

Women Codes of Conduct (*Chbab Srey*):
Discourse analysis on the historical
influence on education and practices

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1. Introduction

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- ▶ Women play crucial roles and participation at all levels of decision making & running for public positions;
- ▶ Commitment to promote national policy and strategies on “women empowerment” “លើកកម្ពស់ភាពអង់អាចដល់ស្ត្រី” and gender mainstreaming;
- ▶ Shortage of integrating basic cultural competences in dealing with development;
- ▶ Exercising the linkage of local knowledge to contribute to advanced; academic study; (parts my PhD dissertation);
- ▶ Provide different perspective to examine on existing studies done by local, international scholars and gender advocates on Chbab Srey;
- ▶ Critically look at Khmer cultural competences as alternative knowledge production on ‘Culture responsiveness’ to gender education and practices;
- ▶ Provide alternative on cultural feminist perspective to understand Chbab Srey;

Key Terms

Chbab Srey (Khmer Romanization) “ ច្បាប់ស្រី ” Khmer women code of conduct

- **Cpâb Srī** (transliteration)
- **Cəbap srɛj** (International Phonetic Alphabet)
- **Cbpab Srei**

Example: Chbab Srey, Chbab Broh, Chbab Phsaeng Phsaeng

2. Aims of the study

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The overall aim of this study is to examine *Chbab Srey* using the eight agentic skills (Meyers, 2002) that make self-determinism possible and lead to developing 'autonomy' and women empowerment.

Specific objectives:

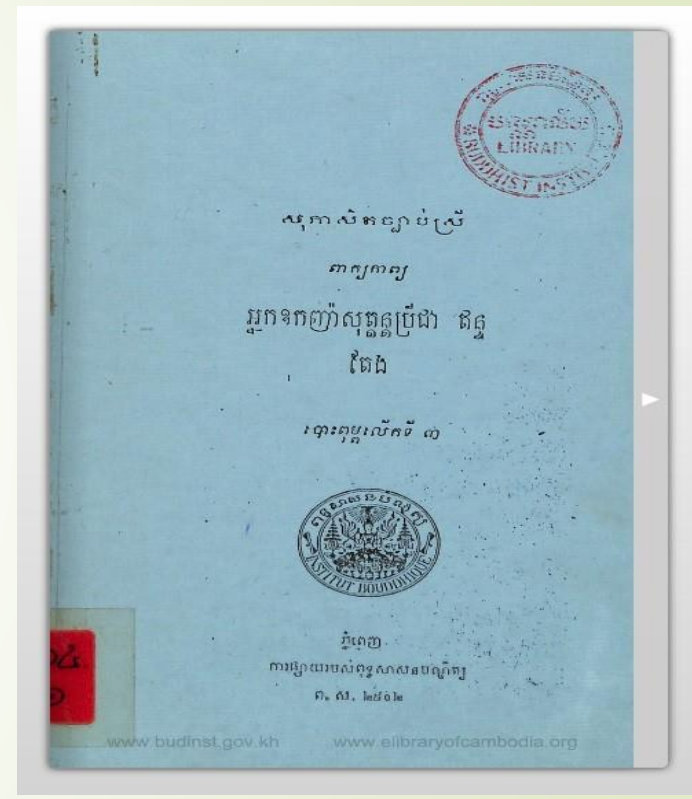
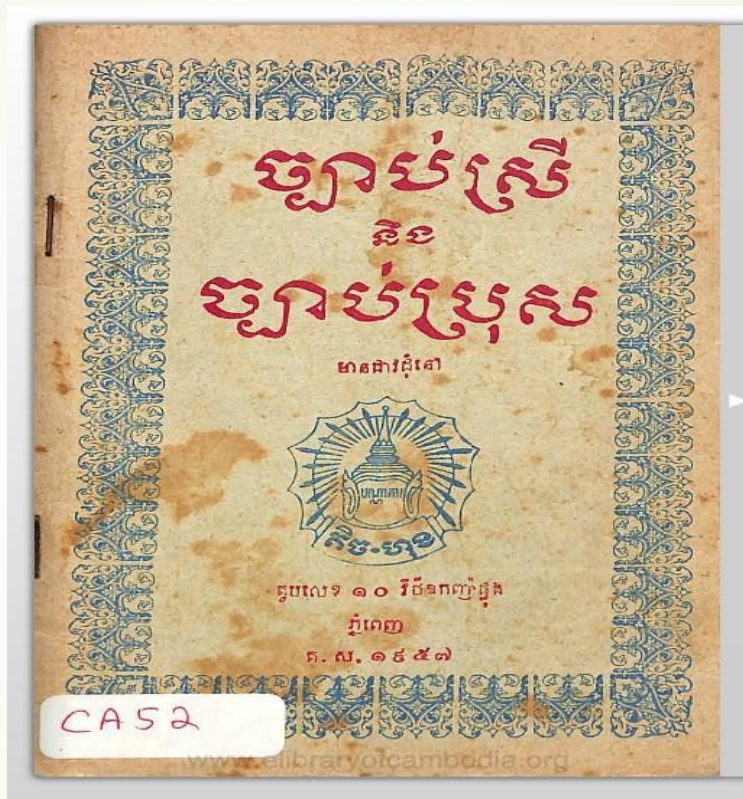
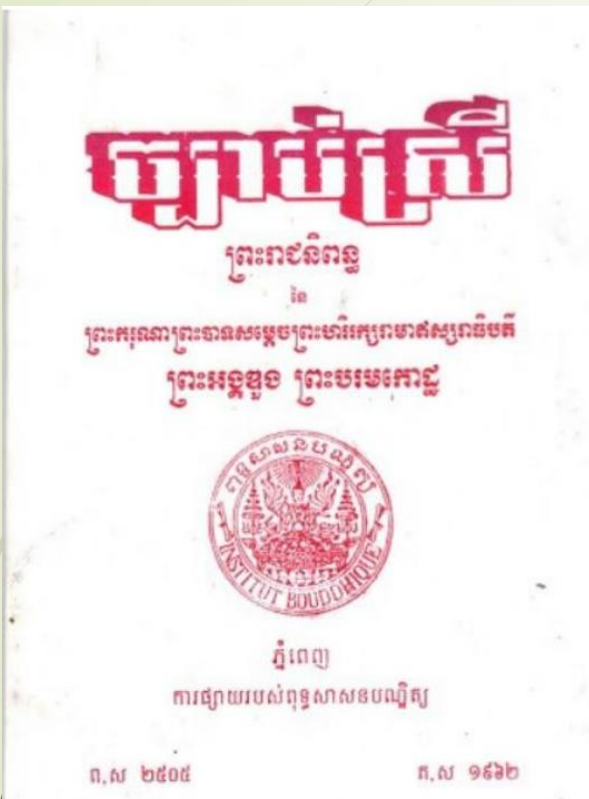
- 👉 To identify the significant background characteristics of the three versions of Chbab Srey
- 👉 To amplify alternative discourses of Chbab Srey for critical considerations in school curriculum and ways of being a woman

