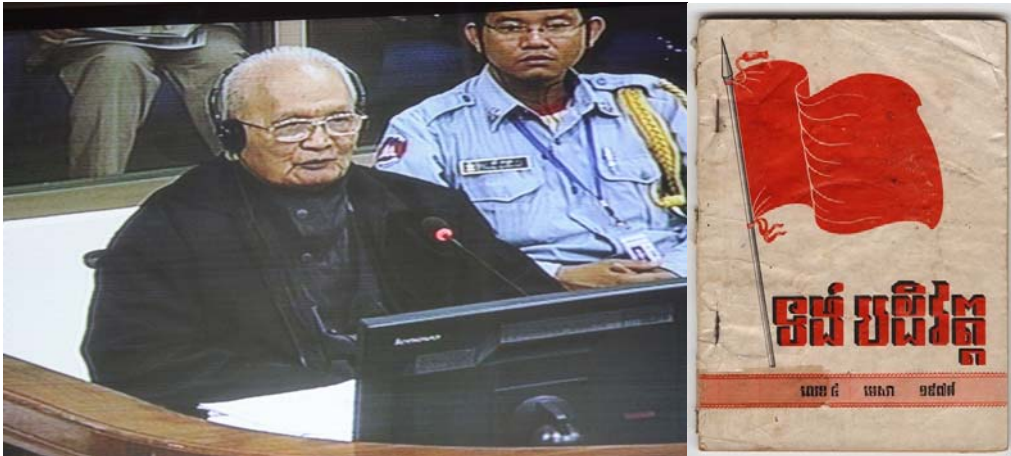


Case 002 Trial: Reflection on Khmer Rouge Education

Reported by Savina Sirik
January 9-12, 2012

From January 10 to 12, 2012, the Living Documents Project of the Documentation Center of Cambodia (DC-Cam) in cooperation with Victim Participation and Promoting Accountability Projects hosted 15 visitors from different provinces to attend Extraordinary Chambers in the Courts of Cambodia (ECCC)'s trial hearing in Case 002. The purpose of the trip was to help rural Cambodians better understand the proceedings of the ECCC and the history of the Democratic Kampuchea (DK) period in Cambodia. It also helps villagers reflect on their personal experiences during the DK regime and react on the senior leaders' trial proceedings.

Evidential Hearing: Nuon Chea's Refusal of evidential documents



Nuon Chea, writer of *Revolutionary Flag* and former CPK's Deputy Secretary, testifies during the Trial hearing of Case 002.

On January 10, 2012, the ECCC resumed hearing evidence in the proceedings against the accused Nuon Chea, Khieu Samphan, and Ieng Sary. The hearing discussed the history of the Communist Party of Kampuchea (CPK). Half of the proceedings were devoted to hearing testimony by Nuon Chea, accused of crimes against humanity, genocide, and war crimes; and the other half was spent hearing testimony from two civil parties. The accused Nuon Chea was questioned about numerous documents illustrating the CPK's ideology and his role in it. Although he repeatedly denied familiarity with most documents, Nuon Chea was unable to avoid admitting his knowledge of documents such as the *Revolutionary Flag* booklet. Nuon Chea has said at prior hearings that he was an educator and ideologist in the CPK and that that *Revolutionary Flag* booklets were used in political training sessions along with many other documents.

Nevertheless, Nuon Chea repeatedly denied the authenticity of the copies of the booklets presented and demanded to see the original documents. Although he initially refused to

accept the printed version of the Revolutionary Flag presented to him and claimed that the original had instead been handwritten, later he could not deny that the booklets were published in a printing house to distribute to the lower level members of the CPK.



Ms. Svay Sokvannak watches the proceedings on TV outside of the courtroom.

Nuon Chea's denial of the evidence raised many villagers' concerns. Ms. Svay Sokvannak, a 40-year-old woman from Svay Rieng, commented that Nuon Chea's statements in relation to the evidential documents are completely unreliable. His testimonies are only intended to infuse the public with his nationalist ideology. Sokvannak however does not believe that the younger generation would be confused by the facts since education today will help them to think critically about what the former Khmer Rouge senior leaders say. Ms. Ou Lon, a first-time observer of the ECCC who showed a keen interest in the proceedings, further stressed Nuon Chea's intention to escape from the truth. She said, "He does not acknowledge the truth. He didn't even identify himself in the photograph presented during the hearing session. When asked for important information, he pretended that he could not remember."

