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3 **CRITICAL EXAMINATION ON FUNCTIONS AND SUBSTANCES OF BUDDHIST TEMPLE:**
4 **DEVELOPMENT AND PRESERVATION IN CAMBODIAN SOCIETY.**
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6

7 ***Abstract***
8

9 Buddhism has developed in Cambodian society since primitive times. With approximately 95%
10 of the population adhering to Buddhism, the religion has been promoted as the state religion of
11 Cambodia. The number of pagodas, which are intrinsically essential to the Buddhist religion, has
12 increased to about 4,932, including 563 ancient temples across the country. Therefore, this article
13 investigates and identifies the significance and roles of Buddhist temples in terms of
14 development and preservation in Cambodia. Firstly, it explores the significance of Buddhist
15 pagodas in the societal development of Cambodia, with a focus on education, social work, and
16 economic advancement. Secondly, it explores the roles of Buddhist monasteries in conserving
17 Khmer literature, culture, traditions, and ancient records. Finally, given the multiple functions
18 and immense significance of Buddhist temples in societal development and cultural and
19 traditional preservation in Cambodia, it is recommended that the government enhance
20 educational programs within pagodas, expand social welfare services, and promote cultural
21 preservation and heritage projects.
22

23 ***Key words:-***

24 Buddhist temple, Development, Preservation, Cambodia
25

26 ***Introduction:-***
27

28 Buddhism has developed in Cambodian society since the Funan era in the 5th century A.D. and
29 has gradually become established and influential since the Angkor era during the Khmer Empire,
30 when most Khmer people respected and practised its teachings as part of their lives and beliefs
31 (Buddhism, n.d.). During the era of Jayavarman VII (1181-1219), he encouraged and promoted
32 Theravada Buddhism as the state religion. Therefore, Cambodian people have had profound
33 connections with the Buddhist religion in terms of culture, spiritual belief, traditions, social value
34 and social affairs (Varman, 2024). Even though Cambodia has undergone traumatic and unstable
35 historical events, including invasions from neighbouring countries, colonisation, and chronic
36 civil wars, the belief and spirit of Buddhism do not fade away from the Cambodian people.
37 Especially during the Khmer Rouge regime, it was the worst and most miserable time for
38 Buddhism and Cambodia as a whole under the leadership of Pol Pot from 1975 to 1979. The Pol
39 Pot regime was forced to disrobe the monks, destroy monasteries, and deconstruct Khmer

40 Buddhist institutions. (Buddhism, n.d.). However, Buddhism was restored in the early 1980s
41 after the collapse of the Khmer Rouge. The number of monks has been increasing, and a lot of
42 Buddhist pagodas were reconstructed and newly built. Moreover, Buddhism is re-established as
43 the official state religion in accordance with the Cambodian constitution in 1993 (The
44 Constitutional Assembly, 1993). In the Buddhist religion, a pagoda is an intrinsically
45 indispensable place for monks and Buddhist followers to serve for religious purposes.
46 Furthermore, there are over 95 per cent of the populations practising Theravada Buddhism and a
47 large number of Buddhist temples across the country (Rethea, 2024). It is observed that the
48 number of pagodas has steadily increased since Cambodian people, particularly Buddhist
49 followers, have sponsored the construction of monasteries in their villages and regions
50 collectively. When local people and villagers want to build a new pagoda to worship, the
51 government and local authorities have granted land for constructing the pagoda in Cambodia.
52 Furthermore, the Cambodian government has consumed the national budget to repair and
53 renovate hundreds of Buddhist temples through the Ministry of Culture and Fine Arts (Nhean,
54 2024). It is witnessed that Cambodian people and governments have considered monasteries a
55 substantial part of their society and country as a whole. Also, from the perspective of Khmer
56 people, Buddhist temples have been strongly connected with them and their society. Historically,
57 these monasteries have served beyond being a sacred place; they have held a central role in the
58 broader development and conservation of the nation. As a result, what are the functions and
59 substance of Buddhist pagodas in development and conservation in Cambodian society? This
60 article delves into the historical, educational, social, and cultural contributions of Buddhist
61 temples, highlighting their continued roles and vitality in contemporary Cambodian society.

