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The Remapping and Analysis of Human Rights and Peace Education in ASEAN / Southeast Asia (Philippine Report)

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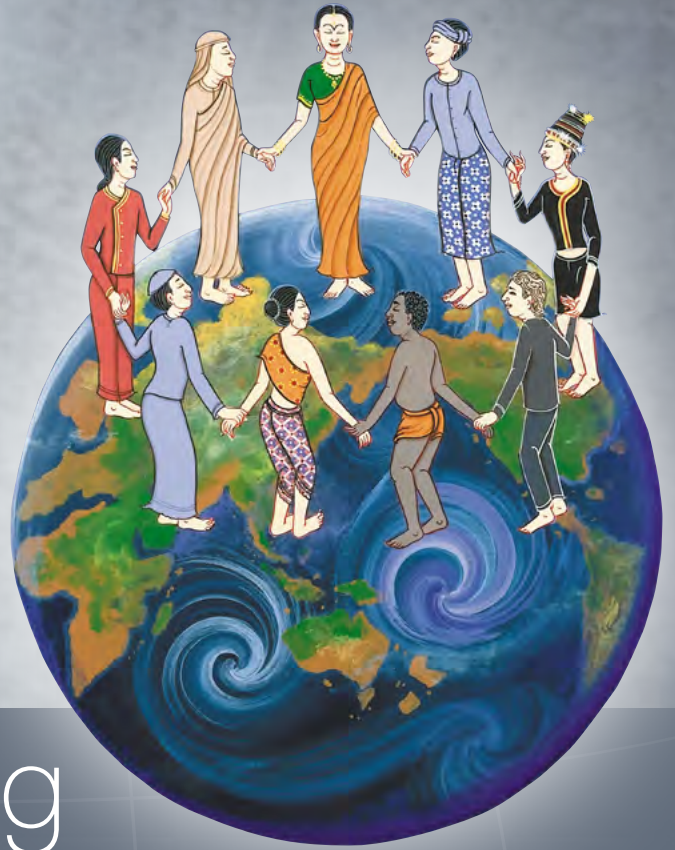


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Quan, R., Guerra, B., & Co, C. (2019). The Remapping and Analysis of Human Rights and Peace Education in ASEAN / Southeast Asia (Philippine Report). In R. Lancaster (Ed.). Bangkok: Strengthening Human Rights and Peace Research/Education in ASEAN/ Southeast Asia Programme (SHAPE-SEA) and the ASEAN University Network-Human Rights Education Theme (AUN-HRE).

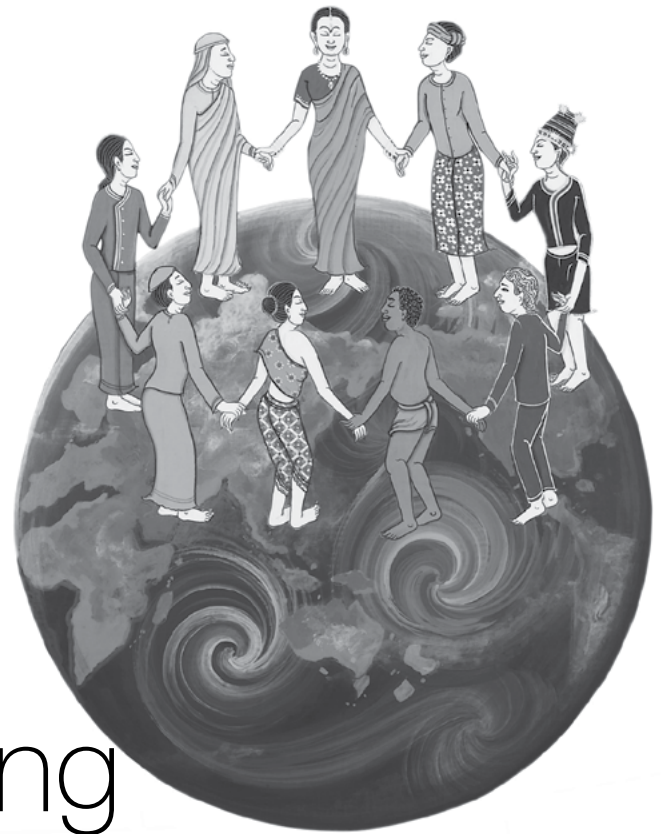
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The Remapping and Analysis of Human Rights and Peace Education in ASEAN/Southeast Asia



Supported by:
Swedish International Development Cooperation Agency (SIDA)



The Remapping and Analysis of Human Rights and Peace Education in ASEAN/Southeast Asia



ASEAN University Network
Human Rights Education (AUN-HRE)



Supported by:
Swedish International Development Cooperation Agency (SIDA)

This book is the result of SHAPE-SEA's Research Project on "The Remapping and Analysis of Human Rights and Peace Education in ASEAN/Southeast Asia." It is a follow-up to the 2013 report on "The Mapping and Analysis of Human Rights and Peace Education in Southeast Asia." It aimed at establishing a systematic updating of developments in human rights and peace education/studies in ASEAN/Southeast Asia. The study investigated courses and programmes on human rights and peace & conflict being undertaken by higher education institutions in all ASEAN member countries and Timor Leste. It had also identified new developments and/or setbacks in human rights and peace education. Researchers located existing academic institutions that have been running programmes and courses on human rights and/or peace. The analysis of existing course syllabi and curriculum in the region was also conducted. To a certain extent, materials being used by instructors were also examined.

The Remapping and Analysis of Human Rights and Peace Education in ASEAN/Southeast Asia, 2019 (Bangkok, Thailand)

Published by the Strengthening Human Rights and Peace Research/Education in ASEAN/Southeast Asia Programme (SHAPE-SEA) and the ASEAN University Network-Human Rights Education Theme (AUN-HRE)

Supported by the Swedish International Development Cooperation Agency (Sida)

ISBN: 978-616-443-335-9

Design and Printing by Scand-Media Corp., Ltd., Bangkok, Thailand

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NOTE OF GRATITUDE

SHAPE-SEA and the ASEAN University Network- Human Rights Education Theme (AUN-HRE) initiated the research project on the “Remapping and Analysis of Human Rights and Peace Education in ASEAN/Southeast Asia” following the 2013 study on the “Mapping and Analysis of Human Rights and Peace Education in Southeast Asia” to continue our contribution to the building of homegrown knowledge on human rights and peace, and to strengthen evidence-driven and rights-based advocacy.

We are grateful to our generous partners, the Swedish International Development Cooperation Agency (Sida) and the Norwegian Centre for Human Rights (NCHR) - University of Oslo, for their unwavering support to human rights and peace scholarship in the region. They have been with us in achieving our efforts to mainstream the promotion and protection of human rights and the building of peace through applied research and education. Special thanks to Sida for supporting this study.

We are most thankful to the participants of this research, such as government officers, university leaders, academics and students, without whom the study would not have been possible. Their contributions through expertise and time are invaluable for the study outcome. Indeed, their input and insights have greatly improved the analysis and results of this academic exercise.

We deeply appreciate the efforts made by our researchers to conduct national research and produced national reports in 11 different countries in the region. Without their contribution, this research project would not have materialized.

An important feature to be found in this report is the presence of insights by young people on what human rights and peace education means to them through essays which are incorporated throughout the report. We are humbled by their enthusiasm and inspired by their commitment to building a culture of human rights and peace in ASEAN/Southeast Asia.

Finally, this report is primarily intended for individuals and groups in the position and responsibility to ensure promotion and implementation of human rights and peace education in academic systems. With due respect, we urge them to maximize the opportunity to make use of the data and analyses presented in this report to furthering the efforts of ASEAN and Timor Leste to realising their commitments to the ASEAN Vision 2025 and SDGs.

We believe that significant development can be achieved through meaningful collaboration among relevant stakeholders in our collective endeavor to enhance the situation of human rights and peace education across the region.

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GLOSSARY OF TERMS

Accreditation Committee of Cambodia	ACC
Applied Conflict Transformation Studies	ACTS
ASEAN Education Ministers Meeting	ASED
ASEAN Human Rights Declaration	AHRD
ASEAN Institute for Peace and Reconciliation	ASEAN-IPR
ASEAN Institute for Strategic and International Studies	ASEAN-ISIS
ASEAN Intergovernmental Commission on Human Rights	AICHR
ASEAN Senior Official's Meeting on Education	SOM-ED
ASEAN University Network-Human Rights Education Theme	AUN-HRE
Asian Development Bank	ADB
Asian Peacebuilders Scholarship	APS
Association of Southeast Asian Nations	ASEAN
Ateneo de Manila University	AdMU
Ateneo Law School	ALS
Bachelor of Laws	LL.B.
Barisan Nasional	BN
Brunei Darussalam Institute of Policy and Strategic Studies	BDIPSS
Cambodian Center for Human Rights	CCHR
Cambodian Human Rights Education Platform	CHREP
Cambodian Institute of Human Rights	CIHR
Cambodia National Rescue Party	CNRP
Cambodia's People Party	CPP
Cambodian SDGs	CSDGs
Center for Communication, Teaching and Learning	CCTL
Center for Peace and Conflict Studies (Cambodia)	CPCS
Center for Peace and Conflict Studies (Thailand)	Rotary Peace Centre
Centre for Advanced Research	CARe
Centre for Civilizational Dialogue	CCD
Centre for Research on Women and Gender	KANITA
Centre for the Initiation of Talent and Industrial Training	CITra
Civil Service Institute	CSI
Civil Society Organizations	CSOs
Commission on Higher Education	CHED
Commission on Human Rights	CHR
Communist Party of Vietnam	CPV
Comprehensive Education Sector Review	CESR
Convention against Enforced Disappearances	CED
Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment	CAT
Convention on the Elimination of All Forms of Discrimination against Women	CEDAW
Convention on the Rights of the Child	CRC
Convention on the Rights of Persons with Disabilities	CRPD
Council for Security Cooperation in the Asia-Pacific	CSCAP
Council of Ministers	CoM
Department of Education	DepEd

Department of Higher Education	DHE
Doctor of Philosophy	Ph.D.
Economic Research Institute for ASEAN and East Asia	ERIA
Education Sector Development Plan	ESDP
Education Strategic Framework	ESF
Electronic Information for Libraries	EIFL
European Union	EU
Graduate Academy of Social Sciences	GASS
General Certificate of Education 'Advanced'	GCE 'A'
Hanoi Law University	HNU
Harvard National Model United Nations	HNMUN
Higher Education Institutions	HEIs
Human Resource Development Programs	HRD
Human Rights and Peace Education	HRPE
Human Rights Commission of Malaysia	SUHAKAM
Grade Point Average	GPA
Islamic Religious Knowledge	IRK
Independent Assurance Agency	LAM
Independent Permanent Human Rights Commission	IPHRC
Indonesian National Police	POLRI
Indonesian National Qualification Framework	KKNI
Information, Communication & Technology	ICT
Information Technology	IT
Institut Teknologi Brunei	ITB
Institute of Asian Studies	IAS
Institute of Ethnic Studies	KITA
Institute of Human Rights and Peace Studies	IHRP
International Centre for Global Peace	ICGP
International Convention on the Elimination of All Forms of Racial Discrimination	ICERD
International Country Risk Guides	ICRG
International Covenant on Civil and Political Rights	ICCPR
International Covenant on Economic, Social and Cultural Rights	ICESCR
International Force in East Timor	INTERFET
International Institute of Public Policy and Management	INPUMA
International Islamic University Malaysia	IIUM
International Monetary Fund	IMF
Internet Law Reform Dialogue	iLaw
Japan University Consortium for Peace and Human Security in Asia	JUC-PAHSA
Joao Saldanha University	JSU
Juris Doctor	J.D.
King Prajadhipok Institute	KPI
Kolej Universiti Perguruan Ugama Seri Begawan	KUPU SB
Lao People's Democratic Republic	Lao PDR
Legal Education Board	LEB
Legal Education Board Memorandum Order	LEBMO
Lesbian, Gay, Bisexual, Transgender, Intersex and Queer	LGBTIQ
Legal Education Board	LEB
Malay Islamic Monarchy	MIB

Mandalay University of Distance Education	MUDE
Massive Open Online Courses	MOOCs
Master of Arts	M.A.
Master of Laws	LL.M.
Memorandum of Understanding	MoU
Microfinance Institutions	MFIs
Ministry of Economy and Finance	MEF
Ministry of Education	MoE
Ministry of Education, Youth and Sports	MoEYS
Ministry of Labor and Vocational Training	MoLVT
Model United Nations	MUN
Myanmar National Human Rights Commission	MNHRC
Nanyang Technological University	NTU
National Accreditation Agency for Higher Education	BAN PT
National Council for Peace and Order	NCPO
National Directive Commission	KDN
National Education Law	NEL
National Education Policy Commission	NEPC
National Education Socio-Economic Development Plan	NESEDP
National Education System for the 21st Century	SPN21
National Growth and Poverty Eradication Strategy	NGPES
National Human Rights Commission of Thailand	NHRCT
National Human Rights Institution	NHRI
National Institute of Development Administration	NIDA
National Policy on Education	NPE
National Working Group for Human Rights Dissemination and Promotion	NWG
National University of Singapore	NUS
Network of East Asian Think Tanks	NEAT
Non-Governmental Organizations	NGOs
National University of Laos	NUOL
Office of the Basic Education Commission	OBEC
Office of the Higher Education Commission	OHEC
Office of Vocational Education Commission	OVEC
Open Society Foundations	OSF
Pacific Economic Cooperation Council	PECC
Pakatan Harapan	PH
Pannasastra University of Cambodia	PUC
Physical Integrity Rights	PIR
Political Risk Services	PRS
Political Terror Scale	PTS
Prime Minister's Office	PMO
Prince of Songkhla University	PSU
Provedoria dos Direitos Humanos e Justiça	PDHJ
Public Administrative Institution	PAI
Raoul Wallenberg Institute	RWI
Republic Act	R.A.
Research & Development	R&D
Research and Education for Peace	REPUSM

Royal University of Economics and Law	RULE
S. Rajaratnam School of International Studies	RSIS
School of Law at Vietnam National University	SoL-VNU
Serikat Pengajar Hak Asasi Manusia	SEPAHAM
Singapore Institute of Management	SIM
Singapore Institute of Technology	SIT
Singapore Management University	SMU
Singapore University of Social Sciences	SUSS
Singapore University of Technology & Design	SUTD
Southeast Asia	SEA
Southeast Asian Conflict Studies Network	SEACSN
Southeast Asian Human Rights and Peace Studies Network	SEAHRN
State University of Jakarta	UNJ
Strengthening Human Rights and Peace Research/Education in ASEAN/Southeast Asia Programme	SHAPE-SEA
Sultan Haji Hassanal Bolkiah Institute of Defense and Strategic Studies	SHHBIDSS
Sustainable Development Goals	SDGs
Trafficking In Persons	TIP
UN Transitional Administration in East Timor	UNTAET
United Nations	UN
United Nations General Assembly	UNGA
United Nations Development Programme	UNDP
United Nations Educational, Scientific and Cultural Organization	UNESCO
Universal Declaration of Human Rights	UDHR
Universal Periodic Review	UPR
Universidade da Paz	UNPAZ
Universidade de Dili	UNDIL
Universidade Nacional Timor Lorosa'e	UNTL
Universidade Oriental de Timor Lorosa'e	UNITAL
Universiti Brunei Darussalam	UBD
Universiti Islam Sultan Sharif Ali	UNISSA
Universiti Kebangsaan Malaysia	UKM
Universiti Malaya	UM
Universiti Malaysia Sabah	UMS
Universiti Malaysia Terengganu	UMT
Universiti Pendidikan Sultan Idris	UPSI
Universiti Putra Malaysia	UPM
Universiti Sains Malaysia	USM
Universiti Sultan Zainal Abidin	UniSZA
Universiti Utara Malaysia	UUM
University for Peace	UPEACE
UNTL Postgraduate and Research Program	PPGP
Vietnam Academy of Social Sciences	VASS
Yangon University of Distance Education	YUDE

PREFACE

Dr. Sriprapha Petcharamesree

Promoting human rights and peace education in ASEAN/Southeast Asia has been an important part of the missions of both ASEAN University Network – Human Rights Education (AUN-HRE) and the Strengthening Human Rights and Peace Research/Education in ASEAN/Southeast Asia Programme (SHAPE-SEA). Different activities were initiated including the study of the state of human rights and peace education in the region. The current report attempts to ‘remap and analyze of human rights and peace education’ and aims to provide not only the updates of what has been developed since 2014 after our first report was published but also to highlight that despite commitment made by the ASEAN Member States (and Timor Leste) to promote human rights and peace education in their respective country, many challenges remain one of which is the issue of academic freedom.

Academic freedom is closely linked to the right of freedom of expression. Generally, academic freedom is respected in academic institutions in Southeast Asia. Most higher education institutions are autonomous in areas such as curriculum design, mode of instruction, student admission, research policy, and in awarding certificates and diplomas. Despite autonomy and certain level of academic freedom, higher education institutions in ASEAN/Southeast Asia are facing challenges because of shrinking political spaces. In some countries, internal censorship systems are put in place to scrutinize academics and their works. Over-regularization makes field research almost impossible. There are limits to discuss human rights in informal gatherings and public spheres. In some countries, certain issues are considered contested. Furthermore, commercialisation of education and self-censorship contribute to marginalization of free voices. The questions of intellectual and academic freedom are at the core of all of us. We all support and always cherish the highest level of freedom of intellectual expression and engagement. In developing our networks and platforms, both AUN-HRE and SHAPE-SEA strive “to render voices that exist beyond restrictions or imposed hierarchies whether based on geographic, ideological, social, gender, sexual, ethnic, religious or other determinations”.

I always believe that academic freedom is a universal value. The fact that it should be contextualized in its implementation does not change this universal nature of the concept. “Only a search for inclusion and a recognition of the diversity of perspectives can shape a vibrant public sphere of intellectual exchanges”. Academic freedom and institutional autonomy are prerequisites for intellectual flourishing. The promotion of human rights and peace education could be successful only when and where academics, researchers and students enjoy freedom of expression and freedom from fear.

While we witness the expansion of human rights and peace education in the majority of States in the region, we also see the risks of academic community being coopted and silenced. Around the region, many higher education institutions are being stripped of essential core of freedoms, freedom of thought, of expression, of instruction and of enquiries, to name some. The threat to scholarly communities are real. There is a need for authorities at different levels to ensure that higher education is properly protected and also to guarantee the core of freedom.

REGIONAL SYNTHESIS

Shaping a Culture of Human Rights and Peace through Education

*Joel Mark Baysa-Barredo, Mark Capaldi,
Bidyalaxmi Salam, Sriprapha Petcharamesree*

I. The Five-year Journey: Human Rights and Peace Education (HRPE) in ASEAN/Southeast Asia since 2013

“The effects of human rights education can be dramatic in awakening people to the value and power of their own lives” Daisaku Ikeda

The first five years of a human being’s life are crucial for physical, cognitive and social development. As of this writing, someone born in 2013 would have learned a language, been exposed to different social relationships, and begun to mould a sense of self-identity. In most cases, a five-year-old child would be preparing to enter school; the first years of which would focus on developing social skills, basic arithmetic, reading, and life-lessons. For someone born into the digital age, the opportunities to learn about themselves, their environment, and the wide variety of human communities, would have grown exponentially, becoming more and more accessible, even for a young learner. Exposure to traditional learning and social experiences or modern technologies makes it nearly impossible to remain oblivious about one’s multiple environments and realities.

This period also leads up to a child entering the education system. The developments in the last five years would now be directly or indirectly impacting children born in 2013. Knowing more about these developments will inform concerned stakeholders about the kind of education system available to individuals. Identifying achievements and challenges, creates the possibility of strategizing steps for the future, to ensure the education system is developed in line with our commitments and goals. With this digital era’s fast changing social and communication fabric, access to information is faster, easier and cheaper than ever for almost all parts of society.

In addition to attaining skills and knowledge, education enables a human being to become a well-informed agent of change. Moreover, it becomes a tool in accessing opportunities for oneself and one’s community. From the perspective of human rights and peace, education prepares one to fully enjoy and contribute to social, political and economic affairs. Therefore, the right to education, through formal and informal systems, is always given priority by governments and all units of society.

Understanding Human Rights and Peace Education

We are now in an era which considers knowledge on human rights and peace to be a necessary and fundamental component of education. For more than a decade, governments and other stakeholders have been making specific commitments to integrate human rights and peace teachings in all levels of education. These goals are a reflection of the realization that HRPE carry the potential to generate a more informed populous with enhanced capacity to participate in the development of their society. HRPE provides a holistic understanding of human rights issues, standards, and existing mechanisms at international, regional and national levels; equipping individuals to contribute in improving the state of human rights and peace in the

present day. Fully developed human capacity is one of the pre-requisites of building strong institutions in any society. Most countries in the region are at different stages of democracy, and have varying principles and democratic elements. Even though the region has experienced development across many sectors in recent years, there is still a need to strengthen democratic institutions in most of the countries across Southeast Asia.

From the ‘right to education’ to ‘human rights and peace education’, societies around the world have indeed come a long way. We are currently in the most important period for actualizing this momentous shift, and to develop societies that are progressive, tolerant and peaceful through integrating human rights and peace into education systems. With the commitments on HRPE made by Southeast Asian leaders, it is vital to ensure that education systems provide citizens with the opportunity to learn about human rights and peace. Remapping the situation of HRPE in Southeast Asia aims to assess the current scenario and the possibilities for a future in which every individual will have the benefit of developing themselves through a reformed education system. Keeping in mind the changing socio-political landscapes of several countries in the region, this study was initiated as a timely assessment of the current situation of HRPE, and to contribute to ensuring HPRE in the region.

An Academic Imperative: Undertaking Comprehensive Regional and National Reviews of HRPE

It has been five years since Southeast Asian academics conducted research on the state of HRPE in universities and colleges across the region. The findings of that initial study were published in 2013 in the report on “Mapping and Analysis of Human Rights and Peace Education in Southeast Asia”.

More than just a follow-up to the 2013 study, this report, “The Remapping and Analysis of Human Rights and Peace Education in ASEAN/Southeast Asia”, aims to create a foundation for advocating for, and influencing policy on, the development of standalone programmes, courses and curricula on human rights and peace studies in the region, as well as to address challenges facing existing programmes and courses. This study was initiated by the ASEAN University Network-Human Rights Education Theme (AUN-HRE) through the Strengthening Human Rights and Peace Research/Education in ASEAN/Southeast Asia Programme (SHAPE-SEA). It seeks to enable a comprehensive understanding of the developments, gaps, and challenges in HRPE and to disseminate evidence-based recommendations for various stakeholders to enhance the culture of human rights and peace in Southeast Asia. The main objectives of this research project are as follows:

- To update the record, taken in 2012-2013, of existing study programmes/courses on human rights, peace and conflict being carried out and/or offered by various higher education institutions (HEIs) in ASEAN/Southeast Asia;
- To systematically remap the technical, academic and human resources made available in the region;
- To identify the gaps between what is already available and what is needed in the region in order to enhance the culture of human rights and peace;
- To share the research results with national and regional decision-making bodies on education and human rights; and
- To guide national and regional efforts to strengthen both human rights and peace education and research.

This report was designed to approach and inspire multiple audiences. It will be shared mainly with university/college executives, academics, students, human rights and peace-oriented organizations, and relevant ASEAN bodies such as the ASEAN Senior Officials Meeting on Education (SOM-ED), ASEAN Intergovernmental Commission on Human Rights (AICHR), ASEAN Institute for Peace and Reconciliation (ASEAN-IPR), and the ASEAN University Network.

This report includes both a regional synthesis and national reports, covering the ten ASEAN member states and Timor-Leste. This regional synthesis section aims to provide an overview and analysis of the current state of HRPE at the regional level, as well as highlight key factors in national contexts along with set of recommendations for concerned stakeholders at national, regional and international levels. It is divided into four sections with the first section covering research backgrounds, the state of the region, and recommendations; the second section focuses on developments in the past five years; the third section covers gaps and challenges; and lastly, the final section provides recommendations.

The analyses in this regional synthesis are mainly drawn from findings and analyses at the national level. The sections are developed to provide a detailed assessment of various aspects which are distinct but also interconnected through reinforcing one another. While the regional synthesis is drawn from the national reports, the individual national reports go into greater detail and provide analysis which is situated within the specific socio-political circumstances of each country. These reports revealed that countries in Southeast Asia are at different stages of development with regards to the milestones of HRPE. The national reports provide an array of opportunities for governments and national stakeholders to learn from the experiences of others. Most of the national reports also include a non-exhaustive list of existing programmes and courses on human rights and peace.

Research Team Composition and Methodology

The research team consists of Southeast Asian academics working in disciplines related to Social Sciences and Human Rights and/or Peace, as scholars and/or activists. The team comprises a total of 11 national researchers and 5 regional researchers, some of which were also involved in the 2013 research. The research timeline spanned from July 2018 to June 2019, dedicating eight full months to research and report writing, and four months to the editing and finalization of the report.

The research methodology is qualitative, and covers both primary and secondary data. Desk research was performed to assess data on existing government policies and legislation, as well as information on courses, programmes, and resources related to HRPE being offered locally and nationally. A review of curricula and learning materials was done to assess the quality of subjects and courses being offered. To validate the data collected, and to further enrich the analyses, interviews with key experts, university officials and students were conducted by most national researchers.

This scope of the study is focused on HRPE offered at the tertiary (college or university) level, covering courses and programmes at the undergraduate, graduate, and post-graduate levels. Data gathered from desk research are mainly taken from the websites of educational institutions and the information, materials and learning products shared by contacts from

relevant government departments and colleges/universities. In developing this report, the researchers have identified unique issues and opportunities within their country of focus. To allow these topics to be explored fully, the structure of each country report may differ. In addition, as human rights and peace fall within different academic fields in each country, each individual contributor has used the referencing styles most appropriate for the sources used.

The study was however not completely free from limitations. For one, researchers were given a maximum of eight months to conduct their national studies. In addition to the study duration vis-à-vis the range of aspects these reports had to cover, access to available data was a challenge for most national researchers. The lack of consolidated data on HRPE required greater effort from researchers to explore a range many disciplines and sources in order to gather and analyse relevant information for their reports.

II. Global and Regional Commitments related to HRPE

The past five years have witnessed the rise of global commitments towards the fulfilment of the right to education. The UN Sustainable Development Goals (SDGs), adopted by UN General Assembly (UNGA Res. 70/1) on 25 September 2015, include Quality Education (Goal 4), “ensure inclusive and equitable quality and promote lifelong learning opportunities for all.”¹ HRPE is considered key to attaining this goal. SDG 4.7 asserts that, by 2030, Member-States should ensure that all students acquire the knowledge and skills needed to promote sustainable development, including through education on sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship and appreciation of cultural diversity and of culture’s contribution to sustainable development. Global Indicators for SDG 4.7 include that (i) global citizenship education and (ii) education for sustainable development, including gender equality and human rights, are mainstreamed at all levels in: (a) national education policies, (b) curricula, (c) teacher education and (d) student assessment.²

With regard to peace, Article 4 of the Declaration on the Rights to Peace adopted by the UN General Assembly on 19 December 2016 (UNGA Res.71/189) emphasizes the importance of institutions of education for peace, at both the international and national level, to strengthen the spirit of tolerance, dialogue, cooperation and solidarity among all human beings.

On the regional front, Member-States of the Association of Southeast Asian Nations (ASEAN) have committed to investing in education to promote human rights and to build peace, which is congruent with social, political, and economic integration in the region. The ASEAN Human Rights Declaration, adopted by the ASEAN Leaders on 18 November 2012, had already underlined the crucial role of education in strengthening human rights in the region. “Education shall be directed to the full development of human personality and the sense of his or her dignity. Education shall strengthen the respect of human rights and fundamental freedoms in ASEAN Member States. Furthermore, education shall enable all persons to participate effectively in their respective societies, promote understanding, tolerance, and friendship among all nations, racial, and religious groups, and enhance the activities of ASEAN for the maintenance of peace.”³

1 United Nations, “Sustainable Development Goal 4”, available at <https://sustainabledevelopment.un.org/sdg4> (accessed 4 June 2019).

2 *ibid.*

3 ASEAN (2012), “ASEAN Human Rights Declaration,” available at https://www.asean.org/storage/images/ASEAN_RTK_2014/6_AHRD_Booklet.pdf (accessed on 4 June 2019).

In the “ASEAN Vision 2025: Forging Ahead Together”,⁴ a regional counterpart of the SDGs, ASEAN leaders declared that they would “resolve to consolidate ASEAN Community, building upon and deepening the integration process to realize a rules-based, people-oriented, people-centered ASEAN Community, where our people(s) enjoy human rights and fundamental Freedoms...”. The Vision commits to realise “an inclusive and responsive community that ensures our people(s) enjoy human rights and fundamental freedoms as well as thrive in a just, democratic, harmonious and gender-sensitive environment in accordance with the principles of democracy, good governance and the rule of law” and “a region that resolves differences and disputes by peaceful means, including refraining from the threat or use of force and adopting peaceful dispute settlement mechanisms while strengthening confidence-building measures, promoting preventive diplomacy activities and conflict resolution initiatives”. The ASEAN Vision 2025 includes strategies to promote and protect human rights, fundamental freedoms and social justice to ensure our people live with dignity, in peace, harmony and prosperity, by:

- “Encouraging ASEAN Member States to strengthen domestic legislation and institutions, promote human rights education and hold consultations with relevant stakeholders;” and
- “Promote the mainstreaming of human rights across all three Pillars of the ASEAN Community, through consultation among relevant ASEAN Sectoral Bodies.”
- As for peace and conflict resolution, the ASEAN Blueprint for 2025⁵ includes ways and means to “promote tolerance and moderation to bridge differences, defuse tensions, resolve disputes and counter violent extremism in all its forms and manifestations”
- “Promoting education as an effective means of instilling respect for life and the values of tolerance and moderation, non-violence and mutual understanding to prevent the spread of violent extremism and addressing its root causes;” and
- “Undertaking studies to promote gender mainstreaming in peace-building, peace process and conflict resolution”

Another significant milestone at the regional level was the adoption of the Declaration on Culture of Prevention for a Peaceful, Inclusive, Resilient, Healthy and Harmonious Society by ASEAN member states on 13 November 2017 in Manila. Among other points, it presents the promotion of value-based education in schools and educational institutions as one of the key instruments for promoting a culture of prevention in ASEAN countries. Most of the national remapping reports view these commitments and goals as policy directives through which HRPE can and should be implemented at all universities in the region.

In terms of regional mechanisms tasked with enabling regional policies on HRPE, ASEAN established two bodies to fulfil these functions, the ASEAN Intergovernmental Commission on Human Rights (AICHR) and the ASEAN Institute for Peace and Reconciliation (ASEAN-IPR).

The AICHR has been in existence for ten years and has developed two five-year work plans, containing activities fulfilling various mandates. The AICHR is tasked via Mandate 4.3 “to enhance public awareness of human rights among the people(s) of ASEAN through education, research and dissemination of information.” For 2016-2020, the body decided to “support the efforts of ASEAN Education Ministers Meeting (ASED) to develop a regional education

4 ASEAN (2015), “ASEAN Vision 2025: Forging Ahead Together,” available at <https://asean.org/wp-content/uploads/2015/11/67.-December-2015-ASEAN-2025-Forging-Ahead-Together-2nd-Reprint.pdf> (accessed on 5 June 2019).

5 ASEAN (2015), “ASEAN Blueprint 2025,” available at <https://asean-aipr.org/wp-content/uploads/2018/07/6.-APSC-Blueprint-2025.pdf> (accessed on 5 June 2019).

programme on human rights.”⁶ This came to fruition when, in November 2018, the SOM-ED, in partnership with the ASEAN University Network-Human Rights Education Theme (AUN-HRE), formally acknowledged the relevance of human rights and peace programmes at the tertiary level.⁷ It is worth noting that the AICHR, through its Youth Debate on Human Rights, has involved selected university students in discussing the relevance of mainstreaming human rights education throughout the region.⁸

The ASEAN-IPR was established in 2011 through the adoption of the “Joint Statement on the Establishment of an ASEAN Institute for Peace and Reconciliation.” One of its main missions is to “support the strengthening of cooperation among research institutions, academic institutes, pooling of expertise, and disseminating information, as well as promoting knowledge and skills for sustainable regional peace and reconciliation.”⁹ At the time of writing, the two bodies have yet to formally work together towards the development of policy and activities related to HRPE in ASEAN.

III. Still a Long and Winding Road Ahead: The Regional State of Human Rights and Peace Education

Over the past five years, advocates of human rights and peace experienced supportive gestures from various stakeholders across the region in advancing HRPE. These have contributed to the steady progress of HRPE and its implementation without any major obstacles. However, based on our national reports, there is still much to be done to fully mainstream HRPE at all levels of the education systems across the region. Putting things into perspective, this section will assess the regional state of HRPE based on the recommendations proposed by the 2013 study report.¹⁰

Conducting this study five years after the initial mapping report has informed us about the achievements and setbacks, and provided insights into the factors underlying the current situation of HRPE in Southeast Asia. This has also enabled the research team to clearly assess the extent to which the recommendations proposed in the previous report have been fulfilled. It is apparent that governments and non-governmental bodies at national and regional levels, as well as some international organizations, have made efforts to improve HRPE at various levels. Nonetheless, besides some of these efforts having faced unforeseen obstacles, there are aspects that did not receive the necessary attention in the past five years, thus blocking the kind of development that was hoped for. Therefore, in assessing the progress on the recommendations made in the 2013 report, we hope to guide future policy, both at a governmental and intergovernmental level, as well as among NGOs and other stakeholders, to make their efforts more effective at advancing HRPE in the region.

6 AICHR (2015), “Five Year Workplan of the ASEAN Intergovernmental Commission on Human Rights.” Available at <https://cil.nus.edu.sg/wp-content/uploads/2019/02/2016-2020-Five-Year-Work-Plan-Of-The-ASEAN-Intergovernmental-Commission-On-Human-Rights-1.pdf> (accessed on 5 June 2019).

7 Norwegian Centre for Human Rights (2018), “Human Rights and Peace Education for Universities in ASEAN formally acknowledged” Available at <https://www.jus.uio.no/smr/english/about/id/news/asean-human-rights-education.html> (accessed on 5 June 2019)

8 ASEAN (2018), “ASEAN Students join AICHR Youth Debate on Human Rights.” Available at <https://asean.org/asean-students-join-aicHR-youth-debate-human-rights/> (access on 5 June 2019)

9 for more information, see: <https://asean-aiPR.org/about-us/>

10 IHRP (2013), “A Regional Synthesis on the Mapping and Analysis of Human Rights and Peace Education in Southeast Asia” in Mapping and Analysis of Human Rights and Peace Education in Southeast Asia. Bangkok: Mahidol University. Pp. 35-37.

Recommendations 1, 2 and 3: Positive Action towards a Regional Policy on and Strategies for Human Rights and Peace Education in Universities¹¹

The 2013 report made several recommendations focused around the formulation of a consistent regional policy on the development of HRPE across ASEAN member states, supported by a clear strategic plan and appropriate budget allocation. The efforts of the AUN-HRE to advocate for acknowledgement and action by Ministers of Education have recently borne fruit. At the regional level, strategies have already been developed to find ways of implementing degree programmes in colleges and universities throughout the region. Furthermore, AUN-HRE put forward some recommendations and to realize the initiative on the promotion of HRPE to the 12th SOM-ED on 30 November - 1 December 2017 in Bangkok, Thailand.

A Concept Note based on what was proposed in the above mentioned 12th SOM-ED meeting was re-submitted and presented by the ASEAN Secretariat, on behalf of the AUN-HRE, at the 13th ASEAN Senior Officials Meeting on Education held on 29 October 2018 in Nay Pyi Taw, Myanmar. The Concept Note on the promotion of HRPE was endorsed by the meeting. The Meeting further endorsed the development of the Concept Note into a full project proposal in consultation with related ASEAN bodies/entities, such as the AICHR, ASEAN-IPR, and the forthcoming Working Group on Culture of Prevention. This is not only consistent with the ASEAN Vision 2025 and the ASEAN Declarations, but it also contributes to the implementation of the SDGs. It included, in Target 4.7.1 on education for sustainable development, the mainstreaming of human rights in national education policies and curricula.

Currently, the chances of enabling stakeholder dialogues and achieving concrete action, such as the allocation of budget and the development of a regional curriculum, seem to be promising. As mentioned previously, the main goal of this report is to shed light on the matters that policies need to address, and which government and university executives need to prioritise.

Recommendations 4 and 8: Developing and Strengthening of Courses and Programmes on Human Rights and Peace Education¹²

In addition to policy formulation and strategies for implementation, the recommendations proposed in the 2013 report also included the necessity of expanding and strengthening courses and programmes on HRPE. Most of the existing programmes and courses on HRPE were within various law schools across the region. With human rights and peace being interdisciplinary, it was proposed that HRPE be expanded beyond law schools, while continuing efforts to develop standalone human rights and peace programmes and courses. The national reports present

11 **Recommendation 1:** It is of utmost importance, if human rights and peace education is to be promoted and internalized, for the Ministries of Education to have a clear policy direction, strategic plan and budget on human rights and peace education in place; **Recommendation 2:** The ASEAN and its relevant agencies could initiate a series of dialogues amongst Ministries of Education to learn from each other's challenges and best practices; **Recommendation 3:** ASEAN is urged to maximize its resources and capabilities and the existing expertise in the Region to develop a regional policy on the implementation of human rights and peace education in all Member-States.

12 **Recommendation 4:** In countries where universities are neither fully comfortable nor ready to embrace a full-blown human rights and peace study programme (for example, having separate human rights or peace programmes/curriculum), one or two specific courses could be an option. **Recommendation 8:** It is recommended that the curriculum and syllabi are to be made flexible in order to give space for academic creativity and make the curriculum and courses updated in order to keep pace with the changing situation of human rights and peace.

that overall there has been an increase in the number of programmes and courses on human rights and peace being offered. More universities, faculties, and individual academics have incorporated human rights and peace components into existing courses and programmes across a range of fields.

In Thailand, the number of programmes offering human rights courses has doubled since 2013. In Brunei Darussalam, a course on human rights is available under the Master's in International Law of Universiti Islam Sultan Sharif Ali (UNISSA), which is currently only available to foreign students. In Lao PDR, a few more schools offering law programmes have incorporated human rights into their curricula. While human rights education is still mainly available in Law Schools, the number of other faculties, such as those in the areas of Political Science and Social Science, where human rights education is available has increased in many countries. It is also worth highlighting that, in Timor-Leste, a national plan of action on human rights has been passed. While there have as yet been no policies on HRPE, the establishment of a human rights centre at the National University of Timor-Leste is underway, and it is likely that human rights programmes and courses may be offered in the coming years.

As for peace education, as was the case five years ago, there are only a few courses available to university students. In some countries, new peace studies programmes have been established. In Cambodia, Pannasastra University of Cambodia (PUC) now has a full degree programme on peace and conflict resolution, which allows its students to analyse on-going conflict situations in the region. This is also the case in Timor-Leste, where a Master's Degree programme on peace has been granted approval by the Ministry of Education.

Due to the lack of a regional standard, universities, faculties and/or individual academics are still left to their own devices with respect to designing and approving subjects, courses and programmes.

Recommendations 5, 6, 7 and 9: Building Inter-sectoral Networks and Increasing Capacities to Implement HRPE in Colleges and Universities¹³

The need to build inter-sectoral networks and to increase capacities was discussed in several national reports in the 2013 study and was also among the recommendations proposed in the regional report. It was found extremely challenging to advance existing HRPE or to initiate new programmes and courses due to the lack of human and technical resources, and an overarching body/network specifically dedicated to overseeing HRPE. However, in the last five years, a lot has changed on this front. Several activities directed at increasing capacities, providing technical assistance and the like for HRPE have been conducted across the region. Moreover, academic-led programmes have been formed and been actively engaging in advancing HRPE. A prominent example is the Strengthening Human Rights and Peace Research and Education in ASEAN/Southeast Asia Programme (SHAPE-SEA), which was established in 2015.

¹³ **Recommendation 5:** The production and distribution of a Southeast Asian-based textbook on human rights and peace may be helpful.; **Recommendation 6:** Regional and local courses for existing and potential instructors are strongly recommended. These trainings could be designed and conducted by the AICHR, AUNHRE, SEAHRE, SEACSN, or any academic network and/or institution having this level of capacity. **Recommendation 7:** It is therefore imperative to regularly conduct exchange programmes to harness this. It allows discussions and sharing of materials and techniques to further enhance learning and instruction of human rights and peace. **Recommendation 9:** Cross-fertilization and mutual learning definitely contribute to the expansion and enhancement of human rights and peace cultures within and across borders.

If one searches “Human Rights and Peace Education in Southeast Asia” online, most of the pages found are related to projects conducted by SHAPE-SEA. The AUN-HRE and the Southeast Asian Human Rights and Peace Studies Network (SEAHRN), the two networks that established the SHAPE-SEA programme, have taken the initiative to elevate academic contributions in addressing challenges to the production of home-grown knowledge on human rights and peace. The programme also addressed gaps between academia and other stakeholders working on human rights and peace.

The Education Committee of SHAPE-SEA has invested in academic resource development and capacity building of teaching staff in order to strengthen teaching materials and teaching capacities on both human rights and peace issues in Southeast Asia. It supported the production of Human Rights and Peace in Southeast Asia textbooks, which were initiated and implemented by members of AUN-HRE and SEAHRN. These books are available in English, Thai, and Myanmar. Currently, the textbooks are available for free online,¹⁴ and are being distributed to as many universities as possible. The Committee has also conducted annual seminars on teaching human rights and peace, participated in by selected lecturers from the region who are currently teaching human rights or peace subjects.

The Research Committee, in addition to providing grants and technical and mentorship support to human rights and peace researchers and students, also conducts training programmes on human rights and peace research methodologies and analysis. The Academic Partnerships and Public Advocacy (APPA) Committee held lecture tours, inviting human rights and peace academics to teach in universities outside of their home countries. It has also conducted workshops and dialogues between academics and members of civil society organizations, to develop an understanding of human rights and peace from different perspectives and experiences. One example is the Gender and Human Rights workshop in 2018, where gender advocates and scholars discussed issues and approaches to make HRPE more responsive to issues of gender and sexual minorities. SHAPE-SEA has also reached out to ASEAN bodies on Education and Human Rights, university leaders and Ministers of Education to further increase understanding and inspire political will to implement HRPE at the regional and national levels.

Despite many attempts, SHAPE-SEA has found it challenging to include academics based in Brunei Darussalam, Lao PDR, Singapore, and Timor-Leste. One of the issues is that the interest expressed by these countries appeared to be lower than their more active regional neighbours. It is necessary that the concerned ministries and university executives fully support endeavours to allow more scholars to freely be part of the programme. SHAPE-SEA will be entering its second phase in 2019, and is determined to expand its projects and activities to achieve greater impact, as well as reach out to academics and students, especially those who are most in need of developing their skills and knowledge.

Recommendation 10: Specific Policy be Accompanied by Increased and Commiserated Funding and Investments to Enhance Resources, both in terms of Human Resources and Materials.

While the 2013 report included a recommendation to ensure increased and commiserated funding for specific policies on HRPE by relevant stakeholders, several institutions and universities continue to fall short of funding for implementation. Despite several initiatives undertaken by government bodies across the region, for a variety of activities related to HRPE,

¹⁴ See: <http://shapesea.com/digital-library-textbooks/>

funding is often generated by individual institutions on a cost sharing basis and/or with the support of foreign agencies. The SOMED-endorsed Concept Note on a Regional Human Rights and Peace Education project proposed by AUN-HRE includes a number of activities to promote HRPE at the regional level. Key activities planned under this project include: (i) ASEAN-AUN Conference on Human Rights and Peace Education, (ii) two-day workshops with AUN-HRE, ASEAN-IPR and AICHR, and (iii) development/updating of existing teaching materials on the fundamentals of human rights and peace, based on the published report on the study of the state of HRPE in ASEAN by the AUN-HRE. While not specifically stated, funding from governments and universities is required to make these activities a reality.

Most efforts to support HRPE over recent years come from funding agencies based outside of the region. For example, the Swedish International Development Cooperation Agency (SIDA) and the Norwegian Centre for Human Rights (NCHR) have been the main partners in supporting human rights and peace academics in implementing the projects and activities of SHAPE-SEA.

China is now moving to support human rights-related activities in the region, such as the workshop on rights to education implemented by the Cambodian Representative to the AICHR. Moreover, funding from other sources is made available to ASEAN bodies including the AICHR and ASEAN Commission on the Rights of Women and Children (ACWC), however these are not specifically related to HRPE.

With respect to resources available in ASEAN, most activities operate on a cost-sharing basis, in which partner universities cover some participation expenses. Although ASEAN is in principle working on cost sharing basis but when it comes to the operation of AUN-HRE, it proves very difficult to apply in practice, as universities do not usually prioritise HRPE or allocate resources to support it.

Recommendation 11: A Free and Independent Academic Space is Extremely Important.

In the 2013 report, academic freedom emerged as one of the most common challenges faced by academics across the region. Unlike other aspects of HRPE, development in this regard has not been promising. In recent years there have been a number of cases of state authorities or universities taking action against teaching staff and students. Several academics have faced legal charges for opinions expressed in relation to human rights, and universities have disciplined staff and students for being critical against the establishment. According to the Freedom Forum Institute, Academic Freedom can be separated into two streams, institutional and individual. The former refers to “the right of a university to determine its educational mission free from governmental intervention”, while the latter concerns, “the right of an individual academic to teach her or his curriculum without undue interference from university officials.”¹⁵

Over recent years, a number of Southeast Asian academics, most of who have been working in the field of human rights, have faced threats from their respective governments or universities. The most notable is the case of Dr. Azmi Sharom, who in 2014 was the first academic in Malaysia charged under Section 4(1)(b) and alternatively under Section 4(1)(c) of the Sedition Act for remarks he made in an article entitled “Take Perak crisis route for speedy end to Selangor

¹⁵ Freedom Forum Institute, “What is Academic Freedom?” Available at <https://www.freedomforuminstitute.org/about/faq/what-is-academic-freedom/> (accessed on 6 June 2019)

impasse, Pakatan told”. Dr. Sharom was eventually acquitted in 2016.¹⁶ In Thailand, faculty members of the Institute of Human Rights and Peace Studies (IHRP), Mahidol University, released a statement criticising Article 44 of the interim constitution, which gives the government sweeping powers to make arrests in the name of enforcing public order and unity. The faculty members were investigated by Mahidol University officials for this action. Fortunately, a number of groups, including academic networks in Thailand, supported IHRP and defended their right to “express their concerns on public matters”.¹⁷

To amplify the concerns of Southeast Asian academics experiencing challenges to their rights and freedoms, Serikat Pengajar Hak Asasi Manusia (SEPAHAM), a network of Indonesian human rights academics, released the Surabaya Principles on Academic Freedom, declaring a list of non-negotiable rights and freedoms of every academic, researcher and student.

SURABAYA PRINCIPLES ON ACADEMIC FREEDOM

drafted in Surabaya on 6 Dec 2017, endorsed by Southeast Asian Human Rights and Peace Studies Network (SEAHRN) in Kota Kinabalu on 25 April 2018

1. Academic freedom is a fundamental freedom needed to develop the autonomy of academic institutions;
2. The academic community; those who are engaged in academic activities, have full freedom in developing community service, education, research, and publishing academic results in accordance with scientific principles;
3. Members of the academic community who work as educators have the freedom in the classroom to conduct their course using scientific methods and respecting values of humanity;
4. The academic community should possess scientific integrity for humanity in developing a responsible academic culture and should be free from any restrictions and disciplinary actions; and
5. Public authorities have an obligation to respect, protect and ensure measures to guarantee academic freedom.

This report has found that in many countries there has been a shrinking of spaces to express one’s opinion or conduct research on sensitive issues within academic domains. At the time of writing, national governments across the region as well as ASEAN and its concerned bodies have yet to acknowledge the Surabaya principles, and have yet to fully discuss and act on matters regarding the suppression of academic freedom.

16 Global Freedom of Expression, “Public Prosecutor v. Azmi Bin Sharom”, Available at <https://globalfreedomofexpression.columbia.edu/cases/public-prosecutor-v-azmi-bin-sharom/> (accessed on 6 June 2019)

17 Lamubol, Suluck (2017), “Academics to be disciplined for criticizing Junta” in University World News. Available at <https://www.universityworldnews.com/post.php?story=20170303122441767> (accessed on 6 June 2019)

IV. Developments and Prospects

Identifying developments and prospects across the region will provide a better understanding of the current scenario of HRPE amid the existing gaps and challenges. Perhaps more importantly, this will also provide a guide towards prospective areas for further development of HRPE; better inform ways forward for relevant stakeholders; and provide specific recommendations for this remapping report.

Findings of the national reports revealed that a number of changes have taken place in areas related to HRPE since the 2013 report, which have either contributed to its development or regression. They have also provided insights into prospective areas for further development of HRPE at both national and regional levels, despite a many challenges remaining in each country. The developments that have occurred are mostly small in scale and loosely structured, but carry the potential to expand significantly in the future.

This section will focus on the developments at the regional and national levels in the last five years, and the prospects that have been identified for further development. The information is divided into three subsections; firstly, the progress with regards to legislation and institutions related to human rights and peace, which have an indirect relationship with the overall development of HRPE; secondly, state/government initiatives with regards to HRPE; and thirdly, formal and informal dissemination of HRPE. The subsequent section will go on to discuss the gaps and challenges currently facing HRPE in the region, followed by specific recommendations for different stakeholders.

Commitments, Policies and Institutions Related to Human Rights and Peace

The review of country reports reveals that each country's socio-political landscape directly or indirectly impacts the situation of HRPE. State commitments and discourse around human rights, peace and conflict issues reflect upon policy-making and implementation of HRPE. To a large extent, the situation of HRPE at both the national and regional level is indeed the result of the state's perception of and commitment to human rights and peace. It is important to be watchful of any regression regarding human rights and peace, as this could pose challenges for HRPE. Likewise, any development with regard to the state's commitment to and/or perception of human rights and peace is also an indicator of possible growth in HRPE.

At the regional and international level, many countries have made new commitments and declarations that have a direct or indirect bearing on HRPE. Similarly, there have been new policies and changes within institutions related to human rights and peace at the national level, which can be beneficial to the development of HRPE.

Political will has a heavy influence on policies and legislation regarding human rights and peace, as well as on HRPE. In fact, states' discourse and approaches to understanding human rights and peace play the most crucial role in shaping a development of HRPE. In Southeast Asia, human rights and peace are an integral part of the constitutions of almost all the countries. In some countries, this is reflected through specific policies and legislation relating to human rights and peace. However, owing to the differences in how human rights and peace are perceived, particularly by governments, the situations of HRPE vary across countries.

In the last five years, there has been progress with regards to policy development and structural changes in institutions which are relevant to HRPE. However, unfortunately, in several countries human rights and peace are still considered to be just under the domain of state policies and/or to have socio-religious connotations. For instance, human rights education in Vietnam is aimed at increasing awareness of national laws and practices, and in countries where religious values continue to play a significant role in shaping the perception of human rights, there is a chance that this could compromise core values of human rights promotion through education. Also, in countries that have close ties between socio-religious beliefs and the state, courses and programmes that incorporate human rights and peace tend to focus more on duties rather than rights. In addition, the debate around ‘universalism’ and ‘cultural relativism’ in relation to human rights is still present in some countries, with this affecting related policies. Timor-Leste is one country where religious institutions, mainly churches, play a role in forming the understanding of human rights and peace. In this case, the role of churches is mainly to impart HRPE, with the aim of promoting democracy and state-building. Despite these issues, there has still been significant development in HRPE across the region.

It is important to consider national plans and policies, introduced after 2013, which have may address human rights and peace, as a stepping stone towards realizing HRPE. Some examples are: Laos PRD’s policy and planning documents such as the National Education Socio-economic Development Plan (2015-20), the Education Sector Development Framework (2015-20), the Education Sector Development Plan (2025-30), the National Growth and Poverty Eradication Strategy, and the Education for all National Plan for Action (2025-30); and Myanmar’s enactment of the National Education Law 2014 (NEL amended in 2015), the formation of a number of Commissions to implement NEL, the increase of schooling years in basic education, and free primary education. In addition, Cambodia is currently finalizing its National Strategic Development Plan 2019-23 in parallel with the SDGs, of which Goal 16 is “peace, justice and strong institutions”. Interestingly, this initiative is reported to have already drawn the attention of human rights observers.

Amidst the political turmoil since the 2014 coup, some remarkable developments have taken place in Thailand over the last five years. Promotion of education for peace, non-violence and human rights in school and university curricula has been incorporated into Thailand’s 20-year National Education Plan (2017-2036) and the National Reform Plan on Politics. Furthermore, in 2017, the National Council for Peace and Order announced ‘Human Rights’ as a National Agenda for Thailand in 2018 and 2019, as part of the Thailand 4.0 policy and the 20-year strategic plan.

One aspect that is sometimes overlooked is budget allocation in the education sector. A lack of sufficient financial resources for education is a common problem in many countries in the region. When the entire sector is facing a budget deficit, it is less likely that HRPE will get sufficient resources to develop. However, the study found that in various countries there have been steady increases in the budget allocation for the education sector. The increase in the education budget as part of the nation-wide reform in Myanmar is seen as one of the major developments in recent times. In the Philippines, the education sector also continues to receive higher budget allocation. Nonetheless, further study is needed to understand the actual impact of increases in education budgets on HRPE specifically.

Malaysia’s launch of the Massive Open Online Courses (MOOCs) National E-Learning policy 2.0 in 2015 is indeed a notable initiative. It has opened free courses to be used by all Malaysian

universities to provide alternative pathways and to widen accessibility to tertiary education. Such platforms can be highly beneficial for expanding the teaching of human rights and peace. However, for countries with large populations and lower education levels and internet literacy, such initiatives could be challenging to implement or could achieve minimal results. Nonetheless, if more countries can adopt such policies and include online courses on human rights and peace, it will significantly increase accessibility of HRPE, especially for students with limited resources.

Most countries in Southeast Asia have an established national institution for human rights. However, in those countries which do have such institutions, the institutions' power and independence are often being questioned. Amid these facts, it is worth mentioning that some of the National Human Rights Institutions (NHRIs) are equipped with the power to promote human rights education. It is important that the role of NHRIs should not be undermined, and their existence must be respected by ensuring their independence and sufficient power and resources to fulfil their duties. In the last five years, a number of countries in the region have undergone development with regard to NHRIs.

In Malaysia, in the aftermath of the 2018 elections and change of administration, the Human Rights Commission of Malaysia (SUHAKAM) was moved from the purview of the Prime Minister's Office (PMO) to the Parliament. This change is believed to have given the Commission more independence. The National Directive Commission (KDN) of Timor-Leste was established in 2014, and is tasked with developing the country's national action plan for human rights. In Thailand, in contrast to the country's developments discussed previously, the powers and role the National Human Rights Commission of Thailand (NHRCT), which has been officially constituted as an independent organ since 2001, is more limited now under the 2017 Constitution and its Organic Law on NHRCT.

Changes have also taken place within government ministries. The Accreditation Committee of Cambodia had been under the Council of Ministers for over a decade, but since 2014, the Committee has been affiliated with the Ministry of Education, Youth and Sports. Though the move remains a significant one, the Committee is yet to begin formal institutional accreditation (as of late 2018). On a related point, a number of countries have ratified major international human rights conventions in the last five years. This may not have a direct relevance for HRPE, but it shows the increased commitments of the state parties, which as discussed above can have a crucial role in advancing HRPE.

Vietnam has ratified the Convention on the Rights of Persons with Disabilities and the Convention Against Torture, and also published a White Book on Human Rights in 2018. Singapore ratified the International Convention on Elimination of Racial Discrimination (ICERD) in 2017. This move is seen positively, considering the relatively poor record of human rights in the country despite significant economic growth compared to other countries in the region. The new Malaysian government publicly announced their intent to ratify the remaining six human rights conventions. However, not only is this yet to be fulfilled, the government has now dismissed signing the ICERD. This is unfortunate, as Malaysia has ratified few conventions, and has many reservations on those which it has ratified. Likewise, the government of Timor-Leste made several promises to ratify the Convention on the Rights of Persons with Disabilities, as disability rights is one of the issues found in the National Thematic Action Plans, however this has not yet happened.

State and Institutional Commitments and Initiatives Towards Human Rights and Peace Education

From the review of the country reports, it can be concluded that efforts towards furthering HRPE in the region are on-going, and various stakeholders are involved in this endeavour. Although the governments and state institutions have not acted sufficiently in enhancing and expanding HRPE, it is important to recognize and acknowledge the relative development that has taken place in the last five years. As already mentioned, political will and the active involvement of the state and its institutions plays a crucial role in expanding and mainstreaming HRPE in the region. In the last five years, several countries in the region developed policies and legislation which aim to deliver HRPE, and a number of recent initiatives by state institutions aim to enhance HRPE at the national level. Some of the main developments in this context are discussed below.

Incorporating HRPE into education systems at all levels

A number of countries have undertaken significant steps to expand and mainstream HRPE, such as incorporating HRPE in primary, secondary and tertiary levels of education. The government of Vietnam has decided to integrate human rights education at all levels of education, and is starting to introduce human rights subjects in several academic institutions from high school to university. Currently, the subject is mostly limited to the rights of children and women. Myanmar's government has also acknowledged the importance of human rights education in strengthening democracy, enhancing good governance and the rule of law, and promoting and protecting human rights. However, findings from the country reports of both countries show that actual changes have not been significant as currently there are no standards for content and quality, and there is still little emphasis on mainstreaming the subjects. Nonetheless, these steps are commendable, considering that most governments have not publicly declared their willingness to mainstream HRPE. It is hopeful that governments will soon actualize their commitments, and that more countries will publicly declare their stand on mainstreaming HRPE.

In Cambodia, HRPE is offered from grade one to twelve as either standalone subjects or as a component of other subjects. There are however two concerns in the manner in which human rights and peace subjects are offered. Firstly, the subjects are offered as part of Khmer traditional values and principles of Buddhism, and secondly, they have not been included in tertiary education. It was also found that there is a high demand for human rights and peace subjects in Lao PDR. Unfortunately, the Ministry of Education has not taken necessary action to meet this demand, for example, to introduce human rights and peace programmes at higher education level or to establish any human rights and peace centres. In the case of Singapore, the country report has stated that there is a possibility of human rights and peace being included as part of an existing course, rather than as a standalone subject.

Policies and legislation on HRPE

In a number of countries specific policies and legislation have been developed in the last five years to introduce, expand and promote HRPE in schools and universities. They are developed at a governmental or ministerial level or at the level of education-related departments/committees. However, it is also important to mention that such progress has occurred only in a few countries,

and that the existing policies and legislation still require improvement. The need to promote human rights education is now specifically mentioned in Myanmar's National Education Law (NEL) of 2014, as well as in the Myanmar National Human Rights Commission Law (MNHRCCL). Another example is the re-introduction of the Civic and Citizenship Education subject in Malaysia since 2019, following the announcement by the Ministry of Education in 2018. This action was received positively because the subject had been removed during the formulation of the Malaysia Education Blueprint 2013-25, and instead incorporated into several different subjects such as Islamic education, moral education, history and local studies.

The government of Timor-Leste has also introduced Civic Education, which covers human rights and peace topics. The subject is taught in schools mainly because it is part of the UN Programme, and also due to the perceived role of education in Timorese state-building. While the country does not yet have any specific policies on HRPE, introducing Civic Education is considered as a pioneering step towards achieving HRPE in the future. Currently in the Philippines, the Legal Education Board (LEB) is in the process of considering the inclusion of Alternative Dispute Resolution and Conflict Transformation courses in the model curriculum. The implementation is much anticipated by relevant stakeholders in the country. In addition, a mandatory course on special issues in international law, particularly international criminal law, the laws of the sea, international humanitarian law and international trade law is now included in the model curriculum. The development of legislation on the rights of the child, and economic, social and cultural rights is underway in Brunei. The country report suggests that this could provide a potential space to expand the availability of human rights and peace topics taught in universities. However, the report also admits that the chances of such a programme being aligned with Islamic principles to receive favourable support from the government and institutions of higher education are high.

Initiatives of state institutions to further HRPE

Other than governments and universities, national human rights institutions in some countries are playing an active role in promoting HRPE in their respective countries. The Myanmar National Human Rights Commission (MNHRC) is actively involved in providing technical assistance to the Ministry of Education (MoE) in the preparation of a human rights textbook for primary education. It is also offering special lectures in the Diploma Program of the Union Civil Service Academy. Similarly, Malaysia's SUHAKAM has undertaken several initiatives to further advocate to the government regarding the need to include human rights education at all levels of education. In 2016, SUHAKAM proposed that public universities, particularly UKM, should establish Human Rights Centres to lead research and education in human rights. However, there are no such centres in the country as yet.

Human Rights and Peace Education in Southeast Asian Universities

The availability of HRPE in the region has increased since the 2013 report, with more universities now offering programmes and courses on human rights and peace studies. There are now more full degree programmes, as well as HRPE being incorporated into more programmes and courses on related topics. Furthermore, human rights courses are increasingly becoming compulsory, rather than elective, courses. The increased availability of HRPE is however still confined mainly to being a part of related disciplines, rather than offering human rights and peace subjects as standalone programmes and courses. While several countries have witnessed

the development of more courses or components of human rights and peace in higher education, only a few countries saw new standalone programmes and courses being introduced in the last five years. A shift in the approach, or expanding perspectives in the teaching of human rights and peace, has also happened in a number of universities in the region. The details of these developments in HRPE are discussed below.

Expansion of HRPE in higher education institutions

Thailand and Lao PDR are some of the countries which have experienced a huge increase in the number of HEIs providing human rights and peace subjects. In Thailand, the number of universities providing HRPE has increased from 30 universities in 2013 to 70 in 2018. Courses on human rights and peace are included in the curricula of private universities, public universities in various provinces, and Rajabhat universities (formerly teacher training colleges) across the country. Some of the universities in Lao PDR that have started to, or are increasing, offering human rights and peace subjects are National University of Laos, University of Champasak, and the National Institute of Justice in the Northern, Central and Southern regions of the country. Although Singapore is one of the many countries with no HRPE full degree programmes, the restructuring of Singapore University of Social Science (SUSS) into the country's sixth autonomous university in 2017, with a focus on lifelong learning and social science, is viewed as a prospect for the development of HRPE.

Localising teachings of HRPE in higher education institutions

There has been an increase in the inclusion of important national or local issues in the teaching of human rights and peace subjects in some countries. However, this growth is moving at a slow pace and in most countries HRPE still tends to focus mainly on international or regional issues, as well as having a top-down view of the subjects. It is important that the localisation of HRPE is applauded and other institutions or stakeholders are encouraged to make similar progress.

In the last five years in Thailand, there has been an increase in the number of courses that are relevant to the local context and specialisations. Some examples are: Conflict, Security and Border and Minority Rights Law at Mae Fah Luang University, and Community Rights in Resource Management in Mae Jo University. At the National Technological University, Singapore, even though the international outlook remains unchanged, two study modules, namely Politics of Singapore and Media and Politics, discuss and examine political events and freedom of the press in the country.

In a number of HEIs, the teaching of human rights and peace is also focusing more on developing the research and practical skills of the students. This approach is important due to it attracting higher numbers of students, as these skills can create wider employment opportunities. Also, HEIs offering HRPE are becoming more geographically wide-spread. For example, in Lao PDR, institutions that offer HRPE are no longer confined to the capital city, and in Thailand, the majority of universities which now provide compulsory courses on human rights and peace are located outside of Bangkok.

Standalone M.A and PhD Programmes in Human Rights and Peace Studies

There has been an expansion of HRPE as standalone programmes or courses since 2013, although their availability is low. Human rights and peace studies have been introduced as full degree programmes at M.A and PhD level, albeit still limited. Interestingly, more programmes have been developed in peace studies and related subjects than in human rights.

New M.A in Human Rights programmes have been introduced in Cambodia and Vietnam since the 2013 report. In Cambodia, Faculty of Law and Public Affairs, Pannasastra University, has collaborated with Raoul Wallenberg Institute (RWI) to develop an M.A Programme in International Human Rights, which, since 2014, has been the only human rights programme in the country. Since 2014, Vietnam Academy of Social Science (VASS) has been offering an M.A Programme in Human Rights; and Ho Chi Minh Political and Administration Academy, offers an M.A Programme in Human Rights and Advanced Politics.

In peace studies and related subjects, full degree programmes have been developed in Thailand and Timor-Leste. Mahachulalongkornrajavidyalaya Buddhist University in Thailand started a new PhD programme in Peace Studies for both Thai and international students in 2015. In Timor-Leste, the General Council of National University of Timor-Leste (UNTL) approved the Master's Degree Program in Peace and Conflict Studies in October 2018, which will be the first postgraduate degree on peace and conflict studies in the country. As of this writing, the programme has recently received approval for accreditation, however the accreditation by the Ministry of Education is still pending. In addition, UNPAZ, in cooperation with the Philipp University in Marburg, Germany, is currently in the planning stages of offering a Master's Degree programme in Peace, Security and Development.

HRPE within Law Schools

Since the 2013 report, the development of HRPE, particularly human rights subjects, in higher education has taken place mostly with faculties, schools or departments of law. The number of law schools offering human rights courses and incorporating human rights components into existing courses has increased exponentially in the last five years. In addition, a number of human rights courses which were earlier offered as electives on law programmes have now become compulsory courses. However, the majority of human rights courses at law schools are still elective courses.

The Faculty of Law, UNPAZ, Timor-Leste, now offers a subject on law and human rights. In Lao PDR, faculties of Social Science and Law at the University of Champasak, at public universities, and at the National Institute of Justice, have started to offer human rights courses. Since 2016, Yangon University, Dagon University and East Yangon University in Myanmar have offered human rights courses, and by academic year 2017/18, a total of seven Law Departments in Myanmar had started to offer human rights courses. The LLB programmes at Yangon University of Distance Education and Mandalay University of Distance Education each began offering a human rights elective course in 2016. Since 2019, this course has replaced the Public International Law II course and is now offered as a core course to 3rd year students. The Law Programme at UNISSA in Brunei has offered the Master in International Law (LL.M) programme since 2016. The Law Programme has been offering human rights courses since 2007, but the new Master in International Law has also incorporated several courses on human rights.

In the Philippines, 32 out of 115 Law Schools require human rights as a separate course, and a human rights course is already being taught as an elective course at 16 Law Schools. Ateneo Law School offers additional human rights elective courses, including on anti-discrimination and equality; emerging issues in human rights; and institutions and mechanisms for human rights promotion and protection.

HRPE in disciplines other than Law

Disciplines such as social science, political science, public policy and international relations also offer courses on human rights and peace studies. In the last five years, human rights and peace courses have been introduced within these disciplines in a number of countries in the region. In most cases, they are integrated into existing courses that are related to human rights and peace. Since 2015, Ho Chi Minh Political and Administration Academy has offered a human rights course in its political science programme among others. In Timor-Leste, a total of four universities, one public and three private, were studied, all of which offer courses related to HRPE at undergraduate level within their faculties of social science, mostly within international relations and public policy departments. At the Faculty of Social Science, National University of Laos, human rights components have been integrated into the curricula of the Gender and Human Trafficking elective course. Also, the Department of International Relations has been teaching Human Rights Studies in English as a compulsory subject since 2015. In Brunei, the Faculty of Usuluddin (Islamic Studies) has incorporated components of human rights and peace into courses such as Contemporary Muslim World, Contemporary Thought, Study in World Religion, and Introduction to Daw'ah.

Components of Human Rights and Peace in New Courses

At various universities across the region, some new courses, such as Gender Studies, and Sustainable Development, have incorporated components of human rights and peace. In recent years, courses on Gender have been introduced in many degree programmes. The Gender Studies Programme at UM in Malaysia, whilst not providing a full degree programme in gender studies, offers a course on Gender, Conflict and Peace. A course on Gender Theories is compulsory on the postgraduate degrees offered at the Centre for Research on Women and Gender (KANITA) at USM in Malaysia. Also, the courses on Women and Gender Studies and International Humanitarian Law at USM have, since 2019, been among the range of MOOCs discussed previously. In Lao PDR, an undergraduate course on Gender Studies at the Faculty of Social Science, NUOL, has human rights components integrated into the curriculum.

Furthermore, there has been an increase in the number of courses on sustainable development at universities across the region. Most of these courses have been introduced in alignment with the SDGs. Lao PDR is starting to offer more courses on sustainable development at several universities across the country. The Master's Degree Programme in Public Policy at the International Institute of Public Policy and Management, UM, Malaysia, now offers a course on sustainable development. In addition, The Jeffrey Sachs Centre at Sunway University, established in 2016, introduced a Master's Degree programme in Sustainable Development Management in 2018.

HEIs Indirect Engagement on Human Rights and Peace Issues

Outside of the classroom, staff and students at several HEIs are also actively involved in activities promoting HRPE and awareness of human rights and peace issues, and performing research. Even those from universities which do not offer programmes or courses on human rights and peace have been actively engaging in these activities, which may be conducted at an institutional level, or by individual lecturers and students.

Brunei Darussalam and Singapore are among the countries which do not yet have any degree programmes on human rights and peace. However, academic institutions and lecturers continue to engage in human rights and peace related activities. Singapore Management University commemorated the UN International Day of Peace on 21 September 2015 with activities on the theme ‘celebrating our global family’, which was aligned with the UN’s 2015 commemoration theme ‘partnerships for peace – dignity for all’. Academic staff at UNISSA conducted research on the application of Wasatiyyah (the middle way or moderation) and peaceful coexistence in Brunei. A book entitled ‘Islamic Principles of Human Rights: Reframed by the West’ was published by UNISSA Press in 2018. Institute of Asian Studies (IAS) organized the ASEAN Inter-University Conference on Social Development entitled ‘Human Insecurities in SEA: Causes, Cost and Challenges’, also publishing its proceedings, in 2016. In the past five years, the Centre for Advanced Research (CARE) at UBD has conducted several national surveys such as those on ‘values’ (Bruneian’s perception of culture, welfare, religion and livelihood), and ‘elderly community’; as well as publishing the survey reports and presenting them to concerned ministries for policy consideration. CARE will also be conducting a national survey on Gender and Development with the support of the Ministry of Culture, Youth and Sports. Hopefully, these new think-tanks in Brunei Darussalam will be able to become involved in HRPE and related areas in the future.

Political instability and growing human rights issues in a number of countries in the region have also contributed to more academics and students actively participating in promoting HRPE and awareness of issues. While academic freedom is still restricted in most countries, and HRPE continues to receive limited support, several activities on HRPE have been conducted or distributed through digital media, mainly social media, platforms. In Thailand, in the period from 2014-2018, more than 70 short films on human rights and 24 short-films on peace and conflict were produced and uploaded to YouTube by school and university students as part of their course assignments. Technological advancements have undoubtedly made this possible, and continues to enable creative ways of promoting HRPE. However, there is also growing concern over cyber laws becoming more restrictive and infringing on freedom of expression. This poses challenges to those individuals and groups promoting HRPE and awareness of human rights and peace issues on digital platforms.

Stakeholder Collaboration for HRPE

In several countries, state institutions and civil society organizations are working independently or in collaboration to develop or implement HRPE. There has also been an increase in the participation of civil society groups in HRPE in recent times. Some country reports suggest that the increased activities on HRPE by CSOs could be a reflection either of the deteriorating status of human rights and peace in the country, or alternative of society becoming more democratic. Both of these changes have occurred in countries across the region over the past five years.

With Malaysia becoming more democratic since the change of government in 2018, informal education on human rights and peace is increasing, even though the subjects remain inadequately provided at HEIs. Cristal Foundation in Timor-Leste, a Catholic education institute, introduced a Peace Education Program in schools in 2014. In Thailand, several initiatives to provide HRPE through YouTube channels have been undertaken by various stakeholders. Among them are the Textbooks Project, funded by the Social Sciences and Humanities Textbooks Foundation; Library NHRCT by the National Human Rights Commission of Thailand; Thai Civic Education, an independent network aiming to create a Thai model of democratic citizenship education; Amnesty Thailand, which is providing knowledge and conducting debates related to human rights issues; and Deep South Outlook, presenting short documentaries on the multicultural community in Southern Thailand. Also, Book Republic in Chiang Mai, Thailand, started the project 'Human Right, Human Wrong' in 2017, which hosts a series of workshops for young artists and art students to learn about human rights and social issues leading to an art exhibition.

