

Searching for

THE TRUTH

- ◆ Project to Install Slogans at Schools
- ◆ 'Mr. Witness, this Is Not S-21'

Photo by Heng Smith

"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,"

Documentation Center of Cambodia.

Special
English Edition
Third Quarter 2016

TABLE OF CONTENTS

EDITORIAL

- ◆ Project to Install Slogans at Schools.....1
- ◆ Perspective of the Anlong Veng Peace Center.....2

DOCUMENTATION

- ◆ Tet Chhun, Former District Chief of Chaom Ksan.....3
- ◆ The Communist Youth League of Kampuchea Is the Right Hand of the Party.....5

HISTORY

- ◆ From a Khmer Rouge Soldier to a Normal Citizen.....10
- ◆ Former Deputy Chief of Logistics of Region 41.....11
- ◆ Former Guard and Driver in Region 41 of the Central Zone.....13
- ◆ Yok Ngov was a former chief of security office in Region 41 at the Central Zone.....16
- ◆ Ry Nhor, a Former Guard at Region 41 of the Central Zone.....18
- ◆ Duch Chantha, Former Messenger at Region 2 of the Northwest Zone.....20
- ◆ Signs Marking the Historical Sites Are Installed.....22
- ◆ Story from Anlong Veng: The Younger Generation Connects to the Past.....24
- ◆ Sam Chan and the Escape for Survival.....25
- ◆ The Life of Sam Noeun as a Transport Worker.....28
- ◆ The Struggle for Survival.....30
- ◆ The Separation during Wartime.....32
- ◆ War Separated Me from My Family.....34
- ◆ Life at Anlong Veng under the Administration of Ta Mok.....35
- ◆ Being Blind Is Better than Seeing People Being Murdered.....37
- ◆ Became a Disabled Person because of a Mine.....38
- ◆ Peace and the War Ended.....39
- ◆ My First Time at Anlong Veng: Everything Was Not As I Thought.....42

LEGAL

- ◆ 'Mr. Witness, this is not S-21'.....44

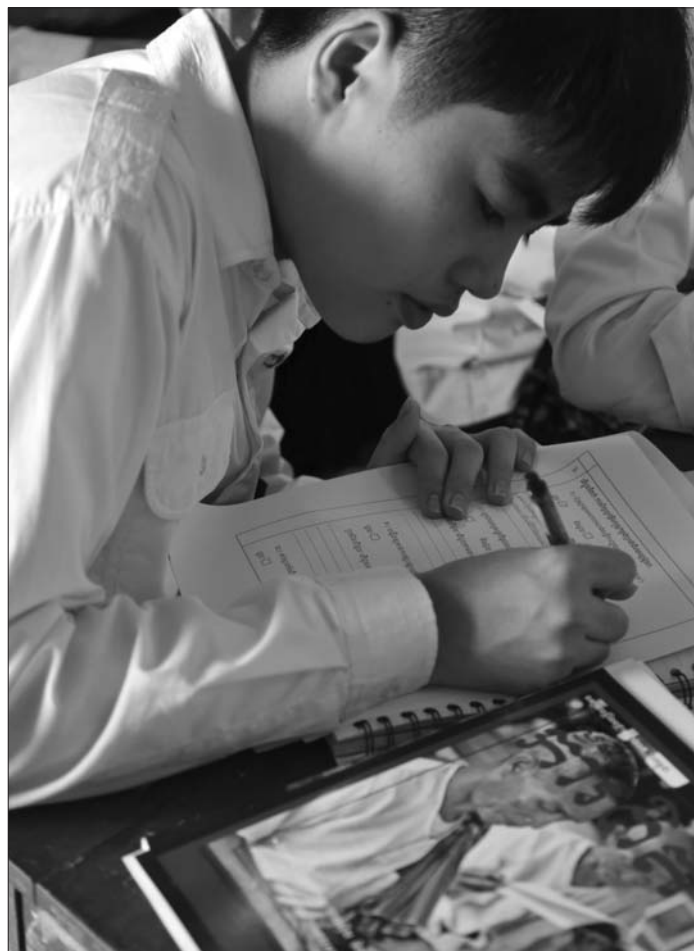
PUBLIC DEBATE

- ◆ It Is My First Time on a Train after 49 Years.....50
- ◆ History of Anlong Veng Region: Value of Peace.....52
- ◆ Anlong Veng and the Change of Negative Perspective.....54

FAMILY TRACING

- ◆ Still Remember.....57
- ◆ My Mother's Struggling Life.....58
- ◆ 3 Days Turn out to Be 3 Years.....60

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



Copyright ©

Documentation Center of Cambodia
All rights reserved.

Licensed by the Ministry of Information of
the Royal Government of Cambodia,
Prakas No.0291 P.M99,
2 August 1999.

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

Contributors: Sophy Keo, Bunthann Meas, Vannak Sok, Chenda Seang, Leakana Ry, Sreypoeu Chan, Sovat Chea, Nimol Keo, Si-Nga Houn, Phat Net, Sochannary Penh, Sophal Rath, Vuochnay Ly, Alice Murgier, Cheyvibol Prak, Keolydet Hun, Sereiratana Tuon **Staff Writer:** Sarakmonin Teav and Veng Chheng **Editor-in-chief:** Bunthorn Som **English Editor:** Cindy Coleman **Publisher:** Youk Chhang **Translators:** Ammaroith Chhim, Seyla Em and Pheana Sopheak **Graphic Designer:** Dany Kim and Bunthorn Som **Distributor:** Sorn Leak **Email:** dccam@online.com.kh, **Homepage:** www.dccam.org

PROJECT TO INSTALL SLOGANS AT SCHOOLS

The Documentation Center of Cambodia

The Sleuk Rith Institute, a Permanent Documentation Center of Cambodia, is raising funds in the amount of USD10,000 for slogan installation at 10 high schools in some provinces within a two-year period. Each slogan has two sentences: 1) Talking about the experiences during the Khmer Rouge regime is to promote reconciliation and to educate children about forgiveness and tolerance, and 2) Learning about the history of Democratic Kampuchea is to prevent genocide.

The Documentation Center of Cambodia in collaboration with the Ministry of Education, Youth, and Sport plans to install “anti-genocide” slogans in each high school nationwide in the near future with the purpose of educating and recalling the memories of the Khmer Rouge regime in order to prevent genocide. Meanwhile, these slogans are sufficiently meaningful to urge and to encourage students who are members of the younger generation to talk about the Khmer Rouge regime with their parents, grandparents and relatives in order to widely learn and promote their understanding. Meanwhile, students can learn to tolerate, forgive, and reconcile in order to end

discrimination between victims and former Khmer Rouge cadres and to prevent genocide in Cambodia and elsewhere in the world.

Funds received from donors will be used to carve the slogans on marble or metal panels, and to install at 10 high schools such as O Sampor High School (Oddar Meanchey province), Kamreing High School, Sampeou Loun High School, and Samlaut High School (Battambang province), Phnom Sruoch High School (Kompong Speu province), Koh Sla High School (Kampot province), Chamkar Daung High School (Kep province), Veal Veng High School (Pursat province), Chong Kal High School and Trapeang Prasat High School (Oddar Meanchey province).

After the slogan installation, an official inauguration will be held and participated in by senior officials of the Ministry of Education, Youth and Sport and the Documentation Center of Cambodia as well as teachers and students.

Since 2010, the Documentation Center of Cambodia and the Ministry of Education, Youth and Sports have installed 19 signs at 19 high schools nationwide. At each slogan inauguration, students attended a discussion forum and Q&A session about the history of Democratic Kampuchea, and received some documents such as a textbook of History of Democratic Kampuchea (1975-1979) and Searching for the Truth Magazine.

Donors can donate funds for slogan installation at the high school project through the website below. Any questions please contact the Sleuk Rith Institute at 023 211 875 or at website www.generosity.com/memorial-fundraising/genocide-education-memorial-project-cambodia.

The Documentation Center of Cambodia



The Documentation Center of Cambodia in collaboration with the Ministry of Education, Youth and Sport installing “anti-genocide” slogans in Prey Lvea high school Takeo Province.

PERSPECTIVE OF THE ANLONG VENG PEACE CENTER

The Documentation Center of Cambodia

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 cadres 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 Documentation Center of Cambodia



The Office of Anlong Veng Peace Center on the Dangrek Mountain (The former Ta Mok Commander Base). This photo was taken in 2016.

TET CHHUN, A FORMER DISTRICT CHIEF OF CHORM KSAN

EXTRACTED FROM CONFESSION NUMBER J00429

Sophy Keo

Tet Chhun, alias Yat, Kampuchean, 42 years old, was born in Kvang village, Bak Kdaong commune, Roveng district (Preah Vihear), and currently is a district chief of Chorm Ksan. His wife's name is Saran and they have seven children (five males and two females). Angkar sent his eldest son, Yat Chhien alias Somrach to Oddar Meanchey (unknown location). His father is So Tet (deceased) and his mother is Som Rath (alive) who is a farmer at her hometown.

Tet Chhun has three siblings (1 male and 2 females). His older sister, Tet Hun, married, and his sister, Tet Hoeung, currently live at the hometown. When Chhun was 15 years old, he became a monk for 5 years at Wat Kvang, Bak Kdaong commune. After Chhun stopped being a monk, he worked at the rice field with his parents in his hometown until 1975. He then got married.

In 1970, Mr. Chhun joined the revolution in Dong village with Vuth's group. In September, 1972, Chhun was a chief of commerce in Bak Kdaong commune. When Chhun worked as a district chief of commerce, Ann and Fa called five people who were Chhun's partisans to initiate them in the Party since this initiation was a legal way for entry. During the initiation, Ann and Fa took the flag of the Communist Party of Kampuchea, put it in front of them, and paid their respect to it by talking about the content of the Workers' Party of Kampuchea. At that time, Ann said, "the initiation of comrades was not the initiation to join the Communist Party of Kampuchea but to join the Workers' Party of Kampuchea and our Party is a legal one which made a revolution on the world; therefore, we are the only Party in Kampuchea;

hence, comrades had to be faithful and the Workers' Party of Kampuchea was the only legal Party around the globe," Hang stated, "we first need to follow the Communist Party of Kampuchea because our Party is not inside the country but it is abroad. We would not come to Kampuchea but we have to comply with rules of the Communist Party of Kampuchea in order to conceal our plan which is our tactics for the future."

"In 1973, the situation in our country changed because Vietnam at that time came to negotiate but Kampuchea refused. Therefore, Vietnam had to withdraw from Kampuchea after realizing the troublesome situation. The Vietnamese troops went back to their country because Kampuchea expelled them and was afraid that Vietnam would fight for state power. The Communist Party of Kampuchea assumed that all of us were their forces because we complied with the legal rules of the Party. We want to clarify to our members not to get confused since we need to follow the situation and revolution in order to gather more forces."

Until October, 1974, Hang and Ann appointed Chhun to be a sub-district chief of Thang Men Chey and responsible to Chorn Mok commune. In July, 1975, Hang appointed Chhun to be a district chief of Chorm Ksan until today.

In 1975, there was a conference in Region 103 at Preah Vihear province participated in by all district committees, some ministries and soldiers. During that conference, Hang said, "All of us have to fight the Lon Nol traitors until we gain victory in 1975. When we win over them, we can gain state power from the Communist Party of Kampuchea

and Vietnam is still strong. If Vietnam wins over Thieu Ky's partisans, they will come and help us to end this war. If we can defeat the Communist Party of Kampuchea according to the direction of the Party, the Party will not notice when we defeat it. The Party trusts us since we are communists. We do not negotiate with them but we still resist because the Communist Party of Kampuchea will not join with the Workers' Party of Kampuchea and our Indochina Party. Therefore, we have to collect materials to keep in some regions because regional offices are near and easy to transport. We have to gather other materials for war including cattle, etc."

In 1977, after the meeting, Chhun went back to his base and performed an activity to seize rice from people to keep at the regional office by telling people that Angkar seized rice to support the state, and he also seized cattle from people and gave them to Mr. Thin to tend. Chhun was the most hardworking because he thought that if the plan succeeded, he would be promoted. Chhun strived to collect food from people in order to support

himself and his partisans, and this is why people faced food shortages. Chhun did not provide any material to people to use. Indeed, he left medicine unused until it expired.

In late 1977, Chhun's partisans did not perform any activity but they hid in the revolution and observed the situation. Chhun confirmed that he at that time did not engage in any activity. Then, when he realized that the Party arrested some of his cliques, Chhun escaped and met his partisans who used to participate in counter-revolutionary plans with the purpose to gather leading forces in all districts to counter against the revolution. If they could not defeat the revolution, they would flee to Thailand and contact In Tam. After contacting In Tam, In Tam's forces would attack the Communist Party of Kampuchea for state power. However, while Chhun was escaping, he met people who worked at a farm. Then, people arrested him and handed him to Angkar.

Sophy Keo



Handcuffs were hung under the detention camp at Champus Ka-ek Pagoda after the Khmer Rouge Regime collapsed in 1979.

THE COMMUNIST YOUTH LEAGUE OF KAMPUCHEA IS THE RIGHT HAND OF THE PARTY

EXTRACTED FROM MALE AND FEMALE REVOLUTIONARY YOUTH SPECIAL ISSUE AUGUST-SEPTEMBER 1974 D21380

Veng Chheng

Each country in the world considers male and female youth as the future of the nation. If any country has male and female youth with political consciousness, strong mindset, good health, morality and dignity, that country has a strong standing on the international stage and can defeat enemies with bright future, boldness and prosperity. Consequently, when the imperialists invaded any country by any means, they tried to conquer youth in different ways by spoiling them to be corrupted and indulged in other inappropriate behavior through educating and equipping them with corrupted imperialist culture, corrupted

perspective and ideology of suppression. With these means, the imperialists along with the power controlling class who represent feudalism, capitalism and reactionary transformed our male and female youth to be their instruments in order to serve their suppression, to protect their fascist's state power and to protect their traitorous citizens in the long run. Therefore, they changed our youth to be their instruments for suppression, murdering, and stealing from people and the nation. If the imperialists can control male and female youth in that country, they can protect their colonialism on people and nation easily and durably.



Male and female revolutionary youths at Kulen Mountain, Siem Reap Province

1)The trick of imperialism for Cambodian Youth

The French imperialists, while Kampuchea was under their protectorate, used the above means to control our male and female youth, and to protect their Fascism in Kampuchea for almost one century (100years). Currently, in order to suppress and invade our country and our people in the long run, the American imperialists used despicable methods to control our male and female Kampuchean Youth and to use them as their resources and shields to protect traitors like Lon Nol, Sirik Matak, Son Ngoc Thanh, In Tam, Cheng Heng, Long Borat, and Sustain in Phnom Penh. In Phnom Penh and in areas which were temporarily controlled by the enemies, the American imperialists strived to indoctrinate a culture of corruption, ideology of the imperialism and a society of exploitation through spoiling our male and female youth to be stylish, corrupted, and arrogant by following the imperialist civilization until they forgot their national standpoint and their clean culture. The American imperialists, through this means, have entirely eliminated our standpoint of patriotism, standpoint of class, and class struggle from people and our male and female youth. Therefore, some of our male and female youth, in the city and the regions which were temporarily controlled by the enemies, practiced the malicious tricks of the American imperialists consciously and actively. Their clothes, their hairstyle, their behavior, their walk, and their words have no national characteristics since they tried to follow the American imperialists. Their sentimental feelings and their minds have nothing to do with their nation.

They respect, love, and praise anything that belongs to the American imperialists and look down on what belongs to their own nation. Therefore, they tried to imitate the American imperialists. Consequently, in order to dress and

live like the American imperialists, these male and female youths need a lot of money. During the brutal war situation like present time, everyone's family is facing difficulties except a small bunch of traitors, and they do not have money for their children. Therefore, there are two options for this kind of overjoyed youth to fulfill their passion such as becoming a robber to rob and steal in the middle of the city or becoming a prostitute and female youth sell their bodies to the American imperialists. This kind of male and female youth is needed by the American imperialists to serve as their instruments and to protect their suppression in Kampuchea in the long run. This kind of male and female youth do anything for money to fulfill their desire even if they have to destroy or kill their people and nation. As a result, some male and female youth, who like to copy the American imperialists, solemnly become the victims of the American imperialists. The American imperialists and the traitors such as Lon Nol, Sirik Matak, Son Ngoc Thanh, In Tam, Heng Cheng, Long Boret, and Sustain sent some of our male and female youth to be their soldiers, defend them and die shamelessly. Some male and female youth were trained by the American imperialists to be commandoes, spies, bandits and to perform activities that destroy the Revolution and people in liberated regions, and they were seized and destroyed by our military and people in liberated regions.

