school for the children because of war led Cambodia instability, and collapse. After the Khmer Rouge, Cambodia tried to build peace, responsible, and attention on the process of joint agreement all the party sides to end the war forever. Moreover, every chapters of his study brings Cambodians and relatives to understand of reality in the history and which is the roots of Cambodians suffering come from? Anyway, it can be a part of a clear evidence to show the Cambodians and the world to realize the peace term that it's so important for everyone in any conflicts or problems. During we're studying the peace meaning, it meant that we realized the concept to do as the well-beings or morality as the Buddhist country. As the same as, Cambodians can learn and

practice the peace movement through cultivate their morality in the community such as at the family, the rural areas, temples, villages and associations as well. This book will bring positive points for Cambodians to realize the peace word and education for all. As we are Buddhists, we have to understand to nature of Karma that it is the cause of impermanent, so; we can reduce any sufferings from the conflict, war, and issue. According to et al (Poethig, 2002) described that the significance of peace-building for everyone or Cambodia as after the civil war. Especially, Buddhism plays the important role to promote and share the peace meaning to society. In fact, Cambodia is a Buddhist country in South East Asia and there are 85% populations who are believing in Buddhism in the whole country. This research study is crucial for the Cambodians who want to realize the meaning and definition of peace or freedom. Peace always brings the concepts of views, philosophy, religious study, politics thoughts, and ect…, it is a variety sources to make sense for everyone from the vague ideas. As we know that Cambodia has a lot of suffer from the word of war, we hated the war. So, Cambodia always denied any war in Cambodia that we need a stable's insurance for our people and young generation. However, Buddhism in Cambodia is very important as Maha Ghosananda, who is the model of peace because he did amazing work through his Dhammayietra. His Dhammayietra plays vital role for peace activity because he brought the Buddhist teachings to the people who were suffering from the war. Regarding to et al (Abbott, 2020) analysis that his dissertation the requirement for the degree of Doctor of Philosophy at George Mason University analyzed the Buddhist activity for peace in Cambodia. Moreover, he critical studied the Buddhist roles and activities to figure out the conflict and war in Cambodia. As we know that Cambodians have taken the suffering from any troubles such as the controversial of history, political crisis, the war, and mentality issues. His study is the participatory method to bring Buddhist with education about peace study approaches. Similar, Buddhism plays important role for education because it distributed at Preah Sihanoukraja Buddhist University. Anyways, Buddhism brought its approaches for education with cultivate peace in Cambodia as the education system at university. This is Buddhist pragmatism for peace and education because it transfers from theory to the education system at higher education in Cambodia. And then, it has many Buddhist organizations to do as the same work of Maha Ghosananda Dhammayietra's activity but it distributed within the education fields and morality cultivation.

As stated by et al (Lee, 2021) explored that the Buddhist leader's activities in peacebuilding for education in Cambodia. In fact, presents the forms of social bridges that the monks have developed by utilizing their religious legitimacy, local knowledge, and social networks. The Buddhist monks play significant roles in building a horizontal bridge, redressing the public's misunderstanding of the minorities' demands and activities, delivering accurate information to different social groups, and reducing people's reluctance or fear about expressing their support. And, the social engagement of Buddhist monks in Cambodia that was under strong suppression has become increasingly proactive

since the late 2000s and has been developing in different directions. One prominent area of their work is to support various social minority groups whose livelihoods have been affected during post-conflict development, and to connect these minority groups to the wider public in the country. In this process, Buddhist monks develop unique strategies utilizing their religious legitimacy, extensive cultural knowledge, and strong social network. Moreover, this article discusses Buddhist monk's activism in contemporary Cambodia, peace march, standing alongside social minorities, environmental protection, bringing social division in Cambodia, and hybrid from peacebuilding. Those points are important sources and main studies around peacebuilding in Cambodia. Also, it is a part to promote through Buddhist's activities for Cambodians who attempted to understand peace concepts and measures as well. Importantly, Buddhist's activity plays in social engagement situations to develop mental development for Cambodians who were practicing peace theory and concepts in their lives because it is a positive way through sharing and participating in many functional activities.

