



THE MANGO TREE GARDEN

DEMOGRAPHIC SURVEY



**Ang Snuol district
Kandal province
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I. Introduction

I.1. The Garden Path

Every Sunday the serene silence of the garden is filled with the joy of children's smiles and contagious laughter. Like butterflies, the children come and go, leaving golden footprints in the garden's soul. A team of seven volunteers becomes animated by the children's dazzling presence, and naturally step into their role of animators. Sometimes the animators move into the children's world themselves. Then no distinction can be made between children and adults.

The Mango Tree Garden is a place for all children, young and old. It is a place for everyone who wants to play and to learn through playing. The garden whispers stories which then vanish with the wind. The children discover stories, even become the stories, while the garden lives through this process of storytelling. Beautiful artworks are made, often from natural materials, such as petals and leaves, which are found in the garden. The Mango Tree Garden follows a practice called the Garden Path.

The Garden Path practice evolved out of the matrix of the Butterfly Peace Garden in Batticaloa (Sri Lanka) over a period of ten years. What happened was a process of adoption and adaptation. The animators and administration of the Garden adopted principles and methods developed by Paul Hogan and his colleagues at the Spiral Garden in Toronto and instituted these as the starting point for the healing practice of the Butterfly Peace Garden. As time went by these principles were adapted and became acculturated in the Batticaloa Garden in a way specifically appropriate to the variables and conditions found there.



Mystery Painting is a practice of the Garden Path for the animators to reconnect with their own creativity and originality. Working with the heart is an important element of the Garden Path.

A clear, well-defined set of practices evolved – 'The Seven Motivations of the Garden Path (See Appendix A)'. These serve as a mnemonic device to help people not only be mindful of the sensitivity of their commitment to the community but also to be able to renew themselves for the struggle involved in working under oppressive conditions of war, perpetual poverty, human rights abuse and natural disaster. This set of seven mnemonic practices constitutes the "sadhana" (Sanskrit: path or practice) of the Garden Path. They are called motivations because the practice of them triggers the most vital release mechanism for healing; that is, the intention or motivation to be well.

The Seven Motivations represent a distillation of the core lessons learned at the Butterfly Peace Garden in the last ten years and the seven core practices associated with them. These practices not only serve as an introduction to the healing process of the Garden Path. They also create space for healing to take place within communities which may be quite different from those served in the Butterfly Garden.

Unlike the Butterfly Peace Garden, the Mango Tree Garden is not situated in an area that is currently affected by ongoing war. However, in Cambodia, many families were displaced and children orphaned during decades of social disruption and civil war which lasted until the late 1990's. Many children of the new generation are directly or indirectly affected by this traumatic history. About 48% of the population in Cambodia is under 16 years of age. Many of these children live in difficult circumstances. Paternal alcoholism, marital strife, spouse abuse, single parent home, displacement and deprivation due to sociopolitical situation are all causes of childhood stress in Cambodia today. Rural poverty and rapid urbanization has increased the sense of anomie resulting in an increasing number of children wandering in the streets of Phnom Penh whom are at risk for child exploitation/abuse and drug abuse. Besides the fact that many children in Cambodia are actually homeless, even more children are 'homeless in their heart'. Physical and mental development is crucial during childhood. Apart from basic needs, such as food and protection, children need (emotional) security and a positive environment to be able to grow and develop into (physically and mentally) healthy adults.

I.2. From past to present



The Mango Tree Garden has started its activities since August 2005. The seed came through inspiration from the Butterfly Peace Garden in Batticaloa and has landed at the Sweet Mango Tree Garden in Sre Khnong. It always kept a relationship with the founder of the Butterfly Peace Garden, Paul Hogan. As the advisor, mentor, and friend of the Mango Tree Garden he has visited the Garden several times and has introduced the Mango Tree Garden team of animators to the Garden Path practice in July 2006.

For the past two years the Mango Tree Garden has been growing very organically, respecting its natural, physical, social, and spiritual environment. The seed grew into a seedling, and now it has become a little tree after surviving all kinds of weather conditions. So far, the Mango Tree Garden has been a small project with a flexible and simple structure. It was organized around the personality and vision of the pioneer(s) with a high motivation and commitment. This 'Pioneering Phase' could be defined as a personal, intuitive, and improvising one.

Now it is time to move forward and leave the 'Pioneering Phase' for a more 'Rational Phase'. This means that the Mango Tree Garden needs to formulate its structure and function, to clearly set goals, to plan and evaluate. This Demographic Study is a first step to ground the project and to find the direction for its future.

