

Final Narrative Report for The Asia Foundation (TAF)

August 2010-December 2011

Executive Summary

From August 2010 to December 2011, the Documentation Center of Cambodia (DC-Cam) in collaboration with the Ministry of Education, Youth and Sports and the Ministry of Interior conducted twenty-eight Public Education Forums in twenty-four provinces across Cambodia. The forums were conducted in the most remote areas with the least access to information and



Monks Attending the Forum and Reading the DK History Textbook

materials related to the Democratic Kampuchea (DK) history (1975-1979) and the progress of the Extraordinary Chambers in the Courts of Cambodia (ECCC), also known as the Khmer Rouge Tribunal (KRT). Each forum consisted of between fifty to over three hundred participants which included teachers, students, villagers, monks, and ethnic minorities such as Cham and hill tribes. The forums were mostly conducted in the compounds of the local pagodas. In a few cases, the forums were held in secondary schools or other public gathering places. The choice of pagodas and schools as the forum's venue stems from their political neutrality and central community location that all participants know and can easily find.

Each Public Education Forum started with introductory and welcoming remarks from a representative of the local authority, usually the commune chief, followed by an introduction by DC-Cam's representative who briefly talked about DC-Cam's work and the objectives of the forum. Sometimes, we invited foreign guest speakers such as the ECCC's personnel, DC-Cam's legal associates, and visiting scholars and students to share their expertise with the participants. Then DC-Cam's team members distributed pre-forum surveys to gauge participants' understanding of DK history and their attitudes toward learning this history in a formal classroom setting. After that one of DC-Cam's team members would pick one chapter from the textbook *A History of Democratic Kampuchea (1975-1979)* and discuss the chapter by making a link to the history of the local village to generate discussions and critical dialogue among participants. Participants not only

had an opportunity to share their knowledge and experiences with each other and their young children, but also to ask questions to the experts such as Mr. Andrew Cayley, the ECCC's international co-prosecutor. At the end, DC-Cam's team members distributed the post-forum survey to examine how their knowledge and attitudes had changed over the course of the forum.

In each forum, participants received several educational materials related to DK history and the recent development of the KRT. These materials included: *A History of Democratic Kampuchea (1975-1979)* textbook, magazine *Searching for the Truth*, booklet on Case 002, detailing the biographies and crimes allegedly committed by the four suspects (Khieu Samphan, Nuon Chea, Ieng Sary and Ieng Therith). In some cases, the forum also included the new short documentary film produced by DC-Cam, *Mass Grave Near Pagoda*, which is about surviving family members who live in the same village as the man who killed their relatives during the KR regime.

Each forum was concluded in one morning. DC-Cam's team members spent the entire afternoon to conduct follow-up interviews with teachers, students and their parents, as well as with the local authorities such as commune chiefs and school directors in order to learn more about their knowledge and reactions to the content of the forum. The total participants across all forums are 4,736. The team conducted 161 interviews with teachers, students and parents. The table below shows forum dates, locations, number of participants, and number of interviews conducted in each forum.

No.	Date	Location	Number of Participants	Number of Interviews
1	Aug. 23, 2010	Anlong Chrey Village, Pram Bei Mum Commune, Thpong District, Kampong Speu Province	50	8
2	Aug. 29, 2010	Chy Phoch Village, Chy Phoch Commune, Mesang District, Prey Veng Province	215	10
3	Sept. 25, 2010	Kampong Boeng Village, Kampong Hao Commune, Kampong Leng District, Kampong Chhnang Province	200	12
4	Oct. 17, 2010	Wat Phnom Village, Kampaeng Commune, Kiri Vong District, Takeo Province	153	11
5	Nov. 14, 2010	Pong Ror 2 Village, Pong Ror Commune, Chhlong District, Kratie Province	250	6
6	Jan. 9, 2011	Chi Phat Village, Chi Phat Commune, Thmar Bang District, Koh Kong Province	90	7
7	Feb. 6, 2011	O Sampor Village, O Sampor Commune, Malai District, Banteay Meanchey Province	200	11
8	Feb. 20, 2011	Sandan Commune, Sandan District, Kampong Thom Province	130	5
9	March 6, 2011	Punleak Village, Chong Chiek Commune, Dambe District, Kampong Cham Province	100	11
10	March 20, 2011	Trapeang Kraham Commune, Kaun Mum District, Ratanak Kiri Province	140	6
11	April 24, 2011	Srah Russey Commune, Stung Treng District, Stung Treng Province	120	10

12	April 26, 2011	Monorom Commune, Sen Monorom District, Mondul Kiri Province	176	6
13	May 8, 2011	Kampong Thnom Commune, Leuk Dek District, Kandal Province	230	5
14	May 22, 2011	Sre Cheng Commune, Chum Kiri District, Kampot Province	135	8
15	June 5	Sleng Village, Sangkat (Commune) Pong Tik, Khan (District or Quarter) Dangkoa, Phnom Penh	280	2
16	June 18	Chong Kal Village, Chong Kal Commune, Chong Kal District, Uddar Meanchey Province	250	7
17	July 10	Sala Krao District, Pailin Province	215	5
18	July 23	Veal Renh Commune, Prey Nob District, Preah Sihanouk Province	150	5
19	August 7	O Krasar Village, O Krasar Commune, Damnak Chang Aer District, Kep Province	115	3
20	August 11	Pralay Rumdeng Village, Rumlech Commune, Bakan District, Pursat Province	220	1
21	September 6	Raksmei Commune, Rovieng District, Preah Vihear Province	235	7
22	September 19	O Commune, Phnom Sruoch District, Kampong Speu Province	230	5
23	September 21	Chhnok Trou Commune, Boribo District, Kampong Chhnang Province	200	5
24	September 23	O Da Commune, Kamrieng District, Battambang Province	137	5
25	October 4	Kraing Svay Commune, Preah Sdach District, Prey Veng Province	115	7
26	October 6	Svay Chek Commune, Rumduol District, Svay Rieng Province	95	7
27	October 9	Kampong Thkov Commune, Kralanh District, Siem Reap Province	320	5
28	October 25	Dak Dam Commune, O Reang District, Mondul Kiri Province	50	2
Total			4,736	161

Objectives of the Forum

The forum provides education on the Khmer Rouge (KR) history to various Cambodian communities, specifically focusing on people who live in remote areas and have little access to textbooks and publications related to the KR history. The forum allows both victims and perpetrators to create a dialogue and to collaborate with teachers in educating their children about what happened during the KR period as well as to convey the importance of genocide education. Namely, the forum encourages the villagers to speak out and share experiences with their children. These experiences are good resources that teachers are encouraged to use to educate youth about the history of the KR. The following are the main objectives of the Public Education Forum:

- Provide non-formal education on DK history to positively impact the formal education inside Cambodian classrooms.
- Create a safe space for people of all ages, backgrounds, and status to discuss DK history. Doing so, both victims and perpetrators have an opportunity to share their experiences and perspectives of the atrocities committed during the KR period. These discussions and dialogue enable the victims and the perpetrators to establish a common ground necessary to finding peace, ensuring reconciliation, and building a better future.
- Encourage intergenerational dialogue at home, an important step toward individual healing and understanding which will lead to healing on a national scale. The intergenerational dialogue makes the family history more real and legitimate. This helps the younger generations to form a more comprehensive picture of the KR regime, fostering an interest in studying DK history.
- Link the discussions in the textbook to the particular stories of each community, allowing teachers and students to make the best use of their own resources and encourage the villagers to participate with teachers in educating the younger generations about DK history.

