Annual Program Report

Jan - Dec 2009

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<tr>
<td>ECCC</td>
<td>Extraordinary Chambers in the Courts of Cambodia</td>
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<td>HTB</td>
<td>Healing Through Buddhism</td>
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<td>KR</td>
<td>Khmer Rouge</td>
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<td>KRT</td>
<td>Khmer Rouge Tribunal</td>
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<td>VFKR</td>
<td>Voice of Former Khmer Rouge</td>
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<td>YFP</td>
<td>Youth for Peace</td>
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<td>YJR</td>
<td>Youth for Justice and Reconciliation</td>
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<td>URC</td>
<td>Understand Remember and Change</td>
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<td>VD</td>
<td>Village Dialogue</td>
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<td>TPO</td>
<td>Tran-cultural Psychological Organization</td>
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<td>YEP</td>
<td>Youth Empowerment Project</td>
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<td>YLP</td>
<td>Young Leader for Peace</td>
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<td>YPP</td>
<td>Youth Participation Project</td>
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<td>CHRAC</td>
<td>Cambodian Human Rights Action Committee</td>
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<td>ICcC</td>
<td>International Center for Conciliation</td>
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<td>OSJI</td>
<td>Open Society Justice Initiative</td>
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<td>CC</td>
<td>Commune Council</td>
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<td>MoU</td>
<td>Memorandum of Understanding</td>
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<td>IWDA</td>
<td>International Women Development Agency</td>
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<td>CWF</td>
<td>Coconut Water Foundation</td>
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<td>YCC</td>
<td>Youth Council of Cambodia</td>
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<tr>
<td>CDRI</td>
<td>Cambodian Development Resource Institute</td>
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<tr>
<td>CFI</td>
<td>Children Future International</td>
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<td>CICP</td>
<td>Cambodian Institute for Cooperation and Peace</td>
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<tr>
<td>FES</td>
<td>Friedrich Ebert Foundation</td>
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<tr>
<td>PUC</td>
<td>Panhasastra University of Cambodia</td>
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<tr>
<td>MoEYS</td>
<td>Ministry of Education, Youth and Sport</td>
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<td>DC-Cam</td>
<td>Document Center of Cambodia</td>
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<td>WGP</td>
<td>Working Group for Peace</td>
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<td>NGO</td>
<td>Non Governmental Organization</td>
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<td>YCUD</td>
<td>Youth Committee for Unity and Development</td>
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EXECUTIVE SUMMARY

Overall, YFP has been actively seeking to promote and inspire young people to involve themselves in developing initiatives aiming peace and social justice among the Cambodian society. Since 1999, YFP is offering and training peace building skills, reconciliation skills, democratization skills, leadership skills and education about the KR history to youth. YFP furthermore encourages them to be volunteers and social activists.

Many projects in different cities and provinces have been implemented, such as Phnom Penh, Battambang, Takeo, Kampot, Preyveng, Svay Rieng, Kampong Chnang and especially the last stronghold of the Former KR, Pailin province. All activities were conducted using participatory methods. Through this, every project resulted in an impressive change of the youth and participants.

The results of the YJR project indicated that the youth are very interested in learning and want to be involved in the processes of justice, peace, reconciliation, genocide prevention and building a bridge between the generations. The critical thoughts and actions of the young generation in order to break the silence of the past wounds and atrocity of Cambodian history have increased. With the support of the local authorities and teachers, the youth and villagers in some provinces organized shows of movies, especially about the KR history and the current ECCC process. Furthermore some youth are also planning to build Peace Gardens. Others helped poor survivors to build a house by actively raising funds from the students and teachers in their schools, and from the people in the surrounding villages.

As another part of our reconciliation effort, the VFKR was developed to work with former child soldiers and former KR cadres by creating the Radio Call in Show program- “You also have a Chance”. It promotes a dialogue between both sides (KR Cadres and Victims) talking about their past histories in order to reconcile. Especially for the youth it is important to hear about former KR Child soldiers or cadres. Youth normally heard stories from the victim’s side but they heard less (or heard nothing) from the former KR cadres stories. It encourages the former KR cadres to speak out. Since then, there were several former child soldiers and former KR talked about their lives and asked for apologize. Through that they also motivated other child soldiers and former cadres to speak out because they believe it would help them to heal the past wounds and open up the truth.

For the YPP, young volunteers worked closely with the CC to stimulate youth to participate in decision making processes. They were involved in strengthening good governance, human rights and democracy on a local level. The projects raised awareness on environment, health and domestic violence topics in the communes. The youth also actively participated in the CC to give the youth a voice in the local decision making processes. The youth groups and volunteers also made efforts to improve the knowledge of the youth and children in the schools and villages by providing mobile libraries. Through their important experiences in this project, most of the Khmer volunteers got a job after they finished their volunteering service in the project.

Monks were trained about KR history, transitional justice and the role of monks in peace building by the HTB project team. After the trainings, the monks were able to apply their knowledge and skills to work with survivors, especially the former KR cadres. They conducted several activities with survivors and youth. It was very interesting that the monks could take actions in the community by gathering people and youth to talk about the healing through the Buddhist approaches.
The YEP worked with underprivileged youth in the slum areas located at the outskirt of Phnom Penh whose inhabitants are people who were evicted from the central city. The youth have been motivated and encouraged to participate in the project in order to learn about self development and peace work. They quickly realized that it is very important for them to learn such topics as they had little education in these areas before. They were taught in order to be aware of their community problem situation and discuss about ways to take action.

The YLP works closely with the selected youth for a year long period by providing them the knowledge and skills to become young peace activists.

Such above named engagement of youth and citizens in the process of development, justice, peace and reconciliation has promoted a lot of awareness about social topics. Even though, a joint effort is needed. YFP has cooperated with many NGOs, partners and authorities.

Some difficulties, obstacles and side affects were met during the year as well. Due to the world economic crisis the funding for some projects such as the YLP and YPP was delayed. In the daily operations, we spent much time to build up relationships and get approvals from authorities, especially at the provincial and national level. They had some concerns about the activities which involve political topics.

In conclusion, the YFP program in the last year had impressive successes. It promoted human rights, democracy, justice, healing and reconciliation, development and peace. Especially the awareness of the young generation and survivors regarding the tragic past of Cambodia has been increased from the grass-root level. The Buddhist monks, who are well respected in the Cambodian society, could be integrated in the healing process and they encourage the survivors (victims, perpetrators and youth) to get in dialogue about healing the past wounds of the KR regime by using Buddhism approaches. This also contributes a lot to the ECCC Transitional Justice process. It covered the creation of a mechanism for the criminal accountability and other means to deal with social justice, reparation and reconstruction and it furthermore promotes the legacy of memory in Cambodia.

The participation of youth to improve democracy and good governance on a local level has increased in the target areas. The youth promoted this process by engaging themselves into social accountability activities. They volunteered to monitor the commune council work.
I. INTRODUCTION

Being a local peace organization that increased its activities from year to year with an impressive track record and successful background amongst youth and civil society since 1999, YFP has mobilized a lot of young people to engage themselves and work for the peace, justice and reconciliation processes in Cambodia. Especially during the last few years, YFP actively engaged them to break the silence about the KR regime.

Applied to the situation of Cambodia's genocide, it is well known that many people in Cambodia still suffer from the effects of the KR regime. YFP has worked for years with youth and survivors about KRT and KR history education, which is a cathartic experience for Cambodians. The KRT could be a major blow to the Culture of Impunity in Cambodia and the trials and history dialogues could give a sense of relief to many victims of the KR regime, and could reveal a lot of information to the public about the genocide - information that was hidden from the people for decades. The outcome of this reconciliation process would be a form of mental release for those still suffering from the genocide and a highly important education for those who were not directly affected. YFP works towards creating a society where "the truth can set you free."

The YFP program has shown so far that it has a great impact on the attitude and behavior of the participants. The evaluation furthermore states that YFP provides real opportunities and motivation to youth to exercise their skills and knowledge and to get connected with other youth from different places.

This report summarizes our annual activities conducted from January 1, 2009 to Dec 30, 2009 which includes the following projects: YJR, HTB, VFKR, YEP, YLP and YPP.

Youth for Peace works in order to achieve its strategic objectives:

1) To increase the youths' sense of solidarity, capacity and motivation to support their families, communities and the underprivileged in society

2) To increase recognition and support of Cambodian society for the youth and to provide space for youth activism.
II. PROGRESS AND ACHIEVEMENTS OF THE PROGRAM

2.1. YOUTH FOR JUSTICE AND RECONCILIATION

2.1.1. ACHIEVEMENTS, MEASUREMENT AND IMPACTS

The project has implemented its activities as planned. Those are the Understand Remember and Change Workshop (URC), Village Dialogues (VD), Art workshop and Exhibition, Trips to Mass Killing Fields, Peace Conference and Publications.