3. Methodology

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- Qualitative study bases on “Discourse analysis” approach
- Using 8 agentic skills of “Self-Determination” “ស្វ័យភាព Autonomy” by Dianna Tietjens Meyers. (2002). *Gender in the Mirror: Cultural Imagery & Women’s Agency*
- The three collections of Chbab Srey
 - 👉 *Chbab Srey* version by *Bandith M’in Mai* (កវីបណ្ឌិត ម៉ុន ម៉ែ បទ ភ្នំជង្គលីលា), English version was translated by Trude Jacobsen & was withdrew from curriculum in 2007.

The three versions of authorship



Methodology

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- Textbooks in Khmer Language subject taught in secondary grade 4,7, 8 & 9 (Since 2007)
- Interview stakeholders to critically reflect from their perception on Chbab Srey in education and practices
- Existing video on Chol Mlob by Lotus TV
- Critical textual analysis coupled with a critical analysis of stakeholder interviews.

4. Preliminary finding

1. Historical, social-political, literal background & influences of the authorship

- The three authors experienced monkhood and education in neighboring country, Thailand or Siam
- There are no specific traces for any diffusion or exchange literature on poetry due to vague of history and shortage of evidence.
- There are similar factors of influence on discursive production of such behavior codes such as: religious philosophies and practices (Hinduism and Buddhism)
- Ramayana/Ramakean (ideal womanhood & ideal manhood) originated from Hinduism
- Buddhism originated the virtue ethics and ethics of care.