This is a major tragedy for the country as well as for male and female Kampuchean youth who are being indoctrinated by the French imperialists, the American imperialists and the traitors in Phnom Penh.

2)The standpoint and activities of the Communist Party of Kampuchea for our male and female Kampuchean youth

The Communist Party of Kampuchea considers male and female Kampuchean youth as major and essential national forces in the struggle

to liberate the country in the present time and to build the nation in the future. Our Party clearly sees that if we allow the imperialists to spoil our male and female youth and our male and female youth become corrupted, our society in the future will be faded and our nation will face a tragedy that cannot be rehabilitated. Our Party can see the danger caused by the invasion and indoctrination of the imperialist on our male and female youth as well as the nation since the French protectorate era. Therefore, the Communist Party of Kampuchea, which was established on September 30th, 1951, was suddenly interested in the issue related to male and female Kampuchean youth. At that time, our country and people were under the fascism of the French imperialists. The Party has overcome countless struggles and dangers in order to propagandize and educate our male and female Kampuchean youth to have political consciousness, patriotism, national anger and class anger on the enemies who are invading our country, suppressing and exploiting our poor people.

After the tough and struggling battle in indoctrinating our male and female Kampuchean youth in all means openly and closedly, legally and illegally, the Party could liberate our male and female youth from ideology and perspective of the imperialists, colonialists, capitalists, and equip them with consciousness to eliminate their individual interest in the cause of national liberation, people liberation, class liberation, poverty liberation and male and female youth liberation. Therefore, since the establishment of the Communist Party of Kampuchea, our male and female Kampuchean youth found their clear line to walk toward the bright future which means to make a revolution and liberate our nation, people and our male and female youth to build socialism and communism in Kampuchea where there is no suppression. The communist perspective grows in our male and female Kampuchean youth ever since then.

During the period of struggle for independence from French colonialism, the Party provoked male and female youth to join in the revolutionary movement by recruiting them to be combatants, medics, transporters, farmers, etc.

During the period of struggle for politics, since 1954, the Party has focused on indoctrinating male and female youth in the city and in the countryside. When male and female Kampuchean youth were equipped with political consciousness of the Party's revolution, all of them were angry and joined the struggle movement through any means at the city and countryside.

Therefore, our Party has protected and indoctrinated our male and female Kampuchean youth including the political standpoint, revolutionary consciousness and assignment to perform other revolutionary activities. Therefore, our male and female revolutionary youth have to engage in hot revolutionary movement in order to strengthen their revolutionary standpoint. Hence, our male and female revolutionary youth will become the core forces to ignite the revolutionary struggle everywhere, including in the city and in the countryside.

3)The Communist Youth League of Kampuchea is the right hand of the party

In order to provoke and urge our male and female youth movement according to the situation of the revolutionary struggle movement which is igniting and of a strong combating standpoint of our male and female youth, in 1960, the Party decided to establish an organization for our male and female Kampuchean youth called "Youth League of Democratic Kampuchea" or in short, "Youth League" for leading and provoking male and female youth in revolutionary struggle against the interference and intervention of the American imperialists and their lackeys. Since the establishment, the Youth League has overcome many struggles and risks in order to combat this,

especially our male and female youth, our workers, our farmers and our students. Under the wise leadership of the Communist Party of Kampuchea, our Youth League actively indoctrinates our male and female Kampuchean youth and other Kampuchean citizens. Through the indoctrination, the Youth League tried to absorb people with a political line and decision-making of the Party in order to make them conscious and to transform the revolutionary force, and to attack the American imperialists and their lackeys until we could expel them out of Kampuchea. In mid 1965, we attacked, analyzed and revealed the suppression, robbery, injustice and murder of the fascists who are the representatives of feudalism, capitalism and reactionaries. Besides, our Youth League has appointed the struggle movement and struggle leadership, and actively engaged in all revolutionary movement to oppose the American imperialists, their lackeys and the suppressing reactionaries in the city and in the countryside.

The Youth League, therefore, promotes and practices political lines, policy and decision-making of the Party in order to actively fight. Hence, the Youth League has absolutely become the right hand of the Party. Under the leadership and indoctrination of a political standpoint, consciousness and assignment including training and tempering in the struggle revolutionary movement, our Youth League has the composition of a strong People's Revolutionary Youth Union of Kampuchea which has become the vital forces in assisting all works of the Communist Party of Kampuchea.

In January 1971, the Party changed the name of the People's Revolutionary Youth Union of Kampuchea to the Communist Youth League of Kampuchea in order to justify the activities, elements, and roles of our male and female Kampuchean youth in the struggle movement to oppose the invading war of the American imperialists and their lackey. Until the present time,



The farmers at Koh Thom cooperative were collecting corns for affording themselves and soldiers at front line.

the Youth League focuses on its roles as the core forces to lead, and provoke movements to arise from male and female youth throughout the country including front and back battlefields, ministries and other work sites. The Youth League is a good role model which strives to carry out major and minor revolutionary duties under any circumstances in order to destroy the enemies at the front battlefield even if our youth have to transport and carry materials under the sun, rain and crossing the minefield. They try to solve water problems for people in order to increase productivity and change people's living standards in the cooperatives. At the present time, our Youth League has actively participated with the Party and people until we gained the major victory in every sector that belonged to the enemies. This is our pleasure and pride for our male and female revolutionary youth and our people. The improvements and staunch elements of our Youth League are inseparable from the activities and the

standpoint of the Communist Party of Kampuchea. Our Communist Party of Kampuchea is the Party that appoints, builds, and creates the Youth League in order to equip our male and female youth with a standpoint of consciousness and revolutionary sentiment. Therefore, the Communist Party of Kampuchea liberated our male and female youth physically, mentally, consciously and ideologically from the darkness of the corrupted ideology of the feudalists, capitalists and imperialists to the bright future determined by the communist Party.

The 30th of September, 1974 marked the 23rd anniversary of the establishment of the bright Communist Party of Kampuchea. To pay tribute to the Party, our male and female revolutionary youth determine to be the right hand of the Party and determine to indoctrinate themselves accordingly to the composition of the Youth League. Indeed:

1.To strive to indoctrinate and equip oneself with proletarian composition of the Party and eliminate class composition that is not revolutionary from oneself and from the military line.

2.To strive to indoctrinate and equip leading composition of the Party with a bold, courageous and active manner in order to practice the political line and decision-making of the Party in the revolutionary duties of the military, politics, economy, social affairs, protection, transportation, technical skills, etc. to maintain the standpoint of revolution, and to practice the disciplines of Angkar at the back and front battlefield under any circumstances.

If our male and female revolutionary youth have these two compositions, they will be the strong forces to provoke the revolutionary movement with a strong manner at the present time and in the future. Therefore, the future of Revolutionary Kampuchea will remain in red color.

Veng Chheng



FROM A KHMER ROUGE SOLDIER TO A NORMAL CITIZEN

Bunthann Meas

Tuy Khoeun, 53 years old, born in Stung Treng province, used to be a member of a mobile unit in a village after he joined the Khmer Rouge Revolutionary military and lived in the forest of Ratanakiri province for many years. Khoeun lived there until the Vietnamese soldiers entered in 1979 and then he fled to live along the Cambodian-Thai border. In 1989, he married Pheng Phorng, 42 years old, and lived along the Thai border, Ann Ses area, Preah Vihear province. After that, his family moved to live in Anlong Veng. Khoeun and his wife tended animals such as cows, pigs and chickens but under the rules of the Khmer Rouge, people were required to share food and to eat collectively. At that time, Angkar shared beans, soy, grain and food for people, which was completely different from the period after the integration in 1998, when people had to grow rice and solve their own livelihood problems.

Although Khoeun's family did not have much property, they had sufficient food because Angkar provided materials and food to eat as each person received a box of rice. During that period, Angkar was responsible to support, feed and protect his family. Khoeun still remembers that his family was under the administration of the Khmer Rouge Commander Saroeun alias Ta 05 at Anlong Veng region. His family in his hometown thought that he was dead. Beside rice, Angkar shared canned fish, instant noodle, salt, MSG, prahok and clothes imported from Thailand to his family. At that time, Angkar opened schools for students to study but it was not regularly opened and it was moved from one place to another due to war. Later, Khoeun and

family made torches and weaved thatch to sell to Thai people for money to spend on their daily needs.

After the integration with the government in 1998, Anlong Veng once again became peaceful. Then, newcomers came to live in this region. At that time, Khoeun saved up until he had enough money to build a house and a new motorbike. Similar with Khoeun's family, his neighbors could afford to buy new cars and build big houses. Because the price of land increased, people could sell their property and make their livelihood better off, Khoeun added.

Kheoun said that he started from his empty hands, from the escape of armed conflicts between the Khmer Rouge soldiers and the government, and the internal conflicts between the Khmer Rouge leaders. He escaped to a camp on the mountain whose name he could not recall. He at that time lost almost all of his property.

Khoeun currently has many works including growing rice, tending chickens, pigs and ducks, catching fish, and growing cassava to support his family since Angkar did not support his family like in the past time. Khoeun did not receive any support after the government declared to cut him off from the military. Beside the state of peace that he gained in Anlong Veng, Khoeun requested the government to find markets to sell his yield for a high profit.

Bunthann Meas

A FORMER DEPUTY CHIEF OF LOGISTICS OF REGION 41

Vannak Sok

Sonn Kann, 65 years old, has a father named Sonn and a mother named Som and he has 5 siblings. He was born at Khnol Dambang commune, Prey Chhor district, Kampong Cham province. When he was 7 years old, he studied at Phum Veal School and became a monk for 2 years. In 1970, when there was a coup d'état and war between the liberated forces (the Khmer Rouge) and Lon Nol soldiers, who were all Khmer, he at that time quit from being a monk and helped his parents to grow rice. During 1971-1972, the war got worse and people found it hard to live and escaped many times because of the bombardment of the Lon Nol soldiers.

In 1972, the Khmer Rouge forces came to control the village where Kann lived. Therefore, the Khmer Rouge gathered youth who were older than 16-17 years old to indoctrinate, serve the military and become medics. In 1973, Kann volunteered to be in the army. Then, Angkar sent him to move the injured from Prek Ta Sek to the North of Phnom Penh. In 1975, when the Khmer Rouge came to power, Angkar sent Kann to work at Region 41. At that time, Comrade Taing and Comrade Sreng were the chiefs of the region and Comrade Sor was the district chief of Prey Chhor. Kann's chief was named Hor, who controlled the logistics of the Region 41 which was located in Prey Tor Teung. Regional logistics was responsible for transporting rice, fish, prahok, and dried fish from Tonle Sarp to distribute to the workers at the cotton farm, ministries, offices in region, military unit and the Ministry of Commerce, etc.

At that time, there were hundreds of Khmer Rouge cadres who worked in Region 41 but they

were separated into other groups such as: guard unit, messenger unit, driver unit and logistics unit. From 1975 to 1979, people had to work and eat collectively at cooperatives but food was insufficient and there was the arrest of new people, especially those people who were evacuated from Phnom Penh. Angkar arrested those people and sent them to a regional security center at Krouch-Kor or killed them. Kann used to ask Angkar to visit his family. There, he realized that people who lived at cooperatives faced food shortage and fell ill, which was contradictory to his region where there was no starvation and food shortage.

In 1977, Kann saw many Khmer Rouge cadres from the Southwest Zone sent to work at his region and brought plows and harrows with them. Some cadres came with their families while some came alone. Upon their arrival, the former chief of region organized a party to welcome the new cadres from the Southwest Zone that had Ta An as the representative (he later became the new chief of Region 41). At first, the former regional chiefs, Comrade Sreng and Comrade Taing, worked with the new regional chief. Then, there was the arrest of regional chiefs including Comrade Sreng, Comrade Taing and Comrade Hor, chief of logistics, and Comrade Sor, district chief of Prey Chhor. This made the remaining cadres who were not yet arrested feel frustrated. Kann witnessed that Ta An's soldiers tied Comrade Hor and threw him into a truck but he does not know where Hor was taken. Kann knew that the military of Region 41, named Comrade Sok, Comrade Try and head of regional department named Comrade Am and Comrade Oun were the cadres from the Southwest Zone. Ta

An's regional military also arrested Ta An's lower class although Comrade Am's wife, named Comrade Yut, district chief of Kampong Siem, could not save him.

During 1977-1978, cadres ranking from district chief to commune chief were arrested by the cadres from the Southwest Zone and replaced with new cadres to be in control. For the arrest, the regional chief appointed the messenger to invite old cadres for a meeting at the regional center. As soon as the cadres arrived, the military chief, named Comrade Oun, led a hundred forces under the order of Ta An to arrest those cadres, tied them and accused them as having "betrayed Angkar". The prisoners who were normal people were mostly arrested or walked to Krouch-Kor Security Center where Comrade Sop was the chief. Later, the chief of that security center, Comrade Sop, was also arrested and Comrade Hang who replaced his position, was later arrested as well. Later, Comrade Ngov from the Southwest Zone controlled that prison.

In 1978, Ta An led a group of 10 military forces who were armed to arrest comrade Kann, former chief of logistics of Region 41. Ta An accused Comrade Kann of transporting 40 trucks of food to enemies at Teuk Chha but Comrade Kann responded to Ta An, "Uncle! I do not transport 40 trucks of food for workers at the cotton farm and workers at the Ministry of Commerce but I

transported hundreds of trucks. I do not know those workers at the union were enemies. So, you consider those workers as enemies?" After listening, Ta An said to Kann, " comrade, you have to be strong and strive to work because according to the letter which was stamped from Krouch-Kor Security Center, you have to be arrested but now you can continue your work." Then, Ta An led his force back to his region. Since then, Kann no longer feared because he thought that he that day could escape and he would not wait for the military to arrest him. Kann was fortunate that his old friend Sot who worked at the logistics group with him, loved Korn, chief of logistics, after the arrest of Comrade Hor. Korn came from the Southwest and was a relative of Ta An. Ta An clearly knew that Comrade Sot and Comrade Korn loved each other. Then, Ta An agreed to marry them without punishment.

In mid-1978, Ta An called upper leaders in the region and some workers for a meeting at Tameah pagoda. Ta An talked about the principle of the Party, struggling history of Pol Pot who tried to protect the nation from the invading policy of Yuon people and he asked the attendees to be cautious. When Ta An was speaking, nobody dared to interrupt and they strived to listen attentively because some people were arrested prior the meeting.

In 1979, when the Vietnamese soldiers entered Cambodia, Ta An and some cadres fled because they were scared of people seeking revenge. Kann also fled to the southwest for a while. Then, he decided to return back to his hometown. In 1980, Kann got married and had a daughter but they got divorced. Until the present time, he was not remarried and he decided to stay with monks at Phum Veal pagoda in order to learn about Dharma for the afterlife.



Cambodian people returned home after the Khmer Rouge regime.

Vannak Sok

FORMER GUARD AND DRIVER IN REGION 41 OF THE CENTRAL ZONE

Chenda Seang

Im Bon, 62 years old, was a former guard and a driver in Region 41, Central Zone. His birth place is in Chhouk district, Kampot province. He is the third child among 8 siblings. Bon studied at grade 9 (old system). Because of the coup in 1970, his village was in chaos and villagers were forced to be in the army. Therefore, his parents did not allow him to go to school. He instead went to help his parents at the rice field.

In 1970, Bon joined the revolution. Then, he went to work with Nhib at Koh Sla department. At first, Lim was a Kho Sla district's committee, and then Nhib substituted for him. At that time, as Bon

was very young, Angkar appointed him to be a messenger from Koh Sla to other villages, communes, and districts such as at the west, the east of Kampot province, Touk Meas, Kampong Trach, Sre Khnong, and Sre Chouk. All those areas located in region 35 where Chab was secretary of the region, Rin and Ann were the deputy secretaries of the region.

In 1974, Bon moved to the tailor department which supplied materials to the front line. One month later, Angkar moved Bon to work in the cotton farm near Domnak Chaaeng and Kep. In child unit, Bon needed to protect the female unit,



Im Pon was giving his interview to the Documentation Center of Cambodia staff at his house.

who carried wounded soldiers from the front line, until liberation day in 1975.

After liberation, Bon was appointed to clean Kampot province for one week. Then he was sent to guard durian and rambutan plantations at Touk Chhor. At that time, there were 30 children under the control of Chon and Ny. In early 1976, Bon was transferred to Touk Meas for many months before he moved to transplant rice and take care of old airplanes at an old airport near a mountain. After that, Bon was sent to work as a receptionist to welcome delegates from China and North Korea with Chab, committee head of region 35, at Kampot province. At that time, Ann and Rin usually came to visit this department; they didn't stay there or work there permanently as Chab did. Leab was the chief of region department.