Highlights of Forums in Battambang and Siem Reap

1. Battambang Forum, September 23, 2011, O Da Commune, Kamrieng District, Battambang Province

Brief History of the Site and Preparations for the Forum

According to the commune chief Mr. Prech Rob and villager Mrs. Chhut Phea, O Da Commune in Kamrieng District was a forested area with a stream (O) called Da and villagers often hold the *Bon Da* ceremony near the stream. About ninety percent of the residents in O Da are former KR. The name O Da was created to name the commune in 1996 after the defection of the KR to the Cambodian government. Up until 1992 the areas in Kamrieng District were unknown forest and jungle with mines. In 1992 Son Sen sent 100 families of his followers down from Dang-Rek Mountain to reside in the areas of O Da. There was still no name for the various locations; rather, they were referred to as units. The 100 KR families deforested and cleared the land for housing and small farming. Every year Son Sen provided each family with four sacks of rice, cooking oil, salt, daily supplies, and items to consume for a whole year. Most of the families let it be known that they had no shortage of food or supplies. Mrs. Chhut stated that the four sacks of rice given to her family were more than enough, though not plenty, and that some amount of rice and other items were still left over every year. The provision lasted until 1997 when Son Sen and his family members were executed by Pol Pot. After the defection of these supporters to the government, the government provided a parcel of land to each family for planting and cultivation. At this point, residents started to name the areas and the units became villages and a commune. The O Da Commune presently consists of ten villages with tens of thousands of KR defectors living in the commune, alongside recent arrivals-the victims and survivors of the KR regime-who came here seeking a better life.



Commune office and O Da landscape

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The team arrived at the Meanchey School at 7:30 in the morning to prepare the space for the ensuing activities. Several students helped clean the table and brought extra chairs from the commune office. It drizzled and showered off and on throughout the day, as it had the days before the forum. Around 8:30 in the morning of September 23, with about twenty-five students, seven teachers and forty villagers in attendance, the team opened the event by introducing DC-Cam, its Genocide Education Project, and the purposes for holding the forum: to foster dialogue between local survivors of the KR regime and the younger generation; to collect stories from survivors, so that their memories will not be forgotten; and to demonstrate to teachers and students how textbook lessons about the KR can be linked to the first-hand experiences of their parents, grandparents, and village elders.



From left to right: Mr. Sok-Kheang Ly, O Da Commune Chief Mr. Prech Rob, and Ms. Sayana Ser

Forum Activities: To start the actual forum, the forum leader, Sayana Ser, asked the group which chapter in DK history textbook they would like to study. She read to the group the title of the eleven chapters in the book. Some participants murmured about Tuol Sleng Prison, or how the KR came to power. Sayana then gave them a few brief facts about Tuol Sleng and Cheung Ek and let them know that the group would learn the chapter soon after the pre-survey. She added that they could read or ask their children to read for them the other chapters of their interest. Sayana then invited the

commune chief Mr. Prech Rob to give opening remarks and to start the forum.

The Commune Chief then shared a few words. He thanked DC-Cam for coming to speak at O Da, and briefly stated that he had never heard or knew of Tuol Sleng and Duch before. He wants to visit Phnom Penh to see the sites. Meanwhile the villager participants also mentioned that they would like to visit the sites. Then Mr. Prech mentioned about Oam An (called Ta An), a former KR cadre who was recently interviewed by several individuals and agents, and that at first Ta An asked him to sit with him during the interview. Mr. Prech said that he wore a checked scarf and t-shirt to sit next to Ta An so that he would not be so frightened and that the interviewer did not know that Mr. Prech is the chief of the commune. Later, Ta An was asked to interview again and fell sick after a doctor gave him an IV injection. Mr. Prech concluded by telling the participants to cooperate with our team in preserving the history for the next generation, that the participants should not worry or be afraid of the team, and that the team came to work for reconciliation and peace.

After the commune chief's statement, Sayana asked the students if they heard of or believed in their history. One woman answered "My parents used to talk about it" she said, and Sayana continued "What did they say?" The woman answered "My parents told me that they had a hard life living in the jungle, that they carried and transported (supplies, armaments, etc.), and experienced misery". Then another older woman softly spoke, "it seemed fine (for me) during that period since I had not confronted much suffering or starvation until the end of 1978 or nearly the period of liberation when we had to go up into the mountain..." Sayana then spoke briefly about the DK and showed them the new DC-Cam booklet explaining the importance of Case 002, which is

illustrated with photographs of the four senior KR leaders at the tribunal and pictures of evidence showing their connection to crimes committed during the regime. She told the group not to hesitate to ask questions and give comments about the forum, the DK history, and the tribunal. She stated the tribunal only tries the senior leaders and those most responsible. Afterward, Sayana introduced the group to Mr. Ly Sok-Kheang who was going to present chapter nine.

Before dividing the participants into groups for a discussion of the textbook, we distributed pre-forum surveys to gauge interest in studying KR history, and the community understands of the KR period. Once the surveys had been completed, we divided the participants into three groups, and assigned each group two sections of chapter nine from the history book. We asked each group to read their section and to select a representative who would present the main points.

After the presentations, and having confirmed that no one had any questions, Sayana thanked the audience, and passed out post-forum surveys. After the forum concluded, several students stayed for interviews and helped to return the chairs to the commune office.

2. Siem Reap Forum, October 9, 2011, Kampong Thkov Commune, Kralanh District, Siem Reap Province

Preparations for the Forum and Brief History of the Site

The team arrived in Kralanh District one day ahead of the forum. The team first met with the venerable Sun Soeun, head monk of Phnom Preah Trung Bat Pagoda, to seek permission to use the meeting hall of the pagoda as the forum's location. Venerable Soeun said that as long as the commune chief approved the forum and the forum did not involve any political activity, he would be pleased to grant space to conduct the forum in his pagoda.

After that the team met with Mr. Heu Sophat, a provincial teacher trainer who participated in the Provincial Teacher Training conducted in late 2009. Mr. Sophat said that he had already informed the school director, who allowed 200 high school students to participate in the forum. Mr. Sophat helped the team to arrange the forum location as well as set up the microphone and electricity. Mr. Sophat, along with his fellow teachers, was responsible for leading the students to participate in the forum.