<table>
<thead>
<tr>
<th>Activities</th>
<th>Type of Participants</th>
<th># of activities</th>
<th>Participants</th>
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<tr>
<td>URC</td>
<td>Youth</td>
<td>16</td>
<td>437</td>
<td>241</td>
<td>Pailin, Prey Veng, Svay Rieng, Kampong Chhnang and Battambang</td>
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<tr>
<td>VD</td>
<td>Youth and Survivors</td>
<td>16</td>
<td>1435</td>
<td>721</td>
<td>Pailin, Prey Veng, Svay Rieng, Kampong Chhnang and Battambang</td>
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<tr>
<td>Local Trip</td>
<td>Youth and Survivors</td>
<td>16</td>
<td>623</td>
<td>340</td>
<td>Pailin, Prey Veng, Svay Rieng, Kampong Chhnang and Battambang</td>
</tr>
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<td>National Trip</td>
<td>Youth and Survivors</td>
<td>3</td>
<td>150</td>
<td>46</td>
<td>Phnom Penh(S-21, Cheung Ek, ECCC)</td>
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<td>International</td>
<td>Youth and Survivors</td>
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<td>223</td>
<td>88</td>
<td>Siem Reap</td>
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<td>Youth Conference</td>
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<td>Art Workshop</td>
<td>Youth and Survivors</td>
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<td>741</td>
<td>471</td>
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<td>3609</td>
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<table>
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<th>Distributed places</th>
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<td></td>
<td>Memory Calendar: The</td>
<td>1875 copies</td>
<td>NGOs, Schools, Government Institutes, Donors (Phnom Penh, Pailin, Prey Veng, Svay Rieng, Kampong Chhnang and Battambang</td>
</tr>
<tr>
<td></td>
<td>story from the Ground</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>The Youth Magazine</td>
<td>5769 copies</td>
<td></td>
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<td></td>
<td>Art Memory Book:</td>
<td>1645 copies</td>
<td></td>
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<tr>
<td></td>
<td>Eyes on Darkness</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>Total</td>
<td>9289 copies</td>
<td></td>
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**a) Understand, Remember and Change Workshop**

The interactive three-day ‘URC’ workshop first aims to help youth to raise questions and engage in discussions about the socio-political, economical, and ideological factors that brought about the KR experience.

Second the URC workshop promotes holistic understanding of a diversity of historical narratives as they give equal space to the stories documenting the experiences of both the victims and perpetrators.

The last section of the URC workshop deals with the question how to move on to the future. This section introduces the concept of reconciliation to youth not as “forgive and forget”—which has been the dominant message in Cambodia—but as a variety of different meanings contingent on cultural contexts. It introduces other countries’ experiences with mass violence and their ways of dealing with it. The workshop also touches upon the steps taken since the end of the Khmer Rouge to deal with the crimes committed during the KR period and keep update and monitor on the current trial proceeding. Especially it continues discussion on the healing and memory activities that youth and survivors would do the long lasting peace.

The results from these workshops indicated that a lot of youth were able to discuss and reflect about the history of the KR based on the lessons and the occupation with documents relevant to these topics. They, at least, were able to give reasons related to how the KR came to power and finally caused the dead of millions of people. They also learned about the living condition of their parents’ generation during that hard time which still seems to be unbelievable, even if their parents told them before. In total the results indicated that more than 80% of the youth who participated in the workshop were able to actively discuss about this topic with various own arguments\(^\text{1}\). They often realized their change in mind and behaviour between before and after learning about this topic with the YFP. They said it was an important lesson to know for their future role as citizens and leaders. They could critically reflect about the enter-connection of some legacy of circles of violence occurring in the present time. They could see different cultures reproducing violence experienced by their parents’ generation within the family as well as the society.

According to the participants’ impressions, they widened their understanding about the former KR perpetrators or cadres after the occupation with stories documented. They expressed that studying both sides - victims and perpetrators - is bringing mutual understanding and reconciliation among the young generation because they could learn both black and white, which stayed behind the history. In the reflection focus group discussion, most of the youth appreciated that the YJR project provided KR history education to them. This result is consistent with various surveys that indicated the education of the KR history as a crucial mean or role in national reconciliation besides the trials. It records the accurate history of the past of Cambodia and prevents the re-arising of such an atrocity situation in this country\(^\text{2}\).

\(^{1}\) result of the pre and post test, activity report and the reflection focus group discussion

\(^{2}\) Reconciliation in Cambodia: Suzannah Liton, p 233
Miss Long Srey Meo, one of the high school students in Kompot province stated, “I felt very interested and excited to join this special workshop about history and reconciliation because I’ve got a lot of new knowledge about the concepts of reconciliation. When I heard the word “Khmer Rouge” before I felt hate and still was afraid of former Khmer Rouge because they had destroyed my family and my country. Through the workshop, I found out that through hate and anger nothing changes. Then I realized that we cannot change what happened in the past but we can deal with it and build relationships without anger or fear. We can reconcile our people in a wide range of method such as justice, healing, traditional way, education and art.

Through the workshops, the participants also explored themselves by reading, listening and discussing about the KR history, reconciliation and of course about the ECCC proceeding. The monitoring reflection focus group discussions in several provinces indicated that about 70% of them expressed they were interested in reading and listening more on the topic of KR history and monitor the proceeding of ECCC. We often got requests from them for reading materials about KR topics and we provided our publications to them.

Not only the direct participants could learn from the project but a lot indirect participants were also involved and learned something through the project activities. The youth who participate in the workshop could be able to share what they learned to other people in their family, school and communities as well. The group discussion indicated that about 82% of them described what they learned to at least 3 to 5 other people in their class, family and communities. They usually shared about whom were the leaders of KR, living conditions of people in that time and of course the present trial proceeding. The reaction to them from those told people were the recognition the truth story they learned and their experience.

b) Trip to local places of mass killings and ECCC

To fulfil the purpose of having different local teaching places about Khmer Rouge history, the YJR project wanted to invite the participants of the workshop and village dialogue to local mass killing places. During the trips the participants (survivors and youth) had the opportunity to express their ideas better of remembering in a different and deeper way in the places where violence took place during the KR time.

Besides the learning effect, the trips also brought the interests of the survivors to attend the proceeding of the trial. It helped those people who were living far outside of Phnom Penh and unable afford their accommodations and meals during their stay in the capital, but nevertheless interested in participation

The trips were also the good chance for the two generations, survivors and youth, to build better relationships and bridging the gap.

3 Normally we always have the regularly reflection group discussion, and most of them indicated to further hearing of ECCC.
"It was my first time to be here in the ECCC. I had the chance to listen to the Khmer Rouge leader who killed people and spoke without closing his eyes while answering the questions of the judges. I knew a lot of new update from the court. All the information is very important for me when I come back home. I could tell my family and friends about the court room setting and how the trial was proceeding,“ one elder from Kompong Chhnamng said during the reflection after the trip.

We observed, during the reflection meetings and interviews, that most of the participants (about 90%) could describe at least five different information. For example they described the general case 001 proceeding, the court rooms setting, the participation arrangement and the structure of the court. Furthermore, they also came up with discussions among themselves about what Duch said in the court. Even so, it was still difficult for them to understand the legal perspectives and the proceeding during the hearing.

We also observed that at least 65 % of the participants had raised their questions and share their opinions from the communities to ECCC officials of public affairs; especially the young were further active.

Shortly, the trips brought people, especially the young generation to witness the leftovers of the KR regime. This is consistent with the survey of the International Centre for Transitional Justice by Louis Bickford⁴, which shown the correspondent answer that the former Khmer Rouge Leaders and the all people involve with the government around the world should come to see the mass killing places such Cheung Ek in order they (former Khmer Rouge Leaders) can witness the results of their responsibilities and learn for the future leadership.

**c) Village dialogue**

The dialogues took place at villages, mostly in the Buddhist pagodas. Within these dialogues committee members, teachers, youth who participated in the URC workshops and older residents (survivors) actively participated.

We found out that youth emotionally listened and asked questions to the older survivors. It indicated that the survivors orally taught historical facts and suffered experiences to the youth as lessons for a peaceful future. Furthermore, it made the survivors explore their concerns and feelings about the ECCC proceedings and ways to do something about memory culture as a tool for healing themselves and keeping the memory alive for the future of Cambodia. As the result of the dialogues evaluation and the observation of the facilitators in every event, about 80% of participants were able to speak and express their feelings and concerns about the ECCC proceedings. They actually wanted to see a faster process while the accused (arrested former KR Leaders) are getting very old.

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It is unique how the YJR project integrates art work in the Transitional Justice process in Cambodia. There are no other NGOs or other organizations who have integrated art into the Transitional Justice process, especially on the community level. The result indicated that the survivors and youth who were targeted were very interested in working with art as medium to deal with the past. The targeted people using this art work as the tool to express their violent past histories and to critically envision for peace in the future. They were glad to paint their memories and show them to others, and especially the young generation could better believe and understand the narratives and histories through the paintings.

“I participated in the art workshop and painted about my husband who was killed in the KR regime. I was very happy because many participants and visitors were impressed by my painting of the story. I had never been expressing my story through such painting before”, said Ms. So Phan, 60 years old from Kampong Chnang province.