62 **Literature Review:-**

63 This research is a significant and beneficial input for general scholars, experts, and academics
64 who wish to broaden their knowledge and profoundly understand the role of the region and the
65 great contribution of religious institutions in society. Historically, Buddhism has significantly
66 influenced broader aspects of Khmer society, from governance to personal ethics, shaping the
67 perspectives and core values of Khmer people (Buddhism, n.d.). Buddhist pagodas, a substantial
68 part of this religion, have performed a vital role beyond religious practice; these temples have
69 been incorporated into the preservation and transmission of knowledge. In the past, pagado was

70 merely an educational institution for Khmer people to access education, meaning that Buddhist
71 pagodas played a role not merely as holy place but as pivotal contributors to human capital
72 development(World Faiths Development Dialogue, 2012). Besides, Buddhist monasteries have a
73 significant function in protecting the Khmer's vigorous culture and traditions. It is a repository of
74 Khmer art, literature, and rituals that describe Khmer culture. Throughout history, Pagoda has
75 preserved traditional practice, religious philosophy, and artistry that might have been completely
76 destroyed during the turbulent period. These historically literary and cultural treasures have been
77 inscribed and stored within temples (Nguyen et al, 2021). Noticeably, during the Khmer Rouge
78 regime, even if Buddhism was forced to perish, it has still been restored and fruitfully regrown
79 after peace and national stability. With cooperation and sponsorship from the government and
80 Cambodian people, there has been a sharp rise in the number of pagodas in Cambodia
81 (Buddhism, n.d.). According to a survey by the Ministry of Religions and Cults in 2018, there
82 are about 4,932 pagodas in Cambodia, including 563 ancient temples, and approximately 95 per
83 cent of the Cambodian population is adherents to Buddhism (Rethea, 2024).These phenomena
84 draw scholars and academics to conduct research on Buddhism in Cambodia, focusing on the
85 distinguishing areas related to Buddhism and Cambodian society. While the majority of
86 researchers and scholars have studied the history and revolution of Buddhism over a period of
87 Cambodian history, fewer studies have critically examined research on the contemporary roles of
88 Buddhist temples in Cambodian society. Some scholars have investigated the intersection of
89 animism and Buddhist temples, noting that Buddhist temples are considered a sacred place to
90 pray for harmony, good luck, and traditional practices, such as Khmer medicine (Chouleang&
91 Saint, 1988). However, it merely touches upon the surface of the extensive contribution of
92 Buddhist pagodas to the advancement and preservation of Cambodia.To comprehensively
93 understand the importance and characters of monasteries in Cambodian society, this article
94 expands upon the literature by exploring Buddhist monasteries' role in national development,
95 including their contribution to education, their involvement in social work and in economic
96 development through tourism, and their role in conservation and cultural identity.

97 **Buddhist Monaster's role in Education:-**

98 Since primaeval times, Buddhism has played a vital part in education in Cambodian society.
99 Particularly during the periodical regime of King Jayavarman VII, the education system was