Statue of Buddha on the top of Phnom Trung Bath in Siem Reap Province

The team then met with the commune chief in order to finalize the plan for the next day's forum. The commune chief said that he had already invited some villagers and ensured that at least one hundred villagers would participate in the forum. Mr. Ly also interviewed the commune chief in order to learn the history of the commune during the KR regime in preparation for the actual forum.

During the KR regime, Kralanh District was under the administrative structure of Region 106 or Siem Reap-Uddor Meanchey Region with Soth as region secretary. The secretary of Kralanh District at that time was comrade Chiem; his deputies were Ta Sam and Ta Long. These three district leaders were arrested and killed around early 1976. They were accused of betraying the party and planning to rebel against the party. After that Chen from the Southwest Zone (with Ta Mok as secretary) was sent to supervise the district. Chen was there for about one year and was arrested and killed afterward. His execution may have happened along with the purge of Kang Chap, who was the North Zone secretary when Region 106 and Region 103 were made into the new North Zone. The third district committee was Ta Chum and Ta Rin. According to the commune chief, the condition during the early part of the regime was not so harsh. The KR arrested only Lon Nol's soldiers and officials. However, once the region fell under the control of the Southwest, people were persecuted and executed one after another or en mass. There were several dam constructions and canals in Kralanh District. These dams included: Spean Sreng, Russei, Ta Ko, and Reul Ha dams. Some of them still exist today.

Opening Remarks

Mr. Sok-Kheang Ly started the forum by introducing its objectives. He said that the forum provides public education on Khmer Rouge (KR) history, enables a discussion of the KR history in relation to the personal experiences of the villagers present in the forum, and encourages villagers to share their experiences with students as part of home education. Finally, the forum aims to encourage tolerance, forgiveness, and reconciliation.



Students and villagers raised their hands to vote for chapter 2 being presented.

The commune chief thanked DC-Cam for holding the forum in his commune. He said that the villagers already know of the suffering during that time; however, the students do not know as they did not come through the regime. It is very fortunate that the villagers could come here all together to the forum. The chief said that DC-Cam's research is important in order to not allow the history to disappear. He told the participants that Pol Pot was number one while Nuon Chea was number two in the regime, and he encouraged all the participants to listen attentively to the forum in order to improve their knowledge of KR history.

Mr. Ly thanked the commune chief for his encouraging remarks. Before starting to discuss the chapter in the textbook, Mr. Ly asked participants and the students if they know of the KR-related stories within their village. Most villagers are aware of the killing fields and prisons, but the students did not know about these historic places. Mr. Ly said that there was a killing furnace near the forum site, about 500 meters from the commune pagoda.

Mr. Ly briefly described the teacher trainings, a collaboration between DC-Cam and the Ministry of Education. So far the two institutions have trained 24 national teachers, 180 provincial teachers and over 3,000 commune teachers. One of the provincial teachers was also present in the forum. Mr. Ly

emphasized that the forum provides an informal education which is a complement to the formal education in the classroom. Mr. Ly also stressed that the KR history has been integrated into the national exams for high school students for three years in row. Therefore, students could take advantage of the forum by asking as many questions as they wish in addition to their textbook reading.

Before beginning the pre-forum survey, Mr. Ly asked if they have told their stories to their children. Many villagers said that they did share the stories with the children, but that the children do not believe much unless they watch TV or film. In contrast, when Mr. Ly asked the students if they believed in what their parents and older relatives told them, many students shouted in agreement. One student stood up and said that during the KR regime, a person could be killed if he/she stole one potato. Another student said that there were up to eighty couples in one wedding ceremony.

After the brief introduction of the forum's objectives and remarks from the commune chief, the team distributed the pre-forum survey to the participants to fill in. The participants spent about twenty minutes on the pre-forum survey. Mr. Ly read one question after another and explained each question to the participants ensuring that they understood the questions and provided the right answers. Mr. Ly emphasized that participants did not need to print their names in the survey if they preferred to remain anonymous. They had the right not to answer any questions with which they felt uncomfortable. The team chose ten outstanding students to help the older villagers who did not have the capacity to read and write or could not see the questions clearly.

Forum Activities

To start the actual and the real substance of the forum, Mr. Ly asked all participants to open the book to its table of contents and read the titles of the eleven chapters to the participants. Mr. Ly asked, "Which chapter do you want to know and learn?" Participants had mixed answers. Most participants wanted to know about chapter two "Who were the KR? How did they come to Power?" The second most interesting one was chapter nine on Tuol Sleng Prison. Mr. Ly said that he would discuss chapter two and briefly cover chapter nine with the participants.

Mr. Ly asked, "Who were the KR?" Some participants said Pol Pot while others said Ta Mok and Ieng Sary. According to the discussion, most participants know the name of Ta Mok more than the other KR leaders. Mr. Ly asked all participants to open the book to page six. As the number of participants outnumbered the copies of the book, Mr. Ly asked one student to read Chapter Two aloud, and participants read along with her. After the reading, Mr. Ly asked what the participants remembered from the reading. One student came to the front and summarized the section on the origin of the KR. She said that the KR was initially created from a communist movement led by Son Ngoc Minh with two other assistants Tou Samouth and Chan Samay. Later, a group from the younger generation took over the movement. These people included Pol Pot, Son Sen, Khieu Samphan and Ieng Sary. Mr. Ly asked if any senior villagers used to participate in the Issarak movement before the 1953 independent day. There was no single Issarak survivor in the forum. Mr. Ly asked several fact-finding questions including: *Why wasn't Nuon Chea selected as the party's secretary after the disappearance of Tou Samouth?* One student said that Nuon Chea had a relationship with the party's betrayer Sieu Heng. Therefore, Nuon Chea was not selected to lead the party. Instead, Pol Pot got the highest position. *Where did Pol Pot escape to when he was elected as the party's head?* Another student stood up and answered that Pol Pot escaped to live in Vietnam when he was named party's secretary. Pol Pot sought protection from Vietnam. *When did Tou Samouth disappear?* A participant shouted from afar that Tou Samouth disappeared in 1962. *Why did Pol Pot loose ties with Vietnam?* A student answered that Pol Pot wanted to disregard the

assistance from Vietnam and to strengthen relations with China. *When did Lon Nol make a coup to depose Prince Sihanouk?* One participant came to the front and said that the coup was on 18 March 1970. He was doing business in the village. Suddenly, he heard an announcement from the Prince appealing to people to run into the forest to struggle against Lon Nol's regime. He said that he heard about the World Marquis but did not know where it was. Later, he learned that the Marquis Forest was anywhere that the villagers could enter and join the liberation forces.

After that, Mr. Ly asked the villagers to narrate the story of the Kampong Thkov Commune after the coup. He asked if Lon Nol's soldiers stood by in the commune. One participant who was a former Lon Nol soldier stood up and told his story. He said that right after the coup, Lon Nol's soldiers controlled only some parts of the commune while the rest was controlled by the KR forces. However, Kampong Thkov Commune was the main security



Villagers exchanges their views

stronghold of Lon Nol's forces.