In mid1977, Oun was a cadre of Department 35. His wife, Tuk and his brothers in law, Pit and Pon, moved to Kampong Cham with Yuk, former cadres at department 35, when she moved out. Before, Angkar sent Bon to Kampong Cham, they moved Chab, a secretary of region 35, to Siem Reap.

Along the way to Kampong Cham, Bon and others stayed at a rubber plantation in Phnom Penh for a night. Next morning, he continued to region 41 by truck. Bon was appointed as a messenger and Oun was the chief of region 41. As he was a messenger, Bon could recognize some people who worked at the security office such as:

1. Sok came from Kampong Chhnang, a guard's chief and a messenger in Region 41 (Vietnamese troops shot and killed him in 1979)
2. Saov worked at the regional department (deceased)
3. Rien , a regional messenger (deceased)
4. Thon , regional messenger, (deceased)
5. Hom, a chief of military region, (arrested and killed)

6. Trei, a regional military, (he escaped to a Thai camp after the liberation in 1979 and died on the battlefield in 1993)
7. Ngov, a chief of the security center at Region 41 located in Kroch Kor (living in Oddar Meanchey right now)

While Bon worked as a messenger at the regional department, Ann asked him to be his guard. After the arrest of Chab in 1978, Bon was selected to replace Lay, a former driver for Ann, who was accused of moral offense. Later, Bon received news that Lay was killed when he returned to meet his lover at Region 41.

Ann had his own schedule to complete his tasks at commune and cooperative. Commune committee always went to the meeting at regional department. Every time Ann went for mission, he travelled by Jeep with his driver and a few armed bodyguards:

1. Lay, Ann's driver, was accused of moral offence after he fell in love with Rein.
2. Mouy was a former driver at region 41. (died 7-8 years ago due to disease)
3. Bon became a driver of Ann after Lay was removed in 1978.
4. Meng became a regional driver after Mouy moved to tractor unit (died due to mine explosion in Thailand)
5. Pon was Ann's body guard
6. Sam was Ann's guard at Kompong Cham (died 3-4 years ago due to disease)

After setting a plan to arrest people, Regional committee appointed Hom, a chief of military unit to implement these tasks. Bon saw many people were arrested and sent to Kroch Kor prison, but he didn't know where they were sent to. He confirmed that Wat Ta Mak is the former prison in the Khmer Rouge regime. After the creation of Kroch Kor prison, those prisoners were detained there. In 1978, Ngov became a chief of Kroch Kor prison. Before coming to Kompong Cham, Ngov was under

the control of Aam, chief of prison in region 35. After liberation in 1979, Ngov and his wife went to the Thai border. Kampot cadres arrested Om, a chief of regional 41 and Hom, a chief of military region, under their houses and killed them because they had connections with Chab who was arrested before.

During Ann's administration, Region 41 was divided into 5 communes under the command of:

1. Kan, from Takeo, was the chief of Kang Meas commune (Kan was the former military commander in the southwest zone)
2. Yuth was a committee member of Kampong Siem. After Angkar transferred Yuth to another place, Shi became a commune committee person. Later, Chea replaced Shi after Shi moved to Tek Cha (Cha shot himself in the forest).
3. Sim was the deputy chief of region 41 and a committee member of Prey Chor commune (then he was moved to be a committee person of region 43)
4. Mon, a chief of Chheng Prey commune, died in Strung Trang in 1979 due to malaria.
5. Phim, alias Phal, was the chief of Batheay commune. After the arrest of Sao Phim, committee head of eastern zone, Phim changed his name to Phal in order to avoid misunderstanding. Phim died in 1981 at Kampong Siem. He was shot by his own messenger. After that, his messengers and guards went to join the Vietnamese armies and the Khmer Republic of Kampuchea government.

In addition to this, Ann went to a meeting at Kampong Cham province. At that time, Ke Pok was the chief of central committee while Ann was a regional's deputy chief. Central zone was divided into three areas:

1. Ann was the chief of Region 41
2. Orn, Ke Pauk's brother-in-law, was the chief of Region 42
3. Pein was the committee of Region 43. Then, Sim became a chief of region 43 to replace Ta Pein who was transferred with Yuth. Sim's wife named Sam was the chief of hospital at region 41.

During the war between Cambodia and Vietnam along the border, central zone's soldiers were sent to the battlefield. On the other hand, soldiers in region 41 under the command of Ann were appointed to arrest Koh Sotin's cadres. When the Vietnamese armies attacked Cambodia, Ann ordered Bon to transport people from the East Zone to Prey Chor commune but he did not know where those people were sent to.

After the liberation, Bon fled from Region 41 to the west side of the country. However, along the way, the Khmer Rouge soldiers were still fighting with Vietnamese troops who chased after them until Kampong Chhang province. Meanwhile, Bon decided to go to his homeland after he was separated from his unit. After he stayed in a village for a short period of time, villagers started to suspect him since he used to work for the Central Zone. Therefore, Bon decided to leave his homeland and met his unit coincidentally in Kampong Chhang. Bon rejoined his unit and continued to fight in many battlefields. Bon's unit attacked along national road 6 until they successfully seized Streng Trang, Aou Pi, and Sre Romdul. Then, Bon unexpectedly met with Ann. Later, Bon separated from Ann as Ann escaped to Dang Rek Mountain.

In 1982, Bon got married and moved to Aou Trav camp in Thai territory in 1987. In 1997, Bon and his family moved to live in his wife's village until the present time.

Chenda Seang

YOK NGOV WAS A FORMER CHIEF OF SECURITY OFFICE IN REGION 41 AT THE CENTRAL ZONE

Leakana Ry

Yok Ngov was born in a peasant family at Chhouk commune, Kampot province. He has 8 siblings and he studied only at grade 2 at Chhouk High School. (old system). After the coup against Soudach Sihanouk in 1970, war broke out everywhere across the country. Some schools were closed including Ngov's school. Then, he returned to help his parents on the rice field. As the chief of village knew that Ngov was an educated person, he asked Ngov to teach children in the village. After teaching for one year, Ngov decided to join the revolution. First, Ngov was a guard of Chhouk commune under the control of Chan, military commander of Chhouk district.

In 1972, he moved to region 35 where Chab was the regional committee. Being an army in the

region was busier than being an army in the commune because he needed to fight in Kampot province occasionally as well as to guard communes and provinces. Ngov, at that time, was a chief of platoon under the command of Vein. Ngov was an army man until 1976. Then, Angkar removed him to be a cadre at Region 35 Department, while Om was the chief. Working in this department, he married Vonn. Later, Om brought Ngov and his wife to Kampong Cham with him. Ngov and his wife left Kampong Cham to stay in Phnom Penh for one night before he continued to Region 41 at Prey Tortoeng, Prey Chhor commune.

Upon his arrival, Ngov was assigned to work under the control of Om, chief of the regional



Yok Ngov was giving his interview to the Documentation Center of Cambodia staff at his house.

department, and Ann, a committee person of Region 41. In 1978, Ngov was assigned to substitute Sope, a former cadre at North zone, by taking over security department at region 41. Sope was arrested and accused of betraying the party and having connections with traitors. He was sent to S-21 security center and killed in 1977. Security center of Region 41 was located in Kroch village, Kor commune, Prey Chhor district, Kampong Cham province.

Ngov's wife, on the other hand, was assigned to be a chef in Kong Meas commune, where Khan was a district's committee. After the arrest of Om, Oun was appointed to be a chief of department and guard of region 41.

Ngov claimed that prisoners in Kroch-Kor security center didn't commit any crime besides being unhappy with cooperatives due to food insufficiency and moral offenses between males and females. Cadres from Southwest Zone, who made some mistakes, also were detained in this security center. Regional military men had the duty to bring prisoners in and out. However, Ngov said that he doesn't know anything about those prisoners. Kroch-Kor prison was under the direct control of Department 41. Oun, chief of regional department, always observed this prison himself.

When Vietnamese troops invaded into Kampong Chham in 1979, Ngov visited his wife at Kong Meas commune. At night, the department's chief arranged a meeting and decided to move the department to Batheay commune. Next morning, Ngov came back to his department and saw no one there. He realized that those cadres have already fled. He quickly departed to Skun, yet he still couldn't follow those cadres. Therefore, he and his guard rode a moto to Kampong Thom. Upon their arrival at Kampong Thom, they didn't see any cadres there. Then, they went back to Tang Krasang where he met with a rubber plantation worker. Ngov stayed with those workers until 1982 until he

decided to go up to Dang Reng mountain and meet with An. He didn't stay there for long, as he thought the camp was very crowded. He decided to work at the border at Kampong Siem and Streng Trang commune. Later, the Khmer Rouge created units and Ngov was in unit 417, a former Central Zone. Because of his old age, Ngov quitted from the front line and moved to department 417 with Pouch. In 1987, he reunited with his wife at a Thai camp. At that time, she came to find him after hearing about his survival.

After being reunited with his wife, Ngov was assigned to teach children until the integration of the Khmer Rouge with the government in 1998. After the government built a state school, Ngov registered to be a teacher and became a school principle in 2002. From 2005-2006, he moved to work in the district administration department until retired in 2013.

Leakana Ry

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.*

RY NHOR, A FORMER GUARD AT REGION 41 OF THE CENTRAL ZONE

Chenda Seang

Ry Nhor, 55 years old, was a former guard at region 41 of the Central Zone. His birthplace is at Preah Trapanmg district, Prey Chhor commune Kampong Chham province. As his father was a construction worker, his family moved to many different places. In 1967, he lived in Kirirom, Kampong Speu province and studied there until grade 11 (old system).

One year later, he and his family moved to Eng village and he continued his study there. Although he didn't get higher education, he still could read and write by his own self-study. He continued his study until 1971. After the country became in chaos, he quitted his study and returned to live in Prey Chhor village. In mid-1971, he moved to live in a village while his siblings went to work in Phnom Penh.

In 1972, the Khmer Rouge forces with the support of North Vietnam liberated his village. Suddenly, in January 1972, he joined in the revolution as his village was in chaos. He recounted that his family fled from one area to another. At that time, he met with North Zone's cadres coming from North Vietnam (Hanoi). After joining in the revolution at the age of 13, he was appointed to be a messenger of Thon, administrative committee. There were some important committee leaders in the liberated area, as follows:

- 1). Sreang and Tang, leaders of region department at Prey Kdol, Thmor Poun village.
- 2). Khan, Tang's brother, was a region military.
- 3). San, a chief of region commerce department
- 4). Phon, a politic and administrative chief

5). Song, was a manager of liberated and North Vietnamese troops.

As a messenger of Phon, Nhor brought letters back and forth by foot. In 1972, he and other people were selected and sent to Chanla 1 and 2 battlefields along national road number 6.

He stayed in Prey Chhor brigade consisting of 30 soldiers under the control of Boun. At that day, they gave him guns, yet he had never taken any training course related to army strategy. Angkar sent him and his unit to the front line under the command of Song. They attacked many battlefields such as Prey Chor and Chomkar Lae. After the fight was over, Angkar sent his unit back to Prey Chhor.

Until liberation in 1975, Angkar sent him and



Ry Nhor was giving his interview to the Documentation Center of Cambodia staff at his house.

his unit to Roka Kong in Kong Meas commune, where Phan was a newly appointed commune chief. Nhor and other guards in his unit needed to guard Phan whenever he went to complete his tasks. However, Nhor also did cultivation like other citizens. In 1977, when cadres from the Southwest Zone came to take over, many central cadres and committee members, including Phan, were arrested.

After Angkar arrested a deputy chief of Kong Meas commune, Nhor's friend, Vann, told him to destroy all related documents to Phan in order to clear all suspicion. Nhor burnt all those documents to destroy the evidence because he knew who will get the impact from it and would be called to a meeting. After telling Nhor about the arresting and disappearing of some key cadres, Vann were taken to be killed. Nhor recalled that under the control of Phan, people didn't have enough food to eat, but the situation became even worse under the control of the Southwest cadre.

Nhor narrated about the arresting and killing of Central Zone cadres: after the liberation day in 1975, Phan was appointed to be a deputy chief of Kong Meas commune, while Meas was a commune's committee. However in mid-1977, under the control of the Southwest cadres, many based cadres were arrested at a meeting. Sreng and Tang were the first targets for arresting.

At the same time, An, from the Southwest Zone, was a chief of region 41, while Sop was a region's committee member. After that, Phan disappeared and Rom came to replace him.

Five or Six months later, Khan, from the Southwest Zone, moved to be a commune deputy chief under the control of Rom. Four months later, Angkar arrested Rom and appointed Khan to replace her position. While Khan was a commune chief, Meas Hoeun, from the Southwest Zone, became a military chief. Not long after that, Angkar created Ou Trokoun security center and many

people, including Cham minority, were detained and killed there. After Khan became Kong Meas commune's chief, Nhor's unit was disbanded and moved to live in a cooperative. Nhor was moved to rice cooperative and he also realized that he and other members were targeted people to be killed. In the cooperative, Nhor was assigned to work in the paddy field and dig canal.

Later, Nhor and many other people were sent to plant cotton at Andong Krolang cotton plantation which Chorn was a committee head (later, he was arrested.) In the rainy season in 1977, Nor and 36 other people moved to department 41. Arriving there, Nhor was appointed to work as a regional guard, however his main tasks were to plant vegetables and work on the field as the upper level had lost trust in him. Hom and Sok, at that time, were chiefs of region guards under the control of An. Even though Nhor was a guard of 41 region, he knew only a few important people such as:

1. An, a committee of region 41, in charge of 5 communes: Kampong Siem, Prey Chhor, Chaeng Prey, Kong Meas and Batheay.
2. Aam was a chief of regional department 41
3. Sop was a chief of Kroch Kor security center
4. Ron was a chief of Ta Mah security center

During the clash between Cambodia and Vietnam along the border, Phim, alias Phal, committee person of Batheay district and deputy chief of region 41 was responsible for military. Vietnam attacked Cambodia and successfully invaded our country in early 1979. Nhor decided not to flee with other cadres by returning to his homeland with Ven. After arriving in his village in 1979, Nhor realized that most of the Cham minority in his village were killed by Ngon, from the Southwest Zone. In 1980, Nhor got married and has lived in his hometown ever since.

Chenda Seang

DUCH CHANTHA, A FORMER MESSENGER AT REGION 2 OF THE NORTHWEST ZONE

Leakana Ry

Duch Chantha, who is a member of Chamroeun Pel council at Pursat province, is 62 years old. His birthplace is in Kvav village, Phsar Lae commune, Bakan district, Pursat province. His father is Duch Oun and his mother is Hau Ran. He has six siblings, (2 sisters and 4 brothers). His wife is Keo Pun and they have five children, (3 boys and 2 girls).

When he was young, he studied in the pagoda school. He dropped his study at grade 7 (old system) and returned home to help his parents at the rice field, after there was a coup against Samdach Sihanouk in 1970. In 1972, Angkar selected him to join the revolution with the Khmer Rouge as his home was located inside the liberation Zone. First, the Khmer Rouge assigned him to tend cattle for 6 months. Then, when Angkar knew that he can read the French language, they transferred him to study medicine at Bakan commune. Studying medicine for 1 year, he could cure and inject patients professionally. The commune chief, Lim Kan, brought Chantha to live with him and be his personal doctor.

After the Khmer Rouge successfully liberated the country in 1975, Lim Kan was appointed to be chief of region2 in charge of the economic sector, while Somaeun was responsible for the political sector and Touy was in the military sector. Im, Sae and Thon were region members in charge of Bakan, Koh-kor and Moung Ruessei Districts. There were three members in Lim Kan's messenger unit. First was Chantha, a driver and Kan's personal doctor, the second person was responsible for guarding and the last person was responsible for cooking and tasting for poison. Kan told the three of them, "wherever I go, you must examine the surrounding

situation. If anything happens, you must report to me. For the cook, if you cook by yourself it is okay, but if someone assists you, you must taste the food before serving it to me or other guests. For Chantha, driver, you must check the car, petrol and car's wheels carefully during free time. Moreover, Chantha has to take care of Kan whenever he is sick."

As the military were the ones who liberated the country, they were obligated to organize villages for those evacuees. Therefore, the military needed to organize and clean their villages first before politicians came to indoctrinate the political policy and then the commune committee came to take control over that area.

Chantha drove Khan to the meeting in Battambang and met with Ros Nhim occasionally. However, Chantha had never driven Khan to the meeting in Phnom Penh because there was always a tourist car that picked up him with many other cadres. Upper cadres whom Chantha always met were Korn and Vanh. Vanh's wife, Khim, was a doctor at Pursat. Though Chantha was a regional messenger, he never got time to visit his family until the collapse of the Khmer Rouge regime in 1979.

Most of those evacuees from Phnom Penh were detained at Ta Lor commune. There were only a few evacuees in Chantha's area but there were many dead due to disease and starvation. Moreover, Angkar detained those who used to be a former military and officers at Toul Po Chrey. One of Chantha's uncles, a former Lon Nol's soldier, also was taken to Toul Po Chrey.