Ms. Ly Chhunhok, a participant from Svay Rieng, said, "During the Khmer Rouge period, Nuon Chea said that [the revolution] would destroy only the imperialists. But my husband who was a factory worker during the time was also executed. So I don't believe in what Nuon Chea said today." Similarly, Lei Pak, a former detainee at Khmer Rouge Sang prison in Kandal Stung district, Kandal province, said that she herself experienced being detained by the Khmer Rouge. She was accused of being a traitor of the Angkar. As a result, her husband was killed and her family members including her parents were detained. Pak said, "[The Khmer Rouge] suspected all as enemies."

Communist Party's line and ideology

Following Nuon Chea's difficulties in identifying documents and his consistent refusal to recognize the authenticity of copied documents, the discussion turned to the party ideology as represented in summaries in the Revolutionary Flag booklets. Noun Chea sought to clarify terms such as "enemies" as used in the booklets, clearly expressing his knowledge of the Khmer Rouge's principles. He said that misinterpreting these terms' meanings and the social classifications involved would "create deeply divided nation." Based on numerous stories and testimonies told by Khmer Rouge survivors, the Khmer Rouge classified population into two main categories: the Base People or Old People and the New People or April 17 People. Although the Khmer Rouge claimed that it intended to build an equal society, a clearly divided social status was established. Different treatment of these people was widely observed. In general, the New People are those who were evacuated from the city and provincial towns to rural areas. They were badly treated by the authorities and frequently portrayed as enemies. As told by Or Nop, a high school teacher and a participant

from Kampong Speu, he and his family were evacuated from his home village in Kampong Speu province and labeled New People. When they arrived in another village, they were accused of associating with the Angkar's enemies and forced into hard labor. Based on his knowledge and experiences, many New People were targeted for execution, assigned to hard labor, and treated worse than the Base People. The Base People or Old People were those who had resided in the liberated zones before April 17, 1975 and were themselves classified as either full-right people or candidates.

The Khmer Rouge wanted to build a pure revolution with clean members in term of mentality and background.¹ Poor peasants were regarded as the purest and most honest members of the revolution. Those who were different or committed minor mistakes were thought to betray the Angkar or the revolution, and were thereby portrayed as traitors. Ou Lun, who witnessed the arrest of her father in Ponhea Krek District, Kampong Cham province, described what she called a horrifying event that happened to her family. The Khmer Rouge accused her father of having connections with Vietnamese and sent him away. Her mother named Prak Yun was captured in the same village and detained in the Svay Thom Security Office. Because the mother had been seriously sick for many days, the Khmer



Rouge took her away claiming that “there is no gain to keep her.” Lun witnessed the scene but could do nothing to help her mother. The Khmer Rouge did not spare their own revolutionists who were thought to be “unclean.” Many Khmer Rouge cadres were suspected of being allied with the enemy and consequently executed. Lun added that her two brothers named Ou Uong and Ou Am, who were Khmer Rouge soldiers based in Svay Rieng province, were also arrested and killed.

Ms. Ou Lun talks about her experiences during the KR regime

Khmer Rouge education versus modern education

Education is a basic human right. According to Article 26(2) of the Universal Declaration of Human Rights, “Education.... shall promote understanding, tolerance, and friendship among all nations, racial, or religious groups....”² During the Khmer Rouge regime, education was not valued and formal schools did not fully function. The Khmer Rouge created slogans that undermined public education saying, “Study is not important. What’s important is work and revolution.” Also: “There are no more diplomas, only diplomas one can visualize. If you wish to get a Baccaalaureate, you have to get it at dams or canals.” Although basic and primary education was provided during the Khmer Rouge regime, the modern educational system was destroyed. The regime singled out people with higher education such as doctors, lawyers, professors, and intellectuals from previous regime to kill or force into hard labor. They also participated in destroying physical institutional infrastructure such as books, school buildings and other resources. In some places, the Khmer Rouge turned schools into a labor camps, detention or torture centers, or warehouses to store agricultural products.

