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Ma Khin Me and her children

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EDITORIAL:

ARE PTSD WITNESSES CREDIBLE?

It has been nearly 30 years since the Khmer Rouge regime, officially known as Democratic Kampuchea, was ousted from power in 1979 by the Vietnamese invasion. After nearly four years of exposure to constant fear of death by starvation, overwork, imprisonment, and execution, most Cambodians still carry some level of trauma. Many will carry these legacies of the regime with them for life.

Immediately after the Khmer Rouge were removed from power, people across Cambodia found themselves debating whether they should seek new lives in foreign lands or go back to their birthplaces. A recent study by the RAND Corporation's Grant Marshall reports that 62 percent of Cambodian refugees in the United States suffer from Post Traumatic Stress Disorder (PTSD). Even after living for 20 years or more in an advanced country like the United States, these people are still struggling with the aftermath of their tragic experiences, which remain with them no matter where they go and no matter what sort of life they enjoy.

Seeing such a high rate of severe depression among Cambodian refugees in a foreign land, one has to wonder about those who remained in Cambodia. Even after they fell from power, the Khmer Rouge continued to terrorize the country until 1999. Civil war between the People's Republic of Kampuchea and the Khmer Rouge dragged on for nearly two decades. During this period, Cambodians lived in fear of being drafted to fight the Khmer Rouge or of being killed in clashes between the two forces. Added to this, even today, some people in the countryside live in fear of starvation. Given the level of fear that so many Cambodians have lived with for decades, one would expect to discover that the prevalence of PTSD among this group is at least as high as that

prevailing among Cambodian refugees in America.

The results of the RAND study did not surprise Ka Sunbaunat, director of the National Program for Mental Health of the Cambodian Ministry of Health, who believes that the prevalence of mental disorders among Cambodians who stayed in their country is actually much less than in Cambodian communities in the United States. He feels this is because the cultures and behaviors of the two countries are very different.

It may be possible that people here are too impoverished to be overly concerned about their mental state—survival is their priority. But it is important to consider the issue of mental health among survivors in Cambodia, especially now when the tribunal for senior Khmer Rouge leaders is moving toward becoming a reality. For that reason, more work needs to be done on this issue in order to be prepared for the tribunal. This is particularly true regarding survivors who may be called upon to testify in court, and to publicly recall and speak about their tragic experiences. One can only guess at the fear that will be generated by having to confront the architects of the regime.

Will this be an issue before the Extraordinary Chambers? Will the testimony of witnesses found to be suffering from PTSD be credible? This may be a problem if a large number of the regime's survivors are found to be suffering from PTSD. What if their statements are challenged as being not credible because they are deemed mentally unstable? The defense counsel is highly likely to impeach the credibility of such witnesses by raising this issue before the tribunal's judges, and ask the courts to dismiss their statements. If many crucial witnesses' statements are challenged and the challenges are

upheld, the chance of convicting the tribunal's defendants will be diminished in legal terms.

The Law on the Establishment of Extraordinary Chambers and the UN-Cambodian agreement both provide that when there is gap in domestic law, the tribunal may look to rules and procedures established at the international level. With respect to the issue of the credibility of witnesses suffering from PTSD, a decision of the International Criminal Tribunal for Rwanda held that, "Even when a person is suffering from PTSD, this does not mean that he or she is necessarily inaccurate in the evidence given. There is no reason why a person with PTSD cannot be a perfectly reliable witness."

Sophearith Chuong, the team leader for the Documentation Center of Cambodia's Victims of Torture Project, which is providing assistance to victims of the Khmer Rouge whose mental state is

unstable, agrees with the ICTR's reasoning. He believes that despite the aberrant behavior of persons suffering from PTSD, which can include such symptoms as continuously thinking about the frightening events, reliving the shocking events just as if they were happening again, and avoiding conversation, the veracity of testimony of such sufferers concerning past events is not necessarily compromised. In other words, a person with PTSD can be a perfectly reliable witness.

We must do everything possible to help these people achieve some peace, and achieving justice would be the most helpful way to put their minds at rest.

Terith Chy is the English co-editor-in-chief of the special English edition of Searching for the Truth.

LETTERS FROM YOUK CHHANG:

THREE PROJECTS TO HELP SURVIVORS OF DEMOCRATIC KAMPUCHEA SEE JUSTICE DONE AND ENCOURAGE THE PUBLIC TO INCREASE THEIR PARTICIPATION IN THE KHMER ROUGE TRIBUNAL

Nearly 2 million people lost their lives during Democratic Kampuchea (DK) regime, which ruled Cambodia from 1975-1979. The quarter of the country's population killed by the Khmer Rouge constitutes the largest death toll in percentage terms of all the genocides in modern history. After their regime collapsed in January 1979, the Khmer Rouge continued to control areas of the country, mount insurgencies, and terrorize Cambodian society until 1999.

Despite the relative calm of the past six years, Cambodia still ranks as one of the poorest countries in Asia--more than 40 percent of its people earn a dollar a day or less. Its population of 12 million is growing rapidly, and Cambodia faces immense

challenges in trying to establish a foundation for democratic governance and economic development. Shattered by the Khmer Rouge, the very institutions that can help a country recover from traumatic events are weak or absent. The scarcity of human resources continues to impact the health and well-being of the Cambodian people today.

Against this backdrop, the Documentation Center of Cambodia is implementing three projects (Victims of Torture, Living Documents and the Public Information Room) that will help average Cambodians empower themselves in terms of learning and understanding their own contemporary history, participating more actively in their justice system, and



beginning to reconcile with themselves, their pasts, and each other.

In March 2003, the United Nations signed an agreement with Cambodia to establish a tribunal for the surviving Khmer Rouge leaders and those who were most responsible for the crimes committed during the period April 1975 to January 1979. In October 2004, the Royal Government of Cambodia and the UN ratified an agreement on the prosecution of crimes committed during this period and amendments to the law establishing Extraordinary Chambers for the tribunal. With funding from the international community now in place, the prospects are that a tribunal is finally within reach.

