The Mapping
and Analysis of Human Rights
and Peace Education
in Southeast Asia

Mahidol University
Institute of Human Rights
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ASEAN
University
Network

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FOREWORD

This publication provides an extremely useful map or "carte" to help make transparent the situation of human rights education in eleven Southeast Asian countries. The eclectic nature of human rights education in this setting varies from countries which have not yet integrated human rights into the educational curriculum to others which have incorporated, to a lesser or greater extent, human rights into the educational process. The content of such education varies from country to country: while some have infused human rights through an interdisciplinary perspective, others have established specific human rights courses, particularly linked with law as a discipline. Meanwhile, the availability and accessibility of educational material and information on human rights differ from one setting to another. Importantly also, while some opt for a more international outlook, others are more open to scrutinizing the local record – the latter being an act of welcomed audacity which attests to democratic underpinnings of the educational system.

There is plenty of room for developing human rights education in the Region both structurally (in terms of curriculum) and substantively (in terms of content). Auspiciously, this publication opens the door to building a knowledge base that is pluralistic, a mind that is empathetic to humanity, as well as behaviour/conduct that is kind and considerate towards others.

It challenges us all to "learn by doing" and "live by respecting" which are at the heart of a universal culture of, for and with human rights.

Prof. Vitit Muntarbhorn
Professor of Law, Chulalongkorn University, Bangkok; Commissioner, Independent International Commission of Inquiry on the Syrian Arab Republic (established by the United Nations); Recipient of the 2004 UNESCO Human Rights Education Prize.

ANOTHER STEP TOWARDS BUILDING A CULTURE OF HUMAN RIGHTS AND PEACE IN SOUTHEAST ASIA

A NOTE OF GRATITUDE

Over a year ago in April 2012, the Institute of Human Rights and Peace Studies, Mahidol University convened the very first Research Preparatory Meeting in Bangkok, Thailand. It came to light amongst the research team members who were presented that everyone possessed a similar goal of *actualizing a Southeast Asian community that respects human rights, promotes and sustains peace and embraces human dignity and diversity through higher education.* Amidst the challenges and frustrations in the research process, this common vision energized the team to stay focused and determined to achieve every objective of the research throughout the entire duration of the project.

We are humbled and most grateful to those who strongly believed in the project. Without the determination of all country researchers, the research project would not have been completed. But, without data, information, views, and participation in the research process of all respondents/informants, the research would not have been properly carried out. We owe them our heartfelt gratitude.

We also would like to express our sincere thanks to those who have strongly supported the research team in their quest. First is Open Society Foundations (OSF) who financially supported the research project with a high level of flexibility and understanding. We also would like to thank the ASEAN University Network and AUN Secretariat for initiating and giving political support to AUN-HRE.

Without the freedom given by the Institute of Human Rights and Peace Studies, Mahidol University as well as a huge amount of support provided through its faculty members as well as students and staff, it would have been impossible to effectively conduct the research project. We are indebted to them.

With the baseline data provided by the research project, we hope to make another step in achieving a people-centered and human rights and peace-driven Southeast Asian community. We look forward to working with everyone who have shown commitment and shared their knowledge, energy, time and passion throughout the research process for the success of this endeavor.

Petcharan Q.

Sriprapha Petcharamesree, Ph.D.
Research Team Leader

On behalf of
Regional and Country Research Teams
Mapping and Analysis of Human Rights and Peace Education in Southeast Asia

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GLOSSARY OF ACRONYMS AND ABBREVIATIONS

AdMU	Ateneo de Manila University
AEU	Asia Euro University
AFP	Armed Forces of the Philippines
ALS	Ateneo School of Law
ASEAN	Association of Southeast Asian Nations
ASEAN-ISIS	ASEAN Institutes for Strategic and International Studies
AUN	ASEAN University Network
AUN-BOT	ASEAN University Network Board of Trustees
AUN-HRE	ASEAN University Network- Human Rights Education Theme
BBU	Build Bright University
BDIPSS	Brunei Darussalam Institute of Policy and Strategic Studies
BOS	Board of Studies
CEDAW	Convention on the Elimination of All Forms of Discrimination Against Women
CEFORPOL	Centre for Political Formation
CHED	Commission on Higher Education
CHR	Commission of Human Rights
CIHR	Cambodian Institute of Human Rights
CMU	Cambodian Mekong University
CNIC	National Scientific Research Centre
CNRT	Timor National Resistance Council
CPV	Communist Party of Vietnam
CRC	Convention on the Rights of the Child
CRCS	Centre for Religious and Cross-Cultural Studies
CSCAP	Council for Security Cooperation in the Asia-Pacific
CUP	Chamroeun University of Polytechnology
DIT	Dili Institute of Technology
ERIA	Economic Research Institute for ASEAN and East Asia
ESDF 2009-2015	Education Sector Development Framework
ESCP 2011-2015	Education Sector Development Plan
FRETILIN	Liberation Front for Timor-Leste's Independence
GASS	Graduate Academy of Social Sciences
GCSD	Department of Government and Civilisation Studies
GPA	Grade Point Average
HEI	Higher Educational Institutions
HRE	Human Rights Education
IAS	Institute of Asian Studies

IHRP	Institute of Human Rights and Peace Studies
IIU	International Islamic University
INL	Instituto Nacional Linguistica
INPUMA	International Institute for Public Policy and Management
IPSAS	Institute for Social Science Studies
IRK	Islamic Religious Knowledge
ITB	Institut Teknologi Brunei
KITA	Institute of Ethnic Studies
KUPU SB	Kolej Universiti Perguruan Ugama Seri Begawan
Lao PDR	Lao People's Democratic Republic
MARS	Mediations and Reconciliation Services
MBA	Master's Programme in Business Administration
MIB	Islam Melayu Beraja (Malay Islamic Monarchy)
MIT	Myanmar Institute of Theology
MPA	Master's Programme in Public Administration
MPCR	Master's Programme in Peace and Conflict Resolution
MPUSB	Maktab Perguruan Ugama Seri Begawan
MQA	Malaysian Qualification Agency
MoEYS	Ministry of Education, Youth and Sports
NEAT	Network of East Asian Think Tanks
NESEDP7 2011-2015	National Education Socio-Economic Development Plan
NGO	Non-Governmental Organisation
NGPES	National Growth and Poverty Eradication Strategy
NHRC	National Human Rights Commission
NU	Norton University
NUM	National University of Management
NUOL	National University of Laos
NUS	National University of Singapore
PCHR	Presidential Committee on Human Rights
PECC	Pacific Economic Cooperation Council
PNP	Philippine National Police
PO	People's Organisation
PPIU	Paññāsāstra University of Cambodia, International University
RDTL	Democratic Republic of Timor-Leste
REPUSM	Research and Education for Peace Unit
RSIS	S. Rajaratnam School of International Studies
RULE	Royal University of Law and Economic
SEA	Southeast Asia
SEACSN	Southeast Asian Conflict Studies Network
SEAHRN	Southeast Asian Human Rights Studies Network

SEPAHAM	Serikat Pengajar HAM
SHHBIDSS	Sultan Haji Hassanal Bolkiah Institute of Defense and Strategic Studies
SPN21	New System of Education
STUFPeace	Southern Thailand Universities for Peace
TITAS	Islamic and Asian Civilisation Studies
TVET	Technical Vocational Education and Training
UBD	Universiti Brunei Darussalam
UDHR	Universal Declaration of Human Rights
UDT	Uniao Democratica de Timor
UGM	Gadjah Mada University
UI	University of Indonesia
UII	Universitas Islam Indonesia
UITM	Universiti Institut Teknologi Mara
UKDW	Duta Wacana Christian University
UKM	Universiti Kebangsaan Malaysia
UM	Universiti Malaya
UMAP	University Mobility Asia-Pacific
UN	United Nations
Unand	University of Andalas
UNDARIS	University of Darul Ulum Islamic Center Sudirman
UNDIL	University of Dili
UNDIP	Diponegoro University
UNESCO	United Nations Educational, Scientific and Cultural Organisation
UNHAS	State University of Hasanuddin
UNISSA	Universiti Islam Sultan Sharif Ali
UNIZA	Universiti Zainal Abidin
UN Makassar	Makassar State University
UNPAD	Padjadjaran University
UNTAET	United Nations Transitional Administration in East Timor
UNTIM	Universitas Timor Timur
UNTL	National University of Timor-Leste/Universidade Nacional Timor Lorosae
UPEACE	United Nations-mandated University for Peace
UPM	Universiti Putra Malaysia
UPR	Universal Periodic Review
USIM	Universiti Sains Islam Malaysia
USM	Universiti Sains Malaysia
UUM	Universiti Utara Malaysia
VASS	Vietnam Academy of Social Sciences
VET	Vocational Education Training

A REGIONAL SYNTHESIS ON THE MAPPING AND ANALYSIS OF HUMAN RIGHTS AND PEACE EDUCATION IN SOUTHEAST ASIA

1. Reviving and Nurturing a Culture of Human Rights and Peace through Education

Decades before the formal establishment of human rights as an international norm, the crucial nexus among education, human dignity, peace and the fundamental freedoms had already been articulated by many leading Southeast Asians.

In the 19th century, King Chulalongkorn (Rama V) abolished slavery, recognizing human equality and dignity in Thai society. Education was seen as a tool for the people to maximize their freedom and eventually, improve their quality of life. [1]

At the height of the revolt against the Spanish colonial rule in the Philippines, Dr. Jose Rizal, in his article "Indolence of the Filipinos" for the revolutionary newsprint "La Solidaridad", declared that **"...***Without education and liberty, which are the soil and the sun of man, no reform is possible, no measure can give the result desired.***"** Quality education is thus crucial to paving the way for the emancipation and empowerment of Filipinos at that time.

A few years after Dr. Rizal's death, in the Dutch East Indies, a young Javanese woman, Kartini, fought for the need to educate women for the development of society. In her letter, "Give the Javanese Education!", to the Dutch Ministry of Justice, Kartini expounded that "...*the education and development of the Javanese people can never adequately advance if women are excluded...an important factor in the uplifting of the population will be the progress of the Javanese woman*".[2]

King Chulalongkorn, Dr. Rizal and Kartini were a few amongst many who helped their people realize the value of education in fulfilling and enjoying their dignity and freedoms. This proves that the consciousness on the importance of the education on human rights and peace as well as the interconnectedness between education and the promotion and protection of human rights and peace in Southeast Asia dated back way before the rest of the world shed light on this matter.

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1   Suwansathit, 1999; available at: http://www.hurights.or.jp/archives/human_rights_education_in_ asian_schools/ section2/2000/03/thailand-human-rights-education.html (accessed on 30 May 2013)

2   HURights OSAKA; available at: http://www.hurights.or.jp/archives/focus/section2/2009/06/raden-ajeng-kartini- indonesias-feminist-educator.html, (accessed on 30 May 2013)

Global Pledge for Human Rights and Peace Education

In 1948, while some Southeast Asian countries, as in most parts of the world, were in the process of decolonization and recovery from the atrocities of World War II, political leaders, academic think tanks, peace and freedom activists gathered to develop a document that aimed at eliminating potential harms against humanity. The Universal Declaration on Human Rights (UDHR) fully reflected the very essence of an international community that fulfills, promotes and protects "*the inherent dignity and of the equal and inalienable rights of all members of the human family.*" (Preamble, UDHR, 1948). Moreover, it recognized the vital role of education in the "*full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.*" (Article 26.2, UDHR, 1948). This mandated a strong mutual relationship between the pursuance of the right to education and the full enjoyment of human rights and fundamental freedoms.

More than six decades after passage of the UDHR, the United Nations General Assembly adopted a Resolution that intensified the significance of human rights education and training in celebrating and sustaining human dignity and freedom. The UN Declaration on Human Rights Education and Training affirmed that "*...Human rights education and training is essential for the promotion of universal respect for and observance of all human rights and fundamental freedoms for all, in accordance with the principles of the universality, indivisibility and interdependence of human rights.*" (Article 1: UNDHRET, 2012).

Over the past years, human rights as well as peace [and conflict] have grown in importance for the educational sector. This has been proven by an increasing number of initiatives undertaken at the intergovernmental level, such as the endorsement of the "Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy" by the General Conference of UNESCO in 1995, or the United Nations declaring 1995 – 2004 the "Decade for Human Rights Education", followed by the adoption of the "World Programme for Human Rights Education", the first phase of which (2005-2009) focused on primary and secondary education. The second phase of the World Programme for Human Rights Education (2010-2014) was adopted by the Human Rights Council by its resolution 15/11 (30 September 2010), with the focus on Human Rights Education (HRE) for higher education and on human rights training programmes for teachers and educators, civil servants, law enforcement officials and military personnel. As a result, not only have such efforts drawn increased attention to the inextricable relationship between the peace (education) and human rights (education), but they have also provided concrete steps for human rights education to be organized at all levels of schooling to strengthen respect for human dignity and fundamental freedoms.

A human rights and peace-based system of education reconstructs the way people learn about reality—one that is participatory, experiential and empowering. Brazilian philosopher Paolo Freire emphasized on the role of education as an agent of change. He moved a step further by stressing that education molds one in understanding his/her reality and contributing proactively to society. In this spirit, knowledge is perpetually molded by both student and teacher. More so, curricula and methods of instruction have to be anchored on both rights-driven theories and experience from the ground. (Freire in Yadava)

The Contemporary Story of Human Rights and Peace in Southeast Asia

In the most recent decades, Southeast Asia has witnessed the dynamic evolution (and devolution) of political, economic and socio-cultural regimes. The promotion and protection of human rights and peace have had a challenging journey towards creating an impact in the lives of Southeast Asian. 40 years after ASEAN's inception, Member-States of the Association of Southeast Asian Nations (ASEAN) officially committed to human rights and peace. The ASEAN Charter, adopted in 2007, states that one of the purposes of its Member-States is *"to strengthen democracy, enhance good governance and the rule of law, and to promote and protect human rights and fundamental freedoms."* (Art. 1.7, ASEAN Charter).

In contemporary Southeast Asia, the importance of human rights and peace education has been included in the Roadmap for an ASEAN Community 2009-2015, prepared and adopted by ASEAN leaders in 2009. It has identified various strategies, programmes and actions to be taken and included them into the three ASEAN Community Blueprints (Political-Security, Economic, and Socio-Cultural). In the Political and Security Blueprint point A.1.5, the promotion of human rights education and raising public awareness on human rights was highlighted. Further, in point A.1.9., the Blueprint has identified the promotion of peace and stability in the region as one of the key components which include, among other actions, the promotion of networking among schools in the region to develop peace education in their respective curricula.

In October 2009, all 10 ASEAN Member-States have adopted the "Cha-Am Hua Hin Declaration on Strengthening Cooperation on Education to Achieve ASEAN Caring and Sharing Community" expressing their commitments to put greater emphasis on the principles of democracy, respect for human rights and peace-oriented values in the school curriculum; The term "school" should, therefore, be interpreted to include different levels of education system including the higher education.

In November 2012, ASEAN reaffirmed its allegiance to human rights and peace via the ASEAN Human Rights Declaration (AHRD). The Right to Education is highlighted as a fundamental human right. Moreover, it is seen as an instrument that enables the *"full development of the human personality and the sense of his/her dignity. Education shall strengthen the respect for human rights and fundamental freedoms in ASEAN member countries."* This document strongly echoes Freire's theories of an education system that liberates, enhances, and sustains human dignity and quality of life.

A lot has been accomplished, yet so much still remains to be done. In order to prepare the foundation for the development of a more systematic human rights, peace and conflict education system in the Region, the Institute of Human Rights and Peace Studies (IHRP), Mahidol University and the AUN-HRE Theme have initiated the preliminary research on "Mapping and Analysis of Human Rights and Peace & Conflict Studies in Southeast Asia" with the aim of building a solid baseline data by taking stock and analysis of existing study courses/programmes on human rights, peace and conflicts being carried out by various higher education institutions in Southeast Asia.

First, in a long list of tasks, is to identify institutions and programmes that provide (and may have the potential to deliver) human rights and peace education and training in the Region. Through this, baseline data shall be established in order to develop targeted interventions at the local, national and regional levels. In April 2012, a team of human rights and peace academics, researchers and scholars developed a breakthrough project which took on the challenge of mapping and analyzing human rights and peace education in Southeast Asia.

This report reveals the regional synthesis of the 14-month regional research project done in 11 Southeast Asian countries. It will commence with information about the research objectives, purpose, and methodologies. An overview of the higher educational system will then be discussed. Outputs from the country-based research coupled with some observations and analysis by the regional research team will be showcased. This synthesis shall also attempt to identify prospects and challenges faced by human rights and peace academic and research staff and institutions. It will also share information about current regional co-operation that seek to strengthen and ensure quality human rights and peace education in Southeast Asia. The research team shall then provide recommendations for the further enhancement of human rights and peace education in the region.

2.   The Project and its Relevance

The Project entitled "The Mapping and Analysis of Human Rights and Peace & Conflict Studies in Southeast Asia" was initiated in early 2012 with the vision of a Southeast Asia that respects and lives by human rights and peace values through education. This was reflected in the proposal of this study to map and analyze the existing programmes and courses of human rights, peace and conflict at higher education in the Region. In the spirit of inclusion, the study does not limit its scope in covering universities in the ten ASEAN countries, but also extends to one of the youngest nations in the world (and a potential ASEAN Member-State), Timor-Leste.

Purpose and Significance of the Research

This Project serves as an important first step in attaining the vision of mainstreaming human rights and peace values in Southeast Asia. Its main purpose is to establish baseline data of the status of human rights, peace and conflict studies in Southeast Asian region. For this very purpose, the study examined the courses and programmes on human rights and peace & conflict being taught in universities in the 11 Southeast Asian countries. Attempts to analyze the course syllabi and curricula that already exist in Region were then made. Wherever possible, material used by instructors in teaching the subjects were also collected and examined. In the process of research, workshops, were held by researchers and concerned educators as well as policy makers to invite inputs, to sensitize, as well as to advocate for the inclusion of human rights and peace education in national policies as well as its proper implementation. Most importantly, this report aims to serve as a foundation for advocating and policy influencing development of courses/ curricula on human rights and peace & conflict studies in the Region.

The research involved academics, researchers and emerging scholars from 11 Southeast Asian countries, namely, Brunei Darussalam, Cambodia, Indonesia, Lao PDR, Malaysia, Myanmar, The Philippines, Singapore, Thailand, Timor-Leste and Vietnam.

Attaining Objectives

The members of the country based and regional research teams were committed to attain the following objectives:

- To take stock of existing study programmes/courses on human rights, peace and conflicts being carried out by various higher education institutions in Southeast Asia;
- To systematically map the resources already available in the Region;
- To identify the gaps between what is already offered and what is needed in the Region in order to enhance the culture of human rights and peace; and
- To share the research result and come up with regional programmes/courses on human rights and peace & conflict.

Methodologies Employed

The research project is qualitative in nature. The individual country researchers first conducted an assessment through desk research before undertaking surveys and interviews. The research essentially conducted qualitative data collection method mainly employing personal and in-depth interviews with students, alumni, teachers and school administrations as well as educational experts, professionals, and consultants via purposive sampling. The Philippines's country researcher undertook a comprehensive survey and opinion poll. The same exercise, although in a much smaller scale, was conducted in Myanmar. In addition, a regional workshop was organized in which representatives from ASEAN human rights mechanisms, Ministries of Education as well as relevant agencies from ASEAN and ASEAN Member-States, researchers and a few experts participated and shared information and opinions. The research may seem descriptive because of the efforts of providing "baseline data". Nevertheless, as it will be seen in the various reports, the assessment on different aspects of human rights and peace education as well as analytical identification on strong and weak points of human rights and peace education and its prospect to improve on existing items were made.

Through the discussions with resource persons, the departments and programmes, which are most likely to have human rights content, were identified and explored. Questions were designed to examine the knowledge of, and opinion towards human rights, peace and conflict issues. The research questions focused on:

1. Courses, Curriculum or syllabus (text and notes)
2. Teachers
3. Teaching methods and classroom dynamics
4. Teaching materials
5. Reading materials and study resources
6. The quantity and profile of students regarding Human Rights, Peace and Conflict Studies
7. Lastly, the possible ways to improve the existing education system

It will be revealed later in this synthesis that education on human rights and peace has not been practiced without any political sensitivity and implications. Although the level of sensitivity may vary from one country to another, it had a clear impact on the development and execution of courses/programmes. Regional meetings among researchers were organized to provide venue for exchange of information and views. Sensitivity of the subject matters were discussed to find ways of addressing some political challenges

Limitations of the Study

The researchers tried their best to acquire the most updated and comprehensive data for this report. Yet, there are circumstances that have made it challenging to achieve this objective. The limitations faced by all researchers without any exception are:

- The lack of available systematic data on the human rights and peace education; Since this is the first attempt to map and analyze human rights and peace & conflict education in the Region, it may not be as comprehensive as one might want it to be. For example, some information gathered from websites of academic and research institutions were usually basic and relatively not updated.
- Most courses/programmes are run in the local language of that particular country, except in Malaysia, the Philippines, Singapore and Thailand. Wherever local focal person is not available, the researchers (in case of Cambodia and Myanmar) faced difficulties in assessing existing syllabi and courses (when and where they exist). This has made a great impact on proper assessment as well.
- In a number of countries namely Cambodia, Indonesia, Malaysia, the Philippines, and Thailand where a large number of higher education institutions are operating, it is impossible to conduct any comprehensive survey covering all institutions. Although a methodological sampling was done, but, it limited the comprehensiveness of the research outputs.
- The small amount of funding allocated for the research project and the country researchers hindered any intensive travels for data gathering. In some cases, the researchers had to rely on online data, which, in many cases, is not available on the universities' websites.

With the mentioned limitations, the research team can, and will, not claim that this report is a comprehensive and exhaustive one. What we offer is mainly systematic description and analysis of the data available.

3.   Higher Education System in Southeast Asia — *an Overview*

Schools, next to families, are often expected to mold the young into better members of their communities and country. In Southeast Asia, education has been given utmost priority by governments and their people. It is provided in various levels, forms and methods—with the common goal of developing individuals into effective providers for their families and proactive citizens.

The distinct political ideologies of the countries in the Region, despite making a difference in their policies on/related policies to education, can no longer maintain their equilibrium. 'The powerful homogenizing effects of economic globalization', and 'structural adjustment' are some of the factors which destabilizes the differences in their policies and leading towards the same direction. The increasing globalization of higher education continues to breach national boundaries - creating new challenges but also opening up prospects for new alliances, often regional. The trend of Southeast Asian students migrating within the Region for attaining higher education is no more a rare occurrence. This might also be related to the regional agreements, which now usually contains educational component. Also, there has been a phenomenon of non-Southeast Asian students migrating. This is due to various pull factors, such as relatively low cost of living and educational expenses. What reflects also is the existence of programmes and courses which is of international standard, recognized and accepted. Many have also grabbed the opportunity to study in some of the world's best universities based in Southeast Asia, e.g. National University of Singapore (NUS). The emergence of private universities and educational institutions is also one of the emerging features of higher education in SEA, e.g. Cambodia, Lao PDR, Philippines, and Thailand.

Education Systems in Southeast Asia

In a general view, the education system in Southeast Asia is a three-tier [primary, secondary (lower and upper) and tertiary one]. The heavy investment and priority vested on primary and secondary education in this Region were well discussed in the literature on "Asian Miracle" in the 1990s and its key to their growth and development. Except Brunei Darussalam and Singapore, the necessity of investment in the first two levels in the educational echelon leaves higher education in limbo. Although some countries try their best to correct the situation, it may not be that easy to address this matter. As seen in the case of Lao PDR, Myanmar and Indonesia, to mention a few, higher education institutions are still in need of further technical, financial and academic development. In some cases, Cambodia, the Philippines and Timor-Leste, the tertiary sector of education is largely handed upon private investors or religious based institutions.

Higher Education Systems in Southeast Asia

Higher education in Southeast Asia is offered in both public and private colleges and universities. A high school diploma is required to apply for tertiary education. A Bachelor's degree requires students to take three to five years of course and intermediate research work. Degrees and programmes cover the fields of natural sciences, humanities, social sciences, the arts and business. In some countries like Indonesia, Lao PDR, the Philippines, and Thailand, technical and vocational education is made available as an alternative to formal college/university education. M.A. degrees are also offered by universities in the fields aforementioned and require students to undergo one to two years of coursework and research. For doctorate programmes, students are required to take three to six years to complete the academic process. The nature, design and scope of programmes from one specific field to the other usually differ as the level gets higher.

Based on the findings, compulsory and free higher education as a right is almost negligible in all Southeast Asian countries except in Brunei Darussalam where higher education is provided freely by the state. Yet, it is an inevitable (and socially constructed) part of one's life in his/her quest to attain a better quality of life (through employment). To meet this requirement, the burden to access education and other resources involved greatly lies on the student. Moreover, the gap between universities and colleges situated in rural and urban areas is prominent in terms of the quality and access to resources and academic staff capacities. In some countries such as Indonesia, Lao PDR, and Thailand, public universities seem to be better regarded and generally offer better quality of education. On the other hand, the glittering image of higher education in SEA is expressed through the cross-border movements of students in the Region as well as the migration of non-SEA students. These, indeed, mean that the Region is to some extent meeting the educational needs and standards of students from various parts of the world. To explore deeper into what a university offers, specifically the ones that attracts students of diverse backgrounds, it would be an interesting area to further research on.

4. Mapping of Human Rights and Peace Studies at Higher Education Systems in Southeast Asian countries

Human rights and peace education has been recognized by most States in the Region as an integral part of the full development of one's well-being and the sustainability of social, political and economic stability. For instance, in Cambodia and the Philippines, the Constitution mandates for the application of human rights and peace principles in all levels of education. In the Philippines, a specific law was issued to make human rights education compulsory at all levels of education system. In Thailand, the policy supporting human rights and peace education is provided for in the Cabinet resolution and a number of policy documents.

With the vision of human rights values and culture of peace in the Region and placing its utmost respect and priority on education, it is of great significance to look deeper into the ways Southeast Asian States put forward to mainstream human rights and peace education in overall university curriculum in the Region. Reiterating one of the main objectives of this research, it is crucial to develop a baseline data of the Region, realizing that in order to understand the gaps and put forward recommendations, it is inevitable to first map out the existing ones.

Locating Human Rights and Peace Education in Southeast Asia

Despite the advancement in higher education the Region had achieved, human rights and peace and conflict education have yet to be widely spread and recognized. The development of these subjects is relatively new in some countries while there are also countries where none of them exists.

The existence and development of human rights, peace and conflict studies in higher education is influenced by the country's historical and political context. Political or regime changes in various countries in this Region serve as a major push factor behind the development of human rights, and peace & conflict education and researches in the Region. This has been rather pronounced in Indonesia, Thailand, Timor-Leste and Vietnam. There has also been a positive move in Myanmar to include human rights and peace in its education system as well. While human rights and peace are mostly attributed to increasing the knowledge and understanding on democracy and democratization, there are countries such as Lao PDR and Vietnam that follow Socialist and Marxist – Leninist ideologies in articulating human rights and peace.

Universities and colleges differ in nature and trend from each other depending on one political context to another. Moreover, in some countries, the objective of introducing these subjects in higher education has been used to push for *'national unity and security'*, bearing in mind the historical and multi-ethnic context of the individual countries. To articulate further, the report on Indonesia revealed that,

> *"As such, while the authoritarian regime has produced human rights movements and resistance,* **the post authoritarian regime has produced an urgent need for human rights studies.***"*The report further mentioned *"in the meantime, the international community's concern on the rise of internal conflicts after the Cold War and the* **emergence of various conflicts in many parts of the country (Indonesia) constitute the driving forces to the emergence of interest in peace and conflict** *among academic communities in Indonesia as manifested in teachings and researches"*.

This also seems to be the case of Malaysia where teaching human rights is;

> *"Also concerned with strengthening the Malaysian approach in confronting problems that are particular to Malaysia, such as ethnic problems and social unity. As such, the teaching of the human rights would also reflect this concern. To them, the problem lies in how Human Rights Education should be taught. The UKM research team adds that "in developing the Human Rights curriculum for the Bachelor of Law (Hons.) programmes in the faculty of Law UKM, determining the most suitable methods of teaching and contents is very important. However, more important here is to establish relation between Human Rights Education and the social unity"*.[3]

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3   Research conducted by UKM

In fact, in many universities and academic institutions, contrary to Freire's concept on the role of education (that centers on the liberation and emancipation of an individual), human rights and peace & conflict studies are being offered as a means to achieve social unity and peace in multi-ethnic countries. Therefore, the focus of human rights teaching is to promote and enhance such agenda. In addition, in some countries, human rights education is adopted with the vision to strengthen approaches in confronting problems with regional and national peculiarity. Yet there is a silver lining. In some universities, particularly in Indonesia, the Philippines and Thailand, human rights and peace & conflict education are used as tools to increase the knowledge of the student on his/her rights and freedoms and strengthen their commitments to these principles. This knowledge and awareness is expected to be shared in the larger society.

This research helped in identifying not only programmes and courses on human rights, peace & conflict studies, but also other disciplines under which these subjects are (indirectly) taught or included in their syllabi. This can be seen from the country reports, such as in the case of Cambodia[4] where, since 1994, there is a national curriculum for human rights education, although the implementation was not until recently. In the Philippines, subjects on human rights and peace & conflict are usually offered to junior and senior students, either as an elective or as a required part of the curriculum. In Indonesia, it is observed that the development and expansion of human rights studies in Islamic universities beyond its previous role - focusing teaching on Islamic studies, has also expanded human rights studies further in the country. However, in Malaysia, human rights education has never been the focal point within the curriculum for Bachelor of Laws in local universities except for Universiti Malaya (UM)[5]. However, one cannot deny that there are specific programmes and courses on human rights, peace & conflict studies that are currently running in various parts of the Region. The research found different ways through which human rights and peace education has been offered in 11 countries.

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4 To highlight a distinct case, in Cambodia, human rights education has been a formal part of the primary and secondary school curriculum for approximately three years. Formally, the CIHR project is entitled "Human Rights Teaching Methodology". The curriculum of primary and secondary schools and for each grade, there is an active curriculum (human rights as a separate subject) and an integrated curriculum, in which human rights are inserted into other subjects such as reading and literature. Higher education for adults has a very low participation rate. Only about 3 people out of every 1,000 were enrolled in tertiary education in Cambodia in 2002, compared with nearly 10 people per 1,000 in Vietnam, about 36 people per 1,000 in Thailand.

5 HR subject is not considered as part of the core courses as outlined by the Malaysian Qualification Agency (MQA) in its Programme Standards: Law and Syariah.

Incorporation of Human Rights and Peace Education in Existing Subjects

Human Rights in Southeast Asia are commonly taught in law programmes. These apparently provide a strong legal framework towards the understanding of human rights. Although not all law schools are teaching human rights, specific courses on human rights are being offered in some of the law schools. This has been the case in Indonesia and the Philippines, and, to certain extent, Thailand. This is also found in a few universities in Malaysia, University of Malaya in particular. Human rights has been incorporated in other programmes such as political science, sociology, international relations and surprisingly, in the field of medicine. It is interesting as well to note that human rights education has been incorporated in general education and/or civic education in a number of countries such as Cambodia, the Philippines, and Thailand. As for peace and conflict studies, in some cases like Malaysia and Singapore, this has been incorporated either in political science study or international relations study.

Interestingly, in Brunei Darussalam, although not explicitly discussed, rights are particularly incorporated in the Islamic curriculum. In Malaysia, there are courses that are not specific to human rights, peace and conflict education, but include elements of human rights in their syllabus. For instance, Universiti Kebangsaan Malaysia offers core and elective courses[6] which contain human rights. The courses that include the subjects are largely the same in other universities which also offers courses that has elements of human rights such as the case of Singapore.

