

Searching for

THE TRUTH

- 
- ◆ Reconciliation from the Destruction of the Genocide
 - ◆ Phnom Kraol Security Center and Cardres Purged at Region 105

"Recalling May 20th makes me think about the Khmer Rouge regime and especially the death of my father. The Khmer Rouge forced my father to dig the grave to bury himself"

-- Rous Vannat, Khmer Rouge Survivor

Special
English Edition
Second Quarter 2016

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Magazine of the Documentation Center of Cambodia
Special English Edition, Second Quarter 2016

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Prakas No.0291 P.M99,
2 August 1999.

Photographs by
the Documentation Center of Cambodia
and
Tuol Sleng Genocide Museum.

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RECONCILIATION FROM THE DESTRUCTION OF THE GENOCIDE

Sok-Kheang Ly

The Anlong Veng Peace Tour program is a community reconciliation initiative aimed at bridging the divide between former Khmer Rouge cadre (KR) in their last stronghold (Anlong Veng) and Cambodia's younger generation. The intent of the program is to provide an educational platform for the study (and mitigation) of human conflict as well as to encourage greater civic engagement. Using DC-Cam's previous work in genocide education as a model, the project will bring students on a four-day visit to the last KR stronghold of Anlong Veng for the purpose of participating in daily educational activities that require critical thinking, reflection, and debate, and that offer opportunities to interact with, converse with, and ask questions of former KR cadre and victims residing in the area.

The program not only offers critical insights into Cambodia's violent history, but it also aims to convey a basic understanding of different theories of conflict resolution and transformation. The tour will meet its objectives through interactive discussions, guided tours of local historical sites, and a curriculum that uses individual stories to convey historical and moral lessons. The tour is designed to be rehabilitative to victims and former KR cadres in that it provides both groups an opportunity to reflect on, and impart their understanding of, their experiences during the Democratic Kampuchea period and the civil war years (1979-1998) that followed. The tour is based on a curriculum that is thought-provoking and deeply personal.

Through face-to-face discussions with victims



Orphans were left alone at Ankor, Siem Reap province after the Khmer Rouge regime.

and former KR cadres, the program will challenge participants to contemplate the diversity of human experience (both instances of humanity and



Cambodia people return home after the collapse of Khmer Rouge regime in 1979.

inhumanity) during times of conflict and social upheaval. The stories will validate the significance of the actions of individual human beings and help foster the most basic components of conflict transformation and civic skills. Concepts such as the ability to reflect, think objectively, and empathize with others are cornerstones to any peaceful, democratic society. The project will focus on historical empathy as its core objective, and the students who attend the program will be responsible for serving as representatives in their local schools, sharing their learning and insights. The Anlong Veng Peace Tour program represents the start of the Peace Center's work towards its mutually reinforcing objectives of promoting Peace, Education, and Social Enterprise. Through these core objectives, the Center aims to become a leading institution for the development of sustainable approaches to achieving reconciliation and peace in Cambodia, the region, and beyond.

Sok-Kheang Ly



Survivor of the Khmer Rouge regime attended the meeting conducted by authorities of the People Republic of Kampuchea.

TY SARETH AND THE TRAITOROUS PLANS AGAINST ANGKAR

EXTRACTED FROM CONFESSION NUMBER D00368

Sophy Keo

I am Ty Sareth, 27-years old, a sergeant of Battalion 706, Division 703. I was born at Kvang Andong village, Poh Ban commune, District 18, Region 25. In 1964, I was in grade 10 “of the previous society” at Kdey Ta Loung School, Poh Ban commune. In 1966, I dropped out from school to help my parents’ business. In April, 1970, I joined the revolution through Chan Sithorn, a military chief of District 18. On 20 February, 1971, Chan Sithorn and Horn Mean indoctrinated me to join the Kampuchea Labor Party which was led by the Vietnamese named Nam You and Teu Hoeng at Kbal Domrey village, Kampong Kong commune, District 18, Region 25. Chan Sithorn was the initiator and Nam You was the acknowledged. At that time, I was a military combatant of District 18. Nam You was closed to Khun and me; he did not want us to fight the enemy but to stay at the office with him. He offered me money and never educated me. He allowed me to walk freely and gave me new clothes. I wholly trusted him. I followed everything that he asked me to do.

He later educated me to work harder on the tasks that he assigned me because it would be useful in the future. He was responsible for handing out tasks for the military and regular people. After hearing that, I agreed with him.

In 1971, he appointed Khun and me to carry out propaganda tasks and introduced me to the indoctrinators whose duties were to propagandize against the Khmer Rouge organization. Below are the names that Chan Sithorn introduced me to:

1) Peng, formerly in a platoon of District 18

and currently at Unit 08 of Division 703.

2) Laot, a former chief of investigation and currently at the disabled unit of Division 502.

3) Cheav, a youth (sacrificed in late 1974).

4) Bun Roeung, a former messenger for Chan Sithorn and currently a citizen at Kvang Andong village, Poh Ban commune, District 18, Region 25.

He later appointed us to hide and perform activities. Angkar then appointed him to work at the base in District 18, Region 25. In 1972, Angkar created a battalion for the Special Zone. We also joined that unit because when Angkar selected the combatants in the General Staff Department of Region 15, they moved all of us to serve in Battalion 112. As we were indoctrinated by Chan Sithorn, they laid out the plan for us to perform at the military: 1) destroy military equipment 2) control the weapons and the strongest troops 3) secretly control over the strong and weak troops; once we successfully controlled them, we have to report to him. Since this plan was a long-term one, we shall not leak the secret. In late 1972, Khun performed the activity to destroy military equipment in the battlefield.

In 1973, Pang stopped me from being an economic chief of Battalion 112. At that time, I recruited two more forces named: Ror Roam and Yeng who were the economic combatants. In late 1973, the activities of my group were to provoke conflicts in the base and to turn people against Angkar and the Party’s organization.

In 1974, I contacted Chan Sithorn and received another plan from him to perform

activities similar to the ones in 1973. In late 1974, I got separated from Pang. At that time, Pang was in Regiment 269 and I was transferred to a platoon in Unit 12.

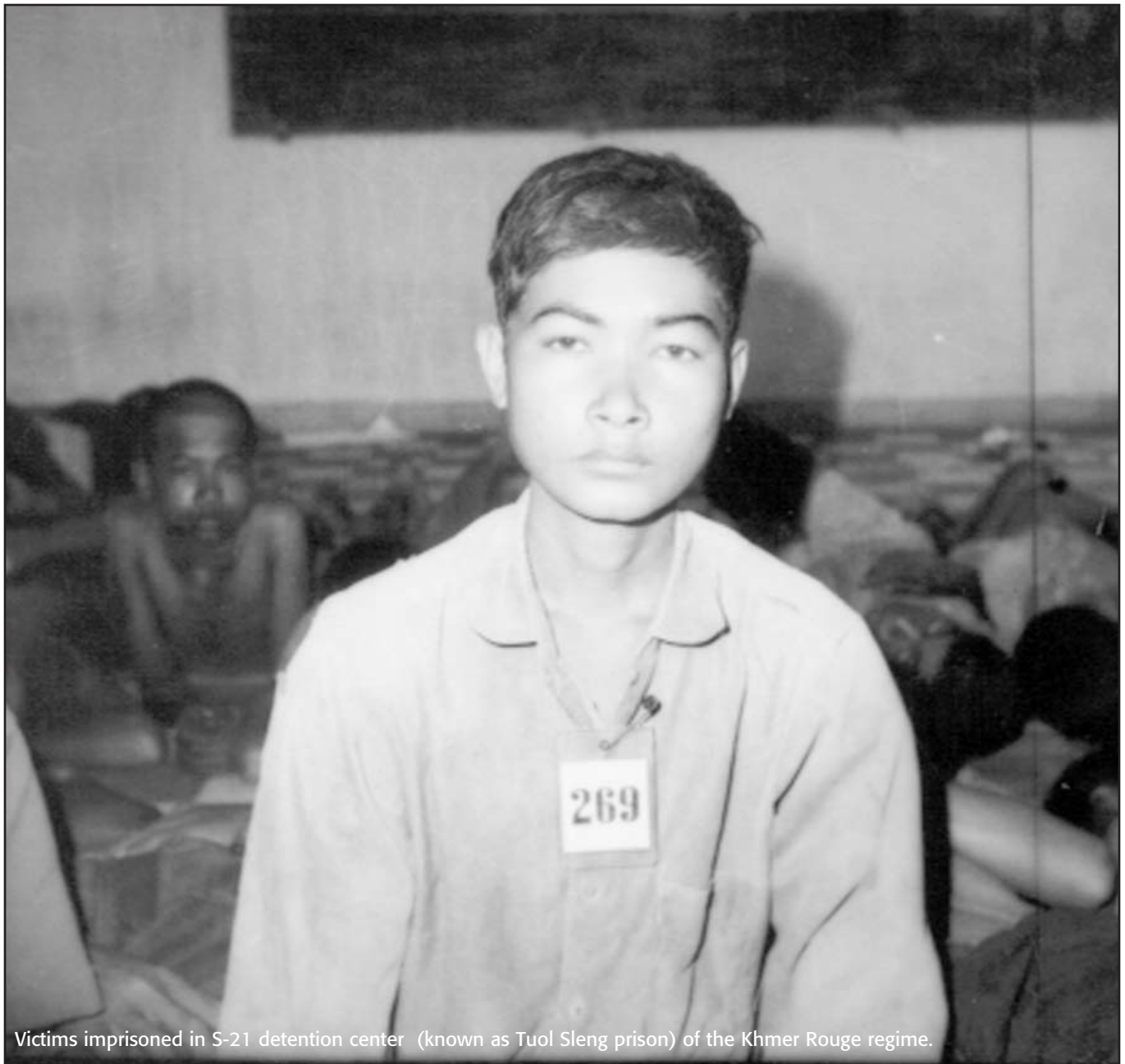
After the liberation, I welcomed a company of Regiment 313, Battalion 31 and Division 703. Meanwhile, I indoctrinated new forces named Sen and Nong in a company of Regiment 313. My activities in 1976 were to distort the Party's line and destroy Angkar's materials through irresponsibility. In mid-1976, I educated many forces and laid out

activities including making conflicts and complications within the unit.

In early 1977, I was a politician in Battalion 31, Division 703. I performed many activities against Angkar.

In late 1977, I contacted with Hoen and engaged in activities to abolish the Party's property, make conflict and destroy the Party's production until Angkar arrested me on 18 April, 1977.

Sophy Keo



Victims imprisoned in S-21 detention center (known as Tuol Sleng prison) of the Khmer Rouge regime.

A HISTORY CLASSROOM AT FORMER KHMER ROUGE S-21 PRISON

The Khmer Rouge regime turned public schools and pagodas into prisons, stables and warehouses. Tuol Sleng prison, also known by its code name of "S-21," was created on the former grounds of Chao Ponhea Yat high school, originally constructed in 1962. The Khmer Rouge converted the school into the most secret of the country's 196 prisons.

Experts estimate that somewhere between 14,000 and 20,000 people were held at Tuol Sleng and executed. Only seven known prisoners survived after the Khmer Rouge regime collapsed. The Extraordinary Chambers in the Courts of Cambodia (ECCC) held that at least 12,273 prisoners passed through Tuol Sleng in its trial judgment against former Tuol Sleng commander Kaing Guek Eav alias Duch. As the number of survivors has received less attention, most Western media repeated the figure of seven survivors and this



has been repeated for over 30 years. However, after several years of research, the Documentation Center of Cambodia estimates that at least 179 prisoners were released from Tuol Sleng from 1975 to 1978 and approximately 23 additional prisoners survived when the Vietnamese ousted the Khmer Rouge regime on January 7, 1979.

Today the four buildings in the compound of the prison form the Tuol Sleng Genocide Museum, which was opened to the public in 1980. People from all over the world visited the museum and currently, approximately 250 people

visit on an average day. Many Cambodian visitors travel to Tuol Sleng seeking information about their relatives who disappeared under the Khmer Rouge.

While the museum has been a success in generally raising awareness of the atrocities of the Khmer Rouge, it still lacks a thorough educational dimension, which could make the experience of visiting more dynamic, educational and memorable. Since its conversion from a place of learning to a place of horror and degradation, Tuol Sleng has never reclaimed its original status. However, in the future, in order to reclaim the positive, educational heritage of Tuol Sleng and add an educational element to the museum, a classroom has been created to provide free lectures and discussions on the history of the Khmer Rouge regime and related issues, such as the ECCC. The classroom will also serve as a public platform for visitors and survivors to share information and preserve an important period of Cambodian history for future generations to learn from.

- ♦ **LECTURERS:** Staff members from the Documentation Center of Cambodia and Tuol Sleng Genocide Museum.
- ♦ **GUEST SPEAKERS:** National and International Scholars on Cambodia and S-21 Survivors
- ♦ **TOPICS COVERED:** Who were the Khmer Rouge? u How did the Khmer Rouge gain power? u The Khmer Rouge Hierarchy u Khmer Rouge Domestic Policies u The Khmer Rouge Security System u Office S-21 (Tuol Sleng Prison) u Khmer Rouge Foreign Policies u The Fall of the Khmer Rouge u The Verdicts of the ECCC.
- ♦ **SCHEDULE:** Monday 2pm-3pm u Wednesday 9am-10am u Friday 2pm-3pm.
- ♦ **VENUE:** Building A, top floor, 3rd room.

PUBLIC INFORMATION ROOM

DC-Cam's Public Information Room (PIR) is open to students, researchers, government and non-government organizations, and interested members of the public who want to learn more about the history of Democratic Kampuchea and the developments of the coming Khmer Rouge tribunal.