As believed by (Will, Brehm & Sophie Shiori Umeyama, 2021) defines that identity constitutes a fundamental factor in creating group mentalities. Often identities are distinguished among "nations, races, ethnic groups, religious traditions, and ideologies". Those outside of one's group are 'othered,' which occurs both consciously and subconsciously. This process increases one's own belonging to a group and consolidates a margin of difference with one or more other groups. Identities help construct what could be considered 'In and Out' groups, and feelings of 'Us and Them.' Anyways, this article in hybrid peacebuilding; the relationships between different actors and institutions are of utmost importance in pursuing the goal of lasting peace. Mid-space actors must establish transformative relationships in order to commence bridge-building activities which means that ties across actors and institutions must be meaning fully strengthened to secure the onset and continuation of peacebuilding efforts. Inherent to this are the different groups of actors and stake holders, which congregate in numerous sub-groups, each with their own and overlapping identity and power relations. Hence, Cambodia suffered decades of civil unrest. For our purposes here, the unrest began around 1970, when the royalist-backed government was ousted by a military regime friendly with Western powers fighting the communist government in neighboring North Vietnam. Five years later, a communist regime came to power in Cambodia. Known as the Khmer Rouge (KR), this regime aimed to create an agrarian utopia and destroy modern society. Buddhism was banned and countless monks were either defrocked or killed. In 1979, after the KR was overthrown by a group of military defectors (with the support of Vietnam), a monastic community slowly returned to the country. However, the civil in-fighting between different groups vying for power did not. Conflict among groups continued until 1998 when a single prime minister was finally elected. Although unrest can still be found today, many international organizations and countries perceive Cambodia to be stable. How this stability occurred is due to many factors? One such factor was the role monks played in

building peace across antagonistic groups with divergent interests. As the same as, Whilst the work of monks was often positive, it remained extremely restrained in its reach. Only a small number of monks today survived the genocide, limiting their involvement in the post-conflict peacebuilding process. Endowed with importance in Cambodia's society, monks enjoyed significant success in places they could reach. Their engagement in the peacebuilding process and social action was not, however, universally approved. Some mainstream Buddhist orders, which nurture close relationships with political authorities, claimed that peacebuilding monks overstepped their purposes of non-violent and calm lives. The monks' efforts at peacebuilding, in other words, were not normal sangha practice. This created a new chasm within the religious community, evidencing that their involvement did not only unite but also distance individuals and groups.

According to et al (Agger, 2015) examined that people's survival has been threatened, as happened during the Khmer Rouge regime in Cambodia 1975–1979, some continue to suffer from painful mental symptoms. This study explored Cambodian approaches to healing trauma, examining the ways in which Cambodians appeal to elements of Buddhism in their efforts to calm their minds, situating this mode of coping in the context of broader Khmer Buddhist practice and understandings. This kind of cultural interchange may give rise to innovative, hybrid discourses and methods that may have much to offer in the support of victims of organized violence. In fact, Buddhism has a technical approach is the meditation various forms of meditation are practiced in Cambodia, but two of the most commonly mentioned during the fieldwork were Samadhi (stilling the mind through mental concentration) and Vipassana (insight) meditation, which involves the acquisition of self-knowledge and insight into the true nature of reality. Referring to et al (Kidron, 20 Oct 2021) analyzes that problematizing the vernacularization of key mechanisms in post-conflict Human Rights (HR) regimes, ethnographic interviews with Cambodian interlocutors present resistance to victim-perpetrator outreach and reconciliation, truth telling, and memorialization. This is evident in peace education in Cambodia, which is studied as human resource protection and so on. Added, as a common denominator embedded within multiple mechanisms of the HR model of conflict prevention, this axiom will be epistemically and historically contextualized in HR discourse on memorialization. Implications will be considered for the future of globalized practices of memorialization, conflict prevention, and the HR regime sustaining axiomatic violence. In fact, in Cambodia 1975–1976, the Pol Pot-led Khmer Rouge captured Phnom Penh and instituted Democratic Kampuchea, forcefully relocating urban Cambodians to the countryside to work as farmers. Beyond brutal mass roundups and executions of intellectuals, bureaucrats, businessmen, and Buddhist monks, hundreds of thousands died of starvation and disease.