Specific Courses on Human Rights and Peace & Conflict

It is widely observed that there is lack of specific courses offering human rights, peace & conflict studies, especially at undergraduate level in Southeast Asia. However, though few, there are universities which offer specific courses on human rights. In Lao PDR, a two credit course on international human rights law is being offered to law students at the Faculty of Law and Political Science. In Cambodia, an international human rights law course is offered in a few universities. In the Philippines, courses on human rights are offered in various universities found in the many parts of the country. In Thailand, a number of universities (mainly law schools) offer specific courses on human rights, mostly as electives[7] .Courses on peace and conflict studies are also offered in Indonesia, Timor-Leste and Thailand. What is quite common in the Region lies on the fact that not all courses on human rights are offered as compulsory course but largely as electives.

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6   a) Constitutional and Administrative Law I, b) Malaysian Legal System I, c) Criminal Law I, d) Family Law, e) Public International Law I and f) Public International Law II whereas the course on international law and indigenous people is an elective one.

7   For example, in Thailand, there are 25 courses on human rights and peace studies offered under Law Faculty for law degree undergraduate students at university level. However, only 2 universities namely Naresuan University and Dhurakij Pundit University make two courses compulsory namely "Fundamental Rights" and "Fundamental Rights and Civil Liberties" respectively. The rest are electives such as "Fundamental Rights and Human Rights at Krirk University, "Human Rights" in 5 institutions . The Human Rights Law are offered in11 institutions

Human rights courses, even if offered in various universities, are not standardized yet, with respect to Bachelors and Master's Courses. In some cases, for example the Gender Studies programmes at Universiti Malaya offers a graduate course combining human rights and gender perspectives. It is interesting to note that in Brunei Darussalam, plans are underway for the development of a human rights course, specifically for international students only.

As shown in the individual country reports as well, there is a wide gap in human tights and peace & conflict education, where from not having any specific courses on human rights education to having national curriculum set for human rights and peace & conflict education and lastly incorporating it in already existing programmes available which are largely in the field of law, international relations and gender studies, to name a few.

Specifc Programmes on Human Rights and Peace Studies

It is revealed that a stand alone human rights or peace & conflict study programme does not exist at the undergraduate level in Southeast Asia. There is only one specific programmme on human rights associated with law school in undergraduate programme in Thailand.[8]

At the graduate level, it can no longer be true to see human rights, peace and conflict studies in the region falling behind other regions. There are a (limited) number of universities in the Region that are presently conducting Human Rights, Peace and Conflicts studies as defined in their curriculum. In all these Universities, Human Rights, Peace and Conflicts Studies were explicitly named such as the case of Thailand where a number of graduate programmes in human rights, peace and conflicts are offered at Master's and Ph.D levels[9] and Vietnam which started its first LL.M in human rights law in 2011[10]. However, in some cases programmes were not named as human rights or peace studies but having heavy human rights or peace elements such as Master of Arts in Gender Studies or Women Studies.

One important note to add is the increasing trend of the establishment of either human rights and/or peace & conflict studies institutes and/or centers in the Region which seems popular in the case of Indonesia, the Philippines, Thailand, and Vietnam.

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8   Mahasarakham University established a double degree on Bachelor of Laws and Bachelor of Arts on Law and Human Rights Studies in 2006. It is run by the College of Politics and Governance. The programme has a duration of 5 years. In the first 4 years of coursework, students will mainly study law, and each term the subjects of human rights are also studied. In the 5th year of coursework, students will study only a human rights curriculum.

9   For example, The Institute of Human Rights and Peace Studies (Former Centre of Human Rights Studies and Social Development), Mahidol University, Thailand, is currently running 4 graduate programmes namely 1) MA in Human Rights (international), 2) MA in Human Rights and Democratisation (international), 3) MA in Human Rights and Peace Studies (Thai), and, 4) Ph.D. in Human Rights and Peace Studies (international). 7- 8 other universities in Thailand offer MA degree in peace and conflict studies whose medium of teaching is mainly Thai except in two programmes

10   Still, this is not a stand-alone degree programmes since it is placed under law school.

Despite the fact that there are a small number of graduate, post graduate and doctorate programmes running in various parts of the Region, the programmes such as at the Institute of Human Rights and Peace Studies (IHRP) at Mahidol University in Thailand has produced over a 100 M.A. and PhD graduates from all corners of the world.

5.   Observations and Assessment

Most of the universities and faculties in Southeast Asia do not have any specific courses on peace and conflict studies including human rights at large, rather they are integrated into programmes and courses, either as subjects or are discussed together as issues with a specific purpose. At the same time, in many countries where there are specific courses on human rights, peace and conflict studies, approaches towards better understanding and disseminating the subjects are different.

The study also identified that there are universities in the Region that are offering advanced programmes and courses on human rights, peace and conflict[11]. However, many of them are satisfied with incorporating elements of human rights and peace in the exiting curriculums and syllabi. However, it was also observed that the subject, human rights, is still **dominated by legal approach and perspectives**. This is directly linked to the fact that most of the human rights courses and programmes are offered by law schools and human rights law is offered as basic, as well as advanced, course. At the same time, peace and conflict studies are mainly incorporated in international relations or political sciences in general.

It should be also noted that the perception of policy and decision makers towards human rights and peace have greatly influenced the implementation of human rights and peace education in their respective countries. It is often reflected in the manner (directly or indirectly) they adopt or incorporate the subjects in the higher education system as well as the way the subjects are taught. In some countries, issues such as human rights are still perceived as sensitive and not to be discussed openly, while in other countries, lecturers and students could freely study and discuss. As a result, the human rights and peace & conflict education strategies and policies being proposed must be adapted to suit the background and needs of the country. For example, in Malaysia, social unity among multi-ethnic Malaysian is important and the role of incorporating human right in higher education system is to strengthen social unity among them. The decisions to either promote human rights and peace & conflict studies programmes also depend on how the officials see the importance of the programmes[12].

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11   E.g. Thailand, Philippines and Indonesia.

12   1. In the case of Malaysia, in 2002, REPUSM (Universiti Sains Malysia) had organized a workshop to look at the state and future of peace education in the country. Many recommendations were made to both the Ministries of Education and Higher Education as a result of this workshop on how peace education should be taught and the contents of these programmes. The Ministry of Education was initially interested and convened a meeting soon after to discuss the prospect of introducing peace education at the school level, but interests waned after the top leaderships at the Ministry expressed their doubts, giving sensitivities,

As reflected in the country reports, human rights and other related issues are not only considered sensitive, but even considered as a taboo to be discussed, as it is in the case of Brunei and Myanmar, at least until 2011 for the latter. While teaching human rights can attract controversy, peace and conflict studies are seen to be less controversial. For example, the report from Singapore mentioned that "though human rights are taught in Singapore, they tend to be internationalized in context, or intellectualized as abstractions". In Cambodia, the issues of peace and conflict along with other issues like trafficking and human rights are not so openly being discussed in the universities. The contrast is with the countries like Indonesia where courses on human rights have been adopted by almost all law faculties and a nation-wide curriculum has been adopted through a workshop participated by faculties of law throughout the country and Thailand where human rights and peace & conflict study programmes have been offered and discussed openly.

Academic freedom is still a sensitive issue in a number of countries in Southeast Asia. The fact that human rights has to take a mainly international dimension and offer to local and foreign students clearly reflects the very perception of policy makers. Moreover, it may be correct to infer that most of the countries do not have clear specific policies on human rights and peace education. In the countries where universities cannot freely determine their own programmes/courses, the development of this education may not be as fast as one wants to see. In addition, more often than not, courses and programmes in a number of universities were initiated by individual faculties rather than them being a political initiative with political endorsement.

Another feature of human rights and peace education is that only a few institutes, such as the Institute of Human Rights and Peace Studies (IHRP), fully concentrate their programmes on the interrelationship between human rights and peace & conflict studies. The nexus between human rights and peace has not been articulated in most of the courses/programmes offered by different higher institutions around the Region. This separation has become more of a norm as of date.

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appropriateness of the content, and the already heavy workload of the students (Report from Malaysia). 2. There was a survey done by the UKM in 2011 on the introduction of human rights courses at the university level which looked into teaching methods, approach, students' perception, experience of HR abuse, interest of students towards the subject. On preferred teaching methods for human rights – "the most preferred method of teaching human rights is through lecture-based teaching. Other preferred method of teaching includes debate, tutorial, PBL and mooting. The least preferred methods are client counseling, fieldwork, e-learning, drama and quiz" (4.5). While this survey is only done at the UKM faculty of law, it still gives us an interesting snapshot into the minds of those we are trying to target, the students. The survey should be replicated at other law faculties and a similar survey should also be done for P&C studies.

Interestingly, in Indonesia, there are some non-social science faculties which offer courses on peace and conflict. For example, two faculties of forestry, the Mulawarman and the Tadulako Universities, included the conflict resolution course in the conflict over forest resources[13]. There is also a center that combines peace with religious values, such as the Muhammadiyah Yogyakarta University (Universitas Muhammadiyah Yogyakarta - UMY), which has a course called Conflict Resolution in Islamic World. The University of Andalass (Unand) in Padang has its own uniqueness by using the term *Polemology* (knowledge of security and conflict studies) as the course's name.

From the study, it is found out that there is an increasing interest in human rights and peace education in Southeast Asia, with some hesitation from a handful of countries. One good example is Myanmar. In early 2012, at the annual meeting of the Board of Studies (BOS), a few modules on "democracy" and "political science" were proposed to be added in study programmes. The proposed syllabus has been approved and the university will start teaching new modules in the 2013 intake. It was also confirmed that there no longer is any restriction on political terms and words, such as "human rights" in most countries in the Region. It is also assumed that, with the entry into force of the ASEAN Charter and the establishment of ASEAN human rights bodies with a mandate to promote human rights education as well as the adoption of the ASEAN Human Rights Declaration, more interest and efforts will be made by ASEAN Member States.

Definitely, human rights and peace education still have a long way to go. But, the fact that more higher education institutions are running courses/programmes or having elements of human rights and peace in the education system, albeit with gaps - it is already a step towards a more creative and progressive human rights and peace education, with recognition that in the process there will be challenges underway.

6.   Identifying Challenges and Prospects

In a nutshell, the study reveals that in most of the cases, human rights and peace & conflict education lack priority in teaching, with respect to other disciplines, though the situation is improving as shown by this study, from the non-existence[14] of the term human rights (Brunei, Myanmar) on the one hand and on the other, having national curriculum on human rights education from primary to post graduate level (Cambodia and Philippines). Based on (political and policy) observations made in previous section, there are some practical challenges faced by different institutions in most if not all countries as it is revealed below:

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13 The background of these two universities, i.e. as the universities in conflict areas, helps us to explain their interest in peace and conflict studies. The Mulawarman and Tadulako Universities are located in Borneo and Sulawesi islands who have a prosperous forest resources and prone to conflict and forest land.

14 It is politically contested if it is non-existence or deprivation of freedom of expression and academic freedom.

Public Interest in Human Rights and Peace Education

Many schools and students in the Region, as in most parts of the world, view higher education as fundamental key to attaining a sustainable and financially secure future. Thus, courses and programmes which assure high-skilled work and resource-rewarding professions are most preferred by both academic institutions and learners. Human rights and peace education finds itself in the midst of industrializing education. Proponents are, therefore, faced with the challenge of making it publicly appealing without compromising academic quality and principles embedded in its implementation.

Availability and Accessibility of Curriculum and Materials

Overall, looking at the Region-wide human rights and peace situation and the priority given to it in terms of availability and accessibility of curriculum and materials are very subjective to a country's economic and political situation. But in general, there is a wide gap in the availability and accessibility of academic resources, starting from Human rights and peace & conflict curriculum and syllabi. There is also a lack of resource and teaching materials available in the local language (most of the countries do not use English as the major medium of instruction). The textbooks need to be translated into the local languages, a time-consuming and cumbersome process that limits and affects the scope and nature of human rights, peace & conflict education. This is the experience in Vietnam where it has been taking more than a decade to translate the materials into the local language.

Meeting Academic Requirements

Drawing on another line, despite having programmes offered on human rights education, it has not been easy for the students to meet with the academic requirement of the subjects. As one country report stated *"the students participating in the human rights and democracy programmes are majorly the activist, which in their academic work lack in producing scientific papers. But due to the activist element within them, they rarely face problems in practical/field work".* The report further mentions that "*since a period of time, this challenge has been worked upon which led to universities setting a scientific-standard, language competence requirement, qualifying exams etc".* This is the means adopted by the current programmes on human right, peace and conflict education, in order to enroll the prospective students in achieving the desired standards and requirements of the programme. A concern, in response to such an initiative, is that it might become much more difficult to those human rights activists to enroll in programmes or courses. For those who wish to enroll in universities for higher education in human rights, peace and conflict studies, they may find it challenging to meet academic standards and drop out from their respective study programmes along the way.

Availability and Competence of Academic Staff

Most universities and research institutes in the Region have limited academic staff and capacity in delivering human rights education. The study conducted by Riyadi[15] uncovered a very interesting finding from Indonesia. Most of those teaching Human Rights Law do not have academic background on human rights. Only 3% of the 238 teachers have studied human rights. The rest are coming from different background, from constitutional law, criminal law, private law, public administration law to philosophy of law. In Lao PDR, there are only three instructors who currently teach human rights at the National University of Laos (NUOL). In the Philippines, most of the higher educational institutions in the Philippines do not require the person teaching human rights related subjects to have a master's degree or a doctorate degree on the subject being taught. In addition, even basic trainings on human rights are not usually required. In Vietnam, less than 5 faculty members have human rights background.

Lack of Political Commitment

The research identified that there is still unwillingness from the educational authority's side to acknowledge the importance of human rights, peace and conflict education. In some countries, the curriculum needs to be approved by the government rather than the university itself. In Singapore, Singapore Management University (SMU) was supposed to set up the first human rights institute in the country in October 2012. It planned to establish the Handa Centre for Global Governance and Human Rights. However, the university cancelled the opening of the Centre just days before the launch for unstated reasons.[16] In addition, the lack of commitment is reflected in the resources made available by the university/government. In Thailand, for example, the programmes are run mainly with the tuition fees from students and external funding sources which normally support the acquisition of rather costly teaching materials.

Funding and Resources

Funding is a major challenge that is seen and felt by many across the board in the countries studied. A factor is due to the miniscule priority given to education in the national budget (with a few exceptions, though). With this backdrop of limited funding for education, human right, peace and conflict education is omitted from the curriculum while prioritizing other subjects. Private funding and technical support fills in the gap left by limited public funds. Yet, this is not enough to fully achieve ends imposed by existing demands. Most of the programmes on human rights, peace and conflict studies are still depended on foreign support.

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15 Eko Riyadi, 2010, Peta Pendidikan Hak Asasi Manusia di Perguruan Tinggi fi Indonesia (The Map of the Human Rights Education in the Higher Educations in Indonesia), Reserch Report, Yogyakarta: Pusat Studi HAM UII.

16 "SMU cancels opening of research centre," *Singapolitics*, available at: http://www.singapolitics.sg/news/smu- cancels-opening-research-centre (accessed on 30 March 2012).

There is also a lack of scholarships for students in these subjects. This is crucial because most of the students are relying heavily on external funding sources and this becomes a hindrance for students in the completion of the study. Lately, as the research shows, there is a lot of foreign aid still being tapped for capacity building of academic staff and their expertise in the field of human rights and peace & conflict studies.

Lack of Proper Framework and Infrastructure

While there is an emergence of tremendous interest to academically articulate and promote human rights and peace, it was found out, in some countries, that resources are scarce in keeping up with this current trend and demand. The sudden increase in the demand for knowledge on human rights, peace and conflict has to be filled. The education systems of most of the countries in the study showed lack of a standardized HRE framework design of the curriculum - even if there are policies in place. In countries like Philippines it was disclosed that *"...however, the lack of an educational framework to implement this policy clearly affects sustainability of human rights courses, electives, and programmes."*

Sustainability

One very important and indeed a serious challenge the country reports highlighted in the study is the *sustainability of the programme.* In a deeper sense, this particular challenge poses a threat to the programmes of human right, peace and conflict studies and not much where these subjects taught under other programmes. With these fragile features, the programmes on human right, peace and conflict studies heavily rely on registering students, attracting prospective students, scholarships, foreign funding etc. This is an extra effort (finding new ways out) that practitioners in this field need to invest in, in order to keep the programmes running[17]. This is also directly related to the observation of inconsistencies that researchers have found in the curriculum and programme structures among most of the universities.

Moreover, existing priorities set by universities affect the availability and accessibility of relevant materials to teach human rights, peace & conflict. For example, human rights is taught mainly in law school while peace studies is more often included in political science courses. As previously articulated, the specialization and prioritization of university affects the quality and competency, as a whole, of academic and research expertise in the field of human rights, peace, & conflict. In addition, sustainability cannot be ensured since, in many cases, programmes and courses were introduced through individual initiatives and efforts.

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17 There have been programmes which got closed and programmes where they rely only on students appointed by Ministry of Law and Human Rights. In Malaysia, courses and programmes being offered at UKM, the focus reflects more the strategic and security studies approach or the "realist" school of thought in political science. Many of their students are also from the civil service and security forces in the country. They also have a joint Master's programmes with the Malaysian Defense University.

Promotion of Academic Freedom

In the Philippines, "*High degree of academic freedom provided by schools (i.e. there is high capacity to change the methodology, approach, and materials to be used in the particular course or even design a course incorporating human rights education, subject to the approval of CHED)*".[18]

In Singapore "*There persists a 'climate of fear' when it comes to teaching and writing about controversial issues.   It may well be that this is more perceived than real ... however, the fact remains that some academics are more cautious and tend to self-censor in a way that is far more effective than a system of actual censorship, if it existed, would achieve.*"[19]

The degree of academic freedom has a role to play in the dissemination of human rights and peace education at a national level and to be included in the curricula across the various levels of education. The quotations above show the stark contrast between the countries researched that there is a disparity amongst countries in the level of exercising this freedom. It was observed that the spectrum includes from limited freedom, like in the cases of Singapore, Brunei Darussalam, Myanmar and Vietnam, on the one hand, to Thailand, the Philippines and Indonesia, three countries with high level of academic freedom for being autonomous bodies with the high level of freedom to set the curricula, the administration and the preparation of the relevant reading materials (text books etc.), on the other.

Impact of Religion/Faith and Traditional Values

Religion plays a crucial role in all aspects of life, and education systems across the world incur no exception of being influenced. This is seen in the curricula being set and taught throughout the world and the countries in the study. The most apparent is that of Brunei Darussalam where Islamic values must be preserved above any other political and social discourses. The blurring lines between the Church and the State in the Philippines had affected how human rights are articulated especially when dealing with Gender and Sexuality. The predominant religion a particular country has a great role in the formulation of education policies, and the content to be taught at all the levels of education.

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18   Excertp from Philippines's Report.
19   Arun, Kumar. Interview by Norvin Chan. Personal. NUS Bukit Timah Campus at Summit, April 10, 2012

The heavily debated "Asian Values" has been a dominant socio-political norm in many countries with respect to managing human rights and peace & conflict discourses specifically in the education system. Traditional values, cultures and faiths have been exponential and an important vehicle in explaining the international human rights standards into their own specific contexts, as many of these values have been seen and found to be consistent with the human rights standards, yet there is no common standard developed for human rights education in the majority of the countries in this study.

In brief, there is a regional deficiency in policy and political commitment. The perception of political leaders and policy makers also hinders the development of the human rights and peace education. In some places, academic freedom is an issue considering the fact that human rights are being perceived as sensitive. There is a lack of qualified teaching staff for these subjects. It makes it harder for instructors to coordinate with their concerned faculties about further integration of human rights and peace in current curricula—more so pertaining to the creation of a specific human rights and peace programme. This also affects the acquisition of existing materials and the development of resources that focuses on localized knowledge on peace & human rights, for teaching and research of these subjects in the Region are still very scarce. This could well be because of the limited number of courses taught. One of the most common experiences in the programmes and courses on human right, peace and conflict studies of the universities in the Region, is the lack of interest among students especially at the undergraduate level. The rare job prospects after graduating from a human rights and peace course could be the factor for lack of interest among students. Apart from the human resources and potential students, the problem with the programmes or courses on human rights, peace and conflict are also caused by the availability and accessibility of resources.

7. Making it Happen by Working Together: Regional Human Rights and Peace Academic Collaborations

It has been proven that Governments alone could not address matters concerning the protection and promotion of human rights and peace. Multi-stakeholder cooperation eases the burden on States in addressing current and emerging human rights issues. A silver lining in Southeast Asia is the active engagement of civil society organizations in many countries of the Region. A huge number of regional and national Non-government organizations (NGO), people's organizations (PO) and social movements have been working for many years to establish communities and societies that hinge on democratic values, fundamental freedoms and justice.

Academics, on the other hand, have forged partnerships and networks in fulfilling the goal of mainstreaming human rights and peace through higher education. There are three major regional academic networks that actively work on this vision, AUN-HRE Theme, Southeast Asian Human Rights Studies Network (SEAHRN) and the Southeast Asian Conflict Studies Network (SEACSN).

ASEAN's Human Rights-focused Academic Organ: AUN-HRE

The ASEAN University Network (AUN) was officially established to strengthen the existing network of cooperation among leading universities in ASEAN, by promoting cooperation and solidarity among ASEAN scholars and academics, developing academic and professional human resources, and promoting information dissemination among ASEAN academic communities.

At the ASEAN University Network Board of Trustees (AUN-BOT) Meeting held on 28-29 July, 2009, the Board approved the establishment of the new sub-network called Human Rights Education Network to promote human rights education and research opportunities in the areas of human rights. This was established in order to contribute to ASEAN initiatives on human rights and related fields in the Region. The initiative of AUN was approved by the ASEAN Senior Officials Meeting and ASEAN Ministers of Education Meeting, respectively. Since late 2009, AUN Human Rights Education Theme (AUN-HRE) was officially made a theme for cooperation of its 26 Universities members by all ten ASEAN Member States, with Mahidol University as the focal point. Dr. Sriprapha Petcharamesree was appointed convener of the theme. The main goal of the AUN-HRE is to promote education and research opportunities, training and related activities in the area of human rights among AUN Member Universities, with the following five specific objectives:

- To establish network of experts and scholars in the area of human rights studies and laws;
- To promote education and research opportunities, training and related activities in the area of human rights among AUN Member Universities;
- To help AUN Member Universities in developing curriculum, programmes or courses in Human Rights;
- To widen a strong academic network and promote greater collaboration among academicians and students in area of human rights, and
- To raise awareness and enhance regional cooperation that will lead to better solutions to regional problem in human rights issue.

The main activities of AUN-HRE so far focus on;

- Database Development: Human Rights Institutions in ASEAN
- Web-based resources: pooling of experts data, course outlines, suggested reading books, teaching materials
- Faculty and Student Exchange: research exchange programme, teacher training, human rights youth camp.

AUN-HRE is part of the official network of universities in the ASEAN structure listed in the Annex I of the ASEAN Charter (under ASEAN Socio-Cultural Blueprint). Since its establishment, the AUN-HRE members have met a few times to discuss the strategy and work plan for cooperation. The discussions have been about the non-existence of human rights education in a number of member universities, while some universities are advanced in providing human rights education at graduate level. The AUN-HRE has also agreed that human rights and peace courses have to be introduced in all universities, starting with members of AUN-HRE. The syllabus of two courses[20] were drafted and submitted to the ASEAN Senior Officials Meeting and ASEAN Ministers of Education Meeting. The Meetings supported the initiative of AUN-HRE for the promotion of human rights education at university-level in ASEAN. Progress is, unfortunately, still limited to a few universities due to the lack of clear policy of the educational authorities, lack of capacity of the lecturers/educators as well as the lack of proper textbook/materials produced for students.

Academic Activism through Human Rights and Peace Studies: SEAHRN & SEACSN

Southeast Asian Human Rights Studies Network (SEAHRN)

In 2009, Center for Human Rights and Social Development (now known as the Institute of Human Rights and Peace Studies), Mahidol University initiated an independent coalition of human rights and peace institutions and research centers in Southeast Asia, SEAHRN. The Network was born out of a common dream, among its 14 founding members, to enhance and deepen the knowledge and understanding of students and educators as well as other individuals and institutions from Southeast Asia in human rights. This goal will be achieved by engaging in collaborative research, improving course curricula and training programmes, sharing of best practices and conducting capacity building training of educators, staff and students and other interested individuals and institutions. Furthermore, it seeks necessary regional academic and civil society cooperation to sustain the effective promotion and protection of human rights in the Region. The network desires to open its doors to interested institutions and individuals who share its vision for human rights in Southeast Asia.

Member institutions and individuals of the SEAHRN are aiming to achieve the following objectives:

- To strengthen higher education devoted to the study of human rights in Southeast Asia through faculty and course development;
- To develop deeper understanding and enhancement of human rights knowledge through collaborative research;
- To achieve excellent regional academic and civil society cooperation in realizing human rights in Southeast Asia; and

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20   The two courses were: 1. Introduction to human rights and 2. Introduction to the rights of the child

- To conduct public advocacy through critical engagement with civil society actors, including inter-governmental bodies, in Southeast Asia

In pursuit of these objectives, SEAHRN has expanded its membership to 18 academic institutions. Moreover, it has successfully organized two international conferences on Human Rights and Peace & Conflict in Southeast Asia (Bangkok, 2010 & Jakarta, 2012). It has also done training both seasoned and emerging scholars in human rights based research and instruction. The Network has also published its first book entitled Human Rights in Southeast Asia Series I: Breaking the Silence (October 2011). The members are currently involved in producing the first ever university-level textbook on human rights and peace and conflict in Southeast Asia and the second and third book in the Human Rights and Peace in Southeast Asia Series. All upcoming publications are written and edited by seasoned and emerging Southeast Asian human rights and peace academics.

Southeast Asian Conflict Studies Network (SEACSN)

Almost a decade before the establishment of the two previously mentioned human rights networks, peace and conflict academic institutions and other stakeholders have already merged their efforts to realize peaceful solutions to conflicts in Southeast Asia. SEACSN was created in 2001 by the Research and Education for Peace Institute at Universiti Sains Malaya under the leadership of Dr. Kamarulzaman Askandar. It serves as research and networking platform for researchers, academicians, practitioners, NGO workers, students, and anybody else who are interested in peace and conflict studies, in the Region. The uniqueness of the Network lies in the fact that the idea of the network originated from within the Region and involves mainly regional actors in its programmes and activities. The Network has been faithful to the following objectives:

- To promote cooperation among peace & conflict researchers in Southeast Asia;
- To promote research in peace and conflict resolution in the Region in accordance with the themes of SEACSN;
- To produce a body of work on conflict analysis and conflict resolution; and
- To conduct a Southeast Asian conflict mapping research programme.

8.   Internalizing Human Rights and Peace in Southeast Asia: Recommendations

Overall, one can say the commitment to human rights and peace education is not completely lacking in the Region. The commitment may vary from one country to another and this reflects in the ways in which human rights and peace education has been offered in different higher education institutions in their respective countries. At the same time, the study finds the situation of the internalizing of human rights and peace is still a main concern in some countries. Moreover, human rights and peace & conflict education has not been fully embraced by the majority of education systems in some countries. In order for States in Southeast Asia to internalize human rights and peace education at higher education levels, the researchers of this study recommend the following:

1. The inclusion of human rights and peace education has not been prioritized and socialized in any Ministry of Education of any country in the Region. Since, in most if not all cases in Southeast Asian education systems, the Ministry of Education is the highest authority in terms of formulating policies as well as, in many cases, approving the programmes and curriculum. **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.** The inclusion of human rights and peace education will make the issues less sensitive and will give impetus to the universities to making it part of programmes /curriculums. With the blessing of the Ministry of Education, human rights and peace education may be nationally mainstreamed in all levels of education.

2. In relation to the previous recommendation, it is crucial to highlight current practices of human rights and peace education in some countries of Southeast Asia. **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** in implementing human rights and peace curricula, programme and research projects in their respective countries.

3. Human rights and peace are recognized as universal values by United Nations. All countries in Southeast Asia not only adhere to both values but committed to promote and protect the rights of their own people. As pointed out earlier, ASEAN has made peace education as one of the activities provided for in the Blueprint. Human rights also found its way into the ASEAN Charter which means that **human rights is now both legitimized and legalized, therefore, should no longer considered as sensitive. Teaching human rights and peace should be part and parcel of university curriculum. 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.

4. The research team recognizes, though, that each country has a distinct level of comfort and readiness to the organization of human rights and peace education compared to the rest of the Region. 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.** Incorporating topics of human rights or peace in existing curriculum could be more difficult as the demand for qualified teaching staff is higher than offering specific course(s).

5. The study reveals the serious lack of reading/teaching materials both for teachers and students, especially produced by indigenous scholars, supports for researches on various human rights and peace subjects is very much needed in the Region. **The production and distribution of a Southeast Asian-based textbook on human rights and peace may be helpful.** Translation into local language of this material could be very helpful.

6. *"If human rights, peace and conflict studies are to be carried out in Brunei, as a way forward it would require training of a number of higher education institutional staff members to attend a comprehensive human rights* programmes *which offer the Western as well as the Islamic perspectives. A course or module can then be offered as an optional subject to be chosen by the students before a* programmes *can be mounted on a larger scale leading to a qualification in human rights."* This recommendation appeared in the country report on Brunei Darussalam speaks for all other countries in the Region. One of the most critical challenges of conducting human rights and peace education in Southeast Asia is the lack of qualified staff, this not to mention, a critical mass who can properly impart knowledge but also sensitize (and motivate) students. **Regional and local courses for existing and potential instructors are strongly recommended. These trainings could be designed and conducted by the AICHR, AUN-HRE, SEAHRN, SEACSN, or any academic network and/or institution having this level of capacity.**

7. Direct interaction amongst existing and highly interested academics, scholars and research facilitates better understanding about how human rights and peace are articulated, conceptualized and constructed in their respective localities. **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.**

8. Although some reports recommended a standardized curriculum for all universities either at national or regional level, the regional research team still finds that some components of both peace and human rights have to be included in all syllabi. **It is, however, 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.**

9. The concept of Human rights and peace had evolved over time and space in the Region. At some points though, it could be context specific. **Cross-fertilization and mutual learning definitely contribute to the expansion and enhancement human rights and peace culture across the borders.** Cooperation and possibilities for exchange at all levels are recommended.

10. One of the major challenges identified by all researchers is the lack of resources. If human rights and peace education is to be sustained, it is recommended that the specific policy be accompanied by **increased and commiserated funding and investments to enhance resources**, both in terms of human resources and materials.

11. For human rights and peace education to be properly imparted, **a free and independent academic space is extremely important**. Open and critical discussions are necessary for teachers and students to exercise their scholarships. Academic freedom is to be respected and protected.

9.   Some Thoughts and Country Specific Recommendations

Brunei Darussalam

There is no reason why such studies cannot be offered in Brunei Darussalam as long as the programmes are in line with the Islamic Principles Al-SunnahWal-Jamaah and are not in conflict with national philosophy and values.

If human rights and peace & conflict studies are to be carried out in Brunei, it would require training of a number of higher education institutional staff members to establish a comprehensive human rights programme which offers Western as well as Islamic perspectives. 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.

Cambodia

Currently, peace and conflict studies, along with other issues like trafficking and human rights cannot be openly discussed in universities. It will still take time for these issues to be studied openly as compared to other Asian countries. It is encouraged that human rights and peace education is to be more defined, open and "complete" in the near future.

Indonesia

In order to improve the current situation of human rights education in the Indonesian school system, there is a need to define the mainstreaming strategy of the Government in this regard. Such strategy should address the particular components of human rights education in various school systems.