In Thailand, the NHRCT has developed collaboration with 50 universities around the country to promote human rights and to address human rights violations. In 2018, NHRCT also signed memoranda of understanding with several major universities and faculties to develop a comprehensive strategy for human rights education and promotion among academic institutions. In the period of 2014 – 2018, Centers for Human Rights Studies and Coordination have been established at several universities, with the support of the NHRCT, as a mechanism to promote human rights education and research; raise awareness of human rights among the public; receive complaints on human rights abuses at the local level; and mobilize local and regional networks for human rights promotion and protection. In Myanmar, the Ministry of Education, in collaboration with UNICEF, launched the introduction of peace education in primary education, with a focus on conflict affected areas across the country.

In the last five years, HRPE in HEIs in Southeast Asia has expanded and development, including the notable improvement that HRPE has moved beyond Law Schools. A number of related disciplines such as political science, international relations, public policy and more, have now incorporated courses or components on human rights and peace into their programmes. Slow yet steady expansion of HRPE through its incorporation into related subjects will contribute to mainstreaming HRPE and more importantly, create a stronger base for human rights and peace for developing full degree programmes in the future. In addition, the strengthening of collaboration that has achieved among universities, state institutions and CSOs will help to fill the knowledge gap among the public and create a critical mass, aware of the importance of HRPE, in HEIs. By understanding these numerous developments in HRPE, it is possible for stakeholders to identify areas for further development.

V. Current Gaps and Challenges

The review of the national reports has shown marked improvement in HRPE across a number of ASEAN member states over the last five years. Whilst progress may not necessarily be as fast as this project hoped to see; structural and pedagogical improvements are clearly underpinning the development of a stronger and evolving human rights education system. Of course, how substantive these gains have been varied across the countries in the region, and in some cases regression on certain issues is apparent.

This section of the regional synthesis collates the existing gaps and challenges in HRPE identified in the national reports and assesses them against the challenges, prospects and recommendations presented in the 2013 regional report. Whilst in some cases the original sub-headings are re-used, re-examined and updated, other new emerging issues have also been highlighted.

Public Interest in Human Rights and Peace Education

In the 2013 report, HRPE was felt to be in competition with ‘industrialising education’, which was more prominent, and there was a concern that academic quality and principles may be compromised in the quest to make human rights and peace programmes and courses more appealing.

Certainly, for countries with a strong focus on socio-economic development, HRPE may not be seen as either relevant or an attractive option for policy makers, higher education providers or students. Brunei Darussalam, Cambodia, Lao PDR, Malaysia, Singapore and Vietnam focus on and prioritize higher education which supports strong economic growth and rapid development. Indeed, the current Brunei Darussalam report went further to state that human rights courses are basically considered more useful for foreign students. The Cambodia report notes that student interest is mainly on employability in a modern market economy, which is fuelled by international aid and bilateral assistance in other disciplines such as science and technology.

One positive change over the last five years has been the growing interest in HRPE in Myanmar, although education programmes remain in an early stage of development and the government and related partners are said to be struggling with a number of challenges. Multi-stakeholder collaboration on HRPE, for example between the Myanmar National Human Rights Commission and the Ministry of Education, is also limited. Furthermore, civic and peace education, conflict management and conflict resolution are topics approached very broadly at all levels of education within Myanmar.

In contrast, a perceived deterioration in the human rights situation in the Philippines appears to be fuelling greater student interest in human rights education. However, within law schools the number of students taking the International Human Rights Law stream remains low, possibly because students see a more lucrative career after law school by pursuing other options.

Decades of bloodshed leading to independence for Timor-Leste has also created enthusiasm among students for HRPE education, although this can often translate into a greater eagerness for overseas scholarships.

Vietnam has identified the need to develop e-learning as a platform for greater public education and awareness on human rights, and as a tool to attract more young people into the field. However, as with all of the other countries mentioned above, sustainable development in HRPE will not come about until issues such as civil rights, women’s rights, consumer rights, environmental protection, etc. are considered to be just as important as economic development.

No Standalone Human Rights and Peace Programmes

Whilst in 2013 it was acknowledged that the emerging human rights and peace sector would take time to develop independent and specialized programmes, progress in this area has been minimal across Southeast Asia. For example, Brunei Darussalam, with its five higher educational institutions, does not offer any full degree programmes at the undergraduate or postgraduate levels in human rights or peace and conflict studies. Cambodia has seen no increase in human rights and peace courses in either its private or public HEIs over the last five years, with the exception of some integration within disciplines related to law and a collaborative initiative between one university and the Raoul Wallenberg Institute of Human Rights and Humanitarian Law. Lao PDR has seen some increase in basic human rights content within undergraduate level courses on law and foreign affairs.

The Malaysian national report states that at the time of writing, there were no degree programmes being offered on HRPE at the nine Malaysian public universities, although courses on human rights, peace studies, conflict resolution, etc. are integrated within other social science programmes. Furthermore, whilst it was noted that more related subjects are indeed being taught, this is not seen as an indication that the numbers of courses on human rights and peace have increased. Even the Philippines, with its strong history of human rights activism and its evolving HRPE sector, still does not have any full degree programmes in these fields at any level at any university or college in the country. Similarly, no public or private universities in Singapore offer degrees in human rights or peace studies; the topics remain available only as elective courses within multidisciplinary study options, primarily within law programmes and programmes under faculties of arts and social sciences. In Vietnam, “many academic institutions choose to integrate subjects on human rights into their currently approved curricula rather than establishing separate programmes on human rights”, which is identified as a constraint on making human rights education part of the formal higher education system and means HRPE is not officially sanctioned.

As such, despite the national reports showing an increase in human rights and peace studies courses available across the region, this sadly has still not translated into a marked increase in specific full degree programmes, and those courses that do exist are largely viewed from a legal perspective. This in large part appears to be related to the fact that the field of human rights is still perceived as sensitive in many parts of the region, and cannot be discussed and taught openly.

Continuing Limited Resources: Curricula, Materials, Finance and Lecturers

The availability and accessibility of curricula and materials in 2013 had been originally linked to the various countries’ economic and political context. As such, there was generally found to be a significant lack of teaching materials, especially in local languages, which impacted the accessibility of other academic resources such as courses, curricula and the availability and competence of academic staff.

For the most part, these challenges continue, and many of the causal concerns identified in 2013 are thought to still be similar. For example, the greater the attention given to courses on constitutional law, criminal law, private law and public administration law, etc., the lower the priority of resources for HRPE. This can manifest itself in law lecturers with no specialised

training in human rights filling gaps and having to rely on outdated teaching materials that have not been translated into local languages.

Lao PDR has eight HEIs (not all of which offer courses on law or human rights) but may have only one lecturer who is able to teach courses on human rights. They also report that teachers' skills, large class sizes, and insufficient textbooks mean that human rights education in the country "is still not strong." Malaysia similarly does not see the sufficient provision of resources (including of qualified teaching staff) "to be adequate to support the promotion of human rights and peace and conflict education."

Despite rising education budgets in recent years, funding levels remain very low in Myanmar. Large class sizes, poor library resources, scarce local language textbooks or articles, a fixed exam system, few professional development opportunities and limited ability to teach creatively, all impede faculty members teaching human rights and peace.

The Philippines still reports that the "lack of sufficient funds continues to be a major hindrance for HRPE." One outcome of this is that these topics are then incorporated into the curricula of other core subjects, despite the fact that they should be offered as a separate mandatory course under the Legal Education Board's prescribed "Model Curriculum". The minimum requirements of the Model Curriculum itself is a further concern as there is no consensus on, for example, syllabus content, quality of teaching resources or method of teaching. The Philippines country report further noted that in the last five years, there has been no significant development in personnel capacity and availability, and most HEIs do not require persons teaching human rights subjects to have either a Master's or Doctoral Degree in the field. Furthermore, many professors who teach in law schools are only part-time faculty members.

Language barriers have been identified as key recurring constraints for accessing international human rights textbooks and capacity building opportunities for human rights educators for a number of countries in the region, particularly Myanmar, Thailand, Vietnam and Timor-Leste (in the latter, internet access on university campuses is also limited).

The National University of East Timor is the only public university in the country and, following the conflict and political violence that led to the country's independence, the university suffers from limited resources in terms of physical facilities and professional capacity and availability despite a growing presence of undergraduate programmes, and one postgraduate programme, on peace and conflict studies. Similar issues exist for the three private universities, all of which are based in the capital, Dili, which offer some related modules and courses. This adds to economic barriers for students, influencing the high drop-out rates of up to 40-50%.

The need for external funding to run human rights programmes and train lecturers have been identified as a crucial factor affecting sustainability of courses in Vietnam. Translation costs for textbooks are also high and the current availability of materials in Vietnamese is inadequate to meet the need. Furthermore, in Vietnam and Thailand, to teach at the university level requires a Doctoral Degree, which can be a constraint when trying to recruit local nationals who are able to teach human rights. In these instances, international cooperation has helped enhance academic competency, although, in Vietnam in particular, this can lead to some sensitivities and restrictions.

Not surprisingly, a lack of financial, human and material resources has been identified as a key constraint in some form in all countries in the region. Whilst primarily subject to the countries usual national budget challenges in funding higher education, in the case of HRPE, this can be also influenced by the political context. Unfortunately, the squeezing of university budgets is a false economy as ultimately it impacts on the quality of teaching and the skills and competencies with which the students leave the education system. Whilst there is a need to advocate for more sustainable funding of HRPE, there is also an opportunity to assess how effectively current resources are being used.

Academic Freedom and Shrinking Democratic Space

In 2013, the spectrum of academic freedom was identified across the region. Singapore, Brunei Darussalam, Myanmar and Vietnam were found to have limited freedom, particularly when it came to teaching about sensitive and controversial issues, whilst on the other hand, Thailand, the Philippines and Indonesia were found to have high levels of academic freedom. Here, we see some backsliding over the last five years.

The tensions and decline in the human rights situation in Cambodia are illustrated by how its freedom rating and single party politics have been felt to contribute to the stunting of human rights education over the last five years. Whilst in the last report, Cambodia's academic freedom was as quite high, there are now reports of self-censorship and institutional misuse of power. In 2015 the government threatened to "close down schools and remove academic staff and students should they be found to have violated an institution's nonpartisan stand", a direct threat to free expression of academic views.

Myanmar's National Education Law 2014 guarantees freedom of learning and freedom of administration, although the country's universities are said to be struggling with the transition.

The Philippines has always enjoyed a high degree of academic freedom, however the current national context under Duterte's populist government is creating concern for human rights activists and educators, while also sparking growing public interest in human rights and peace. This is an area that will need to be monitored closely. A similar sentiment of watchful monitoring was identified in relation to Singapore. Whilst on the surface Singapore allows greater autonomy in intellectual pursuits, government intervention can occasionally occur when certain "out-of-bounds indications are breached." Within academia it is felt that there is a fine balance to what is 'allowed' and what is not favoured in discussions surrounding HRPE in Singapore.

Thailand has also been suffering from a shrinking democratic space following the latest military coup in 2014, and an overall restriction in political and civil rights in the country. Whilst this has raised concerns over academic freedom, it is interesting to note that student interest in, as well as the number of courses available on, human rights has gradually increased over the last five years.

Although Vietnam reports improved academic freedom in formal human rights education since the last mapping exercise five years ago, discussion of, or writing about, human rights issues within the informal or public sphere is still very restricted. This can have further drawbacks for Vietnamese academics wishing to publish scholarly articles.

Not surprisingly, the status of human rights and peace in a country has a huge bearing on the degree of academic freedom and the extent that this is present within the classroom, curricula, journals and textbooks. Political changes in the region over the last five years have meant that academic freedom is becoming a more contested issue and more visible limitations are occurring.

Impact of Religion/Faith and Traditional Values

Spiritual, traditional and cultural values all play a crucial role in the education systems across Southeast Asia. Whether this is Islamic, Buddhist or Christian beliefs; traditional values, cultures and faiths were identified in 2013 as key determinants in influencing the interpretation and teaching of human rights standards, and this remains a strong determinant.

Brunei Darussalam's report states that "the government sees that a part of their obligation is to ensure that the welfare and future of its people are safeguarded, and the cultural traditions and social values are preserved." The country's focus on various dimensions of institutions and governance to ensure overall welfare and social well-being of its citizens has meant that "an explicit plan of action to promote and protect human rights is not high on the agenda for public attention." Furthermore, human rights and peace in the country is significantly influenced by a strict observance of an Islamic way of life which prioritizes duty and responsibility before individual human rights. If education programmes are perceived as being in conflict with national and Islamic philosophy and values, then government support is unlikely. This is similar to Malaysia, which focuses on "faith-based moral and values education" at higher education level, whilst civic and citizenship education at school level has a focus on national unity, volunteerism and government structure. Of particular concern has been an interest in the course Deviants and Social Control at Universiti Kebangsaan Malaysia, which has identified behaviours such as homosexuality, mental disorders and counter-cultural conduct as problematic.

A Buddhist country such as Cambodia also sees human rights education as needing to be in line with Khmer traditional values and the principles of Buddhism, but the focus remains at the lower rather than higher education levels. In Lao PDR the emphasis is on "good behavioural and moral development."

Of particular note is the so-called concept of 'Asian Values' which in countries such as Malaysia and Singapore have seen a stringent debate between universality and cultural relativism of human rights. As these values are not viewed as monolithic, they are not articulated in institutional mechanisms but defined by political leaders, defying uniform interpretation which has the potential to unduly influence the development of human rights education. Vietnam also prioritizes the 'regional particularities' of ASEAN, but the state has also emphasized "the need to enhance awareness and education on human rights and citizen rights" although the traditional content on human rights education is said to be entrenched within the Marxist-Leninist political ideology.

Whilst it must be expected that religion, culture and traditional values will influence education systems across the world, the Southeast Asian region has often demonstrated a blurring of the lines between a number of aspects of human rights and the content taught at higher education levels.

Private versus Public Universities

This was not an area identified as a concern in 2013. In fact, the diversity of institutions interested in teaching aspects of HRPE was viewed as an emerging and positive element.

However, Cambodia has noted recent implications of privatization and an aggressive expansion of unregulated higher education services in the country. Competition for the same pool of students is stifling creativity in the design of new disciplines and programmes outside of the main market demand. HEIs are being pushed towards low-cost programmes which, as neither group are beyond the reach of politics, sees them bend to party membership or the preferences of profit-orientated family businesses.

Unfortunately, neither the Lao PDR nor Malaysia reports were able to provide information on private universities and colleges in their countries. In light of the potential for the presence of private universities to influence the scale and scope of attention to HRPE, this would appear to be a key area requiring further research within countries in the region. In Vietnam, private universities are in existence, but are not as popular as public universities.

Whether private or public universities provide better higher education to students is not the debate (despite the many assumptions about which are best depending on tuition costs or specialty of programmes). However, in the context of this report, issues related to regulation, governance, bureaucracy and independence are likely to be highly relevant.

The analysis of study findings in the themes discussed above are the current realities of challenges faced in the efforts to advance HRPE in the region. Despite growing awareness of and interest in HRPE, persisting fundamental challenges hinder quality development. Such as the blurred lines between education, and religion/faith and traditional values which eventually impact teachings of human rights and peace. The state of HRPE in almost all of the countries differs, and so does their challenges. To direct any efforts regionally or at national level would require thorough consideration of ground realities. The study's findings also brought to light that the progress of HRPE is not unidirectional, as it is often interlinked with the given state of human rights and peace at a time. While some countries have progressed in a number of aspects compared to the situation five years ago, some have deteriorated in areas which they earlier championed among their neighbours. The remapping of HRPE in the region has provided the required information to be able to formulate recommendations, suitable to the current state of HRPE in Southeast Asia, for a variety of stakeholders to take on. More specific country-based recommendations are included in the country chapters of this report.

VI. Regional Recommendations

For the past five years, HRPE has benefited from a number of developments pursued by governments, universities, and individual scholars who are passionate for the full realization of human rights promotion, peace building, and conflict transformation. However, the recurrence of so many challenges and limitations from the last mapping report in 2013 and the increase of human rights violations in a number of countries appear to show that the development of HRPE has made slow overall progress. Lack of human resources is a significant limitation across the whole region, which has a knock-on effect on teaching resources and approaches. There has been minimal development in the presence of full degree programmes in human

rights and peace in the region, although there are positive signs of growing student interest in such programmes. The progress has been unable to move beyond the relative expansion in the teaching of HRPE through incorporating these topics into existing courses and curricula of other disciplines such as law, political science, social science, international relations, and so on. Of greater concern is the apparent backsliding on academic freedom and democratic space in some countries.

It is therefore important to note that many of the difficulties experienced are external to the academic institutions and beyond their control, suggesting that a key area of influence needs to be directed to the national level and how the government views the importance of HRPE in the country. A complementary strategy suggested in a number of country reports may be strengthening the human rights and peace academic research agenda, as this would have positive effects on curriculum development, human resource capacity and the mainstreaming of human rights and peace studies. Ultimately, this shines a much-needed light on human rights, peace and democracy in a country, an important by-product being raising the public profile of human rights and peace which could also encourage student enrolment and greater demand for relevant higher level courses.

Based on our discussions and analysis, the research team is proposing the following recommendations for the development and further strengthening of HRPE in the region.

Achieving a Regional Policy on Human Rights and Peace Education

- The ASEAN Senior Officials Meeting on Education, with the support of AICHR, ASEAN-IPR and AUN-HRE, is strongly encouraged to initiate steps and strategies to enable the development of a regional policy and standards on HRPE, which adhere to international standards.
- The policy must include provisions on academic staff development, general curricula on human rights and peace, ways to protect and promote academic freedom, and financial and technical resource allocation. It should be supported by a Regional Action Plan to provide guidance on the proper designing and implementation of programmes and courses on HRPE at the national and local levels.

Enabling a National Agenda for Human Rights and Peace Education

- The success of HRPE can only be felt when it is fully actualised at the national and local levels. Governments are, therefore, urged to establish a national policy, paired with an Action Plan, to determine key indicators, strategies and agencies that will implement and monitor programmes on HRPE. The Ministry of Education should be the main national focal point.
- National Human Rights Institutions (NHRIs) are urged to include HRPE in their human rights action plan. They can also creatively utilize their power and resources to promote academic freedom and to support and monitor academic institutions in facilitating HRPE. Also, through wider dissemination of human rights knowledge and information among sections of society, not only public awareness will be heightened but also the public's understanding of the importance of imparting HRPE and learning at all levels of the education system.
- It is urged that academic institutions further strengthen and expand engagement with

Civil Society Organizations (CSOs), particularly those actively working on human rights and peace issues in the region. Several country reports have also highlighted how practitioners from both governmental and non-governmental sectors, and the general public are more inclined to enrol in more practical or action-oriented programmes on human rights and/or peace.

- Religion, faith and traditional values have an important role to play in spreading human rights, caring attitudes, peace and tolerance. HRPE should therefore be structured to give a holistic approach that promotes a global culture of human rights and peace values. In addition, the previous report mentioned the effectiveness of cross-fertilization and mutual learning in contributing to the expansion and enhancement of human rights and peace culture across borders. For these to be achieved, cooperation and possibilities for exchange and dialogue with various social groups are recommended.
- UN Agencies such as UNESCO and OHCHR are urged to provide technical support for existing efforts by individuals, academic institutions and networks in their work toward the full promotion of HRPE at the national and local levels.

Developing and Enhancing Courses and Programmes at the Tertiary Level

- With or without a regional policy, public and private universities and colleges are urged to offer more full degree human rights and peace programmes. Furthermore, these standalone programmes, as well as courses on human rights and peace within other disciplines, should be provided with necessary support to avoid any backsliding or discontinuity.
- In order to achieve any significant progress in this regard, it is crucial that ministries of education should pave a way for universities and other relevant stakeholders to impart human rights and peace teachings without any challenges which are beyond their purview to act. This can be addressed through the development of policies, which provide a clear mandate on 'establishing standalone programmes' and for the sustainability of existing programmes and courses; and strategic plans as well as adequate budget and resources for implementation.
- The role of private HEIs in providing HRPE is a relatively untapped opportunity in the region. Private universities in particular have to strive for high standards to maintain their competitiveness, although the types of courses that they offer are usually more limited. Further research is needed to better understand the potential for private universities and colleges to offer graduate and postgraduate programmes and courses in light of costs, student interest and other academic aspects.

Allocating Sufficient Budget for the Effective Implementation of Courses and Programmes

- Funding needs to be increased for existing and potential efforts on HRPE at the tertiary level. There has to be sustainable support for curriculum and material development, teacher training and the availability of a sufficient number of qualified lecturers.
- Allocation of resources for HRPE should not be influenced by political contexts, as all countries in the region have committed to the core international and regional human rights mechanisms, and peace education. Viable funding can be outlined clearly within the policy documents that are developed at regional as well as national level on HRPE.

Increasing Technical Resources and Academic Capacity

- With a clear policy framework that ensures sufficient budget for the implementation of HRPE, academic staff at universities should take a proactive role in utilizing available resources and opportunities to maximize learning and teaching capacity of students and lecturers.
- Locally-embedded and suitable approaches to enhance the capacity of relevant stakeholders should be planned and implemented. Along with mentions of overall scarcity of teaching materials, the lack of contextualized (region based) materials produced by local academics and in languages accessible by most locals was identified as an issue in the current report. While acknowledging the developments that have occurred on this front, it is hoped that relevant stakeholders, such as university leaders and academics, with a strong policy backing collaborate to produce and disseminate study materials which are locally-driven and available in local languages for both lecturers and students.
- There have been positive movements with regards to professional development of existing and potential instructors in the region. However, compared with the demand and the prospect of expansion of HRPE, the number of qualified instructors still falls short. An increase in the number of qualified instructors is highly imperative to ensure that programmes and courses on human rights and peace are sustained.
- It is key that regional academic programmes such as SHAPE-SEA be made widely available and accessible to academics who may need or want to develop or strengthen their capacity in teaching and researching about human rights and peace. Hence, university/college leaders and relevant government agencies should fully support these programmes and their academic staff who wish to participate.
- Furthermore, innovative teaching approaches (such as e-learning) would help to create greater public awareness on HRPE and make it an attractive alternative to the traditional disciplines of science and technology. Key executives at universities can encourage relevant departments and institutes by providing required support to expand teachings on HRPE through new forms of media.

Ensuring the Full Promotion and Protection of Academic Freedom

- HRPE is only successful if built upon a foundation of academic freedom. ASEAN is urged to reverse any backsliding or shrinking of democratic spaces by decentralizing governance structures, ensuring legal protection for scholars, and promoting collaboration and dialogue between political leaders and academics.
- Relevant stakeholders holding key decision-making positions at regional and national levels must take the responsibility to affirm and ensure that academic freedom is respected, promoted and protected. The Surabaya Principles on Academic Freedom serves as a fitting guideline for universities and relevant agencies to create strategies and policies on academic freedom. It is key to freely disseminate information and conduct dialogues to increase awareness on these Principles.
- University leaders and teaching staff must play a pivotal role to inculcate academic freedom among students and all concerned individuals, thereby creating an environment that is conducive to free expression and creativity. However, without strong support from ministerial-level officials, mainly with regard to institutional autonomy, ensuring academic freedom will be extremely challenging.

Supporting Academic Networks and Programmes on Human Rights and Peace Education

- There is a need to create or to strengthen avenues and platforms for direct interaction between academics, scholars and researchers to develop a better understanding of how human rights and peace are articulated, conceptualised and constructed in their respective localities and beyond. AUN-HRE and SEAHRN, through the SHAPE-SEA programme, have been working on this through various programmes and activities throughout the region. More work has to be done in terms of regularly conducting teacher training seminars, faculty exchange programmes, study and lecture tours, and academic conferences. Furthermore, a wider dissemination and use of the Human Rights in Southeast Asia textbook, as well as regular academic discussions and sharing of materials and techniques, will further enhance learning and teaching of human rights and peace.
- Relevant governmental and non-governmental sectors are highly encouraged to support university and academic networks in making such efforts possible. It is important that such activities are conducted across the region and active participation by all universities is highly recommended. Accessibility and participation by locally-based academics and scholars must be sought for.

This synthesis shows that HRPE has gained significant traction in Southeast Asia, which is economically and socially integrating at the time of writing. As we shift to the national reports, we are reminded that there is still so much to be done, and the only way to proceed is through active collaboration fuelled by a unified commitment to empower each ASEAN/Southeast Asian individual to fully enjoy rights and freedoms, and become an agent of peace.

At the end of the day, the mainstreaming of HRPE will only be possible through the urgent and active participation of all stakeholders, in particular those in key positions of decision making at regional and national levels. With the current state of HRPE presented in this regional synthesis, specific areas that require attention and relevant stakeholders that can address them are clearly identifiable. More so, the set of recommendations provided above is formulated to guide national and regional efforts to strengthen both human rights and peace education and research in the region to support long-term development of human rights protection and peace building. Last but not least, while a specific national report will hold most importance for relevant stakeholders, it is indeed crucial to mention that the national reports also offer an opportunity for stakeholders to learn from the experiences of other countries in the region. Hence, we urge all stakeholders to utilise this report to its full potential.

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IT'S ABOUT TIME: AMPLIFYING STUDENT VOICES ON HUMAN RIGHTS AND PEACE EDUCATION IN ASEAN/SOUTHEAST ASIA

Young people make up more than half of Southeast Asia's ever-growing population. Governments and civil society have always seen the value of young people in achieving a more harmonious, progressive, and connected region. In recent years, the youth have been instrumental in creating new socio-political and economic activities and norms. Education has always been instrumental in moulding young people and helping them achieve their dreams and goals. It hones skills and knowledge to actualize personal and social development. Thus, attaining one's right to education is crucial in unlocking paths to the enjoyment of sustainable peace, human rights and fundamental freedoms. Therefore, it is impossible to disassociate the right to education from human rights and peace education. Learning human rights and peace goes beyond understanding laws, rhetoric, and theories. It helps create a lens for students to celebrate diversity, analyse critical issues, and be more empathic to the needs and concerns of other human beings. It also trains one to be more responsive to various types of abuses, violations and conflicts.

We are still far from mainstreaming human rights and peace across all educational levels and systems throughout the region. Recent political tribulations and socio-economic challenges have contributed to the regression of this aspiration. Furthermore, popular demand for such study programmes is low, and human and financial resources have been weak. Moreover, the lack of robust and sustainable national and regional policies on human rights and peace education has aggravated this problem.

Young people, particularly students, are at the very heart of this matter. As today's movers and shakers, they can push governments and relevant stakeholders to act seriously towards the mainstreaming of human rights and peace education across all of ASEAN/Southeast Asia. Hence, our team invited undergraduate students to submit essays in order to elevate their thoughts and voices on a regional platform, call for meaningful change, and raise awareness of the significance of human rights and peace education in young peoples' lives.

A team of human rights and peace academics selected the winning and shortlisted essays, based on originality, critical analysis, and ability to articulate recommendations for the strengthening of human rights and peace education in their school, community and/or country. Out of dozens of entries, nine essays (three winning entries and six shortlisted entries) have been selected to be included in this report. These exceptional pieces will be featured all throughout the report.

We fervently hope that this will catalyse interest and action amongst students and young people to help build and sustain a culture of human rights and peace in their respective schools, communities, and societies.

STUDENT ESSAY WINNER

A Teacher's Guide to Human Rights and Peace Education in Vietnam

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I have a younger brother, and I often found myself teasing him with my lame jokes. Yet, what started out as an innocent way of messing with my brother turned into an intolerable habit that my brother detested, at which point he shouted "Stop it! You are violating my rights to human dignity!". I got taken aback. I felt guilty. At the same time, I was proud. Proud that my brother actually stood up for himself, using his human rights and peace knowledge to teach his elder sister a lesson.

My brother's words on that day have given me a boost to dig deep into how Human Rights and Peace Education plays out at his school and in Vietnam. Despite popular belief that peace and human rights are only an imperative in countries at war, thus the need for Human Rights and Peace Education in Vietnam is of less importance, there is another - often overlooked - side to the story. According to the World Report 2019 issued by Human Rights Watch on January 17th, in 2018, over 42 people in Vietnam were arrested for publicly disagreeing with the government or participating in violent-free protests.

On a more personal note, everyday waking up for me is another day I could find articles detailing disturbing incidents that have traumatized the lives of many. A 61-year-old man sexually harassing a minor in the elevator, five female ninth graders bullying their classmate, these are just few of the ugly stories that have swamped the Internet these days. This is the society we are living in, one filled with love and sympathy, yet also riddled with hatred and cruelty. And it scares me.

Looking back, I believe that Human Rights and Peace Education could help prevent such tragedies from happening. Every case of criminality or unethicity is down to a lack of education, and so education, particularly Human Rights and Peace Education, is the most powerful weapon to fend off violence and uphold morality. In view of Vietnam's demographic status, with over 97 million people, 54 ethnic groups, accompanied by widening economic, political and religious disparities, unless different social groups are equipped with a holistic understanding of collectivity, there is a high possibility that we might end up trampling upon others to satisfy our personal desires. In this sense, Human Rights and Peace Education is perceived as critical preparation for all to embrace one another and thus lead an examined life. Let our children know that while the existence of divergent interests among different groups is unavoidable, resorting to impropriety is not. Let our brothers and sisters have whatever access needed to become educated individuals, wired for love, sympathy and moral reasoning. And let our sons and daughters grow up believing that there is still good and kindness in this world.

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As our society is continually confronted with such interwoven issues, and as a teacher trainee, I am growing keenly aware of the need to include Human Rights and Peace Education in schools in Vietnam. Peace knowledge can be introduced and reinforced by creating a supportive classroom where teacher-student and student-student relationships will be mutually respectful and largely cooperation-oriented. Additionally, investigating conflict, violence and peace should be soundly promoted in order to deter acts of crimes and immorality at the grassroot level (Sharma & Jain, 2012).

In terms of Human Rights Education, concerning the approach, teaching human rights should cover the three following models: (1) the value awareness model which emphasizes imparting knowledge of human rights issues and promoting their incorporation into public values; (2) the accountability model, which focuses on professional responsibilities for breaking the cycle of perpetually displaced blame and zero responsibility; and (3) the transformational model, which highlights taking action to prevent human rights violation (Tibbitts, 2002). In Vietnam, the 2nd and 3rd models are frequently left untapped, which should not be the case since replacing impunity with accountability and translating awareness into actions are more impactful.

Concerning the design, teachers are encouraged to navigate between proactive curriculum design (when teachers identify a thought-provoking issue for students) and reactive curriculum design (when teachers react to an issue suggested by students) (McLeod, 2014). Whatever design chosen, it is of the utmost importance that teachers be flexible to accommodate students' interests and grasp the educationally enriching moments at hand. In fact, in Vietnam, the inclusion of human rights education in schools' curriculum is rather limited, as mostly introduced through Civic Education. The introduction of "Analysis of Human Rights" in 2007 by the Faculty of Law - Vietnam National University is one of very few examples of how human rights is weaved into the curriculum, and an urgent calling for a wider range of designs (i.e: secondary subjects, university courses, workshops) for Human Rights Education (Pham, 2017).

Lastly, considering the procedure, Human Rights Education should be student-centered and activity-based. Based on Experiential Education, Human Rights Education is expected to start with having students engage in a task (e.g: joining an in-class art contest to describe the good deeds they have done), asking students to reflect on their experience (e.g: sharing how they felt with the class) and guiding them to apply their learned knowledge into practice (e.g: helping people whenever they can). Also, collaborative learning is a crucial component of Human Rights Education. Given the inevitable fact that community is an essential part of the fabric of society, continuous and respectful interaction among students is a must-have.

As I looked over my brother packing his belongings to prepare for an upcoming summer camp, I was again gripped by an inkling feeling that he is growing up. And I know as a future teacher, I cannot rest on my laurels, hoping that family education is enough. Making incremental steps to initiate a curriculum that leaves more room for Peace and Human Rights Education will become my lifelong goal. Seeing my brother, and countless children turn into good people, will be my biggest aspiration.

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STUDENT ESSAY WINNER

Modern-Day Witch Hunts

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In the fourteenth century of Western civilization, a movement started that spanned centuries, effectively killing thousands of women and children in the process. Accusations were made with no clear basis or connection to witchcraft—miscarriages, poor harvest, or sickness were all used as evidence against these accused “witches.” Word would spread throughout neighborhoods if one were accused of being a witch, effectively ostracizing a person from their own community. Those from lower economic backgrounds are more vulnerable to being accused. When witch trials were conducted, the accused was often faced with an unfair task such as sinking to the bottom of a body of water—if she floats, she is a witch; if she sinks, she is innocent but she may also die from drowning, diminishing any worth of the procedure in the first place.

Witch trials were an inhumane affair, a direct contradiction to any human right. While this practice may have been extinguished across Europe and North America, the injustice is paralleled today in extrajudicial killings. There are headlines being published about people being killed because they were accused of drug-related crimes with no due process whatsoever. What is worse is that these people are often from vulnerable sectors of society, or those who are living in poverty. What has been perceived to be an exception to the rule became the rule itself, a reality most faced by those in the lower socioeconomic strata of Philippine society.

Human Rights and Peace Education is the key to stopping the repetition of a cruel history of injustice. Education is a powerful tool with a frightening responsibility—the ability to mold the minds of young men and women. And yet I see that sometimes, general education is not enough. I see even the most educated people agree with proposals and actions that go against what human rights advocate for, actions such as death penalty and killing citizens without due process. Education is not enough—an educational system that integrates values with factual truth should be incorporated.

The reason why witch trials thrived in those dark ages is because of the wild spread of and automatic belief in false information. False information is usually the result of ignorance and discrimination, a mixture of two aspects that result in the demise of the less powerful and less affluent. Education seeks to correct this, by humanizing each and every sector of society. Human rights education reminds us of what is fundamental to all humans across the globe, a uniting factor we can all share. In addition to this, peace education in particular helps bridge the gaps between two different communities, highlighting similarities while reconciling differences. It seeks to stop the homogenization to the out-group, to help everyone realize the diversity within each group in each community. We cannot just teach about human rights and peace—we must incorporate meaningful activities where students will have a chance to actually apply what they learned. They need to have experience outside the four walls of the classroom in order to truly have any misinformation corrected.

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I draw my stand for Human Rights and Peace Education based on my own experience with this type of education back in my elementary years. I studied in a Roman Catholic private elementary school. My Social Studies class had an entire segment concentrated on learning about peace. I recall thinking how abstract the curriculum has become—history is supposed to be taught as hard facts, dates, names, events, not idealistic states. However, I can see why such a segment was, and is still necessary. We had one learning journey where we interacted with a Muslim community, and after that experience, my view on Muslims has broadened. I learned so much more about them on that day, and many stereotypes were debunked. Suddenly, I could see the diversity in the community, and it made them more real, human, and similar to my own group. Interaction is important to break whatever barriers are in place—be it race, economic status, or religion. Without proper education about different communities brought about my Human Rights and Peace Education, we would feel psychologically distant from whatever human rights atrocities are being committed against communities that are different from our own. This psychological distance is what pitted people against the poor and impoverished both in witch hunt and extrajudicial killings, and the reason why there are some people who chose to remain ignorant of injustice embedded in the events—because it is not happening to them nor is it happening to anybody like themselves.

Human Rights and Peace education enables us to see dignity in everyone, to see them just as deserving of the life we live. It empowers citizens to know what they need, deserve, and what they are entitled to. And in times of conflict, education will help us know the nonviolent solution. I believe Human Rights and Peace Education should be integrated in all schools, to pave a better path for citizens of the country. It is the solution to preventing these modern-day witch hunts.

STUDENT ESSAY WINNER

The Rights I Know Is Peace

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When I was child I was told by my grandparents not to forget our history--- the lesson that we have dignity, rights and we deserve to live a peaceful life. However, this lesson is currently faced with a threat not new to us. Authoritarian populists have returned and the demeanor of leaders have manifested to the insinuation and violation of human rights and disturbance of peace. Thus, deprivation, marginalization, exploitation, oppression and abuses have revisited us. These, among many others, have shown a scary future for everyone.

As a young critical citizen, I know that populist leaders are victimizing the people with their propagandas. Many from poor and the disadvantage sector cling onto the promise of their leaders but were failed. The worst was receiving the opposite. Today, many young people want to go to school but can't get themselves proper education because they need to work to feed themselves first. The victims of violence and terrorism asking for efficient rehabilitation are still in camps pressed by basic necessities they can't afford; necessities like food, shelter, sanitation, and security. We can hear mothers and children of those that were killed in the War on Drugs cry for justice. We can see ethnic minorities gradually losing their cultural substance and identity because of militarization and exploitation of their domains. Many beautiful lives are being stripped off of their human rights and their peace. Now, the future of every person is at the edge of wicked fingers of oppressive heads. As such, many are forced to be silent, but for me, it is different. The future is my future and the future of every person and their dreams. Conflicts, violence, and authoritarian practices are becoming the culprit of our nightmares.

Personally, I realized that with these challenges, our human rights are the most valuable. It is the life that I have and the peace that allows me to live. I believe that while populist leaders proliferate, the importance for a person to be knowledgeable of his human rights is immeasurable. Because knowing my human rights is a step to know what is just and humane for me. It is a form of protection and insurance that as a young individual and a human, I live in the most secure of means.

One way to achieve it is through education. As human rights and peace education play vital roles especially in capacitating the young generation to bring about the more compelling changes for the world--- to better the current status of every human, to fight for justice and equality, and to ensure that our dreams for sustainable society and peace will materialize. Human rights make people equal and peace is as equally valuable as life.

Truth is, violence shatters life. I have experienced the Marawi Siege as it happened. I was trapped in the campus for days while fighter jets and bombs became our alarm clocks. It was a nightmare. It was horrible, but the worst was the aftermath scenes. Many lives vanished while others were left homeless and broken. Children no longer go to school and adults have lost their livelihood. However, what concerned me most is that these people will always have to

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live with the trauma in trying to restore their humanity and lives. Peace is an important part of ensuring humanity is intact. It is a proof that human rights and liberties are enjoyed and are protected. However, with these experiences, it is quite difficult to calibrate how much of our human rights are protected and how peaceful is peaceful.

On this matter I was reminded by a lesson in a seminar on IHL. It says that one key in achieving peace and protection of human rights is through education of the people. In this light it presented me different ways by which the status of human rights and peace can be improved. One way for instance is the inclusion of human rights and peace education in the curriculum of schools. With the inclusion of human rights and peace education in schools and universities comes the cultivation of students to augment their knowledge on human rights and peace, and develop a greater sense of respect for it and realize its significance in their everyday living. Moreover, it would encourage a collaborative relationship among individuals gearing towards peaceful co-existence and common goals. The current challenge of informing people of their human rights and the importance of peace and making them critical about it would become possible. This way society will be shaped based on respect, understanding, and peace.

On the second note, with consideration of the pressing problems in status quo, a way to improve human rights and peace education is to reinforce and empower institutions and organizations for human rights and peace education. People's support to this institutions would allow them to stand and rally against abuses and violation of human rights. It would also raise the prominence of these human rights defenders and peace educators to counter populist authoritarians as it strengthens relations through support from local and international linkages. In this way checks and balances are optimized on matters of human rights and peace issues.

Another means to improve human rights and peace education is to encourage participation of people in governance. This is because the ways in which violators and oppressors in authority operate is through government processes and legislation of policies. If people are to participate in these processes, it is likelier that they are involved in decision-making and implementation of policies. They will have an active hand in ensuring the human rights and peace are not disregarded.

In the end, the fight of humanity for human rights and peace lies not in the shadows of conformity and apathy but in the efforts to enlighten the people to value their rights in its defense and in the aspiration for a better and peaceful life.



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Azaharaini Hj. Mohd. Jamil, Chang-Yau Hoon, and Ly Slesman

I. Brunei Darussalam's Stance on Human Rights

Human rights issues are generally regarded as a 'taboo' subject in Brunei Darussalam.¹ Most Bruneians expect their overall welfare and social well-being to be adequately taken care of by the government. In turn, the state sees it as its duty to safeguard the welfare and future of its people and to preserve the nation's cultural traditions and social values. The government of Brunei Darussalam recognizes the importance of promoting and protecting human rights through various established structures and laws in the country. These have been captured in the overall measure of the quality of political institutions and governance for Brunei Darussalam along the well-known measure of International Country Risk Guides (ICRG) of the Political Risk Services (PRS), which is closely linked to human rights. Figure 1a and 1b show the overall scores during 1984-2016 for Brunei Darussalam relative to other countries in the region. ICRG captures twelve dimensions of political institutions and governance, namely government stability; socioeconomic conditions; rule of law and order; bureaucratic quality; democratic accountability; protection from ethnic, internal, and external conflicts; protection from religious tension, non-militarized politics, control for corruption, and investment profiles. ICRG scores range from 0 (worst) to 100 (best), with higher scores meaning more security. In general, the overall score of political institutions and governance in Brunei Darussalam is relatively high (Figure 1a and 1b). Figure 1a shows that in the past few decades since its independence from the United Kingdom, Brunei's scores on ICRG have gradually improved on average from 74.9 (1984-1990) to 79.4 (1991-2000). The scores reached 82 during the period of 2001-2010, but declined slightly to 78 in the last six years (2011-2016). These figures are indicators that attest to the strongly embedded socio-political and legal structures and norms within Bruneian society that have continued to support universal human rights protections.

* The opinions and viewpoints expressed in this report are not necessarily those of Brunei Government or Universiti Brunei Darussalam

1 Mohd Yusra bin Haji Mohd Salleh, (2012), "Towards enhancing the promotion and protection of human rights: a preliminary study on the perspective of human rights and the possibility of establishing a national human rights institution", unpublished Individual Project, Executive Development Programme for Senior Government Officers 2012.

Figure 1a. Overall political institutions and governance quality in Brunei and ASEAN as measured by ICRG of PRS. ICRG scores range from 0 (worst) to 100 (best), higher scores mean better quality, decade average.

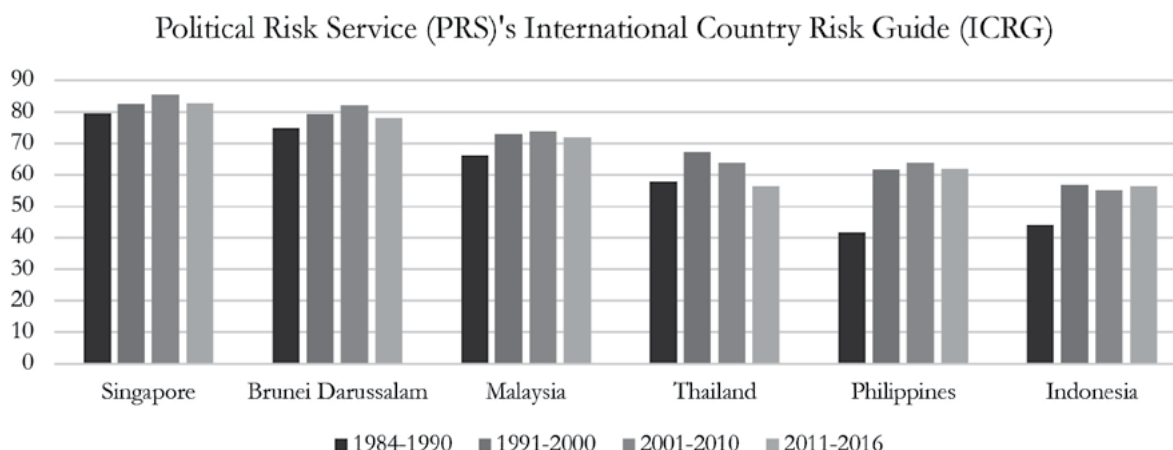
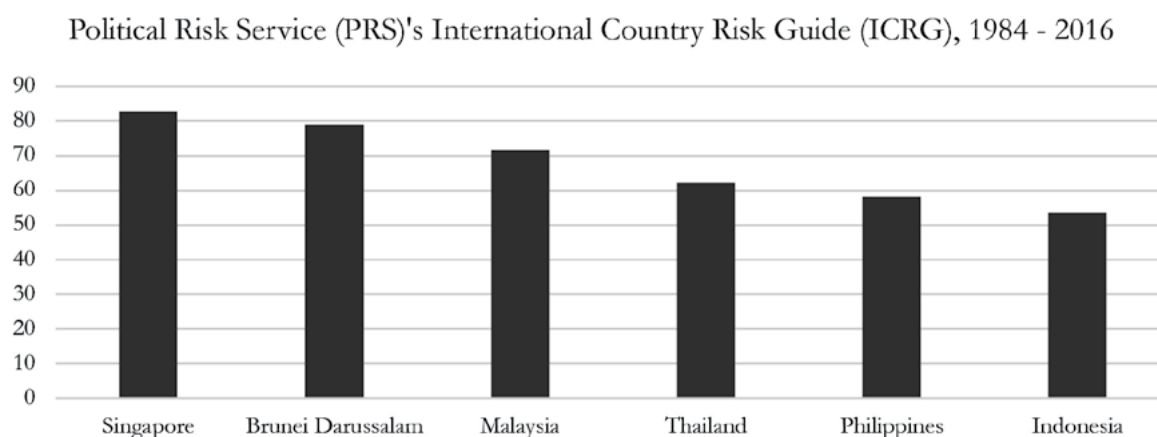


Figure 1b. Overall political institutions and governance quality in Brunei and ASEAN, 1984-2016, as measured by ICRG of PRS. ICRG scores range from 0 (worst) to 100 (best), higher scores mean better quality.



It can be argued that in Brunei Darussalam, a special relationship between the government and its citizens has long been established, resulting in some human rights issues being indirectly or implicitly promoted and protected by the government. The commitment of the state towards human rights is further attested to in the widely used measure of human rights protection; the Political Terror Scale (PTS)², as reported by the U.S. State Department, and CIRI human rights indicator of Physical Integrity Rights (PIR)³ index by Cingranelli and Richards. Figure 2a and 2b show that, overall, Brunei Darussalam attained close to the maximum scores on PTS from 2004-2016, indicating that the country has a secure rule of law, which guarantees that people are not imprisoned for their views, and that torture and political murder are also very rare, if not non-existent. Brunei also scores very highly on PIR score, which indicates that there is full governmental respect for human rights protection.

2 PTS ranges from 5 (worst) to 1 (best), see Wood, R.M., Gibney, M., 2010. The Political Terror Scale (PTS): a re-introduction and a comparison to CIRI. *Human Rights Quarterly* 32 (2), 367–400. PIR, available from 1981 to 2011, is constructed from 4 sub-indicators of torture, extrajudicial killing, political imprisonment, and disappearance.

3 PIR ranges from 0 (no government respect for these four rights) to 8 (full government respect for these rights). See Cingranelli, D.L., Richards, D.L., 2010. The Cingranelli and Richards (CIRI) human rights data project. *Human Rights Quarterly* 32 (2), 401–424.

Figure 2a. Brunei's score on Human Rights Indicators. PTS inversely range from 5 (worst) to 1 (best).

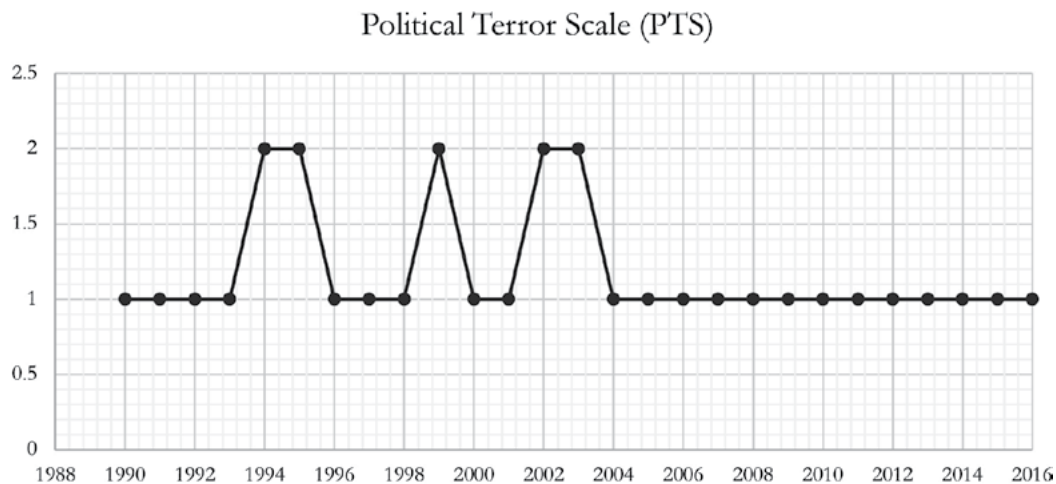
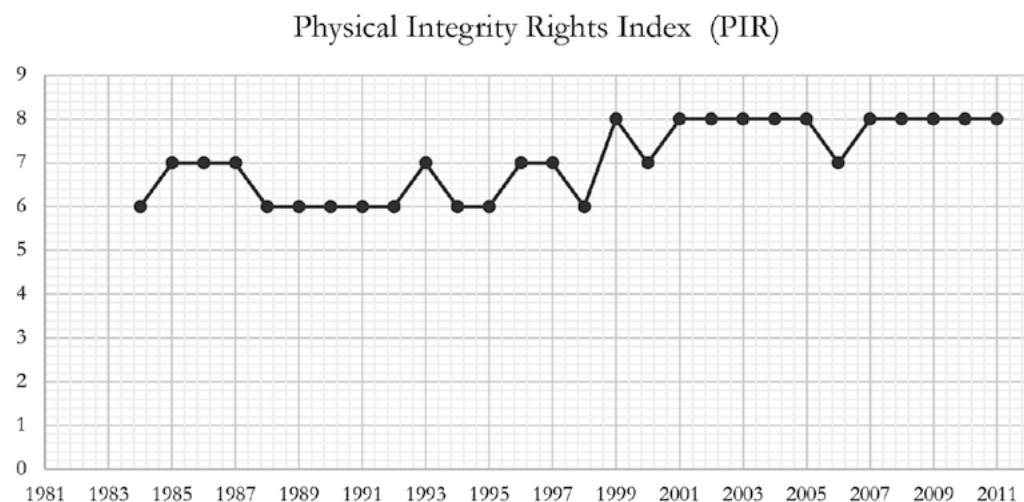


Figure 2b. Brunei's score on Human Rights Indicators. PIR ranges from 0 (no human rights protection) to 8 (full protection of human rights).



The discourse on human rights and peace in Brunei Darussalam is heavily influenced by the strict observation of an Islamic way of life. The Islamic conception of 'rights' is based on the Quranic revelation. The basic term for 'right' in Arabic can be comprehensively translated as *haqq*, which means truth (*Al-Haqq*). In an Islamic context, *haqq* is also interpreted as right or reality. In addition, *Al-Haqq* is one of the names of God in the Qur'an. According to Seyyed Hossein Nasr (2004)⁴, the term *haqq* also possesses the meanings of duty, obligation, claim, law, and justice. It can also refer to what is due to each thing, what gives reality to a thing, and what makes a thing to be true. Its derivative form, *ihqaq*, means to win one's rights in a court of law, while another derivative, *tahqiq*, means not only to ascertain the truth of something, but at the highest level, to embody the truth.

⁴ Seyyed Hossein Nasr (2004), *The Heart of Islam, Enduring Values for Humanity*, New York: Harper Collins, p.281.

In Islam, there is a holistic concept that governs the entire domain of human actions in the form of human relations, which are divided into three categories: the relationships between “God and human”, “among human beings”, and between “human and nature (environment)”. In all of these relations, the concepts of duty and responsibility come first, before any human possesses rights. It is within this Islamic theoretical understanding of duties and responsibilities that the promotion and protection of human rights in Brunei Darussalam can be examined.

II. Government Institutions and NGOs’ Responsibility on Welfare

The main government agencies in Brunei that are responsible for the well-being of the people are the Prime Minister’s Office (policy coordination); the Ministry of Foreign Affairs and Trade (international relations); the Ministry of Home Affairs (employment); the Ministry of Religious Affairs (*zakat* distribution); the Ministry of Health (health); the Ministry of Development (economics); the Ministry of Education (skills, knowledge, and attitudes); and the Ministry of Culture, Youth and Sports (welfare).

In addition to government agencies, non-governmental organizations (NGOs) also complement the efforts undertaken by the state to promote the welfare of the people and to ensure social equality. NGOs contribute to and support the community by organizing forums to address various concerns of the people. They have been actively involved in promoting awareness among the Bruneian people for persons with disabilities, social and economic advancement of women, youth empowerment, encouraging sports towards excellence, HIV/AIDS and drugs awareness, and encouraging human development by enhancing personal skills.

In addition to these agencies, there is also room for Brunei to establish a human rights institution to coordinate with international human rights organizations on the management of human rights issues. This possibility is currently still at the ‘agenda setting’ stage in the policy process. Considerations need to be made on the most appropriate, cost effective and politically acceptable options for Brunei in the handling of human rights and peace issues that are relevant to its cultural and societal contexts.

III. Human Rights and Peace Education in Higher Education

There are five higher educational institutions in Brunei Darussalam. Two of these, Universiti Brunei Darussalam (UBD) and Institut Teknologi Brunei (ITB), were established in 1986, after gaining independence from the United Kingdom in 1984. The status of ITB was upgraded to a university on 18 October 2008. Two other, religious-based, universities are the Universiti Islam Sultan Sharif Ali (UNISSA) and Kolej Universiti Perguruan Ugama Seri Begawan (KUPU SB or Seri Begawan Religious Teachers University College). The former was established in January 2007, while the latter was established in July 1975 first as a college, and then upgraded to university status in 2007. In 2008, another technical-based institution, Politeknik Brunei, was established but only became operational in January 2012.

Academic Freedom

Academic freedom is generally respected in academic institutions in Brunei. Higher education institutions (HEIs) are autonomous in areas such as curriculum design, mode of instruction, student admission, research policy, and in awarding certificates and diplomas. However,

there are controlling authorities that give approval to some of these processes. For example, curriculum content development and programme awards must be approved by the supervising ministry, namely the Ministry of Education. Staff and students can have open discussions within the classroom on practically any issues, but with some degree of self-censorship when approaching sensitive topics. While academic and staff management in HEIs are decentralized to the faculty and department levels, financial management is rather centralized as it requires a strict adherence to financial regulations stipulated by the state.

Programmes, Courses and Modules

Most of the HEIs in Brunei do not offer any specific programmes on human rights or peace, at either the undergraduate or postgraduate level. The only exception is UNISSA. Since 2007, the university has begun to offer human rights courses in the Law programme (LL.B), under Constitution and Administrative Law, as well as International Law. The topics covered in these courses include Basic Human Rights, Due Process of Law, Personal Freedoms, Right to Justice and Equality before Law, Equality of Human Being, Rule of Law, and Principle of Natural Justice. Other courses on human rights such as Historical Development of the Concept of Human Rights, the United Nations and Human Rights - UDHR, ICCPR, ICESCR, and Human Rights and Islam, are covered on the International Law programme. Starting from 2016, UNISSA began to offer the Master in International Law (LL.M), which incorporated several courses on human rights. Besides the Faculty of Law, human rights and peace education (HRPE) is also addressed at the Faculty of Usuluddin, in courses such as Contemporary Muslim World, Contemporary Thoughts, Introduction to *Daw'ah*, and Study in World Religion. In addition, academic staff at UNISSA have conducted research related to the application of *Wasatiyyah* (the middle way or moderation) and peaceful coexistence in Brunei Darussalam. A recent book published by the UNISSA press is entitled 'Islamic Principles of Human Rights: Reframed by the West' by Nehaluddin Ahmad in 2018.

Apart from UNISSA, other HEIs deal indirectly with issues related to human rights, such as rights of the poor and the less fortunate, in relevant courses. One explanation is that policy makers and HEIs see standalone programmes on human rights as lacking relevance in a stable and peaceful country like Brunei, and little importance in the way these programmes may contribute to the socio-economic development of the nation. They perceive that subjects that aim to provide Bruneians with the values system needed in the development of the country, such as civics (now MIB, discussed below) and Islamic Religious Knowledge (IRK), have already been taught in the school system for a long time.

Moreover, prior to the implementation of the new system of education referred to as 'National Education System for the 21st Century' (or SPN21) in 2008, civics as a subject was offered at the primary education level, and addressed some components of human rights, such as the relationship 'among human beings' (e.g. respect for other human beings). However, in the current SPN21, the subject of civics has been phased out and its contents have been incorporated into a new core subject called *Melayu Islam Beraja* (MIB - Malay Islamic Monarchy), the national philosophy of Brunei. MIB is now a compulsory subject taught across all levels of education in Brunei. Prior to the implementation of SPN21, Islamic Religious Knowledge (IRK) was an optional subject taught in primary and lower secondary education levels. However, this subject is now compulsory for all students from primary to secondary education levels.

At Universiti Brunei Darussalam, all Bruneian students are required to study MIB as offered by the Academy of Brunei Studies. The course constitutes a breadth prerequisite towards satisfying a student's graduation requirement. The MIB course is equivalent to 4 credits and is counted towards the grade point average (GPA). Foreign students can select an optional subject instead of MIB. MIB courses are also compulsory for all domestic students in other higher education institutions. At Universiti Teknologi Brunei, the MIB course is offered by the Center for Communication, Teaching and Learning (CCTL) to all students. Furthermore, the Faculty of Engineering also offers courses that focus on the application of human rights along with professional ethical considerations in engineering practice and research, including ethical leadership; code of ethics; ethical dilemmas; moral reasoning; ethical issues in law; obligations, welfare, and governance; and corporate social responsibility. At Politiknik Brunei, students are required to take the courses of MIB, Islamic Education, and Social and Civic Responsibility. Civics, IRK and MIB are highlighted in this report because these subjects encompass elements of human rights education. These subjects address the relationships of 'human and God', 'among human beings' and 'human and environment'. The component - relationship 'among human beings' teaches students some expected behaviours such as respect for others and duties towards other human beings, and so forth. The discourse also includes the relationship between the ruler (King) and the ruled (subjects).

In the civil service organizations, the Civil Service Institute (CSI) from time to time provides government employees with work ethics training. The content of these training programmes includes values and duties associated with the relationship 'among human beings', such as respect, fairness, equality, integrity and mutual help. Mid- and senior level civil service officers are also provided with specific training in which a *Tasawwurlslami* course is offered as a component of the programme. *Tasawwurlslami* (Islamic World-View) also deals with the 'God-human-nature' relationships.

Engagement of 'Think-tank' Institutions

It is also relevant to mention, in the context of remapping HRPE in Brunei, the existence of a number of 'think-tank' institutions conducting specific regional studies in the areas of peace, security and conflict.⁵ The Sultan Haji Hassanal Bolkiah Institute of Defense and Strategic Studies (SHHBIDSS), formed in 2006, is focused on regional defence, security and strategic studies. It is designated as a department within the Ministry of Defense and is headed by a civilian director. Its mission is to study, discuss and disseminate defence, security and strategic issues relevant to Brunei Darussalam and its surrounding environment. Another institution is the Brunei Darussalam Institute of Policy and Strategic Studies (BDIPSS) established in the early 1990s. It resides at the Policy Planning Department of the Ministry of Foreign Affairs and Trade. BDIPSS participates in networks such as the ASEAN Institute for Strategic and International Studies (ASEAN-ISIS), Council for Security Cooperation in the Asia-Pacific (CSCAP), Pacific Economic Cooperation Council (PECC), Network of East Asian Think Tanks (NEAT), Economic Research Institute for ASEAN and East Asia (ERIA) and others. It is mostly involved in the international affairs, security and economics fields. These institutions invite international speakers and experts to their seminars and talks to increase awareness among the participants of developments in the areas of their organizational mandate.

5 Pengiran Muhd Husaini Pg. Hj. Aluddin. (2010) "Think Tanks in Brunei Darussalam: Development and Prospects", unpublished Individual Project. Executive Development Programme for Middle Management Government Officers 2010.

The latest additions to this vista are the Institute of Asian Studies (IAS) and the Centre for Advanced Research (CARE) at Universiti Brunei Darussalam. These institutes were established in 2012 and 2013 respectively in response to the growing national emphasis attached to research and development. The research programmes at IAS cover Asian affairs which include Borneo studies, South China Sea studies, popular culture, economic and financial integration in Asia, and human/capital movements in Asia. The IAS is also engaged in lively discussions and debates with academics, government practitioners and civil society on various topics. The topics range from human and food security, ecological concerns, sociology of knowledge and global politics in Southeast Asian studies, to issues in early childhood education and the geopolitics of the South China Sea. Regional economic sustainability and integration are also topics of debate and discussion amongst academics, government practitioners and civil society.

The IAS organized the ASEAN Inter-University Conference on Social Development (9-13 Dec 2012), entitled Human Insecurities in Southeast Asia: Causes, Cost and Challenges. The Conference was organized under joint-sponsorship with the Department of Sociology at the National University of Singapore. This was the first conference of its nature in the region that was devoted to the cutting-edge research theme of ‘human security’, defined as “the security of individuals and communities” - as opposed to nation-states. Human security covers crucial topics as diverse as climate change and its social and economic impacts, transnational crimes and the consequences for local communities, clean and drinkable water, indigenous land rights, sexual violence, and forced migration. The conference proceedings were subsequently published in an edited volume by Springer in 2016.⁶

CARE, on the other hand, focuses its research on social issues in Brunei; its three research clusters are Youth and the Economy, Welfare and Poverty, and Health and Ageing. The Centre actively contributes to empirical knowledge on issues related to social inclusion and justice, including social welfare, disability, ageing, gender equality, health care accessibility and citizens’ wellbeing. It conducted a large-scale Brunei Values Survey in 2014-15, which is a pioneering effort to comprehensively understand the mentality of Bruneians on the topics of culture, welfare, religion and livelihood, and others. The report and recommendations were presented to several ministries in 2016 for policy considerations. In 2018, CARE embarked on a National Survey on Elderly Persons to better understand the needs of the elderly community in Brunei. The preliminary findings of the survey were presented in CARE’s Forum on “New Frontiers in Social Research on Ageing: Implications for Brunei Darussalam”, in which regional experts and researchers were invited to share their best practices. The Forum is expected to provide CARE with a more extensive research agenda on ageing studies, defined by international norms, as well as to forge collaboration with regional institutions on ageing research. Under the auspices of the Ministry of Culture, Youth and Sports, CARE will be conducting a National Study on Gender and Development, which, among others topics, will examine women’s rights, welfare, and violence against women.

6 Carnegie, Paul, Victor King and Zawawi Ibrahim, eds (2016), “Human Insecurities in Southeast Asia”, Singapore: Springer.

There is room for institutes like IAS and CARE in the future to address such topics as legislation and policies pertaining to the promotion and protection of the rights of children, women, persons with disabilities and the elderly. This would include policies to promote access to education and health services, adequate housing, treatment and rehabilitation of offenders, and economic opportunities. This may pave the way for more issues directly connected with human rights to be shared among countries in Asia. Such openings may result in the development of educational materials and related resources for the improvement or establishment of future courses and programmes pertaining to HRPE.

IV. Assessment of Human Rights and Peace Education in Brunei Darussalam

Based on the discussion above, it can be seen that the principles of human rights and peace are mostly conceptualized and instructed in Brunei within the discourse of Islam. While it is interesting to observe how human rights are articulated according to Bruneian customs, it may be a challenge to structure some of the principles into a format easily seen and understood by many for the purpose of human rights promotion through education. Moreover, duties rather than rights are given more priority in existing courses that showcase human rights concepts. This may be the product of the government's re-evaluation of human rights as social welfare. It was further revealed that a wholesale imported 'human rights' curriculum from abroad may potentially disturb social order and peace in Brunei Darussalam. Furthermore, research and teaching materials on human rights and peace are scarce in the country. Social treatment of human rights as *taboo* may have played a role in hindering the development of these courses, programmes and materials.

Concerned ministries and agencies must be commended for taking the initiative to include human rights and peace in ASEAN-related forums. Moreover, the development of legislation on the rights of the child and economic, social and cultural rights are underway. This could provide a potential space to expand the coverage of HRPE taught at universities.

V. Challenges in Implementing Human Rights Courses and Programmes

Human rights courses and programmes are generally considered to be useful for Brunei because of their potential to promote regional peace and stability. The challenge is finding the right balance in the curriculum to ensure that the Islamic perspectives observed in the local context are included in such a programme. Naturally a proposed programme, which is in line with the Islamic Principles *Al-Sunnah Wal-Jamaah*, will receive favourable support from the government, and HEIs. Proposed programmes that are seen to be in conflict with the national philosophy and values will undoubtedly have difficulty getting support from the state.

VI. Conclusion and Recommendations

This chapter shows that programmes or courses on human rights and peace are not yet widespread in educational institutions at all levels in Brunei. So far, courses on human rights are only offered in the Law programmes in one university. Further, in general, programmes or courses in these areas are seen as less important in terms of meeting the immediate skills and knowledge needed for the socio-economic development of the country. Nevertheless, the syllabi of the subject areas offered in educational institutions such as IRK and MIB contain subject matter associated with the relationship among human beings, which is implicitly related to human rights studies. Apart from UNISSA, there is no indication by HEIs that such a programme will be offered in the near future. Nonetheless, there is a positive opinion among institutional staff that such programmes may be useful at HEIs in the interest of ‘knowledge development’, ‘promotion of regional peace’ and meeting the needs of growing number of foreign students.

- *Expansion of Institutions:* Furthermore, research conducted by IAS and CARE will be relevant in informing the content design of such programmes. There is no reason why such studies cannot be expanded to other HEIs in Brunei Darussalam as long as the programmes are in line with the Islamic Principles *Al-Sunnah Wal-Jamaah* and are not in conflict with national philosophy and values.
- *Professional Development:* If HRPE are to be carried out in Brunei, it would require professional training of a number of HEI staff members to establish a comprehensive human rights programme which offers Western as well as Islamic perspectives.⁷
- *Introduction of Course or Module:* A course or module could then be offered as an optional subject before a programme can be mounted on a larger scale leading to a qualification in human rights and/or peace.

⁷ This year UBD sent a staff member to attend the Second Lecturer Workshop on Teaching Human Rights, organized by SHAPE SEA. It is hoped that such initiative can help build local capacity in devising a programme suitable to the Bruneian context for the university.

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CAMBODIA

Rosa Yi and Leang Un

I. Human Rights and Peace Education in Cambodia: A brief history and development

Cambodia formally introduced Human Rights and Peace Education (HRPE) into its school curriculum in 1994 as a joint initiative by the Ministry of Education, Youth, and Sport (MoEYS) and the Cambodian Institute of Human Rights (CIHR). The initial step was to incorporate HRPE into the national school curriculum at the primary and lower secondary education levels.¹ Under its ‘Human Rights Teaching Methodology’ project, CIHR intended to introduce HRPE, along with the concepts of democracy and peace/non-violence, to Cambodian school children so as to promote the understanding of human rights. That move was deemed crucial at that time for Cambodian society given that the country had suffered dramatically from so many years of civil war and a genocidal regime, through which the rights, freedom and humanity, and human dignity of the people were effectively stripped away. There was, therefore, a need to restore these values, and HRPE was viewed as a means to rebuild societal trust in human rights and to restore and re-instil ‘Khmer’ traditional values in the younger generation.²

Over its 24-year history, HRPE in Cambodia has been largely offered in the general education level of grade one to grade twelve as either a stand-alone subject or a component integrated into other core subjects such as social studies, civic education, or Khmer literature.³ Moreover, content wise, the core topics of HRPE are primarily presented as parts of the Khmer traditional values and the principles of Buddhism, the national religion of Cambodia. The justification of the selection and use of the traditional values and Buddhist teaching principles by MoEYS is that these values and principles are believed to reflect and support the “international human rights standards”.⁴

1 Leang, M. (1998). Human Rights Education in Cambodian Schools. In *Human Rights Education in Asian Schools* (Vol. 1). *Asia-Pacific Human Rights Information Center*, available at https://www.hurights.or.jp/archives/human_rights_education_in_asian_schools/human-rights-education-in-cambodian-schools---the-experience-of-the-last-three-years.html (accessed on October 01, 2018)

2 *ibid.*

3 Chin, Y. (2003). Cambodian National Curriculum and Human Rights Education. In *Human Rights Education in Asian Schools* (Vol. VI), *Asia-Pacific Human Rights Information Center*, available at https://www.hurights.or.jp/archives/human_rights_education_in_asian_schools/section2/2003/03/cambodian-national-curriculum-and-human-rights-education.html (accessed on September 11, 2018)

4 Leang, M. (1998). Human Rights Education in Cambodian Schools. In *Human Rights Education in Asian Schools* (Vol. 1). *Asia-Pacific Human Rights Information Center*, available at https://www.hurights.or.jp/archives/human_rights_education_in_asian_schools/human-rights-education-in-cambodian-schools---the-experience-of-the-last-three-years.html (accessed on October 01, 2018)

At tertiary level, HRPE has arguably received very little attention as an educational endeavour and as a part of the national agenda of the sector. The coverage of HRPE is notably limited and, evidently, not actively promoted or encouraged in a political environment where the development of the human rights situation is under critical scrutiny. As an example of this in the educational setting, the official restriction on discussions about politics in the classroom has raised eyebrows among human rights observers.⁵ Coupled with the extensively discussed political predilections of the higher education sub-sector, among other constraining factors, there should be limited optimism that any progressive changes in HRPE can be expected in the foreseeable future.

In hindsight, this remapping report is set to provide an overview of and update on HRPE in Cambodia at tertiary level over the past five years. With reference to the first mapping report published in 2013, the status of HRPE in Cambodia's higher education institutions (HEIs) is rather static. Human rights-related courses offered at both private and public HEIs are exclusively focused on human rights law as part of the comprehensive curriculum of such disciplines as Law, Human Rights Law, Public Administration, Political Science, and International Relations.⁶

Apart from being a component of the general education requirement and a course on some degree programmes at HEIs, HRPE is promoted by civil society organizations (CSO), notwithstanding some political restrictions from the government. The Cambodian Center for Human Rights (CCHR), for instance, has been implementing the Cambodian Human Rights Education Platform (CHREP) project, whose aims are to increase public knowledge about key issues surrounding land rights among Cambodian youth in urban areas.⁷ The Raoul Wallenberg Institute (RWI) has been offering 'human rights education and training' in partnership with local HEIs as a key contribution to the promotion, protection and effective realization of all human rights. RWI has, furthermore, been supporting a number of educational institutions through providing training to lecturers, researchers and university staff on human rights and approaches to teaching human rights. RWI has also collaborated with the Pannasastra University of Cambodia (PUC) to develop a Master's Degree in International Human Rights Law, the sole Master's Degree programme in human rights offered in the country.

To fully understand the present context of HRPE in Cambodia in general, and in HEIs specifically, requires that it is situated in relation to the current political environment; politics and governance of higher education; and young people's aspirations to participate in the modern economy and lifestyle. We will inquire into each of these elements to provide key arguments and explanations on why the progress of HRPE in Cambodian HEIs has experienced stagnation.

5 Soeung, B. (2015). *Students' Perspective on Freedom of Critical Inquiry in Cambodia* (A thesis submitted in partial fulfilment of the requirements for the MA in International Higher Education, University of Hong Kong), available at https://www.researchgate.net/publication/303408026_Students'_Perspective_on_Freedom_of_Critical_Inquiry_in_Cambodia (accessed on October 5, 2018)

6 See the Annex at the end of the report for the names of the HEIs and disciplines which HRPE-related courses are offered.

7 Cambodian Center for Human Rights, "The Cambodian Human Rights Education Platform Project", available at https://cchrcambodia.org/index_old.php?url=project_page/project_page.php&p=project_profile.php&id=3&pro=HRE&pro_id=101&lang=eng (accessed on September 11, 2018)

This report depends largely on an extensive review of available secondary sources on HRPE in Cambodia and is complemented by qualitative perspectives of key stakeholders from both private and public HEIs, which were obtained through conducting 12 in-depth interviews with HEI administrators, lecturers and students.