DC-Cam is the largest repository of primary materials on Democratic Kampuchea (DK). The materials in its archives are consequently of the utmost historical interest and has served as important evidentiary materials in any accountability process relating to the DK regime. To disseminate the truth about the DK period and to promote lawful accountability and national reconciliation, it is imperative that materials be made available to historians, judicial officials, and other interested members of the public. Through the PIR, the public can read the documents and use them for research. The documents in our possession include biographies, confessions, party records, correspondence, and interview transcripts. We also have a database that can be used to find information on mass graves, prisons, and genocide memorial sites throughout Cambodia. The PIR offers three services:

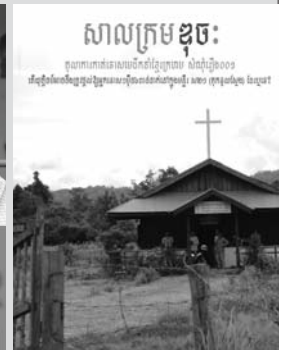
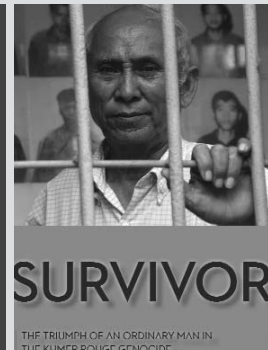
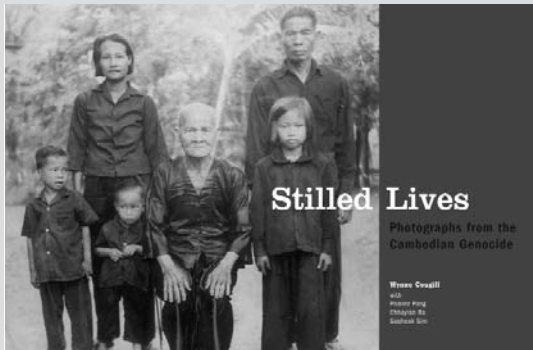
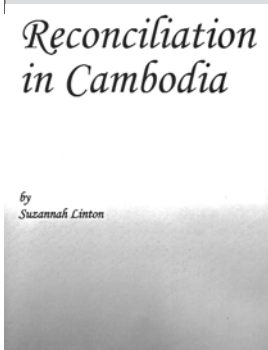
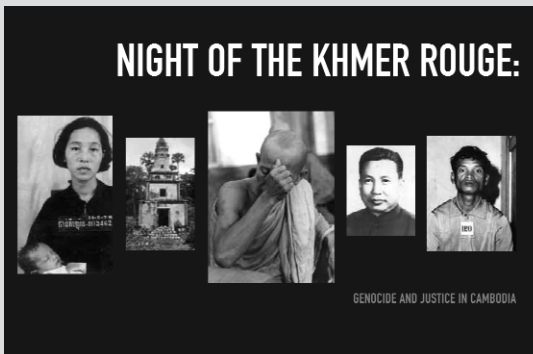
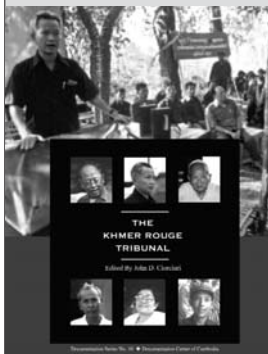
1. Library: Through our library, the public can read documents, books and magazines, listen to tapes, watch documentary films and view photographs held at DC-Cam, the Tuol Sleng Genocide Museum, National Archives and other locations.

2. Educational Center: DC-Cam shows documentary films and offers lectures on Khmer Rouge history, the Khmer Rouge tribunal, and other related subjects.

3. Tribunal Response Team: Our document and legal advisors have provided research assistance to the tribunal's legal experts from both Cambodia and the United Nations, as well as to the public.

Khmer Rouge documentary films are shown everyday upon request.

The PIR is located at House 66, Preah Sihanouk Blvd, east of the Independence Monument. It is open to the public from Monday to Friday, 8 a.m. to 5 p.m. For more information or if you want to arrange a group event, please contact our staff, Soday Un, at truthsodayu@dccam.org or at 023 211 875. Thank you.



MEN PHOEUN CHIEF OF STATISTICS OF THE NORTH-WEST REGION

EXTRACTED FROM CONFESSION NUMBER J00766

Thona Ho

Men Phoeun, male, 37yearsold, a former teacher of Net Yorng High School, was born in Pea Ny village, Pea Ny commune, Kampong Tralach district, Kampong Chhang. In 1956, Phoeun attended the Pea Ny Pagoda School for three years until grade 10. He later transferred to study at Thmor lth School until grade 7. In 1962, he passed the grade 6th exam and attended Soramret High School, Kampong Chhang. In 1965, Phoeun passed his diploma certificate. In late 1967, Soramret High School organized a party for the teachers. While the manager commanded the 1st-grade students to arrange the chairs for the party, a conflict emerged because the students did not take the manager's

order seriously and returned home. At that time, there were only 4 to 5 people arranging the seats. That conflict was not politically related but the students did not like the manager named Ou Samreth. Vong Taingseng was interested and frightened of the Khmer Rouge movement which sprang up at Kampong Tralach Ler, Battambang, Kampong Thom and Kampong Cham. It sprang up even at his school, which included a protest and the burning of tires at Prey Tor Teung High School. Later, Vong Taingseng gathered three classes of grade one students to educate and frighten them by relating events of the Khmer Rouge in Kampuchea. A few days later, Vong Taingseng



Former Tuol Svayprey high school was converted into S-21 detention center (known as Tuol Sleng prison) in Khmer Rouge regime.

gathered important students to secretly indoctrinate them. Their names are the following:

- 1) Men Phoeun
- 2) Chieb Choat (female)
- 3) Kim Put
- 4) Koh Seng
- 5) Sam Ieng
- 6) Hem He
- 7) Hem Huot
- 8) Som Vann Nal
- 9) Loem Yen

The content of the indoctrination was to fight against the communists, especially the communist movements in Kampuchea by showing that Kampuchean society is prosperous; we do not need to practice communism. Additionally, Kampuchean's religions and culture could not interweave with this ideology. Therefore, practicing the communist ideology in Kampuchea is destroying Kampuchea. Moreover, Vong Taingseng talked about the hardship, i.e. Chinese citizens fled to Hong Kong due to the lack of food, the violation of people's freedom in the communist ideology; especially he spoke about the freedom in the United States of America. Later, Vong Taingseng held the initiation ceremony for new C.I.A. party members. Meanwhile, Vong Taingseng shared the duties to expand the forces and fight against the communist movements. Phoeun educated a person named Meh Soroen but this person was not initiated into the CIA. In late 1967, Phoeun received his first baccalaureate and passed the teaching exam, so he came to learn at Phnom Penh. Therefore, he lost all the networks but he kept in contact with Som Van Nal who passed the teaching exam like Phoeun. They interacted to implement the plan which was sent from Kampong Chhnang. Beside this, Phoeun contacted a spy name Cheav; Phoeun reported to this spy to arrest a Khmer Rouge soldier named San. Phoeun also indoctrinated a person named Prum Heak, a 3rd

grade student. A month later, Vong Taingseng called all the members for a meeting and outlined the plans: searching for the networks of the Khmer Rouge inside and outside the high school, if the members were inside the high school, they needed to monitor all the movements and activities in the high school and propagandize against communism through any form, especially raising the weaknesses of communism. For the plan to be implemented, Phoeun provoked a movement against the Lon Nol medics until he fled to Leav district.

In 1963, Phoeun taught at Khnar Chhmar Primary School which was located at Khnar Chhmar commune, Kampong Tralach district, Kampong Chhnang. Phoeun contacted Trok Po, a teacher at Khnar Chhmar, and Chey Chhorm, a principal of Khnar Chhmar Primary School. Phoeun dared to contact these two people because Phoeun controlled the situation against the Khmer Rouge, willing to die for King Sihanouk and denigrated the Khmer Rouge. Later, Phoeun, Trok, Po and Chey Som propagandized and indoctrinated people to despise the Khmer Rouge, especially the Khmer Rouge soldiers who were engaging in the movements at Kampong Speu and at the boundary of Kampong Speu-Kampong Chhnang.

In 1970, Phoeun provoked and actively engaged in the coup attempt on March 18. A week after the coup, Phoeun, including other students and teachers, attended the political course at the pedagogical center. Oeung Krapom Phkar, Srey Sa Morn, and Treung Ngea were the educators. The content that was taught was to fight the communists, to talk about the risk of the communist movement, and to demonstrate the strengths of the coup d'état in Kampuchea. After the course was done, each individual was assigned to visit their hometown in order to propagandize and educate people to understand the events in Kampuchea. Phoeun visited his hometown for a week and actively educated the important people.

The most important direction was to explain about the risk of communism in Kampuchea and to prevent the protest movements at Kampong Cham, Prey Veng and Takeo.

In late 1970, Phoeun contacted his networks again, specifically Vong Taingseng and Nout Chhoeun, asking them to implement the old plans and the new plans, which were to go to their hometowns and to educate people not to support communism. If they were female, they would be paired to marry a male; if they were teenagers, they would become novices; the remaining male forces would join the commandoes guarding the village or become soldiers. In the centers of students, monks and workers in factories, they should provoke in order to gather political and military forces against the communists in Kampuchea. In the center of students, they should provoke the movement to learn English at English Institutes which had to be expanded in all provincial cities, especially in Phnom Penh. Phoeun and his partisans implemented the plan in each center. Meanwhile, Phoeun instructed 3 monks and another 4 people from the same village to become soldiers. Later on, Phoeun came to live in Battambang. Before leaving, Phoeun contacted Vong Taingseng who instructed Phoeun to contact Pon Sompeach because Pon Sompeach was a CIA network member. When Phoeun arrived at Battambang province, he stayed with Yun Phin (statistics assistance at Mornng Russey district, Region 4). In 1971, Phoeun contacted with a soldier of Center 2 named Prum Chy who used to be his classmate. At that time, Phoeun reported the statement of Yun Phin, which was to arrest a Khmer Rouge soldier at Chher Teal commune, Battambang district, Battambang province. In 1972, Pon Sompeach created a document about an association in which Phoeun was a member and contacted with Pon Sompeach about the problems of the association and problems related to the politics. Phoeun suddenly did not show his political

tendency but he frequently talked about the wars in Kampuchea and the brutality of communism and Buddhism in Kampuchea. Pon Sompeach was very interested in the points that Phoeun raised. At that time, there were situations against absolute communism. Meanwhile, Phoeun exposed his networks and reported his nominations to Phnom Penh, naming Som Sam Un, Laok Chout, Kol Yoeut, and Hang Sothy Rith. In 1973, Pon Sompeach raised a plan to negotiate a truce in Kampuchea but its purpose was to postpone and propagandize to gather forces from the military and the commando; he set the economic policy to prolong the war in Kampuchea and if the communist side did not agree to negotiate, he would attack the communists through this policy. For the plan's implementation, Phoeun and his partisans actively promoted through oral speeches and speakers at high schools which made workers, peasants, monks and especially students at the countryside to believe in peace negotiations and escape from communism. In 1974, Phoeun educated two more recruits, Chen Tay Heng, a former teacher at Eap Khut High School, and Pen Sambath, a grade 1 student at Net Yong High School. Pen Sambath was a commando student at Net Yong High School who laid out the plan to strengthen and to urge the soldiers and students to become commandoes. He created a boxing club and a judo club at the high school in order to provide knowledge of war. For Chen Tay Heng, Phoeun instructed him to gather the political forces on the premises where the upper class lived in order to promote the political tasks against communism.

In 1975, Pon Sompeach called for a meeting when the communists attacked Battambang and besieged the area. The content of the meeting was to disseminate the plan which was to resist the communists who were attacking Battambang 1) to provoke the peace negotiation with the Khmer Rouge 2) in case the Khmer Rouge refused to

negotiate, they would hide in the Khmer Rouge line and the plan to hide in the revolutionary line was to implement the joint plan throughout the nation; if the Khmer Rouge gained the victory, they would attack them from behind. In this meeting, the members agreed on the plan. Immediately after that, there was an appeal from Pon Sompeach, a committee member of Battambang, for the armed forces to drop their weapons and negotiate for peace. This appeal was disseminated across the province. Meanwhile, his members used his appeal to provoke in all high schools at Battambang to seek support from teachers and students.

of Region 5 that he was a member of the CIA network. When arriving at Region 5, Hoeung, Hoeun, Phav Veng Sri, Chen Tay Heng and Phoeun had a meeting at the district office and Hoeun passed Phoeun and his partisans on to Hoeung. Later, Phoeun requested Mam Channa, a network member of the CIA and a nephew of In Tam, to fight against the revolution in the liberated areas.

A week later, Hoeung called Phoeun and Mam Channa to discuss at Serey Sophon the plan to attack the communists; the advance plan and the military plan were to attack nationwide. At Region 5, the inside force had to be gathered. Therefore,



Former the Khmer Rouge detention center in Kandal Province.

On April 17, 1975, the Communist Party won throughout the country. Phoeun, Hoeun his partisans and the students returned to Battambang to control the situation. Upon their arrival, Phoeun appointed Kol Yoeut and Som Sam Un to live at Battambang and Phoeun, Phav Veng Sri, Chen Tay Heng and some students to live at Region 5. Before leaving, Hoeun confirmed with Hoeung, a secretary

the forces to attack were the joint soldiers in the revolutionary line and the soldiers of freedom. In the plan of gathering the force to attack the revolution, Mam Channa affirmed that the force which could be trusted was small but some forces that could be used were being indoctrinated. After the meeting ended, Hoeung appointed Hoeun to do farming by gathering the workers who knew

how to operate a tractor; he set up an office by creating a committee headquarters. Besides, Hoeung appointed Phoeun to arrange the workers at Serey Sophon district in all divisions such as the workers of the rice mills, ice, bike and bicycle maintenance, electricians, carpenters, blacksmiths, tractor repairers, dyers, tailors and painters, etc. During the setting up, Phoeun smoothly followed the prepared plan.