Lao PDR

In light of Lao PDR's commitment to the promotion and protection of human rights, it is most appropriate to focus on the development of specific courses on human rights and peace, quality of curriculum, and capacity building of academic staff in research and instruction. The Ministry of Education and Sports should also expand its human rights education policy to other universities. It should also broaden its coverage on human rights beyond the legal discourse such as Sociology, Economics, History and Political Science. Materials and facilities need to be improved and made accessible to the staff and students

Malaysia

Highlighted in a survey, conducted by academics from the Universiti Kebangsaan Malaysia, was that one important challenge for the universities is "to find the best teaching methods and the curriculum contents, so that the teaching would be more suitable with our context and eventually help to preserve our social unity". The report said: "[t]he issue to be resolved is what would be the best method or approach to teach the subject so that it will reflect the multi-ethnic composition in this country".[21]

As a recommendation, such a survey should be replicated at other law faculties and a similar survey should also be done for peace & conflict studies.[22] The outcome of the current *Suhakam* commissioned research done by Universiti Kebangsaan Malaysia to compare the syllabi of the seven law faculties for human rights content will also shed more light on this subject.[23]

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21 Universiti Kebangsaan Malaysia (UKM), *The Introduction of Human Rights Courses at the University Level*, 2011, p. 411.
22 While this survey is only done at the UKM faculty of law, it still gives us an interesting snapshot into the minds of those we are trying to target, which are the students.
23 While this survey is only done at the UKM faculty of law, it still gives us an interesting snapshot into the minds of those we are trying to target, which are the students. The researcher would also

Myanmar

In order to develop human rights and peace education in Myanmar, it is important to develop a national curriculum that would mainstream human rights and peace in higher education; there is a need to involve academics and experts in coming up with a strategic action plan; academic staff and emerging scholars should be encouraged to undergo training or further studies on human rights and peace studies; take stock of existing materials and experts on human rights and peace in the country could provide a necessary baseline data for further development and; it is imperative for Myanmar to engage with human rights and peace academic networks such as AUN-HRE, SEAHRN and SEACSN to build capacity in research, instruction and materials on human rights and peace.

The Philippines

In general, human rights and peace issues directly or indirectly arise from socio-political and socio-economic conditions of a particular community or administrative region. These issues correspond to the level of human rights awareness of a particular community. Consequently, such human rights issues are relevant to a particular region in determining the kind of human rights topics that shall be included in the courses' module. It is best to localize human rights and peace to enable students to know, understand and internalize their realities.

Singapore

The wider intellectual milieu, and the larger climate in Singapore is not geared towards the broad universal conceptions of Human Rights: some deny the universality of western values and human rights.[24] Instead, "Asian values" are advocated as the alternative model. This model is of fundamental importance, since it underpins the very justification of the State itself. Human Rights and peace may be re-articulated within this framework. Though policy and decision makers must be regularly reminded to not compromise the most fundamental values embedded in human rights and peace. This being said, the more conservative step of introducing additional modules related to human rights and peace concepts is to better gauge the impacts they have on students. Such a move is modest in the level of institutional approval required. Professors have the autonomy to introduce new modules and require only the approval of the dean of their faculty. Such a move should also be feasible in peace and conflict studies, given the presence of institutes that already do research in that area as discussed. Human rights studies might however suffer from the comparative lack of research.

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like to mention that a SUHAKAM-commissioned research to compare the syllabi of the seven law faculties for human rights content is currently being done by University Kebangsaan Malaysia. The outcome of that research would definitely shed more light on this subject matter.

24 Mahbuhbani, Kishore, The New Asian Hemisphere: The Irresistible Shift of Global Power to the East (p.115).

Thailand

It is recommended that at the undergraduate education in all university departments, a core course on human rights and peace studies should be added under general education curriculum so that students of all majors can freely study human rights. And also, it is felt that, human rights and peace studies should be made a required core course for all students in the Faculty of Law, and in the programme on peace and conflict studies. And finally, human right and peace education should be integrated into more subjects from first year coursework. It is also recommended that the content of the course should cover both theory and practice. Teaching style and teaching materials: a great importance of having proactive and practical skills. It is also recommended that promoting and developing techniques on teaching and developing activities on human rights and peace studies for instructors to use in class will be of significance.

Academic collaborations, exchange of lecturers with other universities in order to facilitate exchange of ideas and experiences; encouraging the transfer of coursework units as a viable alternative to students and lastly, but very important is the creation of a more systematic cooperation among university and between different stakeholders.

Timor-Leste

At this point, it is crucial and most feasible to integrate more human rights and peace subjects in existing courses. Universities must also consider developing specific courses and programmes on human rights. Current institutes working on peace and conflict and human rights may approach the Southeast Asian Conflict Studies Network (SEACSN) and the Southeast Asian Human Rights Studies Network (SEAHRN) to help build their academic and research capacities through training and participation in conferences. The Government of Timor-Leste must try to develop a national strategic plan on human rights and peace education with the participation of regional experts, local universities and civil society organizations. It must allocate adequate budget for the enhancement of facilities and acquisition of research and teaching materials.

Vietnam

The Ministry of Education and Training needs to provide guidelines for human rights to become one separate compulsory subject or course at higher education level; The content of the course on human right should include both theory and practice; Develop the school to meet regional and international standards; Lecturers need to equip with different methods and conduct researches in new fields. Human rights need to be developed in interdisciplinary approach. Human rights subjects should be integrated in compulsory education programme at higher level, into the compulsory subjects such as philosophy, political and social studies, current social issues in both basic and professional phases of the undergraduate education.

This study ends with what Paulo Freire wrote in his book that 'there is no teaching without learning. Critical reflection on practice is a requirement of the relationship between theory and practice. Otherwise theory becomes "blah, blah, blah, and practice pure activism. To teach is not to transfer knowledge but to create the possibilities for the production or construction of knowledge"[25] This concept of education should be fully understood and remembered wherever and whenever steps to develop and strengthen human rights and peace education are actualized in the Southeast Asia.

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COUNTRY REPORTS

BRUNEI DARUSSALAM

Azaharaini Hj. Mohd. Jamil

1.   Brunei Darussalam's Stance on Human Rights

Human rights issues have generally been perceived as a "taboo" subject in Brunei Darussalam.1 This is partly because Bruneians see their overall welfare and social well-being as being well taken care of by the government. In turn, 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 government of Brunei Darussalam recognises the importance of promoting and protecting human rights, and the government has established various structures and laws to ensure that the overall welfare and social well-being of its citizens are looked after. In such a situation, an explicit plan of actions to promote and protect "human rights" is not seen as necessary for public attention. The fact is that a special relationship between government and its citizens has long been established, resulting in some human rights issues indirectly or implicitly promoted and protected by the government independent of influence by outside parties promoting "human rights" practices.

Human rights and peace in Brunei Darussalam are influenced heavily by an Islamic way of life. The Islamic conception of "rights" is based on revelation. The basic term for "right" in Arabic is *haqq* (حقّ) which means truth (*Al-Haqq*). In an Islamic context, *haqq* is also interpreted as right or reality. *Al-Haqq*, the truth, is one of the names of God in the Qur'an. According to Seyyed Hossein Nasr (2004), the term *haqq* also possesses the meaning of "duty" as well as "right", "obligation" as well as "claim" and "law" as well as "justice".[2] It can also be translated as what is due to each thing, what gives reality to a thing, what makes a thing 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.

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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.

2   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 relationship between "God and men", between "men and men", and between "men and nature (environment)". In all of these relations, the conception of duty and responsibility comes first, before any man 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. It requires responsibilities on the part of the government to look after the wellbeing of the people.

2.   Current Government Institutions Responsible for Citizen Welfare

The main government agencies who 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, NGOs also complement the efforts undertaken by the government to promote the welfare of the people and 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.

Apart from these developments, there is the possibility of Brunei establishing a human rights institution to coordinate the management of human rights issues and to coordinate with international human rights organisations. This possibility is only at the "agenda-setting" stage in the policy process. There is a need to explore options and make decisions about what are the most appropriate, cost effective and politically acceptable options for Brunei in the handling of both human rights and peace & conflict issues at this point in time.

3. The Status of Human Rights and Peace & Conflict Studies in Higher Education

There are four higher educational institutions in Brunei Darussalam, two of which were established in 1986. These universities are the Universiti Brunei Darussalam (UBD) and Institut Teknologi Brunei (ITB). The status of ITB was upgraded to a university on 18 October 2008. The other two universities are the Universiti Islam Sultan Sharif Ali (UNISSA) and Kolej Universiti Perguruan Ugama Seri Begawan (KUPU SB), both of which were established in January 2007. KUPU SB was formerly known as Maktab Perguruan Ugama Seri Begawan (MPUSB) and was established in July 1975. In January 2007 it was changed into KUPU SB.

These institutions, however, do not offer any programmes on human rights or peace & conflict studies. This is probably explained by the fact that these subjects are seen by policy makers and higher education providers as of little importance in the way these programmes may contribute to the socio-economic development of Brunei. Furthermore, civics and Islamic Religious Knowledge (IRK) have been subjects taught in the school system for a long time. Civic and IRK are seen as providing Bruneians with the value system needed in the development of the country. Such a value system is inclusive of the subject matters associated with human rights and peace & conflict although the subject matters are not named as "human rights" and "peace & conflict studies".

Prior to the implementation of the New System of Education (SPN21) in 2008, civics as a subject was offered at the primary education level and parts of "human rights" components were implicitly addressed, such as the relationship between "men and men" (e.g. respect for other human-beings). However, in the current SPN21 the subject of civics was phased out and its contents were incorporated into a new core subject called *Islam Melayu Beraja* (MIB) – (Malay Islamic Monarchy). MIB is now a compulsory subject/ module. It is taught at all levels of education, including higher education. Likewise, prior to the implementation of SPN21, Islamic Religious Knowledge (IRK) was an optional subject taught in primary and lower secondary education levels. However, after SPN21, this subject is now compulsory for all students from primary to secondary education levels.

At the Universiti Brunei Darussalam, all Bruneian students are required to read the MIB module offered by the Academy of Brunei Studies. The module constitutes a breadth prerequisite towards satisfying a student's graduation requirement. The MIB module is equivalent to 4 modular credits and is counted towards the grade point average (GPA). Foreign students can select an optional subject instead of MIB. MIB modules are also compulsory for all students in other higher education institutions with the exception of overseas students.

Civic, IRK and MIB are highlighted in this report because these subjects contain elements of "human rights" education. In other words, while it is true to say that educational institutions in Brunei do not offer human rights or peace & conflict studies, some contents of civic, IRK and MIB deal with issues associated with "human rights". In these subjects, the relationships of "men and God", "men and men" and "men and environment" are being taught. The "men and men" component of these subjects teaches the 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 (citizen).

In the civil service organization, the Civil Service Institute from time to time provides government employees with work ethics training. The contents of this training include the values and duties associated to the relationship between "men and men", such as respect, fairness, equality, integrity and helping one another as human beings. The middle and senior government officers of civil service are also provided with specific training in which a *TasawwurIslami* module is offered as a component of the programme. *TasawwurIslami* (Islamic World-View) also deals with the relationships between "men and God", "men and men" and "men and environment".

It may be also relevant to mention, in the context of mapping human rights and peace & conflict studies in Brunei, the existence of a number of "think-tank" institutions conducting specific regional studies in the areas of peace, security and conflict.[3] 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 Defence 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 early 1990's. It resides at the Policy Planning Department of the Ministry of Foreign Affairs and Trade. BDIPSS participates in networks such as the ASEAN Institutes 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 economic 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 organisational mandate.

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

4. Future Development in Human Rights and Peace & Conflict Studies

In response to the growing national emphasis attached to research and development at Universiti Brunei Darussalam (UBD), a new institute was established in January 2012 named the Institute of Asian Studies (IAS). Its research programmes 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 in various topics. The topics range from human and food security, ecological concerns, sociology of knowledge and the 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 the 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 impact, transnational crimes and the consequences for local communities, clean and drinkable water, indigenous land rights, sexual violence and forced migration.

There is a potential for IAS in the future to also address such topics as legislation and policies pertaining to the promotion and protection of the rights of children, persons with disabilities and the elderly. This would include policies in promoting 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 human rights and peace and conflict studies.

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

Based on the findings, it was strongly observed that it is imperative to re-conceptualize and re-instruct principles of human rights and peace & conflict within the discourse of Islam. While it is interesting to observe how human rights are articulated in the Bruneian custom and wisdom, it has sidelined some principles that may weaken the whole 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 revaluation of human rights as social welfare. It was further revealed that teaching human rights may potentially disturb social order and peace in Brunei Darussalam.

Another observation is the absence of specific human rights and peace & conflict courses and programmes at higher education. A possibility of a human rights course may be available for international students only. More so, 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 initiatives to include human rights and peace in ASEAN-related forums. Moreover, the development of legislations 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 human rights and peace studies taught at universities.

6. Prospects and Challenges in Implementing Human Rights Courses/Programmes

Human rights courses and programmes are generally considered to be useful for Brunei especially since the population of foreign students is expected to be increasing at the higher education level. Foreign students may need these areas of study at the undergraduate and postgraduate levels. Such programme may promote regional peace and stability. The challenge is finding the right balance of the curriculum to ensure that the Islamic perspectives are included in the programme. Naturally a proposed programme, which is in line with the Islamic Principles Al-SunnahWal-Jamaah, will receive favourable support from the government, institutions of higher learning and the financial institutions. Those proposed programmes, which are seen to be in conflict with the national philosophy and values, will have difficulty getting support for programmes to be implemented.

7.   Conclusions and Recommendations

Educational institutions at all levels in Brunei (including higher education) do not offer programmes or courses on human rights or peace & conflict studies. 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 syllabuses of the subject areas offered in educational institutions such as IRK and MIB contain subject matter associated with the relationship between "men and men" which is implicitly related to "human rights" studies.

There is no indication by institutions of higher learning that such a programme is to be offered in the near future. But, there is a positive opinion among institutional staff that such programmes may be useful at higher education institutions in the interest of "knowledge development", "promotion of regional peace" and meeting the needs of growing number of foreign students. There is no reason why such studies cannot be offered in Brunei Darussalam as long as the programmes are in line with the Islamic Principles Al-SunnahWal-Jamaah and are not in conflict with national philosophy and values.

If human rights and peace & conflict studies are to be carried out in Brunei, it would require training of a number of higher education institutional staff members to establish a comprehensive human rights programme which offers Western as well as Islamic perspectives. 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.

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CAMBODIA

Gaye Valerie Salacup

1. Role of Education in Cambodia's Nation Building

Cambodia, with a population of about 14.8 million, is the 70th most populous country in the world. The official religion is Theravada Buddhism, which is practiced by approximately 95% of the Cambodian population. Having suffered prolonged wars that ruined its social economy, Cambodia sees education as the vehicle to rebuild the country.

The Ministry of Education, Youth and Sports (MoYES) was given the responsibility for establishing national policies and guidelines for education in Cambodia. Traditionally, education in Cambodia was offered by the *wats* (Buddhist temples) making education accessible only to the male population. During the Khmer Rouge regime, education suffered significant setbacks. Under the Khmer Rouge, intelligent citizens were purged and only a few teachers survived. After the collapse of the Khmer Rouge in 1979, the new government called on everyone with reading, writing or mathematical skills to teach in schools. The Cambodian education system is decentralised with three levels of government, the central, provincial and district, responsible for its management. The Constitution of Cambodia promulgates free compulsory education for nine years, guaranteeing the universal right to basic quality education.

Since 1979 until the present, MoEYS has been engaging in improvement to the quality of education through reform to: the formal education system, school curricula, textbooks and the teaching-learning approach. The duration of the formal education system also changed three times during this period. This was done to reach the goal of the teaching-learning approach by increasing the teaching-learning sessions. At the same time, the teaching–learning approach in the formal education system changed from a teacher-centered to a student-centered approach.[1]

Under the National Rehabilitation and Development Program, submitted to the International Committee for Rehabilitation in Cambodia at the second conference in Tokyo on 10-11 March 1994, the government focused on the quality of education. This was because Cambodia felt that it was the most important factor in consolidating national unity and identity. Additionally, they believed it promoted social and economic

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1   Asia-Pacific Human Rights Information Center, (2009), *Human Rights Education in the School Systems in Southeast Asia: Cambodia, Indonesia, Lao PDR and Thailand*, Osaka, Japan: Asia-Pacific Human Rights Information Center.

development. Teachers were designated to their respective schools after undergoing training by MoEYS. Teaching techniques during this period focused mainly on techniques for indoctrination of children in the "rightist ideology", Leninism and Marxism. Many of those teachers now hold senior positions in the education system.

The Education Law, adopted on 21 November 2007 and introduced on 8 December 2007, is a new instrument to strengthen education. The definition of education is comprehensive and covers various kinds of education including the teaching and learning of human rights.[2] The following are some provisions of this law that relate to human rights education:

> *Education in this Law focuses on the Learning Development Process or Physical, Spiritual, Mental and Moral Development Training obtained through all educational activities that enables learners to gain sets of Knowledge, Expertise, Competences, and Values to become good persons benefiting themselves, their family, community, nation, and the world. (About the General Disposition, Provision 4, Chapter 1)*

2. Education System in Cambodia

The current school system in Cambodia is composed of (1) basic education comprising basic and lower secondary education (nine years), (2) upper secondary education (three years) and (3) higher education (four years). Schooling in universities and institutes could last from four to seven years.

Higher education is provided in universities and in technical and professional training institutions. Technical and professional training institutions offer programmes lasting for two to three years leading to a certificate or high school diploma. Regional teacher training centers offer two-year programmes to upper secondary education graduates. This qualifies the individual for lower secondary education teaching positions.

At the university level, programmes leading to the award of an associate degree typically last for two years. The award of a bachelor's degree normally requires four years of full time study, including the foundation year. For specialties it may take longer such as five years in the case of engineering, six years in for architecture, seven years for pharmacy, and eight years for medicine and dentistry. A one-year postgraduate programme for a bachelor degree at the National Institute of Education leads to a diploma for an upper secondary school teacher or a diploma in education. A Master's degree programme normally takes two years to complete and doctoral degree usually requires at least three years of study.

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2   ibid.

3.   Human Rights and Peace Education in Cambodia

Since the adoption of the Constitution in 1993, the UN appointed a Special Representative of the Secretary-General for Human Rights in Cambodia, and the UN High Commissioner for Human Rights opened a Cambodian office. In a survey on moral and civic education with teachers, it was noted that human rights is regarded as an "*eye opener*" which could encourage students to challenge the status quo.

Human rights and peace studies are now a part of the curriculum that is taught at all levels of education in Cambodia. Human rights are also incorporated into moral and civic education, which is taught 2 hours per week.[3]

The initial idea of the Cambodian Institute of Human Rights (CIHR) was to make education in human rights, as well as democracy and non-violence, a part of each schoolchild's classes. This was seen as essential because of human rights violations and the terror of the Khmer Rouge regime. It was necessary to rebuild a culture for promoting human rights and to restore traditional values from the ground up by educating the generations to come. Considerable emphasis was given to education to restore values lost in Cambodia during the more than two decades of war. These included values such as tolerance, solidarity, love and cooperation.

Through a partnership between the Cambodian Institute of Human Rights (CIHR) and the Cambodian Ministry of Education, Youth, and Sport (MoEYS), human rights education has been a formal part of the primary and secondary school curriculum for approximately three years. Formally, the CIHR project is entitled "Human Rights Teaching Methodology".

The Cambodian Human Rights Committee (CHRC) has been trying to disseminate and promote human rights through education, awareness building and preventing inhumane treatment. On the one hand, educating the population about their own human rights is seen as necessary to help Cambodians recognise when there are violations. On the other hand, in the formal education system topics concerning peace and other issues like human trafficking are not being discussed in the universities in a very open matter.

The Ministry of Education in tandem with Cambodian Institute of Human Rights (CIHR) drafted the human rights curriculum for primary and secondary school. Six illustrated teacher manuals covering all grade levels have already been developed. For each grade, there is an active curriculum, with human rights as a separate subject, and an integrated curriculum, with human rights inserted into other subjects such as reading and literature. These manuals were completed in 1994.

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3   Yahan, Chin, "Cambodian National Curriculum and Human Rights Education" in *Human Rights Education in Asian Schools"* (vol. VI), Asia-Pacific Human Rights information Center, available at: http://www.hurights.or.jp/archives/human_rights_education_in_asian_schools/section2/2003/03/cambodian-national-curriculum-and-human-rights-education.html (accessed on 28 May 2013)

Since Cambodia is predominantly Buddhist, human rights education has been considered in parallel to formal religion courses offered by religious institutions. Human rights concepts easily integrate into Khmer and moral and civic subjects, and they can be harmoniously interpreted by students based on Buddhist principles. Human rights education is modified and integrated into religious education, Khmer language and social studies textbooks. "Values education" is seen as a vehicle for human rights education. However, it may be possible that terms like "human rights" are not mentioned and related words are used instead.

Moral and civic education is based on the holistic philosophy that every person is formed simultaneously by their own experience as a member of a larger community. Civic education is one form of human rights education when it is defined in an international context where citizens are treated also as individuals *"entitled to all the rights inherent in the human condition".*[4]

When reforms were initiated in 1980, after the Khmer Rouge period of genocide, the country lacked the expertise to implement changes in the system. Job expertise developed rapidly, however, and helped implement the 1994 reforms. External experts later helped develop textbooks and teacher guides by suggesting up dates in the content for different subject areas.

From 1980 to 1994, human rights concepts were embedded in courses discussing morality, traditional ethics, codes of conduct, rites and rituals, religious principles taught in Khmer and social studies. Human rights education was strengthened with the addition of content such as the Universal Declaration of Human Rights (UDHR), children's rights and women's rights.

In Cambodia, the 2005-2009 Policy for Curriculum Development and the 2009 school curriculum refer explicitly to following international human rights doctrines. The doctrines referred to are the UDHR, the Convention on the Rights of the Child (CRC) and the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW). The science and social studies areas discuss child rights as well.

In addition, NGOs play a large role in helping provide education for the children who are most in need. Education in the country overall still needs significantly more resources and funding to reach every eligible student. Without an influx of these resources Cambodia's huge numbers of young people will not get the education and skills they'll need to contribute meaningfully to the society.

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4   UNESCO, "Human Rights Education", available at: http://portal.unesco.org/education/en/ev.php-URL_ID=4611&URL_DO=DO_TOPIC&URL_SECTION=201.html (accessed on 28 May 2013)

4.   Assessment of Human Rights and Peace Studies in Higher Education

Human rights in Cambodia may be seen in the context of both its traditions, deriving primarily from the Indian culture and the absolute rule of god-kings, and Buddhism, the main religion within Cambodian society. In general, given their tragic past, Cambodians are relatively receptive to human rights concepts. The current curriculum was developed by learning from the experiences of the 1954 and 1967 curricula (Sangkum Reas Niyum regime), the 1980 and 1986 curricula (People's Republic of Kampuchea), and from the curricula of developing and developed countries within and outside the Asian region. The curriculum is now compatible with humanistic principles.

In the study, it was revealed that nine universities are presently conducting human rights and peace & conflict studies as defined in their curriculum. These universities were: Asia Euro University (AEU), Build Bright University (BBU), Cambodian Mekong University (CMU), Chamroeun University of Polytechnology (CUP), National University of Management (NUM), Norton University (NU), Paññāsāstra University of Cambodia, International University (PPIU) and Royal University of Law and Economic (RULE).

In all these universities, human rights and peace & conflict studies are either explicitly named or in some cases they are labeled something else but represent the same core concepts.

5.   Challenges and Prospects

Resources available in Cambodia such as books and other reference materials are scarce. A lot of foreign aid is still being used for funding and for human expertise. Details of available courses or programmes are only those defined in the existing curriculum. Information about teaching staff or programme/course coordinators is not shared openly.

Lack of implementation is another hurdle the MoEYS needs to overcome in order to run the National Curriculum. The review system to maintain the quality of curriculum implementation is under development. In many places there are overpopulated classes, more than 40 students per class, making student-centered activities difficult. The shortage of classrooms in urban areas is also seen as a critical issue.

There are very few local experts in these fields of study. Cambodia's teachers spoke out as well to the fact that they could not implement the curriculum effectively without being trained themselves. Teachers have a poor level of content knowledge, which makes it difficult for them to understand and apply new concepts. Applying the new methods of teaching is difficult for most instructors. It was discovered that teachers work inadequately owing to their own poor living conditions. The consistent and sustained policy implementation, provision of adequate supporting resources, and development of review and assessment mechanisms are all imperative in order to overcome these challenges.

6.   Conclusions and Recommendations

In spite of the limited resources available in Cambodia, the present practice has been innovative in order to make materials and facilities available for the students to learn about the subject. The presence of NGOs, donor institutions and other human rights / civic action groups in the country have played active roles in creating awareness about human rights and peace issues.

Currently, peace and conflict studies, along with other issues like trafficking and human rights cannot be openly discussed in universities. It will still take time for these issues to be studied openly as compared to other Asian countries. Yet, thanks to some curriculum developments, human rights and peace education have great potential to be more defined, open and "complete" in the near future.

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INDONESIA

Muhadi Sugiono

1.   Education in Indonesia

Indonesia stands out in many aspects compared to the rest of the world. It is the world's largest archipelagic country. It has a population of 242 million making it the fourth most populous country in the world. It is also the largest economy in Southeast Asia. The national motto, "Unity in Diversity", takes its roots from the wide range of ethnicities, languages, religions, faiths and social systems in the country.

Education in Indonesia has played a leading role in building the spirit of the nation. Education is a planned effort to establish a study environment and process so students may actively develop his/her own potentials. These potentials include gaining religious and spiritual consciousness, personality, intelligence, behavior and creativity for him/herself and for other citizens and the Indonesian nation at large.

Nine years of education is compulsory for all citizens, six years at the elementary level and three at the secondary level. The Indonesian Constitution enshrined two types of education systems in the country, formal (primary, secondary and tertiary) and non-formal. The Ministry of Education and Culture and the Ministry of Religious Affairs are the two ministries in charge of education in the country. Islamic schools in Indonesia are under the responsibility of the Ministry of Religious Affairs.

Based on the 2003 National Education System Law, there are five forms of Indonesian higher education systems:

- Academies which provide specific applied or practical skills such as applied science, engineering, arts and polytechnic studies
- Advanced schools which provide academic or professional education on one specific topic
- Institutes which consist of many faculties/departments
- Universities which offers training and research in various disciplines.[1]

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1   Presentation of Gadjah Mada University (UGM) (2009). at the International Forum for Education 2020, Honolulu, Hawaii: East-West Centre.

2.   The Development of Human Rights and Peace Education

The development of human rights and peace & conflict studies at higher education institutions in Indonesia is relatively new. Political developments both inside and outside Indonesia have been very influential in the advancement of both human rights and peace & conflict studies. The most immediate impact the political change has had is the introduction of human rights into the Indonesian Constitution. In contrast to the previous government, which sought to reject human rights principles, the post authoritarian governments not only recognise human rights but legally adopted the notion and principles of human rights in the governing of the country. The authoritarian regime produced a human rights movement and resistance, whereas the post authoritarian governments produced the need for human rights studies. The international community's concern for the rise of internal conflicts after the Cold War and the emergence of various conflicts in many parts of Indonesia constitute driving forces to the growing interest in peace and conflict among academic communities in Indonesia.

The academic interest in Indonesia for both human rights and peace & conflict studies increased significantly in recent years. Moreover, the development of programmes and courses on human rights and peace & conflict studies in universities show significant progress.

Human Rights Studies: Legal and Non-legal Courses, Programmes and Resources

The content of the courses on human rights vary depending on the programmes offering the courses. Almost all faculties of law offer a course on human rights law (*Hukum Hak Asasi Manusia*). Most of these faculties make the course compulsory. Athough, a few faculties still have the course as an elective depending on the way the faculty views the course.[2] In viewing human rights law as a basic course, many faculties offer the course during the second semester. Comparatively, some faculties view it as an advanced course and offer it during the third or even fifth semester requiring the students to take international law (*Hukum Internasional*) and constitutional law (*Hukum Tata Negara*).

A textbook on human rights law, called *Hukum Hak Asasi Manusia*, was published to facilitate the teaching of courses on human rights law.[3] The book is based on a curriculum development workshop facilitated by the Center for Human Rights Studies, Universitas Islam Indonesia (UII). The curriculum of human rights law consists of the basic concepts of human rights, principles of human rights, instruments of human rights and the mechanism for the promotion of human rights. These constitute the core content of the curriculum and may be complemented by actual context and conditions.

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2   Riyadi, E. (2010), "Peta Pendidikan Hak Asasi Manusia di Perguruan Tinggi di Indonesia" (The Map of the Human Rights Education in Higher Education in Indonesia), Reserch Report, Yogyakarta: Pusat Studi HAM UII.

3   Asplund, K. D., Suparman Marzuki, Riyadi,E. eds., (2008), *Hukum Hak Asasi Manusia*, Yogyakarta: Pusat Studi HAM UII.

A study conducted by Riyadi on human rights teaching in Indonesian universities uncovered a very interesting finding. Most of those teaching human rights law do not have academic backgrounds in human rights. Only 3% of the 238 teachers studied human rights prior to teaching. The rest come from different backgrounds including constitutional law, criminal law, private law, public administration law and the philosophy of law.[4]

Outside the faculty of law, courses on human rights are aimed at providing students with an understanding of the significance human rights have related to contemporary Indonesian issues. This can be clearly seen in the introduction to human rights studies course at the Department of International Relations and at the Faculty of Medicine of UGM. Courses at both the Department of International Relations and Faculty of Medicine is provided by a political scientist who majored in Australian politics.

Postgraduate degree programmes in human rights are relatively new in Indonesia. These programmes are focused on legal studies. The initiatives were made in the early 2000s. Six universities currently have postgraduate programmes in human rights and two other universities are in the process of establishing them. The six universities are the University of Indonesia (UI), Padjadjaran University (UNPAD), University of Darul Ulum Islamic Center Sudirman (UNDARIS), Indonesian Islamic University (UII), Gadjah Mada University (UGM), and State University of Hasanuddin (UNHAS). The two universities which are in the process of establishing programmes are Diponegoro University (UNDIP) and Makassar State University (UN Makassar). In addition to postgraduate programmes in faculties of law, other postgraduate programmes related to human rights are also offered. Gadjah Mada University (UGM), for example, offers a human rights and democracy programme and the State University of Hasanuddin (UNHAS) has a programme that focusses on human rights in the context of strategic studies.

Postgraduate programmes on human rights are also offered by other academic faculties such as Political Science. In this spirit, human rights are closely intertwined with specific themes related to Indonesian social and political discourses (e.g. democratisation as in the case of UGM and national resilience as taught in the University of Indonesia (UI)). Moreover, the State University of Hasanuddin (UNHAS) has been providing a programme on human rights through a multi-disciplinary approach.

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4   Riyadi, E. (2010), "Peta Pendidikan Hak Asasi Manusia di Perguruan Tinggi di Indonesia" (The Map of the Human Rights Education in Higher Education in Indonesia), Research Report, Yogyakarta: Pusat Studi HAM UII.

Islamic universities, which previously focused solely on teaching Islamic studies, have also integrated human rights into their curicula expanding human rights studies in Indonesia. Courses and programmes on human rights are currently available at these universities, both at the undergraduate and postgraduate levels. The development of courses and programmes on human rights in Islamic state universities is especially important because of the ongoing debates on the relationship between Islam and human rights.

Peace and Conflict Studies: Conventional and Non-Conventional Approaches

In Indonesia, courses related to peace and conflict studies at the undergraduate level increased significantly. Among the courses offered are ethnicity and conflict, introduction to peace studies, negotiation and conflict resolution, analysis and transformation of conflict, international conflict, social conflict and industrial conflict. Again, most courses related to peace and conflict studies are provided by teachers who do not have an academic background in peace and conflict studies. The teachers' backgrounds are mostly from disciplines like sociology, political science, international relations and anthropology. As different undergraduate programmes offer different courses, the need for collaborative work to develop interdisciplinary curricula on peace and conflict studies is very high.

Subjects on conflict are a part of the curricula of sociology and international relations in some universities. The orientation or perspective of peace and conflict in these disciplines however tend to be different from contemporary peace and conflict studies. Conflicts are studied mainly to understand the nature and different categories of conflicts rather than to better understand why they occured. This is where the perspective of the conventional approach is different from the contemporary one, which is focused on both conflict and peace. The increased interest in studying peace and conflict amidst various conflicts in Indonesia is seen in recent research. Many research was conducted during this period of social turbulence, and many research institutions (both within and outside higher education institutions) were established in Indonesia during this time.