II. About the survey

II.1. Purpose of the survey



As was mentioned before, the purpose of the survey is to find out more about the life of the children from three villages situated around the Sweet Mango Pagoda. Furthermore, this survey aims to find tune with the needs of the children from these villages, in order to formulate a direction for the future of the Mango Tree Garden.

II.2. Design of the survey

Preliminary meetings with the chief of each village and the Mango Tree Garden contact person from each village took place in order to get their permission to conduct the survey with the children from their villages.

A questionnaire was developed, which included questions related to basic demographic information, presence of violence, alcoholism and drugs in their life, and their experience with Mango Tree Garden (See Appendix B). The questionnaire was designed specifically for children from age 6 to 15 years old. An important aspect in this survey is to understand more about the children's own perception of life and the impact of the Mango Tree Garden in their lives. Three villages situated around the Sweet Mango Pagoda were selected, two of which the children are familiar with the Mango Tree Garden (Sre Khnong and Kranj Trabanj) and one (Kumrieng) of which very few children know about the Mango Tree Garden.

Interviews were done by 12 first year Sociology students during a period of two days.



II.3. Expected information from the survey

As the questionnaire was designed specifically for the children the questions were made simple and the number of questions minimized. Therefore, the information retrieved from this survey should be taken into perspective and is not sufficient to generalize too much.

The following information was expected to be retrieved from this survey:

- ❖ General picture of the three villages (total population, number, age and sex distribution of the children);
- ❖ Basic demographic information (livelihood of the people, school attendance of the children);
- ❖ Presence of violence, alcoholism and drugs and the impact of these factors on the level of happiness of the children;
- ❖ Impact of the Mango Tree Garden on the life of the children.

III. Description of the findings

III.1. Brief description of the villages

The following information was provided directly by the chief of each village:

- ❖ **Sre Knong**

This village is where the Sweet Mango Pagoda is situated. It has close ties with the pagoda.

There are 116 families living in Sre Knong village. The total population is 648 people. The number of children from 0 to 17 years old is 218 of which 90 are girls and 128 are boys.

- ❖ **Kranj Trabanj**

This is a small village situated about 3 km east of the pagoda.

36 families live in this village with a total population of 175 inhabitants. The number of children from age 0 to 18 years old is 48.

- ❖ **Kumrieng**

This is the largest village amongst the three and further away from the pagoda, closer to the main road and the garment factory.

141 families live in Kumrieng village with a total population of 789 inhabitants. The number of children from 0 to 17 years old is 422 of which 135 are girls and 287 are boys.

III.2. The children in the survey

211 children were interviewed: 77 in Sre Knong village, 38 children in Kranj Trabanj village and 96 children in Kumrieng village.

The age group varies from 5 to 16 years old. The largest group of children interviewed was in the age group 10, 12, 13 and 15 years. The age distribution is represented in the chart below (Chart 1).

