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Ma Khin Me and her children

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Union support their plan to establish an office of the National United Front in Moscow, so as to make close connection with, and receive all sorts of assistance from, the Soviet government. After he learned about this, Chea San set up a meeting with the Soviet state body in order to block the two men's scheme. Viry had not seen the two since.

From 1973 to 1976 Viry reduced his connections with the Soviet KGB because he was busy with his school work. In addition, he had to fulfill the tasks assigned by the Soviet Council of Hydroelectric Scholars, which including preparing his paper on scientific findings to be presented at a scientific conference held annually at Moscow's Civil Engineering Institute.

Viry was awarded his doctoral degree in Engineering in Moscow on June 29, 1976. He left for Beijing on July 31, 1976, and continued his journey to Cambodia on August 6, after which Angkar took him to the K-15 center. Since he had just arrived, Viry did not perform any significant actions against

the revolution. He met some of his friends who arrived before he did, and they talked about their disapproval of Angkar's policies—the elimination of private property, abolition of national currency, class division, eradication of everything in the society, and the comparison of Cambodian communism with that of the Soviet Union. Two months later, on October 12, Angkar arrested Viry and sent him to be interrogated at S-21.

Viry was interrogated at least 30 times by comrade Chhay, "one of Run's group members," and was executed on March 18, 1977.

Viry's father was Lam Som and his mother was Meng Kim Son. He had 10 siblings. His wife was a Soviet named Nadesda Nicolai Yeva. They had a daughter named Lam Sophy Vyrian, who were living in the Soviet Union.

Farina So is a staff writer for Searching for the Truth and a radio broadcaster at DC-Cam.

ANNOUNCEMENT

KHMER ROUGE HISTORY PRESERVATION FORUM ESSAY CONTEST

On April 2, 2004 DC-Cam and the Khmer Writers' Association (KWA) announced the four winners of an essay competition for survivors of Democratic Kampuchea. Contestants submitted narrative essays on their lives during the regime or their thoughts on issues related to the Khmer Rouge.

Because of the important role this contest can play in preserving the history of the Khmer Rouge period for future generations and in giving a voice to its survivors, DC-Cam and KWA are holding another essay contest. It is open to students, survivors of Democratic Kampuchea, and other Cambodians, both those living in Cambodia and abroad. The winning essays will be announced in April 2006. The winners will be given cash awards. The winning essays will be published in *Searching for the Truth*.

Those who are interested in submitting an essay are required to write at least ten pages. Your essays can talk about your own experiences during the regime, the stories you have heard about others, and/or your own thoughts about Democratic Kampuchea.

Please submit your narrative essays by mail to KWA's office at Botum Vatey Pagoda in Phnom Penh or to DC-Cam at P.O. Box 1110, Phnom Penh, Cambodia or email: dccam@online.com.kh. The deadline for submissions is February 28, 2005. For details please contact Mr. Sophearith Chuong at (855) 23 211 875 or by email: truthsophearith@dccam.org. Thanks!

"The Khmer Rouge put me and the others into the locked cell. Both my children and those of the others cried out. Everyone was sweating and there was no water to drink."

The next morning, the Khmer Rouge opened the cell door and accompanied the prisoners to the Bati River, where they were allowed to gather water for their personal use. Pakk noted that all prisoners were handcuffed at night and were not allowed to talk. But during the day the male prisoners were handcuffed in pairs while the female prisoners were not cuffed at all. Each morning the prisoners walked out of the prison in lines to their worksites.

Once while she was working, Pakk saw Khmer Rouge militiamen escorting people; she thought they were being taken away to be killed. While she was watching them, one of the prison guards shouted at her, "What are you looking at? Mind your own business. Don't look back and forth." Hearing this, Pakk was so terrified that she never again disobeyed a prison guard's order. "Be careful or be killed like your husband!" the prison chief Mong threatened her when she made a few mistakes. Her little daughter, who was just seven months old, died in the prison Pakk did not have enough milk for her.