¹ Khamboly Dy, *A History of Democratic Kampuchea 1975-1979*, DC-Cam, 2007.

² <http://www.un.org/en/documents/udhr/index.shtml#a2>



Participants discuss about their perspectives on the trial

Although children were taught to read and write, most study was devoted to political and ideological instruction to make them follow the orders, serve the revolution and carry out adult jobs such as being soldiers, bodyguards, or messengers. Mr. Sroh Tith, 42, a history teacher from Trang high School, from Trang commune, Battambang province said that education is important because it helps children to

improve their attitude and develop their critical thinking. He further commented, “Even the documents produced during [the Khmer Rouge] time were intended for their political indoctrination. It is different from education today where we prepare educational materials to help people develop their thinking and contribute to progress of society. They arrange this political session to only follow their party line, not to develop critical thinking. There was no proper education or study during that time; we were supposed to learn practical skills from the field. For example, when we worked on public works, building and repairing road, we were supposed to learn the skill through actual practice.”

Mr. Or Nop, a teacher from Kampong Speu province, described his own experiences as a teenager during the Khmer Rouge regime: “I was only 15-16 years old during the regime. I was assigned to take care of cattle and collect trees to make fertilizer. I was sent to study with a few other children under a tree and the teacher was a Base Person. I did not learn many useful things except for basic education how to read. They focused the study on the Khmer Rouge ideology and politics.” He added that Angkar taught children to love and regard them as parents. Khmer Rouge indoctrinated children to serve and be devoted to Angkar more than anyone else. Nop is a strong supporter of education, but he thinks Khmer Rouge education had an adverse effect on children’s way of thinking and the society.

As Nuon Chea explained the terms and ideology taken from the Revolutionary Flag documents, he also illustrated how people were indoctrinated to follow the party line and its policies. This was the central practice of Khmer Rouge throughout the period and a way through to establish hatred between people in society. Pech Prang, a deputy of Rorviang district education office in Battambang province, served as a Khmer Rouge artist during the revolutionary period from 1971 to 1975. Prang noted that the Khmer Rouge used different aspects of education to convince people to follow their ideology. Art was one of them. The Khmer Rouge recruited young people from the rural areas and trained them to become revolutionary artists. Art performances with trained artists traveled to many other rural areas to propagandize and disseminate Khmer Rouge ideology. According to Prang, the whole purpose of art performances during the revolutionary period was to convince people

to follow the ideology and join the revolution. Prang added that the artists had the responsibility to indoctrinate the public to follow the revolution.

In addition to art performances, political education was regularly conducted to indoctrinate party members and lower-level cadre. Many surviving Khmer Rouge cadres reported attending political education sessions. Ms. Yin Rin served as Khmer Rouge medical staff at the 6 January hospital. Before taking up her job, she was trained for three months. Rin recalled having to join political training sessions with Nuon Chea and watch performances every ten days while serving on the medical staff. Similarly, Ms. Touch Oeun, who served with the medical staff at Thlea Pra-Chum commune and then at a hospital at Tram Kak district, frequently had Leng Thirith visit her workplace, and sometimes give lectures on Khmer Rouge politics. Ms. Ou Lun from Svay Rieng commented that the Khmer Rouge conducted political sessions or education to direct people to walk the party line, work harder, and to clean away the previous regime's mindset. But rather than providing knowledge and confidence to people, according to Lun this kind of education session "made people scared and afraid to turn away from the order."



Participants walk out of the court room during the break

Views from participants reflect the influence of indoctrination or education in society. The concept of modern education is to help develop people's critical thinking and freedom of thought, and promote tolerance and mutual understanding. In contrast, the education of the Khmer Rouge was intended to indoctrinate the political ideology of the party, and make people follow orders without questioning. Understanding these differences helps people, especially the younger generation, to consider the effects of the regime's policies on the followers' attitude and how Khmer Rouge indoctrination led to what happened.