According to et al (Harris, 2007) mentioned that the Buddhist activity to participate for development in society. It was an evidence of historical and religion with political order that

Buddhism took a vital place to facilitate the government and society demanding. Especially, this book emerged the concepts of Buddhist monastic contribution to promote peace through government that it always deeply to concentrate in peacebuilding in a proper time. Buddhism very often made sure around the political power and its order that it was trying to join every event to share the concepts of Buddhism to the government and bring the government to understand the role of Buddhism to accelerate the all sector of the country such as literature, economic, relation, diplomacy, language, and tradition protection.

3. Research Gap

This study analyzes Buddhism for peace and education in Cambodia contemporary times depend on the Buddhist's activity and approach like Maha Gosananda, who was a model of a peace-builder in Cambodia.

Also, this research examines the conceptually in peace for education as hybridization. Moreover, peace for education can contribution at Buddhist universities in Cambodia as well. Similarly, it plays an important role in reducing the mental crisis which are occurring from the civil war and so on.

To examine the leaders' parties in Cambodia while considering the political issues and significant or relevant events after the Khmer Rouge regime, such as narratives of Cambodian politics based on Buddhism, party narratives, elected leaders and the prime minister and cabinet. Moreover, I discuss the party leaders' party agendas (manifestoes) and popular leaders' speeches, as they did work it in a table form.

4. Research Methodology

This study is based on the content as well as qualitative analysis. It has been conducted under the auspices of secondary sources. Secondary sources can be split into two different groups:
These are printed sources and electronic sources.

1. Secondary data is collected from various printed sources like as publications, newspapers, books, articles etc,

2. Electronic sources are jestor journal, google scholar, and Google Scholar Labs etc…

5. Narratives of Cambodian Politics based on Buddhism

This is part of research study that I will discuss about narratives of Cambodian politics based on Buddhism and its relevance since 1979 till the present activities such as the Sangha society engagement, religion and political contexts, political legitimacy strategy, defining leadership, political and moral role, Buddhist narrative utilization, Buddhist socialism policy, Buddhist principles

and discourses, spiritual and political dimensions, Maha Ghosananda and his Dhammayietra, and Buddhism education for peace-building. Here are main keys that it detailed in Buddhist's Sangha activities in Cambodia and other materials. 1. the Sangha Society Engagement, there various of Buddhist Sangha engagement in Cambodia such as highlights the crucial role of local communities in the recovery, sustenance, and transformation of monasteries as core social institutions that provide meaning to daily life, discusses how the political influence of monks and the Sangha committees is a concern for the government, especially after monks engaged in anti-government protests and campaigns to vote against the ruling party (Lee S. , 2020). On the other hand, it examines the theoretical and practical aspects of Buddhist governance within the societal and state structures of Cambodia, emphasizing the core elements of the Dhammarājā and the saṅgha's role as a monastic governing body. And, Analyzes the constitutional significance of the saṅgha and the Dhammarājā in 21st-century Cambodia as a central case study for exploring Buddhist principles relevant to governance and economics. (San P. , 2024), 2. Religion and Political Contexts, it explains that the Khmer Rouge regime attempted to eliminate the Buddhist sangha in Cambodia, compelling monks to disrobe and often leading to their execution (Keyes, 2016), Moreover, it details the crucial role of Buddhist monks in moderating political power in Cambodia before the French protectorate, deriving authority from their moral legitimacy and ties to local communities. (Kent A. , 2006), And then, it analyzes the link between religion and identity politics as a source of conflict in the developing world, while also focusing on the constructive roles religious forces play in conflict resolution and peace-building (Haynes J. , 2009), 3. Political Legitimacy Strategy, it details the systematic strategy of dictator Hun Sen to institutionalize "hegemonic authoritarianism" via elections by banning opposition parties, violating civil liberties, and suppressing media autonomy, which aimed to secure dominance and minimize risk to the regime. Also, it describes the government's insistence that citizens must vote to avoid destroying "multiparty democracy," a tactic used to prevent low turnout that could undermine Hun Sen's claim to legitimacy. (Morgenbesser, 2019) Furthermore, it notes that a different approach attributes the persistence of authoritarianism to the CPP's reinvention of cultural traditions of legitimacy, combining Khmer customary ideas of reciprocity with modern state bureaucracy for political control in rural areas. And then, it explains that the ruling party has used patronage politics, linking government and party officials with business tycoons to voters, to project itself as indispensable for Cambodia's development, thereby sustaining its authoritarian rule (Luo, 2022). 4. Defining Leadership, this point considers the influence of religion, particularly Theravada Buddhism, and the country's turbulent past on managerial leadership behavior and values in Cambodia. And, it suggests that cultural imperatives, such as the doctrines of Theravada Buddhism, individualism, and respect, influence Cambodian managers' perception of what constitutes an excellent leader. (Selvarajah, 2012), Additionally, it identifies the leadership styles used by participants, noting that

