

ANLONG VENG PEACE CENTER
The Ministry of Tourism and the Documentation Center of Cambodia



**A History of the
Anlong Veng Community:
The Final Stronghold of the Khmer Rouge Movement**

Christopher Dearing, Esq. with Ly Sok-Kheang, Ph.D.

**GUIDEBOOK FOR
TOUR GUIDES**

ស្វែងរកការពិតដើម្បីការចងចាំនិងយុត្តិធម៌

Searching for the Truth: Memory & Justice

មជ្ឈមណ្ឌលឯកសារកម្ពុជា

MEMORY & JUSTICE

“...a society cannot know itself if it does not have an accurate memory of its own history.”

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With the future of the Khmer Rouge Tribunal limited to a small number of high profile leaders, and a modern Cambodian population of which some 70% of the population was born after the worst of the Khmer Rouge genocide, Cambodia is facing a turning point. On the one hand, Cambodians run a real risk of losing a firm grip on understanding, memorializing and ultimately accepting a difficult past. On the other hand, a rapidly globalizing Cambodia must take on new challenges of sustainable growth, democratic integrity and human rights.

Affiliations:

The Cambodia Tribunal Monitor (CTM) | www.cambodiatribunal.org

The Sleuk Rith Institute (SRI) | www.cambodiasri.org

Zaha Hadid Architects (ZHA) | www.zaha-hadid.com

Guidebook for Tour Guides

A History of the Anlong Veng Community: The Final Stronghold of the Khmer Rouge Movement

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The views expressed in this book are the points of view of the author only.

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Dr. Ly Sok-Kheang discussing history of Anlong Veng to Cambodian students. Source: Documentation Center of Cambodia Archives.

Foreword

Books are like people in the sense that we often associate them with certain settings. For example, religious books gravitate to places of worship; thick academic books find their way in schools and libraries; and short fictional pieces will often accompany the office worker or traveler as a means of escape from the daily routine or commute. Books can inform, cultivate, and inspire. They serve as the seeds of our imagination—a lesson Cambodians have forgotten amidst the endless stream of modern technology. I think it is good for authors to take the circumstances of ‘setting’ into account, particularly if they are going to truly align their work to the target audience.

I see this book being read outside near a historic site or in a classroom not far from the Anlong Veng region and its people. This setting makes sense, particularly because the authors clearly intended to focus on the human element of the Khmer Rouge movement.

Focusing on people rather than groups, circumstances, or events, has its benefits as well as its disadvantages. The benefit of this focus is it reveals the complexity of the human soul amidst war, atrocity, and social upheaval. The disadvantage of this approach is we are exposed to the uncomfortable reality that perpetrators have faces like our own.

All crimes are committed by human beings, and it can be difficult for the victims of crimes (as well as their offspring and family) to recognize this fact because it is beyond their imagination. There is an inherent need to disassociate the perpetrators of crimes, their accomplices, as well as their family members from the rest of society. This response only seems just given the horrible costs that society must repay as it moves forward. However, in the long term, this approach is not the answer. In order for Cambodia to move forward, we must face the difficult fact that the Khmer Rouge were human beings too.

If history is truly to be an effective guide to the future, then we must also recognize the unceasing need to study all aspects of our past, including the ones that are troubling and difficult to explain. Justice cannot be served in a state of ignorance, and healing and reconciliation only become genuine if we are willing to see each other as human beings.

This book will help in these endeavors, but it is only one small piece of a much wider struggle to find justice in Cambodia. The future of Cambodia will depend on how much we work together and stay committed to this struggle.

~ HIS EXCELLENCY, DR. THONG Khon,
Minister of Tourism



His Excellency Dr. Thong Khon (fourth from left, front), Minister of Tourism and Chairman of Inter-Ministry Committee on the Development and Preservation of Anlong Veng Historical Site, presided over a meeting on September 14, 2016, inside Oddar Meanchey provincial hall. Present at the meeting were Oddar Meanchey provincial governor His Excellency Sar Thavy (third from left, front) and representatives from ministries and Documentation Center of Cambodia (DC-Cam). After hearing H.E. Sar Thavy's briefing report about the fourteen historical sites spread out throughout Anlong Veng community, H.E Thong Khon gave the floor to DC-Cam. Mr. Vanthann Peoudara (right, front), DC-Cam Deputy Director began by thanking H.E Thong Khon and the committee for such an important collaboration for the sake of development and preservation of Anlong Veng. Afterward, Dr. Ly Sok-Kheang (second from left, second row), who is the director of the Anlong Veng Peace Center, started his presentation by first drawing participants' attention to the tasks provided to DC-Cam by the committee, its past achievements and also its future plan. Source: Ministry of Tourism

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How To Use This Guide Book

This guidebook is a tool for the trainer of tour guides and teachers in a workshop as well as a reference for such persons in their daily work. The chapters and activities are laid out in a sequential fashion—starting from general historical content and stories, followed by topics that are specific to the particular profession. In addition, the book is sequential in that it promotes first a basic understanding of the national history and the community of Anlong Veng before moving onto individual stories that put this history into context. The stories in this guidebook match the stories in the Anlong Veng history book. Finally, the guidebook offers materials specific to tour guides, addressing information that is relevant to certain sites in Anlong Veng, as well as a chapter dedicated to teacher lesson plans. In sum, this guidebook is written for the purpose of facilitating a workshop that helps tour guides or teachers in mastering the materials for their specific professional needs. Lastly, the guidebook is also intended to be a reference for the tour guide or teacher. While tour guides and teachers are encouraged to try to learn (and even, when appropriate, memorize) the historical summaries and stories in this book, we understand that a weeklong workshop simply doesn't afford the time to accomplish this goal. Thus, the tour guides and teachers are encouraged to take this guidebook and refer to it on a daily basis in either their capacity of facilitating a tour group or a class on the Khmer Rouge. In this sense, the book is both a guide for workshop facilitators as well as a future reference for the audience members.



Left: Preah Vihear Temple located near the border of Thailand, about 85 km east of Anlong Veng. Source: Documentation Center of Cambodia Archives

Top: Koh Ker Temple located about 160 km southeast of Anlong Veng. Source: Documentation Center of Cambodia Archives

Right: Angkor Wat Temple complex located about 124 km south of Anlong Veng. Source: Documentation Center of Cambodia Archives

All photos by Ouch Makara



Rationale For Teaching The History of the Khmer Rouge

One of the missions of the Documentation Center of Cambodia (DC-Cam) is to promote education about the history of the Cambodian genocide and its implications for our lives today. The Genocide Education Project is one of the core activities of DC-Cam. The Genocide Education Project is designed to promote healing, justice, reconciliation, and democracy in Cambodia. One of the core textbooks for this project is the textbook titled *A History of Democratic Kampuchea (1975-1979)*. This Guidebook, the textbook *A History of Democratic Kampuchea (1975-1979)*, and the associated text, *A History of The Anlong Veng Community*, represent the key texts to this genocide education program.



Khmer Rouge survivors reading a newspaper in the early 1980s. Because most survivors were illiterate, newspapers usually published photographs depicting the fall of the Khmer Rouge regime and the new government's commitment to fight against the return of the Khmer Rouge guerrillas. Media played a very important role in bringing the message from the government and the battlefield to the local people. Source: Documentation Center of Cambodia Archives.

Why teach the history of Democratic Kampuchea? Why teach the history of the Anlong Veng community?

Democratic Kampuchea (DK) (and the history of the Khmer Rouge movement at-large) provides an important opportunity for a pedagogical examination of basic moral issues. A structured inquiry into these histories yields critical lessons for an investigation of human behavior, ideology, beliefs and justice, and will encourage learners to think about the implications of history in their lives today.

The history of *Democratic Kampuchea (DK) (1975-1979)* is currently taught (to some extent) in most, if not all, schools in Cambodia using DC-Cam's text *A History of Democratic Kampuchea (1975-1979)*. While the incorporation of this history in the curriculum is an achievement, there are still large swaths of history that need to be equally recognized; specifically, the history of the Khmer Rouge movement before it seized power in 1975 as well as its history after it was tossed from power in 1979. This guidebook and its associated text, *A History of The Anlong Veng Community*, attempt to tie-in these 'before' and 'after' periods, with a particular focus on the post-DK period as it relates to the community of Anlong Veng.

Anlong Veng was mostly a sleepy village with little historical significance until 1979. After 1979, and

particularly after 1989 when Vietnamese forces withdrew from Cambodia, the area surrounding Anlong Veng rose to prominence as a critical stronghold of the Khmer Rouge. The village is located in close proximity to the Dangrek Mountains and the Cambodia-Thai border, both of which were key elements of the Khmer Rouge' decision to establish military bases in the region. As the Khmer Rouge movement weakened (both from defections, military withdrawals and political/economic isolation), its ability to control terrain diminished. Anlong Veng represents the final stronghold of the movement, and it serves as a critical window into the movement's final days.

Questions of Rationale

The objectives of teaching history are to engage the intellectual curiosity of the tourist or student and inspire critical thought and personal growth. The rationale of teaching history (and particularly the history of the Anlong Veng community) must be considered when structuring tour groups/lessons on this subject. Before addressing what and how to teach, tour guides (as much as teachers) must first contemplate the following:

- Why should someone learn this history?
- How does history give us insight into who we are and who we can be?
- What are the most significant lessons one can learn about the history of the Anlong Veng community?
- How will gaining insights into this history help people gain perspectives on how problems or events occurred in Cambodia's history (or in other post-conflict societies)? How do these factors contribute to the disintegration of civilized values and justice?
- How will this study build generational connections between students/young people and their elders?
- How will this study impact people's sense of empathy and compassion?
- How will this study promote democracy in Cambodia?

When you take the time to consider the rationale for your tour (or lessons) about the Anlong Veng community, you will be more likely to select content that speaks to your audience' interests and provide them with a clearer understanding of the history.

Most people demonstrate a high level of interest in the history of the Khmer Rouge precisely because the subject raises questions about justice, conformity, obedience, fear and human suffering—issues which everyone experiences or witnesses in their daily lives. Audience members may also be interested by the enormous scope of the atrocities and the sheer quantity of people impacted by the inhumanity that took place not too long ago. Cambodians in particular may be encouraged to ask questions at home and be interested in putting their own relatives' experiences into a larger historical context.

Philosophy Of The Anlong Veng Community History Guidebook

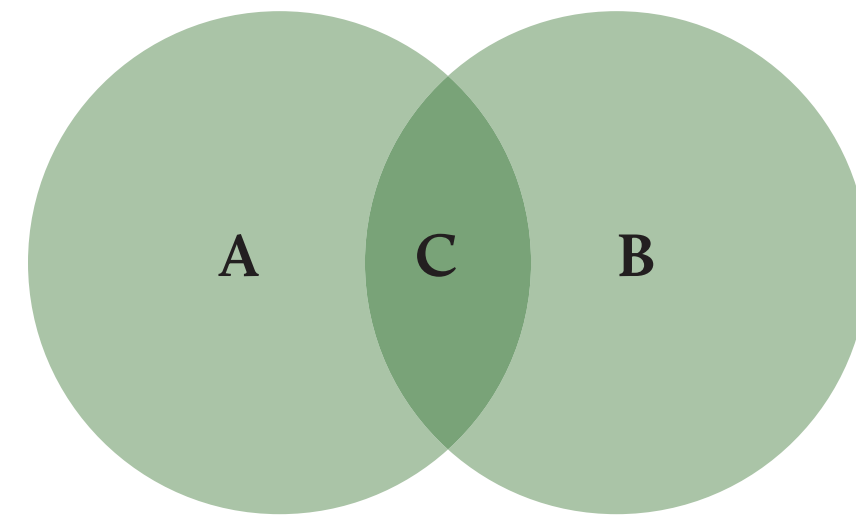
This guidebook is designed to facilitate tour guides in their work to educate visitors to the region surrounding Anlong Veng. In addition to serving as a reference for tour guides, this guidebook also attempts to facilitate teachers in high school (grades 9-12)/secondary education in the use of *A History of the Anlong Veng Community*.

Of course, while tour guides and teachers share many commonalities in terms of their work in educating the public, there are many differences. Generally speaking teachers require some degree of predictability, structure, and a detailed plan on what to teach. Consequently teacher guidebooks tend to be organized in the way of lesson plans, with set objectives, standards, activities, contents, and questions.

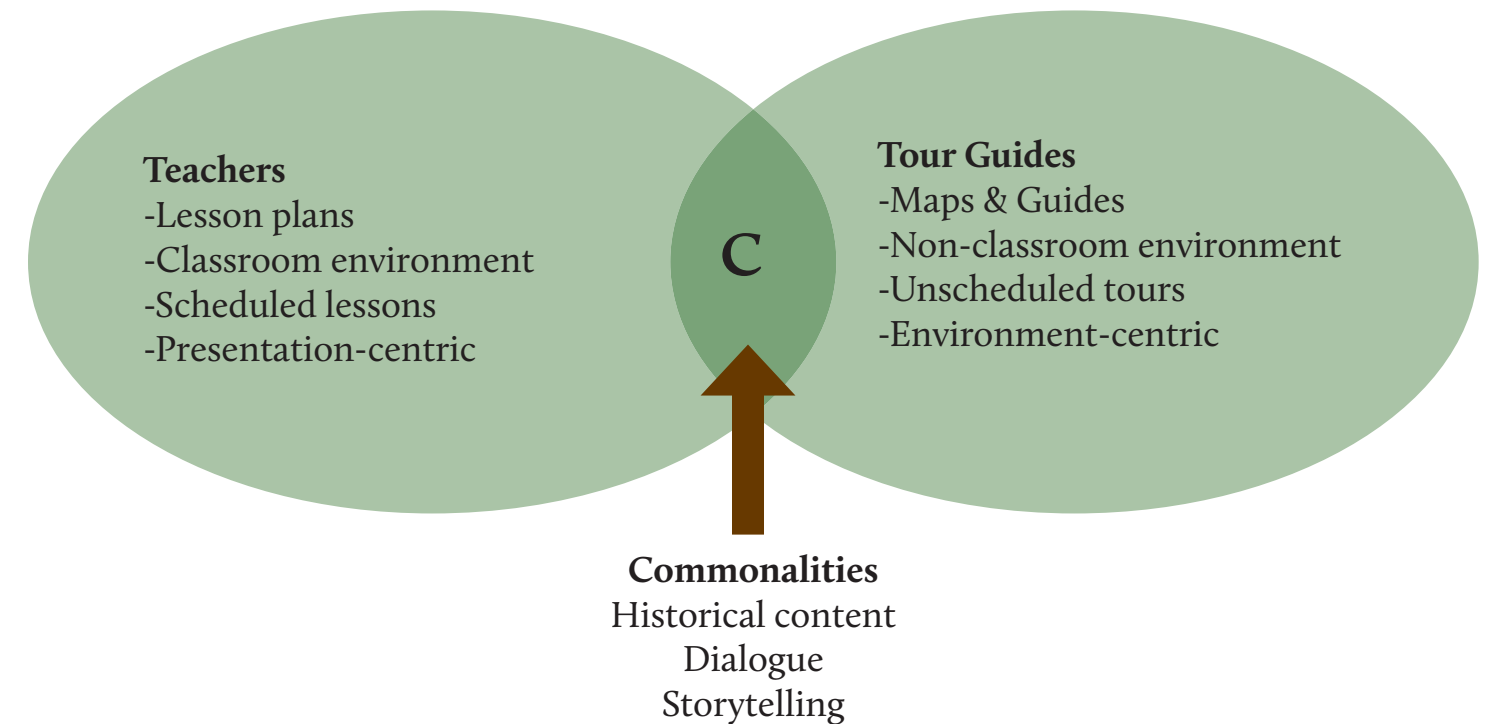
Tour guides on the other hand require a reference that—comparatively speaking—is more flexible to the demands of their audience. While teachers can predict a relatively ‘captive’ audience, tour guides must react to their audience’s agenda, which may center upon a tour of certain landmarks. Tour guides must often work with less predictability in terms of schedule and audience knowledge, and there are many practical limitations to audience interaction. On top of all of this, the tour guide must avoid dominating the experience. Tourists rarely come for the sole purpose of obtaining information—that is what books are for! Tourists value ‘the experience’, which comes with a personal interaction with the environment, rather than the tour guide’s presentation.

