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Article

Current Situation and Components Lifelong Learning Attitudes of Community People in Community Learning Centers in Cambodia

Neak Piseth^{1*}, Sok Soth², Mam Socheath³, Shindo Hironobu⁴

^{1,2,3}Faculty of Education, Royal University of Phnom Penh

⁴Graduate School of Education, The University of Toyoko

*Corresponding author's email: neak_piseth@yahoo.com

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Abstract

In the 21st contemporary era, it is a world of constant changes and challenges. Likewise, without continuous learning and upgrading our knowledge, we will lose a lot of benefits in terms of employment, health, security, and just to name a few. Hence, this paper aims to study the current situation and components of the lifelong learning attitudes of community people in community learning centers in Cambodia. To attain this research objective, the qualitative research method has been employed by conducting a semi-structured interview with Cambodian experts in the field of informal and non-formal education. To ensure the credibility of data collection, the researcher used triangulation by using various research techniques such as interviewing, observation, and document analysis. The research finding has demonstrated that the current situation of lifelong learning attitudes of community people in community learning centers is quite low and limited because of Cambodian's shattered education system, lack of community participation, and knowledge of the significance of lifelong learning. There are some components of community people's lifelong learning attitudes in community learning centers in Cambodia. Those lifelong learning attitudes are self-directed learners, self-direction, self-planned learners, located information, self-evaluation, self-awareness, and adaptive learning strategies. Moreover, these research results implied that there should be proper guidelines, mechanisms, and policies to enhance the lifelong learning attitudes of community people in community learning centers in Cambodia.

Keywords: *Lifelong learning attitudes, community people, community learning centers
lifelong learning and non-formal education*

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1. Introduction

In the 21st century, everything continually changes, which brings two edged-sword faces -positive and negative impacts. In this manner, human beings have to keep learning and upgrading their knowledge to stay on track with this fast-changing world (UNESCO, 2016). They will lose a lot of benefits and advantages if they cannot keep learning and improving their knowledge and skills. For instance, in the outbreak of Coronavirus Diseases (Covid-19) at the end of 2019, everyone has no choice but to change their habits and ways of life to practice social distancing (Baloch, Baloch, Zheng, & Pei, 2020). Mainly, a formal education system can perform its functions well; so, distance and blended learning have a crucial role in bridging this gap. Lifelong learning is a fundamental component to provide everyone with continuing education at any time, in any place, and any situation (Ilin, 2019).

According to Brockett and Hiemstra (1991), sustainable development goals 4 stated “Ensure inclusive and quality education and promote lifelong learning opportunities for all (Global Monitoring Report 2005, 2004),” lifelong learning is one of the main driving factors to attain this goal. This same is true for the Cambodian context, the formal education system is limited, and a novice to tailor inclusive and quality education. For instance, based on the socio-economic survey which has conducted in 2013 by the Ministry of Planning shown that the total adult literacy rate aged 15 and above was 80.70% of which male literacy rate was 87.70% and female 74.4% (CSCE, 2013). Notably, 97% was counted as net enrollment of primary school in the last ten years, and only 80% among those enrolled completed primary school. Nearly 40% finished secondary school, and 20% completed upper secondary school (Royal Government of Cambodia, 2019b). In this sense, there is a considerable number of people who are out of the schooling system. However, the Royal Government of Cambodia has never relentless in putting the concerting efforts to foster education in Cambodia by enacting many policies, laws, and guidelines. To fill the bottlenecks of formal education, the Ministry of Education, Youth, and Sports in collaboration with the Ministry of Labor and Vocational Training in leading non-formal, informal teaching and lifelong learning (Royal Government of Cambodia, 2009). Notably, lifelong learning in Cambodia exists mostly in the form of informal and non-formal education by implementing through community learning centers (Department of Non-Formal Education, 2018b). The target group is community people, who are living surround community learning centers. It is vital to digest the understanding regarding the lifelong learning attitude of community people because those Cambodian people are the leading market labor forces to develop the Cambodian economy. In the life of studying the lifelong learning attitude of community people, particularly in community learning centers in Cambodia, the information is still limited (Royal Government of Cambodia, 2019a). Previous studies also demonstrated the low levels of community people’s lifelong learning attitude (Candy & Crebert, 1991; Steffens, 2015). The causes of low levels of community people’s lifelong learning attitude come from some main factors such as low socio-economic status, conventional culture, mindset, and beliefs (Jarvis & Griffin, 2003). Some studies suggested to the researchers, government and other relevant stakeholders to study the present situation of community people’s lifelong learning attitude (Hori & Cusack, 2006). Furthermore, without proper understanding the level of community people’s lifelong learning attitude, fostering lifelong learning attitude of community people and training them to become lifelong learners