Some people were evacuated out of the villages right after the coup. He said that the KR entered Phnom Penh on 17 April 1975 but they entered the commune on 20 April, three days later. After the fall of Phnom Penh, he put down his gun and did not struggle or fight back against the KR forces. One student asked if Pol Pot's forces evacuated the people from the commune. He said that Pol Pot evacuated some villagers to live at the Spean Sreng construction site while other villagers were evacuated to live in another district.

One female villager, Ms. M., talked about Spean Sreng dam. She said that she lived there and carried fertilizer. She also participated in the construction of Spean Sreng dam. One student asked for the location of Spean Sreng and what labor forces the KR used on the people. Ms. M. said that the KR asked the villagers to carry soil. Some villagers were killed when they could not finish the assignment. The small children were asked to cut grass to make fertilizer. The KR did not allow people to eat enough rice. People could only eat a small bowl of rice with no food, only a small piece of salt. Another female student asked how long the KR spent to build up the dam? Ms. M. said that it took a long time to construct this site. Another student named Marina asked if the KR forced sick people to work. Ms. M. said that the KR did not allow relatives to look after their sick family members. The sick would be sent to the hospital. Marina asked if the hospital staff was from the village or from somewhere else. Ms. M. said that she never dared to visit the hospital, and that people were not allowed to go to the hospital without permission. The location of the hospital is now Kraland High School. Ms. M. said that she was assigned to work in the rice field for many hours per day. She had to work at night if she could not finish her assignment. She carried the seedlings in one hand and her baby in the other hand.

Another student, Choun Heav from Kralanh High School, asked, "In the Pol Pot regime, I heard the old people tell me that they asked three people to transplant one hectare of rice per day. Is this true?" Ms. M. said that sometimes they asked people to work more than that. Heav then asked

about marriage at that time. Ms. M. said that there were more than sixty pairs per ceremony. After the wedding, the couples had to sleep together. The couples were spied upon if they got along well with each other. If the couples did not get along well, they would be persecuted. Usually the couples did not see each other's faces before the marriage. However, they had to accept whatever partner they were asked to marry. Ms. M. was also a Lon Nol soldier. She just heard about the KR but never saw their faces.

Another student asked about the number of people who were asked to build Spean Sreng dam.



Villagers are the reading Democratic Kampuchea history textbook.

Ms. Phal Seat came to the front to help Ms. M. answer this question. She said that she saw the KR arrest thirty-eight people for execution and threw them into Spean Sreng dam. A student named Ms. Pouy Phuk asked why they killed the thirty-eight people. Ms. Seat said that the people were killed because they made mistakes by not being able to finish their assignments. Another student asked how

Cambodian people escaped to

Thailand. Mr. Ly helped answer this question. He said that a number of people fled to the Thai border to live in the refugee camps. These people later were sent to live in the United States, Canada, and other third countries.

Before allowing participants and students to ask additional questions, Mr. Ly asked "Why do we come here together to study the KR history?" Mr. Ly asked one student to come to the front and read the anti-genocide slogan. The forum, as well as the study of KR history as a whole, is to generate forgiveness, tolerance, and national reconciliation. The study is not intended to create anger, hatred, or revenge among the younger Cambodian generations.

Outcomes and Impacts

Demand for the Textbook: Participants were thrilled that DC-Cam's Genocide Education Project had come to their commune to conduct a forum and to distribute publications about the KR regime. Students and villagers asked for extra copies to give to friends and relatives who could not attend the forum, and head monks asked for copies to distribute at the pagoda, in order to teach monks about the history of the KR. The team also provided copies of the DK history textbook and other DC-Cam publications to the local schools, commune office, and pagoda, thus ensuring public access to these important materials.

The team was encouraged to see that some students already had personal copies of the textbook. One student from Mondul Kiri mentioned during the forum that he had bought *A History of Democratic Kampuchea (1975-1979)* in Phnom Penh for \$5. He said, "I love this book. I regard this book as my teacher. When I read chapters from this book, I sometimes need more information from parents or elders who live next to my house in order to make sure and just for additional examples. I know that the last two-year national exam came up with many questions about the Khmer Rouge. I hope that this year is not different from last year. I kept all questions from last year and I know the

answer to the questions already." Another student in Stung Treng had also purchased the book in Phnom Penh to improve his knowledge of DK history.

Family Tracing: During and after the forum, the team always asked if anyone wanted to put an announcement in DC-Cam's magazine, *Searching for the Truth*, in order to trace their lost family members. In Kampong Cham, Mr. Ek, a provincial teacher who assisted with the training, mentioned that his uncle Iet Ort had disappeared during the KR regime. His mother still had a photo of his long-lost uncle. A team



Students Reading the DK History Textbook

member, Ms. Sayana Ser, subsequently interviewed Mr. Ek's mother and obtained further information about his uncle. Iet Ort's story has since been published in *Searching for the Truth*.

Healing: Sometimes sharing stories is the best medicine. The forums create a platform for survivors to voice their tales after decades of silence. Having their stories heard - and acknowledged - eases the suffering of survivors. This was true for Prum Saroeun, the head monk of Trapeang Kraham pagoda, who warmly welcomed DC-Cam and allowed the team to use the pagoda's hall for the forum. At the forum, Mr. Saroeun began to talk of his bitter personal experiences during the KR. He tearfully told the team about his father whom the KR tortured to death, and about his mother and baby sibling who were killed in a bombing raid. The monk offered to be a guest speaker in future forums and expressed his gratitude for having been given a chance to tell participants about his experiences. Ea Norn, Wat Phnom Village chief of Takeo Province, also shared his experiences during the KR period. He said that he had wanted to talk about his experiences in the KR regime for a long time, but did not know where to talk and in what occasion. Norn thanked the team for allowing him to describe his story to the students. After describing his story, he felt released—like throwing a heavy rock out of his body. Learning from the previous challenges, the team paid as much attention to the villagers as they did to the students. This encouraged the villagers to express their voices and gave the villagers a platform for them to share their experiences with the students as Norn did.

Some students cry when survivors tell of their painful experiences during the KR. They cry because they imagine the suffering and hardship their parents must have endured. For instance, a high school senior from Kandal Po Sophea emotionally explained, *"I would like to know the history and background of my mother and the families under the KR regime, and whenever I asked her, she has never talked, but is on the brink of tears. I understand that they might have confronted hardship and suffered horribly during that period so they cannot talk it out, but I would like to request that all parents openly talk about what happened in the era so that their children can know."* Chhim Solin, an eleventh grade student from Kamrieng High School, Battambang, said that she believes in survivor's stories like her family members because they lived during the regime and she has also learned from the KR documents and films. She also talked about the regime with her friends. About the forum, she said that it is essential because she can learn more about the regime and she suggested that this forum be held again in her community.