To address both the needs of tour guides and teachers simultaneously is—for all intents and purposes—impossible, lest the deference to one group undermines the book’s accessibility to the other. With this acknowledgement, the authors therefore conceptually organized this guidebook like a Venn Diagram. A Venn Diagram is made up of two or more overlapping circles. It is often used to show relationships between two concepts. Venn Diagrams are useful for examining similarities and differences.

It is frequently used as a prewriting activity to enable students to organize thoughts or textual quotations prior to writing a compare/contrast essay. This activity enables students to organize similarities and differences visually.



If we were to organize the similarities and differences between teachers and tour guides, the diagram would likely look something like the following:



The commonalities can be categorized under content, dialogue, and the technique of story telling. The fact that teachers and tour guides will share some commonality in the content of teaching the history of Anlong Veng goes without saying because teachers and tour guides will refer to the same historical events, concepts, and persona in their discussion of this history. The categories of dialogue and the technique of story telling, however, require further explanation—if only because they serve as the dominant educational approaches in this book.

Dialogue can be described as the cornerstone to education because it not only requires critical thinking, but it is also capable of generating critical thought.

Without dialogue there is no communication, and without communication there can be no true education¹.

Thus, dialogue serves as a basic building block that can be used by both teachers and tour guides in their practice.

But what is dialogue? When we refer to dialogue, we not only refer to it in its colloquial meaning of conversation, but also as it concerns action and reflection. Dialogue in this sense takes on a meaning that can have political implications. The teacher/tour guide can use dialogue to explore their world through naming and the exchange of ideas. In this sense, dialogue does not mean that the teacher simply deposits information into the audience for their ‘knowledge’. Nor does it mean that the tour guide presents information for consumption with no response in return. Dialogue has to begin with a recognition that words can be powerful instruments for shaping one’s world and conversation with others can be a transformative experience.

For example, when the tour guide explains his/her view about a particular historical event associated with one of the stops along the tour, he is not only informing the audience on a particular topic but he is also demonstrating the right of free expression on a particular topic. The act of expressing one’s viewpoint, however, should not be the final outcome. Rather, the tour guide’s discussion of a particular topic should also serve as a stepping-stone for others to consider and offer their viewpoint in return. This dialogue on history is the ultimate goal because it enables and reinforces a culture of inquiry, reflection, and all the other processes that are the bedrock to democracy. In the classroom setting, when the teacher asks the student about his/her opinion about a specific story, event, or topic, the teacher is not only providing the student with an opportunity to question history, but also themselves, society, and the world. Expressing one’s opinion on history serves as the basis for expressing one’s opinion on other contemporary topics. Through a simple routine of question-and-debate, a teacher can cultivate an appreciation for the individual in society and diversity.

Story telling serves an important role in putting historical events into a context that people can relate to. For example, it can be difficult for people to comprehend the nature of genocide when discussed on a national-scale, but when one describes genocide through the eyes of an individual victim, the gravity of the

crime and the implications for humanity suddenly become crystal-clear. In addition, story telling serves an important function in explaining the role of individuals in history and how the experiences of individuals in the past can serve as beacons for navigating the problems of the present and future.

While dialogue and story telling are naturally complementary (a thought-provoking story naturally encourages question and debate), they are not easy activities. The art of conversation and story telling depend a great deal on the individual teacher/tour guide’s social skills and ability to communicate—both of which can be personality-driven. In essence, while some people may have a natural aptitude for facilitating conversation or telling a good story, many people must practice and seek out mentors in crafting their own effective style. In sum, while this guidebook will offer ideas for educating students and the public through stories and conversation, it cannot serve as a cure for poor teaching habits and social skills.

Like all skills, the ability to inform, encourage dialogue, and tell a story must be practiced. Teachers and tour guides should take it upon themselves to practice and learn from each other because no lesson plan can save a poor delivery.

Chapter I of this guidebook provides a set of historical modules to facilitate an efficient, yet relatively comprehensive, delivery of historical information to audiences—whether in the classroom or outdoors. Chapter II provides a number of stories, tied to a historical period and topic for the purpose of connecting individual experiences with historical timelines and events. Chapter III, which is almost entirely devoted to touring the historical sites, is built in a way to facilitate the reader’s knowledge of the different historical sites, so that he/she can speak to them during an actual tour. Chapter IV moves away from the tour guide’s profession and focuses specifically on addressing the needs of educators in a classroom environment. The lesson plans refer the educator back to the materials in Chapters I-II for accomplishing the activities/lessons. Finally Chapter V provides answer keys for the quizzes in Chapter IV’s lesson plans.

Tour guides and teachers are not expected to be familiar with all the historical details of this book—even though such familiarity is certainly encouraged. This guidebook contains suggested activities that should be selected and adapted to what is most meaningful for the audience. Readers are encouraged to inquire with the Ministries of Tourism and Education, Youth and Sport for further guidance on required lessons, directions, and/or tour reference materials.

¹ Freire, P., *Pedagogy of the Oppressed*, 92-93, (2011).

Haji Supiyan, the religious leader of the Cham Muslim community in Battambang province, recalls his experience and the struggle of the Cham people during the period of the Khmer Rouge regime (1975-1979). Having a distinct culture, language, and religion, Haji Supiyan was invited to speak to the 100 trainees of DC-Cam's Genocide Education training in Battambang province in April 2016. From 2009 forward, DC-Cam, in collaboration with the Ministry of Education, Youth and Sport (MoEYS) has organized such trainings at national, provincial and commune levels in parallel with the ongoing trials of surviving KR leaders, Nuon Chea and Khieu Samphan. As of the publication of this book, these individuals are charged, among other crimes, with the alleged genocide against the Cham and Vietnamese people.



Chapter 1: Presentations, Toolkits & Learning Activities

Section 1. Introduction

Whether teaching history in a classroom or guiding a walking tour outside, the facilitator must begin with an introduction². Introductions serve an important role in not only setting the background for what will be discussed but also gauging the audience's understanding of the topic. Whether the reader is a tour guide or a teacher, an introduction can help the audience transition into a 'receptive' mode, and it can help the facilitator set the tone for proceeding with whatever topic he/she wants to focus upon.

There are a myriad of ways to provide an introduction. For example, the facilitator can pose a general question to the audience such as:

“What do you know about Anlong Veng?”

“What do you know about the Khmer Rouge?”

“Does anyone know the relationship between Anlong Veng and the Khmer Rouge?”

These general questions help the facilitator gauge audience understanding from the beginning and they encourage the audience to share their knowledge with each other. The facilitator should ask questions throughout the tour or class because asking questions allows the audience to discuss, think about, and share ideas—i.e., the essence of learning. On the other hand, if most of the audience has little or no understanding of Khmer Rouge or Anlong Veng history, then the facilitator can introduce the topic at hand by providing a short presentation on the relevant history.

Historical presentations are an important tool for helping the audience to understand the basic historical facts and timeline related to a particular topic or historic site. Providing a short presentation on the history is particularly important for the tour guide. The tour guide can help tourists relate the history of the area to Cambodian history and the world. Equally important, the facilitator cannot introduce stories or begin a conversation without ensuring the audience has at least some degree of understanding of the relevant history. Thus, while the tour guide/teacher is encouraged to use questions to gauge audience understanding

² There are different labels for 'introductions', such as icebreaker, anticipatory set, or motivation, but overall, for the purposes of this book, we will use the term 'introduction.'

from the beginning, it is equally important to provide brief presentations to the audience (especially in the beginning), which serve as the foundation for later lessons.

TOOL KIT

When introducing an audience to a particular historical topic for the first time, the facilitator should:

1. Ask questions to the audience to introduce the topic and assess audience understanding.
2. Be prepared to provide a short presentation on the relevant history.

The most efficient way to introduce a relatively complex history in the shortest amount of time possible is the lecture-oriented presentation. While this approach is efficient, it is the least effective in terms of audience engagement. Thus, the facilitator is encouraged to be selective in using this technique. Lectures should be used to deliver key information. While there are a number of general historical topics that the facilitator can provide to the audience, in the interest of convenience, we provide four brief summaries:

- The History of the Cambodian Communist Movement
- The History of Democratic Kampuchea
- The History of the Anlong Veng Community: Part I
- The History of the Anlong Veng Community: Part II



An officer of the Khmer Republic government sitting in the office. Source: Documentation Center of Cambodia Archives.

Section 2. Historical Presentations

The following summaries below are offered as suggested references in preparing your presentation. While the facilitator is free to learn and adopt the short introductory presentations, they may also refer to each associated ‘Tool Kit’ (i.e., an outline of key points) to use in creating their own presentation.

PRESENTATION 1: HISTORY OF THE CAMBODIAN COMMUNIST MOVEMENT

DIRECTIONS: Please read the following presentation and the associated tool-kit before proceeding to the exercises.

The term “Khmer Rouge” was the name Prince Norodom Sihanouk gave to his communist opponents in the 1960s, meaning “Red Khmer”. Their official name was the Communist Party of Kampuchea (CPK).

The origins of the Khmer Rouge can be traced to the wider struggle against French colonial authorities. For the last quarter of the 19th century and until the early 1950s, the French exercised control over Cambodia, Laos, and Viet Nam. The French administration over these colonies was commonly known as French Indochina. While anti-colonial sentiments always existed—sometimes erupting into rebellion in one form or another—the anti-colonial movement did not coalesce until the 1940s. The Khmer Issarak was an anti-French, Khmer nationalist movement that emerged with the support of Thailand in 1945. While we can describe the Khmer Issarak as a movement, in truth, there was no central leadership. Rather, the Khmer Issarak were made up of many different groups with different agendas and political orientations. Issarak groups in western parts of Cambodia tended to look to Thailand for support, while Issarak groups in the eastern parts worked with and were heavily influenced by the Vietnamese communists, then known as the Viêt Minh. The Vietnamese communists played an important role in supporting the rise of the Cambodian communist movement in its early history.



Senior Khmer Rouge cadres standing in line at Po-chen-tong International Airport, Phnom Penh, waiting for the arrival of guests, circa 1975. From right to left: Nuon Chea, Ieng Sary, Son Sen, Vorn Vet and Koy Thuon. Source: Documentation Center of Cambodia Archives.

The Việt Minh were a Vietnamese communist coalition of groups who opposed the re-occupation of Viet Nam by France. By 1949, the Việt Minh were receiving support from Chinese communists, which allowed them to elevate their struggle with France from a guerrilla conflict into a conventional war. By 1950, French Indochina was in the midst of rebellion, which today we refer to as the First Indochina War. The majority of the fighting in the First Indochina War occurred in Viet Nam; however, the Khmer nationalists were also struggling against the French at the same time as well. In 1951, the Vietnamese communists guided the formation of the Khmer People's Revolutionary Party (KPRP), which would serve as the precursor organization to the Communist Party of Kampuchea (CPK) (commonly known as the Khmer Rouge). Like the Khmer Issarak, they looked to the Vietnamese communists for direction.

By 1953, France granted independence to Cambodia, and in the Geneva Peace Conference (which would formally end the First Indochina War in 1954), Viet Nam was divided between a communist North and a pro-Western South Viet Nam.

The years that followed the Geneva Peace Conference (1955-1959) mark the low point for the Cambodian communist movement. While the French colonial administration had been dismantled in Cambodia, it was not replaced by a democracy. King Sihanouk abdicated his throne and became Prince Sihanouk, the politician and prime minister of Cambodia. Under Prince Sihanouk, oppositional parties were suppressed, and the Cambodian communists who had hoped to secure a position in the newly independent Cambodian state, were dispersed to the countryside. In the countryside and jungle, the Cambodian communists struggled for their survival.

In September 1960, the KPRP reorganized the party, set up a new political line, and changed its name to the Workers' Party of Kampuchea (WPK). Tou Samouth became its secretary and Nuon Chea became its deputy secretary. Pol Pot ranked number three at that time, and it is believed he became a second deputy secretary in 1961. After Tou Samouth disappeared in 1962, the party held an emergency congress in February 1963. It elected Pol Pot as secretary and Nuon Chea remained deputy secretary. In 1965, Pol Pot engaged in a number of meetings with the North Vietnamese, China, and North Korea. In 1966, after returning home, he renamed the party's name to the Communist Party of Kampuchea (CPK). The Central Committee consisted of Pol Pot, Nuon Chea, Ieng Sary, Vorn Vet, and Son Sen. Outside of government reach, the Cambodian communist movement consolidated power and re-organized in anticipation of more favorable circumstances that would allow them to seize power. Favorable circumstances finally appeared in 1970—with the removal of Prince Sihanouk and the establishment of the Lon Nol regime.

In March 1970, the National Assembly voted to remove Prince Sihanouk as head of state. The removal of Prince Sihanouk and the establishment of the Lon Nol regime ushered in a number of favorable circumstances for the Cambodian communists. Removed from power, Prince Sihanouk sought out assistance from his former enemies, the Cambodian communists or Khmer Rouge. Prince Sihanouk still commanded the reverence of the people in the countryside, so the Khmer Rouge's alliance with Prince Sihanouk brought a new wave of recruitment to the communist cause.

In addition, the establishment of the pro-Western Lon Nol regime ushered in a dramatic expansion of the Second Indochina War (or Vietnam War). Cambodia was a pivotal stage since the early days of the Second Indochina War. The war, which pitted the United States and South Viet Nam against Vietnamese communists and North Viet Nam, spilled across borders. During Prince Sihanouk's administration, Vietnamese communist forces were allowed to use Cambodian territory to support their struggle against American and South Vietnamese forces. In return, the Vietnamese communists supported Prince Sihanouk, even to the detriment of their comrades-in-arms, the Cambodian communists. With a pro-Western regime now in control of Cambodia, however, Vietnamese communist forces moved deep into Cambodia, fighting Lon Nol's forces and helping to recruit and train soldiers for the Khmer Rouge. As a result of these circumstances, the Khmer Rouge grew from a force of approximately 3,000 soldiers in 1970 to over 40,000 in 1973. Aided by the Vietnamese, the Khmer Rouge began to defeat Lon Nol's forces on the battlefield.

However, the Vietnamese-Khmer Rouge alliance was only temporary. As the Khmer Rouge grew in strength and assertiveness, they began to increasingly demand that Vietnamese forces leave Cambodia. By the end of 1973, the Vietnamese had largely withdrawn from Cambodia and the Khmer Rouge assumed all responsibilities for the war against the Lon Nol regime.

By early 1973, about 85 percent of Cambodian territory was in the hands of the Khmer Rouge and the Lon Nol army was almost unable to go on the offensive. On 17 April 1975, the Khmer Rouge had captured Phnom Penh, and shortly thereafter proclaimed the establishment of Democratic Kampuchea.



Meeting of Cambodian and Vietnamese communists. Source: Documentation Center of Cambodia Archives

Summarized Points to include in presentation:

1. The term “Khmer Rouge” was the name Prince Norodom Sihanouk gave to his communist opponents in the 1960s. Their official name was the Communist Party of Kampuchea (CPK). The origins of the Khmer Rouge can be traced to the wider struggle against French colonial authorities.
2. For the last quarter of the 19th century and until the early 1950s, the French exercised control over Cambodia, Laos, and Viet Nam, known as French Indochina.
3. In 1951, the Vietnamese communists guided the formation of the Khmer People’s Revolutionary Party (KPRP), which would serve as the precursor organization to the Communist Party of Kampuchea (CPK).
4. By 1953, France granted independence to Cambodia.
5. In September 1960, the KPRP reorganized the party, set up a new political line, and changed its name to the Workers’ Party of Kampuchea (WPK).
6. Tou Samouth became the WPK secretary and Nuon Chea became its deputy secretary. Pol Pot ranked number three at that time, and it is believed he became a second deputy secretary in 1961.
7. After Tou Samouth disappeared in 1962, the party held an emergency congress in February 1963. It elected Pol Pot as secretary and Nuon Chea remained deputy secretary.
8. In 1966, Pol Pot renamed the WPK’s name to the Communist Party of Kampuchea (CPK). The Central Committee consisted of Pol Pot, Nuon Chea, Ieng Sary, Vorn Vet, and Son Sen.
9. In March 1970, the Cambodian National Assembly voted to remove Prince Sihanouk as head of state. The removal of Prince Sihanouk, the establishment of the pro-Western Lon Nol regime, and the ongoing Second Indochina War, presented favorable circumstances for the Cambodian communists to seize power.
10. With a pro-Western regime now in control of Cambodia, Vietnamese communist forces moved deep into Cambodia, fighting Lon Nol’s forces and helping to recruit and train soldiers for the Khmer Rouge. Prince Sihanouk also joined the Khmer Rouge struggle as an ally.
11. As a result of these circumstances, the Khmer Rouge grew from a force of approximately 3,000 soldiers in 1970 to over 40,000 in 1973. Aided by the Vietnamese, the Khmer Rouge began to defeat Lon Nol’s forces on the battlefield.
12. On 18 April 1975, the Khmer Rouge had captured Phnom Penh, and shortly thereafter proclaimed the establishment of Democratic Kampuchea.