The interest in peace and conflict has also influenced the conventional study of conflict in universities' curricula in Indonesia. Various courses were introduced in response to the increased interest in peace and conflict. The new courses address peace and conflict from different aspects and perspectives. Apart from the traditional courses on war or the sociology of conflict, courses such as introduction to peace, conflict over natural resources, ethnic or/and religious conflict, and peace and reconciliation can be found in the curricula of the departments of sociology, political science and religious studies. More recently, peace and conflict studies that focus specifically on interfaith and intercultural aspects are gainning more prominence. This is likely a result of both the terrorist attacks and Huntingston's thesis the *Clash of Civilization* (1993). Beyond introductory courses, the response of higher education institutions to the growing interest in peace and conflict studies remains very limited. There are only a few universities offering degree programmes on peace and conflict. Among the 52 State universities in Indonesia, there are 24 universities that teach or have programmes on some form of peace studies.

Mostly, education about conflict management and resolution is limited to issues or topics in the major courses. For example, all universities which have courses in sociology also discuss conflict and conflict management, especially Ralf Dahendorf's theories of conflict. The term 'conflict' proved to be more popular as a course name compared to the term 'peace.'—only nine universities have been using this 'peace' in their course titles.

Apart from faculties of social and political science, the data showed that there are many other faculties that incorperate conflict resolution education in their curricula. They include faculties of religion, psychology, forestry and even agriculture. There are two faculties of forestry which include a conflict resolution subjects in their programmes. The courses relate to the context of conflicts over forest resources. These subjects are found in the Mulawarman and the Tadulako Universities. Understandable, these two universities are located in conflict areas which may explain their interest. Mulawarman and Tadulako are located on the Borneo and Sulawesi islands. These areas have prosperous forest resources and prone to conflicts over forest and land. There are also courses that combines peace with religious values. Muhammadiyah Yogyakarta University (Universitas Muhammadiyah Yogyakarta - UMY) for example has a subject on conflict resolution in the Islamic world.

The Center for Religious and Cross-Cultural Studies (CRCS) of UGM promotes peace and conflict studies from a very different perspective. In contrast to most religious studies programmes at higher education institutions, the religious studies programme at the CRCS is not affiliated with one religion. In fact, the focus of the program is on inter- religious studies in relations to society, culture and peace.[5]

It is interesting to note that Duta Wacana Christian University (UKDW) requires a peace education course in all its faculties. UKDW is unique in this regard. Similarly, the University of Andalas (Unand) in Padang is unique because it uses the term *Polemology* (knowledge of security and conflict studies) as the name of the peace and conflict subject it offers. There are currently four universities with courses on peace and conflict resolution for graduate students. They are the State University of Jakarta, Universitas Gadjah Mada, the National Defense University and STAIN Samarinda.

One program specifically established to study peace and conflict at the postgraduate level is the Master Program in Peace and Conflict Resolution (MPCR) at UGM. Peace and conflict studies are also adopted within the framework of the international relations discipline. The Postgraduate Program in International Relations at UGM offers international peace studies as one of its primary subjects. The curriculum was derived from a curriculum development workshop in 2008. It studies peace and conflict within the context of international relations. More recently, the newly established National Defense University in Jakarta offers a master's programme in peace and conflict resolution. There has been reports about the development of postgraduate programmes in peace and conflict, especially in the previously conflict-affected areas. Although this has yet to be verified no further information is available for verification.

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5   Interestingly, the program is offered in a framework of consortium engaging one Christian university (UKDW) and one Islamic university (UIN Sunankalijaga).

Without similar peace and conflict programmes in other universities, the need to establish a national consortium for curriculum development is lacking. A curriculum development workshop on peace and conflict studies, organized by UGM in collaboration with the University for Peace in 2008 in Yogyakarta, was attended almost exclusively by participants from the programmes offering courses on peace *or* conflict (except MPCR), rather than programmes specifically offering peace *and* conflict studies.

3. Assessment of Human Rights and Peace Education in Indonesia

The strengths of the human rights and peace & conflict studies in Indonesia come mostly from the social and political contexts, both at the national and international levels. Political transformation and the end of the Cold War, as well as the increase of internal conflicts throughout the world, have undoubtedly contributed to the increase in human rights and peace & conflict studies. The need for knowledge on these topics have created a demand for programess on human rights and peace & conflict. This is especially true for Indonesia. A source of strength underlying the development of human rights and peace studies come from the socio-political context in Indonesia. It is strengthened by the fact that Indonesia contains many diverse areas of conflict and peace as well as areas with human rights violations and promotion. The sources of strength underlying the development of human rights and peace & conflict studies, however, can also be sources of weaknesses. The sudden increase in the demand for knowledge on human rights and peace & conflict needed to be filled. As a result, individuals who were ready to satisfy the demand could fill this need without having significant background in the topics. The resources available to support the promotion of human rights and peace & conflict studies, therefore, are not necessarily the best in the field. As such, the quality assurance of the studies has been difficult to guarantee. In this manner, human rights and peace & conflict have become more like an industry rather than a study.

Another problem with the programmes or courses on human rights and peace & conflict is the availability and accessibility of resources. It is interesting to note that while the availability of resources is less, the problem of accessibility remains serious. For example, it is difficult for students to rely on the library for resources but internet access can compensate for this problem. Resources in the form of e-books are becoming more widely available. The availability of resources, however, is one thing and the access to substantive resources is another thing. While students and the teachers can access resources, it does not guarantee that they can understand the content. The problem lies in language capacity. Most of the students, and some of the teachers, do not have capacity to fully understand resources written in foreign language. This problem is not even throughout Indonesia. The language barrier may not exist for students from the major universities, but it can be a serious problem for smaller univiersities.

4.   Challenges and Prospects

One of the most serious challenges for programmes in human rights and peace & conflict studies is sustainability. This does not pose a serious problem for the subjects on human rights and peace & conflict taught within the framework of established disciplines. However, it constitutes a serious challenge for independent programmes on human rights and peace & conflict studies. Their sustainability depends largely on the number of students they have. This makes it hard for the programme to survive without attracting students. Unfortunately, many programmes are not successful in attracting students. For example, UII, one of the most established programmes in human rights, gets only around ten students per year. MPCR-UGM also faces a problem of attracting students. It had to postpone a semester due to an unavailability of students. Furthermore, other postgraduate programmes in human rights have closed because they could not attract enough students.

The International Peace Studies, Human Rights and Democracy and Religious Studies programmes at UGM are among the most successful postgraduate programmes on human rights and peace & conflict studies. The International Peace Studies programme benefits from the popularity of its umbrella programme on international relations. In fact, international relations is one of the most popular social science disciplines in Indonesia. The expansion of themes within this discipline has contributed to the survival of peace and conflict studies within the framework of international relations.

In the case of the Human Rights and Democracy and Religious Studies porgrammes, the sources of survival are international cooperation and availability of scholarships. The two programmes offer joint degrees with other universities nationally and internationally. The collaboration also provides exchange programmes. Apart from cooperation with other universities, the two programmes offer generous scholarships for students. The availability of scholarship can be vital for the survival of the programme. For example, two human rights programmes that were closed in Indonesia was related to scholarship matters. The two programmes were established and relied solely on the students sent by the Ministry of Law and Human Rights.

The most immediate challenge for postgraduate programmes on human rights and peace & conflict studies is the need to cooperate with other universities and other institutions especially, but not exclusively, for funding. But, this does not necessarily entail an easy task. The competition for funding amongst academic institutions and other civil society organizations is getting more competitive.

5.   Recommendations

Indonesia is among the first countries in Southeast Asia where human rights and peace educations are promoted in higher education institutions. While a number of the academic programmes and practices revealed in this report can serve as benchmarks for regional enhancement of human rights and peace education, many aspects, though, are in need of improvement. Some recommendations for the improvement of human rights and peace & conflict studies in Indonesia are the following:

1. The Government must provide technical and financial support to existing programmes and courses dealing with human rights and peace.

2. Materials on human rights and peace need to be made more available and accessible to universities and academic institutions in Indonesia, especially in remote areas of the country.

3. The development of human rights studies with a multidiscilinary approach needs to be encouraged.

4. It is necessary to strengthen the knowledge and capacity of faculties through collaborative international academic activities and further studies. More opportunities must be made available for current and potential instructors and trainers in human rights and peace education though faculty exchange and research collaborations.

5. Cooperation of existing national human rights and peace academic networks such as the Serikat Pengajar HAM Indonesia (SEPAHAM) need to be strenghtened.

6. Existing networks and their member institutions should collaborate to come up with higher education curricula and materials on human rights and peace studies.

7. Potential students are encouraged to take up courses in human rights and peace through scholarships and internship programmes

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LAO PDR

Bounmee Latsamixay

1. Overview on Lao PDR

Lao People's Democratic Republic (Lao PDR) is a developing country with a total population of about 6 million. It is a landlocked country which shares its borders with five neighboring States: Cambodia, China, Myanmar, Thailand and Vietnam.

The Lao population consists of 49 ethnic groups. There are four main linguistic groups: Lao-Tai, Mon, Khmer, Mong-Luemia and Chinese-Tibet. In terms of religion, 67% profess to Buddhism, Christians make-up 1.5% and 1% constitutes those who believe in Islam. There are certain groups that still engage in Animism.

The Lao government adopted its first constitution in 1991. It was amended in 2003 in order to keep pace with social and economic development. The amendment was also made to address exigencies of the regional and international situation including international and regional cooperation and integration. Lao PDR is one Southeast Asian State that sees itself as an active member of the international and regional communities, such as the United Nations (UN) and the Association of Southeast Asian Nations (ASEAN). Throughout the years, the Lao government has articulated human rights ideals in its National Assembly. It has considered and adopted laws that illustrate a priority on human rights with an emphasis on non-discrimination, education and equality.

2. Education System in Lao PDR

The current Constitution of Lao PDR guarantees all its citizens the right to education. This outlines the importance of education. The Constitution also permits private sector participation in education. The role of education and literacy in sustaining economic growth and poverty reduction is emphasized in policy and planning documents. These include the National Education Socio-Economic Development Plan (NESEDP7 2011-2015), the Education Sector Development Framework ((ESDF 2009-2015), the Education Sector Development Plan (ESCP 2011-2015), the National Growth and Poverty Eradication Strategy (NGPES) and the Education for All National Plan for Action (2003-2015).[1]

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1   UNESCO (2012), "Lao PDR Country Programming Document 2012-2015", Bangkok: UNESCO, p.3.

The Right to Education is one of the priorities of Lao PDR government as specified in the Constitution. Moreover, it is believed that education is the key to human development which will contribute to national strategic priorities that try to address the problem of poverty. The Education Law issued in 2000 stipulates that all Lao citizens have rights to education without discrimination regardless of their ethnicity, origin, religion, gender and social status. In 2009, general education was extended from 11 to 12 years.[2] With all these efforts, challenges still remain. The quality of education does not meet the demands of the society and labor market. Factors leading to low education quality include inadequate or insufficient infrastructure, textbooks and teaching materials, instruction time and curriculum. Teacher shortages in some disciplines and locations are also a major problem.[3] At the higher level of education, only a limited number of institutions are able to offer a comprehensive set of undergraduate and graduate degree programmes.[4] The paper prepared by Dr. Phonephet identified more or less the same challenges to higher education that were identified by UNESCO. On top of that, the paper noted that the degree of autonomy remains problematic.[5]The Ministry of Education has also undergone recent restructuring with extended responsibility to cover the sports sector. It is now the Ministry of Education and Sports. The Department of Higher Education was then established after the structural change.

Lao PDR has 1,123 kindergarten and elementary schools, 8,871 primary schools, 1,125 secondary schools and 39 vocational schools. There are 152 public and private higher educational institutions and universities in the country. The ratio of higher education students is 1,977 per 100,000 persons.[6]

In 1995, the Government of Lao PDR issued the Prime Minister's Decrees on the Establishment of the National University of Laos (NUOL). One of the Decrees resulted in the merging of 10 higher education institutions under the structure of NUOL. Two regional universities were established, one in 2002 in Champasak and one in 2003 in Luang Prabang.[7] Currently, there are five universities throughout the country. They are the National University of Laos in Vientiane which is the oldest one, the University of Champasak (Souphanouvong), the University in Luang Prabang, Dongdok University of Lao, and the University of Savannakhet.

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2   Ibid,p.3.
3   Ibid, p.6.
4   Ibid.
5   Phonephet Boupha, D.G, Department of Higher Education, MOES, Lao PDR., (4 October, 2008) "Country Paper on University Governance in Loa PDR", paper presented at the Regional Seminar on University Governance in Southeast Asian Countries, Laung Prabang, Lao PDR.
6   Human Rights Council, Working Group on UPR, "National report Lao PDR", (22 February 2010) UN General Assembly.
7   Phonephet Boupha, D.G, Department of Higher Education, MOES, Lao PDR., (4 October, 2008) "Country Paper on University Governance in Loa PDR", paper presented at the Regional Seminar on University Governance in Southeast Asian Countries, Laung Prabang, Lao PDR.

2.   The Legalities of Human Rights

The Lao Constitution is considered as the highest law of the state which provides fundamental rights and duties of the population. The rights and duties are enshrined in Chapter 4 Articles 34-51 and include political, civil, economic, social and cultural rights. Based on the Constitution, the National Assembly adopted about 90 laws, many of which concern the promotion and protection of human rights. There are also a number of relevant sub-laws and regulations issued by the Executive agency. Additionally, there are domestic laws which focus on education, labor and social welfare, health, land, and property rights. Lao PDR is party to six core human rights conventions and two optional protocols and has also signed the Convention on the Protection of All Persons from Enforced Disappearance.[8]

3.   Learning about Human Rights in Lao PDR

The Lao Ministry of Education and Sports with the participation of the Faculty of Law and Political Science at the NUOL launched a curriculum of human rights and established a Human Rights Academic Committee in 2006. The Committee expanded in 2010 to include students and academic staff from the Faculty of Law and Political Science at NUOL.

Only the NUOL offers courses in human rights. Currently, human rights courses at the Faculty of Law and Political Science are not completely mainstreamed into its existing curricula. In fact, there is just one two-unit subject on human rights being offered. Moreover, there are only three academic staff teaching human rights in Lao PDR. It must be noted that there are no courses available on peace & conflict.

The human rights subject, under the Bachelor of Arts in Law, was incorporated into the existing courses. The following topics are covered:

• Basic theory of human rights
• History and recent developments in building human rights
• United Nations human rights mechanisms
• Lao PDR's implementation of human rights conventions
• Human rights protection in the Southeast Asia
• National laws and regulations on human rights

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8   Please see more detail in Human Rights Council, Op Cit. Treaties ratified by Lao PDR include the ICCPR, ICESCR, ICERD, CRC, CEDAW, CRPD.

Diverse teaching methodologies are being applied to enhance knowledge on human rights. Aside from lectures, group discussions, research activities and class presentations are also employed to facilitate learning amongst students (and teachers). Lao language is used for research and instruction.

In addition, a Human Rights Research Center and Human Rights Division under the Lao National Social Sciences Institute was established to promote and implement research about human rights in the country. The Center is currently planning to publish reports about the rules and the standards of human rights that are defined in international law, such as the United Nations Charter and the Universal Declaration on Human Rights (UDHR).

With the National Economic-Social Development Strategy for 2020 and the ASEAN Economic Community in mind, the Ministry of Education and Sports is currently developing a curriculum on international law and human rights which will be compulsory for first year students. In addition, there have already been special training sessions conducted by the Faculty of Law and Political Science for students on fundamental human rights theories, international law issues, interior law, and concerning policy. There have also been exchanges and training programmes for teachers and students which were carried out in cooperation with the Ministry of Foreign Affairs and with the financial support of LUK-Development Project.

While a course on human rights is being introduced, there are no study programmes yet on peace and conflicts in Lao PDR.

5. Assessment of Prospects and Challenges on Human Rights and Peace Education

Based on the findings, the development of human rights and peace education still has a long way to go. There are no specific courses or a full academic program on human rights and peace. In terms of academic capacity, teachers have weak experience in teaching this subject. It has been a problem for teachers and students to be faithful to the prescribed curriculum.

Facilities and materials being used for learning and teaching human rights subjects at the Faculty of Law and Political Science are scarce and in need of improvement. Moreover, funding allotted for faculty development and resource centers is not enough to meet academic standards in teaching human rights.

It is worth noting the government's commitment to equal access to education, especially for ethnic minorities. Moreover, the priority on human rights by some ministries shows promise in Lao PDR's determination to promote human rights and peace education in every corner of the country.

6. Recommendations

In light of Lao PDR's commitment to the promotion and protection of human rights, it is most appropriate to focus on: the development of specific courses on human rights and peace, the quality of curricula, teaching materials and textbooks and capacity building of academic staff in research and instruction. The Ministry of Education and Sports should also expand its human rights education policy to other universities. It should broaden its coverage on human rights beyond the legal discourse to include disciplines such as sociology, economics, history and political science. Materials and facilities also need to be improved and made accessible to staff and students.

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1. Human Rights Council, Working Group on UPR, "National report Lao PDR", (22 February 2010) UN General Assembly.

2. Phonephet Boupha, D.G, Department of Higher Education, MOES, Lao PDR., (4 October, 2008) "Country Paper on University Governance in Loa PDR", paper presented at the Regional Seminar on University Governance in Southeast Asian Countries, Laung Prabang, Lao PDR.

3. UNESCO (2012), "Lao PDR Country Programming Document 2012-2015", Bangkok: UNESCO.

MALAYSIA

Kamarulzaman Askandar

1.   A Glance at Education Systems in Malaysia

There are two ways of obtaining education in Malaysia, the multilingual public school system and the private schools. The multilingual public schools provide free education for all Malaysians. Primary education in Malaysia begins at age seven and lasts for six years and is compulsory by law. Secondary education takes five years to complete. Tertiary education in Malaysia is heavily subsidized by the government. The Ministry of Education and Higher Education oversee the pre-school, primary school, secondary school and post-secondary school as well as the tertiary education in Malaysia. There are eighteen public universities and thirty seven private universities in the country.

2.   Contextualizing Human Rights and Peace & Conflict Education in Malaysia

The teaching of human rights and peace & conflict studies is not particularly widespread in Malaysia. This is due to a number of interconnected reasons including the perceived stability, security and peaceful nature of the country. This makes academics and the public assume that the promotion and teaching of these programmes is not always important or necessary. Additional factors include the "sensitiveness" of these issues and the strict regulation of discussion on these issues. The apathy, even ignorant attitude of the Malaysian public when it comes to human rights and peace & conflict issues has made the promotion of these programmes even more difficult.

The fact that human rights and peace & conflict studies have not received a high priority in higher education is interesting as well as confusing given that there have been complaints about human rights abuses and about laws that have violated the rights of the people. It is also interesting to note that the country went through periods of crises and conflicts throughout its history, resulting in the government focusing on national unity as the purpose of the Malaysian education system. This focus illustrates that there are problems within Malaysian society which have and can destabilise the country. One possible way of addressing these problems is through education. This however, has not been fully translated into practice, and there are a lack of programmes and courses on both of these subjects at institutions of higher education in Malaysia.

As an example, the Universiti Kebangsaan Malaysia (UKM) is concerned with strengthening the Malaysian approach in confronting problems that are particular to Malaysia, such as ethnic problems and social unity. As such, the teaching of human rights would also reflect this concern. To the university, the problem lies in how human rights should be taught. Research conducted by UKM mentioned in its overview notes that "...although, there are some elements of HRE inside the legal curriculum in local universities, nevertheless, most of them are more centered with the Western perspectives of human rights which emphasize more on 'universalism' rather than the 'cultural relativism' that is seen as more suited with the structure of multi-ethnic society that Malaysia has". [1] It also mentioned that "in developing the Human Rights curriculum for the Bachelor of Law (Hons.) programme in the faculty of Law at UKM, determining the most suitable methods of teaching and contents is very important. However, more important here is to establish relation between Human Right Education and the social unity" (p. 409). [2]

3.   Human Rights and Peace & Conflict Studies in Malaysia

Human Rights Courses and Programmes Offered

Of the seven law faculties in the country, only Universiti Malaya (UM) offers a human rights course in both the undergraduate and postgraduate programmes. Comparatively, the Universiti Kebangsaan Malaysi (UKM) is only offering international human rights law at the postgraduate level in the 2012/13 academic year.

At the undergraduate level at UM, there are some core courses with possible human rights contents. They are Law and Society, Family Law, the Malaysian Law System, Islamic Law, Constitutional Law, Criminal Law, and Introduction to International Law. Out of these, Constitutional Law would be the one with the most human rights content. They also have an undergraduate elective course with a specific human rights focus and content. This course on human rights and international humanitarian law covers aspects of human rights including the history, evolution, jurisprudence, concepts, principles, norms and the implementation of norms.

Other elective courses with human rights content at UM are Children's Law, Gender and Law and Alternative Dispute Resolution. At the postgraduate level, the elective courses with human rights content are International Human Rights and Humanitarian Law, Alternative Dispute Resolution and Indigenous Peoples in International Law (under the Public Law cluster). UM also has a gender studies program with courses that cover human rights issues from the gender perspective. Some of the more relevant courses include: Gender and Politics in Malaysia, Gender Issues in Non-Governmental

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1   Universiti Kebangsaan Malaysia (UKM), *The Introduction of Human Rights Courses at the University Level*, 2011
2   Ibid.

Organization, Gender and Citizenship, Understanding Childhood and Research with Children, Gender and Law, Gender and Sexuality and Gender and Social Work for Social Justice.

The human rights content at UKM are also reflected in some core and elective courses at the undergraduate level. The core courses are Constitutional and Administrative Law I, Malaysian Legal System I, Criminal Law I, Family Law, Public International Law I and Public International Law II. The elective course is International Law and Indigenous People. There are also university wide courses that focus on national unity and understanding such as Islamic Civilization, Asian Civilization and Ethnic Relations. At the postgraduate level, the law school offers an elective course on international human rights law.

The International Islamic University (IIU) has an Islamic focus and approach to its curriculum. The university does not have any courses with a specific human rights focus. At the undergraduate law faculty, the core courses which have content on human rights are the Malaysian Legal System, Constitutional Law I, Constitutional Law II, Public International Law I and Public International Law II. At the undergraduate, the elective course with human right content is Alternative Dispute Resolution.

Peace & Conflict Studies Courses and Programmes Offered

In Malaysia, it is only the Universiti Sains Malaysia (USM) which has a "centre" on peace studies. The formal title of the centre is the Research and Education for Peace Unit (REPUSM). The centre is a research unit under the School of Social Sciences. The centre, in terms of practice, is very independent in both decision making and in organizing activities it deems necessary to promote its visions and missions. It was formally instituted in 1995 to promote research and education on peace. The focus is regional and not solely limited to Malaysia.

In 2001, the REPUSM was appointed as the Regional Secretariat for the Southeast Asian Conflict Studies Network (SEACSN) with the task of promoting peace & conflict studies in the Region.[3] The REPUSM does have a number of programmes at the national and international level. These include the Mediations and Reconciliation Services (MARS), the Mindanao Peace Program, the Aceh Peace Program, the Patani Peace Program, the Patani Institute and Ke Damai or the Peace Club (for students).

At the undergraduate level, the REPUSM is responsible for three courses within the political science section including Theories and Practices of Conflict Resolution, Peace Building and Conflict Transformation and the Skills and Strategies of Conflict Resolution. At the postgraduate level, the REPUSM is in charge of supervising postgraduate research students doing peace & conflict studies at the master's and doctorate level.[4]

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3   SEACSN Official Website, available at: www.seacsn.usm.my (accessed on 30 May 2013)
4   The Unit has successfully graduated 1 PhD and 4 MA students. At the moment there are still 18

There are no other universities in Malaysia with an academic or research centre focusing specifically on peace & conflict studies, or which has peace & conflict in the name of the centre. Some of them do, however, focus on peace & conflict as an important aspect of their activities. This is the result of looking at the subject matter from different angles/ perspectives, or using different approaches in addressing the problem at hand.

The Universiti Malaya (UM) has the Centre for Civilization Dialogue.[5] The centre focuses on "dialogue" as a way to alleviate societal conflicts caused by the clashes between civilizations. The stated vision is "to make dialogue a national and global soft-skill for the promotion of peace and sustainability". Most of their activities are centered around organizing seminars and workshops on dialogues. They also include publications and networking.

The other outfit at the UM, the International Institute for Public Policy and Management (INPUMA), was created in 1999 with a stated vision of being a "catalyst for, and synergy of, change for the global community". They specifically provide management and leadership trainings for various groups. For the last four years the institute has also offered trainings in peace-building for participants from conflict affected areas. These programmes involved two weeks of exposure for the participants to the Malaysian situation, and they provided contact to strategies and approaches for peace-building.[6] The Universiti Kebangsaan Malaysia's approach to addressing social conflicts in Malaysia was through the creation of the Institute of Ethnic Studies (KITA) in 2007, which studies and addresses ethnic conflicts.[7] Their mission is to "foster and build an inclusive, multi-strategic approach in addressing the complex ethnic-based and related challenges". Their vision is "towards sustaining, comparatively and relatively, an inclusive, stable, and harmonious inter-ethnic relations among Malaysians and beyond". Since 2009, the KITA has offered postgraduate programmes in ethnic studies at the master's and doctorate levels.

Another faculty which focuses on subjects close to peace & conflict studies, at the University Kebangsaan Malaysia, is the Faculty of Social Science and Humanities. Under this faculty, related courses are taught at the School of Politics, History and Strategic Studies. They have undergraduate programmes focusing on history, politics, and international relations. At the postgraduate level, they have a mix-mode master's programme in Strategy Analysis and Security. In this programme, the compulsory courses for students are: Research Methodology in Strategy and Security Studies,

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postgraduate students attached to the Unit, with 6 doing MA and 12 doing PhD research.

5   The Center was initially headed by Professor Chandra Muzaffar, the prominent philosopher and social activist, until he joined the opposition party Parti Keadilan Rakyat (PKR). He was replaced by Professor Azizan Baharuddin, a scientist with philosophical leaning. The current director is Associate Professor Dr Raihanah Hj. Abdullah.

6   This part of the program was usually done by other partners with the relevant knowledge and expertise in this field, especially the REPUSM.

7   Led by Professor Shamsul Amri Baharuddin, a prominent Malaysian academic on the issues of ethnicity and Malaysian contemporary history.

Approaches to Strategic and Security Studies, Contemporary International Relations, Globalization and International Security Issues, Malaysian National Security Issues and Major Security Issues of Asia-Pacific and Comparative Defence Policies. The elective courses in the programme are International Crisis Management, Evolution of Strategic Thought, Seminar on Current International Security, War and the International Humanitarian Law and Ethnicity, Religion and Security. At UKM, the focus reflects more of the strategic and security studies approach or the "realist" school of thought in political science. Many of their students come from the civil services and security forces in the country. They also have a joint master's programme with the Malaysian Defense University.

Although the academic structure of the Universiti Putra Malaysia (UPM) is similar to that of the Universiti Kebangsaan Malaysia, they have a more mixed approach to the issues of peace & conflict. The Institute for Social Science Studies (IPSAS) at UPM offers peace and community studies as one of its programmes.[8] The institute previously had the Social Change, Economy and Peace Studies Laboratory but now it has been changed to the Youth, Citizenship and Leadership Laboratory.

Like Universiti Kebangsaan Malaysia, Universiti Putra Malaysia also puts a strong emphasis on ethnic relations in its research and education programmes. This combines politics, nationhood and citizenship education with the hope of promoting peace through the creation of more concerned and responsible citizens.

For example, Universiti Putra Malaysia has the Department of Government and Civilisation Studies (GCSD) which focuses on the field of politics and government as well as philosophy and civilisation. The main responsibility of this department is to conduct three university-wide core courses, Malaysian Nationhood, Islamic and Asian Civilisation (TITAS) and Ethnic Relations. The department also functions as a centre for monitoring the teaching and evaluation of the three courses taught at all the private institutions of higher learning that conduct Universiti Putra Malaysia collaboration programmes. At the postgraduate level, this departmet offers a master's and doctorate in Politics and Government and Philosophy and Civilisation Studies.[9] The courses taught are Ethnic Relations, Islamic Civilization and Asian Civilization (TITAS), Malaysian Nationhood, Islamic Civilization, Asian Civilization and Ethics and Values in Development.[10] Since ethnic relations and greater understanding of and

8   From the 48 Master's and PhD students currently enrolled, only 1 is actually doing research on a P&C related topic. The others are doing their research on the other concentrations of the institute which include Community Education and Development, Youth Studies, Rural advancement, health education and communication.

9   The website of the department outlines the goals of this department as hoping to produce graduates who are highly motivated, with a strong sense of belonging to the country; produce outstanding post-graduates in the field of politics and government, as well as philosophy and civilisation studies; and provide consultancy services (based on the field of expertise of the department) to various agencies. SEACSN Official Website, available at: www.seacsn.usm.my (accessed on 30 May 2013).

10   Ibid.

between civilisations are of utmost importance to the country and to the universities, ethnic relations and Islamic and Asian civilisations are required courses for all undergraduates in Malaysian universities. Their syllabi are mostly similar, even if different universities have slightly different focuses depending on their individual outlooks.

At the Universiti Malaya, the two courses on ethnic relations are the places where peace & conflict issues could possibly be addressed at the university-wide level. They are required courses for all students, including law students. The ethnic relations course at UM includes an introduction to the basic concepts and theories of ethnic relations, in which students are exposed to the history of plurality of the Malay world and contemporary Malaysia society. In addition, they also discuss topics on the constitution, economic development, politics and Islam *hadhari* (civilisation) in the context of ethnic relations. Discussion on the challenges to ethnic relations in Malaysia and on creating a globally integrated society are also components of the courses.

At the International Islamic University (IIU), apart from the required courses, undergraduate students are expected to take other compulsory university-wide courses which have a more Islamic leaning foundation. They are Islam, Knowledge & Civilisation and Ethics & Fight for Everyday Life. At USM, the ethnic relations course reflects the university's focus on peace & conflict. This is done through the introduction of topics such as culture of peace and international conflict resolution.[11] The Tamadun Islam dan Tamadun Asia (TITAS) taught at USM is the same as the one taught at other universities.

4. Assessment of Human Rights and Peace Education in Malaysia

Human Rights Education in Malaysia

Human rights education has not been widely accepted as a core programme in Malaysian universities. A group of law academics from the Universiti Kebangsaan Malaysia's (UKM) faculty of law observed in a report that in Malaysia human rights education is "an exclusive subject that would be learnt only by those who chose law or legal pathway for their tertiary education". This means that human right education is not something most universities offer to its students. Even when they do, they do so only to students from a particular background, namely the law students. However, despite this fact, the law academics noted that even for the law schools, the teaching of human rights education is not a top priority and it has never been the focal point within the curriculum for bachelors of law in local universities, except for Universiti Malaya (UM).

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11 The REPUSM is responsible for the component on culture of peace while a lecturer from the international relations section is responsible for the later.

While the Universiti Malaya introduced the subject as part of their elective courses, other universities seem to make human rights a component of their public international law courses or part of the constitutional law courses. The reason being the "...HR subject is not considered as part of the core courses as outlined by the Malaysian Qualification Agency (MQA) in its Programme Standards: Law and Syariah".[12] This is confirmed by one of the authors of that report Dr Rohaida Nordin from the Universiti Kebangsaan Malaysia, said that they do not teach human rights as a separate subject at the undergraduate level. In fact they do not even have a code for the subject. However, they do offer international human rights law at the postgraduate level as an option paper for the LLM. However, the course was only offered for the first time in the 2012/2013 academic year.[13]

Decisions to either promote a human rights education programme or not depend on how the educational leadership and bureaucrats of the universities and the country view the importance of the programme. It was mentioned by the UKM research team that the MQA does not see human rights education as a core subject for law schools and hence the schools in return have no incentive to promote such programmes. The UKM research team said even they have struggled in their attempt to push for the introduction of such a programme at UKM.[14] It is mentioned in the conclusion of the report that:

...the main objective of effective Human Right Education is not to trigger social unrest within multi-ethnic students, but to attempt to avoid it by educating them about their rights in accordance with the law. Human Right Education will provide students with a foundation to become responsible citizens in an open society that values human rights, respect the rule of law, encourages popular participation and helps to ensure accountable governance that can provide an environment for sustainable economic development. Thus, the subject is an important instrument in the maintenance of social unity and should be integrated into the core courses of law faculties in Malaysian universities.[15]

Social unity in the context of a multi-ethnic Malaysia is the justification for the introduction of human rights courses in their programme. "In the context of Human Rights Education at the Faculty of Law UKM, the objective will be much in fulfilling the demands of the multi-ethnic learners as well as the multi-ethnic Malaysian society at large, demand of which is to preserve social unity".[16] The UKM team goes on to say that "...the biggest challenge for this research is finding the best approach to mould

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12 Universiti Kebangsaan Malaysia (UKM), *The Introduction of Human Rights Courses at the University Level*, 2011, p. 409.