Conclusion

The trial of the former Khmer Rouge leaders is critical for Cambodia people to explore different aspects of what occurred during the period. It is also important for survivors to reflect back on their past experiences and evaluate the truthfulness of the senior leaders. As people consider the consequences of the policies the Khmer Rouge applied in the country, they can see that they brought the country and its people into devastation, including millions of deaths and the destruction of the country's social fabric. Thus, while the Khmer Rouge used indoctrination to convince the people its ideology without question, today

people are encouraged to use the trial as a basis for discussion, reflection, and critical thinking about the past.

Media Coverage



Villagers are being interviewed by international media

- Phnom Penh Post featured a story about Ms. Hem Rith, a participant from Kandal province.
<http://www.phnompenhpost.com/index.php/2012011153868/National-news/audience-with-king-still-a-vivid-memory.html>
- European Press Photo Agency:
<https://webgate.epa.eu//preview.php?WGSESSID=86a9c3306d08893312c8d7dbb05cda99&UURL=9304785dee94624db4017c2e960e696c&IMGID=00000403055016>
- American Broadcasting Agency videotaped the pre-hearing meeting and interviews with DC-Cam’s Participants.

APPEDIX

List of participants for the ECCC’s Trial Hearing January 9-12, 2012

No	Name	Sex	Story
1	Lach Tha	F	During the Khmer Rouge regime, her father named Uam Lach, 70 years old at that time, was arrested and detained in Tuol Phluong Security Center. He was tied up and escorted to the place. She didn’t witness the scene but her brother did. Her father was accused of allowing a stranger to stay in his house. In fact, that stranger was his foster son. Not long after the arrest of his father, her two uncles named Saom Thoeung and Srey were captured and sent to Spean Lakk located at Prey Popork. They were accused of stealing cow. She witnessed the arrest; however, she didn’t know where exactly they were killed.
2	Chhe Heap	M	Mr. Heap has his older brother, Heng, killed at S-21. Heng joined the Khmer Rouge revolution and returned home only

