

# VICTIM - FORMER KHMER ROUGE DIALOGUE PROJECT

## LESSONS LEARNED



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## **ACRONYMS**

**DC-Cam** Documentation Center of Cambodia

**ICfC** International Center for Conciliation

**JHO** Justice & History Outreach Project

**NGO** Non-governmental Organization

**TOT** Training of Trainer Project

**TPO** Transcultural Psychosocial Organization



**ABOUT ICfC - Cambodia.** The International Center for Conciliation (ICfC) - Cambodia began working in Cambodia in 2005 as a branch of the Boston-based International Center for Conciliation. Recognizing early on the unmet needs of Cambodians in dealing with historically-rooted conflicts, the organization began implementing projects using ICfC's Historical Conciliation methodology that sought to assist villagers in their efforts to heal these historical wounds. After a number of years working within the rural areas of Cambodia, the methodology evolved to better fit the needs of Cambodians in dealing with their own past memories and in addressing conflict between groups.

In 2010, the organization registered as a local non-governmental organization under the laws of the Kingdom of Cambodia, aiming to contribute to the healing process by empowering survivors of conflict to face their history in order to move forward. To achieve its mission, ICfC - Cambodia implements projects based on a bottom-up participatory approach in which villagers are encouraged to identify their needs and to develop forward-looking actionable goals. This approach has been implemented throughout its Justice & History Outreach (JHO) Program, which has carried out projects in 14 different villages thus far. In order to further signal its efforts in becoming a local non-governmental organization, ICfC-Cambodia aims to change its name to Karuna in the next six months.



**ABOUT TPO - Cambodia.** The Transcultural Psychosocial Organization (TPO) was established in Cambodia in February 1995 as a branch of the Netherlands based TPO International. The program was developed in response to the need to heal the psychological wounds of the Cambodian people caused by the civil war and the genocidal regime between 1975 and 1979, and care for those who suffer from mental health problems.

Since 2000, TPO Cambodia has been registered as a local Non Government Organization (NGO). The organization consists of a multi-disciplinary team, including psychiatrists, clinical psychologists, psychiatric nurses, midwives, social workers and experienced community workers.

In 2007, TPO set up a comprehensive program aiming to support victims of the Khmer Rouge regime who participate actively in the Khmer Rouge Tribunal as well as to raise awareness about the after-effects of the genocidal regime.



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## 01. INTRODUCTION

In general, the term “reconciliation” refers to the reestablishment of relationships between parties in conflict, as well as the process of this reestablishment itself. However, perceptions of what this term means in various post-conflict countries have been largely individual as well as divergent from one cultural and political context to the next. Furthermore, there is often a discrepancy between individual processes and national transitional justice processes, exemplified by how reconciliation is often suggested as part of the political agenda of post-conflict governments for victims of gross human rights violations. As Suzannah Linton describes in “Reconciliation in Cambodia”, reconciliation in Argentina has meant, in some cases, the same as getting nothing done – victims being asked to reconcile with their torturers, who were asked to do nothing. In South Africa, it sometimes meant pressure to come to terms with the past prematurely. At a number of truth commissions, reconciliation was simply a policy objective, as the foundation for these commissions relied heavily on the belief that the establishment of “truth” would be the main pathway to national reconciliation.<sup>1</sup>

Within Cambodia, the Extraordinary Chambers in the Courts of Cambodia (ECCC) is widely believed to contribute to efforts at garnering national justice and reconciliation. However, many experts and close observers of the courts argue that the ECCC can only provide one aspect of justice, and furthermore, one aspect of reconciliation – the reconstruction of the “truth” in order to create an understanding of what happened such that individuals can reconcile with their traumatic past. However, the impact of the ECCC on the relationship between victims and their direct perpetrators remains to be seen, and as recommended in this report, would require sustained efforts at the local level to achieve the sort of reconciliation defined by Cambodians. In our view, the ECCC’s focus on judicial and legal interventions, traditionally the more dominant components in the field of transitional justice, leads to a one-sided emphasis on judicial interventions limiting a more holistic approach on reconciliation activities.<sup>2</sup>

A 2010 population-based survey<sup>3</sup> conducted by the University of California Berkeley Human Rights Center examined Cambodian definitions of reconciliation in terms of relationships. The survey found that a majority of Cambodians (54%) characterized reconciliation as unity and living together. In addition, many Cambodians (38%) also understood reconciliation as communicating and understanding each other, while 27% also linked the definition to gentleness and compassion for each other. Only 8% defined reconciliation as forgiveness.

Furthermore, in a 2002 Documentation Center of Cambodia (DC-Cam) survey<sup>4</sup> on issues of justice, revenge, accountability, forgiveness and reconciliation in relation to the Khmer Rouge, Cambodians contributed their own thoughts on individual responsibility in achieving reconciliation. Throughout various responses, Cambodian highlighted their belief in the important roles that individuals must play,

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<sup>1</sup> Linton, S. (2004). Reconciliation in Cambodia. DC-Cam.

<sup>2</sup> Strasser, J. et al. (2011). Justice, Healing and Reconciliation in Cambodia. In: Conflict, Development and Peacebuilding. Routledge (in press).

<sup>3</sup> Pham, P. et al. (2011). After the First Trial: A Population-Based Survey on Knowledge and Perception of Justice and the Extraordinary Chambers in the Courts of Cambodia. For more information on this report, please visit <http://hrc.berkeley.edu/publications.html>.

<sup>4</sup> The results of the 2002 DC-Cam survey as well as an analysis can also be found in: Linton, S. (2004). Reconciliation in Cambodia. DC-Cam.

especially at the local level. More simply, one respondent describes this belief by saying, “We are aboard the same boat sailing toward the same destination.”

Throughout Cambodia, victims often live within the same community as the person that perpetrated direct crimes against their family and friends. Despite the decades that have passed, tensions still exist from a lack of communication that continues to foster anger, hatred, and misunderstanding. In one village, a victim recalls the arrest of his mother, who was subsequently tortured in the nearby pagoda. He states, “The spies who arrested my mother are now living in my village. I am still angry with them, but I cannot do anything.”

The 2010 Berkeley Human Rights Center survey found that 49% of Cambodians would be uncomfortable living in the same community as former Khmer Rouge cadres. The same percentage of Cambodians indicated they would be uncomfortable with their children marrying children of former Khmer Rouge cadres, and 31% would be uncomfortable going to the same pagoda. Even more, the 2002 DC-Cam survey indicates the absence of a consensus in how Cambodians view low-ranking cadres: 24% believed them to be perpetrators, 30% to be victims, 41% both, and 5% gave no answer.

While there have been instances of victims forgiving their direct perpetrators, no project has ever been conducted to explore this relationship further and the possibilities of reconciliation, as defined by Cambodians in the context of individual relationships. This project and report thus aim to provide a better understanding of the dynamics of this relationship, as well as lessons learned for implementing projects that aim to encourage dialogues between victims and direct perpetrators.

## 02. THE VICTIM-FORMER KHMER ROUGE DIALOGUE PROJECT

The **Victim-Former Khmer Rouge dialogue project**, a collaboration project between the International Center for Conciliation (ICfC) and the Transcultural Psychosocial Organization (TPO), aimed to rebuild and understand the fragmented relationship between victims and their direct perpetrators. While calls have been made for reconciliation from the Cambodian government, victims often wish to receive acknowledgement and an apology from their direct perpetrators. For perpetrators, overcoming cultural obstacles that hinder even the acknowledgement of crimes make an apology difficult to achieve.

Because of the sensitivities and difficulties in initiating a dialogue between victims and perpetrators, this project was conceived as a pilot project to investigate the possibilities of reconciliation within Cambodian society.

Our primary objectives include the following:

- Initiating dialogue between former Khmer Rouge and victims such that understanding and empathy can continue to be built in the future years. Because we recognize the sensitivities in helping victims and their direct perpetrators face each other, we believe that in order to be realistic and practical, initiating conversation is our most immediate and important task;
- Encouraging former Khmer Rouge cadres to face their own history of wrongdoing, while recognizing the surrounding factors that led to those actions. While many of these former cadres are perpetrators of crimes, many still consider themselves to be victims of the Khmer Rouge regime. Because of this common victim identification, we hope to foster understanding of the ambiguity between victim and perpetrator identifications;
- Helping strengthen community relationships in order for villagers to move forward together towards social cohesion and to ensure that future generations will not inherit a fragmented community life.

With the fundamental belief that a grassroots participatory approach is necessary to realize these objectives, ICfC and TPO encouraged project participants to define their needs, expectations, and roles within the process to fully engage participants and the surrounding communities in addressing local needs for justice and healing.

### 2.1 HISTORY OF PROJECT SITE

The group of villages where this project was implemented is located in Kampot province. In the early 1970s, the United States dropped a quarter of a million tons of bombs on Cambodia in as little as six months - a number larger than the amount of bombs dropped on Japan during the entirety of World War II. This bombing affected this region in Kampot province, where villagers began to suffer from the instability of war and eventually the harsh rule of the Khmer Rouge regime.

Beginning in 1973, the Khmer Rouge started to implement its communist ideology in the region of Kampot, forcing villagers to work and to live as a collective. The Khmer Rouge divided the area into three groups of people - the rich farmer, the middle-class farmer and the poor farmer. In one village, all the people were accused of being rich farmers – capitalists who oppress the poor farmers, thus traitors of *Angkar*, the secretive organization of Khmer Rouge leaders.

The Khmer Rouge regarded poor farmers, many of whom had low education levels, as the most loyal to *Angkar* and its revolution. Many poor farmers in Kampot province had joined ranks with the Khmer



An ICfC staff trains local facilitators during the Training of Trainer project in September 2010.

Rouge during its fight against the Lon Nol government, who supported the Americans despite the bombings. This class of farmers became fully convinced of the righteousness of Khmer Rouge ideology and its communist revolution, which cultivated the high animosity between the rich farmer class and the poor farmer class. This animosity contributed to the extreme cruelty and violence inflicted on villagers in the area – from torture in the local pagodas to outright murder.

In 1975, the Khmer Rouge began to target “new people” – Cambodians that had just been evacuated from Phnom Penh and other urban centers. While the Khmer Rouge stopped killing local villagers, these villagers were still treated poorly. They were often re-educated and forced to work under difficult conditions leading to the death of many villagers.

Today, remnants of the regime present itself in everyday village life. From the high number of deaths during that time period, the physical makeup of the village now consists of many widows and orphans. Community relations suffer due to high levels of distrust rooted in the class division imposed by the Khmer Rouge. And traumatic memories that were unacknowledged for decades continue to inflict suffering on villagers.

The project site consists of a number of villages, one mainly consisting of the rich farmer class during the regime, herein referred to as Village A. The other village consists mainly of former Khmer Rouge cadres, or “base people”, herein referred to as Village B. The two villages were chosen as the project site due to their history and tension between former Khmer Rouge cadres and victims, the close relationship developed between ICfC and villagers (including village authorities), and the relationship developed between ICfC staff and an alleged perpetrator.

ICfC had implemented two projects in this area: The Justice & History Outreach (JHO) Phase I project and the Training of Trainer (TOT) project. The JHO project aims to give rural Cambodians a chance to determine and address local needs for restorative justice by implementing activities in local villages that

endeavor to provide a safe platform to disclose painful memories of the past through the facilitation of community dialogues about history and memory. In addition, by building on the outreach efforts of the Extraordinary Chambers in the Courts of Cambodia (ECCC) in rural Cambodia, ICfC works to translate efforts to gain retributive justice at the national level to activities that make an effort to restore broken, societal relationships at the local level. The JHO project concludes with a culmination activity – an activity chosen by the community to address their historic wounds. In the past, this activity included the compilation of a local history book, the building of memorials, and Buddhist ceremonies.

The TOT project offers villagers training in dialogue facilitation and mediation techniques. This training aims to further empower villagers from previous JHO project sites to take control of their own healing by leading their own community dialogues about the Khmer Rouge past, while addressing local requests by village authorities for help in resolving everyday conflicts. By offering this training, ICfC hopes to provide a practical means of mitigating conflicts, to increase the confidence of villagers of taking ownership over their own problems, and to enhance social relations among villagers. Furthermore, this project aims to enhance social relations among nearby villages, as local facilitators, members of different communities intentionally chosen by ICfC for such reason, implement dialogues in a nearby village to the original project site.

In addition, the TOT project uses the victim-former Khmer Rouge experience as an example during the training in order to help foster openness and dialogue between both groups. While many villagers have held deep-seeded feelings of anger towards former Khmer Rouge cadres, especially direct perpetrators, many villagers are beginning to accept the possibility of an alternative viewpoint to the traditional notions of evil associated with anyone who worked for the Khmer Rouge regime, the possibility that these Khmer Rouge cadres are victims as well. In this area of Kampot, local facilitators have facilitated dialogues among former Khmer Rouge cadres in order to understand their experiences, which has contributed to villagers' interest in understanding more of this Khmer Rouge narrative.



Aunt watches video of Grandpa during the last video exchange.

## 2.2 METHODOLOGY

Due to the challenges in achieving the project objectives, ICfC and TPO collaborated closely to implement the dialogue process between victims and perpetrator groups. Both organizations held responsibilities that corresponded to their expertise: ICfC managed the dialogue and communication aspects of the project, while TPO supported the mental health aspects.

ICfC and TPO staff underwent various training exercises and discussions before project implementation. Without adequate preparation, project staff risked alienating former Khmer Rouge cadres, thus hindering a successful outcome. In order to overcome this challenge, project staff discussed articles on past experiences working with former Khmer Rouge, and most significantly, underwent a constellation exercise workshop. During this exercise, project staff took on the roles of former Khmer Rouge and victims, voicing perceived emotions, attitudes and thoughts. Through this method, project staff could “step into the shoes” of former Khmer Rouge cadres and victims in order to empathize and anticipate the various difficulties that both parties may face in participating in this project.

Two “victims” were chosen from Village A and an alleged perpetrator and his wife, also a former Khmer Rouge cadre, were chosen from Village B to participate in the dialogue project. The participants of the victims group will be referred to as “Aunt” and “Grandma” throughout this report. The former Khmer Rouge group, the alleged perpetrator and his wife, will be referred to as “Grandpa” and “Aunt B” respectively.