A participant helping her grandson to read the DK history textbook

Educating Ethnic Highlanders:

The northeastern provinces, including Steung Treng, Kratie, Mondul Kiri and Ratanak Kiri, were the first headquarters of the nascent Cambodian KR movement. Ethnic minorities who lived in these regions endured KR atrocities, including forced relocation, forced labor, and execution. Yet, even thirty years later, ethnic highlanders' knowledge and understanding of KR history remains sparse. In these provinces, the forums reinforced local knowledge and

encouraged survivors to share their stories with the younger generations. At one forum, Mr. Hout Chea, an ethnic Kawett, joined the revolution in 1963 and later worked as Ieng Sary's bodyguard. He told the team that he only ever knew about events that took place in Ratanak Kiri. He had no knowledge of how the KR came to power. The team's presentation introduced him for the first time to the history of the early KR communist movement.

Formal Teaching of DK History in School: To date DC-Cam, together with the Ministry of Education, has trained close to 2,000 history teachers nationwide. In each forum, these teachers lead student participation as part of their extra-curricular activities. From interviews conducted with students and teachers, the team learned that some teachers have begun teaching DK history in their classrooms. For example, Ms. Hem Romanea, a teacher from Mondul Kiri Province shared that she has integrated DK history as part of her standard syllabus. For Ms. Romanea, the forum reinforces what her students learn in the classroom. She expressed her pride in her students, who have shown a keen interest in DK history both in and outside of the classroom, asking their parents and grandparents to share their personal KR experiences. Ms. Romanea also discussed some of the challenges she faces in teaching DK history, which is a new subject for her. By reviewing DC-Cam's materials and participating in DC-Cam's teacher training, she has increased her confidence. Similarly, Mr. Keo Vibol, deputy director of Mondul Kiri High School, told the team that he has asked teachers at his school to integrate DK history into their core curriculum.

Enhancing Teachers' Capacity: The team reminded the teachers who participated in the forum to look closely into the methods used in the forum. The teachers can use all or part of the same methods or modify them to fit into their classroom conditions. On the other hand, the teachers can help their individual classes by enhancing the discussions in the classroom as demonstrated in the forum. Teacher Phau Sokha is a former student volunteer of DC-Cam's student outreach project held in 2005. He told the team he went to Banteay Meanchey in a group of five led by DC-Cam staff member Mr. Ros Sampeou to distribute ECCC-related materials and other related documents to survivors, explain the process, conduct interviews with survivors, and write reports. He has since been teaching history in Pornng Toek High School for three years and also received training on how to teach from the DK history textbook organized by DC-Cam in April 2011. He explained that the forum as well as the book will certainly contribute to reconciliation, even if only on a small scale because he sees no points in the forum's or textbook's contents that would provoke anger.

Bringing Awareness to the Community: DC-Cam's public education forum pedagogically and naturally engages the villagers within the communities to participate in the genocide education process. The forum brings awareness about the importance of genocide education to the communities, encouraging a dialogue between villagers, elders, students, and teachers, all who are important stakeholders in the education process. According to the interviews conducted with the villagers, all of them wanted their stories to be heard inside and outside the classroom, providing legitimization of their experiences through listening and learning. These forums are solid steps towards sharing, learning about, and validating the pain so many people faced.

Young children demonstrated a strong interest when they learned new information about genocide and other mass atrocities from the forum. A student, Dao Saman from Uddor Meanchey, let the team know that he never even thought that he could learn about other countries that have experienced genocide, like Germany or Rwanda. And until this forum, he had never heard about the ECCC. He



Participants in Koh Kong Province

would like to visit the court and see Case 002. Pean Litha is a tenth grader at Hun Sen Chong Kal. He learned about the KR division of geographical administration, divisions he had never heard of before the forum. He also said he enjoyed the part where survivors told of their experiences during the KR regime. Litha believed that the older generations who are survivors would feel relief after sharing their stories with the younger generations. He wishes that a forum or event like this would be held more often so that older people could talk and the younger people could understand and gain more knowledge. Pleuy Thy is an eleventh grade student who shared his impression about the forum. He said that the most important part was having a discussion with survivors and people knowledgeable about the KR regime. Theary Sotheara, an eighteen-year-old student of Hun Sen Chong Kal, thinks that the forum is good because it provides the students and villagers with a greater understanding of the KR. She especially feels that the forum could be an effective way to reduce and prevent such acts from happening again. Learning the history of the crimes committed in the regime can avoid bad acts from happening again. Mr. Kang Ly, 55, from Battambang Province said that, *"Today's forum made me happy when I saw the participation of both junior and senior people. So, they could understand that history. I wanted them to learn more about it. It is important to prevent such a revolution from happening again. Rather, all the people need to help build the country."* Ms. Nich Srei Nin from Battambang said that, *"the forum is essential because she will learn more about the topic or the regime and she will share what she learns with her villagers."*

Linking the Discussion to Community Histories: Studying the history of the site prior to the forum had a great impact on the discussions and interactions during the forum. For instance, upon arrival in Kampong Chhnang, the team members met with different key stakeholders to organize the forum and to learn about the important historical events related to Kampong Hoa Commune and Kampong Leng District as a whole. The team learned about Laban Security Center and that the pagoda was used as the KR economic unit office and to store materials and rice. At the forum, the team linked the discussion in the textbook to some of the important events that took place in the

village during the KR period. Making this connection in history encouraged the villagers to recall their personal experiences and to share their stories with their children. Before the forum, the team observed that not many older people were familiar with the Laban Security Center and that the pagoda was used by the KR. After the forum, many people, including children, learned about important events and stories of their village during the KR period. By linking their village's stories to chapter nine - Tuol Sleng Prison, the community integrated and made connections to the larger context of the KR history. This allowed participants to extend their knowledge of KR history in a meaningful way that they could relate based on their prior knowledge/experience.

Encouraging Dialogue at Home: The forum created communication dialogues within the family and the community. For example, in Kampong Chhnang, after the forum, the team ate lunch at a house of one of the villagers in front of the pagoda. Finishing lunch, the team members rested to



Cham Youth in the Forum in Kratie Province

gain energy to conduct the interviews. While resting, the team heard a group of villagers discuss about their lives during the KR. They said that they were asked to transport seedlings to plant rice. The KR asked them to produce fertilizers from cow dung and wild plants and to build dams. One villager added that her father was injected with water from the river from which he died instantly. She also added that her young brother had to steal potatoes because he was so hungry. He was caught and beaten in front of her. She cried but could not do anything to help him. Her brother died as a result of the beating. Another

villager said that her father was a medic working for the Lon Nol government. During the KR period, her father had to attend the meeting every day after work. Being too tired, her father slept with his eyes open while sitting. After discussing about their life experiences during the KR period, the villagers went on to talk about the Khmer Rouge Tribunal. They showed their support of the work of the tribunal and wanted to see the KR leaders prosecuted as soon as possible.