they reflect the cultural values of Cambodian society and that leaders asserted themselves as compassionate, intelligent, educated, generous, fair, decisive, confident, and self-controlled—virtuous qualities in Khmer culture. And, it presents an understanding of the leadership phenomenon in the context of a society that has experienced colonialism and civil war, which are characteristics shared by many war-torn countries. (Chey, 2019), 5. Political and Moral Role, here is the onceptualizes Buddhist principles relevant to modern governance, focusing on Cambodia as a case study where the Saṅgha and Dhammarājā hold constitutional significance as the only remaining Buddhist kingdom. And, it discusses how moral advisory role for the Saṅgha institution fulfills the role of offering moral guidance and advising the ruler on what is just Dhamma and unjust Adharma for the state (San P. , 2024), Hence, it discusses the regeneration of the religion after the Khmer Rouge, first under state control and later during the resurgence following the Paris Peace Accords, where hopes were invested in restoring moral order through Buddhism. And, it analyzes the impact of authoritarianism about how intensifying authoritarianism, supported by China, has impacted the sangha's capacity to exercise its traditional moral authority and moderate the excesses of political power holders (Kent A. , 2024), 6. Buddhist Narrative Utilization, it means that examining how people in Cambodia utilize Buddhist logic to rationalize their own corrupt behavior, viewing the moral economy of corruption as a type of narrative and symbolic system. Moreover, it Contends that the moral economy of corruption in Cambodia is a type of narrative rooted in local norms, such as Khmer Buddhist values, that determines merit and karma. (Nissen, 2008). And then, it discusses how Buddhist concepts that overlap with the universal notion of human rights are seen by Cambodian human rights advocates as an effective medium for transmitting these ideas. Also, it states that the philosophical justifications for human rights in Cambodia are rooted in Theravada Buddhism, which is the dominant religion and emphasizes compassion, tolerance, and nonviolence (Ledgerwood, 2003), 7. Buddhism Socialism Policy, this statement explains the Khmer Rouge utilized Buddhist concepts of 'self-renunciation' and 'self-control' as a cultural foundation for their communist ideology and thought reform program. Fusion of ideologies: it notes that the Khmer Rouge revolutionary ideology was a fusion of foreign communist ideas with local understandings rooted in Khmer cultural traits and Buddhism. And, it argues that Buddhist categories were employed to simplify and present Marxism to the Cambodian populace, connecting Buddhism directly to Khmer Rouge communism (Path, 2015). Furthermore, it presents how the Pol Pot government (Democratic Kampuchea, 1975-1979) interpreted Marxist ideology as a mandate to eliminate religion, systematically attempting to obliterate Buddhism from Cambodian life. And, it details the policy shift of the post-1979 People's Republic of Kampuchea (PRK), which initially supported the restoration of Buddhism but severely circumscribed its role before eventually making it the state religion in the late 1980s, 8. Buddhist Principles and Discourse, this point means that details the complex interactions between Buddhist