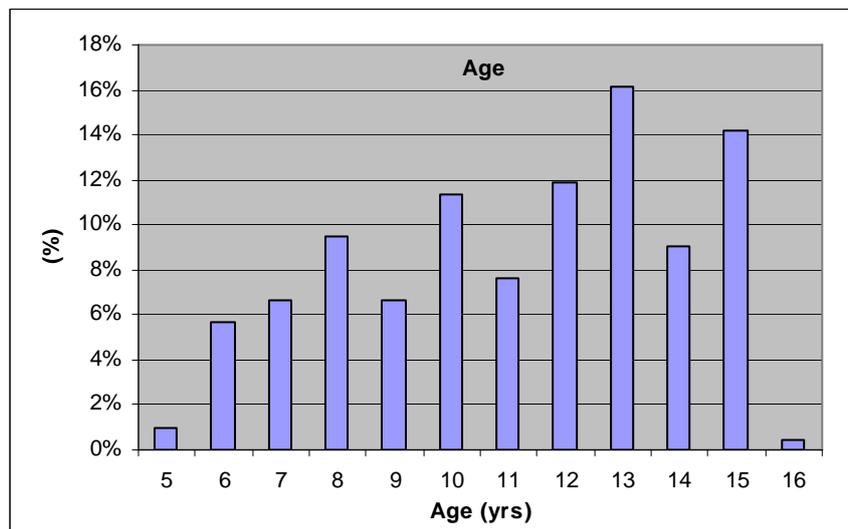


Chart 1

III.3. Basic demographic information

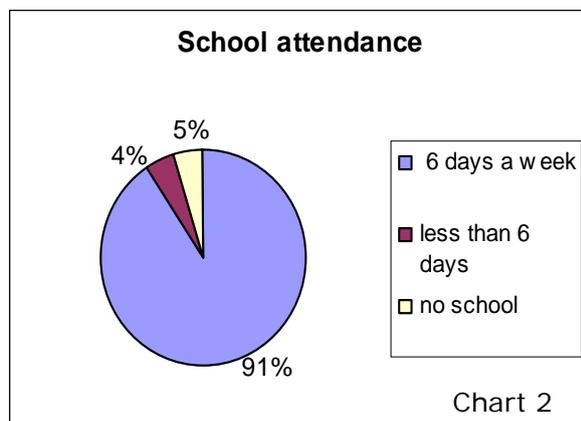


Chart 2

The results have shown that most of the children interviewed go to school (see chart 2). 60% of them go to school from Monday to Saturday in the morning and 23% go in the afternoon. 12% of the children go to school the whole day. According to the village chiefs, it is very common for children to take extra classes besides the public school hours.

Nowadays in Cambodia these extra classes are almost compulsory in order to pass exams. After school or extra classes, many children are expected to help in household and farming.

The children in this study do not seem to live in very difficult circumstances. Most of the children (91%) live with both of their parents. In general, their living standard seems to be average, as most people are able to sustain their families.

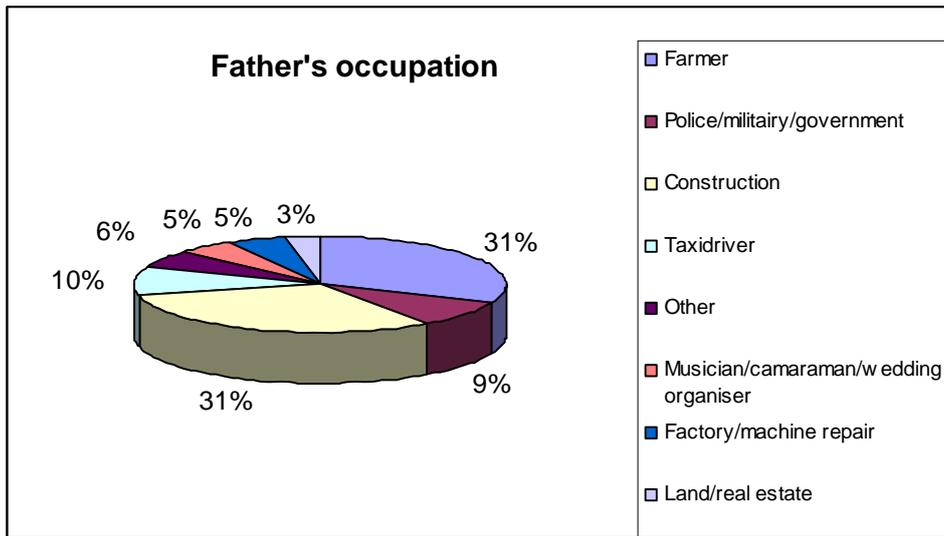


Chart 3

The fathers of the children who are interviewed are mostly farmers (31%) or construction workers (31%). A more detailed overview of fathers' occupation can be found in chart 3.

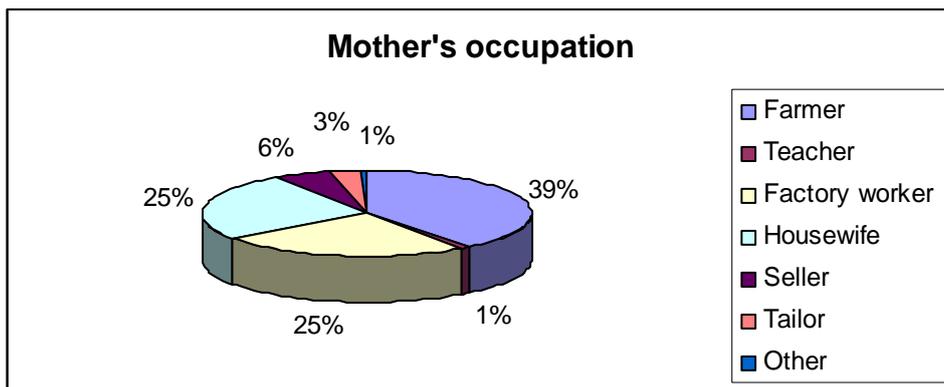


Chart 4

Most of the mothers are farmers (39%). The second largest groups are factory workers (25%) and housewives (25%). See chart 4 for more detailed information.