13 interview with Dr. Rohaida Nordin, Universiti Kebangsaan Malaysia on 25 July 2012.

14 For example, they have had to convince the university leadership that the introduction of HR courses at the law faculty of UKM will promote "social unity" which has been the main target of conflict management in multi ethnic Malaysia.

15 Universiti Kebangsaan Malaysia (UKM), *The Introduction of Human Rights Courses at the University Level*, 2011, p. 413.

16 Nordin, R et al, (2011), "Human Rights Education and Social Unity in Multi-Ethnic Society", *Procedia Social and Behavioral Sciences* vol. 18, p. 408-414

the theoretical concept of human rights with our societal background of multi-ethnic so that the course would become as a useful tool for nation building". The team also said: "[t]he hypothetical question to be answered is that, would or would not the HRE be able to supplement approaches for multiculturalism and inter-culturalism in order to promote unity?"[17]

Based on the research findings, social unity in multi-ethnic Malaysia is important and human rights education has a role to play to strengthen this. But the human rights education being proposed must be adapted to suit the background and needs of the country. However, this is a bit different from what is being practiced at UM, which is the only law school in the country to teach human rights and international humanitarian law as an undergraduate subject. Dr Azmi Sharom, the person in charge of this course at UM, said that the objective of the course is to sensitise the students to the contexts of human rights and international humanitarian law. Another objective is to contextualise Malaysian law with the concepts of human rights. The students need to be exposed to the fact that international laws, including human rights law and humanitarian law, are over and beyond national laws. National laws could be wrong and may go against accepted international laws and practices. The students need to be made aware of this. They need to be made aware of what these universal rights are, and if they are being violated, what course of action can and should be taken.[18]

On the issue of social unity, which is important for the UKM people, Dr Azmi said that the focus of any courses or programmes depends on how we see the society and the world. This includes the issue of social unity. If we see human rights principles as paramount principles we will then focus on the promotion of these principles. If social unity is also achieved during this process then that is also beneficial, but it should not be the main objective of such a programme.

The other law faculties in Malaysia are more conservative and have a strong Islamic focus in their programmes. They are the International Islamic University (IIU), the Universiti Utara Malaysia (UUM), the Universiti Institut Teknologi Mara (UITM), the Universiti Sains Islam Malaysia (USIM), and the Universiti Zainal Abidin (UNIZA). None of the universities have human rights or international human rights law as courses, even elective courses, in their programmes. They do, however, have constitutional law and public international law where human rights are part of the course content.

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17 Universiti Kebangsaan Malaysia (UKM), *The Introduction of Human Rights Courses at the University Level*, 2011, p. 413

18 Phone interview with Associate Professor Dr. Azmi Sharom, Faculty of Law, Universiti Malaya, August 1, 2012.

Peace & Conflict Studies in Malaysia

Peace & conflict studies as an academic field is relatively new in Malaysia. Subjects related to these issues, however, have been taught in Malaysian universities for many years as part of political science, sociology, international relations, security and strategic studies and more recently, ethnic relations. As mentioned earlier, Malaysia is a relatively peaceful nation and the feeling is that emphasis should be given to other subjects or programmes that can contribute to Malaysia becoming a developed nation.

5. Challenges in Implementing the Courses/ Programmes on Human Rights and Peace & Conflict Studies in Malaysia

As noted earlier, there are many inter-related challenges in implementing human rights and peace & conflict studies courses and programmes in Malaysia. One is the unwillingness of the educational authorities to acknowledge that these subjects are important. For example, human rights subjects are not considered as part of the core courses as outlined by the Malaysian Qualification Agency (MQA) in its Programme Standards. Law schools are also unwilling to make human rights subjects or peace & conflict studies core courses instead of electives. There are hardly any universities where these courses are taught as straight forward peace & conflict courses or as part of a peace & conflict programme. Even at the Universiti Sans Malaysia where they are more acceptable, they are still taught as electives.

For example, in 2002, the REPUSM organized a workshop to look at the state and future of peace education in the country. Many recommendations on how peace education should be taught and the contents of these programmes were made to both the Ministries of Education and Higher Education as a result of this workshop. The Ministry of Education was initially interested and convened a meeting soon after to discuss the prospect of introducing peace education at the basic school level. However, interest waned after the top leaderships at the Ministry expressed their doubts, giving sensitivities, appropriateness of the content and the already heavy workload of the students as justification.

The lack in the number of qualified teaching staff on these subjects is also one of the challenges in implementing peace & conflict studies in the country. There are only a handful of people working on these subjects. Given that these subjects are not core courses, there has not been a concerted effort to train more specialists in these fields. Those who are working in these fields do so based on personal interests.

Another challenge is the lack of resources for teaching and research for these subjects. This is normal because of the limited number of courses being taught. There are also few experts who can inform the libraries to stock up on the necessary reading materials.[19] Lastly, a serious challenge is the lack of interest among students towards the subjects at the undergraduate level. This is connected with student's outlook on job prospects after they graduate.

Highlighted in a survey, conducted by academics from the Universiti Kebangsaan Malaysia, was that one important challenge for the universities is "to find the best teaching methods and the curriculum contents, so that the teaching would be more suitable with our context and eventually help to preserve our social unity". The report said: "[t]he issue to be resolved is what would be the best method or approach to teach the subject so that it will reflect the multi-ethnic composition in this country".[20]

As a recommendation, such a survey should be replicated at other law faculties and a similar survey should also be done for peace & conflict studies.[21] The outcome of the current *Suhakam* commissioned research done by Universiti Kebangsaan Malaysia to compare the syllabi of the seven law faculties for human rights content will also shed more light on this subject.

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19 For example, there are limited numbers of human rights materials at the USM library because there is no human rights program at the university. Readings on peace and conflict are reasonable. The same thing goes for the other universities like UKM which might have a reasonable amount of resources on human rights but may be lacking when it comes to P&C materials.

20 Universiti Kebangsaan Malaysia (UKM), *The Introduction of Human Rights Courses at the University Level*, 2011, p. 411.

21 While this survey is only done at the UKM faculty of law, it still gives us an interesting snapshot into the minds of those we are trying to target, which are the students.

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4. Dr. Rohaida Nordin, interview on 25 July 2012, Kuala Lumpur, Malaysia

5. Dr. Azmi Sharom, phone interview on 1 August 2012, Kuala Lumpur, Malaysia

MYANMAR

Shihab Uddin Ahamad

1.   Human Rights and the Reconstruction of the Nation

In 1989, the country's official name was changed from Burma to the Republic of the Union of Myanmar. Its population of over 60 million makes it the world's 24th most populous country.[1] It covers a land area of 676,578 km² (261,227 sq mi). It shares its borders with Bangladesh, China, India, Lao PDR, and Thailand.[2]

The country has been under military control since a coup d'état in 1962. During this time, the United Nations and several other organizations have reported consistent and systematic human rights violations in the country.[3] However, since the military began relinquishing more of its control over the government, the country's foreign relationships have improved rapidly. Trade and other economic sanctions, imposed by the European Union and the United States, are now lifted.[4]

Historically, people would not want to talk about a sensitive topic like human rights. This was particularly true for people in higher government positions and for elites. On the other hand, people with passion and frustration tend to speak out and those voices tend to crowd out the moderates. Until recently, the word "human rights" was *taboo*. At a surprising turn of events, unprecedented social and political reforms were initiated by the government of President Thein Sein on issues of human rights along with the setting up of a National Human Rights Commission (NHRC).

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4   Aamer M (16 November 2012), "Obama Administration Eases Burma Sanctions before Visit", USA Today. Fuller, T. & Geitner, P., (23 April 2012). "European Union Suspends Most Myanmar Sanctions". The New York Times.

2.   Education System in Myanmar

The education system of Myanmar is fully controlled by the Government in terms of both content and administration. The educational system of Myanmar is operated by the Ministry of Education. Universities and professional institutes from upper Myanmar and lower Myanmar are run by two separate entities, the Department of Higher Education of Upper Myanmar and the Department of Higher Education of Lower Myanmar. The headquarters are based in Yangon and Mandalay respectively. The education system is based on the United Kingdom's system, due to nearly a century of British and Christian presence in Myanmar. Nearly all schools are government-operated but there has been a recent increase in privately funded English language schools. Schooling is compulsory until the end of elementary school, about 9 years, while the compulsory schooling age is 15 or 16 at the international level.

At present, the curricula are prepared by rectors of the universities and professors from each department/programme. They are developed by reviews and discussions in the Board of Studies (BOS) meetings which are held annually. The reviewed text is chosen by the Central Committee of Universities with the approval of National Education Committee, which the Minister of Education is the President.

Universities choose their candidates according to the final marks applicants acquired in matriculation examinations. The consequence of this process is that the most capable students are concentrated in the most highly regarded universities and faculties.

The general mode of instruction is lecturers explaining lessons from textbooks or lecture notes. Pre-reading practice mostly does not work. There is no formal discouragement of questions in class but few students ask questions.

3.   Human Rights and Peace Education in Myanmar

In Myanmar, society generally values education. Moreover, educated people are placed in high regard. Teachers are seen as one of the five treasures of Buddhist society, including Buddha, teachings of Buddha, order of monks, parents and teachers. This perception of education and teachers reflect the society's high expectations from them. This research maps out the landscape of human rights education in universities of Myanmar. The result is the picture of a tertiary education system with its strengths, weaknesses and potential in terms of human rights and peace & conflict studies.

People are aware of the issues that the country is facing, but only a small proportion of people see "human rights" as one of the country's priorities today. In a quick opinion poll of 45 people who participated in a three-month public education and social study class, only 9 out of 45 people put "human rights" as one of the five priorities they would demand from the present government.[5] Only three of the people placed "human rights" as their first priority. The explanation of this result might be that the perception of the issue depends on the knowledge and information the public is provided. Although a good proportion said they have heard of the Universal Declaration of Human Rights, only 13 participants knew that Myanmar recently formed a Human Rights Commission. This study covered eight universities across the country:

- Yangon University
- Myanmar Institute of Theology (MIT)
- Dagon University
- Institute of Economics
- Mandalay University
- Sittwe University
- Magway University
- University of Distance Education

All are public universities apart from MIT, which is a faith-based private university. The study covered the disciplines of international relations, history, social work, psychology, law, social studies, development studies, Master's degree in Public Administration (MPA), and Master's degree in Business Administration (MBA).

The Research was carried out among the various universities in Myanmar on the programmes, courses and curricula of these universities. It was learned that terms such as "human rights" and "democracy" have been politicized within Myanmar, and they have not had the chance to be properly or academically conceptualized within the country. There was no single chapter or module on the study of "human rights" in the curricula of basic education (11 years) or higher education (3 to 6 years). Moreover, from the survey conducted in 2012, it was confirmed that there is no "human rights" present as a term or jargon, in a chapter or in a module. However, looking deeper, the researchers found several paragraphs which contain the term and concepts of human security in the syllabi of master's in development studies.

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5   It cannot be assumed that those 45 people represent the whole population in Myanmar. However, it gave a clue on how educated and motivated youth would perceive the issue, with the extent of knowledge level they might possess.

The research also revealed that no other higher academic institution offers any courses/ programmes or topics relating to human rights and peace. What may need to be considered is the fact that the curriculum development process of higher education. In general, many interviewees said that higher education curricula are strongly centralised by the government in terms of both content and school administration. Moreover, the prescribed texts for each subject are exactly the same in all universities across the country and any change is impossible without proper permission from the central government.

4.   Assessment of Human Rights and Peace Education in Myanmar

The assessment revealed the obvious omission of human rights and peace & conflict studies in Myanmar's higher education system. The result shows that educated people in Myanmar were not familiar with the terms "human rights" and "peace and conflict". They consider these terms as rhetorical jargon rather than an academic subject. Many thought they understood "human rights" but admitted they never explored it as an academic subject or conceptualised it in daily life.

After almost half a century of being under military dictatorship (1962-2010), self-censorship is unconsciously and consciously ingrained in people's minds. Elites, including scholars, have been careful not to openly discuss sensitive words. They avoid sensitive terms like "human rights" and replace them with other words that have similar meaning, such as "human security", "human development", "humanitarian", etc. Some interviewees of the Survey pointed out practices of society, societal values and religious teachings that contain notions of human rights. However, there was no single chapter or title dedicated to conventional practices in human rights and peace & conflict.

On the other hand, despite difficulties to familiarise oneself with the term "human rights", people generally appear respectful towards their fellow human beings. The Study showed that people discussed the necessity of the "human rights" concept from the viewpoint of being a human. The elite proposed to define and conceptualise "human rights" within the country-specific context before promoting it. In addition to basic rights and freedoms, they emphasized the rights and responsibilities of being a citizen. They said that one person's rights need to be negotiated and compromised with others in the society. However, the words "human rights" and "democracy" were not allowed in texts and curricula before 2010.

5.   Challenges and Prospects

Although the findings from the survey seem not to be so positive but a professor from an Arts and Science university expressed willingness to collaborate with national and international organizations to enhance the capacity of his academic colleagues. Upholding the renewed government policies for universities, he welcomed extra-curriculum projects building capacity of his lecturers, developing up-to-date teaching curriculum with supplementary modules, and having supporting services for learning materials.

Moreover, recently, there have been policy changes in universities relaxing the control on curriculum and school administration. At the annual meeting of the Board of Studies (BOS) in early 2012, his faculty, like others, added a few modules on "democracy" and "political science". The proposed syllabus was approved and the university will start teaching new modules in this year's intake. This professor also confirmed that there was no longer restriction on political terms and words such as "human rights". Moreover, the new policy reforms allow universities to collaborate freely with national and international organisations on educational activities and projects.

In addition, the current development in human rights and peace studies gives us some hope. It was recently learned that, since 2012, Myanmar Institute of Theology (MIT) has been offering a course on "Human Rights for All" to undergraduate students. The course is being offered by the Faculty of Liberal Arts yet none of the lecturers have any formal human rights training. MIT has also established the Peace Studies Centre. They are using two reference materials entitled "Human rights for all" and "Democracy for all" as textbooks. These were provided by the American Embassy in Yangon. They plan to open an undergraduate degree programme in Peace Studies in the near future. It has to be noted as well that the Myanmar National Human Rights Commission has been putting efforts on trainings and awareness-raising for government agencies. The translation of human rights documents into local language such as UDHR was reviewed and re-published for dissemination. Prospects for further development are underway.

In Myanmar, it is safe to say that research-phobic people have been the rule rather than exception, especially in the public sector. People do not want to talk about a sensitive issue like human rights. This is especially true for those in high positions. On the other hand, people with passion and frustration speak out and those voices tend to crowd out the moderates. In this qualitative research, we approached both those willing to speak out as well as cautious moderates. To do this, we used suitable encouragement and connection through trusted contacts.

Benches, long desks, a large green board and a low stage for the teachers are the basic facilities in the classrooms in most universities. Projectors, flip charts and white boards are rarely seen. Classrooms are generally large enough to hold hundreds of students but often the whole classrooms are rarely filled. This, along with the cost of study and the quality of education in the universities becomes questionable. Students seem to believe that if they do not quit, regardless of their academic performance, they would get certification at the end of the program.

After everything has been revealed, prospects for changes are there. It then depends how universities and faculties would capitalize on the window of freedom which now being (slowly) made more open to them.

6.   Recommendations

This Research concludes with an observation that the Myanmar 'seducation system still has a long way to go in the conceptualisation and articulation of theories on human rights and peace & conflict. With respect to research and academic discussions, people do not want to talk about a sensitive issue like human rights, especially people in top level positions and in the public sector. This assessment also revealed the apparent omission of human rights and peace & conflict studies in Myanmar's higher education system. Still, with the current government opening up to new ideas and discourses, including human rights and peace, it is appropriate to provide following recommendations for developing human rights and peace education in the country:

1. Develop a national curriculum that would mainstream human rights and peace in higher education;

2. Involve academics and experts in coming up with a strategic action plan on employing human rights and peace education in universities and colleges;

3. Encourage academic staff and emerging scholars to undergo training or further studies on human rights and peace studies;

4. Take stock of existing materials and experts on human rights and peace in the country;

5. Engage with human rights and peace academic networks such as AUN-HRE, SEAHRN and SEACSN to build capacity in research, instruction and materials on human rights and peace

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THE PHILIPPINES

Ryan Jeremiah Quan

1. Human Rights and Peace Experience in the Philippines

Filipinos are not foreign to the concept and experience of invasion and the challenge of preserving their dignity as a people. The Philippines has been an unconscious advocate of human rights even at the earlier chapters of its history as a nation.

The Spaniards were the first to colonise the Philippines. They used Catholicism as a medium for enslaving Filipinos in a socio-economic and socio-political system fraught with discrimination and inequality. After the Spaniards left, the Americans came to the Philippines followed by the Japanese. The Americans took on the responsibility of giving the ordinary Filipino access to formal education. During the Japanese era, oppression was rampant and abuse of women and the gay community were ever-present. Torture and the killing of those who dared question the Japanese authority became part of everyday affairs.

Several decades after decolonisation, the Filipino nation again witnessed widespread gross human rights violations — this time the perpetrator was one of its citizens. These violations occurred during Martial Law under Ferdinand Marcos. As a response, the Filipinos undertook a series of demonstrations that eventually led to the fall of the dictator in 1986.
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The 1986 EDSA Revolution effectively restored democracy and paved the way for Corazon C. Aquino to assume the presidency. One of the many steps the Aquino government took to fulfill its promise of upholding human rights was the creation of a Presidential Committee on Human Rights (PCHR).[1] By virtue of the 1987 Constitution, the PCHR became the Commission of Human Rights (CHR) in May 1987.[2] Among the mandates of the constitutional commission, CHR, was to "establish a continuing programmeof research, education, and information to enhance respect for the primacy of human rights."[3] This now serves as the basis of CHR's programme on human rights education.

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1   Creating the Presidential Committee on Human Rights, Executive Order No. 8 (1986).
2   *See* Declaring the Effectivity of the Creation of the Commission on Human Rights as Provided for in the 1987 Constitution, Providing Guidelines for the Operation Thereof, and for Other Purposes, Executive Order No. 163, § 4 (1987).
3   (1987) PHIL. CONST. , art. XIII, §18 (5) .

2.   Education System in the Philippines

The 1987 Constitution provides that "the State shall protect and promote the right of all citizens to quality education at all levels and shall take appropriate steps to make such education accessible to all."[4] Pursuant to this, the Philippine government has geared its efforts toward providing accessible and quality education to Filipino students (both children and adults) all over the country.

The Philippine educational system underwent a series of changes throughout the years. This system will continue to evolve in the future to meet the demands of the time. In order to be at par with the rest of the world, the Filipino youth are pushed to be socially aware and active in different global issues and challenges. Different government agencies and accreditation boards have taken steps to ensure that these issues are integrated in all levels of education in the country. At present, education in the Philippines is divided into four basic levels: pre-school, primary education (elementary), secondary education (high school), and tertiary education.

Tertiary education is envisioned to direct students in their individual paths toward a career or vocation. In the Philippines, tertiary education is divided into two tracks: Technical Vocational Education and Training (TVET) and university or formal education.

TVET involves programmes that are usually three-year courses leading to a national certificate. The curricula are designed specifically to hone highly technical skills needed by trainees in a particular line of work, such as being mechanics, welders or caregivers. The Philippine Technological Education and Skills Development Authority (TESDA), under the Office of the President, is mandated to oversee the national implementation of this higher educational programme.

The more common track taken by tertiary-level students is earning Bachelor's, Master's and Ph.D degrees from colleges and universities. This requires at least four years of studies and covers a broader scope of courses and subjects. There are two types of higher education institution that cater to this track: state universities and colleges and private higher education institutions. The former are institutions established by laws; they are administered and supervised by the government. On the other hand, the latter group is composed of universities established by the Corporation Code and are regulated by the government. The Commission on Higher Education (CHED) is the lead governmental agency responsible for supervising, formulating and implementing programmes for the development and efficient operation of these higher educational institutions (HEIs).

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4   Phil. Const. art. XIV, §1.

3. The State of Human Rights and Peace & Conflict Studies at Higher Education

In 1986 Executive Order No. 27, or Education to Maximize Respect for Human Rights, was issued.[5] It required that human rights concepts be included in the curricula in all levels of education and training schools in the country.[6] Different regulations were issued to further implement this order. In 1996, Memorandum Order No. 31, issued by the CHED, directed "all higher educational institutions to initiate human rights education and training projects including the integration of human rights concepts in all the curricular offerings".[7]

CHED provided the list of universities, colleges and law schools from which the study is based. From the 2,247 schools listed by CHED, the survey was limited to 1,556 schools. The 1,556 schools were limited to schools that offer formal courses, subjects, electives or programmes on human rights and peace & conflict studies. Technical/vocational university/colleges were removed from the survey sample since the curricula of these schools would most likely not include human rights and peace & conflict studies. The study expanded its research sample to police and military schools, which apparently offer (or has the potential to deliver) human rights and peace courses.

From the study commissioned by the CHR, it was revealed that around 40% of tertiary-level educational institutions offer specific curricula in the instruction of human rights subjects, while 89.9% in the Philippine National Police and Armed Forces of the Philippines (PNP and AFP) offer the same.[8] Moreover, when asked whether their institution includes human rights concerns in their curriculum, 84.7% of the tertiary-level institutions answered in the affirmative while 93.2% in the PNP and AFP did.[9] With regards to the regular updating of instructional materials, training courses, research and development of human rights education, only 39.3% in tertiary-level institutions responded in the affirmative and 56.3% in the PNP and AFP.[10]

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5   Education To Maximize Respect For Human Rights, Executive Order 27 (1986).

6   *Ibid.*

7   Commission on Higher Education, Promotion of Human Rights Education, Memorandum Order 31-1996 [CHED Memorandum Order No. 31-1996] (1996).

8   *Ibid.*

9   *Ibid.*

10   *Ibid.*

Existing courses which include human rights and peace are: history, civic education, social sciences, sociology, philosophy, religious studies, political sciences and law. In the tertiary-level, human rights education is largely found in the courses of social sciences, political science, and sociology. In the PNP and AFP it is largely included in law subjects, history, and political science.[11] For universities with human rights and peace & conflict studies programmes, the range of courses include: human rights law, general sociology with family planning, education, HIV/ AIDS education, moral recovery restoration of national discipline, peace studies, international humanitarian law, child growth and development in education, human rights situation in the Philippines, understanding gender and gender issues in the Philippines.

In terms of degree programmes, most universities have yet to develop Bachelor's, Master's and doctorate degrees focusing on Human Rights and Peace Studies. Yet, it is worthy to mention about The Asian Peacebuilders Scholarship (APS). It is a dual Campus Master of Arts Programme, which is a shared initiative of The Nippon Foundation, the United Nations-mandated University for Peace (UPEACE) and Ateneo de Manila University (AdMU) which is based in Manila. The main objectives of the programme are to provide scholarships and to train 30 young Asian professionals each year to become peacebuilding practitioners. It requires its student to take up a total of 18-21 months of coursework and fieldwork. Based in Costa Rica for nine months, coursework entails one to chose a specialisation (Gender, Environment, Media, Sustainable Development etc,). The remaining months of the programme require students to do a specialized Asia-Focused course work and field project (based in Manila and his/her chosen area of study in Asia).[12]

4. Observations on the Current Situation of Human Rights and Peace & Conflict Education in the Philippines

Teaching Staff & Course/ Programme Coordinators

Data obtained through the survey conducted shows that most of the higher educational institutions in the Philippines do not require the person teaching human rights related subjects to have a Master's degree or a doctorate degree on the subject being taught. A bachelor's degree on any social science course, such as sociology and political science, is sufficient for a teaching staff to be qualified to teach subjects and electives on human rights and peace & conflict studies. In addition, even basic trainings on human rights are not usually required. Nonetheless, those trained in related fields are prioritised to teach the aforesaid subjects and electives. It should be noted, however, that most of the higher educational institutions provide trainings and seminars for the teachers or professors in order to make them more knowledgeable in the subject they are teaching.

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11 *Ibid.*
12 University for Peace, "Asia Peace Builder's Scholarship", available at: www.upeace.org/alp (accessed on 8 August 2013).

Curriculum & Syllabus

Subjects on human rights and peace & conflict are usually offered to junior and senior students, either as an elective or as a required part of the curriculum. In line with this, the availability of the syllabus depends on whether the subject is needed in order to finish a degree or elective. The data shows a direct correlation between the subject as a required part of the curriculum and a syllabus as a prerequisite for teaching. In case the subject is offered as an elective, the syllabus is an optional requirement.

Materials and Methods of Instruction

Based on the findings, some schools prescribe a book which guides the lectures of the instructors. In this situation the instructor also has the freedom to include additional materials.

All schools conduct lectures as the primary method for teaching human rights and peace & conflicts subjects. The lectures typically range from 15 to 30 minutes if it is incorporated in a particular subject. On the other hand, if the human rights and peace & conflict subject is offered as a separate course, the lecture may range from one to three hours depending on the academic units allotted by the school.

The lectures are usually supplemented by guided and group discussions. Several schools incorporating human rights and peace & conflict topics in the course of their discussions provide a symposium on human rights where the Regional Director of the CHR is invited among others.

Academic Cooperation (National, Regional, and International Levels)

In the Philippines, most universities and colleges do not have affiliations with foreign universities or institutions for research cooperation or exchange programmes for faculty and/or students. Some schools offer financial aid to students and faculty to pursue or finish their degrees and exchange programmes. However, these exchange programmes are not entirely tied with the promotion of human rights awareness or education. Neither do the majority of the schools receive financial or non-financial aid from the national or local government, private or foreign institutions or individuals.

5.   Assessment on the Current Courses and Programmes

While the Philippines is more advanced than other Southeast Asian countries in terms of delivery of human rights and peace & conflict education, it is important to note and evaluate the best practices and existing elements that need to be improved further. The strengths of the current course and programmes are the following:

1. High degree of academic freedom provided by schools (i.e. there is high capacity to change the methodology, approach, and materials to be used in the particular course or even design a course incorporating human rights education, subject to the approval of CHED);

2. The existence of a state policy to encourage the incorporation of human rights education in the curricula of higher education institutions;

3. Human rights organisations help raise awareness as well as replicating programmes in schools that do not have human rights programmes;

4. Commitment on human rights and peace & conflict research; and

5. Strong background of the professors on human rights.

The list below reveals areas that need to be worked on by the concerned agencies and respective academic institutions:

1. Lack of educational framework in the design of schools' curriculum;

2. No standards are given by the state to implement a policy for incorporating human rights subjects in schools of higher education;

3. There is difficulty in designing human rights courses, electives or subjects in coherence with the learning objectives of the school;

4. There is lack of systematic research on human rights;

5. An absence of a system for updating materials and resources on human rights education;

6. Cooperation is lacking and limited with international institutions, national government, local government, private institutions or individuals; and

7. Few schools encourage professors to teach and pursue a master's degree in human rights.

The sustainability of human rights and peace & conflict courses, subjects, electives, or programmes depend on the following factors:

    a.   Existing rules and regulations promulgated by the state to promote and enforce human rights education;

    b.   Available funds of the school; and

    c.   Number of enrollees on a particular course or elective.

These factors determine whether the school offers human rights and peace & conflict courses. Although there is a mandate from the state to include human rights education in schools' curricula, there is no educational framework that standardises how the schools should incorporate or implement human rights education in their respective curriculum. Considering the lack of educational framework, most schools opt to include human rights principles in the discussion of particular courses or subjects such as constitutional law or family law. Financial constraint is a common reason why the schools do not offer separate courses or electives on human rights.

Furthermore, the design of the school's curriculum greatly affects how much of its population can actually get exposed to human rights education. If the course is classified as a core subject, it would be a pre-requisite for completing the particular degree of the student. Thus, it would be mandatory for all students of a particular course to take human rights education. Comparatively, if a human rights course is offered as an elective, considerably fewer students would get exposed to human rights education.

6.   Prospects and Challenges in Implementing Courses and/or Programmes on Human Rights and Peace & Conflict

Whether or not a school enjoys an autonomous status, a marked characteristic among academic institutions in the Philippines, it enjoys a wider discretion in formulating or designing subjects, courses, electives, and programmes to be offered to students. As per CHED Memorandum Order No. 31, schools are ordered to include human rights education in their curriculum.[13] However, the lack of an educational framework to implement this policy clearly affects the sustainability of human rights courses, electives, and programmes. As seen in most schools, especially in non-metropolitan cities, human rights education is merely incorporated in general subjects. The general rule is to teach human rights principle in an appreciation level. The challenges now are incorporating human rights subjects as specialised courses and making it available in all formal educational institutions.

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13   *See* CHED Memorandum Order No. 31-1996.

Moreover, human rights and peace issues directly or indirectly arise from socio-political and socio-economic conditions of a particular community or administrative region. These issues correspond to the level of human rights awareness in a particular community. Consequently, such human rights issues are relevant in determining the kind of human rights topics that are included in a course's module in a particular region. It is best to localise human rights and peace to enable students to know, understand and internalise their realities.

7.   Recommendations

The following recommendations do not just apply to the Philippine context but may also serve as benchmarks for the advancement of human rights and peace education in other Southeast Asian countries.

For schools which already offer formal subjects, courses, electives or programmes on human rights and peace & conflict, the following are recommended:

1. Encourage international cooperation in increasing the school, staff and student's research capabilities in providing human rights education.

2. Encourage the teaching staff to pursue or finish a master's degree

3. Adopt guidelines in formulating, designing and incorporating human rights courses or programmes in the school's curriculum.

4. Provide a wider range of materials used in teaching the course or programme.

5. Provide theoretical and practical application of human rights principles in the content of the course.

For schools that plan to establish new human rights courses or programmes, the following are recommended:

1. Increase human rights awareness among the student body and the community where the school is situated as a course or programme objective.

2. Include the institution of a human rights research centre.

3. Promote training and research capabilities of the school in order for it to be on par with regional and international standards.

4. Integrate formal human rights and peace & conflict subjects as a core subject in the school's curriculum so all students will be exposed to human rights education.

5. Teach human rights subjects in an interdisciplinary approach.

6. Consider the human rights condition of the school's region and use such knowledge to formulate new human rights courses or programmes.

7. Government agencies in charge of carrying out orders regarding the inclusion of human rights subjects in the curriculum are encouraged to revisit the status of implementation of the said orders to ensure that human rights education is given attention in higher educational institutions.

