

**Participants will receive a printed copy of this Handbook a few weeks before departure. We ask that you bring your copy with you to Cambodia.

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NOTE: Volunteer Participants are referred to in this handbook as VPs





Global Service Corps

gsc@globalservicecorps.org 2 www.globalservicecorps.org

PRE-TRAVEL PREPARATIONS

Entry Requirements

Important Note: Your passport must be valid for at least 6 months beyond time of entry

How to Get a U.S. Passport

If you don't have a passport, you need to get one immediately. Visit <http://travel.state.gov/passport/> for instructions on obtaining a new U.S. passport, or renewing an old one. In most cases, you need to apply in person. It will take approximately 4 weeks (or more) to process your application, so don't wait! If you find yourself in a tight spot, there are procedures for requesting a faster passport application procedure. If you need assistance, contact the Regional Passport Agency in your area (a list of offices is located here: http://travel.state.gov/passport/npic/agencies/agencies_913.html). If you have any questions, don't hesitate to contact us.

How to Get a Visa for Cambodia

Volunteers can enter Cambodia on a tourist visa or a business visa. Both visas can be obtained upon entry to Cambodia, or by applying by mail or in person at the Royal Embassy of Cambodia in Washington DC. Tourist visas can also be obtained online from the Ministry of Foreign Affairs and International Cooperation at <http://mfaic.gov.kh/evisa/>. As is common in developing countries, visa policies are subject to change with little notice. GSC provides information obtained from the Cambodia Embassy in the U.S., Cambodian Immigration, and our in-country staff. However, it is your responsibility to confirm this information when obtaining your visa to insure you are purchasing the right visa for your stay. Also make sure you check the information about renewal periods and costs when obtaining your visa. The official information for Cambodia visas is found on the Cambodia US Embassy website at <http://www.embassyofcambodia.org/visa.html>.

Here are some general guidelines:

- The cost of visas appear to fluctuate between \$20 - \$40 USD; therefore we suggest participants prepare for all contingencies. Since Cambodian visa officials do not always have correct change, consider bringing bills in the following denominations in USD: one \$20, one \$10, and two \$5 bills so you can provide the exact funds.
- Both tourist and business visas are readily available to U.S. Citizens at the Phnom Penh and Siem Reap airports, as well as major border crossings with Thailand and Vietnam. To insure that you are not ever without your passport, GSC recommends that participants apply for their visa online (tourist visa only) or upon arrival rather than sending away for it.
Tourist visas are good for a single entry for a duration of 30 days and may be extended for a maximum period of one month. The Tourist visa can be extended for an additional



one month at the Immigration Department in front of Phnom Penh Airport or at a Phnom Penh travel agency. Travel agencies will charge a handling fee of about \$25; the Immigration Department official may also charge a handling fee. Tourist visas can be extended after the first month extension by leaving the country and obtaining a new visa upon return. (A round-trip bus fare to Ho Chi Minh City is usually about \$20.) Tourist visas are usually the least expensive option for volunteers staying two months or less. Nine-week volunteers may also prefer to purchase and extend a tourist visa, and pay a small penalty. At the time of writing, the penalty for overstays of 30 days or less is \$5.00 per day, and for overstays of more than 30 days the charge is \$6.00 per day.

- Business visas are valid for one month but renewable for up to one year. This information may change however at the time of writing, a one-month extension costs \$35, three months for \$65, and six months for \$125. Business visas can be extended at the Immigration Department in front of Phnom Penh Airport or a Phnom Penh local travel agent. Travel agencies will charge a handling fee of \$25 to \$45 per month; the Immigration Department official may also charge a handling fee. Make sure you begin the renewal process at least a week before your visa expires to allow enough time to research latest policies and fees.

NOTE: Volunteers on the GSC Program longer than one month will receive a letter of support for the Business visa. This will be included in your participant handbook which will be mailed to you approximately four weeks before the start of your program.

In order to apply for your visa on arrival, you will need:

1. **Visa Application** - will be provided on your airplane. Copies also are available at entry points.

NOTE: The following is contact information for Golden Gate Hotel, which you can indicate on your visa as your address in Cambodia:

Golden Gate Hotel	+855 23 427 618
No. 9, Street 278	goldengatehotels@hotmail.com
Sangkat Beng Keng Kang 1, Khan	www.goldengatehotels.com
Chamkamorn	
Phnom Penh, Cambodia	

2. **Passport** - Valid for at least 6 months beyond entry
3. **One (1) passport sized photo** - front view, color or B&W, no older than 6 months from the date of the application.
4. **Fee for each entry** - The cost of tourist and business visas appear to fluctuate between \$20 - \$40 USD; therefore we suggest participants prepare for all contingencies. Since Cambodian visa officials do not always have correct change, consider bringing bills in the following denominations in USD: one \$20, one \$10, and two \$5 bills so you can provide the exact funds. Bring new US dollars that are clean and in good condition.

Also, if you come from or have visited an area where Yellow Fever is endemic, you will have to submit proof of yellow fever immunization.



For non-U.S. citizens:

For more information regarding entry requirements and fees, please contact your respective Cambodian Consulate or Embassy.

Airfare Recommendations – Discount Airfare Brokers

The following information details travel agents that specialize in low cost international airfare. When booking airfare, be sure to mention that you are traveling for a humanitarian aid project – sometimes you will get an additional discount. Besides these agents, we recommend you check the various on-line discount websites, most of which can be reached through www.kayak.com.

Please note: GSC is not responsible for any exchanges with any mentioned companies. When searching for an airline ticket, please make sure that you are using a reputable travel agency. It is recommended that you use a credit or debit card instead of a personal check so that your payment can be traced.

Airfare Planet

www.airfareplanet.com

Contact Mrs. Jacinta at

Email: sales@airfareplanet.com

Phone: (800) 995-1081 (Pacific Standard Time)

BJ Travel

Contact: Gee Phone: 800-878-8718 (Eastern Standard Time)

Cost Less Travels

Contact: Boon Lai

Email: boonl@costlesstravels.com

Phone: (415) 397-6868 (Pacific Standard Time)

Harvest International Travel in Wylie, Texas (contact person is Beth)

Phone: 972-429-4689, Email: info@ministrytravel.com

www.ministrytravel.com or www.Africa-airfare.com

Harvest specializes in missionary/humanitarian airfare to Africa and Asia. When contacting Harvest International Travel, mention that you are working with Global Service Corps.

MTS Travel

1255 Broad Street

Bloomfield, NJ 07003

Tel: 973 338 4000 (ask for Charles Fernandez and say you are from Global Service Corps)

Email: charlesf@mtstravel.com

Global Service Corps

gsc@globalservicecorps.org 5 www.globalservicecorps.org



STA Travel

www.statravel.com

1-800-781-4040

STA specializes in flights for students.

Star Tours

Contact: Edmund or Jackie

Email: startours_tony@hotmail.com

Phone: (323) 644-1063 ext. 0543 (Pacific Standard Time)

Additionally, it is recommended that you check directly with the following airlines. Major airlines, from time to time, have internet and call-in reservations specials.

www.koreanair.com

1-800-438-5000

www.nwa.com

1-800-225-2525

www.thaiair.com

1-800-426-5204

www.united.com

1-800-538-2929

www.chinaairlines.com

1-800-227-5118

www.evair.com

1-800-695-1188

Cambodian Consulates in the United States

Cambodian Consulate
1818 West Lake Ave.
Suite 315
Seattle, WA 98109
(206) 217-0830

Cambodian Consulate
4530-16th St., N.W.
Washington, DC 20011
(202) 726-7742

Cambodian Consulate
422 Ord St. Suite G
Los Angeles, CA 90012
(213) 625-7777



Travel Logistics

Arrival and Departure Information

Please review this information ahead of time so you will know all of the steps and have the contact information for your arrival in Phnom Penh. **NOTE:** If you arrive earlier than the Sunday before your program start date, not all travel from the airport and accommodations for extra nights are covered in your program fees. See **Early Arrival Information** below.

When to Arrive

Your orientation begins Sunday afternoon as noted on your listed start date. GSC expects you to arrive in Phnom Penh no later than 12:00 noon on Sunday so that you can be checked into the Golden Gate Hotel and available to participate in a Sunday afternoon meeting. This meeting is slated for 2:00, to be followed by dinner with the In-Country Coordinator (ICC) and the other participants.

A GSC representative will meet you at the relatively small Phnom Penh International Airport (look for a person holding a sign with your name on it or GSC logo on it) and will transport you to the hotel. GSC will make your hotel reservations and cover the cost of your accommodations beginning Sunday night, including Sunday dinner.

In the unlikely event that you and your driver are not able to find each other, and you have waited 30 minutes, we suggest you arrange for your ride to the Golden Gate Hotel and GSC will reimburse you. There is an official airport taxi stand that regulates the cost of taxi service; they will assist you. You can find the taxi stand outside of the terminal hall in the area where people wait for arrivals. We suggest you carry small, new, US bills to cover the cost of the ride just in case.

Early Arrival Information

If you arrive between the Thursday and Sunday before your program begins, you will be picked up at the airport by a GSC representative but will be responsible for booking and paying for your own accommodations prior to Sunday night. Contact information for Golden Gate Hotel is below should you wish to make your early reservations there. Please keep in mind that if you plan on staying somewhere other than the Golden Gate Hotel prior to your program, you are still expected to move to the hotel and stay there Sunday night, the first night of your GSC program, and to be available for your orientation meeting on Sunday at 2:00.

If you arrive prior to the Thursday before your program begins, you will be responsible for arranging your own transportation from the airport to your accommodations, which you must also make on your own. GSC will make reservations for you at the Golden Gate Hotel beginning the Sunday of your program start date, which is when all participants are expected to check in. Therefore, you only need to make reservations for yourself through the Saturday night before your program. The contact information for Golden Gate Hotel is provided below should you wish to make your early reservations there.

When taking a taxi to your accommodations, there is an official airport taxi stand that regulates the cost of taxi service; they will assist you. You can find the taxi stand outside of the terminal



hall in the area where people wait for arrivals. We suggest you carry small, new, US bills to cover the cost of the ride.

Associated costs at Golden Gate Hotel if you arrive before Sunday: Your GSC Program officially begins with your overnight stay on Sunday at the Golden Gate Hotel. If you arrive before Sunday night and would like to stay at Golden Gate you will be responsible for making reservations for your accommodations and paying the hotel directly. For your planning, prior to your overnight stay on Sunday, Bed and Breakfast rates are approximately \$20/day (we recommend booking on agoda.com). You are also responsible for covering the cost of any meals prior to Sunday night.

Contact Information for Golden Gate Hotel:

Golden Gate Hotel
No.9, Street 278
Sangkat Beng Keng Kang 1, Khan Chamkamorn
Phnom Penh, Cambodia

+855 23 427 618
goldengatehotels@hotmail.com
www.goldengatehotels.com

Important Instructions for Changes to Arrival Plans

In the event that your arrival plans change **en route** due to flight cancellations or other unforeseen circumstances, you are responsible for contacting **GSC's headquarters staff** at one of the numbers below, who will pass this updated arrival information along to the GSC staff in Cambodia:

U.S. Headquarters office: 503-954-1659 (*only call during weekdays from 9:00-5:00 PST*)

Cambodia Program Directors, Rick and Maxine Lathrop: 503-841-5532 (*call only on weekends or on weekdays outside of normal business hours from 9:00-5:00 PST*)

Phone calls are highly preferable and more reliable than emails, which may not be readily accessible or received in time to take your updated arrival information into consideration. While en route, if possible try to keep the time differences in mind and call during Pacific Standard daytime hours, if possible.

If you are not able to speak directly to a Headquarters staff member or director, and it becomes necessary to leave a message, be sure to include specific details such as new airline, flight number, and day and time of arrival.

If you experience flight delays or any change in arrival plans and fail to inform **GSC's headquarters staff in the U.S.**, it means a driver will go to the airport unaware of your change of plans and will not be able to find you there. In such an event, you will be responsible for making and paying for your own way from the airport into town.

All volunteers should print out and bring on the plane the late arrival instructions while traveling to Cambodia. In the event that you experience travel delays or cancellations that will affect your arrival time, it is your responsibility to inform our **U.S. headquarters staff** in a timely manner. Failure to do so could result in airport pickup complications. It should be noted that if you do not notify GSC U.S. headquarters staff that your itinerary has changed and someone goes to collect you at the airport, you will need to be prepared to make your way to town at your own expense.



Departure from Cambodia

The last night of all programs is Saturday night, with the program ending on Sunday after breakfast. Volunteer participants are provided accommodations on the final night of their program before departing home on Sunday. Transport to the airport by taxi will also be provided by GSC. If you choose to leave early, there will be no refund for missed hotel nights or food.

Health Precaution Information

As you prepare for your Cambodia adventure, please consider potential health risks associated with life in a developing country. We encourage you to confer with your health care provider and to visit the CDC's Cambodia page for a full understanding of CDC requirements and recommendations: <http://wwwnc.cdc.gov/travel/destinations/traveler/none/Cambodia>.

Other Health Considerations

Mosquito-Borne Illnesses

To help prevent mosquito-borne illnesses, sleep under a bed net, wear long sleeves and pants (preferably in a light color), and use mosquito repellent with a 30% concentration of DEET.

Jet Lag Tips

Current research suggests the following to help you overcome the occasionally unpleasant effects of jet lag:

- Eat as little as possible during long flights. Vegetarian meals (give airline 3 days notice) are often recommended because they tend to be lighter and more digestible.
- Avoid coffee, tea, cola and alcohol. They are dehydrating.
- Melatonin or light sleeping pills can help you sleep on the plane and regulate your sleeping pattern upon arrival in Cambodia. Consult your physician.
- Upon arrival, expose yourself to lots of outdoor daylight for the first few days and sleep in a completely dark room (use a mask if necessary.)

Gastro-Intestinal Disorders

Just by virtue of being different from what you are used to, the food, water, climate, and conditions of Cambodia can cause gastro-intestinal disorders. The most widely advised cure is to drink lots of fluids and let it flow. To help you avoid a bout of illness, we make the following recommendations.

- Take care when buying meals in restaurants or from roadside vendors.
- When you aren't sure of sanitation quality, avoid raw foods, uncooked vegetables, peeled fruits, unpasteurized milk products, raw meats and shellfish. Hot, cooked food is usually fine.
- Do not drink tap water. All eating establishments, including street stalls, serve bottled water. You can ask for the bottled water to be brought and opened at your table, although this is already commonly done.

For more information about travel related health risks, preventative measures and requirements, contact the Centers for Disease Control and Prevention:



24-hour travelers' hotline - 404-332-4559
Automated fax service - 404-332-4565

CDC Website - <http://wwwn.cdc.gov/travel/regionSoutheastAsia.aspx>

Packing List

We hope this checklist will help you prepare for your trip to Cambodia. When you are packing, bear in mind the following:

- Pack as lightly as possible and leave room to bring back all those gifts and Cambodian handicrafts!
- If you're not sure whether you need it, leave it. *Most necessities can be bought in Cambodia.*

Dress for Female Participants

Appropriate attire for women is skirts, worn no higher than the knee or slacks, and a top that covers the shoulders and upper arms. No tank tops. Be sure your clothing is not too sheer or tight in that undergarment lines are visible. Summer dresses are also acceptable worn no higher than the knee. Shorts should not be worn at placement sites or temples, although cropped pants reaching between the knee and ankle are both acceptable and practical. Walking shorts are acceptable at home in the evening and on weekend outings but not short-shorts. Your footwear can be sandals or sneakers. High heels are not recommended. VPs not appropriately dressed will be asked to change their attire or they will not be able to participate in the GSC activities.

Dress for Male Participants

Men should wear trousers such as Dockers and a collared-shirt or neat t-shirt at placement sites. Shorts should not be worn at project sites. Footwear can be sandals or sneakers, loafers or boots. VPs not appropriately dressed will be asked to change their attire or they will not be able to participate in the GSC activities.

Female and Male Participants with Body Art

If you have tattoos, bring clothing to cover them when teaching and while participating on all other GSC activities and visiting government offices. If you have any unusual piercings, remove those during the above activities as well. If you are unsure about what is appropriate please speak with the In-Country Coordinator.

Required Items

	Valid passport. The passport's expiration date must be no earlier than six months AFTER the desired issue date of the visa.
	GSC participants are expected to be in easy contact with our In-Country Coordinator and therefore must have a mobile phone while in Cambodia . As long as you have an unlocked cell phone that has a SIM card in it you'll be able to use a Cambodia SIM card. You will then also be able to use the phone as a modem to access the internet in Cambodia. We suggest you unlock your phone before your arrival. If you don't have this type of phone you can purchase a basic cell phone in Cambodia for approximately \$20 - \$30. Our In-Country Coordinator will help you. However, these basic phones cannot be used as modems.