The Projects:

The Victims of Torture Project: Helping the Victims of the Khmer Rouge

One of the legacies of the Khmer Rouge is the toll it has taken on its survivors, many of whom carry the psychological burden of having lived through an era of brutal repression that sought to destroy individual and group identities in an attempt to bring about massive social change under a revolutionary movement. It is estimated that two out of every five Cambodians today suffer from Post-Traumatic Stress Disorder (PTSD). Care for these victims has been limited because Cambodia has only 20 trained psychiatrists. Adding to the victims' inability to reach closure on this period of Cambodia's history, is the fact that 25 years after Democratic Kampuchea regime collapsed its leaders have still not been held accountable in a court of law.

The opportunity for bringing former Khmer Rouge leaders to justice under the auspices of a tribunal requires careful consideration of the possible impact on victims who are willing to come forth with their stories. The Khmer Rouge tribunal process may revive stressful memories for many people who suffered severe trauma under the Khmer Rouge regime. There is also a need to develop an appropriate protective

mechanism for those who are most affected by the retelling of their stories.

In recognition of these needs, USAID is supporting the Documentation Center of Cambodia and the Transcultural Psychosocial Organization (TPO) in a program that documents past abuses in selected sites by creating a climate that allows victims of torture to come forward and addresses their emotional needs, as well as those of their families and communities, through counseling. The project also seeks to learn survivors' views on memory and justice, and to promote community reconciliation in Cambodia.

The Living Documents Project: Creating a Means for Public Participation in the Khmer Rouge Tribunal

Although newspapers, television, radio, Internet, and other media are easy to access in Phnom Penh and some of Cambodia's other cities, few members of the country's approximately 1,700 communes (particularly those in rural areas) have the means to obtain information on the forthcoming Khmer Rouge tribunal. This is especially true of many of Democratic Kampuchea's survivors, who are often poor and illiterate, and whose educations were interrupted by the regime.

Seeing justice done is perhaps the most critical element of the healing process for the survivors. The nearly two million lives lost during the regime can never be brought back, nor can the chance to enjoy the fruits of a society that might have prospered had the Khmer Rouge not come to power. But the tribunals will give survivors an opportunity to know that the world acknowledges their sufferings and that the regime's leaders must account for their actions.

The chance for the Cambodian people to participate in seeing justice done is by no means guaranteed. The Royal Government of Cambodia has announced no formal or informal plans to keep the public informed on the proceedings, except for standard press releases. And the UN may not have the financial or political means to secure a role for

the regime's survivors in the tribunal process. Thus, DC-Cam has devised a project to help ensure the involvement of the Cambodian genocide's victims in the tribunal.

During the first year of the tribunal, approximately 200 people (in groups of about 30) from the communes will travel to Phnom Penh and attend a trial for one week. This process would be repeated for the duration of the trials, allowing about 1,200 people to attend a trial during the three-year tribunal.

The project will also help build momentum for democracy in Cambodia by allowing participants to serve as surrogate witnesses and "judges" at the tribunals; holding open, participatory discussions; making people aware of their "right to know"; and beginning a popular movement to demand more freedom of information. It will give the commune representatives a turn in the public eye (speaking, leading discussions, fielding questions), thus helping to build leaders for future commune and village elections. DC-Cam intends to increase this benefit by giving community innovation and leadership training to emerging commune and village leaders.

Public Information Room: Increasing Access to Knowledge on the Khmer Rouge

DC-Cam has amassed well over 600,000 pages of documentation from the Democratic Kampuchea era, plus petitions and interview transcripts taken from survivors of the regime, and a variety of other materials that could potentially serve as evidence at the tribunal. Although the Center by no means possesses a monopoly on documentation relevant to the crimes of Communist Party of Kampuchea (CPK) leaders, it is the largest repository of such materials.

To meet the need for documentation materials at the tribunal and dramatically increase access to its archival holdings, DC-Cam opened its Public Information Room (PIR) in late April 2004. Access is given to legal personnel (representing both the defense and prosecution), scholars, reporters, and the general public.

To date, the PIR has received over 2,500 visitors, hosted more than 30 guest lectures, and screened a number of films on the regime. Recently, the number of people coming to the PIR requesting information on atrocities during DK has jumped from 1 or 2 per month to over 40.

Youk Chhang

Editor-in-Chief and Publisher

KHMER ROUGE HISTORY AVAILABLE ON AIR

DC-Cam has produced a radio program focused on readings from its magazine *Searching for the Truth* and other books published by DC-Cam. Our program can be heard on:

- ◆ FM 102 MHz of the Women's Media Center, Phnom Penh, every Wednesday and Thursday from 7:30 to 7:45 p.m.
- ◆ FM 93.25 MHz, Kampot, daily from 7:00 to 7:30 a.m. and 7:00 to 7:30 p.m.
- ◆ FM 99 MHz, Preah Vihear, daily from 7:00 to 7:30 a.m. and 6:30 to 7:00 p.m.
- ◆ FM 103.25 MHz, Battambang, daily from 9:00 to 9:30 a.m. and 3:00 to 3:30 p.m.

Soon DC-Cam will also extend its radio program to Siem Reap. We anticipate that the program will contribute to the enlargement of people's understanding on Khmer Rouge history and the prevention of the repetition of such a regime.

For comments or questions on our programming, please contact Farina So (truthfarina@dccam.org) or Sopal Ly (truthsopal@dccam.org), or contact us at P.O. Box 1110, Phnom Penh or 023 211 875.

PEOPLE'S REPUBLIC OF KAMPUCHEA: PETITION TO CONDEMN THE POL POT-IENG SARY CLIQUE

Samoeun Peth

I am Peth Samoeun, a citizen of Treuy Toeng village in Prek Ambel sub-district. I have listened to the public declarations about the most brutal crimes committed by the traitor Pol Pot, and I, like the rest of the people in my country, suffered a great deal of hardship during that three-year, eight-month and twenty-day regime.