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5. Commission on Human Rights, (2011), available at: http://www.chr.gov.ph/MAIN%20PAGES/ about%20hr/EducCongress/HRE%20final%20version.pdf (accessed on 11 November 2013)

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8. Department of Education, "K to 12 Curriculum Guide: Edukasyon sa Pagpapakatao." available at: http://www.gov.ph/downloads/2012/01jan/ EDUKASYON-SA-PAGPAPAKATAO-K-12-Curriculum-Guide.pdf (accessed on 20 August 2012)

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SINGAPORE

Norvin Chan

1. Overview of Human Rights and Peace & Conflict Studies

How Human Rights are Perceived by the Singaporean State

The Singapore government states that it respects human rights and points to the achievements it made in providing good governance as support.[1] However, it states that outside of a core set of human rights standards, norms differ from country to country.[2] As such, the government rejects what it believes to be the prescription of the human rights in Western liberal democracies and by international human rights groups.[3]

The government's rejection of what is perceived as the Western liberal democracy has led to Singapore's divergence from international norms. Notably, Economist Intelligence Unit described Singapore as a "Hybrid Regime" containing both authoritarian and democratic systems.[4] Singaporean NGOs have highlighted the past use of defamation lawsuits against opposition politicians and noted a lack of press freedoms.[5]

Historical Aspects of Higher Education

The Seeds of Philanthropy in the Colonial Period

In colonial Singapore, the prime movers of higher education were the philanthropists of the Singapore business community.[6] The first higher education institute, King Edward VII College of Medicine was established in 1905 by such an initiative.[7] Together with

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1   Government of Singapore, "National report submitted in accordance with paragraph 15 (a) of the annex to Human Rights Council resolution 5/1: Working Group on the Universal Periodic Review", 11th session, 2011, Chapter IV, available at: http://www.mfa.gov.sg/content/dam/mfa/images/media_center/ special_events/upr/UPR National Report_Singapore.pdf (accessed on 1 April 2013)

2   Ministry of Law, "Reply to IBAHRI", (May 2011) available at: http://www.mfa.gov.sg/content/dam/mfa/images/media_center/special_events/upr/UPR National Report_Singapore.pdf (accessed on 1 April 2013)

3   Ibid

4   The Economist, (2013), "Democracy index 2012: Democracy at a standstill", Economist Intelligence Unit, p. 6.

5   COSINGO, "Universal Periodic Review: Singapore Joint Submission of COSINGO (Coalition of Singapore NGOs)", MARUAH (2012): p. 2, available at: http://maruahsg.files.wordpress.com/2010/11/universal-periodic-review-singapore-cosingo-final-hrc-30oct10.pdf (accessed on 12 March 2013)

6   Chong Guan Kwa, James H. Morrison, *Oral History in Southeast Asia: Theory and Method* (Singapore: Institute of Southeast Asian Studies, 1998), 127-130

7   "Milestones," *NUS*, available at: http://www.nus.edu.sg/about-nus/history/milestones/54-1905 (accessed on 12 March 2013)

Raffles College, founded in 1928, the two colleges formed the nucleus for what is now the National University of Singapore (NUS).[8] NUS is a government statutory university, created by an Act of Parliament.[9] In 1956, the Chinese community established Nanyang University (Nantah) using privately raised donations.

Nation Building in the Post-Independence Period

Following independence, the Government asserted itself as the main force shaping higher education in Singapore. The primacy of the Government's influence is best seen in the closure of Nantah in 1980 and subsequent merging of this university with NUS.[10] The government justified its move as nation building. It argued that national policy required a single national stream of education based in English, as opposed to having an additional school in the Chinese language like Nantah and the pre-tertiary schools which Nantah's intake came from.[11] The government also asserted that the existence of a Chinese university created tensions with Singaporean Malays.[12] Lastly, it made an economic argument that the Chinese speaking graduates of Nantah were of poor quality and un-employable.[13]

Economics of Supply and Demand in Higher Education

The government consistently uses higher education as the driver of Singapore's economy. The Ministry of Education conducts annual employment surveys to determine the demand for graduates according to their field of study.[14] Moreover, the Government micro-manages and intervenes in specific sectors according to market demand.[15]

Universities with Human Rights and Peace & Conflicts Studies

The universities which currently offer modules related to human rights and peace & conflict and number of students are National University of Singapore (NUS) (Founded in 2005), Nanyang Technological University (NTU) (Founded in 1991), Singapore Management University (SMU) (Founded in 2000). The newly established Yale-NUS College will be providing such study module by Fall of 2013.

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8   "Milestones," *NUS,* available at: http://www.nus.edu.sg/about-nus/history/milestones/55-1928 (accessed on 12 March 2013)

9   *National University of Singapore Act (Chap 204),* 1980

10 Ibid

11 Lee Kuan Yew, *Hard Truths To Keep Singapore Going* (Singapore: Straits Times Press, 2011), 211

12 *The Unexpected Nation*, 444

13 Lee Kuan Yew, *My Lifelong Challenge - Singapore's Bilingual Journey* (Singapore: Straits Times Press, 2011), Chapter 3

14 Ministry of Education, *Graduate Employment Survey*, 2012, available at: http://moe.gov.sg/education/post- secondary/files/ges-nus.pdf (accessed on 1 April 2013)

15 Such as establishing the SMU School of Law in response to the Committee of Supply of Lawyers' recommendations: "*Establishment of the Singapore Management University School of Law,*" Ministry of Education, available at: http://www.moe.gov.sg/media/press/2007/pr20070105.html (accessed on 12 March 2013)

2.   Current Expertise and Resources Dedicated to Human Rights and Peace & Conflicts Studies

There are no human rights or peace & conflict degree courses offered by local universities. There are only individual modules offered by different universities. All of the modules examined last for one semester, the length of 13 weeks. It is up to students to voluntarily choose to participate in these modules.

Examination of Syllabi and Materials Used

Human Rights Studies

Human rights as a subject is not studied by itself. Instead, modules study human rights indirectly through covering a main issue or through the lenses of their discipline. Modules invariably cover a wide range of issues and human rights are sometimes used to explain these issues. For example, human rights are used: either to explain how the current situation occurred (as in the historical development of constitutional law or freedom of speech laws), as an influence on and element of philosophies being studied (such as Western political thought), as a lens to view multi-faceted topics (like religion or gender) or as one aspect of a more complex phenomenon (like the politics of global migration).

At an abstract level, human rights themes are frequently covered by studying how human beings attempt to live lives of agency and decency within the systems and processes that structure the world.[16] By studying certain issues and concepts, students are exposed to human rights in the context of the real world. This is demonstrated in the syllabi of different modules. For instance, a module on global migration deals with the topic of human trafficking under which the human rights of migrants and their subsequent abuses is a subtheme. Another example includes a general course on religion, society and politics in Southeast Asia which examines gender rights and inequality in Southeast Asian societies. Additionally, a sociological module on social stratification examines inequalities between classes, races and genders.

16   Sasges, Gerald, e-mail message to Norvin Chan, August 31, 2012.

However, few modules study human rights at the level of examining human rights in terms of philosophical norms, mechanisms or institutions. This is due to the indirect way human rights are studied. Its philosophical foundations are studied only if they are necessary to shed light on a certain topic. Only a few modules teach human rights at this level. For instance, in international relations human rights are studied in order to understand their influence on state and non-state actors. The key text on human rights and international relations comes from Jack Donnelly and describes his views on a universal model of human rights where universality is mitigated by historical and cultural contexts.[17] Similarly, in studying jurisprudence the philosophical foundations of rights are studied because the nature of law is entwined with the nature of rights. In jurisprudence, the works of Dworkin, Hart, Stuart Mill, Kant and Rousseau[18] are studied because they provide divergent theories on where the legitimacy of law comes from which is related rights.

Likewise, few modules study human rights at the level of examining human rights in terms norms, mechanisms or institutions. Only some modules require such knowledge. Students of international relations study the norms of international organizations that enforce human rights since those organizations are important actors in international relations. Additionally, in constitutional law, the mechanism of judicial review is studied.[19]

Of note, the human rights issues and concepts covered in different modules are usually taught in an international context rather than covering specific rights issues in the local context.[20] This appears to be necessary in order to cover the broad literature spanning each subject within the short span of thirteen weeks. Two exceptions are modules on the government and politics of Singapore"[21] and on the media in Singapore[22]. These modules discuss political issues and press rights in Singapore.

Peace & Conflict Studies

While modules have not used the nomenclature of "peace & conflict studies", they do cover conflicts between nations, structural mechanisms that lead to conflict and conflict resolution.

The modules differ on how directly they deal with peace and conflict studies. Some modules analyze international conflicts and directly address the questions of why war is a recurring feature and how it can be prevented[23]. In comparison, others deal with

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17 Mcgahan, Kevin, e-mail message to Norvin Chan, August 20, 2012.
18 In particular, see LL4025 RIGHTS in Appendix A
19 In particular, see LL4012 Comparative Constitutional Law In Appendix A
20 Kharulanwar Zai, e-mail message to Norvin Chan, September 13, 2012.
21 PS2249 Government and Politics of Singapore in Appendix A
22 CS0203 Media in Singapore in Appendix A
23 In particular, PS3239 "International Conflict Analysis" in Appendix B

the geopolitics that led to conflicts between nations.[24] Additionally, others deal with the issue more tangentially, such as examining global governance and the conflict resolution mechanisms in them.[25] Alternatively, modules might also study specific episodes of conflict such as the Cold War, though these modules do not draw broad conclusions of why conflicts occur or how to prevent them. [26]

Some modules expose students to formal theories related to peace and conflict such as: the bargaining and signaling theory, nuclear deterrence theory, the reputational theory of diplomacy, the anthropology of war, the balance of power theory, and the clash of civilizations theory.[27] In modules on geopolitics, the "China threat" theory, soft power theory, engagement theories[28] and concepts of regionalism, security co-operation and separatism[29] are studied.

Medium of Teaching and Methodology

A typical module is conducted with a combination of lectures, seminars and tutorials in addition to student discussions and questions posed to the instructors. They usually involve presentations by the students, research assignments and essays. The more atypical modules have film screenings followed by critical analysis, field trips and/or field journals to record observations of gender interactions and self-assessments of their own views before and after the module.[30]

3.   Strengths and Weaknesses of the Modules

The fact that human rights modules are covered obliquely means they are taught only to the extent that they are relevant to the main topics studied. The focus is still on the main topic. As aforementioned, only a few modules analyze the fundamental norms of human rights or the mechanisms of the organizations that seek to enforce them. Most modules are concerned with wider issues. They provide students with a context where human rights issues arise such as in the form of abuses of migrant rights in global migration or in race and gender inequalities in gender politics and social stratification.

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24   In particular, GEK1022 "Geopolitics: Geographies of War and Peace" in Appendix B
25   In particular, GEK1022 "Geopolitics: Geographies of War and Peace" in Appendix B
26   See HH4007 An International History of the Cold War in Appendix B
27   See PS3239 "International Conflict Analysis" in Appendix B
28   See PS3240 "International Security" in Appendix B
29   See PS2250 "International politics of Southeast Asia" in Appendix B
30   See POSC 308 E Gender Politics: Exclusion and Empowerment

4.   Challenges (and Opportunities) in Implementing the Courses and Programmes

Presence of Institutions which Promote the Studies

Human Rights Institutes

There are currently no institutes dedicated to human rights in universities in Singapore. SMU was supposed to set up the first human rights institute in the country in October 2012. It planned to establish the Handa Centre for Global Governance and Human Rights. However, the university cancelled the opening of the Centre just days before the launch for unstated reasons.[31]

Nevertheless, there are still institutes that research human rights. Notably, NUS' Centre for International Law has an ongoing research project on human rights in ASEAN. It examines the foundation of the proposed human rights mechanism.[32] Other institutes such as the Asia Research Institute also cover human rights in their general area of research in the Region.[33]

Peace and Conflict Institutes

For peace and conflict studies, there are more institutes that study this topic directly as a research focus.

The S. Rajaratnam School of International Studies (RSIS) focuses on military and maritime security in the Asia Pacific[34] and non-traditional security challenges, including terrorism, illegal immigration, transnational crimes and infectious diseases.[35] Other institutes such as the East Asian Institute research the relationships between East Asian nations, including China's rise, the South China Seas dispute, Japan's security role in the region[36] and the great power rivalry between China and India.[37] Institutes like the Energy Studies Institute, also touch tangentially on security issues, such as the South China Sea Conflict, when researching energy security. [38]

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31 "SMU cancels opening of research centre," *Singapolitics*, available at: http://www.singapolitics.sg/news/smu- cancels-opening-research-centre (accessed on 30 March 2013)
32 "Asean-and-human-rights,*" Center of International Law*, available at: http://cil.nus.edu.sg/research-projects/cil- research-projects/asean/iv-asean-and-human-rights/ (accessed on 30 March 2013)
33 "Publications: Books," *Asia Research Institute*, available at: http://www.ari.nus.edu.sg/publications.asp?pubtypeid=BK&keywords=rights&year=&cluster=&submit.x=56&submit.y=9&submit=Search (accessed on 30 March 2013)
34 "Asia-Pacific Security," *S.Rajaratnam School of International Studies*, available at: http://www.rsis.edu.sg/research/ Asia_Pacific.html (accessed on 30 March 2013)
35 "Conflict and Non-traditional Security," *S.Rajaratnam School of International Studies*, available at: http://www. rsis.edu.sg/research/Conflict_NTS.html (accessed on 30 March 2013)
36 "Publications: Books," *East Asian Institute*, available at: http://www.eai.nus.edu.sg/Books.html (accessed on 30 March 2013)
37 "Publications: Working Papers," *East Asian Institute*, available at: http://www.eai.nus.edu.sg/WP.html (accessed on 30 March 2013)
38 "Publications," *Energy Studies Institute*, available at: http://www.esi.nus.edu.sg/esi-publications (accessed on 30 March 2013)

Government and/or University Regulations

Currently, professors, subject to approval by the Dean of their faculty, plan their own modules.[39] Modules related to human rights and peace & conflict studies can be introduced as long as there is a willing teacher. However, an introduction a new degree on these topics is unlikely to occur without a government review on the employability of such graduates.[40] Additionally, it may not pass review for political reasons.

Level of Academic Freedom

Although academics enjoy the freedom of proposing their own courses, the faculty dean has the power to approve the courses.[41] Thus academics face constrains in exercising their freedom. The primary challenge to teaching human rights in Singapore is pressure from the government (whether real or perceived) on academics:

> "There persists a 'climate of fear' when it comes to teaching and writing about controversial issues. It may well be that this is more perceived than real … however, the fact remains that some academics are more cautious and tend to self-censor in a way that is far more effective than a system of actual censorship, if it existed, would achieve."
>
> - Interview with Assistant Professor Arun Kumar [42]

Government intervention occurs in Singapore when certain "out-of-bound" markers are crossed. However, these "out-of-bound" markers can be ambiguous and unclear. These boundaries have been likened to invisible lines drawn on the sand; individuals who unwittingly pass over these lines become the subject of intervention. As such, reports of government intervention in academia and constrains of academic freedom are uneven, because not all will cross the invisible lines.

> "Speech is permissible as long as it does not threaten real political change or to alter the status quo…the government will intervene if academic reports cast a negative light on their policies."
>
> - Professor Thio Li-Ann [43]

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39 Tan, Kevin, Interview by Norvin Chan. Personal. NUS Bukit Timah Campus at Sapori, September 12, 2012.

40 See the section "The economics of demand and supply in Higher Education"

41 Tan, Kevin. Interview by Norvin Chan. Personal. NUS Bukit Timah Campus at Sapori, September 12, 2012.

42 Arun, Kumar. Interview by Norvin Chan. Personal. NUS Bukit Timah Campus at Summit, April 10, 2013.

43 This comment was given by Professor Thio in her report to the Warrick University Senate on the

> "I personally have not experienced any problems with academic freedom in Singapore - either in teaching about human rights or otherwise."
>
> - Visiting Professor Kevin Mcgahan[44]

Against this backdrop of ambiguity, a recent event occurred showing clear governmental intervention. On February 2013, Associate Prof Cherian George was denied tenure. This provoked an unprecedented reaction from both the public and the academic community. Notably, he teaches a module on media in Singapore, CS0203 Media in Singapore, which is one of the rare modules that cover sensitive local rights issues rather than human rights in an international context.

The denial of his tenure was met by academics strongly suggesting that it was a case of government intervention due to Associate Professor Cherian George's critical research on the restriction of press freedoms in Singapore:

> "I write this letter in support of the appeal by Associate Professor Cherian George against the decision to deny him tenure for a second time. That the rejections of his tenure applications were due to *interference from outside the University* is beyond serious rebuttal. The truth of this assertion can be easily deduced from the publicly available facts, but is also known to me through my own experience of PT4 as then-Dean of the College of Science and member of the University Promotion and Tenure Review Committee... A purely peer-driven exercise is not what has led to the denial of tenure of A/P George. It is rather the result of an imposition originating outside the University."
>
> - Professor Mark Featherstone in a public letter.[45]

state of academic freedom in Singapore. On the basis of that report, the university decided not to start a university branch in Singapore. See Thio, "Warwick votes against Singapore campus," *Financial Times,* available at: http://www.ft.com/intl/cms/s/0/39f13dfc-3c9b-11da-83c8-00000e2511c8. html#axzz22VZ4INrP (accessed on 30 March 2013)

44 McGahan, email.

45 Featherstone, M (May 2013), "A Disgraceful Chapter in the Book of NTU", blog, available at: http://consideritopinion.blogspot.sg/2013/05/a-disgraceful-chapter-in-book-of-ntu.html (accessed on 2 May 2013)

5. Conclusion and Recommendations

In summary, due to the lack of full degree programmes, students who wish to learn in-depth information about human rights or peace & conflict studies have to make do with a patchwork of modules. Furthermore, these modules only cover human rights or peace & conflict studies as an adjunct to the main topic studied.

Given the larger policy of economic pragmatism, the proposal of any new programme will be fraught with difficulties. The programme needs to be justified on the basis of its economic value and the employability of future graduates. It is recommended that the more conservative step of introducing additional modules related to human rights and peace concepts is better to gauge the impacts they have on students. Such a move is modest in the level of institutional approval required. Professors have the autonomy to introduce new modules and require only the approval of the dean of their faculty. Such a move should be feasible in peace and conflict studies, given the presence of institutes that already do research in that area as discussed. Human rights studies might however suffer from the comparative lack of research.

Also, the concerns over academic freedom will adversely impact the teaching of human rights. It has now become clear that professors face risks of being censured for critical work and teaching. The lack of academic freedom can be detrimental to the study of Human Rights, whether by the actual effect of intervention or the mere specter of it.

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THAILAND

Sunsanee Sutthisunsanee and Kwanrawee Wangudom

1.   Higher Education in Thailand: *An Overview*

Higher education in Thailand is provided by the government as well as private institutions. Government education in Thailand originated in the latter half of the nineteenth century. Currently, education in Thailand is provided by both the government and private sector.

According to the Ministry of Education statistics from 2009, there are 275 higher education colleges/universities/institutions under the Office of Higher Education Commission.[1] These higher education universities/institutions are divided into three categories: public universities (182),[2] private universities (73) and community colleges (20). This figure does not include government institutions that teach specialized professional skills such as nursing and military and police vocations. In terms of the education system in Thailand, the Constitution guarantees 12 years of free basic education and proscribes nine years of mandatory attendance. Formal education consists of 12 years of basic education and approximately six years of higher education. Non-formal education is not recognized by the state but it also supported by it.

2.   Contextualizing Human Rights and Peace and Conflict Education in Thailand: *The Milestones*

The 1973 student uprising is often regarded as a turning point in modern Thai political history. Comparatively, the 1997 Constitution, which was drafted by a popularly-elected Constitutional Drafting Assembly, is considered a milestone for human rights. Many provisions of the 1997 Constitution guaranteed basic human rights, such as equality without discrimination and the other rights and liberties stipulated in the Universal Declaration on Human Rights (UHRD). The 1997 Constitution also established the National Human Rights Commission of Thailand to promote and protect human rights. Many provisions on human rights and civil liberties are also recognized by the current Constitution (2007).

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1   For more information see http://www.moe.go.th/data_stat/indexark.htm, (accessed on 20 June 2013)
2   Among the public universities, 72 are limited admission universities, 2 are open admission universities, 19 are autonomous universities, 40 are Rajabhat Universities and 49 are Rajamangala Universities of Technology

In 2000, the first National Human Rights Plans of Action was adopted with a five year framework (2000-2005).[3] It systematically established plans of action on the promotion and protection of human rights. It defined the different target populations and included aspects of human rights, such as the rights to education and culture. It promoted human rights education, research, campaigns and public relations. Unfortunately, there were challenging issues with the implementation of the first National Human Rights Plans of Action due to limited public awareness. The second National Human Rights Plans of Action (2009-2013) aims to strengthen human rights networks in every sector/region in Thailand to raise awareness and improve human rights protection.[4]

Thailand is a party to seven core international human rights treaties.[5] In 2010, after being elected to the United Nations Human Rights Council, Thailand committed itself to the promotion and protection of human rights.[6] Their commitments include providing human rights education at all levels of schooling and ensuring the implementation of national laws is in compliance with international human rights standards. To fulfill these commitments, there have been steps to provide human rights education and training for government officials engaged in law enforcement and national security. Thailand also committed itself to support human rights mechanisms nationally and regionally and to uphold and promote the United Nations Declaration on Human Rights Education and Training.[7].

However, there still remain challenges to Thailand's implementation of the human rights treaties to which it is a State-Party. In recent years, economic, social and political problems in Thailand have led to conflicts within society, some of which escalated into violence. The scope of these challenges is outlined in the 172 recommendations given by the Human Rights Council during Thailand's first Universal Periodic Review (UPR). Even though Thai society has become increasingly aware of the concepts of human rights, the level of understanding about human rights varies. Further, efforts are needed to make human rights common practice by individuals, the state, and corporations. Therefore, building a culture that respects human rights should be continuously promoted and practiced through a variety of channels. Human rights education is one important way to do this.

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3 Originally known as the National Policy and Master Plan of Action on Human Rights
4 The first National Human Rights Plans of Action finished its term in 2005. In 2006, the second National Human Rights Plans of Action started being developed. The cabinet resolution on 18 April B.E. 2550 (2007) approved the interim use of the first National Human Rights Plans while the second Plans were being developed.
5 The seven treaties are: ICCPR, ICESCR, CEDAW and its Optional Protocol, CRC and its two Optional Protocols, CERD, CAT, CRPD and Thailand signed the CED on 9 January 2012.
6 Thailand was elected as a new member of the United Nations Human Rights Council (2010-2013). In 2010 Thailand's Ambassador to the United Nations Office in Geneva was named the President of United Nations Human Rights Council (2010-2011).
7 See "Voluntary Pledges and Commitments by candidate for election to United Nations Human Rights Council" and Declaration by Minister of Foreign Affairs, at the 13th United Nations Human Rights Council during high-level discussion on the Draft United Nations Declaration on Human Rights Education and Training on 2 March 2010

3.   Human Rights and Peace & Conflict Studies in Thailand

Courses in Human Rights and Peace & Conflict Studies

The study found that there are an increasing number of courses that teach human rights and peace studies, both in university law departments and in other departments across public and private universities and colleges. However, most of the courses are offered as electives and are not compulsory. A compilation of some human rights and peace & conflict courses taught in law schools and other faculties in Thailand are as follows:

1.   There are 25 courses on human rights and peace studies offered at law faculties for undergraduate students. However, only two of the universities, Naresuan University and Dhurakij Pundit University, require students to complete a human rights course. The two compulsory courses are Fundamental Rights offered at Naresuan University and Fundamental Rights and Civil Liberties offered at Dhurakij Pundit University. The rest of the human rights courses offered at law faculties in Thailand are electives. For example, Krirk University offers the course Fundamental Rights and Human Rights.[8] Additionally, human rights law courses are offered at 11 law institutions.[9]

     The content of human rights law and human rights courses covers a range of topics. These topics include: the meaning, significance, philosophy and evolution of human rights; human rights provisions under the Thai Constitution; international human rights provisions; judicial process in considering human rights; human rights protection mechanisms under the Thai Constitution and case studies. Some courses also include content on the rights of children, youth, women, foreigners and non-citizens. The law school at Khon Kaen University offers an elective course on corporate social responsibility & human rights. This is considered a new subject outside of the mainstream human rights discourse.

2.   In the discipline of general education, some universities include human rights and peace studies as elective courses for undergraduate students. Khon Kaen University offers a course on fundamental rights and civil society. Sakon Nakhon Rajabhat University offers a course on *peace studies*. It also integrates human rights education in two other courses. The first course, Laws for Life, covers topics such as consumer protection law and human rights principles. The other course, Civic Education, covers topics such as human rights laws, community rights, and popular politics.

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8   Six other law faculties offer a human rights elective course. They are: Thaksin University, Bangkok University, University of the Thai Chamber of Commerce, Payap University, Khon Kaen University, Ramkhamhaeng University, Eastern Asia University, Nakhon Si Thammarat Rajabhat University, Roi-et Rajabhat University, and Uttaradit Rajabhat University.

9   They are: Sripatum University, South-East Asia University, Nakhon Ratchasima College, Mae FahLuang University, Kasetsart University, Naresuan University, Chiang Mai University, Kasem Bundit University, Saint John's University, Sukhothai Thammathirat Open University, and DhonburiRajabhat University. Chulalongkorn University offers human rights law as a required elective.

Some Community Colleges offer diploma students an elective course on laws and human rights. Samutsakhon University offers this course for students in its General Management programme. Pattani Community College offers this course in its Early Childhood Education programme.

3. There are also some universities that do not have specific courses on human rights and peace, but instead integrate human rights and peace studies into the curricula of other electives. For example, Thaksin University offers the course Law in Daily Life, Dynamics of Global and Thai Society; Burapha University offers the course Integrated Social Sciences; and Phetchabun Rajabhat University offers the course Quality of Life Management. All of these courses integrate human rights concepts into their curricula.

4. Among education programmes at teachers colleges, human rights and peace subjects are offered as both electives and required classes. Human rights is an elective subject at Thepsatri Rajabhat University. Sakon Nakhon Rajabhat University offers Human Rights Education as a required course. It also offers Gender and Thai Society as a compulsory elective. Uttaradit Rajabhat University offers two courses that provide a global context on human rights and peace studies. The first one is a required course called World Society & Human Rights. The second one is an elective course called World Society & Peace. It also offers the elective course Women and Thai Society. Sonkhla Rajabhat University offers three elective human rights and peace courses, Human Rights Studies, Peace Studies, and Protection of Children's Rights. It also integrates peace studies and human rights in the core course Global Society and Living.

In addition, there are a number of higher education institutions that provide human rights and peace studies, such as;

- The undergraduate programme Local Government and Public Administration at Maha Sarakham University. It offers Peace Studies for Local Development as a core course and Human Rights and Society as an elective. However, even though Sakon Nakhon Rajabhat University offers a core course on Peace Studies for Local Development, there is no reference to human rights in the course syllabus.
- The Social Work and Social Welfare programmes at Krirk University offer three major requirements. They are Human Rights and Advocacy in Social Work, People Participation in Social Development, and Gender in Social Development.
- The Leadership Studies Program at Rangsit University offers the required course Human Rights in the Thai Way of Life, and it offers the elective Women and Development.

- The Mechanical Engineering Programme at Udon Thani Rajabhat University offers a course on human rights. The Tourism Industry Programme at Rajabhat Maha Sarakham University offers an elective course called Law for Life and Human Rights. The Pharmaceutical Care Program at Naresuan University integrates human rights in the course Fundamental Laws for Quality of Life Development, This course offers a perspective on the human rights and fundamental rights guaranteed by the Constitution.

Centers for Peace & Conflict Studies

The study has also found that in addition to integrating human rights into university curricula, several universities have established centers for peace and conflict studies. They are, the Institute for Dispute Resolution (Khon Kaen University)[10]; the Institute of Religion, Culture and Peace (Payap University); the Institute for Peace Studies (Prince of Songkhla University at Hat Yai Campus); the Peace Information Center (Thammasat University); the Center of Peace and Conflict Resolution Studies (Chulalongkorn University); the Research Center for Peace Building (Mahidol University)[11]; the Center for Human Rights and Peace Studies (College of Politics and Governance, Mahasarakham University) and the Center for Peace (Dhurakij Pundit University). The main activities of these institutes and centers **focus on** research, organizing seminars and trainings, providing academic services and producing and disseminating documentation to the public. Some of these institutes also offer degree programmes. Furthermore, some of the institutes occasionally organize joint activities under the Higher Learning for Peace Studies network. In the south of Thailand, there is also a network of peace studies centers called Southern Thailand University For Peace (STUFPeace).

Degree Programmes in Human Rights and Peace & Conflicts Studies in Thailand

In Thailand, there are nine degree programmes in human rights and peace & conflicts studies and there is one institute. Most of the degree programmes offer graduate programmes in both Thai and English. They fall into three broad categories. First are human rights and peace studies programmes. There are only two universities that offer this type of programme, namely Mahasarakham University and Mahidol University. The second category of programme is peace and conflict management. There are six universities that offer this programme namely Prince of Songkla University, Kasetsart University, Naresuan University, Valaya-Alongkorn Rajabhat University, Siam University, and King Prajadhipok's Institute. Lastly, there are programmes that are based on specific issues. For example, Chiang Mai University and Thammasat University offer a programme on women's studies.

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10 The institute is also a National Coordinator for Southeast Asian Conflict Studies Network-SEACSN
11 Formerly the Centre for Peace Studies and Development

Human Rights and Peace Studies

1. **Undergraduate programmes:** Mahasarakham University established a double degree on Bachelor of Law and Bachelor of Arts on Law and Human Rights Studies in 2006. It is run by the College of Politics and Governance.[12] The duration of the double degree is five years. During the first four years of coursework, students study on both law and human rights. In the fifth year of coursework, students study solely a human rights curriculum.

2. **Graduate programmes**: In 1999, Mahidol University was the first institute in Thailand and Asia to establish an international graduate programme on human rights. Mahidol University is a member of the ASEAN University Network (AUN) and is responsible for leading AUN's human rights education Network. At present, Mahidol offers four human rights and peace study programmes. There are three master level programmes; the Master's in Human Rights (International Program), the Master's in Human Rights and Democratisation (International Program), and the Master's in Human Rights and Peace Studies (Thai programme). There is also one Ph.D programme, Human Rights and Peace Studies (International). The human rights and peace programmes are run by the Institute of Human Rights and Peace Studies (IHRP)[13].

There are also graduate programmes in peace and conflict studies run by other universities. Prince of Songkla University has a Master of Arts in Conflict and Peace Studies at the Hatyai campus. The Master of Arts in Conflict and Peace Studies began in 2008 and is run by the Institute for Peace Studies. The medium of teaching is Thai. Kasetsart University also provides a Master of Arts in Conflict Management (special programme).[14] The programme started in 2008, under the Faculty of Social Sciences. The medium of teaching is Thai. Naresuan University established a Master of Public Administration in Conflict Management in 2008.[15] It is under the Faculty of Social Sciences. The medium of teaching is Thai. Valaya-Alongkorn Rajabhat University (under Royal Patronage) offers a Master of Arts in Integrated Conflict Management.[16] It began in 2006 and is delivered through the College of Management and Information Science. In addition, Siam University, a private university, has a Master of Arts in Peace Studies and Diplomacy (International Program)[17]. The Program was established in 2010 as part of an international academic collaboration with the University Mobility Asia-Pacific (UMAP) network. The medium of teaching is English. The King Prajadhipok's

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12 http://www.copag.msu.ac.th/copag/(accessed on 25 June 2012)

13 Formerly the Centre for Human Rights and Social Development was the faculty that managed the human rights programmes. Recently, the Centre for Human Rights and Social Development and Centre for Peace Studies and Development merged and is now called the Institute of Human Rights and Peace Studies (IHRP).

14 http://www.apcm.soc.ku.ac.th/ (accessed on 25 June 2012)

15 http://www.social.nu.ac.th/th/cours.php (accessed on 25 June 2012)

16 http://grad.vru.ac.th/about_graduate/ga_couse_master.php (accessed on 15 July 2012)

17 http://www.peace.siam.edu/home (accessed on 15 July 2012)

Institute offers a Master in Conflict Analysis and Management. This programme is run in collaboration with the Royal Roads University (Canada), and seven other universities in Thailand. [18]

Finally, a few other specialised graduate programmes are being offered. Chiang Mai University provides two master degree programmes in women's studies and ethnicity and development. Thammasat University also provides a master degree programme in women's studies. It began in 2007, and is run by the Interdisciplinary College.