In 1977, Chantha married a woman in the weaving unit. During harvest season in the same

year, Angkar transferred him to Phnom Penh while Khan had a meeting in Pursat. At that time, Angkar had a full day meeting without any break for meals making Chantha become really curious. Next morning, when Khan left the meeting, he told Chantha to go back home and inform his wife that he came to join a meeting in Phnom Penh. Then, Khan went to a tourist car and left. Immediately, after leaving the old commune and region committees, the new committees from the central Zone came to substitute for them. Half month later, the Khmer Rouge called the wife of those former cadres to Phnom Penh with their husbands.

The Khmer Rouge brought two trucks to pick those people up. Chantha and his wife took a different car. When the truck arrived in front of the Royal Palace (K-7 department), a messenger told the driver to bring them to Ta Lei village, a glass factory. Chantha and his wife's truck went in a different direction. At that time, Chantha thought that they will be separated by death. However, the two trucks met at Ta Lei office and the Khmer Rouge forces checked and took all their belongings. At that time, Chantha also brought some medicines with him as his wife was pregnant and he also brought some gold with him as well. Unfortunately, the Khmer Rouge took all those things away.

In the evening, Angkar ordered him to rest in a house with three different families. In the morning, the Khmer Rouge divided men and women to work differently by giving hoes for them to dig canal and build dam. Man and woman had to work equally. For elderly, Angkar assigned them to grow vegetables and take care of children. After work, there was a meeting where Angkar advised people to work harder and there would be punishment for those who were lazy as well.

The Khmer Rouge asked about Chantha's biography two times and he said that he was a messenger. On the other hand, Chantha's friend answered differently. First he said he was in plough

unit and then he said he was a cooperative chief. As a result, Chantha's friend disappeared ever since.

Two weeks later, the Khmer Rouge cadre sent single men and women to Choy Oddam pagoda and married women to Ta Lei pagoda. At Choy Oddam pagoda, people worked very hard without enough food. One day, Chantha asked the unit chief for permission to pee, but actually, he went to sleep in a deep forest as he was very exhausted.

Six months later, Angkar sent him to break stone at Tra Pang Kraloeng. He arrived at Tra Pang Kraloeng at night. Next morning, the Khmer Rouge told him to rest at a place surrounded by mountain. He really wanted to escape but he did not know the location.

At first, Chantha did not know how to break the stone. He would get hurt, if we beat it strongly. After that, the old worker told him a technique to break the stone. Chantha stayed in TraPang Kraloeng until Vietnam invaded the country and then he returned to his hometown. Chantha met his wife and asked about his children who died. Chantha went to Maong and met with Vietnamese troops along the way. He was very scared as he heard that Vietnam would kill them cruelly. Fortunately, his group could speak the Vietnamese language and so they told the Vietnamese that they are not Pol Pot's forces. As a result, the Vietnamese told him to go back home. Chantha returned to his home and met with his wife and mother in law and then he moved to live in Pursat province.

Leakana Ry

*Please send letters or articles to
Documentation Center of Cambodia (DC-Cam)
P.O. Box 1110, Phnom Penh, Cambodia
Tel: (855) 23-211-875, (855) 12-996-750
Fax: (855) 23-210-358
Email: truthbunthorn.s@dccam.org
Homepage: www.dccam.org*

SIGNS MARKING THE HISTORICAL SITES ARE INSTALLED

Bunthorn Som

It has been nearly one year since the project opening of the Anlong Veng Peace Center which was established by The Documentation Center of Cambodia in collaboration with the Ministry of Tourism and the authority focusing on peace, memory and reconciliation. 140 students from universities in Cambodia, Thailand, Australia and the U.S. who were interested in the Khmer Rouge history went on a study tour at the Anlong Veng region. The team guides students to visit the historical sites and interview the former Khmer Rouge soldiers at Anlong Veng district, with the objective of making students understand the struggle, livelihood, and perspective of the Khmer Rouge after the integration with the government in 1998. The Anlong Veng Peace Center gives the opportunity and encourages students to write articles about their thoughts on the peace process and reconciliation in the region for the future and to share their experiences with their classmates and people they know.

Beside these tasks, the Anlong Veng Peace Center is preserving 14 historical sites at Anlong Veng including: 1) the grave of Pol Pot 2) the punishment site of Pol Pot 3) Ta Mok's house 4) 200 Mountain 5) The hidden house of Pol Pot, Khieu Samphan and Choun Choeun 6) the warehouse at the hillside 7) the cremation site of Son Sen 8) model rice field 9) the office space of transportation of Ta Mok 10) the Boeung Anlong Veng 11) Ta Mok's house and Ta Mok's museum 12) the former Ta Mok's hospital 13) former Ta Mok's school 14) Ta Mok bridge or Ou-Jick bridge, that are listed in Anukret(a decree) of the Ministry of Tourism, determining the tourism historical areas to protect and preserve.

The team of the Anlong Veng Peace Center organized exhibits of pictures, events and important chronology of the Khmer Rouge regime at Ta Mok's house or Ta Mok's museum which is located near Boeung Anlong Veng and at the office of the Anlong Veng Peace Center (the former headquarters of Ta Mok) for people in the community and tourists who come to visit this region, with the objective of promoting and understanding of the history of the community.

Nowadays, in order to facilitate in providing information of the important historical sites in Anlong Veng district to the tourists, the Anlong Veng Peace Center in collaboration with the Ministry of Tourism and the authority have installed signs marking the historical sites in the region.

Dr. Ly Sok-Kheang, director of Anlong Veng



Peace Center, in charge of sign installation, said, “the signs marking the historical signs will enable people who never lived in or visited Anlong Veng before to know the historical sites, and the signs will lead them to the location without wasting time to ask for information. However, if we did not have the signs, it would cause difficulty because the tourists who come to this region would not know where to go. It is a disadvantage not to understand the history in this community.”

Meanwhile, Roeun, 37 years old, a citizen at Chom village, Trapang Prai commune, Anlong Veng district, Oddar Meanchey province, expressed her pleasure and congratulations to the authority, the Ministry of Tourism and the Anlong Veng Peace Center for the installation of signs.

Roeun said these signs will serve as a benefit to attract more tourists to know the history of the region such as Mountain 200, the weapons area production where the ammunition of the Khmer Rouge was produced. She hopes these signs will bring more profit from visits by tourists. Moreover,

she tells the location of the signs to her children who are studying at a primary school. Finally, she said she will help to preserve these signs.

Yeay Sot, 84 years old, at Anlong Veng district, said many tourists asked her about the historical sites in Anlong Veng district. Therefore, these signs will cause convenience for the tourists in finding the locations. She can also tell the stories related to those locations to the tourists.

Sign installation does not only determine the locations and attracts people's interest in the history of Anlong Veng community, but it also helps to preserve the history of the Anlong Veng region to appear well-maintained. When tourists come to visit this region and see the words written on the signs, they will think of the Khmer Rouge history, conflicts in the Anlong Veng region, and the isolation of the former Khmer Rouge forces that integrated with the government, which brought peace until the present time.

Bunthorn Som



STORY FROM ANLONG VENG: THE YOUNGER GENERATION CONNECTS TO THE PAST

Sarakmonin Teav



Anlong Veng is the last Khmer Rouge stronghold area. To most people, particularly Khmer Rouge survivors, Anlong Veng is a frightening name because they view that area as the Khmer Rouge zone. Some people are frightened of Anlong Veng, while others do not want to visit the site. When thinking of Anlong Veng, the memory of the Khmer Rouge appears in 20-years-old Mao Kimsuor's mind.

Although Kimsuor, a second year student at the National Institute of Education in Phnom Penh, was born after the Khmer Rouge regime, she learns about the Khmer Rouge from her parents and other survivors. She always likes to learn about the history of the Khmer Rouge. In August 2016, she joined the trip to Anlong Veng with other students. The trip was organized by the Anlong Veng Peace Center.

However, when she arrived in Anlong Veng, Kimsuor found that her long-time perception on Anlong Veng was wrong, because it is not as a scary place as she thought. Kimsuor said that Anlong Veng is a crowded town; there are many stalls where all kinds of goods can be found and many people in the town were not former Khmer Rouge cadres, but new people who had moved to this town more recently. Unlike what she expected about Anlong Veng, former Khmer Rouge cadres and residents who just moved there live with each other peacefully, with fraternity.

There Kimsuor talked to some former Khmer Rouge cadres and asked them about their life experiences from the time they joined the Khmer Rouge revolution until the present day.

She found her talk with those former cadres fascinating. She had a chance to ask what she had wanted to know for a long time about the history of the Khmer Rouge regime. She said that meeting face to face with former Khmer Rouge cadres is important because it can reduce the disconnection felt between former Khmer Rouge cadres and people of the younger generation. Meeting with former Khmer Rouge cadres, according to Kimsuor, shows solidarity and reduces discrimination with those who used to be considered the enemy. It also reduces conflict among the Khmer people, as has happened in the past.

For Kimsuor, understanding Anlong Veng, sharing experiences and listening to the story of the Democratic Kampuchea regime was part of the study tour to Anlong Veng. This trip makes a connection between the younger generation and former Khmer Rouge cadres, while at the same time allowing the younger generation to study the history of the regime.

Sarakmonin Teav

SAM CHAN AND THE ESCAPE FOR SURVIVAL

Sreyhoeu Chan

As a surviving victim of the Khmer Rouge regime, Sam Chan has experienced many sufferings that he could not forget although it happened more than 30 years ago. Chan was born in 1950 at Prey Tom Pong village, Perk commune, Ang Snuol village, Kandal province. He is the youngest child among 4 children.

In 1972, Chan got married to Neang Sim. After the nationwide victory of the Khmer Rouge on 17 April, 1975, Chan's family was forced by the Khmer Rouge to leave their house. While travelling, the Khmer Rouge arrested Chan and other people who were suspected of being Lon Nol soldiers and took them to Robang Peach in Kong Pisey, Kampong Speu province. However, Chan escaped and was separated from his family ever since.



Sam Chan was giving his interview to Documentation Center of Cambodia staff at pagoda.

Chan escaped and travelled with other evacuees to Prey Kabas district, Takeo province. Angkar assigned him to carry earth that required him to work so many hours in a day and the meal provided was insufficient. In 1976, Angkar changed Chan from carrying earth to a unit of plowing. Plowing was as difficult as carrying earth. He had to wake up in the morning to work until 12 in the afternoon. He then had some porridge and the in afternoon, he had to plow from 1 to 8 p.m. There were 10 people in his plowing unit but they received only one can of rice to eat.

Due to starvation, he risked his life to steal a potato to boil and eat. Unfortunately, while he was boiling the potato, the militia saw it and arrested him. Militiamen walked Chan into the forest far away from the village and asked him to dig half-a-meter hole to bury him. At that time, he knelt down on his knees and begged the militia to spare his life. Because of his begging and sympathy, the militia relieved him and told him to live in other region. Chan ran to work in a commune mobile unit in Region 33. Meanwhile, the Khmer Rouge called men in the mobile units to do background checks. The Khmer Rouge asked Chan, "Previously what did you do? a Lon Nol soldier?" Chan told them that he drove a cyclo.

In 1978, Angkar changed him from a commune mobile unit to a growing unit. Chan had a duty to carry the 200 buckets to water the plant a day. In the same year, Angkar arranged youth including Chan to marry. Chan was told that Angkar arranged 30 couples. On the wedding date, he saw only 30 male youth but another 30 female youth were not present. Therefore, Angkar appointed

females from other regions to marry. Chan got married to Sokha and had a daughter. Unfortunately, his one-year-old daughter died because of disease and lack of treatment.

In 1979, the Vietnamese soldiers and the Kampuchean United Front for National Salvation (KUFNS) defeated the Khmer Rouge regime. At that time, Chan and other people escaped with the Khmer Rouge but he was captured by the Vietnamese soldiers. He then got separated from his second wife. The Vietnamese soldiers never tortured him because he was just a civilian but the Vietnamese assigned him and some men to carry the injured and the dead from the battlefield. After the end of the war between KUFNS and the Khmer Rouge, Chan was allowed to return back to his

family at his hometown. Fortunately, while Chan was travelling at Pochentong, he met his family and went to live in their hometown at Ang Snuol.

In 1981, Chan moved to live and run a business at Lomhach commune, Ang Snuol district, Kandal province. He got married to a new wife and had 7 children. In 2000, Chan and his family moved to live in Anlong Veng until the present time. Chan recalls that when he was first there, this place was not crowded but it was quiet.

Although the Khmer Rouge regime ended many years ago, for Chan, this regime is still haunting him, especially because of the death of his daughter.

Sreypoeu Chan



The view of Anlong Veng district, Oddar Meanchey province.

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? ♦ How did the Khmer Rouge gain power? ♦ The Khmer Rouge Hierarchy ♦ Khmer Rouge Domestic Policies ♦ The Khmer Rouge Security System ♦ Office S-21 (Tuol Sleng Prison) ♦ Khmer Rouge Foreign Policies ♦ The Fall of the Khmer Rouge ♦ The Verdicts of the ECCC.
- ♦ **SCHEDULE:** Monday 2pm-3pm ♦ Wednesday 9am-10am ♦ Friday 2pm-3pm.
- ♦ **VENUE:** Building A, top floor, 3rd room.

THE LIFE OF SAM NOEUN AS A TRANSPORT WORKER

Sovat Chea

Anlong Veng is the last stronghold area of the Khmer Rouge after this regime collapsed on 7 January, 1979. The Khmer Rouge at Anlong Veng region struggled to fight against the government. In 1998, they integrated with the government and this region has been at peace since then. Sam Noeun from Siem Reap province is also a victim of the Khmer Rouge regime although he was in a former transporting unit. Noeun lost an older brother. He experienced many difficulties at the transporting unit. Although the regime has been gone for many years, he feels like it just happened yesterday.

Noeun, as a child, was not highly educated. In 1973, he forced himself to join the revolution because of the propaganda of the Khmer Rouge. If he did not join the revolution, the Khmer Rouge would never let him and his family live in peace.

Due to his family security, he struggled along with the Khmer Rouge.

Angkar assigned 17-year-old Noeun to carry food for soldiers at the front battlefield. Each time, Noeun and another 20 members had to carry food by walking to the troops that were fighting at the battlefield. Although he worked in the transporting unit, he never had sufficient food. In 1975, after the nationwide victory of the Khmer Rouge, Noeun was not allowed to reunite with his family. Sharing similar fate with other families, the Khmer Rouge evacuated Noeun's family from their hometown to live in a remote area. His family was evacuated many times. First, they were evacuated from their hometown to Siem Reap, then to Pailin, from Pailin to Battambang and then to Preah Vihear.

One day, the militia captured Noeun's



Meas Poeu (middle), 61-year old, former the Khmer Rouge member lives in O-korky Kandal commune, Anlong Veng district, Oddar Meanchey Province. She was sharing her experiences during the Khmer regime with peace tour student group.

brother, accusing him as a spy enemy. Later, no-one in the family knew the fate of his brother.

After the fall of the Khmer Rouge in 1979, Noeun still carried on and continued his work with the struggle movement of the Khmer Rouge. Noeun was appointed to carry weapons to the battlefield. Noeun spent at least 5 days to transport weapons



Sovat Chea, a junior of Royal University of Phnom Penh (RUPP), major in History. She joined the tour to visit Anlong Veng district.

and ammunition to the front battlefield. He said the roads were very dangerous. His unit members and he had to be careful or use detours in order to avoid the government troops or the Vietnamese troops.

In 1985, Angkar arranged for him to marry. The wedding was not special and there were no laymen, monks or parents of either side. They just held hands and made a commitment. Noeun and his wife never knew or saw each other before. In 1990, Noeun and his wife moved to Anlong Veng which was a region under the administration of Ta Mok. After the integration with the government in 1998, the Anlong Veng region transformed from an armed conflict region to a peaceful region. Meanwhile, there were new comers coming to live and run businesses at Anlong Veng region.

Noeun said Anlong is a region where we can live without fear and people no longer need to escape to the mountain. People live peacefully and have rights to do anything they want. Noeun now owns land for farming. Moreover, he also repairs motorbike tires for additional income.

Sovat Chea

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 a Tel: 023 211 875.

THE STRUGGLE FOR SURVIVAL

Nimol Keo

During the Khmer Rouge regime, Mao Bo was a female and a mother who withstood every difficulty to protect and take care of her children when her husband was not around. Although they were married, Mao Bo never lived with her husband or children until the collapse of the Khmer Rouge. Her son died because there was no medicine to treat him.