Villagers throughout Village A allege that Grandpa was responsible for arresting and killing villagers in the area. While he was not the leader of the Khmer Rouge group, Aunt and Grandma hold him directly responsible for killing Aunt’s father and Grandma’s husband.

Each party was assigned a mental counterpart (TPO staff) as well as a staff member of ICfC, to remain as consistent as possible throughout the duration of the project. Furthermore, local facilitators (trained during ICfC’s TOT project) acted as key informants of any developments or potential problems within the

community. Not only did these local facilitators act as “eyes on the ground,” but they also acted as trusted intermediary for the village and the NGOs, strengthening the project’s ability to respond to changing needs, challenges, and risks.

In addition, a cameraman was hired to film and edit videos for the exchange of messages between the perpetrator and victims groups.

The project included five phases:

1. **Assessment:** Victim and former Khmer Rouge groups were assessed for their needs and expectations from the project using a questionnaire. Both groups were given an introduction to mental health. In addition, groups were introduced to the camera equipment and filming process.
2. **Video Exchange Dialogues:** Victim and former Khmer Rouge groups created video messages discussing their expectations from the project and their own experiences during the Khmer Rouge time period. Villagers not only discussed their past experiences, but also the emotional impact it had on their lives and whether or not that impact continues today. The messages were then exchanged between the two groups.

In addition, reactions by each party to the video messages were filmed and exchanged. Participants were directed not to insult, verbally attack, or make assumptions that may impede the dialogue process when producing their messages.

3. **Face-to-Face Dialogue:** Victim and former Khmer Rouge groups decided to meet face-to-face after having exchanged several video messages. The goal of this phase was to create a shared understanding of what happened and what they can do together to rebuild their relationships. Both groups shared their ideas of the future in relation to reconciliation and peace, and furthermore, what actions they can do to achieve this vision.
4. **Culmination Activity:** In this phase, the community and project groups worked together to conduct an action aimed at building reconciliation and peace.
5. **Follow Up/Evaluation:** Project participants, including community members and local facilitators, were interviewed on the outcome of the project.





Grandma and Aunt react to Grandpa's video message during Video Exchange II.

### 2.3 SUMMARY OF ACTIVITIES

The majority of project activities were conducted over a period of seven months, from March 2011 to September 2011. These project activities include the various video-based dialogues and the face-to-face dialogue, but excludes the final culmination activity – a Buddhist ceremony celebrating the completion of the construction of the stupa, which is still under construction at the time of writing this report. While the general project framework was conceived to include communication through video exchange, methodology meetings (beginning in February 2011) were held at regular intervals throughout the process to discuss the remaining details of the project and to monitor the change process closely such that new risks and challenges could be addressed properly.

An assessment questionnaire was developed and utilized during individual interviews with participants of both groups<sup>5</sup>. A follow up questionnaire was developed that incorporated elements of the assessment questionnaire as well as expanded to assess perceptions of project participants' family members, community members (including local authority and respected leaders), and local facilitators, in addition to the project participants<sup>6</sup>. Both questionnaires aimed to evaluate perceptions of various community relationships; feelings of revenge, forgiveness, and fear; and roles in the process. The follow up questionnaire also looked at challenges faced by interviewees throughout the process, and their thoughts on the use of video exchange as a means of communication.

During the assessment phase of the project, Grandpa and Aunt B indicated that Grandpa never participated in any community activities, such as Buddhist ceremonies or weddings. The two victims indicated that they were still angry with Grandpa, and Grandma furthermore emphasized how clear her

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<sup>5</sup> See Annex A for the complete assessment questionnaire.

<sup>6</sup> See Annex B for the complete follow up questionnaire.



memory remained of the day of her husband's arrest, indicating the importance and effect of this event in her life.

## VIDEO EXCHANGES

Before the video exchanges began, both sides were given the opportunity to choose their preferred level of anonymity. While both sides knew each other by name, neither side had seen each other since the end of the Khmer Rouge period, thus would not have been able to recognize other project participants by their physical appearance. Both sides opted to have both their faces and voices shown in the video, choosing not to have their appearances blurred or hidden.

After each recording, project participants were given a chance to see and edit the various video messages. Videos were then exchanged, and the reaction of these videos among project participants was also recorded and exchanged.



Grandpa had difficulties speaking about his experiences and expectations during Video Exchange I.

### 1. Video Exchange I

*Focus:* Project participants discussed their feelings about being involved in the project, their motivation for joining the project and consequent expectations, and levels of fear.

*Key Moments:* While the victims group was able to express clearly their wishes for an apology, Grandpa had difficulties expressing his thoughts on his own involvement despite the urging of his wife, Aunt B. Project staff attempted another recording with Grandpa, absent of Aunt B,

but he continued to have difficulties speaking. He explained his difficulties as being due to his poor education, but from past observations of staff and community members, Grandpa rarely spoke to other community members, and this may be linked to how he feared talking about his past.

Despite his difficulties however, Grandpa was able to say that he knew he was wrong and asked the victims group to not be angry with him. In reaction to this, both Grandma and Aunt cried and expressed their need for an acknowledgement and apology. Due to his difficulties in expressing his regret, members of the victims group felt that he did not full heartedly mean what he had said.

### 2. Video Exchange II

*Focus:* Project participants discussed personal experiences during the Khmer Rouge period.

*Key Moments:* Grandpa admitted his responsibility in arresting villagers, but denied having any part in the killings. In the initial recording, he said, "[What I want to tell the other side] is please don't be angry at me. They ordered me to do these things. I'm not a smart person, and I didn't know what to do." He later repeated that he holds strong feelings of regret and that he was afraid of dying himself if he did not

follow orders. However, he did not know to whom to express these feelings. Due to his own arrest following the Khmer Rouge period (lasting approximately six months in two different prisons) and fears of revenge, Grandpa did not trust people, and thus did not want to speak about his role in the arrests of locals.

In reaction to these video messages, both Grandma and Aunt were satisfied that he was able to admit he was wrong. However, Grandma discussed what she remembered of the events that took place when her own husband was arrested, and believed that Grandpa lied too much, hiding information that they wanted to know, in his own story. She also stated that she is not angry, as these events happened decades ago, and emphasized the strength of her own moral character. Despite these statements, Grandma expressed her feelings angrily.

Grandpa, upon seeing these video messages and hearing the experiences of the victims group, said that while he knows he arrested Grandma's husband, he did not know Aunt's father. While Aunt admitted that she was very young when she lost her father, thus possessed no memory of the name or face of the people involved in this particular arrest, she became angry and upset that Grandpa did not recognize what he had done to her father. She expressed that she would only have justice when he admitted and apologized for this arrest, and only then could she forgive Grandpa.

### 3. Exchange III

*Focus:* Because of Aunt's anger towards Grandpa, this intervention focused on collecting witness testimonies via audio recordings to clarify the events of the night where Aunt lost her father.

*Key Moments:* After confirmation from various witnesses to the arrest of Aunt's father by Grandpa, Grandpa took responsibility for the arrest, despite being unable to remember Aunt's father.

### 4. Video Exchange IV

*Focus:* Both sides repeated what their interests were for their own involvement in the project, and prepared for a face-to-face dialogue and Buddhist ceremony.

*Key Moments:* Both sides agreed to meet. Grandpa agreed to meet the victims group, despite indicating that he would have strong feelings of shame and embarrassment. In particular, both sides were looking forward to joining a Buddhist ceremony together, as these ceremonies are important in Khmer Buddhist culture to express one's love and respect for the deceased, especially family members. In addition, project participants began thinking of their desires for a culmination activity.

## FACE-TO-FACE DIALOGUE

Due to the Buddhist backgrounds of the project participants, both sides decided to meet at the pagoda in Village B in the presence of a Buddhist monk. This pagoda was transformed into a prison by the Khmer Rouge and had most likely been the location where victims from Village A were killed. Due to the desire to not cause any feelings of fear in Grandpa, both the pagodas in Village A and in between Village A & Village B were not chosen because of the high number of victims in Village A and the location of a main marketplace in front of the pagoda, respectively.

Before the face-to-face dialogue, both sides were again shown videos from Video Exchange IV and given the opportunity to discuss their feelings. Seating arrangements were also discussed and decided upon before the dialogue, with local facilitators assigned different roles in the dialogue – support of project participants and to keep watch of various entries to the location of the dialogue (see *image A* on page 12). ICfC and TPO staff acted as mediators during the dialogue. While Aunt B, also a former Khmer Rouge



ICfC staff work with local facilitators to plan the face-to-face dialogue.

cadre, had no specific role in the discussion of the dialogue, she was invited to participate in the dialogue in order to provide support for her husband. The dialogue was held in the room of the pagoda where villagers typically gave food and other offerings to the pagoda monks.

The face-to-face dialogue began with both sides confirming their willingness to participate in this dialogue, as well as a discussion of their feelings in meeting and recognizing each other for the first time since the Khmer Rouge regime. Both Grandma and Aunt communicated that they are no longer angry with Grandpa, and they appreciated his acknowledgement of his actions during the regime. While Grandpa continued to say that it was difficult for him to find the words to express his thoughts, he said that he was no longer afraid, and he was happy that they could rebuild their relationship. In addition, the victims group also emphasized how they were looking forward to hearing directly what Grandpa had said in the video.

Besides meeting face-to-face, both sides reflected on the most salient moments of the video exchange and how these moments made them feel. For Aunt, the most difficult moment of the process was when Grandpa could not recognize the arrest and eventual death of her father. However, she said that she stopped feeling angry when he recognized this arrest in a subsequent video exchange. She also said that she now believes Grandpa understands the differences between what is right and wrong and also understands that he was forced to commit these crimes. Furthermore, she said that she believed he was a good person.

For Grandma, the most salient moment of the video exchange was when Grandpa recognized his actions during the Khmer Rouge regime as wrong and immoral. She emphasized how she believes that he regrets these actions, but had arrested villagers because he was forced to by his position as a Khmer Rouge cadre, and furthermore, the circumstances of the time period (fear of death, security of family members, etc.). She said, "As long as he knows that he is wrong, we have to find the right path... We have to continue to strive to follow our morals in the future."

Grandpa again told Grandma and Aunt that he was still young during the regime, and furthermore, he was poorly educated. These circumstances made it easy for the Khmer Rouge to use him to arrest

people, but he stressed that he did not kill people. As he was acting under orders and feared for his own life, he did not know how to question the Khmer Rouge leaders. He told the victims group that he feels regret for his actions, and while he does not remember specifically arresting family members of the victims group, he recognizes that he was the one most likely who had taken them away as this was his role during the regime.

In addition, Grandpa said that it comforted him when the victims group said that they were not angry with him and that they would like to establish better relations.

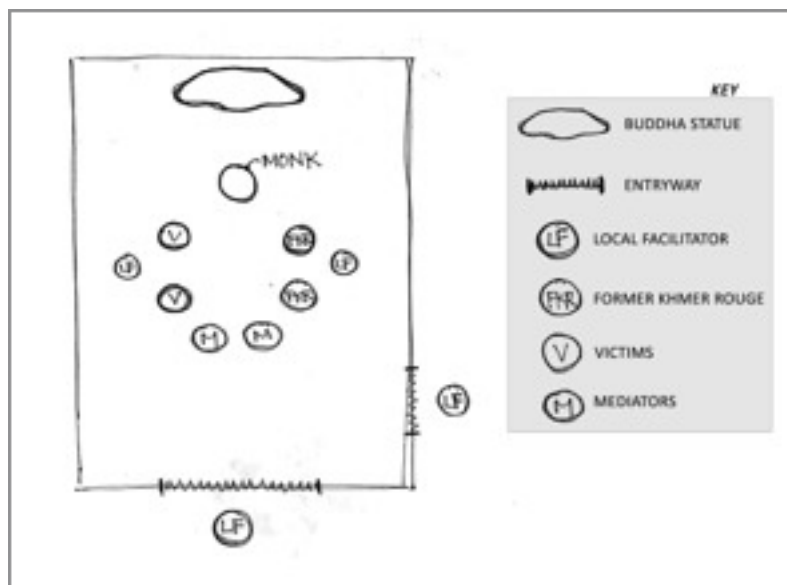


Image A

By the end of the dialogue, both sides agreed that they should continue to better relations between the groups. Grandpa said that he would also commit to this agreement by paying his respects to the spirits of all the victims during the Khmer Rouge period during various Buddhist holy days. Because of the importance of Buddhism in Cambodian culture, especially in relation to how one must pay respect to dead family members, this commitment from Grandpa was significant for members of the victims group.

To conclude the dialogue, both groups were asked to come up with ideas of what they would like to do in order to commemorate this project and their commitment to bettering relationships. Both sides agreed that they should build a stupa, a Buddhist shrine, to honor the spirits of those that passed away during the Khmer Rouge regime. Afterwards, the monk blessed the activity with a Buddhist chant, and later also accompanied the project participants on a tour around the pagoda, a former prison and torture site during the regime.

The following day, project participants joined together for another Buddhist ceremony called *bun baing skol*. This ceremony provided an opportunity to project participants to express their love and respect to lost relatives. For Grandpa, this was an opportunity to convey his regret to those that lost their lives during the Khmer Rouge regime.



Grandma participates in a screening of video clips in Village A. Many villagers at this screening also hold Grandpa responsible for the loss of family members during the Khmer Rouge regime.

### **COMMUNITY FOLLOW UP**

Following the success of the dialogue between project participants, project staff visited Village A and Village B to further gain an understanding of the impact of the project on surrounding villagers.

During the first follow up, project staff met with project participants to discuss their feelings following the face-to-face dialogue. Both sides were satisfied with the outcome of the project, and both sides also agreed that it would be important to show the clips to other villagers. Thus, project participants and family members reviewed clips from the various video exchanges and then selected clips they believed to be important for their community to see.

Two screenings were organized, one in Village A and one in Village B. The participants of the screening in Village A mainly consisted of other Khmer Rouge victims, including many elderly widows who held similar experiences to Grandma and Aunt. The participants of the screening in Village B consisted of many former Khmer Rouge cadres.

The reactions to the clips differed between both of these villages. In Village A, some participants reacted angrily and did not believe that Grandpa told the whole truth. In many ways, it seemed as if these victims also wanted a direct acknowledgement from Grandpa themselves. However, other victims of this group who had participated in previous ICfC projects (JHO and/or TOT) seemed satisfied by Grandpa's acknowledgement of his actions during the regime and his apology to Grandma and Aunt.