During the Pol Pot regime, my family and I were abused several times, as follows:

Angkar evacuated my family from Phnom Penh to Kratie province, Prek Prasab district, Stung Thom sub-district. After walking for two weeks, my 12-year-old son died from the hardship. Two days later, Angkar suggested that my husband return alone to Phnom Penh. They said they would put my husband back in his former position, but they actually killed him somewhere.

My three young children and I were assigned to live in Stung Thom sub-district where I had to do the most miserable work. A year later, they tried to force me to marry another man, but I rejected their arrangement. I asked them whether they had killed my husband or not and why they wanted me to settle down with a new family. At that time, I was absolutely determined to refuse. As a result, I was arrested and detained in the Tuol Ta-naot Prison. They treated me so badly. I was shackled at night and forced to dig holes for planting coconut trees. I was fed only a few grains of rice at every meal. Because of this insufficient food, I was emaciated. I missed my little children terribly when they were separated from me.

Two weeks later, the Khmer Rouge district chief of Prek Prasab saw me crying every day. When he asked why I was sent there, I told him that I was

compelled to remarry and refused. Hearing this, he commanded his subordinates to release me and send me to polish rice in Koh Sar village. Later, my 17-year-old daughter, who worked in a mobile unit at Kauk Ma-lou worksite, had a high fever. When I learned this, I asked my unit chief several times to see my daughter, but he would not allow it. So, I secretly ran and brought my daughter back to Kauk Ma-lou worksite. She was very pale and seriously ill. While I was carrying her on my back, I encountered a cart loaded with food. I asked them for a lift to the hospital in a nearby village. My daughter did not become any better in the hospital, so I took her home. She died two days later. I mourned for her, feeling dreadfully sorrowful for the loss of her innocent life.

My husband was sent to be killed. My son died of hardship along the way. And now, my daughter was also gone. I am really angry and want to take revenge on those traitors - Pol Pot, Ieng Sary, and Khieu Samphan. For the reasons I have stated, I would like to extend this complaint to the United Nations. I would also like to call upon the UN to punish those genocidaires.

Finally, I am committed:

1. to fight against their tricks and psychological warfare
2. to participate in reconstructing the country
3. to follow the party's political line and put it into effect.

September 16, 1983

[Signature]
Samoeun Peth

CONFESSION SUMMARY: LAM SAMETH

Kalyan Sann

Lam Sameth was born on September 26, 1941 in Poumy Village, Boeng Kak Sub-district, Boeng Kak District, Klaing Province, Kampuchea Krom [former part of Cambodia, which is now under Vietnamese control]. Sameth moved to Phnom Penh in March 1958. In 1964, Sameth met two clergymen named Saing and Keth. They both were Khmer Kroms, teaching at Kampuchea Both School. Saing had always told Sameth about the struggling of Khmer Kroms who had long wanted to liberate themselves from the control of Vietnam. Sameth liked listening to what Saing said, so not long after that, he joined the White Scarf movement under the influence of Saing. In 1966, Saing disappeared. Later there was news spreading that the King Sihanouk's government arrested and imprisoned him in Svay Rieng while he was trying to secretly cross the Vietnamese border. Sameth then began to associate with a man named Kim San who was working for the Khmer Kampuchea Krom Association in Phnom Penh.

In 1969, Sameth was caught and imprisoned by the government of King Sihanouk because he had worked with the White-Scarf movement. He was in prison until April 4, 1970. After released, he began an affiliation with Tach Thay, who had warned Sameth to give up the political issue and live a normal life.

After his time in prison, Sameth completely abandoned the revolutionary movement. Sameth was a temporary workman who constructed brick houses. Then he worked for Raksmei Kampuchea printing house headed by Venh Ann, director, and Ith Heng, assistant to the director. Sameth stayed in the printing shop and soon rebuilt his relationship with Saing, from whom he had been separated for years. Saing worked as the warehouse guard for Venh Ann's company. Everyday after work Sameth would

ride a bicycle to Saing's house to chat with Saing and teach Saing's children from 6 to 7 in the evening. Their talk often involved the issue of liberating Kampuchea Krom. This time, Sameth noticed that Saing no longer talked about the White-Scarf movement, but often complimented the South Vietnamese communists.

In mid 1972, Venh Ann, Poeuk Thann, Saing, Thach Thay and some workers were arrested by the Lon Nol government, except Ith Heng who managed to escape to security office number 15. Sameth hid himself in a house of Kuy Mom, his friend, in Kraing Daun Tei village north of Pochentong. In September, 1972 Sameth returned to the capital city, but dared not meet Ith Heng so frequently because he was afraid that he would be spied on by the secret agents of Lon Nol. Ith Heng was also afraid to have connections with Sameth. He wanted to cease his work of transporting weapons, but continued with it because there was nobody taking over him. Ith Heng advised Sameth to buy a cheap motorbike and to earn a living by riding a "Moto Reu Mak" [a motorcycle-taxi], so that he could easily keep in touch with his network.

In early February 1972 Venh Ann and others who had been imprisoned were released after bribing the security police with a large sum of money. In 1973, Angkar planned to launch an attack in Phnom Penh. As a result, there was an increase of activity transporting weapons and ammunition. Later, Saing wanted to hinder the plan, but also wished to maintain confidence between members of the party as well.

In May 1973 Keo entered the city and hid himself secretly in the house of Ith Heng and Kim Keo. A few days later, there emerged news saying that the Lon Nol government had discovered a B-14 arsenal in the center of Phnom Penh. Keo was about to be arrested, but he escaped to the liberated region.

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!

bring anything along, aside from some garments for my son and family members. The Khmer Rouge announced that people would be away from their homes for only 3 days; enemies would be swept cleaned within this period, and people would be returned to their places afterwards. Day after day we were waiting to be returned, but never told anything."

Concealing Backgrounds

Ma Las's husband was afraid about his role as a journalist in the defeated Lon Nol regime; what's more he had heard a rumor about the purge of ex-Lon Nol members and the arrest and execution of Oeur Kim Than, a Khmer Republic colonel. He warned his family members not to expose anything relevant to his career and not to be where people were acquainted with them.