- **Thailand** also have such various kinds of behavior code of conduct for women or girls, called
 1. ***Suphasit Sorn Ying*** (Words of Wisdom for Women) by Sunthornphu (1786-1855)
 2. ***Kritsana son nong***: Naenam Marayat thi ngam haeng arya samai (Kritsana's instructions to Little Sister: An introduction to the fine manners of the civilized period) by Kritsana Thewarak (1953 printed in *Kunlasattri* & as book in 1961)
 3. ***Kritsana Sorn Norng Kham Chan*** by Paramanujitajinorasa, Prince (2006)
 4. ***Sambat khong phu di*** [Qualities of a Gentleperson], Supplementary Reading, Building Life Experiences and Building Character Group, Primary School Curriculum, 30th ed. (MoE, 2001) (Jory, 2021)

Comparison of authorship

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Contexts	Authorship		
Poet name	King Ang Duong	<u>Bandith M'in Mai</u>	<u>Suttantprija Ind</u>
Period	1796- 1859	19 th century	1856-1924
Poetry date	1837	No source	Late 1800 ?
Published	1962	1957	1934
Title	<u>Chbab Srey</u>	<u>Chbab Srey</u>	Maxim of <u>Chbab Srey</u>
Influential sources	<u>Norng</u> (court's master, <u>Rajakru</u> , <u>Khuddaka</u> <u>Nikaya</u> (5 th book of <u>Sutta Pitaka</u>) (หนังสือไตรปิฎก ชาติก)	King Ang Duong's version	The two authors and others ¹

Contexts	Authorship		
Poet name	King Ang Duong	<u>Bandith M'in Mai</u>	<u>Suttantprija Ind</u>
Publication	<u>Kampucha Surya</u> & book (1962)	<u>Kampucha Surya</u> & book (1974) ?	<u>Kampucha Surya</u> (1934) & book (1951)
Poetry form	<u>Kakati</u> (បទកាកតី)	<u>Phuchonglilea</u> (បទភូជង្គលីលា)	<u>Pheak Prampi</u> (បទពាក្យប្រាំពីរ)
Language	Pali verses & Khmer	Khmer	Khmer & Thai (14 words)
Influence	Disseminate in the court, noble, kind of reform and social order, behavior code. Pali canon sources for secular practices.	Simpler rather than original sources of King Ang Duong's for normal people practice. Common and popular.	Based on previous two versions but in simple narration of life and people in daily life communication and behavior for youth.

2. The 8 Agentic Skills Self-Determinism/ Autonomy

- 1) Introspection Skills (បំណិនស្វ័យអធិការកិច្ច)
- 2) Communication Skills (បំណិនទំនាក់ទំនង)
- 3) Memory Skills (បំណិនចងចាំ)
- 4) Imagination Skills (បំណិនស្រមៃស្រមៃ)
- 5) Analytic Skills (បំណិនវិភាគ)
- 6) Self-Nurturing Skills (បំណិនស្វ័យគាំពារ)
- 7) Volitional Skills (បំណិនជ្រើសរើស)
- 8) Interpersonal Skills (បំណិនអន្តរបុគ្គល)

1. Introspection skill (បំណិនស្វ័យអធិការកិច្ច)

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Detail of Skill	Quote matched Chbab Srey	Meaning of Chbab Srey
<p>Introspection skills that sensitize individuals to their own <u>feelings</u> and <u>desires</u>, that enable them to <u>interpret their subjective experience</u>, and that help them <u>judge how good a likeness a self portrait</u> <u>is</u>.</p>	<p>{...} ទោះនិងនិយាយស្រដៀង ការកើតជាស្រី កុំស្អប់ឡើយឡោះ។</p> <p>១៥- ថាលេងដូចក្មេង ញ៉ោះញ៉ោះ ឃើញប្រុស ក៏ឡោះ សសៀរចូលជិត។</p>	<p>“Autonomy ស្វ័យភាព”: to help girls to cultivate “self-reflection”, “self-management” in all the contexts of interpersonal skills with careful and virtuous manners.</p> <p>- Able to maximize and minimize the consequences all interpersonal communication with rational consciousness mentality in all contexts.</p>

2. Communication skills (បំណិនទំនាក់ទំនង)

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Detail of Skill	Quote matched Chbab Srey	Meaning of Chbab Srey
<p>Communication skills that enable individuals to get the <u>benefit of others'</u> <u>perceptions,</u> <u>background knowledge,</u> <u>insights,</u> <u>advice,</u> and <u>support</u></p>	<p>៩- ក្រមួយមិនបានសម្តី ពាក្យទន់ តិចន័យឱ្យញាតិចូលចិត្ត។</p> <p>១០- ក្រមួយមិនចេះរិះគិត ឃើញញាតិឆ្ងាយជិត ហៅឡើងមិនស្នា។ ទោះមានមិនមានក្តីណា ពាក្យផ្អែមចរចា ទើបគេស្រលាញ់។</p>	<ul style="list-style-type: none"> - Metaphysical reflection on personality traits cultivation—that individual socialize in individual, community, and society, consequently personal dignity and value will be judged accordingly. - Develop potentiality, social recognition & praise & prosperous social acknowledgement.