		<p>after the movement came to power in April 1975. He stayed for four or five days and took my sister, Chhe Mon, back with him to Phnom Penh, where he lived in a small house north of Srah Chak Pagoda. Chhe Mon was assigned to a children’s unit near Calmette Hospital. Soon afterward, Heng also asked my brother, Chhe Tork (alias Heang) and me to come to the city and work in the children’s unit with Mon. Among other tasks, the unit chief assigned us to transplant rice seedlings.</p> <p>In 1977, Tork and I visited our brother Heng, who was the battalion chief of Division 310. We asked him to visit home, and we were shocked when he tearfully responded by telling us to wait and be patient. Ten days later, I again went to visit him, but discovered that he had been taken away in a truck near Srah Chak Pagoda. Several days later, I was told by Ta Han, a driver in that division, that my sister-in-law, Van Sroeung (alias Ny), her daughter, and other cadres’ wives had been taken to Russei Sanh Pagoda. I have had no contact with any of them since their disappearance. Soon after that incident, all cadres were asked to submit their biography once again. Fearful of entrapment, I decided to change my name to Pheap and my birthplace to Santuk District. When asked, I replied that Chhe Heng was my cousin. However, Tork did not change his name and revealed that Chhe Heng was his brother. As a result, he was identified as “having a traitorous brother.” I had to continue to work and could do nothing to help him. A few days later, after transplanting rice seedlings near Veal Kab Srauv, we were asked to queue in two lines. One group of seventeen people, including Tork, was told to pack their belongings, while the rest of us returned to work as usual. Later that year, one of my coworkers, Ta Hai, told me that he saw Tork at Prey Sar Prison while he was tending cattle nearby. I was saddened but I did not know what to do.</p> <p>After that I was assigned to raise rabbits for use in medical testing at the hospital. Sometimes I was also subject to the experiments, but fortunately the medicine did not harm me. In late 1977, I was assigned to treat wounded soldiers in Kampong Cham Province. I heard that my sister, Chhe Mon, had been sent to O’ Bek Ka-am, although when I delivered some goods there, I did not see her. Five of my family members who came to work in Phnom Penh disappeared one by one. From that time on, I lived alone and struggled to survive the regime.</p> <p>In late 1978, I was assigned to clean the Kampong Chhnang Airport. I had to wake up at 3:00 or 4:00 every morning to</p>
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			water the crops before I began my cleaning job. Approximately a month later, Vietnamese troops invaded and we were again evacuated to Aural Mountain, where I was assigned to carry food supplies for the Khmer Rouge Eastern Zone forces. However, I could no longer endure the suffering and decided to risk my life by defecting to the Vietnamese Army. Luckily, my plan was successful and I was able to settle in Kampong Thom.
3	Loeung Kin	M	When the Khmer Rouge came to power in 1975, he was evacuated from his village to Chan Teap Village of Samrong District, Takeo province. In 1976, his elder brother named Loeung Kuy was arrested and killed in Kraing Ta Chan Security Office. Loeung Kuy was a Khmer Rouge soldier. He secretly visited home for a few days without permission and thus he was arrested soon after he arrived in his place. Not long after the death of his eldest brother, his younger brother named Loeung Kour was also arrested at Sihanouk Ville. He was accused of having link with KGB and thus an enemy of the Angkar.
4	Ou Lun	F	In May 1978, she witnessed the arrest of her father named Mam Ou at Sovan Kum Village, Kandal Chrum Commune, Ponhea Krek District, Kampong Cham Province. The Khmer Rouge accused him of having connection with Vietnamese. He was sent on a truck with many others people mostly village chiefs or group leaders. A few weeks later, her mother named Prak Yun was seriously sick. A comrade came and told her “there is no gain to keep [you]”. Not long after hearing the word, her mother got heart attack and soon died. She learned the news from her sister who at that time could do nothing to help her mother. In 1977, her two brother named Ou Uong and Ou Am were also arrested to be killed. They both were Khmer Rouge soldiers based in Svay Rieng province. Since then, she never met them again. From June to August 1978, she along with her unit was sent to help building Kampong Chhnang airport. There, the living and working condition was very bad. She didn’t have enough to eat and have to work very hard. She was asked to work since three o’clock in the morning until eleven o’clock at night and could rest for an hour or two only for each two meal. After two months working at the airport, she was again sent to carry rice for the Khmer Rouge soldiers at Prey Prum cooperative of Mong Russey district. At one night of late 1978, she heard the gun fires and accidentally found leaflets saying that “please go back to your home village because we have a United Front for the National Salvation”. She as well as many others tried to escape along Russey Kraing to Svay Daun Keo and lastly to Pursat.

5	Lei Pak	F	<p>In 1976, my husband, Him Horn, was selected for re-education by a communal combatant (unknown name). This took place at Preah Theath Pagoda of Roluos Commune, Kandal Stung District, Kandal Province. Since then he has disappeared. I learned this information from my mother who was selected to be re-educated as well. I don't know where or why my husband was executed. I believe he is dead because I have never seen him since that time. My husband was not a government official and committed no wrongdoing.</p> <p>Six months later, two communal combatants, Rum and Man (both deceased), drove a cart to my house in order to transfer my family members at gunpoint to our home village of Chambak Trap Village. My family consisted of my father Phap Lei, mother Sau Sauth, my three children (one son and two daughters) and me. However, once we arrived at our home village, the communal combatants did not allow us to stay there because they said that my house was bigger than those of the other villagers. They continued transporting us until we reached Sang Prison in Trea Village, Trapeang Sva Commune, Kandal Stung District, Kandal Province. Once we arrived, the Khmer Rouge combatants seized our belongings from the cart, even our clothes. We stayed at a separate place. We were not shackled because my parents were elderly and I had to look after my small children. However, other inmates' legs were shackled. All I knew was that everyone who was imprisoned here was considered to be an agent of the KGB or CIA. Every night at midnight, I heard people screaming. I noticed that a lot of people disappeared day by day but I had no idea where they might have gone.</p> <p>During our detention, my three-year-old daughter died of hunger. My parents and I were overworked, with little food to eat. Gradually, I became weak and could not work effectively. This frustrated Un, the overseer, who beat me with a bamboo stick, severely injuring my instep. My family members were detained from the end of 1976 to early 1979 when the Vietnamese troops invaded the country.</p>
6	Or Nop	M	<p>As a 23 year experienced history teacher at Bun Rany Hun Sen Ang Ta Preah high school, Kampong Speu province, Nop was forced to give up his study as the war fell upon his village. Only as a teenager during the Khmer Rouge period, he lost a sister of malnutrition and a brother in law by execution. On 17 April 1975 when the Khmer Rouge came to power, Nop and family were evacuated to Prey Khmeng in Phnom Sruoch district,</p>