Suos Hel (51, male, Svay Rieng):
“I used to hear about YFP but I did not know what they are working on. Now I have participated in YFP activities for three days. They (YFP staff) tough and encouraged us to talk about the KR regime. They taught us about reconciliation, conflict resolution, forgiveness and also about law related issues. I think it is important, because we discussed with each other and all in the group understand about the story of each person”.

Marn Yarn, (51, male teacher, Svay Rieng):
“I participated in the YFP activities for four days so far. I learnt how to do research to get more information; I am happy with the activities; it made me remember the cruel past and express it through paintings, songs and poems. Now we want to have a memory library for tourists to see. We want YFP to come to our village more often. I want the students at my school to study with YFP. I have analyzed the name YOUTH FOR PEACE. I think it means that: it is the initiative practiced by youth for the sake of peace. I like it, because it is not connected to the political parties, but it works for the positive future”.

Srey Saphon, 53 (Svay Rieng):
I like all the activities especially the art workshop and the water ceremony. I like the art workshop because the paintings will become the history material and they can be shown to all people that lived and suffered during the KR regime, people were treated like you see in the paintings.
In combination with the project ‘art of survivors’ by Cambodian artists all of these paintings were exhibited in their villages. We could also observe that in every exhibition event there were a lot of villagers and youth who asked about the paintings. Another result of this art work was that some of the most interesting paintings were compiled to be published by Youth for Peace in purpose to use it as an educational tool in the future.

\section*{e) Publications: Memory art book, memory calendar and the Youth Magazine}

The project worked with the young and old generations to make their personal history during the KR time known to the public. The Art Memory book: \textit{Eyes on darkness – Paintings of Memory}, was published as a result from the art workshops conducted (see above). The writing team chose the paintings during the art workshops and the people were interviewed after the workshops. The testimonies tell about their lives under KR regime and the special story in the paintings. The youth mostly expressed their future vision towards peace or the opinion about the KR time. Furthermore the views of monks and some Cambodian artists are included as well. The published book can be used as an educational tool in schools, in NGOs and Universities. Coordination for the further use of the book is already made. The book is special, because is contains stories from the people from the grassroots level and is produced by young Cambodians.

Van Nath, the most famous survivor and artist and the victim from Toul Sleng, S 21, has read this book \textit{Eyes on darkness – Paintings of Memory} and expresses that he really likes our memory art book. To him, this kind of book is really meaningful and helps him to reconcile his past sadness because it spreads out his stories to other people.

\begin{quote}
“While I was turning each page of the book \textit{[Eyes on darkness – Paintings of Memory]}, a foreigner from Europe took pictures of me and of almost every page of this book. Then he asked me to give him this book, so I decided to give it to him. So, now this book has flown to Europe already. This book is meaningful for me. It is about Khmer Rouge survivors and also young generation to show the history by painting… I feel relieved when I draw the painting; however, I was angry when some people did not believe that it was the real history in my life. In my own opinion, painting is a good medicine to cure the Khmer Rouge victims, while people know about how they suffered. We cannot 100 percent rely on the ECCC for reconciliation, but we can find it by our own”, says Van Nath.
\end{quote}

Chhit Kosal (23, monk from Battambang):

“I am interested in the title of the book. It makes us think and understand the history. All these stories are to encourage people not to be too angry with them (Khmer Rouge) because they did it with their blindness. They (Khmer Rouge) wanted happiness but they did something that is cruel. Responding to what they did, we should now do something back to them but only in a peaceful way. I will display my painting and book at my monastery and explain it to people who come to my monastery. I will also do more research about the regime so that I can explain to other Buddhists easily”.

The calendar \textit{Stories from the ground – Memorial Sites in Cambodia 2010} contains the stories of the mass killing places discovered by our writing team. It contains information about different former killing places in order to make the people aware of the war and conflict which happened in Cambodia. The different articles in this Calendar are further more used in the trainings of YFP, in schools, universities and other NGOs. Some people give opinions, how they like the calendar and how they use it.
Duong Sakum, (63, 1st commune council member, Battambang):
“I just got the calendar in February. I read the calendar and I know the information about Talaoas Chas pagoda. I also know people in the calendar. I read all the stories in the calendar. I think it is important. One of my children is now in high school. Before he never talked about the KR regime, I told him my story during the KR regime, but he said nothing about that. Since I got the calendar, he reads it. Now he talks a lot about that regime. People just wonder why he knows those stories. He told me, he read the stories in the Calendar. Another thing is that it is easy to write the date. I do not confuse any more. I do not how many people at my commune who have the calendar. But I see most of them have one. I see they carry along often”.

Keuk Kupeak, (21 Battambang):
“I have the calendar since the conference in Siem Reap. I use it. I sometimes bring it with me to school, some students asked me about it, because they saw the pictures of the skulls. Then I explain them about the stories in the calendar. Reading the calendar, I know our history and there are also some educational ideas”.

Prak Chanrent (22, monk from Battambang):
“I think the calendar is so good. It shows many different places around Cambodia. It is good because when we read and know the stories, it makes us think why this happened. When we read those stories, it makes us hate war. We can show and tell other people who do not have this calendar about those places”.

The Youth today magazine contains information about the YFP projects and activities related to the youth involvement in the transitional justice process in Cambodia. It is an effective tool to reach the youth in the countryside who have a lack of access to high quality information. The magazine is the space for youth to express their opinions by writing poems and articles as well. As the result from this, the readers are very interested in reading because they learn something from it. Following are some of comments from our audience who read our magazine.

Youth Today Magazine Readers’ Opinion

Mr. Sum Rattana 22, private company employee. “I am really surprised to see a magazine that talks about history, because most of the magazines are about entertaining stories”.

Mr. Chin Saravichith, 21, university student. “One point that I am really interested in is the biographies of the Khmer Rouge leaders. I have never read about this before. I just heard from the Khmer Rouge survivors”.

Miss. Pao Simara, 20, university student from Takeo Province. “I thought that only Cambodia used to be a genocide country in the Khmer Rouge regime, but after I read this magazine (Youth Today Magazine), I realized that not only Cambodia had war, but also other countries. Other countries are twice as cruel as Cambodia”.

Mr. Kem Sokhun, foreign language teacher at a private school. “I got an interesting point from this magazine which is the Museum of Memory which was built in Peru for remembering the history and also in order to tell next generation to avoid the bad history. I have a question to ask us “Is a Museum of Memory in Cambodia as good as the museum in Peru?”
As above mentioned, the YFP publications help a lot to raise awareness about certain topics related to youth participation in the social activities and dealing with the past that are not covered by other media. Furthermore, our young professionals produced all of these publications. In Cambodia, we find very few education materials produced by Cambodians, especially the young people, on the topics of the Khmer Rouge history or reconciliation. Through the response from the audience, these publications keep the mass killing histories alive and keep the memory for the next generation. These are good sources for the local people in the way that their stories are compiled and published to education young people and also to heal their past wounds.

f) Peace Conference: Khmer Rouge and Memory: “Youth together in Action for Memory Culture”

The full five days, all the participants (223 males, 88 females) attended eight panels concerning topics such as ‘Memory Culture in Cambodia and other countries’, ‘Explaining past through art’, as well as ‘Former Child Soldiers in Cambodia and abroad’ in the mornings of the conference. Contributing penal speakers were, in order of appearance: Ms. Janna Rehbein (German artist), Mr. Van Nath (Cambodian artist and Tuol Sleng survivor), Mr. Hen Somphal (Cambodian artist), Ms. Anja Bondanow (German artist), Mr. Panhavut (Center Justice Initiative), Mr. Youk Chhang (Executive Director DC Cam), Mr. Arn Cham Pond (Cambodian former child soldier and musician), Mr. Nicolas Davis (former child soldier from Liberia), Mr. Emmanuel Jal (former child soldier from Sudan and award-winning musician), and Mr. Reach Sambath (head of public affairs ECCC).

Following the panels and subsequent discussions, the participants took part in numerous workshops to further develop on the topic of memory culture and Khmer Rouge legacy in the afternoons. They also developed ‘Action Plans’ for deeper evolvement of memory culture and memorial sites in their local communities all over Cambodia.

The result could indicate that the conference emerged the collective remembering of the past of Cambodian society among the participants-intergeneration, especially their behavior towards certain historical events for the memory culture in their communities. As the action plan and the statement they made, the memory culture would take expression in many different ways.

From the conference5, the programs which seek to work towards memory culture would be established and shaped to others for the legacy of memory involvement. By this the participants express the commitment to be active in working for peace, justice, truth and reconciliation in Cambodia through building up the memory from the past and for the peaceful future.

Just for example, after the concentrative listened to Arn Chorn Pond, Former KR child soldier’s presentation, an 18-year-old girl from Battambang told what she learned from the experience.

5 The detail report of the conference event is available at Youth for Peace
“I found it interesting to hear a real story of a young soldier of the KR regime. He showed us that he had a very difficult life and that something like the KR should never happen again! I liked him, but felt also sorry for him. I also learned that it is important to keep our own culture and not just copy music or politics from other countries. From the foreign countries we should only take the good parts. I really want to do something that can make the youth remember about the past and about the fact that we have a Cambodian culture since a long time ago.’