Pakk still does not know why the Khmer Rouge killed her husband and imprisoned her. Even though she has more freedom today, her mind is not free. Losing her beloved daughter and husband, and the insults and threats from the prison guards made Pakk an easily frightened person and one who does not like to talk with others.

The Documentation Center of Cambodia's Victims of Torture Project has identified Pakk as suffering from Post Traumatic Stress Disorder. Her mental illness is now being treated by the Transcultural Psychosocial Organization (TPO). Her treatment began in January and will continue until September 2005.

After 6 months of consultation and treatment, Pakk is not as frightened as she was and can sleep

better. According to Leang Lo, an expert from TPO and Pakk's counselor, "Pakk's condition is now improved. She has learned to deal with her anxiety, and recently she was brave enough to look at the face of the victim when there was murder in the village. If she had been in this situation before receiving treatment, she would have been terribly frightened and reduced to trembling. She can still remember her bitter past, but it does not control her mind as it did. She knows how she can relieve her anxiety, and thinks about good things for the present and future. She wants to share her experience under the Khmer Rouge, and is able to control her emotions. Her mental state is relatively improved."

Socheat Nhean is a DC-Cam staff member who works on the Victims of Torture Project.

ATTENTION!

We are seeking footage, photos, recordings and contact information for Cambodian Rock and Roll singers and musicians from the 60's and 70's for a documentary feature film being produced in Hollywood about Cambodian Music. Equally important, we would also like to interview people who have stories about singers and musicians from that time.

All items will be returned or deposited within the archives of the Documentation Center of Cambodia (DC-Cam) for future researchers. Everyone who contributes will be credited in the film as helping to preserve the history of Cambodia.

If you have any information that you think may be useful please contact: Miss Rachana Phat via cell phone 012 402 740 or truthrachana@dccam.org or Miss Farina So via cell phone 012 967 565 or truthfarina@dccam.org or via DC-Cam's email: dccam@online.com.kh

On November 20, 1978, I heard faint sounds of gunfire from the boundary of Kampot province. Only 13 of us were left in the prison. Suddenly a child appeared with keys to open the gate for us. With tears of joy, I carried my children and ran out of the prison. We walked through forests and rice paddies until I met some villagers and we continued the journey together. I carried my children and walked towards Noreay Pagoda. On the way, I heard a voice of the liberating army appealing to people to return to their homes. I arrived at Prey Sbov village and decided to stay there temporarily.

One day, I went to collect rice from the barn. While I was talking to the soldiers there, I heard a voice

calling from behind me. When I turned around, I was taken aback to find my former fiancé calling for me. He asked me to stay with him and promised to take good care of my children.

I can never forget the events happened to me during the Khmer Rouge regime, especially when they took my husband out to be killed, and the time when I was detained. I would like to see a tribunal that can bring justice to light, so that people of the next generation will never repeat the same thing.

Beang Pivoine is a researcher working on the photograph project of the Documentation Center of Cambodia.

PUBLIC INFORMATION ROOM

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

DC-Cam is the largest repository of primary materials on Democratic Kampuchea. Through the PIR, the public can read the documents and use them for research. The documents in our possession include biographies, confessions, party records, correspondence, and interview transcripts. We also have a database that can be used to find information on mass graves, prisons, and genocide memorial sites throughout Cambodia.

The PIR offers four services:

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

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



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

Khmer Rouge documentary films are shown every Tuesday and Thursday at 9 a.m. and 3 p.m.

The PIR is located at House 66, Preah Sihanouk Blvd, east of the Independence Monument. It is open to the public from Monday to Friday, 8 a.m. to 12 p.m. and 2 to 5 p.m. For more information or if you want to arrange a group event, please contact our staff, Phearum or Pidoa, at 023 211 875. Thank you.

in a swamp known as Os Touk, located some 30 to 40 kilometers from Kampong Sambour. The first day after we arrived, I told my mother that I could not live in this fly-infested forest as there was nothing there. I told her that I planned to go back to the village and steal some rice and potatoes for the family to live on, and she agreed. I then persuaded an old lady and a young boy named Keo to come along. I departed at 3 a.m., and before I left, my mother blessed me and prayed to the soul of her husband to protect me from danger.