will not be able to achieve. Hence, this purpose of research study aims to “explore the current situation and components of lifelong learning attitude of community people in community learning centers in Cambodia.”

2. Literature Review

Alvin Toffler (2018, p. 172) stated that “the illiterate of the 21st century will not be those who cannot read and write, but those who cannot learn, unlearn and relearn”. Based on his perspective, to be an educated person is to keep learning new things and abolish unnecessary old stuff. Never stop learning is the fundamental concept of lifelong learners. Otherwise, you will become the most disadvantaged and vulnerable people because you are not able to adjust to the new learning environment.

Besides, lifelong learning, informal, and non-formal education are implemented in community learning centers. There are various programs and activities, which have been run in community learning centers such as Functional Literacy, Post-Literacy, Re-entry program, Equivalency program, complimentary education program, income generation program (Department of Non-Formal Education, 2014). Those programs and activities have benefited Cambodian people in terms of upgrading their skills, knowledge, and livelihood (Hun, 2015). To promote lifelong learning attitudes in the community, there are libraries and reading rooms inside community learning centers. Besides, there are some documents such as books, magazines, newspapers, and other materials that have been installed in the library to foster the reading habits and attitudes of community people (MOEYS, 2011). Lifelong learning in the Cambodian context is quite novice and new to this small country due to the flawless and stringent education system (Royal Government of Cambodia, 2019a). Mostly, lifelong learning emerges in the concepts of informal education and non-formal education which are implemented through community learning centers as the school of these education systems.

Hence, to analyze and study the lifelong learning attitudes of community people in community learning centers in the Kingdom of Cambodia, it is vital to study community learning (a driver), lifelong learning in the Cambodian context, and some theoretical framework of lifelong learning.

2.1 Community Learning Centers in Cambodia

Community Learning Centers were started under the supervision of the Department of Non-Formal Education, Ministry of Youth and Sports since 1994 and supported by UNESCO. After that there was a pilot project of CLCs under of the support of UNESCO Bangkok and had been implemented from 1999 to 2001 (Department of Non-Formal Education, 2000).

At the other extreme, community based-learning approach, Cambodia has attempted to use this approach to accumulate people to learn in the community through formal education. For instance, Cambodia has applied this approach since the early 1990s through the cluster school system. However, the participation of community in the cluster school system is still limited, Cambodia has applied a new approach into non-formal education namely “Community Learning Center” in 1999. More often than not, this project not only produced positive outcomes, but also some drawbacks in the promoting participation from the community people (Pich, 2008). As a matter of fact, CLCs in Cambodia is the under the support of governments, NGOs, and other stakeholders since it is in a very young which lacks maturity, ownership, and leadership. As Cambodia is a developing country which lacks sophisticated technology and

human resources enough to run the centers smoothly, more or less the challenges merges. These challenges can be the factors to thwart CLCs moving on. According to the Ministry of Education, Youth, and Sports (MOEYS) stated that there are approximately 347 CLCs in Cambodia which are processing and implementing their activities in the rural areas (MOEYS, 2014). At the other extremes, not all the CLCs can perform and function well, and there are only around 296 centers functioning while the rest had no activities and became inactive due to lack of community participation. Moreover, talking about the manual and guideline of community learning centers in Cambodia, they were developed and updated by the Department of Non-Formal Education (DNFE) of MOEYS, but there were no proper guidelines to promote community participation. The CLCs were managed and implemented by following the patterns of that manual. Particularly, within this guideline, the CLCs have implemented and operated in a uniform mechanisms and practices (MOEYS, 2011).