2.1.2. STORY OF CHANGE

a) Youth for Community

Youth for Community is the name of one youth group among others that was formed after they have participated at the Youth for Justice and Reconciliation project. They are from the Norodom Ranarith High School of Kampot province. The group consists of circa 20 members. They aim to share their responsibilities to contribute for their communities.

They attended the training course of the YJR project since 2008. They learned about the KR history, ECCC and the reconciliation. They furthermore learned about the reparation for the victims. During the time they were actively engaged in the discussion on the topics. They understood about the suffering lives of their parents’ generation and looking ways they could contribute their time and efforts for healing and reconciliation.

After the Learning about the KR Victims, they found a poorest family in their community who was a victim of the KR regime. Kan Len, 63 years old, is living with her son who is getting ill and her 6 years old grand son. Her family is very poor. She lived in a small bush whose roof was full of holes so that they could not sleep if it was raining.

Luy Chanthou, 19 years old, the group leader said that ‘after knowing that situation, we together discussed and decided to campaign for the fund to build a small house for that family.’

The campaign was supported from their parents, local authorities, the school director and the head of the market. Chanthou added that ‘first our group started to ask for contribution form her class and school mates. Secondly we went to the community and third we wend to the market.

Ing Ly, 46 years old, the vice school director said that he supported this youth group to do such activities because it is a good role model in helping the community. Srey Mao, the seller of Kapot market said that she was very happy to see the young generation actively work to help the poor family. Pen Sokha, the mother of Chanthou said that she allows and supports her daughter to do this humanitarian work, because she understood well about suffering lives of the poor and victims of the Khmer Rouge regime.

Ing Ly also added that this activity somehow affects her studies sometimes. Responded to this, Chanthou said that she knows that it affected her studies time when she collects funds in school but it does not affect it when she does other activities, because they are on Saturday and Sunday.
The survivor is telling their story to youth Kan Lem, the Khmer Rouge victim and the house owner, were very happy seeing the youth group to build a house and giving her the good advice and support. She said that ‘I was exited. I even could not sleep because I was thinking about the kind action of the youth group’.

b) Oral History

The project taught the youth and survivors to keep the memory through the oral history within the community. The project taught the youth and survivors to keep the memory through the oral history within the community. The youth were trained to do the oral history in their villages with the survivors. This activity was not done so far in Cambodia. They learned how to conduct the sensitive and constructive interviews with the survivors as a part of the process of remembering. The process was addressed to the victims and valued the idea of “sharing” which is the work of oral history. The project further provided better understanding of the life stories of the survivors and motivated the youth to keep learning and remembering about what was happened in the Khmer Rouge regime and then looking for ways for the peace development in the future.

The survivors were impressed by the activities of the youth who critically listened to their life-stories and testimonies which they believe it would become the narrative and serve as the memoirs for the future generation and to educate the young and to rebuild difficult and forgotten periods in Cambodian history.

c) Youth take action in memory work for their community

In Prey Veng province, the youth and villagers under the support of their local authority and teachers conducted the history film show in their schools and villages. They asked for cooperation from YFP and the Bophana Center to bring the history films for them to show to their people. Especially the young generation learned about their past atrocity history and was engaged in further dialogues in their villages. More over the YFP youth in the provinces are also processing their action plan to build the Peace Garden in their school. They designed the plan and got the approval form their school directors. They actively raised the funds from their schools, villages and also sent the proposal to Youth for Peace for support. They said it is an important and interesting work that they like to do for their community.

That means our project makes the big change for them to continue dialogues on the memory as mechanism for never-again mass killing or serious crime in the future.

d) Building of memory culture committees
Emphasizing local memories in our projects and the experiences of the art workshops have led to wishes expressed by communities and especially youth to initiate their own local memory culture projects. This work is just in the beginning, but is very promising and shall be one of the focus points of our work in 2010. Within activities the communities came up with ideas for memory projects. They have concrete plans of activities and these include the coming up of committees that will be composed of different stakeholders such as the authorities, teachers, pagoda members, women, monks, and youth groups. In three provinces, Takeo, Kampot and Battambang such committees have already been established and actions plans for establishing local memory projects have been made. From January to March 2010, YFP worked closely with the three established local committees in the above provinces and started to provide them with the capacity to do such memory projects based on their local ideas.

2.1.3. CHALLENGES, SOLUTIONS AND KEY LESSON LEARNED

Even if the project went very well in general we faced some difficulties during the implementation. In addition sometimes we need a lot of time for obtaining the permission with the higher authorities (especially difficult in Pailin province). We needed time to train the staff on the topic of testimony writing, Transitional Justice and healing through art, as these are new terms for them. Furthermore, some participants who are the survivors still hesitate to talk about their past victimized history while they hardly confront themselves with the proceeding of the ECCC.

a) Increase awareness about Case 001

Since working with survivors, as above mentioned, we realized that they still have difficulty to understand the court proceedings of the case 001. This affects the justice process when the victims do not understand the tribunal process. Even though the project staff tried to engage them into discussions on updates of case 001, especially the old generation is sometimes still hesitant. Because of that, YFP had the idea to formulate the “Case 001 Exhibition project” in order to make the case hearing more transparent and meaningful to the victims. This Case 001 Exhibition project will display pictures and messages of the Trial on Duch in simple ways which are understandable for the local people.

b) Community Dialogue and Education about Khmer Rouge history contribute to public awareness

It was the right time that Youth for Peace has been actively educating the young Cambodian about the past atrocity while the general governmental structures do not provide such information. The topics are ignored by the Ministry of Education, Youth and Sport even though there was active negotiation between the Document Center of Cambodia (DC-Cam) with the ministry to integrate the Khmer Rouge history into the public education curriculum in the last few years. YFP started ahead on this education process in the local communities. Our activities also contributed a lot to the public opinion that now wants this history to be taught in the public schools.
c) Another Non juridical process is needed towards memory culture in Cambodia

To ensure Transitional Justice mechanisms to be effective, the works towards Memory Culture has to be considered and implemented in a participatory way in order for reconciliation to be sustainable and long lasting. The Memory Culture process YFP started 2009 in the local communities is a grass root process, which integrates all important stakeholders.

YFP is in the process to go way beyond the work of what the ECCC can manage. The ECCC can raise awareness on the responsibility of the Khmer Rouge leaders for the atrocities committed, but will not have the sources to do legacy work for the Khmer Rouge victims and the youth (the new generation). Only by working in a participatory way on the grass root level, Memory work can be done, and it only can be done in a dialogue between young and old.

One important and unique work in Cambodia has been done with Cambodian and German artists in one former mass killing place, Kraing Ta Chan in Takeo province. Youth and old did a participatory wall painting about the Khmer Rouge regime and the future visions. Furthermore they did a mapping of the former mass killing place and reconstructed all the buildings that have been there during the time of the KR. The map from the KR time and from today has been painted on the wall and can now be publicly seen.

YFP is the only organization working in Cambodia on the topic of Memory Culture in the Transitional Justice process on the community level in a participatory way, including all stakeholders and youth. This is a unique work, done by the well trained staff of YFP with a big effort and the strong believe to let the Cambodian history not be forgotten (More information you will see in the Memory art book; Eyes on darkness – Paintings of Memory).

d) Side effects

Pailin was the last fighting zone and controlled by the former Khmer Rouge Troops until 1999s. We started our education activity about the Khmer Rouge history and reconciliation with the youth there in 2009. Some of the youth who participated in our project training are the children of former Khmer Rouge soldiers.

The youth experienced a lot of suffering during the civil war in the 1990s while they stayed with their parents. Some of them were traumatized because of the war time as they recognized themselves while we discussed about the trauma topic in the training.

Unexpectedly, one of the girls who participated with our training was re-traumatized. She faced mental problems after attending the training. To deal with this problem, our staff met her parents to consult about the issue and supported the girl emotionally and her family brought her to the hospital and engaged her to our partner-experts from TPO for counseling. With that supports, in the end, she became better and could go to schools and recognize and aware about people around her as she did before. She did not re.

From that experience, we learned deeply about the trauma situation of people and are careful with our next training to avoid such a situation. Then our staff also was sent and trained by TPO experts to understand more about the mental health issue in Cambodia and some basic skills to deal with the trauma issue.
2.2. HEALING THROUGH BUDDHISM PROJECT

2.2.1. ACHIEVEMENTS, MEASUREMENT AND IMPACTS

The HTB is an outreach project which promotes monks play different roles of their daily activities in reconciliation in Community. It aims to integrate the monks in peace building and reconciliation process through Buddhism approach.

In general observation, the victims and survivors of the genocide, especially many former KR or perpetrators were leaved without the necessary assistance. Considering that telling history and finding forgiveness involves both parties (the perpetrator and the victim), it is crucial that the issues surrounding the perpetrators be addressed as well.