National Reconciliation and Sympathy toward Survivors: Some students cried when survivor Ms. Sim Keo of the Phnom Penh forum talked about her hardship and painful experiences during the KR regime. This life story will drive the students' understanding of the real life experience during the regime and will encourage sympathy in their minds for the victims as well as the perpetrators. It will also contribute to national healing and reconciliation, which starts with individual reconciliation. The commune Chief Mr. Hakk Kuoy shared his view that the forum has brought knowledge about the KR regime and the history to the participants, especially the students as the younger generation. They have more clearly learned about Pol Pot, S-21 prison, the torture and killing of innocent people through pictures in the textbook, and by hearing survivors' stories like that of Ms. Sim Keo. Mr. Chen Sophos, the school director, also said that the forum is a good way to raise the awareness of students and the community about what happened. This increased knowledge can bring solidarity, lenience, forgiveness, and reconciliation to prevent such a regime from happening again.

Ms. Eang Sokha from Battambang Province does not know her specific birthplace. She was born in the jungle border of Thai-Khmer. Her parents used to tell her about their hard lives in the jungle, that they carried bullets and armaments on their shoulders, did not have medical treatment, etc.

Sokha felt pity for them when she heard this and said that because they lack knowledge and education, they were influenced by the ideology and weakened by fear of persecution if they refused to follow orders. People like to listen to and follow others without carefully thinking. They follow the majority as it is typically the correct and right thing to do, and also less odd and weird. She said there should be more forums like this every several months or monthly in all villages to raise people's understanding, especially that of the younger generation.

Suy Kasan, a seventeen-year-old male, also felt pity for his parents and realizes that education, knowledge, and understanding are very important. His parents are illiterate, uneducated, did not have the chance to go to school, and were forced to follow what others told them to do. He said we should not just listen and only follow, but to know what is right and wrong. Kasan wants to become a commune leader, if not a leader of the nation or a province. The forum helps the participants understand what is right and wrong, and provides a good opportunity to share and listen to their past stories and experiences. Those who committed crimes must be tried so that the same mistakes will not happen again. He is worried about his parents but he said they were just following orders to work with supplies and carry stuff and never committed any crimes.

Challenges and Recommendations

General Forum Organization: The forums have some room for improvement. For instance, at a minimum, the forum team members should contact the commune chief, the school director, and the pagoda committee leader and, ideally, other community members and teachers, one week in advance of the forum instead of conducting these initial meetings upon arrival in the province the day before the event. The local authorities have to be clearly



Participants in the Forum in Kandal Province

informed about the main objectives of the forum and its audiences. In some cases, the local authorities were informed late, and they were not able to inform the participants adequately. As a result, among 200 participants, in one case, only about ten villagers showed up while the rest were students and teachers. For another instance, the forum coordinator should be well prepared in terms of selecting the topic in the DK history textbook for discussion. The topic should be consistent with the village history in order to generate discussions and to link the two interrelated topics together in which the community history is highlighted through continued dialogue at home. Third, the presenter should address the participants equally. Sometimes the presenter seemed to work closely with students while leaving the villagers almost unattended. Some villagers felt marginalized. In addition, it is important to constantly observe the environment in the forum. Too long and complex presentations may cause some participants to feel distracted and confused. It is better to have shorter and concise presentations with more questions and comments from participants. To get the villagers more involved in the discussions, the team should allow the villagers to help answer questions from the students. This also provides the villagers with the platform to share their experiences with their children who may acknowledge their suffering, and

thereby create a healing environment. Last, team members should try to conduct interviews with all informants including villagers, teachers, and students. In some cases, the team members managed to interview many students but few villagers. The aim is to have equal voices in order to inspire inter-generational conversation at home. It is recommended that the team should spend four days in total in the far provinces so that they have adequate time to conduct effective interviews.

Time management: The forums begin at 8:00 a.m. and are supposed to end by 11:00 a.m..



Villagers Walking to the Forum in Pursat Province

However, in several cases, the forums lasted until noon. The pre- and post-survey is the primary reason for this overrun, as the surveys take almost an hour to complete because illiterate villagers need assistance from team members and teachers. Additionally, the surveys are distracting to participants. In some cases, participants are unable to finish the post-survey, as it cuts into their lunchtime. To address

these difficulties, the team recommends one team member read the survey aloud to all participants, so that participants can complete the survey together in a more efficient manner. In some cases, the team selected ten high school students to help complete the surveys for the illiterate participants. However, these methods still proved insufficient and the team had to spend longer than expected, and participants felt exhausted. For future forums, the team will consider revising the survey to be shorter and more concise or omitting it from future forums as we have already conducted the survey in twenty provinces. Finally, during the public education forum a significant amount of time was spent on handing out booklets, which could have been allocated to fostering interactions among the villagers, students, and teachers. The team should spend more time on the actual forum rather than administrative activities.

Administrative Bureaucracy: The forum is conducted in collaboration with the Ministry of the Interior. In a few cases, the local authority interrupted, asking to see the official permission letter. This happened in Mondul Kiri Province, when two policemen came in the middle of the forum to see the permission letter, although the team had already presented the letter to the commune chief. Because DK history is a politically and emotionally sensitive topic, the local authorities in some cases may be hesitant and may even feel uncomfortable with non-personal communication. For instance, in Kandal, the authorities required personal delivery of the permission letter. In this case, the team needs to have the commune chief present at the forum from beginning to end, in order to avoid interruptions. For another instance, the team asked for permission from the head monk of Wat Phnom Trung Bat Pagoda in Siem Reap to conduct the forum inside the pagoda. Traumatized by previous forums which became the platform for political debates inside the pagoda, the head monk did not want to offer the place to the team to conduct the forum. He said that the pagoda is a neutral and quiet place; it is not a place for political parties to attack or to compete with each other for votes. After a long explanation from the team, the head monk understood the objectives of the forum and its values and advantages for the sake of the education of the students. Finally, the head monk allowed the team to conduct the forum inside the pagoda.

Educational Resources in the Communities: Cambodian communities lack educational resources to encourage the self-awareness, critical thinking, and up-to-date information necessary for daily life. All primary, lower secondary, and high schools confront shortages in textbooks and other educational materials. Lower secondary schools and high schools have only between 50 and 100 copies of DK history textbooks each. In all public education forums conducted to date, school directors and commune chiefs universally recommended greater distribution of the DK history textbook to their schools and communes for the sake of educating both the villagers and their children about the atrocities that occurred during the DK regime. DC-Cam plans to distribute more copies of the DK history textbook to the schools, but the center does not have enough copies to serve the communities. For subsequent forums, DC-Cam will bring extra copies to ensure that each commune receives at least ten to twenty copies for the community.

Appendix 1: Select interviews

Hou Chea: Kawett Ethnic Revolutionary from Ratanak Kiri

Hou Chea, fifty-three years old, Kawett Ethnic, joined the revolution in 1963. Later Chea was recruited as a cadre of Ieng Sary's office who was responsible for the commerce office, controlling machinery work, the telegram office, and the children's unit.

Hou Chea was born in Kiri Bass Village, Santepheap Commune, Siem Pang District, Stung Treng Province and has seven siblings. In 1964 after Chea got married to his Kawett ethnic wife, he joined the Khmer Rouge revolutionary movement in Chhouk District of Kampot Province. Song, Dam, and Vong introduced Chea to the revolution and convinced Chea to join the revolution to liberate the country of corruption, build peace, and develop the country.