Hence, based on the guideline and manual, CLCs are required to divide and set up to two main committees which are the CLCs Management Committee (CLC-MC) and CLC Support Committee (CLC-SC) (MOEYS, 2014). The structures of management committees of CLCs consist of 3 to 5 members including 1 Chief, 1 deputy chief, 2 or 3 members and one permanent secretary. The good thing is in the committee that should have at least one woman on the committee to make it balance and gender equity (MOEYS, 2014).

2.2 Lifelong Learning in the Cambodian context

According to the Department of Non-Formal Education (DNFE) of the Ministry of Education, Youth and Sports in Cambodia, National Policy on Lifelong Learning was just come into force on August 2019 (Royal Government of Cambodia, 2019b). One of the main purposes of this national policy is to ensure access to the rights, freedom, and happiness of individuals, families, and society in responding to the job market in the new context. Moreover, in this national policy, lifelong learning can be defined as a learning process in formal, non-formal and informal education starting from the birth to death, for the development of knowledge, skills, attitude, physical fitness, and value. In this sense, they will become good citizens and live together in harmony. For instance, the constitution of the Kingdom of Cambodia stated in Article 65 that “the state shall protect and upgrade citizen rights to quality education at all levels and shall take necessary steps for quality education to reach all citizens” (Royal Government of Cambodia, 2007). It means that the government should take a leading role to provide equitable quality education to all Cambodian citizens regardless of their genders, ages, and religions (Royal Government of Cambodia, 2009). MOEYS has their strong effort to provide by-all-mean opportunities for everyone to have access to education through launching illiteracy campaigns (Department of Non-Formal Education, 2015). In the following actions, there are many measures and actions which have been taken such as Law on Education, Policy on Non-Formal Education, and National Non-Formal Education Plan to meet the demand of the target groups, especially those people lose education opportunities. An interesting case in the Cambodian education, although there are around 97% of students who have enrolled in primary school, there are only 20% who could manage to finish upper secondary school. Therefore, there are approximately 80% who are not able to finish high school which is the biggest problem for the Cambodian government to put it into solution (Department of Non-Formal Education, 2018b). Non-formal and informal education should play an important role to fill the gaps of formal

education as well as to provide the second chances to the deprived opportunities students to have access equal education. Of course, lifelong learning should be promoted to improve the social welfare and living standards of the people.

In conclusion, lifelong learning in the Cambodian context is a bit limited in terms of educational structures and systems. Particularly, it exists in the form of non-formal and informal education. Lifelong learning has played a vital role in bridging the gaps of formal schooling systems which could provide the second chances to those who miss the opportunities to attend in the formal schooling system.

2.3 Theoretical Framework

2.3.1 Self-Directed Learning

Self-directed learning is not a new concept nor is it a very old one. Self-directed learning has existed since the lives of Greek philosophers such as Socrates, Plato, and Aristotle. In addition, there are some historical self-directed learners such as Alexander the Great, Caesar, Erasmus, and Descartes. Knowles (1980) has published a book called “Self-Directed Learning” providing foundational definition and assumption that guided much prospective research such as human grows in capacity and need to be self-directing, learner’s experiences are rich resources of learning, individual learns around their required task, adults learn through problem-based-learning, and self-esteem, curiosity, desire to achieve and satisfaction of accomplishment are the main motivation for self-directed learners.