	Several copies of front page of passport and the page with Cambodian visa (Keep in wallet)
	One other form of identification with photo (driver's license or student ID)
	Copies of any medicine prescriptions or special instructions from your doctor

Suggested Items

	A white shirt/blouse for when you may be participating in Buddhist ceremonies and festivals. It is also suggested that women have a white scarf to cover their chest and shoulders when participating in Buddhist ceremonies
	GSC strongly suggests bringing a lock for your suitcase to secure your valuables while away from your accommodations during the program
	Lightweight day pack
	Sun block with protection factor of at least SPF 30
	Afterbite or something similar to relieve itching from insect bites
	Towels and washcloth, or be prepared to purchase in Cambodia. Not all homestays provide these. (We recommend a fast-drying travel/hair towel)
	Footwear: Comfortable, lightweight walking shoes or hiking boots. Lightweight sandals or flip flops. Consider footwear that is easy to slip on and off since most places require you to remove your shoes before entering.
	Sneakers and modest work-out clothes if you exercise regularly
	Lightweight long pants (cotton is preferable)
	Pair of knee length walking shorts (short-shorts are not acceptable)
	Business casual clothing for teaching – slacks, dresses/skirts (not shorter than knee length), blouses, button down tops, etc.
	Sunglasses
	Bathing suit
	Extra pair of eyeglasses or contacts (or a copy of your eyeglass prescription) and cleaning solution
	A secure pouch for your passport and money; the kind that can be worn under your clothing.
	Photographs of your family, friends, house, pets, etc.
	A few small, inexpensive gifts for your new friends you meet along the way: T-shirts, baseball caps, pins of your city, state or sports teams, photos, postcards, novelties or things you have made yourself (things with the U.S. flag or place names are popular)
	Large Ziploc bags to keep ants out of food, supplements, hygiene products, etc
	Games/books
	Travel journal



	Khmer-English phrase book
	Supply of vitamins and medications you regularly take
	Travel alarm clock
	Swiss army knife (be sure to pack in checked-in luggage)
	Small flashlight
	Sun hat or baseball-style cap
	Ear plugs since Buddhist chanting may at times be broadcast over loud speakers at early and late hours
	A pair of <i>indoor</i> flip flops or slippers (accepted indoors if you do not wish to walk barefoot)
	Camera with case (insure if valuable)
	Hand sanitizers and moist towelettes
	Insect repellent: combination of insect repellent and sun block recommended
	Mosquito net: The type that is placed directly on top of your bed like a tent. Depending on your placement site you may not need this. To be discussed in your stateside pre-departure telephone orientation.



THE IN-COUNTRY PROGRAM

Useful Tips While in Cambodia

Accommodations

Many participants will stay in local guesthouses, which will provide the basic amenities. Most rooms will be equipped with a fan and an internet café will likely be nearby. For those who are placed in homestays, please refer to the following information.

Your Hosts and Homestay

What to Expect When You Arrive

After Orientation you will be escorted by our staff to meet your host family. At that time your host family will be informed of your schedule and possible weekend trips. This is your chance to tell your host if you have any specific dietary needs or restrictions. Be open and frank in your discussions and be prepared to compromise about preferences. Remember to exercise common sense if you go to the market with your host: if you get your own cart and start putting things in the cart, you are presumed to pay for the items-NOT your host.

Your Hosts

A lot of effort has been made to build a network of hosts in Cambodia. We have personally selected and visited each host. Our hosts are exceptional people who may be shy, speak varying levels of English, have average homes with basic amenities, are great cooks, want to improve their English, and want to gain information from you about the American culture and ways of life. Those that have children believe your presence will greatly assist their children in improving their English speaking skills.

In the House

Please observe and be conscious of Cambodian customs. If you are not sure, ask! Shoes should **always** be removed before entering a house, even if you're told it is okay not to take them off. If you don't like to walk around in bare feet, bring cotton slippers, socks or flip flops. It is fine to wear these types of footwear inside the house as long as you don't also wear them outside. Make your bed in the morning just as you would at home. Use hangers/racks or closets to hang your clothes. If sufficient drawer space is not available, use a suitcase. Cambodian houses typically have an area with a small shrine dedicated to Buddha and deceased ancestors. Respect these areas as you would other religious areas.

Your Expenses

What Your Hosts are Responsible For

The funding that your host receives will cover meals and travel: arrival and departure, daily journeys to and from the project site and "in and around" travel. In and around travel includes travel within the local area, such as shopping or sightseeing. The common sense approach here is necessary. If you find that you are making many trips for shopping, paying for gas on occasion would be deemed appropriate.



What Your Hosts Are NOT Responsible For

Your hosts are not funded to pay for your admission to museums/events in the local area. These charges, though small in nature, should be taken care of by the participant. It is appropriate for the participant to pay for the host family's admission. (In Cambodia, many entrance fees have two prices -- one price for foreigners and a lesser price for Cambodians). Discuss this with your host family before you set off on a trip.

Should the participant, in coordination with the host, wish to travel outside the local area then they must agree as to how the costs will be shared. Typically, it would be appropriate on long journeys or trips to stay overnight at a hotel. The participant should agree to pay for gasoline and overnight lodging. The host will pay for the meals while away from home. As you would do in all situations, communicate with your host to insure that everyone understands their responsibilities.

Homestay Rules

1. Please remove your shoes before entering the home.
2. Be sure to turn off the fan or air conditioning when you are not in your room
3. Do not touch children or adults on the head.
4. Do not point your feet at anyone or at sacred objects.
5. Do not step over people or books on the floor.
6. Smoke only in designated areas.
7. Don't drink alcohol, unless your family invites you.
8. Respect Cambodian people and their Khmer values.
9. Keep your room clean and neat. When you leave your homestay for good, make sure that the room is in the same condition you found it.
10. If you want to go out, please let the host family know when you will be back so they don't worry.
11. If you travel on weekends or holidays let the host family know where you are going and when you will be back so they don't worry and so you can be reached in an emergency
12. Don't wear skimpy or see through clothing, unless you are alone in your room.
13. Do not use the host's telephone without receiving permission.
14. Do not drive motorcycles during your stay in Cambodia.
15. Do not put yourself in danger by walking around alone at night.
16. Do not rearrange objects in the house.
17. Take care of your personal belongings.
18. Despite all these rules, try to be yourself!

General Information

Meals

Cambodians eat their meals with a spoon and fork. The back of the fork is used to push food onto the spoon while the spoon is the main utensil used to put the food into your mouth. For cutting, the fork is used to hold the item in place and the edge of the spoon is used like a knife. Chopsticks are used when eating noodles.

Your host is funded to provide you with breakfast and dinner on the weekdays and three meals per day on the weekends. Tell your host if you have any special dietary requirements, but be prepared to compromise about preferences. The Khmer are a practical people and, while they are predominantly Buddhist, they enjoy fish and meat and use all parts of the animal. It is



difficult to maintain a strict vegetarian diet, especially because many vegetable dishes include fish sauce. Cambodians take justifiable pride in their traditional cuisine, while it bears some similarity to Lao, Indian and Thai cuisine, it is truly unique and focuses on the use of local herbs, rather than chilies, for flavor.

Breakfast

A typical breakfast would consist of the following: tea, noodles, noodle soup, rice porridge or baguette and fruit.

Lunch

Lunch will usually be eaten at the project site or a nearby restaurant. A typical lunch dish is a bowl of noodle soup or a lunch plate. Lunch plates consist of rice or noodles with vegetables, stir-fries of meat or seafood over rice. Should you need to buy lunch, money will be allocated to you.

Dinner

Dinner will usually be served in the home if staying in a homestay. Normally, a dinner will consist of several dishes – vegetables, fish, meat, or chicken, all served with sauces, along with rice or noodles, and a soup. Desserts normally consist of fruit. Water or tea is the drink of choice for most meals.

Eating Out

When you go out for meals, most menus will be written in both English and Khmer. Dishes are numbered and it is easiest to order by giving the number instead of the name of the dish. If you encounter an all-Khmer menu while with your host family, tell them what you would like: soup, noodles, vegetables, type of meat or seafood, etc., and let them order for you. Should you desire a second helping at a restaurant, it would be proper for you to offer to pay for the additional food. It is also proper for you to offer to pay for any special foods and meals, including meals on weekend outings.

Khmer Cultural and Program Rules

- Do not touch children or adults on the head.
- Do not point your feet at anyone or at sacred objects.
- Do not step over people or books on the floor.
- Smoke only in designated areas.
- Don't drink alcohol, unless invited to.
- Respect Cambodian people and their Khmer values.
- Don't wear skimpy, short, or see-through clothing.
- Do not drive or ride on motorcycles during your stay in Cambodia.
- Do not put yourself in danger by walking around alone at night.
- Take care of your personal belongings.
- Despite all these rules, try to be yourself!
-

Visiting Khmer Homes

Please observe and be conscious of Cambodian customs. If you are not sure, ask! Shoes should **always** be removed before entering a house, even if you're told it is okay not to take them off. If you don't like to walk around in bare feet, bring cotton slippers, socks or flip flops. It is fine to wear these types of footwear inside the house as long as you don't also wear them



outside. Cambodian houses typically have an area with a small shrine dedicated to Buddha and deceased ancestors. Respect these areas as you would other religious areas.

Laundry

If you are staying in a homestay, some hosts employ an outside person to wash and iron clothes. Given the low wages of domestic workers, it would be appropriate to provide a gratuity of a few dollars to that person before departure. If you are not staying in a homestay, there are inexpensive family-run laundries throughout the country, recognizable by a sign showing a piece of clothing and the racks of clothing drying outside. The weather in Cambodia is conducive to drying laundry outside, and in most cases wet clothes are hung on a line or a rack. Discuss the options with your host.

Showers

There will usually be regular wall-showers in Phnom Penh; however, outside of Phnom Penh, washing is done using water from buckets. Cambodians take cool showers and bucket baths several times each day to keep cool. Feel free to do the same.

Beds

Outside of Phnom Penh, the beds may be harder than most Westerners are used to. They may be made of wooden planks, and may come with a hard pad. You may wish to purchase an inexpensive mattress to use while on the project.

Mail

Mail to and from the United States is slow. Packages sent surface mail could take up to two or three months to reach their destination. Letters and post cards via airmail take approximately 12 days. All mail should be posted from the Main Post Office in Phnom Penh as other facilities are not secure. Packages arriving from the U.S. often do not reach their destination, although letters and post cards normally do.

Internet

Internet cafes are available throughout Phnom Penh. Expect connection times to be slow, especially at the less expensive facilities. Cafes that charge about \$1 per hour generally have the best connection time and often also have Skype and fax available. Many cafes do not maintain adequate virus protection and it is recommended that you avoid using your flash drive to download documents. If you must download, you may wish to go to the business center of a five-star hotel where rates are high, but security is excellent. Internet is also accessible on site at the Wat Opot Children's Community but is not available at the monastery or surrounding areas. However, volunteers staying at the monastery will have access to the internet in the Phnom Penh vicinity during weekends if needed.

How to use your mobile phone as a modem: GSC participants are expected to be in easy contact with our In-Country Coordinator and therefore ***must have a mobile phone while in Cambodia.*** **As long as you have an unlocked cell phone that has a SIM card in it you'll be able to use a Cambodia SIM card. You will then also be able to use the phone as a modem to access the internet in Cambodia.** We suggest you unlock your phone before your arrival. If you don't have this type of phone you can



purchase a basic cell phone in Cambodia for approximately \$20 - \$30. Our In-Country Coordinator will help you. However, these basic phones cannot be used as modems.

Money Exchange

Note: Make sure your US Dollars are new, clean and in good condition.

U.S. Dollars and Cambodian Riels both are official currencies. Most transactions are carried out in dollars, with small change given back in riels. (U.S. \$1 = approximately 4,000 riels.) Coins are not accepted, nor are paper currency above U.S. \$5 that has even a small tear. Banks, ATMs and money exchange facilities are abundant in major cities. ANZ Bank, which has scores of locations, has ATMs that accept international ATM cards. However, most banks charge high fees for using international ATMs. You may wish to check with your bank to determine their fees. It is more difficult to exchange traveler's checks. Talk with the In-Country Coordinator and coordinate getting cash during trips to and from destinations. We recommend that you take a mix of cash (\$100 USD best exchange rate) and travelers' checks. Ultimately, select what you feel comfortable with, but GSC does **not** recommend carrying more than \$100 in cash with you while traveling. Credit cards are accepted only in a small number of high-end hotels and boutiques catering to tourists and usually accrue a 4-5% service charge.

All basic expenses including meals, accommodations, and transportation are covered during official trips and project work; however, extra funds should be budgeted for additional traveling and shopping if desired. In most locales, guest houses (similar to a small hotel) can be found for \$20 or less per night and inexpensive bus transportation is available throughout the country. \$10 per day covers basic food needs. Overall, for a short term program of three to eight weeks, \$300-\$500 should be sufficient for all "extras" of your choosing. Volunteers will have the chance to do some shopping and sightseeing during orientation in Phnom Penh, the weekend trip to Siem Reap and Angkor Wat, and during evening and weekend free time.

Medical Assistance

The Cambodian health care system is not well developed. The SOS Clinic on Street 51 in Phnom Penh has a 24 hour clinic that can handle diagnosis and treatment of most illnesses and minor accidents. It includes local and international personnel; doctors, nurses and dentists speak English. The Angkor International Hospital in Siem Reap is the first state-of-the-art in-patient facility in Cambodia. Credit cards are accepted at both.

Transportation

Because of the high rate of accidents with motorcycles (motos), GSC volunteers are not allowed to drive or ride as a passenger on motorcycles while on their program in Cambodia. For the same safety reason, volunteers are strongly discouraged from riding motorcycle taxis. While walking to some destinations may be possible, the locals usually do not walk, and the most convenient way to travel is by tuk-tuk. There is somewhat of a standard for the payment of tuk-tuks, but some drivers may inflate the prices for a foreigner, though not all do. On average, you will pay around \$6 for a 20 minute trip to your destination and back, unless you keep the driver for a whole day or whole night, which can get expensive – up to \$12-\$15. Short rides usually cost \$1-\$3. Amazingly, there is an Uber-type app available for calling tuk tuks; this information will be provided during orientation.



Travel

If you wish to go off on your own during your free weekends, consult your host and In-Country Coordinator first. Your host and coordinator will inform you about the local transportation available within the area. There is an adequate network of bus transportation within Cambodia, one of the most popular being Sorya, and there are flights between Phnom Penh and Siem Reap. It is best to buy a bus ticket a day or a couple of days in advance. Booking hotels online has worked for volunteers in the past, and you can ask the hotel how to get from the bus station in town to their property. If taking a taxi, you should always ask for the cost of the trip before agreeing to anything. The In-Country Coordinator can provide you with a general idea of transportation costs, depending on where you are travelling. You will want to have smaller U.S. bills on hand in order to pay for public transportation.

Popular Destinations in Cambodia:

Angkor Archeological Park, Angkor Wat – 7th Wonder of the World:

Angkor, in Cambodia's Northern Province of Siem Reap, is one of the most important archaeological sites of Southeast Asia. Stretching over some 400 square kilometers, including forested area, Angkor Archeological Park contains the magnificent remains of several capitals of the Khmer Empire of the 9th to the 15th centuries, including the largest pre-industrial city in the world. The most famous are the Temple of Angkor Wat and, at Angkor Thom, the Bayon Temple with its countless sculptural decorations. Angkor Archeological Park was declared a UNESCO World Heritage site in 1992. Passes are required to enter the Angkor area. They are on sale at the front gate for approximate prices: one-day (\$20), three-day (\$40), or seven-day (\$60) intervals.

Siem Reap:

Home to Angkor Wat and its incredible range of magnificent temples, Siem Reap is often the main attraction for visitors to Cambodia. Siem Reap has developed from a quiet provincial town, into one of the major tourist destinations. With a small but lively cultural scene, restaurants of every hue, and some great spas and bars to help you unwind after a day spent exploring Angkor; Siem Reap has become a popular tour destination in itself.

Kratie:

Kratie is a small town located on the banks of the Mekong River and is dominated by a central marketplace surrounded by old, French colonial buildings. There's no large scale tourism, but plenty of backpackers pour through here during the peak season. It is the place in Cambodia to see the rare Irrawaddy dolphins, which live in the Mekong River in ever-diminishing numbers. It is estimated that there are between 66 and 86 dolphins left in the upper Cambodian Mekong area.

Common Signs of Respect

Cultural Hints and Showing Respect

As we lend a hand in Cambodia, it is vital that we observe the culture and values of our host country. Our task is to serve and to learn. Therefore, we as visitors must compromise and accommodate not to specify "our way" or demand change. Living and teaching in Cambodia is sure to be an enjoyable and rewarding experience. But, some aspects of life may seem confusing and mysterious. The following suggestions will help you avoid many common



misunderstandings and cultural blunders, making your transition smoother and your visit more meaningful. Keep in mind that you will be living with people whose values are different from your own; when someone or something surprises you, try to be open-minded and view such situations as learning experiences. The Cambodians are a forgiving people - make an effort to understand their culture and they will dismiss most errors with a smile.

Cambodian culture highly values signs of respect. Particular actions and gestures are meant to demonstrate one's respect for an object, elder, monk or royalty. The following tips are common signs of respect embedded in everyday activity. The degree to which they are practiced can vary by family and community, but following them may avoid causing offense.

Gestures and Movements

- Feet are considered the lowest and most impure part of the body. Never point your feet at anybody, especially elders, monks or Buddhist images. When sitting on the floor, make sure your feet are tucked under you and pointed away from other people. Also, propping up your feet on the table or a chair is disrespectful.
- Certain objects, such as musical instruments, are shown respect. Walk around them as opposed to stepping over them. Similarly, books should not be thrown on the floor or kicked.
- The head is considered the highest and most sacred part of the body. Never touch any person, including young children, on the head. Your head shouldn't be higher than that of an elder – if you are speaking to them, your heads should be at the same level.
- If you need to walk or move past others persons seated on the floor, bend over slightly as you walk to show that you are lowering your head as you walk past an elder.
- It is considered disrespectful to hold your hands behind your back while speaking with someone. It is interpreted to mean you consider yourself superior to the other person.
- Use your right hand when handing something to someone. If the person is much older than you, rest the elbow of your right arm on your left hand and bow slightly as you hand them the item.
- Rotating one or both hands held up in front of the body (similar to the Queen of England's wave but faster) means "no", "I don't want it", "we're closed", etc.
- To beckon someone, hold your hand palm downwards with the fingers pointing towards the ground and waggle them loosely in a scratching motion. Beckoning with the palm upwards (Western style) is considered rude.
- Cambodians tend to have two types of smiles. One indicates pleasure and the other embarrassment. It is sometimes hard for foreigners to tell them apart, but this is why some Cambodians will smile or giggle nervously when imparting bad news.
- Leaving a pair of chopsticks sitting vertically in a rice bowl looks very much like the incense sticks that are burned for the dead and should be avoided.

Monks and Temples

- Monks are forbidden from making physical contact with members of the opposite sex. Women should therefore be careful not to touch or brush up against a monk. If you need to hand something to a monk, follow his lead. Some will carefully take it from your hand, while others will gesture you to place it in an urn or on a table.