Aiming to respond to these problems, YFP has a number of ways. Among that the Buddhist monks (as key actors in society) and Buddhist approaches in achieving understanding between both parties is the main mechanism. Considering that Buddhism is the main practiced religion in Cambodia with its views and philosophy being present in all over the country, it would be very effective.

The project covered three main activities and was implemented such as Training about Healing through Buddhism Approaches, Capacity Building and initiative project support. The project implemented in Kampot, Takeo, Svay Rieng and Battambang province.

<table>
<thead>
<tr>
<th>Activities</th>
<th>Type of Participants</th>
<th># of Participants</th>
<th>Participants</th>
<th>Female</th>
<th>Places</th>
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<td></td>
<td>Svay Rieng, Kampot, Takeo and Battambang</td>
</tr>
<tr>
<td>Capacity Building</td>
<td>monks</td>
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<td>47</td>
<td></td>
<td>Kampot and Battambang</td>
</tr>
<tr>
<td>Imitative Support</td>
<td>monk, youth and villagers</td>
<td>4</td>
<td>141</td>
<td>60</td>
<td>Kampot, Svay Rieng and Battambang</td>
</tr>
</tbody>
</table>

It was noticed that the monk who were trained about the KR history and the proceeding of the ECCC, Transitional Justice, Reconciliation, Peace building and the roles of monks and monks movement in Cambodia and other countries by the project were then became active in the reconciliation activities.

As the Buddhism is the most practiced religion in Cambodia, teaches compassion, forgiveness, and believes good deeds can “win over” the bad deeds and it also teaches that “doing good” to all will overcome a horrendous past and repel desires of vengeance. We observed and learned that when the monks conducted their initiative project with the survivors in the communities, survivors really listened to the advice of the monks who teach about the Buddhist principles. This is the same with what Suzannah Linton discusses in her book
“Reconciliation in Cambodia” about the effect Buddhism on reconciliation. Linton compiles quotes from Cambodian spiritual leaders to show Buddhist principles align with proceedings of a fair trial; “When the accused are charged with their crimes, people will be happy and stop worrying and accusing each other. Only then will Cambodians begin to think about long-lasting peace and national reconciliation, befriend one another, have pity on each other, and rebuild the county towards prosperity”.

We found even it was the first step for YFP working with monks to educate people about reconciliation, but the monk were improved their knowledge and skills on how to work with the survivors, especially having ideas on how to work with the former KR. They tried to apply these knowledge and skills to the survivors. It was also the first time for them as well to rethink about their roles working towards transitional justice.

Based on the evaluation from each workshop indicated that the monks felt very happy and were deeper interested in joining the training. From day today during the workshop, there were about 80% of monks became courageous in expressing and discussing on the topics of reconciliation, transitional justice and especially the roles of monks. We observed that because they are young and having less experience on such topics, they seem to hesitate on applying their roles in order to do activities in society even most of them (more than 80%) could be aware of their roles as the Buddhist monks in the healing process.

As per observation from the team, we could also estimate that after every workshop, more than 80% of monks who participated could immediately show their responsibilities in peace building and demonstrate ideas in setting up their activities in communities but they still need to learn more and be supported.

Seeing the monks needs more support in order they could do activities in the communities, we provided the capacity training to them with at least two times per province, except in Takeo province we did not provide such capacity because the monks have not enough time.

After the capacity building training, we could impressively see that up to 90% of the monks in Kampot, Svay Rieng and Battambang province worked together to design and implement healing activities or share knowledge in their communities through the micro project. For example four initiative projects were supported to them in above provinces. They could share what they learned with 141 participants (60 females) in communities on the topics related to the healing through Buddhism approaches.

I enable to set up the plan the conduct the activities on the healing peace through Buddhism to communities and students ant junior high school to understand, said Monk Chan Sung from Kampot.

At this step we observed that the monks involved in healing activities and actively shared their knowledge information they have learned to others in communities. They were really enjoyed and willing to conduct activities and run their workshop. They said the project is very much link to Buddha action in the past which aimed to help human being to getting out from harm and misery. So they were very active and they played more important role to pay attention in implies the project to be run well.
2.2.2. STORY OF CHANGE

a) Monks formed the group to work for community after the training

Most of the monks who were trained by the project formed their group and set up activities for the community especially started looking at how to work with the former Khmer Rouge. At least 6 groups were formed in Battambang, Kampot and Svay Rieng province.

4 out of the 6 groups were actively practicing the lesson learned from the project with in the communities by using their Buddhism approaches with at least 141 participants (60 females). They were the survivors and youth.

In Battambang, the group of monks tried to use the knowledge of KR history and Transitional Justice and Peace, especially about the healing with the former KR people who are living in Samlot (former and last zone of KR). They conducted one activity there to test how it works. At this step they tried to build more relationship with the people and integrated some healing approaches of the Buddhism in stead of the deeper on the topic of history. As the result they liked it and wanted to do more because people were happy with what they did.

In the same way the monks in Kampot also wanted to try their activities in Phnom Vor (the former KR Zone) in the coming months as well.

From one activity to another, the monks felt confident and aware about their roles in doing social work which is different from before joining with the project. They said they were more creative with better technique by the reflection among their group and advice from project staff.

Monk Soum Lak said “I was incredible to attend the training that was relatively to my activities because before I felt very uncomfortable in perform while conducting the activities. I was still reluctance to speak out in public, especially the previous activities, I was really frighten while I came to have the presentation to big group and there were the elder who pasted the Khmer Rouge regime and got stuck to questions of elder participants. So after I attended this course I felt really improved, safer and comfortable to perform the topic that I presented the Building Peace to big group.’’

Due to their first activities did with the people in community, they also gained the people’s impressions on what they did. People said that they truly accepted and like the monks’ activities and they said the monks performed their roles well to communities. Some how they also gained feedback from people to improve their facilitation as well. The requested to the project staff to provide them more skills about the facilitation so that could learn to make their activities in communities well.
2.2.3. CHALLENGES, SOLUTIONS AND KEY LESSON LEARNED

a) Monk Selection and collaborations

We met some difficulties in term collaboration and selection the monks at the beginning because of the requirement from monk leaders who felt afraid of the activities concerned with the political movement. Sometimes we were also difficult to select the monks to participate the training as well because of their schedule in Buddhist school. This was solved later by explanations of our project staff that spent times with those monks to build good relationship, let them observed the training. It was also even more understood when the monks who joined the training and did some activities in their pagoda. For example, in Kampot, one corner of the pagoda located in front of the school building was full of rubbish with very bad smell was cleaned up by the group of the trained monks immediately after the training course. This made the head of pagoda happy and liked our activities.

Further, in some places the monks were too young and illiterate. This was difficult to train them to catch the concepts of the training and applying the knowledge to the communities. For example, in Takeo, they were difficult to learn on the topics and could not use their knowledge to the communities. This was decided not to go there again for another training but change to do more training in other places such Kampot, Svay Rieng and Battambang. Even so, the monks who trained were still hesitating to doing activities related to the healing with the former KR cadres. They needed a lot of the advice and support from the project staff.

As the above mentioned we learned that we need to build more relationship first before doing activities. And further need to look at the monks’ level in term of knowledge and age if they could be trained and use the knowledge after the course. Other wise they will not be integrated in doing the healing work based on the Buddhism approaches. So we need to work more with them in order they could be transformed the knowledge and skills based on the Buddhism approaches to the communities.

2.3. VOICE OF FORMER KHMER ROUGE PROJECT

2.3.1 ACHIEVEMENTS, MEASUREMENT AND IMPACTS

It is an outreach program which caters to the forgotten needs of the former KR and their child soldiers by giving them the opportunity to have their voices heard. It aims to facilitate understanding and discussion between former KR and victims in order to prevent the passing on of hatred and violence to future generations. Another way is through the use of a radio call in show in which former KR has the possibility to anonymously talk about the past. The project is also inviting former child soldiers from Cambodia, Liberia and Sudan to give about the deploying as children during the KR or war period in order to make them feel like they are understood and can talk about their experiences openly.

The two main activities were implemented and produced such as Radio Program-Youth Have a Chance and documentary film about child soldiers- Your Chance.

For the radio call in show program from May to December, we have shown 19 live shows with 701 callers (95 females). There were 148(27females) among 701 callers were on air. 80% of the total callers were the men. 23 quest speakers were invited to be on air during the shows. The target group is both the young and old. However, based on our caller note we
found out that the youth in province are more interested in listening to the KR history than the youth in the city.

For the survivors of the KR regime, the radio show is very important platform for them to talk to the former perpetrators and also the chance for the youth to hear both side of history. According to our internal informal survey, talking through radio is the most secure channel for the former KR. They somehow released after sharing their story.

The project also invited 3 former child soldiers from Cambodia, Mr. Arn Chorn Pond, Liberia, Mr. Nicolas Davis and Sudan, Mr. Emmanuel Jal to speak out publicly in our peace conference in Siem Reap in September. It was the first time here in Cambodia, especially for the youth to hear the former children who involved with crime spoke about their past. The 3 of them were film as the documentary by Youth for Peace in order to screen to educate the youth about former child soldiers. The film will be screening in the coming months or 2010. During the conference and as well as in the film they spook about their lives who were deployed to involve in crime but they motivated the people who experience like them to speak out for truth and come out to work for peace building. They were very much appreciated by the youth and elder who participated in the conference.