Learning Activity 1

DIRECTIONS: Read the historical summary above and answer the following questions.

1. How did the Khmer Rouge receive their name “Khmer Rouge”? _____
2. The Vietnamese guided the formation of what Khmer communist party in 1951?

3. In 1960, the KPRP were re-organized into what party? _____
4. The WPK’s three prominent leaders were:
a. _____ b. _____ c. _____
5. In February 1963, the WPK elected _____ as secretary and _____ as deputy secretary.
6. In 1963, Pol Pot renamed the WPK to _____?
7. The CPK’s Central Committee consisted of the following five individuals:
a. _____ d. _____
b. _____ e. _____
c. _____
8. Name at least three of the circumstances (between 1970-1975) that helped the CPK in its struggle for power in Cambodia:
a. _____
b. _____
c. _____
9. Name at least one foreign country that supported the Khmer Rouge in their struggle against the Lon Nol regime?
10. Approximately how many soldiers could the Khmer Rouge field in 1970? _____ Approximately how many soldiers could the Khmer Rouge field in 1973? _____
11. When did the Khmer Rouge capture Phnom Penh? _____

Learning Activity 2

DIRECTIONS: First read the historical summary above. After you have read the summary, close this book and pull out a separate sheet of paper. On the separate sheet of paper, write down as many pieces of information from this summary that you can recall. Try to list at least twelve (12) different facts or points. After you have completed this list, open up this book again and either 1) share your list with a partner who can compare your list with the list in the Tool Kit; or 2) on your own, compare your list with the list in the Tool Kit. Circle any facts or points that are incorrect or could be improved.

Learning Activity 3

DIRECTIONS: You will need a partner for this activity. First, you and your partner should read the historical summary to refresh your memory. After you have both read the summary, close your book and pull out a separate sheet of paper. Each of you will take turns providing a short (no more than 5-minute) summary of this history. When one person is presenting, the other person should be taking notes of what the person is saying on this separate sheet of paper. The person presenting should speak normally but not too quickly to allow the other person to take notes. The person who is taking notes should try to write down as much as possible of what the person is presenting. The note-taker can also write down any points that the presenter should have mentioned but may have forgotten. The note-taker may also write down any observations such as whether the presenter said anything incorrect and whether his/her presentation was understandable. This activity has two objectives: 1) It helps the presenter practice their presentation skills with the historical information; and 2) It helps the note-taker practice their assessment skills because in the future, the participants may be evaluating other people in their presentations.

PRESENTATION 2: HISTORY OF DEMOCRATIC KAMPUCHEA

DIRECTIONS: Please read the following presentation and the associated tool-kit before proceeding to the exercises.

The Communist Party of Kampuchea (CPK) endeavored to implement a rapid socialist revolution in Cambodia through a radical Maoist and Marxist-Leninist transformation program. To accomplish this transformation, the Khmer Rouge re-organized society in all aspects, beginning with the de-population of urban centers.

Under the Democratic Kampuchea (DK) regime, vast portions of the population were forcibly moved from their homes to often distant locations in the countryside. This policy of forcibly moving people from one location to another (i.e., forced transfer) caused incredible suffering and strain on people and communities. Over a period of forty-five months, the Khmer Rouge regime engaged in many forced transfers between regions.

In addition, money, free markets, and private property were abolished. Religious and cultural practices were prohibited, and public schools, pagodas, mosques, churches, and shops were closed or converted into prisons, reeducation camps, or other government-prescribed purposes. There was no public or private transportation, and leisure activities were severely restricted. People were deprived of their basic human rights and were not permitted to leave the country. Families were broken up, labor camps were established and society was collectivized. The Khmer Rouge believed that through this radical program, they would be able to maximize agricultural output and realize otherwise unattainable levels of efficiency and development.

The opposite occurred as vast portions of the population died from starvation, exhaustion, or disease. In addition, to defend the Party against imaginary “internal and external enemies,” and to address the widespread failure of their radical policies, the Khmer Rouge established a robust security program, which



High profile visit of the Royal Government of National Union of Kampuchea (GRUNK) to the Khmer Rouge liberated zone in 1973. It was the first visit of Prince Norodom Sihanouk (second from right), who was the president of GRUNK, and his wife, Princess Monique (second from left), to Cambodia after the Prince was ousted from power in March, 1970. In the photos are: Khieu Samphan (third from left) and Hu Nim alias Phoas (right), who became Minister of the Ministry of Propaganda and Information during the Khmer Rouge regime. Source: Documentation Center of Cambodia Archives.

targeted anyone associated with the former regime, intellectuals, people with wealth, and anyone who appeared suspicious. People were arrested and often summarily executed or in many instances, languished in prison or re-education camps, where they suffered and eventually died. The Khmer Rouge did not hesitate to use the most sadistic forms of torture to humiliate, break down, dehumanize, and destroy suspected enemies. The regime also did not hesitate to implement its campaign of terror on all types of victims. Women, children, and even the most committed members of the regime were subjected to torture and execution. Religious and ethnic minorities suffered, and the Khmer Rouge were particularly attentive to anyone with a Vietnamese (or even non-Khmer) background. The most notorious prison, S-21, which is located in Phnom Penh, is believed to have processed over 20,000 people, most of whom perished. It is believed that over 2 million people died during the Democratic Kampuchea regime.

Since the early 1970s, sporadic conflict occurred between communist Viet Nam and Democratic Kampuchea, and major fighting erupted around the middle of 1977, when Khmer Rouge forces shelled and raided a number of Vietnamese provinces. Faced with increasing aggression, the Vietnamese decided to retaliate, and Vietnamese communist forces penetrated in various parts of Democratic Kampuchea in 1977. By January 1978, Vietnamese forces withdrew, but the incursion sparked an internal conflict between Pol Pot's regime and the Eastern Zone bordering Viet Nam. Driven by paranoia and fear of internal betrayal, the Pol Pot regime waged war on Democratic Kampuchea's Eastern Zone. This war, combined with the ongoing incursions into Vietnam, foreshadowed the rise of an opposition with Vietnamese support. In June 1978, Vietnam began bombing Democratic Kampuchea, and in October 1978, it began preparations for a large-scale offensive. Finally, in late December 1978, the Vietnamese Army launched a large-scale attack on Democratic Kampuchea. Vietnamese forces and the forces of the opposition—the Kampuchean United Front for National Salvation (KUFNS) overwhelmed the Khmer Rouge forces through speed, firepower, and a massive force spread out along multiple points of attack. The Vietnamese and KUFNS forces were able to capture the capital city of Phnom Penh in only three weeks on January 7, 1979, and within ten days, almost the entire country was under their control. Viet Nam assisted in the establishment of a new regime, the People's Republic of Kampuchea, which was officially proclaimed on January 12, 1979, with H.E. Heng Samrin as President, H.E. Pen Sovann as Prime Minister and National Defense Minister, and H.E. Hun Sen as Foreign Minister.



Labor Camp Source: Photo by Gunnar Bergstrom, 1978. Documentation Center of Cambodia Archives

Summarized Points to include in presentation:

1. The goal of the Communist Party of Kampuchea (CPK), the party of the Khmer Rouge, was to implement a rapid socialist revolution in Cambodia through a radical Maoist and Marxist-Leninist transformation program.
2. During the Democratic Kampuchea (DK) regime, many people were forcibly moved from their homes to often distant locations in the countryside.
3. Money, free markets, and private property were abolished.
4. Religious and cultural practices were prohibited, and public schools, pagodas, mosques, churches, and shops were closed or converted into other government-prescribed purposes.
5. There was no public or private transportation, and leisure activities were severely restricted.
6. People were deprived of their basic human rights and were not permitted to leave the country.
7. The Khmer Rouge believed that through this radical program, they would be able to maximize agricultural output and realize otherwise unattainable levels of efficiency and development.
8. Many people died from starvation, exhaustion, or disease. Many people were also tortured and killed.
9. The Khmer Rouge established a security system that targeted people associated with the former regime, intellectuals, people with wealth, and anyone who appeared suspicious.
10. Religious and ethnic minorities also suffered a great deal.
11. It is believed that over 2 million people died during the Democratic Kampuchea regime.
12. Around the middle of 1977, Khmer Rouge forces shelled and raided a number of Vietnamese provinces. Vietnamese forces responded by attacking various parts of Democratic Kampuchea in 1977. Eventually, in June 1978, Viet Nam began bombing Democratic Kampuchea, and, in late December 1978, the Vietnamese Army launched a large-scale attack on Democratic Kampuchea. Vietnamese forces and the forces of the opposition—the Kampuchean United Front for National Salvation (KUFNS) overwhelmed the Khmer Rouge forces. The Vietnamese and KUFNS forces were able to capture the capital city of Phnom Penh in only three weeks on January 7, 1979.

Learning Activity 1

DIRECTIONS: Read the historical summary above and answer the following questions.

1. How would you describe the ideology of the Communist Party of Kampuchea?

2. During the Democratic Kampuchea regime, people were often forcibly transferred from their homes to... (where?)

3. Name at least three types of things that were banned during the Democratic Kampuchea regime.

a. _____

b. _____

c. _____

4. Name at least three types of activities that were prohibited during the Democratic Kampuchea regime.

a. _____

b. _____

c. _____

5. True or false: People were free to travel in Democratic Kampuchea? _____

6. True or false: Democratic Kampuchea supported human rights? _____

7. Name at least three categories of people who were targeted during the Democratic Kampuchea regime.

a. _____

b. _____

c. _____

8. About how many people died during the Democratic Kampuchea period?

9. What was the one of the main reasons for Viet Nam's attack on Democratic Kampuchea?

10. Around what time period did Viet Nam begin their massive attack on Democratic Kampuchea?

Learning Activity 2

DIRECTIONS: First read the historical summary above. After you have read the summary, close this book and pull out a separate sheet of paper. On the separate sheet of paper, write down as many pieces of information from this summary that you can recall. Try to list at least twelve (12) different facts or points. After you have completed this list, open up this book again and either 1) share your list with a partner who can compare your list with the list in the Tool Kit; or 2) on your own, compare your list with the list in the Tool Kit. Circle any facts or points that are incorrect or could be improved.

Learning Activity 3

DIRECTIONS: You will need a partner for this activity. First, you and your partner should read the historical summary to refresh your memory. After you have both read the summary, close your book and pull out a separate sheet of paper. Each of you will take turns providing a short (no more than 5-minute) summary of this history. When one person is presenting, the other person should be taking notes of what the person is saying on this separate sheet of paper. The person presenting should speak normally but not too quickly to allow the other person to take notes. The person who is taking notes should try to write down as much as possible of what the person is presenting. The note-taker can also write down any points that the presenter should have mentioned but may have forgotten. The note-taker may also write down any observations such as whether the presenter said anything incorrect and whether his/her presentation was understandable. This activity has two objectives: 1) It helps the presenter practice their presentation skills with the historical information; and 2) It helps the note-taker practice their assessment skills because in the future, the participants may be evaluating other people in their presentations.

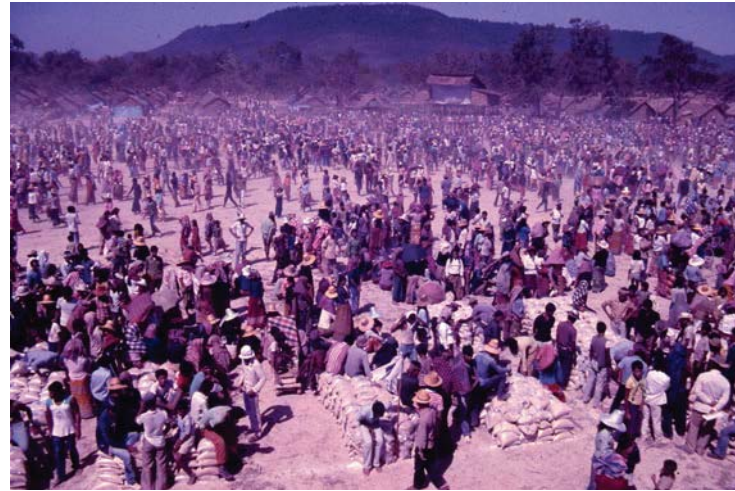


The pile of skulls and bones at Sang Prison, Kandal Steung District, Kandal Province. Before the Khmer Rouge period, the site was a training center. Later, the Khmer Rouge converted this center into a prison. In the late 1980s, a stupa was built nearby to store those remains. Photo by David Hawk/Documentation Center of Cambodia Archives.

PRESENTATION 3: COMMUNITY HISTORY OF ANLONG VENG: PART I

DIRECTIONS: Please read the following presentation and the associated tool-kit before proceeding to the exercises.

Anlong Veng was established long before it came to prominence as the final stronghold of Cambodia's communist movement. As early as 1907, French cartographers recognized the community when they were establishing the border of Cambodia with its northern neighbors. It is believed that, like other communities established along the Thai-side of the border, Anlong Veng was settled by Khmer people who migrated from upper Siam or from what is now Sisakhet province in Thailand.



Cambodian refugees at the Khao I Dang refugee camp in Thailand flock to a food distribution station in the 1980s. Photo by Jack Dunford/Documentation Center of Cambodia Archives.

In terms of administration, the region surrounding Anlong Veng has a history of shuffling back and forth between Cambodian and Thai control. Between 1867 and 1907, Anlong Veng was situated within the former Thai province known as Siam Nakhon, and before this, it was located within Cambodia. In 1863, Cambodia came under French protection as a colonial protectorate, and as a result of French pressure, Siam returned the former territories of Battambang and Siem Reap to Cambodia in 1907.



Site B Camp in 1997. Source: Documentation Center of Cambodia Archives

In 1941, the region was again ceded to the Thailand (formerly Siam), following a brief conflict between Thailand and France. Between 1941 and 1946, Anlong Veng fell within the Thai province of Plaek Phibunsongkhram. Thailand held what had been the Khmer provinces of Siem Reap and Battambang until 1946 when a border pact between France and Thailand secured their return to Cambodia. Since 1946, this area has been a part of Cambodia.

Life was not easy in Anlong Veng. Lacking roads, communication systems, and infrastructure, the region

surrounding Anlong Veng was on the periphery of Siamese and Cambodian government attention, and the situation hardly changed with the arrival of the French.

The French established a very small police/border outpost along the border to guard against attacks from bandits, which was a common problem in the area. In later years, Anlong Veng's remoteness would make it a relatively easy target for Khmer Rouge infiltration and occupation.

The Khmer Rouge occupied Anlong Veng in 1970 and under Khmer Rouge control, Anlong Veng's residents saw their traditional way of life change tremendously. The Khmer Rouge's revolutionary ideologies required the population to abandon the community's culture and practices.

After the Khmer Rouge victory in 1975, the people in Anlong Veng continued to live in their homes under KR control; however, they organized into units that farmed, cleared forest, or performed other labor. Sometime in 1977, the residents were forced to move en masse out of Anlong Veng (and surrounding area) and into cooperatives.

Most people were forcibly transferred to Kampong Thkov commune, Kralanh district, Siem Reap province; although some residents were transferred to Varin, Srey Snam, Samraong and Chong Kal districts. For the most part, Anlong Veng was occupied by just Khmer Rouge soldiers from 1977 to early 1979.

The people made the journey to Kralanh by a variety of methods. Some people traveled by ox-cart, while most traveled on foot. Some were fortunate enough to be transported by Khmer Rouge trucks.