- Since most temples are maintained through donations received, remember to make a contribution when visiting a temple. There are donation boxes in front of altars for this purpose.
- When making a contribution to a monk on the street, it is proper to remove your shoes (you may stand on top of them) and hat and kneel down by holding your hands together in front of your face.

Greeting People

- Cambodians greet each other by bringing their palms together, fingers pointed upward, and elbows kept close to the body. This gesture is called a “sampeah”. Bowing your head or bending your knees slightly while you sampeah express greater degrees of politeness and respect; the higher the hands are held and the lower the bow, the greater the degree of respect.
- When addressing a social equal, the hands are held at the level of the mouth; when addressing a person of higher social standing (this includes monks, regardless of age), the hands are held in front of the nose; and when addressing a younger/socially inferior person, they are held at the chin. The younger person will always initiate the sampeah towards the older person. When greeting an older person, or a monk, it is customary to remove your hat.
- It is unnecessary to sampeah to service providers, i.e. waiters and taxi drivers.
- Many educated Cambodians will follow Western customs and offer a handshake, but it can’t hurt to sampeah before shaking hands. Handshakes tend to be more on the gentle side and do not linger long.
- Sampeahs are made during initial introductions, or if people have not seen one another in a long time, but it is not necessary to bow every time you meet a friend or coworker. A simple wave or hello is fine.
- However you greet, you should remember to smile.

Dress and Conduct

While you’ll see some Cambodians dressed in a more relaxed, Western manner, many locals consider that style of clothing to be provocative and the West is often condemned for ruining Khmer culture. As such, GSC expects participants to abide by the following dress and conduct instructions. VPs not appropriately dressed will be asked to change their attire or they will not be able to participate in the GSC activities.

Dress for Female Participants

Appropriate attire for women is skirts, worn no higher than the knee or slacks, and a top that covers the shoulders and upper arms. No tank tops. Be sure your clothing is not too sheer or tight in that undergarment lines are visible. Summer dresses worn no higher than the knee are also acceptable. Shorts should not be worn at placement sites or temples, although cropped pants reaching between the knee and ankle are both acceptable and practical. Walking shorts but not short-shorts are acceptable at home in the evening and on weekend outings (other than temples). Your footwear can be sandals or sneakers. High heels are not recommended. VPs not appropriately dressed will be asked to change their attire or they will not be able to participate in the GSC activities.



Dress for Male Participants

Men should wear trousers such as Dockers and a collared-shirt or neat t-shirt at placement sites. Shorts should not be worn at project sites. Footwear can be sandals or sneakers, loafers or boots. VPs not appropriately dressed will be asked to change their attire or they will not be able to participate in the GSC activities.

Female and Male Participants with Body Art

If you have tattoos, bring clothing to cover them when teaching and while participating on all other GSC activities and visiting government offices and temples. If you have any unusual piercings, remove those during the above activities as well. If you are unsure about what is appropriate, please speak with the In-Country Coordinator.

Smoking

If you smoke, don't do it in or around schools, hospitals, or temples. Most project sites have a "No Smoking" policy.

Time and Tardiness

In business environments, Cambodians are fairly prompt. However, Khmer consider it rude to not finish business with one person before going on to the next appointment. In addition, weather and traffic frequently create unavoidable delays that are easily forgiven. As a GSC representative, you should be punctual, but be prepared to pass time if whoever you are meeting is not on time.

Buddhist Monastery Etiquette and Interacting with Monks

In the GSC program, you will have the opportunity to meet and get to know a number of monks. The monks are very welcoming of visitors. Many monks are students and will be eager to practice English language skills with you.

Monks, in the Theravada Buddhist tradition practiced in Cambodia, must adhere to strict rules about their behavior and lifestyle. As a result, there are also rules that foreigners must follow to ensure good relationships and to avoid embarrassing the monks. The monks are very friendly and understand that you do not know all of the rules but this is their home and you are a guest so try your hardest to be consciously aware of your actions.

With that being said, DO make sure to relax and have fun. You are not a monk and they know this so it is OKAY to make mistakes. Just take it easy and be yourself. Cambodian people absolutely appreciate and love when you understand their culture. It gives them great respect when you follow their rules and they give you respect in return.

Rules in order of importance:

DO NOT BREAK

- **Do not point your feet at a statue of Buddha or at the monks.** The most important concept underlying Cambodian etiquette is that feet are dirty and heads are sacred.



NEVER point your feet at anyone or pat someone on the head. People walk on bare feet, so they are considered the dirtiest part of the body and become a symbol of disrespect. Crossing your legs is automatically taken as pointing your foot; keep your feet under you. Watch your feet especially carefully while in the vicinity of Buddha statues and monks. When sitting on the floor during chanting and meditation, follow the others; there will be kneeling, mermaid position (feet tucked under to one side), and cross-legged (half or full lotus) positions as well as prostration bowing.

- **Women must never touch a monk.** In general lay people do not touch monks. Monks practice celibacy, and so especially avoid contact with women. Men can hand things directly to a monk, but women must put an item down on a receiving cloth (or substitute) while the monk touches the cloth. Similarly, monks are allowed to talk with women, but not in private. There must be another adult male present to witness that there is no improper talk.
- **Dress modestly.** Both men and women should dress so that shoulders and upper arms are covered; pants/skirts should reach below the knees. Also, take off your shoes and hats before entering any building. (This implies sandals are more practical than laced shoes.)
- **No public displays of affection.** No holding hands, hugging, kissing anyone, ever. Please do not hug good-bye at the Wat. Men are STRICTLY not allowed in the women's dorm or women in the men's dorm. At the temple one focuses on inner purification to overcome the passions – greed (including lust), hatred (including anger) and delusion (including conceit).

IMPORTANT PRACTICES

- The first time you see a monk, greet him with a high Sompeah.
 - When greeting a monk, bring your palms together, in a manner of prayer, called Som Pas. Lift up your hands with the tip of your fingers to the forehead level and bow low. In general, the higher the hands and lower the bow, the more respect is being shown.
- Give monks the right of way. Bow your head slightly as they pass.
- Walk a half step behind a monk rather than side-by-side.
- Never sit on the same bench with a monk. If the situation demands it, leave a space.
- Do not disturb monks if they are busy.
- Monks are not allowed to eat after 12 noon. Do not expect to meet with a monk between 11 a.m. and noon. If you are with a monk at 11 a.m., he is unlikely to stop the meeting as a courtesy. If you notice the time, encourage him to go to eat lunch.
- Monks may be addressed as Venerable, Lok Bong (if older than you), or Lok Pa-on (if younger than you.)
- Speak quietly when on the grounds of the Wat.

OTHER COURTESIES

- When you pass items to a monk, use two hands. Avoid handing anything to anybody with your left hand. To pass things politely, touch your left hand to your right elbow and pass the object with your right hand. When asking a monk for something, hands should be in Sompeah (not needed in teaching situations). Monks are only allowed to eat food that is offered to them. If you are at an event before 12 noon where food is served, feel free to fill a plate for a monk and hand it to him in a bowing position.



- Be reserved; polite behavior in Cambodia is soft, sweet, soothing, and subdued; never rough, rowdy or raucous. This and associated norms like dressing politely (no sleeveless tank tops or shorts) are more strictly observed in the Wats than outside. Avoid talking over someone's head and never throw things to people. These are considered very rude.
- Respect books, desks and tables. Do not leave books on the floor and do not sit on a desk or table. This shows disrespect for the book, desk or table which could be the sacred platform for studying Dhamma.
- Always allow the monks to be raised. In Wat etiquette, monks should always be positioned higher than lay people. Formally, monks sit on a higher platform. Often a simple sitting mat symbolizes this difference. Theoretically, your head should always be lower than a monk's. If you are standing and taller, an initial hunched bow will indicate good intentions. Most Cambodians will forgive a foreigner's *faux pas* if good intentions are indicated. If a monk is seated, you should sit also before starting a conversation.
- For the Alms Round (*bindabat*), laywomen spectators must be accompanied by a layman to avoid unseemly "following" of the monks by a single lady. Lay groups should stay at least two meters behind the monks to make it clear that they are not part of the religious procession. Stay respectfully still during the monks' blessing. If requested, you can assist in carrying donated items like the accompanying novices and temple workers.
- Try Chanting. Chanting is one of the distinctive Buddhist traditions that international visitors should try. In Buddhism, speaking Eternal Truth (*Dhamma*) out loud is a way to establish yourself as a Noble One on the path to enlightenment by committing teachings to memory and repeating them to gain knowledge and understanding. Buddhists chant together to preserve teachings and keep them readily at hand by filling gaps in memory. Regular chanting includes the qualities of the Triple Gem, nature of suffering, and the realities of life. During chanting, as well as meditation, men and women sit separately.
- Respect the status quo. Royalty and Buddhism are sacred in Cambodia so be sure to never make public disparaging remarks about either one.

OTHER HELPFUL TIPS

Prostration Bowing: Inside the Wat, visitors sit with legs bent and both feet tucked to the side, Som Pas and bow to the floor three times. Prostration bowing is also used for greeting, taking leave from and thanking the abbot for teaching, in formal situations. It is done as follows: (1) **Anjali:** (Kneeling) put your hands together in "sampeah" position at the chest level with your back and head erect. (For men only the toes touch the ground, and for women the tops of the feet.) (2) **Wanthā:** With back still straight, raise the joined hands so that the thumbs touch the forehead between the eyebrows. (3) **Abhiwād:** Bend down forward gradually to the floor, placing your hands palms down on the floor about four inches (10 cm.) apart with the elbows touching the floor. (For men, elbows just meet the knees; for women, elbows are outside the knees.) Touch your forehead to the floor between your hands. (4) Return up to **Anjali** and repeat **Wanthā** and **Abhiwād** for the second time. (5) Return up to **Anjali** and repeat **Wanthā** and **Abhiwād** for the third time. (6) End by coming up to **Wanthā** and then **Anjali**. When other members of the laity are prostrating, one should avoid walking in front of them.

- **For Teachers:** Being the teacher to a class of monks can raise awkward status conflicts. The monks have the highest status, but teachers have high status too and usually teach from a raised platform. Class always begins and ends with a brief chant dedicating the activity to the Buddha, Dhamma and Sangha. Ask a senior monk to do this for you.



During the chant, stand to one side so the Buddha image will be the center of attention.

- Open the first day by showing the monks high respect and requesting permission to teach them because English is your language. As classes continue, women teachers must be careful not to touch any monks while distributing books, supplies, etc.
 - Sit on the floor if the monks do, but let them sit on a cushion. If you must sit on a mat, have them sit on a thicker one. Except during chanting you can sit any way, but make sure your feet don't point towards any monk or Buddha image.
 - If a monk sits on a chair, the teacher can also sit on a chair. However if a monk sits on a bench, lay people should not sit on the same bench.
 - Monks abstain from all entertainments so it is inappropriate to ask them to sing.

There are three cultures to learn during this cultural immersion experience: Phnom Penh Culture, Village Culture, and Pagoda Culture. Pagoda, which means Wat in Khmer, culture is the most different and the strictest of the three main cultures you will be exposed to. Putting these rules into practice may be difficult at first but it is the only way to truly become immersed in the culture. It is of the utmost importance to know Cambodian etiquette and always demonstrate extreme respect. Remember, monks are on the road to enlightenment.

GSC Volunteer Expectations and Agreements

Note: This form is found on your MyGSC Page along with the other participant forms that you need to sign and submit prior to your departure. This will also be reviewed in Cambodia with the In-Country Coordinator.

GSC EXPECTATIONS OF AND AGREEMENTS WITH VOLUNTEER PARTICIPANTS

Pre-Arrival:

1. Make sure you receive all required and recommended immunizations prior to your arrival in Cambodia. (Check the CDC Travel website at www.cdc.gov/travel.)
2. You must obtain and submit to GSC a background check before departing for Cambodia. See your MyGSC page for further details.
3. Be sure to bring the Participant Handbook sent to you by GSC headquarters with you to Cambodia, including the Teaching English and HIV/AIDS Prevention Training Manuals, if applicable to your program. You will receive guidance in these areas and the manuals will prove to be very useful to your work in Cambodia.
4. You are expected to fully participate in your program. This means that you will not schedule travel on program days if you are on the program for less than three months. Refer to the Participant Policies Form for GSC's time off policy. If there are circumstances where you have a lighter work week, it might be possible to take an occasional day or two off for a long weekend excursion, **with GSC staff approval**. If you wish to do extensive traveling longer than weekend trips or if you will be having visitors, please plan on doing so before or after your program.
5. Leave all valuables not needed in Cambodia at home, including electronics, credit cards, ID cards, etc. Before leaving your home country, write down your bank card/credit card numbers and contact information in case they need to be cancelled due to theft or loss.
6. GSC participants are expected to be in easy contact with our In-Country Coordinator and therefore **must have a mobile phone while in Cambodia**. As long as you have an

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unlocked cell phone that has a SIM card in it you'll be able to use a Cambodia SIM card. You will then also be able to use the phone as a modem to access the internet in Cambodia. We suggest you unlock your phone before your arrival. If you don't have this type of phone you can purchase a basic cell phone in Cambodia for approximately \$20 - \$30. Our In-Country Coordinator will help you. However, these basic phones cannot be used as modems.

GSC Participant Orientation:

1. Be on time to all orientation activities. These sessions provide important cultural orientation and will help prepare you for the service work you will be doing.
2. Come ready to work. Be sure to bring all required orientation materials, writing tools, etc.
3. Turn all cell phones off during orientation.
4. It is expected that you follow all health and safety instructions given during orientation and throughout your program with GSC.

Health and Safety:

1. Carry a copy of the front page of your passport with you at all times, as well as a copy of your visa. Do not carry your passport with you unless absolutely necessary.
2. If you become ill while in-country, please inform the In-Country Coordinator as soon as possible and arrangements will be made to take you to a hospital or clinic if necessary.
3. Discuss with GSC staff and obtain approval at least one week in advance of any travel plans including weekends away. Additionally, you are expected to provide your homestay hosts and In-Country Coordinator with details of where and when you will be going in case we need to contact you in an emergency.
4. The possession or use of illegal drugs is strictly prohibited. Marijuana is illegal in Cambodia. If you are caught possessing or using drugs you will be required to leave the program. Please note that if you are caught possessing or using drugs by local authorities you will be subject to all Cambodian laws and sentences.
5. Do try to eat lightly the first week; also drink less alcohol. The combination of increased alcohol and large amounts of new foods with jet lag is not good or healthy. Also be sure to moderate your consumption of alcohol throughout the program, especially during your weekend excursion.
6. As a representative of GSC and your home country, you are expected to behave in a manner that reflects positively on GSC and your country. This includes moderating consumption of alcohol, including during GSC sponsored excursions.
7. If you bring valuables such as a computer, camera, iPod, etc., GSC encourages you to obtain travel insurance in case of loss. Make sure that your private information is password protected on your electronic equipment. If your items are stolen, we suggest you notify your family and friends immediately. Do not show cameras, iPods, or cell phones in public unless necessary. Watch how you carry valuables in your backpack or purse. Be sure to close all zippers so as not to tempt others. Although Phnom Penh is relatively safe in the day time, poverty and homelessness is real. You are urged to exercise the same caution and common sense as you would in any unfamiliar city.
8. GSC volunteers are not allowed to drive or ride as a passenger on a motorbike or scooter ("moto"), or to drive a car.
9. Be careful at all times, night and day and especially after dark. It is not safe to be out after 9 pm. Always use a taxi after dark. Dating and/or intimate relationships between participants and GSC staff, including Counterpart/Translators/Cambodian Interns are



prohibited while being a participant on a GSC program. This could lead to the volunteer participant being removed from the program and the dismissal of the staff/counterpart.

Culture and Gender Issues:

1. It is expected that you make every effort to be culturally sensitive and appropriate at all times while in Cambodia. Remember that you are representing yourself, GSC, and all foreigners. Be aware of culturally acceptable dress codes and the generally conservative attire of Cambodians. Women should be especially careful of their appearance. Short skirts and skimpy clothing, short-shorts, low necklines, alcohol, and smoking are more likely to draw negative or inappropriate attention from men. It is expected that you will follow the guidelines found in the Dress and Conduct section of this handbook. VPs not appropriately dressed will be asked to change their attire or they will not be able to participate in the GSC activities.
2. It is expected that you will not engage in sexual relationships with Cambodian people while on a GSC program. If GSC staff learns of such activities you will be given a warning and subsequent infractions will result in your removal from the program.
3. Be flexible, patient and tolerant. Go with the flow and remember that Cambodia often moves at a different pace than the West.
4. If you have any concerns, cultural or otherwise, please take these up with the In-Country Coordinator. GSC expects and encourages you to ask questions to the staff. It is our job to ensure that you are getting the most out of your experience.
5. Don't be shy, use your Khmer! Even if you only know a few phrases, people will appreciate the effort
6. For your safety and the safety of the Cambodian people, it is expected that you not discuss politics and that you stay away from all political rallies and demonstrations.

Reports and Evaluations:

Your trip deposit will be refunded to you provided that your reports and evaluations are submitted in a timely manner. Your feedback is necessary and important for GSC to ensure that your placement is optimal and also to improve and further develop the programs.

VOLUNTEER PARTICIPANT EXPECTATIONS OF AND AGREEMENTS WITH GSC

Pre-Arrival:

1. The In-Country Coordinator or representative will have your travel itinerary, and will meet you at the Phnom Penh International Airport upon arrival. (Note: If you arrive before or after your program start day or into a different airport, you will be responsible for your own transportation to the hotel.)
2. Hotel accommodations travel and transport, meals, and tours will be organized by local staff during orientation.