Chea left home for Stung Treng Province to live in the forest with Ieng Sary, Son Sen, and other Khmer Rouge cadres. The movement was supported by local people in Stung Treng. At that time, Chea worked as an office defender. Chea was educated and trained in how to defend Angkar and the office of the Angkar.

In 1970 Chea returned home for a vacation. In the village, Chea saw that many Kawett and other ethnics volunteered to join the revolution through Samdech Preah Norodom Sihanouk's propaganda.

After going back to his unit, he was assigned by the Angkar to work in the State Commerce Office. Chea was in charge of exchanging salt and fish-paste with money, duck, rice, and chicken from villagers. After collecting money or other equipment, Chea delivered all to Ya, a secretary of the Northeast Zone.

After April 17, 1975, Chea was promoted to cadre and was responsible for controlling trucks and tractors in Stung Treng Provincial Town. One year later, Angkar moved Chea to work in the Telegram Unit in O Chum District of Ratanak Kiri Province. Chea said that before sending telegrams out of the office to top ranking cadres, all cadres had to send the telegrams to Chea to read first. Chea stated that almost all telegrams were about conflicts along the Vietnam-Cambodia border and activities of traitors.

In 1977, Chea was transferred to hold a position of chief of the Children's Unit. The unit consisted of seventy children who were children of lower cadres and rubber plantation workers. When Vietnamese troops attacked the Khmer Rouge regime in early 1979, Chea and some children from his unit fled to Tbeng Village of Preah Vihear Province. Unfortunately, Chea and forty other Khmer Rouge cadres were arrested by the Vietnamese troops. Chea was released after he had been imprisoned for five months.

Returning back to his birthplace, Chea found that he had lost one sister and his father was killed after he was accused of having a plan to flee to Laos.

Presently, Chea is a village chief of Village 1, Trapeang Kraham Commune, Kaun Mum District, Ratanak Kiri Province.

Kang Ly: Svay Chrum Village, O-Da Commune, Kamrieng District, Battambang Province

I joined the KR revolution in 1970 to bring back Samdech Ov to power. During that period, all men were required to take up weapons. My entire family was in the KR's liberated zone. When the KR fought its way to Phnom Penh, I was at one of the hottest battlefields in Phnom Baset and Kap Srauv, which was my hometown. The 990 battlefield claimed numerous lives including one of my three brothers.

After the KR gained victory, I was sent to fight another war with Vietnam in Ratanak Kiri Province in 1976. In 1979, when the defecting Cambodian units with the help of the Vietnamese volunteer army conquered the KR, I escaped and lived along the Cambodian-Thai border. First I lived near Sisaket Province, Thailand, under Son Sen's supervision. Then, Son Sen moved his headquarters, now a District Office, to Kamrieng. Before the reintegration into the government, I did not know when Son Sen was arrested, but later knew that he was killed in Anlong Veng. At that time, I had no fear of being implicated in his death because I was just a junior soldier.

In regard to DK history, I often tell my children and others about daily life during the KR. I use this as an instance to encourage all children to study hard. I said that during my childhood, I was unable to go to school. What I could do was to escape the fighting and then serve in the army. I always feel satisfied with the teaching of the DK history. Although I myself served the KR revolution, I did not know who were the KR. I am not angered by just being called the KR. It was the country's political turning point that each person could not avoid.

Today's forum made me happy when I saw the participation of both junior and senior people so that they could understand the history. I wanted them to learn more about it. It is important to prevent such a revolution from happening again. Rather, all the people need to help build the country.

Khadijah: A Muslim from Chhnok Trou Village, Kampong Chhnang

While No Tae and Yim Ye patiently lived as a couple after the regime, Khadijah did not. She divorced her husband after 1979. He remarried a new wife and they now live in Russey Keo District.

Khadijah was from Kampong Tralach Krom Village, Kampong Chhnang Province. Her husband was her fiancé, but she did not love him and wanted to get away from him. When the KR came, she escaped from him. However, he took this chance to propose to her through the unit chief. Khadijah said she could not refuse because she feared being punished. So she patiently accepted him. When nighttime passed, she tried to escape. She did not meet him when she was sent to work separately. When the Vietnamese came, Khadijah divorced her husband. Like Ye, she was proposed to by another man and they now have three children. The couple fishes together in the lake.

Soeu Samaly: Kampong Thom

Soeu Somaly, sixty-four year-old female living in Kampong Trabek Village, Sandan Sub-District, Sandan District, Kampong Thom Province, has asked Documentation Center of Cambodia (DC-Cam), through its Public Education Forum team who conducted a Public Education Forum in Wat Tik Maleang in Sandan Sub-District, to assist in searing for her younger sister and aunts who

have been parted for more than forty years. Somaly has never heard from or received any information about them since they were separated in early 1970.

During the interview, Somaly had a sad expression on her face when recalling her suffering, life experience, and the loss of relatives and family members during the Khmer Rouge regime, especially her aunts and sister who have been lost in contact for a very long time because of the change of political situation from one regime to another. Somaly described in despair about the KR executions of her older sister-cousin named Suntary after she delivered a baby, and an uncle named Yiep Khun who was a former district governor in Stung Treng Province. Somaly nostalgically recalled with tears about her only one younger sister, from whom she has been parted since their teenage years.

The sisters are daughters to mother Yiep Chanthep and father Tann Chheng-I, alias Soeu I, who worked as a goldsmith and dentist. Soeu Somaly is the oldest amongst two siblings in the family. She was born in Thalabarivat of Stung Treng Province. Since there was a gold mine found at Chi Mountain in Kampong Thom Province, the family moved to Sandan when Somaly was five years old.

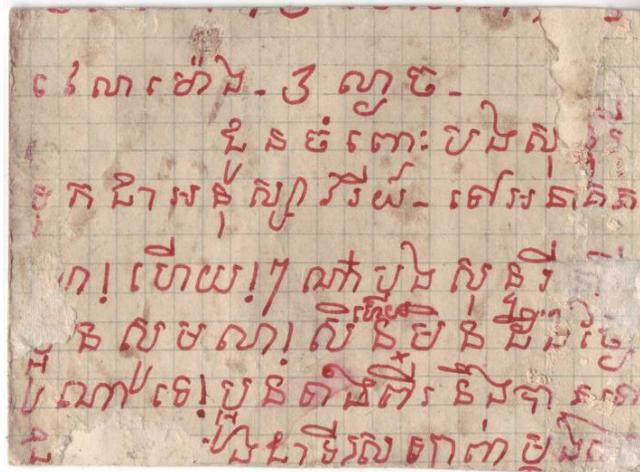
Somaly went to kindergarten in 1956 and quit school in 1961. Right after this she went to Kampong Cham Province to learn hairdressing and then she opened a hairdressing shop.