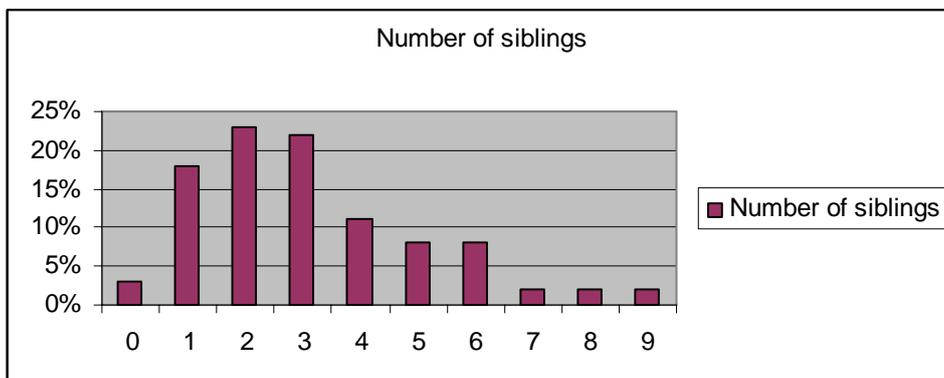


Chart 5

Chart 5 shows that most of the households have 2 to 4 children, which is close to the average number of children at the national level (Neupert, 2005).

III.4. Violence and alcoholism

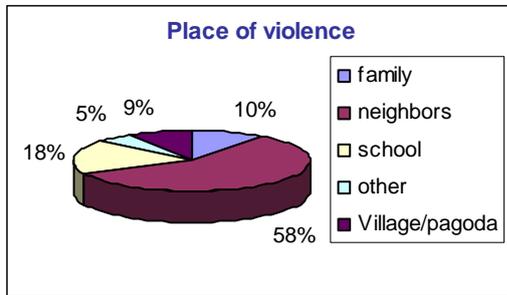


Chart 6

The preliminary meetings with the village chiefs were an opportunity to find out about the main problems each village is facing. It became clear that (domestic) violence, often related to alcoholism, is considered as a common problem.

In general the village chiefs mentioned a higher occurrence of violence in neighboring villages than in their own village.

The children (71%), however, have reported that they have witnessed violence in their own village mostly at their neighbors' house (58%). See chart 6 for more information.

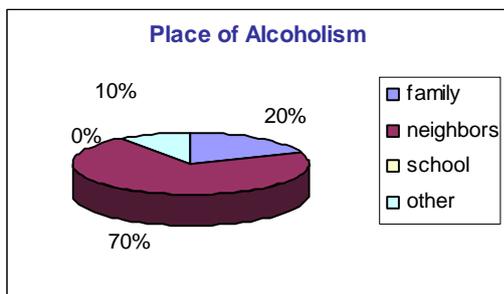


Chart 7

With regard to the use of alcohol, 90% of the children have reported that they have seen drunken people mostly at their neighbors' house. See chart 7 for more information.

Unlike with violence and alcoholism, fewer children are familiar with the use of drugs in their environment (16%).

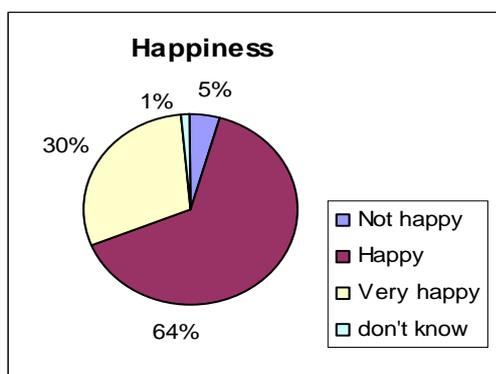


Chart 8

Although violence and alcoholism are common in these children's life it does not seem to affect their level of happiness. Most of the children have reported that they are either happy (64%) or very happy (30%) in their lives.

III.5. The Mango Tree Garden

Of all the children interviewed 66% have been to the Mango Tree Garden of which 58% go regularly or every Sunday.

Among the children who have never been to the Mango Tree Garden (34%), 17% have heard about the Mango Tree Garden and 83% have not heard of it. After having briefly described the Mango Tree Garden and its activities to the children who have never been to this place, 89% said they wanted to go.

88% of the children say that they are only free on Sunday to go to the MTG. The rest of the children are free on other days during the week.

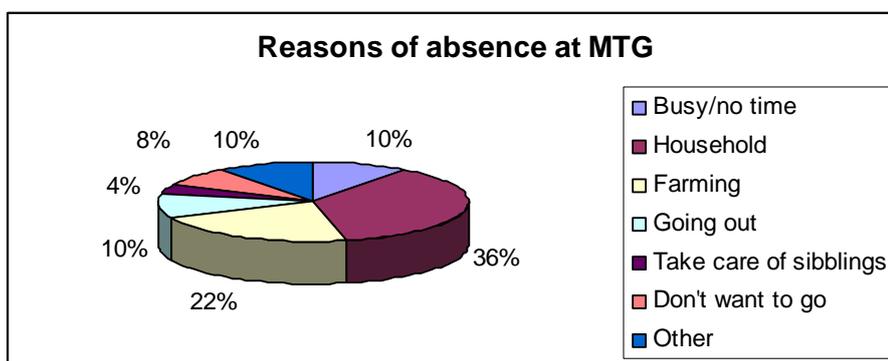


Chart 8

The reasons why children do not go to Mango Tree Garden regularly are presented in Chart 8.