Ma Las decided to make her way to Ta Pon sub-district because there were many Muslims living there. She packed rice, but only enough for three days. "When we were out of rice, I became very worried. I would buy the rice regardless of its price. Then we were told not to panic as gruel rations would be delivered," she said. She added that one tao [a measurement unit equivalent to 12 kilograms] of unhusked rice cost her one chi [a measurement unit of gold equivalent to \$40 dollars or so at the current price], and that the prices of everything shot up. Those who owned foodstuffs made a great deal of money because everyone had to buy food to eat, but it was sad that money was not useful.

In 1976 Ma Las was evacuated to O-muny village. Angkar assigned her to harvest rice with a women's unit at O-muny Pagoda, and she was permitted to visit her home once every ten days. Old ladies at the childcare center babysat her little children.

Separation

In 1977 Kimly was assigned to plow rice fields and fish in the swamps. He was allowed to visit his family once every month. Before her husband was executed, Ma Las had a sense that something bad was about to happen. But she did not take notice of it. A man named Hoeub told her later that when he

was carrying fish from the swamp where Kimly was working, he saw the Khmer Rouge execute 8 men, one of whom was her husband. Hoeub added that Ma Las's husband was beaten to death with a wooden bar and buried along with the other 7 men in a collective grave near a tamarind tree. As soon as she was informed, she fainted and was helped by Hoeub.

A Two-Child Widow

After her husband was murdered, Ma Las was evacuated to Trabek Lake; it took an entire night to reach the lake. She built a cottage and lived with her two children. At night she was scared when she heard the chirping sound of animals or the sound of a snake. A lady next door told her to put heavy things on the foot of her mosquito net, so as to prevent snakes from entering.

Five days later her youngest son became very sick--the lower half of his body became swollen from malnourishment. Ma Las did not have sufficient breast milk for her baby. She recalled, "My son became sick because he was exposed to sunlight, wind and dew. His legs puffed up. I went to harvest rice the next morning, and on the way I encountered Samuon, one of my friends, bringing a fish for my son. 'I left a fish at your kitchen; grill it for your baby,' she told me. I then thanked her. 'Son, where is the fish?' I asked him when I arrived home and could not find it in the kitchen. He told me that he finished it already. 'Did you eat the raw fish?' I asked. He said he was too hungry to wait. My tear fell down, feeling so compassionate."

Seeing her son's disease worsening, one night Ma Las asked permission from the unit chief to borrow a bicycle to look for medicine for her son. The chief agreed, but stipulated that she had to return to work on time the next morning. At dusk, she peddled to the village where she used to live. On the dusty roads with numerous holes, she prayed to Allah that she would not encounter Khmer Rouge militiamen. She sneaked into O-muny village and dug up potatoes that her husband grew when he was alive. She exchanged the potatoes for palm juice sugar for her son to eat. Her son then got better. After about

Simorn got married for the second time in 1980. She now has one daughter and three sons, and lives in Kandal Stung district of Kandal province. She expressed regret for the loss of her three family members during Democratic Kampuchea, but declines to choose vengeance, despite the fact that her father's and brothers' killers are living flagrantly

beside her. Simorn has learned that retribution is never a good solution because it leads to endless vindictiveness. Only through legal means could the Khmer Rouge regime be prevented from returning.

Savina Sirik is a DC-Cam staff member working on the Victims of Torture Project.

FORMER PRISONER OF SANG RELIEVED

Socheat Nhean

Each year, Lei Pakk declines to attend the ceremony in which offerings are made to the monks at the former Sang Prison in Kandal Stung district of Kandal province; it is held to give merit to the victims lost during the Khmer Rouge regime. Pakk doesn't want to go to Sang because it would remind her of her tragic experiences, which she remembers as if they occurred yesterday. It is also the place where the Khmer Rouge executed her youngest daughter. Pakk calls Sang "the hell" where people were brutally slaughtered.



instead sent her, along with her three small children and her elderly parents, to Sang Prison. Pakk recalled: "One evening in early 1978 they told me that they would allow me to go back to my hometown. Hearing that I was to return to my place of birth, I was truly happy. But one night while I was sleeping, they surrounded my house. I thought that the Khmer Rouge would take me to be killed as they did my husband." Pakk told the two or three Khmer Rouge militiamen that if they wanted to take her to be killed, they should please kill her at her house instead. She would not go with them unless her parents went along with her because her father was seriously ill. After discussing this among themselves for a while, the militiamen left.

During the regime, Pakk and her family lived in Preah Theat Pagoda, some 10 kilometers from her hometown of Chambak Trap village, Prek Rokar commune. In 1977, the Khmer Rouge sent Pakk's husband to a re-education meeting. At the time, their third child was only three months old. None of those who were told to attend the meeting returned. Later, when Pakk had not received any news from her husband, she decided to ask San, the commune chief, about him. San replied, "No question. The enemy is supposed to be killed." Pakk was then certain that the Khmer Rouge had killed her husband.

But in the following morning, they prepared a cow cart to take Pakk's father along with her. The cow cart left Preah Theat Pagoda for Sang Prison, passing Pakk's home village of Chambak Trap. Pakk remembered: "Arriving my house, I asked the militiamen why they didn't stop because it was my house. They didn't answer and kept on going. I didn't know to where they were taking me. Reaching Sang, my family cried altogether. After a short while, many other people were also brought there in cow carts; all the children were crying loudly." Arriving at the prison, the Pakk's few possessions were seized, and then prison guards pushed them into cells and locked them up for the night. Pakk described the situation in the dark prison,

In 1978, four months after the Angkar took her husband away, Khmer Rouge militiamen told Pakk that she would be returning to her hometown, but

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"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

MA KHIN ME: WHAT IS ANGKAR?

Sophal Ly

Ma Khin Me, aka Nang, a Khmer-Kola (Cambodian Buddhists of Burmese descent), is 70 years old. She lives with her daughter and two grandchildren in Khsach Poy village, Wat Kor sub-district, Battambang district, Battambang province.