The three of us walked the whole day without a grain of rice to eat. We walked across a huge rice field, fruitless due to drought, and everything was silent except for the sound of birds flying from tree to tree. As I looked at the fields, I was reminded of the time when my family members were evacuated. My family used to work on these very fields for several months a year, but Angkar had killed my father.

While we were walking, three armed men jumped down from a tree and threatened us: "Hands up!" I was terrified. They let us go after searching our



THE DARK PLANET

Khun Ly Bakk Aun

My house was located just behind the former Chenla Theatre in Klaing Rumsev village, sub-district 3, Phnom Penh. In 1975, my family had six members:

1. Khun Ly Bakk Aun, 37, working for the Khmer Alcohol Company
2. Nuth Thuok, 35, a nurse (my wife)
3. Khun Ly Bakk Srey Vathna, 13, a student (my first daughter)
4. Khun Phally, 9, a student (my second daughter)
5. Khun Phalla, 7, a student (my youngest daughter)
6. Saly Ngam, 67, a housewife (my mother-in-law).

Life under the Khmer Rouge

At about 2 p.m. on April 17, 1975 my family was forced to leave our home and all of our possessions. The Khmer Rouge soldiers pointed guns at people and chased them from their homes. My family was able to grab just a few belongings which we carried on our heads, backs and shoulders, and then began walking along Mao Tse Tung Boulevard.

There were so many people along the way that we were almost unable to move. The sounds of gunfire compelled people to move faster, but how could we when the streets were so crowded? My family had intended to cross Monivong Bridge, but the Khmer Rouge soldiers had blocked it and ordered people to walk to Takmao. Some who did not want to make their way to Takmao stopped and waited for a chance to cross the bridge, but the Khmer Rouge soldiers fired into the air, leaving them no choice but to obey. As we approached Noreay roundabout, my family turned left and walked along the riverside until we reached Takmao. Waiting to see if there would be any change in the situation, we stayed at Daem Mean village for a couple of days. Once in a while, there

was an announcement over the microphone, calling for technicians or separated relatives. One night the Khmer Rouge announced that they were looking for a midwife, so my wife gave them a hand in delivering a baby.

Because there were too many people resting in the village, the next day the soldiers told us to move on. Walking along the river's edge near Sith Tbo village, we saw a ferryboat. Thinking that returning to my home village was better than roaming about the country without a destination, I asked the boat owner about his fee. He demanded 50 kilograms of rice to carry my family across. We paid him and after safely crossing the river, we walked until we reached Ta-prom village in Kien Svay district. We stayed there, waiting to be called to return to our home in Phnom Penh.

One day, I ran into some of my relatives who were living in Sarikakeo village, and they offered my family shelter for two nights. After that, we walked for three nights and arrived at Moan Dap village on the border of Srey Santhor district. There I met my elder sibling and cousin who had spent ten days peddling a bicycle and searching for me. At about 10 the next night, I arrived at the place where I was born: Prek Po sub-district in Kampong Cham province. Seeing my mother, siblings, other relatives and neighbors, we cried; we had not met since 1971.

The local Angkar usually gathered people for meetings and to record their biographies. During that time, people had to look for food, clothes, medicine, and other supplies for themselves. I lived in that situation for four months.

When the rainy season came, I heard that Angkar was going to separate the April 17 people [evacuees] from their families, so that it would be easy for Angkar to sweep out hidden enemies burrowing from the

Market. There were rumors spreading around the market that I was a spy of Lon Nol, Sirik Matak, Song Ngoc Thanh, Cheng Heng, In Tam, Long Boreth and Sosten. This information reached the ears of Hang, chief of Region 103. I was terribly worried that I would be executed. Late one night, my sister whispered in my ear, "Are you a spy of the Lon Nol regime?" I cried but could say nothing. My sister softly touched my face, perhaps knowing that I did not have the words. I could not sleep for the rest of the night.