practices, sustainable development, and geopolitical challenges, illustrating their integration into Cambodia's socio-political context and public policy. Also, it contributes to the ongoing scholarly discourse regarding the intersection of religion and sustainable development by focusing on the pragmatic application of Buddhist principles and their effectiveness in local development initiatives (Douglas, 2024). Hence, it details the dominant role of tantric Mahayana concepts and rituals under Jayavarman VII and the subsequent rise of Theravada traditions after the collapse of Angkorian civilization. And then, it based on distinct Cambodian discourse: Illustrates how a distinctly Cambodian Theravada developed by accommodating itself to pre-modern Khmer modes of thought, contributing to an emerging sense of Khmer nationhood (Harris E. J., 2017), 9. Spiritual and Political Dimensions, it has more explanation of how Theravada Buddhism reestablished itself after the Pol Pot period and how the monastic order and contemporary Buddhist groupings reemerged following the Khmer Rouge elimination of institutional Buddhism. Hence, it examines the historical development of politicized Buddhism and the contribution of the religion to an emerging sense of Khmer nationhood. And, it discusses a coherent history of religion in Cambodia, including the dominant role of tantric Mahayana concepts under King Jayavarman VII and the rise of Theravada traditions after the collapse of Angkorian civilization, and 10. Maha Ghosananda and his Dhammayietra, ***Samdech Preah Maha Ghosananda*** is a famous Buddhist monk in Cambodia who is the leader of the pilgrimage to promote peace and harmony for Cambodia during 1978-79 at Sakeo Refugee Camp. Cambodian people recognized him as the Buddha of the Battlefield. There are six Dhmmayietra of his leadership such as one is Dhammayietra at Sakeo refugee camp, two is Dhammayietra across land where open civil war was still underway, encouraged citizens to overcome fear of political violence and intimidation including with Siem Reap, Kompong Thom, Kompong Cham, and Phnom Penh in 1993, three is Dhammayietra of prelude to elections, four is Dhammayietra at landmines, five is Dhammayietra to preserve the forest, and six is Dhammayietra for reconciliation. (Antidhammo, 2007).

6. Party Narrative of Leaders

This study is very crucial for the main event of Cambodia's history and some relevant that including with any source depend on the narrative of leaders. Anyways, it will give us an influence study and work on to build peace and realize the concepts of political issues or conflicts. Similarly, it depends on the foundation of political theory and practices in Cambodia which means clarifying what Cambodia has done for peace and political issues? And, what's next for political leaders need to do in the present and future? So, here is the study and analysis surrounding the political contexts and its movements such as charismatic leadership politics, leader legitimization narrative, party emergence

and dominance, political continuity and narrative, autocratic rule, and justifying government power or ect…,

Now it presents the political leaders and parties that it involves with the concepts and strategies for peace development and reconstruction of new Cambodia since 1979 to the present. This point, it will discuss about who, why, what, how, and when Cambodian political leaders who participated Cambodia's reconstruction after the Khmer Rouge regime. First, charismatic leadership politics; it means that explores Hun Sen's attempt to forge autocratic legitimation through self-mythologization and appeals to royal imagery, building on previous questions about party narratives and spiritual dimensions. And, CPK Charismatic Leadership: Discusses how the political leadership of the CPK (1975–79) utilized a charismatic-autocratic collective leadership approach, blending charismatic-impersonal and rational bureaucratic power structures. Moreover, Hun Sen's Power Consolidation examines Hun Sen's rise from the fall of Democratic Kampuchea in 1979 and his subsequent consolidation of unchecked political power through repression and the manipulation of the tradition of 'charismatic prestige ' (Galway, 2023). In the same vein, it talks about the royalist narratives and details how Hun Sen's legitimation efforts include sponsoring narratives associating him with ancient Khmer kingship and portraying him as a reincarnation of a sixteenth-century Khmer king, thus constructing a form of charismatic or superior authority. Hence, it discusses Hun Sen's success in using ideological legitimacy claims, such as reminding voters of his role in national salvation and peace-building, to win elections and reinforce his mandate to rule (Ngoun, 2022).