In Village B, participants voiced their support of the project, and believed that further dialogues should be held to improve the relationship between Village A and Village B.

During the second follow up trip, general community members of Village B continued to give support for this project and further suggested for such types of projects to be implemented in other communities.



These villagers said that they have never heard of a project that encouraged strong community relationships and solidarity, and believed that it was especially important for the younger generations to understand concepts of community reconciliation, with a stupa providing evidence of its possibility. Villagers in Village A were unable to gather to further discuss the project due to time constraints arising from land titling.

Following these visits, participants of Village B continue to voice their desire for further dialogues.

### **CULMINATION ACTIVITY**

As decided by the project participants, the community began making plans for the construction of a stupa. A committee was formed, including members of both villages and village authority, to oversee the construction and fundraising of this stupa. While ICfC contributed a large portion of the funds for the stupa, consistent to the contribution for culmination activities in other project sites, the community was expected to raise the remaining funds needed for the construction.

Thus far, the commune chief (a member of the stupa planning committee) encouraged all village chiefs during their regular monthly meeting to cooperate with the committee. Since fundraising activities began in July 2011 and after ICfC's contribution, villagers of this commune have raised a third of the remaining amount needed to complete the stupa. This amount is considerable, as compared to past ICfC project sites (14 sites total), these villagers have surpassed the maximum amount fundraised in the past at a previous project site by twofold.

The design of the stupa was decided upon through consultation meetings with various community members, facilitated by the stupa planning committee. The design includes a list of local villagers who died during the Khmer Rouge regime, as well as a map to record the history of the pagoda that was transformed into a prison and site of torture in order to educate current and future generations of the atrocities committed during the Khmer Rouge period.

In September, villagers purchased a *raing phnom* tree to plant at the stupa. As this is the type of tree in which Buddha sat under when he reached nirvana, this tree symbolizes the desire for calm and inner peace for those that passed away during the regime. Individual contributions have also been made to the stupa, including from Grandpa, who purchased light bulbs despite his poor economic background.

To the community, the stupa symbolizes a place where both victims and perpetrators can meet to remember the dead, as well as serves as evidence of the possibility of reconciliation for future generations.

## 2.4 OUTCOMES

In addition to follow up trips made by project staff, an external evaluator (a participant of the inwent program<sup>7</sup>) assessed the perceptions of various groups in the community, including project participants, family of project participants, local facilitators, and members of the stupa planning committee. In addition to the analysis of the external evaluation, this section also makes use of observations from various community members and organization staff.

### VICTIMS GROUP

After having participated in the project, victims said they managed to release their anger and pain as well as develop a better relationship with participants of the former Khmer Rouge group.

Both victims indicated their satisfaction with the outcomes of the project. Aunt, in describing the change in her attitude towards Grandpa, said, “I never wished to meet him before because I hated him. But after reconciling with him during this project, now whenever I meet him, I treat him like any of my neighbors. After understanding the reasons why he did those things in the past, I pitied him, and did not hate him anymore.” Grandma stated, that she feels “released because he [the perpetrator] apologized. She also wished for good health for him and his family.

The most significant moment in the project for both victim participants was the face-to-face dialogue in which the alleged perpetrator apologized for his wrongdoing directly. Even more, both participants stated that his acknowledgement helped release their anger.

While the alleged perpetrator did not admit to any wrongdoing beyond the arrests of local villagers, both victims indicated that they did not wish to gain anything else from the project. Even more, both victims indicated that their relationship with Grandpa significantly changed. Before the project, participants never joined any Buddhist ceremonies together, which are often done amongst close family, friends, and community members. However, project participants joined in a number of ceremonies together throughout the project and indicated that they believe it would be important to continue joining Buddhist ceremonies together in the future.

Furthermore, when asked how victims that died during the Khmer Rouge regime would feel about the project, Aunt said, “I think they would be very satisfied because the project found justice for them. Also, because ICfC and TPO came to reconcile relationships and eventually to help contribute to the building of a stupa, we have the opportunity to join in *bun baing skol* ceremony together with Grandpa so that during Khmer New Year, Pchum Ben and other Buddhist holy days, we can pray for those people who were killed during the Khmer Rouge regime. Our prayers will help their souls move forward peacefully.”

### FORMER KHMER ROUGE CADRES GROUP

Similarly to participants of the victims group, Grandpa indicated that the project helped to better relationships between project participants and general community members. He also stated that he began to participate in community activities, which he had not done prior to the implementation of this project.

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<sup>7</sup> inwent is a GIZ program with worldwide operations dedicated to human resource development, advanced training, and dialogue. Capacity building programs are directed at experts and executives from politics, administration, the business community, and civil society. For more information on the program, please visit [www.giz.de](http://www.giz.de).

While Grandpa had difficulties in expressing his thoughts during the follow-up questionnaire, many community members, including his wife, observed positive behavior changes in Grandpa. Aunt B said, "Before the project, my husband always felt afraid of others. I also felt afraid and worried about him." She continued by saying, "I think that the project was successful because [ICfC & TPO] came to explain and guide us in understanding the concept of reconciliation. This helped us feel at ease. We joined ceremonies together with victims and talked to each other in a very friendly, close manner. Now, we have better communication, and we don't feel angry at each other. Even more, we are building a stupa which represents reconciliation!"

For Grandpa, the most significant moment in the process was also the face-to-face dialogue and the following Buddhist ceremony, because "we can pray for the people who were killed during the Khmer Rouge time so that they can be at peace. In addition, other victims can live in peace with what happened."

In addition to the observations in behavior changes from his wife, the daughter of Grandma told project staff about how welcoming and friendly he had become. Before, he was known as a person that avoided social interaction with general members of the community. However, upon visiting Grandpa at his house, Grandpa immediately pulled out a chair for Grandma's daughter and welcomed her warmly into his home.

Other community members also told project staff how Grandpa no longer hides or avoids community gatherings. And despite his poor economic situation, community members told project staff that Grandpa bought fluorescent lights with his own money, and then installed these lights himself around the stupa such that it can be visible at night. This action possibly indicates Grandpa's own commitment to community reconciliation and his acknowledgement of wrongdoing, whether or not he chooses to tell the whole history of what happened during the Khmer Rouge period.

#### **FAMILY MEMBERS**

Family members felt relieved after the project. The perpetrator's wife mentioned that she felt less afraid and not longer worried about possible repercussions. The granddaughter of one of the victims said: "Before I used to pity myself and feel anger towards those who killed my grandfather. But after they (ICfC & TPO) came to teach and explain, I don't feel angry anymore."

#### **LOCAL FACILITATORS**

Facilitators in their interviews focused more on the positive outcomes of the ICfC training in conflict resolution than on the outcome of the dialogue project. They indicated how the project helped them understand better conflict resolution techniques and the role that they can play in mediations.

In addition, the local facilitators believed that the project was successful. One of the local facilitators said, "I think the project was successful because the project participants met each other and were able to reconcile. Now, we are building a stupa to fulfill their needs for healing." Another local facilitator also discussed how the project enabled Grandpa to participate more actively in community activities.

All local facilitators indicated that they believed the project would contribute to better community relationships at the commune-level.

#### **STUPA PLANNING COMMITTEE**

Members of the stupa planning committee stated their belief that the project was successful due to how the project reconciled relationships and contributed a stupa for the entire community. One member



said, “During the project, people in the community did not believe that the organization could make the project participants reconcile, and so they waited to see what would happen. Many villagers said that they would appreciate and support the project if they were able to succeed, but if they failed, it would be bad for the community, making people angry about the past that they did not want to remember. But after the project, because of its success, many villagers appreciated the outcome of the project, which many did not believe was possible! They thought it was amazing that the victims and former Khmer Rouge cadres could improve their relationship!”

In addition, the commune chief, village chief, and a monk discussed how they wished to improve relationships between victims and former Khmer Rouge cadres, but felt like they did not know how to do this. The commune chief said, “Before, we encouraged victims to celebrate *bun baing skol* ceremony every year to pray for the spirits of those that died during the regime. However, we did not encourage former Khmer Rouge to participate in the ceremony because we did not have the skills to facilitate better relationships between victims and former cadres such that they could participate in the ceremony without fighting... In the future, for our community, we plan to have former Khmer Rouge join the ceremony so that they have a chance to further communicate!”

The monk of the committee also said that he believed the project contributed to better community relationships at the commune level because he observed villagers acting with more solidarity when planning and contributing to the stupa.

Members of the stupa planning committee, including village authority figures, requested that ICfC and TPO continue to visit the community to further encourage and spread ideas of reconciliation, as well as to contribute to concrete developments such as roads.

## **METHODOLOGY & ROLES**

As indicated by project participants, the use of video exchange helped prepare project participants to meet each other face-to-face. This methodology assisted in the reflection of feelings and needs before the face-to-face dialogue. One victim said, “I felt ready to talk to Grandpa because ICfC and TPO exchanged videos between us, which helped me get used to talking to him. This process also helped me reconcile my emotions.” The video exchange allowed ICfC and TPO staff to better navigate through the process and deal with the emotional responses of participants.

In addition, the video exchange process helped empower victims to take a more active role. One victim initially perceived her own role as only providing answers. At the end of the process, she perceived her role as contributing to community reconciliation. For Grandpa, he was also unclear about his role at the beginning of the project. However, by the end of the project, he understood the objectives of the project, and interpreted his role as contributing to community reconciliation.

In addition to the use of video exchange in this project, the active participation of local facilitators demonstrated that communities have the capability to take a more active role in resolving conflicts. More specific to this project, many villagers have been approaching these local facilitators for assistance when resolving other problems.



Project participants give offerings to the monks during *bun baing skol* after the face-to-face dialogue.

### 03. LESSONS LEARNED

While the project met much success in encouraging local forms of reconciliation – within one’s past, and between victims and perpetrators - as well as solidarity and unity within a community, this project exemplifies the specificity of cultural notions of reconciliation.

In addition, this project was able to explore the needs of former Khmer Rouge cadres in the context of Cambodia’s transitional justice process. From this experience, we make the following recommendations in future projects working to engage those who committed human rights violations:

- ▶ It is important to find a balance between encouraging participants to disclose past experiences and express emotions associated with the events on the one hand, and allowing individuals to remain within their self-protecting silence on the other hand. Because of the local challenges found in processing emotions, the concrete discussion of experiences and later, its interpretation, will help promote understanding between victim and perpetrator groups.
- ▶ The Khmer Rouge regime affected not only individuals, but the Cambodian society as a whole. More attention should be given to the concepts and practices of trauma work, in particular allowing space for the reconstruction of individual and collective trauma histories, the ventilation of emotions associated with the trauma and the processing of traumatic memories.

- ▶ Projects must make efforts to engage surrounding communities, as Cambodian rural life is engrained deep within community relationships.
- ▶ Projects should be implemented such that its objectives envisage a long-term process in building trust. Forgiveness, reconciliation, and obtaining the full truth surrounding sensitive events take time, thus projects must include elements that address sustainability (such as the utilization of local facilitators).
- ▶ An effective monitoring system must be put into place in order to meet various challenges and risks that may arise during project implementation. This system could include the clear assigning of monitoring roles within communities (local facilitators), frequent phone calls, and frequent project visits.
- ▶ As coping with political violence is centrally linked to cultural constructions of meaning, projects must address the cultural context of a project site, and furthermore, integrate elements of this culture within the project in order to be meaningful to project participants. For example, Khmer Buddhist cultures rest much importance in Buddhist ceremonies to commemorate and honor the dead.
- ▶ Reconciliation between victims and direct perpetrators is possible, but in order to achieve such, constant engagement and support with the parties, continuous relationship-building activities, and a supportive community (local authorities and local facilitators), are all necessary factors. The context of an environment must be analyzed closely to understand whether or not it is conducive to building relationships.
- ▶ Project staff must also recognize and shift their own perspectives and understandings of the relationship balance between victims and perpetrators. It is important to remove the common negative stigma associated with former Khmer Rouge cadres, especially low-level perpetrators.

## ANNEX A - ASSESSMENT QUESTIONNAIRES

### PART I. FORMER KHMER ROUGE QUESTIONNAIRE

#### A. លក្ខណៈទូទៅ / ទំនាក់ទំនងទូទៅ (General – Relationships & Process)

01. សូមអ្នកប្រាប់អំពីទំនាក់ទំនងរវាងខ្លួនអ្នកនិងសហគមន៍ដែលអ្នករស់នៅ ( □ = ខ្លួនអ្នក, □ = សហគមន៍អ្នក )

(Please describe your relationship with your community)

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Circle the picture that best describes your relationship with the community at large. (S = Self; C = Community at Large)



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02. តើខ្លួនអ្នកមានទំនាក់ទំនងជាមួយសហគមន៍,ភូមិ ក. យ៉ាងដូចម្តេច? សូមរៀបរាប់។ (How is your relationship to the community, village A? Please describe):

03. តើបច្ចុប្បន្ននេះអ្នកមានទំនាក់ទំនងជាមួយ យាយ, មីង , និងក្រុមគ្រួសារគាត់ យ៉ាងដូចម្តេច? (How is your current relationship with Grandma, Aunt, and their families? Please describe):

04. តើអ្នកដឹងថា យាយ មីង និងក្រុមគ្រួសារ គិតយល់យ៉ាងដូចម្តេចចំពោះអ្នក(=គិតយ៉ាងណាមកលើអ្នក) ? សូមរៀបរាប់។ (How do you think Grandma, Aunt, & their families perceive you? Please describe):

05. តើអ្នកគិតយ៉ាងណាអំពី ការយល់ឃើញរបស់ពួកគេ? (What do you think about their perceptions?)

06. តើអ្នកនិយាយជាមួយ យាយ និង មីង.ញឹកញាប់យ៉ាងណា? (How often do you talk with Grandma & Aunt?)

1 – រៀងរាល់ថ្ងៃ ( Daily)

2 – ពីរ បី ដង ក្នុង១អាទិត្យ ( Two-Three times a week)

3 – ម្តង ក្នុង១អាទិត្យ ( Once a week)

4 – ពីរដង ក្នុង១ខែ ( Twice a Month)

5 – ម្តង ក្នុង១ខែ ( Once a Month)

6 - មិនដែលសោះ ( Never)

06b. បើអ្នកនិយាយជាមួយពួកគាត់ តើអ្នកនិយាយអំពីអ្វីខ្លះ ? ( If you talk with them, what do you talk about?)