II. Human Rights Situation in Cambodia: *A brief note*

“All persons in Cambodia and all Cambodian refugees and displaced persons shall enjoy the rights and freedoms embodied in the Universal Declaration of Human Rights and other relevant international human rights instruments.”⁸

-- Article 15 of the Paris Peace Accords --

Since the first mapping report was published, the state of human rights in Cambodia has hit a new low point. Prior to the 2018 national election, the Cambodian government was alleged to be pursuing a crackdown on the opposition party, Cambodia National Rescue Party (CNRP), as well as on civil society groups. The CNRP was effectively dissolved; many NGOs which were deemed critical of the government and the ruling Cambodia's People Party (CPP) were closed or forced out of the country; and critics were charged with defamation. The Cambodia Daily, a prominent government-critic newspaper, along with 15 independent radio stations, were closed down.⁹ Furthermore, the recently reinforced ban on political discussions imposed by the MoEYS has raised concerns of restrictions on academic freedom and rights as well as squeezing the space of civil society and democracy¹⁰ and violating Cambodian education law.¹¹

Notwithstanding these recent political incidents, the government has maintained its strong position in relation to the protection of and respect for human rights as enshrined in the country's constitution and guided by the Paris Peace Accords. The government constantly, for example, reiterates its unreserved commitment to finalizing the localization of the Sustainable Development Goals (SDGs), whose human rights-related Goal 16 is set to “promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable, and inclusive institutions at all levels”, by the end of this year. There are reasons for optimism regarding the progress towards greater realization of several related rights and freedoms. Cambodia has enjoyed sustained economic growth and macroeconomic stability with GDP Annual Growth Rate averaging 7.59 percent from 1994 until 2017.¹² Such rapid development has provided the country with more resources to improve its social protection and access to education, decent work and health care among other key developmental issues to address.

8 OHCHR, “The Declaration of Human Rights in the Cambodian Constitution”, available at <https://cambodia.ohchr.org/sites/default/files/book/CCBHR-E.pdf> (accessed on September 11, 2018)

9 Freedom House, “Country Profile: Cambodia”, available at <https://freedomhouse.org/report/freedom-world/2018/cambodia> (accessed on October 01, 2018)

10 Soeung, B. (2015). *Students' Perspective on Freedom of Critical Inquiry in Cambodia* (A thesis submitted in partial fulfilment of the requirements for the MA in International Higher Education, University of Hong Kong), available at https://www.researchgate.net/publication/303408026_Students'_Perspective_on_Freedom_of_Critical_Inquiry_in_Cambodia (accessed on October 5, 2018)

11 MoEYS, “Education Law”, available at <http://www.moeys.gov.kh/images/moeys/laws-and-regulations/48/EducationLaw-EN.pdf> (accessed on October 1, 2018)

12 Trading Economics, “Cambodia GDP Annual Growth Rate”, available at <https://tradingeconomics.com/cambodia/gdp-growth-annual> (accessed on March 08, 2019)

III. Higher Education System in Cambodia

System and Institutional Setting

The higher education sub-sector in Cambodia has experienced only rather recent and uneven development as the country suffered severely from prolonged civil war and political instability¹³. A notable development came in 1997, when privatization was initiated, allowing businesses to operate private HEIs, and public HEIs to offer fee-paying academic programmes. Since then higher education has experienced significant, yet in some cases worrying, transformation. It has moved from 'limited access' to 'mass' education, in terms of the numbers of HEIs, lecturing staff and students. The number of HEIs skyrocketed from 8 in 1997 to 121 in 2018, of which 73 are private, and the gross enrolment rate increased from 1% in the early 1990s to 16% in 2014 – 2015 and to 11% in 2016 – 2017.¹⁴ In absolute terms, between 1993 and 1997, there were around 10,000 students per annum. The number has soared quickly, reaching 219,069 (43.69% female) in 2015 – 2016, of whom 10.84%, 79.49%, 8.55%, and 0.56% were enrolled in associate, undergraduate, Master's, and Doctoral programmes, respectively. 58,988 students graduated in 2015 – 2016.¹⁵

The rapid increases in HEIs, lecturers, and students, with little state funding and supervision has raised concerns about the quality of the education provided and its relevancy to labour markets and national development needs. This has resulted in an oversupply of graduates in certain areas, mainly business-related, and an undersupply of graduates in STEAM-related majors and for the public service sector. It is also noteworthy that students commonly enrol in multiple programmes (usually two) - a common combination is IT/English and a 'specialized' major¹⁶ - suggesting the decision making is driven by not only social trends but also the market demand for employable skills.

Higher education governance

The governance of higher education in Cambodia is fragmented.¹⁷ In compliance with the education law, the Supreme National Council of Education (SNCE) guides the development of the education sector; however, SNCE has yet to materialize since its establishment in 2009. The supervision of HEIs comes under 16 ministries, with 73 under MoEYS, 25 under the Ministry of Labor and Vocational Training (MoLVT), and the rest by line ministries. MoEYS' General Directorate of Higher Education is in charge of overseeing HEIs, with its two departments; the Department of Higher Education (DHE), in charge of associate and undergraduate programmes, and the Department of Scientific Research, overseeing graduate and postgraduate programmes and research.¹⁸

13 Un, L. and Sok, S. (2018). Higher Education Systems and Institutions in Cambodia. In J. C. Shin, P. Teixeira (eds.), *Encyclopedia of International Higher Education Systems and Institutions* (pp. 1-10).

14 Mak, N. et al. (forthcoming). Governance and Finance of Public Higher Education in Cambodia. Phnom Penh: Cambodia Development Resource Institute.

15 MoEYS. (2018). *Annual Congress Report 2017*. Available at <http://www.moeys.gov.kh/index.php/en/education-congress-2017.html#XP3g3q2B0Tk> (accessed on September 11, 2018).

16 Un, L. and Sok, S. (2018). Higher Education Systems and Institutions in Cambodia. In J. C. Shin, P. Teixeira (eds.), *Encyclopedia of International Higher Education Systems and Institutions* (pp. 1-10).

17 Un, L. and Sok, S. (2018). Higher Education Systems and Institutions in Cambodia. In J. C. Shin, P. Teixeira (eds.), *Encyclopedia of International Higher Education Systems and Institutions* (pp. 1-10).

18 *ibid.*

The Ministry of Economy and Finance (MEF) has dramatic control over financial management and government funding. Another important body is the Accreditation Committee of Cambodia (ACC), a young accreditation agency established in 2003 to develop and ensure the standard of education in Cambodia. While some countries in the region give accreditation agencies a buffer status, the ACC is a governmental agency. It was previously housed under the Council of Ministers (CoM) for over a decade. A major reform occurred in 2014, since when its secretariat, followed by its reshuffled governing board (or committee), have been affiliated with MoEYS. ACC has arguably achieved quite little in terms of quality assurance and accreditation. So far, it has only accredited foundation year programmes and is yet to accredit any institution, let alone to move toward programme-level accreditation. One attempt to devolve more institutional power to public HEIs was the introduction of Public Administrative Institution (PAI) system in 1997 (revised in 2015) and to HEIs in 2003. The decree and associated sub-decree to establish a PAI HEI, inter alia, mainly stipulate the establishment and functions of the governing board and financial management. However, the reform is slow and selective. As of 2010, only ten HEIs had been granted the status, and many public HEIs are reluctant to become PAIs, for fear of stringent financial control from the government and loss of government subsidies.

In terms of academic freedom, HEIs have considerable autonomy in curriculum design, mode of instruction, student admission and research policy, awarding degrees, and so forth; although the curriculum and any revision must be approved by supervising ministries. Staff and students have substantial academic freedom, in principle, although in practice some degree of self-censorship exists, and institutional power has tilted toward university/institute administrators, especially the rectors/directors. While academic and personnel management (i.e. curriculum and on-contract staff) have been quite decentralized to the faculty and department levels at respective HEIs; financial management is centralized, and there is little authority authorization to dependent faculties or units in this matter.

Financial autonomy is quite restricted too, especially over the management of government budgets. Government budget allocation is done through line-item budgeting and political/historical funding models, and it must be approved by the MEF and supervising ministry.¹⁹ Cambodia does not have a law or specific sub-laws on private HEIs, and stipulations about private HEIs are seen briefly in the Education Law and various sub-laws. Within this context, private HEIs must undergo the same legal governance requirement as in the case of public HEIs.

19 Un, L. and Sok, S. (2018). Higher Education Systems and Institutions in Cambodia. In J. C. Shin, P. Teixeira (eds.), *Encyclopedia of International Higher Education Systems and Institutions* (pp. 1-10).

IV. National and International Commitments to Human Rights and Peace Education

Policies and Legislation in Human Rights and Peace Education

Human rights in Cambodian laws

Chapter Three of the Constitution of Cambodia sets out the human rights of Cambodian citizens, and comprises of 20 articles in total.²⁰ The first article of Chapter Three, Article 31, states that:

“Every Khmer citizen shall be equal before the law, enjoying the same rights, freedom and fulfilling the same obligations regardless of race, color, sex, language, religious belief, political tendency, birth origin, social status, wealth or other status. The exercise of personal rights and freedom by any individual shall not adversely affect the rights and freedoms of others.”

Essentially, this means that every Khmer person must be treated equally under the law – by the courts and by the government. More importantly, the second sentence of Article 31 states that no person shall use their human rights in a way that makes the rights of another person suffer. Other articles in Chapter Three provide more information about specific human rights that all Khmer persons have under the Constitution.

In addition, there are a number of other national laws of Cambodia that build on the basic concepts of human rights as prescribed in the Constitution and confer protection of more specific rights.

Human Rights in Education Law

There are a number of articles as articulated in the education law of Cambodia which are built on the basic principles of human rights.²¹ For example, Article 33, on freedom of religion in education, guides that:

“The state respects the rights and freedom of religious beliefs. The Ministry in charge of education shall take into consideration Buddhism which is religion of the State. Learners and other persons involved in education shall not be forced to participate, whether directly or indirectly, in religious activities and/or any religious practices as part of the education and/or educational services.”

Article 33 also adds that the studies of religions in education programmes shall be permitted only for general knowledge. In addition, Article 34 provides guidelines for the conduct of political activities in educational establishments stating:

“Educational establishments and institutions shall respect the principles of ‘*neutrality*’ (*authors’ emphasis*). Political activities and/or propaganda for any political party in educational establishments and institutions shall be completely banned.”

20 The Constitution of the Kingdom of Cambodia, available at <https://www.wipo.int/edocs/lexdocs/laws/en/kh/kh009en.pdf> (accessed on October 29, 2018)

21 MoEYS, “Education Law”, available at <http://www.moeys.gov.kh/images/moeys/laws-and-regulations/48/EducationLaw-EN.pdf> (accessed on October 1, 2018)

Also, Article 35, on the rights and obligations of learners, provides learners with certain rights concerning education, including:

- *The right to free expression of academic views (authors' emphasis);*
- The right to freedom of study;
- The right to access quality education;
- The right to assemble as groups or clubs of the learners for educational purposes;
- The right to examine and make comments about education;
- The right to participate actively and fully in order to develop educational standards at institutional and national levels, directly or through their representatives;
- The right to be respected and have attention paid to *human rights (authors' emphasis)*, especially the right to dignity, the right to be free from any form of torture or from physical and mental punishment.
- Article 35 also binds learners to the following obligations:
- Respect regulations of the educational institutions, the gender equity values by exercising their rights with the spirit of responsibility and the respect for other person's rights; and,
- To make their best efforts to learn in order to develop their knowledge, skills, capacity, mentality and dignity.

Cambodia's International and Regional Commitments to Human Rights Standards

Cambodia has extensively incorporated international human rights law within its national law by virtue of Article 31 of the Constitution,²² which states that Cambodia will recognize and respect human rights as set out in international law, including in the Universal Declaration of Human Rights (UDHR) and other international covenants:

“The Kingdom of Cambodia shall recognize and respect human rights as stipulated in the United Nations Charter, the Universal Declaration of Human Rights, the covenants and conventions related to human rights, women's and children's rights.”

Committed to these principles of universal human rights, Cambodia has subsequently become party to the following core international human rights treaties and some of their optional protocols:

1. International Covenant on Economic, Social and Cultural Rights (ICESCR)
2. *International Covenant on Civil and Political Rights (ICCPR) (authors' emphasis)*
3. International Convention on the Elimination of All Forms of Racial Discrimination (ICERD)
4. Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) and its Optional Protocol
5. Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT) and its Optional Protocol
6. Convention on the Rights of the Child (CRC), its Optional Protocol on the sale of children, child prostitution and child pornography, and its Optional Protocol on the involvement of children in armed conflict
7. Convention on the Rights of Persons with Disabilities
8. Convention for the Protection of All Persons from Enforced Disappearance

²² The Constitution of the Kingdom of Cambodia, available at <https://www.wipo.int/edocs/lexdocs/laws/en/kh/kh009en.pdf> (accessed on October 29, 2018)

In addition to the requirements of the international legal instruments, Cambodia's membership of the Association of Southeast Asian Nations (ASEAN) can also be viewed as increasing its commitment to upholding human rights. The ASEAN Charter specifies that one of the purposes of ASEAN is to *"...promote and protect human rights and fundamental freedoms..."*

Following on from this, in November 2012, the ASEAN Members unanimously adopted the ASEAN Human Rights Declaration, which reaffirmed their commitment to protect human rights as set out in the Charter, and set out in detail the specific human rights and general principles that members undertook to respect.²³

Additionally, Cambodia has signed the International Convention on the Protection of the Rights of All Migrant Workers and Members of their Families, the Optional Protocol to the Convention on the Rights of Persons with Disabilities, and the Optional Protocol to the International Covenant on Civil and Political Rights regarding the individual complaints procedures under these treaties. The signing of these treaties indicated that the government intends to ratify them in the near future. Article 31 of the Constitution of Cambodia guarantees each of these treaties, as part of Cambodian domestic law, while Article 48 gives additional protection to the Convention on the Rights of the Child.

As briefly discussed earlier in this report, Cambodia is committed to achieving the Sustainable Development Goals (SDGs) and has been working on the localization of SDGs, the Cambodian SDGs (CSDGs) and related strategies. The government has adopted the Rectangular Strategy Phase IV (RSP IV) and is finalizing the National Strategic Development Plan (NSDP) 2019-2023 in parallel with the CSDGs, of which Goal 16 on 'Peace, Justice and Strong Institutions' draws particular attention and questions from human rights observers.

Finally, Cambodia is due to submit another Universal Periodic Review (UPR) for the third cycle on January 20, 2019, to the United Nations Human Rights Council's UPR Working Group. The third UPR is expected to attend primarily to the measures and reforms carried out by the government to implement the recommendations made by various sources five years ago, as well as new human rights developments that have occurred since.

The first UPR was submitted to the UN in December 2009 and, by the end of the review, Cambodia received ninety-one recommendations from other states and accepted all of them. Nonetheless, the alternative reports produced by CSOs alleged that the government did not invest adequate efforts to implement the recommendations, leaving most of them insufficiently attended.²⁴

The country's second UPR was reviewed on January 28, 2014, during which 205 recommendations were made by other states. Cambodia finally accepted 162 recommendations and noted the remaining 43.²⁵ The second UPR of Cambodia witnessed a rather different approach by the government, whereby they noted a number of recommendations, rather than accepting them all

23 ASEAN, "ASEAN Human Rights Declaration and Phnom Penh Statement on the Adoption of the ASEAN Human Rights Declaration (AHRD)", available at https://www.asean.org/storage/images/ASEAN_RTK_2014/6_AHRD_Booklet.pdf (accessed on November 02, 2018)

24 UNHRC, "Recommendations of the UPR on the human rights situation in Cambodia", available at <http://cambodia.ohchr.org/~cambodiaohchr/sites/default/files/Report%20of%20the%20Working%20Group%20and%20full%20list%20of%20recommendations.pdf> (accessed on October 23, 2018)

25 *ibid.*

as they did in the first cycle. While both the government and CSOs recognized the importance and value of the UPR, very diverging narratives emerged from both sides as to the progress or regression on human rights in the country.

V. Current Gaps and Challenges of Human Rights Education

With reference to the first Mapping and Analysis of Human Rights and Peace Education in Southeast Asia report, published in 2013, this review of the developments in HRPE in the context of Cambodia's HEIs suggests that HRPE has made very little progress of crucial note over these past five years.²⁶ The only addition is a new Master's Degree programme in International Human Rights Law at the Faculty of Law and Public Affairs, Pannasastra University of Cambodia (PUC), which is a joint initiative between PUC and the Raoul Wallenberg Institute (RWI) of Human Rights and Humanitarian Law, and funded by the Swedish International Development Cooperation Agency (SIDA).²⁷

A missing piece in the 2013 report was another on-going collaborative programme of PUC – the Applied Conflict Transformation Studies (ACTS) Master's and PhD programmes. ACTS part-time programmes have been offered by the Center for Peace and Conflict Studies (CPCS) since 2005 in partnership with PUC. Nonetheless, it is important to note that the focus of CPCS, despite its presence in Cambodia, is centred merely on the Korean Peninsula, Rakhine State of Myanmar, and the South of Thailand. This perhaps explains why their operations and academic activities, unlike other local HEIs, are not under any restrictions from the Cambodian government.²⁸

To sum up, with the exception of the part-time MA and PhD programmes offered at PUC, HRPE at HEIs in Cambodia is offered exclusively in the form of 'human rights law' courses. Next, we inquire into the development of HRPE in relation to some external forces at play.

International support and the shaping of higher education in Cambodia

The establishment of the higher education sub-sector has proven a struggle for Cambodia, which experienced the destruction of the education system during a long civil war that started in the 1970s.²⁹ The signing of the Paris Peace Accords in 1991 and the national election in 1993 kick-started a new development assistance regime in the country with many development agencies and donor countries coming in. In the higher education sub-sector, Cambodia depended heavily on bilateral educational assistance from development partners, resulting in the increasing dominance of foreign actors over HEIs³⁰ as reflected, for example, in the foreign language choice, programmes offered, curriculum development, and course contents. This donor-driven higher

26 See the updated Annex of Cambodian HEIs offering HRPE-related courses at the end of the report.

27 RWI Official Website, available at <https://rwi.lu.se/where-we-work/regions/asia/cambodia/> (accessed on September 28, 2018)

28 CPCS Official Website, available at <http://www.centrepeaceconflictstudies.org/interventions/about/> (accessed on September 28, 2018)

29 Ayres, D. (2000). *Anatomy of a crisis: Education, Development and the State in Cambodia 1953-1998*. Chiang Mai: Silkworm Books. HRPE-related courses, pointing out that they were asked the stakeholders' initiative and value of the UPR

30 Dahles, H. (2017, Autumn). The politics of higher education in Cambodia. *International Institute for Asian Studies*. Available at <https://iiias.asia/the-newsletter/article/politics-higher-education-cambodia> (accessed on October 01, 2018).

education is, by and large, centred around courses and programmes deemed to be drivers of economic development. International donors, especially the World Bank, Asian Development Bank (ADB), and the International Monetary Fund (IMF), have been very influential in shaping the direction of higher education in Cambodia, primarily in the economic rather than social sectors, which remains the case to this day. In other words, higher education is viewed as a means of obtaining mechanical skills, and the most valued of all should be those which lead to high employability in the modern market economy that Cambodia endorses.³¹

The most recent instance of donor-oriented higher education is a newly approved six-year project; the Higher Education Institutions Capacity Improvement Project, funded by the World Bank. The project seeks to improve higher education for ‘industrial development’. There is clearly a lack of strong interest in investing in higher education programmes aimed at social change, including HRPE. This status quo will persist as Cambodian public HEIs remain very reliant on international support, such as that from the ADB and the World Bank, due to the public expenditure for higher education still being very low; currently the lowest in the Southeast Asian region.³²

Providing support for non-economic programmes such as human rights is therefore not a priority. From both the supply and demand sides of higher education services, the reason for attending higher education is the aspiration to move up the social ladder by attaining skills that allow graduates to participate productively in the modern economy. The interest (or lack thereof) in human rights courses and programmes is further hampered by the fast expansion of higher education through privatization, as discussed below.

The implications of privatization and aggressive expansion of higher education

In the mid-1990s, MoEYS undertook a reform, through which higher education was privatized, allowing public HEIs to charge tuition fees and private HEIs to be established and begin their operations. This has led to strong competition for student enrolment among HEIs,³³ which consequently has until the present time pushed the higher education sub-sector into “a phase of rapid, largely unregulated, expansion”.³⁴ The growth in higher education is seen in private universities where enrolments exceed public university enrolments at all degree levels.³⁵

31 Crowley, K. (2010). *Cambodian national education policy: Global wants and/or local needs?* (Doctor of Philosophy Doctoral Thesis, the University of Western Ontario London). Available at <https://ir.lib.uwo.ca/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1041&context=cie-eci> (accessed on September 11, 2018).

32 World Bank. (2014). *World Development Indicators*. Washington, DC: World Bank. Available at <http://documents.worldbank.org/curated/en/752121468182353172/World-development-indicators-2014> (accessed on September 22, 2018)

33 Duggan, S. (1997). The role of international organizations in the financing of higher education in Cambodia. *Higher Education*, 34, 1-22.

34 Dahles, H. (2017, Autumn). The politics of higher education in Cambodia. *International Institute for Asian Studies*. available at <https://ias.asia/the-newsletter/article/politics-higher-education-cambodia> (accessed on October 01, 2018).

35 Dy, S. (2015). Higher Education – Trends, Issues and Policy Options. In K. Sothy, et al. (Ed.), *Cambodia Education, 2015: Employment and Empowerment* (pp. 31-56). Phnom Penh: Cambodia Development Resource Institute.

Financial returns have become the most influential factor in decision-making at HEIs. More generally, much of the higher education sub-sector is driven by commercial objectives. Like their private counterparts, public HEIs have increasingly become reliant on student tuition fees as the major source of revenue, putting them in fierce and direct competition with private HEIs³⁶. The privatization of higher education and competition among HEIs for student enrolment, as acknowledged by MoEYS, have led to a dramatic increase in the number of HEIs and most HEIs are offering the same degree programmes, especially those which generate high economic returns, to adequately respond to the market demand and competition. The following quote is an excerpt from an interview for this study with a Department Head on why his university has a strong focus on such mainstream programmes as Information Technology (IT), English, Accounting, Finance and Banking, etc.:

“Higher education is a service and we [HEIs] are service providers; therefore, we have to try our best to respond to the demand of the market and offer those programmes our clients wish to attend. You know we are not operating alone; we have to compete with other universities to get students’ enrolments, so we have to respond to the market accordingly. Failing to do that we are dead. Even though we are a state [public] university, we also have to generate revenue to support ourselves. Every year we receive some public budget, but it is always too little. Hence, trying to meet the interests of the students is a survival strategy as well as a step to move forward as an institution. We have to depend on tuition fees from fee paying programmes and here IT and English Departments are our primary income sources.” [interviewed 01.11.2018]

Limited public investment in higher education is one of the most critical issues in the Cambodian education sector, raising the question why Cambodia, thus far, has failed to sufficiently nurture its higher education sub-sector. That the public HEIs have to adjust programmes in response to market demand is understandable in that sense as they are significantly under-funded.³⁷ This sentiment is even more intense for private HEIs as the Dean of a college of law shared:

“It [running a university] is an investment in a free market so returns to the investment matter. We are private university so every single expense is privately covered; therefore, it is one of our primary objectives that we have to make financial returns to support the operation of the school and to invest in its expansion, something I think we have done very well so far. As I said it is a free market and to be competitive is to understand the market needs. Here in Cambodia, students are highly motivated to pursue any degrees that lead them to ‘office’ jobs in the future, including law, management, finance and banking and so on.” [Interviewed 20.10.2018]

Existing reports and studies on higher education also show that the focus of HEIs in Cambodia has been on providing low-cost programmes including Business, Law and Management.³⁸ The profit-seeking nature of HEIs dictates how they make decisions on programmes to offer so as to gain high financial returns and to meet the market demand. The World Bank’s 2012 report notes that Cambodian higher education has already oversupplied university graduates in business-related programmes. More than half of the total number of graduates from undergraduate

36 Leng, P. (2016). Mutuality in Cambodian international university partnerships: *Looking beyond the global discourse*. *Higher Education*, 3:261-275.

37 Mak, N. (2005). *A current update of higher education in Cambodia*. A paper presented at the ‘Regional Seminar on a Current Update of Higher Education in Southeast Asian Countries’, Bangkok, Thailand, 29 September 2005.

38 Ford, D. (2015). Cambodian higher education: Growing pains. *International Higher Education*, 44, 10-11.

studies majored in business-related studies.³⁹ Students therefore choose, for example, a finance and banking major because they believe that this major would have good employment prospects and lead to a worthwhile career. Other reasons include the interest value related to the subject and to the career options, their belief in their ability to earn a business degree, and usefulness to long-term plans of business ownership.⁴⁰

Our discussions with two students interviewed for this report, majoring in Law and Accounting, offer a testimony of how young Cambodians make decisions in selecting a university major:

“When I first chose law, I was not sure if I really wanted it or I was right to choose it. However, my family kept telling me about future job prospects, both in private and public sectors, from doing a law degree. I heard I would be able to earn a decent salary, working in the law field. After two years in school, I started to have a better idea of my future and I wanted to become a legal expert at an international law firm. My seniors are now working in some of those firms and I think it is really cool to be like them someday, working in nice offices and earning a decent income.” [Interviewed 20.10.2018]

In a separate interview with a sophomore in accounting, a similar perspective on her major selection after she finished high school was offered:

“Many people I know were studying accounting after high school so I also decided to study it as well. I think I made the right decision. First, studying accounting is affordable for me, as my family would not be able to support me to go to more expensive schools from our rice cultivation. Second, in Cambodia there is a boom in microfinance institutions (MFIs); even in very rural parts of the country, you can easily find an MFI. Hence, I expect that I will not struggle to get a job there after I finish my studies.” [Interviewed 23.10.2018]

The reasons why HRPE has not been taken into consideration in stakeholders’ decision-making processes was well illustrated by participants when they were asked about the offering of and studying HRPE-related courses, pointing to market demand and legal implications:

“We are a private university. Though we have tried to diversify and expand our degree programmes, our decisions are always anchored around responding to the interests of our prospective customers [students], so as to generate revenues from the investment. A large bulk of our students would come and ask for business studies, law, English, accounting, and the like, those majors that will also bring economic returns to their investment in higher education. I do not think there will be any student coming to us and ask if we offer a human rights programme. The programme should be offered by public universities as they are government bodies, not us.” [Interviewed 23.10.2018]

Such standpoints are further confirmed by the constrained freedom of expression in academic settings as imposed by the MoEYS, making it even more difficult to include HRPE, a point made by an administrator of a public HEI:

39 World Bank. (2012). *Matching aspirations: Skills for implementing Cambodia’s growth strategy*. Phnom Penh: Author.

40 Mao, S. (2013). *Students’ choice of a business major and career: A qualitative case study of motivation to study finance and banking* (A thesis submitted in partial fulfilment of the requirements for the MA in Education). Available at <https://core.ac.uk/download/pdf/41338318.pdf> (accessed on October 01, 2018).

“We do cover human rights in our ‘law programme’ (*authors’ emphasis*) both in undergraduate and postgraduate studies. Our students have to study human rights law, though we do not have any programme like Bachelor’s Degree or Master’s Degree in human rights. Human rights law courses offer our students conceptual understanding of the principles of human rights both in the national and international contexts. Nevertheless, we try to refrain from linking the discussions to national politics, as it is against the education law that HEIs need to be neutral. As a public university, we even have to take that into consideration as we are under the supervision and support of the government. Moreover, my long experience managing a law programme here is that our prospective students are more interested in studying law so that they are able to get a good job in the future. Studying human rights may not serve them well in terms of employment” [Interviewed 01.11.2018]

Not only is the pursuance of a university degree in HRPE less attractive to prospective students from the standpoint of investment in higher education, the lack of interest shown by the HEIs has kept the existence of HRPE quite unknown to the public. An account from a freshman in a law programme helps verify that argument:

“... Studying human rights as a major? I have never been told about this choice though I always wanted to study law. Back to my time in high school, there had been many universities reaching out to us to promote their programmes, many different programmes, I had never heard of a human rights programme, though. I studied human rights law last semester but it is always offered as a course in the law programme. Plus, I am wondering if there is a job market for us if we were to hold a Bachelor’s Degree in human rights.” [Interviewed 02.11.2018]

To sum up, from the perspective of the HEIs, as service providers; and students, as service users, human rights education is not of high economic interest. It is even further hampered by the limited space of academic freedom as regulated by the MoEYS’s 2015 directive.

Political implications in higher education and academic freedom

HRPE within the HEIs in Cambodia is constrained by the political predicament and limited space for academic freedom. The public and private HEIs alike are not exempt from politics. The Cambodian higher education sub-sector can be viewed as a political sphere for the government and ruling party to confer favours, honours, and lucrative positions on ruling elites.⁴¹ Public HEIs are operating under strict, centralized control of their parent ministries, including MoEYS and 11 other ministries and government agencies. Although the government has granted the status of Public Administrative Institutions (PAI) to some public HEIs so as to give them more autonomy in academic and financial issues, politics has remained actively at play with the ruling Cambodia’s People Party and parent ministries still holding power in decision making and the administration of these PAIs and public HEIs in general.⁴²

Similarly, most of the private HEIs are centred around the political interests of the ruling elites. They are generally profit-oriented family businesses and run like a private enterprise. The management of these private HEIs is mainly in the hands of the business owners and their

41 Dahles, H. (2017, Autumn). The politics of higher education in Cambodia. *International Institute for Asian Studies*. available at <https://iias.asia/the-newsletter/article/politics-higher-education-cambodia> (accessed on October 01, 2018).

42 *ibid.*

relatives, who usually sit on the board and/or run key positions within the HEIs themselves.⁴³ Furthermore, the development of curriculum and course contents need to go through close scrutiny for subjects deemed politically sensitive including human rights, social justice, democracy, transparency, and good governance, and in addition critical debates are banned in Cambodian HEIs.⁴⁴

The restrictions on academic freedom came under closer observation when in August 2015, the MoEYS issued a new directive, banning political activities and unauthorized associations at academic institutions and threatening to close down schools and remove academic staff and students should they be found to have violated any institutions' nonpartisan stand.⁴⁵ These instances represent a violation of academic freedom as promoted and protected under the Cambodian law. Article 41 of the country's Constitution states that Khmer citizens shall have the right to "freedom of expression, press, publication and assembly", while Article 35 states that all Khmer citizens shall have the right to "participate actively in the political, economic, social and cultural life of the nation".⁴⁶ More specifically, academic freedom is guaranteed under Article 66 of the Constitution. Article 35 of the Education Law also affords students the right to "free expression of their academic views" and the right to "freedom of study".⁴⁷

One outcome of the 2015 regulations is 'self-censorship', a survival strategy adopted by public HEIs where politics is left virtually untouched. Self-censorship is seen as a safe way adopted by both teachers and students at Cambodian schools, including HEIs. A lecturer at a public university interviewed for this study does not think discussing politically sensitive issues, such as human rights, is an impossibility; however, he believes it is rational to avoid these topics, saying:

"We, teachers and students, need to be cautious. Though we have private space to exercise our freedom of expression, it is better we refrain from moving too deep. The human rights situation in our country is not that encouraging as well, so it is better for us to conform to the directive." [Interviewed 02.11.2018]

A senior year student studying Public Administration at a public university in Phnom Penh elaborated on how her class managed to stay away from politics to avoid unnecessary repercussions saying:

"Sometimes, my classmates told me not to talk too much about politics in the class. I used to work for an NGO so I have some knowledge of the ongoing social issues in our society and hoped to share it with my peers. But some of our lecturers told us there is a rule restricting from discussing politics in the class, so we have to conform to that." [Interviewed 03.11.2018]

43 Un, L. and Sok, S. (2018). Higher Education Systems and Institutions in Cambodia. In J. C. Shin, P. Teixeira (eds.), *Encyclopedia of International Higher Education Systems and Institutions* (pp. 1-10).

44 Dahles, H. (2017, Autumn). The politics of higher education in Cambodia. *International Institute for Asian Studies*. available at <https://ias.asia/the-newsletter/article/politics-higher-education-cambodia> (accessed on October 01, 2018).

45 Mech, D. & Henderson, S. (2015, August 13). New Education Ministry Ban Comes Under Fire. *The Cambodia Daily*, available at <https://www.cambodiadaily.com/news/new-education-ministry-ban-comes-under-fire-91534/> (accessed November 11, 2018).

46 The Constitution of the Kingdom of Cambodia, available at <https://www.wipo.int/edocs/lexdocs/laws/en/kh/kh009en.pdf> (accessed on October 29, 2018)

47 MoEYS, "Education Law", available at <http://www.moeys.gov.kh/images/moeys/laws-and-regulations/48/EducationLaw-EN.pdf> (accessed on October 1, 2018)

VI. Conclusion and Recommendations

HRPE in higher education in Cambodia is evidently significantly constrained. In a hindsight, little progress could be observed from the first mapping report produced in 2013, apart from some programme and course additions. However, these programmes have no different characteristics from the previous ones.

Much of the substance of HRPE can be found at the general education level, integrated with the teaching of Buddhist principles. Human rights as a stand-alone subject is approached through rote-learning, through which human rights principles are memorized and the emphasis on deep understanding is lacking. At higher education level, HRPE is exclusively delivered in the form of law courses – human rights law – across degree levels and programmes at different universities.

The stagnation of HRPE in the higher education sub-sector can be better understood when it is posited in relation to Cambodia's political environment more broadly; the politics and governance of higher education, rapid economic development, changing labour market, and the aspirations of young Cambodians to participate in the modern economy.

Creating any positive changes in the status of HRPE at higher education level requires a joint effort by both the government and HEIs, public and private alike. We conclude the mapping report with the following recommendations to improve the position of HRPE in Cambodia:

- Academic institutions should be an independent sphere for freedom of expression and academic freedom, in order to comply with the provisions of both national and international law. It is contended that universities have a duty to create a model of a functioning society and to nurture an academic community which operates without restriction as to its curriculum, and is able to freely contribute to political, economic and cultural debate.
- Human rights education, as comprehensive programmes, should be encouraged at both public and private HEIs. This would require a national effort and investment to re-orient the higher education sub-sector towards not only economic but also social development, of which human rights education is one of the national agendas.
- International collaboration should be utilized in initiating human rights programmes. The collaboration between the Pannasastra University of Cambodia and Raoul Wallenberg Institute as well as the Center for Peace and Conflict Studies serve as a good example in promoting human rights education within HEIs.

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Existing Programmes and Courses on Human Rights and Peace Education in Cambodia

Name of University	Department/ Faculty	Courses	Degree Programmes
Asia Euro University (AEU), Cambodia	Faculty of Law and Faculty of Political Science	Human Rights Law	
Cambodian Mekong University (CMU), Cambodia	Mekong School of Law	Human Rights Law	
Chamroeun University of Polytechnology (CUP), Cambodia	Faculty of Law	Human Rights Law	
Centre for Peace and Conflict Studies (CPCS), Cambodia		<ul style="list-style-type: none"> - Introduction to Conflict Transformation Theory and Practice - Peace Process and Mediation Support - Post-conflict normalization - Reflecting on peace work - Agents of transformation 	Master's Program in Applied Conflict Transformation Studies (ACTS)
International University (IU), Cambodia	College of Law and Political Science	Human Rights Law	
National University of Management (NUM), Cambodia	Faculty of Law	International Women, Children and Human Rights	
Norton University (NU), Cambodia	College of Social Sciences; School of Law and Government	Human Rights Law	
Pannasastra University of Cambodia (PUC), Cambodia	Faculty of Social Sciences and International Relations; Faculty of Law and Public Affairs	<ul style="list-style-type: none"> - International and Human Rights Law - Negotiations and Conflict Resolution - Seminar on War and Peace - Conflict and Dispute Resolution - Human Rights and World Politics - International Human Rights Law and Practice - Human Rights and Good Governance - Human Rights and Business - Human Rights and Intellectual Property - Methods of Human Right Research - International and Regional Human Right Laws - Human Rights and Criminal Justice - Contemporary Human Right Issues - Human Rights and Women 	

Name of University	Department/ Faculty	Courses	Degree Programmes
Phnom Penh International University (PPIU), Cambodia	Faculty of Law and Economics	Human Rights Law	
Royal University of Law and Economics (RULE), Cambodia	Faculty of Public Administration; Faculty of Law	- International Human Rights Law - Human Rights Law	
Royal University of Phnom Penh	Faculty of Development Studies	- Understanding Human Rights - Conflict Resolution and Peace Studies	
University of Cambodia	College of Law	Human Rights Law	

SHORTLISTED STUDENT ESSAY

An Idea Whose Time Has Come: Bridging Principle with Practice Through Human Rights and Peace Education

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In his third State of the Nation Address as the president of my country back in 2018, President Rodrigo Duterte criticized human rights advocates who were against his brutal and bloody war on drugs. “Your concern is human rights,” he declared as the nation watched. “Mine is human lives.” The quote became a source of controversy for the already polarizing president. Critics were quick to explain that the point of human rights is to be inseparable from human life itself. Human rights, by their nature, are inalienable and universal. They exist to protect us when no other laws can. Thus, Duterte’s “concern” is ill-founded and misinformed, and his dichotomy is proven false.

Nevertheless, this soundbite presents a problem in the fight for human rights in the Philippines. It would be safe to assume that many Filipinos are as confused as Duterte when it comes to the nature of human rights. This is understandable, as the idea of human rights is an abstract one. In a country where the minimum wage could not cover the rising costs of food, transportation, and utilities, paying attention to human rights is a privilege that most Filipinos simply could not afford. It does not help that the Duterte administration, along with demonizing and attacking human rights advocates, continues to promote a culture of impunity by acting without respect for human rights. Indeed, the fight for human rights in the Philippines and elsewhere is not just a fight against despotism and tyranny, but a fight against ignorance and apathy as well.

But why fight for human rights? Why is it so important to educate others on human rights and peace? The answer to these questions lies in our resolution to Duterte’s false dichotomy. Human life is nothing without human rights. They are more than mere laws that dictate how a human being should be treated – they provide the very essence of humanity. They give us meaning by reminding us that we aren’t simple lifeforms that exist only to survive and procreate. Through human rights, we understand that every human life should be afforded dignity, one that is inherent and inalienable. These rights – which protect our own humanity – are worth fighting for. If we are unable to safeguard the integrity of these rights, we risk losing what makes us human. Thus, fighting for these rights is a noble endeavor, one that everyone should undertake.

This is where education comes in. Education is a powerful tool, an effective weapon against ignorance and apathy. I can attest to the efficacy of education in the fight for human rights – it was only through education that I became aware of them. Before, I only cared about the lives of my own and those who were close to me. Why should I care if an innocent child was dead due to the bloodlust of corrupt police officers if I and my friends were safe? Why should I care if a family was starving in some far-flung country if my own family was doing well? I do not blame myself and others who think the same way. I, like others, simply lacked education. It

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was only due to my studies at the University of the Philippines that I realized the world was much bigger than me and my friends and family. It was only due to education that I discovered the beauty of both human rights and human lives.

My education on human rights is not only an intellectual exercise. With the refinement of my worldview came a new purpose. After learning about human rights within the four walls of the classroom, I resolved to apply these lessons to the real world. My education brought not just newfound appreciation, but activism as well. Before long, I found myself participating in outreach programs and organizing educational discussions on human rights. My worldview had changed, and with it came a desire to change the world. Now, I continue to fight for human rights. I intend to do so by becoming a lawyer, one who ensures that the education I received could be shared with as many as possible so that they too can fight for human rights.

And when would be a better time for the Filipino people to fight for their rights if not now? The corruption of the government has rendered democratic instruments useless, and the greed of the rich has left the working class exploited. Women and the members of the LGBT community continue to be ridiculed and mocked by no less than the president himself. Dictators are revered, martial law is ever closer to a reality. And the nights still ring with the sound of gunshots as vigilantes and the state itself carry out their “justice” without due process. These abuses of human rights are not limited to my country – the world of today is a world that is suffering.

The time to fight for our rights is now, and we can do so through education. It is education that can galvanize the masses and make them realize that our human rights are important and worth fighting for. This education should not be limited to the classroom. While improving readings and textbooks on the subject is important, human rights are more than that. A developed education system must not aim to simply inform the masses about their rights – it must ensure that they feel these rights as well. By moving these rights from the abstract to the concrete, we can attain peace.

As Victor Hugo once said, there is nothing more powerful than an idea whose time has come. The idea of human rights – of our inherent and inalienable dignity – is an idea worth fighting for. By developing human rights and peace education, we take the vital first step in ensuring that that idea becomes a reality. By doing so, we ensure the protection of both human rights and human lives.

INDONESIA

Patricia Rinwigati Waagstein, Arman Raafi Seiff, and Chita Arifa Hazna

I. Introduction

Indonesia is the largest country in Southeast Asia, in terms of both land mass and population. In the past two decades, since the *Reformasi* in 1998, both the Indonesian state and society have enjoyed greater freedoms and respect for human rights, in a nation known for its diversity and plurality. Human rights and peace education (HRPE) have benefited from the continuous flourishing of democracy in the country. This report shall feature developments in the implementation of HRPE, as well as challenges that educational institutions and government agencies face in sustaining such programmes.

Overview of Human Rights and Peace Scholarship in Indonesia

HRPE in Indonesia has already been established in accordance with the development of the right to education. Education holds both a significant as well as a historical role in Indonesia—with a priority in education noted and regulated since the formal creation of the country in 1945.

Despite the political difficulties and limited funds, the Indonesian government was able to launch an education plan, which underlined the quantitative expansion of educational opportunities for all — ranging from early childhood education to higher education. When it came to higher education, Indonesia was able to develop 1,800 institutes of higher education in a relatively short time, establishing a balanced nuance of opportunities for people from different parts of society. By 2019, the number has grown to 4,719 institutes (private and public) with 6,351,404 students.¹ Academic institutions that are general in nature garner a substantial majority, amounting to 75% or 3,252 academic institutions.² They are registered with, as well as supervised by, the Ministry of Research, Technology and Higher Education. On the other hand, 1,180 academic institutions provide education based on religion, and are registered with, and supervised by, the Ministry of Religion.³ Concentrated streams of education such as policing and social services are managed and supervised by specific institutions depending on their specialty. For example, Indonesia's Police Academy is subject to the authority and management of the Indonesian National Police (POLRI).

1 “Grafik Jumlah Perguruan Tinggi”, Ministry of Research, Technology, and Higher Education, <https://forlap.ristekdikti.go.id/perguruantinggi/homegraphpt>, 20 June 2019; “Grafik Jumlah Mahasiswa Berdasarkan Jenis Kelamin, Ministry of Research, Technology and Higher Education, <https://forlap.ristekdikti.go.id/mahasiswa/homegraphjk>, 20 June 2019.

2 *Ibid.*

3 *Ibid.*

In order to accommodate the capacity that was found within academic institutions, there are 285,728 lecturers listed under a variety of fields and specializations.⁴ More than 80%, or 246,083 lecturers, are registered under the Ministry of Research, Technology and Higher Education. These numbers comprise a representation of only full-time lecturers — with a possible increase in amount due to the different types of employment that educational practitioners might prefer, such as being part time, guest lecturers or other scopes within the profession.

These figures highlight the fact that Indonesia does not have any point of concern or issue in regards to the quantity of higher education institutions (HEIs). The main concerns however, are prevalent through several points: the first issue is on the distribution as well as proportionality of HEIs in terms of quality and quantity. The figures above are mainly seen in bigger cities found on the islands of Java and Sumatra.⁵ Although there may be universities found on other big islands around Indonesia, maintenance of the quality of materials delivered and educational practitioners are still a challenge. In addition, the standards of educational practitioners, including the quality of teachers/lecturers as well as the curriculum and materials presented, has been identified as uneven at the national and sub-national level. Third, the issue of high tuition fees for entering good universities has also hindered the access to education for everyone, particularly for the poor. While each of these problems may deserve its own research, this article will only focus on the interlacing practices, including challenges in relation to HRPE.

Research Question & Methodology

This research aims to provide a sufficient and comprehensive answer as to how HRPE has been integrated into the education system found in Indonesia. This research represents a second initiative concerning HRPE in the country.

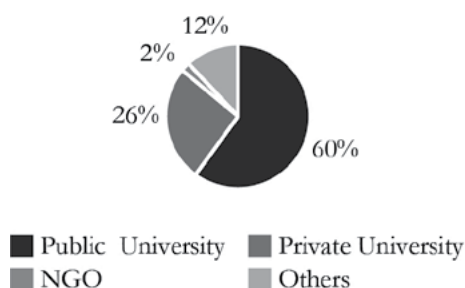
In order to enrich the body of this research, the findings and analysis will be established based on a qualitative method to obtain data through a variety of means such as online surveys, desk research, and interviews. Even though desk research serves as the primary method of data collection, surveys and interviews also play a crucial role in the research, in order for information to be validated — especially when the scale of implementation is analysed. Such diversity in research hopes to operate as the missing puzzle piece and close the gap between the principles and values that should be applied parallel to what is currently being done.

For the online survey, 50 respondents have participated to fill the questionnaires disseminated between October to December 2018 for various private and public universities and/or institutions. The profiles of all respondents cover the following:

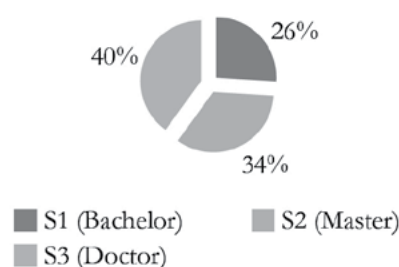
4 “Grafik Jumlah Dosen Berdasarkan Ikatan Kerja”, Ministry of Research, Technology, and Higher Education, <https://forlap.ristekdikti.go.id/dosen/homegraphikatan>, 20 June 2019.

5 “Graphics of Higher Education Institutions”, Ministry of Research, Technology and Higher Education, <https://forlap.ristekdikti.go.id/perguruantinggi/homegraphpt>, 2018.

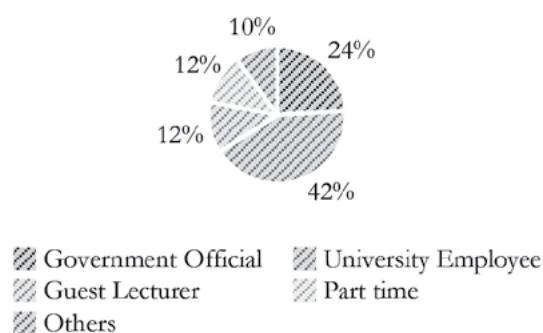
Home Base Respondent



Educational Background



Employment Status



Based on this survey, there are several points that can be highlighted: first, that the sample size in this survey does not represent a large proportion of the total number of relevant stakeholders, and may not paint the whole quantitative picture of Indonesian educational institutions. Nevertheless, the survey still allows several conclusions to be drawn, particularly on the issues of curricula, materials, employment status of teachers, and teaching methodology. Second, in terms of participation, although many respondents live and teach in Java and Sumatra, there are also participants from other bigger islands such as Sulawesi, Kalimantan, and Papua. It is of significant value to take these islands into account, as this research can provide a complete helicopter view of Indonesia's situation. Third, the survey method is intentionally used to develop a foundation for greater discussion. Further interviews with selected respondents were conducted to obtain information in more detail.

II. National and International Commitments of Indonesia Regarding Human Rights and Peace Education

International Commitments to Human Rights and Peace Education

Indonesia has responded positively to the emergence of HRPE. As demonstrated in this study, actions including the adoption of measures and the passing of several laws and regulations in relation to HRPE have been transplanted to the national level.

HRPE plays a valuable part in referring to the obligations of a the Indonesian state to ensure that education, respect, knowledge and an understanding of human rights are conveyed

fervently through international and national efforts.⁶ To implement such notions, Indonesia has gradually expressed interest in human rights education since the 1993 World Conference on Human Rights;⁷ Furthermore, the Indonesian Ministry of Foreign Affairs further stated that with regard to human rights education, there is a need to raise public awareness and promotion.⁸ This statement was made during the 14th Ministerial Conference and Commemorative Meeting of the Non-Aligned Movement where Indonesia emphasized the importance of “Human Rights Learning and Education for the promotion and protection of human rights.”⁹

In addition, Indonesia also plays an important role in the establishment and work of the Independent Permanent Human Rights Commission (IPHRC) of the Organisation of Islamic Cooperation. Under the auspices of this institution, Indonesia hosted the International Seminar on Human Rights Education in 2015, which brought the adoption of the IPHRC Jakarta Declaration on Human Rights Education which recommended, among other things: (i) the establishment of working groups to design guidelines of best practices for the harmonisation of national educational strategies for member states from a human rights education perspective; and (ii) education reforms by member states through the integration of human rights education into school and training curricula.¹⁰ It can be determined that Indonesia has been consistent and in line with their commitment in the implementation of human rights and peace education. Such points, has been further institutionalised and realised at the national level.

Laying Down the Legal Basis for Human Rights Education at the National Level

The development of human rights education is very much linked to the development of human rights in Indonesia. Before the reformation era in 1998, the issue of human rights was considered to be part of the long fight towards democratisation. Hence, there were no explicit references of human rights in various laws and regulations. However, the principles and values vested upon education are alluded to in Article 31 of the 1945 Indonesian Constitution (prior to the Amendments) which clearly only guaranteed the right to education without any references to human rights. The situation changed after 1998, and human rights were taken more seriously by the Indonesian government.

6 “Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.” Preamble, the United Nations Declaration of Human Rights, 1948.

7 Article 78, Vienna Declaration and Program of Action, 1993 states that: “The World Conference on Human Rights considers human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace;”

8 Agenda item 72a and 72d, “Implementation of human rights instruments and Comprehensive implementation of and follow-up to the Vienna Declaration and Program of Action”. The Delegation of Indonesia, New York, United Nations, 1993.

9 125 NAM 2011/Doc.1/Rev.1 Original: English welcomed the adoption by consensus of HRC resolution 16/1, pertaining to the United Nations declaration on human rights education and training. See further Paragraph 497, 14th Ministerial Conference and Commemorative Meeting of the Non-Aligned Movement, Bali, Indonesia, 2011.

10 IPHRC Jakarta Declaration on Human Rights Education, OIC Independent Permanent Human Rights Commission International Seminar on Human Rights Education, Jakarta 12 – 13 October 2015.

Following the evolution of human rights in Indonesia's legal system, the references to HRPE were further inserted and developed after 1998. Like the previous Constitution, the amended Indonesian Constitution does not have direct references to HRPE, but its principles that were asserted gave room to a positive interpretation, providing legitimacy to HRPE particularly in Articles 28C and 31. These two articles communicate two variables: first, they emphasise fundamental human rights for all Indonesians — specifically bringing forward the right to education.¹¹ Second, they underline that education is perceived as an outcome for the government to “increase moral character in the context of developing the life of the nation”.¹² Although at first glance these two points might be deemed as parallel, they form as two components that promulgate the concept of human rights education.

Indeed, as the Constitution acts as a mandate for the right to education, through schooling and the fulfilment of such parameters is there a concrete opportunity for human rights education.¹³ In addition, following the context of national law, education is further understood as a way to embolden respect towards human rights.¹⁴ Furthermore, the law also stipulates that human rights should — although not exclusively — be a subject which education is based on.¹⁵ This refers to Indonesia's national education system in a general sense and does not specifically point out whether it applies to higher education or otherwise.

In Indonesia's own law on higher education, human rights is mentioned only once, to state that higher education needs to carry out several principles — one of them being human rights.¹⁶ Furthermore, Indonesia's Law on Human Rights allows HEIs to conduct education on human rights either independently or through coordination with the National Human Rights Commission.¹⁷ The more direct reference to the state's obligation to human rights education is articulated in the National Action Plans of 1998 – 2003,¹⁸ 2004 – 2009,¹⁹ 2011 – 2014,²⁰ and 2015 – 2019. The push toward human rights education was further driven by another national action plan, namely the establishment of human rights centres in universities. The idea was that human rights centres in each university may help the institutionalisation of human rights and education in each respective institution of higher education.

11 “Every person shall have the right to develop him/herself through the fulfillment of his/her basic needs, the right to get education and to benefit from science and technology, arts and culture, for the purpose of improving the quality of his/her life and for the welfare of the human race”. Article 28C, The Indonesian Constitution 1945.

12 Chapter XIII. Education. Article 31. The Indonesian Constitution 1945.

13 “Other than the rights to education being the mandate of the (Indonesian) Constitution, schools are also part of the fulfillment of human rights”. Muhammad Nurkhoiron, “Membangun Paradigma HAM di Sekolah”, Media Indonesia, May 7, 2018.

14 “One of the main purposes of the Law is to inculcate in young minds the respect for human rights”. Foreword of the 2003 Law No. 20 on the National Education System.

15 Article 4 (1) of the 2003 Law No. 20 on the National Education System.

16 Article 6b of the 2012 Law No. 12 on Higher Education.

17 Article 103 of the 1999 Law No. 39 on Human Rights.

18 The 1998 – 2003 national plan, for example, established the foundation for human rights education in universities and other institutions of higher education through formal and informal education.

19 The national action plan for 2004 – 2009 clearly targeted four ambitious programmes to strengthen human rights education in higher education which were to: (1) add access and availability of materials on human rights; (2) strengthen the current conditions of human rights education as well as to provide capacity building for lectures/students; (3) insert human rights into the national curriculum for higher education; (4) provide capacity building for student organizations.

20 the national action plan 2010 – 2015 emphasises the increasing of the quality and quantity of materials for human rights education as well as increasing efforts to develop different methodologies for human rights education.

Despite the policies and plans in place, there are still a number of challenges looming. First, while the institutionalisation of human rights education has been achieved through the national action plans, it is not really clear whether all national action plans have been evaluated and whether all targets have been met or not. It can be further concluded that national law is greatly inclined towards the realisation of education, especially in the communication of the importance of and respect for human rights. However, the specific terms of human rights education are not stipulated within national law, but rather are implemented through regulation and policy. Second, in 2000, the Indonesian government established the National Working Group for Human Rights Dissemination and Promotion (NWG) to implement nation-wide human rights education.²¹ The government pursued this effort in cooperation with academics, the National Commission on Human Rights, as well as the Ministry of Education and Ministry of Religious Affairs. Nevertheless, it is not really clear whether such working groups are still active. Third, while the emphasis is on human rights education, peace education is considered as a part of human rights education.

III. Existing Challenges and Developments in Human Rights and Peace Education

The Situation of Human Rights and Peace Education in Indonesia since 2013

The first study, which was conducted in 2013, established a variety of in-depth assessments: first, that human rights education has been institutionalised in many universities as internal or external courses, and although human rights education was taught mainly for students at the faculty of law, other faculties such as those of social sciences have also started to include human rights as part of their curricula. Second, peace education has also been taught in various faculties, but such subjects were mainly found in the faculty of social sciences, specifically in the fields of sociology and international relations. Third, the study also acknowledged that the underlying challenges of HRPE were dependent on the availability and accessibility of resources. The question is whether such findings remain relevant to the context of current governance, where there has been a great shift towards the political, social, and educational environment.

The government has made efforts to institutionalise human rights education throughout the country. There has been an increase in the number of academic institutions offering human rights subjects. However, a more robust human rights and peace programme implemented in these institutions still remains elusive, up to this point.

In terms of national policy, compared to its predecessors, the national action plan for education (2015-2019) has no specific reference to human rights education in universities.²² Human rights education was generally a way to include all elements of society. As streams of education, as well as universities, play a significant role in society, they should not be exempted. This implies that although there is no specific programme articulated in this National Action Plan on Human Rights, the human rights education which has already been established at universities

21 'Evaluasi Implementasi RANHAM 2015 - 2019 Dalam Rangka Mewujudkan Penghormatan, Pemenuhan, Perlindungan, Penegakan, Dan Pemajuan HAM Di Indonesia' (Badan Penelitian dan Pengembangan Hukum dan HAM, Kementerian Hukum dan HAM RI, 2017).

22 It is not really clear why the reference to human rights education was removed from the National Action Plan for 2015 – 2019. Nevertheless, based on the interview, the absence of any direct reference may be based on the argument that this particular action plan has successfully been implemented, therefore, there is no need to have a specific reference to human rights education.

should continue. Second, greater attention should be provided to human rights education for vulnerable groups, such as disabled people.²³ For the next national action plan (2020 – 2024), as talks are still ongoing, it is not yet clear whether human rights education will be included and to what extent.

The Curriculum: from Uniformity towards Diversity

Since the 2013/2014 Academic Year, all universities have implemented the 2013 Competence and Outcome Learning Based Curriculum, covering 5 competences namely; (1) character building; (2) mastery of science, technology, arts, and/or sports; (3) ability in and skills for work; (4) acting and behaving at work as to display acquired expertise in knowledge and skills; and (5) comprehension of social norms in his/her chosen profession.²⁴ The curriculum also accommodates the standards set by the Indonesian National Qualification Framework (KKNI) on the Bachelor's Degree program. It requires that graduates apply their knowledge and make use of science and technology and/or the arts to solve problems and adapt to challenges; master theoretical concepts of certain knowledge and formulate steps for problem solving; are able to make decisions based on data and information, and provide alternatives solutions; as well as take responsibility for their own work, and become trustworthy individuals through teamwork.²⁵ In other words, the curriculum should cover both theoretical knowledge and practical soft skills referring to the cognitive, psychometric, and affective aspects of their work.

Based on the Law on Higher Education, each HEI is given the freedom to develop its own curriculum.²⁶ This freedom however, should still refer to the Ministerial Regulation No 44/2015 on the National Standard for Higher Education. As a consequence, there is indeed a diversity of curricula which are applied between different universities. Nevertheless, in this regulation, there are compulsory subjects which have to be given to all students as a form of general education; namely Religion, *Pancasila*, Citizenship and the Indonesian Language.²⁷ These subjects aim to build character and develop the soft skills of students so that they will respect the diversity of religion and culture in Indonesia as well as express patriotism towards Indonesia.

What remains as a point for contention is whether human rights are inserted as one singular topic under general education. The answer might have positive connotations, but on a limited basis. Based on Article 4 of the Circulation Letter of the Directorate General of Higher Education No. 43/DIKTI/2006, the content of the course on *Pancasila* and/or Citizenship should cover the philosophy of *Pancasila*, national identity, politics and strategy, democracy, human rights and rule of law, as well as assist citizens in gaining a deep understanding regarding their rights and obligations as an Indonesian, in consideration of geopolitics and the geostrategic nature of the country.

As one of the topics covered in these two courses (*Pancasila* and Citizenship), human rights are taught in a very limited time, normally just two sessions. Therefore, these courses can only cover basic concepts of human rights, such as the evolution of human rights, the relationship

23 As identified by the Joint Secretariat for developing National Action Plan 2020 – 2024, there are four groups which are given priority for National Action Plan for 2020 – 2024: women, children, indigenous people, and person with disabilities.

24 Article 5 of the Law No. 12/2012 on Higher Education.

25 Regulation of the Ministry of Research, Technology and Higher Education No. 14/2015 on National Standard for Higher Education.

26 Article 35 para (2) of the Law No. 12/2012 on Higher Education.

27 Article 35 para (3) of the Law No. 12/2012 on Higher Education.

between human rights and *Pancasila* as well as the Constitution, legal basis for human rights, and typology of human rights including civil and political rights; economic, social and cultural rights; and the right to development.²⁸ Several commentators stated that such materials are sufficient considering that the course is not specifically about human rights *per se*. Be that as it may, these courses serve as an introduction to all students in higher education to understand concepts of human rights. Some other commentators state that the component of human rights should be increased, particularly for students studying in the field of social sciences and/or law.²⁹ This would provide an initial foundation on how to use the human rights-based approach in analysis.

Peace studies, differing from human rights, is not directly articulated in the module of *Pancasila* and Citizenship. Nevertheless, certain dimensions of peace and/or conflict are articulated as part of the discussion of national identity and defence.

Classification of Human Rights and Peace Studies

The study of human rights, as established, is mostly given to the faculties of social sciences and law, what this research otherwise reveals is that there is a division when it comes to human rights and education within the category of higher education. One group is courses related to human rights, which consist of various human rights related courses such as criminal law, gender studies, child protection, family law, peace resolution, practical criminal and private law, etc. These courses are not to be mistaken with the other group – courses specifically on human rights; but to an extent, it is through these subjects that we understand human rights and how they are held in a significant manner based on the context. Criminal procedural law for example, is deeply rooted towards the principles of access to justice; the rights of inmates; judicial independence and anti-discrimination; and freedom from torture, which pertain to other components necessary to discuss human rights. Another example is the teaching of International Law. To some extent, it also touches upon human rights due to the historical development of human rights in international law. In this notion, apparently, there is an emerging trend to include human rights perspective in other subjects. This is reflected in several teaching modules and/or syllabi.³⁰

In term of quantity, it has been identified from desk studies and interviews that there are more human rights related courses than specific human rights courses given in Bachelor's Degree programmes. Therefore, human rights courses are just one of many types of courses taught in Bachelor's Degree programmes. The issue is different from that of postgraduate programmes on human rights as offered at several universities. In these programmes, almost all subjects given are on human rights or related to human rights issues, except for certain courses such as those related to research methodology, the writing and organization of a research proposal, language and other relevant educational and writing materials. Nevertheless, for the purpose of this study, the focus will be on courses that are specifically catered to the subject of human rights.

28 Slamet Wiyono et al., 'Pancasila Dan Kewarganegaraan', Module (Ministry of Agricultural & National Land Agency, 2014), 59–83.

29 Based on the interview with resources.

30 The examples can be found in the syllabus of the course on International Law of the Universitas Negeri Yogyakarta, and Syllabus of the course on Criminal Procedure Law of UIN Malang.

For specific human rights courses, there are two more interesting points to highlight in this research: the first refers to its promulgation which, as a result of a survey conducted, 60% of human rights courses have been open since 2005; while approximately 38% of human rights courses were initiated between the years 1995 – 2005; 12% were available before 1995. The period 1995 - 2005 was taken as basic reference considering that those years were the UN Decade for Human Rights Education, where the pathway for human rights in higher education was paved as the national agenda for human rights.³¹

Another important issue is the type of human rights courses available. Most universities make human rights courses mandatory: some defer its status to the faculty level.³² Only very few faculties acknowledged that their human rights course is optional.³³ This conclusion was also found in the 2013 mapping study.

Finally, the titles of human rights courses vary. Some faculties use the term ‘law and human rights’ reflecting the legal nature of human rights, others use ‘human rights’ or ‘international human rights’ and other relevant terms. Moreover, the credit points given to each human rights course is different from one faculty to another, and is certainly different between universities, ranging from 2 to 4 credits.

In relation to peace studies, the situation is bit different. Peace studies is mandatory in several faculties, such as faculties of social science, in particular within the disciplines of Sociology and International Relations, and also National Defence and Religious Studies. The titles of peace studies courses also vary. Some faculties use the title ‘conflict resolution’, others use ‘peace studies’ or ‘religion and conflict’ depending on the focus. Despite some differences, peace studies courses are also offered ranging 2 to 4 credits depending on the program.

The Content & Methodology of Human Rights and Peace Studies

As mentioned earlier, a university has the freedom and flexibility to develop its own curricula, hence both diversity and unevenness in educational formats and materials are unavoidable. The way the content is developed depends on how a particular faculty or department view the course. In the perception of human rights as a basic course, the subject is taught in the first or second semester covering the general concept of human rights. If the human rights course is considered to be an advanced course, it is offered later in the students’ study, such as in the fifth, sixth or seventh semester. For an advanced course, the content would be more detailed than general courses. Therefore, it may require students to take other courses as pre-requisites to act as pathways into the subject of human rights; first undertaking study in public international law, criminal law, civil law, and other basic courses.

31 On 10 December 2004, the General Assembly of the United Nations proclaimed the World Programme for Human Rights Education (2005 – ongoing) to advance the implementation of human rights education programmes in all sectors. See further discussion on the *World Program for Human Rights Education: Plan of Action*, United Nations Office of the High Commissioner on Human Rights & United Nations Educational, Scientific and Cultural Organisations, 2012. See also: <https://www.ohchr.org/EN/Issues/Education/Training/Pages/Decade.aspx>

32 39% respondents stated that it is a mandatory faculty course and 38% claimed that it is mandatory specialization course.

33 Only 3% of the respondents claimed that the human rights course is optional.

Despite some diversity of content, there are some common topics offered mainly at faculties of social sciences or law, based on understanding basic principles within human rights which are:

- (1) That of the rights holder and duty bearer;
- (2) Human rights at the national and international level;
- (3) Classification of rights: Civil and political rights and economic and social cultural rights;
- (4) Others issues in relation to contemporary issues in the context of Indonesia, such as Islam and human rights, business and human rights, human rights and diplomacy, and/or other topics depending on the priority of each faculty.

The content of peace studies varies depending on the context and weight offered by each programme or faculty. Thus, peace studies at a faculty of economics may be different from that within the fields of theology or religious studies. Nevertheless, most academic faculties or programmes include definitions and types of conflict, as well as conflict management and other topics that might be relevant.

There are many methods applied in teaching human rights and peace studies such as field studies, classroom simulation, discussion and lecturing. All courses at the level of higher education apply at least two different methods; lectures, which are then followed by discussions held as a secondary or primary part of the course. This shows that there are more ways by which human rights and peace studies are being, and can be, conducted. Although perhaps not quite as common or frequent as lectures and discussions, the courses might also take advantage of conducting simulations that could give students case studies to solve, or perhaps even give them an interactive problem where they would position themselves as significant stakeholders in the area of human rights or peace. More methods of teaching such as placements and/or field trips were also applied to provide experiential learning for the students, and allow them to have a direct impact in the people.³⁴ Whatever methodology is used, it should focus on student-centred learning instead of teacher centred learning.³⁵ This is in line with the Competence and Outcome Learning based Curriculum which aims towards the development of intellectual knowledge, noble character, and skills.³⁶

In terms of monitoring the quality of education, each faculty has their own mechanisms to monitor and evaluate the lectures' performance, materials given, and the teaching methodology. Such evaluation can be done through student & teacher surveys and assessments by special units assigned for monitoring and evaluation within the faculty or university. In addition to internal mechanisms, there are also external assessments/audits at a national and regional level. At the national level, *Badan Akreditasi Nasional* – National Accreditation Agency for Higher Education (BAN PT) serves as the national independent mechanism set by the Ministry of Research, Technology and Higher Education to monitor the compliance with regulations and performance of a HEI.³⁷ In addition, there is also *Lembaga Akreditasi Mandiri* – Independent Assurance Agency (LAM) which can be established by the government and/or by the public to

34 Faculty of Law, University of Airlangga applied 'learning together' with people outside the class/live in as a method. Source: interview with stakeholders.

35 'Buku Kurikulum Pendidikan Tinggi [Guidelines for Developing Curriculum in Higher Education], Ministry of Research, Technology, and Higher Education, pp. 58 – 67.

36 Article 35 para (2) of the 2012 Law No. 12 on the Higher Education.

37 There are nine indicators for assessment: vision and mission including programmes, good governance, infrastructures, community engagement, research, academic process, cooperation and partnership as well as human rights resources. See: the attachment of Regulation of Ministry of Research, Technology, and Higher Education No. 32/2016 on Accreditation for Higher Education, pp. 25 - 26

assess the quality of higher education programmes.³⁸ At the regional level, AQAN or ASEAN Quality Assurance acts as another external monitoring platform.

Human Rights and Peace Studies in Postgraduate Programmes

It has been established that human rights courses — either taught and disseminated in a direct manner or as a secondary element of primary courses — are mostly provided as a part of Bachelor's Degree programmes. There are also several universities that provide postgraduate programmes on human rights. The number of universities offering postgraduate programmes on human rights, peace studies, and/or conflict resolution has increased in the last 5 years. Universities that have a specialised degree on the subject of human rights include, but are not limited to; Universitas Indonesia, the University of Gajah Mada, the University of Airlangga, the University of Padjajaran, and the Indonesian Islamic University. In more recent years, the number of faculties and HEIs offering postgraduate programmes on human rights continues to increase. This means that once again, the focus of human rights education can be varied, for example; Muhammadiyah University, Malang, offers a Master's Degree programme on human rights and shariah,³⁹ whereas Bung Karno University offers a programme on human rights and gender.⁴⁰ In addition to specialised programmes on human rights, courses on human rights have also been inserted in other postgraduate programmes, such as in the specialisations of criminal law and international law.

In the context of peace and conflict resolution, there is also an increasing assortment of ways in which the subject is delivered, presented and taught. Hence, this would mean that specialisation would vary at different universities, such as the University of Gadjah Mada which continues to offer a Master's Degree programme on conflict and peace and — not far from Gadjah Mada — Duta Wacana Christian University follows suit with regard to the subjects of conflict and peace.⁴¹ Indonesia Defence University — in line with its own stream of specialization — has the Faculty of National Security focusing on various aspects of national security including conflict resolution.⁴² The University of Sunan Kalijaga in Yogyakarta integrates the Master's Degree in conflict resolution with that of religion.⁴³ Paramadina University however, has created the specialization of diplomacy and conflict resolution.⁴⁴ In 2017, Universitas Indonesia developed a programme on electoral governance, integrating the concept of conflict resolution within the curriculum.⁴⁵ This programme was to respond to various conflicts, as well as potential conflicts, resulting from elections.

The growing number of postgraduate programmes on peace studies and/or conflict resolution raises two points. First, although it is quite difficult to draw a direct relationship between the growing number of Master's Degree programmes and development of interest in peace

38 Ibid., pp. 26 – 27.

39 Pusat Studi Agama dan Multikulturalisme, <http://pusam.umm.ac.id/syariah-ham/>, 2016

40 'Program Pasca Sarjana Ilmu Hukum UBK dan Komnas Perempuan Sepakat Tegakkan HAM Berkeadilan Gender', *Tribun*, 19 January 2019. See <http://www.tribunnews.com/metropolitan/2019/01/15/program-pascasarjana-ilmu-hukum-ubk-dan-komnas-perempuan-sepakat-tegakkan-ham-berkeadilan-gender> (20 June 2019)

41 'Magister Kajian Konflik & Perdamaian' <https://www.ukdw.ac.id/akademik/fakultas-teologi/s2-kajian-konflik-dan-perdamaian/> (19 June 2019)

42 <https://www.idu.ac.id/fakultas/fakultas-keamanan-nasional> (17 June 2019)

43 <http://pps.uin-suka.ac.id/id/berita/315-konsentrasi-studi-agama-dan-resolusi-konflik.html> (20 June 2019).

44 <http://gradschool.paramadina.ac.id/s2-magister-hubungan-internasional/> (20 June 2019)

45 <https://www.ui.ac.id/berita/ui-resmikan-jurusan-pascasarjana-tata-kelola-pemilu-pertama-di-asean.html> (20 June 2019)

education, it is prudent to take into account that the current climate of Indonesia is on a collision course of emerging disagreements and clashes within a spectrum of religious sentiments that — due to a recent election process in the country — influences education systems at a national as well as a sub-national level.⁴⁶ Thus, religious sentiments that have been pushed forward have contributed to an atmosphere where the political situation is continuously fragile and prone to potential aggression. Furthermore, academic institutions may be expected to play the role of a think-tanks, analysing current developments and problems, which may influence the importance of establishing programmes on conflict resolution.

Second, as mentioned earlier, the focus of postgraduate programmes can be different based on the context. In terms of the content, peace studies as taught under the Faculty of Social Science at the University of Gadjah Mada is indeed different to the Master's Degree programme on religious studies and conflict resolution at the National Islamic University of Sunan Kalijaga Yogyakarta. There are some issues that intersect when it comes to the root subject of conflict resolution, such as the same general understanding of the concept of conflict and the theory of peace. Hence, one similarity is that all subjects and universities have hints of a multidisciplinary approach. Furthermore, the length of study is similar in most universities, around 18 months and consisting of 45 credits.⁴⁷

Human Resources

With regards to teaching personnel, there are at the very least three possible outcomes: First, human rights and peace studies have been taught by one lecturer, and the responsibility is given to that lecturer to develop the curriculum, prepare teaching materials, teach the classes, and assess the students. This poses a challenge as there is no individual who can serve as an expert in all areas of human rights. Another problem is that the number of students might exceed the typical capacity of the class, as in many HEIs, human rights and peace studies are deemed compulsory. Luckily, based on the survey, only one course is currently taught by only one lecturer.

The second outcome would be that human rights and peace studies are offered by a team of 2 – 5 lecturers, or more. These teaching teams are much more prevalent in HEIs because they can allocate a certain lecturer to serve as an expert on a particular subject. Such an outcome also allows the teaching team to distribute responsibilities so that the lecturers can teach and relay materials in a more effective and efficient manner. In fact, teaching teams dominate the subjects of human rights and peace studies. This is due to the multidisciplinary nature of human rights and peace studies, for which expertise can vary from one lecturer to another. This also eases the burden of teaching as it will not be concentrated on only one person. Furthermore, the presence of a teaching team also makes it more manageable to handle oversubscription.