GSC Participant Experience:

GSC will provide you with the following:



1. A welcome packet of placement information, an orientation schedule and a map of Phnom Penh.
2. A cultural orientation and service project preparation.
3. Accommodations and meals (breakfast at the guest house, group lunches and dinners and local restaurants) during the first few days of in-country orientation.
4. Two-way translations during work projects in the community, if necessary.
5. Transportation to and from volunteer placements.
6. Safe and adequate accommodations for the duration of your program.
7. An overnight weekend excursion for programs four weeks or longer.
8. Accommodations to all participants on the final Saturday of their program.
9. Funds for transportation to the airport by taxi or tuk tuk.
10. Your trip deposit after you successfully complete the program, submit your in-country reports (if applicable), submit your end of program evaluations, as long as there are no unforeseen expenses beyond GSC's control.

Departure:

1. GSC will provide accommodations to all participants on the final Saturday of their program.
2. GSC will provide funds for transportation to the airport by taxi or tuk tuk for all participants.
3. Your trip deposit will be returned to you provided that you successfully complete the program, submit your in-country reports (if applicable), submit your end of program evaluations, and so long as there are no unforeseen expenses beyond GSC's control.

I have read, understand, and agree to abide by the expectations and agreements as outlined above. I understand that suspension or termination of my position as a volunteer participant may result if these expectations and agreements are not fulfilled.

➤ ***This form will be signed in Cambodia with the In-Country Coordinator.***

If you have any questions or concerns during your stay in Cambodia, please contact GSC's in-country staff. We are here to help!

Cultural Adjustment

The On-Site Experience

What happens when you suddenly lose clues and symbols that orient you to situations in everyday life? What happens when facial expressions, gestures, and words are unfamiliar? The psychological discomfort and adjustment period in a foreign country is commonly known as culture shock or cultural adjustment.

You will almost certainly experience some form of culture shock. It might hit you after two days, two weeks or two months—timing varies widely for different people. Six common phases of cultural adjustment are listed below. These may be out of order for you, one phase may last longer than another or you may skip a step entirely.



Initial Fascination: On arrival your surroundings seem glamorous and exotic, you feel like the focus of attention and activity.

Initial Culture Shock: The initial fascination and euphoria fade as you settle in and you enter an emotional decline.

Surface Adjustment: After the initial “down” (a few days to a few weeks for most), you begin to truly adjust and settle into your surroundings. Language skills begin to improve, and you’ll feel less fatigued. Often you’ll be forming a small group of friends at this stage as well.

Feelings of Isolation: Difficulties in your new culture seem to stubbornly remain and you grow frustrated with the process. A sense of isolation sets in. Boredom and a lack of motivation often follow. Unresolved personal issues often surface during this stage.

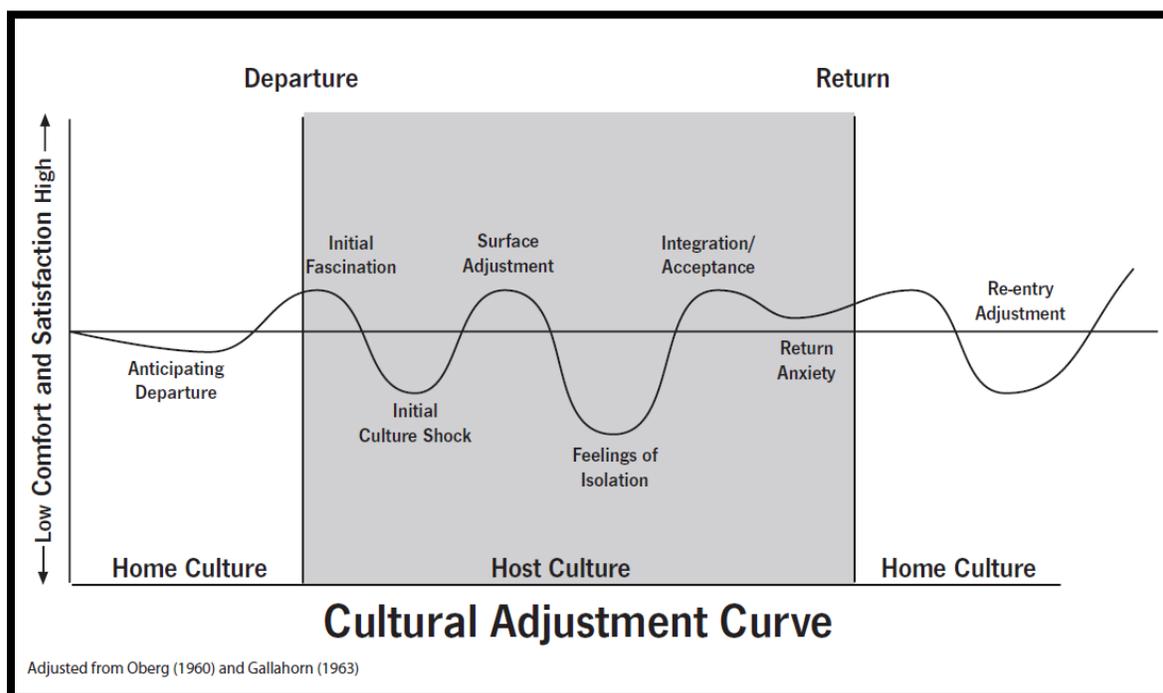
Integration/Acceptance: After continued effort you find yourself more at ease with language, friends, professional, and academic interests. The culture you are living in is more easily examined. Differences between yourself and the society you live in become understandable and you come to accept both the situation and yourself in it, allowing you to relax and feel at home.

Return Anxiety: Just when you feel at home in the new country it’s time to go. Thoughts of leaving new friends raise anxiety similar to those felt before departure. You sense that you’ve changed as a person and apprehension grows when you think about people at home that may not understand your new feelings and insights, yet you may feel guilty for wanting to stay.

When in any of the above phases you may experience: changes in sleeping habits, feelings of helplessness or hopelessness, loneliness, depression, unexplainable crying, placing blame for difficulties on the program or host culture, homesickness, getting angry easily, increase in physical ailments or pain, compulsive eating or lack of appetite.

Other symptoms may manifest themselves as well. It is important to understand these are part of a normal process of adjustment, however, if uncomfortable feelings persist for extended periods or seem unbearable, seek assistance from your programs onsite support staff.

(See graph)



Partner Organization and Your Placement

A Note about Our Partners: GSC volunteer placements are at the sites of our Cambodian NGO and local community organization partners whose work we support. Depending on the organization, these partners provide the worksite service projects, some supervision at the work site, and in some cases housing. GSC provides all the cultural orientation, introduction and preparation for service work, ongoing coordination and supervision throughout your entire time, transportation to/from work site, donation to our partner organizations, a Siem Reap weekend for our longer-term volunteers, and the continuing availability and assistance of our In-Country Coordinator.

Global Public Health (GPH) Program

Global Service Corps (GSC) Volunteer Participants (VPs) discover Cambodia by living, working and learning among Khmer people in their own communities. Participants in the Global Public Health Program join the staff of local community-based organizations that provide education, health and social services to people living in poor conditions in and around the Phnom Penh area. VPs help provide critical public health assistance to at-risk families and youth, addressing a multitude of public health issues in Cambodia. Although professional experience in public health is not required, applicants should be able to demonstrate that they have familiarity with community health related issues from course work and/or other volunteer experience.

GSC is further developing its public health training program in collaboration with partner local health service organizations. The emphasis of this program is to provide health education services to adults and youth. VPs will be given an inside look into the realities of the public health needs in Cambodian communities while assisting our partner organizations.

VP's Role

Global Public Health VPs will assist GSC's partner organizations in both Phnom Penh and in the surrounding rural area as needed. Though specific involvement may vary based on your skills and the needs at the time of your placement site, a program might consist of the following:

- Further developing and leading health workshops on subjects possibly including:
 - Hygiene and sanitation
 - Nutrition
 - HIV/AIDS prevention
 - Reproductive health
 - Family planning and pregnancy care
 - Domestic violence
 - Breast and cervical cancer
- Making case visits to families
- Conducting community health surveys

To prepare for these placements, volunteers will receive pre-departure training materials in public health education, as well as additional guidance during orientation.

This placement has a required four week minimum commitment.

Global Service Corps



Housing and Meals

Although GPH housing will vary based on placement location, your accommodations while in Phnom Penh or in a rural town will be in a local apartment, guest house/ hotel or homestay. Meals will be prepared by the homestay host or funds will be provided to dine at local level restaurants and/or to purchase food to prepare if you are in an apartment.

Sample Schedules

Below is a sample daily schedule of a placement following the GSC Cambodia orientation. However, these activities are flexible and subject to change based on partner organization's needs.

VPs spend the initial time during their placement undergoing GSC and our partner organization's orientation in Phnom Penh. Following this orientation, a typical day at the might look like the following:

7:00 am - 8:00 am	Wake up and have breakfast
8:00 am - 12:00 pm	Driver escorts or VPs walk to volunteer service site for the workday
12:00 pm - 2:00 pm	Have lunch at nearby restaurant or bring packed lunch
2:00 pm - 5:00 pm	Continue working
5:00 pm	Return to homestay, enjoy an evening in Phnom Penh or surrounding area

Teaching English Program

Global Service Corps (GSC) Volunteer participants (VPs) discover Cambodia by living, working and learning among Khmer people in their own communities. The Teaching English Program provides direct education to Cambodians, building the skills of local teachers and students in the English language.

According to a report by The Bangkok Post, Cambodia has the worst English language skills in South East Asia. The low ranking of English literacy in Cambodia is due to various obstacles facing the already poor education system. These include lack of English curriculum in state schools, insufficient teaching materials, and shortage of qualified teaching staff.

VPs in the Oudong Teaching English Program spend their time in the bustling yet rural province of Oudong, approximately 90 minutes outside of Phnom Penh where you will go after spending the first few days of the first week of your program in orientation. VPs teach English at a local Buddhist monastery (wat) and at two sites of the Universal Education School (UES): A daytime "kindergarten" school with students ranging from ages 8 – 14 and an evening school with students ranging from ages 14 – 20. (The term "kindergarten" in Cambodia refers to the education level and not the age of the student.)

VP's Role

The VP's service role is to share their knowledge and expertise as a native English speaker. Prior teaching experience is not required. Your ability to provide cultural context and assist with Western pronunciation will prove helpful for students developing their use of the English language. The teaching English role requires flexibility, creativity, and adaptability. Students will



range in age and English level, so VPs have the opportunity to work with different age groups.. VPs are provided with a GSC Teaching English Manual with suggested lesson plans and participatory activities along with the school's curriculum. VPs will then teach different classes in the afternoon and early evenings at some of the nearby schools as well as teaching young monks (when available) at the nearby wat (monastery).

You will be encouraged to be creative utilizing the curriculum by sharing your own background and experiences. However, the greatest need of these students is to practice English with a native English speaker, so this should be the emphasis of the classroom activities.

This placement has a required four week minimum commitment.

Housing and Meals

You will be provided a room in a local homestay with an electric fan, and a mosquito net. Three meals per day will be prepared by the homestay host, or will be eaten occasionally at local restaurants. Wifi is available in the accommodations and VPs with smart phones can also access the internet with a Cambodian SIM card. A nearby technical school associated with the school where you may be teaching also has internet available for .75 cents/hour. Laundry can be done by hand or at a local cleaner.

Sample Schedule

While day-to-day activities and starting times are subject to change, a typical day as a Teaching English Program participant in Oudong might look like the following:

7:00 am – 8:30 am	Eat breakfast and go to school
8:30 am – 10:30 am	Teach primary level English to students age 6 - 14
10:30 am – 1:30 pm	Lunch break and time to prepare teaching English
2:00 pm – 4:00 pm	Teach primary level English to students age 6 - 14
4:00 pm – 5:00 pm	Practice conversational English with mostly secondary school-aged students
5:00 pm – 6:00 pm	Teach beginning English to young monks at the Wat
6:00 pm – 9:00 pm	Dinner and free time

<p style="text-align: center;">Buddhist Immersion – Teaching English Program Wat Attharasa, Wat Koltorteung or/and Wat Tep Pranom</p>

According to a report by The Bangkok Post, Cambodia has the worst English language skills in South East Asia. The low ranking of English literacy in Cambodia is due to various obstacles facing the already poor education system. These include lack of English curriculum in state schools, insufficient teaching materials, and shortage of qualified teaching staff.

Global Service Corps (GSC) Volunteer Participants (VPs) discover Cambodia by living, working, and learning among Khmer people in their own communities. VPs participating in the Buddhist Immersion - Teaching English Program experience the rich culture of Theravada Buddhism firsthand. You become guests and participants at a Khmer wat (monastery) while also providing direct education to Cambodians, assisting local monks, teachers, and students in the English language and especially with conversational skills. Prior teaching experience is not required. This service opportunity takes place in one of three distinct settings: **Wat A**, **Wat K** or **Wat TP**.



Wat Attharasa

This wat is a large, historic facility located in a rural, scenic setting about 90 minutes outside of Phnom Penh where you will go after spending the first few days of the first week of your program in orientation. This placement offers VPs opportunities for both meditation practice and service while immersing themselves in the various activities at a traditional Khmer wat. VPs teach English in the evenings and spend the day participating in guided, walking and working meditation and discussing the practice of Buddhism. VPs are hosted by a resident monk and nun.

VP's Role

The VP's service role is to share their knowledge and expertise as a native English speaker while being immersed in wat life and while practicing guided, walking and working meditation. Prior teaching experience is not required. Your ability to provide cultural context and assist with Western pronunciation will prove helpful for young monk students developing their use of the English language. The teaching English role requires flexibility, creativity, and adaptability. VPs are provided with a GSC Teaching English Manual with suggested lesson plans and participatory activities. VPs will teach English classes in the early evenings to young monks at the wat. You will be encouraged to be creative utilizing the GSC curriculum by sharing your own background and experiences. The greatest need of these students is to practice English with a native English speaker, so this should be the emphasis of the classroom activities.

There will be opportunity to meet with monks to discuss and learn about Buddhism and to participate in the daily activities of the wat.

This placement has a **two-week minimum commitment**.

Housing and Meals

A stay at the wat will include a private or double room and a mosquito net in the wat's guesthouse. Meals will be prepared at the wat and usually consist of simple, primarily vegetarian Khmer cuisine. Only two meals are served daily for the monks and nuns as they do not take food after noon. Transportation to dinner at a local restaurant is available for VPs who wish to have an evening meal. Alternatively VPs may enjoy having in their room a stash of dried foods such as energy bars for an evening snack. The internet can be accessed through your smart phone with a Cambodian SIM card. Laundry can be done by hand or a washer can be hired.

Sample Schedules

While day-to-day activities are subject to change, a typical day at the wat might look like the following:

5:00 am	Wake-up and getting ready for meditation
5:20 am – 6:00 am	Guided meditation
6:00 am – 7:00 am	Breakfast and help cleaning
7:30 am – 08:30 am	Walking meditation (will be instructed and guided)
8:30 am – 10:00 am	Rest and reading (if interested individual practice is allowed)
10:00 am – 11:30 am	Lunch and help cleaning
11:30 am – 12:00 pm	Walking Meditation
12:00 pm – 2:00 pm	Rest



2:00 pm – 3:00 pm	Individual practice (in your room, library, meditation hall or shrine room)
3:00 pm– 4:00 pm	Discussion on practice and Buddhism
4:00 pm – 5:00 pm	Working Meditation (cleaning your room or wash your clothes)
5:00 pm – 6:30 pm	Rest (you can go out for dinner if it is needed)
7:00 pm – 9:00 pm	Teaching English for monks and nuns
9:00 pm – 10:00 pm	Rest, reading and individual practice (as you wish)

Wat Koltorteung

This wat is a large, well-developed facility located in a rural, scenic setting about 45 minutes outside of Phnom Penh where you will go after spending the first few days of the first week of your program in orientation. This placement offers VPs opportunities for both contemplation and service while immersing themselves in the serenity and peaceful ways of a traditional Khmer wat. VPs teach English in the evenings and spend the day participating in the wat's daily activities, including plenty of time for personal contemplation, reading and writing. VPs are hosted by a resident nun.

VP's Role

The VP's role in the Buddhist Immersion - Teaching English Program at Wat Koltorteung is to be part of a mutual relationship of observing, participating, learning, and teaching. VPs have opportunity to help prepare the noontime meal for the monks in the mornings. While the wat's monks and nuns will share their practice of Buddhism and personal growth through example and in conversation when they are available, VPs will serve as they impart their knowledge of the English language. When the monks are available, VPs may facilitate a casual English roundtable conversation, giving the monks an opportunity to hear and practice English while also discussing Buddhism. While VPs have free time for reflection, to interact with the monks and nuns, and to enjoy the serenity of monastery life, they will also be responsible for teaching English classes at a nearby school for a couple of hours in the evening. There will be time in the day to prepare for these evening classes.

The VP's service role is to share their knowledge and expertise as a native English speaker. Prior teaching experience is not required. Your ability to provide cultural context and assist with Western pronunciation will prove helpful for students developing their use of the English language. The teaching English role requires flexibility, creativity, and adaptability. Students will range in age and English level, so VPs have the opportunity to work with different age groups. VPs are provided with a GSC Teaching English Manual with suggested lesson plans and participatory activities, along with the school's curriculum.

You will be encouraged to be creative utilizing the curriculum by sharing your own background and experiences. The greatest need of these students is to practice English with a native English speaker, so this should be the emphasis of the classroom activities.

There will be opportunity to meet with monks when available to discuss and learn about Buddhism and to participate in the daily activities of the wat.

This placement has a two-week minimum commitment.



Housing and Meals

A stay at the wat will include a private or double room with air conditioning and a mosquito net in the wat's guesthouse. Meals will be prepared at the wat and usually consist of simple, non-vegetarian Khmer cuisine. While only two meals are served daily for the monks and nuns as they do not take food after noon, dinner will be prepared for VPs who wish to have an evening meal. The internet can be accessed through your smart phone with a Cambodian SIM card. Laundry can be done by hand or a washer can be hired.