07. តើអ្នកនិយាយជាមួយ សមាជិកគ្រួសារពួកគាត់ ញឹកញាប់យ៉ាងណា ? ( How often do you talk with their family members?)

1 – រៀងរាល់ថ្ងៃ ( Daily)

2 – ពីរ បី ដង ក្នុង១អាទិត្យ ( Two-Three times a week)

3 – ម្តង ក្នុង១អាទិត្យ ( Once a week)

4 – ពីរដង ក្នុង១ខែ ( Twice a Month)

5 – ម្តង ក្នុង១ខែ ( Once a Month)

6 - មិនដែលសោះ ( Never)

08. តើអ្នកមានអារម្មណ៍យ៉ាងដូចម្តេច ចំពោះអតីតកាលរបស់ខ្លួនកាលនៅក្នុងសម័យខ្មែរក្រហម ? ( How do you feel about your past during the Khmer Rouge regime?)

09. តើអ្នកមានអារម្មណ៍យ៉ាងណា ចំពោះការចូលរួមចំណែកក្នុងគំរោងសន្ទនាគ្នានេះ ? ( How do you feel about being apart of this dialogue project?)

10. តើអ្នកសង្ឃឹមថានឹងបានផលចំណេញអ្វី ពីដំណើរការសន្ទនាគ្នានេះ ? ( What do you hope to gain out of the dialogue process?)

11. តើអ្នកមានការរំពឹងទុកថាឲ្យ យាយ & មីង និងក្រុមគ្រួសារធ្វើដូចម្តេចខ្លះ ក្នុងដំណើរការសន្ទនាគ្នានោះ? (Is there something you expect Grandma & Aunt and their families to do during the dialogue process?)

12. អ្នកស្រមៃមើលថា តើទំនាក់ទំនងជាមួយ យាយ & មីង នឹងរីកចំរើនយ៉ាងដូចម្តេច តាមរយៈដំណើរការកិច្ចសន្ទនាគ្នានេះ? (How do you imagine the relationship with Grandma & Aunt will develop throughout this dialogue process?)

13. តើអ្វីខ្លះ ដែលអ្នកបារម្ភខ្លាចជាងគេថាព្រៃងតែអាចកើតឡើង ក្នុងដំណើរការសន្ទនាគ្នានោះ? (What are you most afraid could happen during the dialogue process?)

14. តើអ្នកអាចធ្វើអ្វីខ្លះ ដើម្បីបង្ហាញអំពីការបារម្ភខ្លាចទាំងនេះ? (Is there anything that can be done to address these fears?)

15. តើមានអ្វីខ្លះដែលអ្នកមិនចង់ឲ្យវាកើតឡើង? Is there something that you don't want to happen?

**B. ការអ័យឡាច (Fear)**

<p>ចំពោះប្រយោគបន្តបន្ទាប់នេះ សូមអ្នកបង្ហាញប្រាប់អំពីគំនិតនិងអារម្មណ៍ទាំងឡាយរបស់អ្នកនាពេលបច្ចុប្បន្ន។ សូមអ្នកប្រាប់ថា យល់ស្របឬមិនយល់ស្រប ទៅនឹងប្រយោគនីមួយៗ ។ (For the following statements, please indicate your current thoughts and feelings. Indicate whether you disagree or agree with each of the following statements)</p>		
<p><b>01.</b></p>	<p><b>ខ្ញុំខ្លាចមនុស្សខ្លះៗ ក្នុងសហគមន៍ខ្ញុំ។ ( I am afraid of some members of my community)</b></p> <p>តើអ្នកយល់ស្របដូចនេះ ឬទេ? ( Do you strongly disagree with this, disagree or do you agree or strongly agree?)</p>	<p>(Strongly disagree) មិនយល់ស្របខ្លាំង <b>1</b></p> <p>(disagree) មិនយល់ស្រប <b>2</b></p> <p>(agree) យល់ស្រប <b>3</b></p> <p>(strongly agree) យល់ស្របខ្លាំង <b>4</b></p>

02.	សូមពន្យល់ចម្លើយរបស់អ្នក ( Please explain your answer)	
03.	សូមបង្ហាញ កំរិតនៃការបារម្ភខ្លាចរបស់អ្នក (Please indicate your level of fear) <hr/> <div style="display: flex; justify-content: space-between;"> <span>0</span> <span>5</span> <span>10</span> </div> <div style="display: flex; justify-content: space-between;"> <span>មិនខ្លាចអ្វីទាំងអស់</span> <span>ខ្លាចខ្លះៗដែរ</span> <span>ខ្លាចខ្លាំងណាស់</span> </div> <div style="display: flex; justify-content: space-between;"> <span>(Not afraid)</span> <span>(Somewhat afraid)</span> <span>( Very Afraid)</span> </div>	
04	<b>ខ្ញុំខ្លាច យាយ,មីង,និងក្រុមគ្រួសារគាត់។ I am afraid of Grandma, Aunt, &amp; their families.</b>  តើអ្នកយល់ស្របដូចនេះ ឬទេ ? ( Do you strongly disagree with this, disagree or do you agree or strongly agree?)	(Strongly disagree) មិនយល់ស្របខ្លាំង 1  (disagree) មិនយល់ស្រប 2  (agree) យល់ស្រប 3  (strongly agree) យល់ស្របខ្លាំង 4
05	សូមពន្យល់ចម្លើយរបស់អ្នក ( Please explain your answer)	
06.	សូមបង្ហាញ កំរិតនៃការបារម្ភខ្លាចរបស់អ្នក (Please indicate your level of fear) <hr/> <div style="display: flex; justify-content: space-between;"> <span>0</span> <span>5</span> <span>10</span> </div> <div style="display: flex; justify-content: space-between;"> <span>មិនខ្លាចអ្វីទាំងអស់</span> <span>ខ្លាចខ្លះៗដែរ</span> <span>ខ្លាចខ្លាំងណាស់</span> </div> <div style="display: flex; justify-content: space-between;"> <span>(Not afraid)</span> <span>(Somewhat afraid)</span> <span>( Very Afraid)</span> </div>	
07.	<b>ខ្ញុំចៀសមិនទាក់ទងជាមួយ យាយ, មីង, និងក្រុមគ្រួសារគាត់។ OPTIONAL. I avoid contact</b>	(Strongly disagree) មិនយល់ស្របខ្លាំង 1

	<b>with Grandma, Aunt, &amp; their families .</b>  តើអ្នកយល់ស្របដូចនេះ ឬទេ ? ( Do you strongly disagree with this, disagree or do you agree or strongly agree?)	(disagree) មិនយល់ស្រប <b>2</b>  (agree) យល់ស្រប <b>3</b>  (strongly agree) យល់ស្របខ្លាំង <b>4</b>
<b>08.</b>	សូមពន្យល់ចម្លើយរបស់អ្នក ( Please explain your answer)  <b>OPTIONAL. Please explain your answer.</b>	

### C. តួនាទី (Roles)

01. តើអ្នកយល់ដឹងយ៉ាងដូចម្តេច អំពីតួនាទីរបស់អ្នកក្នុងដំណើរការនេះ ? ( How do you perceive your role in this process?)

02. តើអ្នកយល់ដឹងយ៉ាងដូចម្តេច អំពីតួនាទីរបស់ អង្គការអាយស៊ីអេហ្វស៊ី អង្គការជីកីអូ និង អ្នកចិត្តវិជ្ជា ?  
( How do you perceive the role of ICfC, TPO, & filmmakers?)

03. តើអ្នកយល់ដឹងយ៉ាងដូចម្តេច អំពីតួនាទីរបស់ អ្នកសំរេបសំរួលនៅនឹងកន្លែង ? ( How do you perceive the role of the local facilitators?)



## PART II. VICTIMS QUESTIONNAIRE

### A. លក្ខណៈទូទៅ / ទំនាក់ទំនងទូទៅ (General – Relationships & Process)

01. សូមអ្នកប្រាប់អំពីទំនាក់ទំនងរវាងខ្លួនអ្នកនិងសហគមន៍ដែលអ្នករស់នៅ ( □ = ខ្លួនអ្នក, □ = សហគមន៍អ្នក )

(Please describe your relationship with your community)

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Circle the picture that best describes your relationship with the community at large. (S = Self; C = Community at Large)



02. តើបច្ចុប្បន្ននេះ អ្នកមានទំនាក់ទំនងជាមួយ តា និងគ្រួសារគាត់ យ៉ាងដូចម្តេច? សូមរៀបរាប់។ (How is your current relationship with Grandpa and his family? Please describe):

03. តើអ្នកដឹងថា តា គិតយល់យ៉ាងដូចម្តេចចំពោះអ្នក( =គិតយ៉ាងណាមកលើអ្នក )? សូមរៀបរាប់។ (How do you think Grandpa perceives you? Please describe):

04. តើអ្នកនិយាយជាមួយ ញឹកញាប់យ៉ាងណា? How often do you talk with Grandpa?

1 – រៀងរាល់ថ្ងៃ ( Daily)

2 – ពីរ បី ដង ក្នុង១អាទិត្យ ( Two-Three times a week)

3 – ម្តង ក្នុង១អាទិត្យ ( Once a week)

4 – ពីរដង ក្នុង១ខែ ( Twice a Month)

5 – ម្តង ក្នុង១ខែ ( Once a Month)

6 - មិនដែលសោះ ( Never)

04b. បើអ្នកនិយាយជាមួយ តា តើអ្នកនិយាយអំពីអ្វីខ្លះ? ( If you talk with Grandpa, what do you talk about?)

**05. តើអ្នកនិយាយជាមួយ ក្រុមគ្រួសារតា ញឹកញាប់យ៉ាងណា ? ( How often do you talk with Grandpa's family?)**

1 – រៀងរាល់ថ្ងៃ ( Daily)

2 – ពីរ បី ដង ក្នុង១អាទិត្យ ( Two-Three times a week)

3 – ម្តង ក្នុង១អាទិត្យ ( Once a week)

4 – ពីរដង ក្នុង១ខែ ( Twice a Month)

5 – ម្តង ក្នុង១ខែ ( Once a Month)

6 - មិនដែលសោះ ( Never)

**06. តើអ្នកមានអារម្មណ៍យ៉ាងណា ចំពោះការចូលរួមចំណែកក្នុងគំរោងសន្ទនាគ្នានេះ ? ( How do you feel about being apart of this dialogue project?)**

**07. តើអ្នកសង្ឃឹមថានឹងបានផលចំណេញអ្វី ពីដំណើរការសន្ទនាគ្នានេះ ? ( What do you hope to gain out of the dialogue process?)**

**08. តើអ្នកមានការរំពឹងទុកថាឲ្យ តា និងក្រុមគ្រួសារធ្វើដូចម្តេចខ្លះ ក្នុងដំណើរការសន្ទនាគ្នានេះ ? ( Is there something you expect Grandpa and his family to do during the dialogue process?)**

**09. អ្នកស្រមៃមើលថា តើទំនាក់ទំនងជាមួយ តា នឹងរីកចំរើនយ៉ាងដូចម្តេច តាមរយៈដំណើរការកិច្ចសន្ទនាគ្នានេះ ? How do you imagine the relationship with Grandpa will develop throughout this dialog process?**

**10. តើអ្វីខ្លះ ដែលអ្នកបារម្ភខ្លាចជាងគេថាក្រែងតែអាចកើតឡើង ក្នុងដំណើរការសន្ទនាគ្នានេះ ? ( What are you most afraid could happen during the dialogue process?)**

11. តើអ្នកអាចធ្វើអ្វីខ្លះ ដើម្បីបង្ហាញអំពីការបារម្ភខ្លះៗទាំងនេះ? (Is there anything that can be done to address these fears?)

12. តើមានអ្វីខ្លះដែលអ្នកមិនចង់ឲ្យកើតឡើង? (Is there something that you don't want to happen?)

13. តើអ្នកចង់ឃើញ ឲ្យមានអ្វីកើតឡើង (=ឲ្យគេធ្វើអ្វីខ្លះ) ចំពោះ តា និងក្រុមគ្រួសារគាត់ ។ (Is there anything that you would like to see happen to Grandpa and his family?)