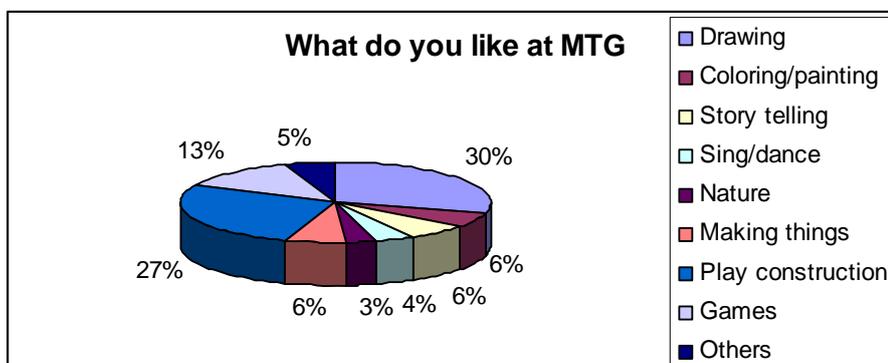
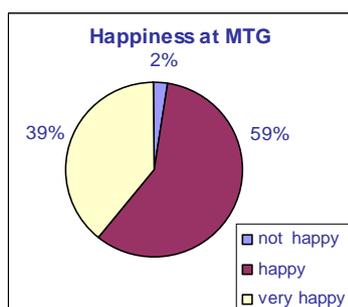


Chart 9

Most of the children who have been to the MTG have reported that they mostly like drawing and play construction (Akeng the frog slide). See chart 9 for more information.



Most of the children are either happy or very happy at the MTG. See chart 10



Conclusion and suggestions

This demographic survey was conducted in order to learn more about children's life and their interest in the Mango Tree Garden. The data have provided some useful information. Besides demographic measures from the children's perspective, the informal meetings with village chiefs and other adults such as the MTG contact persons have been very useful to understand more about children's life. It seems that children are always 'busy'. In general, life in the countryside in Cambodia appears rather laid back. Children can be easily spotted, as they are everywhere; among the cows, with mothers selling food in small stalls in front of their houses, carrying younger siblings. But this kind of scenery can only be caught when children are not at school. According to the village chiefs and MTG contact-persons, children in the countryside do not have much free time; either they go to school or they have to help with farming and household. Data have indeed shown that most of the children go to school six days a week. School consumes a lot of the children's time as besides the regular hours children are expected to attend extra classes in order to pass exams. Children are expected to learn at school; to write and to read, to count and to memorize, to listen and to obey. But do they learn to play too? 'Learning through play' is what the Mango Tree Garden is all about.



All children have the right to play. Being a child means being able to play, to imagine and to dream. The Mango Tree Garden has the aim to offer creative play opportunities for children, a sanctuary where they can express themselves and be themselves. It does not matter how traumatized, sad or happy the children are. Actually children are always happy. In fact it is the environment which can

be threatening to a child's development. This often is a gradual process in which the child loses his 'wings' of hope and grows into an adult who has lost his dreams and vision. This can lead to a lack of individual responsibility which is a common threat in Cambodian society.

Regarding the children's perception of violence and alcoholism, this survey has shown some interesting findings. What has been reported before by the head-monk of the Sweet Mango Pagoda, about high occurrence of (domestic) violence, often related to alcoholism, in the villages around the pagoda, has also been mentioned by the village chiefs. However, it seems that violence is not so much present in their own village but rather in 'the other village'. This kind of trend also was brought forward by the children. A high percentage of children have witnessed violence in their daily life, but mostly the act of violence was seen at the 'neighbors' house. Everyone is everyone's neighbor. Probably violence (often related to alcoholism), is there and threatening but at the same time invisible and

unspoken. This is not surprising as it is a fact that domestic violence is now one of the most acute enemies to Cambodian development.

Although 'traumas' in children may not be so directly visible, through play much can be expressed and healed. Moreover, through creativity children learn to become more assertive, to develop internal resources which make them more resilient in life. Some children who come to the MTG have behavior problems. It seems that the MTG has a positive impact on them. Many of them have shown changes in their behavior. They have become more focused, show more interest in creative activities and express themselves more freely.