			<p>Kampong Speu province. After a few days, however, the Khmer Rouge ordered him and his family to return to their home villages and they were regarded as April 17 people and associated with Angkar's enemies. Due to this reason, he and his family were then evacuated with other new people to Battambang province where a lot of people were killed by illness, starvation, and hard labor.</p>
7	Pech Prang	M	<p>Currently a deputy of Rorviang district education office in Battambang province, Pech Prang was recruited an artist in KR revolutionary art troop from 1971 to 1975. His unit was resolved after the KR came to power and turned into a public work and transport unit which was based along the national road number 3 and 4. He worked in the unit for about two years before reassigned to a new job in Battambang province. In 1979, with other villagers and KR members, he escaped to the Thai and Cambodian border and stayed there until the integration in 1996.</p> <p>In 1973, while he was serving the KR as an artist, Prang's mother was accused of being allied with CIA and sent to prison at Am Liang, Kampong Speu, which was then overseen by Kaing Guek Eav alias Duch. The KR did not leave Prang alone. Prang was called for a self-criticism and asked to answer question about his feeling over his mother arrest. Prang dared not giving an answer which he thought would go counter the revolution. So he told the Angkar to decide on any action to take since that was his mother's fault. After a few months later, Prang was called again and told that they arrested his mother by mistake and now had released her. Her mother was treated in a hospital for three months before she could fully recover from torture. Sadly, Prang didn't have a word to say to Angkar. He only saw his mother once after she was released. Despite the fact that Prang served the revolution and was the KR member for all his life, his mother was mistakenly accused of CIA agent, arrested and tortured, one of the only two brothers he had was killed in the war, and his second brother died of the lack of proper health care.</p>
8	Ek Rin	F	<p>Ms. Rin has four siblings and she was the youngest of the family. Rin did not go to school and lived with her auntie and grandmother ever since. Rin married to Tuot An in 1950. Rin's husband is five years younger than her when they got married. She has four children and the youngest child was born in 1976 during the KR regime. Rin recalled that during 1970-1975, she was living in Phnom Penh with her older sister, working as a housemaid. During KR regime, Rin was evacuated to Phnom Srok district, Battambang province near Trapeang Thma dam</p>

			where she was assigned to plant potato, carry earth, and do farming. She had suffered from starvation and overwork. She was emotional pain to have lost her relatives under the hands of KR.
9	Ly Chhun Hok	F	Ms. Hok has six siblings and is the second youngest sister of the family. Ms. Hok married to Un Samut 13 days before the 1970 coup overthrowing King Sihanouk. Ms. Hok's husband worked at sugar factory at Kampong Tram. At the end of 1974, Ms. Hok moved to live at her home village in Svay Rieng province. in 1975, Ms. Hok was evacuated to Ampoeu Prey village, Thlork commune, Moeun Chey Thmei district, region 23. Having stayed there for two weeks, the KR arrested her husband, giving an excuse that asking him for re-education. Since then, Ms. Hok had never received any news from her husband. Ms. Hok was assigned to do farming before she was moved again to Bakan district, Pursat province. It was there that her parents, three of her siblings, and nephews were killed by the KR.
10	Sa Lip	M	Civil Party Soon after a Cham rebellion in late 1975, his two brothers named Toulouh Kaup and Toulouh Sleh, and a sister named Toulouh Ay Sah as well as six nephews were brought to be killed by the Khmer Rouge. They were sent on a boat heading for Stung Trang and since then disappeared. He learned this information from his uncle named Mit Fa. For his wife and children, they were forced to eat pork and raise pigs. He said they had to follow orders or they would be killed under the accusation of being an enemy.
11	Hem Rith	F	Ms. Rith was a waiter in the Royal Palace when she was about 5 years old. Her life at the palace was not that difficult, comparing to those people worked at the field. Two of Ms. Rith's elder brothers were killed by the KR. Ms. Rith used to meet with Khieu Samphan at the Palace. Ms. Rith was later reassigned from cooking to serving food to the king. Ms. Rith recalled that Khieu Samphan was a handsome and strong man, but cruel who shouted at her when she asked his permission to stop working as the cook.
12	Sroh Tith	M	A History teacher at Trang secondary high school, in Kamrient district, Battambang province. When the Khmer Rouge came to power in 1975, Tith, his parents, and two little brother and sister were evacuated from the birth village to Dach Proat village which was located about 6 km away. Tith was only 7 years old when country fell into Khmer Rouge power. Because he was just a kid, Tith was collected with other kids in the