Nang was the only child in her family. Her father Thun Tin was from the Kola ethnic minority, and her mother Lay was Khmer. Nang's father was a jeweler in Bar Pailin, and her mother was a farmer. Nang's mother died when she was seven. Her father later remarried and had three children with his new wife; the wife and children perished during Democratic Kampuchea.

At the age of 19, Nang's father arranged her marriage to a Kola man named Ong Pun, a jeweler who also lived in Bar Pailin. After their marriage, Nang moved in with her husband and earned a living by running a gem business and growing durian and saomao (a yellow or red hairy fruit with a slightly sour taste) on the 3 hectares of land she had inherited from her father-in-law. They had six children, but their eldest son was killed by a bullet during the Lon Nol regime.

In 1975, when the Khmer Rouge attacked Pailin, all the Kola people in the villages of Bar Taing Sou, Thang Mai, Bar Dinniev and O-Tapuk were evacuated from their homes. Nang's relatives on her mother's side managed to escape to Battambang provincial town. However, Nang and her family did not move because her husband forbade it. He said he would ask the Khmer Rouge for permission to continue staying in their village. But the Khmer Rouge declared publicly and loudly, "The evacuation must be completed by tomorrow morning."

When Nang and her family reached Battambang Bridge, the Khmer Rouge told them to go back. Nang begged Angkar to shelter them for one night in the Department of Propaganda before they continued walking.

Nang said in her humorous tone, "I was so foolish. A nurse living across the street told me that my sister had already fled, and that I should leave the door open so Angkar could bring me new clothes. 'If you still stay here, you have to light a lantern and



Ma Khin Me and her relatives

Ma Khin Me

Thach longed for her husband to come back home. Sometimes while carrying baskets of earth, she thought of her husband and wondered whether he knew about her condition, and why he had not visited her. For years Thach constantly asked people for information on her husband, but she never heard anything at all.

After January 7, 1979, Thach returned to her husband's birthplace in Pursat province, hoping that she would find him there, but she did not. Thach received information only from her brother-in-law Koam Saphan. Before 1976, Saphan said, he and Thet had been in touch with each other through letters. In his last letter, Thet informed Saphan that Angkar would soon take him from France to assist in "building the country." That was the last time he heard from Thet. Saphan said that Koam Thet responded to Ieng Sary's appeal to Cambodian students who had gone overseas to their degrees, saying they should return home to assist in developing Cambodia. Saphan warned Thet not to come back, but Thet refused to listen, and scolded his younger brother for ignoring the motherland. Thach was convinced that her husband decided to return

home because he missed his wife and children, and also because he wanted to make his knowledge useful in the service of his country.

In 1982, Thet's friend Ben Saroeun told Thach that he has seen Thet's photo in his prison garb hanging in Tuol Sleng Museum. This news convinced Thach that her husband had in fact returned home and died during the Khmer Rouge regime.

Now Thach can only do good deeds and send their merit to her husband. She can only look at her husband's photo that she had hidden from the Khmer Rouge long ago.

Som Thach hopes that one day justice will be found by bringing the Khmer Rouge leaders to trial. Although the tribunal cannot compensate her for the loss of her beloved husband, she at least can feel relieved and lessen part of the anger she has long carried.

Sarin Vireak is a member of DC-Cam's Promoting Accountability Team.



Som Thach Koam Thet

Taken in 1974 before he left for France

everywhere. My parents decided to take my seven younger siblings and move to Kampong Som, leaving my elder sister and me at Kampot because we were already married. My father wanted to go overseas. At Kampong Som, my mother and my younger siblings ran a tiny business, but my father became sick and stayed home all day.

On April 17, 1975, the day of liberation, my parents and younger siblings boarded a ship with the Lon Nol soldiers, preparing to head for Thailand. Just after the ship embarked, my father changed his mind and came back to find my elder sisters and me. After they reached shore, my family was evacuated to Prey Nub. Angkar assigned them to live in Smach Dek village, where we were made to cut *tontrien khet* [a small common plant] and dig earth. At first, my family ate at home because we had some rice left. Later, Angkar ordered us to have meals collectively. My four siblings moved in with my father, while those who were married were assigned to live in other villages.

In 1976, the Khmer Rouge took my father out to be killed. One night, a militiaman came to call my father, and said, "Prepare your things and be ready to move to a new village, Mr. Court Clerk." My mother and my two younger brothers fixed their eyes on my father. My brothers saw a truck parked in front of the district office. The militiaman tied my father's arms behind his back and covered his face with a piece of black cloth. My younger brothers hid themselves and cried because they could do nothing to help their father. Then he was carried away with other prisoners in a truck. While my younger brothers were on their way back home, they encountered a militiaman who asked, "Where are you going at midnight?" My brother answered, "We have just come back from finding a lost cow." The militiaman warned my brothers not to do that again or there would be big trouble if the soldiers saw them. When my mother learned what happened to my father, she thought he would surely die because she had seen a lot of people who were sent to new villages and never returned. The

base people told my mother in whispers not to wait for my father since he was dead.

After my father had gone, my mother carried on her work as usual. She kept silkworms and looked after infants in a children's center. A month after my father's death, my younger sister Rada went to visit my mother, but found only an empty, silent home and the broken poles that our mother had used to support gourd vines our father had planted. The villagers secretly told my younger sister that my mother and my other four siblings were being taken to a new village. Some people also said that Angkar had not beaten my father to death; they took my father by car to Pich Nil and threw him into a ravine.

When my husband and I were evacuated, we encountered many difficulties. We walked aimlessly for many miles. Angkar had ordered us to settle in Prey Sbov, Mean Chey sub-district, Chhouk district, Kampot province. Arriving there, I was glad to think that I would meet my relatives on my mother's side. However, all the relatives pretended not to know me. What was worse, they said they never had relatives who were "17 April People"--the enemy--like me.