Soon later, Mr. Arn Chorn Pond was invited to be the speaker to share his child experience about the KR in the radio program. He so far has never talked about his experience in Cambodia but this time he decided to confront himself to talk about it because he want the young people to learn about different part of the KR history. In the radio described his life in that time to the callers and audience that:

“I was a former KR soldier; I was about 9 years old. At first I was sent to the child centre, EK Pagoda in Battambang; it was quite similar to S21, a lot of people were killed. In Battambang, EK and Sam Rong Pagoda were the most famous of killing. As I estimated, more than 20 thousand people were killed and till now the holes were not dug and built the funeral monument yet. I was in the child group, and I was forced to take of the clothes from the people before they were killed. They killed all child, man and woman; they did three to five times a day even the midnight. Usually no one could come back if they arrived there. One midnight, there was a girl came to my place as the soldier ran after her and threatened her that “I’ll take your liver.”

Besides, Mr. Arn Chorn Pond as the first former Child Soldier spoke out, later we found other 7 former KR Soldiers who some how involves with crime called in to the program and talked about their lives experience, especially call for reconcile to them as the lower cadres during the KR time. During the program they confessed that they were the former KR.
2.3.2. STORY OF CHANGE

Mr. Phal is a former Khmer Rouge soldier calling from Prey Veng province. He bravely talked what he had experience and he apologized for what he had been done. “I want the people to forgive those who were in low position during the period; you should sentence only the top leaders. I used to be the chief, and I was ordered to kill people. In 1974-75, I killed the prisoner of war if they refused to answer my questions, but if they were gentle I freed them. That I was in the prison for 6 months, it was because I felt pity on them as they cried. They all didn’t make any mistakes. I felt regret.” said Mr. Phal 58.

After Mr. Phal’s speech, his former colleague Mr. Sari, former KR Soldier, who is now blind because of piece of bomb, is also willing to share his story of killing what he called enemy. “After I listened to Phal’s calling in the radio, I was surprised that he confessed what he did. However, I decided to tell my story as I am old and I believed that the young generation won’t know about the KR if we don’t tell them.” said Mr. Sary 58 living in Prey Veng.

The case of Mr. Phal causes the shock to the former S-21 prisoners, Mr. Van Nath, who was the speaker during the program and has never heard the guard of S-21 telling the truth like that. “I really appreciate him; he is the first person dare to share all his activity. It is really great, very different from S21 soldiers. He is a good role for the other, we should respect you.” said Mr. Van Nath the painter.

2.3.3. CHALLENGES, SOLUTIONS AND KEY LESSON LEARNED

When set up the program for shows, we also wanted to inform our audience about the update information about the ECCC. At the same we notice that, the numbers of caller decreased. Through our reflection, it may cause from our topics. We general motivated the Former KR cadres to call in and share their experience but then we are talking about the court. It may make them feel afraid or not sure if they should call in to the program. When then later on we stop talking about the court, the numbers of callers increased again.

2.4. YOUTH EMPOWERMENT PROJECT

2.4.1. ACHIEVEMENT, MEASUREMENT AND IMPACTS

YFP aims to bring about a society of peace and social justice working in the slum areas of Cambodia through the development of good role models and active citizenship of youth who understand and practice a culture of peace. Youth will be equipped with peace building tools and skills and empowered to become agents of social change. Civil society is challenged and impacted for change through education and awareness of peaceful solutions to problems of social injustice. This project has two principal objectives: 1) to empower and build capacity of the youth in slum areas to become role models and work for their community and 2) to improve quality of life of youth in slum areas and reduce discrimination towards these youth by society.
In this project we have plenty activities such as: public education, mobile library, Networking, Field trip and Group Reflection meeting. We implemented these activities in 3 slum areas- Anogn, Anchang, and Sammaki communities in Sen Sok District of Phnom Penh. Somehow, from the period of July to December 2009, we have achieved by categorized as following:

<table>
<thead>
<tr>
<th>Activities</th>
<th>Type of Participants</th>
<th># of activities</th>
<th>Participants</th>
<th>Female</th>
<th>Place</th>
</tr>
</thead>
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<td>42</td>
<td>Andong Thmey</td>
</tr>
<tr>
<td></td>
<td>Parents</td>
<td></td>
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<td>35</td>
<td></td>
</tr>
<tr>
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<td>70</td>
<td>30</td>
<td>Samaki</td>
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<td>Parents</td>
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<td>26</td>
<td>Anchang,</td>
</tr>
<tr>
<td></td>
<td>Parents</td>
<td></td>
<td>15</td>
<td>10</td>
<td></td>
</tr>
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<tr>
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<td>0</td>
<td>Anchang, Samaki, Andong Thmey</td>
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<tr>
<td></td>
<td>Village chief</td>
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<td>6</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Community leader</td>
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<td></td>
<td>Key community member</td>
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<td>Total</td>
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<td>36</td>
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<tr>
<td>Small group discussion on different topics with youth</td>
<td>Youth</td>
<td>5</td>
<td>76</td>
<td>36</td>
<td>Andong Thmey</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3</td>
<td>46</td>
<td>17</td>
<td>Samaki</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>16</td>
<td>1</td>
<td>Anchang,</td>
</tr>
<tr>
<td>Total</td>
<td>10</td>
<td>138</td>
<td>54</td>
<td></td>
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<tr>
<td>Access to a mobile library</td>
<td>Youth</td>
<td>Any time</td>
<td>23</td>
<td>5</td>
<td>Andong Thmey</td>
</tr>
<tr>
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<td>5</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Supporting Youth Group Activities</td>
<td>Youth</td>
<td>1</td>
<td>16</td>
<td>10</td>
<td>Andong Thmey</td>
</tr>
<tr>
<td>Total</td>
<td>1</td>
<td>16</td>
<td>10</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Youth Situation Analysis Survey</td>
<td>Youth</td>
<td>1</td>
<td>77</td>
<td>25</td>
<td>Andong Thmey, Anchange, Samaki,</td>
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<td></td>
<td>NGO staff</td>
<td>8</td>
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</tbody>
</table>
2.4.2. STORY OF CHANGE

It is a new project and just started from July 2009. Due to the new and short time implemented activities, we hardly see the change yet.

2.4.3. CHALLENGES, SOLUTIONS AND LESSONS LEARNED

As the project is implemented in the new areas and new target group (marginalized youth), we learned that it is very important to have technical support and flexibility related to project development from donors or experts at first stage.

In order to define the community problems related to youth, YEP team learned that the involvement of community members is needed because they will have ownership and developed more critical thinking by themselves. It is further useful that they should be involved in any activities in term of planning, monitoring and evaluation of the project. The relationship and cooperation from the local authorities is also important at every stage but they are not influence on the project.

The gender should be promoted in all YEP activities. The number of female youth should be motivated to participate in the activities while the women in such slum area is being easy vulnerable than the male youth.

2.5. YOUTH PARTICIPATION PROJECT

YPP orient youth to understand our culture and general social enlarge theirs capacity that it is seems similar to leadership project. We also, have one mobile library that encourages those youth to handle this job by lead and responsibility. The activities implemented such as basic human rights and democracy, field trip and village and mobile library.

This project was implemented in Ek Phnom district of Battambang. Due to the funding limitation, this year we achieved some of activities as following.

<table>
<thead>
<tr>
<th>Activities</th>
<th>Type of Participants</th>
<th># of activities</th>
<th>Participants</th>
<th>Female</th>
<th>Place</th>
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<tr>
<td>Youth Meeting</td>
<td>youth</td>
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<td>83</td>
<td>50</td>
<td>Ek Phnom,</td>
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<td></td>
<td>Battambang</td>
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<td>Youth Forum</td>
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<tr>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>Non Violent workshop</td>
<td>youth</td>
<td>1</td>
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<td>18</td>
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<tr>
<td>Human Rights Campaign</td>
<td>Youth, Parents and Authorities</td>
<td>1</td>
<td>225</td>
<td>150</td>
<td></td>
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<td>-----------------------</td>
<td>-------------------------------</td>
<td>---</td>
<td>-----</td>
<td>-----</td>
<td></td>
</tr>
<tr>
<td>Mobile Library</td>
<td>youth and children</td>
<td>5</td>
<td>247</td>
<td>110</td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td>3</td>
<td>278</td>
<td>151</td>
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</tr>
</tbody>
</table>

### 2.5.1. IMPACTS OF THE PROJECT

Since then the project volunteers provided different training and activities such as Discovering Own values and Rights, Good Governance, mobile library and some other public awareness events related to the need of the communities, especially related to Human Rights, during the period of the pilot project. We found the impressive impact aroused within the target communities. Besides the communities we also found that the project built a very good opportunity for the volunteers both from Cambodian and Germany. They learned a lot of new experience of cross culture, local government system and their personal and professional development in which they could get the job after volunteered with the project. They become the young professionals which are needed for the today leadership of Cambodian society.