Additionally, the leader legitimization narrative, it means that Hun Sen's rhetoric notes that Prime Minister Hun Sen used public speeches to emphasize that sovereignty is the cornerstone of Cambodia–China relations, contrasting it with meddling and interference from other states to justify the regime's actions. Also, it shared the authoritarian story and explains that the CPP's evolving legitimacy narrative incorporates a shared authoritarian story with China, which strengthens pre-existing claims through mutual recognition and narrative tropes (Loughlin, 2021), Furthermore, it identifies that the UYFC draws upon the monarchy, culture, and nationalism to construct the image of a benevolent CPP leadership and frame Cambodia under CPP rule as a "promised land" of progress and hope. And, it discusses that the CPP's core legitimacy claims are built around the leadership's breakaway from the Khmer Rouge and subsequent liberation of the Cambodian people, and the integration of Khmer Rouge remnants leading to peace and stability (Vong, 2022).

Over and above that party emergence and dominance, it is one case study of Cambodia's situations and special events. It mentions that the actors of dominance because it attributes the CPP's sustained dominance to historical factors, relative power, leadership, and specific tactics employed by Hun Sen, such as coercion, co-option, and control. Also, it contends that institutional factors, power relations, security dynamics, leadership, and political tactics significantly influenced the CPP's

transformation of the multi-party system into a hegemonic-party system (Peou, 2019). Likely, it was critically the evolution of Cambodia's political landscape from a hegemonic party system that emerged after the 1997 removal of First Prime Minister Norodom Ranariddh, to a current one-party state. Then, CPP explains the growing dominance of the Cambodian People's Party (CPP) and the subsequent weakening of opposition parties like the National United Front for an Independent, Neutral, Peaceful and Cooperative Cambodia. As well, CNRP chronicles the emergence and subsequent banning of the Cambodian National Rescue Party (CNRP), which formed as the main opposition after the 2013 election and remains fractured along political lines (Peou S. , 2020).

What's more, the political continuity and narrative means that it discusses how the political continuity is tied to Prime Minister Hun Sen's determination to cling to power and secure a dynastic succession for his offspring, lacking institutionalized mechanisms for political succession. And it identifies the core of the ruling party's strategy as the development of an official narrative of Hun Sen's sacrifices, heroism, and wise leadership, reinforcing his long hold on power (Path K. , 2018). Likely, it explores the sustained three-decade continuity of political leadership in Cambodia, with the ruling Cambodian People's Party comprised of former Khmer Rouge defectors who overthrew the regime in 1979. And, it describes the narrative of blame and salvation the two primary elements of the Cambodian People's Party's preferred political narrative: blaming the horrors of the Khmer Rouge solely on a few evil leaders and presenting CPP members as saviors who liberated the country. And then, the narrative construction mechanism shows how the government cultivated and enforced this political narrative through various means, including children's textbooks, museums, the annual Day of Anger, and the Extraordinary Chambers in the Courts of Cambodia (Gidley, 2017).

On top of that, the autocratic rule described the political crackdown leading up to the 2018 elections, which targeted civil society groups, independent media, and political opponents to ensure the Cambodian People's Party (CPP) maintained power. And, it talked about a shift to hegemonic rule that explains that the political system shifted from competitive authoritarianism, which had long defined Cambodia, to full-blown "hegemonic" authoritarian rule under CPP leader Hun Sen. Likely, the elections as consolidation contends that sham parliamentary elections in July 2018 served as the mechanism for the CPP to consolidate its power and institutionalize hegemonic authoritarianism (Morgenbesser L. , 2019), and.

Into the bargain, the justifying government power means that it attributes the ruling party's rising legitimacy and sustained power to economic growth, political stability, and increased patronage-based development, despite a decline in the quality of democracy. Moreover, it's sustaining authoritarian regime because it explains that the current political, social, economic, and international contexts, which favor economic growth and stability, will sustain Cambodia as a dominant party authoritarian regime. Likely, it details how the Cambodian People's Party-controlled government has

acquired broad political support, particularly in rural areas, evidenced by public satisfaction with recent economic progress (Un, 2011). As well, the study explains the persistence of Cambodia's authoritarian regime by investigating the ruling coalition of political elites from the state's coercive apparatus and state-dependent tycoons who control both politics and the economy because of coercion and resource extraction that it attributes the long rule of the Cambodian People's Party (CPP) to its strong organizational capacity for channeling state power through coercion and facilitating resource extraction for core members, rather than relying on mass-based clientelism. In case of contrasting explanation discusses the focus on coercion with scholarship that uses cultural arguments, such as primordial cultural deference to power, to explain Cambodia's politics and modes of organizing power under the current regime (Loughlin N. , 2024).