In Kralanh, the people from Anlong Veng were forced to live in various cooperatives and were grouped into separate units with people from other areas. Only small children could stay with their mothers at night. During the day, the children had to attend study sessions and cut grass in order to make fertilizer for the fields. The children also collected stalks or chased the birds away from rice fields. The people also worked on dam and canal construction. At the Spean Sraeng dam, one can find one killing site—"La Pikheat Phnom Trong Bat"—for the Kralanh district.

Life was difficult. There was not much food and people lived in suspicion of one another. Anything could trigger suspicion. For example, one survivor recalled seeing people put on a truck and delivered to an execution site for simply taking too long to relieve themselves in the bathroom or field. The killing site in Kralanh is believed to be near a furnace in Phnom Trung Bat (Trung Bat Mountain). At this site, it has been reported that hundreds and possibly thousands may have been executed.

In late 1978, Vietnamese forces entered Democratic Kampuchea and by January 1979 they had captured Phnom Penh. With the advance of the Vietnamese forces and the forces of the Kampuchean United Front for National Salvation (KUFNS), the Khmer Rouge soldiers, cadres and frightened people began to disperse and escape to the forest and the Thai border. For the most part, units lost contact with their chains of command and abandoned organized military operations in favor of finding personal refuge. During the escape, the Khmer Rouge also evacuated tens of thousands of people with them, attempting to resume another revolutionary struggle. On the long and dangerous journey to the Thai border, fleeing soldiers and civilians had minimal food supplies and often resorted to foraging for tree leaves, wild plants, and animals they found along the way. Some people were able to obtain food and supplies from the villagers, but oftentimes, they were forced to go several days without food or water. In some cases, they reported that they had to drink their own urine because they could not reach local water sources, which were guarded by Vietnamese forces.

There were several reasons why people chose to flee to the Cambodian-Thai border. The people were immersed in a stream of Khmer Rouge propaganda describing the Vietnamese people as monsters. Some people also believed that Cambodia was lost to Viet Nam and their only choice was to start a new life in another country. Other people chose to flee Cambodia because they knew that the United Nations (UN) was feeding refugees in Thailand, and some people were also servants of the Democratic Kampuchea regime.

Upon the collapse of Democratic Kampuchea, in early 1979, Anlong Veng's residents returned to their communities after which they again faced the difficulty of being caught between military forces that vied for their loyalty. Remnants of the defeated Khmer Rouge forces sought refuge in the Dangrek Mountains, while the joint Vietnamese-People's Republic of Kampuchea (PRK) forces occupied the Anlong Veng area.



A Khmer Rouge family in their cottage in a camp in 1984. Source: Documentation Center of Cambodia Archives

Summarized Points to include in presentation:

1. Between 1867 and 1907, Anlong Veng was situated within the former Thai province known as Siam Nakhon, and before this, it was located within Cambodia.
2. In 1863, Cambodia came under French protection as a colonial protectorate, and as a result of French pressure, Siam returned the former territories of Battambang and Siem Reap to Cambodia in 1907.
3. In 1941, the region was again ceded to the Thailand (formerly Siam). Between 1941 and 1946, Anlong Veng fell within the Thai province of Plaek Phibunsongkhram.
4. Thailand returned Battambang and Siem Reap provinces to Cambodia in 1946.
5. Anlong Veng was historically remote, which made the region an easy target for banditry and many years later, also communist infiltration.
6. The Khmer Rouge occupied Anlong Veng in 1970. After the Khmer Rouge victory in 1975, the people in Anlong Veng continued to live in their homes under KR control; however, they organized into units that farmed, cleared forest, or performed other labor.
7. Sometime in 1977, the residents were forced to move en mass out of Anlong Veng (and surrounding area) to Kampong Thkov commune, Kralanh district, Siem Reap province; although some residents were transferred to Varin, Srey Snam, Samraong and Chong Kal districts.
8. For the most part, Anlong Veng became an area occupied by Khmer Rouge soldiers from 1977 to early 1979.
9. During the Democratic Kampuchea regime, life was difficult. There was not much food and people lived in suspicion of one another.
10. At the Spean Sraeng dam, one can find one killing site—"La Pikheat Phnom Trong Bat"—for the Kralanh district. Another killing site in Kralanh is also believed to be near a furnace in Phnom Trung Bat (Trung Bat Mountain).
11. In late 1978, Vietnamese forces entered Democratic Kampuchea and by January 1979 they had captured Phnom Penh. Thai border.
12. People fled to the Cambodian-Thai border for many reasons: Some people believed the Vietnamese people were monsters. Some people also believed that their only choice was to start a new life in another country. Other people chose to flee Cambodia because they knew that the United Nations (UN) was feeding refugees in Thailand, and some people were also servants of the Democratic Kampuchea regime.

Learning Activity 1

DIRECTIONS: Read the historical summary above and answer the following questions.

1. Between 1867 and 1907, Anlong Veng was a part of what Thai province?

2. When did Cambodia come under French protection? _____
3. Between 1907 and 1941, what country controlled that area surrounding Anlong Veng?

4. In 1941, Anlong Veng became a part of what Thai province? _____
5. What year did Thailand return the provinces of Siem Reap and Battambang? _____
6. Anlong Veng was known for its remoteness, which made it susceptible to what types of 'crime'?

7. When did the Khmer Rouge occupy Anlong Veng? _____
8. In 1977, the Khmer Rouge moved people into cooperatives, most of which were located where?

9. True or False: During the Democratic Kampuchea regime, food was plentiful, children attended school, and life was relatively good for the people of Anlong Veng. _____
10. There is believed to be a killing site in Kralanh, located where? _____
11. When the Vietnamese (and Kampuchean United Front for National Salvation (KUFNS)) forces overthrew the Democratic Kampuchea regime, many people fled to Thailand. Name at least three reasons why people fled to Thailand.
 - a. _____
 - b. _____
 - c. _____

Learning Activity 2

DIRECTIONS: First read the historical summary above. After you have read the summary, close this book and pull out a separate sheet of paper. On the separate sheet of paper, write down as many pieces of information from this summary that you can recall. Try to list at least twelve (12) different facts or points. After you have completed this list, open up this book again and either 1) share your list with a partner who can compare your list with the list in the Tool Kit; or 2) on your own, compare your list with the list in the Tool Kit. Circle any facts or points that are incorrect or could be improved.

Learning Activity 3

DIRECTIONS: You will need a partner for this activity. First, you and your partner should read the historical summary to refresh your memory. After you have both read the summary, close your book and pull out a separate sheet of paper. Each of you will take turns providing a short (no more than 5-minute) summary of this history. When one person is presenting, the other person should be taking notes of what the person is saying on this separate sheet of paper. The person presenting should speak normally but not too quickly to allow the other person to take notes. The person who is taking notes should try to write down as much as possible of what the person is presenting. The note-taker can also write down any points that the presenter should have mentioned but may have forgotten. The note-taker may also write down any observations such as whether the presenter said anything incorrect and whether his/her presentation was understandable. This activity has two objectives: 1) It helps the presenter practice their presentation skills with the historical information; and 2) It helps the note-taker practice their assessment skills because in the future, the participants may be evaluating other people in their presentations.

PRESENTATION 4: COMMUNITY HISTORY OF ANLONG VENG: PART II

DIRECTIONS: Please read the following presentation and the associated tool-kit before proceeding to the exercises.

From 1979 to 1989, the Khmer Rouge forces and the people under their control either lived in the Khmer Rouge military bases along the Cambodian-Thai border or in various refugee camps inside Thailand. The two main Khmer Rouge military bases that were affiliated with the Anlong Veng region were known as Mountain 1001 and Mountain 1003. These bases were situated along the Dangrek Mountain range on the northern and north-western border between Cambodia and Thailand. These two bases were ideal for defensive maneuvers and reconstituting a fighting force.



Villagers gathered to discuss the Renakse petitions cataloging the crimes of Pol Pot, 1982. Source: Documentation Center of Cambodia Archives

There were also many other Khmer Rouge strongholds and bases strewn along the Cambodia-Thai border, which would eventually serve as staging points for the Khmer Rouge offensive to retake territory in the wake of Viet Nam's departure from Cambodia in 1989.

After the fall of the Democratic Kampuchea regime, the Khmer Rouge largely became a guerrilla force. They were dependent on foreign support, particularly China in terms of resources and Thailand in terms of refuge. In addition, while humanitarian organizations generally avoided the provision of assistance to the Khmer Rouge military forces, non-military people often depended on the food, supplies and assistance given to them in the displaced peoples' camps.

Khmer Rouge soldiers in the military camps were often sent into the interior of Cambodia on missions to conduct guerilla war and what the Khmer Rouge described as "People's War." Guerrilla war was essentially the use of sabotage and hit-and-run raids to keep the Vietnamese and People's Republic of Kampuchea (PRK) forces off-balance. In addition, the 'People's War' consisted of assignments to recruit support, gather intelligence, and win over the people to the Khmer Rouge struggle.

For the people who remained in the Dangrek mountains or Anlong Veng, life was difficult. People described their life as very mobile and full of anxiety. Fighting between the Khmer Rouge and Vietnamese forces was common, and to ensure the defense of the community, Khmer Rouge women and children were often employed in support functions such as laying traps, delivering supplies, or producing weapons.



Top: Two Khmer Rouge soldiers believed to be taken at Ta Mok lakeside house.

Bottom: Yim Phanna and Nup Socheat at Angkor Wat Temple in 1992. Source: Documentation Center of Cambodia Archives



With the final withdrawal of Vietnamese forces in 1989, the Khmer Rouge went on the offensive, capturing a number of areas within Cambodia. In late 1989, the Khmer Rouge forces in Mountain 1003, under the command of Ta Mok, began an offensive to capture Anlong Veng. The Khmer Rouge captured Anlong Veng in December 1989, and Ta Mok began to mobilize a mass migration of people from the base camps to Anlong Veng. When Anlong Veng was re-settled, the Khmer Rouge organized villages in relation to their specific military organization. The Anlong Veng community became a close-knit community because everyone depended on each other. They lived under the constant threat of attack or artillery bombardment, so they had to always be prepared to escape with minimal notice. Anlong Veng was re-taken for short periods of time, forcing the Khmer Rouge and their families to retreat to their mountain bases.

The community depended a great deal on the support that came from a middle-tier, military commander (Chhit Choeun) who went by the name, Ta Mok. Ta Mok had a reputation for brutality. His forces were responsible for the massacre of civilians and Khmer Rouge cadres in the Eastern Zone of Democratic Kampuchea, and he was described by some as “Ta Mok: The Butcher.”

Despite this reputation, Ta Mok was (and in many respects still is) a revered patron of the community. Ta Mok spent significant time with the local people and he implemented many construction projects that benefited the community.

However, while Ta Mok was successful in managing the Anlong Veng community, the foreign support for the Khmer Rouge began to dry up after Viet Nam’s withdrawal from Cambodia in 1989. By 1991, the Khmer Rouge agreed to the Paris Peace Agreement, which required the parties to comply with a ceasefire and prepare the country for a new constitution and free and fair elections. As part of the Agreement, the parties agreed to a United Nations (U.N.) force that would supervise the cease-fire. The Khmer Rouge refused to disarm or participate in the elections. After the elections in 1993, foreign support for the Khmer Rouge largely disappeared, and the Khmer Rouge movement, which had been losing strength for years, was confined to a dwindling number of small enclaves. Large-scale defections in the two other Khmer Rouge strongholds, Malai and Pailin, marked the beginning the of the movement’s final days.

Senior ranking members of the Khmer Rouge (Pol Pot, Son Sen, Nuon Chea, Khieu Samphan, and Ta Mok) increasingly argued and feared betrayal from the others. On the evening of June 9, 1997, Pol Pot sent his commander Saroeun to execute Son Sen and his wife who were staying in a house built by Ta Mok. Saroeun led a group of about twenty to thirty soldiers to Son Sen’s house at around eleven at night. They shot Son Sen and his wife, as well as his entire family. Upon receiving information about Son Sen’s death, Ta Mok ordered the gathering of his forces and a five-day internal conflict erupted between forces aligned with Ta Mok and



Top: Formal integration ceremony in Anlong Veng in 1999.
 Bottom: Formal integration ceremony in Anlong Veng in 1999. Source: Photo by Kong Ly, Documentation Center of Cambodia Archives

forces aligned with Pol Pot.

After five days of fighting, Pol Pot's forces surrendered and Pol Pot, along with his generals, and other leaders such as Nuon Chea and Khieu Samphan, were arrested. Some of the generals were put in two iron tiger cages that can be seen at Ta Mok's lakeside house today.

Pol Pot was condemned before a Khmer Rouge-organized "People's Tribunal," which more closely resembled a show trial. The pseudo-trial consisted mostly of people reciting speeches in condemnation of Pol Pot. In the end, Pol Pot was sentenced to life imprisonment under Ta Mok's administration.

During the period leading up to Cambodia's U.N.-organized general elections of 1993, many of the Khmer Rouge generals worked with government officials from the PRK/State of Cambodia (SOC) regimes. They developed good relations, which facilitated negotiations for the final re-integration of Khmer Rouge forces in Anlong Veng.

Yim Phanna, one of Ta Mok's most senior generals (and later Anlong Veng's district governor) led the entourage of negotiators. The negotiations culminated in an agreement to defect from Ta Mok's regime. When the agreement was leaked to Ta Mok, fighting erupted between the defectors and forces loyal to Ta Mok in March 1998. Many people in Anlong Veng were not aware of the agreement, so at the sound of fighting, civilians in the Anlong Veng area fled. The fighting went on for several months. Ta Mok's forces were able to recapture Anlong Veng; however, they were eventually chased out of the town by a joint offensive of the recently defected units and the Royal Cambodian Armed Forces (RCAF). It was during this fighting that Pol Pot, who was in poor health, died of a cardiac arrest. Lacking oxygen or medicine, Ta Mok's forces were unable to care for Pol Pot. During a tactical retreat, Pol Pot died in his bed on April 15, 1998, with his young wife and daughter by his side. He was cremated on a bed of car tires two days later.

Over time, more of Ta Mok's soldiers defected and his forces became increasingly weak and demoralized. On December 4, 1998, both sides reached an agreement for the final Khmer Rouge defection and the ultimate dissolution of all Khmer Rouge units. On February 9, 1999, a formal integration ceremony was convened in Anlong Veng. Initially Ta Mok was put under house arrest, but eventually he was arrested and sent to a military prison in Phnom Penh where he awaited trial. With the exception of hospital visits, Ta Mok was kept in solitary confinement for the next seven years. On July 21, 2006, he died at the age of 80. His body was transported to Anlong Veng, and a big funeral ceremony was held. A big stupa of Ta Mok was built in Srah Chhouk pagoda.

Summarized Points to include in presentation:

1. From 1979 to 1989, the Khmer Rouge forces and the people under their control either lived in the Khmer Rouge military bases along the Cambodian-Thai border or in various refugee camps inside Thailand. The Khmer Rouge re-captured Anlong Veng in 1989 and held it, for the most part, until 1998.
2. The two main Khmer Rouge military bases for Anlong Veng region were Mountain 1001 and Mountain 1003.
3. After the fall of the Democratic Kampuchea regime, the Khmer Rouge were dependent on China for economic support and Thailand for refuge.
4. Khmer Rouge soldiers often conducted guerilla operations inside Cambodia as well as missions they described as "People's War."
5. For the people who remained in the Dangrek mountains or Anlong Veng, life was difficult. Khmer Rouge women and children were often employed in support functions such as laying traps, delivering supplies, or producing weapons.
6. Despite a reputation for brutality, Ta Mok was a revered patron of the community for his support to its members and construction projects.
7. By 1991, the Khmer Rouge agreed to the Paris Peace Agreement, which required the parties to comply with a ceasefire and prepare the country for a new constitution and free and fair elections. The Khmer Rouge refused to disarm or participate in the elections.
8. After the elections in 1993, foreign support for the Khmer Rouge largely disappeared, and the Khmer Rouge movement, which had been losing strength for years, was confined to a dwindling number of small enclaves.
9. Senior ranking members of the Khmer Rouge (Pol Pot, Son Sen, Nuon Chea, Khieu Samphan, and Ta Mok) increasingly argued.
10. Pol Pot had Son Sen killed. In retaliation, Ta Mok's forces fought with Pol Pot's forces who eventually surrendered and Pol Pot was arrested and sentenced to life imprisonment.
11. After Ta Mok's forces defeated Pol Pot's forces, from late 1997 until the final surrender, Ta Mok became the most senior leader of the Khmer Rouge movement.
12. When senior generals and forces under Ta Mok defected, the remaining Khmer Rouge could only hold out for a few months. In December 1998, the remaining Khmer Rouge under Ta Mok agreed to end their struggle. Ta Mok was put under arrest and eventually put in prison where he died, awaiting trial, on July 21, 2006.