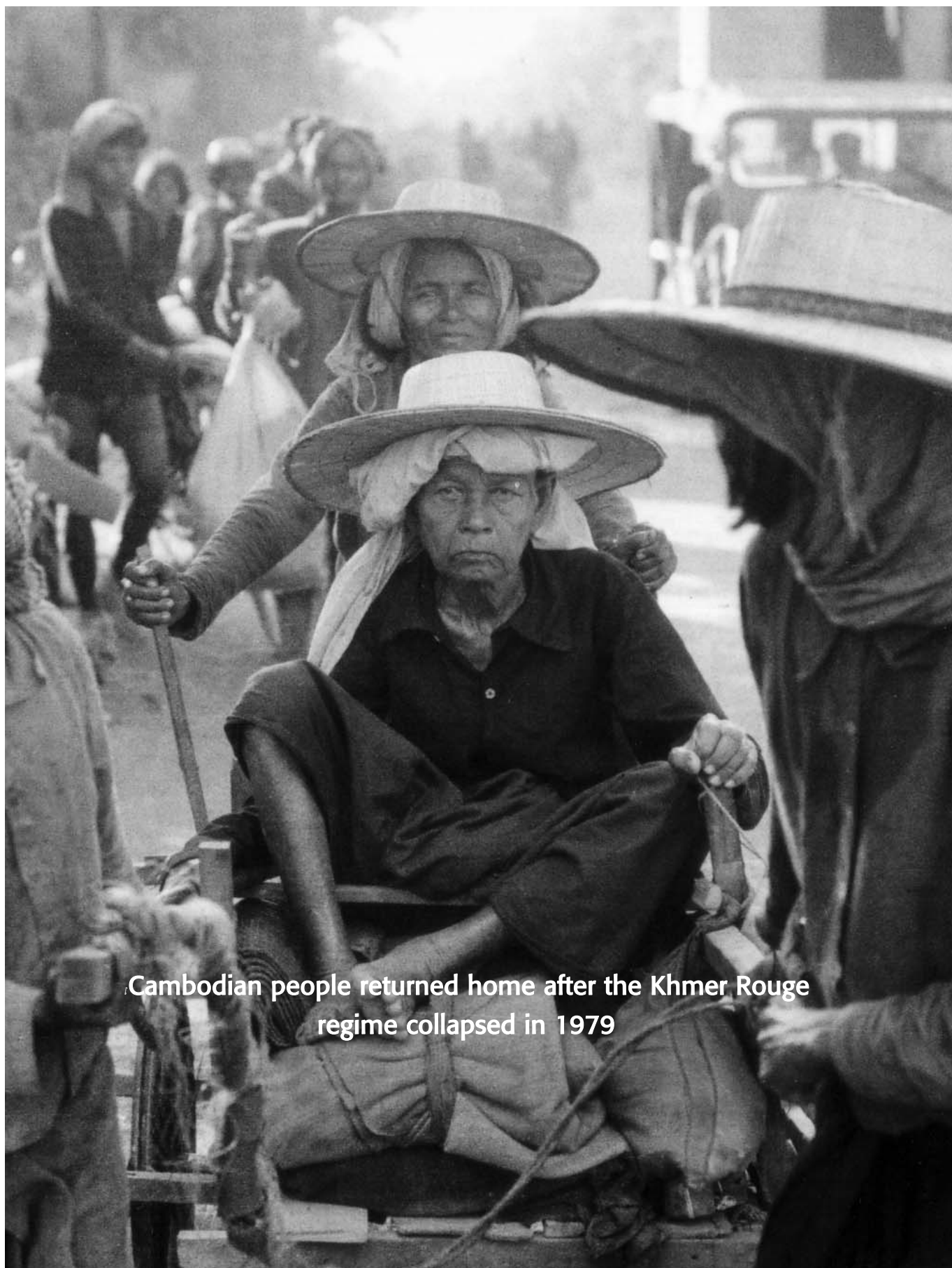
At that time, Phoeun indoctrinated Sren Sa Ngal (a former teacher at Sisophon High School and currently a commercial assistant of Region 5) and Y Noy. Later on, Phoeun appointed Ngen Sa Ngal to gather and control the statistics, and to destroy and hide the rice statistics at Serey Sophon district; he destroyed thousands of sacks of rice by delaying the time to harvest and let the insects, rats and rain destroy the rice crop. Phoeun appointed another person to hide in the storage room of the hospital to steal the medicine for their traitorous plan and obstruct the medicine distribution at the hospital. After a while, many people fell sick. At that time, Phoeun and Y Noy hid a warehouse of medicines and relocated the hospital in order to hinder treatment. Meanwhile, Phoeun put forward a plan for Eng (a steel chief) to gather forces against the revolution and destroy the material in order to hinder the revolutionary movement.

Meanwhile, Phoeun appointed Sren Sa Ngal and Phav Veng Sri to gather the workers to plow the rice field and implement the plan to destroy. During the ploughing, Phoeun and Phav Veng Sri destroyed half of the tractors including 70 tractors, 500 sacks of rice seeds, 500 hectares of land left unplanted, and destroyed other materials. In the plan's implementation, all of his partisans hindered the movement to transport the rice to distribute to people (old people and new people from Phnom Penh) who were facing shortages at Phnom Srok district and Preah Net Preah district. They also stalled the distribution of medicine, clothes, textile,

household utensils, plowshares and other important materials. Some textiles were ruined by the rain and insects. They damaged the tractors, trucks, and some materials in order to hinder the ability to transport. In early 1976, Hoeung instructed Phoeun to gather soldiers, police, spies, customs agents, and the officials to fight against the revolution; Hoeung contacted Phoeun Kung (a secret secretary of Prasat, Preah Net Preah district, Region 5) to hide the force. Later on, Phoeun gathered 300 forces for the first time at Preah Net Preah district and sent 200 forces to Kung for the second time. At Phnom Srok district, he gathered 800 forces and another hundred forces from Serey Sophon and Thmor Puok. Then, Phoeun contacted Kung and instructed him to turn the forces against the revolution. Hoeung and Phoeun transferred food and other materials to their partisans, especially the agricultural machinery such as tractors. In late 1976 and early 1977, Phoeun indoctrinated Phana, Chhorn, Sream Chheang, Larm, Loem Tri and Heng.

Phoeun then instructed Loem Kri and Heng who were in the farming unit to obstruct the harvest season (food shortage and food damage). Meanwhile, Ta Pheoun turned the force against the revolution, hid and provoked in Trapeang Thmor worksite. On April 17, 1977, Phoeun contacted Val at night to release 10 people of a mobile unit to Thailand and other forces to some districts and units. In late April of the same year, Phoeun, and Phav Veng Sri slowed the farming movement at Kork Rom Chek and destroyed the water pumping machines; 200 people could transplant rice only 2 hectares of land per day. Phoeun and his partisans actively brought up many activities against the revolution until Angkar arrested him on May 1, 1977.

Thona Ho



Cambodian people returned home after the Khmer Rouge regime collapsed in 1979

NEWS FOR REVOLUTIONARY MALE AND FEMALE YOUTH

EXTRACTED FROM REVOLUTIONARY FLAG ISSUE 10, SEPTEMBER, 1975, D21389

Veng Chheng

1)Worldview on the new revolution of our Kampuchea male and female youth on knowledge

The previous society, which was half of the colonial society and half of the feudal society, our Kampuchean male and female youth were under the influence of the ideology and the propaganda of the imperialists, colonialists, feudalists and capitalists who oppressed, chewed the bones of the poor, corrupted; these reactionaries stirred up, polluted and propagandized our Kampuchean male and female youth to love, respect, misbelieve, see black as white, and bad as good. They distorted our Kampuchean male and female youth to use as the instruments to serve their suppression, ambition, and corruption. Therefore, the majority of our Kampuchean male and female youth were confused with the worldview of the suppressing

class. Our Kampuchean male and female youth, during the old society, learned French dances, learned to drink French wine, labbier (beer), learned to fight like the Japanese fascists, the Taiwanese puppet or the Seoul puppet (South Korea) which were called judo, karate, taekwondo, etc. They were proud because they had this lousy knowledge.

After the nationwide liberation, the Party educated our Kampuchean male and female youth to love the nation, territory integrity, people and provoke them to interact with the mass movement of production in order to defend and build our country in a quick manner. Every Kampuchean male and female youth engaged in this mass movement of production. Moreover, the Party indoctrinated and equipped them with knowledge



Factory workers worked in weaving factory in the Khmer Rouge regime.

of politics, consciousness and revolutionary organization. Besides, we lived closely to workers and peasants and joined with them in the labor productivity. The worldview of our Kampuchean male and female quickly changed. Nowadays, our Kampuchean male and female youth clearly view that the most essential knowledge in the world is the knowledge of production. If one has this knowledge, they can live with honor. Therefore, our Kampuchean male and female youth must focus on learning to do farming, to uproot and to transplant the plants, to take care of cattle and buffalo, to join the movement in raising the dike, digging canals, and to solve the production problem all day and all night. They were proud of the knowledge of production. They realized that this kind of knowledge can play a role in defending, building and altering the society of Kampuchea to strive and grow in a great leap forward which can bring the good reputation around the globe to our Kampuchea, our nation and our people.

This is a new worldview of the new revolution of our Kampuchean male and female youth for the knowledge in the society that they should learn.

2) The devotion of the mobile production unit of the Northwest Zone

At the present time, at all regions in the Northwest Zone especially Battambang, there were the organizations of many mobile units which were the production unit fronts for constant mobiles to grow plants at any place; they were characteristically good but the force was lacking. The members of this mobile unit were all male and female youths in the labor force. They consider this force as a company (that has 100 to more than 100 members) and a battalion (that has 300 to more than 300 members). This mobile unit strived to do all the work in order to provoke the production movement in a strong and quick manner. This unit is stationed at any place that it is needed; members

of the unit work all day and all night until their job is accomplished, then they move to another place. This group has two duties: increase production at their farm and assist the production at other cooperatives.

At first, this mobile unit has to increase the productivity at their farm until they are independent. They then draw their force to enhance the production movement at other cooperatives. If any cooperative needs a hand, this unit will assign a large part of their force to help even though they are performing their task.

The tasks which the mobile unit does to assist the cooperatives are:

- ◆ Clear the forest to do farming at any cooperative that does not have much land available.
- ◆ Help to plough and uproot at any cooperative that is water-sufficient but has a lack of forces.
- ◆ Raise the dike, dig the canal, run the water from the pond to the rice field at the areas that are facing water shortages.
- ◆ Expand the small rice field left from the old society and raise the new water system in order to stock the water in the rice field for the areas that do not receive sufficient rain and have no experience in constructing new rice dikes, in order to make the best use of water.
- ◆ Help to harvest on time and prevent rain from destroying the rice plants at any cooperative or area that has the ripe rice plants and the force is unable to harvest it on time.

Male and female youth of that mobile unit have strived to fulfill the above duties all day and all night. They endure the obstacles, the exhaustion no matter how hot, cold, or rainy, it is. They sleep in the swamp, in water, camp in the forest, etc. But our male and female youth are very joyful, clear, and optimistic in their revolution and strive to fulfill

their duties in a successful manner. Therefore, wherever this mobile unit goes, there is no task that cannot be solved.

Ever since the mobile production unit was created, it has contributed actively and efficiently to provoke and to improve production as well as to solve the complicated problems that exist in the production in the Northwest Zone. Moreover, this mobile production unit has the duty to educate and disseminate the experience in order to increase production in each cooperative and each region. Therefore, there was a clear organization and Angkar has staunch principles in living and working conditions. Like the military; the mobile production unit has become fighters with nature and solved conflicts and complications to increase the production without any complaint. This is a high sacrificial model without thinking about individual consciousness. It was done to serve the interests of everyone, the cooperatives and the nation. Therefore, it is a model for all cooperatives in reflecting on the high, wide and collective interests.

3) Spirit of fighting to carry out the revolutionary task of our veterans at Po Nhea Krek district, Kampong Cham

At the Po Nhea Krek district office, Kampong Cham, the veterans from the period of revolutionary war receive support such as medicine, shelter, clothes and consciousness from the Party. Our comrades cannot stay free without doing anything. Some comrades teach figures and numerals to children in the villages and communes. Some comrades work in the production with our people in the center and our people in the cooperatives; some comrades plough, transplant and plant strategic crops such as potato, banana, coconut and sugarcane both inside and outside the center without leaving their land unplanted. Some comrades look after cattle, horses and buffalo, clean the yard, and collect manure to use as fertilizer. Meanwhile, some comrades raise

chickens, ducks and pigs for meat to support their center in an independent and self-supporting manner. Some comrades sharpen bamboo to make buckets and use in the centers and support other cooperatives; at the same time, some comrades are busy raising the dike.

Some comrades make fishing traps to catch the fish at Steung Bak Ay dike. Some comrades repair waterwheels, ploughshares, harrows, and ox carts of the cooperatives or centers. They help to build shelters, schools for children or warehouses to store Angkar's goods, etc.

In the veteran status, our comrades are very joyful because they strive to fulfill the revolutionary duties, increase the productivity with our peasants and other male and female youth in order to defend and quickly build the nation as directed by the Party.

Veng Chheng

SIGNIFICANCE OF GENOCIDE EDUCATION

- ♦ *Your questions empower and give meaning to those who have suffered. Asking your parents and grand-parents about the Khmer Rouge will further the conciliation of the Cambodian nation.*
- ♦ *Teaching children about the Khmer Rouge regime means teaching students the difference between good and evil and how to forgive. Broken societies must know their past in order to rebuild for their future.*
- ♦ *Teaching children about the history of the Khmer Rouge regime, as well as stimulating discussion between children and their parents and grandparents about what happened, are important to preventing genocide both in Cambodia and the world at-large.*

I BELIEVE IN GOOD DEEDS

Sarakmonin Teav

When people recall April 17, 1975, they are not recalling the family reunion after Khmer's New Year like in present time. In contrast, it was the date to recall the suffering, family separation, and home evacuation which were committed by the Khmer Rouge.

The survivors of that brutal regime were considered to be the fortunate ones. Although they are living happily with their family in the new livelihood but they still hide their sorrow because of the loss of their family members.

While I was attentively listening to my colleague interview an aunt about her experience during the Khmer Rouge regime, another aunt rode her bike and stopped near me. She smiled in a friendly way and asked me, "what are you doing, nephew?" I replied "Both of us are interviewing an

aunt about her life during the Khmer Rouge regime." She responded with a smile, "I went through that regime as well". On that occasion, I asked her "Can I interview you about your experience during the Khmer Rouge regime?" At that time, the friendly smile on her face became saddened after hearing my question. She was reluctant to talk about her life during the Khmer Rouge regime. She solemnly responded that she remembered her childhood and her struggle during the Khmer Rouge regime. She contemplated for a while and told me her background as follows:

Family and the forced evacuation

Her name is Hong Soeung Eng – the second child among four siblings (3 female). Her father was a teacher and her mother was a housewife. Soeung Eng and her family lived near Phsar Daem



Hong Soeun Eng (left) was giving an interview on her experiences during the Khmer Rouge regime for the Truth magazine staff writer, Teav Sarakmonin (right) at Teacher Training Center in Kandal Province.

Thkov (in Boeung Tra Bek district). As a young girl in grade 12 (previous society), she could not remember the overthrow of King Norodom Sihanouk. But she still recalls the event that took place on April 17, 1975 which was the victory day of the Kampuchean Revolutionary Soldiers or the Khmer Rouge troops. She saw the Khmer Rouge soldiers wearing black, holding guns and ordered the citizens to leave their houses for a while.

Soeung Eng's family and her aunt and uncle (the younger siblings of her mother) left the house as ordered by the Khmer Rouge soldiers on April 17. Her family travelled to their hometown at Prek Ta Duong village, Prek Thmey commune, Koh Thom district, Kandal province because her grandparents were living there. Along the road with the masses, Soeung Eng saw corpses lying on the street and the Khmer Rouge troops were ordering the citizens to walk faster in the direction that Angkar determined.