On April 2, 1976 we arrived at Ang Svay Pagoda in Ang Svay Vvillage, Mean Chey sub-district. Angkar had me transplant rice in a women's unit, while my husband worked in a youth unit. The elderly women took care of my son. Because I had never done farm work before, the base women despised me, and were always watching for me to make a mistake. They scornfully said I was one of the 17 April people who used to exploit the farmers. They looked down on me for not being able to transplant rice like them. My unit chief was also a base person. I had many duties in the cooperative such as pulling out young seedlings, transplanting rice, and carrying earth. I had to finish 3 to 4 *ploun* [1 *ploun* equals 40 sheafs of rice] per day. I had to complete my tasks as assigned; otherwise, I would be blamed by the unit chief and criticized at meetings.

My husband was very gentle. He always helped

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



a cup of hot water," the old man responded. "You want hot water or you want to be killed?" the cadre continued. The miserable man then shut his mouth.

On the third day prisoners were assigned to clear preah klob [a thorny herb] next to the execution site. While working, the Khmer Rouge called each of the new prisoners and took down their names. I thought they did this to report to the village in which we were living.

My reputation was not good in the children's mobile work brigade because every time I was hungry, I dug up potatoes and stripped off rice grains, and was often caught and tortured. Fearing that my unit chief would report my bad behavior to the prison and that I would be killed by the guards, I tried to escape. Knowing that my turn to give my name was coming, I crawled through a hole in the barbed wire fence near the feet of a guard one afternoon.

After I was through the fence, I dared not run, fearing the guards nearby would notice me. So I walked for about 200 meters and pretended to sit down near a dike as if I were defecating. When I saw that no one noticed me, I lifted my pants and ran towards a nearby orange grove. All the way, I prayed for my father's soul to protect me from being seen by the Khmer Rouge. As soon as I reached the orange grove, I ran towards Kampong Sambour village and then on to No-rea village. Both places were so quiet that I wondered where the villagers were. I was overwhelmed with joy at being able to escape the prison. I felt it was likely that my father's soul helped to protect me all the way.

Soon I encountered my brother Bunthan, who was carrying earth for a road building project in No-rea village. Bunthan told me to work in his unit as the gruel rations were a bit larger and people's biographies were not checked. But when I still did not receive enough food, I decided to move on to the provincial town of Battambang. The road was silent.

Reaching Balad Pagoda, I saw a man who was fishing in the Sangke River and had caught a lot of fish. I was hanging on to a tree branch, looking at the

man and desperately wanting to eat the fish. Suddenly the branch fell down, and I landed in a pile of rice husk ashes. It was lucky that I fell onto the side of the pile; only my left leg was burned. I rolled into the river to cool the wound and cried silently. While crying I found an orange floating beside me. To appease my hunger, I grabbed it and ate it quickly.

Because of the burn, I was unable to stand straight. A passerby on a bullock cart told me to put fresh cow dung on the wound so as to reduce the pain. I did this, but it did not help and it smelled bad. So, I went to the hospital at No-rea Pagoda to get some medicine. "Friend, what makes you so? You were trying to steal property?" asked a woman medic. "No, I accidentally stepped on burning embers," I responded. The medic then gave me an injection. I noticed that the medicine they used was foreign and not a rabbit-dropping medicine [a Khmer Rouge medicine which looked like rabbit dung]. I then dozed off in the pagoda yard. After an hour, I went to see Bunthan who was working nearby. On the way I found the shell of a turtle, which had been partially eaten. Some flesh was still attached to the shell, and I ate it ravenously.

"I have no idea of how I can help you," said Bunthan when he saw me, so I continued on to Kampong Sambour village, and met a man named Pao, who was also evacuated from Sa-ang. I spent the night beneath his cottage. He told me that I should wait until I got better and then he would accompany me to the forest. He added that he would bring along fishing equipment and that he would share some fish with my family.

When the lunch bell rang, Pao was still asleep. When I tried to awaken him, I saw there were bruises all over his body, and he was barely breathing. Then old Nong, the village chief's mother, arrived and insulted me, "You Tha! You are coming to steal things again?" "No, I came to see the ill Pao," I answered. Nong said scornfully, "What! Are you a doctor?" Nong then ordered a few men to bury Pao beneath a mango tree behind the house. I suspected that Pao had not stopped

breathing yet when he was put in the ground.

A woman named Ly told me that the Khmer Rouge took my mother to be hospitalized at Phneou Pagoda. I did not believe her, but was determined to find out. Walking with difficulty, I took a long time to reach the pagoda, which was not so far from Samraong Prison. As I drew near, I noticed a red terrycloth blanket on the temple's terrace, the one that had belonged to my mother since 1974. As I rushed towards it, my mother slowly walked toward me from the temple. "Tha! Tha! Are you Tha? Are you really Tha?" she asked. "Yes, I am," I answered. She embraced me tightly and said, "Son, your life is priceless. Why did Keo tell me you were killed? After hearing that you were killed, I cried until I became sick and was brought here. Your life is absolutely priceless," she kept saying after I told her what had happened to me.

In the hospital, my wound got better day by day and the food was relatively abundant. However, my sister Sokunthea had become too ill from starvation to be treated. One night, Sokunthea did not eat her gruel ration, and left it below her feet. At midnight, I ate half of her ration, and slept back-to-back beside her. My mother sobbed the next morning, "Kunthea is dead." I was not much affected by what I heard, as I had become used to seeing numerous people dying at the hospital. I only said quietly, "Oh! Is she dead?" and glanced at her face. The medics took her corpse to be buried at the back of the pagoda. My mother saw her face for the last time at the grave, but I did not.

Three months later my mother became critically ill. She told me that she would probably not live much longer. "Son, without me, all of you don't have to live together. If someone--even if they are Khmer Rouge--wants to adopt any of you, you have to agree. If the village chief wants to take you in, don't hesitate; you don't have to live with your siblings. If your mother's milk is strong, you all will see one another again. Our country will not always be the same, and there will be one day an international liberation force. You must study hard when the country is at peace." I did not

really understand what it meant, but I remembered it. She then told me where her relatives lived, especially her brothers Leng Sim and Leng Soek, who lived in Takeo province.