Recalling the past, Mao Bo said her husband joined the special force in 1973. After the Lon Nol regime collapsed on 17 April, 1975, her husband was a member of the Khmer Rouge who evacuated people from Phnom Penh to other regions. After the victory, Bo and her husband never shared the same roof because Angkar transferred him from Phnom Penh to station him at Ratanakiri province. When her husband was changed to Ratanakiri, she was pregnant with her third child. Angkar appointed her and her two children to live in Kampong Speu. Looking at me solemnly, she said after she arrived at Kampong Speu for a few

months, she delivered her third child. Her life was difficult and miserable because she delivered her child without her husband beside her and she had to look after another two children alone.

Although her husband was a soldier, they still worked like other people. After she delivered her child, Angkar did not allow her to rest any longer. Every day she had to wake up early in the morning to move animal's waste to the rice field and rest at lunch time. In the afternoon, she was assigned to look after children and it was a chance for her to take care of her children.

During 1978, in the region where Bo lived, there was food shortage and an outbreak of disease. Her youngest son died because of illness without seeing or knowing his father's face. In 1979, after the collapse of the Khmer Rouge, Bo looked for her husband by asking the Khmer Rouge troops because she heard that her husband moved from Ratanakiri to 1001 Mountain at Anlong Veng



The farmers were collectively removing grass from the rice field in order to plant rice.

region in order to fight against the government and the Vietnamese troops.

At that time, she came to Anlong Veng and met her husband there, which was the region under the administration of Ta Mok. Bo said to me with a smile on her face that she lives in Anlong Veng because her husband used to be a soldier and her life was no longer difficult since Ta Mok entirely supported her family. Bo and her husband cleared the forest land to build a house. Formerly, Anlong Veng region was covered by a thick forest and people could be easily affected by malaria.

Frequently, there were attacks between the Khmer Rouge regime and the government troops at Anlong Veng region. Due to the frequent conflicts, Bo decided to run off to a camp in Thailand.

Meanwhile, her husband did not go with her because he was fighting to defend Anlong Veng. Bo lived at the camp for a year, then she reunited with her husband at Anlong Veng. She said Ta Mok, at Anlong Veng, was a powerful person who was supported by people because Ta Mok paid attention and supported his people's livelihood, especially he built bridges, constructed roads, raised the dike, deepened the streams, built schools and hospitals, etc.

In 1998, after Ta Mok was arrested and integrated with the government, peace was spreading. This is what Bo wishes to see. Bo and her family no longer live in fear.

Nimol Keo

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 covered 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, a 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 provide public access to the tribunal and ensure 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.

THE SEPARATION DURING WARTIME

Si-Nga Huon

I saw Khun Lap resting on her wooden bed under her red-roofed wooden house. She is 50 years old and was born at Kampong Kdey village, Chi Kreng commune, Chi Kreng district, Siem Reap province. Lap described that she is a middle child among 3 children (2 females and one male). She was raised by her grandmother Vann who took care of her. She never saw her parents' faces but she heard that her father's name is San who was taken by Angkar during 1977 and disappeared ever since. Her neighbors told her: "the Khmer Rouge killed my father. My mother, named Huon, died because of disease." Because she was so young, she could not recall much. Her older brother did not live with her since he joined the troops and was transferred

to guard the Preah Vihear Temple area.

When she was 15 years old, she got married to Houy, a soldier at the front-battlefield. Her husband knew her older brother when they were at the battlefield. After marriage, she did not live with her husband because he had to fulfill his duty and he could meet her every two or three months.

In 1980, her grandmother passed away. In 1983, when there were armed conflicts between the Khmer Rouge soldiers and the government soldiers, Lap and other people escaped from their hometown to 808 Mountain (along Dong Rek Mountain) under the administration of Met (front line) who guaranteed food and security to people. When there was an attack between the soldiers, the Khmer Rouge troops evacuated people from 808 Mountain to Punoy camp located in Thailand where there was sufficient food and materials from International Organizations.

In 1989, she left from the camp to live at 808 Mountain where she received the support from the Khmer Troops stationed at that area. Although she did not have a permanent shelter, there were huts built in a row covered by plastic bags. The support could not be provided to everyone since there were too many people. Some people lived at a former hospital.

When the attack was less intense, she came down from the mountain to do farming but she did not return to her hometown. She delivered a son who was looked after by her neighbor. Since the attack was still on-going, she was always ready to escape. At night, she always got her clothes ready. She did not dare to talk loudly. When she heard the gun sound, she ran up the mountain. Some people



Khun Lap at her house in Anlong Veng district, Oddar Meanchey Province

hid in the forest at night. She was really terrified. She dared to go every place that she did not know because she wanted to survive. She got separated from her husband and carried her son anywhere. She was no longer afraid of wild animals.

Later, her husband's team told her that her husband got shot and died at the battlefield at Tonle Sap area. Her husband asked his friend to tell her that he could not return. Lap was shocked when she learned this. She could not even take her husband's corpse back. Lap is an orphan since she was young and now her son is also an orphan like her. Later, Lap adopted a girl who had no parents.

In 1998, Lap came down from the mountain to live in Prasat village, Trapeang Tav commune, Anlong Veng district, Oddar Meanchey province until the present time.

She never thought she would stay alive because she was hopeless. She did not want anybody to experience things like she did. Every time she watches movies related to war, she cries. The life of escaping is like a dream and she does not want to be separated again.

Si-Nga Huon



Khun Lap (left) and Si-nga Huon (right), who was a peace tour student during her visit to Anlong Veng district, Oddar Meanchey Province.

WAR SEPARATED ME FROM MY FAMILY

Phat Net

Som Ven was born at Kampong Svay district, Kampong Cham province. He is the eldest son among 3 siblings of a family of farmers.

Ven was married to Pheakdey when he was 19 years old and now he has 3 children. In 1974, because his village was in a liberated region, he volunteered to be a Khmer Rouge soldier and struggled to fight against the Lon Nol government. Since then, Ven served the military and got separated from his family because the upper level assigned him to fight in the Phnom Penh battlefield.

In 1975, after the Khmer Rouge attained victory throughout the nation on April 17, 1975, Angkar appointed Ven's unit to be stationed at Mondulkiri province. Other unit members and Ven

guarded along the border. Ven said that the military along the border did not have any trouble with food. Although there was no shortage, Ven was never happy. Each day, he had to carry his gun and lived in fear. He never met his wife, children and family and he did not know how they were.

Ven was stationed at Mondulkiri province until the Khmer Rouge regime collapsed. He escaped with his family to live in Anlong Veng. Ven said that Anlong Veng region was in a good situation under the administration of Ta Mok. He never saw Ta Mok but he just knew that Ta Mok at that time was not a cruel person who killed other people. Ta Mok paid attention to his people's welfare. He always provided food and other materials to people; especially, he built O' Chik Bridge, dams, hospitals, schools and roads for people at Anlong Veng to use.

After the integration in 1998, Anlong Veng region is at peace and people live without fear. After the war between the Khmer Rouge and the government ended, Ven still continued to protect the border until he retired.

Although people live happily, Ven still feels suffering because he did not reunite with his wife and children like other people. Because of war, Ven left his home and got separated from his family. After the war ended, Ven has nothing but his life.

Because he did not hear anything about the disappearance of his family, Ven decided to set up a new life at Anlong Veng with Pich and has 4 children (2 males and 2 females). At the present time, after Ven retired from being soldier, he is a farmer.



Khmer Rouge soldiers at the battlefield

Phat Net

LIFE AT ANLONG VENG UNDER THE ADMINISTRATION OF TA MOK

Sinan Om

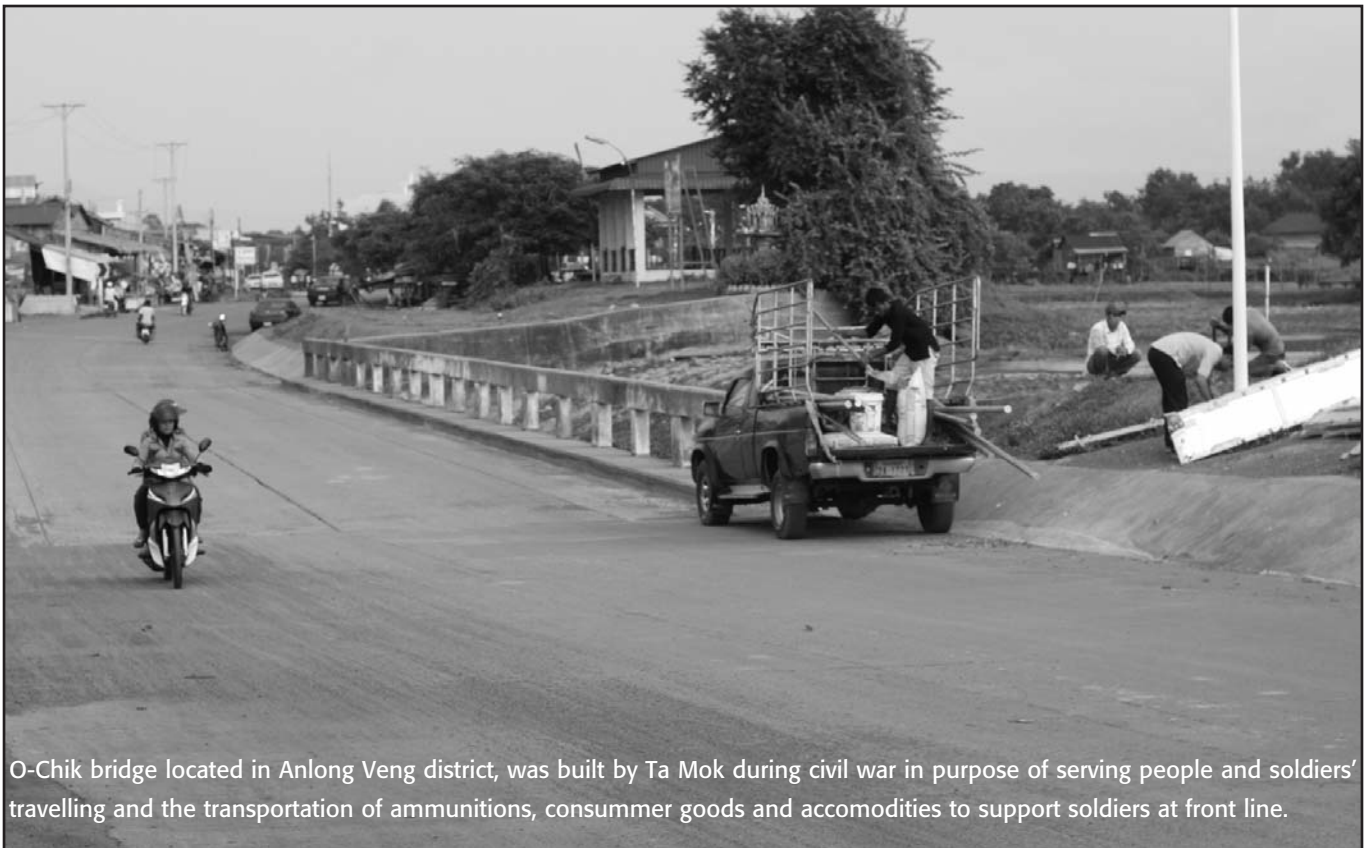
The Democratic Kampuchea regime started from April 17, 1975, and collapsed on January 7, 1979. Although this regime was ousted, some regions such as Anlong Veng continued attacking until 1998. Due to war, Cambodian people, including the Khmer Rouge military, lost their lives and got separated from parents, relatives and hometowns.

Kan Smey, 63 years old, was born in Snuol district, Kratie province. He had 5 siblings, 3 females and 2 males. In 1972, at the age of 18, Smey volunteered to join the military because of his patriotism but he was not supported by his family. When he served in the military, he got separated from his family. Smey was stationed at a battlefield

in Ang Snuol district, Kratie province.

In his military unit, he faced many difficulties and had to fight at the battlefield. He had to comply with the military rules including: 1) protect the country and serve people 2) do not harm people 3) protect your health 4) do not steal people's property 5) do not consume alcohol 6) if you harm people, you need to say sorry 7) do not betray the nation and 8) assist people's work.

In 1975, when the Khmer Rouge entered Phnom Penh, the Khmer Rouge at Kratie province selected and moved soldiers whose parents were former Lon Nol soldiers to work at the rice field. Smey was one among those soldiers. Even if he served the revolution, he did not receive salary or



O-Chik bridge located in Anlong Veng district, was built by Ta Mok during civil war in purpose of serving people and soldiers' travelling and the transportation of ammunitions, consumer goods and accomodities to support soldiers at front line.

support.

Smey was selected to be the chief of female unit. He had good relations with people in the cooperative and followed the rules that Angkar determined. People had sufficient food by receiving 3 meals per day and the food depended on chefs. However, people were forced to work all day and night because it was a rule to develop their village and cooperative. For the rule at that time, females were not allowed to be touched and if anyone violated the rule, Angkar would call them to be educated. If they still committed wrongdoing, they would face severe punishments and in some regions, they would be killed. Smey said that the region where he controlled had no murder but people died because of illness.

After January 7, 1979, the Khmer Rouge evacuated Smey from Kratie province to live along the Cambodian-Thai border. Smey lived under the administration of Ta Mok and met him almost every day. At first, Smey had many difficulties since he moved to many places. Smey said that Ta Mok was a straightforward farmer and always shared his food. Ta Mok had good relations with people and he did not kill or imprison people. Smey claimed that the darkroom at Ta Mok's house was not a prison but it was storage place for guns and food and the iron cages outside were for his dogs. Ta Mok blamed his comrades who were lazy but he really loved them. Ta Mok protected the forest and built infrastructure but he did not build much since it was wartime.

In all construction, such as bridges, Ta Mok did not hurt his people but he asked people to pick up rocks or instruments to keep in storage near the market. He hired Thai people to do most of the work. Upon his arrival at Anlong Veng, there was no murder but people died because of illness.

However, Smey acknowledged that previously, there was torture, food shortage and overwork at each cooperative. Indeed, when he

met Khieu Samphan and Pol Pot, they did not give orders to do such things and kill people, but the administrators at the cooperatives gave orders to do so.

In 1985, Smey became a medic and no longer lived in the cooperative but sometimes he and his wife had to live separately. His wife lived on the mountain and he worked down near the mountain.

While performing his work, Smey had good relations with people as well as the military. Smey went to the base to distribute medicine to people. He stated the medicine distributed to people was provided by China. He observed and saw that most people and military had malaria.

Smey added that people, who lived at Anlong Veng region under the administration of Ta Mok, did farming and raised animals to support their family and there was support from the state such as canned fish. He said at that period there was no suppression and people lived equally with a decent living standard. In 1998, when the Khmer Rouge integrated, he maintained his position as a medic and served the government, but he has been retired for 2 years.

Currently, he did not think of going back to his hometown since he has a wife and children at Anlong Veng and he had no land to do farming at his hometown. He got separated from his relatives, family and faced so many difficulties.

Smey said that not all the Khmer Rouge cadres were bad. Some of them were good. During the Khmer Rouge regime, both military and people faced difficulties and were separated from their family and their loved people. He wants the younger generation to understand the hardship and struggle in order to avoid making the same historical mistakes.

Sinan Om

BEING BLIND IS BETTER THAN SEEING PEOPLE BEING MURDERED

Sochannary Penh

Mok Kimlay was born at Doun Leav village, Prasat Andet commune, currently at Chan Sar commune, Sot Nikum district, Siem Reap province. Kimlay was born to a family of farmers and had 9 siblings. He studied grade 7th (old society) and could read and write.

After the overthrow of King Sihanouk on March 18, 1970, the village where Kimlay lived was controlled by the Khmer Rouge. The Khmer Rouge gathered male and female youth in the village to join the military. However, because Kimlay could read and write, he was appointed to teach children in the village. He taught for a year and then he was appointed to be a militiaman and to transport soldiers at the battlefield.

After the victory on April 17, 1975, Angkar transferred him to be stationed at Ratanakiri province. Kimlay said that the military stationed at the front battlefield had sufficient food and the

military stationed at the back battlefield did not. If they faced any shortage, they had to find food for themselves by shooting animals, etc.

In 1977, Angkar moved Kimlay from the military to be a medic. At the same time, some military commanders were called to go to Phnom Penh and he never heard anything from them since then. Not only the chiefs were called, but the members also disappeared. Kimlay talked to me with laughter, "luckily, Angkar transferred me to be a medic. Otherwise, I would be one among those people who disappeared."

In late 1978, while curing the injured, there was a bombshell that fell into where he worked. He was severely injured and sent to receive treatment in Phnom Penh. Three months later, after he recovered, he returned back to Ratanakiri province. Then, the Vietnamese soldiers attacked. Kimlay and another 10 members escaped to the forest. Kimlay lived in the forest until 1980 and then he moved to Anlong Veng.