In addition, there are also opportunities to invite guest lecturers, be they from academia, nongovernmental organisations, or other sectors.⁴⁸ Typically, universities develop partnerships

46 Francisca Christy Rosana, Pengamat: Jokowi dan Prabowo Manfaatkan Sentimen Agama di Pilpres, tempo.co, 16 April 2019. <https://nasional.tempo.co/read/1196088/pengamat-jokowi-dan-prabowo-manfaatkan-sentimen-agama-di-pilpres> (20 June 2019)

47 Based on the survey.

48 'Program Pasca Sarjana Ilmu Hukum UBK dan Komnas Perempuan Sepakat Tegakkan HAM Berkeadilan Gender', Tribun, 19 January 2019. See <http://www.tribunnews.com/metropolitan/2019/01/15/program-pascasarjana-ilmu-hukum-ubk-dan-komnas-perempuan-sepakat-tegakkan-ham-berkeadilan-gender> (20 June 2019)

with government institutions such as the National Commission on Human Rights and the Directorate General of Human Rights from the Indonesian Ministry of Law and Human Rights.⁴⁹ In other instances, universities might cooperate with other relevant bodies both nationally and overseas.⁵⁰ One good example is the establishment of SEPAHAM, an association for human rights lecturers in Indonesia. Here, the members of SEPAHAM may collaborate to develop teaching materials, and take part in capacity building and networking.⁵¹

Human resources, in this view, also refers to the educational background of lecturers. In accordance to Law No. 12/2012 on Higher Education, it is compulsory that lecturers who teach students pursuing a Bachelor's Degree programme have obtained a Master's Degree or its equivalent,⁵² and the minimum requirement for teaching students pursuing a Master's Degree programme is a Doctoral Degree or its equivalent.⁵³ Only a lecturer with a Doctoral Degree or equivalent can teach Doctoral students.⁵⁴ This requirement applies to all HEIs and to all programmes including human rights and peace studies.

What becomes a point of concern is whether lecturers must have specific training and knowledge when it comes to teaching human rights. First, since degrees and specialisations in human rights are still evolving, and the programmes have only been offered fairly recently in Indonesia, there are not many lecturers within the country who have qualifications specialized in human rights. On the other hand, all individuals who are lecturers on the subject of human rights have, for the most part, attended or participated in training programmes, workshops or conferences in this area. Almost all respondents confirmed that lecturers teaching human rights have utilised the available opportunities to learn more about the subject in a basic or more detailed fashion. One of the main challenges that resonates throughout this research is that availability is always subject to funding, which in most instances is limited. This is becoming an issue for lecturers who wish to further their own education in human rights.

Second, it was revealed that lecturers who teach in an academic setting have had experience in the field, all having taken part in activism. This becomes a benchmark for lecturers to refer to, where their own experiences serve as strong foundation in the teaching of human rights and peace studies. Moreover, bringing practical experience into the class will help to improve the quality of education, and to be more responsive to the dynamic and changing needs within the field of human rights.

IV. Current Gaps and Challenges

Human rights education has indeed expanded to behave in a more sustainable fashion, becoming more institutionalised at HEIs. Support from the Indonesian government has also been more widespread as the country is establishing a greater sensitivity to international commitments and national principles, enabling greater access for educational practitioners to teach HRPE. Nonetheless, the system is far from perfect, and there are still several shortcomings that serve as the main challenges looking forward:

49 Serikat Pengajar Indonesia, <https://www.sepahamindonesia.org/>, 2018

50 'Kuliah Tamu HAM Perkenalkan Rule of Law and Human Rights in ASEAN' Universitas Airlangga, <https://fh.unair.ac.id/kuliah-tamu-ham-kenalkan-rule-law-human-rights-asean/> (20 June 2019)

51 Serikat Pengajar Indonesia, <https://www.sepahamindonesia.org/>, 2018

52 Article 18 para (3) of the 2012 Law No. 12 on Higher Education.

53 Article 29 para (3) of the 2012 Law No. 12 on Higher Education.

54 Article 20 para (3) of the 2012 Law No. 12 on Higher Education.

Academic Freedom

The 2012 Law No. 12 on Higher Education guarantees academic freedom in higher education, with the primary aim being to learn from, and adapt to, changes in technology, thus integrating knowledge with the obligation to strengthen all aspects of Indonesian Higher Education Trifecta (*Tridharma Perguruan Tinggi*) which encompasses education, research and community service. With this guarantee and vision, there comes a shared responsibility to fulfil the requirements and values embedded in higher education.

Indeed, the law provides an avenue for lecturers to implement their knowledge within the space of academic freedom. However, there are still presiding challenges such as the lack of scope, definition and concrete measures that indicate implementation. The breadth of academic freedom remains unclear and the parameters are not detail-oriented to include what kind of activities are deemed appropriate or inappropriate. Could it perhaps only extend to education, research and community service, or beyond? No clarification is provided in the regulations and instead, interpretations fall under the discretion of the respective university.⁵⁵ As a result, there might be multiple interpretations that produce diversity with regard to the meaning of academic freedom. The application becomes complicated in practice, and gives way to unanswered questions such as: can academic freedom be applied in a courtroom setting? Particularly when a lecturer communicates his/her academic opinions?⁵⁶ Can academics express their disagreement in public or on matters outside of their discipline? Unfortunately, there remains a vacuum that results in the flourishing of internal customs and unclear public rules as to how lecturers should conduct themselves and the extent of academic freedom.

Protection of the rights holder and of lecturers is also a challenge within the scope of academic freedom. Article 8 paragraph (2) of the Law of Higher Education states that the implementation of academic freedom is the individual responsibility of university members, which are protected by their respective universities. Therefore, the forms of protection and their implementation fall under the discretion of each university.

The third problem is the blatant intervention from government. This was apparent through the enactment of the Ministerial Regulation of the Ministry of Home Affairs No 3/20018 on Research Information, where there was a requirement that researchers who conduct research in a variety of cities across Indonesia need to receive the approval of the Ministry of Home Affairs. Researchers would then, in this circumstance, submit an application providing information about their research project to relevant government institutions and bodies. The justification for this regulation is to prevent “any negative impacts that could possibly stem from research and are not the subject of research.” As a consequence of this regulation, the government is granted the authority to prohibit research if they detect activities that can be interpreted as a “threat to security.” It is unclear what is meant by a “threat to security” as well as the breadth of what could be considered as research that may have “any negative impact”. One comment has even noted that, as an example, even research on a community’s appetite and preference

55 All universities have their own guidelines on academic freedom and knowledge autonomy.

56 There is a case involving Dr. Wasis, an expert on geology, who gave testimony due to his expertise before the court in the case of environmental damages. The defendant apparently disagreed with his testimony and sued him for civil liability, questioning his credibility. See: ‘Kedua Ahli itu Harusnya Tidak Digugat’, *Indopost*, 13 October 2018. <https://indopos.co.id/read/2018/10/13/152262/kedua-ahli-itu-harusnya-tak-digugat>. (20 June 2019)

for pork consumption could fall under the category of having a “negative impact”.⁵⁷ Although, following heavy protests to the government, the regulation was reluctantly revoked, it paints a picture of the political stance central to this issue — not denying the possibility that such regulations, either reissued or established in other forms, might be re-established.

Academic freedom serves as the bedrock for developing freedom and HRPE, and without support from the government and vital stakeholders, progress can only be half-heartedly achieved.

Time Constraints in the face of Many Issues

Based on the answers given by respondents, there is an acknowledgment that the issues and topics within the field of human rights are very wide-ranging, but due to time-constraints, the full and complete scope of the subject cannot be addressed in an adequate format. As this research has stated, on Bachelor’s Degree programmes, courses on human rights are generally from 2 to 4 credits. This means that not all topics in the field of human rights can be covered. Thus, what essentially needs to be conducted is a selection of topics. This can cause a clash of preferences, with some lecturers inclined to provide more general knowledge on human rights, whereas other lecturers would like to offer a greater introduction to the relationship between human rights and peace studies. Other options could also include a more interactive approach where the lecturer prefers to establish a two-way discussion on a particular subject within the scope of human rights. Considering the dynamic developments within human rights issues, there might also be differences found from one year to the next. To overcome this, there have been efforts to instead break the subject of human rights into even more specialized subjects. However, this requires intense preparation and to an extent, a great reformation of the materials and mechanisms provided. Hence, the procedures that need to be considered and followed are dependent on the capacity of the lecturers on hand, and at the time of writing this report, there has been no concrete confirmation on what steps need to be taken.

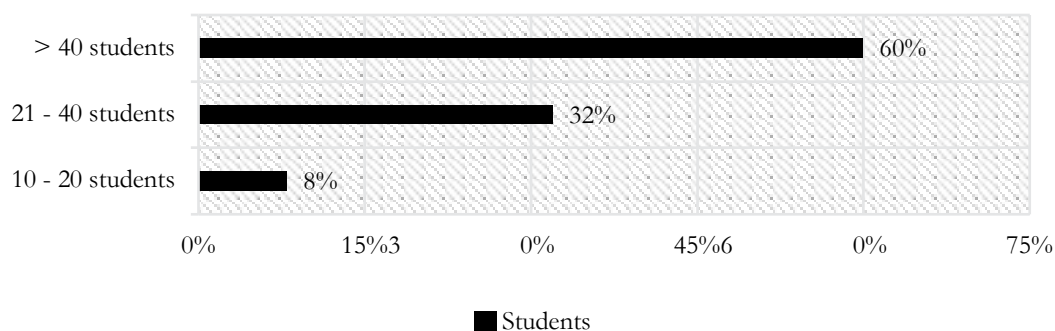
The environment is different for postgraduate programmes, due to the fact that most human rights and peace studies postgraduate programmes are specialized, and thus more time can be devoted to the subject. Thus, such issues present on the Bachelor’s Degree programmes are not prevalent on the Master’s Degree programmes.

Lecturers and Students: A Disproportionate Relationship

As a consequence of the mandatory nature of human rights, the number of students has been increasing, to the point that class sizes might exceed the recommended limits.

57 “Editorial: Academic Freedom at Risk”, The Jakarta Post, February 8, 2018 <<https://www.thejakartapost.com/academia/2018/02/08/editorial-academic-freedom-at-risk.html>>

Number of Students in One Class



On one hand, this clearly serves as an evidence for the total commitment that universities have for the study of human rights. However, as a result, the management of educational infrastructure might not be able to accommodate the number of students taking these courses. In addition, the methodology and quality of teaching with more than 40 students in a class might be a concern, especially because the subject requires a student to be on the centre of the learning method.

Overcrowding of classes is not a problem that is shared by Master's Degree programmes, and in fact, the lack of students specializing in human rights and peace studies is where the challenge lies. As mentioned before by respondents, there is little interest from graduate students to specialize in human rights or peace studies. This is not the case in other fields of graduate studies such as economic law, international relations, and communications which are popular avenues for graduate students. Moreover, there are many opportunities in human rights and peace studies for students pursuing a Master's Degree programme outside of Indonesia, making those who are interested in specializing in the subject more interested in continuing their studies abroad. With a range of scholarships available, as well as cooperation with reputable human rights and/or peace institutions, the competition is strong and the quality is much more catered to international standards.

Diversity in Knowledge

Although most lecturers to an extent have a background in HRPE obtained through a variety of training programmes, courses, conferences and workshops, the diversity found within the subject of HRPE is unavoidable. There is also a divide in lecturers, with educational practitioners having better opportunities to attend conferences and to be engaged in research projects concerning HRPE, whereas other lecturers might not have such opportunities. At the national level, BAN PT and LAM can provide quality control and the sharing of information, so that courses can be evaluated. For postgraduate programmes, this can help to improve the quality of academic processes, but for undergraduate programmes, as they are quite general, it may only address certain gaps.

There have been some initiatives organised by human rights centres to educate lecturers through a series of courses and/or meetings on topics in human rights and/or peace. SEPAHAM for example is the voluntary association for human rights teachers which conducts joint research, capacity building and networking. Through its work, SEPAHAM may address solutions to the knowledge gap. In addition, there are several working groups established in cooperation between academics and civil society. Human rights and business working groups are one example; the other is gender and human rights. Both are collaborative between academics and NGOs and/or the National Commission on Human Rights.

Accessibility and Financial Support

Although there are a growing number of materials available for public consumption, accessibility might be challenging. As mentioned by various respondents, the availability of teaching materials and updated books, journals and course references is limited in several universities. Therefore, the selection of materials falls to the discretion of each lecturer. This contributes to the underlying disparity of education where although lecturers are given flexibility regarding what curriculum is best suited for the class — subject to approval from the faculty — the lack of up-to-date materials may cause a stagnation in terms of quality. Specific financial support is also an issue, with a priority given to more conventional subjects and programmes, rather than to human rights.

Some joint publications have been conducted between academics and civil society. Several books on business and human rights, for example, have been developed and published by the working group on business and human rights. Other examples are the handbook of human rights and various books on human rights and gender which have been published. All of these initiatives are intended to fill knowledge gaps.

V. Conclusion and Recommendations

Since Indonesia's reformation era, it has been clear that the country has taken great strides to ensure that its public facade is more transparent and accountable, with human rights finally being taken seriously by the government, and to a certain extent by educational institutions. This is evident not just through the institutionalisation of agencies and organizations that seek to promote, protect and preserve HRPE, but also through the commitments solidified both in an international and national context. Of course, there have been actions taken by the government to continue with a 'business as usual' style of governance which in retrospect, limited — whether directly or indirectly — the communication of an extensive breadth of human rights education. However, due to a stronger civil society, such steps were withdrawn. Indeed, educational institutions, particularly higher education, have not only shown enthusiasm for the provision of HRPE, but have chosen to communicate that in the form of compulsory courses — particularly seen in the faculties of social sciences and law in most universities. Furthermore, lecturers have undergone a variety of training programmes in the areas of HRPE, with almost all also having a background in activism.

Despite these achievements, there are still a number of actions needed to further strengthen and sustain educational programmes on human rights and peace throughout Indonesia. The following are key recommendations to achieve this:

- Increasing the number of academics teaching human rights and peace: there needs to be an increase in the number of qualified lecturers teaching human rights and peace studies to meet demand. First, although there has been an increase in enthusiasm and availability when it comes to human rights and peace studies at the university-level, the consistency of quality is still questionable due to the disproportionate number of students to lecturers. Universities must make sure that quality and quantity go hand in hand and in order to achieve this, respective faculties or HEIs must make efforts to involve the country's next generation — particularly those who possess talent and passion — in the world of academia by providing opportunities and incentives. This would ensure that

there is a regeneration and a support system for the development of HRPE.

- Protecting academic freedom in all circumstances: Policies must be put in place to protect the rights of academics to teach human rights and peace in a manner that maximises the quality of learning. There is still close monitoring of academic work which prevents free discussion and enquiry, and damages the quality and relevance of curricula in human rights and peace studies.
- Ensuring better accessibility and availability of programmes, facilities and materials: The lack of sustainable technical and financial resources, especially in more rural areas of the country, hinders the production of quality materials, with regards to HRPE in an academic setting.
- Strengthening the national HRPE agenda: there needs to be a reassessment of the government's priorities when it comes to the next national action plan, which should preferably publicly bring together stakeholders from the government, academia and civil society organisations, so that long-term plans can be established through a holistic approach.
- Acknowledging and supporting HRPE scholarship: Indonesia — with its vast lands and different viewpoints — must create a mechanism that is institutionalised for lecturers and educational practitioners, so that the dynamics and developments found within the world of HRPE can be shared and discussed in an official setting. Moreover, communication serves as an essential tool for lecturers to share their concerns and learn from each other so that knowledge is not concentrated within just one or a group of individuals. Furthermore, universities, faculties and other educational institutions must realise the importance of fostering partnerships overseas to further strengthen HRPE. The establishment of SEPAHAM is a good example of why any initiatives to increase capacity building, coordination among academics, and networking should be supported by the government.

Indonesia has gone through many reforms, from creating better transparency in governance to holding entities and individuals accountable under the law. Although there are still spouts of political, economic, social and cultural upheaval, as well as disagreements seen within this complex nation, it is in these challenges that we see now more than ever, the importance of keeping HRPE as an uncompromising, unwavering priority that needs to be strived for, fought for, and revolutionised.

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Existing Programmes and Courses on Human Rights and Peace Education in Indonesia

Name of University	Faculty/School/ Centre	Degree Programme Offered	Related Courses
Universitas Indonesia (UI) Depok, West Java	Faculty of Social and Political Sciences	Undergraduate Program on Political Sciences	Human Rights and Political Transition
		Undergraduate Program on Criminology	Human Rights; Women, Crime and Justice; Victimology;
		Undergraduate Program on Social Welfare	Philosophy and Ethics in Social Welfare; Poverty Alleviation; Social Protection;
		Undergraduate Program on Sociology	Gender and Social Structures; Conflict Management and Peace Studies;
		Undergraduate Program on Social Welfare	Corporate Social Responsibility; Development Ethics
		Postgraduate Program on International Relations	Human Rights and Democracy; Conflict Resolution; Peace and Conflict Resolution; Gender and International Relations
		Postgraduate Program on Communication	Political Communication Ethics
	Faculty of Law	Undergraduate Program on Laws	Constitutional Law; Criminal Law; Environmental Law; Gender and Law; International Law, Law and Human Rights
		Postgraduate Program in Laws with specialization on Human Rights and Good Governance	Theory of Human Rights; Good Governance Ethics;
	Strategic and Global Studies	Postgraduate Program on Gender Studies	Gender within Law, Policy and Politics;
	Police Study	Postgraduate Program on Police Study	Human Rights and Contemporary Issues
	Faculty of Economics and Business	Postgraduate Program Management	Social Responsibility and Business Ethics;
	Faculty of Public Health	Undergraduate Program on Safe and Health Work, Bachelor of Public Health	Ethics and Law within Health
	Faculty of Pharmacy	Undergraduate Program on Pharmacy	Ethics and Law within Health

Name of University	Faculty/ School/ Centre	Degree Programme Offered	Related Courses
Universitas Gadjah Mada (UGM) Yogyakarta, Central Java	Faculty of Social and Political Sciences	Postgraduate Program on International Relations	Gender and Politics; Introduction to Human Rights
		Postgraduate Program on Human Rights and Democracy	Human Rights and Democracy
		Postgraduate Program on Peace and Conflict Resolution	The Scope of Peace and Conflict Resolution; Human Security; The Philosophy of Conflict Resolution; Conflict Management; Law and Conflict Resolution
	Faculty of Law	Undergraduate Program in Law	Human Rights
		Postgraduate Program in Law	Human Rights Law and Humanitarian Law
		Postgraduate Program in Health Law	Bioethics and Human Rights
Airlangga University (UNAIR) , Surabaya, East Java	Faculty of Law	Undergraduate Program in Laws	International Human Rights; Human Rights
	Faculty of Social and Political Sciences	Undergraduate Program in International Relations	Social and Political Ethics; Humanitarianism and Global Politics
		Undergraduate Program in Political Science	Politics, Human Rights and Democracy
		Undergraduate Program in Sociology	Conflict Resolution
Brawijaya University (UB) , Malang, East Java	Faculty of Law	Undergraduate Program in Laws	Victimology; International Humanitarian Law; Law and Human Rights
		Postgraduate Program in Laws	Human Rights
	Faculty of Social and Political Sciences	Undergraduate Program in Sociology	Conflict Resolution
University of Atmajaya (UAJ) , Jakarta, Special Region (DKI)	Faculty of Law	Postgraduate Program in Laws	Human Rights
Diponegoro University (UNDIP) , Semarang, Central Java	Faculty of Law	Undergraduate Program in Laws	Law and Human Rights
		Postgraduate Program in Laws	Law and Human Rights

Name of University	Faculty/School/ Centre	Degree Programme Offered	Related Courses
Hasanuddin University (UNHAS) Makassar, South Sulawesi	Faculty of Law	Postgraduate Program in Laws	Humanitarian Law; Law and Human Rights; International Human Rights
		Postgraduate Program in Laws	Human Rights; History and Theory of Human Rights
Padjadjaran University (UNPAD) Sumedang, West Java	Faculty of Law	Graduate Program in Law	The Law of Human Rights
		Postgraduate Program with a concentration in Human Rights	History and Theory of Human Rights; Human Rights within the Court System; Civil and Political Rights; Humanitarian Law; Economic, Socio-Cultural Rights; Women and Child Rights; Environmental Rights; Human Rights and Religion; Human Rights and Constitutional Law; Human Rights and International Law
		Postgraduate Program with a concentration in International Law	Human Rights and International Law
		Postgraduate Program with a concentration in Constitutional Law	Human Rights
		Postgraduate Program with a concentration in Intellectual Property Rights	Human Rights and Intellectual Property
Parahyangan University (UNPAR), Bandung, West Java	Faculty of Humanities	All Disciplines (Bachelor's Level)	Basic Ethics
	Faculty of Law	Undergraduate Program in Law	Law and Human Rights
Udayana University (UNUD), Denpasar, Bali	Faculty of Social Sciences	Undergraduate Program in International Relations	Democracy and Human Rights
	Faculty of Law	Undergraduate Program in Laws	Law and Human Rights
Universitas Sebelas Maret (UNS), Surakarta, Central Java	Faculty of Law	Undergraduate Program in Laws	The Legal State and Human Rights, Gender and Law

Name of University	Faculty/ School/ Centre	Degree Programme Offered	Related Courses
Pelita Harapan University (UPH) , Tangerang Banten	Faculty of Law	Undergraduate Program in Laws	Law and Human Rights
State University of Medan Indonesia (UNIMED) Medan, North Sumatra	Study Center for Human Rights	Short Term Training	Human Rights
Syiah Kuala University (UNSYIAH) Banda Aceh, Aceh	Center for Peace and Conflict Resolution	Short Term Training	Citizen, Leadership and Conflict
Bandung Law School (STHB) Bandung, West Java	School of Law	Undergraduate Program in Laws	Law and Human Rights
Jentera School of Law (JENTERA) Jakarta, Special Region (DKI)	School of Law	Undergraduate Program in Laws	Human Rights; Introduction to Human Rights
Universitas Negeri Yogyakarta (UNY) Yogyakarta, Central Java	Faculty of Civics and Education	Undergraduate Program in Laws	Human Rights
Bung Karno University (UBK) Jakarta, Special Region (DKI)	Faculty of Law	Undergraduate Program in Laws	Human Rights
	Faculty of Social Science	Postgraduate Program on Gender and Human Rights	Human Rights and Gender
Indonesia University of Education (UPI) Bandung, West Java	Faculty of Social Sciences	Bachelor of Civics Education	Human Rights Education
General Soedirman University (UNSOED) Purwokerto, Central Java	Faculty of Law	Undergraduate Program in Laws	Law and Human Rights

Name of University	Faculty/ School/ Centre	Degree Programme Offered	Related Courses
Semarang State University (UNNES) Semarang, Central Java	Faculty of Law	Undergraduate Program in Laws	Law and Human Rights
		Postgraduate Program in Law	Law and Human Rights
Sunan Gunung Djati Islamic State University/ Universitas Islam Negeri Sunan Gunung Djati (UIN SGD)	Faculty of Law and Syariah	Undergraduate Program in Law	Law and Human Rights
		Postgraduate Program in Law	Law and Human Rights
Malikussaleh University (UNIMAL) North Aceh, Aceh	Faculty of Law	Undergraduate Program in Law Postgraduate Program in Law	Law and Human Rights
	Faculty of Law	Bachelor of Laws with a specialization with criminal law	Human Rights Court Procedural Law
University of North Sumatera (USU) Medan, North Sumatra	Faculty of Law	Undergraduate Program in Law	Law and Human Rights
	Faculty of Social Sciences	Undergraduate Program in International Relations	Democracy and Human Rights
Jambi University (UNJA) Jambi City, Jambi	Faculty of Law	Undergraduate Program in Law	Law and Human Rights
		Postgraduate Program in Law	Law and Human Rights
Borobudur University (UNBOR) Jakarta, Special Region (DKI)	Faculty of Law	Undergraduate Program in Law	Law and Human Rights
		Postgraduate Program	Law and Human Rights
Al Azhar University Indonesia (UAI) Jakarta, Special Region (DKI)	Faculty of Law	Undergraduate Program in Law	Law and Human Rights
Sriwijaya University (UNSRI) Palembang, South Sumatra	Faculty of Law	Undergraduate Program in Law	Law and Human Rights
		Postgraduate Program in Law	Law and Human Rights

Name of University	Faculty/ School/ Centre	Degree Programme Offered	Related Courses
Lampung University (UNILA) Bandar Lampung, Lampung	Faculty of Law	Bachelor of Laws	Law and Human Rights
		Master of Laws	International Criminal Law and Human Rights
	Faculty of Social and Political Sciences	Undergraduate Program on International Relations	Democracy and Human Rights
	Virtual Class	Certification	Constitution and Human Rights
Paramadina University (UPM) Jakarta, Special Region	Faculty of Philosophy and Civilization	Undergraduate Program on Communications with concretion in Strategic Communications	Ethics
Univesitas Terbuka/ Indonesia Open University (UT) Jakarta E-Learning	Faculty of Social and Political Sciences	Law (E-learning); Undergraduate Program	Law and Human Rights
Sam Ratulangi University (UNSRAT) Manado, North Sulawesi	Faculty of Law	Postgraduate Program in Law	Humanitarian Law and Human Rights
Gorontalo State University (UNG) Gorontalo City, Gorontalo	Faculty of Law	Postgraduate Program in Law	Law, Human Rights and Autonomous Regions
Trisakti University (USAKTI) Jakarta, Special Region	Faculty of Law	Undergraduate Program in Law	International Human Rights Law; Indonesian Human Rights
		Postgraduate in Law with a concentration for Criminal Law	Court Procedural Law and Human Rights;
Tarumanagara University (UNTAR) Jakarta, Special Region (DKI)	Faculty of Law	Undergraduate Program with a concentration of being a Legal Advocate	Human Rights
Pamulang University (UNPAM) South Tangerang, Banten	Faculty of Law	Undergraduate Program in Law	Human Rights

Name of University	Faculty/ School/ Centre	Degree Programme Offered	Related Courses
Swiss German University (SGU) Tangerang, Banten	N/A	Undergraduate Program on Communications	Ethics and Religious Philosophy
Universitas Kristen Satya Wacana (UKSW) Salatiga, Central Java	Faculty of Law	Undergraduate Program on Laws	Law of State Institutions and Human Rights
Duta Wacana Christian University (UKDW) Yogyakarta, Central Java	Faculty of Theology	Postgraduate Program on Theological Studies	Conflict Studies and Peace
Muhammadiyah University of Malang (MMU) Malang, East Java	Research Centre for Religion and Multiculturalism	Postgraduate Program on Human Rights and Shariah	Human Rights and Shariah
National Islamic University of Sunan Kalijaga Yogyakarta (UIN SK) Yogyakarta, Central Java	Postgraduate Program Department	Postgraduate Program on Religious Studies and Conflict Resolution	Peace Studies; Religious Philosophy and Conflict Resolution; Sociology and Conflict Resolution; Religious Psychology and Conflict Resolution; Islamic Ethics for Conflict Resolution and Peace; Conflict Management; Religious and Cultural Dialogue; The History of Conflict and Religious Peace-building;

LAO PDR

Khonsavanh Vongvannaxay

I. Introduction

Lao People's Democratic Republic (Lao PDR) is a landlocked country, located in the northern part of the Mekong region in Southeast Asia. It is led by a one-party government and is considered as a 'least developed country' by the United Nations Development Programme (UNDP). The state has established policies to promote the right to education, which is in accordance with the Universal Declaration on Human Rights (UDHR), and with its commitment to Sustainable Development Goal (SDG) 4 on Quality Education. Achieving quality education in Lao PDR is still viewed through the lens of development and poverty eradication. The role of education and literacy in society is emphasized in policy and planning documents pursued by the government. These include the National Education Socio-Economic Development Plan (NESEDP 2015-2020), the Education Sector Development Plan (ESDP 2016-2020), the Education Strategic Framework (ESF 2016-2030), the National Growth and Poverty Eradication Strategy (NGPES), and the Education for All National Plan for Action (2025-2030).¹

The implementation of human rights and peace education (HRPE) is still in its very early stages. At present, there are only a handful of higher education institutions (HEIs) which are interested in, and implementing, curricula and courses on human rights. Peace education, however, has yet to be taught at any HEIs within the country. In this light, this report will mainly focus on the human rights education implemented in a small number of universities in Lao PDR.

II. Methodology

This study is based on a review of relevant documents concerning human rights education, together with an analysis of empirical and qualitative data including document analysis, interviews, and observations. Field work, which included school visits and interviews, was also conducted to further examine the situation of HRPE across the country. In Lao PDR, there are a total of 67 HEIs offering tertiary education. These consist of: Public Universities (5 universities), Public Colleges (12 institutes) and Private Colleges (50 institutes). In addition, the National Institute of Justice has also been established under the supervision of the Ministry of Justice, with branches in the Northern, Central and the Southern regions of Lao PDR. The information used in this report comes from only a small number of public universities, as well as the National Institute of Justice. Only five HEIs will be featured in this report; National University of Laos (NUOL), National Institute of Justice, the University of Champasak, the University of Souphanouvong, and Savannakhet University.²

¹ National Report Lao PDR (2017), Human Rights Council, working group on UPR, p 1

² Buadam (2018), Education in Lao PDR p 13

III. The Right to Education in Lao PDR

The right to education is provided for by the Constitution and the Law on Education. The government implements policies aimed at providing universal access to education, so that all people have the opportunity to receive an education, especially women, children, the disadvantaged, and those living in remote rural areas. In addition, the government has also created opportunities for more citizens to receive vocational training (MoE report, 2018).

The primary government policy which related to education is the Prime Minister's Decree on Decentralization Policy in the Education Sector, which is a five-year socio-economic development and poverty eradication plan. The Ministry of Education and Sport has integrated the decree and policies to develop an education management policy and plan of action. The government recognizes the importance of education in achieving its national development goals. Currently, the country relies on foreign funding to support development in many areas, including the education system. However, in recent years, the government is slowly becoming able to manage the funding of the education system by itself.

The Lao government has put extra emphasis on the development of education in Lao PDR, recognizing the role of education in societal empowerment projects aimed at alleviating of poverty; improving living standards; and supporting local economic development. For example, The National Strategy on Poverty Reduction emphasizes education as a key factor in reducing poverty. Within this framework, illiteracy must be eradicated, and the necessary skills must be developed to support the application of modern technology in agricultural production.³

IV. National Commitment to Human Rights Education

The Lao Government has yet to formally commit to implementation of HRPE, and the relevant laws and policies have therefore not yet been developed. However, the Lao Constitution and the Law on Education recognize the right of all people to education. Rights and duties in the Lao Constitution are enshrined in Chapter 4 Articles 34 – 51, and include political, civil, economic, social and cultural rights. The National Assembly has adopted 141 laws,⁴ many of which are concerned with the promotion and protection of human rights. Additionally, there are domestic laws which focus on education, labour and social welfare, health, land, and property rights. The Law on Education, in Article 6, stipulates that no Lao citizens will be discriminated against based on race, ethnicity, sex, age, disability or socio-economic class, and that all Lao citizens have the right to quality education.

V. Situation of Human Rights Education Since 2013

The promotion of HRPE in Lao PDR has not increased significantly since 2013, and there are still no national laws or policies pertaining to the promotion and implementation HRPE in the country. It has to be noted that, at the time of writing, the Ministry of Education (MoE) has not yet presented any plans to systematically introduce human rights and peace as academic priorities at the tertiary level. More so, there have not been any plans to establish any human rights centres at universities in Lao PDR. This is despite the fact that the Constitution and the

³ Report (2015), the policies of the party and government and human rights implementation in Lao PDR

⁴ The National Assembly report (2018)

Law on Education have already set the tone for the establishment of programs and courses, specifically those at the tertiary level.

The lack of technical resources, financial capacity and qualified academic staff still remain challenges to human rights education in the country. Moreover, weak academic freedom presents an additional challenge faced by Lao academics.

On a positive note, compared to the situation in 2013, there are now a few more universities, located outside of the capital, Vientiane, which have started to offer subjects and courses on human rights and related topics. Furthermore, colleges for teachers and judges have also started offering human rights classes to their students.

VI. Current Achievements, Gaps and Challenges

Most educational institutions in Lao PDR have yet to offer human rights and peace education due to a lack of resources, capacity building opportunities, and academic staff to facilitate programs and courses. Moreover, the Lao government has not been sufficiently active in its promotion of policies and legislation that would allow the implementation of HRPE in the country.

Existing Courses on Human Rights Offered in Lao Universities

Human rights education provides a good lens on social, political, and economic issues in Lao PDR. A few universities have seen the importance of human rights education in responding to concerns in their respective geographic areas. For instance, Savannakhet University and Souphanouvong University, which are in Savannakhet and Luangphabang provinces respectively, have been addressing issues related to tourism and local development. Tourism has raised a number of issues which contribute to the violation of rights in the province. Human rights education can thus contribute to a better understanding of developmental challenges, labour abuses, and environmental degradation. This education can then inform actions and policies which could contribute to the implementation of sustainable tourism (Lecturer interview, 2018).

The Ministry of Education and Sport has developed a human rights education curriculum and established a Human Rights committee at the Faculty of Law and Political Science, NUOL, in order to improve the faculty's curriculum by applying basic knowledge of human rights to the teaching at the faculty. The National Institute of Justice will also establish collaboration in teaching and learning on human rights with other higher education institutions, beginning with public universities (Lecturer interview, 2018).

The course Fundamental Human Rights is a required course for Bachelor's Degree students, and an elective course for Diploma Degree students, at National Institute of Justice. Other human rights courses offered at National Institute of Justice are elective courses. For example, National Institute of Justice in the Central region of Lao PDR offers a seminar on fundamental rights and human rights, which includes the meaning, significance, philosophy and evolution of human rights; human rights provisions under the Lao Constitution; and international human rights & provisions. Such courses create a foundational understanding of key concepts

in human rights.⁵ The Faculty of Social Science, NUOL, offers a course on Gender and Human Trafficking (Survey, 2018). At teacher training colleges, human rights subjects are also often offered as required classes.

Another notable development is the introduction of more courses related to the Sustainable Development Goals (SDGs), which continue to be implemented under the National Education Strategic Plan, National Action Plan on Education for All, and National Strategic Plan on Education System.

Furthermore, the Department of International Relations at NUOL has been offering Human Rights as a compulsory international course since 2015. The course mainly covers fundamentals of human rights for six hours per week in semester 1 of year 4. This course is currently taught by two lecturers.

Despite an increase in the number of educational institutions offering subjects related to human rights, there is still the question of the quality of subjects being taught currently. Further research and auditing of these existing courses should be conducted in order to provide an assessment of quality.

Weak Academic Freedom and Academic Qualifications in Lao PDR

There has been limited space for academic freedom in Lao PDR. Academic discussions are normally regulated, and human rights are not fully discussed and taught in public spaces.

In terms of capacity and availability of academic staff, there are only a small number of staff who are qualified to teach human rights, and they are mainly based at NUOL. University academics, especially those residing outside Vientiane, cannot access opportunities for human rights training or formal education on human rights. This is due to language constraints, limited funding, and a lack of time provided for academics to pursue further studies and professional development.

Lack of Availability and Accessibility of Materials and Facilities

Due to the lack of governmental policy to promote HRPE, as well as the lack of academic staff in the field, teaching and learning materials on human rights, and peace even more so, are scarce throughout the country. Furthermore, available resources are mainly in English, which prevents a significant number of academics and students from learning more about human rights and peace. This affects students' interest in researching and publicly discussing issues related to human rights and peace. Access to human rights educational materials in the country is limited, which has led to a large gap in the public understanding on human rights. This is a recurring challenge not just in rural areas, but also in the urban cities of Lao PDR.

VII. Conclusion and Recommendations

Since the original mapping report in 2013, not much has been done to promote the development and sustainability of HRPE in Lao PDR. In addition to the issues caused by the absence of political will on the government's part, academic institutions have been weak in addressing

⁵ According to the course syllabus (2018), Faculty of Law and Political Science, NUOL

the lack of technical and financial resources, and slow to create opportunities to increase the availability and capacity of academic staff to teach human rights and peace. Steps have to be taken in order to increase opportunities for students to learn more about human rights and peace, and allow them to contribute to addressing issues in these areas. Through performing the investigation for this remapping report, several recommendations have been devised to improve the quality of, and access to, human rights and peace education in Lao PDR:

- Establishing laws and policies on HRPE: The Lao government must consider developing legislation and strategic plans, as well as providing the necessary funding, for the development of curricula and human rights and peace centres at universities throughout the country.
- Increasing knowledge and understanding of government and academic officials on the importance of HRPE: The Ministry of Education, in partnership with relevant government agencies, should establish platforms for the dissemination of information and the fostering of a public discourse about human rights and peace, particularly among local government officials and academic officers, most of whom are in a position to implement and monitor HRPE programmes and activities.
- Dedicating budget and technical support for HRPE: The government must invest in the education sector to expand the number of courses available on human rights and peace. It is important for coordination between the Ministry of Education and other relevant ministries, sectors, and organizations, as well as donors, to be improved in order to effectively implement HRPE throughout the education sector. Resources must also be made available and accessible to academics who would like to undertake research on human rights and peace, as well as pursue further studies and professional development in these fields.
- Developing a national curriculum on human rights and peace: The Ministry of Education should work with HEIs who are currently offering human rights and peace courses to design a national curriculum which can be implemented at other HEIs across the country. Such a curriculum should be made available to students at both the undergraduate and postgraduate levels. This national curriculum should be made compulsory for all students at the tertiary level.
- Engaging actively with Southeast Asian academics and human rights and peace networks: Lao universities and their academic staff must actively participate in bilateral partnerships and regional networks with existing human rights and peace institutes and organizations in order to build capacity and learn more about effective development, instruction and management of HRPE.

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Existing Programmes and Courses on Human Rights and Peace Education in Lao PDR

Name of University/ institution	Faculty/ Department/ study Centre	Degree Programme Offered	Courses / Related Courses
National University of Laos (NUOL)	Faculty of Law and Political Science		Foundation Human Rights (Bachelor's Degree)
	International Relations Department		An Introduction on Human Rights (Bachelor of Arts in Foreign Affairs)
	Faculty of Law and Political Science		Foundations of Human Right (Bachelor's Degree for Continuing Education Programme) for Continuing Educational Program)
	Faculty of Social Science		Gender and Politics Human Trafficking
National Institution of Justice (NIJ)	School of Law in Northern, Central and Southern Regions		Constitution Migration, Labour International Law Human Trafficking (Diploma Degree)
University of Champasak	Faculty of Law and Administration		Foundations of Human Rights (Bachelor's Degree)
	Faculty of Law and Administration		Foundations of Human Rights (Diploma Degree)
University of Souphanouvong and Savannakhet University	Faculty of Social Science		Gender and Politics Human Trafficking

SHORTLISTED STUDENT ESSAY

Peace Education: The First Brick to Build the Dream

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It is an undeniable fact that Southeast Asia is known for its religious diversity, as it is home to Thailand with its largest number of Buddhists in the world; Indonesia with its biggest Muslim population in the world; and The Philippines with the largest population of Roman Catholics outside of Latin America. For years, religions have been so integral throughout the history of Southeast Asian countries, displaying how deep it has been rooted in the daily life of people, affecting their habits and their perspectives on various issues. Religions in Southeast Asian countries have also become strong ties amongst the people, enabling them to be brought together as they have the same identity. Unfortunately, this identity is at high risk due to the tensions and violence among communities in the name of religion, making the word ‘peace’ only a wish, without knowing the moment it will come to realization.

The international community might be aware with recent cases of religious-driven violence in Southeast Asian countries, even in the first half of 2019. Starting from Philippines Cathedral Bombing in January, the plan of stoning punishment for LGBT people in Brunei Darussalam; Rohingya crisis in Myanmar; Muslim residents protesting the building of Hindu temple in Bekasi, Indonesia in May, as well as the rise of various radical organizations and social-media movements that are against feminism and gender equality. It is funny to ponder how religion teaches people good things and that everyone should be treated with equal kindness regardless of who they are, but at the same time it can also lead to bad outcomes. This shows that religious teachings are internalized differently among people, depending on external factors and circumstances which further influence how people perceive certain issues, particularly related to human rights.

As the world develops, higher exposure of information inevitably enables people to know themselves and eventually leads them to embrace their own identity. Oftentimes, this individual identity clashes with communal identity – most of which is highly influenced by religious values and teachings – and it has become a source of conflicts and tensions in the society, especially in Southeast Asia. With the increasing differences among members of society, the challenges to maintain peace within the society keeps escalating. This is the point that basic human rights of people are threatened: when people start treating each other based on the identity of the individuals; their looks, their beliefs, and even their sexual orientation instead of their basic nature as human beings.

Although I haven’t experienced inequalities because of my religion or my race, I am aware of what have been happening in my country lately. In light of the cases involving religions that happened, it is odd to think that just because some people from the majority of the religion have a say on something that they believe, the religious minority groups cannot exercise their freedom of belief or religion, as the most basic human right in a country that called upon its citizens to have a belief in the one and only God. What is freedom if it only belongs to certain groups of people; especially those who are bigger in size and influence? And what is justice if it only satisfies the demand of a particular group?

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The very existence of peace education is important to once again reemphasize that establishing peace amid diversity is not only a utopia if everyone is involved. Peace education should not only be targeting members of the society, as I believe that government officials, including those holding the power, should also be exposed to peace education. I believe that intolerance and discrimination would not continue to happen at this pace if the government has done something instead of pretending that these issues are not urgent; as well as actively bridging differences through advocating the fulfillment of basic freedoms and justice.

I am not suggesting that Southeast Asian countries should separate religion from State affairs. What I am suggesting is to focus more on preventive actions instead of remedial actions. We do not want our region to be sparked with inter-religious conflicts before we finally realize that conducting a proper peace education is needed. We don't want the worst to happen while in the meantime, we can do something that matters.

As UNESCO has supported peace education worldwide, it's time for ASEAN and its member-States to start building the foundation of a standardized peace education, taking the best practices from more successful countries which have conducted such education. In line with this, ASEAN Member States can also create a short guide which can be digested easily by all members of society and seeking for broader partnerships and supports from religious leaders or any kind of organization to endorse such education. The right understanding on human rights and how it contributes to the unity of a country should also be integrated.

Finally, the issue of human rights and peace does not only talk about how few big events – especially those under the name of religion, such as terrorism – would affect the people. It talks about how human beings respect each other's rights in our day-to-day practice. Peace is like a house, built brick-by-brick which further requires frequent maintenance and awareness on smallest details. Peace does not only refer to a circumstance in one time, and it requires everyone to contribute in maintaining it. The only way to achieve this is by establishing a comprehensive, universal peace education involving actors from various backgrounds. Not an easy job indeed, but nothing worth having in this life comes easy. As the first foundation is laid down, one brick at a time would make the impossible, possible, and peace would not be a dream anymore.

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MALAYSIA

Ayesah Uy Abubakar and Khoo Ying Hooi

Introduction

The data presented in this report is drawn from a range of information available from both official and unofficial sources, including interviews with key informants. This remapping of the courses and programmes related to human rights and peace and conflict education covers three types of universities in Malaysia, namely: public universities, private universities and foreign universities with campuses in Malaysia. According to the website of the Ministry of Education (MOE), there are 20 universities recognised as public universities in Malaysia. There are a total of 47 private higher education institutions identified by the MOE with 37 categorised as private universities and 10 recognised as foreign universities with campuses in Malaysia. Information for this study, particularly on courses from these universities can be mostly found on their official website. This remapping report on the state of human rights, peace and conflict education in Malaysia is aimed at giving a general idea about the formal education initiatives from the public school system to university level but with more emphasis on the latter. As a contribution of this brief study, some suggestions are presented on how human rights and peace studies can be further developed in institutions of higher learning given its role as a catalyst of social change in Malaysian society.

The study found courses and programmes on human rights and peace & conflict education in 14 public universities, three private universities and two foreign universities with Malaysia campuses. The 14 public universities are International Islamic University Malaysia, Universiti Malaya (UM), Universiti Sains Malaysia (USM), Universiti Kebangsaan Malaysia (UKM), Universiti Putra Malaysia (UPM), Universiti Utara Malaysia (UUM), Universiti Malaysia Sabah (UMS), Universiti Pendidikan Sultan Idris (UPSI), Universiti Malaysia Terengganu (UMT), Universiti Sultan Zainal Abidin (UniSZA), Universiti Sains Islam Malaysia (USIM), Universiti Malaysia Sarawak (UNIMAS), Universiti Pertahanan Malaysia (UPM) and Universiti Teknologi MARA (UITM). The two private universities are Multimedia University and Sunway University, and the two other foreign universities with Malaysian campuses are Monash University and University of Nottingham.

Part 1: National Context of Human Rights in Malaysia

Malaysia is a constitutional monarchy and it practices parliamentary democracy. As a former British colony, Malaysia's parliament is modelled after the British Westminster parliamentary system. It consists of the House of Representatives or *Dewan Rakyat* and the Senate or *Dewan Negara* with the doctrine of separation of powers comprising of legislative, executive and judiciary powers. Progress in addressing human rights concerns in Malaysia is a product of decades of struggles. The awareness of human rights within the Malaysian society has increased since the late 1970s with the emergence of human rights-related non-governmental organizations (NGOs). The rights of Malaysians to participate in civil society, and the protection of basic civil liberties, are spelt out at length under the second part of the Federal Constitution, under the section of fundamental liberties. However, the distribution of civil, political and socio-economic rights remains a challenge until today. For instance, repressive laws such as the Sedition Act 1948 and the Official Secrets Act 1972 have been used against dissenting voices in a selective way, posing negative consequences on the freedom of speech and expression.

Malaysia's political climate has been dominated by communal-based political parties for many decades. As such, the formation of the government depended on a formula based on the formation of political coalitions. The *Barisan Nasional* or the National Front (BN) had been the ruling government since the country's independence in 1957. However, for the first time, the ruling government changed in May 9, 2018 when a coalition of a united opposition parties - *Pakatan Harapan* (PH) or Alliance of Hope, won the elections. This is especially noteworthy as the PH branded itself as a champion of human rights and democracy during its 2018 election campaign. And since, the political development of a new party being elected, has had an impact on general human rights and peace conditions in the country.

One of the immediate changes the new government made was to move the Human Rights Commission of Malaysia (SUHAKAM) from the Prime Minister's Office to be under the purview of the Parliament, thus giving it more independence. At the time of writing, the role of promoting the need for human rights education is led by the SUHAKAM, a national human rights institution (NHRI) established by the government in 1999. A variety of other institutions such as human rights-related NGOs and advocacy groups also help in promoting human rights education although using a more informal approach. Thus far, there are no university degrees that are being offered on human rights and peace and conflict education. Nevertheless, there are several subjects related to human rights and peace & conflict education available in various institutions of higher learning.

Part 2: Education System and Institutional Setting

Malaysia's National Policy on Education (NPE) is based on the National Philosophy of Education, as expressed through the Education Act 1996,

"Education in Malaysia is an on-going effort towards further developing the potential of individuals in a holistic and integrated manner so as to produce individuals who are intellectually, spiritually, emotionally and physically balance and harmonious, based on a firm belief in and devotion to God. Such an effort is designed to produce Malaysian citizens who are knowledgeable and competent, who possess high moral standards, and who are responsible and capable of achieving a high level of personal well-being as well as being able to contribute to the betterment of the family, the society and the nation at large."

The central legislative provision that governs the system of education is provided in the Federal Constitution, in which Article 12 ensures that all citizens are guaranteed the right to education. Article 12(1) stresses that there shall be no discrimination against any citizen based on religion, race, descent or place of birth in the administration of any educational institution, nor in the admission of students or in providing of funds. Furthermore, there are various items of legislations that govern the provision of education in Malaysia which aim ensuring quality education for all, for instance, the Education Act 1996, the National Higher Education Fund Corporation Act 1997, the National Council on Higher Education Institution Act 1996, the Malaysian Qualifications Agency Act 2007, the Universities and University Colleges (Amendment) Act 2009, and the Private Higher Educational Institutions (Amendment) Act 2009.

The NEP has played an important role in bringing changes to the national education system such as managing economic imbalances and ensuring unity. This included the introduction of civic education as a subject¹. Education reforms began in the late 1980s and mid-1990s, and were backed by the passing of various legislation acts in 1996. Factors influencing education reforms were globalization; liberalization and the development of information; communication and technology (ICT); the increasing demand for higher education, robust economic growth; and government budgetary constraints².

Public universities in Malaysia are considered as the primary option for many Malaysians and international students who wish to acquire formal education degrees and qualifications. There is also a rise in number of private universities and colleges to match the increasing number of students at the tertiary levels. These institutions offer programmes that might not be available at public universities. Private universities have more autonomy in terms of management and its directions as compared to the public universities; however, both types are obliged to adhere to standards, qualifications and accreditation as set by the MOE.

Human rights and peace education are generally treated as less of a priority field of study in Malaysia. One of the main reasons behind this is mostly due to the fact that Malaysia's economic development and governance has always put more focus on pure science, engineering and trade which are key drivers of industrialization, and consequently, of economic development. This can be seen from the country's development pursuits since the 1970s. This is undoubtedly a challenge to human rights and peace education, as social science courses are an important part of the many programmes in higher education, including courses on human rights, international humanitarian law, peace studies, conflict resolution, gender studies and others.

In this context, human rights and peace and conflict education in the country has taken shape in a particular way in Malaysia. For some, human rights are generally perceived as a Western values and contradicts Asian values as articulated by the Prime Minister of Malaysia, Tun Dr. Mahathir Mohamad and the late president of Singapore, Lee Kuan Yew. The Asian values were introduced in 1990s with religious values playing a significant role in shaping the perception of human rights in Malaysia. Philosophically, human rights in Malaysia is caught in between a debate of universalism and cultural relativism. The component of cultural relativism in Malaysia is strongly based on religious values.

1 Refer to Malaysia Education Blueprint 2013-2025.

2 Lawrence Arokiasamy and Ong Seng Fook, The roles of private higher educational institutions in promoting formal lifelong education in Malaysia, the Journal of International Social Research, Volume 1 (4), 2008, 77-87.

Part 3: National and International Commitments to Human Rights and Peace and Conflict Education

The Federal Constitution was embraced to achieve a balance between the various communities in Malaysia. The main features of the Constitution is a dual government; at the same time, it practices a Westminster-styled separation of powers. The second part of the Constitution provides a provision to protect fundamental liberties which includes the liberty of the person, equality before the law, freedom of movement, freedom of speech and expression, freedom of association and assembly and freedom of religion. These liberties are guaranteed but subject to the Constitution as well as other domestic laws.

To further engage in commitment to human rights and goals for peace as part of the country's international relations, Malaysia established its national human rights institution. The Malaysian National Human Rights Commission or *Suruhanjaya Hak Asasi Manusia* (SUHAKAM) was established in 1999 by an Act of Parliament entitled the Human Rights Commission of Malaysia Act 1999 and the Act was further amended in 2007. In the Act, SUHAKAM's functions are divided into four major sections: (1) to promote awareness of and provide education on human rights; (2) to advise and help the government formulate legislation, administrative directives, and procedures on human rights and recommend the necessary measures to take; (3) to recommend to the government actions to take on the subscription or accession of treaties and other international instruments in the field of human rights; (4) to inquire into complaints about infringement of human rights. From the Act itself, it is clear that SUHAKAM has a key function to promote awareness of and provide education on human rights. While it remains a challenge to incorporate and integrate human rights education in the school system in Malaysia, SUHAKAM has undertaken several initiatives to further on advocate to the government the need to include human rights education at all levels of education.

Since the establishment of SUHAKAM, it continues to face challenges in fulfilling its mandate. The government's low regard for human rights institutions can be perceived in the limited budgets given and constraints placed on functions and activities of SUHAKAM and other similar groups. For instance, in 2016, under the leadership of Tan Sri Razali Ismail as the new Chair, SUHAKAM's annual budget was decreased to half of the past year's budget allocation.³ Although this was restored the following year, the incident showed the low level of priority of the government concerning the work of SUHAKAM as an institution.⁴

In mid-2018, under the new government, this scenario somewhat changed for SUHAKAM and human rights groups. The government made public declarations that it will sign another international human rights laws, namely: (1) the International Convention on Against All Forms of Racial Discrimination; (2) the International Covenant on Civil and Political Rights; (3) the Convention Against Torture and other Cruel, Inhuman and Degrading Treatment and Punishment; (4) the International Covenant on Economic, Social and Cultural Rights; (5) the International Convention on the Protection of Migrant Workers and Members of their Families; (6) the International Convention for the Protection of All Persons from Enforced Disappearance.⁵ The highlight of this commitment was the presentation of the Malaysian Delegation to its

3 See news article in The Star, 14 July 2016, in <https://www.thestar.com.my/news/nation/2016/07/14/suhakam-will-work-within-its-rm5-5mil-budget/>

4 See news article in Malaysiakini, 17 October 2017, in <https://www.malaysiakini.com/news/398660>

5 See news article in The Star, 2 July 2018 in <https://www.thestar.com.my/news/nation/2018/07/02/saifuddin-pledges-to-push-for-ratification-of-six-international-human-rights-conventions/>

Third Cycle of the Universal Periodic Review in November 8, 2018.⁶ Many states took note of Malaysia's pledge to take steps towards signing more international human rights laws. This also gave a sense of hope to many human rights organizations, academics and practitioners who have watched the Malaysian Delegation, at the UPR Session, appearing to be more resolute and determined to work on a better record of human rights for the country.⁷

However, this honeymoon stage for the progression of human rights commitments was short lived. The news about the government wanting to sign the International Convention on Elimination of Racial Discrimination (ICERD) sparked a campaign for some NGOs and politicians from the opposition parties who maintained that the ICERD is contrary to the Malaysian Constitution. Weeks later, the government backtracked its stance and announced that it would not ratify the ICERD.⁸ This episode concerning the ICERD demonstrates the conflicting views on human rights within the Malaysian society. Other aspects such as the elimination of child marriage, repeal of the anti-sedition and fake news laws; the review of the anti-terrorism laws; the provision of access to formal education for all children irregardless of status are some of other issues that continue to be contested. While this situation clearly becomes a constraint for the government it also shows how much there is an utter lack of human rights education and socialization among many sectors of Malaysian society.

Moves towards human rights development and peace and conflict education are evident throughout Malaysia's history. Malaysia has enjoyed relative peace as it has grown as a nation. It gained its negotiated independence from the British colonisers without experiencing armed conflict and violence as compared with its neighbours in the region. However, there are two incidents of conflict and violence that has shaped the country's nation building. One was its history with the communist insurgents from 1968 to 1989 which was resolved with a Peace Agreement of Hatyai on December 2, 1989. The second incident was the riot between the Chinese and Malays on May 13, 1969. The resolution of the latter led to the establishment of the National Economic Policy of the government aimed at correcting the socio-economic imbalance within the society with affirmative action protecting the *bumiputera* or indigenous groups. In order to ensure the peace and harmony among Malaysians, the government also created the *Jabatan Perpaduan Negara dan Integrasi Nasional (JPNIN)* or Department of National Unity & Integration in July 1, 1969. The JPNiN as an institution is tasked:

- a) To educate people to love unity
- b) To preserve, maintain and enhance ethnic relation towards national unity
- c) To promote understanding and harmony among people of various religion
- d) To conduct unity discourse and ethnic relations study
- e) Carry out intervention measures in managing national unity affairs and integration
- f) To provide recommendations to the Government in stating the nation's stand at the international level

In effect, JPNiN serves as the peace monitor and peacebuilding arm of the government among various Malaysian communities. It has organized the *Rukun Tetangga (RT)* or neighbourhood associations throughout the country as partner in its work. Since 2004, all RT leaders received training in mediation skills so that they do not only monitor conflict situations, but also help

6 Details of Malaysia's UPR Adoption at the 31st Session of the UPR in Geneva, Switzerland can be accessed on the UN Human Rights Council website in <https://www.ohchr.org/EN/HRBodies/UPR/Pages/MYIndex.aspx>

7 See UN TV Web on the Malaysian UPR.

8 News article on Daily Express, November 24, 2018, "Government will not ratify ICERD."

mediate and resolve conflicts in their communities. The RTs organize activities to promote social and cultural exchange and build social cohesion among all the peoples. While this government office was designed with important objectives, it also grapples with the magnanimity of its work and the limitations of its mandate and resources.

Over the years, the idea of peace in Malaysia has been synonymous with ethnic relations and unity. This also explains the law restrictions on discussing religion and race that can lead to offense in other communities. These topics of ethnic relations and unity are deemed as sensitive among Malaysians and are often used as an issue of censorship by the state.

Part 4: Achievements, Gaps and Challenges

In order to identify the gaps in human rights and peace education in this remapping report, it is important to first understand the foundation of Malaysia's education system as stipulated in the earlier section. In Malaysia, several documents such as the Federal Constitution, the National Ideology (also known as the *Rukunegara* and the National Philosophy of Education) provide basic guiding principles for a faith-based values education. For instance, the first principle of the *Rukunegara*, pertains to the Belief in God and emphasizes that God has created human beings of different races, different values and systems but what is important is they may know each other and live in harmony.⁹ Based on Malaysia's background with different races, religions, values and systems, steps have been taken by the government to foster the faith-based values and moral education at all levels of education. For instance, the 1979 Cabinet Committee Report has stated specifically about the faith-based moral and value education that is still in practice:

“To build a disciplined, cultured and united society, it is recommended that while Muslim students study the Islamic Religious Knowledge, and this includes other pupils who choose to follow this subject, non-Muslim pupils should be taught Moral and Ethics Education. All pupils who study this subject, Moral and Ethics Education, must take it in the examination. In both these subjects, respect for individual freedom to embrace any religion in a multi-religious society must be cultivated.”

The national curriculum was first introduced in primary and secondary schools between 1983 and 1989. In primary and secondary schools, the teaching of values and moral education is aimed at understanding and strengthening moral attitudes about the norms and values of the society and use them as a basis for decision making in everyday life. Civics and citizenship education was first introduced in 2005 as a specific school subject, which allowed some elements of human rights to be introduced within the civics subject. However, civics education in Malaysia does not systematically teach human rights concepts such as human dignity, the right to life, civil and political rights, nor does it directly teach the Universal Declaration of Human Rights (UDHR). Instead, it emphasizes national unity, volunteerism and government's structure, which have certain links to concepts of human rights such as equality and freedom of belief and religion.¹⁰

9 Nik Azis Nik Pa. Human Rights Education in Schools: The Malaysian Experience, in Human Rights Education in Asian Schools Volume II. HURIGHTS Osaka: Japan: 1999.

10 Nordin, Z. S., & Channa, M. A. (2017). A qualitative study of human rights education: An insight from the United Kingdom and Malaysia bridging the curriculum needs of students. *Citizenship Teaching & Learning*, 12(3), 299–320. doi:10.1386/ctl.12.3.299_1, 304

In the formulation of the Malaysia Education Blueprint 2013-2025, the MOE removed civics and citizenship education as a distinct subject and decided to incorporate into several different subjects such as Islamic Education, Moral Education, History and Local Studies. However, after the change of government, on November 13, 2018, the MOE announced that the civics and citizenship education subject would be re-introduced in 2019. The syllabus would also include topics like anti-corruption, human rights, road safety and environmental awareness.¹¹ A committee has been formed to review the current national education policy, whereby the committee is tasked to revisit the education philosophy and policies and to upgrade the national curriculum for students from pre-school to university level in order to increase civics consciousness and develop noble values and strengthen knowledge on science and technology among the students.

Compared to the mapping report in 2013, this report has explored more categories of universities, covered more private universities and the foreign universities with campuses in Malaysia. Also, the report made a quick scan into other faculties other than law and social sciences. Using the basic information from the curriculum of these faculties, it found that there are currently more subjects related to human rights and peace and conflict education in Malaysia compared to 2013, although some have either changed from elective to core courses or vice versa. However, this does not necessarily provide a direct indication that the courses on human rights and peace & conflict education have either increased or decreased.

This remapping report found courses directly related to human rights and peace and conflict education in 14 public universities, two private universities and two foreign universities with Malaysian campuses. However, this does not mean that other universities do not offer other course contents related to human rights and peace and conflict education due to the fact that some of them do not put the full details of the courses or syllabus on their websites. It is also crucial to note that while there are no specific degrees in human rights and peace and conflict education at undergraduate or postgraduate in the Malaysian universities, research focus on subjects related to human rights and peace and conflict education are often prevalent, therefore, an interest on this field is reflected. Comparing public and private universities in term of courses related to human rights and peace and conflict education, public universities provide more choices or a wider range of subjects for students. It is also apparent that private universities are more inclined towards courses on human rights and subjects related to development, while courses on peace and conflict education are mostly found in public universities.

In general, courses related to human rights and peace and conflict education are found throughout universities in Malaysia not only in the capital city of Kuala Lumpur. The component of peace and conflict education (also identified in the 2013 mapping report) is sometimes addressed in courses such as Ethnic Relations or Ethnic Studies. For most of the universities, the component of human rights education is either addressed in the faculty of law or social sciences. There are a number of courses related to gender offered in Malaysian universities. These courses relate to gender from a human rights perspective incorporating components of peace and conflict. For instance, the Gender Studies Programme at UM, although not providing a standalone degree in gender studies, offers courses such as Gender, Conflict and Peace. This course addresses specific issues such as gender-based violence, militarization of women, gender in conflict zone and conflict resolution/peacebuilding from the feminist/gender perspective. At USM, the Centre for Research on Women and Gender (KANITA) offers postgraduate degrees where it

¹¹ Education Ministry to review national education policy. New Straits Times. 18 July 2018. Retrieved from <https://www.nst.com.my/news/nation/2018/07/392058/education-ministry-review-national-education-policy>

is compulsory for the students to undertake the course on Gender Theories.

Another notable development is the introduction of more courses related to sustainable development. This is believed to be instigated in accordance with the Agenda 2030 by the United Nations (UN). The Sustainable Development Goals (SDGs) are inextricably linked to human rights through the following goals: goals concerning economic, social and cultural rights; goals concerning civil and political rights; goals that emphasise the principle of equality, non-discrimination and access for all. In the context of Malaysia, the government has produced its Roadmap on SDGs 2016-2030 and increasingly, there is more emphasis on the Agenda 2030. For instance, the International Institute of Public Policy and Management (INPUMA) at UM under its Master degree in Public Policy offers a course on Sustainable Development Policy.

In December 2016, the Jeffrey Sachs Centre at Sunway University in Kuala Lumpur was launched, under the supervision of Professor Jeffrey D. Sachs, one of the world's leading experts in sustainable development. A Masters in Sustainable Development Management programme was introduced at Sunway University in 2018 with the aim of exposing students to the scientific, technological, economic, and business challenges of sustainable development, as well as providing them with in-depth knowledge of specific subject areas, such as climate change, urban sustainability, energy, water, infrastructure, biodiversity, land-use, waste management and corporate responsibility.

In 2016, SUHAKAM proposed that public universities, particularly UKM, should establish a human rights centre to lead research and learning in human rights.¹² At present, there is no formal human rights research centre in Malaysia. In the past, a Research Group on Human Rights was formed in 2013 at the Faculty of Law in UM. This was a loose group with no formal organisational structure and it did not receive any funding. Most of the activities conducted were either focused on public forums or research. However, this group is no longer in existence and it is now integrated into another research group at UM under the theme of constitutional law. Similarly for peace education, in 2007, Research and Education for Peace at Universiti Sains Malaysia (REPUSM) has officially submitted a proposal for a Twin Chair on Peace Studies, together with the Prince of Songkhla University in Thailand to the UNESCO in Paris but thus far, the Twin Chair has not materialised. The purpose of the program was to build cooperation in developing peace studies at the two universities which are both located on the border of Southern Thailand and Peninsula Malaysia.

Informal education on human rights and peace and conflict education such as seminars, forums, public talks, discussions and screenings continue to be held in some Malaysian universities. Prior to the change of government in May 2018, it was often seen that certain human rights issues such as lesbian, gay, bisexual, transsexual (LGBT) were deemed too sensitive in the context of Malaysia and were not allowed to be discussed in forums or talks. Similar restrictions were imposed on forums that tackled freedom of expression and speech.

At USM, Research and Education for Peace (REPUSM) was established in July 1995, under the School of Social Sciences. Recognizing the lack of awareness on these subjects, the REPUSM Unit was formed to address the need to solve conflict by peaceful means. USM became the first institute of higher learning in the country to explore peace studies and conflict resolution

12 SUHAKAM suggests human rights centres at public universities. UKM News, 12 April 2016. Retrieved from http://www.ukm.my/news/Latest_News/suhakam-suggests-human-rights-centres-at-public-universities/

through research, education, and training. The REPUSM has been the Regional Secretariat for the Southeast Asian Conflict Studies Network (SEACSN) since 2001. The SEACSN was funded by the Swedish International Development Cooperation Agency (SIDA) and other international agencies that were keen to invest in developing conflict resolution and peace studies among scholars in Southeast Asia. During the period between 2006 to 2014, REPUSM and the Japan International Cooperation Agency (JICA) embarked on a peacebuilding program that gathered peace process actors and civil society groups mainly from Southern Thailand, Aceh and Mindanao regions in an annual training workshop. This was a novel attempt of a track 1.5 peace process (directly linking the civil society groups with the two conflict parties/negotiating actors) led by the academe in concretely contributing to peacebuilding in areas with ongoing conflict situations and peace processes.

In a national context, courses related to peace and conflict are often offered in the form of studies related to ethnic groups and are more inclined towards focusing on ways to mitigate social conflicts. For instance, the MOE introduced Ethnic Relations as a required course in all universities in 2005. This was implemented in order to further advance the goals of national unity in the country. This introductory subject is the closest attempt to incorporating peace and conflict studies at the tertiary education level to date. While there was some attempt in the past to propose peace studies in the Malaysian educational system, the language of ethnic relations has been more persuasive and aligned to the government's perspective on building national unity. For instance, UKM's approach in this regard was created through the Institute of Ethnic Studies (KITA) that was formed on 8 October 2007. KITA is also mentioned in the 2013 mapping report. Since 2009, KITA has offered postgraduate programmes in ethnic studies at the master and doctorate levels. The programmes offered are research-based, either on full-time or part-time basis. Thus far, KITA is the only full-fledged research institute in Malaysia focusing specifically on ethnic studies.

Another centre also worth noting is the Centre for Civilizational Dialogue (CCD) at UM. It was formed with a mission of promoting global peace and sustainability of human civilization through dialogue. While the CCD does not offer any degree programmes, it undertakes research and activities that touch on peace education. Similarly, at the International Islamic University of Malaysia, the International Centre for Global Peace (ICGP) has been established to serve as a centre point of peace studies and to organise some related activities which focus on peace solutions. Its mission is to establish a "global peace one-stop centre" and to develop substantive knowledge on peace, humanity and diplomacy.

This remapping report also found that the Centre for the Initiation of Talent and Industrial Training (CITra) in UM offers courses related to human rights and peace and conflict education such as Introduction to Peace Studies and International Development and Governance. These courses are offered for students under the category of external faculty elective courses. The Faculty of Social Sciences offers both courses but they are open only for students from other faculties. This opens up opportunities for students who are science-based students for instance, to also study courses related to human rights and peace and conflict education.

As highlighted, the human rights practice in Malaysia is caught in a debate between universality and cultural relativism. During the data collection for this report, it was found that there are courses that might not be in line with international human rights standards. For instance, a subject on "Deviants and Social Control" offered by the Department of Anthropology and Sociology at undergraduate level in UKM has identified behaviour such as homosexuality as a

problem that requires careful social control approach to combat it. Another similar course that offered in the same university and department but at a postgraduate level is “Deviants, Crime and Social Sentencing”, which includes the study of social phenomena such as alcoholism, trans-sexuality, drug abuse, elite deviance, mental disorders, delinquency, conventional and non-conventional crimes, and violence. The final part of the course analyses the various systematic social reaction and social control of deviance and crime and their impact on deviant/criminal behaviour and the actors.

More recently, an emerging trend among the universities in Malaysia is the incorporation of blended learning or online platforms for courses at undergraduate level. As a response to global trends and to provide an alternative pathway to widen access to tertiary education, the government has ventured into the use of online learning and massive open online courses (MOOCs) because it can help to cut costs, increase consumption and reduce space constraints. This is part of the country’s *Dasar e-Pembelajaran Negara 2.0*, or National E-Learning Policy 2.0. Launched in September 2015, MOOCs offer free courses on OpenLearning.com, the official MOOC platform to be used by all Malaysian universities. In the Blueprint on Enculturation of Lifelong Learning for Malaysia 2011-2020, lifelong learning is recognized as the third pillar of human capital development after the school and tertiary education system, where it is defined as, “Learning engaged by everyone of age 15 to 64 and above except professional students”¹³ that enables an open learning space for all. As of 2019, there are two MOOC courses that can be found on Openlearning.com: the “Introduction to Women and Gender Studies” at USM and the “International Humanitarian Law” at UMS.

Malaysia faces challenges in human rights and peace and conflict education similar to other countries in Southeast Asia. Tun Dr. Mahathir Mohamad, Prime Minister of Malaysia (1981-2003, 2018-present), during his first term as prime minister, introduced Vision 2020 which envisaged Malaysia attaining the status of a developed economy and society by 2020. To achieve this, a widening access to higher education and an increased role for private universities. Subsequently, steps were taken to ensure sufficient infrastructure and educational facilities were present to fulfil the Vision 2020. While Vision 2020 does not seem possible to achieve with the current financial status of the country, the MOE is implementing the Vision 2020 programmes in the Malaysia Education Plan by encouraging the involvement of the private sectors and individuals to provide financial support. Sufficiently funded facilities are also equally important in terms of advancing the human rights and peace and conflict education in the country. Thus, the private sector’s involvement in all areas of tertiary education should be seen in various partnerships, incentives, twinning programmes and cost sharing in training and research and development (R&D) to overcome the issue of financial constraints against human rights and peace and conflict education.

Reforms have been ongoing since the change of government in May 2018. Apart from legislative and institutional reforms, educational reforms are also a priority of the new government. As highlighted, the re-introduction of civics education that will incorporate human rights education is one development. The need for knowledge on these topics while the country is experiencing a widening space for democracy and human rights at a time it has created a demand for programmes on human rights and peace and conflict education. As such, the frequency of informal education on these topics has increased significantly in the higher education institutions especially in the public universities. In the past, one reason that the

¹³ Blueprint on Enculturation of Lifelong Learning for Malaysia 2011-2020.

human rights and peace and conflict education did not receive high priority in higher education was due to the government's higher education policy which was aimed at producing more human capital to meet the needs of the market when Malaysia was rapidly developing. This lack of opportunities in general in public universities prompted the government to encourage the private sectors to develop private universities and colleges. However, private universities focus more on profitability and financial feasibility, hence, programmes are mostly focused on market practicality, such as business, management, technology and accounting. Programmes such as humanities and social sciences are rarely offered and there are no courses on these topics.

Another challenge in developing this field of discipline in the formal education sector is the availability of resources. While the demands for knowledge on these topics has increased, thus far, there is no indication of interest from the MOE about introducing human rights and peace and conflict studies programmes in higher education, nor any direction on establishing any human rights and peace centres as was previously proposed by SUHAKAM in 2016 and by REPUSM in 2007. In short, the current resources may not be adequate to support the promotion of human rights and peace and conflict education.

Part 5: Conclusion and Recommendations

Malaysia as a country is experiencing evolving political and social systems which has resulted in the need to adopt a more open and human rights approach. Overall, human rights practice in Malaysia remains a challenge and a long struggle. While there is an expansion of democratic space, it remains to be seen how the government will utilise education as a long term strategy in pursuing social change, for example, in terms of human rights and peace and conflict education.

SUHAKAM as a human rights institution mainly bears the responsibility in promoting human rights education. On the other hand, the MOE is a key stakeholder that would need to provide support and take the lead in drafting a new policy to integrate human rights education and peace and conflict education in the Malaysian education system not only at the school level but also at universities. SUHAKAM's collaboration and direct involvement in this effort needs to be continued, however, the MOE, in general, should be taking the lead. In particular:

- The government must provide technical and financial support to expand the existing programmes and courses on human rights and peace and conflict education. It is important in the long-term to be able to supply quality education to meet increasing demands due to the dynamic socio-political context in the country.
- The government should put more efforts into training qualified teaching staff in the area of human rights and peace studies.
- The development of human rights and peace and conflict education with a multidisciplinary approach needs to be also encouraged. For instance, this remapping report has found that the number of courses and programmes related to sustainable development have increased. SDGs are a key topic that not only concerns Malaysia but the whole world. A multidisciplinary approach such as integrating SDGs into faculty on economics and business faculties for instance, or even in engineering is suggested as the SDGs require a multi-partnership approach that needs various sectors to play a role.