Because it was overcrowded, Soeung Eng's family spent a day and a night to walk to Prek Ta Duong village. Upon arrival, her family met her grandparents there because both of them were old people. Soeung Eng's grandfather was formerly a powerful person in the village because he was a businessman running trade with Vietnam. The house that Soeung Eng's grandparents lived in was big. As she remembers, it was 8 meters in width and 18 meters in length.

When they first arrived there, Angkar did not delegate the task for the evacuees but let the people live in the houses of the old people and those who had relatives living there like Soeung Eng could live together. Her family lived at Prek Ta Duong village for a short period. Angkar announced that the new people needed to leave to Pursat province except those who did not have wives or children could stay. Her uncle and aunt were not evacuated because they were single.

Second Evacuation

Seung Eng said that before the evacuation,

Angkar announced that the evacuees had to be evacuated since they were not permitted to stay with the old people but they had to live in the area where there were less people because the base was already crowded with people. Angkar then transported people by truck to the train station in Phnom Penh. When she arrived at the train station, Soeung Eng saw many people (from different areas) waiting to travel. Soeung Eng and her family traveled through the night to Pursat province. Along the way there, the train stopped at each station for the passengers to have a meal and to defecate. Angkar provided each family a fish to consume. Each stop was very short and if anyone could not finish their meal, the train would leave without them, she continued.

Arriving at Pursat

Upon arrival at Pursat, Angkar gathered the evacuees at Poh Vong Pagoda. Then, there were oxcarts carrying them to another place. Meanwhile, since the evacuees were granted the right to choose where they wanted to go in Pursat, Soeung Eng's parents asked the ox-driver, saying that they wanted to live in the region that had water. Angkar back then was not strict and did not determine where people should live.

After her parents knew the region where water was available, the ox-driver carried Soeung Eng's family to Kbal Chher Pouk cooperative, which was located near Steung Pursat, Kbal Chher Pouk village, Kandeang district. At that cooperative, Soeung Eng was assigned to work in a child unit to collect waste from animals and clean the cooperative. Angkar appointed her parents to work at the mobile unit near the village and further from the village after the work was done. When her parents left, Soeung Eng needed to find food to eat. She went to catch fish and harvest water lily which was very dangerous and frightening because there were so many leeches in the water and if people were not careful, the leech might go into the

genitals and kill them.

Although people had meals at the kitchen hall collectively, Angkar did not separate them but they built small huts that were three steps higher than the ground. Therefore, some people were able to steal additional food to eat at home.

Change Work

Because Soeung Eng at that time was a friendly and lovely person, the nephew of Kbal Chher Pouk cooperative and she became acquainted. Since Soeung Eng was a hardworking person, the cooperative chief appointed her to look after his old father. Soeung Eng's work was taking care of the father of the cooperative chief. Every day, she carried ten buckets of water and in the evening, she carried another ten buckets of water to pour over sugar cane trees and other plants; if she had spare time, she would babysit his two children.

Believe in good deeds

The cooperative chief really appreciated her and liked her family because she was a quiet, honest, and hard-working person. He rescued her uncle's life and appointed Soeung Eng's family to do light work. Indeed, he assigned her father to work at the handicraft hall. Later, he changed her father to work at the kitchen. "A chief during the Khmer Rouge regime is like a tax officer at the present time," Soeung Eng told me with a smile on her face. Her parents previously were appointed to work in the mobile unit where they were overworked and received small meal portions. "They believe in good deeds and their hard work which made the cooperative chief love and help her family," she continued.

For the meal portion, Soeung Eng's family never faced any shortage because the cooperative chief always allowed her to bring food frequently to her family. She laughed and told me, "Sometimes, the Khmer Rouge had sentiment and love. The cooperative chief always respected my family even

though he looked like a mean person because he had red eyes and a serious face. Each night, he sharpened his machete and went out with the knife on his shoulder at 8 or 9 at night. He returned at dawn". Soeung Eng did not know where he went and she did not dare to ask.

Soeung Eng served at the cooperative chief until the Vietnamese Forces liberated on 20 January, 1975, because Phnom Penh was liberated first and other provinces were liberated next.

The presence of the Vietnamese Liberating Forces

When the Vietnamese Liberating Forces was close to the cooperative, the cooperative chief and his family prepared to escape. The head cooperative person called Soeung Eng to meet him and gave lots of gold to her but she refused to take the gold. At that time, some people were herded to So San Mountain. The cooperative chief did not invite Soeung Eng and her family to go with him but he just met her, gave some gold to her and left for So San Mountain.

When the Vietnamese soldiers entered, they announced through the microphone to all people in the village to return (go up). Soeung Eng told me with laughter, "At that time, people heard the Vietnamese say to go up; they did not go to the provincial city but they instead went back to their houses because they thought the Vietnamese had declared an emergency. Later, the Vietnamese announced that no (no emergency), but to gather people to the provincial city."

Along the way to the provincial city of Pursat, the Khmer Rouge stopped and herded them back. Fortunately, Soeung Eng and her family safely arrived at the provincial city. Her family built a small hut on an island which is currently called Sam Peou Island. Her father was appointed to be the village chief. The Vietnamese loved and respected her family because of their honesty. Her mother later delivered a child and the Vietnamese forces always brought milk and washing shampoo to her. Soeung

Eng believes in the good deeds of her and her family's because people always respect her family wherever they go.

A sorrowful story

Although the Khmer Rouge regime was already defeated, Pursat province was still a conflict zone between the soldiers of Vietnam and the Khmer Rouge. At Soeung Eng's and other families' home, there were trenches to hide from the battle between these two forces. She still remembers a sorrowful story when the Khmer Rouge was attacking, some people including her family ran to hide under a bridge near Che Dey Pagoda. That bridge was a hot battlefield between these two forces because the Vietnamese soldiers at that time were stationed at Che Dey Pagoda.

These two forces were fighting near the bridge. Meanwhile, there was a family with an infant hiding under the bridge with Soeung Eng's family. The loud sound of cannon firing made the child cry really loudly. If the Khmer Rouge knew that there were people under the bridge, they all would

be killed. Therefore, when the child cried, his father drowned him to stop him from crying. The next morning, the poor child was dead of drowning.

Return back to hometown and get a new life

After the Khmer Rouge regime collapsed, Soeung Eng lost a younger brother because there was no medicine to treat him. A few months later, her father quit from being a village chief and took his family back to Koh Thom. Soeung Eng's family walked on foot for 28 days until they arrived at Koh Thom.

Her father became a teacher which was his skill and her mother sold groceries and Khmer noodles. Soeung Eng went back to school and graduated from high school in 1987. She currently lives at Ta Khmao city, Kandal province. She has a husband and a son. Soeung Eng nowadays is a teacher at the Regional Pedagogical Training Center, Kandal province.

Sarakmonin Teav



Teacher Training Center in Kandal Province.

MY UNCLE DIED BECAUSE OF VISTING HOMETOWN

Vannak Sok

According to Nhem So Thul, 50yearsold, the niece of the victim named Nut Korb alias Keat, her uncle was a senior cadre during the Khmer Rouge regime working at the Ministry of Industry. Her uncle's father was Poeung Nut and his mother was Oak Chat. He had 7 siblings – born at Koak village, Boeung Thom commune, Ang Snuol district, Kandal province.

When he was young, he studied at Kngoak Primary School until he completed the grades. His parents then transferred him to study at Phnom Penh and live with a monk at Wat Koh. Her uncle obtained a diploma certificate and was ordained to be a monk to learn Pali, English, and French. Her uncle later quit from being a monk and submitted his application to be the messenger at the Embassy of United States in Phnom Penh. In 1956, her uncle married Luy Duong alias Kan Ruos who lived at Phsar Depo, Phnom Penh.

During the 1960s, there were riots to

withdraw the US Embassy from Cambodia,; as there were many nationalist movements and Parties sprawling throughout the country. Her uncle resigned his job at the US Embassy. At that time, her uncle raised pigs and sold groceries with his wife at Depo Market. In 1970, the overthrow of King Norodom Sihanouk made for civil unrest, riots and violence.

In 1972, her uncle left his wife and children to join the revolutionary movement in the forest as King Norodom Sihanouk asked. Her uncle travelled to Kampong Speu province, located in Region 33, in the Western Zone. Since her uncle had knowledge, Angkar appointed him to work in the economic sector by finding food to support the military. Angkar later promoted him to be the chief of the military economy in Battalion 154. Her uncle strived to work hard without thinking about his own family.

On April 17, 1975, Angkar evacuated her uncle's wife and children to return back to their hometown at Kngoak village. After receiving this news, her uncle took his family back to Phnom Penh.

In 1976, her uncle worked as a warehouse chief at the Ministry of Industry and Angkar appointed his wife to babysit children at the same ministry. In 1976-1977, her uncle and his four guards wearing black uniforms, berets, holding guns, drove a Jeep to visit his hometown. Her uncle met his parents and relatives, distributed some food to people in the cooperative and even made jokes. Her uncle said he did not want to see people at his hometown having a poor livelihood, with no food to eat and overworking. On each visit to his hometown, he always instructed people to work hard and to not go against Angkar by saying, "this



Nhem So Thul was giving an interview to DC-Cam staff at her house.

period is a period of rice war. If it is a war, we have trenches to hide." After returning back to work at Phnom Penh, her uncle did not visit his hometown as frequently as before. In 1978, because of missing the children, her uncle's father, (her grandfather), wrote a letter asking permission to visit the children in Phnom Penh. When her uncle's father stayed for a night, her uncle then told his father to go back to the hometown because the situation was not good. Since then, she lost contact with her uncle and his family.

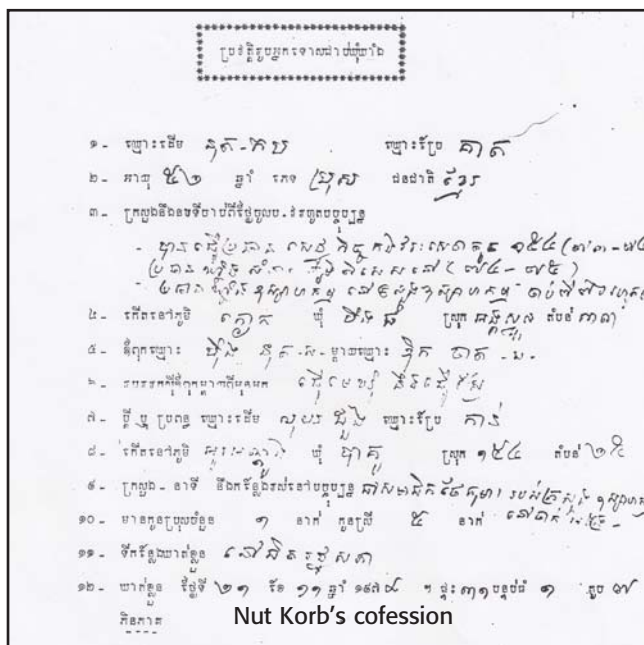
For So Thul, her father's name was Tem and her mother's name was La; they lived in Phnom Penh since the period of Sangkum Reastr Niyum (People's Socialist Community) because her father was an official at the Ministry of Industry with Keat Chhun and Chiev Siv Lean. So Thul was born and raised in Phnom Penh and attended Santhormuk Primary School.

In 1970, when General Lon Nol came to power, So Thul was in grade 3 "old" of Indradevi High School. On April 17, 1975, the Khmer Rouge was victorious and told people to leave their residences immediately. However, there were some families whose members stayed there for 2-3 more days. So Thul's family left Phnom Penh on 19 April,

1975, because the Khmer Rouge soldiers forced them to leave for their hometown at night. Her family did not bring any belongings with them since Angkar announced that people would leave for three days only. Indeed, no one could return back to Phnom Penh except some Khmer Rouge cadres and the workers of the factories.

Upon her arrival at her hometown, So Thul was only 18 years old. Angkar later separated her from her family and relatives to work in the mobile unit of District 52. She could visit her parents once in 2-3 months. So Thul did not dare to visit her parents if Angkar did not permit. During the Khmer Rouge regime, male and female youth could not have any friendly talk because it was considered as a moral offense. Those who committed moral offenses, Angkar would reeducate them and some were punished with death, especially the male youth. Angkar constructed a youth hall for male youths to live 100 meter away from females. For her work, she had to get up at 3 in the morning to uproot, transplant, harvest the crops, dig the stream and raise the dike until late at night; during the harvest period, she received the rice portion but during the transplant period, she received only porridge. Each chief of the mobile unit always scolded their members and sometimes the members disappeared.

In 1976, Angkar evacuated villagers to live at other provinces such as Battambang and Pursat. The commune chief selected any family that did not work hard and dared to protest against Angkar. Si Thul's family was very fortunate because Angkar did not evacuate them to another village. In 1977, the chief of the mobile unit sent Thul to dig the canal at Prey Kmeng in Kampong Speu province. Si Thul saw Angkar marry up to 20-30 couples presided by the mobile chief without the presence of monks or laymen.



Vannak Sok

THE MURDER IN REGION 41 UNDER THE CONTROL OF TA AN

Vannak Sok

So Saren, 57 years old, was born at Khe Chey village, O Svay commune, Kampong Siem district, Kampong Cham province. His wife is Sor Bunnary, his father is So Khorn, and his mother is Ma Yin. He has three siblings.

When he was 7 years old, he studied at Khe Chey Primary School until he was in "old" grade 10. Saren dropped out because of the overthrow of King Sihanouk in 1970. When he stopped studying, he assisted his parents at the rice field. During that time, the war was waged between the Khmer Rouge soldiers in the forest who asked for help from the North Vietnamese soldiers, "Viet Cong", to

attack the Lon Nol government who also asked for help from the South Vietnamese soldiers, "Theiu Ky". During the war in 1972, Thieu Ky soldiers entered the village, killed chickens and captured young girls at the same. These are the reasons why people hate these soldiers. The Lon Nol government encouraged its soldiers to go in the forest and struggle with the National Liberation Front (led by the Khmer Rouge).

In 1973, the Khmer Rouge military evacuated people who lived in Khe Chey village to live at Chamkar Ler commune, in the liberated region but some people ran to live with the Lon Nol government side. At that time, there were bombardments almost everywhere which killed and injured many civilian citizens and destroyed so many houses. Saren's family ran to hide at Tuol Pagoda to escape from the bombardment. In 1974, Saren returned to live at Sdach Norng village (not far away from his hometown). At that time, Angkar did not allow people to eat collectively yet. People ate at home and exchanged labor at the rice field.