Sample Schedules

While day-to-day activities are subject to change, a typical day at the wat might look like the following:

5:00 am	VPs wake up and join monks in chanting (optional)
7:00 am – 8:00 am	Breakfast
8:00 am – 9:00 am	Free time to read, reflect, relax, observe and explore the wat
9:00 am – 11:00 am	Help prepare the noontime meal for the monks
11:00 am – 12:00 pm	Lunch
1:00 pm – 5:20 pm	Prepare English lessons, observe wat life, English conversation roundtable with monks when available, personal contemplation time
5:20 pm	Leave to teach English at a nearby school
5:30 pm – 7:30 pm	Teach English classes
7:30 pm	Return to wat, have dinner and enjoy a peaceful evening at the wat

Wat Tep Pranom

VPs in the Wat Tep Pranom Buddhist Immersion - Teaching English Program spend their time in the bustling yet rural town of Oudong, approximately 90 minutes outside of Phnom Penh where you will go after spending the first few days of the first week of your program in orientation. VPs divide their time discussing the practice of Buddhism and teaching young monks at the wat, and teaching at two sites of the Universal Education School (UES): An afternoon "kindergarten" school with students ranging from ages 8 – 14 and an evening school with students ranging from age 14 with students ranging from ages 14 – 20. (The term "kindergarten" in Cambodia refers to the education level and not the age of the student.) VPs are hosted by the school principal and a head monk.

VP's Role

The VP's service role is to share their knowledge and expertise as a native English speaker. Prior teaching experience is not required. Your ability to provide cultural context and assist with Western pronunciation will prove helpful for students developing their use of the English language. The teaching English role requires flexibility, creativity, and adaptability. Students will range in age and English level, so VPs have the opportunity to work with different age groups. VPs are provided with a GSC Teaching English Manual with suggested lesson plans and participatory activities along with the school's curriculum. Later in the morning there will be opportunity to meet with the wat's head monk to discuss and learn about Buddhism. VPs will then teach different classes in the afternoon and early evenings at some of the nearby schools as well as teaching young monks at the wat.



You will be encouraged to be creative utilizing the curriculum by sharing your own background and experiences. The greatest need of these students is to practice English with a native English speaker, so this should be the emphasis of the classroom activities.

This placement has a required four week minimum commitment.

Housing and Meals

You will be provided a room in a local homestay with an electric fan and a mosquito net. Three meals per day will be prepared by the homestay host, or will be eaten occasionally at local restaurants. While there is no wifi available in the accommodations, VPs with smart phones can access the internet with a Cambodian SIM card. A nearby technical school associated with the school where you will be teaching also has internet available for 75 cents/hour. Laundry can be done by hand or at a local cleaner.

Sample Schedule

While day-to-day activities and starting times are subject to change, a typical day as a Buddhist Immersion - Teach English Program participant in Oudong might look like the following:

7:00 am – 8:00 am	Eat breakfast
8:30 am – 9:00 am	Alms walk with the monks (optional)
9:00 am – 10:00 am	Break and time to prepare for teaching classes
10:00 am – 11:30 am	Buddhism discussion with the Wat's head monk
11:30 am – 2:00 pm	Lunch break and time to prepare for teaching classes
2:00 pm – 4:00 pm	Teach primary level English to students age 6 – 14
4:00 pm – 5:00 pm	Practice conversational English with mostly secondary school-aged students
5:00 pm – 6:00 pm	Teach beginning English to young monks at the Wat
6:00 pm – 9:00 pm	Dinner and free time

Child and Orphan Care Program

Wat Opot Children's Community (WOCC) or Volunteer for Children and Development Organization (VCDO) in the Phnom Penh area

Rural Children's Community at Wat Opot

Urban Children's Orphan Care in the Phnom Penh area with VCDO

Global Service Corps (GSC) Volunteer Participants (VPs) discover Cambodia by living, working, and learning among Khmer people in their own communities. VPs participating in the Children and Orphanage Care Program join the staff of a traditional orphanage and a children's day and feeding center, or a community home to children affected by HIV/AIDS.

GSC is working to address the issues faced by Cambodia's children who have been adversely affected by years of conflict and corruption resulting in poor living conditions. Many of these children lack the means to fulfill their potential and need guidance and support. GSC's local partners provide not only a range of basic services, but also a nurturing environment that help to



foster healthy and safe childhood development. GSC VPs share their time, talents, experience and knowledge with at-risk youth, students, care-givers, teachers, and community members. Depending on the needs of our partner organizations and the VP's interests and program length, VPs in the Children and Orphan Care Program will be placed at a vetted center for orphans or/and underserved youth. These centers include an urban orphanage, or a rural children's community.

□ Those placed at the **rural** children's community will live on site with a community of youth, buzzing with energy and curiosity. More than a child care center, this setting is home to youth who have been infected with or affected by HIV/AIDS. Young people of all backgrounds live together on the center's rural "campus." In addition to attending school half day, the kids participate in art projects, recreation, nightly meditation and communal meals.

□ Those placed at the **urban** orphan care setting will live in the guest house of GSC's partner host organization and will head over to the orphanage, returning to the guest house at day's end.

VP's Role

Rural Setting: For VPs serving the rural community, your role will be highly intertwined with the everyday lives of the community's youth. Volunteering requires the ability to be flexible, be patient and take initiative. VPs will lead one or two of their own planned activities, sharing with the kids their talents, hobbies and interests. VPs may also engage in activities such as teaching basic English lessons, providing guidance and mentorship, and participating in other daily activities and nightly meditations. VPs will become part of a collective effort to encourage the healthy growth and development of young people. This placement has a four-week minimum commitment.

Urban Setting: In the urban placement setting VPs have the opportunity of assisting at a youth home or orphan center where you will also become part of a collective effort to encourage the healthy growth and development of Cambodia's young people. VPs will lead one or two of their own planned activities, sharing with the kids their talents, hobbies and interests. Daily activities will vary according to the needs and schedules of each placement. This placement has a two-week minimum commitment.

Housing and Meals

A stay at the rural children's community will include a private or shared double room in the volunteer dorms with electricity and a mosquito net. Three meals per day will be provided by the kitchen staff. Soda, coffee and snacks can be purchased at a café on "campus" or at a nearby village. Wi-Fi is available in the volunteer dorms, but connectivity can waver. VPs serving in the urban area may be housed in GSC's partner host organization's guest house and will be served three meals per day. Wi-Fi is available. During your daily activities, our partners ask that you minimize use of your electronic devices so you remain focused on the community you are there to serve. Laundry can be done by hand or by a washing machine, when available.

Sample Schedules

VPs spend the initial time during their placement undergoing GSC and our partner organization's orientation on site. While the rural children's community schedule varies widely from day-to-day, a VP placed here might expect the following:



6:00 am	Young people are up and ready for the day!
6:00 am - 7:00 am	Children eat breakfast and head to school
7:00 am	VPs eat breakfast and interact with staff
8:00 am	Preschool-aged children are looked after (play room/craft room, etc.), while some primary-aged children attend school
8:00 am - 12:00 pm	VPs can lead their projects to kids who have school in the afternoon
11:00 am	Primary school children arrive back at the center; kids and VPs eat lunch
12:00 pm	Kids take an afternoon nap
2:00 pm - 4:00 pm	All children engage in arts and crafts, play time and VP-led activities
4:00 pm	Children eat dinner
5:00 pm	VPs eat dinner with staff
6:30 pm	Mandatory 30-minute meditation and evening gathering to discuss the day's activities
7:15 pm	Children hang out in the family room to play, watch TV or do arts & crafts
9:30 pm	Kids get ready for bed and VPs must be in VP dorm

The urban schedule will vary according to the needs of the various child care sites. Generally the schedule will be as follows:

Breakfast at guest house

Morning and afternoon activities at orphan center

Packed Lunch and remain at the orphan center, or return back at the guest house for lunch

Afternoon activities at orphan center

Dinner at guest house

<p>Community Development and Leadership Training Program Modern Youth Cambodia (MYCambodia)</p>
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Global Service Corps (GSC) Volunteer Participants (VPs) discover Cambodia by living, working, and learning among Khmer people in their own communities. Cambodian society continues its efforts to overcome the harsh effects of the Khmer Rouge genocide on its leadership and community infrastructure. VPs in the Community Development and Leadership Training Program join the staff of a Cambodia local NGO working to empower youth and young adults to become engaged, peace-minded leaders amidst a country still recovering from brutal civil war and genocide. VPs play a hands-on role in building a culture of peace and social justice in Cambodia.

The Community Development and Leadership Training Program provide VPs with a unique opportunity to help prepare the Cambodian younger generation for active citizenship, leadership and community development work. VPs will assist GSC's Cambodian partner organizations as needed, which may include writing and editing program and website material and/or grant proposals, assisting with social media, facilitating workshops, teaching English and assisting with the development of new or existing programs. Those with a background or interest in community development, youth empowerment, self esteem, peace-building, social work, and/or



social justice are encouraged to apply.

GSC and MYCambodia have developed a partnership with a large high school in a rural town in Tboung Khmum Province about two hours north of Phnom Penh. VPs may have opportunity to visit this high school to provide leadership training and possibly public health workshops. VPs on 12-week or longer programs may be assigned to live in this town and teach English, leadership and public health at this high school.

VP's Role

A VP's role will be highly intertwined with our Cambodian partner's development work that is in phase at the time of your placement. VP **activities will vary based on the partner's needs but may include** some or all of the following:

- Working with partner staff to further develop existing or future community training and educational programs
- Planning and leading leadership training programs, possibly including life skills and self esteem, hygiene, first aid, family planning, and EQ (Emotional Intelligence) workshops
- Assisting with preparing program evaluation reports or grant proposals
- Working on the organization's website and social media sites
- Teaching conversational English to primary and secondary students

This placement has a **four-week minimum commitment**.

Housing and Meals

VPs will be in a homestay in the outskirts of Phnom Penh near one of our partner organization's work site (or in a Tboung Khmum homestay) . Meals are usually taken in local restaurants and/or can be prepared by the VPs. The home is equipped with wifi and you will have access to a kitchen. Laundry can be done by hand or at a local cleaner.

Sample Schedules

Below is a sample daily schedule of a placement following the GSC Cambodia orientation. However, these activities are flexible and subject to change based on partner organization's needs.

VPs spend the initial time during their placement undergoing GSC and our partner organization's orientation in Phnom Penh. Following this orientation, a typical day at the might look like the following:

7:00 am - 8:00 am	Wake up and have breakfast
8:00 am - 12:00 pm	Driver escorts or VPs walk to volunteer service site for the workday
12:00 pm - 2:00 pm	Have lunch at nearby restaurant or bring packed lunch
2:00 pm - 5:00 pm	Continue working
5:00 pm	Return to homestay and enjoy an evening in Phnom Penh or surrounding area



Sample Two Week Itinerary

Sample Two Week Itinerary

Arrival Day (Sunday)	Arrival in Phnom Penh. VPs are met at Phnom Penh International Airport by the GSC In-Country Coordinator (ICC) or GSC driver and transported to the hotel. Unpack and relax. Your first day on Sunday in Phnom Penh will include an afternoon meeting with the ICC and culminate in a Khmer dinner with fellow VPs and the ICC.
Day 1-3 (Monday-Wednesday)	A GSC representative meets all VPs in the morning after breakfast in the hotel and escorts you as you explore important cultural and historical sites. The tours include visits to the Royal Palace and Silver Pagoda, National Museum, Tuol Sleng Genocide Museum, the Killing Fields at Cheoung Ek and other areas of interest in Phnom Penh. Time will also be devoted to include lectures on Cambodia history and current events, and an introduction to Buddhism by a Buddhist monk at a Phnom Penh monastery. Move to your accommodations Wednesday evening (or Thursday morning.)
Day 4-5 (Thursday-Friday)	Introduction to your project and begin to volunteer at your project site
Day 6-7 (Saturday-Sunday)	Free days to explore Phnom Penh or the rural site, participate in community activities.
Days 8-12 (Monday – Friday)	Participants join in the activities of the partner organization and quickly become friends with children, residents, and staff.
Day 13-14 (Saturday-Sunday)	Generally on the second weekend, VPs will be escorted to Siem Reap for a weekend away, leaving on Friday evening. On future weekends VPs are free to explore the surrounding areas either individually or in groups. (The Siem Reap trip is available only for programs of four weeks or longer. Two and three week VPs have the weekend free.)
Final Day of Program (Sunday)	On your final Sunday of the program, you will say goodbye to your new friends and the GSC Cambodia Team. Depart Cambodia.

Please note that this is a sample itinerary. Schedules and activities are subject to change due to local conditions, participant preference, and programmatic changes.

Program fees include: Airport pick-up, drop off, and project transportation; hotel accommodations including all meals; language and cultural orientation; donation to partner organizations, weekend excursion (for programs four weeks or longer); and project administration.

Program fees do not include: Airfare (\$1,000-\$2,500), travel insurance (\$150-\$350), background checks (\$15- required for all participants) and visas (\$30-\$100 depending on length of stay).



Frequently Asked Questions

What are the accommodations like?

During the orientation, participants will be housed in a local hotel/guesthouse in Phnom Penh. After orientation, you will either stay in a homestay, guesthouse, or in your placement's on-site accommodations.

Will there be internet access?

Access is readily available at Internet cafes in Phnom Penh and at some of our partner sites. You should minimize the use of your electronic devices during the hours you're on the job so you remain focused on the community you are there to serve.

What is the food like?

Participants will be introduced to traditional Khmer cuisine which will be provided throughout the program. Khmer cuisine includes meat and vegetable stir fries, coconut curries, and rice and noodle dishes. It is less spicy than Thai cuisine and often includes a fish paste that is used as flavoring. In Phnom Penh and Siem Reap, international cuisine is also readily available.

Is being a vegetarian or vegan a problem?

No, many past participants have been vegetarians/vegans. Being a vegetarian/vegan is a foreign concept to Cambodians but the Cambodian diet is full of vegetarian dishes that are healthy and delicious. (If you supplement your diet with vitamins, remember to bring them with you.)

Will I get sick when I'm there?

In Asia, your body will be exposed to diseases that we do not have to worry about at home. GSC highly suggests that you confer with your health care provider about the vaccinations recommended by the CDC in order to protect yourself while in Cambodia. In addition, you will need to take two basic precautions: prevent mosquito bites and avoid contaminated water. While this may sound impossible, it is actually quite easy with just a little bit of effort and planning. Still, the change in diet can cause an occasional upset stomach. But with the proper precautions, this minor discomfort is the only illness you should have to endure. As with travel anywhere, awareness and common sense are your best tools for preventing illness.

Participants should take the time to inform themselves about relevant disease risks through the [CDC](#) travel and [World Health Organization](#) websites in order to make appropriate travel decisions. For disease outbreaks in the region, Global Service Corps follows U.S. Department of State alerts and travel warnings found on its [website](#). In addition, in the case that you do become ill enough to require medical attention, there are reputable clinics in Cambodia we can recommend.

Is it safe to be in Cambodia, particularly as a woman?

The combination of spreading poverty and the presence of comparatively wealthy travelers have led to increased theft in the big cities. However, Phnom Penh is a relatively safe town and theft can be avoided with a little common sense. Those who do fall victim to crime most often find that they have only been relieved of some possessions, but have suffered no significant physical harm. The areas where our participants are placed are generally as safe, if not safer, than what you experience at home. For obvious reasons, women do have to be more cautious.



Cambodians have a different sense of personal space. As a result, you may at times feel uncomfortable with the amount and type of attention you are getting. Coping with this type of discomfort will certainly be one of the challenges of your intercultural experience. However, in the vast majority of such cases, there is no threat to your person or possessions. If you take appropriate caution, it is unlikely that you will ever be in a situation that is unsafe. In addition, you will be briefed as to suggested safety precautions during orientation.

How can I be contacted in case of an emergency?

You can be reached in case of an emergency through our US Headquarters office or our in-country Cambodia Volunteer Coordinator or other staff. E-mail is readily available in Phnom Penh, and regular contact with your friends and family can also take place through cell phones and postal mail. In addition, Phnom Penh has adequate medical care to address most illnesses that you might face while you are in Cambodia. Emergency evacuation insurance is required of all GSC participants. This covers the cost of transportation should it be medically necessary to move you to a medical facility in Cambodia or back home and is essential in the very unlikely case of a dire emergency.

Are there ATM machines available?

ATM machines are available in Phnom Penh and surrounding areas, as well as Siem Reap. Most accept international ATM cards, although service fees may be high. Volunteers are cautioned to secure their cash carefully. Be sure that the US Dollars you bring from the States are new, clean, and in good condition.

How much spending money is appropriate?

All basic expenses including meals, accommodations, and transportation are covered during official trips and project work; however, extra funds should be budgeted for additional traveling and shopping if desired. In most locales, guest houses (similar to a small hotel) can be found for \$20 or less per night and inexpensive bus transportation is available throughout the country. \$10 per day covers basic food needs. Overall, for a short term program of three to eight weeks, \$300-\$500 should be sufficient for all "extras" of your choosing. Volunteers will have the chance to do some shopping and sightseeing during the orientation in Phnom Penh, the weekend trip to Siem Reap and Angkor Wat, and during evening and weekend free time. Be sure that your US Dollars are new, clean, and in good condition.

Does GSC have any religious or government affiliation?

GSC does not have any religious or government affiliations.

How do volunteer participants get around?

Transportation from/to the airport and to/from the placement site at the start and end of the program will be provided. Tuk tuk's are the preferred mode of travel in the cities. Volunteers are expected to not ride motorcycle taxis due to high accident rates.

Will I need a phone while I'm here? How will I communicate with GSC staff in country?

Our in-country staff can be reached by mobile phone and through regular check-ins during the program. GSC participants are expected to be in easy contact with our In-Country Coordinator and therefore **must have a mobile phone while in Cambodia**. As long as you have an unlocked cell phone that has a SIM card in it you'll be able to use a Cambodia SIM card. You will then also be able to use the phone as a modem to access the internet in Cambodia. We



suggest you unlock your phone before your arrival. If you don't have this type of phone you can purchase a basic cell phone in Cambodia for approximately \$20 - \$30. Our In-Country Coordinator will help you. However, these basic phones cannot be used as modems..