My family and the villagers' suspicion that I was a Lon Nol spy faded day by day, but I was still under



close watch by the Khmer Rouge. Their combatants or militiamen came to sleep beneath my sister's house, observing and listening to what we said at night. One morning when I was watering crops, I heard that the Khmer Rouge cadres held a meeting at Srah Chak Pagoda. Its purpose was to examine the work I and my friends had done in a movement for the Lon Nol

regime in Kampong Cham. Unfortunately, I failed to attend because the meeting was held at least 60 kilometers away. While walking home, I debated whether I should confess about the work I used to do in Kampong Cham or keep it secret. I decided to hide it.

Under the observation of the combatant unit, I had to work hard to become a model farmer. In 1974, Angkar made me a member of the first sub-district cooperative, which was divided into seven groups. The first five groups were cooperatives, while people lived communally in the other two. On January 25, we were called to a meeting about the plan to clear Koun Gne Forest. That forest was dangerous; it was covered with jungle and mountains, and was a malarial area.

On February 1, we set out to cut down trees and bamboo according to the plan. Because I was young and strong, I was given the task of felling the big trees, while the elderly cleared the small trees, wild vines and shrubs. After about 15 days, the whole jungle became a field with lots of wood lying on the ground. I really regretted the loss of those valuable trees, which I had never seen in my homeland. Then we rested for a week while the wood dried. Next, the first and seventh groups were ordered to go by ox cart to find fish at Stung Sen River in an area called Anlong Pra about 20 kilometers away from our village. When we arrived, we found that the fish had been poisoned and were floating on the surface of the river. The next day, my group took a 100-meter fishing net and collected 500 to 600 kilograms of fresh water fish in a deeply-flooded area.

As food shortages became more dire, a rumor began to spread: "Doing farming with the sky, farmers eat rice; doing farming with irrigation systems, farmers eat watery porridge."

Yim Narin is a survivor of the Khmer Rouge regime and a reader of Searching for the Truth.

On June 30, 2005 the United Nations approved the newly constructed headquarters of the Royal Cambodian Armed Forces on the outskirts of Phnom Penh as the location for the Khmer Rouge Tribunal.



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and often cite principles established from prior decisions.

For example, in *Prosecutor v. Dragan Nikolic*, Judgment of 5 May 2003, page 9, the Supreme Court of Kosovo made reference to some ICTY and ICTR decisions in its decision.

The presiding judge held that;

“...Appropriate guidance in this regard can be found in the case-law of *The Prosecutor v. Jean-Paul Akayesu before the International Criminal Tribunal of Rwanda (ICTR) (Decision of 2 September 1998, paragraph 140, 142, 155, 156)* and in the ICTY case *The Prosecutor v. Tadic (Trial Chamber Judgment of 7 May 1997, paragraph 54)*.”

d. Destruction of Cultural Property

Definition:

Article 7 of the ECDK Law provides as follows:

“[t]he Extraordinary Chambers shall have the power to bring to trial all Suspects most responsible for the destruction of cultural property during armed conflict pursuant to the 1954 Hague Convention for Protection of Cultural Property in the Event of Armed Conflict...”

Key element:

The destruction of artistic, literary, religious, architectural and other cultural property during an armed conflict.

Remarks:

i. Cambodia has been a party to the Hague Convention since 1962.

ii. Note that Article 44 of the UNTAC refers to the Law on the 1996 Protection of Cultural Heritage.

e. Crimes against Internationally Protected Persons

Definition:

This crime is covered by Article 8 of the ECDK Law, which sets forth that the KRT will try *“all suspects most responsible for crimes against internationally protected persons pursuant to the Vienna Convention of 1961 on Diplomatic Relations, and which were committed during the period from 17 April 1975 to 6 January 1979.”*

Remarks:

i. The Vienna Convention of 1961 deals with a

State’s obligation towards foreign diplomatic missions. Article 29 provides in particular that: *“[t]he person of a diplomat agent shall be inviolable. He shall not be liable to any form of arrest or detention. The receiving State shall treat him with due respect and shall take all appropriate steps to prevent any attack on his person, freedom or dignity.”*

ii. In April 1975, the Khmer Rouge regime detained personnel in the French embassy and then removed and murdered Cambodian spouses of foreign diplomatic personnel.