Learning Activity 1

DIRECTIONS: Read the historical summary above and answer the following questions.

1. Between 1979 and 1989, Khmer Rouge in the Anlong Veng area, largely lived in refugee camps or in their military bases called? a. _____ b. _____
2. The Khmer Rouge were able to re-capture Anlong Veng in what year? _____
3. Which two countries were critical to the survival of the Khmer Rouge?
a. _____ b. _____
4. What were the types of 'warfare' that the Khmer Rouge military employed in their struggle against the Vietnamese and Cambodian forces?
a. _____ b. _____
5. Name at least two critical jobs in Anlong Veng that women and sometimes children performed?
a. _____ b. _____
6. True or False: Pol Pot supervised Anlong Veng. _____
7. True or False: The Khmer Rouge agreed to the Paris Peace Agreement. _____
8. True or False: The Khmer Rouge participated in the 1993 elections. _____
9. In 1997, Pol Pot ordered another senior Khmer Rouge commander to be killed. Who was this person?

10. In 1997, Pol Pot and Ta Mok's forces fought. Who won? _____
11. When did the last Khmer Rouge forces agree to surrender? (Month/Year) _____
12. When did Ta Mok die? _____

Learning Activity 2

DIRECTIONS: First read the historical summary above. After you have read the summary, close this book and pull out a separate sheet of paper. On the separate sheet of paper, write down as many pieces of information from this summary that you can recall. Try to list at least twelve (12) different facts or points. After you have completed this list, open up this book again and either 1) share your list with a partner who can compare your list with the list in the Tool Kit; or 2) on your own, compare your list with the list in the Tool Kit. Circle any facts or points that are incorrect or could be improved.

Learning Activity 3

DIRECTIONS: You will need a partner for this activity. First, you and your partner should read the historical summary to refresh your memory. After you have both read the summary, close your book and pull out a separate sheet of paper. Each of you will take turns providing a short (no more than 5-minute) summary of this history. When one person is presenting, the other person should be taking notes of what the person is saying on this separate sheet of paper. The person presenting should speak normally but not too quickly to allow the other person to take notes. The person who is taking notes should try to write down as much as possible of what the person is presenting. The note-taker can also write down any points that the presenter should have mentioned but may have forgotten. The note-taker may also write down any observations such as whether the presenter said anything incorrect and whether his/her presentation was understandable. This activity has two objectives: 1) It helps the presenter practice their presentation skills with the historical information; and 2) It helps the note-taker practice their assessment skills because in the future, the participants may be evaluating other people in their presentations.

Chapter 2: Storytelling

Section 1. Introduction

One of the most important aspects of story telling is the way in which stories break down barriers. A story can act as a vehicle that transports the audience to an entirely new world irrespective of culture, circumstance, or time period. While an audience can be emotionally affected by the description of a genocidal campaign or the horrendous conditions of prisoners in a labor camp, there is a unique impact on the audience when this description is conveyed through the eyes of a single human being. Because stories allow us to see ourselves in other people's circumstances and reflect on how we would act in their situation, stories provide a unique opportunity to overcome biases, misunderstandings and most importantly, indifference. They also teach us an important lesson: That our world is made up of human beings with similar needs, interests, and dreams as our own.

The stories presented in this guidebook do not represent an exhaustive list of the stories that can be told about Anlong Veng and its history. Read in concert with *A History of the Anlong Veng Community*, this guidebook is meant to provide a starting point for further study and discussions with local residents in the Anlong Veng and wider Cambodian community.

Learning the stories in this guidebook (or its sister publication *A History of the Anlong Veng Community*) will require a personal commitment. While we can offer exercises and tips, ultimately all learning is a personal endeavor. Therefore, if you are interested in teaching or offering a tour on the history of Anlong Veng, you should dedicate personal time to reading (and re-reading multiple times) the stories contained in this book.

How can you use these stories? This will depend on your profession and the circumstances of your audience.

Teachers may choose to use these stories as mini-lessons in history. A teacher may provide a presentation on the history of Anlong Veng, then offer a short story to the students for their discussion and reflection. The teacher can read the stories aloud, asking students to transcribe the stories, and then ask them to form groups to discuss why the stories are important to understanding the history of the Khmer Rouge or even the history of Cambodia. The opportunities for critical thinking, reflection, and moral education are limitless.

Tour guides may choose to use these stories as brief presentations to members of their tour group. A tour guide may offer the story as part of an introduction to a particular historical site or he/she may provide the story as a short side-conversation. Tourists appreciate personalized tours and short stories can be a method



Oam Pheap holding her daughter's hand with other small children. Source: Documentation Center of Cambodia Archives



Statue at Bayon Temple, Photo by Terith Chy, Documentation Center of Cambodia Archives.

of personalizing the tour to group members' particular questions, interests, or background, as well as offering the tourist group, as a whole, an opportunity to peer into a world as lived by individuals. In sum, stories make history personal.

It is important to note that stories are also perspectives, and perspectives can differ. Therefore, when you review the stories, you should bear in mind that there may be different perspectives on events, people, and circumstances. We presented these stories with this thought in mind; therefore, one should expect conflicting perspectives on the more controversial aspects of Khmer Rouge and Anlong Veng history.

For purposes of becoming familiar with the stories, the reader is encouraged to read each story at least once and then summarize the story in one or two sentences in the summary spaces provided. Some stories are longer than others and may not be easily summarized in one or two sentences. In these cases, the reader can expand his summary to however long as is necessary; however, one of the important objectives in the reading and summarizing activity is to try to put the stories in your own words. The reason for this goal is you will be required (if in a workshop), to re-tell one or more stories in your own words to your partner or a group of your peers. Ideally, after you have read all of the stories, you will be able to remember at least a few stories that you can then re-tell in your respective work environment (classroom or tour group). If you have trouble remembering a story, re-read it again, close your book and try to re-tell it aloud. Practicing the re-telling of stories will not only help you retain these stories, but it will also help you sharpen your storytelling skills.

STORIES

Section 2. Stories: Anlong Veng before the Rise of the Khmer Rouge

DIRECTIONS: Please read the following stories. After reading each story, summarize the story in the space provided. Try to make your summary no more than one or two sentences. When you are finished, you will be asked to re-tell one or two stories to a partner.

Story 1. In November 1907 the Cambodian authorities arrested a bandit, identified as A. Khoun, who had taken part in plundering the region. He managed to escape after a few days of detention, but not before he divulged some information about the bandits, which confirmed the French authorities' suspicion on the complicity of the Siamese civil servants in the bandit operations. Khoun was a Cambodian who lived in Phum Thnong, in the province of Changkal. In early October 1908, a large group of bandits (about sixty individuals) visited his village carrying rifles and sabers. The leader of the group tasked thirty of his men to gather up the inhabitants of the village and take them to Khum Kaul in Sangkeak (Siam). Khoun was one of these conscripted villagers. The bandits collected all of the villagers tax cards and destroyed them, saying that they would not allow them to be part of the French. They tried to take the cows and other livestock but realized that it would slow them down. The bandits forced Khoun to be a guide for them in their raids of other villages in Cambodia. They ordered him to guide them to Phum Don Loc where they plundered the village.



Khmer Rouge guerrilla group in the Khmer Rouge-controlled area near the Thai border, circa 1980. The Khmer Rouge guerrillas were supported by the international community; their financial assistance came mainly from China. Photo by J. Kaufmann/Documentation Center of Cambodia Archives.

The bandits plundered Phum Tong and Khet Chongkal as well. In both villages, they assigned a number of men to escort the villagers to Siam. The remaining group went onward to plunder Anlong Veng; however, because of heavy rains, they could not reach the area. Given the fact that many of the bandits could not swim, they decided to return back to Siam.

Your summary:

Story 2. Chhan Bai, a resident in Anlong Veng, describes life in Khnol village before the Democratic Kampuchea regime came to power in 1975.

“There were only 6 families living in the area at the time. They did not go to school. They dug up manioc and potatoes for sustenance and they never wore shirts or clean clothes like you see today. We did not have money. We simply wore dirty clothes. We also had no money for food seasoning. We simply bought salt. We bought this in Khnar village located in Thailand. It would take 10 days to walk across the mountains to get into Cambodian civilization. To buy salt, we simply walked into Thailand where we stayed the night and returned the following day.”

Your summary:

Story 3. Uk Sokh tells a story about how the age for attending school was calculated differently in the past. Because birthdates (and ages) were not always well known, let alone recorded, people employed innovative ways to determine when children were mature to attend school.

“When I attended school in the early 1960s (Takeo province), the age for starting school was much different than the age today. When I was a child, we had to reach our hand over our head to touch our ear on the opposite side. If our hand could not reach our ear, we would not be allowed to go to school. Very often, children were almost ten years old before they were allowed to go to school.”

Your summary:

Story 4. Mey Chheng describes the lack of transportation, exchange, and the overall poverty in the area in the old days (pre-1975):

“Everyone walked. It took us one day to walk from Anlong Veng to Rumchek. We reached Rumchek at about noon. Some people would bring carts, but because our family had no cart, we simply walked and had to sleep along the way if we were walking some place far like Sre Nauy. ... People in Rumchek village were very poor and usually only wore a cloth to wrap around their body. Many men didn’t even have shirts, and some men didn’t even have trousers. There wasn’t any place to buy clothes, and the Thai only came once every ten months to trade.”

Your summary:

Story 5. Min Myam tells a story about what life was like for people who lived along the border.

As a Thai citizen, 14-year old Min Myam did not want to join the Royal Cambodian Army. But on that fateful day in 1963, he really had no choice.

Born in No Lo Han, a small village in Thailand, Min spent his days like one would expect of a young boy in rural Thailand. He helped his parents with farming and other chores, and sometimes accompanied them on shopping trips across the Cambodian border.

Like most people in the area, his parents, who only spoke Khmer, were farmers. They had most likely migrated from upper Thailand before he was born, but he had never asked them where they came from or how they met. This was information that simply wasn't very important to know back then. Early in his childhood, at the behest of the Thai government, he and his family had to move from No Lo Han to Non Cho Reah village, a community that was closer to the border with Cambodia.

The government officials required his family to move under the aegis of protecting the forest. His family had a choice: move closer to the provincial capital, Sisakhet, or move further south. The land in upper Sisakhet province was drier, and less fertile, so his family decided to move south. It was from Non Cho Reah village that he and his family could then walk across the Cambodian border to Anlong Veng to buy local materials. It was on one of these ordinary shopping trips across the border, Min Myam's life changed drastically. The Cambodian military officials announced to everyone in Anlong Veng that each family had to give up one adult male to volunteer for the Cambodian army. Min told his parents he was afraid of war, but his mother tried to comfort him. She said it would only be for a short while and the soldier's salary would help his family.

He knew he had little choice. Lacking identification papers, he had no proof of his Thai citizenship. And even if he did, common sense told him to keep his mouth shut. While Cambodian and Thai communities overlapped for generations—through intermarriage and cross-border exchange—citizenship was a sensitive subject. As Min relates, "If I told them I was a Thai, they would have killed me."

Caught at the wrong place at the wrong time, Min was conscripted into the Cambodian army, where he became a typical foot soldier. The camp was small, and there were only about 100 soldiers assigned to the unit. The unit's purpose, at that time in the early 1960s, was to bring security to the region, which was historically a transit point for bandits, communists, and other armed groups.

Your summary:

CAPSTONE EXERCISE.

DIRECTIONS: Please close this book. Take a minute to think about what stories you can recall. With a partner, re-tell at least one story from this section. Your partner should have his/her book open, making notes of what part of the story you forgot, misstated or could improve. When you are finished, change roles: your partner will tell a story and you will make notes of how he/she can improve their story.

Section 3. Stories: Anlong Veng during the Democratic Kampuchea period

DIRECTIONS: Please read the following stories. After reading each story, summarize the story in the space provided. Try to make your summary no more than one or two sentences. When you are finished, you will be asked to re-tell one or two stories to a partner.

Story 1. A woman tells a story about one experience during the Democratic Kampuchea regime.

"During the KR regime, I once saw a woman get arrested in the Children's Unit, and I remained in my place. She would say things in a threatening way and her personality was like half man/half woman. We did not trust her. One night she said something that she wanted to eat...eat all of something. I don't know what she wanted to eat, but after I heard her say that, I reported it to a commander. Then the soldiers arrived to guard the woman. The next morning, I was asked to bring her out and then she was taken away and never returned. The Khmer Rouge cadres always wanted us to be aware of disloyal people. They just told me to continue to be observant and search for traitors or others who were not well-balanced."

Your summary:

Story 2. Yem Hun tells a story about his life as a soldier in the Democratic Kampuchea regime.

“I was in a KR military unit guarding the border with Viet Nam. The military units suffered from arrests and executions in a similar way to the civilian population. I remember my unit chief was arrested one day. They had me guard him. The battalion chief pointed his finger at me and said, “Come and guard my chicken.” He was referring to my unit chief. When I went to the house, I saw my unit chief, Pheak, tied up. I felt so sorry for him. We used to live together and were close friends. I loosened the knots binding his hands and I gave him a cigarette. I asked him not to run away as I would be dead as well. We talked a little bit. He said that he didn’t want me to die with him, but he was prepared to die. Later, I cooked some meat for him and gave him some more cigarettes. At 6 p.m. the executioner came and escorted him away, about 200 meters from the village. They shot him with three bullets in the back. About an hour later, I walked to the site where he was killed and saw his body. They didn’t even untie him. I cut the string from his wrists. I felt so sorry for him.”

Your summary:

Story 3. Sin Huong recalls her life in the Ta Dev cooperative during the Democratic Kampuchea regime.

“We were asked to work separately. My father worked at the rice mill machine. I was asked to tend the cattle. My mother worked on the rice fields. My younger brother cut grass to make fertilizer, and my older brother worked at the cooperative rice mill with my father. We worked from morning until the evening and could rest only at lunchtime. We were allowed to eat only a small bowl of porridge per time and two times per day. We had to find extra water grass and ate it with salt.”

Your summary:

Story 4. A witness described seeing a military/security center commander arrest people trying to cross the border.

“I saw the soldiers arrest five people who were running to Thailand. [The commander] arrived with four or five bodyguards. [He] hit the five captives. Each person received at least thirty lashes. [He] asked where they were from and where they wanted to go. They said they were from Kampong Thom and Siem Reap and they wanted to go to Thailand. He hit them until their backs bled. Then the five people were taken away. I doubt they survived.”

Your summary:

Story 5. Yim Lahoeu, a soldier protecting the border in Anlong Veng between 1975 and 1979 recalled his shock when he visited his family and the empty house after the communities around Anlong Veng were forcibly transferred to Kralanh and other cooperatives.

“When I arrived home, I saw my grandmother’s cooking pot hung unattended. The village was so quiet. Everyone was evacuated to Kralanh. With this sight of the village, I felt a sudden feeling of hopelessness. I had made every effort to serve the country, but for what? I lost everything. I lost all confidence. I could not do anything but resign myself to the situation and continue living.”

Your summary:

CAPSTONE EXERCISE.

DIRECTIONS: Please close this book. Take a minute to think about what stories you can recall. With a partner, re-tell at least one story from this section. Your partner should have his/her book open, making notes of what part of the story you forgot, misstated or could improve. When you are finished, change roles: your partner will tell a story and you will make notes of how he/she can improve their story.

Section 4. Stories of Escape, Migration, & Survival: After the Fall of Democratic Kampuchea

DIRECTIONS: Please read the following stories. After reading each story, summarize the story in the space provided. Try to make your summary no more than one or two sentences. When you are finished, you will be asked to re-tell one or two stories to a partner.

Story 1. Saing Thanh, a former messenger of the Khmer Rouge Division 280 (with its base in the East Zone), recalled his escape to Mountain 1001.