In 1975, when the Khmer Rouge came to power, Angkar collected people's properties such as land, cattle, buffalo, gold, and silver to become the collective property. Angkar gathered people to live in the cooperative, eat collectively, raise the dike and dig the stream together. In the same year, Saren saw new people, "17 April people", come to live in his village including the Cham people. Angkar divided some people to live at Chen Yum



So Saren was giving his interview to DC-Cam staff at his house.

village. At that time, Saren was only 15 years old but Angkar appointed him to carry soil, to pull out seedlings and to pick up animal feces.

In May, 1975, Angkar recruited people to be militiamen. At that time, Saren was 16 years old and a friend of his named Ren volunteered and was responsible to Ta Hoy, committee member of O Svay.

In 1976, Angkar moved Ta Hoy to control people at P'av commune, Bateay district and set up a new committee person named Sophat, single, female, 20 years old, from Southwest to control O Svay commune. Although Sophat was a woman, she was as brave as men and worked all day and all night. Saren worked with female comrade Sophat. During the day time, they led people to work at the rice field and at night, they led 5 militiamen to check houses to see if people were cooking at night or talking about Angkar. If people bad-mouthed Angkar or dared to cook, they will be reeducated or sent to the security center. Because they were working together, Sophat loved Saren in a romantic way. Therefore, every time they checked people's houses, Sophat commanded three militiamen to go, leaving her and Saren sitting at the rice field. Sophat asked how old he was. Saren, at that time was 16 years old, lied and said that he was 18 years old to be close to Sophat's age (19). Sophat scornfully said "based on our age, we can marry each other."

Saren and Sophat met many times when Angkar selected militiamen to work at the Region. Meanwhile, Sophat, committee member of commune, sent 5 people including Saren to work at Region 41. Before leaving, Sophat wrote a letter to describe her love for Saren. When Saren finished reading the letter, he was touched and sorrowful because he did not want to stay away from Sophat. However, he could not refuse the order of the upper class. Saren and his friends left O Svay commune to Region 41. He saw 100 youth from

other districts in Kampong Cham province marching there. When he first arrived there, Angkar sent him to work at the cotton farm for three months. Saren said that the management structure in Region 41 at that time included Ta An, committee of the Region, Oun, chief of regional center, Thuk, chief of garment zone, Try, chief of regional military, Yeay Yot and Ta Sy, committee of Kampong Siem district. The Khmer Rouge cadres were from the Southwest Zone. Angkar moved all of the old committee of district and committee of region. At that time, Try, chief of military, asked the youth to stand in line and called one by one. When their name was called, they had to come to the front. Then Try asked "do you know how to read and write?" For the comrades who said "no", Try asked them to stand aside. For Saren who said "yes", Try asked him to stand to another side. After asking, Angkar appointed those who could not read and write to guard the prison at Krouch Kor, including a friend of Saren. Saren was assigned to be the messenger and the guard protected committees of Ta An's region. Beside Saret, Ta An's driver, Moy and Bon were also from Southwest Region. Ta An was thin, had a curved spine, and a cruel personality. The command to arrest people in Region 41 was from Ta An. Ta An built work places including Regional Center, Messenger Office, Military Office, Interrogating Office to interrogate the prisoners (before sending them to be imprisoned at Krouch-Kor security center) at a rice field located in Prey To Toeung because that location was spacious.

First, Saren and 5 other guards received a command from Oun, chief of regional center, to arrest a former Lon Nol soldier named Chea at night. At that time, Saren's group set up a plan by appointing two soldiers to call Chea and four other soldiers to hide and arrest him at a banana farm. Meanwhile, Chea walked out and the military pointed the gun at him but Chea lied and told the

soldiers that the one who walked behind him was Chea. The soldiers searched for Chea behind him. Taking that time, Chea fled to another region.

At the center, Saren clearly heard the voice of the prisoners at night yelling “mother, help me!” until the voice was lost. In the morning, Saren saw the corpses of the victims who the interrogators used bottle glasses with which to stab them. In 1977, Saren heard people scream almost every night. Those people were condemned for stealing chickens, working carelessly and breaking Angkar’s material. In 1977, Saren saw two women who were siblings were tortured to death by Hum, chief of guards, who used Bullet 79 to insert in the victims’ genitals.

After the event when So Phim was accused as a “traitor”, Angkar commanded to arrest more people. Saren and Oun, chief of regional center, received the order from Ta An to arrest Pin and Phin, committee members of Koh Sotin. At that time, Try, chief of military, Saren and 5 soldiers arrested Pin and Phin and took them to the regional office. Upon their arrival, the group of interrogators shocked Pin and Phin until they lost consciousness. Then, Ta An ordered Saren and comrade Phoeun to secure the door and take Pin and Phin to detain them at Ta Meas Pagoda. When they arrived at the pagoda, Saren stood on his motorbike and saw many holes under a guava tree. Saren saw a soldier named Ngov (his eyes were red).. The soldier took a knife, emboweled the corpse and pushed the corpse into the hole. Then, Saret saw a soldier walking from the monastery holding a knife and asked him “Brother, come here and eat!” but he was afraid that it was human meat and he refused to eat. Then, he went back to the regional center. The morning after, Saren asked Ngov and asked him “what did the comrade have for dinner last night?” Ngov responded, “The livers of those two people.” Later, those Khmer Rouge cadres including Hum, Thorn, messenger of the region, were

arrested. At that time, Saren was ordered to arrest people at the ministry of brick furnace.

In 1978, Angkar appointed Saren, Thorn, and Sreang riding a CL bike to find a house repairer at Prek Kdam. When they returned back, Saren saw a truck that did not make way for his bike. The passenger behind his back yelled and shot, then the car made way. Later, when he was sleeping, there was a soldier who called him at 12 o’clock midnight, “Brother Ren, can you take our comrade to Kampong Cham?” At that time, he said “No, I am really sleepy”. An hour later, that soldier came again. When he woke up, the soldier pointed the gun to his head. His other friends were arrested. The Khmer Rouge soldiers arrested him and kept him at Ta Meas Pagoda. Meanwhile, he met his cousin, whose name was Chhoeun, chief of regional logistics, but he asked his cousin to pretend like they did not know each other. At that time, Sok, chief of interrogators, ordered the soldiers to shackle his feet. Then, Sok called the prisoners to be interrogated one by one. Sok asked Saren why he betrayed Angkar? Who educated him? Saren answered, “No-one educated me. I just shot the car.” At that time, Sok was very angry, kicked him three times and told him, “you’re so hard-headed.” Later, when there was no answer, Angkar released Saren and Sreang except Thorn who was killed by the Khmer Rouge soldier. Ta An’s guard, named Moy, drove the Jeep and took Saren and Moy to work at Region 41.

In 1979, Saren and the Khmer Rouge cadres from the Southwest Zone escaped because they were afraid that people would seek revenge because the Khmer Rouge killed many of their relatives. Saren fled in the forest for a while, then he stayed at his friend’s house. Later, there was an uncle who took him back to live at his hometown until the present time.

Vannak Sok

MAY 20: THE MEMORIAL OF MY FATHER'S DEATH

Sarakmonin Teav

"Recalling May 20th makes me think about the Khmer Rouge regime and especially the death of my father. The Khmer Rouge forced my father to dig the grave to bury him. After he finished digging it, the Khmer Rouge asked my father to get down on his knees at the grave and he spoke his last words before they killed him. My father silently prayed. A miracle happened. There was a strong wind like the sound of the horses running which frightened the soldiers. They set him free. After the release, my father was traumatized by the event he encountered. Consequently, he fell sick until he died. This story is in my head every time I recall the Khmer Rouge regime."

Rous Vannat described her suffering to me after she finished preparing snacks for teacher trainees who attended the Teaching of "A History of

Democratic Kampuchea (1975-1979)" of the Documentation Center of Cambodia. Vannat, who is old but strong, is a surviving victim of the Khmer Rouge regime. Sharing the fate like other families who got separated and lost their relatives, after the collapse of the Khmer Rouge, Vannat lost her beloved father. Although it has been almost 30 years, she still recalls every memory she has during that period. She told me what she and her family encountered during the Khmer Rouge period while giving me a piece of rice cake and a bottle of water.

The forced evacuation to Champa Pagoda

Rous Vannat lives at Treang district, Takeo province. She is the 2nd child out of four children. Her father was a Lon Nol soldier and her mother was a Khmer noodle seller at the market. Vannat was a grade 4 student at Takeo High school (former Samdach Euv High School during the People's Socialist Community). After the nationwide victory of the Khmer Rouge, people at the provincial town of Takeo province congratulated the liberation army by waving the white flag as a peace sign. The 14-year-old Vannat did not think of what would happen next after the victory. Then, the Khmer Rouge ordered people at the provincial town to leave their houses and travel to Sre Prang on the east of Takeo province. Vannat's family left their house in the direction that the Khmer Rouge told them to go. When they almost reached the destination, they changed their direction to Champa Pagoda near Ang Ta Som. Along the way, Vannat heard people talk about the reason why the Khmer Rouge asked them to return back. She heard that the Khmer Rouge evacuated people to Sre Prang with the purpose to kill them. Along the way that was crowded, she saw Khmer Rouge tied



Rous Vannat at Teacher Training Center in Takeo Province.

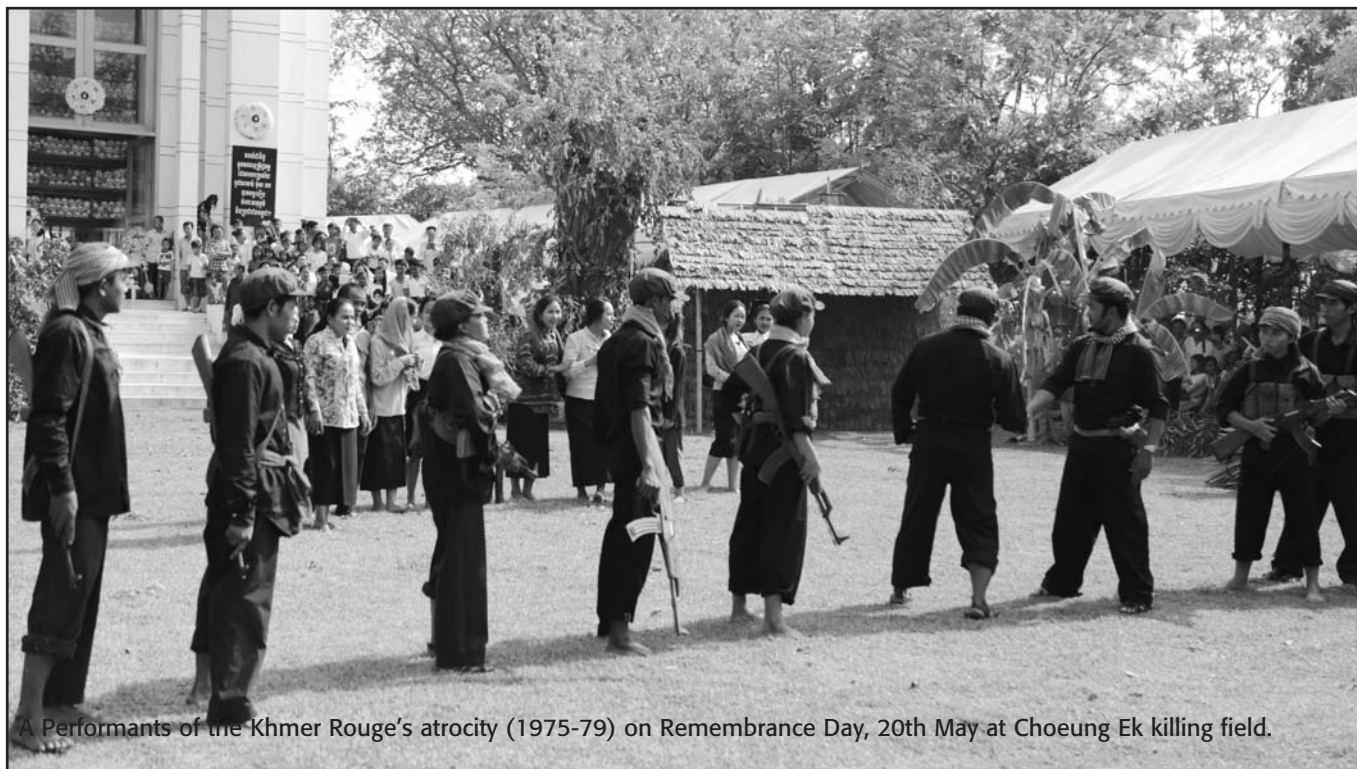
former Lon Nol soldier's hands and the officials' and walked them away. Most of the evacuees at that time died due to fainting and illness.

Her family reached the destination without being checked by the Khmer Rouge soldiers. She thought maybe because her father was old (nearly

some packages had only tamarind paste, some only had eggs, some had only salt, and some had only rice.

Teuk Thla village

After staying at Champa Pagoda for a while, Angkar told all of the evacuees to get the materials



A Performants of the Khmer Rouge's atrocity (1975-79) on Remembrance Day, 20th May at Choeung Ek killing field.

60 years old). When they arrived at Champa Pagoda, there were two things that made Vannat curious; she saw many corpses and the Khmer Rouge soldiers took those corpses away. She did not know where the corpses were buried but she knew that the Khmer Rouge told people not to cry. Another strange thing was that people killed their cattle to sell meat and sell to the evacuees. The Khmer Rouge said, "Spend your money, brothers and sisters. Later, you cannot spend it." A few days later, there was no selling and buying. The Khmer Rouge gathered the money and burned it in front of the people to show that the money was no longer needed. When staying at Champa Pagoda, the Khmer Rouge distributed a package of rice (one or two large packages). She spoke to me with laughter that the food in the package was not the same,

ready in order to live in the cooperative. Vannat's family arrived at Teuk Thla village located at Nhe Nhorng commune. When they first arrived at the village, Angkar built a long hall made of bamboo and separated the rooms for each family. Angkar appointed Vannat to work at the rice field and cut bamboo in the female unit of the village. Then Angkar appointed her to work at the female mobile unit which was to raise the dike "Lok dike". Vannat told us that the dike was very high and there were many people working there. The working hours were not regular. Sometimes, they rested for a short period of time and when the bell rang, they continued their work. After the work was done at night, Angkar called to the workers of the mobile unit to educate them and to make them determined to fulfill their duty.

Looking at the trainee practice teaching, Vannat told me that there was no time to rest and sometimes she had to change the unit even at night. Changing the unit means changing the work place. When changing the unit at night, she had to walk until dawn; then she worked without sleep. She remembers one time, Angkar changed the unit at night while everyone was tired from work and she walked unconsciously. Working at the dike for a short period of time, Vannat had diarrhea and was sent to the hospital for treatment. Knowing many people died at the hospital, she requested the upper level to cure her illness at home. The upper class agreed with her request. Vannat let me know that many people died at Lok Dike due to illness and overwork. Those who died there were buried there.