The MTG offers children the opportunity to create from their own imagination instead of copying. Children seem to enjoy the creative activities, but often at first with some reservation. At school, they are not used to creative play. This survey has shown that most children like drawing a lot at the MTG. Possibly, children have discovered that drawing from imagination is more fun than copying. This change is very important and may have a deep and long-term effect in their lives.

Some children have really found their place in the Mango Tree Garden and come 'home' every Sunday. They patiently wait for the Mango Tree garden van to arrive and welcome the animators with their joy and excitement. Then there are children who don't come every Sunday, but their regular presence and participation leaves colorful footsteps in the Garden's soul. Another group of children come once in a while, but they do come back, then they fly away. It seems they don't want to get caught and like the freedom they are given. The garden accepts them and welcomes them every time they come and play. Finally, there are also children who come only once or twice. This freedom to come and go is a very important factor at the MTG but it also has constraints. In order to guide children through a creative process, it is necessary to maintain a certain level of continuity as well as a structure.

This survey has clearly shown that children have not much time, apart from on Sunday, to come to the MTG. The children who do come regularly are like the roots of the Mango Tree Garden. They can become the future animators of the garden.



The MTG should continue its activities for the children from around the pagoda on Sundays. This gives the opportunity to open the MTG to children from other places such as organizations, orphanages or schools. The Mango Tree Garden could become a sanctuary for more children as the MTG has much to offer and has a great potential to grow into a fruitful healing garden.

Appendix A

The Seven Motivations of the Garden Path

- 1. Meditation** – encourages the motivation to connect with sacred reality within. We teach a form of centering meditation which is ecumenical and respectful of all faith traditions. We emphasize the cultivation of relationship on four levels: relationship to one-self which is self-affirming, relationship to one's neighbor which is mutually empowering; relationship to the planet which emphasizes our interconnectedness to all elements in the biosphere; relationship to the sacred (God, the Great Mystery, the Divine, the Ultimate End) in complete surrender.

It is an important feature of the Garden Path vision however that, as an intermediating secular structure, it secures and empties a space where people from all faith traditions (or none whatsoever) can meet to cultivate relationships which foster the possibility of individual and collective growth and healing. Meditation practice includes Quiet sitting, Visualization, Qigong and Yoga.
- 2. Mystery Painting** – encourages the motivation to see ourselves more clearly in relationship to both inner and outer realities and to stretch our imaginations through practices that draw on both image cultivation and image relinquishment.
- 3. Mythography** – encourages the motivation to tell stories, to narrate the sadhana, the journey, we are undertaking to re-connect, re-member and re-story our lives. Narrative connections move us from the purely personal to the shared space of community.
- 4. MettaMapping** – encourages the motivation to connect as a community with the sacred in all beings at all times through a process of exploration of the collective unconscious of a group using images collected from around the world. The process moves through four stages and arrives at a completely original action plan for renewing and regenerating hope in the defeated imagination of any challenged community.

The four stages of Metta Mapping include: (i) research into the journey to be undertaken; (ii) mapping of the journey; (iii) finding the right path to follow; (iv) making the journey. Since MettaMapping is site specific, it motivates a collective malaise and, through compassionate and creative intervention, initiates a healing process.
- 5. Marketing** – encourages the motivation to share the fruits of discovery of the Garden Path by bringing the harvest to market, setting up a stall and offering the goods to others. There is no use in hoarding the treasures discovered on this healing journey. Nor is there any use in trying to cash in on them, for the souvenirs of this journey are simply too silly and sacred –too personal- to sell. Nonetheless, they may have instructive value and can beneficially be shared with others.
- 6. Mediation** – encourages the motivation to follow a middle way between extremes so that, in all things, there is regard cultivated for balance of inner and outer elements. In particular, mediation allows space for the conversation to take place between the Garden and outside groups such as military, police and civil authorities, politicians, donor groups, media,

academic researchers and aspiring gardens or Garden Path Centres in other places.

7. **MegaShock Decorum** – encourages the motivation to gracefully endure through all the vicissitudes of war, natural disaster, economic upheaval, humanitarian aid and development without losing one's sense of humor, the essence of one's culture, soul and humanity

Appendix B
Questionnaire
កំរងសំណួរ

Basic Demographic Information

ព័ត៌មានពីប្រជាសាស្ត្រ

1. Name:

ឈ្មោះ:

2. Age:

អាយុ:

3. Sex: M / F

ភេទ: ប្រុស ស្រី

4. Village: Kumrieng /Kranj Trabanj / Sre Khnong

ភូមិ: កំរៀង / ក្រាញ់ត្របាញ់ / ស្រែក្នុង

5. School level

កម្រិតសិក្សា:

6a. Which day and from what time to what time do you attend school?