2. Domestic Crimes

a. 1956 Code Penal of Cambodia

The principle of *nullum crimen sine lege* requires that a person be punished only for crimes that are recognized as crimes at the time they are committed. Therefore, if Cambodia is to hold accountable individuals for crimes committed under the Khmer Rouge regime, it can apply only laws in effect as of 17 April 1975, when the Khmer Rouge took control of the Kingdom of Cambodia. At that time, the primary source of substantive domestic law for prosecution of criminal acts in Cambodia was the 1956 *Code Pénal et Lois Pénales*, published by the Ministry of Justice of the Kingdom of Cambodia.

Although Cambodian courts have not applied the 1956 law for a generation, it constitutes the primary source of law for the prosecution of domestic crimes before the KRT. The ECDK Law refers to its provisions, in Article 3, as follows:

“Extraordinary Chamber shall have the power to bring to trial all suspects who committed crimes set forth in the 1956 Cambodian penal code and which were committed during period from 17 April 1975 to 6 January 1979:

◆ *Homicide (article 501, 503, 504, 505, 506, 507 and 508)*

◆ *Torture (article 500)*

◆ *Religious persecution (article 209 and 201)”*

The 1956 Penal Code of Cambodia classifies offenses by severity into *crimes* (akin to felonies); *délits* (misdemeanors); and *contraventions* (police infractions

or petty offenses). *Crimes* and *délits* are divided into first degree, second degree, and third degree depending on the degree of severity of the sentence; third degree is the most serious.

Moreover, the 1956 Penal Code provides for clear statutes of limitations: ten years for *crimes*, five years for *délits*, and one year for *contraventions*. The statute of limitations runs from the date of the commission of the criminal act. The statutes of limitations of the domestic crimes enumerated in the ECDK Law are extended for an additional 30 years (Article 3 of the ECDK law).

b. Homicide - Articles 501, 503, 504, 506, 507 and 508 of the 1956 Penal Code.

Homicide can be voluntary or involuntary. This depends on whether or not the perpetrator of the crime intended to cause death. Homicide requires the act of killing, and a culpable mental state—intent to kill, reckless disregard for life or negligence. The different levels of mental state correspond to different “degrees” of homicide.

Involuntary homicide includes manslaughter through negligence and other types of recklessness and is punishable in varying degrees of severity.

Homicide committed with the intent to cause death is murder, a second-degree felony. When the murder has been premeditated, the crime is qualified as assassination, a third degree felony.

c. Torture - Article 500 of the 1956 Penal Code.

Art. 500: *“Any individual who commits acts of torture against a third person, either in order to extract from the person, under pain, some useful information on the commission of a crime or misdemeanor, or for reprisal or barbaric motives, shall be punished with a third degree criminal sentence felony.”* (Unofficial translation)

d. Religious Persecution - Articles 209 and 210 of the 1956 Penal Code.

Art. 209: *“An attack on the life of a religious person practicing a religion recognized by the Cambodian government while exercising his profession or in the course of the exercise of his profession shall be*

punished by a third degree criminal sentence.” (Unofficial translation)

Art. 210: *“An attack on a religious person practicing a religion recognized by the Cambodian government while exercising his profession or in the course of the exercise of his profession shall be punished by a second degree criminal sentence.”* (Unofficial translation)

III. PROCEDURAL RULES BEFORE THE KHMER ROUGE TRIBUNAL

A. Procedural Rules in General

Rule of law implies that government authority may only be exercised in accordance with established procedural laws. Criminal procedural rules aim at protecting the interests of the suspects, as well as those of society and the victims. In most jurisdictions, a criminal action will be invalid if the action was not initiated in accordance with the criminal procedural rules. Generally, procedural rules are encoded in criminal procedure laws.

Procedural rules in international and mixed criminal courts

For international criminal courts, sets of rules of procedure and evidence have been specifically drafted.

ICC: Rules of Procedure and Evidence.