Work at the mobile unit

After Vannat recovered, Angkar appointed her to work at the female mobile unit of Nhe Nhung commune. She still remembers that Ta Mean, committee member of Nhe Nhung commune, saw her carry a basket on her head and said, “that

female comrade’s neck is as small as a bottle but why is she carrying a big basket like that?” (at that time, Vannat was thin). Ta Mean asked the young revolutionary medics to inject her with some medicines. Ta Mean was not a bad-tempered person and he was very caring. Later, he was replaced with a new committee member named Sy who was younger and a dictator to control people. Sy liked to use his power on people. He followed every word he said.

Work at the female mobile unit followed the direction of Angkar such as plough, dig the dike and stream at the Southwest Zone. When the work was done, they were allowed to come back home to the village. Vannat continued, saying there was no specific working hour at the dike and she received only meals twice a day which was porridge and sometimes mixed with pumpkins.

Vannat recalls that the workers at the mobile unit rarely had time to rest. Angkar allowed a break only when there were major meetings that required all workers from the mobile unit. One night after dinner, Angkar announced that all the workers of



The view of massgrave at Choeung Ek killing field

the mobile unit had to see a movie at Ang Ta Som district. Vannat thought that she had seen the film, so she did not need to see it again. After dinner, the chiefs of the unit forced the workers to go. They were not permitted to stay behind. Those who did not see the movie were having conscious illness against Angkar. Vannat thought it was a good film but in fact, it was just a documentary. After the documentary film ended, she returned back to the cooperative and it was morning time. Nobody could sleep that night. They started working once they got there.

Although there was no time to rest, Angkar always prepared special food for the mobile unit called "10 days 20 days" which means "every 10 days" Angkar cooked sticky rice, pork stew or sticky rice dessert for all of the workers in the mobile unit. She does not know whether meals at her cooperative and others were similar because at her cooperative before the meal time, people had to put their plate on the bed in the collective hall. Then the chefs would put food on those plates. When they came back from the worksite, they took

their meal from the bed.

The death of my father

Vannat got separated from her parents when she returned from Lok Dike. One day when she was in the forest picking leaves, she heard her mother scream, "Daughter! Where are you? Your father is dead!" She told me with tears in her eyes that on that day her father was looking after the cattle with other elders. Unfortunately, a grandfather took a chicken that died due to illness, asked my father to eat it and said "it is okay if we eat it." Vannat's father was hesitating. Because he was too hungry, he agreed to eat it by cooking it in the kettle.

Unfortunately, the chicken was not cooked yet; the militiamen saw it. Vannat did not know how the militiamen tortured her father but she heard from her uncle who witnessed that incident that the militiamen dragged him from the cattle farm to a forest. The saddest part is that the militiamen asked him to dig the grave for himself. While he was digging it, the militiamen hit him and said, "That's it! You're old but you're still hungry". Then my father was on his knees in front of the



Skulls and bones of victims, discover after the collapse of the Khmer Rouge regime in 1979.

grave. They told him, “If you have anything to pray or say, do it now. They will kill you and throw you into the grave soon.”

At that time, there was a miracle after he was done praying. There was a storm and the sound of horses running in the forest. The militiamen were frightened. Then they untied him, pushed him into the grave and left. My father made his way back to his wife with bruises and injury all over his body because he was dragged and tortured by the militiamen.

Since then her father became frightened and his health became worse and worse. Then her father passed away. The terrifying event is a shadow following Vannat until the present time. Vannat always considers that regime as a prison without walls. Her relatives were separated to work in different units. They seldom had time to visit their home. When they gathered together, they always had a friendly talk but if they met at the worksite, they did not dare to talk to each other. They only looked at each other and pretended like they did not know each other.

The collapse of the Khmer Rouge regime

During the whole Khmer Rouge regime, Vannat worked at the female mobile unit of Nhe Nhung commune until Vietnam liberated. One day, Angkar changed Vannat’s female unit to harvest at Sre Boeung. Because she did not feel well, she requested the upper level to rest at the hall. Around 9 p.m., she saw chiefs, unit chiefs and the old people gathered at the hall and said “they are coming closer. We shall move.” Vannat wondered what was going on? Where were they heading to? A short time later, people started leaving and other people were also packing their stuff to leave. Vannat was sick. Therefore, she did not bring anything much with her. She walked on the national road heading to meet her mother at Ta Tay cooperative.

When she was close to the street, she heard

the sound of the Vietnamese’s tanks and bombing. Because she was afraid of bombing, Vannat turned back with other people. At that time, the Khmer Rouge soldiers said “brothers and sisters, please go forward with us. Behind us is filled with blood.” Meanwhile, some generous Khmer Rouge soldiers told the citizens that “brothers and sisters, please return back because the Vietnamese soldiers are looking for the Khmer Rouge soldiers like me.” When she arrived at Ta Ny Touk Meas, she met Vietnamese soldiers who told people “please go back to your home. No-one will harm you.”

Family reunion

Vannat lived with a grandmother at Ta Ny Touk Meas for six months. One day, she asked a traveller, “how is Nhe Nhung commune?” She replied, “it is now crowded.” Vannat decided to ask the grandmother who she lived with to return back to Nhe Nhung commune in order to look for her mother and her relatives. When she arrived at Ta Tay village, her mother and her relatives had left to a new place at Trapeang Leak village and her mother asked the villagers to inform Vannat if they saw her. Vannat went to Trapeang Leak village and met her mother and relatives. She lived and started a new life there until present time.

Start a new life

When the Khmer Rouge regime collapsed, Vannat had lost her beloved father. She and her family started a new life at Trapeang Leak village. Vannat got married in 1981. Since 1989, she has worked at Pedagogical Training Center at Takeo province until now. Vannat supported her five children. Although she encountered some hardship, she strove to push her children to finish grade 12. Her eldest son now is married and lives with his wife in Phnom Penh. Some of her children are working and her youngest son is now studying at a university who she supports financially.

Sarakmonin Teav



THE BOOK OF MEMORY OF THOSE WHO DIED UNDER THE KHMER ROUGE

The Documentation Center of Cambodia is writing and compiling a book of records of names of those who died under the Khmer Rouge regime from 1975 to 1979 and those who disappeared during the period, who are still not known by their relatives. It also includes a section for family tracing purposes.

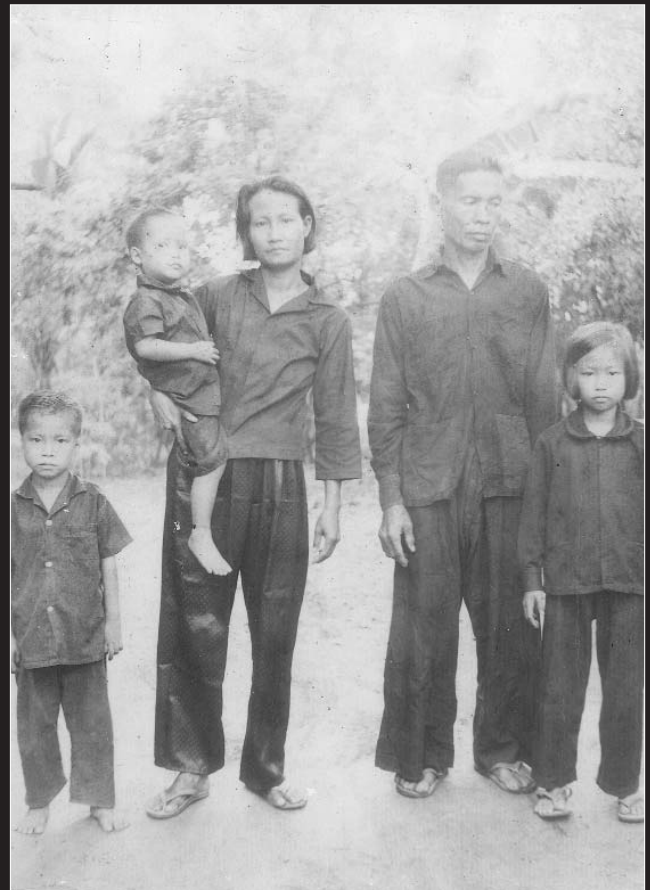


DC-Cam already has in its database up to a million names of those who may have died under the Khmer Rouge. If you would like to have your relatives' names, who died under the Khmer Rouge or disappeared then, appearing in this book,

Please contact Vanthan.P Dara Tel: 012-846-526

Email: truthpdara@dccam.org

Website: www.dccam.org or www.cambodiatribunal.org



OUK NHOR, FORMER SUB-CHIEF OF PREY PDAO COOPERATIVE

Chantrea Nop

Ouk Nhor was born in 1949 at Prey Kabas district, Takeo province. She is the 2nd among four siblings.

Nhor married Sok Chiv in 1970 and in 1972, she had a son named Sok Vichet.

Unfortunately, after the victory on 17 April, 1975, the Khmer Rouge separated her from her family. During that 3 year 8 month and 20 day period, Angkar appointed Nhor to be the sub-chief of Prey Pdao Khang Cherng cooperative. She was responsible for inspecting people's meals. Nhor said people received only a plate of food. Beside this, Nhor was responsible to pick vegetables, organize the pots, and check the materials at the cooperative including rice. When there was a shortage of rice, she had to report and request the cooperative chief for rice. In case Angkar could not send rice on time, she had to cook porridge with spinach for people.

After harvesting season, people in her cooperative received porridge. Each month, chefs made desserts for people. Before harvest season, Angkar distributed only porridge because Angkar had to save the rice. For her meal proportion, she always ate after the food was distributed to people. Sometimes, she gave her meal to other people when the food was not enough.

What she regrets during that time was when she distributed the meal, her younger sister who was starving came to her but she did not share her food with her because she was afraid of being accused as the traitor of Angkar and the traitor of collectivism. The punishment for the traitors was to destroy them.

Although she was a sub-chief of a

cooperative, she did not have rights to live with her family. She was separated from her husband and son. Her son at that time was only three years old. Angkar kept him at the Children's unit. She did not have much time to look after her son. Angkar assigned her husband to work at Angkor Borey district. They never met. They could only protect themselves and they were not capable of protecting people around them.

Her brother and her brother-in-law who were evacuated from Phnom Penh to Takeo were killed at "Tuol Svay Dong Kol" surrounded by forest located near Samrong district, Takeo province. Nowadays, people cleared Tuol Svay Dong Kol forest and built a stupa to keep the remains of the victims who lost their lives there.

January 7, 1979, is the day that the Khmer Rouge regime collapsed and the day that Cambodian citizens were joyful. For Nhor, she was very pleased because she met her husband and her son. Nhor and her family started a new life as farmers at Prey Kabas district, Takeo province.

Although the atrocious regime collapsed, people despise her because she used to be the sub-chief of a cooperative. However, some people also respect and love her.

Chantrea Nop

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Homepage: www.d.dccam.org*

NUON CHHORN, MILITIAWOMAN

Bunthorn Som

Nuon Chhorn, 55 years old, was born at Ta Kuon village, Kleng commune, Sandann district, Kampong Thom province. When she was young, she did not attend school but she looked after her younger siblings at home because her mother was a widow and had to work at the rice field. Later, there was an air-bombing, but it did not occur at the village where Chhorn lived but it was on the houses of the citizens at Roka Chuo village, Sandann district. After the event, the Khmer Rouge soldiers propagandized people in the village to revolt against the bombardment and the Lon Nol regime. Chhorn and other children at the village were gathered to a children's unit by the Khmer Rouge. Later, Angkar appointed Chhorn to be in a female mobile unit which had 60 members and Yet (female) was a chief. She was separated from her parents. At that time, Chhorn raised the dike, dug the stream and carried the soil.

Chhorn worked at the mobile unit for six months; then Angkar moved her to be a militiawoman at Kleng commune, Sandann district, Kampong Thom province. Her job was to inspect and patrol at night in the village when Angkar feared that there were spies causing chaos. Later, Chhorn took the information that she gathered to report to Preap, chief of militiamen, in order to set measures. Meanwhile, Chhorn had a duty to educate people who she saw that their words affect the revolutionary movement. If she educated that person three times and that person did not listen, her unit would set more measures.

In 1979, after hearing that the Vietnamese troops killed and disemboweled their victims, Chhorn and her aunt fled to live at the villages of the Khmer Rouge soldiers. Along the way, Chhorn

was in hardship because she had no rice to cook and nor water to drink. During that time, so many evacuees were dead due to food and water shortage. When there was a serious shortage, the Khmer Rouge soldiers asked for rice from people in the village. Chhorn walked through the forest for three months heading to Dong Rek mountain. Sometimes, Chhorn used the vine to climb up the mountain. Those who were in the hardest situation were the evacuees with small children. They had to carry their children to climb up the mountain. At night, Chhorn slept on dirt without a blanket to cover. She did not dare to make a fire to warm herself up and to protect from wild animals because she was afraid that the Vietnamese soldiers would see her.

In 1980, the Khmer Rouge set up their troops again and appointed Chhorn to be in the female unit of transporting. Chhorn worked until 1985. The Khmer Rouge then married her to a soldier. After the marriage, her husband went to the front battlefield and Chhorn who had not had a child had to transport the food and ammunition from the warehouse at Dong Rek mountain to supply the soldiers at the front battlefield. At that time, Ta Sa Roeun was the head of Division 2. Aside from her transporting work, Chhorn made stakes in order to supply to the soldier unit to place and protect from the invasion of Vietnamese troop in their region. When the Khmer Rouge integrated with the government in 1998, Chhorn and her family moved from the mountain to live at Lomtong village, Anlong Veng district. Nowadays, they work at the rice field and farm.

Bunthorn Som

STEPPING TO THE LAND OF RECONCILIATION AND EDUCATION OF ANLONG VENG

Chenda Seang

As part of its Memory, Justice and Reconciliation, on 8th – 11th, March, 2016, DC-Cam's Anlong Veng Peace Center has conducted its 2nd Peace Tour Program to the final Khmer Rouge stronghold of Anlong Veng, participated by a group of RUPP students along with four other Anlong Veng High School students to better understand the history of the KR.

Early 1979 marked the collapse of the Khmer Rouge era in which nearly two million Cambodians were purged. During this gruesome period people were systematically targeted on ideological, political and racial grounds. Anglong Veng was the last stronghold facilitating the Khmer Rouge struggle against Vietnamese soldiers. It was subsequently transformed into a historical site, containing many relics from the Khmer Rouge

regime.