100 established inside the pagodas, and mathematics, astrology, public health, art, and traditional
101 culture were all taught by a king or a priest in the temples (Roeurm, 2023). Indeed, after the
102 appearance of the French educational system, the role of Buddhist temples in supporting
103 education in Cambodia has remained pivotal. After the first ultramodern academy, called the
104 French Language School of the Protectorate, was erected in 1873, further seminaries have been
105 developed in Cambodia. 8 Based on the record issued by the Ministry of Education and Sport,
106 there are 12,889 public schools, including primary, secondary, and high schools, that have been
107 constructed in the Kingdom (Ministry of Education, Youth, and Sports [MOEYS], 2017). Even
108 though the increasing number of schools is significantly high, Buddhist monasteries remain
109 important. It is seen that Buddhism has taken part in different images in Cambodia. Tightly
110 connecting Buddhism to Khmer culture and society; monks have played an important role in
111 Cambodian education. When there are festivals or ceremonies, people have invited monks to
112 preach the Dharma to give knowledge of social morality, moral value, culture, and religious
113 beliefs. Although this form of education is informal, it is convenient for older generation people
114 to absorb the knowledge. The majority of Cambodian older people could not access any form of
115 education during the Khmer Rouge regime, which had killed scholars, knowledgeable people and
116 high-class people and forced people to work in the field to do farming (Chigas&Mosyakov, n.d.).
117 Providing that they pay full attention to the monk's value lesson, they will free themselves from
118 arrogance, greed and worldly desire, finally to become enlightened. Moreover, when there are
119 religious festivals and ceremonies in the monasteries, people go to the pagoda to listen to monks
120 preaching dharma to understand the consequences of good and bad deeds; some monks have
121 preached about history, culture, and social values. It has regarded Buddhist pagodas as a school
122 to provide informal and formal education to students and young monks. In the past, Cambodian
123 leaders and scholars received their education and training in the pagoda. Pagodas would offer
124 training in literature, mathematics and several areas of general knowledge, which are essential
125 for everyday life. Many famous authors and artists of past generations in Cambodia were first
126 trained and mentored under the roof of pagodas. The former prime minister of Cambodia, Hun
127 Sen, for example, also stayed and educated himself with monks in the pagoda (Varman, 2024).

128 Moreover, Buddhist pagodas also function as refuges for underprivileged students and youths
129 from rural areas those seek education or training in urban centres but cannot afford housing.
130 Pagoda has provided comfortable shelter for undergraduate students who pursue their education

131 in the city. For poor students from the countryside, it is very difficult for them to find houses,
132 and rental rooms are unaffordable for them. So, the pagoda is the only place which provides
133 them shelter to continue their higher education. According to Chea Ly, the secretary general of
134 the Khmeng Wat Association, there are approximately 4000 students currently residing in the
135 pagoda while they are pursuing higher education (Titthara, 2024). These days, even though there
136 are a number of schools, pagodas keep their pivotal role in teaching the Khmer language,
137 English, the Pali language and psychological education for Cambodian new generations.
138 Younger monks and poor youngsters from vulnerable families in remote areas are problematic to
139 access for their education, so they can seek their education within the pagoda. Many boys from
140 low-class families have been sent to the pagoda to get education and training until they grow up.
141 Many pagodas serve as schools to provide part-time classes in different subjects, especially
142 English classes. In Siem Reap city, for instance, there are a lot of pagodas that provide education
143 for students. Wat Damnak pagoda, located on Wat Bo Road, has played a vital role in education
144 for more than 100 years. Some pagodas have granted sponsorship and assistance by NGOs and
145 hired some teachers to run English classes for those students who can't afford private school
146 (Roerum, 2023). Located in Battambang town and supported by NGO Buddhism for Education
147 of Cambodia (BEC), VibolTharam pagoda, Wat Kamphaeng Primary School, Kampong Seima
148 Primary School and Wat Kor Secondary School have provided the students and children in the
149 community with the knowledge of language, Buddhist knowledge and day-to-day life skills
150 (Rethea, 2022).

151 Overall, Buddhist pagodas are undeniably crucial in supporting Cambodian education in
152 distinguishing images, even though there are the rise and decline of Buddhism in Cambodian
153 society. During the Angkor era, a pagoda was essentially reserved as a school of education. Until
154 the middle ages, basically the French colonisation and the People's Socialist Community era,
155 Buddhist education provided by pagodas grew and developed. Even though the Khmer Rouge
156 Pol Pot regime was forced to disrobe the monks, destroy monasteries, and deconstruct
157 Cambodia's Buddhist institutions, Buddhism was restored in the early 1980s after the collapse of
158 the Khmer Rouge (Buddhism, n.d.). The number of monks has been increasing, and a lot of
159 Buddhist pagodas were reconstructed and newly built, and the role of Buddhist pagodas in
160 supporting education in Cambodia remains pivotal until the current time.