According to Hiemstra and Sisco (1990), the concepts of self-directed learning considered as PRO (Personal Responsibility Orientation) model. In this sense, personal responsibility refers to individuals assuming ownership for their own thoughts and actions. The learners have their own choices about what they want to learn and take actions. They have a sense of self-direction in which they are responsible their own actions and decision. Hiemstra and Sisco (1990) have put more emphasizes on the self-direction which centers on those external factors to individual. Whereas other scholars mentioned self-concept, readiness for self-direction, the role of experiences, and learning styles. In the same manner, there is also a strong connection between self-directed learning and learner self-direction which both internal and external aspects of self-direction can be on a continuum when there is a balance of the learner’s level of self-direction (Hiemstra & Sisco, 1990). Self-directed learning is a crucial concept for adult learners since they need to learn outside the school system as they are busy with their families and employment. Adult learners must have a sense of self-direction for their learning, so they are able to succeed in their learning.

In conclusion, there are many concepts and characteristics of self-learning which have been stated by various scholars. To be a self-directed learner, they should obtain some attitude like having personal responsibility orientation, being curious, having a sense of self-direction, learning through problem-centered learning, and having wide experiences.

2.3.2 Pedagogy of the Oppressed

The concept of pedagogy of the oppressed was brought by Paulo Freire which is one of the most classic as it has (Freire, 1970). Throughout this half century, pedagogy of the oppressed has become increasingly more relevant as the 21st century ushers the world into a very dark new age. The main goal of pedagogy of the oppressed was not propose an innovative

methodology (which would be antithetical to his critique of formulaic models of education) but to launch the development of an emancipatory pedagogical process that invites and challenges students, through critical literacies, to learn how to negotiate the world in which they find themselves, in a thoughtful and critically reflective manner (Nelson & Neufeldt, (1998).

In the theory of pedagogy of the oppressed, the conflicts between the oppressor groups (elite people) and oppressed groups (farmers or partisans). The oppressor refers to the holding power group of people who use their power to exploit and oppress the voice the weaker groups who will become as oppressed groups. To make oppressed people stand up and raise their voices out to fight against the oppressors, conscientization producers should be proceeded to stimulate the oppressed groups 'critical thinking and keep thinking for better solution. According to Paulo Freire, love, humility and faith are the foundations to construct the trust which leads dialogue to occur; education should be done via loyal dialogue and transformed information into knowledge. It is a contradictory perspective to banking education established by dominant people (oppressors) who consider teachers as the subject and students as the objects; students learn passively everything from the contents delivered by the teachers. Hence, creativity and innovation will never take place. It is to be noted that the word "praxis" consists of two main dimensions- actions and reflection. In this manner, education can be learnt through interaction and dialogue via reflection and action as an instrument to bridge the gap of knowledge between the teacher and students. In other words, learners have to use their conscientization to reflect the action accordingly by using their critical thinking skills to solve authentic problems; putting the same line, Freire also mentioned about problem-posing education is one of the most vital mechanisms to channel the knowledge to the learners as they can use their critical thinking skills to analyze the facile problems and simultaneously apply the knowledge into the reality. A quote from Paulo Freire, 1970 "Literacy was not a mean to prepare students (the oppressed) for the world of subordinated labors or "careers", but a preparation for a self-managed life".

In light of lifelong learners based on the pedagogy of the oppressed, they should obtain deep critical thinking skills and use both actions and reflection. It means that the learners can learn through the real problem and use their critical thinking skills to reflect the solution before taking their actions. For example, the words "SLUM", they don't just learn how to spell or write that word, but they have visual image of the slum. They should try to understand the causes of the slum and what the negative impacts of slums are, and to solve this problem. This process, the learners will use conscientization to think critically and thoroughly to solve the problem.