តើថ្ងៃណាខ្លះ ពីម៉ោងប៉ុន្មានដល់ម៉ោងប៉ុន្មានដែលអ្នកទៅសាលារៀន?

Day: Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | Sunday

ថ្ងៃ : ច័ន្ទ អង្គារ ពុធ ព្រហស្បតិ៍ សុក្រ សៅរ៍ អាទិត្យ

6b. Time: ម៉ោង:

am ព្រឹក | | | | |

pm ល្ងាច | | | | |

7a. Are both of your parents still alive? yes / no

តើឪពុកម្តាយរបស់អ្នកនៅរស់រវើកទេ? រស់ / ស្លាប់

7b. If no: mother died / father died / both parents died

ប្រសិនបើស្លាប់: ម្តាយ / ឪពុក / ឪពុកម្តាយ

8. Who do you live with?

តើអ្នករស់នៅជាមួយអ្នកណា?

parents / relatives / neighbors / pagoda / other:

ឪពុកម្តាយ / សាច់ញាតិ / អ្នកជិតខាង / នៅវត្ត / ផ្សេងៗ:.....

9. Occupation of parents/caretakers:

មុខរបរឪពុកម្តាយ រឺ អាណាព្យាបាល:

Father: farmer / teacher / other:

ឪពុក: កសិករ / គ្រូបង្រៀន / ផ្សេងៗ:.....

Mother: farmer / teacher / other:

ម្តាយ : កសិករ / គ្រូបង្រៀន / ផ្សេងៗ:.....

10. How many siblings do you have?

តើអ្នកមានបងប្អូនបង្កើតប៉ុន្មាននាក់?

1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10

11. What position among siblings?

តើអ្នកជាកូនទីប៉ុន្មាន?

1 / 2 / 3 / 4 / 5 / 6 / 7 / 8 / 9 / 10

Life : អារក្សវិវិត

12a. Do you sometimes see violence in your environment? yes / no

តើអ្នកជានិច្ចជាកាលធ្លាប់បានឃើញអំពើហិង្សាដែររឺទេ? ធ្លាប់ / មិនធ្លាប់

12b. If yes, where: family / neighbors / school / other:

ប្រសិនបើធ្លាប់ នៅឯណា: គ្រួសារ / អ្នកជិតខាង / សាលារៀន / ផ្សេងៗ:.....

13a. Do you sometimes see drunk people in your environment? yes / no

តើជានិច្ចជាកាលធ្លាប់ឃើញមនុស្សស្រវឹងដែររឺទេ? ធ្លាប់ / មិនធ្លាប់

13b. If yes, where: family / neighbors / school / other:

ប្រសិនបើធ្លាប់ នៅឯណា: ក្នុងគ្រួសារ/អ្នកជិតខាង/នៅសាលា/ផ្សេងៗ:.....

14a. Do you know about drugs? yes / no

តើអ្នកស្គាល់គ្រឿងញៀនរឺទេ? ស្គាល់ / មិនស្គាល់

14b. Do you know anyone in your environment who is using drugs? yes / no

តើអ្នកស្គាល់អ្នកណាមួយដែល ប្រើគ្រឿងញៀនដែររឺទេ? ស្គាល់ / មិនស្គាល់

14c. If yes, who?

ប្រសិនបើអ្នកស្គាល់ តើគេជាអ្នកណា?

siblings | friends | parents | neighbors | relatives | other:

បង ប្អូន / មិត្តភក្តិ / ឪពុកម្តាយ / អ្នកជិតខាង / សាច់ញាតិ / ផ្សេងៗ:.....

15a. Is there someone in your family who is very ill or disabled? yes / no

តើ ក្នុងគ្រួសាររបស់អ្នកមានអ្នកឈឺធ្ងន់ រឺពិការដៃរឺទេ? មាន / មិនមាន

15b. If yes, who:

ប្រសិនបើមាន,ជាអ្នកណា:

16. How happy are you in your life?

តើអ្នកសប្បាយក្នុងអាកាសធាតុរបស់អ្នកយ៉ាងដូចម្តេច?