Through reflextion workshops with the first generation volunteers on 9-11 July, 2009 which held at Sihanu Ville and through the observation informed by school Directors, Commune Councils and people in the target areas mentioned that before Youth For Peace volunteers came to work, the young people and youths in the target areas seem ignoring the community issues and did not want to take part in developing the community, especially to help changing youth’s behavior and they depended that the develop of community is the roles of Government authorities.

Since the YFP-Youth Participation project volunteers worked there, the teenagers and youths have depth concerning about the social change and could identify the issues in their community. They actively participated in the meeting with the volunteers to find out which prioritized issues that frequently occurred in the community. While they sat with the volunteers to discuss the main problems happened in the community, they found the main problems and took actions as following:

**a) Domestic Violence against human rights violation:**

Teenagers and youths were the most taking risk in their young age. They usually did not think so much about their long future. The volunteers and active youth in the communities found that there were a lot of youth did not even consider the livelihood or living condition in their families. Because of this is one of the main issues, young people and youths seem loss their respectful to older people, their behavior and attitude strange towards other people, they consider only the materialism, their mines are full of violence, etc.

Through this main problem which found by the young people in the community, the volunteers have conducted non-violent communication, drug abuse and gangster training to the youths and teenagers. Then they together arranged forum event and invited the responsible authorities such as Provincial police station and Department of women affairs to give speech on violence, drug abuse and gangster and Cambodian law. The authorities were really happy
Youth are leading white bow campaign against domestic violence in Battambang

Every year, on 10 December, 2009- an International Human Rights Day, were celebrated in Ek Phnom High School with hundreds of participants from several stakeholders, NGOs, students and drop out youths in the target areas. They disseminated the information and messages of the human rights to the people in the target area to understand that we all have the rights to do many things under the laws of constitution of Cambodia. Then we also found that authorities and local people were very happy that young people and the project volunteers started to work on the human rights and they were also aware of initiatives of these young people on such issues which they had never found in their communities before. The project brought a lot of awareness among youth and villagers about community issues, said the commune chief in the meeting.

Besides that the trained youth were also empowered to join and organize the white bow event to promote the stopping of the domestic violence against women in the village and public places in Battambang. Such opportunities made the youth enjoyed the new style of their lives by changing their behavior and attitude from the depending towards constructive and active participation in the community.

b) Environment and health issues:

By guidance from the project volunteers, the youth and villagers in the communities became aware of the Environment and health issue among the main issue that the world insisting. Pollutions get effect to the climate change. According to the people in Sday village, Prek Norin commune said before the youths and people in the commune seem did not care at all about the environment surrounding their community. But when the Youth Participation project volunteers provided the training on the environment and cleaning service, youths have the sense of cleaning their community and burned away the rubbish.

We found that the initiative idea of youths through their discussing with volunteers came up with one solution was to collect the charity fund from the community people to buy recycle
bins and put at the place where crowded of people and disorderly rubbish location. Currently, the bines are located at the same place where the teenagers and youths put and people are using everyday. Another comment from young people is to start cleaning with our own families first as an example amongst other youths to follow. Youths were actively participated Environmental Campaign in order to disseminate the information to other people in the community to be aware of environment issues which can cause many problems to the health of the people, climate change and effect to the beauty of the community.

c) Youth Participation in Commune council and decision making:

As a part of strengthening the local government, the trained youth and project volunteers played a very crucial dialogue with Commune Councils to set up Youth Council (a network) for each village. There were 3 representatives among the youths in one village. The youth representatives sometime conducted the meeting and group discussion to discover the issues in the communities that they faced and advocated and reported to the commune council in every monthly commune meeting.

Before the youths in the community were not empowered to take part in commune councils. While the volunteers of YFP- Youth Participation (YPP) encouraged them to participate and work closely with commune council (CC), they understood their roles to develop the community. They felt that not only the Government / authorities that have the roles the make society progress.

According to the chef leader of Prek Norin commune said that since YFP-YPP project volunteers come together to work in the community with teenagers and youths, they were very brave to rise up the issues that happened in the community. They understood well about the roles and responsibilities in the society to help developing the community. He had never expected the youth in his commune would do such wonderful jobs. He said youths could learn many things. They had a lot of ideas to improve the community and help to develop the community such attending monthly meeting with Commune Councils and telling the communities issues and learned about the commune council monthly development.

They also assisted to organize and bring the youth to participate in the forum to discuss about the draft National Youth Policy (NYP) in order to give recommendation to the Ministry of Education Youth and sport for the better policy on youth. They brought a lot of the experience from the communities to give the input on the draft policy. NYP is on the development process by the Ministry of Education, Youth and Sport. Youth for Peace is also a part of the giving inputs to this development process with other youth organizations. These indicated that the youth had improved the skills of lobbying and advocating the commune council to accept their roles and participation for the community common demission making.
d) Voluntary Work and Professional Development:

Through out one year voluntary work with Youth Participation Project(YPP) of Youth For Peace, we found that most of the volunteers got very good job with International and National NGOs in different position (Cambodian volunteers). Last year, we received 8 Khmer volunteers to work with YPP for one year, we received very great impact that 6 out of 8 got very good job at VSO, Vision Fund, Friend International and World Vision Organization etc.

In the period of working with the project, they received more capacity building provided by YFP staffs as well as cooperative NGOs. The volunteers learnt many things through the work such as how to develop curriculum, writing report, prepare monthly and quarterly work-plan, facilitation skills, leadership, violence communication skills, especially how to work with the local youth, people and authorities etc. Within one year, they were able to provide trainings/workshops to youths in target areas and they were able to lobby with commune councils to accept youth’s ideas.

We found that the volunteers could improve the English speaking, cross cultural believing and living culture. They learnt to live and work together in harmony although they are from different background.

The above knowledge, skills and interpersonal development is clearly seen that they became the young professionals for their society at the present and future. For the German volunteers as they expressed, they also gained and brought the new concepts for what and to do and study in the future when they going back to their home country. Eva, one of the German counterpart volunteers said that: especially at the last halt months; it was very happy, fun. At the beginning I was not clear about how to work with people, I did not understand. But now I do know about that. I understood the structure work of NGOs- the way they do, how to do curriculum. I know how to conduct workshop. I go an idea to do things even it does not relate to the YFP work but to study.

They both German and Cambodian volunteers who worked in the project developed their professional from ‘learning by doing’ and they could facilitate to youth identify group needs, resources, constraints and priorities. This latter is not just a hollow exercise, but should lead to producing an inventory that will contribute to the further learning and operations of the group. The youth group could take turns to lead such processes.

Volunteers are mapping their future plan for the community

During the time I worked in the project, I have learnt how to work in community such a nice communication with local authorities, villagers and youth in the community and also had a nice collaboration with other NGOs. I gained experience from them. Further more, I had been learning how to work in group between Cambodian and German very smoothly and bring me to know about their culture. Beside all of these, we all were working in the communities by our experiences to provide workshops, mobile library etc, said Eung Vuthea, former project volunteer and now staff at Friend International.
e) Improving the youth and children in school and villages to read:

The project volunteers actively encouraged and improved the children and youth in schools and villages of the target areas through reading the books and documents provided by the mobile library team. The volunteers found that before the children and youth in the target areas were not interested in reading and of course were hardly finding sources to read.

But since the volunteers went there and provided the mobile library, they were able to access different information and improved the reading skills a lot. This was being said by their parents that the youth and children would not go out and doing something badly that they concerned such as join the gangster group, using the drug or fighting as before but they came to the mobile library and engaged in the discussion to benefit their school work and future hope.

By that, the village chief of Svay Chrum said that the project volunteers who provided the mobile library would bring reduction of problems because they would go to do other unnecessary as he observed before things but enjoyed the library in stead of. We also heard from teachers that before the students do not like to read the books but after they enjoyed the mobile library they started to be interested in reading, because we had interesting books and good facilitation skills in encouraging youth.

2.5.2. CHALLENGES, SOLUTION AND LESSONS LEARNED

a) Facilitating the Youth in Villages

We suggest that the future volunteers get more capacity building training about how to facilitate a workshop. This especially concerns the methods and etiquette (manners, proper attire, how to behave in certain environments, and how to interact with the youth so that they respect their teachers) that they would use in their workshops. This training should be conducted by YfP professionals. Facilitators must also be clear on their topics that they would be teaching before walking into the workshop, therefore material in Khmer must also be provided by YfP. Also, in preparation for these workshops, volunteers must meet together and ensure that everything is translated properly. It would be helpful for the volunteers to make sure that the topics they discuss are not so complicated that the participants don’t understand. Each topic must be simplified and on a certain level that the participants can actually relate to in their actual life, rather than being something that is just theoretical to them.

b) Communication between YPP Groups

Through out the period of time implementing the project with volunteer we experienced in volunteers coordination. We think that is necessary to have weekly meetings between all
groups to discuss how things are progressing, problems that occurring, and to ensure that everyone is aware of what is going on with each other. We also think that there must be a clearer chain of command in the program. The Project Officer, German/Cambodian Team Leaders, and then each group should have an official Speaker. Therefore, group Speakers would be responsible for communicating with the Team Leaders and then the Team Leaders would be responsible for communicating with the Project Officer. This way, it is clear who to go to when problems or new ideas arise.

c) Sustainability of YPP Activities

Each activity should be evaluated afterward to see how effective it actually was. This way, if the activity did not work, it can be altered to be more effective in the future. It would also keep track of how well things are progressing. We also think there should be some sort of form that groups can fill out that would provide information for other groups to use. These forms would be taken to the weekly meetings and read out loud so that everyone is aware of how the activity went and what they could do to make sure that it runs smoothly for whoever does it next. For example: if a group goes to a village to conduct an activity and asks the village leader for help but he cannot, they could write on this form to talk to someone else from the village next time. By documenting everything on these forms, it would actually be on paper and you wouldn’t forget to bring it up at the weekly meetings.