3. Memory skills (បំណិនចងចាំ)

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Detail of Skill	Quote matched Chbab Srey	Meaning of Chbab Srey
<p>Memory skills that enable individuals to recall relevant experiences— not only from their own lives, but also those that associates have recounted or that they have encountered in literature or other art forms</p>	<p>២៤-ធ្វើការផ្អែងណាប្រើខំ ទោះ ត្បាញចាក់ដំ នាងខំឱ្យហើយ។</p> <p>២៥-កុំទុកទៅមុខទៀតឡើយ ថា ចាំបង្ហើយកម្រណាសណា។</p> <p>ទោះធ្វើហួលគោមព្រៃផ្កា ដាក់ ត្បាញហើយណា បានស្រេចសឹមធុ វើ។</p>	<ul style="list-style-type: none"> - Future vision to cultivate personal awareness, alertness and habit to work hard, fully completed tasks with attention in variety of works. - Advice for female adult to have critical mindset and positive impacts oriented manners. - Critically management skills even housing and child rearing.

4. Imagination skills (បំណិនស្រមើស្រមៃ)

Detail of Skill	Quote matched Chbab Srey	Meaning of Chbab Srey
<p>Imagination skills that enable individuals to envisage feasible options—to audition a range of self-images they might adopt and to preview a variety of plot lines their lives might follow.</p>	<p>ធ្វើឱ្យកើតកេរ្តិ៍ប្រសើរ ហើយកុំឱ្យដើរ លេងផ្ទះគេណា។</p> <p>ឱស្តនខ្ញុំមខ្លួនរក្សានាងខំធ្វើការ ទានខ្លួនក្រីម។ បានប្តីបានអ្វីជាខំ រវល់កូនយំ កម្រចេះឆ្កៀត។</p> <p>៣០-ព្រួយចិត្តគំនិតចង្អៀត មួយហើយមួយ ទៀតយំទាររតែឆ្ងៃ។</p>	<ul style="list-style-type: none"> - Epistemological awareness and metaphysical nurture for long-term visioning in all aspects of life passages for successful and risk management skills. - Give the visual and imaginary competence in leading life for success and order—that benefits individual and related folks for harmonizing.

5. Analytical skills (បំណិនវិភាគ)

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Detail of Skill	Quote matched Chbab Srey	Meaning of Chbab Srey
<p>Analytical skills and reasoning skills that enable individuals to assess the relative merits of different visions of what they could be like and precis for future episodes in their life stories.</p>	<p>៣៦- ធ្វើវត្តប្រតិបត្តិសោតណា ឱ្យនាងរក្សា ភ្នាក់ភ្លើងទាំងបី។ ឱ្យកាត់ឱ្យគង់ប្រក្រតី សព្វថ្ងៃកុំបី ភ្លេចផ្លូវឱ្យឆេះ។</p> <p>៤៥- ភ្លើងមួយនោះឱ្យរក្សា គឺគុណ មាតា បិតាសួនត្រង់។</p>	<ul style="list-style-type: none"> - Cultivate reasoning skills in all aspects of communication to keep happiness, prosperous individual single life and married life in the future with careful, critical and analytical awareness and projection.