How can I contact home?

Cambodian cell phones operate using SIM cards. Your US phone will work as long as it has a SIM card. Once in-country, you can purchase an inexpensive Cambodian SIM card, which allows you to make and receive international calls. Alternatively you can purchase an inexpensive mobile phone in Cambodia for approximately \$20- \$30. Of course, you will also have the option of keeping in touch with family and friends via email. You should minimize use of your electronic devices during the hours you're on the job so you remain focused on the community you are there to serve.

When and where is the weekend excursion?

All participants on programs of four weeks or longer are provided a weekend trip to Siem Reap to enjoy the beautiful architecture and explore nearby Angkor Wat. All meals, transportation, and accommodations are covered by participant program fees. Participants may also wish to take advantage of weekends or holidays by visiting other sites close to Phnom Penh. Participants are expected to discuss holiday and weekend travel plans with the In-Country Coordinator and with your home hosts in advance so your where-abouts is known and so you can be reached in case of an emergency.

What kinds of gifts should I bring?

You may wish to bring supplies to share with the partner organization with which you are placed. For example, if working with children, non-toxic art and school supplies and used (clean) children's clothing are appreciated and should be provided to the director for distribution, rather than given to the children directly. Children should never be given candy.

After the short-term or other volunteer abroad program, can I extend my service if I decide I would like to stay longer?

Many overseas volunteers feel that they are just getting into the swing of things as their short-term project is ending and wish that they had signed up to stay a longer period of time than originally intended. It is possible to extend a short-term or other program for extra days or weeks. Longer trips are usually more rewarding for the participant and we at GSC feel that the more time you are able to devote to your program, the greater impact you will have on the local community. We welcome you to participate for as long as you are able!

If you decide to extend your program after you have arrived in the country you will be charged a per day fee for time added onto a trip. If you wish to extend discuss this with the in-country staff and if your extension can be accommodated they will confer with the GSC-U.S. office. GSC-U.S. Headquarters will work out your extended stay invoice. You will be required to submit the additional funds to the U.S. headquarters by cashier's check or money order before your extended stay begins. It is not guaranteed that GSC will be able to accommodate your extension so it is best to decide before leaving your country how long you would like to stay.

If participating in the long-term volunteer abroad program, will I have time to travel?

Your weekends will be free so that you will have time to tour the region. Participants are expected to discuss holiday and weekend travel plans with the In-Country Coordinator and with your home hosts so your where-abouts is known and so you can be reached in case of an



emergency. Participants on the GSC program for four weeks or longer will also go on the GSC arranged weekend to the United Nations Heritage Site Angkor Wat in Siem Reap! If you wish to do extensive traveling longer than weekend trips, please plan on doing so before or after your program.

What is covered by my program fees?

Program Fees Include: Airport pick-up, drop off, and project transportation, accommodations including all meals, language and cultural orientation and project preparation guidance, project administration, donations to partner organizations, and the weekend excursion to Siem Reap and Angkor Wat for programs 4 weeks or longer.

Program Fees do not* Include: Airfare (\$1,000-\$2,500), travel insurance (\$150-\$350), background checks (required for all participants) (\$15) and visas (\$30-\$100 depending on length of stay).

*These costs are estimates. Actual prices will depend on program length, your chosen vendors, visiting country's governmental regulations, and other factors beyond GSC's control.



CAMBODIA COUNTRY INFORMATION

Map of Cambodia



Cambodia Facts and Figures

Location	Cambodia is located in Southeast Asia. It is bordered by Thailand to the West, Vietnam to the East, and Laos to the North.
Capital	Phnom Penh
Area	513,115 sq. km.
Climate	<i>June to October:</i> tropical, rainy, warm, cloudy; <i>November to February:</i> dry, relatively cool; <i>March to May:</i> hot and dry.
Topography	Cambodia is divided into 3 natural regions: <ul style="list-style-type: none">- The effluvial plains of central and northern Cambodia. The Tonle Sap Lake, located in this area is the “fish-basket” of Cambodia, while the province of Battambang is traditionally the most productive rice-growing area.-The mountainous Northeast with its rainforests, volcanic lakes, and indigenous populations.-The southern coastal regions with undeveloped shorelines, picturesque islands, and rainforests.
Population	14,565,000 (2008)



	0-14 years: 36%
	15-64 years: 60%
	65 years and over: 4%
	Female population: 52%
	Female population over age 30: 60% (due to war casualties)
Literacy Rate	76% female, 85% male, <i>definition</i> : age 15 and over can read and write
Birth Rate	26/ 1,000 population
Life Expectancy	Total population: 62 years
	Male: 59 years
	Female: 66 years
Fertility Rate	3.5 children born/woman
HIV Incidence	1.6% (2006 estimate)
Ethnic Divisions	Khmer (85%), Vietnamese (5%), Chinese (5%), Cham Muslim and Indigenous People (5%)
Religions	Theravada Buddhist, 95%; Cham Muslim, 3%, other 2%
Languages	Khmer, English (secondary language), French (primarily among older people) ethnic and regional dialects, Chinese, and Vietnamese
Government	Constitutional monarchy; King Norodom Sihamoni since 2004; His Excellency Samdech Sun Hen Prime Minister since 1979.
Industries	Agriculture, tourism, textiles and garments, wood processing. Oil and gas exploration is underway and bauxite mining is beginning in the Eastern portion of the country.
Agriculture	Rice, rubber, corn, sugarcane, coconuts, soybeans
Exports	Textiles and garments, rubber, sawn wood products.
Imports	Agricultural equipment, construction materials, intermediate goods and raw materials, fruits and vegetables, consumer goods, fuel.
Currency	U.S. Dollar and Cambodian Riel. U.S. \$1 = 4000 riels.
Business Hours	Most businesses are open from 8 am to 6 pm Monday through Saturday. Many stores open seven days a week. NGOs are generally open from 7:30 a.m. to 5:30 p.m. with a two hour lunch break from noon to 2 p.m. Banks are open Mondays to Fridays from 9.00 am to 4.00 pm except on public holidays. ANZ Bank is open Saturday mornings and their ATM machines are available 24 hours per day.
GDP-Per capita	\$592
Population below poverty line	36%
Emergency Telephone Numbers	<ul style="list-style-type: none"> • Ambulance : 119 • Fire : 118 or 666



- Police : 117
 - S.O.S Police : 012 999 999
 - Tourist Police : 097 778 0002
 - Highway Patrol : 1193
 - Tourist Police (English, French and German spoken) : 1155
 - Tourism Authority of Cambodia (TAT) Call Centre : 1672
 - Immigration Bureau : 0 2287 3101-10
- Telephone**
- The international dialing code for Cambodia is 855.
 - When making international calls to Cambodia, dial 023 and omit the leading 0.

When making international calls from Cambodia, first dial 001+country code+area code+telephone number.

Cellular Service

SIM Cards can be purchased in Cambodia but must be registered to a local person and used in conjunction with a Digital GSM mobile phone. Be sure to have your phone 'unlocked' before departure to Cambodia in order to use a local SIM Card. Alternately, inexpensive used cell phones can be purchased and later returned.

Sources: <https://www.cia.gov/library/publications/the-world-factbook/geos/th.html>
<http://www.tourismCambodia.org>

Phnom Penh History, Facts, and Figures

Phnom Penh is located at the convergence of three rivers, the Mekong, the Tonle Sap and the Tonle Bassac. The point at which the three rivers meet is called Chaktomuk, or “coming together.”The Mekong is fed by the snowpack of the Himalaya Mountains and when the snows melt, the river becomes site of a phenomenon seen nowhere else in the world. As increasing water flows into the Mekong, the direction of the Tonle Sap River reverses itself, traveling northward 350 miles where it floods the Tonle Sap Basin near Siem Reap. As a result, the Tonle Sap Lake increases as much as five times in size, covering forests and becoming a rich breeding ground for the fish that are a staple of the Cambodian diet. At the end of the rainy season, the waters recede and the Tonle Sap River once again begins to flow to the south.

Legend has it that Phnom Penh was settled in 1430 when an old woman named Penh found four Buddha statues along the banks of the Mekong River. She took them to a nearby hill and the town took the name of Phnom Penh (Hill of Penh.) Wat Phnom now stands at the site of the city’s founding.

Today, recovering from more than three decades of war – beginning with the U.S. bombings of the late 1960s and ending with the final withdrawal of Khmer Rouge forces in 1998, Phnom Penh is a mixture of old and new, rich and poor, darkness and light. It is filled with wide boulevards and French architecture from the colonial period, modern tropical architecture from its renaissance period in the 1960s, and a network of restored parks that are beginning to dot the landscape. Modern grocery stores sit beside old, traditional markets, and visitors can choose from international cuisine from every corner of the globe and roadside noodle stands.



There has been a resurgence of traditional arts alongside a growing modern art movement. A favorite saying in Cambodia is “up to you” and this certainly describes the variety available to visitors and residents alike.

While an upper class has emerged, and a middle class is becoming more evident, urban and rural poverty remain significant problems. With development, inequality is on the rise. Throughout the city, and especially in areas such as the riverfront that are packed with tourists, street-living children can be seen begging and selling books and flowers. While it is tempting to give to them, please keep in mind that many of these children are the pawns of crime syndicates and they rarely benefit from the income they make. Giving money to them simply perpetuates a system that exploits children and creates a culture of dependence. If you want to do something, better alternatives are to give the children food or make a contribution to one of the many organizations that provide alternatives to street living children. These same cautions apply to major tourist destinations such as Siem Reap and Sihanoukville.

Traffic in Phnom Penh is chaotic at best with both right-hand drive and left-hand drive vehicles driving on the right side of the street. Everything from ox carts to motorcycles to SUVs can be seen. The rule of the road is that the biggest vehicle gets the right of way and pedestrians should not assume they have the right of way or that cross walks hold meaning to drivers. During the rush hours, when traffic comes to a standstill at major intersections, motorcycles begin to dodge around stopped vehicles, sometimes driving on sidewalks or against traffic to get to their next destination. There is a high rate of motorcycle accidents and volunteers are cautioned against using motorcycle taxis. Tuk-tuks (carriages pulled by a motorcycle) are a safer bet.

As with other cities, volunteers are cautioned to pay attention to security issues. Do not walk alone at night, especially in deserted areas of the city, and beware of purse snatchers and pick pockets. Try to use tuk-tuk drivers who have been introduced to you by the program or who are members of the Child Safe Network. (They can be identified by the Child Safe signs fastened to the back of the vehicle.) Should you encounter a robber, hand over your valuables and you will not be harmed.

Use common sense and you are sure to find Phnom Penh an endlessly fascinating, enjoyable and charming city.

Area	290
Population	2 million
Governor	H.E Kep Chuktema

Weather

Cambodia's wet season comes courtesy of the southwest monsoon which blows from May to October, bringing with it some 75% of Cambodia's annual rainfall. Not surprisingly, wet season is characterized by rain, and in the peak of wet season from July to September it can rain as much as two out of every three days. Rainy days tend to have a few hours of heavy rain rather



than being all-day downpours, though the latter do occur as well. Usually, during days of rain the weather clears up for the remainder of the day.

Cambodia's dry season runs from November to April, when the dusty northeast monsoon arrives. While November to January are quite cool (high C20s), February to April are hot and dusty with April being the hottest month of the year.

History of Buddhism in Cambodia

To Be Khmer Is to Be Buddhist (Thompson)

A small minority of Cambodian nationals today practice religions other than Buddhism. This includes a variety of readily identifiable groups: indigenous ethnic minorities whose religious practices may be somewhat influenced by Buddhism, but who remain animist by and large; the Cham, who traditionally follow the Islamic faith; and some Christians. Compared with its Southeast Asian neighbors, Cambodian society is exceptionally homogeneous in ethnic and cultural terms. This is partly due, no doubt, to the centralized hegemonic power exercised by the Khmer court at the time of the empire, and the relative, if not unproblematic, cultural continuity of Cambodian society since then. There is a very strong and very old idea of Cambodia and Cambodianness.

Buddhism, it may be argued, serves as a (if not *the*) predominant means of conceiving and physically defining Cambodia today as a coherent social cultural and political entity...this indigenous or Buddhist formulation of the Cambodian nation was never simply supplanted with the imposition of geographical borders under pressure of nation-building forces during and in the wake of colonialism. Instead, these premodern understandings of space have at times integrated and at other times resisted modern nation-state mapping, and in vital ways continue to define Cambodia.

Cambodian Adaptations (Ross)

Cambodian Buddhism has no formal administrative ties with other Buddhist bodies, although Theravada monks from other countries, especially Thailand, Laos, Myanmar, and Sri Lanka, may participate in religious ceremonies in order to make up the requisite number of clergy. Cambodian Buddhism is organized nationally in accordance with regulations formulated in 1943 and modified in 1948. During the monarchical period, the king led the Buddhist clergy. Prince Sihanouk continued in this role even after he had abdicated and was governing as head of state. He appointed both the heads of the monastic orders and other high-ranking clergy. After the overthrow of Sihanouk in 1970, the new head of state, Lon Nol, appointed these leaders.

Two monastic orders constituted the clergy in Cambodia. The larger group, to which more than 90 percent of the clergy belonged, was the Mohanikay. The Thommayut order was far smaller. The Thommayut was introduced into the ruling circles of Cambodia from Thailand in 1864; it gained prestige because of its adoption by royalty and by the aristocracy, but its adherents were confined geographically to the Phnom Penh area. Among the few differences between the two orders is stricter observance by the Thommayut bonzes (monks) of the rules governing the clergy. In 1961 the Mohanikay had more than 52,000 ordained monks in some 2,700 wats, whereas the Thommayut order had 1,460 monks in just over 100 wats. In 1967 more than 2,800 Mohanikay wats and 320 Thommayut wats were in existence in Cambodia. After Phnom Penh,



the largest number of Thommayut wats were found in Batdambang, Stoeng Treng, Prey Veng, Kampot, and Kampong Thum provinces.

Each order has its own superior and is organized into a hierarchy of eleven levels. The seven lower levels are known collectively as the *thananukram*; the four higher levels together are called the *rajagana*. The Mohanikay order has thirty-five monks in the *rajagana*; the Thommayut has twenty-one. Each monk must serve for at least twenty years to be named to these highest levels.

The cornerstones of Cambodian Buddhism are the Buddhist bonze and the wat. Traditionally, each village has a spiritual center--a wat--where from five to more than seventy bonzes reside. A typical wat in rural Cambodia consists of a walled enclosure containing a sanctuary, several residences for bonzes, a hall, a kitchen, quarters for nuns, and a pond. The number of monks varies according to the size of the local population. The sanctuary, which contains an altar with statues of the Buddha and, in rare cases, a religious relic, is reserved for major ceremonies and usually only for the use of bonzes. Other ceremonies, classes for monks and for laity, and meals take place in the hall. Stupas containing the ashes of extended family members are constructed near the sanctuary. Fruit trees and vegetable gardens tended by local children are also part of the local wat. The main entrance, usually only for ceremonial use, faces east; other entrances are located at other points around the wall. There are no gates.

Steinberg notes the striking ratio of bonzes to the total population of Cambodia. In the late 1950s, an estimated 100,000 bonzes (including about 40,000 novices) served a population of about 5 million. This high proportion undoubtedly was caused in large part by the ease with which one could enter and leave the *sangha*. Becoming a bonze and leaving the *sangha* are matters of individual choice although, in theory, nearly all Cambodian males over sixteen serve terms as bonzes. Most young men do not intend to become fully ordained bonzes (*bhikkhu*), and they remain as monks for less than a year. Even a son's temporary ordination as a bonze brings great merit to his parents, however, and is considered so important that arrangements are made at a parent's funeral if the son has not undergone the process while the parent was living. There are two classes of bonzes at a wat--the novices (*samani* or *nen*) and the *bhikkhu*. Ordination is held from mid-April to mid-July, during the rainy season.

Buddhist monks do not take perpetual vows to remain monks, although, in fact, some become monks permanently. Traditionally, they became monks early in life. It is possible to become a novice at as young an age as seven, but in practice thirteen is the earliest age for novices. A *bhikkhu* must be at least twenty. The monk's life is regulated by Buddhist law, and life in the wat adheres to a rigid routine. A *bhikkhu* follows 227 rules of monastic discipline as well as the 10 basic precepts. These include the five precepts that all Buddhists should follow. The five precepts for monastic asceticism prohibit eating after noon, participating in any entertainment (singing, dancing, and watching movies or television), using any personal adornments, sleeping on a luxurious bed, and handling money. In addition, a monk also is expected to be celibate. Furthermore, monks supposedly avoid all involvement in political affairs. They are not eligible to vote or to hold any political office, and they may not witness a legal document or give testimony in court. Since the person of a monk is considered sacred, he is considered to be outside the normal civil laws and public duties that affect lay people. Some of these practices have changed in the modern period, however, and in the 1980s Buddhist monks have been active even in the PRK government.

Women are not ordained, but older women, especially widows, can become nuns. They live in the wat and play an important role in the everyday life of the temple. Nuns shave their heads



and eyebrows and generally follow the same precepts as monks. They may prepare the altars and do some of the housekeeping chores.

Early History (Khmer-Buddhist Educational Assistance Project, KEAP)

Since the late 13th century, Theravada Buddhism has been a way of life among the Khmer and other lowland peoples of mainland Southeast Asia. To this day, some 85 per cent of the population in Cambodia lives in villages whose symbolic centers remain the wats, or temple-monasteries. The wat was not only the moral-religious center of a village community, but served important educational, cultural, and social functions as well. Until recent times, wats were the main centers of learning with schools and libraries where the Khmer culture and language was preserved and transmitted from generation to generation. They also served as culturally- and environmentally-sensitive foci for people-centered development that included social safety nets for the poor, destitute, and needy. Until the most recent time of troubles that began with civil war in 1970, it was still common for all men to ordain as monks at least once in their lives, an act most commonly accomplished as rite of passage for young men entering adulthood and society.