2.3.3 Transformative Learning

Transformative learning theory was introduced by Mezirow (1991) which provided in-depth understanding how adult learns through transformative concepts. He explained the way adults learn through the process of frames of reference (window of knowledge and experiences). Everyone has different frames of references due to their diverse experiences. We can change and transform of our frames of references through our meaning experiences.

Jack Mezirow stated about the word "Paradigm Shift", which refers to the changes and modifies of their ways of learner's thinking. So, first we need the learners to realize about their own problems. We see that it is a problem, but other people think that it is ok for them. They

are still happy and enjoy their live with that situation. Hence, the facilitator of learners is to help the learners realize their problems. Once the learners realized the problems, at this stage, we called “Disoriented Dilemma” (Mezirow, 1991). After that it is self-examination about the feeling towards the problem, it can be the feeling of guilt or ashamed. Then the learners use critical assessment on their knowledge and belief, which find new knowledge (Christie, Carey, Robertson, & Grainger, 2015). In addition, the learners can start to make dialogue and make the negotiation with their partners or friends to seek for the consensus and a common ground to solve the problems (Dirkx, Mezirow, & Cranton, 2006). Lastly, they can take action based on their discussion with their friends or the people in the community. To be a lifelong learner, they must change the habit of their expectation and the ways of thinking (Taylor, 1997). The learners also know how to find new knowledge through their critical reflection. Instrumental and communicative learning also playing a significant role in transforming the perspectives of learners. They can take action based on their discussion and negotiation (Mezirow, 1998).

In conclusion, extend the frames of references of the learners, the facilitator has to help them to face “paradigm shift or disoriented dilemma”. Then the learners will start to evaluate their problem by using critical reflection. They have to make a dialogue and negotiation with their partners to team members to seek for a common ground to solve their problems.

3. Research Objectives

There are two main research objectives in this research study as stated in the following:

1. To study the current situation of lifelong learning attitude of community people in community learning centers in Cambodia
2. To examine components of lifelong learning attitudes of community people in community learning centers in Cambodia.

4. Research Methodology

In order to study the current situation and components of lifelong learning attitudes of community learning centers in Cambodia, the researcher has utilized a qualitative research method. Furthermore, it is ideal to use qualitative research because it helps the researcher to understand how people interpret their experiences, how they construct their world, and what meaning they attribute to their expertise (Merriam & Tisdell, 2016).

4.1 Population

The population in this research study is all Cambodian experts in the field of non-formal education and lifelong learning, both government and non-governmental organizations. Those Cambodian experts have working experiences of at least 05 in the field of non-formal education and lifelong learning, especially have an interest in the lifelong learning attitude of community people in community learning centers.

4.2 Sampling Design

It is a purposive sampling method, which aims to select 03 Cambodian experts to conduct a semi-interview. Moreover, there are 03 adult educators and experts in lifelong learning who have been chosen to perform analysis to synthesis the components of permanent learning attitude in general. It is because the researcher aimed to seek the correct components

of lifelong attitudes based on concepts and theories those adult scholars and educators to validate with Cambodian experts.

Table 1. Background information of adult educators and experts

No	Adult Educators and Experts	Position	Workplace
1	Expert 01	Head of Non-Formal Education	One of District Offices of Education
2	Expert 02	Country Director	One of the NGOs working on adult education in Cambodia
3	Expert 03	Chief Executive Officer	One of the NGOs working on Cambodian education

4.3 Research Instrument

A Semi-interview is the main instrument in this research study. It is to conduct a semi-interview with 03 Cambodian experts. Moreover, it is focused on various aspects and components to a lifelong learning attitude of community people in community learning centers. The objective of conducting a semi-interview is to explore the current situation of permanent learning attitude of community people in community learning centers in Cambodia. The researchers also employed triangulated methods through documentation and observation to ensure the credibility and validity of the data as well as to reassure that those research objectives are uncovered.