In that year, he got married and had two children. Unfortunately, he lost both of his eyes due to the shattering of a bomb fragment. He talked to me with a stern manner, "I don't regret that I lost this pair of eyes because they had seen so many murders and it is my luck that I am still alive."

Because of his poor living condition, none of his children could go to school. His family works at the rice field. However, Kimlay was delighted since the country is now peaceful. Although he is poor, he can live together with his family without any war.



Mok Kimlay at his house in Anlong Veng district, Oddar Meanchey Province

Sochannary Penh

BECAME A DISABLED PERSON BECAUSE OF A MINE

Sophal Rath

Tit Vek spent almost all of his entire life in war. He experienced and fought in the battlefield until he lost his leg because he stepped on a mine while attacking the Vietnamese soldiers.

Vek was born to a family of farmers and had 5 siblings living at Storn district, Kampong Thom province. Because his family faced difficulties, he could not go to school. Vek helped his parents' work at the rice field until 1966. Then, he became a novice monk at a pagoda in Kampong Thom province. After being a monk for three years, in

1972, he quit his monkhood because the country at that time was in chaos. At the age of 19, Vek volunteered to join the struggling movement of the Khmer Rouge.

After joining the military, Vek joined the attack on the Lon Nol soldiers many times. Vek attacked on the battlefield of Kampong Thom for two years and then he moved to the battlefield at Kampong Chhnang and Kampong Cham. After the victory on April 17, 1975, Angkar transferred Vek to be stationed and to protect Mondulkiri until the

Khmer Rouge regime collapsed in 1979. Although the Khmer Rouge regime collapsed, Vek still continued living at Mondulkiri and got married in 1982. In 1991, Vek and his family left Mondulkiri to live at Anlong Veng and served as a soldier. Before the integration in 1998, Vek was stationed near Prey S'ark and attacked the Vietnamese soldiers until he lost his leg because he stepped on a mine. After becoming disabled, the upper class ordered Ven to stay at home with his wife and children at Anlong Veng region until the soldiers at Anlong Veng region integrated with the government.

Nowadays, Vek is a veteran and works as a farmer. Vek has a wife and four children. Vek said that the war ended but it did not bring anything good to him beside family separation and becoming disabled.



Tit Vek at his house in Anlong Veng district, Oddar Meanchey Province

Sophal Rath

PEACE AND THE WAR ENDED

Vuochnay Ly

After the Khmer Rouge regime ended, people including the former Khmer Rouge soldiers had returned back to their hometown in order to search and reunite with their family. At the same time, some of the Khmer Rouge cadres did not return to their hometown because of their past.

Indeed, Moeung Mai, born at Sambo district, Kratie province, decided not to go back to her hometown and continued to live at Anlong Veng until present time. Mai did not return back because of her past and she was afraid that she would be discriminated against. She told me solemnly that before the Khmer Rouge regime, she was a child whose parents were farmers at Sambo district. After the overthrow of King Sihanouk on March 18, 1970, the Khmer Rouge controlled the village where she lived. The Khmer Rouge herded male and female

youth to be their soldiers. Mai was not herded because she was just 10 years old at that time.

In 1974, Mai was 16 years old and was old enough to serve in the military. Therefore, the Khmer Rouge recruited her to work in a female mobile unit. Wiping her face with her krama, she continued that she did not volunteer to join the revolutionary movement but it was because the Khmer Rouge threatened her. The Khmer Rouge threatened that if she did not accept the request, they would kill her and her family.

After the nationwide victory of the Khmer Rouge on April 17, 1975, and after Mai became a member of a female mobile unit, she was transferred from one place to another. Because she was young, she could not remember where she worked. Her works at that time were to raise dikes,



Ta Mok's former house, a current museum for visitors, is located in Boeung Ta Mok, Anlong Veng district, Oddar Meanchey Province.

dig streams and work at the farm. She said she had a lot of work but her meal was never sufficient. Mai's unit worked from 7 until 11 and continued to work from 1 to 5 in the evening. Each weekend, there was a self-criticism group that met in order to find fault and educate people to be honest and to put the cooperative's interest above their own interest. Then, Angkar moved Mai's unit to protect along the border. Mai said that being stationed along the border was not as difficult as working in the mobile unit because the controlling chief was an easy-going person and thought about his

present time. However, the discrimination against the former Khmer Rouge soldiers still exists. Mai recalled that the new comers at Anlong Veng discriminated against the former Khmer Rouge. Although they lived in the same community, the new comers did not have good relations with them. However, the discrimination no longer exists since everyone, including old people or new people, are living together peacefully and happily.

Mai is very satisfied with her life because she could live in peace and serenity unlike the wartime when she lived in the forest with fears, escaped



Pol Pot's cremation site on Dangrek mountain, Anlong Veng district, Oddar Meanchey Province

people's well-being.

In 1979, the Khmer Rouge regime collapsed but some Khmer Rouge forces still continued attacking against the liberating soldiers supported by Vietnam. The negotiations and battles between the two parties took place until the integration with the government in 1998, when the battles ended.

After the country was at peace, some former Khmer Rouge soldiers left from Anlong Veng to their hometown in order to search for their families. Instead, Mai did not return to her hometown because she was afraid of being discriminated against since she used to serve the Khmer Rouge. She decided to stay at Anlong Veng until the

from bombs and did not dare to sleep at night.

My very last question to Mai was, "If somebody asks you, are you the former Khmer Rouge? How would you feel?" She answered, "At first, I was disappointed but later on, it was okay because it is the truth and especially nowadays the discrimination no longer exists. My children could go to school like other people's children. The villagers have good relationships with one another. My children are not discriminated against by their friends and society."

Vuochnay Ly



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



MY FIRST TIME AT ANLONG VENG: EVERYTHING WAS NOT AS I THOUGHT

Sreynich Srem

Last week, a group of students and I joined a study trip to Anlong Veng which was organized by the Documentation Center of Cambodia. I am very interested in Anlong Veng because I have never been to this region before. I used to hear from my elders and my parents that Anlong Veng is a region where many former Khmer Rouge soldiers live.

Along the long road, we arrived at the provincial town of Anlong Veng where it was crowded with people and markets selling various products. This overview was contradictory to my perspective before I arrived at Anlong Veng because I thought this region was a remote area with little

population. We visited some historical sites at Anlong Veng region such as the burial site of Pol Pot, the punishment site of Pol Pot, Ta Mok's house and especially, I visited the school which was built during Ta Mok's administration and that school is still in use until the present time.

Moreover, I travelled to the former headquarters of Ta Mok on the summit of Dangrek mountain. The headquarters of Ta Mok used to be an old house which was redecorated and used as an information office of the Anlong Veng Peace Center. Besides visiting the historical sites, we, the students, had a chance to directly interview former



Road, located in Anlong Veng district, Oddar Meanchey Province, to Dangrek mountain and Cambodian-Thai border.

Khmer Rouge who reside in that region. This interview is a very good opportunity for us, the next generation, to ask about their experience, what they had faced and why they joined the Khmer Rouge movement at that time.

It was my first time to interview a former Khmer Rouge and I felt slightly nervous because I heard from my parents that Anlong Veng is the region of the Khmer Rouge and the Khmer Rouge

he stepped on a mine during wartime in 1988. The fighting was between the Ta Mok soldiers and the government soldiers. After becoming disabled, the upper class allowed him to live in the village with his family. He seemed to find it difficult to tell me about his life during the Khmer Rouge regime. He raised his hand and told me that he is a former person who joined the struggling movement of the Khmer Rouge. He is still angry at the Khmer Rouge



A farmer in Anlong Veng district was transporting potatoes to dry by cart

are brutal and scary. However, when I personally met them, it was completely different from what my parents and other people told me. It seems that people who live there are very friendly to tourists even if we do not know each other but they always smile at us.

After dividing into groups for interviewing, I went to talk with an uncle who was resting under his house. His name is Chea Khim, called Mam Ret and his wife is Kim Sy. They got married in 1983 and had 3 children. Khim lost his right leg because

leaders who killed many innocent people. He also lost his family members during that regime.

After the integration, Anlong Veng is peaceful. Khim and his family no longer live in fear. Khim is like other people starting his new life in the former region of war. Khim do not want to return to his hometown in Siem Reap because he thinks that his life at Anlong Veng is great and he has a lot of memories here with him and his family.

Sreynich Srem

'MR. WITNESS, THIS IS NOT S-21'

Alice Murgier

Co-Counsel for the Defense of Khieu Samphan Anta Guissé navigated through crucial subjects with witness Kaing Guek Eav, alias Duch, who is testifying in the second phase of Case 002. Though the former Chairman of S-21 Prison had provided extensive statements to the Court in the past, Ms. Guissé found different angles, relying on witness testimonies as well as on some of Duch's own statements. This proved to be an efficient approach, at least for the first part of today's hearing.

Co-Counsel for the Defense of Khieu Samphan Anta Guissé engaged the witness as she started her examination. Since the beginning of his testimony, the witness had not often answered questions by the negative. However, Ms. Guissé had the witness stated that during the Democratic

Kampuchea period, he was never a part of the Standing Committee, the Central Committee, a Zone or a District Regiment nor attended a meeting of either of these structures. His functions were limited to be Deputy Chief and later Chief of S-21. After only ten minutes of questioning, the Defense had set the tone of the day.

S-21 premises and the principle of secrecy

First, Ms. Guissé confirmed with the witness that S-21 prison left the PJ (Police Judiciaire) location for Ponhea Yat high school between April 4, 1976 and May 19, 1976. Duch added that he had been the one to choose the site of the prison for security reasons. Interrogations of prisoners were conducted outside of S-21 compound. Several testimonies, including one from Lach Mean, made mention of a zinc fence surrounding the prison, to



A view of the public hearing from the court room (Photo: ECCC)

which Duch reacted:

“The fence served two purposes: one, to prevent prisoners from escaping; two, to stop any person trespassing the area. There was no contact with the outside.”

Duch said that as head of S-21, he made sure that he and his subordinates followed the principle of secrecy or he “would have been beheaded a long time ago”, quoting from a Communist Party of Kampuchea (CPK) line.

It seemed like the climate of fear in the ranks increased every year the Party was in power. Duch explained that when mass arrests started to happen, including Hun, he was “terrified” and “so exhausted” He spent a fair amount of time sleeping at home, though he estimated that about 90 percent of his work consisted in reading confessions in his own home. Even as chairman of S-21, he could never leave the compound without authorization of his immediate superior Pang, who was succeeded by Lin after Pang was arrested in 1977.

Former S-21 list-keeper Suos Thy

Ms. Guissé introduced previous statements made by witness Suos Thy, and Duch confirmed that he was in charge of the ordinary prisoners’ list but not in charge of the important ones[1]. Duch’s description of the duties of the former list-keeper also asserted that he asked incoming prisoners very basic questions: name, occupation, year of birth, and so on.

After the break, Duch confirmed that Suos Thy answered to Hor. Co-Defense Counsel Ms. Guissé asked if he recalled “any particular instructions Hor gave to Suos Thy regarding the manner Vietnamese prisoners entering S-21 had to be registered”, referring to a statement by Suos Thy to explain the grounds of her question[2]:

“Since I could not ask questions regarding the position of Vietnamese when their name was registered [Suos Thy did not speak Vietnamese], Hor instructed me to write “spies” and when they

came from Kampong Thom, I was to put “fishermen”.

Duch denied this and instead recalled that the distinction was made between the Vietnamese coming into the country with arms and the ones who did not have any: the former were labelled soldiers and the latter agents. Ms. Guissé inquired if he had discussed the matter with Hor, but the witness stated that everyone was aware of this principle.

Fabricated documents were shown to prisoners to force confessions

The fabrication of documents which incite prisoners to confess was a practice usually conducted with “important” prisoners, confirmed witness Duch[3]. This method was used on former Northern Zone Commander Koy Thuon, alias Khuon, and in this case was ordered by Son Sen, Duch’s superior.

Another practice highlighted by Ms. Guissé’s inquiry to Duch was the pre-dating and post-dating of documents of some important prisoners[4]. The witness wasn’t sure how often this was done.

Duch and Hor: the fearless and the frightful

“Mr. Witness, did you play any role in the removal of Nat as head of S-21?”

“No. [...] When he was arrested, I begged Son Sen to replace him with Hok [...]. Son Sen scolded me for it.”

“But I would criticize Nat on a daily basis when the occasion arose. It was part of my duties since I had seen him made mistakes.”[5]

The witness was not able to provide a substantive answer to Ms. Guissé regarding the relationship between Hor and Nat. He only specified that Hor was the Chief of Special Forces, under Nat. The Co-Defense Counsel decided to sift through more previous statements by the witness in order to uncover the nature of his relationship with Hor and Nat.

The witness stated that after Hor leaked

some incriminating information coming from a confession, Son Sen had given Duch orders to keep Hor from reading confessions. Ms. Guissé then tried to suggest to the witness that this may have changed their relationship but Duch said there was not any bad sentiments between them.

In order to jog Duch's memory, the Co-Defense Counsel relied on two statements by Suos Thy:

"Mr. Witness, was Ta Nat was afraid of Duch?"

"Yes. However, Ta Nat was managing a division, but he was afraid of Duch. And Hor was very much afraid of Ta Nat." [6]

And:

"Yes. Once again I don't know the relation between Nat and Duch, but I can tell you Hor was very much afraid of Duch." [7]

When confronted with these statements, Duch smiled, looking slightly amused.

"Mr. Witness, in your relations with Nat and Hor, did you get the impression that they were both afraid of you?"

"Yes, Nat was afraid of me but sometimes he dared to do things as well. [...] He was daring, everybody knew that."

The witness then added, trying the counter the depiction that he was ever a tyrant to his Comrades:

"As a leader, I had three principles regarding my subordinates: to understand them, to forgive them and to be kind to them. When Nat was arrested, Hor came to me and he was afraid of me."

S-21 interrogations and incrimination

Duch confirmed that he had only seen Son Sen's annotations on S-21 documents during Court proceedings, as "the S-21 documents that were sent to my superiors only contained my annotations by me, and they were never sent back to me." [8]

Ms. Guissé turned to another topic before the break. On June 7, 2016, the witness spoke about Sim Mon, a young Cham working as a guard at S-

21. Duch specified that after having committed an offence, Sim Mon was transferred to Prey Sar and after an additional mistake, he was interrogated and smashed [9].

Co-Defense Counsel Guissé tried to determine the extent as to which the incriminations were credible in light of the interrogation methods. Duch verified that when the interrogators had the prisoner, they had detailed information about him or her to find weak spots and frame their questions



accordingly. However, the interrogators had summary and limited biographical data at the beginning of the interrogation sessions [10]. Duch then affirmed that he was the one who taught the interrogators how to interrogate the prisoners, but he denied that there was a fixed rule according to which the number of incriminations determined and the chances of someone being arrested under the Democratic Kampuchea regime [11].

"The three times rule only applied in theory", he added. "Brother Mok was implicated in 15 confessions at S-21, but he remained Deputy Chief

of the Army.”

Armed conflict with Vietnam

Yesterday, Duch told Co-Defense Counsel for Nuon Chea Victor Koppe that the war between Democratic Kampuchea and Vietnam was declared on December 31, 1977. Today, Duch corrected that the exact date was 1978. Pressed for further details about when he became aware of the conflict, the witness said he knew there were clashes between the two forces in November and December 1977,



up to when the Communist Party of Kampuchea declared war[12]. Even though a speech by Pol Pot mentioned the conflict in early 1978, the witness affirmed he knew about the conflict before then. He specifically recalled a January 1978 meeting during while Pol Pot spoke of the military situation and had added that “the peasants and the workers were the foundation of the Army.”

Communication between security centers – S-21 and others

Ms. Guissé moved on to the security centers that were located all over the country of Democratic

Kampuchea and inquired about the Duch’s knowledge on how many there were. The witness answered he was aware of a limited number of them (two at the time) because of the lack of contact between the security centers at a horizontal level. S-21 was not in charge of any other security centers, the only communication was reporting to Committee 870. However, he was now aware there had been 196.

The witness made mention of his direct superior, Pang, who was on the S-21 compound every day to collect confessions, when Nuon Chea, also his superior, only communicated with him a few times a week. Pang was only allowed to go about the S-21 compound with Duch, and could not attend the interrogations. He would carry the confessions to Committee 870, the Central Party, in sealed envelopes.

“Mr. Witness, was Pang aware of the policy you described, that is to say when prisoners were arrested, they had to be smashed.”

“I believe he was, because it was a general principle of the CPK. [...] A party’s line was not something to be discussed [whether] it was appropriate or not. Whatever was determined by the Party, it had to be implemented.”