161 **Buddhist pagoda in social work:-**

162 Buddhist teaching promotes peace, non-violence and harmony to humankind in the world.
163 Following the doctrine of Buddha brings peaceful and stable order to society and creates loving-
164 kindness, sense of solidity, and unification in community (Kimpicheth, 2017). The involvement
165 of Buddhism in Society has been seen in different ways and activities, including caring and
166 service, social and environmental protest and climate change, social justice, and conflict
167 resolution. Cooperating with non-governmental organizations (NGO) and other development
168 organizations, Buddhism, specifically pagodas, actively engage in developing communities in
169 the nation. Pagoda has basically contributed in social work and other social activities to enhance
170 national development and reduce famine in Cambodian society. It is the fact that Buddhist
171 pagodas and communities are strongly connected because villagers, monks, local authority and
172 chief of villages consider the pagoda as a place to gather and discuss challenges and
173 development in their communities. If there is any need for infrastructure and a shortage of budget
174 to construct public utilities in the community, the chief of the village and Buddhist priest will
175 announce in public across the village. The villagers and generous people offer money to the
176 pagoda, and then used as resources to build roads, bridges, schools, hospitals, water wells, water
177 reservoirs, and plantations, which provide food as well as medicine (Rethea, 2022). Since the
178 growth of social capital has taken place around the pagoda, resulting in the creation of
179 associations and committees. Then, the appearance of the Pagoda association aims to concentrate
180 on community development and poverty reduction. Pagoda Coordination Committee (Pacoco)
181 was formed to organise among associations and to be a facilitator between associations and
182 donors. The main task of Pacoco is to provide opportunities to the vulnerable people to make
183 them more and more capable to assist themselves to fight against poverty, to promote member
184 associations to improve and rehabilitate the appropriate infrastructure for the benefit of both civil
185 society and religion in their own areas (Pellini, 2004). These associations, the pagodas, and
186 relevant institutions cooperated closely to assist and develop their communities and social
187 activities. Meanwhile, inside the pagoda, priests, monks and nuns are the most essential elements
188 to operate the pagoda effectively and well. Priest is the one who manages budgets and resources
189 in the pagoda; he is privilege to delegate and facilitate finance, community development projects,
190 and other source (Yumiko, 2018). Another actor is monk. Monk is the most prominent figures in
191 the Cambodian Buddhist pagoda, but other important social actors spend significant time at the

192 pagoda and control pagoda affairs. In fact, Monks have been engaged for a long time in helping
193 the community, but there is an unclear structural and systematic way. Monks have cooperatively
194 worked with villagers in building schools and hospitals, roads in community, but nobody
195 realized that it was social engagement (World Faiths Development Dialogue, 2012).

196 Furthermore, Pagoda has also been actively involved in promoting environmental protection and
197 reducing climate change with the support and facilitation from non-governmental organisations
198 known as association of Buddhist for Environment (ABE), governments and relevant
199 institutions. The majorities of pagodas are encouraged to plant trees and grow vegetables to
200 create a green and friendly-environment, also; some pagodas have become good examples and
201 drawn attraction from people across the country for being a green space with diversity
202 of planetary and vegetable. Moreover, the Ministry of Environment and Ministry of Religions and
203 Cults have organized competitions and forums to promote and develop pagodas into clean, green
204 and more appealing places. For example, Serei Sakor Daun Sdoeung pagoda was named one of the
205 best Buddhist centres out of 500 pagodas in Prey Veng province. The monks have planted over
206 3,000 trees and grew vegetables and rice surrounding the pagoda. They practice an
207 environmentally-friendly routine and are strictly forbidden from using plastic bags (Rethea,
208 2024).