- Apart from formal education and public awareness, efforts to popularize human rights language into daily communication to the people and into government policies is needed to foster more understanding on what human rights are.
- As education is changing towards using more technology in teaching and learning and becoming more student oriented, such reform should be used to the advantage of educating on human rights and peace.
- Educators of human rights and peace and conflict studies must also create a strong network with each other so that they can share practices in further developing these fields of discipline.
- There is a need for government to realize that knowledge should be transformed outside of the classroom and to localize knowledge as this is especially crucial for human rights and peace and conflict education so that it can be effectively implemented in the society. In short, it should ideally be both theoretical and applied. One of the possible methods in teaching is to also include field visits or case studies which would allow students to engage at community level with various minority groups on the issues of human rights and peace.
- English is widely used as the medium of instruction in higher learning institutions, however, in order to reach a wider audience, local languages especially the national language, Bahasa Malaysia is important to use. For instance, UKM which mainstreams Bahasa Malaysia, can offer an opportunity to enrich human rights and peace vocabularies at a national level; subsequently it has the potential to raise awareness and knowledge on human rights and peace studies among its students.
- The MOE, as part of the institutions of reform, must provide academia with necessary support such as to establish ties with outside organisations and universities to create a human rights and peace & conflict education curriculum that is of consequence and is cognisant of what is happening in the region and beyond. Moreover, the government needs to be committed to change the narrative of an embedded system that is based on communalism to one which is based on indivisibility and inclusivity through education.
- These subjects should be made part of courses not only at tertiary level but also for younger students so that they are exposed to a broader and more global view of the world they live in. By introducing human rights and peace & conflict education, Malaysian youth will internalise human rights values and peaceful ways to resolve conflict and maintain peace.

Acknowledgements

We would like to record our gratitude to the respondents for sparing their time in contributing their insights and recommendations that help us to enrich the remapping report. We would also like to thank the research assistance of Tan Lii Inn, Lau Li Yang and Noor Fatinullah binti Othman in completing this remapping report.

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List of interviews conducted from 18 January 2019 to 21 March 2019.

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1	Rafidah Yahya	Head of Promotion and Outreach Division, SUHAKAM
2	Prof. Dr. Kamarulzaman Askandar	Research and Education for Peace, Universiti Sains Malaysia (REPUSM)
3	Associate Professor Dr. Ramy Bulan	Faculty of Law, UM
4	Associate Professor Dr. Ratnaria Wahid	School of International Studies, College of Law, Government and International Studies, UUM
5	Dr. Chang Da Wan	Deputy Director, National Higher Education Research Institute, USM
6	Dr. Azmil Mohd Tayeb	Senior Lecturer, School of Social Sciences, USM
7	Dr. Ruhana Padzil	Senior Lecturer, Gender Studies Program, Faculty of Arts and Social Sciences, UM
8	Professor Dr. Mohd Azizuddin bin Mohd Sani	School of International Studies, UUM
9	Dr. Andika Wahab	Fellow, Institute of Malaysian and International Studies (IKMAS), UKM
10	Kamal Solhaimi Fadzil	Lecturer, Department of Anthropology and Sociology, Faculty of Arts and Social Sciences, UM
11	Prof. Zaharom Nain	Director, Centre for the Study of Communications and Culture, School of Media, Languages and Cultures, Faculty of Arts and Social Sciences, University of Nottingham Malaysia Campus
12	Dr. Pardis Moslemzadeh Tehrani	Senior Lecturer, Faculty of Law, UM
13	Dr. Sanen Marshall	Centre for the Promotion of Knowledge and Language (PPIB), UMS

Programmes and Courses on Human Rights and Peace Education

A. Public Universities

Name of University	Faculty/School/Centre	Degree Programme Offered	Related Courses
International Islamic University Malaysia	Faculty of Islamic Revealed Knowledge and Human Sciences		International Law, Human Rights; Diplomacy and Peace building; Religion and Peacebuilding; UN Methods of Conflict Resolution and Conflict Management; Cross Cultural Issues in Peace and Conflict Civil Society, Democracy and Peacebuilding; Peacebuilding in the Muslim/Third World: Malaysia's Experience; Islamic Approach to Conflict and Peace Experience; Peace Psychology; Resolutions of Israeli-Palestinian Conflict
	International Centre for Global Peace		
	Ahmad Ibrahim Kulliyyah of Laws	LL.M. in International Law	The Law of the United Nations and Regulation of the Use of Force; International Human Rights Law; International Criminal Law; International Humanitarian Law; Human Rights in Islam; Women's Rights and Gender Issues; International Labour Law
Universiti Malaya (UM)	Faculty of Arts and Social Sciences	Gender Studies (Undergraduate Programme)	Gender and Development; Gender and Politics in Malaysia; Gender Issues in Non-Governmental Organizations; Gender and Citizenship; Gender and Law; Gender and Work; Gender, Religion, Culture, and Social Change; Gender Issues in Media; Gender, Conflict and Peace; Gender and Sexuality; Gender and Social Work for Social Justice
		Bachelor of Arts (International & Strategic Studies)	Social Movements and Democratization; International Security; Human Rights and International Politics; Conflict Analysis; International Dispute Settlement
		Master of Strategic and Defence Studies	International Security
		Master of Southeast Asian Studies	Theories and Methods of Comparative Development in Southeast Asia; Culture and Politics in Southeast Asia; Comparative Gender Systems in Southeast Asia
	Faculty of Economics and Administration	Master of Economics	Social Protection; Poverty and Inequality
		Master of Public Administration	Malaysian Politics and Governance; Social Policy and Development; Political Communication and Media; Globalization and Development

Name of University	Faculty/School/Centre	Degree Programme Offered	Related Courses
Universiti Malaya (UM)	Faculty of Economics and Administration	Master of Development Studies	Development Theory and Practice; Globalization and Development; Poverty and Inequality; Sustainable Development and; Environmental Management; Gender and Development Issues
	Faculty of Law	Bachelor of Laws (LLB)	Malaysian Constitutional Law; Criminal Law; Environmental Law; Gender and Law; International Human Rights and Humanitarian Law
		Master of Laws	International Human Rights and Humanitarian Law; International Environmental Law; Indigenous Peoples in International Law; Alternative Dispute Resolution; Issues Relating to Minorities and Indigenous People; Administration of Criminal Justice; Victimology; Juvenile Justice and Welfare Human Rights
	International Institute of Public Policy and Management (INPUMA)	Master of Public Policy	Sustainable Development Policy
	Centre for the Initiation of Talent and Industrial Training (CITra)	External Faculty Elective Courses	Indigenous Society and Current Issues; Introduction to Peace and Humanities; Gender and Citizenship; International Development and Governance
Universiti Sains Malaysia (USM)	School of Social Sciences	Bachelor of Social Work	Human Sexuality and Social Work; Social Work with Marginalized Community; Religion and Social Relation; Ethnic Relations and Racism
	School of Social Sciences	Bachelor in Social Sciences (Political Science)	Conflict Transformation and Peacebuilding; The Strategies and Skills of Conflict Resolution; Theory and Practice of Conflict Resolution
	School of Social Sciences	Master of Social Science (Political Science) - School of Social Sciences	Conflict & Peace
		Doctor of Philosophy (Political Science)	Conflict & Peace
	Centre for Research on Women and Gender (KANITA)	Master and Doctor of Philosophy (Gender Studies)	Gender Theories
Universiti Kebangsaan Malaysia (UKM)	School of Social Development and Environmental Studies	Bachelor of Social Sciences (Developmental Science)	Culture, Politics and Development; Advocacy and Inclusive Development; Gender and Development

Name of University	Faculty/School/Centre	Degree Programme Offered	Related Courses
Universiti Kebangsaan Malaysia (UKM)	School of Social Development and Environmental Studies	Master of Social Sciences (Developmental Science)	Development Advocacy; Globalization and Development
		Bachelor of Social Sciences (Anthropology and Sociology)	Inequality and Social Mobility; Minority Group and Culture; Deviants and Social Control ¹⁴ ; Gender and Development
		Master of Social Sciences (Anthropology and Sociology)	Religion, Ethnicity and Social Phenomena; Deviance, Crime and Social Sentencing ¹⁵ ; Minority Group and Social Change
	Centre for Policy and Global Governance	Bachelor of Social Sciences (Political Science)	Government and Constitution of Malaysia; Democracy and Civil Society
		Master of Arts (Malaysian History)	Migration, Labor, and Malaysian Society
		Master of Social Sciences (Political Science)	Gender and Politics
		Master of Social Sciences (Strategic and Security Analysis)	Globalization and International Security Issues; International Crisis Management; War and the International Humanitarian Law
		Master of Social Sciences (East Asian Studies)	Non-Traditional Security Issues in East Asia
	Institute of Ethnic Studies (KITA)	Master and Doctor of Philosophy in Ethnic Studies	Ethnic Studies
	Faculty of Law	Bachelor of Law (LL.B)	International Law and Indigenous People
		Master of Laws (LL.M)	Gender and Law; International Human Rights Law; Advanced International Law and Indigenous People; International Development Law
Universiti Putra Malaysia (UPM)	Faculty of Human Ecology	Bachelor of Human Development Science	Social Policy and Law; Sociology and Social Anthropology; Introduction to Community Development; Social Psychology; Psychology of Social and Interpersonal Behavior; Child and Family Advocacy; Family Law; Society, Development and Environment; Introduction to Politics; Politics and Development

¹⁴ This study is unable to assess if this course adheres to international human rights standards.

¹⁵ This study is unable to fully assess the adherence of this course to international human rights standards.

Name of University	Faculty/School/Centre	Degree Programme Offered	Related Courses
Universiti Putra Malaysia (UPM)	Faculty of Human Ecology	Bachelor of Consumer Studies	Consumer Protection; Consumer and Business Ethics; Consumer Law; Consumer Empowerment; Consumer Advocacy; Product Safety
	School of Graduate Studies	Master of Science (Gender and Development)	Gender Theories
		Master of Science (Politics and Government)	Ethnisation, Nationalism and Globalisation
		Master of Science (Community Development)	Community Development Perspectives; Community Empowerment
Universiti Malaysia Sabah (UMS)	Faculty of Humanities, Arts and Heritage	Bachelor in Social Sciences (Sociology and Social Anthropology)	Social Inequality; Sociology of Migration; Social Change and Development; Gender Issues
		Bachelor in Social Sciences (International Relations)	Human Rights; International Humanitarian Law; Conflict Negotiation and Management; Religion, Ethnicity and Conflict; Global Environment Politics
		MASTER OF ARTS (GOVERNMENT & INTERNATIONAL RELATIONS)	Theory and Practice of Conflict Resolution; Strategies and Skills of Conflict Transformation; Peace and Development
UNIVERSITI SAINS ISLAM MALAYSIA	Faculty of Syariah and Law (Postgraduate)	Master of Laws	International Human Rights Law
UNIVERSITI MALAYSIA SARAWAK	Faculty of Social Sciences (International Studies)		Negotiation and Conflict Resolution in International Relations
	Research Programmes (MSC & PHD)		Gender Studies
UNIVERSITI PERTAHANAN MALAYSIA	Faculty of Defence Studies & Management		International Humanitarian Law; Human Rights; Peacekeeping; War and Conflict
Universiti Utara Malaysia (UUM)	School of Applied Psychology, Social Work and Policy	Bachelor of Social Work Management	Society, Poverty and Welfare Programmes
	School of Law	Bachelor of Law	Constitution and Administrative Law, Crime and Justice
	School of Government	Bachelor of Development Management	Gender and Development, Cross-Cultural Management, Social Conflict Management
	School of International Studies	Bachelor of International Affairs Management	International Human Rights, Nationalism & Ethnic Conflicts in the International Systems, International Conflict Resolution and Management

Name of University	Faculty/School/Centre	Degree Programme Offered	Related Courses
Universiti Utara Malaysia (UUM)	School of International Studies	Master of Science (Strategic Studies)	Non-Traditional Security Issues
		Master of Arts (Nationhood Studies)	Governance and Civil Society; Development Strategies in Nation Building; Feminism, Women's Movement and the State
Universiti Pendidikan Sultan Idris (UPSI)	Faculty of Human Sciences	Bachelor of Malaysian Studies with Education	Sustainable Development, Gender Studies in Malaysia, Social Change and Development, Human Rights and Society
Universiti Malaysia Terengganu (UMT)	Centre for Social and Economic Development Studies	Bachelor of Economics (Natural Resources)	Sustainable Development
Universiti Sultan Zainal Abidin (UniSZA)	Faculty of Applied Social Sciences	Bachelor of Social Sciences (Anthropology and Preaching)	Minority Group and Culture; Social Welfare in Malaysia; Social Inequality
	Faculty of Law and International Relations	Bachelor of International Relations	International Security; International Human Rights Law; Settlement of Dispute in International Law; International Humanitarian Law; International Migration and Refugee Law; Peace, Conflict and Wars Studies
Universiti Teknologi MARA	Faculty of Law	Bachelor of Law	Alternative Dispute Resolution; Comparative Human Rights Process
	Faculty of Communication & Media	Master (MA) in Media and Information Warfare	War & Peace Journalism; War, Religion and Society; International Conflict Resolution; Comparative Religion and Ethics
	Faculty of Administrative Science and Policy Studies	Master in International Relations and Diplomacy	International Conflict Management & Conflict Resolution

B. Private Universities

Name of University	Faculty/ School/Centre	Degree Programme Offered	Related Courses
International Islamic University College Selangor	Faculty of Syariah & Jurisprudence	BACHELOR OF SHARIAH'S WITH LAW	Human Rights Law; Alternative Dispute Resolution
Multimedia University	Faculty of Law (Melaka Campus)	Foundation in Law	Introduction to Criminal and Constitutional Law; Introduction to Politics and Governance
		Bachelor of Law (Hons.)	Human Rights Law

Name of University	Faculty/ School/ Centre	Degree Programme Offered	Related Courses
Sunway University	Jeffrey Sachs Center	Master in Sustainable Development Management	Global Foundation Course: An Introduction to Sustainable Development; Earth's Climate System; Economics of Sustainability Management; Corporate Sustainability Strategies; Water Resource Management; Climate and Water Resources

C. Foreign Universities with Campuses in Malaysia

Name of University	Faculty/ School/ Centre	Degree Programme Offered	Related Courses
Monash University (Malaysia Campus)	School of Arts and Social Sciences	Bachelor of Arts and Social Sciences (Gender Studies)	Genders, Sexualities and Religions in Southeast Asia; Contemporary Feminisms in Asia; Sexual and Reproductive Health and Rights in Global Contexts
		Bachelor of Arts and Social Sciences (Global Studies)	Borders, People and Identity: Migration in the 21 st Century; Transformation from Below: Civil, Society, Social Movements and Political Change; A World in Crisis: Multilevel Responses to Global Emergencies
University of Nottingham (Malaysia Campus)	School of Politics, History and International Relations	Bachelor of Arts (International Relations)	Global Political Economy and International Development; International Security; Introduction to Citizenship; Food, Hunger and Development
		Master of Arts (International Relations)	Civil Society and Global Development; Contemporary Security Challenges; Development and Governance: Building Democracy in the Developing World; International Development
		Master of Science (International Development and Management)	Introduction to International Development; Civil Society and Global Development; Development and Governance: Building Democracy in the Developing World; Human Security
	School of Media, Languages and Linguistics	Bachelor of International Communication Studies	Media and Conflict; Gender, Sexuality and Media

MYANMAR

May Thida Aung

I. Introduction: National Context

The Republic of the Union of Myanmar, with a population of 54.19 million,¹ is the home of 135 ethnic groups, flourishing with different religions, languages, cultures and traditions. A prolonged armed conflict between the government and some of the ethnic groups broke out after 1948. The country remained undemocratic until 2010. Tensions between different religious groups which escalated into large-scale violence in the 1930s, 1960s and 2013, had a devastating impact on the lives of civilians. Human rights violations were not uncommon. Press freedom hardly existed, and arbitrary arrest, detention and torture of political prisoners were widespread, as well as forced evictions and displacements which violated human rights related to housing, health, education, livelihoods and security.²

In 2011 the system of government changed from undemocratic to democratic, with one exception, namely that the military was allowed to appoint their own representatives to 25% of the parliamentary seats. In the same year the government made an official commitment to ensure fundamental human rights and to achieve peace. President U Thein Sein (term of office from 2011- 2016) remarkably expressed a desire to take a peaceful step toward democratization in Myanmar.³ In order to achieve this goal, the Government began a reform processes, which includes creating spaces for the public to exercise their freedom of expression and also strengthening press freedom. However, the lack of knowledge on human rights and peace due to decades of detachment from human rights and peace discourse, has sparked a number of clashes between government and the people of Myanmar.⁴ The early stages of the democratization process from 2011-15 showed that human rights and peace education (HRPE) must be introduced in order to reconstruct the perceptions of government agencies as well as the society as a whole. Fortunately, the government has at least acknowledged the importance of human rights education to strengthen democracy, enhance good governance and the rule of law, and promote and protect human rights.

1 As of 7 June 2019. Myanmar Information Management Unit (MOMI), Ministry of Labour, Immigration and Population, Republic of the Union of Myanmar. The 2014 Myanmar Population and Housing Census Report, 29.

2 Tomas Ojea Quintana, Report of the Special rapport on the situation of human rights in Myanmar, Human Rights Council 25th Session, Agenda Item 4, Human Rights Situation that require the Council's Attention, A/HRC/25/64, 1st April 2014

3 *The New Light of Myanmar*, President inaugural speech, March 2011. P.1.

4 Ei Ei Toe Lwin. (18 March 2013), Fury over Letpadaung copper mine report, *The Myanmar Times*. AFP. (5 March 2015) Police coral student protesters, *Mizzama*.

Achieving peace and stability has been prioritized by democratic leaders since 2011 through efforts to achieve a nation-wide ceasefire and political agreement between the government and armed ethnic groups, as well as through organizing peace conferences and talks. However, actual transformations towards a more sustainable peace have been slow due to less emphasis on the integration of peace in education. It is yet to be realized that integrating peace education can promote knowledge, skills, attitudes and values needed to bring about behaviour changes which will enable the next generation to prevent the recurrence of violence and provide them with the skills to resolve conflict peacefully.⁵ Currently, most higher education curricula do not extensively cover the aspects of peace and conflict resolution in everyday life. Rather, peace education is taught in relation to issues which need to be dealt with at the macro level, such as by the United Nations or senior level officials. In addition, peace education has been introduced in basic primary education, particularly in the areas affected by conflict.⁶ This report attempts to map the current situation of HRPE in the higher education sector in Myanmar.

II. Study Methodology

A qualitative approach has been taken based on documentary research and interviews of key informants. Data were collected from public documents, relevant research reports, and journals, through online and electronic media. Purposive and snowball sampling were used to select a total of 26 respondents from 19 universities under the jurisdiction of relevant ministries. The sample, which will be kept anonymous, consisted of course lecturers and tutors of human rights and peace topics as well as librarians. In-depth interviews of these respondents were conducted. Of the 26 respondents only three were men. Higher education, like primary education, is female dominated in Myanmar. Face-to-face and telephonic interviews using semi-structured questionnaires were conducted during the period between August and September 2018. The units of analysis were study programmes, courses and curricula related to HRPE in state-owned higher education institutions (HEIs) in Myanmar. The list of universities investigated and respondents interviewed in this study is provided in the Annexes. The main limitation faced during data collection was the accessibility of official documents from the Ministry of Education (MoE).

III. Higher Education System in Myanmar during the Transition Period

The tertiary education sector in Myanmar has struggled since the 1960s with excessive bureaucracy and limited funding, which impacted the overall quality of education in the country. Moreover, administrative regulations, and academic decisions on curricula, programmes and financial management of HEIs, were highly controlled by the concerned ministries. No private universities were allowed. However, the democratic government after 2010 acknowledged the need to reform this system.

5 West Africa Network for Peacebuilding. (2012), Peace education in formal schools of West Africa: An implementation guide, Lessons from WANEP's Peace education Program in West Africa Since 2001.

6 Amamio, M C. (2004), The role of peace education in preventing conflict, UNESCO First Committee, Session VI. Cited in 2009 Handbook on Peace Education, Routledge Handbooks online.

The launching of the “Comprehensive Education Sector Review (CESR)” by the MoE of Myanmar in 2012 marked the beginning of actual reform of the basic and higher education systems in the country.⁷ The aims of CESR were to analyse the existing education situation, shape new policies, and draft a comprehensive education plan. Significant achievements of the reforms until the time of writing include; the increase in budget allocation for education; the enactment of the National Education Law (NEL) 2014 (amended in 2015); the formation of a number of Commissions to implement NEL;⁸ the expansion of schooling years in basic education; and the elimination of school fees in primary education.⁹

The higher education¹⁰ sector in Myanmar generally refers to any education provided by an institution recognized by the National Education Policy Commission (NEPC), and which confers the highest level of education on those who have successfully graduated. Currently, there are 174 HEIs administered by different Ministries (shown in Annex B). The reason for multi-ministry administration is that universities are categorized into three groups, namely; Professional Universities, Arts and Science Universities (including University of Distance Education) and Specialized Universities.¹¹ Among those 174 HEIs, 13 universities come under the mandate of Ministry of Defence, Ministry of Religious Affairs and Culture, and Ministry of Border Affairs, and are not recognized by the NEPC.¹² Currently, Yangon University and Mandalay University are allowed relative autonomy compared with other ‘tailor-made’ universities.¹³ Nonetheless, financial autonomy and the power to appoint or remove staff have not been implemented or authorized yet.

From the data collected, it was found that only Arts and Science Universities offer human rights and peace related subjects in Myanmar. There are altogether 44 Arts and Science Universities, 42 of which are conventional universities for which students are required to attend classes in person. On the other hand, two universities - Yangon University of Distance Education and Mandalay University of Distance Education - provide ‘correspondence or distance learning courses’ catering to those who are not able to attend conventional universities or have access to libraries. The enrolment rate for these two distance learning universities is significantly higher than for other universities.¹⁴

7 In November 2012, a special parliamentary committee was formed to oversee the reform of Yangon University as a template for country-wide university reforms (Esson and Wang, 2016, pp.1184-1195).

8 The National Education Policy Commission was formed on 28 September 2016 by Notification No. 62/2016 of the Union Government. The said NEPC was reconstituted on 26 June 2018. On 9 November 2016, the National Curriculum Committee and the National Quality Assurance were formed by Notification No. 1/2016 and No. 2/2016 of the National Education Policy Commission.

9 Enrolment in primary schools was made free in 2010-2011 and middle schools followed in 2013-14. Starting from the school year 2015-16, education enrolment is free for high school students (Soe, Swe, Aye and Mon: 2017).

10 S.2 (s) of the National Education Law (2014) defines ‘higher education’ as ‘education provided by a school recognized by the National Education Commission to people who have successfully completed the highest level of basic education or its equivalent’.

11 Chongcharoen Koolchalee and Daungkaew, R. (2016), Higher Education policies in promoting ASEAN community: the case of Myanmar, p. 7.

12 S. 57 (b) of the National Education Amendment Law 2015.

13 Takao Kamibeppu and Roger Y. Chao, Jr. (2017), Higher Education and Myanmar’s Economic and Democratic Development, Number 88, International Higher Education, pp. 19-20.

14 Susana Gavan, British council, (2013), Empowering higher education: A vision for Myanmar’s Universities, 20 pages, p. 13.

With Myanmar still going through a process of transition, it is difficult to comprehensively assess the current situation of the autonomy of the higher education sector. However, having been under a centralized education system for many decades, there are some important factors which directly impact either the introduction or quality of HRPE. These are (a) centralized curriculum and syllabus system for each discipline; (b) medium of instruction and programmes; (c) semi text-book based teaching/learning; and (d) existence of correspondence education. The section below discusses how these factors correlate with HRPE in Myanmar.

Factors undermining decentralization of curricula and syllabi for each discipline and innovative study programmes

In 2016, the National Curriculum Committee was formed to oversee curriculum quality. Under the policy of decentralization, each faculty is expected to develop their preferred curricula and syllabi with full discretionary power on the selection of textbooks and teaching aids. Such a process entails additional costs for the preparation and printing of textbooks and reference materials; and for enhancing the quality of training of faculty members to develop their own curricula, syllabi and preparation of textbooks. Due to budgetary constraints these costs cannot be met. It is cheaper for many Arts and Sciences Universities to use the national curriculum adopted as the minimum standard by the Board of Study of each discipline. To create a national curriculum for each discipline, a Board of Study comprising senior academics, professors and heads of departments from each discipline is formed. Curriculum review is done bi-annually by the Board of Study before the start of each semester of an academic year. The final version of curriculum and syllabus for any one discipline is based on the Board's 'majority-opinion'. Any changes, such as updating, adjusting or deleting modules or topics in the syllabus, is under the control of the Board of Study. This national curriculum system allows every Arts and Sciences University to use the same curriculum for each discipline. Nonetheless, there are some universities such as Yangon University and Mandalay University which are trying to develop their own syllabi with technical assistance from foreign universities and international organizations.

The higher education sector aims to produce enough graduates with the required skills, knowledge, and attitudes needed by global and local industry. However, the lack of qualified staff along with the lack of clarity around issues of institutional autonomy make HEIs hesitant to change existing programmes or introduce new ones to meet the needs of the market and the changing national context. The Board of Study and the relevant supervisory Ministry still control the opening of new programmes and establishment of new centres. Therefore, if a discipline such as law (or any other) wishes to introduce human rights and/or peace studies into courses or programmes, the motion should be discussed by their relevant Board of Study. There has so far been no practice of conducting systematic surveys or course evaluation and consultation with junior faculty members and graduates in order to support the updating or introduction of new courses and programmes. The only factors that can drive change are innovative senior faculty members if they are in a position to influence the Board of Study. It is only after the approval of the Board that a new course or programme can be launched. This system is expected to be changed once academic autonomy is fully granted.

Medium of instruction

The ‘nationalization’ period, which began in 1964 under Prime Minister U Ne Win’s government, viewed English as a colonial language. During this period, schools were instructed to use textbooks written in Myanmar language and to adopt the language as the medium of instruction, eventually resulting in the deterioration of English language proficiency. However, the policy to use the English language as the medium of instruction, including for textbooks, was re-introduced in 1985. Over the years, a hybrid system where the medium of instruction is the Myanmar language, but textbooks (including handouts), journals, written coursework and examinations use the English language, gradually developed and was applied in all HEIs throughout the country.¹⁵ Under the 2014 NEL, either Myanmar or English can be used as the medium of instruction.¹⁶ However, with the limited availability of reading materials, as well as reduced English proficiency, lecturers and students spend a significant amount of time reading and trying to understanding books written in English. Due to these factors, a lot of students rely solely on the class-notes prepared by their course lecturers. As a result, students tend to produce, or try to re-produce, the same content provided to them by their lectures and therefore do not enhance their critical thinking skills.

Semi-textbook based teaching

Though the shortage of updated reading materials in their libraries is a common issue for state run universities, the situation may be acute for humanities, social science and law disciplines, including for universities located in urban areas such as Yangon and Mandalay. As stated above, due to factors concerning the availability of teaching materials and English proficiency, many lecturers are unable to optimize their roles to engage with extensive readings and active discussions in the classroom. A prescribed and simplified textbook is indispensable for both teachers and students, particularly for those enrolled in distance education. The University of Distance Education is obliged to prepare and distribute essential (simplified) textbooks and study guides to students before each semester begins. However, these materials produced specifically for students and lecturers in distance learning programmes are also sometimes used by conventional universities. In some cases, their texts and cover titles have been nominally adjusted.

Distance Learning Programmes

The two universities which provide distance education programmes under the Ministry of Education, Yangon University of Distance Education (YUDE) and Mandalay University of Distance Education (MUDE), offer arts and sciences subjects as available in conventional universities, excluding the fields of international relations and political science. At YUDE and MUDE, HRPE is only offered as a part of the law programme. Since academic year 2018-19, a human rights course has been offered to 3rd year LLB students in their second semester. Although students enrolled in this distance learning programme are not required to attend regular classes, they are required to attend a ten-day intensive face-to-face programme prior to their examination. These programmes are conducted at locations across the country which are affiliated with the university’s Law Department. The Law Department of YUDE takes a leading role in preparing study materials in line with the nationalized curriculum and syllabus

¹⁵ British Academy for the humanities and social sciences, (2015), *Language Choice in Higher Education: Challenges and Opportunities*, p.6.

¹⁶ Section 43 (a) of National Education Law 2014.

prepared by the Board of Legal Study. The study materials prepared by YUDE have also been used by other universities, mainly due to having insufficient resources and capacity to develop their own. Though there are challenges faced by YUDE's Law Department itself in preparing study materials, considering the chances of these materials being utilized for human rights courses across the country, the Department could consider conducting a systematic review of local needs and contemporary issues to enhance the current course materials. The distance education system plays an important role in imparting human rights education, as the number of students enrolled in these law programmes is high.¹⁷

IV. National and International Commitments to Human Rights and Peace Education

The United Nations (UN) has been encouraging its member states to provide HRPE since 1948, by articulating its importance in the Universal Declaration of Human Rights (UDHR) Article 26 (2) that “education shall be directed to the development of the human personality and to the strengthening of respect for human rights, and fundamental freedom. Furthermore, it shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the UN for the maintenance of peace.”

The UN accelerated these commitments with the General Assembly adopting the Declaration on Human Rights Education and Training in December 2011, and adopting one agenda in the sustainable development goal in 2015. Article (2) of the Declaration states that human rights education provides people with knowledge and skills and develops their attitudes and behaviours so as to empower them to enjoy and exercise their rights, and to respect and uphold the rights of others. It also affirms in Article (7) that States have the primary responsibility to promote and ensure human rights education and training, and that States should create a safe and enabling environment for the engagement of civil society and other relevant stakeholders in those processes. Moreover, Sustainable Development Goals (SDGs) No. 16 promotes peace, justice and strong institutions. All UN member states, aiming towards this goal, must significantly reduce all forms of violence, and work with governments and communities to find lasting solutions to conflicts and insecurity. Strengthening the rule of law and promoting human rights are key to this process, as is reducing the flow of illicit arms and strengthening the participation of developing countries in the institutions of global governance.

Despite its legal foundation in the Myanmar Constitution 2008, strengthening of respect for human rights and tolerance among different religious groups through education was not incorporated in the government agenda until 2011. Article 22 (b) of the Myanmar Constitution 2008, which was the first basic legal commitment to peace education, though it does not directly use the term ‘peace education’, the phrase “to promote solidarity, mutual amity and respect, and mutual assistance among the National races” implies that the government ensures using any means to achieve peace. Apart from this, there were no other legal commitments for peace education until 2011. The realization of human rights and peace studies through formal education was included in the government's policy only in 2011, when the quasi-civilian government made a political commitment to peace and to the rule of law, governance and sustainability of peace within the country.¹⁸

17 A 2018 study reported that there are 18861 students enrolled in Yangon and Mandalay University of Distance Education (Mg Hla, (2018), Education Development Implementation Conference, presented at MICC 2, Nay Pyi Taw, 5 December.

18 U Thein Sein, (30 March 2011), President U Thein Sein delivers inaugural address to Pyidaungsu Hluttaw,

The political commitment of the quasi-civilian government was mirrored in the National Education Law (NEL) 2014 and the Myanmar National Human Rights Commission Law (MNHRCCL) 2014. The objective of both laws was to highlight the need for the promotion of human rights. To be in line with S.3 (c) of the MNHRCCL, which states “to effectively promote and protect the human rights contained in the international conventions, decisions, regional agreements and declarations related to human rights accepted by the State”, commissioners and staff of the Myanmar National Human Rights Commission (MNHRC) have conducted several training programmes for government staff and the community. On the other hand, the MoE is responsible for implementing the objectives of the NEL, which articulates the aim of producing citizens who respect and follow the law by practicing their civic and democratic duties and upholding standards of human rights.¹⁹ Moreover, S.39 of the NEL 2014 empowers the National Education Policy Commission to ensure that the curriculum can produce good citizens with good character who understand and accept diversity, value equality, know their responsibility, have responsibility, take responsibility, and who value democratic and human rights standards. The term ‘to accept diversity’ can be considered to mean establishing peace and harmony among diverse ethnicities and religions. To summarize, Myanmar guarantees its commitment to promoting human rights and peace through informal education provided by the MNHRC, and through formal education provided by the MoE. These efforts are indeed the stepping stones for positive and progressive implementation of HRPE in the country. In the next section, HRPE in the formal higher education sector will be discussed.

V. Changes made in five years

Though the term ‘human rights’ was rarely discussed in the formal education sector under the military government, it has become a major concern of the democratic government since 2011. HRPE has grown alongside the overall reform of the higher education system in Myanmar. The government has allowed a number of international institutions and organizations to build human rights knowledge among university law teachers and professors through various training programmes conducted locally and abroad.²⁰

In addition to the inclusion of HRPE in the legal framework and policy, another remarkable development is the introduction of human rights as an elective course for one semester in the 3rd year of the LL.B. programme since 2016. ‘Elective’ in the Myanmar context means a university offers the course only if it has sufficient teaching personnel who are trained in the subject and ‘elect’ to offer it. The subject has supplemented the Public International Law II course and became a one-semester compulsory core course in 2019. ‘Compulsory’ in the Myanmar context means all Law departments across the country have to offer the course regardless of if they have well-trained teachers or not. However, the current national curriculum does not cover contemporary thematic local issues such as ethnic minorities, indigenous peoples, LGBTIQ, the right to peace (GA Res. 39/11 of 1984), or human rights budgeting. There are also programmes in different universities which offer human rights related courses, such as at; University of Environmental Conservation and Forestry; University of Public Health; and Civil Service Academy. However, in the daily lesson plans of these courses, they are rarely found to engage in in-depth discussion from a human rights perspective. For instance, the environmental

¹⁹ S. 3 (b) of the National Education Law 2014.

²⁰ They are Society Foundations (OSF), Raoul Wallenberg Institute of Human Rights and Humanitarian Law (RWI), Institute of Human Rights and Peace Studies (IHRP) of Columbia Law School, the Danish Institute for Human Rights (DIHR) the International Commission of Jurists, Mahidol University Institute of Human Rights and Peace Studies (IHRPS).

management course offered in the 4th year of the Bachelor of Forestry program, which focuses environmental impact assessments, only mentions community consultation, informed consent, and harmful impacts, but does not emphasize the rights of affected communities or potential violations of rights. Similarly, the Democracy course offered on the Bachelor's and Master's Programmes of International Relations at Arts and Sciences Universities under the MoE, covers freedom of expression, assembly and association as components of democracy, but does not incorporate the provisions of the UDHR or ICCPR, or concepts of freedom of expression and assembly, and their breath and their limitations, in the class discussions.

Law Departments in Arts and Sciences Universities and the MNHRC are the leading agencies for dissemination of human rights education in the country. Since 2016-17, Yangon University, Mandalay University, Dagon University and East Yangon University have been offering human rights courses. In the academic year 2017-18, three others; Pyay University, Sittwe University and Magway University also offered human rights courses. Therefore, the total number of Law Departments which offer human rights courses has increased from four to seven. On the other hand, the MNHRC also engages in human rights studies in primary education by providing technical assistance to the MoE in preparing textbooks, as well as by offering lecturers on the diploma programme of the Union Civil Service Academy.

With regard to peace education, developments can be found in both the primary and higher education sectors. The introduction of peace education in primary education, especially in conflict affected areas, was launched jointly by the MoE and UNICEF. Recently, International Relations Departments in some universities have integrated conflict management and conflict resolution into its undergraduate programmes to meet the demand of the community and country at large. As the implementation of these programmes is still in the early stages, the government and facilitators are still facing many challenges. These challenges are discussed in the next section.

VI. Current Gaps

Academic freedom

This section focuses on the freedom of individuals to; pursue human rights and peace research; teach human rights and peace courses without any restrictions; and pursue professional development. These freedoms are necessary for faculty members in order to ensure the quality of courses and the development of the subject matter. Section 26 of the NEL 2014 indeed guarantees freedom of learning and freedom of academic administration. However, due to Myanmar still being in a transitioning phase, the extent to which faculty members can exercise academic freedom in reality remains elusive.

Before 2010, faculty members who did research were required to pass a formal screening process led by senior faculty members before submitting papers to journals or attending conferences. Additionally, there was a practice of not approving any research or thesis that was deemed politically or culturally sensitive, even if only because of the title of the project. The prerequisites set by the MoE, such as providing ministerial guidelines,²¹ creating a policy to scrutinize departments, and setting guidelines for publications, were viewed as tools for internal censorship. Some of the guidelines are now not practiced as strictly as they were by the

21 Tun, T. (22 October 2013), *Sandawchain Daily News*, Vol.1, No.192.

MoE before 2010. For example, even though researchers are still required to submit the project title and abstract to the MoE for review, a number of faculty members undertaking human rights related research have not been asked to make any changes. This shift in practice could be due to actual implementation of academic freedom by the MoE, or alternatively because of self-censorship on the part of the researchers. The past practices of censorship may still cause researchers to self-censor by abstaining from conducting research or producing academic work in areas considered as sensitive. However, in 2017 a human rights researcher was asked by a senior faculty member to change research findings because they were thought to contradict government policy. Such restrictions can be avoided if researchers can publish in international journals in which they can freely disseminate their research findings.

Course lecturers have some flexibility in preparing syllabi through adding extra reading materials and incorporating local and/or international issues, as long as they are within the modules included in the national curriculum. Currently, as standardized national curricula and syllabi provide only the minimum standards for HRPE, it has prevented course lecturers from using available textbooks such as ‘An Introduction to Human Rights in Southeast Asia’, published by SHAPE-SEA in a Myanmar language version, due to fear of deviating from the standard curriculum.

Regarding the examination and assessment system designed by the Board of Study, course lecturers, particularly junior lectures, still face challenges in making any changes due to complex and protracted procedures. Currently in the examinations, students have to answer six out of eight questions which are mostly descriptive in nature. A course lecturer can only provide suggested questions for an examination, with the final decision being taken by the Head of Department.

For professional development, faculty members may; take advantage of opportunities through collaborating with international institutions; attend domestic or international training or workshops; or apply for scholarships to study abroad. As all faculty members of public universities are deemed to be civil servants, they are required to obtain ministerial consent to go abroad for study, training or workshops. As universities in Myanmar are now allowed to collaborate with international institutions to upgrade the capacity of academic staff, several short-term and long-term collaborative projects have been launched. However, this is only possible if the MoE or the responsible ministry has signed a Memorandum of Understanding (MoU) specifying any collaborative activities with foreign or international entities, and implementation of the MoU is monitored by the relevant ministry. The process of approval and implementation by the government serves as a constraint on universities in so far as they are not allowed to take the initiative to develop, or oversee implementation of, international collaborative agreements. Under this system, the universities and their faculty members or departments are confined to a passive role.

The general tendency of donors to select universities located in Yangon and Mandalay city as beneficiaries deprives several law and international relations faculties situated in other parts of the country of an equal level of technical assistance. Yangon University, Dagon University, East Yangon University and Mandalay University are the four universities that have been working on human rights education with international institutions since 2013. The training conducted by Columbia University Law School at Yangon University and the series of workshops conducted

by RWI in Mandalay University were limited to a small number of law faculty members from across the country. Likewise, the four-year (2017-2020) project providing technical assistance in Human Rights Education, conducted by the DIHR under the Denmark-Myanmar Program on Rule of Law and Human Rights in Dagon and East Yangon Universities, is only open to in-house faculty members under the MoU between the government and the Danish Foreign Ministry. Our findings show that over a period of 6 years, a total of 90 academics nation-wide have attended workshops lasting for 3 - 5 days and/or training programmes. Over half (50) of them were from Dagon University and East Yangon University.

In summary, several factors, such as the requirement of having an MoU to implement collaboration with international institutions, or the need for prior approval from the Ministry to go abroad to study or partake in training workshops, act as barriers to faculty members exercising their freedom to pursue professional development.

Financial resources

For nearly three decades, HEIs in Myanmar functioned without financial autonomy and survived on the support of the government. However, from 1998 onwards, some HEIs under the MoE have been allowed to generate income by opening Human Resource Development Programs (HRD).²² Yangon University, Mandalay University and YUDE generate income for their respective departments and ministry through the diploma courses and online LL.B. programmes they currently offer. However, the income is managed by the relevant ministry. The law departments with no HRD programmes rely extensively on the support of the government and donors. As a result, they experience challenges, due to the limited availability of funds, to supply essential human rights books as well as to fund research.

Before 2010, the government had spent only 1.3% of total expenditure across all areas of the education sector for more than five decades. With the commitment to reform the education sector, budget allocation for education has been increasing steadily since 2011. In the fiscal year 2012 - 13, the budget was 761 billion kyats; increasing to 893 billion kyats in 2013/14; 1106 billion kyats in 2014/15; 1406 billion kyats in 2015/16; 1726 billion kyats in 2016/17; and 1756 billion kyats in the 2017/18 fiscal year.²³ However, a huge portion of this budget is used for employing an additional 50,000 teachers for basic education, as well as providing stipends and scholarships;²⁴ supplementing fees at technical institutions;²⁵ and constructing school buildings and dormitories for teaching staff. Also, the budget allocations for teaching aids, classrooms and libraries have been insufficient for many decades. Due to an inadequate number of classrooms, teachers are tasked with managing classes with large numbers of students.

Moreover, the issue of insufficient funds to purchase original copies of updated English reading materials continues to be a challenge for students and lecturers in most universities, and requires urgent attention. It is almost impossible to substitute English textbooks, which are costly, with cheaper textbooks written in the local language, due to the limited availability of human

22 Susana Gavan, British Council, (July 2013), Report empowering higher education dialogue, p.22.

23 Myanmar Information Management Unit, Ministry of Planning and Finance (2017), "Budget information for 2017-2018 Fiscal Year (Citizen's budget)", 31 May 2017, from the table showing increasing budget for health and education expenditures by fiscal year, p.17.

24 The Government has been supporting 117 scholars in Germany, England, the United States of America, Australia, People Republic of China and Thailand to study different disciplines including medicine and engineering.

25 Oxford Business Group, (2016), "Changes to Myanmar's education sector needed",

rights and peace textbooks written in or translated into the Myanmar language. Nonetheless, realizing that the availability and accessibility of textbooks impacts the quality of education, a sufficient budget should be allocated in order to supply the required human rights and peace textbooks in the relevant libraries.

Administrative resources

Hard copies and online resources are two options for providing reference books on HRPE, but they are still limited in most universities. The availability of human rights books is higher than for peace education. Owing to support from local and foreign scholars, national and international non-governmental organizations, and foreign universities, Yangon University, Mandalay University, Dagon University and East Yangon University have a reasonable number of human rights textbooks. Peace and conflict resolution related textbooks are available, but limited, at Yangon University and Mandalay University.

E-resources are available only at Yangon University, Mandalay University, Yadanabon University, Dagon University, West Yangon University, East Yangon University, Sittwe University and Mawlamyine University, where Electronic Information for Libraries (EIFL) projects have been implemented since 2013.²⁶ The costs of access to human rights journals are subsidized by foreign donors. However, e-resources can be accessed only at the central library of each university, requiring users to be physically present at the library which is normally open for standard office hours. In addition, slow-speed internet connections as well as unfamiliarity with the technicalities of accessing e-resources adds to the challenges faced by students and lecturers in using these resources. Human rights and peace course instructors acknowledged that they aim to receive ready-made textbooks or access them online (e.g. through the Oxford human rights resources provided by EIFL), as they are unable to prepare their own materials for a variety of reasons. There is a textbook “An Introduction to Human Rights in Southeast Asia” published by SHAPE-SEA which is easily available, however senior course instructors admitted that they are reluctant to use it due to political and cultural sensitivity, and due to the deviations from the national standardized curriculum and syllabus discussed previously. To fill this gap, the Law Department of YUDE began to prepare a human rights textbook that is suitable to use in Myanmar, based on SHAPE-SEA’s textbook and other international textbooks. From June 2019, the textbook will be ready for circulation to students enrolled in the 3rd year LL.B. course of the distance education program. On the other hand, challenges faced by programmes providing peace related courses, offered only at Yangon University and Mandalay University, can be overcome with the support of regional and international institutions. As all human rights materials offered online through the EIFL are in English, the improvements in English proficiency necessary to take full advantage of the EIFL data banks creates the added cost of enrolling some teachers in English language courses, paid for by an outside donor.

²⁶ Electronic Information for Libraries (EIFL), E-library Myanmar Project.

National, regional and international support

The government of Myanmar has accepted support from different countries, agencies and organizations such as British Council, the Asian Development Bank, UNESCO, AusAID, Norway, Japan,²⁷ Denmark,²⁸ Open Society Foundations (OSF),²⁹ SHAPE-SEA,³⁰ and more.³¹ While some organizations signed MoUs directly with the universities, there are also those which signed agreements at the ministerial level, thereby offering scholarships to all disciplines and making it highly competitive for faculty members of law and international relations to receive scholarship opportunities. Excluding the DIHR Human Rights Education project under the Denmark-Myanmar Program on Rule of Law and Human Rights (2016-20) at East Yangon University and Dagon University, and Human Rights Trainings conducted by Columbia Law School (2014-16) at Yangon University, other training programmes that have been conducted are either introductory or short courses with the objective of familiarizing the participants with the subject matter.

So far, there have been around 150 individuals who have had the opportunity to participate in training programmes, but less than 50 participants have received more than one chance to attend advanced training conducted locally or internationally. As most of the participants are junior and mid-level faculty members, application of knowledge at their respective university, or integration of knowledge in curriculum development, is difficult. It is difficult for participants to proceed with further study or research when they are provided with technical knowledge but still have insufficient resources such as reading materials as highlighted earlier. This is even more difficult when those participants are from universities where human rights research centres and electronic resources are inaccessible. Moreover, international institutions, by collaborating mostly with universities in Yangon and Mandalay, have created unequal chances for the professional development of faculty members in other regions of the country. Additionally, administrative procedures, which are long and often time consuming, could discourage national and international institutions and organizations from initiating collaboration.

Multi-stakeholder collaboration

Wider cooperation with local stakeholders on HRPE, particularly in the higher education sector, is still limited. For instance, although the MNHRC has been actively leading the dissemination of human rights knowledge to different government institutions, their activities have not yet reached the HEIs under the MoE.³² Equality Myanmar, a well-known local organization working on human rights education,³³ has invited faculty members from different universities to attend workshops and training sessions conducted by the organization. However, the organization

27 Japan has been providing assistance ranging from infrastructure to scholarships through JDS, MEXT and JICA (Educenter: 2017).

28 <https://www.humanrights.dk/projects/denmark-myanmar-programme-rule-law-human-rights>

29 Open Society Foundations supported a series of lectures by inviting international and regional scholars for law faculty members during 2013-15.

30 This workshop was conducted 29 March-1 April 2017 at IHRP, Mahidol University in Bangkok.

31 Win, PPT (24-25 July 2015), An overview of higher education reform in Myanmar, International Conference on Burma/ Myanmar studies, p.8. See also: Ministry of Finance and Planning (Myanmar), Tracking international assistance to Myanmar:

32 Myanmar National Human Rights Commissions has been working for the dissemination of human rights knowledge for all sectors of society including government officials from the union level ministries and organizations (Lay 2018).

33 Equality Myanmar is a nongovernmental organization which facilitates a broad range of human rights education and advocacy programmes. It was founded in 2000.

has not yet had any collaboration with faculty members or students from universities. In addition, it is often the faculty members from the Yangon region, where most of the NGOs are also located, who have more opportunities to attend training programmes and workshops.

After 2010, the MoE acknowledged the importance of peace education, particularly in conflict-affected areas, and in 2013 launched a basic education programme for teachers and students with the support of UNESCO.³⁴ In the non-formal higher education sector, Mote Oo, a local NGO founded in 2013 in Yangon, introduced peace education. Besides conducting several training programmes for trainers on social science, and civic and peace education, the organization has also established cooperation with the formal higher education sector upon the request of partner universities. So far, the organization has offered a series of workshops on social science and English for the technological universities under the MoE, indicating the possibility of future collaboration between Mote Oo and Law and International Relations Departments on peace education.

VII. Challenges

This study found that most of the challenges faced are related to peace, rather than human rights, education. Human rights education is compulsory for all law schools in the country. In contrast, peace education is offered as an optional part of international relations, a discipline which is only taught in five universities in the country. Peace and conflict management/resolution as part of IR is offered at Yangon University, Mandalay, etc. Capacity building for conflict resolution education has begun at Mandalay University, where a workshop was held in March 2019 on conflict resolution and building a democratic federal state.³⁵ Whereas, at the moment, four out of seven law departments have assigned trained human rights teachers to be course lecturers; and other departments are offering human rights courses despite not having suitably qualified lecturers. Although there is an availability of academic staff trained in human rights, positions of human rights course lecturers and tutors are mostly occupied by individuals not properly trained in the subject. Thus, it would be necessary to perform quality assurance of the courses to discover if they are of a suitable quality.

Since June 2019, law faculties must offer human rights as a compulsory course for one semester only. However, they are still faced with a shortage of well-trained lecturers for the subject. Imparting human rights knowledge correctly has become the main challenge. Similarly, peace education related courses, such as conflict management and conflict resolution, are mostly provided by teachers with an academic background in international relations rather than peace and conflict studies. Modules included in the curriculum tend to be different from the contemporary peace and conflicts studies courses offered in other countries, such as those at the Institute of Human Rights and Peace Studies, Mahidol University, Thailand. The focus is on understanding the nature and categories of conflict as well as contemporary conflicts in the context of Myanmar, without delving into the root causes. For example, the module does not cover the concept negative peace³⁶ which is essential in understanding conflicts and building sustainable peace. In the meantime, since the subject is relatively new to the international

34 *The New Light of Myanmar*, (21 September 2013), UNESCO initiates peace education project in Northern Rakhine State of Myanmar with support from the Belgium Government, Vol. XXI, No. 158.

35 Hanns Seidel Foundation, Myanmar, Workshop on Conflict Resolution, International Relations, Mandalay University, 14-15 March 2018.

36 Johann Galtung, *Peace by Peaceful Means. Peace and Conflict, Development and Civilization*, Sage Publications Ltd. Los Angeles, etc., 1996.

relations discipline, the limited availability of lecturers to offer the course in many universities has become one of the challenges faced by the departments of international relations.

To overcome this barrier, a range of intensive capacity building programmes by national, regional or international organizations are urgently needed, which could be done in cooperation with the MNHRC. It will be necessary to develop human rights and peace curricula/syllabi which combine human rights and peace/conflict resolution education rooted in the local needs of different parts of the country. This might be challenging procedurally, considering that each university has the authority to develop its own curriculum in IR, unlike in law. This would therefore require negotiating with individual universities which have IR departments. Another challenge is to develop HRPE as a cross-cutting course in other universities managed by different ministries. This could be problematic due to limited cooperation among different ministries, as well as a lack of awareness among senior officials on the importance of HRPE, let alone the importance of combining them. For example, human rights courses or modules should be integrated into the Master's Programme in Public Health which deals with the right to health in general, in conflict situations, and under IHL. Likewise, human rights and peace should also be integrated into the environmental management course offered at the University of Forestry and Environmental Science. Lastly, the development of peace and conflict education in conflict affected areas will be difficult as only a few of the five departments of International Relations in the country exist in such locations. Serious consideration ought to be given to the integration of peace and conflict resolution education in the formal higher education sector, either as a standalone programme or as an addition to existing programmes.

VIII. Recommendations

Although this study acknowledges the positive progress in the implementation of HRPE in Myanmar, it has also identified areas that require improvement. The following recommendations are listed below with a belief that actualizing them will be helpful for the progressive realization of human rights and fundamental freedoms, and for developing a culture of peace in Myanmar through formal HRPE:

- Collaboration among academic institutions and the Myanmar National Human Rights Commission to develop standalone human rights and peace studies programmes, or integrate these topics into existing programmes/disciplines, which shall require greatly enhancing the capacity of faculties.
- Develop ways to increase the availability and accessibility of translated copies of human rights and peace/conflict resolution academic books, as well as raising the quality of translations into the Myanmar language;
- Increase the budget allocation for HRPE course materials;
- Cultivate safe spaces for active human rights and peace forums, comprising of people and organizations engaged in local and international HRPE;
- Promote further advocacy activities focused on the importance of HRPE;
- Encourage academics to actively participate in training programmes and research on human rights and peace subjects; and
- Encourage regular and systematic reviews of existing human rights and peace curricula and syllabi, and the inclusion of local, regional and international case law, in order to ensure the quality of programmes and courses offered.

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List of respondents

Sr.	Ministry	Respondents		Remark
		Female	Male	
1.	Education	22	1	Respondents are assistant lecturers, lecturers and professors of law and IR disciplines
2.	Health and Sport	-	1	Respondent is an associate professor from University of Public Health
3.	Agriculture, Livestock and Irrigation	1	-	Respondent is junior lecturer from University of Cooperative Society
4.	Natural Resource and Environmental Preservation	-	1	Respondent is senior lecturer from University of Forestry and Environmental Science
	Total	23	3	

List of Ministries and Number of Universities run by Ministries

Sr.	Ministries	Number of Universities
1.	Ministry of Education	134
2.	Ministry of Health and Sports	16
3.	Ministry of Transport and Communications	2
4.	Ministry of Agriculture, Livestock and Irrigation	7
5.	Ministry of Natural Resources and Environmental Conservation	1
6.	Ministry of Religious Affairs and Culture	5
7.	Ministry of Border Affairs	3
10.	Ministry of Defence	6
	Total	174

Data provided by the Department of Higher Education, Ministry of Education, The Republic of the Union of Myanmar, November 2018.

Existing Programmes and Courses on Human Rights and Peace Education in Myanmar

Name of University/ College and Country	Department/ Faculty/ Study Center	Courses and short term training offered	Degree programmes offered
University of Yangon (Ministry of Education)	Department of law	Human Rights Law (3 rd Year)	LL.B.
		International Human Rights Law (2 nd Year, Hons, 4 th Year)	BA (IR)
		International Human Rights Law (3 rd Year)	BA (Political Science)
		Business and Human Rights (3 rd Year)	BA (Development Studies)
		Law of International Institutions II (4 th year)	LLB
	Department of International Relations	Democracies & non- democracies (2 nd Year)	BA (Political Science)
		United Nations: Peace Activities	BA (IR)
		Conflict Management and Conflicition Resolution (3 rd year Honours & Qualifying)	BA (IR, Hons)
		Conflict Resolution I & II (4 th Year)	BA (Political Science)
University of Mandalay (Ministry of Education)	Department of Law	Human Rights Law 3 rd year)	LL.B.
		International Human Rights Law (2 nd year Hons, 4 th Year)	BA (IR)
		Law of International Institutions II (4 th year)	LL.B, BA (IR)
	Department of International Relations	Democracy (4 th year IR)	BA (Political Science)
		Conflict management and conflict resolution ((3 rd year Honours& Qualifying)	BA (IR)
		United Nations: Peace Activities	BA (IR)
Dagon University (Ministry of Education)	Department of Law	Human Rights Law (3 rd year)	LL.B.
		Law of International Institutions II (4 th year)	LL.B., BA (IR)
		International Human Rights law (2 nd Year Hons, 4 th year)	BA (IR)

Name of University/ College and Country	Department/ Faculty/ Study Center	Courses and short term training offered	Degree programmes offered
East Yangon University (Ministry of Education)	Department of Law	Human Rights Law (3 rd year)	LL.B.
		Law of International Institutions (4 th year)	LL.B., BA (IR)
		International Human Rights Law (2 nd Year Hons, 4 th year)	BA (IR)
	Department of International Relations	Conflict Management and Conflict Resolution, I & II (3 rd year Hons)	BA (IR), BA (IR Hons)
Yadanabon University (Ministry of Education)	Department of Law	International Human Rights Law (2 nd Year Hons, 4 th year)	BA (IR)
		Law of International Institutions II (4 th year)	LL.B, BA (IR)
	Department of International Relations	Conflict Management and Conflict Resolution	BA (IR)
Pyay University (Ministry of Education)	Department of Law	Human Rights Law (3 rd year)	LL.B.
		Law of International Institutions (4 th Year)	
Sittwe University (Ministry of Education)	Department of Law	Human Rights Law (3 rd year)	LL.B.
		Law of International Institutions (4 th year)	LL.B.
Magway University (Ministry of Education)	Department of Law	Human Rights Law (3 rd year)	LL.B.
		Law of International Institutions (4 th year)	
University of Forestry and Environmental Science (Ministry of Natural Resources and Environmental Conservation)		Environmental Management (4 th year)	B.Sc (Forestry)
University of Public Health (Ministry of Health and Sports)	Department of Population and family health	Maternal and Child Health Women's health	Master of Public Health
Civil Service Academy (Union Civil Service Board)	Political Science Department	Human Rights and Duties	Post Graduate Diploma Course

SHORTLISTED STUDENT ESSAY

I learn, I act, I advocate: Human Rights and Peace Education is Needed

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In this vast changing world where conflict, suffering, and violence are rampant, radical new global views and studies about human rights and peace have been produced and developed throughout the years. With this, human rights and peace education should be incorporated in the curriculum of all courses in every university or college, not just in Southeast Asia, but around the globe for it is of great significance to the global issues of today's century. Awareness and knowledge of students about human rights is a must in this postmodern era where all our voices and actions matter the most.

As a Filipino college student taking up a degree in International Studies Major in International Politics and Minor in Peace Studies, I am well-aware of how important it is to study and spread awareness about human rights and peace especially that I am currently hearing and seeing human rights violations happening in my own country. President Duterte's 'War on Drugs' has been a major and controversial issue because of the number of people who have been killed and were not able to properly defend their rights in front of the court of law as their own basic right to live was just suddenly taken away. Discussing such issues in the classroom is important for me as a person, student, and leader because it deepens my concern and empathy for my country which lights a fire in me to want to help and do something small today as a student and even bigger in the future as an aspiring lawyer.

Having knowledge, understanding, and awareness of human rights and peace issues in the country and around the globe is an important factor in building and shaping who I am as a student and as a leader in my school and in the community at large. Because of my course, I have been exposed to different local and global issues concerning human rights and peace through our school's organized seminars, conferences, and open forums which greatly opened my eyes beyond the horizon of my capacity and it helped me to become more empowered as a human rights and peace actor and advocate in this era where it is mostly needed. Through all these classroom discussions and conferences, it made me realize how important it is to advocate for my own rights in order to realize and advocate for that of others. Human rights and peace education is one of the factors contributing to my increase sense of self-worth, my empathy for others, and my aspiration to someday become a lawyer for the people.

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It is critical that human rights and peace education be incorporated and studied in every college or university around the country, not just through a once-in-a-while class discussion, but by creating a subject with a well-researched curriculum or framework. It is clear that there is little knowledge about any mandatory subjects or curricula about human rights and peace education in the country. With this, I suggest the Commission on Higher Education (CHED) to start creating a policy in order for all colleges and universities to incorporate human rights and peace subjects in all courses to increase its significance to every student's life as human rights actors. Educational and government institutions should give human rights and peace education the attention it needs especially that the country itself is struggling with identifying and defending the basic rights of these criminals to live.

The first step colleges and universities should take is to reach out to the Commission on Higher Education (CHED) about the importance and their concern of having human rights and peace education in every school. My school, Miriam College, is already taking small steps by slowly incorporating it in my course, but this should not only be studied by a particular group of students because human rights are the rights of all and should be studied and understood by all. Conferences, open forums, and class subjects relating to human rights and peace should now be opened and incorporated in all courses. How can we help solve human rights and peace issues, empower students to fight for their own rights and the rights of others, advocate for human rights, and promulgate the importance of our rights as humans if the government and schools don't have a concrete structure of policy for the framework of human rights and peace education in colleges and universities?

Even though I was only exposed to human rights and peace education through short class discussions and conferences, I already learned and realized a lot and it already contributed in shaping my views, advocacies, and aspirations as a present and future leader. If small discussions already paved way for me to realize the importance of human rights in my life, then what more could human rights and peace education bring to me and to every students' lives if it were strongly incorporated as a mandatory subject in all schools with a well-researched framework of study?

THE PHILIPPINES

Ryan Jeremiah D. Quan, Blesscille V. Guerra, and Chris Evander O. Co

I. Introduction

Human rights and peace education (HRPE) has never been more relevant for the Philippines. As of this writing, there have been opposing views and experiences on key national issues concerning human rights and peace in the country. There have also been apparent disagreements and malpractice with regards to human rights protection, as well as the proliferation of discourses, paradigms, and policies, that seem to trivialize and abuse human life and the rule of law. Therefore, it is imperative to strengthen HRPE and ensure that it is grounded on truth and what is happening at the grassroots level. Despite these challenges, this study shows that HRPE continues to evolve in the Philippine educational system.

This study focuses on the current changes adopted by the Philippines with respect to human rights legal education, particularly the developments made by the Legal Education Board (LEB) from 2013 until late 2018. This is the area in which most of the developments are found. Peace and conflict-related programmes offered by colleges and universities are also explored in the study.

Desk research on available curricula and programmes of higher education institutions (HEIs) was performed. If the data gathered through desk research were insufficient, necessary information was gathered through validation interviews. Key informant interviews were also conducted with Atty. Marian Chavez, the incumbent Executive Officer of the LEB; Atty. Tanya Karina Lat, one of the consultants of the LEB; and some students from various law schools around the country. The study also reviewed pertinent documents submitted to the LEB by the law schools, and the 2006 research study entitled, “Baseline Study of Law Schools: Human Rights Offerings and Programs Curriculum Review and Development Towards Alternative Lawyering” by Atty. Ma. Ngina Teresa V. Chan-Gonzaga.¹ Qualitative analysis is used in analysing the recent developments in HRPE. To supplement the findings, the study also compares the current findings with those of the mapping report published in 2013.²

1 Ma. Ngina Teresa V. Chan-Gonzaga, *Baseline Study of Law Schools: Human Rights Offerings and Programs: Curriculum Review and Development Towards Alternative Lawyering*, Alternative Law Groups (2006).

2 See Mahidol University Institute of Human Rights and Peace Studies and ASEAN University Network, *The Mapping and Analysis of Human Rights and Peace Education in Southeast Asia* (2013), available at http://shapesea.com/?smd_process_download=1&download_id=2549 (last accessed 02 January 2019).

II. Educational System and Institutional Setting

Human rights education is presented as a module, subject, or course in existing study programmes, but is not currently offered as a full degree programme at the undergraduate or graduate levels at any university or college in the country. On the other hand, peace education programmes are offered at a number of HEIs.

Peace and Conflict Education

Bicol University is the only HEI which offers peace studies as Bachelor's, Master's, and Doctoral programmes.³ It offers Bachelor of Arts in Peace Studies; Master of Arts in Peace and Security Studies; and Doctor of Philosophy in Peace and Security Administration. Mindanao State University-Maguindanao offers a Master of Arts in Peace and Development Studies,⁴ while Cotabato City State Polytechnic College offers a Master of Arts degree in Peace and Development.⁵

Miriam College offers an undergraduate International Studies program, minor in Peace Studies.⁶ There are two tracks that students can choose from in this program: first is the International Peace and Security track which is "focused on global and transnational issues and concerns affecting international peace and security, and encourages critical, long-term, and forward thinking by inquiring into alternatives for sustainable global peace and security;" and second, Global and Local Peace issues which "looks at peace issues and processes with particular emphasis on the Philippines."⁷

Silliman University offers the Master of Arts in Peace Studies programme wherein students have the option to choose from three tracks: Thesis Track (39 credits), Non-Thesis Track (42 credits, with internship), or Certificate Program (18 credits).⁸ There are also three majors for students to consider in this program: Peace Education and Culture of Peace, "for those whose interest and career paths lean towards the area of education," Conflict Transformation, "for those who want to be involved in the work of conflict negotiation," and Managing Development and Peacebuilding Programs, "for peace development workers."⁹ All students under these programmes are required to take the following three-credit courses: Peace Studies: Theory & Analysis; Justice, Peace, Human Rights: Biblical-Theological Foundations; Peace Research I & II; Interfaith Issues in Peacemaking; and Practice Skills in Conflict Transformation.¹⁰

3 Bicol University, Degree Program, *available at* <http://www.bicol-u.edu.ph/bu/academics/degree+programs> (last accessed 02 January 2019).

4 Mindanao State University, Courses, *available at* <https://www.finduniversity.ph/universities/mindanao-state-university-maguindanao/graduate-courses/> (last accessed 02 January 2019).

5 Cotabato City State Polytechnic College, Academic Programs, *available at* <http://www.ccspec.edu.ph/index.php/academic/academic-programs> (last accessed 02 January 2019).

6 Miriam College, Bachelor of Arts major in International Studies, *available at* <https://www.mc.edu.ph/international-studies> (last accessed 02 January 2019).

7 *Id.*

8 Silliman University, Master of Arts in Peace Studies, *available at* <https://su.edu.ph/academic-offering/master-of-arts-in-peace-studies/> (last accessed 02 January 2019).

9 Silliman University, Master of Peace Studies Open in June, *available at* <https://su.edu.ph/444-master-in-peace-studies-opens-in-june/> (last accessed 02 January 2019).

10 Silliman University, Master of Peace Studies Curriculum, *available at* <http://archive.su.edu.ph/resources/divinity-school/mps-curriculum-1337049574.pdf> (last accessed 02 January 2019).

Those who take the Peace Education and Culture of Peace major are required to take the following three-credit courses: Philosophical Foundation of Peace Education; Curriculum Development and Peace Pedagogy; Education for Conflict Transformation and Sustainable Development; and Critical Issues in Peace Education.¹¹ On the other hand, students majoring in Conflict Analysis and Peacebuilding are required to take the following three-credit courses: Analysis and Understanding Conflict; Introduction to Conflict Transformation; Dynamics of Conflict and Peace Processes; and Identity and Conflict Transformation.¹² Lastly, students on the Managing Peace and Development major are required to take the following three-credit courses: Development Concepts and Theories of Change; Conflict-sensitive Development and Peacebuilding; and Peacebuilding Program Development and Management.¹³ Likewise, the International Graduate School of Leadership, in partnership with Asia Graduate School of Theology, offers a Doctor of Philosophy in Peace Studies program.¹⁴

It is worth noting that there are also peace centres attached to a number of HEIs engaged in research, seminars and training programmes. While they do not offer formal courses on peace studies, they are a good starting point for developing formal courses at their respective universities.¹⁵

The Asian Peacebuilders Scholarship's (APS) dual Campus Master of Arts Programme is still ongoing. It is a shared initiative among the Nippon Foundation, the United Nations-mandated University for Peace (UPEACE), and Ateneo de Manila University (AdMU).¹⁶ As discussed in the 2013 mapping report, the main objectives of the programme are to provide scholarships and to train 30 young Asian professionals each year to become peacebuilding practitioners.

Human Rights Education

All law schools are now required to offer Human Rights Law under the Model Curriculum provided in the Legal Education Board Memorandum Order No. 1, Series of 2011 (LEBMO 1).¹⁷ In addition to Human Rights Law, the Model Curriculum requires the following subjects for both J.D. and Bachelor of Laws (LL.B.) programmes: Agrarian Law and Social Legislation; and Natural Resources and Environmental Law. For the J.D. program, Special Issues in International Law is also required to be offered.

Of all the different law schools in the Philippines offering the Juris Doctor (J.D.) program, it is only the Ateneo Law School (ALS) which currently requires students to choose and complete a given specialization or track by the end of their stay in school.¹⁸ The track is chosen prior

11 *Id.*

12 *Id.*

13 *Id.*

14 International Graduate School of Leadership, PhD in Peace Studies, available at <http://www.igsl.asia/programs/degree-programs/doctor-of-ministry-thm-phd-in-peace-studies/> (accessed on 02 January 2019).

15 These are the following: Ateneo Peace Institute of Ateneo de Zamboanga University, Angel C. Palanca Peace Program Foundation of Far Eastern University, Peace Center of Xavier University Ateneo De Cagayan, Gaston Z. Ortigas Peace Institute of Ateneo De Manila University, Center for Peace and Poverty Alleviation Studies of Polytechnic University of the Philippines, and Institute for Peace and Development in Mindanao of Mindanao State University-Iligan Institute of Technology.

16 Ateneo De Manila University, Asian Peacebuilders Scholarship, available at <https://global.ateneo.edu/dual-degree> (accessed on 05 December 2018).

17 LEGAL MEMORANDUM ORDER NO. 1, SERIES OF 2011, "POLICIES AND STANDARDS OF LEGAL EDUCATION AND MANUAL OF REGULATIONS FOR LAW SCHOOL" [LEBMO 1] (28 April 2011).

18 Carlo Gabriel Sanchez, ALS launches J.D. Tracking System, *The Palladium*, available at <http://thepalladium.ph/news/als-launches-j-d-tracking-system/> (last accessed 28 December 2018).

to the start of the student's third year in the school. The school currently offers three main tracks: Dispute Resolution Track, Corporate and Business Track, and International Law and Development Track. To allow for further specialization, the school also created streams which students may choose from. The school currently offers an International Human Rights Law stream under the International Law and Development Track.¹⁹

Aside from pioneering the J.D. tracking system, only the Ateneo de Manila University School of Law offers a specialization in International Human Rights Law in its Master of Laws (LL.M.) Program. On the other hand, the J.D. Programs of Manila College of Law, De La Salle University; and the Institute of Law, Far Eastern University; offer a number of elective tracks which include human rights law.²⁰

Based on the information presented, there are a number of observations that need to be raised. First, the absence of a full degree programme on human rights is a glaring issue which needs to be considered by academic institutions, especially given the national situation in the Philippines. Second, it is also important to note that the number of HEIs which offer courses on human rights and particularly peace studies, are predominantly privately-owned colleges and universities. Third, human rights education is still limited to law programmes; and there is a dearth of human rights course offerings at the undergraduate level. The last two observations directly pertain to the challenge of accessibility of HRPE among students who may not be able to afford private education, which is usually costly in the Philippines. Together, these observations show that the current programmes and courses offered by the academic institutions do not adequately address challenges related to availability, affordability, and sustainability of HRPE in the country.

III. National Commitments on Human Rights and Peace Education

Policies and Legislation related to Human Rights Education and Peace Education

Legal Education Board Memorandum Order (LEBMO) No. 1

The Legal Education Board (LEB) is the main body which implements Republic Act (R.A.) No. 7662 and LEBMO 1. R.A. No. 7662, which is: An Act Providing for Reforms in the Legal Education, Creating Purpose, a Legal Education Board and for Other Purposes.²¹ The LEB is attached to the Commission on Higher Education solely for budgetary purposes and administrative support.²² Some of the relevant functions of the LEB include: (a) administering the legal education system; (b) supervising all of the law schools; (c) setting the standards of accreditation for law schools; and (d) prescribing the basic curricula.²³ Notably, law schools are required to secure accreditation from the LEB before they are allowed to operate and accept students to their institutions.

19 Ateneo De Manila University, J.D. Curriculum, *available at* <https://ateneo.edu/aps/law/jd-program-law/jd-curriculum> (last accessed 28 December 2018).

20 The DLSU Juris Doctor Program Curriculum, *available at* http://law.dlsu.edu.ph/_media/_pdf/col-juris-doctor-curriculum.pdf (accessed on 05 December 2018).

21 Republic Act No. 7662, "An Act Providing for Reforms in the Legal Education, Creating Purpose, a Legal Education Board and for Other Purposes" [R.A. 7662] (22 December 1993).

22 LEBMO 1, §8.

23 LEBMO 1, §11.

LEBMO 1 serves as the Implementing Rules and Regulations of R.A. No. 7662. The order is composed of three parts: Policies and Standards of Legal Education; Manual of Regulations for Law Schools; and Qualifications and Curriculum.

Section 55 of the order provides for the Model Curriculum to be followed by all law schools. Pursuant to the academic freedom which educational institutions enjoy, they may improve or supplement the Model Curriculum on the condition that they will comply with the required courses and prerequisites. Thus, the Model Curriculum serves as the minimum standard which law schools have to comply with.