**B. ការសងសឹក, ការអត់យល់ព្រម និង ការភ័យខ្លាច** (Revenge, Forgiveness, & Fear)

<p>ចំពោះប្រយោគបន្តបន្ទាប់នេះ សូមអ្នកបង្ហាញប្រាប់អំពីគំនិតនិងអារម្មណ៍ទាំងឡាយរបស់អ្នកនាពេលបច្ចុប្បន្ន ចំពោះ តា និងក្រុមគ្រួសារគាត់។ សូម អ្នកប្រាប់ថា យល់ស្របឬមិនយល់ស្រប ទៅនឹងប្រយោគនីមួយៗ ទាំងនោះ។</p> <p>For the following statements, please indicate your current thoughts and feelings toward Grandpa and his family. Indicate whether you disagree or agree with each of the following statements.</p>		
REV1	<p>អ្នកចង់ធ្វើឲ្យគាត់ឈឺចាប់ សំរាប់អ្វី(=អំពើ)ដែលគាត់បានធ្វើ។ (I would like to make him suffer for what they did)</p> <p>តើអ្នកយល់ស្របដូចនេះ ឬទេ? (Do you strongly disagree with this, disagree or do you agree or strongly agree?)</p>	<p>Strongly disagree 1</p> <p>disagree 2</p> <p>agree 3</p> <p>strongly agree 4</p>
REV2	<p>ខ្ញុំប៉ង(=បន់) ឲ្យមានរឿងអាក្រក់ៗ កើតលើគាត់។ (I wish that something bad would happen to him)</p> <p>Do you strongly disagree with this, disagree or do you agree or strongly agree?</p>	<p>Strongly disagree 1</p> <p>disagree 2</p> <p>agree 3</p> <p>strongly agree 4</p>
REV3	<p>ខ្ញុំចង់ឲ្យគាត់ ពន្យល់បកស្រាយនិងប្រកាន់យកភាពទទួលខុសត្រូវ។ (I would like him to be held accountable)</p> <p>Do you strongly disagree with this, disagree or do you</p>	<p>Strongly disagree 1</p> <p>disagree 2</p> <p>agree 3</p>

	agree or strongly agree?	strongly agree 4
REV4	<p>ខ្ញុំចង់សងសឹក ទៅគាត់វិញ ។ (I would like to take revenge on him)</p> <p>Do you strongly disagree with this, disagree or do you agree or strongly agree?</p>	<p>Strongly disagree 1</p> <p>disagree 2</p> <p>agree 3</p> <p>strongly agree 4</p>
REV5	<p>ខ្ញុំចង់ឃើញ គាត់រងការឈឺចាប់ និងលំបាកទុរគុំត ។ (I want to see him hurt and miserable)</p> <p>Do you strongly disagree with this, disagree or do you agree or strongly agree?</p>	<p>Strongly disagree 1</p> <p>disagree 2</p> <p>agree 3</p> <p>strongly agree 4</p>
REV6	<p>ខ្ញុំក៏មានអារម្មណ៍ស្អប់ក្រុមគ្រួសារគាត់ផងដែរ ។ (I also have feelings of hatred towards his family)</p> <p>Do you strongly disagree with this, disagree or do you agree or strongly agree?</p>	<p>Strongly disagree 1</p> <p>disagree 2</p> <p>agree 3</p> <p>strongly agree 4</p>
REV7	<p>ខ្ញុំប៉ង (=បន់) ឲ្យមានអ្វីអាក្រក់ៗ កើតឡើងលើក្រុមគ្រួសារគាត់ ។ (I wish that something bad would happen to his family)</p> <p>Do you strongly disagree with this, disagree or do you agree or strongly agree?</p>	<p>Strongly disagree 1</p> <p>disagree 2</p> <p>agree 3</p> <p>strongly agree 4</p>
FORG1	<p>ខ្ញុំអាចអភ័យទោសឲ្យគាត់ ចំពោះអ្វីដែលគាត់បានធ្វើមកលើខ្ញុំនិងក្រុមគ្រួសារកន្លងមក ។ (I can forgive him for what he did to my family and me)</p> <p>Do you strongly disagree with this, disagree or do you agree or strongly agree?</p>	<p>Strongly disagree 1</p> <p>disagree 2</p> <p>agree 3</p> <p>strongly agree 4</p>
FORG1B	សូមអ្នកពន្យល់ចម្លើយរបស់អ្នក ។ ( Please explain your answer) ហេតុអ្វីទើបអ្នក អាចឬមិនអាច អភ័យទោស	

	ឲ្យគាត់ ( Why can or can you not forgive him?)		
<b>FORG2</b>	ខ្ញុំនៅតែខ្លាច តា ។ (I am still afraid of Grandpa)  Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree <b>1</b>  disagree <b>2</b>  agree <b>3</b>  strongly agree <b>4</b>	
<b>FORG2B</b>	សូមអ្នកពន្យល់ចម្លើយរបស់អ្នក ។ ( Please explain your answer) ហេតុអ្វីទើបអ្នកខ្លាចឬមិនខ្លាច តា ? (Why are you or aren't you afraid of Grandpa?)		
<b>FORG3</b>	សូមបង្ហាញ កំរិតនៃការបារម្ភខ្លាច តា របស់អ្នក ( Please indicate your level of fear of Grandpa)  <div style="display: flex; justify-content: space-between;"> <span>0</span> <span>5</span> <span>10</span> </div> <div style="display: flex; justify-content: space-between;"> <span>មិនខ្លាចអ្វីទាំងអស់</span> <span>ខ្លាចខ្លះៗដែរ</span> <span>ខ្លាចខ្លាំងណាស់</span> </div> <div style="display: flex; justify-content: space-between;"> <span>(Not afraid)</span> <span>(Somewhat afraid)</span> <span>( Very Afraid)</span> </div>		

**C. តួនាទី (Roles)**

01. តើអ្នកយល់ដឹងយ៉ាងដូចម្តេច អំពីតួនាទីរបស់អ្នកក្នុងដំណើរការនេះ ? ( How do you perceive your role in this process?)

02. តើអ្នកយល់ដឹងយ៉ាងដូចម្តេច អំពីតួនាទីរបស់ អង្គការអាយស៊ីអេហ្សស៊ី អង្គការជីកីអូ និង អ្នកចម្លងដៃអូ ?  
( How do you perceive the role of ICfC, TPO, & filmmakers?)

03. តើអ្នកយល់ដឹងយ៉ាងដូចម្តេច អំពីតួនាទីរបស់ អ្នកសំរេបសំរួលនៅនឹងកន្លែង ? ( How do you perceive the role of the local facilitators?)

## ANNEX B - FOLLOW UP QUESTIONNAIRES (ENGLISH VERSIONS)

### Part I. Former Khmer Rouge Questionnaire [Grandpa - individual interview]

#### A. General - Relationships & Process

1. How do you feel now, after having participated in the project?
2. Did anything change for you after having participated in the project?
3. Why did you decide to participate in the project?
4. What were your expectations for this project in the beginning? Do you feel like these expectations were met after the face-to-face dialogue?
5. Have you ever wished to talk face to face with the victims before? Why or why not?
6. How did you feel when ICfC & TPO asked you to participate in this project?
7. How did you feel when they asked you to meet Grandma and Aunt to discuss the past?
8. Did you feel prepared enough to meet Grandma and Aunt for the face-to-face dialogue? What helped you the most in preparing for this dialogue? (Support from ICfC&TPO, video exchange, etc.)
9. How do you think the use of video affected your participation in the project? (Did it help or did it make you nervous/scared?)
10. How did your family feel about your participation in this project?
11. What was the most significant moment for you during this project? Why?
12. After you talked with the victims, how did you feel? Did any of your feelings change?
13. Do you feel satisfied with this project? Why or why not?
14. Do you think that those that were killed during the Khmer Rouge time period would be satisfied with this project? Why or why not?
15. How is your relationship with the general community (commune-level)? Please describe your relationship to the community with one of the following images:

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Circle the picture that best describes your relationship with the community at large. (S = Self; C = Community at Large)



- 
16. Do you think your relationship with the community (commune-level) has changed in any way because of this project? Do you think it will change in any way because of this project?
  17. Do you think your relationship with Grandma and Aunt has changed in any way because of this project? If so, how has it changed?
  18. Do you think your relationship with the families of Grandma and Aunt has changed in any way because of this project? If so, how has it changed?

19. Do you think that this project will contribute to better community relationships (commune-level)? Why or why not?

20. Since the face-to-face dialogue, how often have you talked with Grandma and Aunt?

- 1 – Daily
- 2 – Two-Three times a week
- 3 – Once a week
- 4 – Twice a Month
- 5 – Once a Month
- 6 - Never

20b. If you talk to Grandma and Aunt, what do you talk about?

21. Since the face-to-face dialogue, how often have you talked to the families of Grandma and Aunt?

- 1 – Daily
- 2 – Two-Three times a week
- 3 – Once a week
- 4 – Twice a Month
- 5 – Once a Month
- 6 - Never

22. How do you feel about discussing your Khmer Rouge past with family members?

23. How do you feel about discussing your Khmer Rouge past with general community members?  
Has this changed from before?

24. Was there anything that you were afraid of during this dialogue?

25. Was there anything that was done in the project that helped you with this fear?

26. Are you afraid of anything now?

27. What else needs to be done in the future in terms of victim - perpetrator relationships?

28. How do you plan on contributing in the future to helping maintain or develop relationships between the participants in this project?

29. Is there anything else you would like to say?

#### B. Fear

For the following statements, please indicate your <u>current</u> thoughts and feelings. Indicate whether you disagree or agree with each of the following statements.		
1	I am afraid of some members of my community. Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree 1 disagree 2 agree 3 strongly agree 4
2	Please explain your answer.	
3	Please indicate your level of fear.	
	0	10
	Not afraid	Very Afraid

<b>4</b>	<b>I am afraid of Grandma, Aunt &amp; their families.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree <b>1</b> disagree <b>2</b> agree <b>3</b> strongly agree <b>4</b>
<b>5</b>	<b>Please explain your answer.</b>	
<b>6</b>	<b>Please indicate your level of fear.</b>  <div style="display: flex; justify-content: space-between; align-items: flex-end;"> <div style="text-align: center;"> <b>0</b> Not afraid </div> <div style="text-align: center;"> <b>5</b> Somewhat afraid </div> <div style="text-align: center;"> <b>10</b> Very Afraid </div> </div>	

**C. Roles**

1. How do you perceive your role in this process?
2. How do you perceive the role of ICfC, TPO, & filmmakers?
3. How do you perceive the role of the local facilitators?



## Part II. Victim Questionnaire [Grandma and Aunt - individual interviews]

### A. General - Relationships & Process

1. How do you feel now, after having participated in the project?
2. Did anything change for you after having participated in the project?
3. Why did you decide to participate in the project?
4. What were your expectations for this project in the beginning?
5. Do you feel like these expectations were met after the face-to-face dialogue?
6. Have you ever wished to talk face to face with the perpetrator before? Why or why not?
7. How did you feel when ICfC & TPO asked you to participate in this project?
8. How did you feel when they asked you to meet Grandpa to discuss the past?
9. Did you feel prepared enough to meet Grandpa for the face-to-face dialogue? What helped you the most in preparing for this dialogue? (Support from ICfC&TPO, video exchange, etc.)
10. How do you think the use of video affected your participation in the project? (Did it help or did it make you nervous/scared?)
11. How did your family feel about your participation in this project?
12. What was the most significant moment for you during the project? Why?
13. How did you feel when Grandpa acknowledged his wrongdoing?
14. After you talked with the perpetrator, how did you feel? Did any of your feelings change?
15. Do you feel satisfied with this project? Why or why not?
16. Do you think that those that were killed during the Khmer Rouge time period would be satisfied with this project? Why or why not?
17. Was there anything else that you wanted to gain from this project that you didn't receive? (TRUTH)
18. How is your relationship with the general community (commune-level)? Please describe your relationship to the community with one of the following images:

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Circle the picture that best describes your relationship with the community at large. (S = Self; C = Community at Large)



19. Do you think your relationship with the community (commune-level) has changed in any way because of this project? Do you think it will change in any way because of this project?
20. Do you think your relationship with Grandpa has changed in any way because of this project? If so, how has it changed?
21. Do you think your relationship with the family of Grandpa has changed in any way because of this project? If so, how has it changed?
22. Do you think that this project will contribute to better community relationships (commune-level)? Why or why not?

23. Since the face-to-face dialogue, how often have you talked with Grandpa?

- 1 – Daily
- 2 – Two-Three times a week
- 3 – Once a week
- 4 – Twice a Month
- 5 – Once a Month
- 6 - Never

23b. If you talk to Grandpa, what do you talk about?

24. Since the face-to-face dialogue, how often have you talked to the families of Grandpa?

- 1 – Daily
- 2 – Two-Three times a week
- 3 – Once a week
- 4 – Twice a Month
- 5 – Once a Month
- 6 - Never

25. How do you feel about discussing your Khmer Rouge past with family members?

26. How do you feel about discussing your Khmer Rouge past with general community members?

Has this changed from before?

27. Was there anything that you were afraid of during this dialogue?

28. Was there anything that was done in the project that helped you with this fear?

29. Are you afraid of anything now?

30. What else needs to be done in the future in terms of victim - perpetrator relationships here?

31. How do you plan on contributing in the future to helping maintain or develop relationships between the participants in this project? General victim and perpetrator groups in the commune?

32. Is there anything else you would like to say?

**B. Revenge, Forgiveness, & Fear**

For the following statements, please indicate your <u>current</u> thoughts and feelings toward Grandpa and his family. Indicate whether you disagree or agree with each of the following statements.			
REV1	<b>I would like to make him suffer for what they did.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree	<b>1</b>
		disagree	<b>2</b>
		agree	<b>3</b>
		strongly agree	<b>4</b>
REV2	<b>I wish that something bad would happen to him.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree	<b>1</b>
		disagree	<b>2</b>
		agree	<b>3</b>
		strongly agree	<b>4</b>

REV3	<b>I would like him to be held accountable.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree 1 disagree 2 agree 3 strongly agree 4
REV4	<b>I would like to take revenge on him.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree 1 disagree 2 agree 3 strongly agree 4
REV5	<b>I want to see him hurt and miserable.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree 1 disagree 2 agree 3 strongly agree 4
REV6	<b>I also have feelings of hatred towards his family.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree 1 disagree 2 agree 3 strongly agree 4
REV7	<b>I wish that something bad would happen to his family.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree 1 disagree 2 agree 3 strongly agree 4
FORG1	<b>I can forgive him for what he did to my family and me.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree 1 disagree 2 agree 3 strongly agree 4
FORG1B	<b>Please explain your answer.</b> Why can or can you not forgive him?	
FORG2	<b>I am still afraid of Grandpa.</b> Do you strongly disagree with this, disagree or do you agree or strongly agree?	Strongly disagree 1 disagree 2 agree 3 strongly agree 4
FORG2B	<b>Please explain your answer.</b> Why are you or aren't you afraid of Grandpa?	
FORG3	<b>Please indicate your level of fear of Grandpa.</b>  <div style="display: flex; justify-content: space-between; align-items: flex-end;"> <div style="text-align: center;">0 Not afraid</div> <div style="text-align: center;">5 Somewhat afraid</div> <div style="text-align: center;">10 Very Afraid</div> </div>	

### C. Roles

1. How do you perceive your role in this process?
2. How do you perceive the role of ICfC, TPO, & filmmakers?
3. How do you perceive the role of the local facilitators?

### **Part III. Local Facilitator Questionnaire [Group Discussion]**

#### **A. General - Relationships, Process, & Future**

1. Why did you decide to participate in the project?
2. What were your expectations for this project in the beginning?
3. Do you feel like these expectations were met after the face-to-face dialogue?
4. Have you ever wished to facilitate discussion between victims and perpetrators before? Why or why not?
5. How did you feel when ICfC & TPO asked you to participate in this project?
6. Did you feel prepared enough for the face-to-face dialogue? What helped you the most in preparing for this dialogue? (Support from ICfC&TPO, video exchange, etc.)
7. Did you feel like you had enough support from ICfC & TPO?
8. How do you think the use of video affected the participants in the project? (Did it help the participants or did it make them more nervous/scared?)
9. During the face-to-face dialogue, how did you feel?
10. Do you think this project was successful? Why or why not?
11. Do you think that this project will contribute to better community relationships (commune-level)? Why or why not?
12. What were your challenges throughout this project?
13. What were your achievements throughout this project?
14. What knowledge or experience did you gain from this project?
15. How confident are you to use your knowledge and experience from this project in the future?
16. What else needs to be done in the future in terms of victim - perpetrator relationships here?
17. How do you plan on contributing in the future to helping maintain or develop relationships between the participants in this project?
18. What recommendations do you have for improving this project?
19. Is there anything else that you would like to say?