My mother could hardly speak several weeks later. "Tha.....Tha...Tha...," she continually called my name, and I wondered why. My youngest sister and brother sat beside her bed, looking at her face. At noon I realized that my mother was perhaps about to pass away and ran for a medic named Thuon. "It is late, brother," Thuon said while tapping me on the head as a comfort. This phrase told me that my mother was dead, and I wondered why I had not known that she was about to die.

My mother died with her eyes open, not peacefully. She died at the age of 32 in the dry season of 1977. Half an hour later, her body was taken to be buried in the forest where my sister was buried. I went to the burial, but my younger siblings did not because they were too young to understand what was going on. The medical cadres put her in a shallow grave at the bottom of a dry canal. That evening, I was sitting against the temple's wall, thinking about the time when I was living with my parents in Kampong Cham. I recalled the time my parents took me to visit the provincial town. I had become an orphan like so many other young children. While thinking of this, I ran toward my mother's grave and dug it up with my bare hands so I could see her face for the last time. I caressed her hair and face softly, and wished, "May your next life not be miserable like this one." I looked at her cold and bloodless face for about 15 minutes before I covered her body again. I walked away with pain inside. Later I looked at the grave whenever I passed it and imagined that my mother was there.

Although I have lived in Australia for 24 years, I still recall these childhood memories, and nightmares of the past awaken me almost every night.

Buntha Nhem is a reader of Searching for the Truth who submitted this article.

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

My family was told to live in the fourth hut in the first row. It was very quiet, and contained a lot of poisonous snakes, centipedes, and scorpions. It was completely dark at night as we had no oil for a lantern. We had neither blankets nor mosquito nets. We had nothing but scarves and old clothes and had to walk 5 kilometers to get water. In the village, we cleared and burned off the forest in order to cultivate vegetables such as gourds, papaya, and pumpkin. Each day, Angkar sent more April 17 people until all the huts were occupied. Then they began recording people's biographies again and organizing them into groups. Chiefs were assigned; each of them was to manage one house, and another chief controlled all the house chiefs. Also, there was an investigating unit whose job was to search for enemies. Every day, we heard people whispering to one another about the frequent disappearances of their neighbors.

Angkar did not provide us with anything. It seemed that we had been totally abandoned. Some people, including myself, secretly picked bananas, jackfruit and vegetables about 20 kilometers away. The first two times, we managed bring home fruits and vegetables, but the third time we were caught and arrested and put in a security center in a quiet forest. Our group consisted of 12 people. We begged the Khmer Rouge to release us, but they refused. Then six of us were put on a horse cart and taken away. About an hour later, the cart returned to get the other six.

When I was about to get onto the cart, a Khmer Rouge cadre approached me. A moment later, a militiaman came up and said Angkar wanted to see me. I became so frightened that I nearly fainted. "Why did you come here?" asked the cadre. "Angkar arrested me because I had picked bananas," I answered. The comrade said nothing at first, then ordered me to take a bicycle and leave immediately. I was as excited as if I had been reborn, but I still wondered why that cadre released only me. I think he might have known me or studied with me somewhere, but I could not remember exactly as I dared not look into his face.

When I arrived home, I told my wife and children that I would no longer steal food, even though people were beginning to die of hunger. We lived there for more than eight months before Angkar moved us and other villagers to live with the base people in Katay village just behind Taing Kauk Pagoda. In 1977, my mother-in-law Saly Ngam died of starvation. Other people lived on banana trees, papaya trees, yam shoots and wild leaves. Each of my family members had only one set of clothing which we sometimes washed at night.

In December, 1978 I heard the faint sound of artillery being fired from the east. A few days later, the sound came closer. In late December, we saw soldiers withdrawing from the battlefield. Some of them asked for rice from the communal dining hall. Both the base and new people smiled in hopes that the regime was finally coming to an end. At about 8 p.m. on January 1, 1979, I saw tanks and trucks filled with soldiers, and flashing lights were everywhere along the road. The Khmer Rouge cadres were trying to pack their belongings and load them into their ox-carts, leaving for the forest.

Both base and new people hurried to collect rice in the storehouse and prepared to return to their home villages. I had collected about 300 kilograms of rice before I brought my family back to my birthplace in February 1979.

New Life under the People's Republic of Cambodia

I started working in the Cambodia Alcohol Company on April 7, 1979. I worked in the office, and my wife was a midwife. My eldest daughter was a factory worker in the production department and my other two daughters were students at Russey Keo School. I retired in early 2000 and, since then, have run a drugstore called Preah Noreay Pharmacy in Kilometer 6, Russey Keo District, Phnom Penh.

Khun Ly Bakk Aun is a survivor of Democratic Kampuchea and a reader of Searching for the Truth.

BATTLEFIELD AFTER THE LIBERATION

Narin Yim

Preah Vihear is a province in the north of Cambodia. Under the Khmer Rouge regime, its name was changed to Region 103. The region had 14 districts, 2 of which belonged to Stung Treng province: Thalabarivat and Siem Bok. There was a Khmer Rouge song about the province:

"Preah Vihear Region is a strong region of 14 districts, sharing Dang Rek Mountain Range. The Region has been developed in all fields, and is the foundation of the revolution.....Our brothers and sisters are courageous, defying all hurdles and defeating all wars."

A week after Phnom Penh was liberated, Hang, the chief of Region 103, allowed people to have a day off to congratulate each other on the Khmer Rouge's triumph. Because the Khmer New Year festival had not come to an end yet, everybody, especially the youth, traveled from one village to another around Rovieng district. This joyful event did not last long. Suddenly, trucks from Phnom Penh came to deliver clothes to the people in the cooperative. Angkar told us that these garments were loot from the victory. Then we saw big trucks carrying a lot of new people from Phnom Penh. The base people, who profoundly believed in Angkar, looked at them with scorn because they were not familiar with how to grow rice. They were also always mocking the Chinese, who had just found Khmer fish paste to be delicious. People died of malaria one after another. P-2 hospital was full of patients who had malaria, swelling, and diarrhea.