The objective of this Peace Tour Study contains three components which develop critical thought and understanding of the past, particularly at the end of the Khmer Rouge struggle. Firstly, students are taken into DC-Cam's expert-chaired discourse by not only engaging with historical contexts but exploring the backgrounds of both survivors and former Khmer Rouge soldiers. Secondly, students are encouraged to focus on developing their awareness of the heritage sites including [Ta] Mok's house, Pol Pot's Crematorium Site along with the others. Thirdly, students have an opportunity to experience the museum exhibitions of Forced Transfer.

With the specific focus on the historical knowledge provided by the program, students are



Students were listening to the project leader presenting a visit to Anlong Veng historical site at Learning Center for Sustainable Development located in O-Korki Kandal village, Lum Tong commune, Anlong Veng district, Oddar Meanchey Province.

able to spend time both in the class and in the heritage site studying not only the theoretical but also the practical aspects to broadly comprehend this manmade atrocious history of the Khmer Rouge.

By learning the Democratic Kampuchea history through the personal narratives provided by victims as well as their parents, grandparents and family members along with other documentary sources, the students become informed about the history but still feel emotionally impacted by brutalities committed against the Cambodian people. The Anlong Veng Peace Tour Program also,

inherently violent. The Anlong Veng Peace Tour Program also enables students explore a Khmer Rouge-based site while being guided by an Anlong Veng resident. By doing so, students are able to develop their knowledge of evidence and apply it along with theory in class discussion. Students are also offered another opportunity to experience the curating museum exhibition of the Khmer Rouge's Forced Transfer at Wat Thmey, reflecting the hardship of Cambodian evacuees' during that time. It is truly a unique opportunity for students; to take what they learn in classes and in the actual Khmer Rouge sites and apply it to the exhibitions.



Students were visiting Pol Pot's cremation site on Dangrek mountain.

allows students to reflect on the intergenerational link between the people of Anlong Veng, including former Khmer Rouge soldiers and the youth., After a dialogue on the general aspects of history and face-to-face conversations with survivors and former Khmer Rouge soldiers, the students are exposed to the idea that not only the victims but the Khmer Rouge themselves were victimized by the regime.

This idea has changed the students' perception of all of the Khmer Rouge being

The Anlong Veng Peace Tour Program facilitates critical understanding of the past, particularly the Khmer Rouge history, by enabling students to learn experientially and preventing the recurrence of such atrocities. This is the key to unlocking Cambodia's traumatic history and to opening another chapter of Peace, Reconciliation, Justice and Growth in Anlong Veng and the entire country.

Chenda Seang

PHNOM KRAOL SECURITY CENTER AND CADRES PURGED AT REGION 105

Pronh Chan

1) Geographic location and general characteristics of Phnom Kraol Security Center

Phnom Kraol Security Center was under the administration of the Autonomous Region 105. This Security Centre was located at the flank of Phnom Kraol Mountain, Sre Sangkum commune, Koh Nhek district, Monduliri province. Phnom Kraol Security Center was constructed at the same time as Department K-11 (controlled by Bot Phy alias Sophea, chief of regional security) and Department K-17 (controlled by Song Laing alias Horm, chief of Region 105). These two centers served as detention centers. According to the brief account of Bun Loeung Chauy alias Chan Bun Leath, Phnom Kraol Security Center was a wooden building with a thatched roof. K-17 was a two-story building with wooden walls and a zinc roof. According to Neth Savat alias Neth Tha, the upper story used to hold the prisoners who were to be executed (type-1 enemy) and the lower story used to hold the general prisoners (type-2 enemy). Neth Savat and his family were detained on the lower floor.

Sao Sarun, former chief of Region 105, confirmed that Phnom Kraol Security Center was a reeducation center.



Veng Sun

The reeducation center was not established for the district but for the region. The response "Phnom Kraol Security Center was in the regional level" was confirmed by

Veng Sun, former chief of Keo Seyma district of Region 105. The prisoners were sent from the district to the region.



Sao Sarun

According to the affirmation of Sao Sarun and Veng Sun, Phnom Kraol Security Center was under the control of Sophea. Notably, Sophea was arrested in late 1978 when Angkar asked

him to go to Phnom Penh with Sao Sarun, Lann, Veang and Lok. In the list of prisoners at S-21, But Phy alias Sophea, member of Region 105, was arrested and sent to S-21 on 6 December, 1978.

2) Organizational structure of Region 105

Region 105 was one among the four autonomous regions (Region 103, Region 105, Region 106 and Region 505) during the Democratic Kampuchea regime. This region controlled Monduliri province which had been liberated after the overthrow of King Sihanouk on 18 March, 1970. Region 105 was under the control of Sung Laing (alias Horm or Chhan), Kham Phoon, But Phy alias Sophea and Sao Sarun. Laing (Phnong descendant) was a regional secretary. Kham Phoon (lao-tampuan descendant) was a deputy secretary of regional economy. Sophea, Sao Sarun's in-law, was a member in charge of regional security. Sao Sarun (Phnong descendant) was a member in charge of social affairs (health) of the region. At that time, Sao Sarun was responsible for two districts, Ou Reang and Pech Chreada. Later, he became the secretary

of Region 105 after Laing and Kham Phoon died. According to the confirmation of Veng Sun and Sao Sarun, Orn Sy and Lok, who were the siblings of Laing, were promoted to be the committee members of Region 105.

According to the confirmation of Sao Sarun, there were five districts in Region 105; Pech Chreada, Kaoh Nhaeak, Chbar, Ou Reang and Kaev Seima. The district chiefs of Pech Chreada included Sao Sarun, Phak, Daing, and Bun Suo (Tampuan descendant). Phak and Daing were Sao Sarun's brothers-in-law. Later, Sarun was appointed to be the secretary of Region 105 while Phak was recruited to be the secretary of Pech Chreada district. The chiefs of Kaoh Nhaeak district were Svay (Tampuan descendant), Sanra (Kham Phoon's nephew) and Kem Chan. The chiefs of Chbar district were Cham, Lok and Han. The chief of Ou Reang district were Ki, chief, and Khoeun, sub-chief. The chief of Kaev Seima were Kasy, Chan Daer and Kham.

If we inspect the cadres' composition who led Region 105 (from the regional level to the district level), they were all from ethnic groups (krung, tampuan, lao-phnong, and lao-tampuan). The majority of them were either relatives or in-laws. Most of them were the relatives of Sung Laing, Kham Phoon and Sao Sarun.



Chan Toi

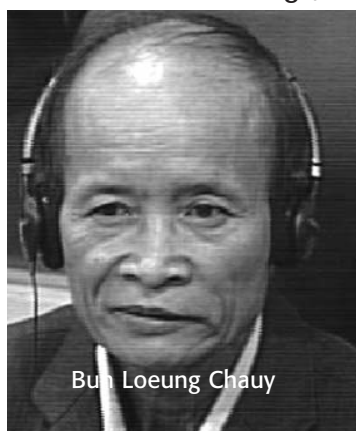
3)The systematic arrest at Region 105

According to the statement of Chan Toi, Bun Loeung Chauy, and Neth Savat, the systematic arrest at Region 105 occurred after Kham Phoon killed Sung Laing. Chan Toi testified at the court on 10 March, 2016: after hearing that Kham Phoon killed Laing and then killed himself, Sarun came to Region 105

and started arresting networks of Kham Phoon. Neth Savat's statement was similar: cadres working with Kham Phoon were immediately arrested after Laing was killed. Many cadres who worked at the Ministry of Commerce and regional hospitals, including their families, were arrested.

Chan Toi, Neth Savat, and Chan Loeung Chauy are the former detainees at K-17 Security Center. They were accused as being in the traitorous networks of Kham Phoon and were arrested. Chan Toi was born at Chi Miet commune, Koh Nhek district, Mondulkiri province. He currently lives in his hometown. During the Democratic Kampuchea regime, Chan Toi was a personal messenger for Sanra, deputy secretary of Koh Nhek district. Chan Toi was arrested in December, 1977 after he was accused as being in the traitorous network of Sanra, Kham Phoon's newphew. His wife, who was a relative of Kham Phoon, was also arrested. Chan Toi and his family were detained at K-17 Security Center (ground floor) with 80 detainees. After staying at the detention center for a month, Chan Toi was sent to be tempered and reeducated at a worksite.

Bun Loeung Chauy alias Chan Bun Leath was born at Chi Miet village, Chi Miet commune, Koh

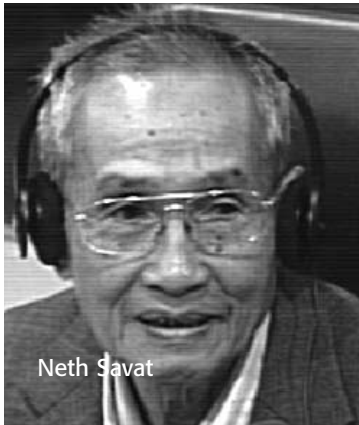


Bun Loeung Chauy

Nhek district, Mondulkiri province. Chan Bun Leath joined the Khmer Rouge's movement in 1968. In 1973, he became the guard for his uncle named Kasy, secretary of Kiev Seima district. In

June, 1975, he became the sub-chief of Kiev Seima office. Bun Leath was arrested in February, 1977, two days after the arrest of Kasy and Veang (Bun Leath's in-law). These people were detained at Regional Office 105. According to Bun Leath's

statement, after Kasy was detained for a month, he was executed. In mid-1977, 18 cadres led by Nhok, chief of K-16 (where Kham Phoon worked) fled to Vietnam because those people joined the Communist Party of Kampuchea through Kasy. During an interview at the Documentation Center of Cambodia, Bun Leath said cadres' wives and children who tried to escape to Vietnam were systematically arrested and disappeared. According to the list of prisoners at S-21 which was presented to the international co-prosecutor Dale Lysak, wives of those cadres were sent to Tuol Sleng (S-21) on 22 November, 1977. In the list, there were Seng Krin alias Kim Hin (Nhon's wife), Hoeun (Lang's wife) and Srun Ly (Lam's wife). Nhon told Lam who fled to Vietnam that cadres at Kiev Seima district were accused as being of "Khmer body with Vietnamese head".



Neth Savat alias Neth Tha came from the same village with Bun Leath. Savat's younger sister named Neth Voeun was the wife of Men San alias Ya, secretary of Northwest Zone. Savat joined the

Khmer Rouge movement in 1967 with Phan Khorn alias Chuon through Laing and Kham Phoon. In 1970, Laing and Kham Phoon initiated Savat to be a member of the Communist Party of Kampuchea and appointed to serve as an economic worker under the leadership of Kham Phoon. During the Democratic Kampuchea regime, Savat was a sub-chief of division in charge of implementing the economy at Region 105 that had Sun Thorn as a chief. In 1977, Angkar arrested Savat, his wife and his five children to detain them at K-17 after they were accused as part of Kham Phoon's traitorous network. One week after the arrest, there was an

announcement saying Kham Phoon killed Horm. Sun Thorn, Kem Chan, Sanra and his wife, Boulai who worked at Region 105 hospital, were also arrested. These people were detained at K-17 for a short period, then they disappeared. Savat confirmed that there were 80 detainees at K-17. Those people were cadres and Kham Phoon's relatives. Phan Khorn alias Chuon came to the detention center and announced that Kham Phoon betrayed. Notably, Chuon (commerce chief of Region 105) later was accused as a traitor and arrested and sent to S-21 Security Center on 23 November, 1977. Sot, chief of repairing factory, was arrested after he was accused as part of Chuon's traitorous network and accused of committing moral offenses with females. Related to the arrest of Soth, Sao Sarun reported directly to Pol Pot by telegraph (number 54) issued on 23 April, 1978.

During the interview with the Documentation Center of Cambodia and for the Trial Chamber, Sao Sarun always denied that he learned about the purge of the cadres at Region 105 during 1977, by claiming that he was just recruited to be the secretary of Region 105 in September or October of 1978.

Some evidence illustrates that Sao Sarun might have become the secretary of Region 105 prior to 1978 and learned about the purge of cadres at Region 105 in 1977. First evidence; Sao Sarun testified that he came to Phnom Penh with Phan Khorn alias Chuon to meet Pol Pot, Nuon Chea and Son Sen. Immediately after Laing was killed, Pol Pot recruited him (Sao Sarun) to be the secretary of Region 105. This event took place before Chuon was sent to S-21 on 23 November, 1977. Sao Sarun confirmed with the co-investigating judge that "I received a telegraph directly from Pol Pot saying Chuon has been called to the reeducation camp in Phnom Penh since 10 days ago". The second piece of evidence is related to the arrest of Neth Savat alias Neth Tha. Savat

confirmed that he was arrested in 1977, a week after Kham Phoon killed Laing. Savat was accused as part of the traitorous network of Kham Phoon and was arrested. The arrest of Savat was done after the discussion between Ta San, chief of Division 920, with Sophea, chief of regional military and Sao Sarun.

Savat confirmed that while he was arrested at K-17, Phan Khorn alias Chuon told the prisoners that Kham Phoon betrayed. Later, Chuon was also accused of betrayal. The third piece of evidence is related to the arrest of Chan Toi. Chan Toi was arrested in November, 1977. He was arrested because he was the messenger of Sanra, Kham Phoon's nephew. Chan Toi said that Sao Sarun was in charge of Region 105 after the disappearance of Laing and Kham Phoon and the arrest of Kham Phoon's networks. Besides, there was a telegraph dated on January 1, 1978 saying Sarun reported to Office 870.

Sarun sent a telegraph to Pol Pol in order to report about the purge of 9 Vietnamese spies who were arrested in Region 105. Sarun admitted that he was the only one who had the right to report to Pol Pot after the death of Laing "yes! Before that, I did not have any right. I was at the district. When Ta Laing died, they appointed me to control and report to Pol Pot. Previously, I did not own this right." Based on the evidence, we can conclude that Sarun might have been the secretary of Region 105 prior to January 1, 1978.

4) Prisoners' detention

According to the statement of Neth Savat, the detainees who were detained at K-17 building were classified into two types. The detainees who were classified as type-1 enemy and to be executed were detained on the upper floor. The detainees were shackled in a row. Savat that Sanra, Sun Thorn, and Kem Chan were detained on that floor. They later disappeared. The general detainees who were classified as type-2 enemy were detained on

the ground floor. There were 80 detainees including Chan Toi, Neth Savat, Chan Bun Leath, and other families. Savat said all of the detainees' arms except children were tied with hammock strings. At night, detainees were tied in chairs and at daytime, they untied them and had them step on jute fruit.

Savat said the detainees did not receive adequate meals and lived in a poor-hygienic condition. The detainees were allowed to take a shower only once a week at a stream near the detention center where the guards watched them. According to Chan Toi, many detainees had rashes due to poor hygiene.