4.4 Data Collection

There are two main types of data to attain this research objective, which are primary and secondary data. In this manner, secondary data has been extracted from educational policies, strategies, books, journals, and articles. In contrast, primary data has been collected through conducting a semi-interview and content-analysis to study the current situation and components of the lifelong learning attitudes of community people in community learning centers in the Kingdom of Cambodia.

4.5 Data Analysis

The data analysis was conducted after the researcher received all the information from the semi-interview with three Cambodian experts on the current situation and components of the lifelong learning attitude of community people in community learning centers in Cambodia. Notably, all the data were transcribed and recoded to understand the perceptions of those Cambodian experts, as well as content-analysis, which has been used to synthesize those five adult educators and scholars.

4.6 Credibility and Ethical consideration

To ensure the credibility of the research study, the researcher has employed a triangulation method to diversify how to collect the data. To study the current situation and components of the lifelong learning attitude of community people in community learning centers in Cambodia, the researcher has conducted a semi-interview with three Cambodian

experts and observation during the semi-interview and document analysis from various foreign adult educators and scholars.

For ethical consideration, all the participants and key informants voluntarily participated in the data collection. All the information has been kept confidential and academic purposes.

5. Research Findings and Discussion

5.1 Current Situation of Lifelong Learning Attitudes of Community People

Community learning centers in Cambodia have played a key role in providing lifelong learning opportunities in the form of informal and non-formal education (Neak & Charungkaittikul, 2020). The Department of Non-Formal Education, the Ministry of Education, Youth and Sport in collaboration with developing partners to transform community learning centers into lifelong learning centers. In addition, some noticeable programs are running such as functional literacy, re-entry, equivalency, complementary, income generation program, life skills and health improvement program (Department of Non-Formal Education, 2018a). Those programs aim to provide community people with basic skills and knowledge so as to be able function in the real world of work. After conducting an interview with Cambodian experts, it has manifested the current situation of lifelong learning attitudes of community people in community learning centers in Cambodia is less proactive and new concepts to them. “We have just established the National Policy on Lifelong Learning, which came into force in August 2019” (Expert 01, 2022). He also posited that “community people do not understand and acknowledge the benefits of lifelong learning” (Expert 01, 2022). In this sense, this information articulates that community people have limited knowledge and information regarding the significance of lifelong learning. Besides, “there is a lack of physical infrastructures and conducive environment to facilitate learning to pursue their lifelong learning” (Expert 02, 2021). Through the observation in community learning centers, there are not enough facilities, materials, and documents for the community people to have access to their education, and particularly most of those documents are out of date.

Furthermore, the experts also pointed out the current situation of lifelong learning in the CLCs that “there are not enough vision, mission, strategies, action plan, budget plan, the lack of capacity building of facilitators of CLCs, and the lack of community participation. Importantly, there is a lack of involvement from NGOs and other stakeholders to improve marketing chances for community people” (Expert 03, 2022). As a result, lifelong learning in community learning centers in the Kingdom of Cambodia is quite limited and less active. There should be stringent measures and action plans to improve lifelong learning in Cambodia; otherwise, lifelong learning in Cambodia will not be able to move forward, and people will lose a lot of benefits from this fast-paced changing world. Furthermore, Cambodian people uphold conventional culture and tradition in terms of valuing education. Some of community people do not want to participate in any learning activities organized by community learning centers because of the notion that education cannot totally change their lives, and what is important for them is to earn money and take care of their farms to support their families (Lo, Chan, & Ngai, 2016).

In conclusion, the current situation of community people's lifelong learning attitudes in the Cambodian CLCs is low levels and in the blurred lines. The concept of lifelong learning is just emerging in the community context. Hence, the Cambodian government and other relevant stakeholders need to take actions to foster lifelong learning attitudes of community people to become lifelong learners.

5.2 The Components of Lifelong Learning Attitudes of Community People

To study components of lifelong learning attitudes of community people in community learning centers in Cambodia, the concepts of lifelong learning of adult educators such as Malcom Knowles (1980), Jack Mezirow (1991), Paulo Freire (1970), Rosemary Caffarella, et al. (1987) and Norman Longworth (2003). Those concepts and ideas have been synthesized and synchronized in Table 2.