209 In other ways, pagoda can release the social obstacle and burden through ordaining people to be
210 monks. Because of an individual's economic circumstances, some people have decided to
211 become monks. The monkhood is one crucial means through which youngsters have traditionally
212 overcome social challenges particularly poverty and famines. Most young monks are from poor
213 families, and some have lost parents. Many young men use the monkhood as a springboard to
214 other opportunities once they disrobe. Some monks have accessed education throughout
215 monkhood and shaped their future brightly (World Faiths Development Dialogue, 2012).
216 Furthermore, pagodas have offered a social safety net, particularly for orphans, elderly widows,
217 and the homeless. According to Ministry of Cults and Religions spokesman Seng Somuny, there
218 are approximately 23590 orphans, homeless people, poor, elders and students who have resided
219 under the root of pagoda across the country (Sunly, 2022). That means pagodas are multi-faceted
220 places; it can be schools, homes, food providers, and care centres for poor people and students
221 who live far from conventional schools.

222 Moreover, pagodas serve as psychological and emotional-support centres without any formation
223 of racial discrimination in terms of skin colour, nationality or social class. As Cambodia has
224 undergone massive clashes and a catastrophic event known as Khmer Rouge (1975-1979, people
225 continue to suffer from painful mental symptoms. The majority of the population has been
226 challenged with high prevalence of posttraumatic stress disorder (PTSD), depression, and
227 anxiety symptoms in the population (Agger, 2015). Buddhist practice and understanding is
228 extremely helpful for healing trauma. Cambodian people always enter the temple to learn deeply
229 about the monk's Dharma and do meditation following the doctrine of Buddhism in order to
230 release all suffering and anxiety. During the fieldwork were samadhi in which people are stilling
231 the mind through mental concentration and vipassana (insight) meditation, which involves the
232 acquisition of self-knowledge and insight into the true nature of reality.

233 In short, pagoda can be described as a pivotal factor in contributing and developing communities
234 in terms of partaking into social work and activities by serving and caring citizens without
235 religious discrimination and racism in society. It provides basic need and comfort shelter for
236 homeless, orphans, vulnerable people and even students, which reduces social burden in terms of
237 poverty and famine. Additionally, by maximising violence, anxiety, depression and suffering,
238 Buddhist is regarded as a mental centre to educate mental issues and bring peace and harmony in
239 society.

240 **The Contribution of Buddhist temple to Economic Development :-**

241 Beyond social work and educational mandates, Buddhist pagodas have significant contributions
242 to the nation's economy, although they are inexplicit. This impact is not merely seen through the
243 lens of tourism but also through the generation of job opportunities for local businesses and
244 citizens in the community (Prabnok, 2019). Storing the Khmer architectural, historical, and
245 religious heritage, these temples are intriguing to both domestic pilgrims and international
246 cultural tourists. Tourists have targeted Cambodia as a tourist destination to explore historical
247 and cultural landmarks, and Buddhist pagodas are included in the most attractive sites. The
248 magnificence and serenity of the temples inspire travellers to be more curious about Khmer's
249 rich cultural heritage and religious practice (Neth, n.d.). This influx of tourists provides
250 advantages for the local community, as tourists spend money on accommodation, food, and
251 souvenirs. Regions such as Siem Reap, home to Angkor Wat, the most famous temple, and other

252 Buddhist temples, such as Wat Bo temple and Wat Preah Prom, attract millions of visitors each
253 year, contributing to creating job opportunities and supporting a range of workers from hotel
254 staff to tour guides, local artisans, drivers, and food vendors (Gupta, 2024). Consequently, the
255 temples serve as a catalyst for fostering economic development.