5) Reeducation and the murder of the prisoners

Chan Bun Leath stated that the detainees at Phnom Kraol Security Center were taken to be killed near Trapeang Pring. It is located on the road to Kratie province, four kilometers from Phnom Kraol. The detainees were buried in graves and the site was flattened by a tractor. In some cases, the detainees were killed at Phnom Kraol Security Center. Those who were not killed were sent to be reeducated at Ro Yor worksite (K-37), located 8 kilometers from K-17 Security Center.

Bun Leath who was sent to be reeducated there said that the prisoners at Ro Yor worksite were taken away. But he does not know whether or not those people were killed.

Pronh Chan

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RECLAIMING THE ANLONG VENG HISTORY

Alexander Hinton and Sayana Ser

Introduction

Inter-generational dialogue was the focal point for the participants of the second Anlong Veng Peace Tour program on March 8-11, 2016. From the many topics of discussion, the participants from Royal University of Phnom Penh (RUPP) and Anlong Veng High School found themselves absorbed in an interactive presentation on the planning and preparation that goes into establishing a constructive dialogue. Each interaction made the participants more passionate and curious about the life stories of those who served in the Khmer Rouge (KR) movement. This enthusiasm had yet to override the preconception that the former KR members might not be cooperative. However, after spending the entire afternoon engaging in dialogue with the villagers, the participants suggested that more time should be allocated to this kind of interaction. The participants sought to learn more from these villagers and better their general understanding

about the KR history. To some extent, they were even excited by the sense of nationalism emanating from the mind and soul of former KR members after hearing their life stories.

This report briefly mentions a series of presentations, ranging from the basic understanding of peace, conflict, violence and reconciliation to the history of the Anlong Veng community, the interview techniques and article writing. It also examines what they have learned from their interactions with the villagers in Anlong Veng as well as what they've found most interesting on the educational tour. The report will discuss some of the challenges facing us during the trip. The overall reactions to the Anlong Veng Peace Tour program will be cited in this report as well. Participants of the Anlong Veng Peace Tour program DC-Cam: Reclaiming the Anlong Veng History--2 Highlighting Activities. The Anlong Veng Peace Tour program entered its second day on March 9, 2016 after spending its first day traveling



Professor Alexander Hinton (left) attended the "Genocide Prevention" forum at Yerevan, Armenia on April 24, 2016.

from Phnom Penh to Anlong Veng district, Oddar Meanchey province. The second day of the program was dedicated to a series of presentations with two guest speakers from the Anlong Veng community. The presentations were intended to equip the participants with: (1) the basic knowledge of the Anlong Veng community history; (2) the benefit of being an emphatic listener during their direct meeting with villagers in Anlong Veng; (3) the basic understanding of violence, peace, and reconciliation; and (4) the interview techniques and article writing.

Hearing Life Stories of Two Guest Speakers

On that day, two guest speakers Ms. Chak Rath and Mr. Nop Phin were cordially invited to share with the participants their life experiences during the KR period, ranging from their involvement in the KR movement to the civil war (1979-1998). Below were the excerpts:

In the morning, Ms. Chak Rath, 59, of Anlong Veng community said:

I joined the revolution in Treang District, Takeo province. At that time, I had no choice but to join it. Before 1975, I lived with my parents. I received no education, but focused on the agricultural work. I was assigned to produce fertilizers and then to build dams, to dig canals, and to eat food communally. When Vietnam attacked the Khmer Rouge, I was sent through Koh Kong (Kravanh) to Anlong Veng. On the way, I experienced many armed attacks. However, I did not have any experience of being tortured during the KR regime. Yeay Cha was the chief of my unit, telling the people of the Vietnamese coming into Cambodia. There were so many people. My role was to carry rice from Thailand. I could eat privately at home. In 1982-83, I fled to Thailand after my village was attacked. As for the KR members' attitudes in general, whether they were nasty or not depended on an individual characteristics. I did not see any good sides of the regime. People were

forced to overwork and died while working. I was scared about this. I heard about the killings, but never witnessed it. I believed that it's real. I never saw people being arrested. Last but not least, I believe that education on the KR Participants at Son Sen's cremation site DC-Cam: Reclaiming the Anlong Veng History--3 history is very important. I keep telling my children about this history.

Mr. Nop Phin, 63, of Anlong Veng community narrated his personal story in the afternoon of the second day, saying that:

I joined the revolution in 1972, serving as a soldier of the KR. I volunteered to join it at the age of 17 years old as I wished to bring our beloved Prince Sihanouk back to power. But my parents did not want me to join at that time. I engaged in many battles, where each made me injured. My entire body was injured, but I am lucky that I did not lose any limbs. I felt so scared at each battlefield, however, when the gunshot was heard, I was overcome with bravery. I missed my parents so much and could not meet my parents at all. Upon my return to my home village, I could realize that my parents had passed away. After April 17, 1975, I was sent to Poulouvai island and based at Koh Thas until the Vietnamese army attacked. I guarded the maritime border at Poulouvai Thmei and Poulouvai Chas. The Vietnamese attacked and occupied the island in 1976. As a result, all the KR soldiers were later imprisoned at Koh Tral (Phu Quoc island in Vietnamese). There were 300 or 400 KR prisoners there. I served in Special Division 3 under Meas Mut. Meas Mut was a good person, who had a very kind heart. He was so skillful at commanding the army. All messages to the island were through telegram. In 1979, I fled to Dangrek mountains and married my wife during this time. Before my demobilization, I was sent to Preah Vihear area to defend our country. My resolve, at that time, was to dedicate my life for the sake of our territory, rather than letting foreign country occupy

our territory. Regarding the KR history, I don't feel any kind of regret as it becomes a thing of the past. What I would make a very strong appeal is to prevent such a horrible past of war and genocide from happening again.

Meeting with Local Authorities

In the afternoon of the second day (March 9, 2016), the participants had the opportunity to meet H.E Sa Thavy, governor of Oddar Meanchey province, and Mr. Ho Chinviereakyuth, Anglong Veng District governor. The meeting was held inside Anlong Veng District Hall. I spoke on behalf of DC-Cam and participants to concisely present the objectives of this Anlong Veng Peace Tour program. The main purpose was to enable the participants to visit those historical sites, thus enhancing their understanding of the history, particularly the former Khmer Rouge stronghold of Anlong Veng. Meanwhile, H.E Sa Thavy also expressed his appreciation that DC-Cam gave a chance to these students, four of whom were studying in Anlong Veng High School, to get them academically connected to the history of Anlong Veng. He stated: "as younger generations, we necessarily need to do more study of the Anlong Veng history to increase our understanding about the former Khmer Rouge stronghold. The KR decided to deploy its military base here (Anlong Veng) because the location had geographic and military advantages, which enabled them not only to defend themselves but also to gather forces to attack any incoming enemies. For instance, Ta Mok's military base was surrounded by large pond, so the enemy would find it difficult to mount an attack. Another example was that Anlong Veng was located near Thai border. Thus, if Ta Mok's DC-Cam: Reclaiming the Anlong Veng History--4 troops were to lose a battlefield, they would flee into Thailand. And, if the government soldiers shelled into the Thai territory, they would face a response."

As the meeting was over, H.E Sa Thavy

thanked DC-Cam and students for spending time visiting these historical sites and providing them with books about Anlong Veng Community History. In the meantime, Mr. Ho Chinviereakyuth suggested that DC-Cam should provide some more books in English version to Oddar Meanchey so that they could gift them to the Thai authorities.

Visiting the Historical Sites

In the morning of March 10, 2016, the participants embarked upon their journey to selected historical sites such as Ta Mok's museum, Son Sen's Cremation Site, Ta Mok's stupa inside Srah Chouk pagoda, Pol Pot's Cremation Site, Ta Mok's Meeting House (Peuy Ta Mok on Dangrek mountain). After hearing the presentation and reading the book on the Anlong Veng Community History, the participants visited those sites and were very surprised by the capacity of this final KR stronghold to mobilize popular support and manage to carry on with the civil war until 1998. Ta Mok's personality and KR ideology were some of the theories. The people glorified Ta Mok as he was good at putting himself on equal footing to his people. He treated them as his children and grandchildren, whom he provided even rice, salt, cloth,...etc and community infrastructure such as roads, schools, and hospitals. Beside this, the participants also thought of his generous acts as an effort to serve his greed for power. This resonated in the word of Ith Sarin, who wrote in his memo dated July 28, 1973 that: "...the Khmer Rouge Angkar's discipline was not to make a dent in 'the masses' guideline.' Each KR member had to adopt a gentle and humble attitude toward the people...Each KR member was often reminded of Mao Tse-Dong's word: 'the masses are fish and they are water.' Each revolutionary regarded themselves as children of the people, servers of the people..." However, Ith Sarin had observed that to the KR, their position showed their readiness to learn from the people and serve the people, but they would

not always follow the masses' tail. Ta Mok might adhere to this practice during his tenure as a powerful commander in Anlong Veng during the 1990s. Most of the former KR members in Anlong Veng were, indeed, appreciative of him. This proved that the communist ideology was workable and effective to mobilize the masses' support.

Students' Daily Reflection

All the participants viewed life stories as the most impressive part during the Anlong Veng Peace Tour program. This challenged their presumption that it'd be very hard to them to communicate with the youth and villagers in this community predominantly made up of former KR members. Ms. Roeun Sotheyay, 21 years old, and A participant at group discussion DC-Cam: Reclaiming the Anlong Veng History--5 Mr. Sen Vichet, both studying sociology at Royal University of Phnom Penh (RUPP) wrote in their daily notes that the presumption turned out to be completely wrong. The villagers were very friendly and also lovely. Many participants, i.e. Ms. Phan Marady of the same department, used it as a general reflection to those KR survivors. Some of former KR soldiers would prefer to dedicate their lives to protecting Cambodia's territorial integrity. As mentioned earlier in the excerpt, Mr. Nop Phin recalled the sense of nationalism when he was sent to the front lines during Cambodia-Thai conflict over the Preah Vihear temple. The participants conceived of the two guest speakers' life stories as informative, thoughtful and, to some extent, inspiring. However, there were some limitations in their explanations. They observed that Ms. Chak Rath was still uneasy with her story-telling session, while Mr. Nop Phin was relatively open and straightforward. Ms. Chea Malin, 21 years old, of RUPP's history department wrote that despite the constraints in the story telling, the guest speakers served as a vivid reminder for Cambodians of all ages trying to learn from this history and helping to safeguard against

its recurrence. In other words, the participants enjoyed their privilege to go from door to door to talk to the villagers as part of their educational mission. Each of the twelve participants met for interview with twelve men and women in the Anlong Veng community.

Conclusion

Face-to-face dialogue was the highlight of tour for the participant. It served to better their understanding of the KR regime, the civil war (1979-1998) and the period after. Due to their enthusiasm and curiosity, the participants were well-prepared and started their conversation in a very constructive manner. The two guest speakers on the second day gave the participants the strength and encouragement to continue a further discussion with others in the community. While most participants seemed to be absorbed in the general narrative that Ta Mok did good for the villagers, others such as Ith Sarin believed that the KR's communist ideology was still in use to buy the people's heart under Ta Mok's control in Anlong Veng.

The participants were impressed by Mr. Phin's comment on his military mission to defend the Preah Vihear temple. He was saying that he would be ready to sacrifice life to preserve Cambodia's territorial integrity. Indeed, Mr. Phin was just one of the many. More importantly, the participants were so appreciative of the representatives of the local authorities who found time in their busy schedules to extend a warm welcome and A lake in Anlong Veng DC-Cam: Reclaiming the Anlong Veng History--6 to give a very insightful account of the Anlong Veng community. Each participant contributed an article on the villagers' life stories to DC-Cam's monthly magazine "Searching for the Truth."

Alexander Hinton and Sayana Ser

LOST A COUSIN DURING THE KHMER ROUGE REGIME

My name is Kai-Duc Luong. I lost my cousin whose name is Luo Yi Hui nicknamed Niu Niu - born in 1966 in Phnom Penh. She was around 12 or 13 in 1978-1979. Her father is my mother's 2nd oldest brother.

In 1978, the Khmer Rouge killed Niu's father named Luo Xiu Bing at a worksite because he stole a chicken to feed his family and was executed in one of the forced labor camps. His wife Luo Bi Yun committed suicide after she had learned about her husband's fate. Before she committed suicide, she gave her daughter to her sister's care, based on accounts from friends who traveled with them. 1978 Based on those same accounts, Niu Niu was carrying a bag with some gold that her parents had left behind after her death.

In 1978-1979 her aunt took that bag from her & she left her behind on her own at the border.

If anyone has the information or knows her, please contact me at #66, Preah Sihanouk Blvd., Phnom Penh or contact at. Tel: 023 211 875.

www.cambodiatribunal.org

The Cambodia Tribunal Monitor (www.cambodiatribunal.org) provides extensive coverage throughout the trial of two former senior Khmer Rouge officials accused of atrocity crimes. The Monitor provides daily in-depth analysis from correspondents in Phnom Penh, as well as complete English-translated video of the proceedings, with Khmer-language video to follow. Additional commentary is provided by a range of Monitor-affiliated experts in human rights and international law. The Monitor has been the leading source of news and information on the Extraordinary Chambers in the Court of Cambodia (ECCC) since its inception in 2007. The website hosts an archive of footage from the tribunal and a regularly updated blog containing analysis from expert commentators and coverage by Phnom Penh-based correspondents.

An estimated 1.7 million Cambodian citizens died under the Khmer Rouge regime between 1975 and 1979. The former Khmer Rouge officials to be tried in the ECCC's "Case 002" are Nuon Chea, former Deputy Secretary of the Communist Party of Kampuchea's Central Committee and a member of its Standing Committee and Khieu Samphan, former Chairman of Democratic Kampuchea State Presidium.

The Cambodia Tribunal Monitor was developed by a consortium of academic, philanthropic and non-profit organizations committed to providing public access to the tribunal and ensuring open discussions throughout the judicial process. The site sponsors include Northwestern University School of Law's Center for International Human Rights, the Documentation Center of Cambodia, the J.B. and M.K. Pritzker Family Foundation and the Illinois Holocaust Museum and Education Center. The concept for the website was conceived by Illinois State Senator Jeff Schoenberg, a Chicago-area legislator who also advises the Pritzker family on its philanthropy.



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A magazine of the Documentation Center of Cambodia: *Searching for the Truth*. Special English Edition, Second Quarter 2016.
Funded by the Swedish International Development Cooperation Agency (Sida) and U.S. Agency for International Development (USAID).