4. Assessment of Human Rights and Peace Education in Thailand

Human rights education in Thailand emerged as a result of global and national influences. The 1997 Constitution gave birth to the first National Human Rights Education Plans of Action. It was drafted by representatives from both the government and civil society. This human rights education plan was eventually added to the first National Master Plans of Action on Human Rights. It declared that human rights education should be integrated into formal and informal education in all systems and at all levels. It also mandated human rights training for education-related personnel, the production of teaching materials, and adequate funding allocation for this cause.

Human rights education forms part of the curriculum in primary schools as part of the Basic Education Core Curriculum B.E. 2551 (2008). It discusses students' roles, rights and duties in a family and school. It also recognises diversity of thoughts, beliefs, and practices without discrimination. The curriculum covers several concepts and principles of human rights including: information on the relevance of international human rights practices in Thailand; a summary of the Universal Declaration of Human Rights; the human rights provisions in the current Thai Constitution; human rights issues in Thailand and ways Thai people can help protect the rights of others based on human rights principles. In practice, schools still face many practical challenges in teaching this curriculum. For example, some teachers lack knowledge, understanding or motivation. Additionally, there are inadequate teaching materials and budgets.

Human rights education is also encouraged at the university level. The 29 November 2005 Cabinet Resolution approved peace studies at the university level and approved a university curriculum on conflict resolution. Universities are able to prepare a curriculum, have it reviewed by a university committee, and get it approved by the University Council before submitting it to the Higher Education Commission for official approval/information. Part of the role of the Higher Education Commission is to support

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18   http://www.kpi.ac.th (accessed on 20 July 2012)

the promotion of human rights education.[19] The institutions integrate human rights education directly and indirectly in several programmes such as political science, social sciences, and education. Rajabhat Universities previously known as Teacher's colleges, integrate human rights education in five basic courses. It offers training on human rights and conflict resolution to university lecturers under the Human Rights Education Development Plan (B.E. 2544). Concepts of human rights are directly taught in law departments, such as legal philosophy, public law, international law and the law of war.

Outside school and university classrooms, non-governmental organizations (NGOs) and the National Human Rights Commission (NHRC) have been playing a vital role in developing and promoting human rights education in Thai society. They offer human rights education in the forms of trainings for teachers and educators, youth camps, leaflets, and campaigns for installing human rights education in various institutions. The NHRC also seeks cooperation with various universities.

5. Challenges in Implementing Courses and Programmes on Human Rights and Peace & Conflict Studies in Thailand

The research found that most courses on human rights and peace & conflict offered at the undergraduate level are electives, reflecting limited understanding of the significance of the subjects by the university administration body. Also, the lack of qualified teaching staffs in both human rights and peace studies is a serious challenge. Another common challenge that was found in the study, as well as in Thailand's country report, is the lack of interest among students at both the undergraduate and graduate level. This issue is directly related to a failure in imparting quality information to students.

The study has also observed that in Thailand human rights education at the undergraduate level faces four main challenges. Firstly, the students feel overwhelmed with the course material and over the period of time, they start to find it boring. Secondly, it is the qualification of the teaching staff teaching the subjects of which many of them do not have a degree in human rights or peace and conflict. In this matter, however, some universities have invited experts from the government and non-governmental organizations to teach the course. Thirdly, some courses lack field training, such as field work or excursion. And lastly, there is a lack of teaching material, for example, Thai academic textbook on human rights are not kept up to date, and universities find it difficult to access foreign academic textbooks. It is obvious that there is a real need in capacity-building for the teaching staff, as well as increased accessibility to teaching material and networking amongst undergraduate level human rights education practitioners.

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19 http://www.moe.go.th/news_center/news18082549_8.htm (accessed on 9 September 2012) (source : Daily News 18 August 2006)

6.   Recommendations

The country research on mapping and analysis of human rights, peace and conflict studies in Thailand has led to some crucial recommendations for improving, enhancing and expanding human rights, peace and conflict studies in the country. Recommendations target mainly undergraduate education are as follows:

1. **Coursework:** it is recommended that in all university departments, a core course on human rights and peace studies should be added under general education curriculum so students of all majors can study human rights and it becomes mandatory. And also, it is felt that, human rights and peace studies should be made a required core course for all students in the Faculty of Law, and in the program on peace and conflict studies. And finally, human right and peace education should be integrated into more subjects from first year coursework.

2. **Content:** it is recommended that the content of the course should cover both theory and practice. For example, it may cover philosophy; fundamental concepts; national and international mechanisms, conventions, laws, and regulations; case studies; applications; conceptual analysis; and practice (role-play).

3. **Teaching style and teaching materials:** a great importance of having proactive and practical skills, such as field trips, fieldwork, working with communities, human rights youth camps has been highlighted through this study. It is also recommended that promoting and developing techniques on teaching and developing activities on human rights and peace studies for instructors to use in class will be of significance.

4. **Academic collaborations:** Providing training course for lecturer or teaching staffs on human rights, peace and conflict studies; exchange of lecturers with other universities in order to facilitate exchange of ideas and experiences; encouraging the transfer of coursework units as a viable alternative to students and lastly, but very important is the creation of a more systematic cooperation among universities and between different stakeholders. For example, the National Human Rights Commission and NGOs should be explored and developed. The existing cooperation is already of high value and needs to be sustained.

7. Conclusions

In the present, a number of higher education institutions in Thailand including Mahidol University's Institute of Human Rights and Peace Studies (IHRP) is the only academic institution offering graduate programmes in human rights (and peace) studies. Mahasarakham University's College of Politics and Governance is the only institute that offers an undergraduate program on human rights studies[20]. Human rights and peace studies have found their way into elective courses offered by many university departments, such as political science, education, social science, pharmaceutical science, and law. There are some universities that offer human rights and peace studies in general education curriculum for all undergraduate students regardless of their program or major. Many universities have established centers on human rights and/or peace studies, resulting in increasing academic collaboration among universities in Thailand and abroad. Though, the country has achieved innumerous development in the field of human rights and peace education, a lot more is needed for proper implementation and sustainability of it.

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20 http://www.copag.msu.ac.th/files/pdfs/laks/014.pdf (accessed on 13 March 2013)

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TIMOR-LESTE

Antero Benedito da Silva

1.   Emerging Nations of Timor-Leste

Similar to most South East Asian countries, the human rights and peace condition of Timor-Leste, a country occupied over 14, 000 km^2 - half of the Timor island, is anchored in a rich experience of colonial rule. It was the Carnation Revolution in Portugal 25 April 1974, which was born out of a combination of intense anti-colonial wars in Africa and anti-fascist state sentiment at home in Portugal, that eventually put an end to Portuguese rule in this tiny half island of Timor. However, under the disguise of the Cold War the Suharto military regime brutally invaded and occupied the country for 24 years. For the following two decades, Timor-Leste was a nation of two states. It was contained the Indonesian imposed provincial administration and the newly proclaimed and built RDTL (Democratic Republic of Timor-Leste) government that fiercely resisted in the mountains, cities and on the diplomatic front. After long diplomatic negotiations, the United Nations finally supervised a successful referendum leading to the Restoration of the Republic Democratic of Timor-Leste (RDTL) in 2002.

The liberation movement, Liberation Front for Timor-Leste's Independence (FRETILIN), unilaterally proclaimed the Democratic Republic of Timor-Leste on 28 November 1975, a week prior to the Indonesian full-scale invasion. Among her prominent issues, the first RDTL government concluded that the colonial education policy purposely excluded the majority from schooling. The RDTL called this *obscurantism.* The Merriam Webster dictionary defines obscurantism as "an opposition to the spread of knowledge or a policy of withholding knowledge from the general public", which is considered unjust. Obscurantism therefore needed be combated if they were to fight for a new Timor. A place that allowed everyone access education as high as they could obtain as a basic social right. This commitment is reaffirmed in Article 12 of the Constitution of RDTL I, which states that: "the RDTL proposes to undertake a major campaign against illiteracy and obscurantism, and works to protect and develop culture as an important instrument of liberation".[1]. High school students were mobilized to work with people and to teach literacy classes across the country until there were interrupted by an externally orchestrated coup d'etat, initiated by Uniao Democratica de Timor (UDT) on August 1975.

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1   RDTL Constitution 1976, p.34

2.   Peace and Human Rights Education and the Timorese experience

It was on the basis of this thinking, the campaign against illiteracy and obscurantism, that education was seen as a scientific aspect of the revolution for a true independence. Under high Indonesian military pressure, RDTL I built nearly 400 schools in the resistance bases, including medical schools and political schools known as the Centre for Political Formation (CEFORPOL). The medical schools and political schools targeted middle ranking political cadres and military officers who generally only finished only elementary school and high school. They were trained as paramedics to initiate medical services in villages and on the battle-front to treat the wounded soldiers. However, there was no higher education in the RDTL I. The leaders of FRETILIN/RDTL learned through intensive discussion and regular reflection, and overtime this help them understand the importance of the scientific nature of the struggle.

Today Timor-Leste is an independent country with a young population of 1.2 million people. The Democratic Republic of Timor-Leste (RDTL) II policy is to develop an inclusive education to enable all citizens to attend schooling. According to the National Strategic Plan 2011 to 2030, there were 17 higher education institutions, including universities, in 2010 with 13,000 students. By 2011, there were 11 more institutions operating with approximately 27,010 students. Female student, who have been enrolled since 2009, comprised 70 percent (RDTL 2011). The total figure of young people between ages 15 until 17 who attended secondary schooling in 2010 was 71,968. This means that many students were still unable to attend higher education schools (RDTL 2011). The National University of Timor-Leste (UNTL) accepts about 3,000 to 5,000 students annually out of the above figure and the rest enroll in private universities or join adult training in some 17 training centers in the country. Others probably stay home or are unemployed. Over the past five years, the government has been advocating to send young Timorese as workers to South Korea and Australia. This may continue as long as the demand for labour remains in these countries.

This research concluded three main characteristics on how humanities studies, including peace and human rights studies, can be described in the Timorese higher education system. First, since the Portuguese colonial rule the Catholic Church has played a dominant role in education and to some degree this continues to the present. Second, universities build particular faculties for human studies for national and sometimes external interest such as funding and political and cultural relations. Third, humanities subjects are sometimes considered as basic subjects or as additional or blank subjects for students to study in higher education.

Humanities Studies in Religious Schools

It is generally understood that the religious schools often offered humanities studies rather than pure science. As a result, the Catholic Church had played a major role in the liberation struggle. There were also catholic seminary schools to train young Timorese to become priest. They provided subjects such as theology, philosophy, anthropology, Portuguese history and literature as important subjects. Many of the Timorese leaders emerged during the period of the war of independence, including the first President Francisco Xavier do Amaral, Nicolau dos Reis Lobato, Jose Alexadandre alias Xanana Gusmao, and had once studied in the seminary. They were highly influenced by the Christian teaching such as *Rerrum Novarum,* and by the social teachings of the church. During the Indonesian occupation, the Catholic Church remained under the Vatican Administration allowing it to sustain a catholic high school and a major seminary. The latter offered courses such as theology, philosophy and psychology providing basic human formation for Timorese young people to pursue priesthood or to later study in Indonesian universities. It was in the 1990s that the Catholic Church established a catholic higher education institution, Intituto Fiilial to offer religion studies. Today is known as the Religious Science Institute. Since independence the Catholic Church has planned to build a catholic university; however, it has yet to be established. Since the other faiths are a minority, they do not have religious higher education systems. Their religious leaders are educated in other countries.

There is one major seminary and one catholic university, called Cristal University, which are based in Dili, the capital. The catholic seminary classically offers courses related to social sciences such as anthropology, history, languages, psychology, philosophy and theology. The Institute of Cristal, at the moment, offers courses such as sociology, psychology, languages (English and Portuguese) and nursing. There are no peace or human rights subjects. The Catholic Church with the support of Australian missionaries developed a teachers' training school in Baucau districts in the eastern area, but this study did not obtained data about its curricula.

Humanities Studies in Secular Universities

The former Indonesian Governor Mario Carascalao in collaboration with JB. Hariwibowo, an Indonesian military officer, and Mariano Lopes da Cruz, another Timorese leader, established a foundation called Yayasan Lorosae (Lorosae Faoundation). In 1986 it built the first ever Timorese university, known as Universitas Timor Timur (UNTIM) under the logic of developing Timor-Leste as the 27th Province of Indonesia. By 1998/99 it had nearly 4,000 students with 73 permanent teaching staff in the three faculties of agriculture, social and political sciences and education and teacher training.

However, the University of Timor Timur instead became an arena for underground movements and eventually served as space to develop ideas of anti-integration and advocate for self–determination. UNTIM was regarded as the Red University. Other educational institutions were a polytechnic school, formed the local government, the Institute Filial (Religious Teachers Training), the PGSD (Pendidikan Guru Sekolah Dasar or Primary School Teachers Training), and an economic school. All these schools including UNTIM were also closed after the Popular Consultation in 1999. Most of the lecturers were Indonesians and therefore left for Indonesia.

After the success of the referendum, the United Nations established a new mission called the United Nations Transitional Administration in East Timor (UNTAET) under resolution No.1217/1999. However, as the World Bank was involved in the mission there was a view that higher education was not a priority. The young intellectuals with the support of the Timor National Resistance Council (CNRT) and UNTAET established what is now called the Universidade Nacional Timor Lorosae (UNTL) as the only National University in Timor-Leste today. There are currently seven faculties and three institutions existing within the UNTL. The UNTL accepts about 3,000 to 5,000 students every year.

In all three universities (UNTL, UNDIL and UNITAL) there exist social science faculties and education faculties. The social science faculty of UNTL offers courses on governance, public policy and administration, community development and mass communication. A course on international relations is currently being developed by part of the faculty. Subject s such philosophy, history, civic education, conflict resolution, gender, human rights, sociology and anthropology are common subjects in all departments

It is important to point out that the Timorese government still needs to further develop regulations for higher education programmes and curricula. Even though the UNTL has faculties of education, humanities, law and social sciences, there are no history studies, music schools or human rights studies. Moreover, subjects such as philosophy, human rights and history are considered as either mandatory subjects-- particularly in UNTL, or as optional subjects as in the case of some private universities.

Universidade Oriental Timor Lorosa'e (UNITAL) has five faculties. They are economy, law, agriculture, social and political sciences, and teaching faculties. In UNITAL's Faculty of Law there is a gender subject but there are no human rights or conflict transformation classes. There are no gender or human rights studies in the Faculty of Social and Political Science at UNITAL, but there are subjects like philosophy, psychology, sociology, anthropology, and conflict resolution (UNITAL 2011).

The University of Dili (UNDIL) had 1,563 students in 2012. It consists of faculties such as Economy, Law, Social and Political Sciences, Health sciences, Education and Engineering. Interestingly, subjects such as introduction to Philosophy, Theology, and Peace Studies are found in the International Relations Department under the Faculty of Law. But, there are no subjects such as History, Human Rights and Gender studies. In the law faculty at UNDIL there is a human rights in addition to other subjects such as languages (English, Portugal, and Melayu), Ethics, Religion, Introduction to Philosophy, Culture and Sociology (UNDIL 2012).

Dili Institute of Technology (DIT) has a School of Business and Management within which there are departments of agribusiness, finance management and public and policy management. There is also the Vocational Education Training (VET) and the Language Research Centre, which studies Tetun, the national language. As is the case in the other two private universities UNDIL and UNITAL, DIT integrates some humanities subjects, such as ethics and history, into different areas of studies. The studying of the Tetun is what differentiates DIT from the two other private universties which do not have a Tetun language studies programme (Dili 2012).

Civic education, Ethics, Portuguese and English are common subjects in all the identified higher education institutions. Civic education is quite common. This is partly because of the United Nations programmes and the concern for educating people about state building in the country. Instead of religious education, higher education adopts ethics in substitution. Portuguese and English are common subjects in all higher education schools because Portuguese is one of the official languages and English is considered as the "working language".

Within the Universidade National Timor Lorosae (UNTL), there are two existing institutions. They are the National Scientific Research Centre (CNIC) and the Instituto Nacional Linguistica (INL). The CNIC is being developed to promote a national research culture in all areas. However, it was not until 2011 that the UNTL eventually recruited research staffs and allocated funding for the research centre. It just completed two research projects on mapping the National Human Resource and a research project on Gender and Politics, funded by Caucus Women Leadership programme, which is Timorese NGO. The INL has been part of UNTIL for a while, but it was only three years ago that the government, for the first time, provided funding for the institute to carry out its Tetun research and publication projects. The challenge for the institute will be if it is able to address the current language complexities in the Timorese education system where both Tetun and Portuguese are official languages. The 2002 RDTL Constitution adopted Tetun and Portuguese as official languages, but in reality neither of these languages are properly used in the higher education system. This situation will remain the next few years until Tetun is properly developed as a scientific language.

Two other new institutions are the Peace and Conflict Studies Institute and the Gender Studies Institute, and they are gradually becoming part of the UNTL. Peace and conflict studies is a recent and holistic field of study. It was developed from the ground in Timor-Leste partially as a response to the 2006 crisis, which brought the country close to a civil war. Peace and conflict studies will in turn cover areas such as politics, psychology, social science, gender and human rights and human security. Moreover it is a study which attempts to provide students with relevant skills appropriate for this area of study and to help them contribute to the transformation of the society at large. Starting from September 2012, the Peace and Conflict Studies Institute developed a new training programme called Women, Peace and Leadership. In cooperation with Muda of Portugal, a non-governmental organization, the first semester in 2013 offered human rights courses for some thirty young leaders coming from both public and private universities. The students studied different human rights regimes and treaties including the Universal Declaration on Human Rights and the Kyoto Protocol. The Secretary of State for Gender Equality backed the establishment of a gender studies unit within the UNTL in 2012. The gender studies unit is a part of the existing Peace and Conflict Studies Institute at the National Scientific Research Centre. Since it is structurally supported, the gender studies unit has access to funding and the capacity to mobilise researchers from other faculties to support the programme. Both peace studies and gender studies are considerably new developments at the UNTL. In the perspective of conflict prevention and conflict transformation, action research based studies such as these might be a way for academics to contribute.

3.   Assessment of the Human Rights and Peace Education Situation

Paulo Freire's theory on education may find its perfect case study in Timor-Leste. In pursuit of independence and freedom, leaders employ education as the mothership for the emancipation and eventual empowerment of its people. The government of Timor-Leste made sure its constitution, laws and regulations ensured that its people would be protected from any potential conflict, invasion or violation of rights. This legitimised the pursuance of rights-leaning policies specifically in education.

The research revealed three main characteristics on how humanities studies can be described in Timorese higher education. First, universities build particular faculties for national and sometimes external interest such as political and cultural relations. Second, humanities subjects in higher education are sometimes considered as basic subjects and other times considered as additional or blank subjects for students to study. Lastly, since the Portuguese colonial rule the Catholic Church has played a dominant role in promoting and shaping education in Timor-Leste.

Schools and other academic institutes have played a vital role in shaping the leaders and the space for a free Timor-Leste. It is interesting to note that the Catholic Church, similar to the Filipino experience, was active and at the forefront during the period of struggle and liberation.

Universities were one of the strongest and lasting results of Timor-Leste's freedom campaign and movement. Based on the findings of the existing universities, the humanities and social sciences (philosophy, international relations, ethics, civics education, theology, communications, development studies, law and political science) serve as the backbone of higher education in the country. It is interesting to note that human rights have yet to find their specific and sustainable spot in these institutions.

4.   Prospects and Challenges in Timor-Leste's Higher Education

In general, current universities and faculties in Timor-Leste do not have specific courses on human rights and peace & conflict. Contrary to most higher education systems in Southeast Asia, peace & conflict studies are more developed than human rights education. It is integrated into faculties either as a subject or peace & conflict issues are discussed as a special topic. So far, human rights subjects are found only the Faculty of Social Science at UNTL and the Faculty of Law of UNDIL. The Peace and Conflict Studies Institute of UNTL is the only institute to have offered human rights courses to young student leaders from various universities. It had around 30 students during the first semester in 2013. Comparatively, UNITAL and DIT do not offer human rights subjects. This can be an opportunity for universities to consider developing specific courses and programmes for human rights.

While there are no prescribed standards for higher education, institutions and faculties possess a great amount of academic freedom. Each university has been developing its own curriculum. This serves as a silver lining as it will be less challenging to develop programmes and courses on human rights and peace in the near future.

5.   Recommendations

As of this writing, the government and people of Timor-Leste are still undergoing political, social and economic reform and rehabilitation. Higher education is also going through a phase of improvement in terms of resources, academic staff capacities and curricula.

At this point, it is crucial and most feasible to integrate more human rights and peace subjects into existing courses. Universities must also consider developing specific courses and programmes on human rights. Existing institutes working on peace & conflict and human rights may approach the Southeast Asian Conflict Studies Network (SEACSN) and the Southeast Asian Human Rights Studies Network (SEAHRN) to help build their academic and research capacities through training and participation in conferences.

The Government of Timor-Leste must try to develop a national strategic plan on human rights and peace education with the participation of regional experts, local universities and civil society organizations. It must also allocate adequate budget for the enhancement of facilities and acquisition of research and teaching materials.

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VIETNAM

Ngo Huong

1.   The Vietnamese Experience of Human Rights

The August Revolution in 1945 against colonial rule led to the development of a highly centralized political and economic system in the country. The first Constitution in 1946 gave birth to a democratic Vietnam. However, during all three decades of war until 1975, Vietnam was led by the Communist Party, which was dominated by Marxist-Leninist ideology, affecting all fields of socio-political life, economics and systems of governance. The Constitution of 1959 and then of 1980 were both socialist in nature. Since then, Vietnam remained a socialist state under a one party system. The nation continues to be State-centric under the framework of Socialist democracy. After the "Doi Moi" in 1986 and the collapse of Soviet Union, the Nation shifted radically to an 'open-door policy' and pushed for economic integration on a global scale.

The State engaged in human rights discourses after Doi Moi in 1986, and the collapse of the Soviet Union, which provided a more open political space in Vietnam. Vietnam also acceded to a number of UN human rights instruments, even though overall the western idea of human rights is still controversial in Vietnam. At the ASEAN regional level, Vietnam joined Singapore, among others, in upholding the principle of 'non-interference' in the internal affairs of States. It further and highlighted the 'significance of national and regional particularities and various historical, cultural and religious background'.

Currently, the Vietnamese State recognises the need to enhance awareness and education on human rights and citizen rights within the larger population. The Party Resolution also stresses the need to protect human rights according to the international conventions that Vietnam has ratified. [1] The Constitution of Vietnam of 1992 also acknowledges the respect for civil, political, economic, cultural and social rights.

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1   Communist Party of Vietnam, Resolution IX, 134

2. Contextualizing Human Rights and Peace and Conflict Education in Vietnam: *The Milestones*

Human rights education is perceived under the domain of the State's policies. It acknowledges that human rights are the fundamental values of human beings. However, human rights education aims to increase awareness of national state laws and policies as well[2].

The Government of Vietnam supported the United Nations' call for a human rights education decade by the Instruction no. 12 of Secretary of CPV (dated 12 July 1992). The CPV's guidance on human rights education included a "combination of universality and particularity of human rights in understanding and solving of human rights issues" that "human rights and national rights are similar" and " human rights depends on economic, social, cultural and tradition of the nation"[3]. The Government pays particular attention to train security forces about human rights for the purpose of having effective measures in place to prevent anti-government actions that may purge human rights and democracy. [4]

The purpose of human rights education in Vietnam is viewed in the following ways:

1. To increase ethics, duty and responsibility of state officials:

2. To increase self-awareness on rights and responsibility of the citizens,

3. To respect international norm and standards but also the history and values of the nations, and

4. To not to let external intervention into state's affairs and to promote advocacy for state policies.

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2   References to: Communist Party of Vietnam, Resolution X, p. 116, 117, 126
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3.   Human Rights, Peace and Conflict Studies in Vietnam

The Vietnamese university system is under the management of Ministry of Education and Training. Research institute or academies of different fields, social sciences, law, and humanities are independent and have their own authority to design education programmes for university and graduate levels. Interestingly, academic systems could be established under a particular government ministry or organ such as the police, military etc. These centers serve as a means to increase capacity of those with working with their respective ministries.

Recently the State decided to introduce human rights subjects in several academic systems (from high school to university). However, the subjects are mostly limited to the rights of child and women. Integration of human rights subject has not been comprehensive or consistent because the standards for content and quantity have not been agreed upon yet. As the result, there is no official textbook on human rights, or integration of human rights subject into any textbook used at any education level.

The target groups for human rights education include lecturers and students, working persons, and state officials who are enrolled in part time studies. As human rights studies, especially the knowledge of international standards, norms and mechanism, are not yet developed into the educational system, it is hard to review the different content or methods provided for different target groups. Moreover, it would be difficult to design a course and/or curriculum on human rights based on current regional and international standards.

Courses and Programmes in Human Rights, Peace and Conflicts Studies

Human rights studies are often mainstreamed into subjects at the Law universities/faculties. Human rights are also included as part of the subjects of Political Science, Diplomacy and International Relations. Over ten institutions provide law education to train professions such as lawyers, procurators, judges, court secretaries, or state officials in justice, security and police sectors. In Law, human rights are often taught as citizen's rights under the subjects of constitutions, civil, criminal law and labor laws. International laws are new to the curriculum in Vietnam, and mostly found in international law and international relations. Most of the institutions do not have a separate course, or elective course on human rights.

There is inconsistency within the education framework among law schools and other faculties. It has not yet been mandated to make human rights studies a compulsory course at either the graduate or undergraduate levels. The design of the course as an elective or as subject in another law course is only a temporary solution, which is solely based on the wishes of the leaders or faculties at the specific academic institutions. It has a negative impact on cultivating serious student interest for the field of human rights.

The first Master's degree programme on human rights in Vietnam is the LLM degree on Human Rights Laws at the School of Law of National University Hanoi. This Master's Programme aims to provide students a solid basis for understanding the global and regional human rights systems, including international human rights laws, mechanism and standards, both in theory and practice. The programme also aims to enhance basic political and philosophical understanding of human rights in Vietnam with regards to the application of human rights in Vietnamese laws. Needing to understand human rights from international and regional perspectives, this Master's programme has designed four major components: (1) International human rights law and mechanism, (2) regional mechanism with a special focus on ASEAN and country experiences, (3) Vietnamese policies and law of human rights and (4) Human rights in other branches of law and the current development of human rights.

The courses in this Master's programme [5] include a variety of issues, such as the History and Political Philosophy of Human Rights in the World State and Law and International Human Rights Norms and Standards and Mechanisms as well as national aspects of laws and philosophies. The School of Law also established a Research Center for Human Rights and Citizen Rights with a library[6].

The Graduate Academy of Social Sciences (GASS)[7] of Vietnam Academy of Social Sciences was established under the restructure of many research institutes of VASS. All trainings and education are managed by GASS, instead of individual institutes to separate research and education functions. As a new institution, GASS is undertaking review and development of programmes and the curricular. Currently it only focuses on providing post-graduate level instruction. The Master's Programme on Human Rights was approved in 2012 and is currently in the curriculum development stage. The programme aims to train students with a comprehensive and in-depth knowledge of the theoretical and practical issues of human rights.

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5   It is also the first law university to design elective courses in human rights into its law undergraduate degrees. The courses are Theory and Law on Human Rights; International Law on Human Rights; Criminal Justice and Protecting Human Rights; Intellectual Property and Human Rights; International Human Rights Law; International Criminal Law; International Criminal Court (elective).

6   The School of Law has support from Danish Government/Danish Institute of Human Rights in library and human rights research since 2007 and from Norwegian center of human rights of University of Oslo on Master's programme on human rights laws since 2011.

7   Currently, VASS/GASS is cooperating with Danish Institute of Human Rights, Norwegian Center of Human Rights of University of Oslo and Konrad Institute of Germany in terms of researches on human rights. There is yet any cooperation or joint education programme on human rights established at GASS.

Hanoi Law University is the largest Law university in Vietnam and was established with the support of Ministry of Justice. However, the university does not have any particular programme or course on human rights[8]. Currently human rights studies are mainstreamed into Public International Law, including course on the ICC, Private International Law and other subjects like Child Rights, Law on Domestic Violence, Law on Gender Equality; Law on Persons with Disabilities. The course on international human rights laws that had been taught since 2003 was removed when the University renamed the Faculty of International Law into Faculty of International Economic Law in 2006.

Ho Chi Minh Law University[9] currently has about six courses with human rights-related subjects in different faculties, such as Faculty of International Law *(Course: International Private Law, International Human Rights laws; Public International Law)* and Faculty of Administrative Law *(Course: Citizen rights & Human Rights).* In 2006 the university set up a Center for Human Rights and Citizen Rights Research with the mandate to conduct research and support for teaching in the field of human rights. Currently, the University is cooperating with some Europe-based institutes namely the Danish Institute of Human Rights and Norwegian Center of Human Rights at University of Oslo. It is important to note that none of these collaboration focuses on human rights and peace education. Most of the efforts focus on research. However under this cooperation, the university is able to develop quite strong rights-based research capacities of some lectures and students.

The Diplomatic Academy of Vietnam supports both undergraduate and graduate programmes. The Academy provides four main fields including international relations, international laws and international economics and international communication. The Academy strengthens capacity in joint education in international relations with University of Victoria of New Zealand. There are subjects on human rights and peace studies. However, in peace studies, the focus is only international security, conflict, conflict solving in theory and practice at regional level. Most of the courses or subjects on human rights are established as elective course. Placed under International Laws faculty, the names of courses are: Human Rights Protection mechanisms. At the bachelor level: Security and Conflicts after Cold War, Security in Asia-Pacific, Theories on international security, International conflicts, Security of Asia-Pacific, security cooperation mechanisms, and International human rights law. The joint bachelor education programme includes courses such as International Security, Special Topic: Cases in International Security: Strategies and Alliances, and Human Security.

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8   Despite the fact that the University has 10 years cooperation with Lund University and has sent more than 30 lecturers to Lund University to study at master and PhD level on international law, human rights etc. but yet the University has not established any programme on human rights nor any research center on human rights.
9   It is the leading university in law in the South of Vietnam.

4. Assessment of Human Rights and Peace Education in Vietnam

There is only one full master programme for human rights at the moment, established by VNU since 2011, although there are two tentative master programmes which are in development. The focus of these programmes varies based on the discipline focusing on law, social sciences and political sciences respectively. Therefore, there are not yet national standards or common principle at the master level in terms of time and content. However, most of the program at the master level ranges from 1-2 years, with 45 to 50 credits, with each credit requiring 15 hours of lecture.

In general, Vietnamese educational institutions, including universities and research institutes are still limited in human resources for human rights education. Each institution may only have a rare maximum of up to 2-3 lecturers who graduate from human rights programmes or related. There have yet to produce graduates from human rights programmes, even though some batches of Master's programmes on human rights have started since Academic Year 2011-2012. The number of Ph.D. human rights graduates in particular may be less than five in the whole country. The majority of lecturers holding professorships are from law schools that graduated from Soviet Bloc countries 30 years ago. There are certain gaps in understanding of human rights from the different generations of lecturers. Although some of them are experts on women's rights, gender equality, child rights and other vulnerable groups, lecturers and researchers from social sciences do not have full knowledge of human rights laws, mechanisms, norms and standards.

The primary review of syllabus and curriculum of the current education programme at higher education levels shows certain gap and inconsistencies in human rights subjects. Human rights subjects are often designed under international laws, mostly under public international law and private international law. Provided that majority of institutions do not have separate course on international human rights law, the subject or issues related to human rights amount to very little within international law courses[10]. This shows that even in Law-based subjects, human rights are still taught sparingly. Based on the interviews of lecturers who receive education in the field, and who are teaching related subjects on human rights, it was clear that many institutions do not have clear instructions from higher authorities, like the Ministry of Education, on developing frameworks and scope of content of the new course and how to incorporate it into the pre-existing formal education system.

Reviews of currently available syllabus on human rights related law subjects show that most of the teaching and reading materials are based on Vietnamese sources. In philosophy, many books are translated from foreign languages, mostly during 1970s-1990s. In terms of textbooks, most of the textbooks in law and other field are written by lecturers for internal use within the university.