256 **Buddhist Pagoda in Khmer Literature and Cultural museum and Traditional** 257 **Preservation:-**

258 The profound connectivity of Buddhism to Khmer literature, tradition, and culture is practically
259 inseparable, and there is a sense of solidity in Cambodian society. Buddhist pagodas have taken a
260 significant part in conserving and practising Khmer literature, customs, traditions, and culture.
261 Pagodas are depositories for the country's culture and knowledge accumulated over centuries,
262 serving as both museums and libraries to store material, books, historical records and ancient
263 doctrine, which has been kept without involvement by politics (Varman, 2024). Having
264 undergone internal and external conflict, invading war, civil war and recurring social upheaval
265 over centuries, if there were no pagodas, and then Khmer literature would have disappeared. In
266 this sense, pagodas are rationally considered as places for safeguarding a literary culture that
267 could be preserved from destruction and then reintroduced into regular Cambodian life
268 (Kunthea, 2022). In addition, Buddhist monasteries also conserve valuable artefacts,
269 fundamentally, books created with the material the Buong (also known as the SlacTreng). Those
270 books are made with leaf material, which has lasted for a long time. Also, they were inscribed or
271 written by Khmer artists or written in Sanskrit (Pali) or ancient Khmer; it includes articles in
272 Buddhist scriptures, idioms, history, proverbs, teaching law, customs, and horoscopes. The
273 cultural and traditional values hidden in these volumes have been cautiously preserved within the
274 pagoda. Despite having been over a few hundred years, it still preserves and becomes valuable
275 ancient records of the Khmer people (Nguyen et al., 2021). These treasured heritages have been
276 kept and conserved in monasteries located in Khmer Krom, which belongs to Vietnam. Also,
277 they can be found in some ancient temples in Cambodia. Therefore, the pagoda is a very valuable
278 place for collecting and conserving knowledge, ancient books, inscriptions and historical records
279 for the Cambodian new generation and scholars to research, study and know deeply about
280 Khmer. A pagoda is not only the place to keep the ancient books and doctrine, but it is also the
281 place to conserve cultural museums. Located in Siem Reap, Wat Bo pagoda is considered one of

282 the Buddhism museums and culture centres. Venerable Pin Sen, a chief pagoda of Wat Bo, is
283 passionate about collecting ancient objects and preserving Khmer traditional dancing and
284 cultures. He started gathering artefacts when I was twenty years old. Unfortunately, it was
285 destroyed due to the Khmer Rouge. He started again in 1980, and since then has built up a huge
286 number for a museum. His purpose of constructing this museum is for the public to research,
287 study and understand these objects. In this Buddhist museum, there is a display of ancient
288 artefacts and paintings, including objects made of stone and copper, deities, and Buddha and God
289 statues. Moreover, due to civil wars and aggressive wars over centuries, many arts, including
290 Sbek Thom shadow theatre, have almost become extinct. Venerable Sem wants to conserve this
291 traditional art, Sbek Thom shadow, by attempting to research and re-establish it
292 (Rohany&Sopich, 2022). Similarly, Pogada is regarded as the symbol of Khmer culture. The
293 Silver Pagoda, covering a land of 27,000 m², for example, consists of several structures,
294 including the Royal Palace and the National Museum. Located in the landscaped garden
295 surrounding the Temple of the Emerald Buddha, there are other structures, including a library,
296 stupas, shrines, monuments and galleries of the Reamker. There is also an equestrian statue of
297 King Norodom that was created by the French artist Eude in 1875 and erected in the garden in
298 1892. This temple illustrated the sacred place where the king worshipped, prayed and practised
299 Buddhist rituals and elegance in the Khmer culture, and it is the place where many priceless
300 Buddhist and other historical objects, such as gold, silver, gemstones and ivory ritual and
301 ceremonial objects, have been stored and preserved in significant quantities. The Wat
302 PreahKeoMorokat, the Temple of the Emerald Buddha, is deemed as the perfect place to observe
303 and admire the spectacular craftsmanship of Khmer art (Tourism of Cambodia, n.d.). The
304 marvellous architecture and traditional design of the pagoda have interpreted Khmer culture and
305 ancient arts. The intricate curving on the wall of the pagoda showcases the cultural heritage and
306 spiritual history; that means all elements of the pagoda underscore the symbolism and purpose.
307 Buddhist monasteries in Cambodia are a vital place for traditional preservation and practice.
308 While pagodas in Cambodia are primarily religious sites, they are also viewed as practical
309 traditional and cultural sites. Cambodian people gather inside temples when there are festivals
310 and ceremonies held at pagodas, such as the Khmer New Year and Pchum Ben. It offers a
311 glimpse into the rich cultural traditions of Cambodia. For instance, Khmer New Year
312 (CholChnamThmey festival), the most important and cherished holiday in Cambodia, is annually