“I led seven soldiers to Mom Bei in 1980. On the way, I met many other groups of Khmer Rouge soldiers and people walking to Mom Bei. However, each group had to be independent, ensuring that they arrived at Mom Bei and met Angkar . I exchanged gold for rice and salt with the villagers. We divided salt into small packages and kept it in our respective bags. I saw a lot of people die along the way. There were many swollen corpses on the ground. Some women simply lay in their hammocks to die. They would call out to me: “Comrade! Please help! Take me with you!” I asked myself, “How could we help them if we could not even help ourselves?” Moreover, the Vietnamese soldiers were constantly chasing us, and the soldiers killed the dying people. Arriving at Chhaeb district, we cut down banana trees and ate the fruit like elephants. It took one and half months to arrive at Mom Bei. Upon our arrival to Mom Bei, we found plentiful rice, and everyone was starving. As a result, many people ate too much. Many people died from over-eating the uncooked rice, so we were asked to eat sticky rice instead.”

Your summary:

Story 2. Yim Phanna, a soldier in Division 801, also escaped to the Thai border with other soldiers and cadres. He recalled his long and difficult journey.

“We started our journey around March [1979]. The weather was so hot. Vietnamese forces occupied the areas with water, and fighting usually occurred in these areas. There were a lot of deaths and injuries. My legs and hands became swollen, and I could not walk. I got lost with my group running away from Vietnamese soldiers. Eventually I had to drink my own urine to survive. Sometimes, when we were cooking rice, the Vietnamese forces attacked us. We would disperse in different directions and simply leave our rice. Over time, our group became smaller. Dy Thin was the group leader at that time. When we arrived at Chhaeb district, I was forced to go into the village for medical treatment because my legs and hands became too swollen. I also developed a fever. If I continued to stay with the group, the journey would have been slow because of my illness, so the members of my group decided to confiscate my gun and force me to surrender to the enemy. I did not want to go, but I had no choice. Arriving in the village, Vietnamese soldiers arrested me, and I was sent to a prison where I saw a number of my friends.”

Your summary:

Story 3. Kim Nan, a former Khmer Rouge soldier in Siem Reap-Oddar Meanchey Region (Region 106), was in the heavy artillery unit of the region. In 1979, when the Vietnamese forces entered Cambodia, Nan and his unit were sent to Thala Borivat district to assist the battlefield there. Nan described how he survived the harrowing journey to the Thai border.

“Arriving at Thala Borivat, I could not recognize who were Khmer and who were Vietnamese. In the morning, a lot of Vietnamese soldiers sprouted up like mushrooms from the earth. The fighting took place for several days. We were defeated by the Vietnamese forces and retreated into the forest, which was full of wild animals such as elephants and tigers. I thought that I would certainly die. At night, I dared not sleep on the ground but in the branches of a tree. In the morning, I lost my direction. I heard the sound of gunfire and decided to walk in that direction. Coming upon a field, I saw a group of shirtless people but could not recognize who they were. I called out to them, but as they were Vietnamese soldiers they could not understand me. Instead, they beckoned me to come closer to them. I approached them, but upon recognizing their Vietnamese helmets, I ran. I became lost in the forest again for another two days with no food. Walking on the road, I

heard the sound of a truck. I realized it was a KR truck so I approached them and asked for a ride, which they agreed. The Vietnamese forces kept chasing us until we reached Choam Khsan district, Preah Vihear province.”

Your summary:

Story 4. Leng Phen, a former soldier of Division 801, recalled his escape from Ratanak Kiri province to Tonle La-Pov.

“When Viet Nam entered Cambodia in 1979, I ran and lived in the forest in Ratanak Kiri province. Thereafter, in 1981, I ran to Dangrek Mountain because we faced severe economic hardship. We walked through Laotian land from Ratanak Kiri to Stung Treng because the Vietnamese forces were stationed along the border inside Cambodian land. Arriving in Stung Treng, we made bamboo rafts to cross the Mekong River to Preah Vihear. When I was swimming across the river, I developed a cramp and could not walk, so I stayed on the bank of the river. The rest of my unit crossed the river and went to Mom Bei ahead of me. It took me nine days to reach Tonle La-Pov/Mom Bei, whereas my unit was able to make the journey in three days.”

Your summary:

Story 5. Pok Toeuk tells a story about how she lost her former husband and son during the chaos following the fall of the Democratic Kampuchea regime.

“My husband was a guard at Chamkar Daung, and he was in charge of taking care of the children there. In 1979, we were initially separated in the chaos of escaping the Vietnamese invasion. Later, we met each other and fled to Kanduo, Trapeang Chornng. Upon our arrival there, the Khmer Rouge sent all the women to Thmei Village. Ta Mok sent my husband elsewhere. They didn’t allow me to accompany him. Since that day we separated, I never heard from him again.

When I met my relatives, they told me that he had returned to search for me. But how could we find each other, since one of us was fleeing while the other was searching? So we were separated from each other forever.

I believe he died of starvation some time ago. You see, he was disabled (with only one leg) and could not carry any food. I heard from people who knew him that he only had fruit to eat. There was no rice at all in the jungle. The children had to carry and cook the rice, which we ate together. Later when he was separated from the children, no one would carry anything or cook for him. So, he probably did not have anything to eat. I heard from others who met him that people offered to have him stay with them, but he refused because he wanted to find me.

During this time, I was also pregnant with his child. It was our first child together. I was suffering from lack of food, but I still had energy. Even though I had nothing to eat, I could still continue walking to the Thai border, up and down the mountains, despite my pregnancy. But reaching Trang in July 1979, I delivered the baby at six months pregnancy. Within two hours of giving birth, the baby died. He cried like a frog and was not properly formed. His feet and hands were very short, and he was just too young. If the baby was at least seven months, he might have survived.”

Your summary:

Story 6. Uk Sokh tells a story about first arriving in one of the Thai refugee camps.

“I reached the Thai camp in 1979, and shortly after reaching the camp, my hair fell out. I believed I lost all my hair because I was still sick and suffering from the tolls of the journey. Within the camp, the French camp personnel did not allow us to eat much of anything. At first, they only gave us mackerel with lard and rice. But because we were starving everything tasted delicious. We could often get extra food at the hospital as well. Not surprisingly, everyone had severe diarrhea. It was so bad that men and women were no longer modest about defecating in front of each other. It is true that by eating, we could get rid of the toxins in our body. After about a month, we no longer had diarrhea, and we began gaining weight. Looking back now, hundreds of people died daily in Srah Keo Camp. Many of the international workers cried because so many people were dying. The one machine they used to dig holes for the bodies could not keep up with the number of bodies

that had to be buried each day. There were no funeral ceremonies either. When people died, the holes were dug, and the carts would simply transport the bodies to be thrown into the pits.”

Your summary:

CAPSTONE EXERCISE.

DIRECTIONS: Please close this book. Take a minute to think about what stories you can recall. With a partner, re-tell at least two stories from this section. Your partner should have his/her book open, making notes of what part of the story you forgot, misstated or could improve. When you are finished, change roles: your partner will tell two stories and you will make notes of how he/she can improve their story.

Section 5. Stories of Conflict & Survival: 1979-1989

DIRECTIONS: Please read the following stories. After reading each story, summarize the story in the space provided. Try to make your summary no more than one or two sentences. When you are finished, you will be asked to re-tell one or two stories to a partner.

Story 1. Yim Lahoeu said that when he and seventy other people returned to Anlong Veng to search for relatives, Vietnamese soldiers arrested them in Lumtorng village. The people were tortured and interrogated. Lahoeu recalls his experience.



Heng Samrin talking to the United Front soldiers in the early 1980s at a rubber plantation. From right to left: Hun Sen, Chey Kanha, Chan Ven, Mat Ly and Heng Samrin. Source: Documentation Center of Cambodia Archives.

“I ran back home and was arrested by the Vietnamese soldiers in Lumtorng. They examined me on everything. They looked at my clothes, face and eyes. Then they called five of us out of the group and asked us what we did during Sihanouk’s regime. I said I did not do anything; I just studied a little bit. “What did you

do during Lon Nol’s regime?” I said I looked after the cattle. “What did you do after 1970?” I said I did not do anything. I was young. I was asked to learn dancing for the Khmer Rouge. When they asked me about my work during the Pol Pot’s regime, I told them frankly that I was Pol Pot’s soldier. “Which border did you defend?” I said I was based at the Thai border. “Did you ever fight on the Vietnamese border?” I said that, “Oh, I never knew that border. I don’t even know what Viet Nam looks like.” After asking me these questions, the Vietnamese soldiers said that they would “smash us later.” After the interrogation, the Vietnamese forces allowed us to go to our respective villages. I went to Ta Dev village, where I met my parents and the other villagers who had just returned back from Kralanh district.”

Your summary:

Story 2. Pok Toeuk recalls the difficult situation he was faced with when Khmer Rouge forces captured him in 1983.

“Toeuk was in the district mobile unit until Viet Nam entered Cambodian in 1979. He re- turned back to his village and met all family members. Luckily, he could have his own house back. There were a lot of Vietnamese forces in the commune. He worked as the commune militiaman until 1983. When he was harvesting rice, the KR forces arrested him. Ta Mon from the Division 980 arrested him, accusing him of being Cambodian body with Vietnamese head. He was taken to 1003 to deliver weapons for the KR soldiers stationing in Koulen Mountain in Sotnikum district. He stayed with the KR for half month before he was released to go back home. Returning back home, the Vietnamese forces accused him of being the KR spy and arrested him. He escaped the arrest and joined the KR ever since. The Vietnamese were so cruel. Some were arrested by the Vietnamese and were put in prison in Toek Vil. He joined Ta Then unit. Actually, the KR victimized him by making the Vietnamese suspect him as a spy. As he had no choice, he had to join the KR armed forces. At that time the Vietnamese killed a lot of people who were accused of being the KR spies.”

Your summary:

Story 3. Thiep Then, a former soldier in Division 920, described his experiences in delivering ammunition from Mountain 1001 to the forces based in Kratie province.

“I led a group of seventy soldiers delivering the ammunition to the battlefield in Kratie province. We walked down the Dangrek Mountain to Sra Em and crossed to Kampong Thom. At one in the afternoon, we stopped on the way in order to cook rice for lunch. After lunch, we walked for about one kilometer, and then the Vietnamese forces exploded a string of claymore mines. One soldier in front of me fell down. When I looked back, two other soldiers also fell down. I shot several explosive rounds from my grenade launcher, which may have killed some of the Vietnamese soldiers. We collected ten Vietnamese military helmets from that ambush. I also was injured and taken back for medical treatment.”

Your summary:

Story 4. Soldiers in Mountain 1003 were sent to work in the interior on annual assignments. The Khmer Rouge soldiers learned to develop both fear and friendship with people in the interior. Meas En, a villager in Anlong Veng, recalled his experience in the 1980s.

“I joined the Khmer Rouge in 1985 because I had a problem in the family. The Khmer Rouge had good relations with the villagers [Roung village, La-veng Russei commune, Chikreng district, Siem Reap]. The villagers helped organize my trip to Dangrek Mountain. The Khmer Rouge had their own spies in the village. If the Vietnamese soldiers came out to observe the village at 1:00pm, the villagers would give the information to the Khmer Rouge who would leave the area by 12:00pm to avoid confrontation with the Vietnamese. If the Khmer Rouge soldiers could not get out of the village in time, they would have to fight with the Vietnamese soldiers. I walked and slept with the Khmer Rouge soldiers for half a month before arriving at the base on Dangrek Mountain. We had to walk across areas littered with land mines. I had to climb up the mountain cliff using wild vines for support. I became a soldier in the Khmer Rouge Division 785 and later Division 980.”

Your summary:

Story 5. Prum Yim, a former Khmer Rouge soldier from Division 801, talked about the lesson he learned from his leaders on how to conduct the “People’s War.”

“First we need to build up individuals and then entire families. We first built up the husband who can then, in turn, build up his wife. When the husband and wife have a common patriotic view, they both can build up their children who in turn build up their friends. The process of building up forces was like termites on wood. Bit by bit, the termites would destroy the wood from the inside. The outside of the wood may still look good, but it was this internal process that had to be secret; otherwise, the forces would have to run into the forest to escape arrest and persecution.”

Your summary:

Story 6. Buo Channa describes how suspicion continued to be a persistent circumstance in the years after the Democratic Kampuchea regime.

“I lived in my village, going to school until 1972. In 1972, I quit school as I was old enough to be a soldier for the KR, but I worked in cooperative mobile unit until 1977, at which point I became a soldier. I withdrew from military service in 1979 and lived in my village as a re-serve force. I got married in 1984 and had children. But in 1987, people in my village alleged that I was a spy for Pol Pot, and as a result I felt afraid. I was all alone and tried to prove my innocence, but people did not believe me. I think that if I had stayed in the village, I would have been killed. So I decided to leave my wife, children, everyone, to go to Thailand and join Ta Mok in 1987. I had four children at that time, and I had no choice but to leave. I did not reunite with my family until the defection to the new government.”

Your summary:

CAPSTONE EXERCISE.

DIRECTIONS: Please close this book. Take a minute to think about what stories you can recall. With a partner, re-tell at least two stories from this section. Your partner should have his/her book open, making notes of what part of the story you forgot, misstated or could improve. When you are finished, change roles: your partner will tell two stories and you will make notes of how he/she can improve their story.

Section 6. Stories of Life in the Khmer Rouge Military Bases (1979–1989)

DIRECTIONS: Please read the following stories. After reading each story, summarize the story in the space provided. Try to make your summary no more than one or two sentences. When you are finished, you will be asked to re-tell one or two stories to a partner.

Story 1. The Vietnamese forces sometimes shelled villages in the mountain camps, which cost a number of lives each time. Sam Pin, a resident in Mountain 1003, described his mobile life.

“Whenever the Vietnamese learned about our location, they attacked us. Those who died were left behind, and those who were still alive kept moving forward to find a new location. We constantly kept pans and plates in our backpack, and we were alert all the time. We did not allow our children to go anywhere far from us for fear of missing each other when fighting took place. It became our habit that after finishing eating, we would pack our utensils into our backpacks. The assaults usually happened daily.”

Your summary:

Story 2. Women units contributed considerably to the Khmer Rouge’s military effort. They were dispatched to various places along the border to manage the transportation and distribution of supplies, mines, and ammunition to the front’s soldiers. Lach Thay, one of the women in a transportation unit, recalled her experiences with delivering weapons to the soldiers.

“Our forces lived in Choam Sla on Thai soil. Whenever our work was needed, we traveled to the border, in

groups of between 50 to over 100 people for the purpose of delivering weapons to the frontline soldiers. My unit chiefs were Phuon and Phat. During the delivery operation, we would encounter Vietnamese soldiers patrolling along the border. When this occurred, we would quickly run to escape their observation. We were only able to walk normally after we had put some distance between us and the Vietnamese patrols. It was very difficult work. On one occasion, the Vietnamese soldiers exploded a string of claymore mines killing twelve women. We ran in different directions after this occurred, and it took us about two weeks to find each other again. Some people died of injury or starvation, as they could not find food during this time. It was a miserable life.”

Your summary:

Story 3. People in the military camps also produced spikes. Pil Saratt, a former Khmer Rouge cadre in Mountain 1003, recalled her experiences working directly under Ta Mok in producing spikes and laying mines.

“I was in a women’s unit. Sister Sup was the unit chief. My group—well known as grandmother Tong unit—was assigned to Chup Ron. There were about thirty people in my unit. All of us were single. After I got married in 1986, I left the unit and followed my husband to Division 785. The wives of the soldiers sharpened the spikes, and carried and transported them to the frontlines by carts. The length of the spike was from elbow to hand. I also applied poison on the tips of the spikes. The poison was supplied by the military. I really enjoyed life as a female militant. I really enjoyed the activity of carrying the mines. I was not afraid of mines. We laid the mines at places where the Yuon [Vietnamese] spies were commonly seen.”