Under the Model Curriculum, Human Rights Law is a separate course from Constitutional Law. The course is to be offered on the first semester of a student's second year in law school, whether the student is enrolled in a J.D. or LL.B. program. The course is described under LEBMO 1 as follows: "Study focused on the aspects of protecting, defending and seeking redress for violations of human rights in the Philippines."²⁴ Nevertheless, since Constitutional Law covers the provisions on social justice and human rights, some law schools do not see the need for a separate course on human rights law. This becomes problematic as the course description of Human Rights Law under LEBMO 1 particularly focuses on creating awareness and understanding of how human rights mechanisms operate in the Philippines. In comparison, the method of instruction in Constitutional Law primarily focuses on the Bill of Rights rather than looking into other legislation which complement the Constitution in protecting economic, social, and cultural (ESC) rights.

The implementation of LEBMO 1, particularly with respect to the compliance of all law schools with the Model Curriculum, is challenging. According to Atty. Chavez, the LEB operates on the presumption that law schools are complying with the Model Curriculum. In fact, some law schools did not submit their curricula to the LEB for validation because what they are implementing is supposedly compliant with the Model Curriculum. On the side of the LEB, a law school's curriculum enjoys a presumption of compliance provided that they have initially complied with the LEBMO 1. By working on such an assumption, however, it becomes more challenging for the LEB to consistently evaluate the rate of compliance of each law school with the order. The situation creates a system of uncertainty, specifically in providing the quality of legal education that the LEB seeks to maintain.

According to the same interview, there are two main challenges which the LEB faces in ensuring that law schools are complying with the order. First, budget constraints on the part of the LEB prevent it from performing its function of inspecting all law schools on-site. As a result, the LEB focuses on visiting law schools which perform relatively poorly in the Bar exams. Second, since the inspections are planned, it is possible for law school administrators to present documents, like syllabi, which are different from what are actually used in class.

Atty. Chavez emphasized that completing Human Rights Law as a core course is required for the issuance of a certification from the LEB that will enable law graduates to take the Bar examination.

²⁴ LEBMO 1, §§58.1 – 58.2.

With respect to further developing legal education, the LEB is looking into three main areas: (1) a curriculum review to be conducted in 2019 to streamline the courses being taught in all law schools; (2) streamlining of the LL.B. and J.D. programmes;²⁵ and (3) inclusion of an Alternative Dispute Resolution and Conflict Transformation course in the Model Curriculum. The last area may be particularly important for the development of HRPE as these efforts allow the subject matter to be fully integrated into the model curriculum, irrespective of the programme being offered to law students. It is hoped that in the streamlining of the courses for the basic law programme, Human Rights Law and other related courses will be retained.

Pending Bill on Human Rights and Peace Education

Senate Bill No. 1080 entitled, ‘An Act Requiring the Teaching of Human Rights as Mandatory in All Public and Private Schools’, was sponsored and filed by Senator Joseph Victor Ejercito in 2016.²⁶ The Bill states that by being signatories to international human rights covenants, there is a corresponding obligation on the part of the States Parties to ensure that the basic human rights of their respective citizens are protected. In the Philippines, despite being a signatory to such covenants, there are “still problems in terms of observance and enforcement as human rights abuses still rampant throughout the country.”²⁷

The Bill seeks to require public and private schools to include human rights as a separate or incorporated course in existing subjects in all levels.²⁸ The task to create courses related to human rights shall be the responsibility of the Department of Education (DepEd), which will coordinate with the Commission on Human Rights (CHR) for necessary consultation.²⁹ In addition, the DepEd will be responsible for the “writing, printing and publication” of all the materials for the human rights courses to be created.³⁰ In case of failure to comply with this requirement, existing schools will not be allowed to operate while those which are to be established will not be recognized by the government.³¹

As of this writing, however, the Bill remains pending before the Senate Committee on Education, Arts and Culture, and its main proponent, Sen. Ejercito, was not re-elected to the Senate during the 2019 Midterm Elections.

Another pending proposal is Senate Bill No. 1497 entitled, ‘An Act Institutionalizing Human Rights as a Separate and Specialized Subject in Both Basic and Higher Education’, which was filed and sponsored by Senator Leila M. de Lima in 2017. Under the Bill, the CHR has the power to “establish a continuing program of research, education, and information to enhance respect for the primacy of human rights.”³² The bill also adopted the recommendation of the CHR and the United Nations Development Programme (UNDP) to deepen human rights education by

25 The LEB has issued a Memorandum Order mandating the migration of the basic law course to J.D. See Legal Memorandum Order No. 19, Series of 2018, “Migration of the Basic Law Course to Juris Doctor” (01 December 2018).

26 Senate Bill No. 1080, An Act Requiring the Teaching of Human Rights as Mandatory in All Public and Private Schools [S.B. 1080], 25 August 2016, available at https://www.senate.gov.ph/lis/bill_res.aspx?congress=17&q=SBN-1080 (last accessed 01 December 2018).

27 *Id.* at Explanatory Note.

28 S.B. 1080, §1.

29 S.B. 1080, §2.

30 S.B. 1080, §3.

31 S.B. 1080, §1.

32 (1987) PHIL. CONST., art. XIII, § 18(5).

institutionalizing human rights as a separate and specialized subject in both basic and higher education. The DepEd and the CHR shall be responsible for determining what the “international human rights education standards or best practices for basic and higher education” are, which will be used in the domestic setting.³³ The DepEd shall be primarily responsible for the creation of the curricula and the corresponding course programmes, in consultation with the CHR.³⁴ The minimum requirements for the said curricula shall:

1. Consist of teaching modules or course syllabi that cover an introduction to basic human rights [...];
2. Focus on personal values, attitudes and behaviours that promote personal responsibility for respecting, upholding and protecting human rights; and
3. Provide practical information for protecting oneself from gender-based violence, child abuse and exploitation.³⁵

While the Bill does not contain any penal clause in case of failure to comply with its provisions, it does require mandatory evaluation of the implementation of provisions of the bill and reporting to Congress by both DepEd and Commission on Higher Education (CHED) every four years.³⁶ The Bill is also pending before the Senate Committee on Education, Arts and Culture. However, it should be noted that the political climate in the Philippines makes the passage of this bill almost an impossibility, as the legislature, particularly the lower house of Congress, has been responsive to the President’s platforms and policies.

IV. Developments in Human Rights and Peace Education Since 2013

There have been a number of movements and developments since the publication of the 2013 Report on the ‘Mapping and Analysis of Human Rights and Peace Education in ASEAN/ Southeast Asia’. Of the 115 law schools in the Philippines: 31 in the National Capital Region, 31 in Luzon, 29 in the Visayas, and 24 in Mindanao, only about 28% (32) of these schools require Human Rights Law to be studied as a separate subject. Generally, the course, which merits two academic credits, is taught during the second year of law school. As an exception, the ALS offers the course during third year.

In a similar study conducted by Atty. Chan-Gonzaga, the main references used by some professors in teaching Human Rights Law are limited to the Philippine Constitution and its supporting jurisprudence, and the Universal Declaration of Human Rights. The method of instruction usually includes lectures, practical application, and group discussion. Based on a separate interview conducted for this study, only a few professors employ a multidisciplinary approach in teaching human rights, focusing not only on the legal aspects. The multidisciplinary approach of teaching human rights would also cover socio-economic and political factors affecting human rights issues.

According to law students who have taken Human Rights Law, the course gave them a space to discuss current events, as well as the situation in the Philippines. However, upon inquiry, some students expressed that they are uncertain whether their professors are indeed human rights practitioners or lawyers.

³³ S.B. 1497, §3.

³⁴ S.B. 1497, §3.

³⁵ S.B. 1497, §3.

³⁶ S.B. 1497, §5.

The remaining schools either do not offer the course or merely incorporate the human rights topics in the Constitutional Law course.

Under the LEBMO 1, however, the study of Constitutional Law, specifically Constitutional Law II, focuses on “[a] comprehensive study of the Constitution, the bill of rights and judicial review of the acts affecting them.”³⁷ The description provided by the LEB primarily focuses on civil and political rights of citizens as contained in the Constitution. However, it should be emphasized that human rights are not limited to a discussion of civil and political rights, but also include ESC rights which persons are also entitled to. These ESC rights can be found in the latter provisions of the Constitution, particularly under Article XIII.³⁸ As compared to the provisions in the Bill of Rights, ESC rights under the Philippine Constitution are not self-executory provisions and thus require enacting legislation for their implementation.³⁹ However, in the landmark case of *Oposa vs. Factoran*, involving the protection of environmental rights, the Supreme Court held that certain provisions in the Constitution under the State Policies and Principles are self-executing and thus require no subsequent legislation for their implementation and protection.⁴⁰

Interestingly, there are slightly more schools that have legal aid or human rights programmes – about 27% of 115 law schools. Legal aid clinics within law schools give students the opportunity to assist lawyers in handling actual cases of, more often than not, indigent clients. Notably, there is no data available as to if these legal aid clinics operate following a human rights-based approach or framework. However, it should be similarly noted that these legal aid programmes allow students to have a first-hand experience of handling human rights-related issues, such as women’s and children’s rights.

Presently, there are at least three educational institutions that have adjunct academic legal resource organizations focusing on human rights. These are the Ateneo Human Rights Center of the Ateneo de Manila University; the Institute of Human Rights of the University of the Philippines College of Law; and the Center for Human Rights and Gender Studies of Polytechnic University of the Philippines. These institutions allow students to participate in various activities that promote human rights, such as research, publication, education, and training. The Ateneo Human Rights Center likewise offers an internship programme for students.

Other human rights-related courses taught in a number of law schools are Agrarian Reform and Social Legislation; and Natural Resources and Environmental Law. Based on the data gathered, these are taught in 23 schools.

These have course descriptions in LEBMO 1. Agrarian Reform and Social Legislation is the study of existing legislation affecting the comprehensive agrarian reform programme as well as a discussion of both the private and public social security systems in the Philippines.⁴¹ The course on Natural Resources and Environmental Law, on the other hand, is the “study of the constitutional provisions and special laws governing natural resources their use and disposition. The study includes existing laws protecting the environment and the ecosystem and prevailing rules against despoliation of the environment.”⁴²

37 LEBMO 1, §§58.1 – 58.2.

38 Phil. Const., art. XIII.

39 Tañada v. Angara, G.R. 118295, May 2, 1997.

40 Oposa v. Factoran, G.R. 101083, July 30, 1993.

41 LEBMO 1, §§58.1 – 58.2.

42 *Id.*

Looking at the following course descriptions provided by the LEB, the courses touch on different factors of the socio-economic rights found in the Constitution. With respect to Agrarian Reform Law and Social Legislation, the course relates to the provisions of Article XIII of the Constitution. On the other hand, the course on Natural Resources and Environmental Law allows teachers to look into the national environmental framework. It also presents an opportunity to teach environmental law following a human rights-based approach, and deepen the understanding of environmental justice. Environmental justice focuses on “the goal of achieving adequate protection from the harmful effects of environmental agents for everyone, regardless of age, culture, ethnicity, gender, race, or socioeconomic status.”⁴³ This concept is apparent in the abovementioned case of *Oposa vs. Factoran*, where the primary petitioners were composed of children who represented the future generations.⁴⁴

Similarly, a course on Special Issues in International Law is also included in the Model Curriculum as a mandatory class which deals with concentrated areas of international law, particularly; international criminal law, the laws of the sea, international humanitarian law, and international trade law.⁴⁵ This course also presents a good opportunity for students to better appreciate international human rights law as a branch of public international law.

Human rights elective courses are also taught in 16 law schools. These law schools offer the recommended elective courses provided by LEBMO 1, such as Children’s Rights Law; Gender and the Law; Humanitarian Law in Armed Conflicts; Indigenous Peoples and the Law; Refugee Law; and Street Law.⁴⁶ Additionally, the ALS offers further human rights elective courses, including Laws on Anti-discrimination and Equality; Emerging Issues in Human Rights; Environmental Rights and Legal Remedies in the Philippines; Evolving Norms of Business Responsibilities for Human Rights; Foundational Course on Women’s Rights; Institutions and Mechanisms for Human Rights Promotion and Protection; and Interdisciplinary Course on Corruption, Impunity, and Governance.

V. Achievements, Gaps and Challenges

Academic Freedom

There is still a high degree of academic freedom enjoyed by schools in the Philippines as they have the capacity to change the methodology, approach, and materials to be used in a particular course, or even design a course related to human rights.

LEBMO 1 recognized that HEIs are entitled to academic freedom. Thus, this shall be respected in the implementation of the order and in the dispensing of the functions of the LEB.⁴⁷ The premise, then, is that the LEB prescribes the minimum standards of education for all law schools. Law schools have the flexibility to implement the curriculum they deem appropriate for their needs, subject to compliance with the minimum standards set by LEB. In this regard, law schools have the advantage of utilizing their respective resources to formulate their own curricula or related programmes for HRPE in such a way that is relevant to their own context.

⁴³ Philippine Judicial Academy, *Access to Environmental Justice: A Capacity Assessment on the Pillars of the Justice System*, 12 (citing Feng, *Environmental Justice Analysis: Theories Methods, and Practice* (2000)).

⁴⁴ *Oposa v. Factoran*, G.R. 101083, July 30, 1993.

⁴⁵ LEBMO 1, §§58.1 – 58.2.

⁴⁶ LEBMO 1, §58.

⁴⁷ LEBMO 1, §3.

Likewise, they have the autonomy to choose competent professors or instructors, which may even include international human rights practitioners and experts in the field.

Policies

The current national context has sparked growing public interest in human rights and peace. With human rights violations becoming rampant and hitting too close to home for some citizens, human rights education, whether formal or informal, has become more relevant and may also be used as a tool for protection from any violations of their rights, whether the perpetrator is a state agent or not.

While there are policies which require educational institutions to include human rights education in their curriculum, accomplishing this remains a challenge. There is also a need to make human rights and peace courses available in all formal educational institutions.

Currently, there is no systematic coordination between the LEB and the other government agencies such as the CHED and CHR. Coordinating with CHED could help LEB in monitoring the compliance of law schools with the policies under R.A. No. 7662 and LEBMO 1. In this regard, LEB needs the previous documentation from CHED to assess schools under its jurisdiction. According to the LEB, it has been trying to secure pertinent documents from CHED. However, the difficulty arises from lack of available documents on the part of CHED which it could transmit to LEB. While there were previous instances when CHED turned over some documents to LEB, they were very little and immaterial to LEB's scope of functions.

On the other hand, coordinating with CHR could help LEB to further develop courses related to human rights. At present, LEB plans to coordinate with CHR for the purpose of reviewing the Model Curriculum.

Financial Resources

Based on the information provided by HEIs, lack of sufficient funds continues to be a major hindrance for HRPE. Instead of offering a separate human rights law or peace and conflict studies course, these topics are simply incorporated in the discussion of other core subjects. In doing so, it becomes contrary to the LEB's requirement under LEBMO 1 that Human Rights Law be offered as a separate mandatory subject under the Model Curriculum.

Resources, Curricula, and Syllabi

It bears stressing that LEBMO 1 only prescribes a Model Curriculum that law schools have to comply with. The LEB does not provide the minimum requirements in terms of the materials, sources, methods of teaching, and syllabi to be used in teaching Human Rights Law. For schools which offer Human Rights Law, there is limited data on these matters.

In an interview with Atty. Lat, she shared that despite having LEBMO 1, there is no consensus on the following aspects of offering Human Rights Law: (1) the method of teaching; (2) the content of the syllabus or course program; and (3) the approach in teaching, whether the same shall be taught from the perspective of international human rights or from a domestic standpoint. Similarly, the course description referring to Human Rights Law is too general.

Considering these gaps in LEBMO 1, the challenge becomes greater to assess not only if law schools are complying with the memorandum by offering Human Rights Law as a separate course, but that the course contents also merit assessment. Thus, a necessary education framework in the design of a school's curriculum as well as the State-sanctioned standards to implement a policy incorporating a human rights subject in schools, whether at the primary, secondary or tertiary level, is needed.

Based on the few syllabi collected for this study, schools which offer Human Rights Law generally include the following topics in the first part of the course: (a) introduction to human rights; (b) global and regional human rights mechanisms; and (c) national mechanisms for human rights including state responsibility. The discussion then moves to thematic topics such as the following: civil and political rights; torture, disappearances, and extrajudicial killings; racial discrimination; migrant workers; economic, social, and cultural rights; collective and group rights; persons with disabilities; women's rights; children's rights; business and human rights; sexual orientation, gender identity and expression; and international humanitarian law.

Two observations stood out from the examination of the various syllabi of the different academic institutions. First, a number of schools heavily rely on domestic cases normally used in teaching Constitutional Law. This goes to show that there really is a need to differentiate Human Rights Law as a separate and distinct subject from Constitutional Law. Second, the syllabus of one of the universities in Manila offering Human Rights Law cited Wikipedia as one of its references. This may be an indication of the lack of training and awareness with respect to the content of the syllabus that is required in teaching Human Rights Law. These observations create a challenge for the LEB in effectively evaluating how law schools are complying with LEBMO 1, and to create policies that will address the gaps within the order.

The following continue to be areas that need to be addressed with respect to HRPE:

- (a) The lack of systematic research in the formulation of a uniform HRPE syllabus;
- (b) the absence of a proper network for academic institutions to update their materials and resources;
- (c) the lack of (or limited) cooperation between and among international institutions, national government, local government, and/or private institutions; and
- (d) the minimal number of schools encouraging their faculty to pursue further studies in human rights and peace.

Interest and Profile of Students

In order to take the pulse of the students with respect to their interest in human rights, interviews were conducted with a small number of students who belong to HEIs offering Human Rights Law. The topics discussed with the students include; their overall experience with respect to the subject; comments on the method of instruction; and their perception on the performance of their teachers. Aside from questions regarding Human Rights Law, questions with respect to human rights programmes were also asked, particularly on their availability and the students' experiences of participating in these programmes.

Based on these interviews, there are many students who are more vocal about their opinions on the political state of the country, including their dissent to the Duterte Administration. In some interviews, the students found human rights education very relevant and hoped that the discussions could be deepened further.

Generally, the students interviewed had positive feedback about the human rights courses offered by their institutions. Students enjoyed these subjects because they tackled relevant issues in society; did not put too much pressure on the students (unlike other courses); and were very informative. However, since the subject matter is so broad, many students had the impression that one semester is not enough time to study human rights, and suggested that it can also be incorporated into other core subjects.

In terms of methods of instructions, HEIs used lectures, guided discussions, practical application, problems, and group discussions. For the students however, the most effective of these were the practical application and guided discussions with their professors. When asked about materials used or provided, many students said that they enjoyed reading the materials such as books, articles, PowerPoint presentations, and audio-visual materials. They generally preferred using reading materials, but also found audio-visual materials effective and appealing.

Such interest, however, should be contrasted with respect to law schools, their faculty, and students. As discussed in Atty. Chan-Gonzaga's 2006 baseline study on human rights education, law schools have the tendency to focus their curriculum to be 'Bar-centric.'⁴⁸ This tendency also reflects the requirement and policy of the LEB with respect to determining whether law schools should continue operating based on the percentage of their students who pass the Bar exam.⁴⁹ In the context of ALS's J.D. tracking program, the interest in taking the International Law and Development Track, particularly the International Human Rights Law stream, is low compared to the other tracks and streams. Such a finding may relate to students' belief that taking the other concentrations allow them to better prepare for the Bar examination, or open possibilities of having a more lucrative career after law school.

Personnel Capacity and Availability

There have been no significant developments in this area. Most HEIs in the Philippines still do not require persons teaching human rights related subjects to have a Master's degree or a Doctoral degree on the subject being taught. To date, even basic training on human rights is not required.

Based on the data gathered, most of the professors who teach in law schools are only part-time faculty members. In addition, those who teach Human Rights Law are not necessarily human rights lawyers or practitioners. It is also not clear if they are involved with human rights research or advocacy work. In this regard, as mentioned by Atty. Lat, the LEB proposes that professors who teach and who will be teaching the course should undergo sufficient training to be competent to teach human rights.

⁴⁸ Chan-Gonzaga, *supra* note 10.

⁴⁹ Legal Memorandum Order No. 2, Series of 2013, "Additional Rules in the Operation of the Law Program," §31 (30 April 2013).

This situation becomes more problematic as agencies, such as the LEB, require that a certain proportion of a law school's pool of faculty are required to have a of Master of Laws degree.⁵⁰ To be exempted from such a requirement, a faculty member must show that he/she falls under any of the exceptions permitted by the LEB to teach law.⁵¹

The requirement seeks to ensure that faculty members are of such quality to provide proper instruction to students of the law. On the flipside, the requirement becomes burdensome to relatively young law schools or law schools which have not previously offered Human Rights Law as a course. The lack of faculty members complying with LEB eligibility, in a number of schools, could merit possible administrative sanctions or penalties from the LEB. Thus, law schools fall into a precarious position in deciding whether to accept human rights practitioners and advocates who fail to comply with the LEB's requirements.

The balancing of the issues with respect to HRPE in law schools becomes more important as instructors are required to have a certain level of expertise in relaying information and awareness about human rights and peace.

VI. Analysis

Based on the data and discussions presented, there has been a strong indication that it might be difficult for academic institutions to conduct HRPE without the availability of proper resources. This finding becomes more apparent as faculty members' qualifications are important in disseminating information in HEIs. Their qualifications are equally important with respect to instilling advocacy in the institution's students. Similarly, there is also a problem with respect to balancing an academic institution's academic freedom over the broad-stroke course definitions of human rights and peace studies.

Externally, while human rights and peace process awareness have become relevant to university students, there are still hindrances which make human rights education seemingly uncoordinated. In looking at the threats and opportunities, the executive and legislative branches of government do not see eye to eye with respect to prioritizing human rights education. Moreover, the external factors fail to show any importance to the development of peace studies in the Philippines.

In reconciling the internal and external factors, the academic freedom of HEIs makes resources available to the public. This caters to the interest of the students with respect to HRPE.

As an initial differentiation between the two studies, it is clear that with the LEB being fully operational, the offering of human rights education by HEIs will be institutionalized, albeit focused on legal education. It should be noted, however, the LEB's policies are purely administrative in nature as compared to actual legislation mandating the inclusion of HRPE in the curriculum.

50 Legal Memorandum Order No.17, Series of 2018, "Supplemental Regulations on the Minimum Academic Requirement of Master of Laws Degree For Deans and Law Professors/Lecturers/Instructors in Law Schools" [LEBMO 17] (30 July 2018).

51 *Id.*

In relation to the LEB's limited rule-making powers, there has yet to be a real development with respect to curriculum development for HRPE. The operationalization of the LEB created a niche area where these topics have become realigned with respect to the target audience (i.e. law students). This particular change can be considered as both a substantial development and a setback with respect to the subject matter of this study. It can be seen as a substantial development as it allows for a slow integration and awareness of HRPE into the mainstream academic curriculum, especially as these topics are now required to be placed in a law school's academic curriculum. On the other hand, it can be considered as a setback because the specification of the courses to law schools may alienate the general population of a HEI from enrolling in these classes. This is particularly true as the discussion of human rights and peace is multidisciplinary, looking into socio-economic and political factors which the legal paradigm cannot fully cover.

Accordingly, it should be noted that the issue of academic freedom still persists with respect to the degree of instruction and adoption of a model syllabus in human rights and peace in some academic institutions. On a similar note, the previous study's recommendation of the localization of HRPE has not been implemented, as the current examples as seen in this study show. Topics are still being discussed in a quite general manner.

Over all, it seems to show that the development of HRPE in the Philippines has had a slow progression over the past five years. It may be inferred that the development of human rights education has been selective and focused on a certain few, rather than being accessible early on in a student's academic life. It should be emphasized that the externalities beyond the control of HEIs can make or break HRPE in the Philippines, particularly with respect to how the current government views their importance.

VII. Conclusion and Recommendations

This study shows that the current policies concerning HRPE, as well as education in general, in the Philippines are not sufficient to effectively introduce human rights as a separate and distinct course in the curriculum of educational institutions, particularly at the tertiary and postgraduate levels. Consequently, the state should prioritize the passing of legislation that requires human rights education at all levels. In this regard, human rights education should then be included in the national agenda. However, considering the current political climate in the country, this may be difficult to attain during the present administration. There is currently no policy advancing peace studies.

Recommendations on Human Rights and Peace and Conflict Education in the Academic Setting

- The LEB and CHED should develop policy outlining the minimum standards and specific guidelines in teaching Human Rights Law by addressing the following: (1) basic content of the syllabus; (2) suggested methods of teaching; (3) recommended sources and materials to be prescribed in class; (4) educational framework which merges an international law perspective with domestic law; and (5) minimum qualifications for persons who will teach the subject.

- DepEd, CHED, and LEB may consider working with academic legal resource organizations such as the Ateneo Human Rights Center or the UP Institute of Human Rights to create and propose a model course syllabus or course description that will serve as the guide in teaching human rights appropriate for each level (primary, secondary, tertiary, and graduate). These organizations may also assist the DepEd, CHED, and LEB in conducting training programmes to enhance the discussion on and development of human rights education.
- DepEd, CHED, and the LEB should also coordinate with the CHR, particularly its Education and Training division. This is in line with the CHR's mandate to promote human rights awareness in the Philippines.
- CHED and the LEB should likewise outline the minimum qualifications of persons who shall teach human rights and peace subjects. It is recommended that said persons should at least be involved with human rights advocacy work and/or research. Otherwise, he or she should have at least a Master's Degree on, or training related to, human rights or peace. Providing minimum qualifications may also lessen the work of CHED and the LEB in ensuring that the materials to be used in class would be at par with the minimum requirements, since the faculty members would have more exposure to teaching resources. However, due to the current manner of implementation by the LEB, particularly with respect to legal education curriculum development, it would be advisable for the LEB to partner with NGOs and the CHR in providing training for faculty members who teach human rights.
- HEIs may also consider including human rights and peace issues in their research agenda. Research is particularly important in curriculum development.

Recommendations on Human Rights and Peace and Conflict Education Programmes

- The efficacy of legal aid clinics which are adjunct to some educational institutions may be maximized by using them as tools for DepEd, CHED, and the LEB to further human rights education in the country. As mentioned, legal aid clinics usually handle cases related to human rights issues, such as women's and children's rights, trafficking, or unfair labour concerns. Legal aid clinics may then serve as a venue for students to apply the theories they learn in their human rights classes. As a result, experiential learning will occur which can enrich the education of students. The same is true for peace centres affiliated with educational institutions.
- These clinics and centres may likewise create avenues where the best practices of pioneering clinics and centres may be determined and shared with other institutions with existing clinics, or those which are yet to establish one. The LEB may also consider consulting with pioneering legal aid clinics and peace centres in developing the Model Curriculum, as it plans to conduct a curriculum review. Such consultations may enhance the Model Curriculum by merging legal theory with practice in the approach of teaching law.

Policy Recommendations for Government Agencies

- The LEB should be empowered by the State in order for it to effectively dispense with its functions, particularly in the implementation of LEBMO 1 and assessing schools under its jurisdiction. While academic freedom allows schools a degree of flexibility with regards to what they teach in human rights courses, the LEB should nevertheless ensure that these standards are being implemented by each school. This may be done through

the creation of a model syllabus, following consultation with human rights and peace professors and relevant government agencies, to allow them to share best practices and resources. To ensure that this model syllabus is followed, a mechanism may be created to allow the LEB to request an academic institution's syllabi, covering the subject matter, for review. It is recommended that the state should implement a mechanism to enable its agencies, such as CHED and the LEB, to consistently assess educational institutions in all aspects of teaching, bearing in mind academic freedom. The DepEd, CHED, and the LEB must also be competent to assess the educational institutions.

- Law Schools should ensure that they comply with the Model Curriculum. Failure to submit the curricula should create a presumption that a school is not compliant. Considering that, based on the data gathered, only 27% of all law schools currently offer Human Rights Law, the LEB should create a method for ensuring that the remaining law schools are compliant.

Strengthening Peace and Conflict Studies

- Peace studies should be given more attention by the state and HEIs. The challenge then is not only to improve human rights education, but likewise to pave the groundwork for the mainstreaming of peace studies.

Academia plays an important role in improving the human rights and peace situation of a country. In the Philippine context, before now we have not seen a situation where the human rights movement is constantly being attacked by misinformation through fake news. The need for a robust HRPE framework has never been more relevant if we are to achieve a truly humane and accountable society, free from violence and impunity. While HEIs continue to face challenges in this area, the state is responsible for creating an enabling environment for the promotion of a culture of human rights and peace, which is supported by a robust education system.

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Existing Programmes and Courses on Human Rights and Peace Education in The Philippines

Peace Education

Name of University / College	Department / Faculty / Study Centre	Courses and Short-term Training Offered	Degree Programmes Offered
Bicol University	College of Social Sciences and Philosophy		Bachelor of Arts in Peace Studies
	Graduate School		Master of Arts in Peace and Security Studies
			Doctor of Philosophy in Peace and Security Administration
Mindanao State University-Maguindanao	College of Social Science		Master of Arts in Peace and Development Studies
Cotabato City State Polytechnic College	Graduate College		Master of Arts in Peace and Development
Miriam College	Undergraduate Programs		Bachelor of Arts in International Studies, minor in Peace Studies
			Tracks: - International Peace and Security - Global and Local Peace
Silliman University	Divinity School		Master of Arts in Peace Studies
			Tracks: - Peace Education and Culture of Peace - Conflict Analysis and Peacebuilding - Managing Peace and Development Program
International Graduate School of Leadership with Asia Graduate School of Theology			Doctor of Philosophy in Peace Studies
Ateneo de Zamboanga University	The Ateneo Peace Institute	Seminars and workshops on various topics/issues on history, literature, culture, religion, and Muslim and Christian relations.	N/A

Name of University / College	Department / Faculty / Study Centre	Courses and Short-term Training Offered	Degree Programmes Offered
Far Eastern University	Angel C. Palanca Peace Program Foundation	Peace Education and Seminars/workshops: <ul style="list-style-type: none"> - 3-level Teacher Education Peace Program - Alternative to Violence Program - Inter-School Peace Education Workshop 	N/A
Xavier University – Ateneo de Cagayan	Peace Education Center	Peace Education Colloquium	N/A
Ateneo de Manila University	Gaston Z. Ortigas Peace Institute	Knowledge networking through Information and Communications Technology (ICT)	N/A
Polytechnic University of the Philippines	Center for Peace and Poverty Alleviation Studies	Courses on social science programmes related with study of peace in relation to poverty	N/A
Mindanao State University-Iligan Institute of Technology	Institute for Peace and Development in Mindanao	Peace Education Projects: <ol style="list-style-type: none"> 1. Multi-stakeholder Dialogue Forums with the MILF and GPH panels on the peace process 2. Workshops on Peace Education integration in elementary, secondary and tertiary courses 3. Workshops on the Integration of Peace education in CWTS 4. Seminar-workshop series on Culture of Peace and non-violent conflict transformation with MSU-IIT professors 	N/A

Name of University / College	Department / Faculty / Study Centre	Courses and Short-term Training Offered	Degree Programmes Offered
Mindanao State University-Iligan Institute of Technology	Institute for Peace and Development in Mindanao	<ul style="list-style-type: none"> 5. FGD Series on the Baselineing of Problems and Questions in the History 3 Classroom with MSU teachers 6. Scenario-Building Exercise with partners from the civil society on the Framework Agreement on the Bangsamoro 7. Listening Sessions with the local MILF commanders and combatants on the Framework Agreement on the Bangsamoro 8. 56 Classroom Video Conferences between Manila and Iligan/Marawi Schools on prejudice and discrimination 9. Two (2) Mass Video Conferences between Manila and Iligan on how grassroots communities help sustain the gains of the GPH-MILF Peace Process 10. Voters' Education Seminar in the 2001, 2004, 2007, 2010, and 2013 elections 11. Seminar-workshops on "Do No Harm Framework", "Non-violent Communications" and "Conflict Sensitivity" 	N/A

Human Rights Education

Name of University / College	Department / Faculty / Study Centre	Courses and Short-term Training Offered	Degree Programmes Offered
Adamson University	College of Law	Human Rights Law	Bachelor of Laws
Arellano University	School of Law	Human Rights Law	Bachelor of Laws
Ateneo de Manila University	School of Law	Human Rights Law	Juris Doctor
		Laws on Anti-discrimination and Equality	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Emerging Issues in Human Rights	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track) Master of Arts in Human Rights and Democratisation (Joint Programme with Mahidol University)
		Children's Rights and the Law	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Environmental Rights and Legal Remedies in the Philippines	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Clinical Legal Education 102: The Criminal Justice System and the Rights of the Accused	<i>Juris Doctor</i> (International Human Rights Law Stream)
		Evolving Norms of Business Responsibilities for Human Rights	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Foundational Course on Women's Rights	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Gender and the Law	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)

Name of University / College	Department / Faculty / Study Centre	Courses and Short-term Training Offered	Degree Programmes Offered
Ateneo de Manila University	School of Law	Indigenous Peoples and the Law	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Institutions and Mechanisms for Human Rights Promotion and Protection	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track) Master of Arts in Human Rights and Democratisation (Joint Programme with Mahidol University)
		Humanitarian Law and Armed Conflict	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		International Criminal Law	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
Ateneo de Manila University	School of Law	Interdisciplinary Course on Corruption, Impunity, and Governance	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Peace Process and Peace Agreements	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Laws on Refugees, the Internally-displaced, and Stateless Persons	<i>Juris Doctor</i> (International Human Rights Law Stream) Master of Laws (International Human Rights Law Track)
		Street Law	<i>Juris Doctor</i> (International Human Rights Law Stream)
Ateneo de Naga University	College of Law	Human Rights Law	<i>Juris Doctor</i>
Ateneo de Zamboanga University	College of Law	Human Rights Law	Bachelor of Laws
Christ the King College	College of Law	Human Rights Law	Bachelor of Laws
De La Salle University – Manila	College of Law	Human Rights Law	<i>Juris Doctor</i>

Name of University / College	Department / Faculty / Study Centre	Courses and Short-term Training Offered	Degree Programmes Offered
Far Eastern University	Institute of Law	Human Rights Law	Juris Doctor
		Gender and the Law	Juris Doctor
Rizal Memorial Colleges	College of Law	Human Rights Law	Bachelor of Laws
San Beda College – Alabang	College of Law	Human Rights Law	Bachelor of Laws
San Sebastian College Recoletos	College of Law	Human Rights Law	Bachelor of Laws
University of Asia and the Pacific	School of Law and Governance	Human Rights Law	Juris Doctor
University of Cebu	College of Law	Human Rights Law	Bachelor of Laws
University of Eastern Philippines	College of Law	Human Rights Law	Bachelor of Laws
University of Perpetual Help	College of Law	Human Rights Law	Bachelor of Laws
University of Santo Tomas	Faculty of Civil Law	Human Rights Law	Bachelor of Laws
Wesleyan University Philippines	Law School	Human Rights Law	Bachelor of Laws
Xavier University – Ateneo de Cagayan	College of Law	Human Rights Law	Bachelor of Laws

SINGAPORE

Tamara Nair

I. History and Development of Human Rights and Peace Education in Singapore

Human rights and peace education (HRPE) has not been officially introduced in the Singapore school curriculum. However, the topics have been pursued in other ways with an alternative understanding of HRPE as an element of human security. As also mentioned in the 2013 mapping report, the Government of Singapore has always asserted its commitment to respect a core set of human rights standards, appreciating the fact that what is considered ‘core’ can differ from country to country. This has drawn much criticism from certain quarters, but Singapore’s definition of what constitutes human rights and the right to peace should be understood in the context of its own economic, social and political milieu and its position in the region.

It is the understanding of the author, through a review of developments in social and political contexts in Singapore and its impact on higher education in the country *vis-à-vis* HRPE, that there has been little development of importance in the past five years in terms of realigning higher education syllabi. That is not to imply that the conversation surrounding human rights in the country has not grown, or that it has been ignored in higher education curricula. Much of this conversation has occurred in the social and political space without having found its way into formal academic curricula, unless couched in other courses (as will be discussed in Section IV). This report serves as an update from the previous country mapping report of 2013, after a period of five years, on Singapore’s HRPE status. The report aims to update and explain the changes, if any, during this period.

It has to be noted that Singapore has attempted to articulate and practice human rights and the right to peace through what is understood as an ‘Asian’ democracy – both as a response to and a rejection of, western liberal democratic models. This can be seen as an attempt to evolve a particular form of democracy¹ suited to its domestic situation more than anything else. To this end, leaders have crafted the form this democracy would take, and have actively promoted a set of values they believe resonate with it. Singapore is a young nation of just 54 years. Upon becoming an independent state in 1965, there was a need to cast its multi-ethnic, multi-religious population together as one people. This necessitated a fostering of a national identity; a shared view of history; common values; and a sense of citizenship built from the shared experiences of a diverse group of people. Indeed, the leaders of Singapore sought to define the parameters of such an identity through the national education system, in particular

1 Han, C. “History education and ‘Asian’ values for an ‘Asian’ democracy: the case of Singapore”. *Compare* 37, 3 (June 2007), pp 383-398

the history curriculum in schools.²

As a member of a regional organization like the Association of Southeast Asian Nations (ASEAN), Singapore had little to go by in terms of shared definitions or values that all member states could agree upon, as was the experience of other states in the regional grouping. The experiences of its neighbouring states were too varied, each coming out of a range of situations, from dissolving and unstable colonial leaderships, fledgling governments, widespread civil unrests, and protracted conflicts. These were emerging democracies that had to carve out their development paths based on their own historical 'baggage'. This was very unlike, for example, the experience of democratizing former eastern European communist states where nation-building took place against a backdrop of shared ideological underpinnings of liberal democratic thought.³

As for member states in the European Union (EU), they represent a unified force in espousing a liberal democratic way of thinking, committing to liberal values such as social justice and freedom of the individual. These norms are backed up by institutional arrangements that allow these shared values to be operationalised. In contrast, the understanding of 'Asian' values is not a monolithic one. A regional unit like ASEAN has a "conspicuous lack of declared commitment to a set of shared values, such as the rights of individuals".⁴ J.D. Montgomery, in his work on education and social capital formation in Asia, studied the signatories of major human rights agreements and noted a greater disparity of responses between Asian countries than any other region.⁵ Asian values are not unique but they are different. While individual claims are highly respected within western liberal thought, it can be said that values in Asia focus more on loyalties to family, community and nation. As a result, human rights are often understood as an element of nationhood and expressed through the assurance of safety, dignity and belonging to family, society and country.

Sociologists have often discussed cultural relativity as the reason for differences in values and beliefs. Such values, rooted in indigenous cultures and folkways, are "impossible to erase"⁶ and form the backdrop of how societies operate and how they carve their future paths. These values are diverse and are not articulated in institutional mechanisms. Rather, they tend to be defined by elites, usually political leaders,⁷ and therefore defy uniform interpretation. In Singapore, leaders have carved out and pursued their version of what these 'Asian' values and democracy might entail, and this is reflected in the school curriculum and texts.⁸ Given there are limited opportunities for alternative understandings of the nation's and people's experiences in the initial stages of the country's development, *vis-à-vis* the school curricula and textbooks, a high degree of conformity is ensured.

2 Goh C.B. and Gopinathan, S. "History education and the construction of national identity in Singapore 1945-2000" (pp203-225). In E. Vickers and A. Jones (eds) *History education and national identity in East Asia*. New York: Routledge, 2005.

3 Han, C. "History education and 'Asian' values"

4 Ibid, p 387

5 Montgomery, J.D. "Are Asian values different?" (pp29-47). In J.D. Montgomery (ed). *Values in Education: Social Capital Formation in Asia and the Pacific*. Hollis, Pacific Basin Research Centre: Soka University of America, 1997.

6 Chan, H.C. "Democracy – evolution and implementation: an Asian perspective" (pp1-26). In R. Bartley, H.C. Chan, S. Huntingdon and S. Ogata (eds). *Democracy and Capitalism: Asian and American Perspectives*. Singapore: Institute of Southeast Asian Studies, 1993.

7 Han, C. "History education and 'Asian' values"

8 Ibid.

Report Roadmap

This report is organized in the following manner. The next section briefly discusses the methodology undertaken for the study. This is followed by Section III, which covers how Human Rights are realized in Singapore. Section IV discusses higher education in Singapore; followed by Section V, which addresses changes in the past five years. Section VI addresses gaps and challenges in HRPE, and the final section, VII, concludes the report and includes recommendations.

II. Study Methodology

This study was a result of research combining desk-based and qualitative research methodologies. Most of the data collection on existing tertiary courses on HRPE consisted of getting course information from the various universities' websites and catalogues on existing courses. Where there were discrepancies, calls were made to the respective departments to confirm if the stated courses were still being taught. Most of the data were also gathered through reviews of literature and online research looking at national and international conventions and/or agreements pertaining to the nine core international Human Rights instruments⁹.

The existing human rights standards and mechanisms and their impact on HRPE will be covered in greater detail in subsequent sections. In addition to literature reviews and online research, the author also had informal personal communications with faculty members at the various higher education institutions (HEIs). These conversations provided corroborating or contradictory evidence to that which was gathered from the literature and online. These communications are anonymised and, since they are informal conversations, will not be cited as referenced sources.

III. Realization of Human Rights in Singapore

As a founding member of ASEAN, Singapore has played an important role in developing ASEAN as a body for peace, dialogue and development in the region. On human rights, ASEAN's approach is phrased in a stable prescription communicated in paragraphs 2.2 to 2.5 of the Terms of Reference for the ASEAN Intergovernmental Commission on Human Rights (AICHR).¹⁰ Within this context, the Singaporean experience of human rights and HRPE can be encapsulated in the idea of sustained development and growth, and in more contemporary times, maintaining the country's status and role in the region and on the global stage. It is understood that individual, community or state behaviour ought not to be threatening fellow men and women if all minds are focused on, and energies devoted to, a common endeavour to better lives collectively.

⁹ UN Office of the High Commissioner of Human Rights. "The Core Human Rights Instruments and their Monitoring Bodies" Geneva: OHCHR, 2019.

¹⁰ ASEAN Secretariat. Terms of Reference of the ASEAN Intergovernmental Commission on Human Rights. Jakarta: ASEAN Secretariat, October 2009.

***Human Rights and the Right to Peace in Singapore*¹¹**

Human Rights are outcome-based. The matter of these rights is best guaranteed when it is manifested in actual constitutional and legal guarantees of rights to speech and legal adjudication when those rights conflict with those enjoyed by others. Singapore actively supports home ownership and access to a fair opportunity for earning a reliable income under its public policies. This can be interpreted as ensuring the rights of the individual and the family. In the Singapore context, it is impractical to articulate human rights and the right to peace as standalone aspirations. These would be embedded within the dimensions of a comprehensive set of policies intended to safeguard the safety and dignity of the individual such as multiracial equality of space and dignity; the dignity of living in a physical home; economic security in tandem with national economic growth; and equality through meritocracy.

Much of the rationale behind the policies has materialized in school curricula, especially at Secondary (13 to 16-year olds) and Junior College (17 and 18-year olds) levels of study. In addition, with a constant articulation of ideas such as racial and religious harmony; meritocracy as the bedrock of society; and that our peace and development is not owed to us and should never be taken for granted, throughout the first 10 years of education students are inculcated with these national values and ideals. Singapore has always maintained an open outlook to learning from best practices the world over, and there is nothing to indicate that it will not move towards incorporating other elements of human rights in the future. However, this should not be seen as a transitory move before embracing the adoption of a liberal democratic interpretation. Human rights and the right to peace should be understood within Singapore's national context – reflective of the development needs of the country and its people.

IV. Higher Education System in Singapore

***Education system and current institutional settings*¹²**

Higher education in Singapore is managed and administered by the Ministry of Education (MoE)¹³ and under the various University Acts.¹⁴ As mentioned earlier, for the purpose of this report, higher education is taken to mean university undergraduate level and above. From the age of 17, students receive an education which trains them for their professional life and to be a productive source of labour for the economy. Junior colleges and centralized institutes act as preparatory schools for higher education (universities or polytechnics) and offer two-year or three-year programmes, resulting in the General Certificate of Education 'Advanced' (GCE 'A') Level examinations. Polytechnics have the intention of educating middle-level professionals in technical and economic fields, with the programmes ending with a diploma or an advanced diploma. It can be said that the main aim of Singapore's HEIs is to prepare students with the necessary knowledge and skills required to work in the industry of their choice.

11 Adapted from Chong, A. *The Right to Peace: The Singapore Experience*. [draft, unpub.]

12 The research for this section was with the assistance of Mr See Hao Yuan, a final year IR student in a degree programme at the University of London, UK.

13 The information below is derived from the Ministry of Education's website.

14 National University of Singapore Act, Nanyang Technological University Act, Singapore Management University Act, Singapore University of Social Sciences Act, Singapore University of Technology and Design Act, Singapore Institute of Technology Act. All available on "Singapore Statutes Online".

Singapore has six publicly-funded autonomous universities: the National University of Singapore (NUS), Nanyang Technological University (NTU), Singapore Management University (SMU), Singapore University of Technology & Design (SUTD), Singapore Institute of Technology (SIT) and the Singapore University of Social Sciences (SUSS). SIT became an autonomous university in 2014 and began offering its own applied degrees in the same year. SUSS, formerly known as Singapore Institute of Management (SIM), was restructured into Singapore's sixth autonomous university in 2017, and will focus on lifelong learning and social sciences. It provides university education to working professionals and adult learners by adopting a flexible learning approach through its part-time degree programmes, in order to enable its learners to balance their career, family, and studies. It also began offering its own full-time applied degree programmes in 2014.¹⁵ The classification of SIM into the sixth autonomous university can be seen as assuring individuals, at different stages in their lives, of their rights to education and training to improve their economic opportunities. This ties in firmly with the Singapore Government's goal of realizing human rights through establishing human securities – in this case economic and individual, as well as community, securities.

There are also five polytechnics providing specific skills for the workplace. These are Singapore Polytechnic, Ngee Ann Polytechnic, Temasek Polytechnic, Nanyang Polytechnic and Republic Polytechnic. In addition, there are ten branch campuses of foreign HEIs in Singapore, offering industry-specific courses of study. Singapore also has two private institutions that provide post-secondary education in the Arts. These institutions are LASALLE College of the Arts and Nanyang Academy of Fine Arts. Singapore also has other government-affiliated HEIs that offer specific diploma and degree programmes. These institutions include the Building and Construction Authority¹⁶ Academy.

The decree governing higher education in Singapore is the Education Act of 1957, which was revised in 1985. In addition, the Compulsory Education Act came into effect on 1st January 2003.¹⁷ The act stipulates that a child of compulsory school age – those born after 1st January 1996, a citizen of Singapore and residing in Singapore – shall attend regularly as a pupil at a national primary school. In addition, where a child fails to attend a national primary school regularly, each parent of the child shall be guilty of an offence. Although this does not pertain to higher education, it is seen as protecting the right to basic literacy and numeracy for all citizens. This is articulated by national law under Article 16 of Part IV of the Singapore Constitution that protects fundamental liberties, especially in reference to the Rights in Respect of Education.¹⁸

Current expertise and resources dedicated to HRPE

No public or private university in Singapore offers a full degree programme specific to human rights and peace studies at the Bachelor's, Master's, or PhD levels. However, both subjects are offered in individual modules across the universities. Modules are delivered over a term of around thirteen weeks. These modules are commonly electives or part of students' multidisciplinary studies course options. These modules are notably popular among the faculties of Arts and Social Sciences, the Humanities, Law, Liberal Arts, Communication Studies and Business courses.

¹⁵ See Ministry of Education website.

¹⁶ The Building and Construction Authority (BCA) is an agency under the Ministry of National Development that looks into championing the development of an excellent built environment for Singapore.

¹⁷ The information below is extracted from "Singapore Statutes Online."

¹⁸ Supreme Court of the Republic of Singapore (2018). *Constitution of the Republic of Singapore*.

Examination of syllabi and materials used in Human Rights and Peace Education

Even as a module of study, human rights and/or peace studies are not delivered as a standalone course. Instead, modules that examine human rights and peace are part of a bigger (case) study or articulated in the study of, for example, issues like climate change, development, migration and refugee movements. An understanding of human rights and peace is deployed to help illustrate hot button issues and events associated with it for example; the referendum on Myanmar's genocides, Taiwan's conversations on same sex marriage, the Senkaku islands dispute, and the historical trajectory and development of constitutional laws.

HRPE is pointedly embedded in syllabi of Law courses. Those who read Law will have to participate in significant discussions around human rights and peace. Human Rights Law functions at many levels from national constitutions, Common Law, Administrative Law, and International Law. It would not be wrong to say that much of HRPE is concentrated in the faculties of law in Singapore universities. The study of relevant international conventions that focus on the rights of the individual has enabled law students and practitioners to examine and review the current legal system in Singapore in the light of emerging demands for greater voice and representation from members of society. The faculties of Law, or law courses in other schools, do a better job of addressing human rights directly. Courses include Human Rights in Asia, at National University of Singapore; Transnational Business and Human Rights, at Singapore Management University; and International Human Rights Law, at the S. Rajaratnam School of International Studies (RSIS).

Faculties of Arts and Social Sciences, especially in disciplines such as Political Science, International Relations, Liberal Arts, Philosophy, Sociology, Social Work and Development Geography, have great allowance for the incorporation of HRPE. For example, National University of Singapore's Department of Political Science specifically mandates any one of the modules stated below as core components of study. These include; International Political Theory, Theory of International Politics, and History of Political Thought. These are required as prescribed courses at foundation level as a pre-requisite for advanced level Political Science modules. The modules discuss classical and contemporary philosophers like Hugo Grotius, Francisco Suárez, Emmanuel Kant, John Lock, John Rawls, William Connelly and Jürgen Habermas. They aim to lay the foundation for understanding key concepts of human rights and peace to examine the complexity of 21st century pluralistic cleavages (both historical/traditional and contemporary), which are embedded within the international society and experienced at both the micro and macro levels of analysis.

The S. Rajaratnam School of International Studies (RSIS), at Nanyang Technological University, in its Master of Science in International Relations program, includes elective modules such as Global Governance, which focuses on shifting emphasis from state to society in examining issues in health, the environment, understandings of culture and religion and the movement of people. Implicit in discussions around these topics is the right of the individual and the violation of those rights in, for example, conflict situations. Similarly, International Politics of Communication examines the role of the media and social media and the issues of equal access and silencing of media. Yet another course in Asian Studies, Studying Religion in Plural Societies: Theories, Methods, and Practices, engages in human rights discussions in terms of freedom of religion and belief, especially related to legal questions on the definition of religion and the place of religion in secular societies and the right to manifest religious viewpoints.

The nexus between human rights and peace is both beneficial and effective in enabling students to seek a greater understanding by examining critical issues revealed in the complexities of the world governance system, and the claims of justice from different groups across the global community. This is implicit in the syllabi of different modules offered. For instance, in the Global Governance module described above, students often discuss the rights to equality within heterogeneous societies where no one race should hold supremacy over others, while minorities are deprived of resources and silenced because of their claims to it. Another good example is a module on contemporary cultures offered at NUS; the course *Cultures in the Contemporary World*, which has an array of topics including globalization and inequality; forms of exchange; the notion of class stratifications; ideas about sexuality and marriage; and issues of ethnicity, identity, and the politics of gender, notably in the global south societies such as those in Southeast Asia.

The study of human rights and peace is very evident in philosophy courses¹⁹ offered across the universities. In this disciplinary area, the main objective is to examine human rights and peace as it is understood in key philosophical theories. For instance, the classical western philosophy on human rights and the understanding that they are a product of natural law is discussed in courses covering classical philosophical thought and/or religious/theological modules. Political philosophy courses in departments of Political Science examine the codifying of moral behaviour where the individual is an agent of social product developed by a process of biological and social evolution. Sociology courses that cover the works of Max Weber and Emile Durkheim, and study social inequalities, for example *Making Sense of Society* (at NUS) and *Social Stratification and Inequality* (at SMU), examine human rights as a sociological pattern of rule setting and social integration.

There is no specific independent course on peace studies, but like human rights education, it is subsumed in other courses which discuss state conflict; structural foreign policy; psychological and cognitive behaviour; media and politics; and bureaucratic mechanisms that lead to catastrophic conflict (genocides) and conflict resolution (United Nations Peacekeeping). These courses can be found littered across the public and private universities in departments of Media, Psychology, Political Science, and International Relations, as well as the Civil Service education. The courses vary on how directly they deal with peace studies. Certain modules analyse international conflicts (e.g. WWI, WWII and the Cold War) and address the question of why war is a recurring feature when there is an abundance of international organizations that tackle issues pertaining to conflict and peace. *Global Governance* (IR 6025 taught at RSIS) also looks into classical and contemporary theories associated with peace studies, such as the Democratic Peace Theory; the Diffusion of Power Theory; the Interdependence and Cooperation Theory; the Balance of Power Theory; and the Clash of Civilizations Theory. There is also a specific course (*Human Rights in International Relations*), taught at SMU, which addresses the issues above. An Anthropology course (*the Anthropology of Human Rights*) at Yale-NUS College looks at human rights from an anthropological perspective.

Human rights and peace are taught with an international outlook (Global North and South) rather than looking specifically at the Singapore context. However, there are two modules which are crafted for students to have a better understanding of the government and politics of Singapore (a core course – *Politics of Singapore*, at NTU) and on the media in Singapore

19 The philosophy courses at NUS - *Philosophy of Religion and Applied Ethics*; and at NTU - *Ancient Philosophy: The Examined Life*; *Philosophy of Race and Gender* and *Environmental Ethics*.

(Media and Politics, at NTU). Both aim to examine political events and the freedom of the press in Singapore. This helps to reinforce and strengthen the concept of human rights and peace within the local context.

Apart from academic curricula, there are exuberant communities within both public and private universities trying to heighten awareness of, and debate on, international affairs through clubs and societies. These organizations look at a multitude of issues including sovereignty rights, geopolitics, human rights, peace and conflict, gender and race inequalities, socioeconomic inequality, international migration, and environmental issues. These issues are not usually discussed in the domestic context, but take on a global outlook. Students from tertiary institutions also actively participate in various national and international debates, most notably the Harvard National Model United Nations (HNMUN).²⁰ Lastly, these clubs and societies, as well as some faculties within these universities, also host a series of activities and conferences (inviting various distinguished academics and agencies) for students and the public. These events aim to heighten awareness of human rights violations, targeting not only those in academic institutions but also society at large. SMU commemorated the UN International Day of Peace on 21 September 2015 with its largest celebrations since the annual tradition was started a decade ago. The celebratory theme was ‘Celebrating Our Global Family’, and the programme was aligned with UN’s 2015 commemoration theme ‘Partnerships for Peace – Dignity for All’.²¹

Medium of teaching and methodology

HRPE modules are taught using a combination of seminars, lectures and tutorials to effectively facilitate constructive discussions among groups of students. The mode of assessment is usually group presentations, individual research assignments and term essays, online quizzes, and written examinations. The pedagogy is almost always within the control of the lecturer and they are able to use the methods which they think are most relevant and effective in getting information about topics across and stimulating discussions in class.

Strengths and weaknesses of the modules

The fact that HRPE modules are covered obliquely means they are taught only to the magnitude that shows their relevance or helps to better illuminate the main disciplinary area being studied. The focal point is still the main subject of discussion, be it Constitutional Law, Climate Change, History or International Relations. As previously mentioned, only a handful of modules critically analyse the fundamental understanding and articulation of human rights mechanisms in Singapore or other parts of the world. Only limited courses, also within disciplinary parameters, seek to examine state institutions and non-state actors that aim to negate or execute, as the case may be, a human rights perspective. Most modules are concerned with a wider spectrum of issues. They expose students to situations or cases where human rights and/or issues of conflict and peace arise, such as in the forms of inequality between genders and races, or in issues of sexuality, religion, politics and social stratifications of class within a national or international context.

20 HNMUN is the world’s oldest and largest college MUN simulation of its kind, attracting over 3,000 students each year from around 70 countries around the globe and from some of the world’s pre-eminent universities, including the Ivy League schools such as Harvard, Yale and Princeton.

21 Singapore Management University (2018). *SMU marks International Day of Peace 2015 with its largest and most diverse celebrations in a decade.*

V. Changes made in the past five years

Universal Periodic Review (2016) and impacts on higher education

In an update of its progress since Singapore's last UPR (2016), the report noted that Singapore had recently signed three international conventions: The International Convention on Elimination of All Forms of Racial Discrimination; the UN Trafficking in Persons Protocol; and the Convention on the Rights of Persons with Disabilities. One outcome of this is the Prevention of Human Trafficking Act of 2014, a significant milestone for the protection of individual rights and well-being of victims. Research institutions like RSIS have been invited by the government task force in Trafficking in Persons (TIP) to be stakeholders/discussants in meetings.

A new issue that emerged in the 2016 report was the rights of the LGBTIQ community in Singapore. The Singapore Government is adamant in its stance that it retains Section 377A of the Penal Code, which criminalizes consensual sex between adult men. However, it was noted that it is not proactively enforced. This approach is an attempt to accommodate the sensitivities of different communities so all can exist agreeably together. The 2016 report also emphasized that it took into account the evolving social and cultural context. It is through this that the government acknowledged that all citizens are free to lead their lives within their private space without fear of persecution or individual insecurity.

Many in civil society have voiced concerns that 377A can be used to subdue 'unsavoury' elements in society.²² Nevertheless, to date, the Singapore Government has decided to retain section 377A. Apart from newspaper reports and vociferous online discussions, it is the author's understanding that there have not been any massive shifts in academic discourse on the topic apart from nuanced adjustments to specific higher education courses that can accommodate such conversation. However, this has been at the whim of specific lecturers or tutors.

CEDAW review (2017) and impacts on higher education

In the last review of CEDAW in 2017, the UN committee's recommendations to Singapore included removing reservations to Articles 2 and 11. Although the government has cited religious sensibilities, NGOs have been clear that these reservations are seen as blatant discrimination against women and girls. Moreover, it is the author's contention that Article 11 is also discriminatory to men because of the masculinized understanding of a "soldier in combat" and the risking of their lives, if necessary, to protect nation and community. These are important conversations to be had, but they do happen in civil society. However, very few, if any, dedicated higher education courses look strongly at issues of gender or gender studies, which not only concern women, but also the interplay of gender norms and understanding in society. Such research, teaching and findings from investigations are vital to informing policy that ensures the stability and prosperity of a nation. Funding for such research is hard to come by, unless fuelled by external sources, and they are not 'popular' research areas in HEIs. Even if investigated, it is by individual academics or researchers who have a keen interest in these studies.

²² The author is expressing a summary of online discussions here. To the best of her knowledge, there is no published literature to indicate actual evidence of such sentiments.

VI. Current Gaps and Challenges

Academic Freedom

It is difficult to address whether academic freedom has broadened in Singapore without placing it in some kind of comparative scale. However, when compared to certain authoritarian regimes within the region, academics in Singapore do have higher levels of freedom to express different ideas. This freedom of thought and expression is also apparent when compared to certain western institutions that are anchored by ideological underpinnings and gagged by political correctness. So, in comparison Singapore certainly allows greater autonomy in intellectual pursuits. Compared with Singapore a few decades previously, there is certainly now a higher degree of academic freedom. This falls in line with academic institutions' aims to be ranked highly among world universities that have stellar records in teaching and research. Nonetheless, it is difficult to state whether there have been massive changes to the degree of freedom in the last five years.

For the most part, there is academic freedom if one is careful in structuring arguments. However, there is still sensitivity in discussing certain areas, or aiming certain criticisms at those in power without the benefit of economy of language. Government intervention can and will occur when certain 'out-of-bounds' indications are breached. These boundaries can be ambiguous, and those that pass over them can be checked. But this is not a common occurrence and for the most part, there is the exercise of tolerance on the part of the government who can indulge, and have indulged, some errant individuals and their 'dangerous' ideas. However, the restricting or limiting of research in certain areas for fear of 'rocking the boat' viz. social, cultural and religious lives of Singaporeans, is myopic and does little for horizon scanning, especially in terms of dubious activities or conversations in the social sphere elsewhere that can have a spill-over effect. This is especially so in this day and age of instantaneous knowledge sharing.

Policy focus on Human Rights as a National Agenda

There is an increasing trend among Singaporeans, especially among the younger generation, towards the adoption of liberal attitudes in areas concerning individual rights of expression, gender inequality, protection of the environment, issues of sexual orientation, freedom of media, and the idea of political representation. This is a healthy turn and it is not unsurprising considering the greater global connectivity and the vast and easy spread of ideas and information in the digital age. However, Singapore still has a fairly conservative faction too, and policies must balance the needs of each group.

First, one can argue that there is already a policy focus on human rights when human rights are defined as issues of human security, that is, for example, economic security, food security or water security. In that case, the Singapore Government has made it their priority to have economic and social policies that ensure that housing and employment are within the reach of the majority and food and water securities for its citizens are not compromised.

To this end, financial resources, such as research funding, have been generous from the government to academic institutions. Research is also conducted with multiple stakeholders including the different ministries of the government and private companies. Such research funding would also be channelled for organizing conferences where both national and international expertise is engaged to discuss topics of concern that affect Singaporeans.

A good example of this is research on food security, especially in terms of production of food under climate variability. These conferences are sometimes open to the public. Students from tertiary institutions, including the polytechnics, are often invited to discuss issues of food security and there are some interesting conversations, led by students, going on at present.

One could also argue that not enough is being done in terms of human rights *vis-à-vis* national policies. This is especially so for issues of the LGBTIQ community and that of their rights, especially the retention of section 377A of the Penal Code. We would then have to examine what fundamental rights are actually being questioned, that is, what is not already in Part IV of the Constitution. There are those that argue that sexual orientation is not a fundamental human right *per se*.²³ A counter claim came from a final year Law student from the National University of Singapore, who very pointedly argued that: yes, it is not there but “given the slow but unwavering evolution of international human rights law, it may be a matter of time before equality and non-discrimination on the basis of sexual orientation and gender identity would be formally recognized as a human right under international law as well. When that day comes, the international community can take yet one more step towards forging a free and equal world for all human beings as envisioned under Article 1 of the Universal Declaration of Human Rights”.²⁴

The fact that such conversation is happening between students and their professors (the first author is a prominent Law Professor at NUS) is a sign that open discussion regarding the rights of individuals do take place in Singapore. And to agree with Mr Daryl Yang, the student whose work is cited above, it may just be a matter of time before the government will have to address these challenging issues at a policy level.

VII. Conclusion and Recommendations

The lack of a full degree programme in human rights or peace prevents in-depth study in these areas for students in Singapore, with them having to be satisfied with piecemeal presentations of the disciplines. This is restrictive when we think in terms of the broad academic offerings in institutions in the country. However, employment opportunities for those who might graduate from such degree programmes will be limited. Given that the provision of economic security for its citizens is one of the ways the Singapore Government realizes human rights, this would interfere with their mandate of securing individuals’ economic well-being. The likelihood of such dedicated programmes being offered is limited at best. Such a programme will need to be justified in terms of economic value and job creation and unfortunately, such courses will not fare well in both criteria.

The following are some policy recommendations.

- *Promote flexibility in introducing stand-alone human rights modules taught together with concepts of human security:* This will allow a better understanding of human rights as they are realized in a development context. It will also prevent the adoption of ‘human rightism’ as some kind of ideology to be strongly upheld. Focusing on human rights

23 Theo. L.A. “At level of International Law, there is no established Human Right to ‘Sexual Orientation’”. *Today Online*. 25 September 2018.

24 Yang, Daryl W.J. “A matter of time before Human Rights pertaining to ‘Sexual Orientation’ become codified as Law”. *Today Online*. 04 October 2018.

from the perspective of human security gives a balanced understanding of people's needs and their individual liberties, and allows for a broader offering of courses for those interested in the area.

- *Promote multi-stakeholder collaboration and research engagement:* Issues of human rights in Singapore currently suffer from a lack of research. It would be a good idea for the government to engage with academics and stakeholders to explain how human rights and the right to peace are looked upon in the country. Separately, while it is not actively enforced, many feel the 'danger' of the presence of section 377A in the Penal Code. It will in fact be prudent to fund research to delve more into the issue from both sides – those that wish for it to be repealed and those that support its retention.
- *Invest in research addressing issues with the rights of minorities, such as the LGBTIQ community, and promote dialogue between different factions concerning existing law:* The concerns over academic freedom and fear of censorship may deter researchers and academics at universities in Singapore from undertaking what could very well be valuable studies of social change, social norms, and the influence of external factors such as actions in other nations or news reported by global media. At present, because the lines of dissent are rather ambiguous, coupled with the fear of censorship, we may lose out in terms of critical studies that could very well feed into effective egalitarian social policies that give the government the necessary 'tools' to oversee contentious social issues.
- *Provide greater support and resources for Gender research:* Religious and racial sensibilities aside, gender-based research is vital to policy-making in Singapore. Given that human resources are Singapore's *only* resources (something that has been reiterated several times throughout the formative schooling years), informed demographic and economic policies require evidence-based research. The lack of support for such research, whether in funding, interest or 'legitimate space', is short-sighted and can be detrimental when one understands how misinformation or the lack of proper data and on-the-ground-knowledge can distort well-meaning policies.

In conclusion, there is a fine balance between what is 'allowed' and what is not favoured in discussions surrounding human rights and HRPE in Singapore. This is understandable if one looks at the history of Singapore and how human rights have actually been phrased and articulated in the country. Where the government is concerned, there have been no gross violations of individual rights if we go according to how the various human securities of citizens have been met. However, NGOs in Singapore point out several areas where rights are not respected and are even suppressed. It is important to stand back and understand what is rhetoric and what is reality. It is true that the majority of Singaporeans have roofs over their heads, jobs to earn a decent income, and a general sense of well-being. However, this does not indicate that all is well and no changes are needed. Singapore is no longer a small state trying to make its way in the world. The development of Singapore and its position on the international stage is testimony to its *founding* leaders' far-sightedness and its citizens' hard work, but we may have reached a point where it is no longer enough to ensure that our political and economic rights are met. Perhaps it is time now to examine where we stand in terms of our individual human rights as well.

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Existing Programmes and Courses on Human Rights and Peace Education in Singapore²⁵

[Asterisk (*) denotes new courses introduced after 2013.]

Name of University	Department / Faculty/ School/ Study Centre	Course / Module Code	Courses / Modules and Short-Term Training Offered
National University of Singapore	Law ²⁶	LL4133V/ LL5133V/ LL6133V	Human Rights in Asia
National University of Singapore	Arts & Social Sciences	*PS4213	International Political Theory
National University of Singapore	Arts & Social Sciences	*GEK1005	Cultures in The Contemporary World
National University of Singapore	Arts and Social Sciences	*PS4238	The Politics of Recognitions and Identity
National University of Singapore	Arts and Social Sciences	*PS5202R	History of Political Thought
National University of Singapore	Arts and Social Sciences	*PS5222R	Political Ideas and Issues
National University of Singapore	Arts and Social Sciences	*PH4202 *PH 2211 *PH2208/ GEK 2029	Political Philosophy Philosophy of Religion Applied Ethics
National University of Singapore	Arts and Social Sciences	SC 1101E	Making Sense of Society
National University of Singapore	Arts and Social Sciences	*PS3259	American Political Thought
YALE- National University of Singapore	Global Affairs	*YSS4229	The Anthropology of Human Rights
Singapore Management University ²⁷	Law	*Law475	Transnational Business and Human Rights
Singapore Management University	Social Sciences	POSC315	Human Rights in International Relations
Singapore Management University	Social Sciences	SOCG20	Social Stratification and Inequality

²⁵ The courses stated in this appendix differ considerably from that provided in the 2013 report. This is because only a few courses from the 2013 list are still being taught. The change in management and staffing may have led to this. However, the increase in the number of relatively new courses within which elements of HRPE are embedded is rather encouraging. This may have to do with the universities' global outreach. A large and more varied student body and faculty may not only have created a soft 'demand' but also brought with them expertise from various disciplines.

²⁶ The NUS Centre for International Law, as stated in the 2013 report, is no longer offering the same courses. There is limited information on their website. The author was unable to contact staff to verify courses taught.

²⁷ The Asian Peace Building and Rule of Law (APRL) – School of Law in SMU, mentioned in the 2013 report, was not seen in 2018.

Name of University	Department / Faculty/ School/ Study Centre	Course / Module Code	Courses / Modules and Short-Term Training Offered
Singapore Management University	Social Sciences	POSC309	Conflict and Justice in International Relations
Nanyang Technological University ²⁸	Humanities and Social Sciences	*HA3020	Justice
Nanyang Technological University	Humanities and Social Sciences	*HA1011	Politics of Singapore
Nanyang Technological University	Humanities and Social Sciences	*HA1012	Media and Politics
Nanyang Technological University	Humanities and Social Sciences	*HY3021	Philosophy of Race and Gender
Nanyang Technological University	Humanities and Social Sciences	*HY2008	Environmental Ethics
Nanyang Technological University	Humanities and Social Sciences	*HY2010	Ancient Philosophy: The Examined Life
S. Rajaratnam School of International Studies, NTU	International Relations	*IR6024	International Human Rights Law
S. Rajaratnam School of International Studies, NTU	International Relations	*IR 6025	Global Governance
S. Rajaratnam School of International Studies, NTU	International Relations	*IR6031	International Politics of Communication
S. Rajaratnam School of International Studies, NTU	Asian Studies	*AS6028	Studying Religion: Theories, Methods and Practices

²⁸ The previous entry for courses at NTU was incomplete. The table here provides a more comprehensive listing. The author was unable to cross-reference with previous courses to indicate timeline of courses and whether the courses were taught in 2013 or earlier.

SHORTLISTED STUDENT ESSAY

Rebuilding atop the Rubble: Peace, Democracy, & Human Rights

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We stand as witness to the decay of democracy. All across the world, from the Americas, to Europe, and peninsular Asia, demagogues and dictators have taken root. Their power drives the breath from once robust institutions, and violates our dignity.

The significance of human rights in my life is difficult to overstate. I come from the Philippines. My dignity, and the dignity of my countrymen is stripped away, not only in grand acts of violence, but in the pain that marks our everyday lives. Healthcare is inaccessible, as is quality public education, transport, and legal aid. Clogged justice systems result in packed jails where petty criminals live in subhuman conditions, while convicted plunderers and racketeers run for public office. Activists and journalists are denied information and arrested without warrant on a daily basis. Meanwhile, state forces are allowed to use any amount of force to forward their agendas.

Human rights violations peak in times of conflict, and the Philippines has no shortage of that. Let us begin with the most “benign” form of violence: the spoken word. The speech of our nation’s leader, Pres. Rodrigo Duterte, is violent. He disparages women and the LGBT+ community, belittles rape and sexual harassment, and encourages military and police impunity. In one instance, he went as far as to urge members of the armed forces to shoot female rebels in the genitals. Always, these are dismissed as jokes.

However, humor has power. As words of hate become acceptable, they empower attitudes of misogyny and bigotry, building a culture of impunity. Attitudes and petty aggressions, online hate speech and “humor,” make their way into the physical world. The script is written. All that is left is to act it out.

Expletives hurled against journalists are turn into restrictions of Malacañang coverage and warrantless arrests of members of the fourth estate. Cracks about how the “mayor should have gone first” in a rape build a culture of misogyny and victim-blaming. Supposedly “joking” statements by the President that he will protect the military and police no matter what they do leads to violent protest dispersals, illegal detention of activists, and rampant extrajudicial killings. All this fuels already raging fires of conflict.

The situation we face is bleak, but pessimism is a luxury we cannot afford. We have the right to grieve only as much as we have an obligation to act.

Education is a cornerstone of democracy, and it is imperative that we have a pedagogic shift. Presently, the majority of educational institutions foster competition, and focus on specialization, hoping to arm students with tools for employment. What we need is an educational philosophy that will forge young leaders that are able to compassionately resolve conflicts, and build systems of accountability based on the acknowledgement and reinforcement of equality. Peace education’s egalitarian and democratic approach makes it a promising solution.

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In a complementary manner, the concept of human rights is a powerful tool. Living in a nation of sharp contrasts and baffling contradictions, knowledge of my rights gives me the conviction that, despite deprivation, I cannot be stripped of my rights. These are universal and inalienable. By the simple virtue of being human, I have worth. I have dignity. But not everyone has that knowledge. There is an immense need that all people know their rights, and believe that these must be respected and fought for. It is only in this manner that an abstract concept will manifest itself as change.