Table 2. Synthesized the components of lifelong learning attitudes

The Lifelong learning attitudes of the learners	Malcom Knowles (1980)	Jack Mezirow (1991)	Paulo Freire (1970)	Rosemary Caffarella, et al. (1987)	Norman Longworth (2003)
1. They have high levels of critical thinking skills.	√	√	√	√	√
2. They have a sense of direction.	√			√	√
3. They learn from experiences and problems.	√	√	√	√	√
4. They like learning by making their own plan. (Self-planned learning)	√			√	√
5. They learn something using the process of conscientization.			√		√
6. They are self-directed learners.	√	√		√	√
7. They are active citizens.					√
8. They will learn when they face a disoriented dilemma situation.		√			
9. They have responsibilities for their learning.	√			√	√
10. They are technology literacy. (Information location)				√	√
11. They keep curiosity and self-awareness	√	√	√	√	√
12. They are independent and less fragile.	√		√		√
13. They are self-evaluation.	√	√		√	√
14. They are flexible and adaptive learners.	√			√	√

Based on this table, it has manifested the attitudes of lifelong learners, which have synchronized the ideas of lifelong learning and adult educators such as Malcolm Knowles, Jack Mezirow, Paulo Freire, Rosemary Caffarella, and Norman Longworth. For instance, there are 14 components of the attitudes of lifelong learners. There are many components which have

been mentioned by those experts: seemingly critical thinking skills, self-direction, self-planned learning, self-directed learning, conscientization, active citizens and learners, facing a disorienting dilemma, self-responsible education, locating information, self-awareness and curiosity, independent learners, self-evaluation, and adaptive learning strategies. Those components could determine the attitudes of the lifelong learners, which implied it into the lifelong learning attitudes of community people in community learning centers in the Kingdom of Cambodia. After conducting the interview, the Cambodian experts, it has shown that most of the lifelong learning attitudes of community people in community learning centers are confirmed with lifelong learning attitudes mentioned in Table 01. Those lifelong learning attitudes of community people in community learning centers are self-directed learners, self-direction, self-planned learners, located information, self-evaluation, self-awareness, and adaptive learning strategies. Notably, one of the Cambodian experts mentioned the lifelong learning attitudes of community people that “they are self-directed and awareness of any arising phenomena, and most of them like reading newspapers, books, magazine, and reading to news” (Expert 01. 02 &03, 2022). Hence, there are some documents like books, newspapers, magazines, radios, and televisions for the learners to get knowledge and keep on their learning, which have been installed in libraries in community learning centers.

In conclusion, after conducting content-analysis regarding lifelong learning attitudes by adult educators and conducting interviews with the Cambodian experts, there are some components of community people’s lifelong learning attitudes in community learning centers in Cambodia. Those lifelong learning attitudes are self-directed learners, self-direction, self-planned learners, located information, self-evaluation, self-awareness, and adaptive learning strategies.

Discussion

The result of the research study has demonstrated the current situation and components of the lifelong learning attitude of community people in community learning centers in the Kingdom of Cambodia. It reflected on the real literature review and some theoretical frames of lifelong learning, especially in the Cambodian context.

According to the research findings, lifelong learning in Cambodia is just an emerging concept, which has little known to other community people. As in the literature review, Lay, Chhum, and Conochie (2013), lifelong learning in Cambodia is a new concept, and we consider non-formal education is a part of lifelong learning by implementing those programs in community learning centers. Moreover, people have little knowledge of lifelong learning, and sometimes they do not realize their activities as a lifelong process, which means they do unconsciously or by following their ancestors (Pich, 2008). It implies that everyone acknowledges lifelong learning as natural learning and informal learning which they learn from their surroundings. In a similar manner, some of the community people do not realize such learning activities as a part of education. Most community people like reading to the radio in order to keep on track of the news rather than reading newspapers or magazines. We can see that the current situation of the lifelong attitude of community people in community learning centers looks not so promising and less proactive, certainly during the outbreak of Covid-19. Most of the activities and training have been postponed, and people worry about health security, which makes them feel relentless about their learning.