7. The Significance of Elected Party Leaders, Prime Minister, and Cabinet

Here is the election part that I need to raise and make sense through any evident base on some influence and energy of political leaders in Cambodia, Prime Ministers, and Cabinets. I want to identify and introduce various phenomena of elected party leaders in Cambodia. Because it examines the party movements on its works for giving benefits to Cambodians who were challenging the national dimension. Through the historical government structure of Cambodia, it describes the historical context of government formation, including the initial structure with two Prime Ministers and co-ministers in key ministries following the 1991 Paris Agreement (Sok, 2022). And, the Prime Minister and ministers' requirements this is a place that the Prime Minister must be a duly elected member of the National Assembly, but members of the Council of Ministers only need to be members of parties (Lawrence, 2023). Hence, cabinet composition that it dentifies the composition of the leaked new Cabinet, which includes a high number of new names, mostly the children of senior CPP politicians, with 10 deputy prime ministers, 11 senior ministers, and 30 ministers (Kimkong, 05, 28 July 2023).

8. Party Leaders' Agenda (manifestos) and Popular Political Leaders' Speeches

This study research, it will discuss the party leaders' agendas that participated in national movements to promote peace and reconciliation in post-civil wars. Party leaders' agendas played important roles in developing peace education for Cambodian people through their speeches as the leaders of the country. Government mechanisms were vital for sharing peace-building approaches with society. It is also proof of peace activities and measures for building trust and reconciliation in the country. Exactly, the government and other parties tried to build peace and reconciliation because the war made people feel pressure and suffer. To participate with the government of Cambodia,

Buddhism has been contributing to peace activities and speeches to promote peace education in Cambodia through the Preah Maha Ghosananda, who says that:

The suffering of Cambodia has been deep.
From this suffering comes Great Compassion.
Great Compassion makes a Peaceful Heart.
A Peaceful Heart makes a Peaceful Person.
A Peaceful Person makes a Peaceful Family.
A Peaceful Family makes a Peaceful Community.
A Peaceful Community makes a Peaceful Nation.
A Peaceful Nation makes a Peaceful World.

May all beings live in Happiness and Peace. Also, Preah Maha Ghosananda has worked in and visited many Cambodian refugee camps and resettlement communities worldwide, establishing temples in each of them and helping camp leaders build spiritual, educational and cultural preservation programmes. In 1980, with Peter Pond, a Christian social activist, he formed the Inter-Religious Mission for Peace in Cambodia. They helped locate hundreds of surviving monks and nuns so that they could renew their vows and take leadership roles in Cambodian temples throughout the world. With lay support, Preah Maha Ghosananda founded over thirty temples in the USA and Canada alone. He helped rebuild many more in Cambodia, and has been active in educating monks and nuns in skills of non-violence and the monitoring of human rights. (Harvey, 2000)

However, in September, Sihanouk prepared the public for his soon-to-be-announced talks with Hun Sen. He had already sent a telegram to the French Newspaper Le Monde saying he hoped to do more for his people during his leave of absence than he was able to do as head of a coalition with the Khmer Rouge. Then Sihanouk met with the "Sept Sages," the seven elderly Cambodian statesmen exiled in Paris. They encouraged Sihanouk to meet with Hun Sen, and their leader told the press: “We wish the Cambodians would reconcile themselves and form a four-party government. If one faction takes the responsibility of refusing to accept [this idea] then that faction will at the same time accept the responsibility for the death of Cambodia”. (Becker, 1989)

According to King Norodom Sihanouk emerged from the edges of the political-military contest in 1987 to centre-stage by initiating a complex and fragile process aimed at achieving a negotiated solution to the nine-year-old Kampuchean conflict. Sihanouk seized the political initiative when he took a one-year leave of absence from his position as President of the Coalition Government of Democratic Kampuchea (CGDK), thus gaining the independence to advance his own solution to the conflict? but not the leverage to bring all the parties to the conflict into the negotiating process.