#### **B. Roles**

1. How do you perceive your role in this process?
2. How do you perceive the role of ICfC, TPO, & filmmakers?
3. How do you perceive the role of the local facilitators?

### **Part IV. Family Questionnaire [Focus Group Discussion]**

#### **A. General - Relationships & Process**

1. Why did your family decide to participate in the project?
2. What were your expectations for this project in the beginning?
3. Do you feel like these expectations were met after the face-to-face dialogue?
4. Did anything change for you after having participated in the project?
5. Do you think this project was successful? Why or why not?
6. Have you ever wished that there was discussion between victims and perpetrators before? Why or why not?
7. How did you feel when ICfC & TPO asked your family member to participate in this project?
8. What do you think your family member felt before, during, and after the face-to-face dialogue?
9. Do you think your family member had enough support from ICfC & TPO? Why or why not?
10. Did you contribute to these project activities? If so, how and why did you contribute? If not, did you want to, and in what way?

11. Do you think that this project will contribute to better community relationships (commune-level)? Why or why not?
12. Do you think this project will encourage people to speak about the past? Why or why not?
13. What else needs to be done in the future in terms of victim - perpetrator relationships here?
14. How do you plan on contributing in the future to helping maintain or develop relationships between the participants in this project?
15. What recommendations do you have for improving this project?
16. Is there anything else that you would like to say?

**Part V. General Community Members [Individual Interviews - Village Chief, Commune Chief, Monk / Focus Group Discussion - Stupa Building Committee]**

1. Did you know about the face-to-face dialogue between the victim and perpetrator participants of this project?
2. What were your expectations for this project in the beginning?
3. Do you feel like these expectations were met after the face-to-face dialogue?
4. Did anything change for you after having participated in the project?
5. How did you expect this project to affect the participants?
6. How did you expect this project to affect general community members?
7. Do you feel like these expectations were met after the face-to-face dialogue?
8. During the project, how do you think general community members perceived the project? Did they know about it?
9. Do you think this project was successful? Why or why not?
10. Have you ever wished that there was discussion between victims and perpetrators before? Why or why not?
11. Did you contribute to these project activities? If so, how and why did you contribute? If not, did you want to, and in what way?
12. Do you think that this project will contribute to better community relationships (commune-level)? Why or why not?
13. Do you think this project will encourage people to speak about the past? Why or why not?
14. What else needs to be done in the future in terms of victim - perpetrator relationships here?
15. How do you plan on contributing in the future to helping maintain or develop relationships between the participants in this project? General victim and perpetrator groups in the commune?
16. What recommendations do you have for improving this project?
17. Is there anything else that you would like to say?

**ANNEX B - FOLLOW UP QUESTIONNAIRES (KHMER VERSIONS)**

**ផ្នែកទី១. កម្រងសំណួរសួរសម្រាប់អតីតកម្មាភិបាលខ្មែរក្រហម ( សម្ភាសន៍ជាបុគ្គល )**

**ក. ទំនាក់ទំនង និងលំនាំទូទៅ**

១. ឥឡូវនេះតើអ្នកមានអារម្មណ៍យ៉ាងណាដែរ បន្ទាប់ពីបានចូលរួមជាមួយ គម្រោងនេះ?
២. តើមានអ្វីខ្លះប្រែប្រួលទេបន្ទាប់ពីអ្នកបានចូលរួមជាមួយគម្រោងនេះ?
៣. ហេតុអ្វីបានជាអ្នកសម្រេចចិត្តចូលរួមជាមួយគម្រោងនេះ?
៤. កាលពីដំបូង តើអ្នកមានការរំពឹងទុកអ្វីខ្លះចំពោះគម្រោងនេះ?
៥. តើអ្នកមានអារម្មណ៍ថាទទួលបានការរំពឹងទុកទាំងនេះដែរឬទេបន្ទាប់ពីការជួបជុំដែកទល់មុខគ្នា? សូមពន្យល់បន្ថែម
៦. ពីមុនមក តើអ្នកធ្លាប់មានបំណងចង់ជួបជុំដែកទល់មុខគ្នាជាមួយជនរងគ្រោះដែរទេ? ហេតុអ្វី??
៧. តើអ្នកមានអារម្មណ៍យ៉ាងណានៅពេលដែលត្រូវបានអង្គការ ធីតីអូ និងអង្គការ អាយស៊ី អេហ្វស៊ី ស្នើសុំឲ្យអ្នកចូលរួមក្នុងគម្រោងនេះ?
៨. តើអ្នកមានអារម្មណ៍យ៉ាងណាកាលនោះ គឺនៅពេលដែលពួកគេស្នើសុំឲ្យអ្នកជួបជុំដែកជាមួយលោកយាយ និងអ្នកមីង ពីរឿងរ៉ាវអតីតកាល?
៩. តើអ្នកមានអារម្មណ៍ថាបានត្រៀមខ្លួនរួចរាល់ក្នុងការជួបជាមួយលោកយាយ និងអ្នកមីងដើម្បីជជែកទល់មុខគ្នាដែរឬទេ? តើអ្វីដែលជួយអ្នកច្រើនជាងគេក្នុងការត្រៀមខ្លួនជាមួយការជជែកនេះ? ( ការគាំទ្រពី អាយស៊ីអេហ្វស៊ី និង ធីតីអូ, ការផ្លាស់ប្តូរវីដេអូ -ល-១ )
១០. តើអ្នកគិតថាការប្រើប្រាស់វីដេអូនេះវាមានឥទ្ធិពលបែបណាដែរចំពោះ ការចូលរួមរបស់អ្នក នៅក្នុងគម្រោងនេះ? ( តើវាជួយអ្នក ឬធ្វើឲ្យអ្នកច្របូកច្របល់ រឿងរាយ/ភ័យខ្លាច )
១១. តើប្រពន្ធរបស់អ្នកមានអារម្មណ៍យ៉ាងណាដែរចំពោះការចូលរួមរបស់អ្នកក្នុងគម្រោងនេះ?
១២. តើសមាជិកគ្រួសារផ្សេងទៀតរបស់អ្នកមានអារម្មណ៍យ៉ាងណាដែរចំពោះ ការចូលរួមរបស់អ្នកក្នុងគម្រោងនេះ?
១៣. តើជំហានត្រង់ណាដែលសំខាន់ជាងគេសម្រាប់អ្នកក្នុងអំឡុងពេល នៃគម្រោងនេះ? ហេតុអ្វី?
១៤. បន្ទាប់ពីអ្នកជជែកជាមួយ លោកយាយ និងអ្នកមីង តើអ្នកមានអារម្មណ៍យ៉ាងណា? តើអ្នកមានការផ្លាស់ប្តូរអារម្មណ៍ខ្លះទេ?
១៥. តើអ្នកមានអារម្មណ៍ពេញចិត្តនឹងគម្រោងនេះដែរទេ? ហេតុអ្វី?
១៦. តើអ្នកគិតថា ប្រជាជនដែលត្រូវបានសម្លាប់ក្នុងរបបខ្មែរក្រហម មានការពេញចិត្ត នឹងគម្រោងដូចនេះដែរឬទេ? ហេតុអ្វី?
១៧. តើទំនាក់ទំនងរបស់អ្នកជាមួយសហគមន៍ទូទៅ ( កម្រិតសហគមន៍ ) មានលក្ខណៈយ៉ាងដូចម្តេច?  
សូមពណ៌នាពីទំនាក់ទំនងរបស់អ្នកទៅនឹងសហគមន៍ ដោយប្រៀបធៀបជាមួយនឹងរូបមួយក្នុងចំណោមរូបខាងក្រោម៖

Circle the picture that best describes your relationship with the community at large. (S = Self; C = Community at Large)



១៨. តើអ្នកគិតថាទំនាក់ទំនងរបស់អ្នកជាមួយសហគមន៍អ្នកបានផ្លាស់ប្តូរដោយបែបណាមួយ ដោយសារគម្រោងនេះដែរទេ? តើអ្នកគិតថាទៅថ្ងៃមុខវានឹងមានការផ្លាស់ប្តូរបែបណាទៀត ដោយសារតែគម្រោងនេះ?

១៩. តើអ្នកគិតថាទំនាក់ទំនងរបស់អ្នកជាមួយនឹងលោកយាយ និងអ្នកមីង បានផ្លាស់ប្តូរបែប ណាមួយ ដោយសារគម្រោងនេះដែរឬទេ? បើមាន តើវាផ្លាស់ប្តូរយ៉ាងម៉េចទៅ?

២០. តើអ្នកគិតថាទំនាក់ទំនងរបស់អ្នកជាមួយនឹងគ្រួសាររបស់លោកយាយ និងអ្នកមីង បាន ផ្លាស់ប្តូរបែបណាមួយ ដោយសារគម្រោងនេះដែរឬទេ? បើមាន តើវាផ្លាស់ប្តូរយ៉ាងម៉េចទៅ?

២១. តើអ្នកគិតថាគម្រោងនេះនឹងចូលរួមចំណែកជួយឲ្យទំនាក់ទំនងក្នុងសហគមន៍ មាន លក្ខណៈល្អប្រសើរដែរឬទេ (កម្រិតសហគមន៍)? ហេតុអ្វី??

២២ក. តាំងពីការជួបជជែកទល់មុខគ្នាចមក តើអ្នកបាននិយាយរកគ្នាញឹកញាប់ យ៉ាងណា ជាមួយលោកយាយ និងអ្នកមីង?

១. រាល់ថ្ងៃ
២. ពីរ បីដងក្នុងមួយសប្តាហ៍
៣. ម្តងក្នុងមួយសប្តាហ៍
៤. ពីរដងក្នុងមួយខែ
៥. ម្តងក្នុងមួយខែ
៦. មិនដែរទេ?

២២ខ. បើអ្នកនិយាយជាមួយលោកយាយ និងអ្នកមីងតើអ្នកនិយាយពីរឿងអ្វី?

២៣. . តាំងពីការជួបជជែកទល់មុខគ្នាចមក តើអ្នកបាននិយាយរកគ្នាញឹកញាប់យ៉ាងណា ជាមួយគ្រួសាររបស់លោកយាយ និងអ្នកមីង?

១. រាល់ថ្ងៃ
២. ពីរ បីដងក្នុងមួយសប្តាហ៍
៣. ម្តងក្នុងមួយសប្តាហ៍
៤. ពីរដងក្នុងមួយខែ
៥. ម្តងក្នុងមួយខែ
៦. មិនដែរទេ?

២៤. តើអ្នកមានអារម្មណ៍យ៉ាងណាចំពោះការពិភាក្សាពីរឿងអតីតកាលរបស់អ្នកក្នុងរបប ខ្មែរក្រហម ជាមួយគ្រួសាររបស់អ្នក?

២៥. តើអ្នកមានអារម្មណ៍យ៉ាងណាចំពោះការពិភាក្សាពីរឿងអតីតកាលរបស់អ្នកក្នុងរបប  
ខ្មែរក្រហម ជាមួយសមាជិកសហគមន៍ទូទៅ? តើវាមានការផ្លាស់ប្តូរខុស ពីមុនឬទេ?
២៦. តើអ្នកមានការភ័យខ្លាចអ្វីមួយក្នុងអំឡុងពេលជីវិតសន្តិភាពដែរឬទេ?
២៧. តើនៅក្នុងគម្រោងនេះ គេមានបានធ្វើអ្វីមួយដែលជួយអ្នកកុំឲ្យភ័យខ្លាច ដែរឬទេ?
២៨. ឥឡូវនេះ តើអ្នកនៅមានការភិតភ័យអ្វីទៀតឬទេ?
២៩. តើគេគួរធ្វើអ្វីនៅប្រទេសកម្ពុជាដើម្បីសម្រួលដល់ទំនាក់ទំនងជនរងគ្រោះនឹងអតីត  
កម្លាំងបាលខ្មែរក្រហម?
៣០. តើអ្នកមានគម្រោងយ៉ាងណាទៅថ្ងៃមុខក្នុងការចូលរួមចំណែកជួយថែរក្សា ទំនាក់ទំនង  
រវាងអ្នកចូលរួមក្នុងគម្រោងនេះ?
៣១. តើអ្នកមានអ្វីទៀតដែលចង់និយាយឬទេ?

## ខ. ការវាយតម្លៃ

ចំពោះប្រយោគខាងក្រោម សូមបង្ហាញនូវគំនិត និងអារម្មណ៍ថ្មីៗរបស់អ្នក។ សូមបង្ហាញ ថាអ្នកយល់ស្រប ឬមិនយល់ស្របចំពោះប្រយោគទាំងឡាយខាងក្រោមនេះ។		
១.	ខ្ញុំមានការភ័យខ្លាចចំពោះសមាជិកមួយចំនួនក្នុងសហគមន៍ របស់ខ្ញុំ។ តើអ្នកយល់ស្របដូចនេះ ឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
២.	សូមពន្យល់ពីចម្លើយរបស់អ្នក៖	
៣.	សូមបង្ហាញពីកម្រិតនៃការភ័យខ្លាចរបស់អ្នក	
	0 មិនភ័យខ្លាចទេ	៥ ភ័យខ្លាចខ្លះៗដែរ
		១០ ភ័យខ្លាចខ្លាំង
៤.	ខ្ញុំមានការភ័យខ្លាចចំពោះលោកយាយ អ្នកមីង និងគ្រួសាររបស់ពួកគាត់។ តើអ្នកយល់ស្របដូចនេះ ឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
៥.	សូមពន្យល់ពីចម្លើយរបស់អ្នក៖	
៦.	សូមបង្ហាញពីកម្រិតនៃការភ័យខ្លាចរបស់អ្នក	
	0 មិនភ័យខ្លាចទេ	៥ ភ័យខ្លាចខ្លះៗដែរ
		១០ ភ័យខ្លាចខ្លាំង



**គ. តួនាទី**

- ១. តើអ្នកយល់ឃើញយ៉ាងណាចំពោះតួនាទីរបស់អ្នកក្នុងដំណើរការនេះ?
- ២. តើអ្នកយល់ឃើញយ៉ាងណាចំពោះតួនាទីរបស់ អង្គការ អាយស៊ីអេហ្វស៊ី អង្គការ ធីភីអូ និងអ្នកថតវីដេអូ ក្នុងដំណើរការនេះ?
- ៣. តើអ្នកយល់ឃើញយ៉ាងណាចំពោះតួនាទីរបស់អ្នកសម្របសម្រួលក្នុងជំហាន ក្នុងដំណើរការនេះ?