According to the project result indicated the good impact to the volunteers and communities, we even think about more active and effective works of the project if we have enough budgets to implement as we were willing to have more participation from the youth in the villagers. It was so difficult to implement the activities without budgets. We could only utilize our small hosting and reserved fund for implementing. We tried to do so because we found the impressive benefit of youth and communities. But based on our effort and patience of our project staff and volunteers who could keep the project went well and contributed a lot of benefit to the communities. To keep such progress moving forward to more benefit to the youth and communities, the budget is needed to continue its activities while some works still need to be continued such empowered youth to do more advocacy to the local policy maker for integration youth and villagers in the process of community development process. Especially to keep the commune youth network whom would be the representatives to bring the community issues.

d) Promoting the mutual way of working among the NGOs working in same target areas

As the project was promoting the volunteerism and do not pay any incentives to participants, it was difficult for our volunteers while the other NGOs used the incentive to pay to the village chiefs and participants. So when we contacted them for workshops/events they always ask for the incentive as others. But it was still solved by trying to explain them that we came to work as volunteers without any money. Then they also accepted somehow but still asked for that sometime. With this regards, we learned that it should be discussed among all the partners NGOs who work in the target areas to avoid such situation and that would break the participation of people.

2.6. YOUNG LEADERS FOR PEACE PROJECT

We developed this project as a part of integration from Peace Education project and Leadership project. This year we challenged with the funding period, so we did not
implemented within this period. We extended it to start fully implement it from January 2010. Anyway, we have recruited staff and developed the project materials already in order to well implement. We are on the process of recruiting participants and setting up the small office at the target province to make it easy for the students to come and having communication for their activities.

**III. COOPERATION AND NETWORKING**

During the year, we worked in cooperation with different stakeholders. Those included the survivors, youth and authorities, school directors and the Khmer Rouge Tribunal- Public Affair and Victim Unit. We got the approvals from the Ministries, provincial and district governors and the local authorities. Especially YFP cooperated with other NGOs who work in similar topics for example TPO, OSJI, CHRAC, ICIC, Meta House, FES and Medias etc.

YFP cooperated with Meta House on the art project about Khmer Rouge. The arts/ paintings were made by the survivors on the big banners. YFP bring those banners around at their target areas and made exhibition with the paintings of the survivors who joined their art workshops in the villages.

Further, Youth for Peace is still continuing with other networking, for example WGP who is now active in discussing with the Thai civil society about the boarder conflict between Cambodian and Thailand. We are also a core member of Youth Committee for Unity and Development which is working on the National Youth Policy advocacy.

**BBJ Share it:** YFP signed a MoU with the BBJ Share, an Italian NGO, related to a youth volunteer exchange of two European volunteers who will work with YFP for 6 months. This year we recruited 3 youth from our organization and they will be sent to Europe for 6 month volunteering work.

We well cooperated with IWDA working on the project of Mine Risk Education Project which focused on teenagers and youths from June to October, 2009. We sent our trained youth to run this cooperation project in Ratanak Mondul district, Battambang province. Further, due to the well organized youth to become active, Youth Participation Project in Battambang gained more interesting from several NGOs that wish to cooperate with such as CWF, CFI and YCC.

YFP organized a conference on reconciliation with the title ‘Remembering for the Future’ in cooperation with the FES, PUC/ Peace and Conflict Studies Institute and the CICP. National and international experts and practitioners of reconciliation as well as witnesses were invited to share their knowledge and experiences on reconciliation with a broad audience. Special focus is given to the intergenerational perspective. The conference simultaneously inaugurates the photo exhibition ‘Journey through the Night’, which was shown for the first time in Cambodia to a broad public. These productions of exhibition were transferred to YFP for future use in their exhibition events.

YFP further still continue its member in the coalition among youth NGOs. The coalition called YCUD who is working to advocate for the better Nation Youth Policy with the Ministry of Education, Youth and Sport. YCUD has conducted the consultations in 9 provinces of Cambodia to collect the comments on the national youth policy and submitted to the ministry for the consideration. As the result YCUD also see some comments are integrated in the policy.
IV. STAFF CAPACITY BUILDING

During the year our staffs were internally and externally trained on the subject related to their job responsibility. For example, Mr Chhounni Synan, the project officer, was sent to join the study tour to Germany to learn something related to the memory culture. He learned about how to design and do public exhibition, how to engage the youth in the memory culture process and the concepts of doing memorial sites, education center…Further the project staffs were sent to attend the training and conference about mental health of the survivors of the Khmer Rouge and how to deal with it conducted by TPO.

All of the project team was sent to train on Training of Trainer for peace with CDRI where they improve their knowledge and skills for peace training facilitation skills.

They of course were regularly having the reflection and coaching among their project team to improve from day to day about their work within the organization.

Further, some of them were sent to attend the consumer training course in Malaysia as well. From the course they learned about the consumerism as a part of peace work. The lesson they learned, some how, integrated in their peace training with youth.

Two other staff, Mr. Chhit Muny, Mr. Ean Socheth and Ms. Sin theary will soon be sent to Applied Conflict Transformation Studies at Panhasasta University for the Master Degree program. It is another effort for long term capacity build to organizational staff capacity building.

V. SUMMARY FINANCIAL REPORT
VI. CONCLUSION

The Cambodian National reconciliation would require a combination of the ECCC, memorialization efforts, reparation programs and the personal practice of religion. Consequently, each method will play a role in educating Cambodians about the past. It is believed that educating Cambodia’s youth about the KR is crucial for the future of Cambodia. By educating the youth about the past we can make sure this does not happen again. If Cambodia is to achieve national reconciliation, it would depend on the passion of the people. Our Education initiatives taught students about justice and reconciliation to become just and fair leaders. Cambodian youth are a treasure chest with the potential to make Cambodia into a prosperous nation. The future of Cambodia lies with the youth of today and education is the key to unlocking their potential.

The Project had clearly pointed out the good result and reached to the objectives. The target groups have built up solidarity with each other and further actively explored for the intergenerational experience sharing and dialogue.

The project emerged the collective remembering of the past of Cambodian society among the participants-intergeneration, especially their behavior towards certain historical events for the memory culture in their communities.

Overall the project was successful because the target group, youth and the survivors were actively participated in the project. They spoke out about their past to break the silence of genocide and change their behaviors to wards the memory culture. The thing is that the people shaped their community people for the memory culture involvement, especially for the young generation. For example, before attended with the project they have never thought what to do
about on the topic of transitional justice and culture of memory but of course they felt relies on the process of the juridical court.

Since then they participated in the project they shared the desire to commit themselves to the knowledge and the promotion of Cambodian culture, history, and current events. The people dedicate their time and energy to this project because of their commitment to the goal of lasting memory about genocide and because of an appreciation for the approach to this sensitive subject.

The project would become one of the primary motivations to educate, heal, and rebuild pride in the KR. Of special significance is the transmission of knowledge from one generation to the next. Displacement has resulted in a loss of historical and cultural knowledge, based on the loss of social and cultural context. This has become exacerbated not only by the ongoing trauma that is experienced by many first-generation survivors of the Cambodian genocide, but also by social and political factors that have made it extremely difficult for some Cambodians to discuss this time period in Cambodian history.

Shortly, the project is impressively successful. It promotes a lot of participation from the grass-root youth and survivors to the so-called lesson of the past atrocity and the current proceeding of the tribunal. It is even important that the young generation are raised their awareness regarding the tragic past of Cambodia in order to make them more concerned. It further reaches the opinion that a successful effort of the Tribunal fully means and depends on the participation of the Cambodian people itself, besides the providing money from donor states.

The project has encouraged and assisted a lot to the state and ECCC in creation of a satisfactory transitional justice strategy that is community-based and usually far-reaching, covering the creation of a mechanism for the criminal accountability and other means to deal with social repair. The project also becomes the forefront of the mobilization and empowerment of the youth, especially the survivors and their family to speak about their country past atrocity history and to be the ownership on their reconciliation process.

The other projects also well oriented to the objects. The youth are mobilized to engage actively in the community development process and decision making. They contribute a lot into the Cambodian millennium development goals which encourage participation from different stakeholders for the prosperity of the society.