313 celebrated for three days in mid-April after the end of the harvest season and the beginning of a
314 new year full of hope and renewal (Narayan, 2023). During this ancient ceremony, there are
315 traditional events and activities inside the monasteries. Cambodian people go to pagodas in order
316 to collectively perform different traditional activities. They liberate birds and fish as acts of
317 merit, a Buddhist belief, while monks chant blessings. People also flock to temples to pray for
318 prosperity, fortune, and good health. Also, they sprinkle water on Buddhist statues and shrines to
319 honour their faith. However, there are the performances of traditional Apsara dance and
320 traditional games, namely tug-of-war, hacky sack and shuttlecock (Asiatica, 2024). In addition, a
321 variety of religious festivals and celebrations presenting Khmer spirits and traditions, such as the
322 Water Festival, Harvest Festival and Flower Festival, take place inside the monasteries. In this
323 sense, it is undeniably acceptable that pagodas contribute significantly to conserving and
324 practising Khmer traditions, customs and cultures by gathering and encouraging Cambodian
325 people to play and perform Khmer traditional games and dances and arts.

326 Above all, it is generally acknowledged that the Buddhist temple is an important site to house
327 priceless Khmer literature, language, ancient books, proverbs, antiques and fantastic artefacts.
328 The pagoda is the identity of Khmer traditional architecture and the symbol of the Cambodian
329 spirit and lifestyle. Also, it has played a remarkable role in maintaining Khmer traditional
330 preservation, and it is a protective and practical place to play and perform Khmer traditional
331 dance, arts, and folk games.

332 **Conclusion:-**

333 To sum up, pagoda, a holy place for Buddhist followers and monks to sacrifice and practise the
334 religion has strongly connected with Cambodian people and played a significant role in
335 prospering community and society in numerous ways and differentiated sectors. Pagodas play a
336 crucial role in the daily lives of Cambodians, serving as places of worship, community centres,
337 and repositories of culture and history. Each of the pagodas in Cambodia tells a unique story,
338 reflecting the nation's soul and resilience. For the education sector, Buddhist monasteries have
339 made great contributions to enforcing both formal and informal education. Pagodas are
340 considered schools and education centres to educate laypeople with insightful teaching of
341 Buddhism and provide education to students and monks. Besides, Pagoda is described as a
342 museum centre and predatory to conserve Khmer literature, culture, custom, and tradition. To

343 avoid the loss of valuable ancient norms, principles, customs, and lessons as well as priceless
344 antiques, artefacts, and arts, Cambodian ancestors have stored those precious items inside the
345 pagoda. The intricate architecture and design with complicated and stunning curves on the walls
346 of temples illustrate Khmer identity and cultures. It presents Cambodian lifestyles, values, and
347 traditions. In terms of social work, monasteries are places where a sense of spiritual unification
348 and cooperation is created to bring people together. It plays an important part in social works and
349 activities, including caring and service, social and environmental protest and climate change,
350 social justice, and conflict resolution. As the roles and significance of Buddhist temples are
351 numerous and priceless in developing Cambodian society, it is recommended that the
352 government enhance educational programs within pagodas, expand social welfare services, and
353 promote cultural preservation and heritage projects.

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