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10   Such law course takes only 2 credits (about 30 hours lecture) out of 45-50 credits at master's level and human rights subjects are touched only 3 hours lecture.

Since 2005 there have been three institutions that published textbooks and references book on human rights and related subjects. These are the School of Law[11], VASS[12] and the Institute of Human Rights Research of Ho Chi Minh Political and Administrative Academy[13].

Teaching methodology in Vietnam is characterized with a strong dogmatic manner. Most of the methods focus on lecturing[14] rather than a student-centered approach, especially at the university level. This manner does not encourage students to read in advance, research on their own and prepare for debates on issues. Moreover, the education framework and teaching and learning criteria currently do not include evaluation or grading based on class participation. This practice, therefore, does not encourage students to participate.

The immense gap in language negatively affects the academic resources available for both lecturers and students. Therefore, current cases or issues of human rights are not captured in depth. Teaching of human rights requires strict oversight on the subject. Teachers or lecturers have to prepare the outline and content well in advance and get through the approval of the Faculties, and sometimes, even the Head of the University. This means lecturers need to update and analyze current situations or issues on human rights and may not encourage open classroom debates on the issues.

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11 VNU published over 20 books which are translations of international human rights instruments, recommendations and general comments; ideology and philosophy on human rights, other specific subjects of human rights such as human rights and death penalty, human rights for vulnerable groups, human rights in international criminal law, migrant workers under international law and Vietnamese laws, promotion and protection of human rights in ASEAN, access to information, constitutions and international experiences etc. In addition to the books located in the library of over 1000 books, the School of Law is running a digital learning database, sharing all the documents in international laws and Vietnamese law related to human rights online in both English and Vietnamese language. This is the only open source digital learning system for human rights education in Vietnam up to now. *http://hr.law.vnu.edu.vn/*

12 During its preparation of academic capacity to establish the master programme also published books on human rights. However, the books are collection of articles and views on human rights subjects of researchers. These books, in the researchers' views, reflect different research and views on how to view human rights and how to deliver human rights education. The publications include: human rights education, Theory and Practice (2010), Interdisciplinary approach in social sciences, Interdisciplinary approach in law, human rights and sustainable development etc.

13 It is the first human rights institution in Vietnam established under the political training institution of the Communist Party of Vietnam. It, therefore, did research and published books on human rights based on theory and ideology especially focuses on Marxist – Leninist. Only during the last 10 years, this institute provided publications as translation of some conventions, like UDHR, Convention of Child Rights, CEDAW. Etc.

14 The lectures time for each course on the subject of human rights, if any, only ranges from 10 to 30 hours which cover a lot of contents. There is limited time for students to work in groups, or present the group assignments based on the student research.

5.   Strengths and Weaknesses

The course on human rights is based on certain benchmarks, such as having a capacity for adopting new methodologies or approaches, good commitment of research on human rights and has a committed and capable staff that has strong background in human rights. Amongst the teaching professors, some are very well recognized ones and have access to global knowledge on human rights.

However, one of the weaknesses is that there is a lack of consistent framework on human rights and peace education at all levels of education. Moreover one of the findings from the research is the rareness of systematic research on human rights.
It was also found that in many libraries, resource materials on human rights and peace & conflict studies are relatively outdated. The only open source online library that contains teaching and learning materials on human rights is the one at School of Law under its pilot Master's programme in Human Rights Laws.[15] Computer-based catalogue in library in universities is almost negligible. The lack in documentation and resource management skills of library professionals in the universities also limits broadening of cooperation with other institutions and agencies within or outside the country.

Sustainability and Continuity of Courses & Programmes

The sustainability of the programme and courses on human rights and peace education depend on several factors. The importance of external funding to run the programme and to train lecturers, has been recognized as a crucial factor in sustaining studies on human rights and peace. It has also been found that without strong will of political leaders, sustainability of programmes and courses on the said subjects would be difficult. It was strongly felt by many of the respondents that raising awareness among public and attracting new students to study the subjects will have an impact in the sustainability of the program/course on human rights and peace education.

The lack of educational framework to build human rights and peace education as compulsory subjects or courses in undergraduate and higher level affects the sustainability of the program as a whole. In addition, the role and leadership of the education institution are also crucial in getting the desired programme designed and running.

Cooperation at the individual university, national, regional and international levels

Most of the universities, offering courses or programmes on human rights and peace & conflict studies, are cooperating with foreign universities or institutes for research, exchanges of fellows and trainings for lectures. Cooperation agreements range from 5 to 10 years but the issue of sustainability is still unclear within this specific discipline. One of the reasons is because most of the cooperation in the past provides long-term

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15   See http://hr.law.vnu.edu.vn/

education for lectures abroad and most the graduates from abroad were not able to get the new designed program approved.

Since the subject is still sensitive, it was observed that, there is a limited chance of sharing experiences and support between lectures from different fields.

6. Conclusion and Recommendations

The review of the educational institutions having programmes and courses on human rights and peace education including their capacity to deliver the programme or course has resulted in a number of observations.

The change in the Vietnamese society and Vietnam integration into the global system created an increasing demand for human rights education at the higher levels. The Party and government have responded to these needs by opening up education institutions to ensure more understandings of human rights. This is seen as in addition to the traditional content on human rights under Marxist – Leninist political ideology already entrenched into the education system. However, there is no clear guidance on a practical basis in terms of developing human rights education into the formal higher-level systems.

There is a lack of framework and consistency within the design of the human rights education program and course. The education management function, which oversees the development of the program, course and syllabus, is not coherent. This creates difficulties for universities and any higher education institutions which are attempting to get their program approved by relevant authorities.

The international cooperation with academic institutions, both in teaching and in research, has been strengthened sharply. Lecturers and researchers received education in the field from foreign universities, and more research is conducted at national level among academia. However, comparing the needs of human rights education at the higher level, human resources is still in shortage. The level of understanding of human rights international standards may help to increase and change the dogmatic understanding on human rights based on Marxist – Leninist ideology that exists in the country. This new generation of lecturers and researchers has been actively participating in designing new program and courses in respective universities.

Programmes and courses with human rights focus are still very new[16]. Many academic institutions choose to integrate subjects on human rights into their currently approved curricula rather than naming any separate programmes about human rights. This is one of the constraints in making human rights education a part of the formal education system at the higher level. Also to do, to organize workshops and seminars on human rights, it is still necessary to have approval of the Prime Minister. The freedom to conduct workshops and seminars to share research findings independently are limited and, to some level, curtailed.

Below are some specific recommendations for the developing and strengthening human rights and peace & conflict education in Vietnam:

1. The Ministry of Education and Training needs to provide guideline for human rights education to become a separate compulsory subject or course at the higher education level

2. The content of the course on human rights and peace should include both theory and practice

3. To continue international cooperation, especially between universities in the field who provide human rights education and research

4. Develop universities to meet regional and international standards on human rights and peace studies

5. Set up center for human rights research and to promote human rights training and research

6. Human rights subjects should be integrated in compulsory education program at the higher level, into the compulsory subjects such as philosophy, political and social studies, current social issues in both basic and professional phases of undergraduate education

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16 which means the Government wants to assess the effectiveness and relevance of the programme/ course as well as aiming to prevent any anti-government action that may occur if there is abuse of human rights and democracy

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ANNEX

Human Rights and Peace Education at Universities and Colleges in Southeast Asia (Current Courses, Degree Programmes and Academic Staff)

It is worthy to reiterate that despite the advancement in higher education the Region has achieved, human rights and peace education has yet to be widely spread and recognized. This Annex attempts to provide a glimpse of the reality of human rights and peace education in some existing universities and colleges in Southeast Asia. The matrix below includes (1) university/college (2) academic department/institution/faculty (3) courses and short term training (4) degree programmes (if available), and (5) current academic staff.

The team is hopeful that this research will serve as preliminary data base. It is important to note that the list is non-exhaustive.

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Asia Europe University (AEU) Cambodia	Faculty of Law and Political Science	Human Rights Law (4th Year)		N/A
Build Bright University (BBU) Cambodia	Faculty of Law and Social Science	Human Rights & Public Liberty Law (7th Semester)		N/A
Cambodian Mekong University (CMU) Cambodia	School of Law	Human Rights Law (3rd year)	Diploma in Human Rights Law	Vann Chandara
Chamroeun University of Polytechnology (CUP) Cambodia	Faculty of Law	Human Rights (Basic Course) Conflict of Law Rules		N/A
National University of Management (NUM) Cambodia	Law Department	International Women, Children & Human Rights Conflict Resolution (ADR)		Eang Sopheak
Norton University (NU) Cambodia	College of Social Science	Political Theory and Humanity (2nd Year) Justice and Human Rights (4th year)		Vann Chandara

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Pannasastra University of Cambodia (PUC) Cambodia	Faculty of Law & Public Affairs	International Human Rights Law (4th Year) Introduction to Peace and Conflict Studies Human Rights and World Politics Peace and Conflict Studies		Kong Phallack
Phnom Penh International University (PPIU) Cambodia	Faculty of Law	Human Rights (4th Year) Conflict Resolution (4th Year)		N/A
Royal University of Law and Economics (RULE) Cambodia	Faculty of Law	Human Rights Law (4th Year)		N/A
Airlangga University Indonesia	Faculty of Law	Human Rights		Herlambang Perdana
Diponegoro University (UNDIP) Indonesia	Faculty of Political and Social Science	Conflict Management		N/A
Islamic University of Indonesia (UII) Indonesia	Faculty of Law	Human Rights		Eko Riyadi
Padjadjaran University (UNPAD) Indonesia	Faculty of Political and Social Science	Sociology Conflict and Conflict Resolution		N/A
State University of Hasanuddin (UNHAS) Indonesia	Faculty of Law	Human Rights and Democracy		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
State University of Medan Indonesia	Study Center for Human Rights	Human Rights		Majda El Muhtaj
Syiah Kuala University Indonesia	Center for Peace and Conflict Resolution Studies	Citizen, Leadership and Conflict		Saifuddin Bantasyam
Universitas Gadjah Mada (UGM) Indonesia	Department of International Relations Faculty of Political and Social Science	International Relations Negotiation and Conflict Resolution Introduction to Peace Studies	Master's Programme in Peace and Conflict Resolution Master's Programme in Human Rights and Democratisation in Southeast Asia Master's Programme in Peace and Conflict Resolution (MPCR)	Afan Gaffa Hadori Yunus Ichlasul Amal Koento Wibisono Koesnadi Hardjasoemantri Muhadi Sugiono Mas'ud Mahfoedz Moh. Mahfud Warsito Utomo Mohtar Mas'oed Pramod Nindyo Muchsan Soeparman Sri Adiningsih
Universitas Indonesia (UI) Indonesia	Faculty of Political and Social Science Faculty of Law Center for Human Rights	Human Rights International Relations: International Peace Studies; International Conflict Resolution		Hadi Purnama Harkristuti Harkrisnowo Heru Susetyo Nathalina Naibaho

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
University of Surabaya Indonesia	Study Center for Human Rights	Human Rights		Dian Noeswantari Inge Christianti
National University of Laos (NUOL) Lao PDR	Faculty of Law and Political Science	Human Rights		Bounmee Latsamixay Konesavanh Vongvannaxay Vilay Lungkavong
International Islamic University (IIU) Malaysia	Faculty of Law	Alternative Disputes Resolution		N/A
Universiti Kebangsaan Malaysia (UKM) Malaysia	Faculty of Law	International Human Rights Law		Roshida Nordin
Universiti Malaya (UM) Malaysia	Faculty of Law	Human Rights & International Humanitarian Law (IHL) International Human Rights and Humanitarian Law		Azmi Sharom M. Ershadul Bari
Universiti Sains Malaysia (USM) Malaysia	School of Social Sciences (Political Science Section) – Research and Education for Peace Unit (REPUSM)	Research and Practice of Conflict Resolution Peace Building and Conflict Transformation Skills and Strategies of Conflict Resolution		Kamarulzaman Askandar
Myanmar Institute of Theology (MIT) Myanmar	Faculty of Liberal Arts	Human Rights for All		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Adamson University (AdU) Philippines	Faculty of Law	Human Rights		N/A
Ateneo de Manila University (AdMU) Philippines	Loyola Schools Department of Political Science	Human Rights Gender Sustainable Environment Peacebuilding	Joint Master's Degree Programme on Peace (University of Peace)	Jennifer Oreta Lourdes Rallonza Nabil Ramirez Ricardo Sunga Virginia Cawagas
Ateneo Law School (ALS) Philippines	Human Rights Center	International Human Rights I & II		Amparita Sta. Maria Ray Paolo Santiago Ryan Jeremiah Quan
Central Luzon State University Philippines	Major in Political Science Programme	Human Rights		N/A
De La Salle University (DLSU) Philippines	College of Law	Introduction to Law and Human Rights		Arno Sanidad Jose Manuel Diokno Katrina Legarda
Harvardian Colleges Philippines	Faculty of Law	Human Rights		N/A
Isabela State University-Cauayan Campus Philippines	College of Law	Human Rights Law		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Lyceum Northwestern University Philippines	Center for Human Rights Education	School Based Human Rights Advocacy Programme Community Based Human Rights Education Information and Advocacy Programme Rights Based Approach Application in the Community Development; Assistance in the re-established Barangay Human Rights Action Centres (BHRAC) Human Rights Training for Volunteer Educators and Research		N/A
Miriam College Philippines	College of Humanitarian and Development Studies	Human Rights Gender Peace	Minor in Peace Studies Minor in Gender Studies	Aurora de Dios Ryan Silverio
Palawan State University (PSU) Philippines	Faculty of Law	Human Rights Law		N/A
San Sebastian College-Recoletos College of Law Philippines	Faculty of Law	Human Rights		N/A
University of Batangas Philippines	School of Law	Human Rights Law		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
University of Cagayan Valley Philippines	College of Law	Human Rights Law		N/A
University of Cebu – Banilad Philippines	Faculty of Law	Human Rights Law		N/A
University of the Philippines (Diliman) Philippines	College of Law Institute of Human Rights	Human Rights Children's Rights Migration International Humanitarian Law Women's Rights		Elizabeth Aquiling-Pangalangan Harry Roque Raul C. Pangalangan
Western Visayas State University (WVSU) Philippines	Major in Political Science Programme Education Social Sciences	Human Rights		N/A
Nanyang Technological University (NTU) Singapore	S. Rajaratnam School of International Studies	Conflict and Non-Traditional Security Military and Maritime Security		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
National University of Singapore (NUS) Singapore	Center for International Law	Media and Human Rights Human Rights in International Relations Human Trafficking in Southeast Asia International Law and Institutions Politics of Global Migration Religion, Society and Southeast Asia International Conflict and Security International Conflict Analysis		Cherian George Kevin McGahan

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Singapore Management University (SMU) Singapore	Asian Peace-Building and Rule of Law (APRL) – School of Law	Corporate Governance and Human Rights Transitional Justice Conflict and Justice in International Relations Security Studies World Politics Social Problems Constitutional & Administrative Law Legal Theory & Philosophy Comparing Political Systems Democracy Gender Politics: Exclusion and Empowerment Development, Underdevelopment, and Poverty Social Stratification and Inequality		Eugene Tan Gary Chan Ian Macduff Jack Lee Mark Findlay
Bangkok University Thailand	Faculty of Law	Human Rights		Audomsak Sitthipong
Chiang Mai University Thailand	Faculty of Law	Human Rights Law		Tosapol Tasanakulpan

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Chulalongkorn University (CU) Thailand	Faculty of Law Master of Arts in International Development Studies (MAIDS) Programme	Human Rights Law Human Rights and Gender Problems in Southeast Asia Migration Democratisation		Vitit Muntarbhorn Chantana Wun'gaew Michael George Hayes Naruemon Thabchumpon Supang Chantawanich
Dhonburi Rajabhat University Thailand	Faculty of Law	Human Rights Law		N/A
Dhurakij Pundit University Thailand	Faculty of Law	Fundamental Rights and Civil Liberties		Anupot Panapornsirikul
Eastern Asia University Thailand	Faculty of Law	Human Rights		N/A
Kasem Bundit University Thailand	Faculty of Law	Human Rights Law		Yossak Kosaiyanonsuksa
Kasetsart University Thailand	Faculty of Law Faculty of Social Sciences	Human Rights Law Conflict Management	Master of Arts in Conflict Management (Special Programme)	Naruemon Changboonmee
Khon Kaen University Thailand	Faculty of Law	Human Rights		Kittibadee Yaipoon

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
King Prajadhipok's Institute Thailand	Office of Peace and Governance	Conflict Analysis & Management Peace Studies Conflict Analysis & Management	Master's Degree in Conflict Analysis and Management (International Programme) Master's Degree in Peace Studies & Development (Special Programme)	N/A
Krirk University Thailand	Faculty of Law	Fundamental Rights Human Rights		Jirat Kiewcha-oom
Mae Fah Luang University Thailand	Faculty of Law	Human Rights Law		Damorn Kamtrai
Mahasarakham University Thailand	College of Politics and Governance	Human Rights Standards Human Rights Mechanisms Human Rights Law Peace Studies	Law and Human Rights Studies (Parallel undergrade programme)	N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Mahidol University (MU) Thailand	Institute of Human Rights and Peace Studies (IHRP)		Master's Degree in Human Rights (International Programme) Master's Degree in Human Rights and Democratisation (International Programme) Master of Arts in Human Rights and Peace Studies (Thai Programme) PhD in Human Rights and Peace Studies (International Programme)	Chanchai Chaisukosol Coeli Barry Douglas Sanders Eakpant Pindavanija Gothom Areeya Kwanrawee Wangudom Matthew Mullen Michael George Hayes Suphatmet Yunyasit Permsak Makarabhirom Sriprapha Petcharamesree Yanuar Sumarlan
Nakhon Ratchasima College Thailand	Faculty of Law	Human Rights Law		Pancha Wiyaanun Sujinan Wareeratanawat
Nakhon Si Thammarat Rajabhat University Thailand	Faculty of Law	Human Rights		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Naresuan University Thailand	Faculty of Law Faculty of Social Sciences	Fundamental Rights Human Rights Law Conflict Management Peace Building	Master's Degree in Public Administration Major in Conflict Management	Chatrapon Harabutr Jatupoom Poomboonchu Jukkrit Satapanasiri Yodpol Tepsitra
Payap University Thailand	Department of Peace Studies, International College Faculty of Law	Cultural Dimension of Peace Building Peace Building as a Philosophical Enterprise Dialogue and Peace Building	Ph.D Programme in Peace Building	Atip Jantanaroj Ishwar Harris John Butt Mark Tamthai Paul Chambers Suchart Setthamalinee
Prince of Songkla University Thailand		Human Rights, Justice & Peace Peace & Conflict Conflict Management	Master of Arts in Conflict and Peace Studies	N/A
Ramkhamhaeng University Thailand	Faculty of Law	Human Rights		Somchai Kasitipradit
Roi-et Rajabhat University Thailand	Faculty of Law	Human Rights		N/A
Saint John's University Thailand	Faculty of Law	Human Rights Law		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Siam University Thailand	Faculty of Peace Studies and Diplomacy	Human Rights and Justice Peace & Governance Conflict Resolution Diplomacy & International Negotiation	Master of Arts in Peace Studies and Diplomacy (International Programme)	Akrapong Chalermnon Chitpol Kanchanakit Eakpant Pindavanija Ricardo Lucio-Ortiz
Southeast Asia University Thailand	Faculty of Law	Human Rights Law		N/A
Sripatum University Thailand	Faculty of Law	Human Rights Law		N/A
Sukhothai Thammathirat Open University Thailand	Faculty of Law	Human Rights Law		Wichai Srirat
Thaksin University Thailand	Faculty of Law	Human Rights		Chantratip Sukhum
University of the Thai Chamber of Commerce Thailand	Faculty of Law	Human Rights		Prasatsilp Boontao
Uttaradit Rajabhat University Thailand	Faculty of Law	Human Rights		N/A
Valaya-Alongkorn Rajabhat University (under Royal Patronage) Thailand	College of Management and Information Science	Conflict Management Law and Human Dignity	Master of Arts in Integrated Conflict Management	Prakairat Thonteerawong

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Universidade Nacional Timor Lorosae (UNTL) Timor-Leste	Peace and Conflict Studies Institute Gender Studies Institute Faculty of Social Science	Conflict Resolution Gender Human Rights Human Security Women, Peace and Leadership Governance Public Policy and administration Community Development		N/A
Universidade Oriental Timor Lorosa'e (UNITAL) Timor-Leste	Faculty of Law	Gender Studies		N/A
University of Dili (UNDIL) Timor-Leste	Faculty of Law	Human Rights		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Diplomatic Academy of Vietnam	Faculty of Law	Human Rights Protection mechanisms Security and Conflicts after Cold War Security in Asia-Pacific Theories on international security International conflicts Security of Asia-Pacific Security cooperation mechanisms International human rights law International Security Special Topic: Cases in International Security Strategies and Alliances Human Security		N/A
Graduate Academy of Social Sciences (GASS of VASS) Vietnam	Faculty of Social Science	Human Rights - Access to Multi-disciplinary and interdisciplinary Social Sciences		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Ho Chi Minh University of Law (HCM Law School) Vietnam	Faculty of International Law Faculty of Administrative Law	International Human Rights Law Citizen Rights and Human Rights		N/A
School of Law - Vietnam National University Vietnam	Faculty of International Law	International Human Rights Law	Master's in Human Rights Law	N/A
School of Law- Hue National University Vietnam	Faculty of Law	Protection of Human Rights in Civil :aw		N/A
The People Police Academy Vietnam	Seminars and Short Courses	Seminars on Police Conduct and Police Ethics and Human Rights Human Rights in Police Investigation General Matters on Human Rights Human Rights for Vulnerable Groups International Human Rights laws		N/A
University of Social Sciences and Humanity– Vietnam National University Vietnam	Faculty of Social Sciences and Humanities	Theory and Democracy and Human Rights		N/A

Name of University/ College & Country	Department/ Faculty/ Study Centre	Courses and Short term training offered	Degree Programmes offered	Academic Staff
Vietnam Institute for Human Rights Research (VIHR) - National Political Academy Vietnam	Integrated Human Rights subjects into other courses Seminars on Human Rights	Theory of Human Rights Women's Rights, Child Rights, Religious Rights, Rights of People Living with AIDS Human Rights in Criminal Justice International Laws and National Law on Torture International Laws and National Law on Access to Information		N/A

ABOUT THE REGIONAL RESEARCH TEAM

Sriprapha Petcharamesree obtained her Ph.D. (Doctorat) in International Politics from the University of Paris-X Nanterre, France. She served as a social worker at the UNICEF's Emergency Operations for Cambodian Refugees from 1979 to 1981. In 1982, she joined the Department of Technical and Economic Cooperation until 1996 before she accepted an offer from Mahidol University as full faculty member. She is the founder of the Office of Human Rights and Social Development, Mahidol University, which is the first academic human rights center in Southeast Asia with the first International Master's Program in Human Rights ever established in Thailand and in Asia. In pursuit of a regional collaboration of human rights and peace academics in Southeast Asia, she supported the establishment of the Southeast Asian Human Rights Studies Network (SEAHRN) in 2009. She is also convening ASEAN University Network's Human Rights Education Theme. Dr. Petcharamesree served as the first Thai Representative to the ASEAN Intergovernmental Commission on Human Rights (AICHR) (2009-2012).

Joel Mark Baysa-Barredo is a passionate son of Southeast Asia. He was born and raised in the Philippines, is taking up his International Master's degree in Human Rights at Mahidol University, Thailand and is currently working with young leaders and human rights & peace academics from all corners of his beloved Asian sub-region. He is the coordinator of the Southeast Asian Human Rights Studies Network (SEAHRN). He is also regional core team member of the ASEAN Youth Movement, the recognized youth arm of the Southeast Asian civil Society. As regional youth leader, he actively took part in various regional and global youth endeavors including the UN Global Youth Forum (2012) and Youth Stakeholders' Meeting for the Post-2015 UN Development Agenda (2013), which were both held in Bali, Indonesia. His fields of interest are Sexuality & Gender, Migration and Youth Rights. Mr. Barredo is committed to achieve a Southeast Asian community that promotes, fulfills and protects everyone's identities, choices and aspirations.

Abhay Luthra is a compassionate human rights practitioner who is presently pursuing his International Master's in Human Rights at the Institute of Human Rights and Peace Studies, Mahidol University. He worked with Thai Committee for Refugees Foundation (TCR) as a Project Coordinator of the Formal Education Project at the Thai-Myanmar border. He has attended numerous Regional seminars on migration and refugees. He was selected as a full scholar for the Second International Conference on Human Rights and Peace & Conflict in Southeast Asia (Jakarta, 2012). His fields of interest are migration, minority rights, refugees and statelessness focusing on durable solutions. Mr. Luthra is Technical Expert of newly established Upalabdhi, an India-based NGO working on healthy ageing and healthy living.

Bidyalaxmi Salam is presently taking up her Ph.D. degree in Human Rights and Peace Studies at the Institute of Human Rights and Peace Studies, Mahidol University. She obtained her M.A. degree in Social Work from Tata institute of Social Sciences, Mumbai, India. She was engaged in development-based research in various states of India. She is immensely interested in the nexus between gender empowerment and peace-building. She has actively participated in a number of international human rights & peace conferences and global youth seminars. She was selected as a full scholar for the Second International Conference on Human Rights and Peace & Conflict in Southeast Asia (Jakarta, 2012). Ms. Salam is the regional coordinator for the Project on "The Mapping and Analysis on Human Rights and Peace & Conflict Studies in Southeast Asia".

ABOUT THE COUNTRY RESEARCHERS

Shihab Uddin Ahamad is the current Country Director of ActionAid in Myanmar. He obtained his Master's of Arts degree in Human Rights from the Center of Human Rights and Social Development at Mahidol University, Thailand.

Kamarulzaman Askandar is the Coordinator for Research and Education for Peace at Universiti Sains Malaysia (REPUSM). He is also the Regional Coordinator for the Southeast Asian Conflict Studies Network (SEACSN). He is Professor and Chair of Political Science at the School of Social Science, University Sains Malasyia. He has been active in supporting peace-building activities in conflict areas of Southeast Asia, and especially in Aceh, Indonesia, Mindanao, the Philippines, and Southern Thailand.

Norvin Chan is an undergraduate student pursuing a Bachelor of Law at National University of Singapore. He volunteers for several Singaporean NGOs, and had done research work on preventive detention in Singapore.

Antero Benedito da Silva dedicated many years as a student activist fighting for Timor-Leste's Independence until 1999. He holds a PhD in Education for Peace with Justice from the University of New England, Australia. He now works as an Auxiliary Professor with the Faculty of Social Science at Universidade Nacional Timor Lorosae (UNTL). In response to the crisis in Timor-Leste, in 2006, He, together with his colleagues, established the Institute for Peace and Conflict Studies (IPCS), also based at UNTL. He is the current chair of IPCS.

Azaharaini bin Hj. Mohd. Jamil is currently a Senior Lecturer of the Department of Public Policy and Administration, Faculty of Business, Economics and Policy Studies at University Brunei Darussalam. Prior to this appointment, he was the Executive Director of the Brunei Darussalam Centre for Strategic and Policy Studies. He is a retired government servant. Prior to his retirement, he was the Director of the Institute of Civil Service from November 2002 – July 2006. Before this post he was working with the Ministry of Education as Assistant Director of Technical Education from 1998 to 2002 and as the Director of SEAMEO Regional Centre for Technical and Vocational Education from 1989 to 1993. He did his 1st degree programme in sciences in the U.K (1974-1978); Master's degree in Educational Management in Brunei (1991 - 1994 part-time) and PhD in Policy Development in Australia (1994 - 1998).

Ngo Huong is presently working on her PhD degree on Human Rights and Peace Studies at Mahidol University, Thailand. She holds a Master degrees in Human Rights (M.Phil.) and Public International Law (LLM) from the University of Oslo. She is currently working as Academic Coordinator of the Master Programme on Human Rights Laws at School of Law, Vietnam National University Hanoi. She has previously worked with Asian Development Bank and other international development agencies before fully engaging with civil society in Vietnam. She is the founding member of the Centre for Development and Integration. She and her centre are strongly committed to the implementation of the Rights-based approach in Vietnam.

Ryan Jeremiah D. Quan obtained his *Juris Doctor* degree from Ateneo de Manila University School of Law (ALS) in 2008, and was admitted to the Philippine Bar in 2009. He took his undergraduate courses in De La Salle University – Manila (DLSU) where he completed his Bachelor of Arts in Development Studies and Bachelor of Science in Commerce, major in Legal Management degrees in 2004. He is currently the Program Director for Internship of the Ateneo Human Rights Center. Ryan is a member of the Faculty of Law of the ALS, where he teaches International Human Rights Law and Fundamentals of Thesis Writing. He is also an Assistant Professorial Lecturer at DLSU, where he handles courses under the Development Studies Programme and the Legal Management Programme.

Gaye Valerie Salacup is a Filipina who is currently based in Phnom Penh, Cambodia. She is Vice Dean of Cambodian Mekong University Graduate School. She is in charge of the programme for Master of Laws in Human Rights. She holds an MBA degree from the Asian Institute of Technology, Thailand and a Bachelor's degree in Forest Products Engineering from the University of the Philippines-Los Baños. She has been teaching, training, coordinating and doing various research and development studies in the Philippines, Thailand and Cambodia.

Muhadi Sugiono is currently a lecturer at the Department of International Relations and the Head of the Center for Southeast Asia Social Studies at Universitas Gadjah Mada (UGM) in Indonesia. He is the former director of the Center for Peace and Security at UGM. His major areas of interest include international political theory, global governance as well as security and peace studies.

Sunsanee Sutthisunsanee holds an MA degree in Human Rights from Mahidol University, Thailand. She has been working in the areas of human rights education and development of an ASEAN human rights mechanism since 1997. She was a member of the Expert Committee for Monitoring of National Implementation of the World Programme for Human Rights Education under the Thai Ministry of Education, She was also part of the Sub-Committee for the Draft of the National Plan on Human Rights Education. She is the founding member of the Pro-Rights Foundation. She has served, on voluntary basis, as Assistant to the Thai representatives to the ASEAN Intergovernmental Commission on Human Rights (AICHR).

Kwanravee Wangudom is a human rights professional and activist. She has intensive experience working with human rights organizations at local and international levels, and is also deeply engaged in human rights activism and pro-democracy movement in Thailand. She is a key member of People's Information Center: April – May 2010 (PIC), a group of academics and activists conducting a fact-finding report on the crackdown on the red shirts. Currently she is a teaching assistant at the Institute of Human Rights and Peace Studies, Mahidol University. She has obtained a Master's degree in Human Rights, Development and Social Justice from the International Institute of Social Studies (ISS) of Erasmus University, The Hague, The Netherlands. Her areas of interests are sociology of human rights law, freedom of expression, and gender. At the end of 2013, she will pursue a Master of Arts degree in Sociology at the University of Essex, UK, with the support of Chevening Scholarship. She hopes to bring in sociological perspectives into her human rights work and teaching.

The Cha-am Hua Hin Declaration on Strengthening Cooperation to Achieve an ASEAN Caring and Sharing Community of 2007 expressed the prime commitment of ASEAN Member-States to give greater emphasis on the principle of democracy, respect for human rights and peace-oriented values in school curricula. The term "school", therefore, should be interpreted to include all levels and types of education systems including higher education. In order to prepare the foundation for the development of a more systematic human rights and peace education in the Region, the monumental research on "The Mapping and Analysis of Human Rights and Peace Education in Southeast Asia" was initiated with the vision of developing solid baseline data by stocktaking and assessment of existing study programmes/courses on human rights and peace & conflict being carried out by various higher education institutions in ASEAN and Timor-Leste.

The research reveals not only the inextricable connection between education and the promotion of human rights and peace but it also provides concrete and effective ways to conduct human rights and peace education in order to strengthen respect for social justice, human dignity and fundamental freedoms in Southeast Asia.

Mahidol University
Institute of Human Rights
and Peace Studies