**ផ្នែកទី២. កម្រងសំណួរសួរសម្រាប់ជនទេស្រាះ (លោកយាយ និងអ្នកមីន សម្ភាសន៍ជាបុគ្គល)**

**ក. ទំនាក់ទំនង និងលំនាំទូទៅ**

- ១. ឥឡូវនេះតើអ្នកមានអារម្មណ៍យ៉ាងណាដែរ បន្ទាប់ពីបានចូលរួមជាមួយគម្រោងនេះ?
- ២. តើមានអ្វីខ្លះប្រែប្រួលឬទេ បន្ទាប់ពីអ្នកបានចូលរួមជាមួយគម្រោងនេះ?
- ៣. ហេតុអ្វីបានជាអ្នកសម្រេចចិត្តចូលរួមជាមួយគម្រោងនេះ?
- ៤. តើអ្នកមានការរំពឹងទុកអ្វីខ្លះកាលពីពេលចាប់ផ្តើមដំបូងនៃគម្រោងនេះ?
- ៥. តើអ្នកមានអារម្មណ៍ថាអ្នកទទួលបានការរំពឹងទុកទាំងនេះបន្ទាប់ពីការជួបជជែកទល់មុខគ្នាដែរឬទេ?
- ៦. ពីមុនមក តើអ្នកធ្លាប់មានបំណងចង់ជួបជជែកទល់មុខជាមួយជនដៃដល់ ដែរឬទេ? ហេតុអ្វី??
- ៧. តើអ្នកមានអារម្មណ៍យ៉ាងណានៅពេលដែលត្រូវបានអង្គការ ធីភីអូ និងអង្គការ អាយស៊ីអេហ្វស៊ី ស្នើសុំឲ្យអ្នកចូលរួមក្នុងគម្រោងនេះ?
- ៨. តើអ្នកមានអារម្មណ៍យ៉ាងណានៅពេលដែលពួកគេស្នើសុំឲ្យអ្នកជួបជជែកជាមួយ តា ពីរឿងរ៉ាវអតីតកាល?
- ៩. តើអ្នកមានអារម្មណ៍ថាបានត្រៀមខ្លួនរួចរាល់ក្នុងការជួបជាមួយ តា ដើម្បីជជែកទល់មុខគ្នា? តើអ្វីដែលជួយអ្នកច្រើនជាងគេក្នុងការត្រៀមខ្លួនជាមួយ ការជជែកនេះ? (ការគាំទ្រពី អាយស៊ីអេហ្វស៊ី និងធីភីអូ, ការផ្លាស់ប្តូរវីដេអូ -ល-។)
- ១០. តើអ្នកគិតថាការប្រើប្រាស់វីដេអូនេះមានឥទ្ធិពលបែបណាដែរចំពោះការចូលរួម របស់អ្នកក្នុងគម្រោងនេះ? (តើវាជួយអ្នក ឬធ្វើឲ្យអ្នកច្របូកច្របល់រឿងរ៉ាវ /ភ័យខ្លាច)
- ១១. តើគ្រួសាររបស់អ្នកមានអារម្មណ៍យ៉ាងណាដែរចំពោះការចូលរួមរបស់អ្នកក្នុងគម្រោងនេះ?
- ១២. តើជំហានត្រង់ណាដែលសំខាន់ជាងគេសម្រាប់អ្នកក្នុងអំឡុងពេលនៃ គម្រោងនេះ? ហេតុអ្វី?
- ១៣. តើអ្នកមានអារម្មណ៍យ៉ាងណានៅពេលដែល តាទទួលស្គាល់នូវការប្រព្រឹត្តខុសរបស់ គាត់?
- ១៤. បន្ទាប់ពីអ្នកជជែកជាមួយ តាតើអ្នកមានអារម្មណ៍យ៉ាងណា? តើអ្នកមានការផ្លាស់ប្តូរ អារម្មណ៍ខ្លះទេ?

១៥. តើអ្នកមានអារម្មណ៍ពេញចិត្តនឹងគម្រោងនេះដែរទេ? ហេតុអ្វី??
១៦. តើអ្នកគិតថា ប្រជាជនដែលត្រូវបានសម្លាប់ក្នុងរបបខ្មែរក្រហមមានការពេញចិត្ត នឹង គម្រោងដូចនេះដែរឬទេ? ហេតុអ្វី??
១៧. តើនៅមានអ្វីខ្លះដែលអ្នកចង់ទទួលបានពីគម្រោងនេះតែមិនទាន់បានទទួល ដែរឬទេ?  
(ការពិត)
១៨. តើទំនាក់ទំនងរបស់អ្នកជាមួយសហគមន៍ទូទៅ (កម្រិតសហគមន៍) មានលក្ខណៈ យ៉ាងដូចម្តេច? សូមពណ៌នាពីទំនាក់ទំនងរបស់អ្នកទៅនឹងសហគមន៍ ដោយប្រៀបធៀប ជាមួយនឹងរូបមួយក្នុងចំណោមរូបខាងក្រោម៖

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Circle the picture that best describes your relationship with the community at large. (S = Self; C = Community at Large)



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១៩. តើអ្នកគិតថាទំនាក់ទំនងរបស់អ្នកជាមួយសហគមន៍របស់អ្នកបានផ្លាស់ប្តូរដោយបែប ណាមួយ ដោយសារគម្រោងនេះដែរទេ? តើអ្នកគិតថាទៅថ្ងៃមុខវានឹងមានការផ្លាស់ប្តូរ បែបណាទៀត ដោយសារគម្រោងនេះដែរឬទេ?
២០. តើអ្នកគិតថាទំនាក់ទំនងរបស់អ្នកនឹង តាបានផ្លាស់ប្តូរបែបណាមួយដោយសារ គម្រោងនេះដែរឬទេ? បើមាន តើវាផ្លាស់ប្តូរយ៉ាងម៉េចទៅ?
២១. តើអ្នកគិតថាទំនាក់ទំនងរបស់អ្នកនឹងត្រូវសាររបស់ តាបានផ្លាស់ប្តូរបែបណាមួយ ដោយសារគម្រោងនេះដែរឬទេ? បើមាន តើវាផ្លាស់ប្តូរយ៉ាងម៉េចទៅ?
២២. តើអ្នកគិតថាគម្រោងនេះនឹងចូលរួមចំណែកជួយឲ្យទំនាក់ទំនងក្នុងសហគមន៍ មាន លក្ខណៈល្អប្រសើរដែរឬទេ (កម្រិតសហគមន៍)? ហេតុអ្វី??
- ២៣ក. តាំងពីការជួបជជែកទល់មុខគ្នាចមក តើអ្នកបាននិយាយរកគ្នាញឹកញាប់ យ៉ាងណា ជាមួយ តា?
១. រាល់ថ្ងៃ
  ២. ពីរ បីដងក្នុងមួយសប្តាហ៍
  ៣. ម្តងក្នុងមួយសប្តាហ៍
  ៤. ពីរដងក្នុងមួយខែ
  ៥. ម្តងក្នុងមួយខែ
  ៦. មិនដែរទេ?
- ២៣ខ. បើអ្នកនិយាយជាមួយ តាតើអ្នកនិយាយពីរឿងអ្វី?
២៤. តាំងពីការជួបជជែកទល់មុខគ្នាចមក តើអ្នកបាននិយាយរកគ្នាញឹកញាប់ យ៉ាងណា ជាមួយត្រូវសាររបស់ តា?
១. រាល់ថ្ងៃ

២. ពីរ បីដងក្នុងមួយសប្តាហ៍

៣. ម្តងក្នុងមួយសប្តាហ៍

៤. ពីរដងក្នុងមួយខែ

៥. ម្តងក្នុងមួយខែ

៦. មិនដែរទេ?

២៥. តើអ្នកមានអារម្មណ៍យ៉ាងណាចំពោះការពិភាក្សាពីរឿងអតីតកាលរបស់អ្នកក្នុងរបប  
ខ្មែរក្រហម ជាមួយគ្រួសាររបស់អ្នក?

២៦. តើអ្នកមានអារម្មណ៍យ៉ាងណាចំពោះការពិភាក្សាពីរឿងអតីតកាលរបស់អ្នកក្នុងរបប  
ខ្មែរក្រហម ជាមួយសមាជិកសហគមន៍ទូទៅ? តើវាមានការផ្លាស់ប្តូរខុស ពីមុនឬទេ?

២៧. តើអ្នកមានការភ័យខ្លាចអ្វីមួយក្នុងអំឡុងពេលជជែកសន្ទនាគ្នានេះដែរឬទេ?

២៨. តើនៅក្នុងគម្រោងនេះ គេមានបានធ្វើអ្វីមួយដែលជួយអ្នកកុំឲ្យភ័យខ្លាចនេះដែរឬទេ?

២៩. ឥឡូវនេះ តើអ្នកមានការភ័យអ្វីទៀតឬទេ?

៣០. តើគេគួរធ្វើអ្វីនៅប្រទេសកម្ពុជាដើម្បីសម្រួលដល់ទំនាក់ទំនងជនរងគ្រោះនឹង  
អតីតកម្មាភិបាល ជនដៃដល់?

៣១. តើអ្នកមានគម្រោងយ៉ាងណាទៅថ្ងៃមុខក្នុងការចូលរួមចំណែកជួយថែរក្សា ទំនាក់ទំនង  
រវាងអ្នកចូលរួមក្នុងគម្រោងនេះ?

៣២. តើអ្នកមានអ្វីទៀតដែលចង់និយាយឬទេ?

## ខ. ការសង្កេត ការអភ័យទោស និងការរក្សាខ្លាច

ចំពោះប្រយោគខាងក្រោម សូមបង្ហាញនូវគំនិត និងអារម្មណ៍ថ្មីៗរបស់អ្នកចំពោះ  
តានិងគ្រួសាររបស់គាត់។ សូមបង្ហាញថា តើអ្នកយល់ស្រប ឬមិនយល់ស្របចំពោះប្រយោគ ទាំងឡាយ  
ខាងក្រោមនេះ។

សងសឹក១.	ខ្ញុំចង់ធ្វើឲ្យគាត់ឈឺចាប់ចំពោះអ្វីដែលគាត់ បាន ប្រព្រឹត្ត។ តើអ្នកយល់ស្របដូចនេះឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
សងសឹក២.	ខ្ញុំចង់ឲ្យរឿងអាក្រក់ៗកើតឡើងចំពោះគាត់។ តើអ្នកយល់ស្របដូចនេះឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
សងសឹក៣.	ខ្ញុំចង់ឲ្យគាត់ ត្រូវបានកាត់ទោសតាម ផ្លូវច្បាប់។ តើអ្នកយល់ស្របដូចនេះឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
សងសឹក៤.	ខ្ញុំចង់សងសឹកទៅកាន់គាត់វិញ។ តើអ្នកយល់ស្របដូចនេះឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២.

		យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
សងសឹក៥.	ខ្ញុំចង់ឃើញគាត់រងការឈឺចាប់ និងលំបាក ទុរគិត។ តើអ្នកយល់ស្របដូចនេះឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
សងសឹក៦.	ខ្ញុំក៏មានអារម្មណ៍ស្អប់ចំពោះគ្រួសាររបស់គាត់ផង ដែរ។ តើអ្នកយល់ស្របដូចនេះឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
សងសឹក៧	ខ្ញុំចង់ឲ្យរឿងរ៉ាវអាក្រក់ៗកើតឡើងលើគ្រួសារ របស់គាត់។ តើអ្នកយល់ស្របដូចនេះ ឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
ការអភ័យ១ក.	ខ្ញុំអាចអភ័យទោសឲ្យគាត់ចំពោះអ្វីដែលគាត់បាន ប្រព្រឹត្តមកលើខ្ញុំ និងគ្រួសាររបស់ខ្ញុំ។ តើអ្នកយល់ស្របដូចនេះឬទេ?	មិនយល់ស្របយ៉ាងខ្លាំង ១. មិនយល់ស្រប ២. យល់ស្រប ៣. យល់ស្របយ៉ាងខ្លាំង ៤.
ការអភ័យ១ខ.	សូមពន្យល់ពីចម្លើយរបស់អ្នក ហេតុអ្វី បានជាអ្នកអាច ឬមិនអាចអភ័យទោសឲ្យ គាត់?	
ការខ្លាច១ក.	ខ្ញុំនៅតែមានអារម្មណ៍ខ្លាចចំពោះ គា។ តើអ្នកយល់ស្របដូចនេះឬទេ?	
ការខ្លាច១ខ.	សូមពន្យល់ពីចម្លើយរបស់អ្នក។ ហេតុអ្វីបានជាអ្នកខ្លាច ឬមិនខ្លាច គា?	
ការខ្លាច១គ.	សូមបង្ហាញពីកម្រិតនៃការខ្លាចរបស់អ្នកចំពោះ គា	
	<div style="text-align: center;"> <div style="display: flex; justify-content: space-between; width: 100%;"> <span>០</span> <span>៥</span> <span>១០</span> </div> <div style="display: flex; justify-content: space-between; width: 100%;"> <span>មិនខ្លាចទាល់តែសោះ</span> <span>ភ័យខ្លាចខ្លះៗដែរ</span> <span>ភ័យខ្លាចខ្លាំង</span> </div> </div>	

### គ. តួនាទី

១. តើអ្នកយល់ឃើញយ៉ាងណាចំពោះតួនាទីរបស់អ្នកក្នុងដំណើរការនេះ?
២. តើអ្នកយល់ឃើញយ៉ាងណាចំពោះតួនាទីរបស់ អង្គការ អាយស៊ីអេហ្វស៊ី អង្គការ ធីភីអូ និងអ្នកថតវីដេអូ ក្នុងដំណើរការនេះ?
៣. តើអ្នកយល់ឃើញយ៉ាងណាចំពោះតួនាទីរបស់អ្នកសម្របសម្រួលក្នុងដំបន់ ក្នុងដំណើរការនេះ?