Through the 1960s, the Kingdom of Cambodia was known as a peaceful, Buddhist country. It was tolerant of the other faiths -- Muslim, Chinese, and Christian, as well as indigenous peoples -- that constituted approximately 10 per cent of the population. At the Sixth World Council of Theravada Buddhists in Rangoon in 1955-56, the Cambodian Sangha, or monastic community, was singled out for its strong adherence to the Vinaya, or Buddhist discipline. But soon thereafter, it became caught in and the victim of the ideological conflicts...that swept through the region in the sixties and seventies.

Khmer Rouge

In April 1975, after a five-year struggle, Communist Khmer Rouge forces captured Phnom Penh and evacuated all cities and towns. An estimated 3 million Cambodians died from execution, forced hardships, or starvation during the Khmer Rouge regime under Pol Pot from 1975 until 1979. A December 1978 Vietnamese invasion drove the Khmer Rouge into the countryside, began a 10-year Vietnamese occupation, and touched off almost 13 years of civil war (Central Intelligence Agency, CIA).

During the war between 1970 and 1975 more than one-third of the wats were destroyed; many monks and novices were killed, left the order, or became refugees. Still, Buddhism remained a vital basis for Khmer life until the end of the war in 1975. Cambodian Buddhism was not to benefit, however, by the end of the war in April 1975. The new Khmer Rouge government under Pol Pot sought to systematically obliterate Buddhism from Cambodian society (Keyes).

Destruction of Buddhism by the Khmer Rouge (Keyes)

In describing a general shift away from Buddhism in the late 1950s and the early 1960s, Vickery cites the early work of anthropologist May Mayko Ebihara and his own observations. He suggests that the Khmer Rouge was able to instill antireligious feelings in younger males because the latter were losing interest in becoming monks even during their teenage years, the traditional temporary period of service. The monks themselves had abandoned some of their traditional restrictions and had become involved in politics. At intervals during the colonial period, some monks had demonstrated or had rebelled against French rule, and in the 1970s monks joined pro- government demonstrations against the communists. Anticlerical feelings



reached their highest point among the Khmer Rouge, who at first attempted to indoctrinate monks and to force them to pass anticlerical ideas on to the laity. Under the Khmer Rouge regime, monks were expelled forcibly from the wats and were compelled to do manual labor. Article 20 of the 1976 Constitution of Democratic Kampuchea permitted freedom of religion but banned all reactionary religions that were "detrimental to the country." The minister of culture stated that Buddhism was incompatible with the revolution and was an instrument of exploitation.

In 1979, after the Pol Pot government had been forced out of Phnom Penh and the new government of Heng Samrin had assumed power, there were probably fewer than 100 Khmer monks left, the vast majority of whom were living in exile in Vietnam. The Khmer Rouge declared Buddhism to be a "reactionary religion" and denied its adherents even the theoretical rights accorded to other religions in the constitution. In 1978, Yun Yat, minister of culture in the Khmer Rouge regime, told Yugoslav journalists that "Buddhism is dead, and the ground has been cleared for the foundations of a new revolutionary culture." If the religion was dead, that is because the Khmer Rouge had killed it. An estimate made in 1980 showed that five out of every eight monks had been executed during the Pol Pot regime; those monks and novices who were not killed were forced to disrobe, Temple-monasteries were turned into storage centers, prisons, even extermination camps. Images of the Buddha were often decapitated, desecrated in other ways, or buried.

The Khmer Rouge sought, by eliminating the institution that had for so long served as the basic source of Khmer identity, to create a new order that had absolutely no roots in the past. The history of the new Democratic Kampuchean utopia was to be written by the revolution alone.

In the end, the effort to create an agrarian utopia purged of all "undesirable" elements proved to be untenable. Although the Khmer Rouge had come to power in no small part because of its link to the communist revolution in Vietnam, by early 1977 relations between Democratic Kampuchea and the Socialist Republic of Vietnam had become extremely hostile. In late December 1978, after two years of border clashes, the Vietnamese sent a military force into Cambodia, driving the Democratic Kampuchean government out of Phnom Penh.

Post-Khmer Rouge

When the Vietnamese communists drove out the Khmer Rouge in early 1979, the people, working spontaneously through revived lay temple committees, began to reconstruct the country. For villagers, repairing or rebuilding their wats was a first order of priority (KEAP).

Since the late 1980s (the Vietnamese occupation ended in 1989), the number of monks and novices has risen dramatically. The number of men ordaining as monks are: 60,000 pre-war; 2,311 in 1982; 20,000 in 1991; and 55,755 in 2003 (Ledgerwood).

The number of temples is now at pre-war levels, with nearly 4000 nationwide. Quit amazing given the poverty in rural areas. Some of the money came from overseas Khmer in the US, France and elsewhere. As a social phenomenon, it is significant that the Buddhist revival in Cambodia has been spearheaded by Cambodia's villagers, the main victims of nearly a generation of ideological conflict and oppression. With meager means and enormous spirit, the common people have been in the forefront of rebuilding their temples, ordaining their sons, and reclaiming their Khmer Buddhist identity and way of life (KEAP).



The Education Problem (KEAP)

The quality and standards of the Cambodian Sangha, however, have remained low given the loss of an entire generation of learned monks. In the 1990s, only some 20 percent of monks, the bulk of who are under 25 years of age, received some formal training, mainly from lay teachers whose qualifications tended to be rudimentary. The first secondary school for monks re-opened in 1993, followed in 1997 by a preparatory class of the re-opened Preah Sihanouk Raj Buddhist University. But very few monk graduates of the high schools (there are now several) and the university choose for a variety of reasons to remain in the Sangha. Most disrobe to move into fields such as computers, accounting, and English as preparation for jobs in lay life. Few have chosen the monastic path of teaching the Dhamma and Vinaya to monk students and laypeople as preparation for leadership roles in the Sangha. The low numbers and quality of education for monks and, as a consequence, the generally poor discipline of the monks in Cambodia today remain one of the great socio-cultural problems of the country and its recovery as a moral community. The weakness of the Sangha and lack of resources at the Ministry of Religious Affairs have prevented these institutions from introducing meaningful education reform in a country where local masters at the wat and national levels level are simply no longer there.

Role of Buddhism in Cambodian Life (Ross)

Buddhist monks traditionally were called upon to perform a number of functions in Cambodian life. They participated in all formal village festivals, ceremonies, marriages, and funerals. They also might have participated in ceremonies to name infants and in other minor ceremonies or rites of passage. Monks did not lead the ceremonies, however, because that role was given to the *achar*, or master of ceremonies; the monk's major function was to say prayers of blessing. They were often healers and, in traditional Khmer culture, they were the practitioners whose role was closest to that of modern psychiatrists. They might also have been skilled in astrology. The monk traditionally occupied a unique position in the transmission of Khmer culture and values. By his way of life, he provided a living model of the most meritorious behavior a Buddhist could follow. He also provided the laity with many opportunities for gaining merit. For centuries monks were the only literate people residing in rural communities; they acted as teachers to temple servants, to novices, and to newly ordained monks. Until the 1970s, most literate Cambodian males gained literacy solely through the instruction of the *sangha*.

Most of the major Cambodian annual festivals are connected with Buddhist observances. The *chol chnam* (New Year Festival) takes place in mid-April; it was one of the few festivals allowed under the Khmer Rouge regime. The *phchun ben*, celebrated in September or in October, is a memorial day for deceased ancestors and for close friends. *Meak bochea*, in January or February, commemorates the last sermon of the Buddha. *Vissakh bochea*, in April or in May, is the triple anniversary of the birth, death, and enlightenment of the Buddha. The *chol vossa* takes place in June or in July; it marks the beginning of a penitential season during which the monks must remain within the temple compounds. The *kathen* marks the end of this season; celebrated in September, it features offerings, especially of robes, to the monks. The *kathen* was still celebrated in the PRK in the late 1980s.

Cambodian Buddhism exists side-by-side with, and to some extent intermingles with, pre-Buddhist animism and Brahman practices. Most Cambodians, whether or not they profess to be Buddhists, (or Muslims) believe in a rich, supernatural world. When ill, or at other times of crisis, or to seek supernatural help, Cambodians may enlist the aid of a practitioner who is believed to be able to propitiate or obtain help from various spirits. Local spirits are believed to inhabit a



variety of objects, and shrines to them may be found in houses, in Buddhist temples, along roads, and in forests.

Several types of supernatural entities are believed to exist; they make themselves known by means of inexplicable sounds or happenings. Among these phenomena are *khmoc* (ghosts), *pret* and *besach* (particularly nasty demons, the spirits of people who have died violent, untimely, or unnatural deaths), *arak* (evil spirits, usually female), *neak ta* (tutelary spirits residing in inanimate objects), *mneang phteah* (guardians of the house), *meba* (ancestral spirits), and *mrenh kongveal* (elf-like guardians of animals). All spirits must be shown proper respect, and, with the exception of the *mneang phteah* and *mrenh kongveal*, they can cause trouble ranging from mischief to serious life-threatening illnesses. An important way for living people to show respect for the spirits of the dead is to provide food for the spirits. If this food is not provided, the spirit can cause trouble for the offending person. For example, if a child does not provide food for the spirit of its dead mother, that spirit can cause misfortunes to happen to the child.

Aid in dealing with the spirit world may be obtained from a *kru* (shaman or spirit practitioner), an *achar* (ritualist), *thmup* (witch, sorcerer or sorceress), or a *rup arak* (medium, usually male). The *kru* is a kind of sorcerer who prepares charms and amulets to protect the wearer from harm. He can cure illnesses, find lost objects, and prepare magic potions. Traditionally, Cambodians have held strong beliefs about protective charms. Amulets are worn routinely by soldiers to ward off bullets, for example. The *kru* are believed to have the power to prepare an amulet and to establish a supernatural link between it and the owner. A *kru* may acquire considerable local prestige and power. Many *kru* are former Buddhist monks.

Another kind of magical practitioner is the *achar*, a specialist in ritual. He may function as a kind of master of ceremonies at a wat and as a specialist in conducting spirit worship rituals connected with life-cycle ceremonies. *Rup arak* are mediums who can be possessed by supernatural beings and communicate with the spirit world. The *thmup* are sorcerers who cause illnesses.

Fortunetellers and astrologers--*haor teay*--are important in Cambodian life. They are consulted about important decisions such as marriages, building a new house, or going on a long journey. They are believed to be able to foretell future events and to determine lucky or unlucky days for various activities.

Villagers are sensitive to the power and to the needs of the spirit world. According to observations by an American missionary in the early 1970s, villagers consulted the local guardian spirit to find out what the coming year would bring, a new province chief held a ceremony to ask the protection of the spirits over the province, and soldiers obtained magic cloths and amulets from mediums and shamans to protect them from the bullets of the enemy. Before embarking on a mission against enemy forces, a province chief might burn incense and call on a spirit for aid in defeating the enemy. Examples of Brahman influences were various rituals concerned with the well-being of the nation carried out by the ruler and the *baku* (a Brahman priestly group attached to the royal court). These rituals were reportedly stopped after Sihanouk's ouster in 1970.

Future

In Cambodia, there is a lack of older educated monks. Those ordained before the war or in the 1980s are elderly and dying. Abbots today are often young with limited experience. Many men



who ordain as monks today do so as a means of social mobility, as a way to gain an education (Ledgerwood).

Well-trained monks as well as nuns are needed to minister to the people's psychic, cultural, and social needs in ways that the western humanitarian agencies and the state are unable to do...Drawing on historical precedent, Buddhism in Cambodia can again play a crucial role at both the village community and societal levels in promoting a meaningful peace, healing, and reconciliation process; in guiding a people-centered development that is culturally and environmentally sensitive and based on social equity; and in contributing to the wider moral, intellectual, and political regeneration of the country. In spite or because of materialistic globalization/ development pressures, it can, with help and encouragement from Buddhists worldwide and sympathetic friends, again play a leading role in shaping a better future for all Cambodians (KEAP).

Selections From:

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Keyes, Charles. "Buddhism and Revolution in Cambodia." *Cultural Survival Quarterly*. Issue No. 14.3 (Fall 1990). *Cultural Survival*, 2 March 2010. Web. 17 September 2012. <<http://www.culturalsurvival.org/publications/cultural-survival-quarterly/cambodia/buddhism-and-revolution-cambodia/>>

Khmer-Buddhist Educational Assistance Project (KEAP). "Buddhism in Cambodia." *KEAP*. 9 February 2011. Web. 17 September 2012. < http://www.keap-net.org/buddhism_cambodia.htm/>

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Thompson, Ashley. "Buddhism in Cambodia: Rupture and Continuity." *Buddhism in World Cultures: Comparative Perspectives*. Santa Barbara: ABC-CLIO, Inc., 2006. Print.

Additional Resources:

Swearer, Donald K. *The Buddhist World of Southwest Asia*. Albany: State University of New York Press, 2010.

Harris, Ian. *Cambodian Buddhism*. University of Hawai'i Press, 2005.

Berkwitz, Stephen C. *Buddhism in World Cultures: Comparative Perspectives*. Santa Barbara: ABC-CLIO, Inc., 2006.



Cambodian Holidays

Holidays are a wonderful way for you to experience Cambodian culture and learn what is most valued by Cambodian people. You are encouraged to observe and/or participate in holiday rituals, festivals and customs during your stay. Holidays in Cambodia are based on the Moon Calendar, which means that the dates will vary year by year.

Date	Holidays and Festivals
Late January – Mid-February	<p>Chaul Chhnam Chen (Chinese New Year) The Chinese inhabitants of Cambodia celebrate their New Year somewhere between late January and mid-February. For the Vietnamese, this is Tet. As many of Phnom Penh’s businesses are run by Chinese, commerce grinds to a halt around this time and there are dragon dances all over town.</p>
Mid-April	<p>Chaul Chhnam Khmer (Khmer New Year) This is a three-day celebration of the Khmer New Year and is like Christmas, New Year and birthdays all rolled into one. Cambodians make offerings at wats, clean out their homes and exchange gifts. It is a lively time to visit the country as the Khmers go wild with water and talcum powder, leaving a lot of bemused tourists looking like plaster-cast figures. Large crowds congregate at Wat Phnom in the capital. Throngs of Khmers flock to Angkor and it’s absolute madness at most temples.</p>
Late May	<p>Chrat Preah Nengkal (Royal Ploughing Ceremony) Led by the royal family, the Royal Ploughing Ceremony is a ritual agricultural festival held to mark the traditional beginning of the rice-growing season. It takes place in front of the National Museum, near the Royal Palace in Phnom Penh, and the royal oxen are said to predict the harvest by choosing which food offered to them they eat first.</p>
May	<p>Visakha Puja (Buddha Day) Celebrates Buddha’s birth, enlightenment and passing away. Activities are centered on wats. The festival is on the eighth day of the fourth moon and best observed at Angkor Wat where you see candlelit processions of monks.</p>
September	<p>Pchum Ben (Festival of the Dead) This festival is a kind of All Souls’ Day when respects are paid to the dead through offerings made at wats. This includes paper money as well as food and drinks, all passed through the medium of the monks.</p>
November	<p>Bon Om Tuk (Water Festival) Celebrating the epic victory of Jayavarman VII over the Chams who occupied Angkor in 1177. This festival also marks the natural phenomenon of the reversal of the current of the Tonle Sap River. It is one of the most important festivals in the Khmer calendar and is a wonderful, if hectic, time to be in Phnom Penh or Siem Reap. Boat races are held on the Tonle Sap and Siem Reap Rivers with each boat colorfully decorated and holding 40 rowers.</p>



OTHER HELPFUL INFORMATION

History of GSC

In 1992 Global Service Corps began working with Global Routes, a program with ten years experience organizing international service programs for high school and college students. As the adult division of Global Routes, GSC started coordinating short-term projects in village-based sustainable development. In December of 1993 seven participants flew to Costa Rica on GSC's first project, a rainforest preservation and beach restoration program. Since then, GSC participants have worked with ten different Costa Rican communities in such fields as organic gardening, teaching English, health programs, sustainable development, and rainforest preservation.

In 1994 Global Service Corps expanded to include two projects in Kenya. Our biointensive gardening project began when participants went to the Mumias region to teach villagers this more productive form of small-scale agriculture. Through the continuing efforts of Kenyan villagers, aided by GSC participants, the number of gardening beds in the region was increased by almost 2000. We also began a medical project to address the health needs of Kenyan villagers. This program became a health education project focusing on prevention of local diseases and specifically on AIDS education. The two projects evolved into the Community Self-Help Program in Eastern Kenya, in which participants provide assistance on both HIV/AIDS prevention and sustainable agriculture projects.

We initiated a program in Thailand in 1995, teaching English and helping villagers on community projects in the Lamphun area near Chiang Mai. GSC also sponsored a program in Guatemala in 1996.

In August of 1995 Global Service Corps became a project of Earth Island Institute (EII), founded in 1982 by David Brower, the first Executive Director of the Sierra Club. EII is the 501(c)(3) nonprofit umbrella organization that sponsors more than 30 environmental and social projects, from the International Marine Mammal Project to the Baikal Watch Project. Since partnering with EII, GSC has been able to expand its staff, programs, and membership base.

In 1998 GSC launched its college internship program, and in 2001 an agreement was reached to provide academic credit through the State University of New York (SUNY) Albany. In 1999, GSC was honored to establish a relationship with David Brower and the Brower Fund to collaborate on the Global CPR (Conservation, Preservation and Restoration) Program. In 1999, GSC moved its Thailand Program to the Kanchanaburi region west of Bangkok working with a local hospital and the Ministry of Education on programs focusing on education, public health, and cultural immersion.

In 2001 we launched our HIV/AIDS and Sustainable Agriculture program in Arusha, Tanzania. The first group of HIV/AIDS participants began their project in June 2001; the Sustainable Agriculture project began in September 2001.

In 2005, GSC Thailand expanded its program and began collaborating with Greenway Thailand



in the Singburi and Lopburi areas of Central Thailand. The expansion also included a weeklong orientation program consisting of Thai language lessons, an introduction to the Thai culture, English as foreign language training, and an overnight Buddhist temple experience.