Your summary:

Story 4. Ao Savat stepped on a mine and lost one leg when he carried weapons to the soldiers on the frontlines in 1987. Savat recalled his experience then:

The road on the mountain to deliver weapons to the front was narrow. It was about only a half-meter in width, and it was the only way to the front. When I reached the battlefield and handed over the weapons to the soldiers, I returned back. Walking back, I saw old women carrying big and heavy ammunition on their back. I stepped aside to give some way to them. Unfortunately, my one step off to the side was exactly on top of a mine. As the mine exploded, not only did I lose one leg but also my nephews were injured by the small pieces of glass that shot out from the mine. I recall advising the women not to enter the forest due to the risk of landmines. But I did not expect that the mines were planted on the edge of such a narrow road, and, to add to the injury, our own forces had planted the mines. As I fell down I glanced around and noticed that there were several other mines around me. Fortunately, I fell onto the walking path; otherwise, the mines would have destroyed my whole body. I was taken to the hospital on Dangrek Mountain.

Your summary:

Story 5. Mass marriage ceremonies, which were very common during the Democratic Kampuchea period, continued for some time in Mountain 1003. Hab Hen, who was married in Mountain 1003, said, “We did not know what love meant at that time. We didn’t even feel attracted to men.” Hab Hen recalls her marriage day.

“Ta Nhim was a senior man who arranged the marriage for us. The ceremony took place at around three in the afternoon. There were eleven couples at my wedding day. There were no chairs or tables. Both men and women sat on wooden stumps they could find nearby. In the wedding ceremony, the chief asked us to become husband and wife and advised us to work hard and not run away. We clapped our hands in response, and afterwards there was a small party to mark the ceremony. We were offered boiled noodles, canned fish, milk, and tins of Chinese cakes. This marked our wedding ceremony during that time.”

Your summary:

CAPSTONE EXERCISE.

DIRECTIONS: Please close this book. Take a minute to think about what stories you can recall. With a partner, re-tell at least two stories from this section. Your partner should have his/her book open, making notes of what part of the story you forgot, misstated or could improve. When you are finished, change roles: your partner will tell two stories and you will make notes of how he/she can improve their story.

Section 7. Stories of Khmer Rouge Return to Anlong Veng

DIRECTIONS: Please read the following stories. After reading each story, summarize the story in the space provided. Try to make your summary no more than one or two sentences. When you are finished, you will be asked to re-tell one or two stories to a partner.

Story 1. As Viet Nam completed its troop withdrawal from Cambodia, the Khmer Rouge forces began a campaign to re-occupy the country. The Khmer Rouge forces re-captured Anlong Veng on December 25, 1989—two months after their occupation of Pailin. Duch Sarit, a soldier in Division 612, recalls the Khmer Rouge victory over the People’s Republic of Kampuchea (PRK) forces in Anlong Veng.

“In 1985, Vietnamese forces occupied all KR strongholds on top of Dangrek Mountain. The KR transferred the entire population, including soldiers, from bases in the interior of Thailand to near the front lines. The soldiers were needed to push the Vietnamese forces out of the border areas. The fighting took place over a four-year period from 1985 to 1989. In late 1988, we were able to push the Vietnamese forces down from Dangrek Mountain. After seizing Dangrek Mountain, we conducted operations along the French road [road from Anlong Veng to Preah Vihear province]. We fought constantly between 1988 and 1989. Finally, [in 1989] we were able to capture Anlong Veng, and we moved the people to settle in the area.”

Your summary:

Story 2. Keo Peak recalled her experience in Anlong Veng when she initially came down from Chup Malou camp in early 1990.

“I was very afraid of landmines and unexploded shells because Anlong Veng was formerly a Vietnamese military garrison. I witnessed a number of explosions, which killed many people. I dared not go anywhere outside my village. Some people dug up banana trees, which triggered mines — killing them, and leaving small children behind. During this time period, we didn’t dare farm the land. The rice fields existed much later.”

Your summary:

Story 3. Even though the Khmer Rouge forces had taken control of Anlong Veng, the threat of counter-attack was always present and on a few occasions, the Royal Cambodian Armed Forces (RCAF) were able to fight their way into Anlong Veng and seize the area for short periods of time. Chiv Chann, a former messenger of Vorn Vet, Democratic Kampuchea Deputy Prime Minister and Minister of Economics, describes one such occasion during the 1993-94 RCAF campaign.

“I carried my child behind my back and ran up the Dangrek Mountain. My newly built house was burned to the ground [by the retreating Khmer Rouge]—leaving only a shell. We escaped to Thailand. Having no means of transportation, my wife and I herded our cows and carried our children and some materials up the mountain.”

Your summary:

CAPSTONE EXERCISE.

DIRECTIONS: Please close this book. Take a minute to think about what stories you can recall. With a partner, re-tell at least one story from this section. Your partner should have his/her book open, making notes of what part of the story you forgot, misstated or could improve. When you are finished, change roles: your partner will tell a story and you will make notes of how he/she can improve their story.

Section 8. Stories of Ta Mok in Anlong Veng

DIRECTIONS: Please read the following stories. After reading each story, summarize the story in the space provided. Try to make your summary no more than one or two sentences. When you are finished, you will be asked to re-tell one or two stories to a partner.

Story 1. Kim Nan, a former soldier in Division 785, characterized Ta Mok as a man who is hard to describe.

“It is complicated to describe Ta Mok’s personality. He did not differentiate himself from the ordinary people. When he met anyone, he scolded them nastily, but he would give them whatever he had. One day, my colleagues and I went to withdraw rice and food from the warehouse. We took weapons with us. As we were withdrawing our food ration, Ta Mok’s jeep arrived. He asked us, “How are you young men? Where are you going?” I replied, “We came to withdraw rice and food grandfather.” He asked, “How is the battle at the front-line? If the enemy penetrates, I will kill all of you. You are all like shit.” Then he hit me with his walking stick. He walked into the warehouse. He scolded the people who guarded the warehouse. He asked the guards to give more rations of food to us, saying that we did not eat enough with the ordinary ration.

Your summary:

Story 2. Em Oeun, one of Anlong Veng’s residents, related the personality of Ta Mok.

“Ta Mok is a good person because he did not have possessions. He never allowed his children or relatives to take the community’s property. He lives as simple as the people. Ta Mok is direct in his speech and honest, and he loves the people so much. He distributed equal portions of rice to the people regardless of status or occupation. Without Ta Mok, all people may have died and wouldn’t have had anything to eat. The other leaders did not even allow people to know of their movement or location.”

Your summary:

Story 3. Ly recalled her view of living under Ta Mok.

“I did not take sides. I said what I saw. Whenever we lacked rice, money or medicine, he [Ta Mok] helped me. I don’t know how to get angry with someone like Ta Mok because he never did any harm to me. He even gave me about two thousand baht to buy pigs and chickens.”

Your summary:

Story 4. Toeuk, Sokh, Thuon, and Channa provide their perspectives on Ta Mok.

Toeuk: “Ta Mok did not look on human beings as equal to his dogs, which in truth ate better food than the people.”

Sokh: “Ta Mok had two personas. He was gentle, but could become mean. He was mean, but he gave us food to eat.. If we asked him for anything, he would give it to us. Other people did not give us anything to eat.”

Thuon: “People were not starved; he helped people. People did not have inadequate food, ...however, if we talk about development, today is better than that time.”

Channa: “In the past, Ta Mok was our support... But it was not the way to lead a sustainable life.”

Your summary:

Section 9. Anlong Veng in Retrospect

Directions: Please read the following stories. After reading each story, summarize the story in the space provided. Try to make your summary no more than one or two sentences. When you are finished, you will be asked to re-tell one or two stories to a partner.



Khmer Rouge survivor, Chheng Yeng from Chroytakeo, Koh Thom district, visiting Tuol Sleng Genocide Museum on January 6, 2011, moved by the photographs there. When she saw the photograph of her brother, Yeng cried and felt terrible as her brother was tortured and killed by drowning. The Khmer Rouge cadres pulled out his nails and stabbed his throat. Yeng is still angry with the person who killed him. She wants the ECCC to condemn the Khmer Rouge leader to death. Photo by Kalyanee Mam, Documentation Center of Cambodia Archives.

Perspective 1: Im Lot: Looking back to what happened at that time, I thought that I was following Angkar. Then I think of reconciliation and realize that what happened is wrong. The first one is that it destroyed the nation and the second one is that it destroyed myself. And for this reason, I became disabled. And then I did the farming. This is just my

thought. When we led, we thought that we did the right thing. However, after the integration, I thought about this again. I am remorseful. Some people did bad things, but they could change themselves. [They could be new people.] However, for a disabled person like me, there is nothing left. What I did before...defend my country and nation...but now I realize: I am the victim.

Your summary:

Perspective 2: Roem Rem: How business is conducted today is much different than under Ta Mok's regime. During Ta Mok's leadership, we lived as a community. We helped each other, even when we were sick. Arguments were rarely seen among us. Today, when people do business, they think of profit first.

Your summary:

Perspective 3: Kang Saray: I regret that when everything was over, I had nothing. They gave me three million riel for my retirement, and I used the money to pay off people who I owe. The remaining money was used to treat my medical condition. The social affairs section said they would give me land, but where is the land? I have nothing. I am no better than a monk who leaves his monkhood.

Your summary:

Perspective (Story) 4: Buo Channa: I did not see my relatives in Rattanakiri since I was twelve years old. I am, I believe, fifty-five years old now. I did not recognize them when I saw them in 2010, but they held a welcoming ceremony to congratulate my arrival with a roast pig. They also gave me money as a blessing for my return. Because I could not remember who they were, we had to talk about our childhood memories to help me remember who they were to me. I apologized to my older relatives for not recognizing them, but they understood that I was away from the village since I was young. My mother also helped me recognize my uncles, aunts, and grandparents. I spent a few days at each of their houses. When I met them, I burst into uncontrollable tears. I felt both nostalgia but also pity on myself. I suffered so many years without my parents' comfort.

Your summary:

CAPSTONE EXERCISE.

DIRECTIONS: Please close this book. Take a minute to think about what stories you can recall. With a partner, re-tell at least one story from this section. Your partner should have his/her book open, making notes of what part of the story you forgot, misstated or could improve. When you are finished, change roles: your partner will tell a story and you will make notes of how he/she can improve their story.



A page in Khmer Rouge student textbook on Khmer Rouge spike-producing unit in the 1980s. Source: Documentation Center of Cambodia Archives.



A pavilion near Ta Mok's lakeside house. Photo by Christopher Dearing, Documentation Center of Cambodia Archives.

Chapter 3: Historical Sites

Section 1. Introduction

One of the most important aspects of tours is the experience of learning. The role of the tour guide (or teacher) is to facilitate this experience—not dominate it. Therefore, while it is important to provide information to tourists/students, it is equally important to let them take in the sights and sounds of an area. This aspect of the tour is not part of this guidebook's materials; however, it is nevertheless emphasized as part of the teacher/tour-guide's curriculum.

This chapter provides a very basic overview of information that the facilitator can provide to his/her audience. This chapter does not include an exhaustive list of the historical sites available to people who visit the area around Anlong Veng; however, it does provide a good starting point for the tour guide or teacher who is new to this area of study or region. The activities provided herein are intended to help the facilitator hone their knowledge of certain historical sites. Additional practice as well as research in the area is highly encouraged.

Section 2. Historical Sites

ACTIVITY 1: READING & NOTE-TAKING

DIRECTIONS: Please read the following location description/background. After reading each background, underline or write down any critical or interesting facts in the space provided.

1. Cremation Site of Pol Pot

Comprising 1.207 hectares, the cremation site of Pol Pot is located 13 kilometers from the roundabout of Anlong Veng District along National Road 67 near the Cambodian-Thai border checkpoint at Choam Sra Ngam. It is situated in the Dangrek Mountains in Cheung Phnom Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province.

Without access to medicine or oxygen therapy, Pol Pot died of cardiac arrest on April 15, 1998. Nate Thayer, an American journalist, assisted in providing materials to preserve the body for a few days. International journalists arrived to photograph the scene and report on the death of the Khmer Rouge leader. Journalists wondered why Pol Pot's corpse had black hair, since his hair had been grey when he was sentenced a year

earlier in March 1997. Pol Pot's wife responded, "I dyed his hair black in order to disguise him when we fled to Phou Nay Camp in Thailand, which was the last Khmer Rouge camp in Sisaket Province [Thailand]."

Later, a journalist took a lock of his hair to be tested and the result confirmed what his wife had said. Pol Pot's body was cremated just ten meters away from his cottage at 10:00 a.m. on April 17, 1998. No one was present except Khmer Rouge soldiers. Because the government forces were advancing, most of the Khmer Rouge soldiers had already fled the area. The soldiers who remained could not manage to find enough wood to make a funeral pyre, so they gathered whatever materials were available, such as bamboo, rattan chairs, sofas, and old tires. The soldiers did not collect the cremains, but left it there.

Key Facts:



Pol Pot was cremated here in April 1998. The site is situated on National Road 67 near the Thai-border. It is 13 Kilometers from Anlong Veng's roundabout. Pol Pot died of illness while he was under house arrest. In March 1997, Pol Pot was sentenced to lifetime house arrest by one of his close associates, Ta Mok, after he was accused of killing Son Sen and family. Pol Pot's body was cremated on 17 April 1998, which happened to be the 23rd anniversary of the Khmer Rouge victory over the Lon Nol regime. Pol Pot's funeral was organized poorly; wheel tires and rubbish were used to burn his coffin and remains. Source: Documentation Center of Cambodia Archives.

2. Trial Site of Pol Pot

Situated on 0.448 hectares of land in Cheung Phnom Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province, the trial site of Pol Pot is located 14 kilometers from the roundabout of Anlong Veng District near the Cambodian-Thai border checkpoint at Choam Sra Ngam. This site was previously used by Ta Mok as place where people traveling in and out of Thailand could park their cars and take a short rest.

After the execution of Son Sen's family, Pol Pot was brought before a People's Tribunal on March 28, 1997. This meeting was presided over by Khoem Ngon, Kao Bun Heng, Mok Pen, Chan You Rann, Tep Khunnal, Achar Noeu, and Seng. Foreign journalists, including Thai journalists, were present along with the American journalist Nate Thayer. Approximately 400 to 500 residents of Anlong Veng observed the trial. Khoem Ngon delivered a speech to those in attendance, including the families of the Khmer Rouge soldiers. Following the trial, Pol Pot had no control over the Khmer Rouge movement, and it concluded with a sentence of life imprisonment for Pol Pot and his clique.

Key Facts:



Some broken wood is all that remains of a hall where Pol Pot's trial was conducted. The hall encompassed just a roof, pillars, and no walls. It was constructed in what was a parking and rest area for people travelling and returning from Thailand. In this hall, Ta Mok sentenced Pol Pot to lifetime house arrest, primarily for his responsibility in the killing of Son Sen and his family a month earlier. Today, only pillars remain and the roof is gone. Situated near the Thai border, the trial site was a symbol of justice for the family of Son Sen who died at the hands of Pol Pot. Villagers in the People's Tribunal, held in late March 1997, called Pol Pot a "traitor". Some Khmer Rouge intellectuals and military leaders who joined the trial included Khoem Ngon, Chan You Rann and Tep Khunnal. Tep Khunnal married Pol Pot's wife. Source: Documentation Center of Cambodia Archives.



DC-Cam's Anlong Veng Peace Center is situated on the beautiful cliff of Dangrek Mountain or better known as Peuy Ta Mok. It has become a Library and Information Desk for visitors, as well as an educational and research hub for researchers from Cambodia and abroad. Historically, it was a meetinghouse for the top KR leaders, including Pol Pot and other KR commanders. Working in collaboration with the Ministry of Tourism, and the financial support of GLZ's Civil Peace Service, DC-Cam Staff and a group of architecture students from the Royal University of Fine Arts (RUFA) have renovated the meetinghouse for public use. Over a hundred trees were planted around the Anlong Veng Peace Center as part of this renovation. Source: Documentation Center of Cambodia Archives.

3. Ta Mok's House (central compound in the Dangrek Mountains)

Construction of Ta Mok's house was completed on September 7, 1995. It is situated on 3.025 hectares of land and is located 16.5 kilometers from the roundabout of Anlong Veng District in Cheung Phnom Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province.