ICTY: Rules of Procedure and Evidence.

ICTR: Rules of Procedure and Evidence.

For mixed tribunals, some courts apply domestic procedural law, while others created new procedural rules to be followed during war crime proceedings.

Kosovo: In April 2004, the Provisional Criminal Procedure Code of Kosovo replaced the Socialist Federal Republic of Yugoslavia Criminal Procedure Code formerly applicable.

Sierra Leone: Rules of Procedure and Evidence of the Special Court of Sierra Leone.

East Timor: Transitional Rules of Criminal Procedure.

As of June 2005, there are two criminal procedural laws operating in Cambodia – the 1993 Cambodian

Law on Criminal Procedure and the United Nations Transitional Authority in Cambodia's decision of 10 September 1992 on Provisions relating to the Judiciary and Criminal Law and Procedure Applicable in Cambodia during the Transitional Period (UNTAC Law).

B. Khmer Rouge Tribunal's Procedural Law

**UN-RGC Agreement
Article 12: Procedure**

The procedure shall be in accordance with Cambodian law. Where Cambodian law does not deal with a particular matter, or where there is uncertainty regarding the interpretation or application of a relevant rule of Cambodian law, or where there is a question regarding the consistency of such a rule with international standards, guidance may also be sought in procedural rules established at the international level.

The Extraordinary Chambers shall exercise their jurisdiction in accordance with international standards of justice, fairness and due process of law, as set out in Article 14 and 15 of the 1966 International Covenant on Civil and Political Rights, to which Cambodia is a party. In the interest of securing a fair and public hearing and credibility of the procedure, it is understood that representatives of Member States of the United Nations, of the Security-General, of the media and of national and international non-governmental organizations will at all times have access to the proceedings before the Extraordinary Chambers. Any exclusion from such proceedings in accordance with the provisions of Article 14 of the Covenant shall only be to the extent strictly necessary in the opinion of the Chamber and where publicity would prejudice the interest of justice.

1. Domestic Procedural Law

Regarding the KRT, Article 12 of the UN-RGC Agreement provides that *"the procedure shall be in accordance with Cambodian Law"* and Article 33 of the ECDK Law provides that trials are *"conducted in accordance with existing procedure in force."*

Hence, in the absence of any Rules of Procedure and Evidence specifically drafted for the KRT, the

Extraordinary Chambers shall ensure that trials are conducted in accordance with the 1992 UNTAC Law and/or 1993 Law on Criminal Procedure.

2. International Procedural Law

The UN-RGC Agreement and the ECDK Law make it clear that rights provided and guaranteed by Articles 14 and 15 of the International Covenant on Civil and Political Rights (ICCPR) should apply before the KRT. Those ICCPR's provisions should supersede any other criminal procedural rules. In addition, considering that Cambodia has ratified the ICCPR (on 26 May 1992), it could be argued that the KRT judges should also respect all rights provided in this Covenant, such as, for instance, the right to liberty and security (Article 9 of the ICCPR).

For international procedural rules other than the ones provided in the ICCPR, the UN-RGC Agreement, Article 12, and the ECDK Law, Article 33, provide that: *"[w]here Cambodian law does not deal with a particular matter, or where there is uncertainty regarding the interpretation or application of a relevant rule of Cambodian law, or where there is a question regarding the consistency of such a rule with international standards, guidance may also be sought in procedural rules established at the international level."*

Therefore, it is left to the KRT to decide when to seek guidance in international law.

IV. ACTORS BEFORE THE KHMER ROUGE TRIBUNAL

Overview of the persons likely involved in the KRT's proceedings

- ◆ 12 Trial Chamber and Supreme Court Chamber's judges (7 Cambodian judges and 5 International judges), and 5 Pre-trial Chamber's judges
- ◆ 2 investigating judges (one Cambodian and one International)
- ◆ 2 prosecutors (one Cambodian and one International)
- ◆ The accused
- ◆ Defense Counsel
- ◆ Witnesses and victims



ENCOUNTERING KR LEADERS, FOR WHAT?