This is where the shift to peace education comes into play. The pedagogic approach it takes, focusing on cooperation, consent, and democratic decision making, goes beyond the rote teaching of what our human rights are. It demonstrates it. Peace education forges a resolute commitment to human rights that endures the haze of conflict and violence. It may be a way for us to rebuild our democracy.

As with any other solution, the great question of “how” still looms over us. Peace education unique not only because of its approach, but also in its scale. It seeks to address systemic issues in a *small* space. We can do this too.

Adopting the framework presented by Sharma and Jain (2012,) there are five “Peace Making Qualities” that characterize peace education: dialogue between teachers and learners, a cooperative environment, active problem-solving, affirmation of each person’s worth, and, most importantly, adopting a democratic approach when setting policies. These principles are applicable not only in the classroom, but within our own small communities: families, activist groups, and so on.

As a student of anthropology, I believe that those who are well versed in peace education and human rights must become aware of the local conditions. Intimate knowledge of the social context and the immediate issues faced by communities not only gives us an opportunity to build community ties, but gives us a glimpse into their lived experiences. We must not fall into the trap of imposing ideas upon communities without first coming to know them. There are countless communities, from the sugarcane haciendas of Tarlac, to the slums of Sitio San Roque, that we can work with. However, we must always come with the intent to know and learn from the community *before* we entertain any thought of aid or education. Without this, our efforts will have been for nothing. At worst, we will have enacted lasting social violence.

To paraphrase a quote of the Invisible Committee: it is not up to the oppressed to speak the language of the liberated; the liberated must become polyglots.

In closing, we are not witnesses to the decay of democracy. We are witnessing the dismantling of a farce. It has been long since the right of all people to live freely was respected. Today, it is clear that while petty freedoms are granted, basic rights have become luxuries. It is time for us to translate lofty ideals into concrete practices. If violence and oppression grew from words to become the status quo, ideals of peace and human rights can do the same.

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The Invisible Committee. ND. *To our friends*

THAILAND

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I. Introduction

Thailand has played a vital role in promoting human rights and peace education (HRPE) at both the national and regional level by developing, strengthening, and expanding human rights education since the 1990s, as a result of national, regional, and global influences. Largely through documentary research, this study is an attempt to review the state and situation of HRPE in Thailand after the previous mapping report in 2013. During the past five years (2014 – 2018), there have been various developments in HRPE amidst a perceived regression in human rights and democracy in the country, as well as other challenges.

This report is divided into six sections. The first is an overview of the national context including the historical development of HRPE and the recent political context. The second is about the education system and the current institutional settings in Thailand. Thirdly, the paper explores the national and international commitments to HRPE of the Thai government. Fourth are the findings on the state of development in HRPE during 2014 – 2018. Fifth is the identification of gaps and challenges in HRPE; and the last section presents policy recommendations for relevant stakeholders.

II. Historical Development of Human Rights and Peace Education in Thailand and the Human Rights Situation for 2014-2018

Historically, Thailand has experienced a number of major events of political conflict and violence, as well as human rights violations, such as the 1973 student uprising; the 1976 student massacre; the 1992 Black May; the conflict in the Deep South since 2004; and on-going political conflict since 2005, as well as a series of military coups in 1976, 1992, 2006 and 2014. These major incidents in modern Thai politics have drawn the attention of academics and civil society in Thailand to human rights and peace issues.

HRPE in Thailand has developed into two strands: 1) human rights education and 2) peace and conflict studies. As for the development of human rights education, the key milestone is the 1997 Constitution which guaranteed fundamental human rights and liberties in several provisions, and led to the establishment of National Human Rights Commission to promote and protect human rights in Thailand. To commemorate the 50th Anniversary of the Universal Declaration of Human Rights in 1998, the Thai government set up a commission comprising of representatives from the government, academic and civil society sectors to draft the first National Plan of Action on Human Rights (2001 – 2005) and the National Plan of Action for Human Rights Education, which outlined and proposed recommendations to promote human rights education as follows:

- developing human rights curricula and integrating human rights into curricula in schools and higher education institutions (HEIs);
- continuous training of teachers and lecturers on human rights and creating teaching materials on human rights
- Creating a national coordination mechanism and resource centre for human rights and human rights education;
- supporting and encouraging the involvement of the media;
- creation of networks of human rights educators, teachers, and human rights schools and non-formal groups at the national and grass-roots levels;
- developing a body of knowledge and research on human rights; and
- monitoring and evaluation, and the creation of a reporting system for human rights education at all levels.¹

Despite the challenges in implementation and limited public awareness, this first National Plan of Action on Human Rights laid the foundation for courses on human rights, or the inclusion of human rights in curricula, at several law schools. It could be argued that human rights education has evolved through instrumental or policy settings guided by the first National Action Plan on Human Rights.

Meanwhile peace education in Thailand has been gradually developed in different universities since the late 1980s. One of the first concrete initiatives on peace education at university level started back in 1986 when the international conference on ‘Peace Studies and Conflict Resolution’ was organized at the Faculty of Education, Chulalongkorn University. In 1988, the Peace Information Center at Thammasat University was created, under the support of the Foundation for Democracy and Developments Studies, as the first academic institution on peace studies in Thailand to research and disseminate knowledge on violence and peace in society. Later, in 1995, the Institute for Dispute Resolution at Khon Kaen University was founded as a research and resource centre for resolution of conflicts related to natural resources and public policy. In 2001, the King Prajadhipok Institute set up the Office of Peace and Governance to promote education and research on nonviolent conflict prevention and resolution.²

1 Savitri Suwanasathit (1999), Thailand: Human Rights Education, available at <https://www.hurights.or.jp/archives/pdf/asia-s-ed/v03/12suwanhatsit.pdf> (accessed on 1 March 2019); Rights and Liberties Protection Department, Ministry of Justice, The 1st National Plan of Action on Human Rights (2000 – 2005), available at: http://www.rlpd.go.th/rlpdnew/images/stories/KSS_PDF/3_plan1/plan_sit_1.pdf (accessed on 1 March 2019)

2 Chayanit Poonyarat (2016), “Exploring landscape of knowledge on peace studies and training on non-violence in Thai society” in Chaiwat Satha-anand, ed., *Nonviolence Space Thailand Future: Knowledge, Secret, Memory*. Bangkok: Protestista, p. 4-6 (in Thai)

The year 2004 was a key turning point of peace education in Thailand. Due to the outbreak of violence and the escalation of conflict in the Southern Border Provinces of Thailand, three academic institutions on peace studies were established; the Research Center for Peace Building (presently known as Institute of Human Rights and Peace Studies) at Mahidol University; the Center for Peace and Conflict Studies (or Rotary Peace Center) at Chulalongkorn University; and the Peace Studies Institute at Prince of Songkhla University; in order to respond to the violence and promote nonviolent conflict resolution and reconciliation.³ Later, the Deep South Watch and the Center for Conflict Studies and Cultural Diversity were established at Prince of Songkhla University, Pattani Campus, in 2006 to monitor violent situations and conduct research for peacebuilding on the ground.

Nevertheless, throughout the last decade, Thailand has experienced a deeply divided socio-political conflict. In particular, the military has ruled the country since staging a coup d'état in 2014, with the justification of attempting to restore the country's stability and order, as well as to resolve protracted political conflicts ongoing since 2005. However, throughout the Thai political history, military coups have become the norm for a change of political leadership and government, and have obstructed and deteriorated the democratic development of the country. Furthermore, through the enactment of Section 44 of the 2014 Interim Constitution to restrict some basic human rights, the National Council Peace and Order (NCPO) has imposed nationwide internet censorship; banned peaceful political gatherings of more than five people; and suppressed politicians, scholars and activists.

The current study coincided with the political change in Thailand after the coup d'état in May 2014, and the military regime has been ruling the country for the past 5 years (2014-2018). During the military rule, various human rights violations have been recorded including violations of the right to freedom of expression and the right to freedom of assembly, which are closely related to academic freedom. This is despite the NCPO promoting a policy and national agenda of human rights, as well as supporting the UN Guiding Principles on Business and Human Rights. As such, the discourse on "safeguarding peace and stability of the state" has always been articulated as a justification to restrict the rights and freedoms of the people, including academic freedom. This limited space and freedom causes serious concerns for teaching human rights and peace in schools, as well as other academic institutions.

III. Education System and the Current Institutional Setting

The current Thai education system has been shaped through several reforms set by the 1999 National Education Act which implemented new organizational structures; promoted the decentralization of administration; and called for innovative learner-centred teaching practices. There are three types of education in Thailand's education system including; 1) formal education, which provides education in schools and academic institutions; 2) non-formal education, which provides life-long learning opportunities for out-of-school populations; and 3) informal education, which promotes learning outside of the classroom.⁴ Formal education is divided into 2 levels; Basic Education and Higher Education. There are also three sub-levels under Basic Education, which comprise of; 1) pre-elementary education (3-6 years old); 2) 6-years

³ Ibid, p. 6.

⁴ Ministry of Education (2008), *Toward a Learning Society in Thailand: An Introduction to Education in Thailand* available at: <https://www.bic.moe.go.th/images/stories/book/ed-eng-series/intro-ed08.pdf> (accessed 30 March 2019)

of primary education; and 3) secondary education which is further divided into 2 categories; general secondary education (Matayom levels), and vocational education. The Thai education system provides 9 years of compulsory education⁵, with 12 years of free education.⁶ The 2017 Constitution prescribes that it is the duty of the state to provide free education for 12 years from pre-elementary level to lower secondary level.

Regarding the governance and administrative structure of the education system in Thailand, the 1999 National Education Act has reformed the structure and merged educational bodies since 2003. The Ministry of Education consists of different departments; for example, the Office of the Basic Education Commission (OBEC), which is responsible for primary and secondary education; the Office of Vocational Education Commission (OVEC); the Office of Education Council; and the Office of the Higher Education Commission (OHEC).

Higher education in Thailand is provided at universities, technical institutes, professional and technical colleges, and teachers' colleges. Thai higher education is divided into 2 types of institutions. Firstly, institutions which fall under the Office of Higher Education Commission (OHEC), Ministry of Education, such as state universities and private institutions for higher education; technical/professional and agricultural institutions; teacher training colleges (Rajabhat Universities); and community colleges. Secondly, specialized training institutions which fall under various ministries or government organizations, such as military training schools under the Ministry of Defence and *Banditpatanasilp* (Dramatic Arts) Institute under Ministry of Culture.⁷

The majority of HEIs are under the supervision of the OHEC, such as public universities (both state universities and autonomous universities), Rajabhat universities (formerly teachers' colleges), private universities, vocational and technical institutions, and community colleges. In general, the governance of HEIs, especially public universities, is relatively independent as they are legally established through the laws relating to each institution. Therefore, several public universities and HEIs in Thailand can determine their own governance structure; visions and missions; and curricula within the scope of the law. The university council is the governing and decision-making body for each university, including; appointing the university's president and deans of faculties; approval of degrees for students; and approval of curricula. Due to the autonomy of universities, the Commission of Higher Education and the Office of National Education Standards and Quality Assessment have been established to supervise and monitor HEIs in order to assure the quality of academic programmes and education at different institutions.⁸ As a result, the OHEC also developed the '2015 Guidelines for Higher Education Program Standard Criteria', as a quality assurance mechanism for reviewing all universities' academic programmes throughout the country.

5 According to the 1999 National Education Act of Thailand, Article 17; Compulsory education shall be for nine years, requiring children aged seven to enrol in basic education institutions until the age of 16 with the exception of those who have already completed grade 9. Criteria and methods of calculating children's age shall be as stipulated in the ministerial regulations.

6 See section 43 of the 1997 Constitution; section 49 of the 2007 Constitution, section 54 of the 2017 Constitution and the 1999 National Education Act of Thailand, article 16.

7 Nuffic (2015), Education System Thailand: Described and Compared with the Dutch System, available at: <https://www.nuffic.nl/en/publications/education-system-thailand/> (accessed on 5 April 2019)

8 Surapol Nitikraipot, Key Laws concerning Higher Education (in Thai) [E-book], available at <http://www.knit.or.th/web/wp-content/uploads/2017/05/surapol-book-.pdf>

Regarding the number of HEIs, although the expansion of higher education had been a major trend in the 1980s in order to keep pace with the growing demand within the country, the number of institutions is now showing a downward trend. In 2018, there were a total of 194 HEIs⁹ under OHEC, compared to 275 institutions mentioned in the 2013 mapping report. These figures illustrate the significant decrease in the number of HEIs. This is because the country has faced unprecedented demographic change as the elderly population is growing while the birth-rate continues to fall.

According to the statistics of OHEC, as of 2017, there were around 1.9 million students studying in 154 HEIs (with 248 campuses) in Thailand. Altogether, there were 9,333 academic programmes offered in 2017, with 33.9% at autonomous public universities; 23.8% at Rajabhat universities; 14.6% at private universities; 14.3% at state universities; 7.1% at technical and vocational universities and 6.3% at other HEIs. In terms of areas or fields of studies, social science, law and business fields account for the largest number of programmes with 26.6%; followed by the fields of science and mathematics with 16.3%; engineering and construction with 15.3%; humanities and arts with 13.6%; education science with 9.9%; and health and services fields with 8.4%. During 2012 – 2017, there was growth in the number of academic programmes in social sciences from 48.09% in 2012; to 55.24% in 2016; and 50.36% in 2017. Apart from the decrease in the number of HEIs, the number of academic programmes has also been dramatically reduced from around 14,000 programmes in 2012 to 6,360 programmes in 2014, due to lack of enrolled students and unaccredited programmes. However, it increased to 9,333 programmes in 2017 due to government policy on promotion of science and technology studies.¹⁰

IV. National and International Commitments to Human Rights and Peace Education

International obligations of Thailand on Human Rights and Peace Education

Despite ongoing concerns about the human rights situation within the country, Thailand has a relatively good record on its commitments to international human rights mechanisms. Thailand was among the first 48 countries to adopt the Universal Declaration of Human Rights in 1948, and is a party to 7 of the 9 core human rights treaties. These are: International Covenant on Civil and Political Rights (ICCPR); International Covenant on Economic, Social and Cultural Rights (ICESCR); Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW); Convention on the Rights of the Child (CRC); Convention on the Elimination of All Forms of Racial Discrimination (CERD); Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment (CAT); and Convention on the Rights of Persons with Disabilities (CRPD). Additionally, Thailand also ratified the Optional Protocol of CEDAW and 3 Optional Protocols of CRC, namely: Optional Protocol to the Convention on the Rights of the Child on the sale of children, child prostitution and child pornography; Optional Protocol to the Convention on the Rights of the Child on the involvement of children in armed conflict;

⁹ Regarding higher education, there are 194 institutions which registered under the Office of Higher Education Commission consist public universities (10), autonomous universities under supervision of OHEC (23), Rajabhat universities (38), private universities (72), vocational institutions (22), and community colleges (20), available at: <http://www.mua.go.th/users/bhes/> (accessed 10 March 2019)

¹⁰ Thai Publica, Education in Thailand 4.0 (Part 2): Revealing 9,333 Academic Programs in Thai Universities (September 2018) available at: <https://thaipublica.org/2018/09/thai-education-02/> (accessed on 5 April 2019); also see the statistics of OHEC at http://www.info.mua.go.th/information/show_all_statdata_table.php?data_show=2

and Optional Protocol to the Convention on a communications procedure.¹¹

In terms of commitment to the Universal Periodic Review (UPR), the Thai government has accepted 181 of 249 recommendations and made reservations on 68 recommendations during the Second Cycle of UPR in 2016.¹² Even though the government still made a strong reservation on several issues such as repealing NCPO orders that violate human rights; repealing the application of the death penalty; and removing undue restrictions and infringements to the freedoms of expression, association and peaceful assembly; there are some attempts at progress as Thailand has made several voluntary pledges to further improve human rights infrastructure and measures; strengthen human rights protection of women, children and persons with disabilities; improve healthcare and safe working conditions; and support inclusive participation and freedom of expression. In addition, a number of human rights related pieces of legislation have been endorsed, for example; the Gender Equity Act of 2015; the Justice Fund Act of 2015; and the Protection of Vulnerable Persons Act of 2014.

Regarding human rights education, there were two recommendations made to Thailand, which are to further expand human rights education and training programmes; and to redouble the government's commitment to raising awareness amongst officials and the public at large about human rights and the process of the Universal Periodic Review. In response, the Thai delegations have pledged to continue to promote human rights education and raise public awareness. In terms of respect for diversity, the government introduced the bi-language education programmes, such as Thai-Pattani Malay. Thailand is scheduled to present the National UPR report for the Third Cycle in 2020.

As a member state of the United Nations, Thailand is supposed to comply with several UN resolutions pertaining to HRPE. Since 2005, the United Nations has adopted the World Programme on Human Rights Education through United Nations General Assembly (UNGA) Resolution 59/113, after the UN Decade for Human Rights Education (1995 – 2004) from UNGA Resolution 49/84.¹³ In 2011, the UN General Assembly also adopted United Nations Declaration on Human Rights Education and Training (UNGA Res. 66/137), which outlined the importance of the right to human rights education at all levels (Article 1); advised member states to develop policies and strategies on human rights education through integration into school and training curricula (Article 8 (1)); and encouraged the roles of educational institutions, the media, and civil society in promoting and providing human rights education and training (Article 10 (1)).¹⁴ Moreover, the UN General Assembly adopted the Declaration on the Right to Peace on 19 December 2016 (UNGA Res. 71/189), which included the importance of institutions of education for peace at both international and national level in order to strengthen the spirit

11 OHCHR, "Ratification Status for Thailand" available at https://tbinternet.ohchr.org/_layouts/TreatyBodyExternal/Treaty.aspx (accessed on 20 March 2019).

12 Press Releases: The Adoption of the Universal Periodic Review (UPR) Working Group Report on the Review of Thailand (Second Cycle) during the 25th Session of the UPR Working Group in Geneva, Switzerland," available at: <http://www.mfa.go.th/main/en/media-center/14/66810-The-Adoption-of-the-Universal-Periodic> (accessed on March 2019)

13 OHCHR, World Programme for Human Rights Education (2005-ongoing), available at: <https://www.ohchr.org/EN/Issues/Education/Training/Pages/Programme.aspx> (accessed on 20 March 2019); the World Programme for Human Rights Education is now in the third phase of plan of action (2015-19) as approved by UN Human Rights Council, available at: <https://www.ohchr.org/Documents/Publications/ThirdPhaseWPHREducation.pdf> (accessed on 20 March 2019).

14 UNGA Res. 66/137 available at <https://documents-dds-ny.un.org/doc/UNDOC/GEN/N11/467/04/PDF/N1146704.pdf> (accessed on 20 March 2019)

of tolerance, dialogue, cooperation and solidarity among all human beings (Article 4).¹⁵ HRPE is also included in the UN Sustainable Development Goals 2030 as adopted by UN General Assembly on 25 September 2015 (UNGA Res. 70/1).

Apart from the international obligations under the UN systems, Thailand is also obliged by its commitments at the ASEAN level. Although there is no specific clause on HRPE in the ASEAN Charter and the ASEAN Community Vision 2025, these two core ASEAN documents lay out the protection and promotion of human rights and fundamental freedom; peaceful dispute settlement and conflict resolution; and respect and tolerance of diversity, as core principles of ASEAN. In addition, the right to peace (para. 38) and commitment to promotion and protection of human rights and fundamental freedom (para. 39) are guaranteed in the 2012 ASEAN Human Rights Declaration.¹⁶ Pertaining to HRPE, ASEAN member states adopted the Declaration on Culture of Prevention for a Peaceful, Inclusive, Resilient, Healthy and Harmonious Society on 13 November 2017 in Manila. This Declaration highlights the inculcation of shared values such as peace, harmony, intercultural understanding and moderation, the responsible use of media, and the promotion of values-based education in schools and educational institutions, as key instruments for promoting the culture of prevention in ASEAN countries.¹⁷

National Policies and Legislation on Human Rights and Peace Education

Since the military coup in May 2014, the country has experienced a restructure of national legal mechanisms on human rights. The major shifts in national legislation from the previous report are the 2017 Constitution and the 2017 Organic Law on National Human Rights Commission. Compared to the 2007 Constitution which contained extensive rights provisions under the 44 sections of Chapter III, the provisions of rights as prescribed in the 2017 have been significantly decreased, such as the exclusion of the right to education.¹⁸

Furthermore, the provisions of the Constitution and the new Organic Law on National Human Rights Commission in 2017 have restricted the power and roles of the National Human Rights Commission of Thailand (NHRCT) more than previous Constitutions. Though the 2017 Constitution has elevated the status of NHRCT as an Independent Organ, its power and duties are limited to reporting the facts of human rights situations, providing policy recommendations, promoting awareness on human rights, and providing explanations in order to correct criticisms on human rights issues of the country.¹⁹ In contrast to the previous Constitution, the role and

15 UNGA, “Declaration on the Right to Peace” (UNGA Res. 71/189), available at: <https://www.undocs.org/A/RES/71/189> (accessed on 20 March 2019)

16 ASEAN, ASEAN Human Rights Declaration, available at: <https://asean.org/asean-human-rights-declaration/> (accessed on 20 March 2019).

17 ASEAN, ASEAN Declaration on Culture of Prevention for a Peaceful, Inclusive, Resilient, Healthy and Harmonious Society, available at: <https://asean.org/asean-declaration-on-culture-of-prevention-for-a-peaceful-inclusive-resilient-healthy-and-harmonious-society/> (accessed on 21 March 2019)

18 Several rights in the previous Constitution are excluded from the 2017 Constitution, for example, right to education; consumers’ rights; right to public participation in decision making processes; and rights of people with disabilities. In particular, the right to education has been replaced as state duty in the Constitution under section 54 instead

19 According to Section 247 of the Constitution, NHRCT has power and duties as follows:

- (1) to examine and report the correct facts on violation of human rights in all cases without delay, and to suggest suitable measures or guidelines in order to prevent or redress human rights violation including the provision of remedy to the person affected by the violations of human rights to the relevant State agencies or private sector;
- (2) to prepare a report on the result of evaluation of human rights situation of the country to submit to the National Assembly and the Council of Ministers, and to disseminate it to public;

function of NHRCT as a quasi-judicial entity to receive and investigate complaints on human rights violations and submit cases to courts has been removed. In addition, the role of NHRCT in the promotion of education, research and dissemination of knowledge on human rights is not specifically prescribed as before,²⁰ as there is only a mention of promoting awareness on human rights. The provisions in both the 2017 Constitution and the 2017 Organic Law on Human Rights Commission imply that human rights and human rights education have become less prioritized given the circumstances of the military rule.

During 2014 – 2018, the key national policy on human rights in Thailand was guided by the 3rd National Human Rights Plan (2014 – 18).²¹ The 3rd National Human Rights Plan has more emphasis on further implementation and operationalization than the previous two plans, which provided broader frameworks on human rights promotion and protection. With the goal of “a society that promotes rights, freedoms, and equality, taking into consideration human dignity, with a view to attaining a peaceful and contended society,” this Plan identified 11 human rights dimensions and 15 target groups, including a Human Rights Plan on Education. This plan proposed the development of curricula and educational structure that are in line with human rights principles and local context; promotion of a participatory process in curriculum development; and provision of courses with content on moral, ethical, and civic principles. However, this human rights plan on education put more emphasis on equal access to quality compulsory education and did not provide any specific strategy or implementation for human rights education as such.

Paradoxically, according to the cabinet resolution on 21 November 2017, the junta government announced “Human Rights” as a “National Agenda” for Thailand in 2018 and 2019, as a part of Thailand 4.0 policy and the 20-year Strategic Plan.²² This National Agenda on human rights has identified 10 strategic goals for mobilizing human rights in the country.²³ According to the National Agenda strategic paper, human rights education can possibly be seen as a key mechanism of the first and the third goals. To build awareness and consciousness of rights, this National Agenda paper proposes to integrate knowledge of human rights as well as the

(3) to render recommendation on measures or guidelines for the promotion and protection of the human rights to the National Assembly, the Council of Ministers and relevant agencies, including the revision of any law, rule, regulation or order to conform to the principles of human rights;

(4) to explain and report the correct facts without delay when there is a report on human rights situation in Thailand which is incorrect or unfair;

(5) to promote awareness of the importance of human rights in every sector of the society;

(6) other duties and powers as provided by law.

20 According to Section 257 (6) of the 2007 Constitution, “to promote education, research and dissemination of knowledge on human rights” is specifically prescribed as duty of NHRC; however, the clause in the 2017 Constitution only mentions about “to promote awareness on importance of human rights...”

21 Department of Rights and Liberties Protection, Ministry of Justice (2013) The Summary of Thailand’s 3rd National Human Rights Plan (2014 – 2018), available at: http://www.rlpd.go.th/rlpdnew/images/rlpd_1/2556/thaigov_Plan3/10plan3.pdf (accessed on 1 March 2019)

22 Department of Rights and Liberties Protection, Ministry of Justice (2017) National Agenda: Human rights for mobilizing “Thailand 4.0” Policy for sustainable development, available at: http://www.rlpd.go.th/rlpdnew/images/rlpd_10/2561/Book4.pdf (accessed on 5 March 2019)

23 The ten strategic goals are 1) building awareness and consciousness on rights, duties and respect of other people’s rights; 2) creating an early warning system to monitor human rights violations through the network in order to prevent and respond to abuses; 3) creating a culture of respect and protection of human rights; 4) strengthening capacity of a multi-sectorial network to work on human rights; 5) improving database on performance and situation of human rights violations in order to solve the issues; 6) improving attitudes of state officers towards human rights; 7) improving and amending laws which violate human rights; 8) mobilizing “Model” organizations or provinces on human rights as lessons learned for others; 9) mobilizing the implementation of National Human Rights Plan through innovation; and 10) reducing the problems of human rights violations concretely.

National Human Rights Plan into all educational institutions' curricula annually; to provide human rights as a course or curriculum in educational institutions at all levels; and to promote the establishment of training institutes on human rights at different levels. In the third goal of creating a culture of respect and protection of human rights, it proposes research to draw lessons learned in order to address human rights violation and apply to the context of Thai society. In strengthening capacity of multi-sectorial networks, human rights education plays the role of building skills, capacity, expertise and knowledge on human rights for concerned agencies. Despite restrictions and challenges under the military regime, the National Agenda paper could provide a policy platform for human rights education and human rights promotion in Thai society.

In terms of peace education, the government approved the 29 November 2005 Cabinet Resolution on promoting universities to establish centres for nonviolence or peace studies, or to include courses on peace and nonviolence in higher education curricula, as a mechanism for conflict resolution and mediation in society.²⁴ This Cabinet Resolution is the first policy guideline for various universities to promote peace studies in their curricula, which led to the establishment of several academic programmes on peace and conflict resolution, such as the MA in Integrated Conflict Management at Valai-Alongkorn Rajabhat University in 2005; the MA in Conflict and Peace Studies at Prince of Songkhla University in 2007; and the PhD in Peacebuilding at Institute of Culture, Religion and Peace, Payab University in 2010.²⁵

The 20-year National Education Plan (2017 – 2036) and the National Reform Plan on Politics also suggest promotion of education for peace, nonviolence and human rights into school and university curricula. According to the National Education Plan, education for nonviolence, conflict resolution, and multiculturalism, as well as civic education, are included in its strategic goal No. 1 “Education for Social and National Security.”²⁶ According to the National Reform Plan on Politics; human rights education, raising awareness on fundamental rights and freedom, education for peace and nonviolence, and civic education are incorporated in the reform agenda No. 1 “building culture of democracy and public participation” and reform agenda No. 2 “mechanisms on peaceful conflict resolution and unity of Thai society” of the plan.²⁷ Despite the inclusion of HRPE into the plan, state and national security is nevertheless the main emphasis in both plans.

V. Reassessing the State of Human Rights and Peace Education in Thailand's Higher Education System (2014 – 2018)

As seen in the previous section, Thailand has a wide range of policy platforms at both national and international level for supporting HRPE. This section is an assessment of actual implementation and performance of HRPE in Thailand over the past five years (2014 – 2018), particularly in the higher education setting.

24 The Secretariat of Cabinet (2005) Cabinet Resolution on 29 November 2005: Reporting of seminar on “New Government and Conflict Management in Society”, available at: <http://www.cabinet.soc.go.th> (accessed on 10 March 2019). Chayanit Poonyarat (2016), p. 8.

25 Chayanit Poonyarat, p. 8 - 9.

26 Office of the Education Council (2017) *National Education Plan 2017 – 2036*. Bangkok: Office of the Education Council, p. 94 – 99.

27 Office of the Prime Minister (2018) National Reform Plan on Politics, available at : http://www.ratchakitcha.soc.go.th/DATA/PDF/2561/A/024_1/1.PDF (accessed on 20 March 2019), p. 9 - 34.

Courses on Human Rights and Peace Studies: Increase in Quantity

As compared to the previous mapping report in 2013, there has been a growing trend of courses relating to human rights and peace studies being offered in law schools, faculties of political science, and other relevant departments in several universities. The number of HEIs providing human rights and peace courses in Thailand has increased from 30 universities in 2013 to 70 universities, with more than 200 courses, in 2018.²⁸ The increase in the number of courses is due to more inclusion of human rights and peace studies courses in the curricula of private universities, public universities in provincial areas, and several Rajabhat universities (formerly teacher training colleges) across the country. Nonetheless, HRPE in universities is still marginalized since the majority of these courses are offered as elective courses rather than compulsory or required courses.

The pattern of HRPE in undergraduate courses in Thailand is generally divided into two paths. The majority of courses on human rights and human rights law are provided in law schools or law programmes, while many courses on peace and conflict studies are offered in political science or social science programmes. The content and topics of these courses on human rights and peace studies are more diverse, covering issues such as human rights law, human rights in the justice process, fundamental rights, human rights and human security, community rights, peace studies, conflict management/resolution, seminars on violence and nonviolence and seminars on genocide.

Increasingly, courses on human rights and peace have become core or required courses in several universities. Courses on human rights, human rights law or principles of human rights are offered as a required course in law programmes of seven universities: Bangkok University, Khon Kaen University, Suan Dusit University, Kalasin University, Sakon Nakhon Rajabhat University, Udon Thani Rajabhat University, and Yala Rajabhat University. The Bachelor's Degree programme in International Development at Mae Fah Luang University also offers a core course of Human Rights Principles. Meanwhile, the College of Politics and Governance of Mahasarakham University offers the courses Politics of Justice and Human Rights, and Political Theory of Peace and Nonviolence, as compulsory courses on its Bachelor's Degree programme in Political Science. The Political Science programme of Prince of Songkhla University, Pattani Campus, also provides a compulsory course on Politics and Conflict Management in Southern Border Provinces, which responds to problems and needs in the local context. The Faculty of Social Sciences at Srinakharinwirot University provides the courses Inequality and Violence in Global Politics, and Human Rights and Good Governance, as major core courses for a BA in Political Science and a BA in Sociology for Social Development respectively. Likewise, Fatoni University in Yala province offers peace studies as a compulsory course in the general education component for all students. It is noteworthy that the majority of universities which provide compulsory courses on human rights and peace are not based in Bangkok, other than Bangkok University, Suan Dusit University and Srinakharinwirot University.

Human Rights or Human Rights Law are offered as elective courses of law programmes in 41 universities including Chulalongkorn University, Thammasat University, Assumption University, and Chiang Mai University. Eight universities also offer a course on Human Rights and Justice Process, namely: Chandrakasem Rajabhat University; Faculty of Political Science, Chulalongkorn University; Faculty of Social Sciences and Humanities, Mahidol University;

²⁸ See the compiled list of academic institutions providing HRPE in the annex

Naresuan University; National Institute of Development Administration (NIDA); Payao University; Pibun Songkram Rajabhat University; and Pra Nakhon Si Ayuthaya Rajabhat University. There are 28 universities running elective courses relating to peace and conflict studies; for example, Burapha University, Chiang Mai Rajabhat University, Chulalongkorn University, Kasetsart University, Prince of Songkhla University, and Ramkhamhaeng University. Remarkably, the political science programme at Ramkhamhaeng University offers a course; Seminar on Genocide, which is a relatively rare subject at Thai educational institutions.

Some universities incorporate human rights and peace subjects into general education curricula. Thammasat University offers courses on Fundamental Rights, and Civic Education. Sakon Nakhon Rajabhat University has Peace Studies, and Civic Education courses in their general education curriculum. Walailak University offers a course on Rights, Law and Society. It could also be argued that there are now more courses which are relevant to the local context and specialization as compared to the previous mapping in 2013, for instance; Peace Study for Social Development, in the medical school of Princess of Narathiwat University; Conflict, Security and Border, and Minority Rights Law, at Mae Fah Luang University; and Community Rights in Resource Management, at Mae Jo University.

Programmes on Human Rights and Peace Studies: Risk of Extinction

In contrast to the increase of courses in universities' curricula, the situation for full degree programmes on human rights and peace studies shows that they have faced a difficult challenge to establish and expand in the Thai higher education setting. There are now only nine graduate programmes on human rights and peace offered by five universities in Thailand.

Institute of Human Rights and Peace Studies, Mahidol University has continued to offer four graduate degrees which comprise of: 1) PhD in Human Rights and Peace Studies; 2) Master of Arts in Human Rights and Democratisation; 3) Master of Arts in Human Rights; and 4) Master of Arts in Human Rights and Peace Studies (Thai-language program). The first three are offered as international programmes while the latter is offered in Thai language. Likewise, the Faculty of Social Science, Kasetsart University, still runs the Thai-language Master of Arts in Conflict Management (special program); Prince of Songkhla University runs their Thai-language MA programme in Conflict and Peace Studies; and Payap University still has the international PhD programme on Peacebuilding. Apart from an ongoing MA programme on Peace Studies in Thai, Mahachulalongkornrajavidyalaya Buddhist University has run a new PhD programme in Peace Studies for both Thai and international students since 2015.

In their peace studies programmes, Mahachulalongkornrajavidyalaya Buddhist University and Payab University have a strong focus on religious and cultural aspects of peacebuilding with courses such as Religiousness and Peacebuilding; Cultural Dimensions on Peacebuilding; Interfaith Dialogue; and Buddhism for Peace. Meanwhile, Kasetsart University and Prince of Songkhla University offer programmes with a general focus on peace and conflict management/ resolution with courses such as Practices in Conflict Analysis and Management; Principles of Peace and Conflict; and Conflict Analysis Theory. As for Institute of Human Rights and Peace Studies at Mahidol University, there have been rigorous efforts to integrate both human rights and peace issues into their curricula with courses such as Peace, Conflict Management and Human Rights; Seminar on Human Rights and Peace Studies; and Dynamics of Conflict and Human Rights in Contemporary Societies.

Apart from degree programmes, academic institutions also offer peace and human rights education for professionals. King Prajadhipok Institute (KPI) has several certificate courses for professionals across sectors in Thai society on peace and human rights, such as Advance Certificate Course on Promotion of Peaceful Society; Basic Concepts of Conflict Management in Public Policy; Certificate Course on Promotion of Peaceful Society in Deep South of Thailand; and Certificate Course on Human Rights for Senior-level Executives. In particular, the Certificate Course on Human Rights for Senior-level Executives is a collaborative project between KPI and National Human Rights Commission (NHRCT). The Rotary Peace Center at Chulalongkorn University also offers a 3-month Rotary Peace Fellowship Certificate Program which is an international programme for professionals across the world to learn about emerging issues in peace and conflict.

During 2014 – 2018, five degree programmes have been closed or suspended: 1) Bachelor's programme on Law and Human Rights (parallel program) at Mahasarakham University; 2) Master of Conflict Analysis and Management at King Prajadhipok Institute; 3) Master of Public Administration in Conflict Management at Naresuan University; 4) MA in Integrated Conflict Management at Valaya-Alongkorn Rajabhat University; and 5) MA in Peace Studies and Diplomacy at Siam University. According to an interview with one of instructors in Mahasarakham University, the Bachelor's double degree programme in Human Rights Studies has been suspended because of low enrolment and some concerns about career opportunities of graduates, considering that human rights lawyer is not a high-demand job in the current market. Furthermore, they also considered changing the title of this programme to be more suitable for Thailand's current situation.²⁹ The closure or suspension of these academic programmes can be seen as a potential risk for HRPE becoming well-established and well-supported in Thai society.

Centres for Human Rights and Peace Education Around Thailand

This study also found that there has been an increase in the number of centres and institutes established under universities which work to promote HRPE. In the previous mapping, most centres were involved in peace education and research such as the Institute for Dispute Resolution (Khon Kaen University); the Institute of Religion, Culture and Peace (Payap University); the Institute for Peace Studies (Prince of Songkhla University (PSU), Hat Yai Campus); the Peace Information Center (Thammasat University); and the Rotary Peace Center (Chulalongkorn University). There are also two centres working on both human rights and peace issues, namely the Center for Human Rights and Peace Studies (College of Politics and Governance, Mahasarakham University); and Institute of Human Rights and Peace Studies (Mahidol University). In addition, there are the Center of Human Rights Laws and Peace Education at Sukhothai Thammathirat Open University; and Center for Conflict Studies and Cultural Diversity at PSU, Pattani Campus, which have been open for more than a decade.

During the period of 2014 – 2018, Centers for Human Rights Studies and Coordination have been established in several universities around the country due to support and collaboration from the NHRCT, as a mechanism to promote human rights education and research; raise awareness on human rights to the public; receive complaints on human rights abuses at a local level; and mobilize local and regional networks for human rights promotion and protection. There are six regional centres: 1) Northern regional centre at Faculty of Law, Chiang Mai University; 2) North-eastern Regional Center at Faculty of Law, Khon Kaen University; 3) Eastern Regional

²⁹ Information from an interview of the lecturer who conducted the programme (October 1, 2018).

Center at Faculty of Political Science and Law, Burapha University; 4) Western Regional Center at Faculty of Humanities and Social Science, Petchaburi Rajabhat University; 5) Southern Regional Center at Faculty of Law, Surat Thani Rajabhat University; and 6) Southern Border Provinces Regional Center at Faculty of Political Science, PSU, Pattani Campus.³⁰ Moreover, Faculty of Political Science, Ramkhamhaeng University, also established the Center for Human Rights, Conflict and Peace Studies; and Faculty of Law, Naresuan University, established the Legal Clinic for Human Rights to support and promote HRPE.

Online Education and Engagement of NHRCT and Civil Society

In addition to traditional classroom teaching, alternative learning channels such as online platforms have become more available. Media and technology have increasingly been applied to disseminate discussion of human rights and peace. The most popular and easily accessible platform is Youtube. There are several Youtube channels such as Textbooks Project (funded by the Social Sciences and Humanities Textbooks Foundation); NHRCT Library; Thai Civic Education (an independent network aiming to create the Thai Model of Democratic Citizenship Education); and Amnesty Thailand, which have provided, for example, knowledge as well as debates relating to human rights; and South Deep Outlook which offers short documentaries on the multicultural community in the Southern provinces of Thailand. Interestingly, during the past 5 years (2014-2018), there were more than 70 short films about human rights made by school and university students as part of their course assignments, and uploaded to Youtube, compared to less than 10 videos prior to 2013. In the same fashion, there were around 24 short films about peace and conflict studies during the same period; while none were found before 2013. One interesting short-film project is the 'Friendly Quarrel' Project supported by Sirindhorn Anthropological Center (SAC) which has selected 10 short-films produced by local students in the Deep South provinces. These films demonstrate the values of multiculturalism and peaceful co-existence.³¹ This could infer that the issues of human rights have been more articulated in school, and that Thai students to some extent are encouraged to present their understanding of human rights to the public by using new communication technologies.

Furthermore, there have been extensive engagements on HRPE with academic institutions at both university and school levels by various civil society organizations and the National Human Rights Commission. Apart from the establishment of six Centers for Human Rights Studies and Coordination in different regions, the NHRCT has developed collaboration with 50 universities around the country to promote human rights and to address human rights violations. In 2018, the NHRCT also signed Memoranda of Understanding with several major universities such as Faculty of Law, Chulalongkorn University; Faculty of Law, Thammasat University; Institute of Human Rights and Peace Studies, Mahidol University; NIDA; and others, to develop a comprehensive strategy for human rights education and promotion among academic institutions.³²

Likewise, there has been a variety of involvement in HRPE by several civil society organizations. Amnesty International Thailand has run a project on human rights education with more than

30 Information and contact for Center for Human Rights Studies and Coordination appeared on website of National Human Rights Commission available at <http://www.nhrc.or.th/News/Information-News/> ; and <http://www.nhrc.or.th/ContactUs.aspx>

31 Ten selected short films from the 'Friendly Quarrel' project can be found at <https://thehumans.sac.or.th/sac/curated/32>

32 National Human Rights Commission of Thailand, available at: <http://www.nhrc.or.th/News/Activity-News/> (accessed on 30 March 2019)

40 universities and schools and established 11 human rights clubs in educational institutions.³³ The Internet Law Reform Dialogue (iLaw), which has worked on freedom of expression, civil and political rights, and internet censorship, also provided some human rights training for law and media students as well as other youths during the period of military rule.³⁴ Since 2006, the Thai Volunteer Service (TVS) has also organized the Human Rights Volunteer Program, a one-year fellowship programme supporting more than 200 young graduates, especially from law schools, to study human rights courses and be trained as volunteers in human rights organizations. This programme has resulted in the formation of the Human Rights Lawyer Network, and subsequently the Human Rights Lawyer Association.³⁵ In addition, the Sirindhorn Anthropological Center has developed a training programme and produced manuals on ‘cultural skills’ to promote peaceful co-existence within a multi-cultural society.³⁶ Book Republic in Chiang Mai has also organized the ‘Human Right, Human Wrong’ project, a series of workshops for young artists and art students to learn about human rights and social issues in order to develop an art exhibition since 2017.³⁷

VI. Current Gaps and Challenges

Although the concept of human rights has been increasingly articulated in state policies as well as in the mainstream media, HRPE remains problematic for several reasons. The following points have been identified as challenges for HRPE in Thailand.

Political Implications on Higher Education and Academic Freedom

The advancement of HRPE has been constrained by the current political predicament leading to a shrinking space for academic freedom. Since the coup in 2014, the politics of fear and intimidation, in the name of national security and political stability, have been present. For example, a number of outspoken academics were monitored and the cancellation of several public seminars relating to the topics of human rights and democracy was requested. In some cases, soldiers in full uniform appeared to be attending events, taking pictures of speakers and participants, or even recording the talks. In many cases, the organizers were warned to ask permission from the NCPO before holding an event. To give some examples, Professor Chayan Vaddhanaphuti and five other academics who organized the International Conference on Thai Studies in July 2017 were charged with violating the Head of National Council for Peace and Order (NCPO) Order No. 3/2015, which bans political gatherings of five or more persons. Some other students were also charged for having unlawful gatherings and holding posters that read, in Thai, “the academic forum is not a military barracks,” in protest against the military’s surveillance during the conference³⁸. However, the cases against them were dismissed later in December 2018, as the NCPO revoked its bans on political gatherings and support for political activities.

33 Amnesty International Thailand, Human Rights Education, available at: <https://www.amnesty.or.th/our-work/hre/> (accessed on 30 March 2019)

34 iLaw, About Us, available at: <https://ilaw.or.th/about> (accessed on 30 March 2019).

35 Thai Volunteer Service, About Us, available at: <http://thaivolunteer.org/eng/about-us-2/> (accessed on 30 March 2009)

36 Decha Tangseefah, *Light, Water and Ear of Rice: Cultural Skills for Being Others*, (Bangkok: Sirindhorn Anthropological Center, 2018); Prae Sirsakdamkoeng, *Cultural Skills: Manual for Friendly Quarrel in the Deep South* (in Thai), (Bangkok: Sirindhorn Anthropological Center, 2009)

37 Prachatai, “Human Rai (Right), Human Wrong: When Arts can speak the unspeakable directly (26 September 2017), available at: <https://prachatai.com/journal/2017/09/73412> (accessed on 30 March 2019).

38 “Joint Statement – Thai Military Must Drop Unlawful Charges Against Academics,” available at: <https://www.forum-asia.org/?p=24627> (accessed on 1 March 2019)

Given this context, Thai universities have been reluctant to show sufficient courage to protect academic freedom on campuses, as was seen in the case of Mahidol University conducting an investigation into faculty members of IHRP over their criticisms of the junta.³⁹

Another key challenge for promoting human rights education in universities is the approach of leadership or administration officials of universities who perceive civic education as promotion of being a ‘good person’, rather than an understanding of social justice and structural causes in society in order to be an ‘active citizen’ based on human rights values. In addition, the leaderships and students of five universities view the hazing rituals and the culture of patron-client or SOTUS⁴⁰ system as still being acceptable.⁴¹ These attitudes within educational settings can be a hindrance for promoting HRPE.

Multi Stakeholder Collaboration

The HRPE initiatives in the country still have to contend with crucial issues that affect the development of human rights promotion. It seems that a significant issue regarding the multi stakeholder collaboration is its continuity. Some collaborations’ objectives are quite broad, hence it is difficult to determine a project’s direction when it has limited goals, time and resources.

Another important challenge following the implementation of the National Plan for Human Rights Education is coordinating operational directions and integrating all resources as one unified collective action. This also includes integration of the plan into the overall national policies; implementation by all public agencies or organizations in charge; creation of networks to support information exchange of materials and expertise among human rights educators, teachers, schools and NGOs at the national and grass-roots levels; and monitoring, evaluation, and creation of a reporting system at all levels.

Challenges in Teaching Human Rights and Peace

While the right to education is generally understood, the concept of the right to HRPE appears to be less familiar, even among education professionals and policy-makers, as ideally curricula should be designed in a way that aims to empower learners to enjoy and exercise their rights and to respect and uphold the rights of others.

However, in the Thai context, the majority of schools and universities do not represent the diversity of ethnic, religious, cultural or language groups. The methodological implications related to the teaching and learning processes which encourage students’ participation, as well as respect the rights of both educators and learners, are not well addressed or fully implemented in the educational structures. Furthermore, it is also challenging to teach rights in contexts where there is a broader societal denials of rights, especially civil and political rights.

39 Human Rights Watch, Thailand: Academic Face Discipline for Criticizing Junta, available at: <https://www.hrw.org/news/2017/02/27/thailand-academics-face-discipline-criticizing-junta> (accessed on 30 March 2019).

40 SOTUS stands for Seniority, Order, Tradition, Unity, and Spirit

41 Vachararutai Boontinand, Higher Education and Development of Citizenship: Preliminary Findings and Ideas from 6 Universities in Thailand (in Thai), available at: http://thaiciviceducation.org/wp-content/uploads/2017/12/thai_draft.pdf?x27188 (accessed on 25 March 2019)

Administrative and Financial Challenges

In terms of supply and demand in the field, there are still challenges including a lack of students' interest; few up-to-date textbooks and other teaching materials; language barriers to access international textbooks; and insufficiently qualified teaching personnel. Furthermore, the number of students applying to programmes in the social sciences cannot compete with students' preference for pursuing programmes in scientific areas.

With regard to graduate studies, it is found that the implementation of the Guidelines for Higher Education Program Standard Criteria B.E.2558 (2015) has created some obstacles to the implementation of programmes. The guidelines have introduced new qualifications requiring, for example, lecturers, thesis examiners and external experts to have certain numbers of publications. However, experts in such fields can also be practitioners or activists who may not have published any academic papers. The new criteria have made it more difficult to find eligible people that meet the university guidelines.

VII. Conclusion and Recommendations

The previous recommendations of the 2013 mapping report mainly focused on undergraduate education, and suggested making human rights and peace studies mandatory courses, with the courses including both theory and practice; applying proactive and practical skills; and promoting academic collaboration. Although it is not an exaggeration to conclude that HRPE in Thailand has gradually developed and expanded, a lot more needs to be done to promote effective development of HRPE. Therefore, the following further recommendations are proposed:

- Academic freedom and university autonomy must not be disrupted. The 3rd National Human Rights Plan has specified educational and academic institutions as key organizations of utmost importance in the effective laying of foundational work in the field of human rights and peace in terms of studies, research, and training/curriculum development. Additionally, these institutions are expected to incorporate knowledge on human rights and peace studies in curricula at all levels, as well as add further recommendations in order to improve and revise currently existing human rights promotion and protection mechanisms. Those achievements are difficult to attain without the enjoyment of academic freedom as well as the general freedom of expression.
- The successful implementation of human rights education for all requires strong and effective collaboration. Therefore, the government, academia and civil society groups should be encouraged to form a harmonious partnership which encourages and enhances participation of all relevant parties in order to reflect diverse coexistence in a democratic society.
- The Royal Thai Government and university executives should increase budget allocation for the further development of HRPE curricula, teaching resources and capacity building for lecturers, particularly as new regulations and criteria are introduced for graduate courses.

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Existing Programmes and Courses on Human Rights and Peace Education in Thailand

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Assumption University, Thailand	Faculty of Law	Human Rights Law Human Rights in ASEAN		
Bangkok Dhonburi University, Thailand	Faculty of Law	Human Rights Law		
Bangkok University Thailand	Faculty of Law	Human Rights (core course)		
Banchombueng Rajabhat University Thailand	Faculty of Humanities and Social Sciences	International Laws on Human Rights		
Bansomdejchaopraya Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights; Management of Public Conflict; History of Human Rights		
Burapha University, Thailand	Faculty of Political Science and Law/ Center for Human Rights Studies and Coordination (Eastern Region)	Human Rights Law; International Humanitarian Law; Advance Human Rights Law; Violence and Non-violence in Politics; Conflict Management and Negotiation; Social Movement and Conflict Management; Social and Family Violence; Seminar on Peace and Conflict Study		
Buriram Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights		
Chalerm Kanchana University, Thailand	Faculty of Law	Human Rights Law		
Chandrakasem Rajabhat University, Thailand	Faculty of Humanities and Social Sciences	Human Rights; Human Rights and Criminal Justice Process		
Chiang Mai Rajabhat University Thailand	Faulty of Humanities and Social Sciences	Peace Study (BA in Public Administration); Human Rights (LL.B)		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Chiang Mai University Thailand	Faculty of Law Center for Human Rights Studies and Coordination (Northern Region)	Human Rights Law (LL.B); Advance Human Rights Law (LL.M)		
	Faculty of Social Science	Human Rights and Human Security, Power and Conflict		
Chiang Rai Rajabhat University Thailand	School of Law	Human Rights in Justice Process; Human Rights; Dispute Mediation; Principle of Negotiation		
	School of Public Administration	Seminar on Conflict Management; Peace Study for Local Development		
Chulalongkorn University	Faculty of Law	Human Rights Law; International Humanitarian Law; International Law on Refugee and Migration; International Law on Child Rights; Non-judicial Dispute Settlement; Law on Public Information Access and Right of Privacy; Seminar on Advanced Law of Rights and Liberties		
	Thailand	PhD & MA programmes: Human Rights and Gender Problems in Asia and the Pacific; Conflict Resolution; Conflict Management; Human Rights in Justice System BA programmes: Seminar on Human Rights and Human Security; Social Conflict and Non-violence; Conflict Transformation; Debates on Human Rights		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Chulalongkorn University Thailand	Center for Peace and Conflict Studies/ Rotary Peace Center	3-month Rotary Peace Fellowship Certificate Program for Professionals: Concepts and Values of Peace and Conflict Studies; The Diagnosis and Analysis of Conflict; Conflict Resolution Skills, Approaches, and Strategies; and Conflict Transformation and Building a Sustainable Peace		
Dhonburi Rajabhat University Thailand	Faculty of Humanities and Social Science	Human Rights Law, International Law on Child Rights (Law Department); Approaches to Managing Conflict (Social Science Department)		
Dhurakij Pundit University Thailand	Faculty of Law	Human Rights Law, Laws on Peacekeeping and International Security, Human Rights and Criminal Justice Process		
	Faculty of Public Administration	Conflict Management		
Eastern Asia University Thailand	Faculty of Law	Human Rights		
Fatoni University Thailand	Faculty of Islam Studies and Law	Human Rights Law Peace Studies*		Peace Studies is a compulsory GE course for all students
Kalasin University Thailand	Faculty of Political Science and Law	Human Rights Law (core)		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Kampaengpetch Rajabhat University, Thailand	Faculty of Humanities and Social Science	Human Rights; Social Justice and Peace/Global Living;		
Kasem Bundit University Thailand	Faculty of Law	Human Rights Law Fundamental Rights and Human Rights		
Kasetsart University Thailand	Faculty of Law	Human Rights Law		
	Faculty of Social Sciences	Conflict Management; Analysis in Social Conflict; MA Program: Human Rights and Conflict; Conflict Analysis Theory; Conflict Management Processes; Community Conflict Management	Master of Arts in Conflict Management (special program)	
Khon Kaen University Thailand	Faculty of Law / Center for Human Rights Studies and Coordination (North-eastern Region)*	Human Rights Law (core)		* Joint-collaboration centre with NHRC since 2017
	College of Local Administration	B.PA - Fundamental Rights and Civil Society; Peace Studies for Local Development; M.PA. - Conflict Management and Negotiation Strategies; Conflict Principles and Tools for Transformation; Restorative Justice; Negotiation in Diversified Context; Change and Conflict Management		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
King Prajadhipok's Institute Thailand	Office of Peace and Governance	Advance Certificate Course on Promotion of Peaceful Society; Intermediate Certificate in Negotiation; Basic Concepts of Conflict Management in Public Policy; Certificate Course on Promotion of Peaceful Society in Deep South of Thailand; Certificate Course on Human Rights for Senior-level Executives,		Change from academic programmes (MA) to certificate programmes for government officers and professionals
Krirk University Thailand	Faculty of Law	Fundamental Rights Human Rights		
Loei Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights (Law program)		
Mae Fah Luang University Thailand	School of Law	Human Rights Law, International Humanitarian Law, Child Rights Law, Minority Rights Law, Law of Access to Public Information and Privacy Right; Advanced Human Rights Law		
	School of Social Innovation (BA in International Development)	Human Rights Principles (core); Conflict Management and Negotiation; Conflict, Security and Border		
Mae-Jo University, Thailand	Faculty of Political Science	Leadership and Conflict Management; Security and Peace Study; Community Rights in Resource Management; Peace Study for Local Development		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Mahachulalongkornrajavidyalaya (Buddhist) University, Thailand		Concepts and Theories on Peace Studies; Buddhist Peaceful Means; Insight Meditation; Reconciliation by Buddhist Peaceful Means; Seminar on Peace and Human Rights	PhD. in Peace Studies; Master's programme in Peace Studies	
	Faculty of Social Science	Human Rights (LL.B)		
Maharakham Rajabhat University Thailand	Faculty of Law	Human Rights		
Maharakham University Thailand	College of Politics and Governance/ Center for Human Rights and Peace Studies	Politics of Justice and Human Rights; Political Theory of Peace and Non-violence (core) International Human Rights Standards and Human Rights Mechanisms; Human Rights and Development and Globalization; Human Rights in International Relations; Seminar on International Conflict Analysis and Resolution Seminar on International Conflict and Cooperation (core); Seminar on Conflict Mediation and Resolution (PhD) Seminar on Political Theories on Violence and Nonviolence		* The Bachelor's programme on Law and Human Rights Studies closed in 2018-19.
	Faculty of Law	Human Rights and Society		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Mahidol University Thailand	Institute of Human Rights and Peace Studies (IHRP)	Human Rights Norms and Mechanisms; Human Rights in Asia; Human Rights and Peace Theory; Philosophy and Theory of Peace and Violence; Human Rights Research Methodologies; Peace, Conflict Management and Human Rights; Politics of Human Rights and Peace Conflict Transformation by Peaceful Means (elective)	Masters in Human Rights (International Programme) Master degree in Human Rights and Democratization (International Programme) Master of Arts in Human Rights and Peace Studies (Thai Programme) PhD in Human Rights and Peace Studies	
	Faculty of Social Sciences and Humanities	Human Rights and Criminal Justice, Negotiation and Mediation		
Nakhon Panom University Thailand	Faculty of Arts and Sciences	Child's Rights Protection (Law program)		
Nakhon Pathom Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Law of Human Rights; Alternative Disputes Resolution; Law of Access to Information and Privacy Rights		
Nakhon Ratchasima Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights Law		
Nakhon Sawan Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights		
Nakhon Si Thammarat Rajabhat University Thailand	Faculty of Humanities and Social Sciences (Law program)	Human Rights		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Naresuan University Thailand	Law Faculty/ Naresuan Legal Clinic (for Human Rights)	Human Rights Law; Human Rights and Criminal Justice Process		
	Faculty of Social Sciences	Peace Studies in Contemporary World; Human Rights and International Relations; Conflict Management in Public Administration; Conflict Management Techniques; Advanced Conflict and Peace Studies (PhD)		Master of Public Administration in Conflict Management has closed due to lack of faculty staff
National Institute of Development Administration (NIDA), Thailand	School of Law	Human Rights and Criminal Justice; International Human Rights Law; International Dispute Settlement; International Law on Peace and Security; Global and Regional Human Rights Protection Mechanisms; International Humanitarian Law; International Law Relating Status of Refugees and Stateless Persons		Cancellation of the course: Human Rights Violation and Human Rights Protection in Thailand
Payap University Thailand	Faculty of Law	Human Rights		
	Department of Peace Studies, International College	Cultural Dimensions of Peacebuilding; Peace Building as a Philosophical Enterprise; Religiousness and Peacebuilding; Human Rights and Conflict Analysis	Ph.D. Programme in Peace Building	

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Payao University, Thailand	Faculty of Law	Human Rights; Fundamental Rights; Human Rights in Criminal Justice		
Petchabun Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights Law		
Petchaburi Rajabhat University, Thailand	Faculty of Humanities and Social Sciences/ Center for Human Rights Studies and Coordination (Western Region)			
Phuket Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights		
Pibun Songkram Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights and Criminal Justice Process		
Pra Nakhon Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights		
Pra Nakhon Si Ayuthaya Rajabhat University, Thailand	Faculty of Humanities and Social Sciences	Human Rights and Criminal Justice Process		
Prince of Songkla University Thailand	Institute for Peace Studies	Human Rights, Justice & Peace; Principles of Peace and Conflict; Practices in Conflict Analysis and Management; Peace Psychology; Culture of Peace; Development and Peace	Master of Arts in Conflict and Peace Studies	
	Faculty of Political Science/ Center for Conflict Studies and Cultural Diversity	Politics and Conflict Management in Southern Border Provinces (core) ; Human Rights Studies; Concepts of War and Peace; Management in Multicultural Society		Center for Human Rights Studies and Coordination (Southern Border Provinces)
	Faculty of Law	Human Rights; Human Rights and Citizenship		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Princess of Naradhiwas University Thailand	Faculty of Medicine	Peace Study for Social Development		
Ramkhamhaeng University Thailand	Faculty of Law	Human Rights		
	Faculty of Political Science / Center for Human Rights, Conflict and Peace Studies	Principles and Concepts on Human Rights; Peace Studies and Conflict Management; Management of Peace and Conflict; Seminar on Genocides; Negotiation and Lobbying Training		
Rangsit University Thailand	Faculty of Law	Advanced Law of Human Rights; Law of Public Information Access and Right of Privacy; Law of Conflict Management and Alternative Dispute Resolution; International Law of Armed Conflict; International Law of Human Rights (LL.M)		
	Institute of Diplomacy and International Studies	Negotiation and Conflict Resolution; Human Rights and Transnational Social Issues (MA program)		
	College of Social Innovation	Politics and Community Right; Peace Study (BA program)		
Roi-et Rajabhat University Thailand	Faculty of Law	Human Rights		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Sakon Nakhon Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights (core) Peace Studies; Civic Education (GE)		
Siam University Thailand		Peace & Governance Conflict Resolution Diplomacy & International Negotiation Conflict Management (MPA)		Master of Arts in Peace Studies and Diplomacy (International Program) is not on the accredited list of OHEC
Songkhla Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights; Nonviolence and Conflict Management		
Southeast Asia University Thailand	Faculty of Law	Law of Human Rights		
	Faculty of Arts and Sciences	Peaceful Management of Political Conflicts (MPA)		
Srinakharinwirot University	Faculty of Social Sciences (BA in Political Science & BA in Sociology for Development)	Human Rights and Good Governance; Inequality and Violence in Global Politics (core) Human Rights in World Politics; International Conflict and Cooperation in SEA; Social and Political Consciousness and Participation (elective) Human and Peace; Human in Multicultural Society (GE)		
Sripatum University Thailand	Faculty of Law	Human Rights Law		
Suan Dusit University Thailand	School of Law and Politics	Principle of Human Rights, Morality, Ethics and Good Governance (core); Human Rights		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
Sukhothai Thammathirat Open University Thailand	School of Law / Center for Human Rights Laws and Peace Education	Human Rights Law; Protection of Rights and Liberties of People		
	School of Political Science	International Conflict and Cooperation		
Surat Thani Rajabhat University Thailand	Faculty of Law/	Human Rights Law		Center for Human Rights Studies and Coordination (Southern Region)
Thaksin University Thailand	Faculty of Law	Human Rights		
	Faculty of Humanities and Social Sciences	Conflict Management		
Thammasat University Thailand	Faculty of Law	Human Rights, Law of Maintenance of Peace and International Security; Human and Civil Rights; Fundamental Rights (GE) Civic Education (GE)		
	Faculty of Political Science/ Peace Information Center	Philosophy of War and Peace, Seminar: Violence and Non-violence in Politics, Seminar: Problems in International Conflict and Resolution		
Thepsatri Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights		
Ubonratchathani Rajabhat University Thailand	Faculty of Law	Human Rights in Criminal Justice Process		
Ubonratchathani University Thailand	Faculty of Law	Human Rights Law		
Udonthani Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights Laws and Principles		

Name of Institutions/ Country	Department/ Faculty	Courses and short-term training offered	Programmes offered	Notes
University of the Thai Chamber of Commerce Thailand	Faculty of Law	Human Rights		
Uttaradit Rajabhat University Thailand	Faculty of Humanities and Social Science	Human Rights; Conflict Management in Public and Private Organizations; Human Rights and Social Development; World Society Human Rights		
Valaya-Alongkorn Rajabhat University (under Royal Patronage) Thailand	College of Innovative Management; Faculty of Arts	Conflict and Crisis Management Management of Community Conflict (BA in Community Development)		MA in Integrated Conflict Management was terminated.
Walailak University, Thailand	School of Political Science and Law	Rights, Law and Society (GE); Human Rights Law; Politics of Violence		
Yala Rajabhat University Thailand	Faculty of Humanities and Social Sciences	Human Rights (core)		

TIMOR LESTE

Khoo Ying Hooi

I. Introduction

The information presented in this report is drawn from the range of information available from both official and unofficial sources, including books, journal articles and governmental policy documents. Data were also collected from interviews and focus group discussions with relevant stakeholders such as academic staff and students in Timor Leste.

II. National Context

Timor Leste is the newest country in Southeast Asia and it is also one of the poorest in the region. Also known as East Timor, Timor Leste was first colonised by Portugal from 1701 until 1975, and only achieved a short period of independence for nine days before being invaded by Indonesian forces. 1999 was the turning point for Timor-Leste's path to restoration of independence when a United Nations (UN)-sponsored popular consultation was held to allow the people to decide whether to remain under the authority of Indonesia or to become an independent country.

The referendum witnessed 78.5% of the East Timorese choosing to become independent. However, the separation process was not easy, it led to severe violence, in which hundreds of people were killed. This wave of violence prompted the deployment of an Australian-led multinational force, the International Force in East Timor (INTERFET) with the aim to restore law and order. Subsequently, the UN state-building mission known as the UN Transitional Administration in East Timor (UNTAET) was established. The UNTAET was tasked to ensure political and social stability in the country, prevent any further violence, and restore order. In 2002, the UNTAET formally handed over the administrative authority to the elected Timor Leste government,¹ which then paved the way for the restoration of Timor Leste's independence on 20 May 2002.

1 Sahin, Selver B. Timor-Leste's foreign policy: securing state identity in the post-independence period. *Journal of Current Southeast Asian Affairs*. 2004. 33(2): 3–25.

Timor Leste's struggle for independence has been marked by a mixed performance of progress and conflicts. During the peak of the eruption of violence in 1999, education at all levels, including higher education, was forced to discontinue due to militia action. It is estimated that around 95% of primary and secondary schools, as well as higher education institutions (HEIs), including school infrastructures and teaching materials, were destroyed.² Since then, Timor Leste has made great efforts to rebuild its education system, although many challenges remain in terms of its compromised quality and inadequate infrastructure.

As one of the most youthful populations in the world, Timor Leste's rapid population growth has become a positive trigger for the government to continue to ensure a quality education system for future generations. In the view of the Timorese, education is not only a tool for reconstruction but is also a right which they should enjoy.

Tetum and Portuguese are both the official languages of Timor Leste, with Bahasa Indonesia and English as working languages. As stated in the Constitution of the Democratic Republic of Timor Leste. Over 90% of Timor Leste's population are Roman Catholics, and the Catholic Church continues to play a significant role in state affairs, including education.³

III. Education System and Institutional Setting

Timor Leste's economy has remained largely underdeveloped due to the long struggle for independence. Many international groups and agencies provide assistance in terms of rebuilding infrastructure and other matters related to development, including education. The focus on education is particularly important because it plays a key role in creating social cohesion, facilitating economic recovery and strengthening nation building.⁴

Traditionally, Timor Leste has had a strong informal training system delivering skills in different community areas. It is nevertheless widely recognized that universities play an important role in the development of nations, due to their potential to make transformative contributions to economic development and social change, this is even more important in the case of Timor Leste. The Constitution mentions education both implicitly and explicitly in several of its rules, referring to the state's obligations to this sector. The most specific mandate for education in the Constitution is described in section 59 paragraphs 1-4.⁵

2 Hill, H. The contribution of education to development: Some issues for Timor Leste. *Development Bulletin*, 68, 2005. 103–107.

3 Butcher, J., Bastian, P., Beck, M., d'Arbon, T., & Taouk, Y. *Timor-Leste: Transforming education through partnership in a small post-conflict state*. 2005. Rotterdam: Sense Publishers.

4 World Bank. *Reshaping the future: Education and post-conflict reconstruction*. 2005. Washington, DC: World Bank.

5 1. The state recognizes and guarantees to the citizen the right to education and culture, being responsible for the creation under the law of a public basic education system that is universal, compulsive [continued] [5 continued] and, as far as possible, free; 2. All citizens have the right to equal opportunities with regard to education and professional training; 3. The state recognizes and oversees private and cooperative education; 4. The state must ensure all citizens, according to their capacities, have access to the higher degrees of education, scientific investigation and artistic creation.

Figure 1:⁶ Education system of Timor Leste

26	<div>Higher Education</div> <div>-----></div> <div><-----</div> <div>-----></div> <div>Basic education</div> <div>-----></div> <div>(Compulsory)</div>	3	PhD		<div>Polytechnics</div> <div>2nd Year</div> <div>1st Year</div> <div><-----National Examination -----></div> <div>Secondary General</div> <div>Secondary Technical</div> <div><-----National Examination -----></div> <div>3rd Cycle</div> <div>2nd Cycle</div> <div>1st Cycle</div>	
25		2				
24		1				
23		2	Master’s Degree			
22		1				
21		4	Licenciatura	Post Graduate		
20		3	Bacherelato			
19		2				
18		1				
			<-----National Examination ----->			
17		3	Secondary General			
16		2				
15		1				
14		9	<-----National Examination ----->			
13		8				
12		7	3 rd Cycle			
11		6	2 nd Cycle			
10		5				
9	4	1 st Cycle				
8	3					
7	2					
6						

In Timor Leste, basic education is recognized as universal, compulsory and free. As shown in Figure 1, formal basic (primary) education starts from the age of six, and goes on for nine years. From the age of 15 years old onwards, Timorese are entitled to access secondary education and later on they are able to opt to further their studies at either university or polytechnic levels.

Post-secondary education is structured into two branches as follows:⁷

1. University Higher Education: allows for students who have completed General Secondary Education successfully to continue their studies. It covers Baccalaureate, Bachelor's

⁶ Timor Leste National Education Strategic Plan, 2011-2030. Dili: Timor Leste.

⁷ Ibid.,

Degree, Master's Degree and PhD programmes. It also includes post-graduate courses that grant post-graduate diplomas.

2. Higher Technical Education: is mostly geared towards those students who have completed secondary technical-vocational education successfully to move on to specialization programmes for a period of one or two years. The programmes are provided by Polytechnic Institutes. The training specifically focuses on technological areas, through short-term programmes lasting for a period of one or two years, in order to respond to the needs of the local economy needs and the national economic landscape.

As shown on the website of the Ministry of Education, the objectives of higher education are as follows:

1. To stimulate cultural creation and the development of the scientific spirit and reflective thinking;
2. To train graduates in the different areas of knowledge, suitable for insertion in professional sectors and for participation in the development of Timorese society, and to collaborate in their continuous formation;
3. To encourage research, aiming at the development of science and technology, the humanities and the arts, and the creation and diffusion of culture and, in this way, to develop the knowledge and understanding of humanity and the environment in which it is integrated;
4. To promote the dissemination of cultural, scientific and technical knowledge, which constitute the heritage of humanity, and communicate knowledge through teaching, publications or other forms of communication;
5. To raise the permanent desire for cultural and professional improvement and enable the corresponding concretization, integrating the knowledge that is being acquired in an intellectual structure, and systematizing the knowledge of each generation, in the framework of lifelong education and of generational and intergenerational investment, aiming to realize the unity of the formative process, which includes seizing, learning and undertaking;
6. To stimulate knowledge of the problems of today's world, from a global perspective, in particular those of the nation, region and community of Portuguese-speaking countries, in order to provide specialized services to the community and to establish a reciprocal relationship with it;
7. To continue the cultural and professional formation of citizens, by promoting appropriate forms of cultural extension; and
8. To promote and value the Timorese languages and culture.

IV. National and International Commitments to Human Rights and Peace Education

Policies and Legislation Related to Human Rights and Peace Education

Due to the bloodshed during its independence struggle, Timor Leste is in many ways founded on the basis of rights and freedoms; naturally, the rights contained in the Universal Declaration of Human Rights (UDHR) were integrated into its Constitution, although there are no specific policies or legislation related to human rights and peace education (HRPE). The Timor Leste National Education Strategic Plan 2011-2030 serves as the first attempt by the Government of Timor Leste to comprehensively analyse the situation of education in general, and it has

become a guide to the implementation of education reform throughout the country. The Timor Leste National Education Strategic Plan 2011-2030 stipulated that, “In 2030, the population of Timor Leste will be educated, knowledgeable and qualified to live a long and productive life, respectful of peace, family and positive traditional values. All individuals will have the same opportunities to access to quality education that will allow them to participate in the economical, social and political development process, ensuring social equity and national unity.”

Established in 2014 based on instructions from the Prime Minister (No 17/X/2014), the National Directive Commission (KDN) is the lead commission tasked with developing the national action plan for human rights for the country. The Ministry of Justice leads the KDN, and it comprises of representatives of UN agencies in Timor-Leste, the ombudsman, and representatives of civil society and human rights groups, with additional support from the Ministry of Justice’s technical team. The plan was drafted and developed for the period of 2014-2018. Thus far, Timor Leste has produced four thematic action plans, namely the national action plans on: Gender-based Violence; Zero Hunger; Disabilities; and Women, Peace and Security. The National Action Plan on Women, Peace and Security was launched in October 2016, as a follow-up from the UN Security Council Resolution 1325 to include women in all processes for peace and security.

As stated, there are no specific policies on HRPE, but the Government of Timor Leste has introduced civic education. The challenge, however, lies in its implementation and teaching approach. For instance, the government funds both areas of post-secondary education in order to ensure the maximum reach, range and quality of service delivery.⁸ In doing this, the government aims to promote an efficient polytechnic and university sector by providing the people with the opportunity to receive quality education and to take part in the construction of nation building in the country.⁹ Social inclusion is one key element in the education sector. In the National Strategic Development Plan 2011-2030 for instance, it is specifically mentioned that the education system needs to improve gender equity. Particular attention will also be given to assist girls and boys with disabilities to ensure that they are not disadvantaged in enrolment or in successful attainment at all levels.

Until now, the Universidade Nacional Timor Lorosa’e or National University of East Timor (UNTL) is the only public university in Timor Leste. Located at the capital city of Dili, the university was founded in 1986 during the Indonesian era and remained open until 1999. As a response to the political crisis and mass demonstrations against Indonesia, the Indonesian Government decided to close it down. Subsequently, a period of civil unrest took place, which resulted in the destruction of most of the educational facilities at the university.