In 2007, GSC in collaboration with Programs for Appropriate Technology in Health (PATH) launched the pilot 'English for Life' summer program bringing HIV/AIDS prevention and education training to nearly 300 secondary school students and 45 teachers throughout Thailand. And in 2009, GSC launched the Buddhist Immersion-EFL program allowing GSC volunteers to become immersed in the Buddhist culture, while providing a much needed service to the wat (temple) by teaching English to novice and visiting monks. GSC also launched a separate paid teaching program through its partnership with Greenway.

2007 also marked an important development for GSC in Tanzania as we welcomed Erwin Kinsey as our Tanzania Director of Operations. Erwin recently retired after 30 years in Tanzania with Heifer International as the Tanzania Country Director and more recently Africa Development Director. With his many years of experience in Tanzania and Africa, Erwin's work expands and diversifies GSC's reach and provides GSC programs and participants significant professional international development expertise. GSC's office in Tanzania provided ample space for all staff members, including a conference-training room. This facility provided a lovely space to welcome volunteers and community members alike.

Programmatically, the summer youth day camp program expanded to include year-round peer education programs. The HIV/AIDS program continued to expand providing prevention training, counseling and testing to rural populations. In collaboration with local partners, GSC's International Health Program also expanded to include a telemedicine project where GSC participants lend support to area hospitals working with this new technology. And the Sustainable Agriculture and Food Security Program began a program to assist its trained farmers groups in marketing by helping initiate an organic certification program in the Arusha area.

In 2008, GSC launched its Service-Learning Programs in Cambodia with the assistance of Dr. Susan Hagadorn the first Cambodia In-Country Coordinator. Taking the best practices from the organization's Tanzania and Thailand Programs, GSC established programs focused on working with Cambodia's most vulnerable populations.

The HIV/AIDS Prevention Education Program that was operating as a part of GSC's Thailand Programs is now being adapted and implemented in Cambodia. Volunteers also have the opportunity to work in the fields of international health, orphan care and teaching English. Sophy Tun and Sophak Touch joined GSC's in-country staff in 2009 to assist with volunteer placements and orientation. Sophak is now acting as the Cambodia In-Country Coordinator.

In 2009, GSC significantly expanded its food security and HIV/AIDS prevention work in Tanzania through a three-year community development project funded by the United States Department of Agriculture. GSC's programs in Tanzania now have the resources to provide trainings not only to groups in Arusha, but to the most underserved populations in rural villages.

In 2010, through an additional three-year grant from the Canadian Foodgrains Bank, GSC continued its rural development trainings in HIV/AIDS awareness and food security. GSC's Tanzania office moved to a larger facility in Arusha to accommodate the increased



predominantly Tanzanian staff. The surrounding fertile land serves as the space for three demonstration plots, which are used to train volunteers on the newest sustainable agriculture techniques.

In 2011 a 15-week 15-credit semester program was launched in Tanzania, in collaboration with GSC's long-standing academic partner UAlbany SUNY (State University of New York).

In 2012, after five years leading the GSC-Tanzania Program Erwin Kinsey took a new position to develop an African regional resource center working with ECHO, Educational Concerns for Hunger Organization. In April, Max Church became the new GSC-Tanzania Country Director. Max was born in Africa of American missionary parents and received his secondary school education in Africa. After completing his undergraduate degree in the U.S. in Business Administration, Max worked in the private sector in Haiti and the U.S. Max has his Masters degree in International Development and returned to Africa as a Development professional where he had been working in three African countries over the past 12 years as Country Director of ADRA.

In 2013, GSC's second 15-week 15-credit semester program was launched in Cambodia in collaboration with UAlbany SUNY. Dr. Susan Hagadorn, a professor and Assistant Dean at Pannasastra University in Cambodia teaches these classes along with a team of PhD students. Pannasastra University is the only university in Cambodia that teaches all of their classes in English. Also in 2013, as the two Tanzania rural development three-year grants successfully concluded, GSC successfully won a sub-grant from FINTRAC as part of the Tanzania Agriculture Productivity Program.

In early 2014 GSC shifted all of our Asia Programs to Cambodia where there is a greater need for community development assistance, and no longer works in Thailand. Also in early 2014 our Tanzania Country Director was replaced by a Management Committee, supported by the local Tanzania Management Team. This Committee worked closely with the GSC Executive Director and the stateside Tanzania Program Director.

In May of 2015, GSC graduated from its project status with Earth Island Institute to become a free standing project of GSC International, a 501(c)(3) non-profit organization. In September of 2015, GSC concluded its work in Tanzania and provided support to a group of GSC-Tanzania managers to carry on the work under a new local NGO. In October, Rick and Maxine embarked on a planning trip to Cuba to investigate the feasibility of launching a service-learning program in Cuba. They were welcomed by Cuban officials and encouraged to develop an English training program with the University of Matanzas.

In January of 2016, Rick and Maxine lead a pilot project trip in Cuba including a new GSC Cuba In-Country Coordinator and 7 volunteers. Following a very successful experience with local Havana supporters and University of Matanzas staff, GSC began preparations for an ongoing service-learning program in Cuba. Unfortunately, the Cuban government decided not to allow US organizations to work directly with institutions of higher learning in Cuba. So, along with a number of other organizations planning to work with Cuban universities, GSC was unable to continue this work. We will see what the future brings in US-Cuban relations.

Over the course of the development of GSC, the organization has benefited from the efforts of regular, as well as volunteer, staff members. Volunteers and interns have assisted GSC with



office administration, research, project coordination, in-country logistics, accounting, promotion, electronic communications and general support. One of the major reasons for the initiation of this organization was to provide opportunities for adults to become more actively involved in addressing our many global issues. GSC will continue to emphasize volunteer and intern participation, both at our headquarters office and in the field as opportunities become increasingly available.

Fundraising

We realize that one of the biggest challenges in participating in a GSC service-learning program is finding the funds to do so. Towards that end, we have put together a tool kit that can help aid you in raising the funds needed for your program. In the past, GSC volunteers have had great success in raising part, if not all, of their program fees and associated costs. If you would like to receive our Fundraising Toolkit, you can send an email request to Cambodia@globalservicecorps.org.

Sample Project Evaluation

CAMBODIA PROJECT EVALUATION

IMPORTANT:

THIS IS A SAMPLE EVALUATION FORM. IT IS ONLY FOR YOUR PRE-DEPARTURE INFORMATION. WHEN YOU RETURN FROM YOUR TRIP, YOU WILL BE EMAILED THIS FORM TO COMPLETE AND EMAIL BACK TO GSC.

**Please note that participants have 45 days following their program end-date to submit their project report and program evaluation, if these documents are not received at this time, GSC retains the registration deposit.*

Your name:

Your project dates:

Your project location/organization:

Please answer the following questions with numbers 1 to 5:

5 Outstanding

4 Good

Global Service Corps



- 3 Satisfactory
- *2 Poor
- *1 Disappointing

*If you respond with a 1 or 2, please explain.

1. Trip Preparation:

The ability of our staff in the USA to answer your questions ____

The knowledge of our staff in the USA ____

The responsiveness of the staff in the USA ____

The packet of materials that were sent to you prior to departure ____

2. Phnom Penh:

Reception ____

Phnom Penh Tour ____

Orientation ____

3. Accommodations:

Accommodations of your "new" home ____

The quality of food ____

Transportation to and from the project ____

Relationship with your host ____

4. Project:

Communications with project (orphan/children center, monastery, NGO) organization ____

Assistance from the local host (project) organization ____

Rate the reception you received from the organization in relation to the project ____

How would you rate your experience during the project ____



5. Cultural Experience:

Opportunity to serve and learn ____

Ability to build relationships with your host community ____

The amount of free time available ____

Your level of cultural immersion ____

6. In-Country Coordinator:

Weekend Trip ____

Knowledge of the area/culture ____

Coordination with your project organization ____

Coordination with your host ____

Response, if support was needed/required ____

Please take a few moments to answer the following questions. We are always trying to improve our program and your feedback is very important to us. We would also like your comments on our brochure and website.

1. What was your most memorable experience in Cambodia?
2. What part of the trip was not so memorable?
3. How do you feel about your overall experience in regards to the project?
4. Do you feel that your efforts helped the local community?
5. Did you meet your personal goals you set for yourself before this trip?



6. Please share three or four sentences from your journal so that we can provide future participants with helpful promotional materials.

7. Is there anything else you would like to suggest, comment on or recommend?

Future possible GSC participants could use your help. If you are interested in talking about your experience with others please let us know.

() Yes, I would be interested in talking to others about my experience abroad with GSC.

You can reach me via telephone at # () _____

Or via email at: _____

Suggested Resources

This selection of resources about Cambodia is recommended because GSC believes that some study prior to your arrival will enhance your appreciation and understanding of Cambodia and make your stay more meaningful. The list is not inclusive but may provide a point of departure for your journey of discovery. Please let us know of any other resources you discover and would like to recommend.

Books:

David Chandler (1992). *The Land and People of Cambodia*. New York: J.B. Lippicott Co.

Dawn Rooney and Peter Danford (2005). *Angkor: Cambodia's Wondrous Khmer Temples*. Eastsound, WA: Turtleback Publishing.

Henry Kamm (1998.) *Cambodia: Report from a Stricken Land*. New York: Arcade Publishing.

Joel Brinkley (2011) *Cambodia's Curse: The Modern history of a Troubled Land*. New York and Collingwood, Victoria: Public Affairs Books and Black Inc. Available at:

<http://www.amazon.com/Cambodias-Curse-Modern-History-Troubled/dp/B006Z2VTSO>

Jon Swain (1995.) *River of Time*. London: Vintage/Random House.

Meas Nee (1995.) *Toward Restoring Life: Cambodian Villages*. Phnom Penh, JRSC. (Available locally in Cambodia.)

Nick Ray and Daniel Robinson (2008). *The Lonely Planet Guide to Cambodia*. Available at: www.lonelyplanetguide.com.



Movies (available through Netflix):

“The Killing Fields”

“The Flute Player”

“First They Killed My Father”, a film directed by Angelina Jolie

Internet Sites:

Cambodian Children’s Fund: www.cambodianchildrensfund.org

Daily news on Cambodia: <http://www.khmernews.com>

Lonely Planet Guide: www.lonelyplanet.com

Phnom Penh Post: <http://www.phnompenhpost.com>

Royal Government of Cambodia: www.cambodia.gov.kh

U.S. Centers for Disease Control: <http://www.cdc.gov>

U.S. State Department: www.travel.state.gov



Khmer Language Basics

While many people speak English in Cambodia, learning everyday Khmer (or “*K’mai*”) phrases will be very helpful and your efforts will be appreciated by the locals. Past volunteers have recommended studying Khmer before arriving in Cambodia as it will help you connect more with the local people, show respect to your host country, and avoid higher prices that may be asked of foreigners.

*Note: Khmer is not a tonal language, but uses more than 30 consonant combinations and 60 vowel combinations. Therefore, we highly recommend you practice with the video language tapes provided on your MyGSC Page. These video clips include a selection of some of the most useful daily life words found below. As you view the videos we recommend that you also follow along using the following Khmer Language Basics section.

If you have an iPhone you can also download a free App called “World Nomads Cambodian” with audio to learn some basics.

Subject Pronouns

I / My / Me	Knhom
You	Neak
We	Pouk Yerng
They	Pouk Ke
He / She	Gat
It	Wea (used to call things)

Greetings and Phrases

How do you do!	Chom reap sour (formal)
Hello!	Sour sdey (informal)
Good morning!	Arun sour sdey
How are you?	Sok-sabai tay?
Fine, thanks	Sok-sabai, or kun
Goodbye	Leah san houy (informal) Chum Reap Leah (formal)
See you later	Jupe knia tnay / pel krouy
My name is...	Knhom chmus ...
What is your name?	Neak chmus ay?
Happy new year	Sour Sdey chnam thmei
Good luck!	Samnang la’aw
Have good health	Som Mien Sohkaapheap la’aw
Thank you very much	Or kun chrern
Sorry/excuse me	Som-toe
Never mind	Ot-ay-tay / Min ay tay
Do you speak English?	Ches pia saa Anglais?
Do you understand?	Yol-tay?
Please speak slowly	Som ni yeay muy-muy
I cannot speak Khmer	Knhom ot ches Khmer tay
I don’t understand	Knhom sadaap ot baan tay
May I use a phone?	Som Tuurasaap ban tay?
Where is the restroom?	Bantuptuk nov naa?



I need a doctor	Knhom trov kaa kruu-pet
The bill please	Som git luy
Turn left	Bot Chweng
Turn right	Bot sadaam
Straight ahead	Muk tiet
Stop here	Chhop tii nii
Slow down	Yut-yut
Yes	Jaa (female), Bat (male)
No	Otay
I agree	Nung heuy
Come back	Mao wign
Go back	Tov wign
How much does this cost?	Tlay ponmaan?
Very expensive	Tlay nas
Do you have something cheaper?	Mien ey thaok cheang nis tay?

Places

Hotel	San Tha Kia
House	Ptas
Post office	Poh Brai Sany
Market	Psaa
Shop	Haang
Restaurant	Haang bye
Bank	Thor near kia
Reverside	Mat Ton Le
Park	Soun Jbaa
Airport	Pro Lien Yon Hos
Hospital	Mon Ti Pet
Province	Khaet
Countryside	Jonabot
I want to go...	Knhom chang tov...(Ex: I want to go to the market. Kgnom Chang tov psaa.)

Days of the week

Monday	Tnay chan
Tuesday	Tnay angkia
Wednesday	Tnay put
Thursday	Tnay prahoah
Friday	Tnay sok
Saturday	Tnay sao
Sunday	Tnay atut
Today	Tnay nis
Yesterday	(Tnay) Masel menh
Tomorrow	(Tnay) Sa-ek
Weekend	Jong sapada
Next week	Atut kroy
Now	Ay lov nis
Month	Khae



Food and Drinks

Eat / drink something	Nham ...
No sugar, please	Ot skaaw
Chicken	Sach moen
Beef	Sach koo
Pork	Sach Chruk
Fish	Trei
Egg	Pong
Vegetables	Bon lae
Salad	Salad
Carrot	Ka rot
Rice, boiled	Bye
Fried rice	Bye Chhar
Water	Tuk
Tea	Tuk-tae
Coffee	Kafei
Milk	Tuk dos ko
Ice	Tuk kok
Bread	Num pang
Butter	Ber
Banana	Jek
Apple	Porm
Pineapple	Ma ners
Mango	Svay
Orange	Kroch
Rambutan	Sav mav
Litchi	Ku Len
Durian	Tu Ran
And	Ning
With	Chea muy
This	Nis
That	Nus
Breakfast	Aha Pel Prek
Lunch	Aha Tnay Trong
Dinner	Aha Pel Yob
Please bring me...	Som...muy

Where is...?	...nov ae naa? (Ex: Where is the restroom? Bantuptuk nov ae naa?)
Do you have...?	Mieneh? (Ex: Do you have water? Mien Tuk eh?)
I have/there is	Mien
Do not have/there is no	Ot mien (Ex: I don't have water. Kgnom ot mien tuk tay.)

Question Words

Who	Neak naa
What	Ah-way
Where	Nov ae naa
When	Nov pel nah
Why	Hait ay
Which	Muy nah

In the Classroom

Book	Siev phow
Pencil	Kmao Dai
Paper	Kro Das
Pen	Big
Scissors	Kon Trai
Glue	Kav
Tab	Skot
Teach (a subject)	Bong rien (...)
Learn	Rien
School	Sala Rien
Classroom	Thnak rien
Teacher	Neak kruu (female), Louk Kru (male)
Student	Kon ses
Repeat after me	Som thaa taam kgnom
Again	Madong tiet
(Very) good	La'aw (nas)
Sing	Chrieng
Whiteboard	Kdaa-khien
Correct	Trem Trov
Incorrect	Khos, Ot trov

Some verbs and adjectives

Need	Trov kaa
Want something	Chang ban (Ex. I want banana. Kgnom chang ban jek.)
Want to do something	Chang (Ex: I want to go to the market. Kgnom chang tov psaa.)
See/look/watch	Merl
Read	Aan
Cook	Tver mahop
Ride	Jis
Like	Jol Jet
Love	Sraw lanh
Wait	Cham
Buy	Tinh
Sleep	Geng
Walk	Der
Run	Rot
Play	Leng
Work	Tver Ka
Sick	Chheu
Flu	Pdas sai
Hungry	Klien bai
Tired	Os kom lang
Hot	Kdov
Happy	Sabai / Rik Reay
Pretty	Saa art

Numbers

1	Muy
2	Pii
3	Bey



4	Boun
5	Pram
6	Pram-muy
7	Pram-pii
8	Pram-bey
9	Pram-boun
10	Dop
20	Maphey
30	Samsup
40	Saesup
50	Haasup
60	Hoksup
70	Chetsup
80	Paetsup
90	Kawsup
100	Ma roi
1,000	Ma poun
10,000	Ma mern



In-Country Staff

In-Country Coordinator, Ratha Tieng

+855 95 779 993 and +855 70 227 636

rathatieng@globalservicecorps.org, ratha_tieng@yahoo.com

Ratha graduated with a Bachelor degree in Business Administration from Pannasastra University of Cambodia (PUC) in Phnom Penh and began working as a Faculty Coordinator at PUC in 2012. Ratha has volunteered teaching children and has been involved in other community service work. Ratha likes to do research on the internet, meet with friends, talk to new people, and travel during his free time. As the GSC Cambodia In-Country Coordinator, Ratha looks forward to providing service to volunteer participants and to sharing all the fantastic things to do in Cambodia.

Emergency Contact

U.S. Headquarters Office

821 NW 11th Ave, Suite 309
Portland, OR 97209

Office: (503) 954-1659

Cambodia@globalservicecorps.org

Other Hours on Weekdays & Weekends

Emergencies Only

Maxine Lathrop (503) 841-5532