**ផ្នែកទី៣. កម្រងសំណួរសម្រាប់អ្នកសម្របសម្រួលក្នុងតំបន់ (ក្រុមពិភាក្សា)**

**ក. ទំនាក់ទំនង ជំនឿការទូទៅ និងអនាគត**

១. ហេតុអ្វីបានជាអ្នកសម្រេចចិត្តចូលរួមក្នុងគម្រោងនេះ?
២. តើអ្នកមានការរំពឹងទុកអ្វីខ្លះកាលពីពេលចាប់ផ្តើមដំបូងនៃគម្រោងនេះ?
៣. តើអ្នកមានអារម្មណ៍ថាអ្នកទទួលបានការរំពឹងទុកទាំងនេះបន្ទាប់ពីការជួបជជែកទល់មុខគ្នាដែរឬទេ?
៤. ពីមុនមក តើអ្នកធ្លាប់មានបំណងចង់សម្របសម្រួលការពិភាក្សាគ្នារវាងជនរងគ្រោះ និងអតីតកម្មាភិបាលខ្មែរក្រហមដែរទេ? ហេតុអ្វី??
៥. តើអ្នកមានអារម្មណ៍យ៉ាងណានៅពេលដែលត្រូវបានអង្គការ ធីតីអូ និងអង្គការ អាយស៊ី អេហ្វស៊ី សុំឲ្យអ្នកចូលរួមក្នុងគម្រោងនេះ?
៦. តើអ្នកមានអារម្មណ៍យ៉ាងណានៅពេលដែលពួកគេសុំឲ្យអ្នកជួបជជែកជាមួយ តា ពីរឿងរ៉ាវអតីតកាល?
៧. តើអ្នកមានអារម្មណ៍ថាបានប្រុងប្រៀបខ្លួនរួចរាល់សម្រាប់ការជួបជជែកទល់មុខគ្នានេះ? តើអ្វីដែលជួយអ្នកច្រើនជាងគេក្នុងការត្រៀមខ្លួនជាមួយការជជែកនេះ? (ការគាំទ្រពី អាយស៊ី អេហ្វស៊ី និងធីតីអូ, ការផ្តល់ប្លង់ដៃអូ -ល-១)
៨. តើអ្នកមានអារម្មណ៍ថាទទួលបានការគាំទ្រគ្រប់គ្រាន់ពីអង្គការ អាយស៊ី អេហ្វស៊ី និង ធីតីអូ ដែរឬទេ?
៩. តើអ្នកគិតថាការប្រើប្រាស់វីដេអូនេះវាមានឥទ្ធិពលបែបណាដែរចំពោះអ្នកចូលរួមក្នុង គម្រោងនេះ? (តើវាជួយដល់អ្នកចូលរួមឬធ្វើឲ្យពួកគេច្របូកច្របល់រើរវាយ /ភ័យខ្លាច)
១០. ក្នុងអំឡុងពេលនៃការជជែកទល់មុខគ្នា តើអ្នកមានអារម្មណ៍យ៉ាងណាដែរ?
១១. តើអ្នកគិតថាគម្រោងនេះទទួលបានជោគជ័យដែរឬទេ? ហេតុអ្វី?
១២. តើអ្នកគិតថាគម្រោងនេះនឹងចូលរួមចំណែកជួយឲ្យទំនាក់ទំនងក្នុងសហគមន៍ មាន លក្ខណៈល្អប្រសើរដែរឬទេ (កម្រិតសហគមន៍)? ហេតុអ្វី?
១៣. តើអ្នកមានការពុះពារការលំបាកអ្វីខ្លះតាមរយៈគម្រោងនេះ?
១៤. តើអ្នកសម្រេចបានអ្វីខ្លះតាមរយៈគម្រោងនេះ?
១៥. តើចំណេះដឹង ឬបទពិសោធន៍អ្វីខ្លះដែលអ្នកទទួលបានពីគម្រោងនេះ?
១៦. តើអ្នកមានទំនុកចិត្តយ៉ាងណាក្នុងការប្រើប្រាស់ចំណេះដឹង និងបទពិសោធន៍របស់ អ្នកដែលទទួលបានពីគម្រោងនេះ ទៅថ្ងៃមុខ?
១៧. តើគេគួរធ្វើអ្វីនៅប្រទេសកម្ពុជាដើម្បីសម្រួលដល់ទំនាក់ទំនងជនរងគ្រោះនឹងជនដៃដល់?
១៨. តើអ្នកមានគម្រោងយ៉ាងណាទៅថ្ងៃមុខក្នុងការចូលរួមចំណែកជួយថែរក្សា ទំនាក់ទំនង រវាងអ្នកចូលរួមក្នុងគម្រោងនេះ?
១៩. តើអ្នកមានគំនិតយោបល់ ឬអនុសាសន៍អ្វីខ្លះដើម្បីធ្វើឲ្យគម្រោងនេះកាន់តែប្រសើរ ឡើង?
២០. តើអ្នកមានអ្វីទៀតដែលចង់និយាយឬទេ?

**ខ. តួនាទី**

- ១. តើអ្នកយល់ឃើញយ៉ាងណាចំពោះតួនាទីរបស់អ្នកក្នុងដំណើរការនេះ?
- ២. តើអ្នកយល់ឃើញយ៉ាងណាចំពោះតួនាទីរបស់ អង្គការ អាយស៊ីអេហ្វស៊ី អង្គការ ធីភីអូ និងអ្នកថតវីដេអូ ក្នុងដំណើរការនេះ?

**ផ្នែកទី៤. កម្រងសំណួរសម្រាប់គ្រួសារ (ក្រុមពិភាក្សា)**

**ក. ទំនាក់ទំនង និងដំណើរការទូទៅ**

- ១. ហេតុអ្វីបានជាគ្រួសាររបស់អ្នកសម្រេចចិត្តចូលរួមក្នុងគម្រោងនេះ?
- ២. តើអ្នកមានការរំពឹងទុកអ្វីខ្លះកាលពីពេលចាប់ផ្តើមដំបូងនៃគម្រោងនេះ?
- ៣. តើអ្នកមានអារម្មណ៍ថាអ្នកទទួលបានការរំពឹងទុកទាំងនេះបន្ទាប់ពីការជួបជជែក ទល់មុខគ្នាដែរឬទេ?
- ៤. តើមានអ្វីផ្លាស់ប្តូរឬទេសម្រាប់អ្នកបន្ទាប់ពីបានចូលរួមគម្រោងនេះ?
- ៥. តើអ្នកគិតថាគម្រោងនេះទទួលបានជោគជ័យដែរឬទេ? ហេតុអ្វី?
- ៦. តើព័ត៌មានអ្នកធ្លាប់មានបំណងចង់ឲ្យមានការជួបជជែកគ្នារវាងជនរងគ្រោះ និង អតីត កម្មាភិបាលខ្មែរក្រហមបែបនេះដែរទេ? ហេតុអ្វី?
- ៧. តើអ្នកមានអារម្មណ៍យ៉ាងណានៅពេលដែលត្រូវបានអង្គការ ធីភីអូ និងអង្គការ អាយស៊ី អេហ្វស៊ី ស្នើសុំឲ្យសមាជិកគ្រួសារអ្នកចូលរួមក្នុងគម្រោងនេះ?
- ៨. តើអ្នកគិតថាសមាជិកគ្រួសាររបស់អ្នកមានអារម្មណ៍បែបណា នៅមុនពេល ក្នុងអំឡុងពេល និងក្រោយពេលជួបជជែកទល់មុខគ្នា?
- ៩. តើអ្នកគិតថាសមាជិកគ្រួសាររបស់អ្នកទទួលបានការគាំទ្រគ្រប់គ្រាន់ពីអង្គការ អាយស៊ីអេហ្វស៊ី និង ធីភីអូ ដែរឬទេ?
- ១០. តើអ្នកមានបានចូលរួមចំណែកក្នុងសកម្មភាពគម្រោងនេះដែរឬទេ? បើបានចូលរួម តើចូលរួមដោយរបៀបណា និងហេតុអ្វី? បើមិនបានទេ តើអ្នកមានចង់ចូលរួមដែរឬទេ ហើយចង់ចូលរួមដោយរបៀបណា?
- ១១. តើអ្នកគិតថាគម្រោងនេះនឹងចូលរួមចំណែកជួយឲ្យទំនាក់ទំនងក្នុងសហគមន៍ មាន លក្ខណៈល្អប្រសើរដែរឬទេ(កម្រិតសហគមន៍)? ហេតុអ្វី?
- ១២. តើអ្នកគិតថាគម្រោងនេះនឹងចូលរួមលើកទឹកចិត្តឲ្យនិយាយគ្នាអំពីអតីតកាល ដែរឬទេ? ហេតុអ្វី?
- ១៣. តើគេគួរធ្វើអ្វីទៀតទៅថ្ងៃមុខជាមួយនឹងទំនាក់ទំនងរវាងជនរងគ្រោះ និងអតីតកម្មាភិបាល ខ្មែរក្រហម នៅទីនេះ?
- ១៤. តើអ្នកមានគម្រោងយ៉ាងណាទៅថ្ងៃមុខក្នុងការចូលរួមចំណែកជួយថែរក្សា ទំនាក់ទំនង រវាងអ្នកចូលរួមក្នុងគម្រោងនេះ?
- ១៥. តើអ្នកមានគំនិតយោបល់ ឬអនុសាសន៍អ្វីខ្លះដើម្បីធ្វើឲ្យគម្រោងនេះកាន់ តែប្រសើរ ឡើង?
- ១៦. តើអ្នកមានអ្វីទៀតដែលចង់និយាយឬទេ?

**ផ្នែកទី៥. កម្រងសំណួរសម្រាប់សមាជិកសហគមន៍ទូទៅ (ប្រធានឃុំ ប្រធានភូមិ ព្រះសង្ឃ)**

**ក. ទំនាក់ទំនង និងដំណើរការទូទៅ**

១. តើអ្នកមានបានដឹងពីការជួបជុំដៃគូទល់មុខគ្នារវាងជនរងគ្រោះ និងអតីតកម្មាភិបាល ខ្មែរក្រហមក្នុងគម្រោងនេះ ដែរឬទេ ?
២. តើអ្នកមានការរំពឹងទុកអ្វីខ្លះកាលពីពេលចាប់ផ្តើមដំបូងនៃគម្រោងនេះ ?
៣. តើអ្នកមានអារម្មណ៍ថាអ្នកទទួលបានការរំពឹងទុកទាំងនេះបន្ទាប់ពីការជួបជុំដៃគូ ទល់មុខគ្នាដែរឬទេ ?
៤. តើមានអ្វីផ្លាស់ប្តូរឬទេសម្រាប់អ្នកបន្ទាប់ពីបានចូលរួមគម្រោងនេះ ?
៥. តើអ្នករំពឹងថាគម្រោងនេះមានឥទ្ធិពលបែបណាចំពោះអ្នកចូលរួម ?
៦. តើអ្នករំពឹងថាគម្រោងនេះមានឥទ្ធិពលបែបណាចំពោះសមាជិកសហគមន៍ទូទៅ ?
៧. តើអ្នកមានអារម្មណ៍ថាអ្នកទទួលបានការរំពឹងទុកទាំងនេះបន្ទាប់ពីការជួបជុំដៃគូ ទល់មុខគ្នាដែរឬទេ ?
៨. ក្នុងអំឡុងពេលនៃគម្រោងនេះ តើអ្នកគិតថាសមាជិកសហគមន៍ទូទៅយល់ឃើញ យ៉ាងណាចំពោះគម្រោងនេះ ?
៩. តើអ្នកគិតថាគម្រោងនេះទទួលបានជោគជ័យដែរឬទេ ? ហេតុអ្វី ?
១០. តើពីមុនមកអ្នកធ្លាប់មានបំណងចង់ឲ្យមានការជួបជុំដៃគូគ្នារវាងជនរងគ្រោះ និងអតីតកម្មាភិបាលខ្មែរក្រហមបែបនេះដែរទេ ? ហេតុអ្វី ?
១១. តើអ្នកមានបានចូលរួមចំណែកក្នុងសកម្មភាពគម្រោងនេះដែរឬទេ ? បើបានចូលរួម តើចូលរួមដោយរបៀបណា និងហេតុអ្វី ? បើមិនបានទេ តើអ្នកមានចង់ចូលរួមដែរឬទេ ហើយចង់ចូលរួមដោយរបៀបណា ?
១២. តើអ្នកគិតថាគម្រោងនេះនឹងចូលរួមចំណែកជួយឲ្យទំនាក់ទំនងក្នុងសហគមន៍ មាន លក្ខណៈល្អប្រសើរដែរឬទេ ( កម្រិតសហគមន៍ ) ? ហេតុអ្វី ?
១៣. តើអ្នកគិតថាគម្រោងនេះនឹងចូលរួមលើកទឹកចិត្តឲ្យនិយាយគ្នាអំពីអតីតកាល ដែរឬទេ ? ហេតុអ្វី ?
១៤. តើគេគួរធ្វើអ្វីទៀតទៅថ្ងៃមុខជាមួយនឹងទំនាក់ទំនងរវាងជនរងគ្រោះ និងអតីតកម្មាភិបាល ខ្មែរក្រហមនៅទីនេះ ?
១៥. តើអ្នកមានគម្រោងយ៉ាងណាទៅថ្ងៃមុខក្នុងការចូលរួមចំណែកជួយថែរក្សា ទំនាក់ទំនង រវាងអ្នកចូលរួមក្នុងគម្រោងនេះ ?
១៦. តើអ្នកមានគំនិតយោបល់ ឬអនុសាសន៍អ្វីខ្លះដើម្បីធ្វើឲ្យគម្រោងនេះកាន់ តែប្រសើរ ឡើង ?
១៧. តើអ្នកមានអ្វីទៀតដែលចង់និយាយឬទេ ?









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