Kok-Thay Eng

I think we should not consider meeting surviving senior Khmer Rouge leaders, such as Nuon Chea or Khieu Samphan, and treating it as an important moment. People seem to be excited in some way when meeting them, feeling it is a special kind of privilege or honor. Others feel they are brave to have met such brutal people.

Victims and foreigners write their impressions of meeting former Khmer Rouge leaders as though these people were very special. They are invariably polite toward them and listen to them repeat their denials about the existence of all sorts of concrete evidence. If we consider what they say carefully, these meetings yield very little that is significant or relevant at all.

They are still Khmer Rouge who committed crimes against countless people during their rule 30 years ago. They have not changed. One of the characteristics of the Khmer Rouge is that they consider truth as a fault and faults as truth. People were killed for the most unimaginably trivial reasons, which the Khmer Rouge thought were critical. They are the same today. For example, Nuon Chea denied that millions of people were killed, as well as the existence of S-21 and documentary materials. They smile through their interviews as if nothing happened.

Theary Seng, the author of *Daughter of the Killing Fields*, wrote an article recently about her meeting with Khieu Samphan: "I am amazed at his ability to live with himself, at his ability to convince himself of the rightness of his cause to a degree where he is still functioning well." This is more clear evidence that he has not changed. He is an expert in lying to the extent that he is able to maintain decent health after all that happened.

As leaders they do not have any qualities to admire. They fought among themselves; they lied to

the people and their soldiers; they made sure they disregarded the lives of others. One of their slogans is: "It is better to have several foot soldiers killed than one leader killed." They do not take responsibility for what happened under their leadership. So why meet them?

Not they are only paper tigers, but they were also fake tigers when they were in power. We should not think of them as good guys, fighting all sorts of social injustices or behaving in a down-to-earth way in the 1950s, 1960s or during the war, to make our meeting with them something to write about. Nor should we be excited with the fact that they were Brother Number 1, 2 or 3 of a revolution, because it was a disastrous revolution. They are totally incompetent.

Apart from not changing themselves, feeling remorse, or taking responsibility, they continue hurting the victims with their denials, confusing them, and trying to change their minds again, just like they did in the past using the same old tricks. With denials they perplex the already uncertain people about their own history which they never had a chance to learn fully.

We should think of them as the worst people in Cambodian society. They are hopeless people and will not change. We should not fear them in any way or consider them as belonging to Cambodia or anywhere else, and tell them we wish them dead.

People might want to meet them in order to see the face of the man responsible for the murders of their relatives. For me it is like this: if the murderer is a mentally ill person, meeting him would mean absolutely nothing. Meeting a cyclo driver who was their victim and listening to his story is much more meaningful.

Kok-Thay Eng is a Fulbright Scholar who is now pursuing a Master's Degree in Global Change at Rutgers University, USA.

ANNOUNCEMENT

DC-CAM LOOKING FOR PHOTOGRAPHS OF FORMER NEW PEOPLE

DC-Cam recently wrote a book called *Stilled Lives: Photographs from the Cambodian Genocide*. It describes the lives of 51 men and women who joined the Khmer Rouge revolution. Thirty-nine of these fifty-one people died at Tuol Sleng prison. Only nine are alive today.

We will soon read selected stories from the book on our radio program. The stories will air on: FM 102 MHz, Phnom Penh, FM 93.25 MHz, Kampot, FM 99 MHz, Preah Vihear, and FM 103.25 MHz, Battambang.

To write the book, we interviewed former cadres, base people, and their family members. They also gave us photographs of themselves. Many of the pictures were taken before the Khmer Rouge came to power, but some show the cadres during the revolution.

Funding for the book was provided by the National Endowment for Democracy. The book revealed that those joining the revolution had the same hopes and needs as other Cambodian people, and also lost their loved ones. We hope this book will help Cambodian people to understand that both victims and perpetrators share a common humanity.

We are now planning a book that will tell the stories of the new people and their families during Democratic Kampuchea. If you or one of your relatives was a new person and would like to tell your stories for the book, we would like to interview you. We welcome the contributions of Cambodians from both at home and abroad.