			<p>village to be taken care by elder women while his parents went out working. Although he didn't remember well of what exactly happened during the KR regime, Tith recalled clearly the events when KR soldiers walked villagers (5-10 people at a time) who were tied up in a line out of the village. He witnessed the event several times while he was living in Dach Proat village from 1975 to 1976. Tith and his family were evacuated the second time another village where his mother was assigned to work in mobile unit far from home and where his sister died of starvation and illness. When the Khmer Rouge was ousted from power in 1979, Tith and family walked back to his home village to get together with his grandparents and relatives. He found that all of his mother side's uncles and aunts were all evacuated to a further village and never returned.</p>
13	Bit Na alias Bit Boeun	F	<p>In 1971, Ms. Na moved to live at Kan Andoung village, Peam commune, Kampong Chhnang province where she worked as Khmer traditional medicine maker. [Ta] Reth was the chief of her team. The medicines produced were two kinds, one was for curing fever, and the other one was for helping energize human's energy. Ms. Na learnt that her instructor used to go to Vietnam for medical training. There were 30 people in her office. Ms. Na used to see Chuon Choeun at her office. Besides producing medicine, Ms. Na was also involved in military training. Ms. Na used to join a meeting at Kampong Chhnang province where she saw Son Sen, and she participated in the fighting at Phnom Penh.</p> <p>When the KR captured Phnom Penh in 1975, Ms. Na was recruited to be KR soldier in division 801. After serving as KR soldier for a while, together with other female soldiers in her battalion, Ms. Na was moved to work as a tailor, sewing military clothes. [Yeay] Vin was the head of the factory. Ms. Na used to join political training with Pol Pot, Nuon Chea, and Son Sen as the trainers.</p>
14	Nai Oeun	M	<p>Mr. Oeun joined the KR revolution in 1973 as the soldier based in Takeo province, Southwest zone. In 1975, Mr. Oeun was moved to Angkor Borei district, Takeo province, along Cambodian-Vietnamese border. [Ta] Ren was his chief. There were a lot of fighting along the border and many soldiers were killed. In 1979, when the Vietnamese troops liberated the country, Mr. Oeun went back his home village at Chamkar Ta Nget village.</p>
15	Svay	F	<p>Living in the remote district, Romeas Haek, in Svay Rieng</p>

	Sokvannak	<p>province, Vannak didn't have a chance to go to school before the KR time although she was only a young kid. Only 8 years old during the war, Vannak first hand experienced escaping from bombing with her family. During the KR regime, Vannak and family were then evacuated from the home village to Pursat province. Vannak had no idea what the bombing and evacuation meant at that time. She was even excited for the movement that her family made. As a kid, she was assigned to clear up the bush, collect cow dung, and look after water buffalos. She was even starved if she didn't work on the assignment.</p> <p>In Pursat, she was trying to escape from the worksite to see her parents. But she was caught on the way and ordered to dig a hole. Vannak thought the KR would use this hole to bury her and others who did not follow their order. Before the KR took any action, at midnight Vannak escaped from the place she was caught. On her own, she ran across the mountain and jungle to find her mother. She was exhausted that she fainted in front of her mother.</p>
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Photos: Phat Piseth and Sa Fatily, team members of Film Project.