6. Self-nurturing skills (បំណិនស្វ័យគាំពារ)

Detail of Skill	Quote matched Chbab Srey	Meaning of Chbab Srey
<p>Skills that enable individuals to secure their physical and psychological equilibrium despite missteps and setbacks</p> <p>—that enable them to appreciate the overall worthiness of their self-portraits, self-narratives, assure themselves of their capacity to carry on when they find their self-portraits wanting or their self-narratives misguided, sustain their self-respect, self-portraits or revise their self narratives.</p>	<p>៩០- កុំទៅនៅយូរផ្ទះគេ រវល់ទំនេរ រៀនមកណា។ ហែកូនខ្លួនមាតា ជាស្រីនេះណា កម្រណាស់នាង។ មិនហ៊ានត្រឡប់រវាង មិនរើលក្ខិតជាង ចេះការទាំងគ្រប់។</p> <p>៣៦- មួយល្អរូបសសន្លាង ឥតគេផ្ទឹមខាង ច្បាប់ផង មិនចេះ។ ល្អពិតគំនិតមិនផេះ ទោះខ្មៅក្រងេះ ការសោតសមគួរ។ គឺមោះនាងនោះមិនជួរ ចេះដឹងសមគួរ ស្គាល់អស់ភរិយា។ នេះឯងពីព្រេងលោកថា ហៅល្អរូបា ក៏បកល្យាណី។</p>	<p>- Cultivate the inner and outer self-portrait in various social spaces to ensure self-development and effective and respective both physical character traits and mentality capacity that bring back the praise and good fame for individual and family by the self-reflection awareness.</p>

7. Volitional skills (បំណិនជ្រើសរើស)

Detail of Skill 20	Quote matched Chbab Srey	Meaning of Chbab Srey
<p>Volitional skills that enable individuals to resist pressure to capitulate to convention and enable them to maintain their commitment to the self-portrait and to the continuations of their autobiographies that they consider genuinely their own.</p>	<p>២៤-ធ្វើការផ្អែកលើខ្លួន ទោះត្បាញចាក់ដំនាងខំឱ្យហើយ។</p> <p>២៥-កុំទុកទៅមុខទៀតឡើយ ថាចាំបង្ហើយកម្រណាសណា។</p> <p>៣៦- មួយល្អបួសសន្លាង ឥតគេផ្ទុះខាង ច្បាប់ផងមិនចេះ។ ល្អពិតគំនិតមិនផេះ ទោះខ្មៅក្រវែង៖ ការសោតសមគួរ។ ក៏មោះនាងនោះមិនជួ ចេះដឹងសមគួរ ស្គាល់អស់ភរិយា។ នេះឯងពីព្រេងលោកថា ហៅល្អប្រា ក៏បកល្យាណ។</p>	<ul style="list-style-type: none"> - Help girls to cultivate self-development by prioritizing the choice, ways of life and interpersonal skills to betterment both characteristic and mentality development competences.

8. Interpersonal skills (បំណិនអន្តរបុគ្គល)

Detail of Skill	Quote matched Chbab Srey	Meaning of Chbab Srey
<p>Interpersonal skills, enable individuals to join forces to challenge and change cultural regimes and institutional arrangements that pathologies or marginalize their priorities and projects, that deprive them of accredited discursive means to represent them.</p>	<p>១៥- ថាលេងដូចក្មេងញ៉ោះញ៉ោះ ឃើញប្រុស កំឡោះ សសៀរចូលជិត។ សើចព្រៀងបញ្ជៀងមិនគិត ប្រុសព្រើលបានចិត្តវាហ៊ាន ដោយសារ។ ហៅស្រីអប្រិយឥតការ ឥតមានឥរិយាមាយាទក្នុងខ្លួន។ សើរុំពុំធ្វើនឹងនួន ស្រីដីមិនមួន មិនមានអៀនអន់។ ឃើញគេបៀតបែរគយគន់ សើចសួរចំអន់ ចំអកឱ្យប្រុស។</p>	<p>- Educate the female teenagers to cultivate good manners for all interpersonal skills to be effective manners.</p>

3. Stakeholders' perception

- ❑ Chbab Srey were not studied as critical literature but people subjectively judge
- ❑ Chol Mlop are seem popular recently among noble family in contemporary but not sure to train in good behavior
- ❑ New Chbab Srey should be consulted with existing
- ❑ Re-read and re-interpret Chbab Srey for the purpose education and gender alternative is needed

3. Stakeholders' perception

- ❑ Those who work in the field of education and gender should take more such cultural competence to interrogate with global gender discourse.
- ❑ Cultural responsiveness is crucial for promoting equity and development.
- ❑ More dialogue and increase communication on Chbab Srey rather than just regard it as problematic.

5. Conclusion

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- There are diverse influential factors to motivate for discursive production of Chbab Srey discourses in the context of time and space for education and practices.
- There are very rich background of metaphysical and epistemological cultivation for the richness and perfect virtuous of ways of being a woman.
- Within the 8 agentic skills reflection the Chbab Srey assumed as a kind of Khmer gender discourse to promote soft skills and self-empowerment.
- There will lead to have a comparative study on Thai and Khmer women code of conduct and their evolution and its influence in curriculum and practice.

Thank you!