Duch admitted that during the Democratic Kampuchea regime, he did not know everything that happened in other security centers, though he assumed the principles of the Party were applied everywhere. Co-Defense Counsel Anta Guissé’s line of questioning showed her strategical assessment of the limited knowledge the witness had over matters that went beyond S-21, in perfect consistency with her very first questions of the day.

Duch’s direct superior, Pang, incriminated

Security Chief at S-21, Chim Sang Hok, Pang’s confessions were “confusing”, Duch said shaking his head, “so he was smashed”. The witness could not remember when exactly he was killed, but recalled he was arrested a few days after the

celebration of April 17, 1978[13], likely on April 20 or 21, 1978.

Referring back to the notion of “important” and “non-important” or “ordinary” prisoners tackled by Mr. Koppe yesterday, Ms. Guissé asked Duch in which category Pang was put. Duch answered that Pang was an important prisoner because he was close to the leadership, namely Brother Phal. The witness elaborated: Ponh had been the one to interrogate him, using the “hot method” (meaning physical mistreatment and torture), and Duch did not see him or speak to him while he was detained and interrogated at S-21.

Previously, Duch stated that he attended a meeting on January 6, 1979, just days before the Vietnamese troops entered Phnom Penh. This restricted meeting bore important details, as the witness testified that it was chaired by Khieu Samphan who told them not to worry about the enemy troops. They should keep working and “stay focused on their work”, a line employed many times by witness and former S-21 list-keeper Suos

Thy in his testimony in early June.

Ms. Guissé, carefully articulating the document reference numbers, showed a quote by Duch saying there were not six but three or four people who attended the meeting[14], to which he answered:

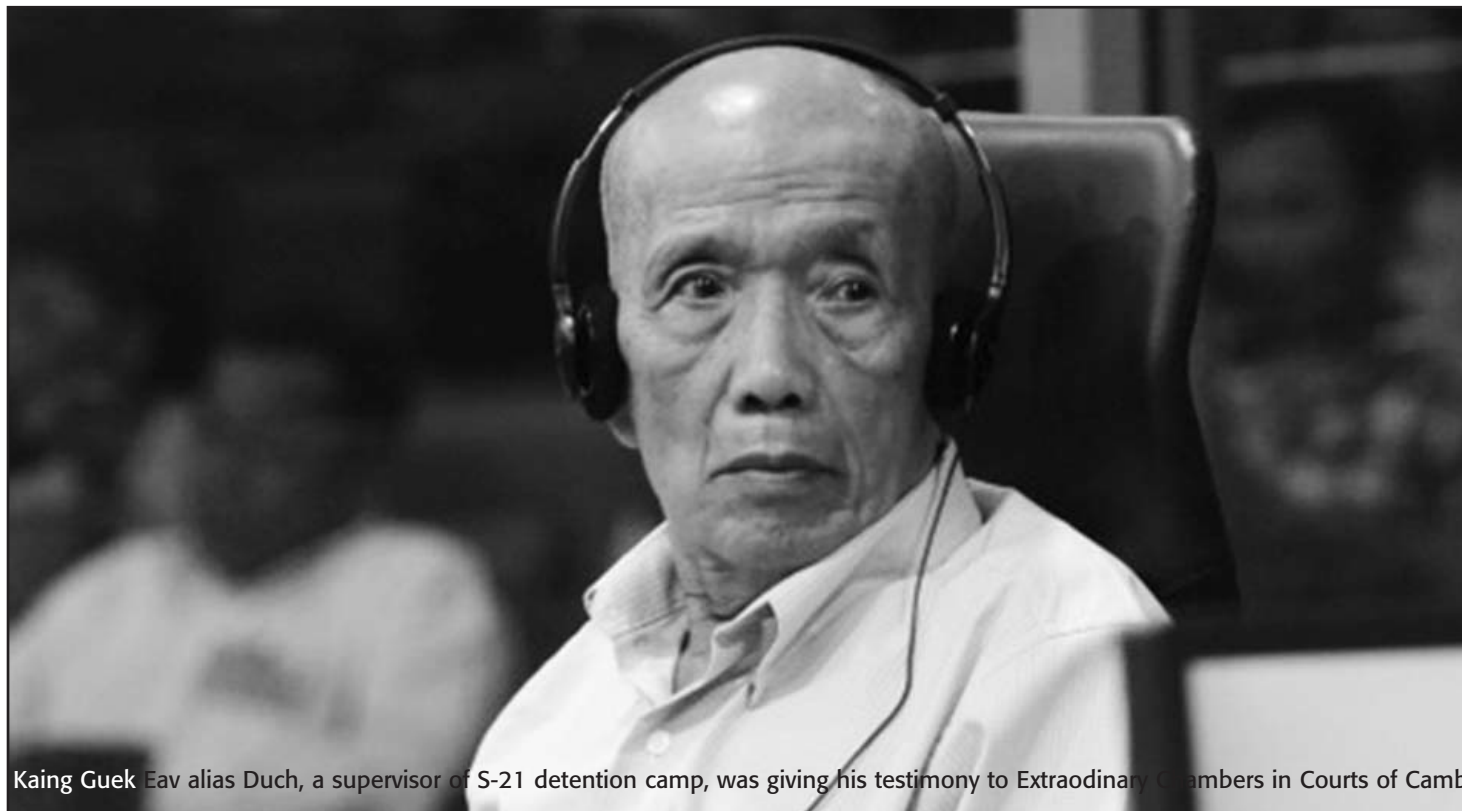
“I stand by my previous statement. My memory was fresher than [in 2007].”

However, then confronted with two testimonies about a seemingly similar meeting, Duch stood by his most recent statement: at this meeting, Khieu Samphan did not advise them to leave Phnom Penh for a short while to prepare an attack against the Vietnamese troops[15]. He advised them to stay and work, Duch repeated.

“Mr. Witness, following this meeting, you went back to S-21. Did you give any instructions to your subordinates following this meeting?”

“No. I only instructed interrogators about the four prisoners from Y8 [that were to be smashed].”

Duch then described how he saw Ieng Sary in his car from a distance: “he had a stern expression”.



Kaing Guek Eav alias Duch, a supervisor of S-21 detention camp, was giving his testimony to Extraordinary Chambers in Courts of Cambodia.

"After January 3, I was tired and hopeless. After the arrests of [my comrades], I was thinking that one day, it would be my turn."

Then questioned by Ms. Guissé, the witness was sure that the last executions at S-21 took place in January 1979 and not in December 1978: "The instruction was to kill all the prisoners. [...] The instruction was made by Nuon". Ms. Guissé insisted that several witnesses were not aware of it.[16]

"To my recollection, all of them were killed by January, because there were many prisoners, it was difficult to smash all of them you know, in just three days".

Duch disavows his own statement

The following bone of contention marked the end of the day. Co-Defense Counsel Anta Guissé started off by referring to a 1999 statement Duch made in front of the military tribunal: "Khieu Samphan and Ieng Sary, until this date we have never met, not even once" [17], which the witness denied firmly. Ms. Guissé pointed out that when he was confronted with one of his 2007 statement

today, he chose to stand by it, arguing it was closer to the events in question.

"Your memory would have been even fresher in 1999, Mr. Witness."

"[...] the meeting between me and Brother Hem [Khieu Samphan] is engraved in my mind. I will never forget these two events in my life."

The witness became more agitated, stirring on his chair and accentuating his brisk gestures. Waving his eternally accusatory finger, Duch blamed Ms. Guissé:

"You only read part of the document and ignored the other parts."

The Co-Defense lawyer replied that Duch had put his finger prints and signature on that 1999 statement in front of the military Tribunal. "This document is suspicious", shouted the witness. Ms. Guissé, who had remained calm all day long, then asked him:

"Mr. Witness, why do you say it is suspicious? It is because it does not at all refer to the meeting or because you put your fingerprints and signature on a document that [did not provide full details]?"

"Please Counsel, give me the full written records of the interview."

"Mr. Witness, we are not at S-21, where you can order people to do whatever you would like. This is an examination."

Interjecting in a tense moment, President and Judge of the Chamber Nil Nonn called Co-Defense Counsel Guissé to order, saying that the witness had simply made a request.

Ms. Guissé concluded her interrogation for the day, making one last reference to the instructions given by Khieu Samphan during the meeting mentioned above. Duch maintained his position. The President adjourned the hearing, which will continue tomorrow, June 23, 2016 at 9am.

Alice Murgier



ambodia (Photo: ECCC)

IT IS MY FIRST TIME ON A TRAIN AFTER 49 YEARS

Vannak Sok

Many people knew that the train in Cambodia was first introduced during the French colonization era. However, those people, including me, never used the train because they thought that the train was old, slow, time-consuming and unsafe.

I am 49 years old and a staff member of the Documentation Center of Cambodia (DC-Cam). Recently, I boarded the train that was just renovated by the Royal Group of Oknha Kith Meng after it had been unable to transport passengers for

many years. This is my first time to travel on the train with 40 staff members of the DC-Cam after we fulfilled our duties for nearly a year. This train travel's purpose was to tighten the bond of friendship that can improve our work to be successful in the future.

We departed the train station in Phnom Penh at 7 a.m. to Preah Sihanouk province by travelling across Takeo and Kampot province. The staff members of DC-Cam were sitting happily with other passengers.

In the VIP train car area where I was, I noticed the grey leather seat and air-conditioners. In the normal car, I noticed that there was food and beverage selling to the passengers.

Glancing from the train, I saw the villages, houses and green rice fields. We travelled across the canal and mountain base. The train travel made me feel delighted because it was calm unlike the traffic on the street that frequently causes accidents.

Although I boarded the train at present time, I did not forget the past and the history of Cambodia along the railway during the Khmer Rouge regime. During the Democratic regime, the Khmer Rouge evacuated the majority of people by train to the North-West including Pursat province and Battambang province, in order to work and temper themselves. Thousands of families of innocent people were separated and died, including my family, by this



evacuation.

During 1979, when I was 11 years old, I listened to the stories narrated by my aunt Lai who is a survivor and returned back to her hometown at Yok Bart village, Kbal Koh commune, Kien Svay district, Kandal Province.

Lai said that my grandmother's family during the Sihanouk era lived in Phnom Penh. My grandmother is Ron and my grandfather is Suy. My grandmother had a daughter named Uy Sarom who was adopted by General Lon Nol. He appointed my grandfather Huot and his wife Lean to take care of Sarom.

In 1975, when the Khmer Rouge came to power, my grandmother's family left Phnom Penh to her hometown in Kandal province. In early July, 1975, when people started facing food shortages, the Khmer Rouge searched for volunteer families to register their names at the Commune Office in order to live in the North-West Zone where rice was plentiful. At that time, my grandmother did not want to leave her hometown but she thought that if she stayed, she would be dead once the Khmer Rouge knew who she was. My grandparents, their children and another 12 relatives registered their names.

The Khmer Rouge took my grandmother's family by a car to the train station in Phnom Penh. Lai continued that the car was crowded with young-old people and patients. The train during the Khmer Rouge regime was run by charcoal and water stream and it was slow. In each train car, the young Khmer Rouge soldiers carried guns in their hands. The majority of the evacuees worried because they did not know which region they were being sent to and what would happen. The families of the evacuees did not talk about anything while some people asked each other about their hometown. When the train stopped at Pursat province, my grandmother's family left the train and Angkar provided them rice to cook and eat. Then, the

Khmer Rouge military and the base people drove their ox-carts to transfer new people to live in the villages and districts that the upper level determined.

My grandparents and her children came to live in Kandeang district, Pursat province. Upon their arrival, Angkar set up my grandmother's family to live and work with the base people and eat collectively at the cooperative. In mid-1976, Angkar monitored and searched for former Lon Nol soldiers to be reeducated. Lai's husband was called to be reeducated by Angkar because he did not hide his background that he used to be the former official at Kien Svay District Hall. My grandmother fell sick and died at home due to starvation. My grandmother's sons named Uy Saren and Uy Say were taken away and killed by the Khmer Rouge after they knew that those two people used to be policemen during the Lon Nol regime.

In 1977, another family of my grandmother's daughter named Uy Saroeun and her son-in-law, Leng, were taken away and killed by Angkar after they knew that Saroeun and Leng were former Lon Nol officials. Lai said, after 1979 Saroeun's son named Uy Phearom was alive but we don't know where he ran to since his parents were killed by the Khmer Rouge. Phearom, at that time, was 8 years old and he did not know where his hometown was. Lai feels regretful when she thinks of her nephew because she did not stop him.

After the Khmer Rouge regime, 12 people from my grandmother's family who were evacuated by the train were killed or died due to starvation and finally, there were only 3 people left who came back to the hometown.

When I was on the train, I thought of what happened to my family during the Khmer Rouge regime. Even if it has passed for many decades, my family who survives from that regime still remembers it.

Vannak Sok

HISTORY OF ANLONG VENG REGION: VALUE OF PEACE

Bunthorn Som

On 26th September, 2016, staff of the Anlong Veng Peace Center installed signs to mark their office on the summit of Dangrek mountain near the Thai border where the former headquarter of Ta Mok is. This center has the role to participate, preserve the history and promote reconciliation in the whole community.

With cooperation of the Ministry of Tourism with the Anlong Veng Peace Center, which is one among many projects of the Documentation Center of Cambodia, organized an exhibition of the remarkable events in the history of the Khmer Rouge regime and arranged to install signs at 14 historical sites as well as preparing study trips for national and international students to conduct research about the Anlong Veng region.

In the future, the Anlong Veng Peace Center

and the Ministry of Tourism will organize a project to train tour guides about the Anlong Veng history and give presentations of the history of Anlong Veng to students and teachers throughout the country. However, to achieve these tasks and make them proceed smoothly, the Anlong Veng Peace Center requires participation from people.

Tho Lon, a former Khmer Rouge soldier in Division 912 and a former village chief at Anlong Veng region after the integration, said that he supported the developing tasks at the Anlong Veng region and urged to have more research and interviews with the former Khmer Rouge soldiers in order to listen, learn and analyze what they had experienced during that regime. Especially, he wanted the younger generation to learn about the history of the Khmer Rouge. He requested



international organizations, ministries, and government to preserve the Anlong Veng district for researchers and tourists.

Nhim Sophan, teacher at Anlong Veng High School, seemed to support Tho Lon's claim. However, Sophat notices that most of the former Khmer Rouge soldiers at Anlong Veng region do not want to recall their past. Therefore, children of those people do not know much about the Khmer Rouge regime. Some former Khmer Rouge soldiers are still afraid of their past. Hence, he thinks that the preservation of the historical sites and the reconciliation in Anlong Veng region will mediate between the former Khmer Rouge soldiers and the victims. He requests the Anlong Veng Peace Center to provide students with more documents related to the Khmer Rouge in order to read and learn.

Chan Late, 19 years old, a student at Anlong Veng region, said that the preservation of the historical sites enables students to learn more about the region. Indeed, Chan Late has very little knowledge about the Khmer Rouge regime from

her parents. Chan Late would like to request the Anlong Veng Peace Center to organize long-term training about the Khmer Rouge regime to make the students understand more about this history. Chan Late added that when she has spare time from class, she always comes to visit the office of the Anlong Veng Peace Center in order to understand the tasks of the Center, especially the history.

Khemara, who has been living on Dangrek mountain for nearly 2 decades, said that he supports the preservation of historical sites at the Anlong Veng Region. Additionally, he wants to see the exhibition of military equipment which is the war legacy, such as tanks and armored vehicles of the former Khmer Rouge soldiers and the government soldiers in old locations of the Anlong Veng district. Noticeably, the military equipment was transported from the Anlong Veng region after the integration in 1998. He continued that the preservation of the equipment will make the history broader.

Bunthorn Som



ANLONG VENG AND THE CHANGE OF NEGATIVE PERSPECTIVE

Sarakmonin Teav

The Khmer Rouge regime collapsed on January 7, 1979, even though the Khmer Rouge movement had not been entirely defeated. The Khmer Rouge gathered the remaining forces along the Thai border in order to resist the government. Anlong Veng is the last stronghold of the Khmer Rouge after other regions integrated with the government. The struggling movement of the Khmer Rouge still carried out its activities until Ta Mok was arrested. However, some people still feel frightened when travelling to this region.

The younger generation, who have heard about Anlong Veng from their parents or elders, always thinks that Anlong Veng is a remote region with less population and hard to live in. Below is the personal perspective of students who attended

the study trip to Anlong Veng historical site under the organization of the Anlong Veng Peace Center:

Phal Mi, a junior of Khmer Literature department at Royal University of Phnom Penh

When I first heard about Anlong Veng region, I thought it was just a remote area located along the Thai border. But when I came here, Anlong Veng is not as what I thought. This region has good development and sufficient electricity.

Nem Nom, a junior of Khmer Literature department at Royal University of Phnom Penh

When I first heard about Anlong Veng, I thought that it might be a remote region with less population, development, and especially it is the region where integration happened last. After I came here, it is very different from what I thought.