After independence and following lobbying of the Government of Timor Leste, a small group of academics and students joined forces to re-open the university in November 2000. The university subsequently re-opened with mainly local staff. However, it suffered due to limited resources and with buildings still being rebuilt and restored. The university continues to be rebuilt in terms of both its professional and physical capacity until today. UNTL was one of the first governmental entities to be re-established in the period following the 1999 UN referendum. At that time, it did not have an independent legal status and it was put under the direct control

8 Timor Leste National Education Strategic Plan, 2011-2030. Dili: Timor Leste.

9 Khoo Ying Hooi. Democratization of access and quality in post-conflict Timor Leste. In Christopher S. Collins and Prompilai Buasuwan (eds.), *Higher Education Access in the Asia Pacific: Privilege or Human Right?* 2017. Palgrave Macmillan. 41-54.

of the Ministry of Education. In 2000, UNTL managed to gain its autonomy and in the same year, an autonomous legal status to pave the way in boosting its development.

International Commitments related to Human Rights and Peace Education

Timor-Leste's Constitution has adopted all of the basic and fundamental human rights, for example, the right to life, the right to personal freedom, integrity, and security, and freedom of movement have all been ratified. Its Constitution also guarantees non-discrimination and equal treatment for all people. Nationally, Timor-Leste has declared a commitment to the protection and development of human rights. In addition, the government also established the National Human Rights Institution (NHRI) and the *Provedoria dos Direitos Humanos e Justiça* or the Office of the Provedor for Human Rights and Justice (PDHJ) to further promote human rights, as well as good governance.¹⁰ Human rights violations however still occur, including security forces abuses, gender-based violence, infringements on land rights, the lack of due process due to a weak judicial system, poor protection of workers' rights, and so forth.

The Government of Timor Leste has ratified seven international human rights instruments out of nine. It has yet to sign or ratify the Convention on the Rights of Persons with Disabilities (CRPD) despite making a number of promises that it would do so. At the same time, it has also not signed or ratified the Convention against Enforced Disappearances (CED).

V. Changes During the Past Five Years

Compared to the findings of the first mapping report in 2013, while the availability of higher education courses on human rights and peace remains more or less similar, there are as yet no full degree programmes on either discipline; but there has been some progress. Two key developments are; firstly, the Master's Degree programme under the Centre for Peace Studies, UNTL, has recently been approved by the General Council of the university, pending accreditation by the Ministry of Education. Secondly; a project has been initiated by the Global Campus of Human Rights¹¹ together with UNTL to establish the first human rights centre in the country.

This report focuses on four universities in Dili, with UNTL as the only public university and three other private universities, namely Universidade da Paz or University of Peace (UNPAZ); Universidade Oriental de Timor Lorosa'e (UNITAL); and Universidade de Dili or University of Dili (UNDIL). Generally, these four universities offer courses related to HRPE at the level of Bachelor's Degree. In terms of postgraduate programmes on human rights and peace studies, at the time of writing in November 2018, the General Council of UNTL has just approved the Master's Degree Program in Peace and Conflict Studies, making it the first postgraduate degree on peace studies in Timor Leste, although it can only be considered as official when the Ministry of Education has provided accreditation. UNPAZ is currently in the planning process for offering a Master's Degree Program in Peace, Security and Development, in cooperation with the Philipp' University in Marburg, Germany.

10 Khoo Ying Hooi. Human Rights in Timor Leste. In *Human Rights Outlook in Southeast Asia 2016*, 2016. SHAPE-SEA.

11 It is a EU-funded global network of universities based on cooperation between the European Inter-University Centre for Human Rights and Democratisation (EIUC) – the network's focal point and umbrella organisations and seven regional programmes.

There are other private colleges and universities which have not been included in this report as they do not offer courses related to human rights and peace studies. However, it is worth mentioning Joao Saldanha University (JSU), which is the latest private university to be established in Timor Leste and aims to focus on research. It is also the only university which uses English as a medium of instruction. JSU offers six undergraduate programmes including Economics and Business, Language Studies, Applied Science and Engineering, and Architecture and Planning. JSU is currently in the planning process for introducing undergraduate programmes on Law and Medicine. It also offers a graduate programme, MSc in Development Studies, which is a two-year programme. On the programme, students will be introduced to theories and applications in a multidisciplinary setting comprising of economic development, politics and social policy, and applied technology.

Officially launched in 2011, the UNTL Postgraduate and Research Program (PPGP) has had undergraduate and postgraduate courses open since 2012. It has been operating following a model which complies with the provisions of Number 1 of Article 59 of Decree – Law no. 16/2010 of 20 October 2010, as stipulated in the Statute of the UNTL on the transitional regime of the postgraduate program, which states, “Until the proper conditions are created with the respective colleges, postgraduate programmes are temporarily grouped into a single graduate programme under the responsibility of the rector or in whom he delegates.” However, at the time of writing, there are only a few lecturers with PhDs present at UNTL, which has made it impossible for most of the departments to allocate teaching responsibility for Master’s Degrees to appropriately qualified personnel.

Following Ministerial Order No. 17/GME/IX/2013, a duality was created where the students are allowed to continue postgraduate courses at the date on which they entered into service with the Government of Timor Leste. This move was initiated in order to continue to make it possible for the East Timorese to continue postgraduate studies at UNTL, and possibly in private HEIs, under various circumstances. In another meeting held at the Ministry of Education in 2016, the resumption of new postgraduate initiatives, including Master’s Degrees, was considered subject to a justified request and feasibility study. At UNTL, the PPGP also manages and organizes the operation of a library under the Director of the Production and Dissemination Unit of Knowledge. As of 2015, UNTL is recorded as having nine colleges and eight research centres; 37 Bachelor’s Degree courses; and 16 Postgraduate Degree courses with 630 teachers (442 national and 188 international). Currently, as shown on its website at the time of writing, it has close to 11, 000 students.

It is a common practice for universities in Timor Leste to receive international support from different regions. For instance, the Japan University Consortium for Peace and Human Security in Asia (JUC-PAHSA) was established specifically for collaboration with Southeast Asian universities including UNTL, with the aim to establish a sustainable exchange programme among participating institutions. The Student Exchange Program took place from 2011-2015. The participating universities were: The Osaka School of International Public Policy, Osaka University; the Graduate School for International Development and Cooperation, Hiroshima University; the Graduate School of International Health Development, Nagasaki University; and the Graduate School of International Cultural Studies, Meio University, Okinawa. The collaborating Southeast Asian universities, including the Centre for Peace Studies in UNTL, were equally diverse. The others were: The College of Liberal Arts, De La Salle University in the Philippines; the Faculty of Political Science and Public Administration, Chiang Mai University in Thailand; the Center for Peace and Conflict Resolution Studies, Syiah Kuala University in

Indonesia; the S. Rajaratnam School of International Studies, Nanyang Technological University in Singapore; and the Faculty of Social Science and International Relations, Pannasastra University of Cambodia.

The first objective of the JUC-PAHSA was to form a network of university departments from Japan and ASEAN countries, with the aim of creating an “Asian Joint University for Peace-Human Security” for collaborative and multidisciplinary education relevant to nurture leaders in peace-building, conflict resolution, development and enhancement of human security in Asia, by combining the resources of all of the participating institutions. The second objective was to share the common purpose of training high-quality “next generation policy leaders” among the participating universities who can take the lead in advancing the interests of peace and human security in Asia and beyond. The project organizers hope that students taking part in the exchange project will form a future community of policy leaders, active not only in governments and inter-governmental organizations but also in academia, journalism, non-governmental organizations (NGOs), civil society, and public-minded social enterprises. The third objective is to promote mutual visits and mobility among students of the participating universities, based on credit transfer arrangements, joint special certificate issuances, and, where possible, joint degrees.

VI. Achievements, Gaps and Challenges

As mentioned in the previous sections, there are four universities in Timor Leste that offer courses related to human rights and peace studies. All four universities are located in the capital city of Dili, with UNTL as the only public university in Timor Leste. The other three private universities which offer courses related to human rights and peace studies are UNPAZ, UNDIL and UNITAL.

Apart from the latest news about the pending accreditation for the Master’s Degree programme in Peace and Conflict Studies at UNTL, announced by the General Council in October 2018, the four universities that this report focuses on in Timor Leste do not offer a full degree programme in human rights or peace studies. UNTL, UNPAZ and UNITAL offer subjects related to HRPE under the Faculty of Social Sciences, mostly within departments related to disciplines such as; international relations, law, community development and public policy. Thus far, there are no special fields of study in these universities on human rights and peace studies.

At UNTL, courses related to human rights and peace are offered in the Faculty of Social Sciences under the: Department of Community Development; Department of International Relations; and Department of Public Policy. For instance, the Departments of International Relations and Community Development both offer elective subjects which address human rights and peace issues. While there is the Centre for Peace Studies at UNTL, the Centre does not offer its own Bachelor’s Degree. At UNTL, the Centre for Peace Studies offers a graduate programme in Peace and Conflict Studies, and its Master’s Degree programme has recently received the approval of the university’s General Council. In the past, this graduate programme was offered but was not accredited, which resulted in nine students who have enrolled in the programme being unable to fulfil the requirements due to the complexity of the accreditation issue.

Apart from the Centre for Peace Studies, the website of UNTL also shows that there is a Center for Gender Studies. This Center aims to disseminate knowledge about gender studies through a

multidisciplinary approach in order to contribute to national development which is sensitive to gender equality. However, during data collection while preparing this report, the respondents from UNTL stated that this centre is no longer active due to unknown reasons. Another centre related to developmental issues is the Center for Climate Change and Biodiversity, established in 2014 based on the initiative of the Faculty of Agriculture, UNTL. It aims to support sustainable development policy for the country. In 2005, in cooperation with the Portuguese Universities Foundation, the Faculty of Law at UNTL was established to recognize the importance of the formation of the new Timorese legal system in the post-restoration era of independence and with a view to the construction of law in Timor Leste.

UNPAZ is currently considered the biggest private HEI in Timor Leste and has active collaboration with foreign networks and institutions. Established in 2004, the Center of Strategic Studies and Peace aims to assist the university's faculties and the Government of Timor Leste in designing and conducting research and analysis for their own reference and policy purposes. The Center offers Bachelor's Degrees in International Relations and Public Policy, and is currently planning to introduce a Master's Degree in Peace, Security and Development. There are also some courses related to HRPE at the Faculty of Law.

Financial Resources

This report identifies several challenges faced by the universities in Timor Leste. Financial resources are reported to be a common challenge. While the study fees at UNTL are relatively low compared to the private universities (at USD 30 each semester for regular sessions and USD 60 each semester for 'extensive' sessions¹²), economic barriers remain a challenge for students in Timor Leste. For instance, as gathered from the interviews, it was found that the dropout rates of students can be as high as 40-50% towards the final part of the semester. For the private universities such as UNPAZ, their main financial income is from registration fees, tuition fees and subsidies for extracurricular activities and teaching equipment from the Government of Timor Leste through the Ministry of Education. Study fees for each semester are around USD120 for undergraduate courses in social sciences, which can be a significant amount of money for many families, especially for those who come from rural districts. As all the universities in Timor Leste are located in the capital city of Dili, for people to pursue higher education they must move to the city which incurs not only study fees, but also higher living expenses. UNPAZ has made several initiatives to extend its campus to other districts, however it has been small scale and, thus far, the expanded campus does not cover the programmes on human rights and peace studies.

Administration Resources

Another common problem in the four universities is the lack of reference materials. This is linked to another challenge, language barriers. Whilst Portuguese and Tetum are both official languages of Timor Leste, these universities do not adopt the same medium of instruction. For instance, UNTL uses Portuguese and English, and at times Tetum, as media of instruction. However, for UNPAZ and UNITAL, the Indonesian language is used widely, together with English and Tetum. Books and any related academic texts and documents in the library are mostly written in the Indonesian language, which is difficult to understand for many students.

¹² For the 'extensive' session in UNTL, it refers to evening classes and only Department of International Relations and Department of Public Administration offer it.

Moreover, there are limited reference materials available in the bookshops, and even where they are available; the prices are too expensive for most students to afford. Furthermore, books are sometimes out-dated and although there is a library, due to the various languages used in the universities, it can be difficult for the students to comprehend the texts fully.

Although the world is now moving into a new era of globalization and technology, the internet facilities at universities in Timor Leste remain limited and can also sometimes be expensive to use. In universities such as UNTL and UNPAZ, Wi-Fi is provided, but due to the high usage and the number of students, it is often unable to support the demand.

There are also sometimes clashes of class schedules due to the universities relying on a number of part-time lecturers who may have their own preferred teaching time. This issue is not always managed well and sometimes can affect the students' learning, as there is insufficient space to accommodate several simultaneous classes. As a result of such incidents, either classes would be cancelled, or a class would need to wait until another classroom is available, or classes are sometimes conducted outside. Such situations highlight the problems in providing a conducive environment for learning and teaching. Linking to this space issue, students spend a great amount of time on campus, and during the data collection for this report, some students also proposed that they need more space for leisure and sports activities.

Personnel, Professional Capacity and Availability

Lack of human resources is another significant issue cutting across the universities in Timor Leste. For instance, the universities lack professional faculty staff and professors with backgrounds in peace studies and human rights. Moreover, the lecturers are generally equipped with undergraduate degrees with some small numbers having Master's Degrees and only few with Doctoral Degrees. At the time of writing, there are no lecturers with a Doctoral Degree who specialise in human rights. There is a lack of expertise in teaching human rights and peace in the universities. UNPAZ for instance, currently employs 214 lecturers, comprising of 171 full time lecturers and 43 with contract status, as well as some visiting lecturers from Indonesia and the Philippines. There are six Professors, 10 lecturers with Doctoral Degrees, 65 with Master's Degrees, and the remaining have undergraduate degrees. The total number of students is 8,779 across 12 undergraduate programmes and three postgraduate programmes.

To a certain extent, HRPE is conducted with the assistance of local and international NGOs through activities, programmes, or events. The universities normally engage with activists to conduct several classes or discussions within and outside of the campus on subjects related to human rights and peace. It is also equally important to note that in the context of Timor Leste, having suffered decades of bloodshed in an independence struggle, teaching human rights and peace through the use of arts and culture is important in helping students to learn.

National and International Support

As highlighted in previous sections, international support is particularly significant in a post-conflict small state like Timor Leste. While there is some support nationally from the Government of Timor Leste, and the Ministry of Education specifically, international support plays a crucial role. During the data collection for this report, it was found that the students are enthusiastic to find opportunities for overseas scholarships, for two reasons. First, there are limited scholarship opportunities for postgraduate programmes in Timor Leste. Second, economic barriers as

highlighted above are a challenge for many student, and having a scholarship can help to reduce the burden. At UNPAZ for instance, students were interested to find out more about programmes with scholarships in other ASEAN countries. In the meantime, students are also eager to learn about exchange programmes and also are equally welcoming to visiting foreign lecturers to share knowledge and information.

Multi-Stakeholder Collaboration

Job opportunities and career prospects are a huge challenge for graduates in Timor Leste, particularly for students aiming to find a job that is relevant to their area of study. One of the major obstacles in this area is nepotism in the process of recruitment, which the respondents stated is often not conducted in a transparent and merit-based way.

For UNPAZ and UNTL, teaching personnel in human rights and peace studies comprise of not just academics but also representatives from industry such as NGO workers and human rights activists, as well as foreign lecturers. For instance, the Centre for Peace Studies at UNTL has a collaborative relationship with Osaka University in Japan. They sometimes host students from Brazil and Osaka University, as well as the Centre for Peace and Conflict in Sydney. As mentioned in the previous sections, UNPAZ is planning to establish a Master's Degree programme in Peace, Security and Development in cooperation with Philipp's University, Marburg, Germany. The aim of the programme is to equip students with effective tools for analytical thinking, good judgment, leadership and other critical managerial skills in peace, security and development. Some of the specific objectives are to improve opportunities for women to attain higher positions; to meet the demand for continuing education for employees serving in public and private sector organizations involved in conflict, peace and security issues; and to prepare practitioners for a career in peace, security and development in the community and institutions at the local level. The programme also intends to involve other institutions and representatives from other universities such as Mindanao Peace Institute of the Philippines; the Centre for Peace and Development (CEPAD) of Veritas University in Nigeria; and some local experts including from civil society. Some of the proposed courses under discussion include Conflict Resolution Theory; Community Conflict Management and Peacebuilding; Gender, Conflict and Development; Timor Leste Culture in Peacebuilding, Victimhood in Transitional Justice, and so on. The programme will also include field practice and exchange programmes.

Interests and Profile of Students

As gathered from the interviews, female students are often considered as less active in class, and outside class in group-based discussions and additional educational activities, the participation of women remained smaller. Such concerns were raised as the issue of women's rights remains a significant concern in Timor Leste.

Currently, there are no universities in Timor Leste that have the capacity to supervise a Doctoral Degree. As such, the Timorese who are interested in pursuing a Doctoral Degree have no choice but to do so outside of the country. This is closely linked with the limited number of experts within the country, the availability of scholarship opportunities, and the language barriers that most Timorese face in Timor Leste.

VII. Recommendations

During the data collection, many recommendations and suggestions have been received. In summary:

- As human rights and peace studies are mainly taught in the Department of International Relations across all universities, it is strongly recommended that bilateral cooperation be established between universities in Timor Leste and other ASEAN nations to translate relevant books and documents from English and Indonesian into Tetum. This would make these texts more accessible and effective for native Tetum speakers to learn and understand the content of the texts.
- In preparation of Timor Leste joining ASEAN and in its current capacity as an observer, it is recommended to include Timor-Leste within a wider network of ASEAN capacity-building and educational programmes such as exchange programmes, summer schools, conferences, and so on. In short, it is recommended to increase the visibility of Southeast Asian programmes in Timor Leste.
- It is generally recognized that there is a need to strengthen HRPE in Timor Leste, particularly with the local historical context. It is suggested to establish programmes related to human rights and peace not only at the undergraduate level but also at the postgraduate level. This refers not just to programmes for students, but also the need for further capacity building for lecturers at universities in Timor Leste that currently offer courses related to human rights and peace. Due to the challenge of the lack of reference materials, the practice of foreign lecturers visiting universities in Timor Leste should be enhanced for knowledge sharing purposes. At the same time, it is also recommended to organize training sessions or courses related to human rights and peace studies for lecturers and students in Timor Leste.

VIII. Conclusion

Compared to other countries in Southeast Asia, Timor Leste has a relatively high level of democratic values, in part due to their bloodshed of the independence struggle. With such a background, human rights play an important role at every level of Timor Leste's social system including in education. However, throughout the data collection for this study, it has been found that while the democracy index of Timor Leste may be high, it does not necessarily mean that knowledge of human rights is also high. Higher education is universally recognized as a key pillar in terms of developing and constructing new knowledge. Each country aims to deploy its resources in higher education to develop its human capital in order to increase national competitiveness and promote economic development. The Government of Timor Leste aims to achieve its mission of all Timorese having access to a quality education, which will eventually empower its own people to participate in the development of the country.

Timor Leste faces various post-conflict vulnerabilities. The education sector in Timor Leste is therefore bound to face challenges given its status as one of the world's newest countries, not to mention a post-conflict small state. The country is in a phase of renewal and rebuilding particularly in matters related to development, including education. Since the restoration of its independence in 2002, it continues to require constant support regionally and internationally. However, the Government of Timor Leste needs to be strategically prepared in terms of empowering its own people to further advance its higher education access and quality, and eventually to enhance its teaching of HRPE. It is important for the institutional framework to be inclusive and sustainable as political stability and peace is one of the priorities that the country is focusing on into the future.

Acknowledgements

I would like to record my gratitude to all the lecturers and students from the four universities in Dili, Timor Leste, and the assistance of Fernando A.T. Ximenes in completing this report. I wish to also extend a special thank you note to Dr Jose Cornelio Guterres for the arrangement of group discussions for UNPAZ, UNDIL and UNITAL.

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List of Interviewees

No	Name	Designation and Institution	Date
1	Dr Antero Benedito da Silva	Director of Peace Centre, UNTL	4 September 2018
2	Dr Jose Cornelio Guterres	Director of Peace Studies, UNPAZ	4 September 2018
3	Mr. Luis Pereira Cardoso	Head of International Relations Department, UNPAZ	4 September 2018
4	Group Discussion I	60 undergraduate students, UNPAZ	4 September 2018
5	Dr Felicidade Xavier	Lecturer of Human Rights, UNTAL	10 September 2018
6	Group Discussion II	15 undergraduate students, UNTAL	10 September 2018
7	Ms. Imaculada Soares Cabral	Lecturer of International Relations, UNDIL	10 September 2018
8	Group Discussion III	35 undergraduate students, UNDIL	10 September 2018
9	Dr Therese Tam Ngu Yen	Lecturer of Gender Studies, UNTL	24 October 2018

Existing Programmes and Courses on Human Rights and Peace Education in Timor Leste

Name of University	Department/ Faculty/ Centre	Courses and Short Term Training Offered	Degree Programme Offered
UNTL	Peace Center	-	Master's Program in Peace and Conflict Studies ¹³ (S2)
	Department of International Relations, Faculty of Social Sciences	Introduction to Human Rights, Human Rights and Democracy, Conflict Theory, Global Issues	Bachelor's Degree (S1)
	Department of Community Development, Faculty of Social Sciences	Human Rights and Development, Leadership and Local Democracy	Bachelor's Degree (S1)
	Department of Public Policy, Faculty of Social Sciences	Social Movements, Democracy and Human Rights, Conflict Theory	Bachelor's Degree (S1)
	Faculty of Law		Degree in General Law (S1)
UNPAZ	Department of International Relations, Faculty of Social Sciences and Humanities	Human Rights Studies	Bachelor's Degree (S1)
	Department of Development Policy, Faculty of Social Sciences and Humanities	Human Rights Studies	Bachelor's Degree (S1)
	Department of Peace Studies, Faculty of Social Sciences and Humanities	Introduction to Human Rights, Introduction to Peace Studies, Theories of Peace and Conflict, Communication of Peace and Conflict, Peace and Human Rights, Civic Education, Reconciliation and Justice, Peace and Conflict in Asia, Gender and Conflict, Peace and Conflict in Africa, Human Security, Democracy and Development, Politics of Reconciliation, Guarantee Peace, Peace and Conflict in Europe, Religion, Peace and Conflicts, Conflict Management, Prevention and Conflict Resolution	Bachelor's Degree (S1)
	Criminal Law, Faculty of Law	Human Rights Studies	Bachelor's Degree (S1)

¹³ The General Council of the UNTL has just approved the programme in October 2018, the status is now pending with the Ministry of Education.

Name of University	Department/ Faculty/ Centre	Courses and Short Term Training Offered	Degree Programme Offered
UNPAZ	Civil Law, Faculty of Law	Human Rights Studies	Bachelor's Degree (S1)
	Law Science, Faculty of Law	Law and Human Rights	Master's Degree (S2)
UNITAL	Department of Politics and Development Studies, Faculty of Social Sciences and Political Sciences	Human Rights, Democracy and Human Rights, Peace Studies and International Peace	Bachelor's Degree (S1)
UNDIL	Department of Law Sciences, Faculty of Law	Economy and Development, Civil Right, Constitutional Right, Rule of Law and Democratic, Human Rights, Right of Inheritance, Environmental Law, Land Law, Law of the Child, Right of Amnesty, Right of Autonomy of Local Power, Law and Legal Norms, Law of Political Parties, Legislation for Conflict Resolution	Bachelor's Degree (S1)
	Department of International Relations, Faculty of Social Sciences	International Right, Study of Peace and Resolution Conflict, NGOs and Civil Society Empowerment	Bachelor's Degree (S1)

SHORTLISTED STUDENT ESSAY

Human Rights and Peace: In All, For All

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The world today is experiencing a return of the strongman. With the resurgence of populism and extremism, certain countries, many of which are democracies, have been steering towards authoritarian tendencies. Journalists continue to be victims of harassment, oppression, and torture in this post-truth era where fake news, propaganda, and censorship go hand in hand. Many people are still arbitrarily detained and summarily executed without due process. Old and new conflicts have broken and displaced numerous communities in which many face discrimination and racism in the places where they have sought asylum.

My country has not been spared from the circumstances I have mentioned. Journalists continue to be silenced by being marked as dissidents. Many farmers have been killed as due to being red-tagged as sympathizers, as supporters, or even as members of the communist movement here in the Philippines. There are pockets of communist insurgents all over the country raiding villages and creating ambushes from time to time. Many Filipinos have been and continue to be victims of extrajudicial killings, including women and children. Activists continue to be jailed without sufficient basis. Armed conflict in Mindanao has ensued over the past decades at the hands of Islamic extremists, resulting to displaced families, losses in terms of livelihood, and of course more conflict.

It is because of all of these that I greatly value human rights and peace education in my life, both at present and in the future. I am able to live the life I currently have because people around me know what our rights are and how valuable they are. I am able to live this life because the peaceful environment allows me to chase presented opportunities and better myself. Human rights and peace education is important today in the sense that we must always be reminded of the dignity of the human---that all of us have inherent rights which are indivisible and inalienable. Moreover, such education is important today as we must also be aware of how our governments are responsible in ensuring our rights are upheld and how they have responded to violations of such rights. Furthermore, it is also important today---given the current global situation, that we inculcate the values and skills in living with each other harmoniously. As the world becomes more and more diverse, it is important that we use this as our strength through inclusivity rather than use this as a means of division and exclusivity. Human rights and peace education is important today in the sense that it teaches us that only through peaceful means will conflict truly end, and that it is in treating each other with respect that we foster the necessary conditions for a more peaceful world.

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As such, it is also essential that we emphasize the role of human rights and peace education in the future. As more societal and global problems arise such as climate change and the worsening migration crisis, it is our responsibility that the culture of decency, equality, and equity continue to flourish in future generations. The people of the future need to know that they have certain rights which can never be taken away from them, and that everyone is equal. We must never allow discrimination and racism to come back again now, and in the future. Future generations deserve to live peacefully as we currently do. It is through promoting human rights and peace education as the ideal of the future will our civilization survive and truly prosper.

With that, there are many ways of improving the situation of human rights and peace education in my school, community, and the country. In school, university organizations can continue to hold seminars and forums about human rights, opening them to the entire student body. If possible, perhaps the school administration can hold outreach and immersion programs for the students to experience more real-life situations. The school can also celebrate important dates pertaining to the celebration of human rights all over the world. In the community, morals and values education needs to be more emphasized. In the country, government officials must hold themselves to the highest standards, making sure that their policies are pro-peace and pro-human rights. On a global scale, I also believe that the international community must be more proactive, calling out human rights violations as they occur, send sufficient humanitarian aid to conflict torn countries if needed, and take steps to ensure that every country adheres to international law and human rights.

VIETNAM

Ngo Thi Minh Huong

I. Introduction

Higher education in Vietnam comes under the management purview of the Ministry of Education and Training. Research institutes and academies in different fields, such as social sciences, law and humanities, do however have the autonomy to design their own programmes. In addition, academic institutions can be established under a particular government ministry or any independent organ of the state, such as the police or military, in order to increase the capacity of staff to support organizational goals. Vietnam recently adopted a policy to incorporate human rights education at all levels of the education system nationwide. Prior to this initiative, the teaching of human rights had already commenced. The 2013 mapping report on human rights education covered the development of existing programmes and courses in Vietnam, including describing the topics taught and challenges faced on the ground (Mahidol University et al. 2013).

This report focuses on developments and changes that have occurred over the past five years with regards to human rights and peace studies in higher education in Vietnam. It is divided into five sections: background of human rights and peace education (HRPE) in Vietnam; commitments to HRPE; progress in HRPE; current gaps and challenges; and recommendations. Information for this report was collected by reviewing related documents, examining programme and course curricula, and conducting interviews with lecturers, students and stakeholders relevant to HRPE.

II. Background of Human Rights and Peace Education in Vietnam

Vietnam's engagement with international human rights discourses only began to occur after 'Doi Moi' (Economic Renovation) which was initiated in 1986, in parallel with the collapse of the Soviet Union, and which created a more open political space in the country. With a long history of communist and socialist ideologies leading the country, the changes that occurred in mid-1980s Vietnam pushed the country towards an 'open-door-policy' and economic integration on a global scale based on the principles of market economies. The more open political space was accompanied by an increasing demand for HRPE at higher levels. It was during this period that Vietnam acceded to a number of UN human rights instruments, even though the notion of 'western ideas' about human rights was a much-debated topic in the country and region at large. This debate was reflected, at the ASEAN regional level, when Vietnam joined Singapore and other countries in upholding the principle of 'non-interference' in the internal affairs of states, highlighting the "significance of national and regional particularities, and various historical, cultural and religious backgrounds."

Vietnam is a ‘state-centric’ nation operating within the framework of a socialist democracy. HRPE accordingly is contained within the domain of state policy. The state acknowledges the fundamental nature of human rights and the need to respect civil, political, economic, cultural and social rights. As a consequence, HRPE in Vietnam aims primarily to increase awareness of national laws and policies (Communist Party of Vietnam Resolution X). Human rights education in Vietnam is framed by four goals: (a) to increase the ethical standards, sense of duty and responsibility of state officials; (b) to increase the awareness of rights and responsibilities of all citizens; (c) to respect international norms and standards *in the context* of the history, political and social values of the Vietnamese state; and (d) to prevent external intervention into state affairs whilst advocating for state policies.

The Communist Party of Vietnam (CPV) is the fountainhead of political power. Recent amendments and proposed amendments to laws, along with increased public participation in decision-making, has led to the recognition of human rights in legislation. The need to enhance awareness and education on human rights and citizen rights amongst citizens is recognized, and CPV Resolution IX stresses the need to protect human rights based on international conventions which the country has ratified.

Vietnam’s acceptance of the 2009 Universal Periodic Review (UPR) recommendation on Human Rights Education was the starting point for the Master of Laws (LLM) Program in Human Rights offered by the School of Law at Vietnam National University (SoL-VNU). A group of likeminded people from different sectors - academia, ministries and the national assembly - had already been quietly planning, advocating and preparing for HRPE to be offered in universities, and these activities formed part of the UPR preparations in Vietnam. In 2010, the Prime Minister signed the proposal submitted for the initiation of human rights education in the country following government acceptance of the UPR recommendation. However, it took almost two years to translate the proposal into reality. The bureaucracy, and more importantly, the diverse interests and agendas of stakeholders surrounding such a project played a crucial role in its implementation. The notion that human rights education, via the VNU-LLM programme, implies a level of democratization in Vietnam was not framed as an objective of the programme. Rather, the objectives of the programme were framed as promoting research and education and enhancing cooperation with other universities.

III. Commitments to Human Rights and Peace Education

Vietnam’s commitment to human rights education actually dates back to 1992 when the government of Vietnam supported the UN call for a human rights education decade via Instruction No. 12 of the Secretary of the CPV (dated 12 July 1992). At that time, CPV guidance on human rights education emphasized a “combination of universality and particularity of human rights in understanding and solving human rights issues” as well as noting that human rights and national rights are similar and that human rights depend on economic, social and cultural traditions of the nation (Research Centre for Human Rights and Citizen Rights, 2002, pp. 242-255).

Chapter 2 of Vietnam's 2013 Constitution, entitled 'Human Rights and Citizens' Fundamental Rights and Duties', requires that existing laws be amended to secure conformance with the human rights focus of the Chapter. The Chapter also directs bridging of the knowledge gap among the general public, state agencies and other organizations, such as professional associations, NGOs and law firms.

In 2017, a national project was introduced to include human rights as an integral subject at all levels of Vietnam's education system by 2025.¹ One of the objectives of the project is to conduct pilot teachings of human rights at all levels of the national education system, from kindergartens to universities and vocational training centres, in three cities and provinces in the north, south and central regions from 2017 to 2020. The longer-term goal is to have human rights subjects included across the education system by 2025.

The White Book on Human Rights Protection and Promotion,² released in 2018 by the Ministry of Foreign Affairs, included a commitment to human rights education as part of an effort to improve the quality of education for human resource development, and to raise awareness of human rights among citizens and law enforcement agencies. Recent developments in Vietnam pertaining to human rights education emerged hand-in-hand with global commitments, most importantly the United Nations Declaration on Human Rights Education and Training in 2011, and the inclusion of a 'peace, justice and strong institutions' agenda as goal No. 16 of the UN Sustainable Development Goals in 2015. In the national context, political commitment to democracy, peace and stability, if not human rights education directly, is well ingrained in the Socio-Economic Development Strategy (2011-2020) and in the five-year Socio-Economic Development Plan (2016-2020) which aims "to ensure human rights and citizens' rights for overall development."³

IV. Progress in Human Rights and Peace Education in Vietnam

Despite several constraints, human rights education is taken more seriously now in Vietnam. Basic knowledge of human rights is required in the education strategy at university level. Most universities, law schools in particular, now include compulsory courses or course materials on human rights in their curricula. Although human rights education is becoming more widespread within law schools, it has also started to gradually develop in other disciplines too, reflecting a more interdisciplinary approach.

An important blueprint for human rights education in Vietnam is the LLM degree in Human Rights offered at VNU-School of Law since 2011, which has encouraged other higher education institutions (HEIs) in the country to offer programmes in human rights. Human rights education is incorporated into VNU's education strategy. This program, the first of its kind in Vietnam, has four main components: (a) international human rights law and mechanisms; (b) regional mechanisms, with a particular focus on ASEAN and member country experiences; (c) Vietnamese policies and laws on human rights; and (d) human rights in other branches of law and current

1 <https://luatvietnam.vn/giao-duc/quyet-dinh-1309-qd-ttg-thu-tuong-chinh-phu-116799-d1.html#noidung>

2 <http://pbgdpl.moj.gov.vn/qt/tintuc/Lists/NhanQuyen/Attachments/5/Sach%20trang%20ve%20quyen%20con%20nguoi%202018.pdf>

3 The Socio-Economic Development Strategy 2011-2020. Original text: "Phải bảo đảm quyền con người, quyền công dân và các điều kiện để mọi người được phát triển toàn diện." [translation: To ensure human rights, citizen rights, and other conditions for comprehensive development of the people]. See <http://www.xaydungdang.org.vn/Home/vankientulieu/2011/3511/CHIEN-LUOC-PHAT-TRIEU-KINH-TECH-THI-20112020.aspx>.

developments in human rights. From 2010 to present, the VNU Law School has reviewed, revised and upgraded its training programmes in order to meet society's needs. In particular, the LLM programme has been amended to embody a more interdisciplinary approach.⁴ A total of 92 students have graduated from the programme since 2011, from 124 enrolled in 6 batches. In 2015, programmes were revised following VNU's newly issued training rules.⁵ They were amended to support practical outcomes as well as to become research-oriented. The programme was accredited by the ASEAN University Network (AUN) in 2018.

The Vietnam Academy of Social Sciences (VASS) in 2014 commenced offering a Master's Program in Human Rights. In addition, other VASS Master's Degree programmes, such as Criminology and Prevention of Crime; Constitutional and Administrative Law; Criminal Law and Criminal Procedure; Economic Law and Theories; and History of State and Law, have made human rights subjects compulsory. The Graduate Academy of Social Sciences (GASS) of VASS was established following the restructuring of various research institutes at VASS.⁶ In order to avoid separation of research and education functions, instead of individual institutes GASS manages all activities related to training and education. Currently, GASS is focusing only on providing post-graduate level instruction. The human rights programme is currently providing education to its fourth intake of students, of a total of 37 Master's Degree students. As noted above, the teaching of human rights has expanded beyond law schools. In the Ho Chi Minh Political and Administration Academy, since 2015 Master's Degree programmes in Political Science and Social Science offer courses in human rights. The programme is also interdisciplinary, and covers some aspects of political sciences and policies. The expansion of the scope of human rights teaching now provides more opportunities to students from various specializations to study the subject.

Hanoi Law University (HLU), the largest law university in Vietnam, established with the support of the Ministry of Justice, does not yet have any programmes or courses on human rights. However, it has been ten years since the university began cooperation with Lund University, Sweden. Under this cooperation, over thirty HLU lecturers have studied international law, human rights and related subjects at Master's and PhD levels at Lund University. Despite these developments, HLU is yet to establish human rights programmes and/or a research centre on human rights. Nevertheless, human rights studies are currently mainstreamed into the Public International Law programme, including courses on the ICC, Private International Law, and other courses such as Child Rights, Domestic Violence, Gender Equality and Persons with Disabilities. It should be noted that a course on International Human Rights Law, which had been taught at the university since 2003, was removed when the Faculty of International Law was renamed the Faculty of International Economic Law in 2006.

4 Education Strategy of the Prime Minister, Decision no 711-QQD-Tght, dated 13 June 2012; VNU's Strategy to 2020 and 5-year development plan for VNU Hanoi period 2015-2020; Development Strategy of School of Law, VNU, to 2020 vision to 2030.

5 See more on: <http://law.vnu.edu.vn/article-Chuong-trinh-dao-tao-Thac-si-14124-1220.html>, <http://law.vnu.edu.vn/Fuploads/20160218161816913.pdf>. And <http://law.vnu.edu.vn/article-Chuan-dau-ra-chuong-trinh-dao-tao-Thac-si-14123-1220.html>

6 Currently, VASS/GASS is cooperating with the Danish Institute of Human Rights, Norwegian Center of Human Rights of University of Oslo, and Korad Institute of Germany in terms of research on human rights. There is as yet no cooperation or joint education programme on human rights established at GASS.

In Ho Chi Minh Law University, there are currently six courses with human rights-related content offered in various faculties. The Faculty of International Law offers three courses with human rights content, namely International Private Law, International Human Rights Law, and Public International Law. The Faculty of Administrative Law offers a course on Citizen Rights & Human Rights. The Center for Human Rights and Citizen Rights Research, established in 2006 with the mandate to conduct research and support human rights teaching in cooperation with the Danish Institute of Human Rights, continues to limit their focus to research rather than to human rights education.

The Diplomatic Academy of Vietnam, which offers undergraduate and postgraduate programmes, addresses four main fields of study namely; international relations, international law, international economics, and international communication. The Academy has strengthened its capacity to deliver education in international relations via cooperation with Victoria University in New Zealand. Within this field of study, courses on human rights and peace studies are provided; however, most of the courses are electives. The peace studies course only focuses on international security, conflict, and conflict solving in theory and practice at regional level. At the International Law Faculty, a course on Human Rights Protection Mechanisms is offered and, at undergraduate level, courses in Security and Conflicts after the Cold War; Security in the Asia-Pacific; Security Cooperation Mechanisms; and International Human Rights Law are provided.

Overall, human rights education has become more integrated into university curricula, and there has been an increase in the number of institutions delivering HRPE, even though it is still mostly within law schools. A basic course on human rights theory and law has been made compulsory in many law programmes at Bachelor's Degree level. For example, since 2017, Hue University has been offering a course on human rights to final year Bachelor's Degree students, although this is only an elective course. It has also been found that teaching of civil rights, business freedom, labour freedom, public international law, and criminal responsibility are now mainstreamed into various courses. In addition, another key development in HRPE in Vietnam is the orientation towards research and practice, rather than it being viewed as a purely academic subject. This broadened approach may attract more students and participants from both private and public sectors, as well as from non-state institutions, to study, research and practice in the field of human rights, rather than teaching being the only viable career option after graduation.

V. Current gaps and challenges

Standardized outline and guidelines

As the preceding paragraphs show, programmes and courses with a focus on HRPE are still quite new in Vietnam. It is often speculated that the government wants to assess the effectiveness and relevance of programmes and courses, and aims to prevent any anti-government action that may occur if human rights and democracy are not upheld (Phung and Dinh, 2010). The lack of an officially sanctioned framework and guidelines for the design of HRPE programmes and courses remains a challenge to progress in establishing standalone programmes and/or separate courses. Many HEIs choose to integrate subjects on human rights and peace studies into their currently approved curricula, rather than attempting to establish separate programmes. The lack of standard government guidelines also hinders universities and other HEIs which

are attempting to have programmes approved by relevant authorities. Universities in Vietnam which provide higher education in human rights are not yet prepared to standardise their programmes to be compatible with regional accreditation systems. Only VNU-School of Law has successfully undertaken an accreditation process, that of the ASEAN University Network (AUN)'s Quality Assurance in 2017.

Most existing programmes cover the topics of international laws, standards and norms, and mechanisms on human rights, but at the same time relate and refer to Vietnamese laws and policies so as to not contradict the two aspects. This is a reflection of, and stems from, the fact that HRPE continues to be regarded unambiguously as falling within the domain of state policies, and hence incorporation of HRPE aims to increase awareness of national laws and policies.

Academic freedom

Despite advancements in HRPE in Vietnam, there are still limitations to academic freedom mainly pertaining to expressing opinions and holding discussions in the public sphere. Academic engagement and participation in the public space, including sharing and writing on human rights issues of public interest, or expression of political opinion, is highly restricted. The University of Forestry, for example, required academic and general staff and students to refrain from voicing opinions on the preservation of trees in Hanoi. Another instance was the arrest of young activists who distributed copies of the UDHR and encouraged sharing knowledge and learning about human rights at a park in Ho Chi Minh City in 2013. Such public expressions were deemed to be against the wishes of the state and the Party.⁷ Constraints rooted in these factors present academics in Vietnam with limitations to their academic freedom.

Resource availability and interest of students

Although, as described above, several HEIs now offer programmes and courses in human rights and peace studies, sustaining them is a crucial issue. The importance of external funding to run programmes and to build capacity of lecturers has been recognized as a vital factor. Furthermore, a survey conducted in 2017 revealed that raising public awareness and attracting new students are seen as crucial to the sustainability of programmes and courses.⁸ The major issues concerning local students are their expectations from programmes and courses. Programmes and courses on the subjects should be upgraded from the status of pilots to normal programme and course offerings in universities, and should be open to all students.

⁷ See the CPV's Instruction no 373/TB-ĐHLN-HCTH

⁸ A survey conducted as part of the process of AUN quality assessment for Human Rights Master's Program (LLM), VNU School of Law, 2017.

Administrative resources

Since 2005 three institutions, namely the School of Law-VNU,⁹ VASS¹⁰ and the Institute of Human Rights Research¹¹ at Ho Chi Minh Political and Administrative Academy, have published textbooks and reference books on human rights and related subjects. Provision of teaching materials, including textbooks, has been highly necessary for the institutions offering the subjects. Some programmes offer the syllabus and reading materials, and even e-lectures, online.¹² Since Vietnamese is the native language of students and teachers, teaching and study materials are required in both English as well as Vietnamese languages. Prior to the launch of SoL-VNU's Master's Degree programme in 2010, the university identified the severe shortage of reading and teaching materials, and priority has been given to translations of international academic books and papers, although a lot more needs to be done. SoL-VNU aims to update its library with materials in English and Vietnamese. Compendia of writings have been developed, and international and Vietnamese research papers are collected and updated, to be part of teaching materials. To enhance learning processes, the university continues to make efforts to digitize teaching and learning materials.¹³ However, books under copyright prevent translation into Vietnamese, and also, due to high monetary cost of translation, it is still difficult to fully meet the need for these materials.

National and international support

Most universities in Vietnam offering programmes and/or courses on HRPE are cooperating with foreign universities or institutes for a period ranging from 5 to 10 years for research, exchange of fellows, and training for lecturers.¹⁴ However, sustainability of programmes and courses, as well as of this cooperation, is still not guaranteed. The reason is that despite most of the cooperation to date being focused on providing long-term education opportunities at foreign universities, recipients or graduates have not yet been able to obtain approval for new programmes in Vietnam. It may also be observed that since the subject is still politically sensitive to a certain extent in Vietnam, opportunities to share experiences and extend mutual support between lecturers from different fields remains limited.

9 VNU has conducted research and developed reading materials and textbooks on human rights topics in Vietnamese. Compendia of writings are developed as part of the learning materials for each course. In addition, international and Vietnamese research papers are collected and updated to be part of teaching materials. A total of some 800 reading materials are available in library, compendium and online form to support human rights teaching, learning and research. Materials are in English and Vietnamese. See: <http://hr.law.vnu.edu.vn/>

10 During its preparation of academic capacity to establish the LLM Program, human rights books were published, which are collection of articles and views on human rights subjects of researchers. These books reflect different research interests and views on the delivery of human rights education. The publications include human rights education, theory and practice (2010), interdisciplinary approaches in social sciences, law, human rights and sustainable development etc. (2010 ff.).

11 It is the first human rights institution in Vietnam established under the political training institution of the CPV. It researched and published books on human rights based on theory and ideology especially focused on Marxist-Leninist ideology. Only over last 10 years has the institute provided translations of international documents such as UDHR and other UN Conventions.

12 See: http://hr.law.vnu.edu.vn/abipoly_/754/e-lectures

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14 International support maintains, namely University of Oslo, Norwegian Center for Human rights on Master's Degree programme on Human Rights Law at VNU-SL (2010-2016), Danish Institute for Human Rights (2011-2012), Monash University under Aus4Skills of Australian Government (2018-2020) at VNU-SL, Lund University at Hanoi Law University (2008-2011), SHAPE-SEA programme and Mahidol University for lecturers' short courses (2015-2019).

Multi-stakeholder collaboration

HRPE in Vietnam has raised high expectations on the part of different groups and individuals, such as donors, the diplomatic community, the local and international academic community, national authorities and politicians, the student community, and researchers and lecturers. Vietnam's administrative decentralization and consequent moving towards a more pluralistic society, and the development of HRPE, not only bring linear change in the political system but also cast light on the possibility to manage as well as achieve varied expectations. This is indeed attainable through strong multi-stakeholder collaboration, mainly with support from decision makers at a national level. In addition, active engagement of civil society and nongovernmental organizations in delivering HRPE significantly enhances knowledge among the wider public in Vietnam. Over the years, training, short courses and workshops on human rights issues, human rights universal values, human rights based approach, gender, child rights, and mechanisms such as Universal Periodic Review (UPR) process and UN treaty mechanisms, have been conducted and have helped in strengthening the capacity of both NGO practitioners and the public.

Professional capacity and availability

In Vietnam, a Doctoral Degree is a mandatory requirement to teach at university level. While there are a relatively high number of qualified professionals, when it comes to professionals specialized in human rights, the number falls short compared to other subjects. At SoL-VNU, for example, there are 78 academic staff of which 74% have Doctoral Degrees, but only five individuals are fully trained with a Doctorate in human rights.

As stated above, however, even though the availability of professionals specialized in these subjects is low, international cooperation with academic institutions in teaching as well as research has been enormously strengthened. In addition to lecturers and researchers receiving education and training through foreign universities, a new generation of professionals specialized in the field of HRPE should be cultivated to design and deliver new programmes and courses at their respective universities.

VI. Conclusion and recommendations

There has been an increase in demand for HRPE in Vietnam. It is worth mentioning that without the support and efforts of the government, advancements in bringing HRPE into the public education system would not have been possible, or would have at least been extremely challenging. On the one hand, a dearth in numbers of standalone programmes and courses on HRPE is unfortunate but, on the other hand, the incorporation and mainstreaming of HRPE into other programmes exemplifies the growth of commitment. The benefits accruing from international cooperation to enhance academic competence and freedom in delivering HRPE cannot be underestimated. Cooperation is especially important given the fact that teaching and learning of human rights and peace studies is still restricted in various, mainly informal, settings.

There is an on-going need for improvement in universities in Vietnam in order to meet regional and international standards on HRPE. This includes calls for more intensive training to be conducted for lecturers. Most universities in Vietnam also require larger and better resources to develop e-learning, including access to online databases on human rights and peace studies. Through such means, education will reach out to the wider public and draw in greater numbers of students, thereby creating a strong base for further developing the subjects in the future. As mentioned above, there is a need for more collaboration and support from government agencies. It is high time that the Ministry of Education and Training provided guidelines for the establishment of HRPE, particularly as full degree programmes and as separate compulsory courses at higher education level. Other areas requiring attention are the refinement and updating of programme and course content; building the capacity of lecturers; and encouraging research that will contribute to national and international literature.

Human rights and peace education and research have increasingly embodied an interdisciplinary approach in universities in Vietnam, but there is room for significant improvement. So far programmes and courses incorporating human rights and peace studies have, apart from law schools, been mostly taught in political science and social science programmes. It is recommended that subjects such as philosophy, social studies, and others, should also integrate HRPE in both basic and professional phases in higher education levels.

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Existing Programmes and Courses on Human Rights and Peace Education in Vietnam

Name of School/ University	Department/ Faculty	Programme/ Degree	Course
School of Law – Vietnam National University	All Faculties	Bachelor on laws	Human Rights Theories and Law (2 credits, compulsory) conducted in Vietnamese
		Bachelor of Law Advanced Class	<ul style="list-style-type: none"> Human Rights Theories and Law (2 credits, compulsory) conducted in English
	Faculty of Constitutional and Administrative Law	LLM on Human Rights Laws (since 2010)	<ul style="list-style-type: none"> Philosophy and politics of Human rights Marxist-Leninist and Ho Chi Minh ideology on human rights International Human rights law International human rights mechanism Human rights of vulnerable groups Electives: Human rights in other branches of laws Human rights and social development Human rights and globalization Human rights and international relations Human rights in ASEAN Regional Human rights mechanism Human rights, Democratisation and Democracy Vietnamese laws on human rights Perspective and orientation of the party on HR Human rights mechanism of implementation of HR in Vietnam Human rights, rule of law and Justice in Vietnam
	Faculty of International Law	Master in International Law LLM, 54 credits	International human rights law, 2 credits

Name of School/ University	Department/ Faculty	Programme/ Degree	Course
Vietnam Academy on Social Sciences (VASS)		Master Programme on Human Rights	<ul style="list-style-type: none"> • Interdisciplinary approach on Human Rights • Theories and History of HR • International law on HR • International and regional mechanism on HR • Vietnamese law on HR • Human rights education • Elective course, 2 credits • Human rights interrelated • Current issues of HR • State power and HRs • HR of Vulnerable groups • International Criminal law on IHRs • International Humanitarian law on HR
		Master on Criminology and Prevention of crime	Human Rights, (2 credits, compulsory)
		Master on Constitutions and Administrative Laws	
		Master in Criminal Law and Criminal Procedure	
		Master in Economic Laws	
		Master in Theories and History of State and Law	
Ho Chi Minh Political and Administrative Academy - Institute of Human Rights		Master Programme on Political Sciences	One basic course on human rights
		Master Programme on Social Sciences	
		Master Programme on Theories on State and Law	

Name of School/ University	Department/ Faculty	Programme/ Degree	Course
Ho Chi Minh Political and Administrative Academy - Institute of Human Rights		Master Programme on Human rights and advanced politics	Mandatory: <ul style="list-style-type: none"> • Legal Philosophy and politics of Human rights • Political ideology and legal ground for human rights in history and culture of Vietnam • Marxist-Leninist and Ho Chi Minh ideology on human rights • International Human rights law • International, regional and national mechanism on human rights • Electives: <ul style="list-style-type: none"> • Vietnamese laws on human rights • Perspective and orientation of the party on Human Rights • Human Rights mechanism of implementation of HR in Vietnam • Theory and practice of rule of law in Vietnam • State responsibility and prevention of wrong conviction in Vietnam
Hue Law University Vietnam National University Hue	All faculties	Bachelor of Laws	Human Rights Theories and Law (2 credits, compulsory) conducted in Vietnamese
Diplomacy Academy	International law Public International Law	Bachelor's Programme	Human Rights Theories and Law (3 credits, elective) conducted in Vietnamese
	International Relations	Bachelor's Programme	<ul style="list-style-type: none"> • International Security Theory (2 credits, elective) • International Conflicts after Cold war (3 credits, elective)
		Master's Programme	<ul style="list-style-type: none"> • Security and Conflicts in Post Cold War (3 credits, compulsory) • Security in Asia – Pacific, (3 credits, elective)

SHORTLISTED STUDENT ESSAY

Human Rights and Peace Education: An agenda that should not be *left* unaddressed

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Making informed assessments and contributing to the policy making process

Knowledge in human rights and peace has provided me with a universal framework to assess legislations and participate in discourse. For instance, regarding the issue of online falsehoods, the human rights framework of legality, necessity and proportionality had guided me in assessing an appropriate response by the state. I subsequently submitted written recommendations to the Select Committee on Deliberate Online Falsehoods,² and was invited to testify my stance.³ Similarly, I also wrote recommendations to the Penal Code Review Committee, specifically illustrating how laws for tackling “revenge pornography” should be drafted.⁴ Such active participation would not have been possible if not for my prior knowledge

Unfortunately, the larger community remains uncritical, due to the lack of human rights and peace education. Discussions on the Protection from Online Falsehoods and Manipulation Bill⁵ remain superficial – although most have criticised the element of “public interest” for its broad definition and thus dangerous to free speech,⁶ those who understand human rights law would recognise that the legality requirement is not difficult to fulfill, and it is instead difficult for this term to have a concrete definition especially when the law targets an emerging phenomenon.⁷

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2 This was a select committee of the Parliament of Singapore that was formed on 11 January 2018 to examine the problem of deliberate online falsehoods, and to recommend strategies to deal with them. It invited the public to give recommendations by way of writing, and invited selected few members of the public to testify.

3 Thirteenth Parliament of Singapore, *Report of the Select Committee on Deliberate Online Falsehoods – Causes, Consequences, and Countermeasures* (Parl 15 of 2018) <<https://sprs.parl.gov.sg/selectcommittee/selectcommittee/download?id=6&type=subReport>> accessed 15 June 2019.

4 This was a committee set up in 2016 that looked into a wide-ranging review of the Penal Code. It proposed a new section 377BE of the Criminal Law Reform Bill of “distributing or threatening to distribute intimate image or recording”, which was the focus of my written recommendations. See Criminal Law Reform Bill (Bill No. 6/2019).

5 Protection from Online Falsehoods and Manipulation Bill (Bill No. 10/2019). This is a newly proposed law to fight the phenomenon of fake news. It was read for the second time and passed in Singapore Parliament on May 8 2019. This bill was created subsequent to the Select Committee Hearings.

6 In order for an individual to be criminally liable for the spread of falsehoods on the Internet, the current bill requires one’s spreading of the false information to be likely to prejudice public interest: s 7 of the Protection from Online Falsehoods and Manipulation Bill (Bill No. 10/2019). See also: Mike Ives and Raymond Zhong, ‘Singapore Plans Law to Fight False News, but Critics Fear Repression’ <<https://www.nytimes.com/2019/04/01/world/asia/singapore-fake-news-law.html>> accessed 15 June 2019; Karishma Vaswani, ‘Concerns over Singapore’s anti-fake news law’ (BBC, 4 April 2019) <<https://www.bbc.co.uk/news/business-47782470>> accessed 15 June 2019; Adrian Lim, ‘Parliament: Shanmugam addresses five concerns over proposed fake news law’ (*The Straits Times*, 7 May 2019) <<https://www.straitstimes.com/politics/parliament-law-minister-shanmugam-addresses-five-concerns-over-proposed-fake-news-law>> accessed 15 June 2019.

7 HRC, ‘Report of the Special Rapporteur on the promotion and protection of the right to freedom of opinion and expression, Frank La Rue’ (17 April 2013) UN Doc A/HRC/23/40 para 21; *Editorial Board of Pravoye Delo and Shtetel v Ukraine* App no 33014/05 (ECtHR, 5 August 2011) para 52; *Centro Europa 7 SRL and Di Stefano v Italy* App no 38433 (ECtHR, 7 June 2012) para 142; *Müller v Switzerland* App no 10737/84 (ECtHR, 24 May 1988) para 29; Jane Johnston, ‘Whose interests? Why defining the ‘public interest’ is such a challenge’ (*The Conversation*, 21 September 2017) <<http://theconversation.com/whose-interests-why-defining-the-public-interest-is-such-a-challenge-84278>> accessed 15 June 2019.

The latter would instead be uneasy with the imprisonment penalties under the legislation,⁸ for imprisonment is a disproportionate response to expressions that are not hate speech or child pornography.⁹ Such analysis was unfortunately absent from the discussions.

A similar observation can be made regarding the exchange between rights activists and government. While rights activists have described the latter as “authoritarian” and “repressive”,¹⁰ the government takes a communitarian perspective and values socio and economic goals.¹¹ Current discussion remains largely two-dimensional, unlike any robust rights discussion that would surely accommodate more nuances.

A right-based education is thus important in providing a sustainable framework to generate meaningful discussions. Citizens can then provide constructive feedback, while policy makers and activists can hold fruitful discussions to resolve issues. Further, times are ever-changing – the latest phenomenon of online falsehoods has given us a hint as to how technology can impact individuals’ rights. A strong foundation in such education is crucial for one to make intelligent assessments about emerging phenomena, and depending on one’s role in society, either hold those in power responsible, or be the ones that make the right call.

Being a responsible global citizen

Singapore has always striven to be a global city.¹² However, regarding human rights and peace issues, Singaporeans lack global awareness, impeding them from becoming global citizens. For instance, the Rohingya crisis in neighbouring Myanmar is a large-scale humanitarian catastrophe.¹³ Yet within Singapore, there is little awareness about it.¹⁴ Similarly, regarding foreign workers who are vulnerable to abuse in Singapore,¹⁵ there are few movements calling

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- 8 Under the current bill, an individual may be imprisoned up to 5 years if found guilty of the offence of communicating false statements of fact in Singapore, and even up to 10 years where an inauthentic online account or a bot is used to accelerate the communication of falsehood: see s 7(2) and (3) of the Protection from Online Falsehoods and Manipulation Bill (Bill No. 10/2019).
 - 9 UNESCO, *World Trends in Freedom of Expression and Media Development: Special Digital Focus* (UNESCO Publishing, 2015) 164; David Kaye, ‘Jailing Teen Blogger in Singapore Sends Wrong Message on Free Expression’ UN News Centre (4 October 2016) <www.un.org/apps/news/story.asp?NewsID=55207#.WF1KaVN97IU> accessed 15 June 2019.
 - 10 Max Walden, ‘Political space shrinking in Singapore through ‘creative repression’ of activists’ (*Asian Correspondent*, December 2017) <<https://asiancorrespondent.com/2017/12/singapore-human-rights-watch-repression/>> accessed 15 June 2019; Kirsten Han, ‘Singapore’s fake-news bill raises fear of censorship’ (*Coda*, 30 April 2019) <<https://codastory.com/disinformation/singapore-fake-news-censorship/>> accessed 15 June 2019.
 - 11 Eugene K.B. Tan, ‘Law and Values in Governance: The Singapore Way’ (2000) 30(1) *Hong Kong Law Journal* 91-119 <https://ink.library.smu.edu.sg/cgi/viewcontent.cgi?article=1639&context=sol_research> accessed 15 June 2019.
 - 12 For instance, the country identifies itself as an international financial center and trading hub, employs a bilingual policy, and over a third of its population are foreigners: Cassandra Chew, ‘Singapore already a global city’ (*The Straits Times*, 2 December 2013) <<https://www.straitstimes.com/singapore/singapore-already-a-global-city>> accessed 15 June 2019; Nicholas Fang and Aaron Choo, ‘Grooming Singaporeans to be global citizens who can thrive anywhere’ (*Today*, 27 February 2017) <<https://www.todayonline.com/singapore/grooming-sporeans-be-global-citizens-who-can-thrive-anywhere>> accessed 15 June 2019.
 - 13 The Myanmar army has conducted grave abuses against Rohingya Muslims, including an ethnic cleansing campaign that has forced close to 1 million Rohingya to flee to refugee camps in Bangladesh. These abuses possibly amount to crimes against humanity, and the Myanmar situation has recently been referred to the International Criminal Court. See also: Human Rights Watch, ‘World Report 2019’ <https://www.hrw.org/sites/default/files/world_report_download/hrw_world_report_2019.pdf> accessed 15 June 2019.
 - 14 Nicole Chang, ‘“Not enough awareness” in Singapore about Rohingya crisis: Louis Ng’ (*Channel News Asia*, 22 January 2018) <<https://www.channelnewsasia.com/news/singapore/not-enough-awareness-in-singapore-about-rohingya-crisis-louis-ng-9885166>> accessed 15 June 2019.
 - 15 Human Rights Watch, ‘Singapore: Events of 2018’ <<https://www.hrw.org/world-report/2019/country-chapters/singapore>> accessed 15 June 2019.

for their protection.¹⁶ In comparison, citizens are more concerned with their own liberties, such as LGBT rights and the freedom of expression.¹⁷

Human rights and peace education is crucial for one to become a global citizen. From a practical perspective, enhanced connectivity worldwide will increase trans-border business dealings. Employees thus need to know of issues beyond their borders that may inadvertently affect their companies' operations. This is especially so for companies with supply chains around the world, for they do not wish to find themselves indirectly assisting human rights violations. Currently, there also exist robust discussions on the international level regarding the responsibility of businesses for human rights violations, culminating into soft law like the UN Guiding Principles.¹⁸ Only where employees are equipped with human rights and peace education, can businesses make decisions that are aligned with rights protection. Further, on a personal level, as a law undergraduate, such education is essential preparation for the workplace. When advising businesses, a lawyer can play the role of "an ethical gatekeeper" and assist these companies in making the "right" decisions.¹⁹

Ultimately, beyond the practicalities, it is an exercise of humanity to care about issues that cause suffering to the humankind. Such empathy would only be possible with a holistic understanding of the global happenings, which is facilitated through a human rights and peace education. One would also be in a better capacity to assist.

Improving human rights education in Singapore

Drawing from my own experience, this section will focus more on improving human rights education in universities, as it is more lacking as compared to peace and conflict education.²⁰

First, a human rights dimension can be incorporated into existing modules, where the subject matters intersect. For example, an international humanitarian law module can cover the distinctions between human rights and humanitarian law; a module on immigration can also include a segment on the rights of refugees. The same should be also done for new modules like those on privacy and artificial intelligence, to educate students about the impacts of these new trends on individuals' rights. While students wishing to learn about human rights still have to make do with a patchwork of modules, this approach can guarantee that more are exposed to human rights concepts.

16 Michael Malay, 'Singapore needs to address its treatment of migrant workers' (*Guardian*, 21 April 2014) <<https://www.theguardian.com/global-development-professionals-network/2014/apr/21/singapore-address-treatment-migrant-workers>> accessed 15 June 2019; 'Singapore's foreign workers left in limbo amidst tighter manpower rules' (*Singapore Business Review*, 25 March 2019) <<https://sbr.com.sg/economy/in-focus/singapores-foreign-workers-left-in-limbo-amidst-tighter-manpower-rules>> accessed 15 June 2019; Prabhu Silvam, 'In rich Singapore, why must migrant workers go hungry?' (*Asia One*, 7 April 2019) <<https://www.asiaone.com/singapore/rich-singapore-why-must-migrant-workers-go-hungry>> accessed 15 June 2019.

17 Human Rights Watch, 'Singapore: Events of 2018' <<https://www.hrw.org/world-report/2019/country-chapters/singapore>> accessed 15 June 2019.

18 UNHRC, 'Guiding Principles on Business and Human Rights' (2011) <https://www.ohchr.org/Documents/Publications/GuidingPrinciplesBusinessHR_EN.pdf> accessed 15 June 2019.

19 David Smith, 'The Lawyer as an Ethical Gatekeeper: Expanding the Universe of Professional Responsibility' (2014) *Dr. Hu Distinguished Lectures: The Collection* <https://ink.library.smu.edu.sg/sol_research/2350/> accessed 15 June 2019.

20 Indeed, there are no human rights or peace degree courses offered; there are only non-compulsory individual modules within Singapore universities. However, while it appears that there are individual peace and conflict modules, the same cannot be said for the human rights modules. There are no human rights module that cover the fundamental norms or assessment mechanisms, and human rights issues are only peripheral to the study of other issues. See also: Institute of Human Rights and Peace Studies, Mahidol University and the ASEAN University Network, 'The Mapping and Analysis of Human Rights and Peace Education in Southeast Asia', 2013, p 109 <http://shapesea.com/wp-content/uploads/2015/10/HRE_230813-final.pdf> accessed 15 June 2019.

Secondly, as most undergraduates are engaged in extra-curricular activities, focus can be placed on developing societies that pursue human rights and peace-related interests. For example, both law schools in Singapore have Moot Court Clubs, and there are various mooting competitions that students can participate in.²¹ The hypothetical scenarios provided in these competitions usually reflect real life issues, and teams will be able to gain deeper understanding of the complexities involved. Further, speaking from personal experience, one may even be encouraged to use the knowledge acquired to assess legislations and contribute to policymaking, such as by submitting recommendations to law review committees.²²

Admittedly, the above approaches may appear to be merely small steps forward. However, they have been suggested due to their feasibility, especially considering that directly²³ offering human rights education may not be possible due to political sensitivities.²⁴ One can only hope that such small steps can go a long way. At the same time, it is equally crucial for such measures to be implemented as soon as possible.

21 A moot court competition simulates a court hearing, where participants analyse the given scenario, prepare written submissions and present oral argument before a bench. Existing competitions that relate to human rights and peace issues include the Monroe Price Media Law Moot Court Competition, the Nuremberg Moot Court, and the International Criminal Court Moot.

22 I have personally been involved in the Hong Kong Red Cross International Humanitarian Law Moot, the Pan-Asia Human Rights Moot, the Monroe Price Media Law Moot Court Competition, and the Nuremberg Moot Court. During the Monroe Price Moot, I was exposed to issues of online falsehoods and online dissemination of one's intimate images. The knowledge gathered was essential to my subsequent submissions to both the Select Committee on Deliberate Falsehoods and the Penal Code Review Committee.

23 Here, examples of "directly" providing human rights education include offering a module that specifically provides an introduction to human rights jurisprudence, and developing the human rights module into a full degree course.

24 Institute of Human Rights and Peace Studies, Mahidol University and the ASEAN University Network, 'The Mapping and Analysis of Human Rights and Peace Education in Southeast Asia', (2013) p 111–112 <http://shapesea.com/wp-content/uploads/2015/10/HRE_230813-final.pdf> accessed 15 June 2019.

ABOUT THE REGIONAL RESEARCH TEAM

Sriprapha Petcharamesree is a faculty member at the Institute of Human Rights and Peace Studies, Mahidol University in Thailand. She received her Ph.D. (Doctorat) in international politics from the University of Paris-X Nanterre, France. She was awarded, in 2017, an Honorary Doctor by the University of Oslo, Norway for her contribution to human rights. From 2009-2012, she has served as the Representative of Thailand to the ASEAN Intergovernmental Commission on Human Rights (AICHR). Her first formal contact with human rights works started when she served as a social worker at the UNICEF's Emergency Operations for Cambodian Refugees. Since 1990s she has been active in human rights field both among academic community and human rights advocates/activists at national, regional and international levels. Since 2012, she has been the Co-Chair of the Working Group for an ASEAN Human Rights Mechanism. Her recent works focus, among others, on ASEAN human rights mechanisms and human rights in ASEAN, issues of citizenship, migration, statelessness, human rights education and human rights in international relations, and rule of law. Since 2009, she has been serving as Convener of the ASEAN University Network – Human Rights Education (AUN –HRE). She has been Chair of the Strengthening Human Rights and Peace Research and Education in ASEAN/Southeast Asia (SHAPE-SEA) Program between 2015-2019.

Joel Mark Baysa-Barredo considers himself as a queer-feminist academic-activist from Southeast Asia. He pursued an International Master's Degree in Human Rights at the Institute of Human Rights and Peace Studies, Mahidol University (Thailand). He was Programme Manager for Research for the SHAPE-SEA Programme (2015-2019), and is currently the Programme Director for the transition period towards the Second Phase of the said programme. He has been working with the ASEAN Youth Forum (AYF) as regional think tank member and has led the organization towards critically constructive engagements with ASEAN bodies on youth. Mr. Barredo actively takes part in several international and regional advocacy and academic exercises with the aim of helping realize sexuality-embracing, youth-driven, rights-centred societies. In his spare time, he indulges in solo travelling in pursuit of witnessing and understanding the complex lived realities of humans in the global south.

Mark Capaldi has worked directly on issues such as street children and working children, and has also carried out research and implemented projects on children in conflict with the law, on violence and abuse against children and addressing the vulnerability of children of internally displaced persons and as child migrants. Much of this work has been in South and East Asia, where Mark has lived for over 25 years where he worked with Concern Worldwide, PACT Inc., Save the Children UK and ECPAT International. As Deputy Director of ECPAT International (2005-2011), Mr. Capaldi promoted the work and vision of the ECPAT network to end the sexual exploitation of children. From June 2011 to April 2018, Mark Capaldi took on the role of ECPAT's Head of Research and Policy. He has a doctorate degree with the Institute of Human Rights and Peace Studies (IHRPS) at Mahidol University, Bangkok. The research topic of his dissertation was children's agency within independent child migration in Thailand. He is now a full-time lecturer at the IHRP where he manages courses, carries out research and teaches under the Institute's various academic programmes. His research areas of interest include issues around child rights, ethical approaches to researching vulnerable groups, and human trafficking and migration.

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ABOUT THE NATIONAL RESEARCHERS

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May Thida Aung obtained her PhD in Human Rights and Peace studies from the Institute of Human Rights and Peace Studies of Mahidol University, Thailand. She worked as teaching staff at several Law Departments under the Ministry of Education of Myanmar from 2005 to 2018. Currently, she is working as national legal adviser at the Denmark-Myanmar Programme on Rule of Law and Human Rights, implemented by the Danish Institute for Human Rights and the International Commission of Jurists. As part of this role, she is providing technical support to Dagon University and East Yangon University for the systematic introduction of human rights education.

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ABOUT SHAPE-SEA

Strengthening Human Rights and Peace Research and Education in ASEAN/Southeast Asia (SHAPE-SEA) was launched in February 2015 in Bangkok, Thailand. It is a collaboration between the ASEAN University Network-Human Rights Education (AUN-HRE) which has thirty member-universities and the Southeast Asian Human Rights Studies Network (SEAHRN) which has twenty-two members.

The overall aim of SHAPE-SEA is to contribute to the improvement of the human rights and peace situation in ASEAN/Southeast Asia through applied research and education. The core themes of the Programme are: (1) ASEAN and Human Rights, (2) Business Accountability, (3) Peace and Security, (4) Governance and Justice, and (5) Academic Freedom. Its main areas of work are Research, Education, Capacity-Building and Outreach, and Publications and Public Relations.

The Programme focuses on supporting research on innovative and critical human rights and peace projects and on exploring ways this knowledge can be made accessible to university students throughout Southeast Asia/ASEAN. As such it is directly involved and engaged with universities in the Region to play a more significant role in the sustainability of human rights protection by contributing research, increasing knowledge on human rights and peace, and by incorporating these issues into university education. The Programme also creates spaces for knowledge-building and dissemination through the production and publication of research amongst the academic community and other human rights and peace stakeholders.

SHAPE-SEA Secretariat is hosted by the Institute of Human Rights and Peace Studies (IHRP) at Mahidol University. The programme is supported by the Swedish International Development Cooperation Agency (SIDA), and the Norwegian Centre for Human Rights (NCHR).

ABOUT AUN-HRE

Realizing that human rights and fundamental freedoms is one of the key principles for ASEAN Community building, the ASEAN University Network-Human Rights Education Theme (AUN-HRE) was formally established in 2009 by the ASEAN University Network Board of Trustees to promote human rights and research opportunities in the areas of human rights, to serve as a platform for collaboration and capacity building amongst member-institutions, and to strengthen existing cooperation and enhance human rights education for ASEAN people.

Mahidol University was appointed as the focal point for the theme. The Institute of Human Rights and Peace Studies has been assigned to coordinate the network and implement relevant activities in cooperation with members of the network.

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Since 2013, Human Rights and Peace Education (HRPE) has benefited from a number of developments pursued by governments, universities, and individual scholars who are passionate for the full realization of human rights promotion, peace building, and conflict transformation. However, the recurrence of so many challenges and limitations and the increase of human rights and peace issues in a number of countries appear to show that the development of HRPE has made slow overall progress.

AUN-HRE and SHAPE-SEA initiated the study on “The Remapping and Analysis of Human Rights and Peace Education in ASEAN/Southeast Asia” to enable a comprehensive understanding of developments, gaps, and challenges to the full implementation of human rights and peace education in universities and colleges in the region. It also contains evidence-based recommendations for regional, national and local stakeholders. Furthermore, it aims to be a foundation for advocating for, and influencing policies on the development/improvement of programmes, courses and curricula on human rights and peace studies. This Report seeks to serve as guidance for policy makers, academic leaders and staff, advocates, as well as, students to develop and nurture a culture of human rights and peace in every corner of ASEAN/Southeast Asia.

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