The negotiations undertaken by Sihanouk offered the best hope thus far for freeing Kampuchea from both the Vietnamese military presence and the threat of Pol Pot's Khmer Rouge

army to return to power. They breathed new life into a diplomatic process that had been snagged on contradictory demands of the various parties on the format for negotiations: Vietnam had refused to negotiate with anyone but China on a Kampuchean settlement, while China had flatly refused to negotiate with Hanoi on Cambodia and had insisted, along with the CGDK and ASEAN, that the Vietnamese talk with the CGDK alone. The CGDK, meanwhile, had shunned negotiations with the Vietnamese sponsored People's Republic of Kampuchea (PRK).

After then Hun Sen has declared that four armies fighting over Phnom Penh would "turn the country into a second Lebanon"? He wants to negotiate guarantees against continued Khmer Rouge military pressures, not the seeds of a new civil war. Khieu Samphan, the "leader" of the "Democratic Kampuchea" faction, as the Khmer Rouge continue to call themselves, rejected the quadripartite formula and proposed instead that a unitary army be formed.

King Sihanouk also proposed that a U.N. peace-keeping force be installed to take over from Vietnamese troops the task of keeping order during the transition period. But, again, both the Khmer Rouge and the Vietnamese-sponsored regime are opposed to a U.N. force in Kampuchea. Sihanouk himself has noted that both China and the Khmer Rouge have always opposed such a proposal. Hun Sen confirmed his government's opposition to such a force in an interview after the January talks. In order to make the peace-keeping force more palatable to the PRK and Hanoi, King Sihanouk suggested that the final stage of Vietnamese withdrawal could overlap with the U.N. military presence.

On the question of the timetable for the Vietnamese troop withdrawal, there appears to be no substantial difference between Hun Sen and King Sihanouk. Hun Sen proposed a three-stages withdrawal that could be completed within thirty months, then shortened the period to twenty-four months. King Sihanouk complained that such a timetable would mean that Vietnamese troops would be completely withdrawn only in 1990 – hardly different from Vietnam's timetable for unilateral withdrawal. Obviously, the PRK and its Vietnamese sponsors are intent on making rapid progress in strengthening the Kampuchean People's Revolutionary Armed Forces (KPRAF) during those two years. But the process of arriving at a peace agreement is certain to stretch into 1989 at least, and so that issue is likely to evaporate. Subsequent negotiations are likely to focus not on fixed calendar dates but on the relationship between the phasing of Vietnamese withdrawal and other aspects of the peace agreement – the formation of an interim government, the disposition of Khmer Rouge and other military forces and the arrival of a U.N. peace-keeping force, if any. (Porter, 1988)

Summary

This is a research study about Buddhism for peace education in Cambodia that it firmed that Buddhism is a part of establishing the peace education situation in Cambodia. Either Buddhism

participated in peace-building and its activities to curb the civil war in Cambodia, or it played an important role in sending peace messages to Cambodian people because we need more than war in the battlefield. Therefore, in other case studies about peace education in Cambodia dedicated to government activities through peace strategy and its movement or negotiation for peace-building such as narratives of Cambodian politics based on Buddhism, party narratives, elected leaders and the prime minister and cabinet. All of those points are to figure out peace problems for Cambodian society. Otherwise, Cambodia does not need any more war because it tries to lead the people to realize the benefits of peace education in all sectors including participation from all religions, indigenous people, and its education system. And, Buddhism for peace education teaches ritual development and social harmony through the Sangha activities to send peace messages to Cambodian people who suffered from the civil war. By the way, the government approached the peace solution to stop the civil war in Cambodia. After that, it gave agendas and speeches involving peace messages, manifestos, strategies, and mechanisms to the Cambodian people and society. Totally, peace-building has worked to create individual character building, and mental health for Cambodian people who were suffering in the civil war. Also, it will bring the good education to promote peace study in Cambodia for next generations.

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