Nem Nom, a junior of Khmer Literature department at Royal University of Phnom Penh, was growing tree at Anlong Veng Peace Center Office on Dangrek mountain.

Indeed, this region is a region that is a developed and crowded provincial town like a city in the middle of forest.

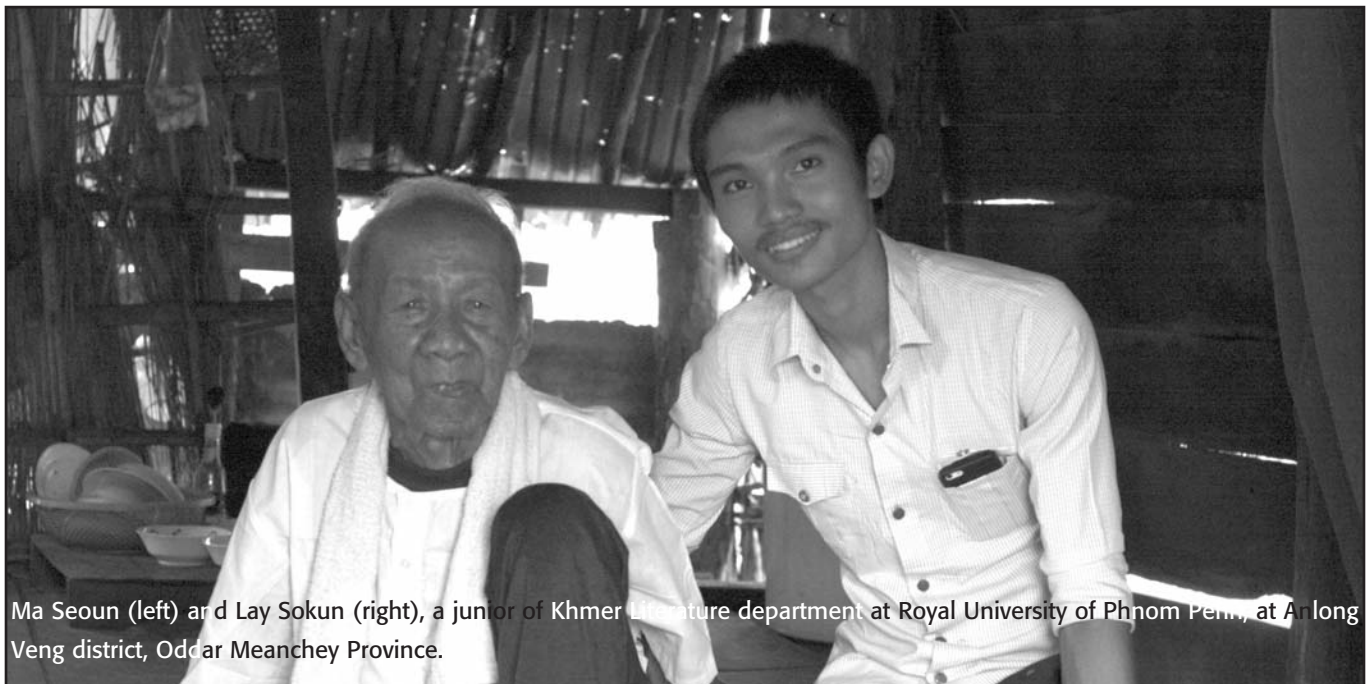
Tean Thong, a junior of Khmer Literature department at Royal University of Phnom Penh

When I first heard about Anlong Veng, I thought Anlong Veng was a remote region with less population that had large streams. It was a terrified region. But I came here; it was not as I thought. This region is well-developed in almost every sector including agriculture and industry. Moreover, it is no longer a terrifying place but a crowded region.

thought that Anlong Veng was surrounded by forests and mountains and it was a remote region where nobody wanted to live. After I came here, I realized that it was different from what I thought about this region. Anlong Veng is developing and peaceful. For infrastructure, I observe that there is construction of roads, bridges, schools, pagodas, and hospitals.

Veng Vanny, a senior of Khmer Literature department at Royal University of Phnom Penh

My first thought about Anlong Veng is that it was a dangerous region and a military camp filled



Ma Seoun (left) and Lay Sokun (right), a junior of Khmer Literature department at Royal University of Phnom Penh, at Anlong Veng district, Oddar Meanchey Province.

Lay Sokun, a junior of Khmer Literature department at Royal University of Phnom Penh

First, I thought Anlong Veng was a natural region that did not have good infrastructure. In contrast, after I arrived at the region, it is crowded and there are restaurants, hotels, major construction and all kinds of markets. Especially, there are schools, hospitals, and roads. I think that security is also great since there are police stations to protect people in the region.

Rous Chanthol, a junior of Khmer Literature department at Royal University of Phnom Penh

For me, when I had not been here yet, I

with trenches. But when I visited Anlong Veng region during rainy season, it was naturally beautiful. After I attended the study tour, I realized that Anlong Veng is the last stronghold of the Khmer Rouge and I visited many historical sites.

Sim Sokheng, a senior of Khmer Literature department at Royal University of Phnom Penh

When I first heard about Anlong Veng, I thought it was a remote region where people were not well-off and there was no market to do trading. I thought people living in that region faced many difficulties including food and travel. Contradicting what I thought, people there have better living

conditions and there are markets. Moreover, I knew that this region is a historical tourist site which is related to the Khmer Rouge movement.

Heng Yi, a senior of Khmer Literature department at Royal University of Phnom Penh

For me, when I first heard about Anlong Veng, I thought it was a remote area with less development, inaccessible roads, no market, school, hospital, and etc. I thought that region was less populated, covered by forest and mines because this region used to be a battlefield. After I came here, I realized that Anlong Veng is a great

When I arrived there, it was different from what I thought even if many former Khmer Rouge soldiers live in this region, but there are numerous newcomers who come and trade there. Moreover, Ta Mok's house, which was the former commander headquarters to administrate the Anlong Veng region, is organized to be a tourist site for people to visit.

Suon Sopheak, a junior of Khmer Literature department at Royal University of Phnom Penh

When I first heard about Anlong Veng region, I thought it was just a remote area with little



Patt Teav (left) and Rous Chanthol (right), a junior of Khmer Literature Department at Royal University of Phnom Penh, at Anlong Veng district, Oddar Meanchey Province.

place to live and people are friendly. There are roads, hospitals, schools and markets at Anlong Veng. Especially, Anlong Veng is an historical tourist site related to the Khmer Rouge regime where researchers and tourists can visit and understand.

Ratha Soklen, a senior of Khmer Literature department at Royal University of Phnom Penh

When I first heard about Anlong Veng region, I thought it was a region covered by forest and wild animals. It was an unsecured region because many former Khmer Rouge soldiers lived there and it used to be a battlefield. Therefore, there might be unexploded ordnance that could cause danger.

population and I did not know Anlong Veng was located in which province. I thought people there may be poor and there was no school, hospital or market. In contrast, when I came to Anlong Veng, my negative perspective suddenly changed. There is everything at Anlong Veng, such as schools, hospitals, bridges, roads, electricity, markets, etc. Moreover, Anlong Veng is an historical site of the Khmer Rouge regime that can attract national and international tourists.

Sarakmonin Teav

STILL REMEMBER

Cheyvibol Prak

On the day that the liberating military of the Khmer Rouge entered Phnom Penh, my father, Prak Vibolchey, lived near Tuol Tom Pong in a well-off family. He has 7 siblings (5 females and 2 males). My father is the fourth child and his father was a former military member of the Khmer Republic.

A few hours after the victory and congratulations from people, the Khmer Rouge military started to forcibly evacuate people from their homes by saying the Americans would bomb the city and they told people not to take their belongings with them. Believing those words, my father's family took a small amount of food and some clothes and left from the city by a car along Kbal Thnol street heading to Kien Svay. The Khmer Rouge then confiscated the car and ordered them to walk.

My father's family was evacuated to Takeo province with other people. A few days later, my father got separated from my grandfather because my grandfather went to see his soldiers at Takeo province. At that time, my father's family was evacuated to Koh Krabey by ship. When my father's family arrived there, they received the news that Angkar called my grandfather to be educated. Later, the Khmer Rouge sent my father's family to live at Trapeang Thom commune.

Angkar appointed works differently there. My grandmother was appointed by Angkar to grow rice and appointed my father to pick up animal waste and to transplant seedlings. My grandmother strove to work and take care of the family. After working there for a week, a generous commune chief told my grandmother that someone reported her family background and that she was the wife of a former Lon Nol soldier. My father's family was called

feudalists who Angkar considered as enemy and had to be smashed. Because my grandfather's nephew informed to the commune chief, the commune chief then transferred my father's family to live in another commune in order to hide their profile.

After coming to the new commune, Angkar separated my father's family from each other. My father got separated from my grandmother and his siblings to work in another place. Angkar appointed him to join a children's mobile unit. After half a year, he could ask permission from Angkar to visit his mother but he never met his siblings. He just heard that his older sister worked in a female mobile unit. When my father returned back to work, Angkar appointed him to join a youth mobile unit and he was tasked to work harder, such as dig land, dig canals and raise dikes.

On January 7, 1979, the Kampuchea United Front for National Salvation military and the Vietnamese liberated people from the Khmer Rouge regime. My grandfather returned back to my grandfather's hometown and reunited with his mother and siblings.

My father always tells me that he was lucky that none of his siblings lost their lives because they were flexible but unfortunately he could not meet his father. My father always tells me that he always thinks about what happened to him during the Khmer Rouge regime, especially the missing of his father. Even though that brutal regime has been gone for 30 years, there is a song in his mind titled, "Oh, Phnom Penh!"

Cheyvibol Prak

MY MOTHER'S STRUGGLING LIFE

Keolydet Hun

Before the Khmer Rouge regime, my mother, Lam Sovatey, lived in Khnach Romeas village, Rong Chrey commune, Battambang district, Battambang province and she was 16 years old. She lived in a family of seven and she is the third child. Her father was a former Lon Nol soldier and her mother was a seller. During that time, she lived with her family like other people and went to school in level 4 (elementary level in the present time).

In January, 1975, her mother escaped to live at the provincial town by living with her relative temporarily because at the hometown, people were threatened by the Khmer Rouge military. In contrast, on April 22, she returned to her home because the soldiers expelled people from the provincial town. Meanwhile, the Khmer Rouge soldiers who carried guns told people to leave from the provincial town for 3 or 4 days in order to reorganize and set up the city. Those soldiers told people 3 hours in advance before expelling people.

When she left, she did not take anything with her but some rice for the family. She travelled by foot for three days and three nights until she reached the destination. During the travelling, her mother picked up the rice that people dropped on the way to cook.

Her mother travelled for three days. Due to exhaustion, she rested at the pagoda for 5 days, and then the military transferred her to live in the camp because the old house where she used to live burned down. She lived in a camp called Vorl Yeav Camp for a month and then she reunited with her family and built a hut to live. Upon her arrival, Angkar tasked her to mound the soil up and grow sweet potatoes to temporarily support her living at the camp. While she was working, there was

nothing to eat beside a few cups of porridge mixed with morning glory and other leaves. My mother could not remember how long she lived at the camp. In one day, the unit chief provided only 2 meals. When eating, there were people inspecting. She had to boil water to drink. However, Angkar did not allow smoke in houses. She, therefore, drank unclean water.

At that time, because there was malaria and dengue fever, my mother sold some gold that she had to buy medicine. Later, when she had nothing to trade, she minced some tree leaves to drink with water.

My mother's life at that time was wake up, sleep, eat collectively and sing revolutionary songs before going to sleep with an empty stomach. In the morning, when she started harvesting the crop, Angkar provided only porridge and during harvesting, Angkar provided rice and when the harvest was done, Angkar provided porridge.

In 1976, Angkar forced my mother to marry a man who she never knew before (she used to be a student) and Angkar married her to a man who used to be a student as well. The marriage was not traditionally held but they asked people to hold hands and make a commitment in front of the presiding committee saying, "Both of us respect Angkar from now onwards. If we betray Angkar, guns are the witnesses." After the marriage, wife and husband did not stay still but they had to move from one place to another.

In 1977, she had a child. While she was tending the ducks, Angkar arrested her father to imprison him by accusing him as an enemy. Fortunately, the base people knew him and he was released. A few days later, the Vietnamese soldiers

liberated the country and she returned to live with her parents at her old house. 5 or 6 months later, the Khmer Rouge military herded them back to the forest. Because she knew in advance, she ran away without taking anything with her but the clothes on her body.

My mother moved from one location to another. In 1981, her husband came to find a job in Phnom Penh. One year later, she came to live with my father but her life was not that easy. When she arrived at the city, she asked others to stay with them and look after their home. After saving for a

while, my mother and her family could afford to buy a small house.

Living in a new house was very difficult because of thieves. At that time, there was no street and it was flooded in front of her house, which made it difficult for her to look after her child. Moreover, she almost could not support her child.

When UNTAC came to Cambodia, her family was better since her husband got a well-paid job that enabled for them to send their child to school. Because of the support from foreign colleagues at the workplace, her husband could expand his knowledge and experience.

Due to the struggle from one regime to another, my parents could have a decent livelihood but nothing can substitute for what they have gone through.

My mother's struggle is a reason that the younger generation should know because the teenagers now can do what they love but for her, she spent her adulthood in a period where education was not allowed and she was separated from her family and forced to work.

Although what she described was painful, it is pain that should be recalled to remind the younger generation that many people lost their lives and it is an education to prevent this regime from happening again.

Keolydet Hun



Keolydeth Hun (right) with her mother

3 DAYS TURN OUT TO BE 3 YEARS

Sereiratana Tuon

"Brothers and sisters, please leave your home for 3 days in order to set up the order in the city. Brothers and sisters, do not take your belonging with you because in the next three days, you will return back to your house."

This was the announcement of the Khmer Rouge military after their victory over the Lon Nol regime. As a 9-year-old girl, when the Khmer Rouge took control of the country on April 17, 1975, my mother, Ouk Mom, and her family were evacuated from the provincial town in Prey Veng to Chek

village, Peam Rong commune, Svay Antong district, in the same province.

New people or 17 April people was the word that the Khmer Rouge used to refer to people who were evacuated after April 17, 1975. The newly evacuated people were always discriminated against by the base people. The base people considered the new people as an enemy who needed to be monitored and tempered. Telling me with tears in her eyes, my mother recalls her childhood, hardship and starvation that her family and she faced during the Khmer Rouge regime.

Upon their arrival at Chek village, Angkar separated my mother's family to work in different places. My grandparents were appointed by Angkar to dig the canal. Therefore, my mother and 6 siblings lived separately from their parents. As a child of new people, Angkar appointed my mother to work in a mobile unit in order to pick up animals' waste and feed pigs. Although she was a child, my mother worked without any break. Day by day, her work was doubling and getting harder but her meal proportion was not equivalent to her labor. Due to her starvation, she always ate the rice used to feed the pigs when feeding them. Sometimes she and her other six siblings caught rats at the rice fields to cook.

Glancing at me, she recalls an event where she almost died. One night, Angkar called her and told her "go to reeducate" because she broke a pig's leg. My mother went with the militiamen and she did not know what "reeducate" was. When she



Sereiratana Tuon's mother

arrived at the meeting, the chief of the meeting yelled at my mother “comrade, do you know that Angkar liberated you? If Angkar did not save you, you would be killed by the Lon Nol feudalists. You should pay tribute to Angkar.” Then, the chief asked my mother to stand up and make a commitment “I am determined not to do this again and I won’t disappoint Angkar.” This was considered to be her luck that Angkar pardoned her and just asked her to attend a meeting or maybe she was too young and Angkar forgave her.

There are so many events from the Khmer Rouge regime that my mother could not describe because she feels suffering when recalling the regime. However, she could not tell everything but she always reminds her children about her difficulties that she experienced.

After the collapse of the Khmer Rouge regime, my mother lost 3 siblings (2 males and one

female). Her oldest brother died because of starvation and two other siblings died because of lack of medical treatment.

After experiencing the difficulties during that regime, she did not let her life down. Even if her family was poor, she struggled until she became a doctor.

Nobody wants to remember, but the suffering cannot let people forget. People, who survived the Khmer Rouge regime, including my mother and grandparents, always want the younger generation to understand their difficulties.

I think I, as a younger generation, cannot help but listen and ask them about their lives during that regime. In that way, it can heal their pain and make them feel like their children worry about them and understand their difficulties.

Sereiratana Tuon



The family members of Sereiratana Tuon's mother



DC-Cam: #66, Preah Sihanouk Blvd, Phnom Penh, Cambodia. Tel: (855) 23 211 875, Fax: (855) 23 210 358, Email: dccam@online.com.kh, Homepage: www.dccam.org.

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