Soon, Angkar began to identify the supporters of Sihanouk and dispersed them throughout Rovieng district. Those people were members of the royal family and high-ranking officials during the Royal

Socialist regime. In addition, our district held students who had returned from overseas and knew nothing at all about farming.

In Preah Vihear or Region 103, the Khmer Rouge organized people to live in cooperatives and communes. A cooperative was a solidarity crop-planting group that worked collectively, shared produce, and ate at



their own houses. A commune was also a solidarity group whose members worked and ate collectively; in other words, each member of the group--both young and old--had no possessions but a set of clothes, a plate and a spoon.

I lived with my elder sister, nieces and nephews under the close watch of combatants from Rovieng

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

Foreign defense counsel in other international and mixed criminal courts

1. ICTY and ICTR: Accused is entitled to be represented by foreign lawyers.
2. Kosovo: Foreign attorneys have been allowed to assist the defendants during criminal proceedings. However, so far, only attorneys who are registered with the Kosovo Bar association can stand in court.
3. Sierra Leone: Both foreign and domestic defense counsel are entitled to stand in court.
4. East Timor: Accused persons have been represented by both foreign and domestic defense counsel.

D. Witnesses and victims

Witnesses

The UN-RGC Agreement and ECDK Law contain provisions dealing with witnesses and victims' protection (see Art. 33 of ECDK Law and Art. 23 of UN-RGC Agreement) , as well as with the witnesses'

immunity from prosecution or from limitation of their liberty (see Art. 22 of UN-RGC Agreement).

However, those laws do not make any other specific references as to the role of witnesses during the KRT's trials. Nonetheless, the Law on Criminal Procedural of 1993 contains numerous provisions on witnesses and experts.

Victims

The role of the victims appears to be limited before the KRT. Apart from the provisions referring to the victims' protection above mentioned and to the victims' right to appeal decisions of the Extraordinary Chambers trial court (Art. 36 of ECDK Law), the ECDK Law and UN-RGC Agreement do not further specify the role of the victims during the future KRT's trials. In particular, those laws do not specifically provide for the victims to be a party at a criminal trial and to claim compensation, although they are entitled to do so under the current Cambodian Law on Criminal Procedure.



INACCURATE ARTICLE ON THE KHMER ROUGE TRIBUNAL

Sean Visoth

Nathaniel Myers' article, "Khmer Rouge Tribunal needs more than money" (June 19, 2005) is based on what he terms two worrying developments. The characterization of both so-called developments is inaccurate.

First, Mr. Myers writes that in March the Royal Government of Cambodia unexpectedly announced that it could not cover most of its own share of the required budget. The government made it clear at the time when a two-column budget was established, allocating financial responsibilities between the government and the UN, that it would be well beyond its means to contribute \$13.3 million in cash, and that it would be seeking bilateral help.

During the meeting with the United Nations Secretariat and the Group of Interested States (GIS) in June 2004, in response to suggestions by the GIS to transfer some \$10 million from the United Nations' side of the budget to the Cambodian side for the purpose of reducing the international budget, the government reiterated that it was flexible as to whether items were allocated to the UN or to the Cambodian side of the overall budget, provided that in accepting items to be moved to its side of the budget, the government does not thereby indicate it can accept financial responsibility for meeting more costs from its national budget.

It has, therefore, always been understood by UN member states that Cambodia would seek bilateral contributions for its share of the budget.

Second, contrary to Mr. Myers' assertion, the government has not yet begun the process of selecting judges and prosecutors. The Secretariat for the task force responsible for establishing the Extraordinary Chambers has collaborated with the UNDP, the Royal School for Judges and Prosecutors, and the Bar Association of the Kingdom of Cambodia to organize

two legal training courses to promote a better understanding of the substance and application of international law.

The most recent, conducted in June-July 2005, was made possible by the government of the Netherlands. The two courses, taught by international academics and foreign judges and legal practitioners from international criminal tribunals, have been open to over 30 judges and prosecutors and over 40 practicing lawyers. These numbers are far greater than those that will be required to staff the Extraordinary Chambers. Our aim is not only to try to prepare the Cambodian legal community for the trials but also to use the opportunity to promote improved legal education beyond that needed for the Khmer Rouge trials.

The government does not believe that this amounts to shrouding the process in secrecy.

Sean Visoth is the executive secretary, Secretariat of the Royal Government Task Force for the Khmer Rouge Trials, Office of the Council of Ministers, Royal Government of Cambodia.

KHMER ROUGE DEFINITIONS

- ♦ Socialist Revolution: Fighting against private ownership, building socialism, cooperative, that is, keeping cows healthy, foraging for compost, raising dikes, solving the issues of people's living standards, working out the problems of irrigation, [and] encouraging the movement of plantation. The difficult thing to do is the matter of biography. (*Khmer Rouge Notebook KNH 209*)
- ♦ Nature of labor: Production with an idea creation, that is making all aspects work: hands and feet and brain. (*KNH181*)

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.

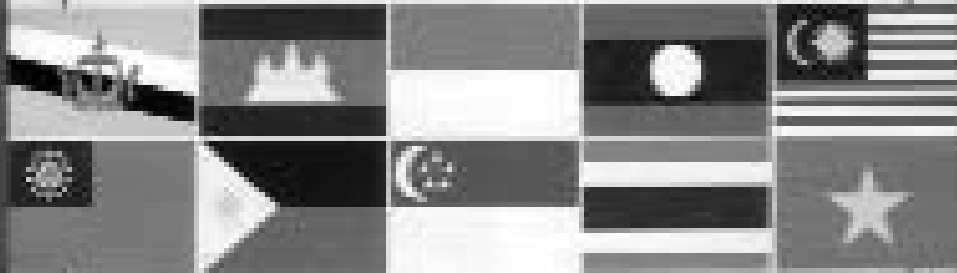
I would like to search for my older brother named Chroeng Soeur and my older sister named Chroeng Suor. They both disappeared in 1979. In late 1978, Soeur sent a letter to inform his family that he was a soldier in a division in Memuth district. Suor was also separated from us in 1979. Someone said they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



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