In 1968 when Soeu Nary was twelve years old she went to study sixth grade at Iep Khut Neth Yang in Battambang Province. There Nary stayed with her aunt named Yiep Mao, alias Hun, and whose husband named Nuon Seng was the manager of Public Works in Battambang. They have one and only daughter named Nuon Sitha. Once when Soeu Somaly and her father visited Nary in Battambang a turmoil happened in the country. When Somaly and father went back to Sandan, they asked Nary to come along but Nary hesitated and decided to stay until she had finished diploma exam.

March 18, 1970 was a historical day for Lon Nol coup d'état to overthrow King Norodom Sihanouk from his position. Everything in the country was briefly shut down, including education. Nary called her father to take her back home in Sandan but her father could not make it to take her because all roads and streets were blocked and cut off from transportation as they were filled with demonstration parades against the Sihanouk government. There were so many demonstrators belonging to different groups including white scarf Khmer, red scarf Khmer, silk scarf, and so on and so forth. From then on, even during the KR regime, Somaly and her parents have never heard any news from Nary.



Mrs. Soeu Somaly



After the fall of the Khmer Rouge in 1979, Somaly still continues living in the village of Kampong Trabek in Sandan Sub-District and spends some time, once in a while, to visit her hometown relatives in Thalabarivath, Kampong Cham, and Phnom Penh and to search for news of Nary and her Aunts Yiep Mao and Yiep Lai. The search has yielded no result as of yet. However, Somaly still has hope of receiving information about her sister and aunts one day.



Soeu Somaly and Soeu Nary. The photo was planned to send to her older sister-cousin Suntary in Thalabarivath, but it has remained unsent since the chaos.

The aforementioned background is as an informational announcement to relatives, friends, and readers of *Searching for the Truth* magazine requesting assistance to provide any information about Somaly's sister and aunts: Soeu Nary, Yiep Lai-alias Hun and Yiep Mao. If anyone knows or has information about them, please contact Soeu Somaly at the address in Kampong Trabek Village, Sandan Sub-District, Sandan District, Kampong Thom Province or Somaly's son named Mey Chumchandra, who serves as a history teacher at Hun Sen Sandan High School via mobile phone number 092 761 796 or to the Documentation Center of Cambodia.

Appendix 2: Links to the Forum Reports and Photos

Report and photos from Kampong Speu (August 23, 2010)

http://www.dccam.org/Projects/Genocide/pdf/Report_on_Public_Education_Forum--Kampong_Speu.pdf

http://www.dccam.org/Projects/Genocide/photos/Kampong_Speu_%20August_23_2010/index.htm

Report and photos from Prey Veng (August 29, 2010)

http://www.dccam.org/Projects/Genocide/pdf/Report_on_Public_Education_Forum--Prey_Veng.pdf

http://www.dccam.org/Projects/Genocide/photos/Prey_Veng_August_29_2010/index.htm

Report and photos from Kampong Chhnang (September 25, 2010)

http://www.dccam.org/Projects/Genocide/pdf/Report_on_Public_Education_Forum--Kampong_Chhnang.pdf

http://www.dccam.org/Projects/Genocide/photos/Kampong_Chhnang_September_25_2010/index.htm

Report and photos from Takeo (October 17, 2010)

http://www.dccam.org/Projects/Genocide/pdf/Report_on_Public_Education_Forum--Takeo.pdf

http://www.dccam.org/Projects/Genocide/photos/Takeo_October_17_2010/index.htm

Report and photos from Kratie (November 14, 2010)

http://www.d.dccam.org/Projects/Genocide/pdf/Report_on_Public_Education_Forum_Kratie--Eng.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Kratie_November_14_2010/index.htm

Report and photos from Koh Kong (January 9, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/Report_on_Public_Education_Forum_Koh_Kong.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Koh_Kong_January_9_2011/index.html

Report and photos from Banteay Meanchey (February 6, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Malai.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Malai_February_6_2011/index.html

Report and photos from Kampong Thom (February 20, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Kampong_Thom.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Kampong_Thom_February_20_2011/index.html

Report and photos from Kampong Cham (March 6, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Forum_Kampong_Cham.pdf

http://www.d.dccam.org/Projects/Genocide/photos/KG-Cham_March_6_2011/index.html

Report and photos from Ratanak Kiri (March 20, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Ratanak_Kiri.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Ratanak_Kiri_March_20_2011/index.html

Report and photos from Steung Treng (April 24, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Stung_Treng.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Genocide_Education_Public_Forum_at_Steung_Treng/index.html

Report and photos from Mondul Kiri (April 26, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Mondul_Kiri.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Genocide_Education_Public_Forum_at_Mondul_kiri/index.html

Report and photos from Kandal (May 8, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Kandal.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Kandal_May_8_2011/index.html

Report and photos from Kampot (May 22, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Kampot.pdf

<http://www.d.dccam.org/Projects/Genocide/photos/Kampot--May%2022%202011/index.html>

Report and photos from Phnom Penh (June 5, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Phnom_Penh_June_5_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Wat_Sleng_Pong_Teouk_High_school_June_5_2011/index.html

Report and photos from Uddor Meanchey (June 18, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Uddar_Meanchey_June_18_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Uddor_Meanchey_June_18_2011/index.html

Report and photos from Pailin (July 10, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Pailin_July_10_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Pailin_July_10_2011/index.html

Report and Photos from Preah Sihanouk (July 23, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Preah_Sihanouk_July_23_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Preah_Sihanouk_July_23_2011/index.html

Report and photos from Kep (August 7, 2011)

http://d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Kep_August_7_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Kep_August_07_2011/index.html

Report and photos from Pursat (August 11, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Pursat_August_11_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Pursat_August_11_2011/index.html

Report and photos from Preah Vihear (September 6, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Preah_Vihear_September_6_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Preah_Vihear_September_6_2011/index.html

Report and photos from Kampong Speu (September 19, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_KG-Speu_Sep_19_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Kampong_Speu_September_19_2011/index.html

Report and photos from Kampong Chhnang (September 21, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Kampong_Chhnang_September_21_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Kampong_Chhnang_September_21_2011/index.html

Report and photos from Battambang (September 23, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Battambang_September_23_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Pailin_Kamrieng_September_23_2011/index.html

Report and photos from Prey Veng (October 4, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Prey_Veng_October_4_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Prey_Veng_October_4_2011/index.html

Report and photos from Svay Rieng (October 6, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Svay%20Rieng_October_6_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Svay_Rieng_October_6_2011/index.html

Report and photos from Siem Reap (October 9, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Siem_Reap_October_9_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Siem_Reap_October_9_2011/index.html

Report and photos from Mondul Kiri (October 25, 2011)

http://www.d.dccam.org/Projects/Genocide/pdf/GENOCIDE_EDUCATION_IN_CAMBODIA--Public_Education_Forum_in_Mondul_Kiri_October_24-26_2011.pdf

http://www.d.dccam.org/Projects/Genocide/photos/Mondul_Kiri_October_25_2011/index.html

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