Because photographs will be a very important part of this book, we are only asking help from people who would agree to share their photographs with us. They must have been taken before or during Democratic Kampuchea. We will scan the photographs and return the originals to you. Please call DC-Cam at 023-211-875 or write us at Box 1110, Phnom Penh. Email: truthpivoine@dccam.org or truthsavina@dccam.org.



Missing Son

I am Mom Nan, age 73, and my husband was Nuy Srun (died in 1982). Today I live in Kandach village, Chong Ampil sub-district, KanhChreach district, Prey Veng province. I would like to search for my son Srun Map who joined the revolution in 1973. Around June or July 1976, Map visited home once after he had been injured and sent to P-2 hospital for several months.

I had not received any information about him until 1979, when a relative named Khuth Khuon, who worked for the revolution with Map, told me that Map was imprisoned at Chy Mountain in 1978, then was sent to the Dang Rek Mountains. I have not heard anything about Map since then.

If Map himself or anybody else has heard anything, please inform me through Nuy Dany via telephone: 012 180 26 52. Thank you.

Missing Daughter

I am Chan Siem, age 57; I live in Chy Chrap village, Sanlong sub-district, Traing district, Takeo province. I would like to search for my daughter Ouch Savoeun aka Yoeun, who carried wounded persons in a women's unit at Angkao Pagoda, Angkao sub-district, Traing district, Takeo province.

In 1976, Yoeun sent a letter saying that she was living in Bakan district, Pursat province. I sent my son to search for her, but he failed to find her. I have not heard anything about her since then. Now Yoeun would be about 40.

If Yoeun herself or anybody has heard anything about her, please contact the Documentation Center of Cambodia.

Missing Brother

I, Phan Phong, am now age 65, and my husband's name is Chiev Tith. We live in Chong Koh Thmei village, Koh Thom sub-district, Koh Thom district, Kandal province. I would like to search for my younger brother named Phann Nanh who was appointed to be a Khmer Rouge soldier in 1976 by Tith, the village chief of Chong Koh Thmei. I have not heard from him since he left for the revolution.

In 1990, a soldier living in Chong Koh Thmei told me that he had worked with Nanh from 1976 to 1979, and he once met Nanh at Anlong Veng Mountain.

If my brother or anyone else has any information about Phann Nanh, please contact me through the above-mentioned address or the Documentation Center of Cambodia. Thank you.

Missing Brother and Sister

I am Khek An, 48. Today I live in Balaing village, Balaing sub-district, Baray district, Kampong Thom province.

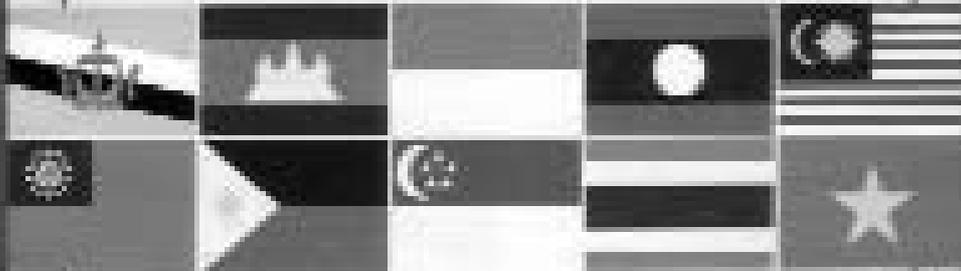
I would like to search for my older brother named Chroeng Soeur and my older sister named Chroeng Suor. They both disappeared in 1979. In late 1978, Soeur sent a letter to inform his family that he was a soldier in a division in Memuth district. Suor was also separated from us in 1979. Someone said they met her while they hiked up Mondulkiri Mountain.

If my siblings or anybody else knows the two people mentioned above, please contact the Documentation Center of Cambodia. Thank you.

Magazine of the Documentation Center of Cambodia

Searching for

THE TRUTH



◆ A Book for the People of Cambodia
◆ The Program of the Documentation Center of Cambodia

Special

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