The components of lifelong learning attitude of community people in community learning centers were validated and suitable to shape them into the Cambodian context. For instance, those components are self-directed learners, self-direction, self-planned learners, located information, self-evaluation, self-awareness, and adaptive learning strategies. Similarly, those components have the characteristics and behaviors to become a lifelong learner in the Cambodian context, which have been practiced in community learning centers. It is not surprising that aspects of lifelong learning attitude of community people in community learning centers in Cambodia are not much different compared to components of lifelong learning attitude of Western countries because it is a standard level in which everyone can use them to develop their lifelong learning attitude.

In a nutshell, the current situation of lifelong learning in Cambodia is at a low level, and terms of the lifelong learning attitude of community people in community learning centers, people have little knowledge and low levels of lifelong learning attitudes. The components of permanent learning attitude of community people such as self-directed learners, self-direction, self-planned learners, located information, self-evaluation, self-awareness, and adaptive learning strategies are a bit like the standards of lifelong learning attitude measurement scales.

6. Conclusion and Recommendations

The research study has manipulated the limited levels and less active of lifelong learning attitudes in community learning centers. For instance, community people do not understand the benefits of lifelong learning in terms of enhancing their capacity building. Some of them do not just participate in the learning activities organized by community learning centers. Particularly, this research study also demonstrated that lifelong learning is an emerging concept in Cambodia as the national policy on lifelong learning was just introduced in 2019. As a result, the lifelong attitudes of community people in the CLCs need to be fostered to become lifelong learners.

This research study has shown that there are seven components of lifelong learning attitudes of community people in the CLCs which are self-directed learners, self-direction, self-planned learners, located information, self-evaluation, self-awareness, and adaptive learning strategies. Those seven components of lifelong learning attitude of community people in the CLCs should be promoted as to help community people enhance their lifelong learning attitudes and initiative activities to improve the lifelong learning status quo.

To sum it up, there is a low level of community people's lifelong learning attitudes in the CLCs in Cambodia. In addition, the components of community people lifelong learning attitude in the CLCs such as self-directed learners, self-direction, self-planned learners, located information, self-evaluation, self-awareness, and adaptive learning strategies. Due to the limitations and fragility of lifelong learning in Cambodia, there should be tangible and rigorous measures from the Cambodian governments to build trust and confidence of all relevant stakeholders. By so doing, lifelong learning in Cambodian can be enhanced and promoted through the participation of NGOs and community people.

Recommendations

The results of this research study provided suggestions for the Cambodian government, practitioners, and other relevant stakeholders regarding the current situation and components

of lifelong learning attitude of community people in community learning centers in the Kingdom of Cambodia.

As shown in the research findings, the research study denoted that the lifelong learning attitude of community people in community learning centers is still limited and low levels. It is a critical situation and points for the Cambodian government and all relevant stakeholders to take their actions to promote a lifelong learning attitude of community people in the community learning centers. The facilitators and practitioners can use those components as a framework to foster lifelong learning attitudes of community people in community learning centers. The government shall focus on physical infrastructures such as buildings, learning environments, and facilities. Furthermore, strategic plans, annual operational procedures, and policies should be carried out in order to enhance participation among all relevant stakeholders. They shall evaluate and monitor CLCs' performances in order to figure out the weaknesses and loopholes for future success.

This research study suggests prospective scholars and researchers continue to do this study on a bigger scale and population. Based on the information from this research study, they continue developing strategies to promote the lifelong learning attitude of community people in community learning in the Kingdom of Cambodia.

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