1 | 2 | 3 (1 = not happy, 2 = happy, 3 = very happy)

(១=មិនសប្បាយ ,២=សប្បាយ, ៣=សប្បាយខ្លាំង)

Mango Tree Garden វត្តការសួនដើមស្វាយ

17a. Have you been to the Mango Tree Garden at the Sweet Mango Pagoda? yes / no

តើអ្នកធ្លាប់ទៅសួនដើមស្វាយនៅវត្តស្វាយផ្អែមដៃរឺទេ? ធ្លាប់ / មិនធ្លាប់

(if no go to question 18)

(ប្រសិនបើមិនធ្លាប់សូមរំលងទៅសំណួរទី១៨)

17b. If yes, how often? 1 / 2 / 3 / 4 / 5 / many times/ every Sunday

ប្រសិនបើធ្លាប់, ប៉ុន្មានដង? ១/២/៣/៤/៥/ច្រើនដង /រាល់ថ្ងៃអាទិត្យ

17c. If you don't go every Sunday, what is the reason?

ប្រសិនបើមិនទៅរាល់ថ្ងៃអាទិត្យ, តើមូលហេតុអ្វី?

(skip question 18 and go to question 19)

(រំលងសំណួរទី១៨ ហើយបន្តទៅសំណួរទី១៩)

18a. Have you heard of Mango Tree Garden? yes / no

តើអ្នកធ្លាប់ស្តាប់អំពីសួនដើមស្វាយ ដៃរឺទេ? ធ្លាប់ /មិនធ្លាប់

[Give information about Mango Tree Garden: Every Sunday morning from 9 to 11

children from age 6 to 15 can come to play. Activities are guided by adults.

The activities are storytelling, drawing, painting, singing, dancing, games and much more]

អ្នកសំភាសផ្តល់ព័ត៌មានអំពីសួនដើមស្វាយ: រៀងរាល់ព្រឹកថ្ងៃអាទិត្យពីម៉ោង៩:០០-១១:០០ក្នុងដែលមានអាយុពី៦-១៥ ឆ្នាំអាចមកលេង និង ចូលរួមក្នុងសកម្មភាពដែលមានការណែនាំ ពីមនុស្សធំ សកម្មភាពទាំងនោះមានដូចជា: ការនិទានរឿង .ការគូរគំនូរ .ការផាត់ពតិ .ការច្រៀងចំរៀង .ការរាំ .លេងល្បែងកំសាន្តនិងសកម្មភាពដទៃទៀត ។

18b. Would you like to go? yes / no

តើអ្នកចង់ទៅសួនដើមស្វាយដែររឺទេ? ចង់ / មិនចង់

If no, go to question 23

ប្រសិនបើមិនចង់ទៅសួនដើមស្វាយទេ

Question 19 to 21 only for children who have been to Mango Tree Garden

សំណួរទី១៩ ដល់សំណួរទី២១សំរាប់ក្មេងដែលធ្លាប់ទៅសួនដើមស្វាយ

19. What do you like most at the Mango Tree Garden?

តើអ្វីដែលអ្នកចូលចិត្តបំផុតនៅសួនដើមស្វាយ?

.....

20. What do you learn at the Mango Tree Garden?

តើអ្នករៀនពីអ្វីខ្លះនៅសួនដើមស្វាយ?

.....

21. How happy are you at the Mango Tree Garden?

តើអ្នកសប្បាយ នៅសួនដើមស្វាយយ៉ាងដូចម្តេច?

1 | 2 | 3 | (1 = not happy, 2 = happy, 3 = very happy)

១=មិនសប្បាយ .២=សប្បាយ .៣ =សប្បាយខ្លាំង

22a. Which are the days that you would be free and would like to go to the Mango Tree Garden?

តើពេលណាខ្លះដែលអ្នកទំនេរ ហើយអាចទៅសួនដើមស្វាយបាន?

Monday | Tuesday | Wednesday | Thursday | Friday | Saturday | Sunday

ច័ន្ទ / អង្គារ / ពុធ / ព្រហស្បតិ៍ / សុក្រ / សៅរ៍ / អាទិត្យ

22b. am / pm | am / pm

ព្រឹក/ល្ងាច , ព្រឹក/ល្ងាច , ព្រឹក/ល្ងាច , ព្រឹក/ល្ងាច , ព្រឹក/ល្ងាច , ព្រឹក/ល្ងាច , ព្រឹក/ល្ងាច

Play ការលេង:

23. Do you have free time? yes / no

តើអ្នកមានពេលទំនេរដែររឺទេ? មាន / មិនមាន

24. What do you do in your free time?

តើអ្នកធ្វើអ្វីខ្លះនៅពេលទំនេរ?

play | study (extra class) | household | farming | other:

លេង / រៀនគួរ / ធ្វើការផ្ទះ / ធ្វើស្រែ / ផ្សេងៗ:

25. Do you play a lot? yes / no

តើអ្នកលេងច្រើនរឺទេ? លេងច្រើន / មិនលេងច្រើន

26. What kind of play do you like?

តើអ្នកចូលចិត្តលេងអ្វី?

.....

.....