After journeying eastward from the border pass about three kilometers along the Dangrek Mountains, one will come upon Ta Mok's House. This was Ta Mok's residence and the place where top Khmer Rouge leaders gathered (Pol Pot, Khieu Samphan, Nuon Chea, Son Sen and other division commanders). Ta Mok's central compound in the Dangrek Mountains included houses belonging to Nuon Chea, Son Sen and Ta Mok, as well as their family members. In front of Ta Mok's house was a shelter for welcoming guests, which was covered with roof tiles in a dragon-skin design. A large koki tree table was located at this site, but it burned down some time ago. Flowers and brateal plants from Thailand were grown in the front yard. Ta Mok always instructed his driver to water them every morning. Later, he built another house with strong pillars and a concrete wall, but no tiles. A concrete wall with nets made of steel fiber was built to provide protection from all kinds of ammunition. The house was used as a military command headquarters and walkie-talkies were used for communicating with commanders in the battlefields.

Key Facts:

4. Mountain 200: Site for Manufacturing (Recycled) Ammunition

After diplomatic relations and aid from foreign countries were completely cut off, Ta Mok began converting Mountain 200 into a site for manufacturing recycled ammunition. The site was built on June 9, 1994 on 1.142 hectares of land and is located 14.9 kilometers from the roundabout of Anlong Veng District in Cheung Phnom Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province.



Mountain 200 was a site where ammunition was manufactured. Ta Mok established this ammunition-manufacturing site in 1994 after military aid and diplomatic relations between foreign countries was cut off. Twelve people were reported to work at this site, where 5,000 to 6,000 rounds of ammunition were produced per day. Previously, this mountain was a military camp for the soldiers of the Cambodian government. Source: Documentation Center of Cambodia Archives.

Prior to 1990, Mountain 200 had been a military camp of the State of Cambodia. Later, in 1993, Ta Mok decided to use Mountain 200 as a site for manufacturing recycled ammunition. Laborers manufactured bullets and the site was equipped with semi-automatic weapons. There was a house 30 meters in length by 10 meters in width which was used solely for manufacturing recycled bullets. There was also a warehouse for storing machinery.

Mr. Sann Roeung, a former Khmer Rouge soldier and currently a tourism officer for the Anlong Veng District Office, confirmed that "during that time Khmer Rouge cadres tried to locate a place to manufacture recycled bullets for AK47's and AK57's. A group of twelve people worked together to make between 5000 and 6000 bullets per day."

Key Facts:

5. Houses of Pol Pot and Khieu Samphan

Located 24.5 kilometers from the roundabout of Anlong Veng District in O’Kra Nhoung Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province, are the houses of Pol Pot and Khieu Samphan. They were built on October 6, 1993 on 117.061 hectares of land.

Pol Pot’s one-floor house was constructed of brick, concrete and asbestos-cement roofing tiles. It had a basement to store documents and valuable equipment as well.

Khieu Samphan’s house was also constructed of brick, concrete, and asbestos-cement roofing tiles. In his house, Khieu Samphan also had an office and a fish pond.

Ta Mok built the house for Pol Pot, who had relocated from Pailin to live there. It was called Kbal Tunsong Village and was their main headquarters.

Key Facts:



Located 24 kilometers from Anlong Veng’s roundabout are the former houses of Pol Pot and Khieu Samphan. Built in late 1993, the houses were made of brick and concrete, with cement rooftops. It had a basement that served as storage for valuable objects and a hiding place. Ta Mok reportedly built the houses for Pol Pot after Pol Pot moved to Anlong Veng from Pailin. Source: Documentation Center of Cambodia Archives.

6. Cheung Phnom Warehouse

Located in Cheung Phnom Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province, the Cheung Phnom warehouse was built on February 8, 1995 on 1.752 hectares of land. It is located 11.9 kilometers along National Road 67 toward the Cheung Phnom toll. After turning right at that point, it is another 500 meters down the road.



DC-Cam staff discussing history of Cheung Phnom Warehouse with community member on site. Source: Documentation Center of Cambodia Archives.

During the Khmer Rouge regime, this warehouse consisted of four buildings, each of which was six meters in width and eight meters in length. The buildings were used for the following purposes:

- Building 1: storing firing pins for landmines
- Building 2: storing percussion caps for landmines
- Building 3: storing material for un-recycled landmine percussion caps
- Building 4: storing trousers, shirts, hats, mosquito nets, hammocks, and two 10,000 liter oil-storage tanks.

During that time, no one was allowed to enter the warehouse except the guards who were assigned to work there. (Mr. Chap Bun Thoeun, a former food supply delivery driver and currently the first-deputy commune chief of Trapeang Prey Commune, clearly remembers that these buildings were used as a warehouse.)

Key Facts:

7. Cremation Site of Son Sen

Located 8.9 kilometers from the roundabout of Anlong Veng District, the cremation site of Son Sen and his family members, who were killed on June 9, 1997, is located in Srah Chhouk Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province. The site covers 0.062 hectares.

On this site, the body of Son Sen, as well as ten of his family members (including messengers, drivers, and two daughters), were cremated after having been shot to death. His two daughters were dragged to a nearby stream and raped by Rorn, the son-in-law of Ta Saroeun (alias 05). It was reported that the two women were brutally beheaded. Later, Ta Mok and his subordinates collected the bodies from Pol Pot's subordinates, who had committed the murders, and cremated the bodies together. Ta Mok ordered gruesome photos to be taken of the killings and shown to the villagers of Anlong Veng. The villagers were shocked to learn that Pol Pot had ordered the execution of a top level leader who had joined the struggle with him. Anger arose and divided the group into two—one led by Pol Pot and the other led by Ta Mok. The two groups fought with each other. Ta Mok then announced to the opposing side, "Please return to your homes and surrender your weapons because we have only a small number of people and we must therefore unite." Later, the opposing side dropped their weapons and surrendered. Ta Mok arrested a number of those commanders, namely Ta Saroeun (alias 05), Ta San, Ta Yan, Ta Nguon, Khemara, and Ta Sen. He placed them in iron cells, which remain



Son Sen, his wife, daughters, messengers, and drivers were brutally killed on June 9, 1997. Except for his two daughters, his entire family was shot to death on the scene. His daughters were dragged to a nearby stream, raped and then killed. Under orders from Ta Mok, photos of the dead were taken in order to publicize the brutality of the scene to the people of Anlong Veng. The photographs shocked Anlong Veng's villagers. The villagers insulted Pol Pot for the cruelty of his men's actions. Some villagers who loved Pol Pot did not accept his culpability, and they fled the area. The incident caused great division in the Khmer Rouge movement, between supporters of Ta Mok and supporters of Pol Pot. Ta Mok told all of Pol Pot's supporters to surrender. After Ta Mok's announcement, some military commanders including Ta Saroeun, Ta San and others surrendered. Ta Mok arrested some military leaders and placed them in an iron cage, which is currently displayed at Ta Mok's house in Anlong Veng. Pol Pot was sentenced to lifetime house arrest for the crimes he committed. Source: Documentation Center of Cambodia Archives.

at Ta Mok's house in the area of O'Chik. Ta Mok ordered his subordinates to build a small house for Pol Pot, who lived there like an ordinary person.

Key Facts:

8. Model Rice Field

Thirteen and a half kilometers from the roundabout of Anlong Veng District in Cheung Phnom Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province, a model rice field was created by Ta Mok on 4.412 hectares of land on August 17, 1994.

Previously, the model rice field had been used as a temporary hiding place for Pol Pot and other senior leaders. The house consisted of five buildings built under a tree. The house was built due to pressure from neighboring countries. Only the senior Khmer Rouge leaders knew about this place. After Pol Pot moved from the house, he ordered his soldiers to farm the site. It then became known as the Model Rice Field.



Ta Mok established a 'model' rice field in August 1994 on a plot covering more than 4 hectares of land in Trapeang Prey Commune, Anlong Veng District. Previously, the model rice field existed as a secret hiding place for Pol Pot and other leaders. Source: Documentation Center of Cambodia Archives.

Key Facts:

9. Ta Mok's Transportation Work Site (also known as the Khleang Kandal or Central Warehouse)

Located 4.1 kilometers from the roundabout of Anlong Veng District in Khleang Kandal Village, Trapeang Prey Commune, Anlong Veng District, Oddar Meanchey Province, Ta Mok's Transportation Work Site was built on June 2, 1992 and covers 0.122 hectares.

Mr. Khun Ly, who formerly worked accompanying patients to the hospital and is now an Anlong Veng District Council member, said, "This warehouse was made of wood and had a tile floor. It looked like a place for parking cars."

Mr. Sann Roeung, a former Khmer Rouge soldier and currently a tourism officer in the Anlong Veng District Office, said, "This warehouse was used as a main supply distribution point."

Key Facts:



Built in mid-1992, this site was also known as Ta Mok's Transportation Work Site. It was a main supply distribution point. Originally, the warehouse was a big hall made of wood and tile floor. Source: Documentation Center of Cambodia Archives.

10. Anlong Veng Lake

Located on the eastern side of Ta Mok Bridge, about 200 meters from the roundabout of Anlong Veng District, Anlong Veng Lake is 417 hectares in size and is bordered by Thleat Commune to the east, Anlong Veng Commune to the west, Trapeang Prey Commune to the north, and Anlong Veng Commune to the south.

Anlong Veng Lake was originally a natural stream with clear water, trees and fish. The Khmer Rouge depended on the fish in the lake as their primary food source. During the dry season, when villagers as well as families of Khmer Rouge soldiers experienced water shortages, Ta Mok began the first of three phases of construction of a dam. The first phase was between 1990 and 1991 when the dam embankment was built. Later in 1992, the embankment was heightened in order for the dam to hold more water. In 1994, he oversaw the construction of the bridge and a further enlargement of the dam embankment. After Ta Mok constructed the dam and the bridge, the water in the lake increased significantly. Ever since then, people began calling it O'Chik Lake or Anlong Veng Lake.

Key Facts:



A photo taken of the lake known as Boeng Tumnu Thmei. Boeng Tumnu Thmei is best known as another man-made lake built during Ta Mok's rule of Anlong Veng (1989-1998). The local people view it as larger in size than O-Chik lake and strategically significant for year-round agricultural work in the surrounding areas. Without a doubt, the KR highly valued the importance of such irrigation systems because they knew they would be valuable to the community for generations. What was not acknowledged (or considered) was the loss of human life and the inhumanity that would be perpetrated in pursuit of many of these projects. Source: Documentation Center of Cambodia Archives.

11. Ta Mok's House: Ta Mok Museum

Ta Mok's house was built on October 17, 1993 on 1.614 hectares of land. It is located two kilometers from the roundabout of Anlong Veng District, followed by a right turn onto the national road for about 500 meters. Ta Mok's house is situated in Akpuiwat Village, Anlong Veng Commune, Anlong Veng District, Oddar Meanchey Province.

The land upon which Ta Mok's house was built had been a small, elongated hill. However, in order to construct the dam and O'Chik Bridge, workers had to extract the rock from the hill. Thus, the hill was leveled and Ta Mok decided to build his house there.

a. The first house:

Built in 1993, the house was constructed of wood with asbestos-cement roof tiles and a concrete floor. Ta Mok used this house as his headquarters while supervising the workers who were building O'Chik Dam. The house was also used as a site for parking trucks and cars.

b. The second house:

Construction began in 1994 and was completed in 1996. The house consisted of three floors:

-The top floor was Ta Mok's bedroom.

-The middle floor was Ta Mok's living room. Paintings of the temples of Angkor Wat and Preah Vihear, as well as a map of Democratic Kampuchea, were hung on the walls.



Mobile radio unit near Ta Mok's house. Source: Documentation Center of Cambodia Archives.

-The ground floor had only one entrance, which was four meters wide. No one was allowed to enter except Ta Mok. The room was completely closed and seemed to contain secret items.

Based on a conversation with Sann Saroeun, the worker who helped build Ta Mok's house, the ground floor was used to store important items such as statues, ancient artifacts, and various-sized Buddha statues. It was Ta Mok's sacred place, where he burned incense and prayed on holy days.

c. The third house:

This house was very large, since it was built to accommodate Ta Mok's family members as well as other visitors who came requesting cattle, rice, and unhusked rice. In addition, some people came there to receive various donations.

d. The fourth house:

Built in 1993, this house was for the cooks and other staff members. It was considered to be the kitchen. The house consisted of three-stories—the ground floor was used as a cellar; the second floor was a place for the staff and subordinates to eat their meals; and the third floor was used for bedrooms for the cooks.



Ta Mok's house or Ta Mok Museum was constructed over several phases. The first house was built out of wood with a concrete tile floor. It was used as a headquarters and parking area when O'Chik Dam was being constructed. The second house was built a year later and completed in 1996. This was Ta Mok's personal room. His bedroom was on the top floor. The middle floor was a living room. The house has a painting of Angkor Wat, Preah Vihear Temple and map of Democratic Kampuchea hanging on the wall. The ground floor of this second building was a top secret place. Only Ta Mok could access into the room. The third house was larger than other buildings and it was used to accommodate Ta Mok's family members and visitors, who usually came to ask for Ta Mok's assistance in personal matters. Ta Mok usually donated local foodstuffs such as rice, cattle and other items to visitors. The fourth house was built to accommodate the cooks and other staff. It also served as the main location for cooking food and preparing meals. Source: Documentation Center of Cambodia Archives.

Key Facts:

12. Former Ta Mok Hospital

Located 200 meters from the roundabout of Anlong Veng District, the former Ta Mok Hospital was built on October 17, 1993 on 1.614 hectares of land. The hospital is located in O'Chunh Chean Village, Anlong Veng Commune, Anlong Veng District, Oddar Meanchey Province. The hospital consisted of one three-story building. Ta Lorn, who studied in China, and Ta Leav, who was a construction chief from Thailand, supervised the construction of the building. The hospital was built to treat Khmer Rouge villagers and soldiers. Most of the patients had been wounded in battle or were suffering from malaria. If a patient had a serious disease, he/she would be transferred to Thailand. Medicine was imported from Thailand. During that time, medical equipment was not modern or sophisticated. It consisted only of equipment to treat malaria and some surgical equipment.

Later, in 1998, the Ta Mok Hospital was transformed into the Anlong Veng District Referral Hospital.



Built in late 1993, Ta Mok hospital was built to treat wounded soldiers and the sick. Because of Anlong Veng's proximity to the jungle, the people of Anlong Veng were at constant risk of malaria infection. Lorn who studied in China, and Leav, who was the construction chief from Thailand, oversaw the construction of the hospital. The hospital was used to primarily treat people with moderate health issues—not critical care. The seriously sick people were sent to treatment in Thailand. The hospital has three stories high and is currently Anlong Veng's Referral Hospital. Source: Documentation Center of Cambodia Archives.

Key Facts:

13. Former Ta Mok School

Located 700 meters from the roundabout of Anlong Veng District, along the road from Anlong Veng to Preah Vihear, is the former Ta Mok School. It was built on April 1, 1993 on 4.830 hectares of land. The school is situated in Thnal Keng Village, Anlong Veng Commune, Anlong Veng District, Oddar Meanchey Province. It is a three-story brick building with twelve rooms that can accommodate 300 to 400 students. However, it only provided primary school education to students in grades 1 through 5.

At the time, the curriculum included only math and Khmer studies. The textbooks mainly described the on-going guerrilla warfare and the battles against Vietnamese invaders. Study materials were imported from Thailand and included pens, notebooks, chalk, and blackboards. The Khmer Rouge published their own textbooks, which they entitled Democratic Kampuchea. Teachers did not receive a salary, regardless of whether they were male or female. Today the school is known as Anlong Veng High School.



Built in 1993, this three-storied building had twelve rooms and could accommodate 300-400 students. It was originally a primary school where students of grades 1 to 5 are taught. Students studied only math and Khmer studies. They were taught about the guerrilla war between the Vietnamese and the Khmer Rouge. Books, pens, notebooks, chalks, blackboards and other materials were brought from Thailand. Later, the school was expanded. Today, it is Anlong Veng High School. Source: Documentation Center of Cambodia Archives.

Key Facts:



Built in 1995, Ta Mok ordered the construction of the bridge to facilitate transportation between Anlong Veng and Thailand. It is situated along the road from Anlong Veng to the Thai border checkpoint of Chaom Sra Ngam. To build this bridge, machinery was brought from Thailand. Source: Documentation Center of Cambodia Archives.

14. Ta Mok Bridge

Situated along the road from Anlong Veng to the Choam Sra Ngam Khmer-Thai border pass, the Ta Mok Bridge (O'Chik Bridge) was built on January 1, 1996. The bridge is 200 meters beyond the roundabout of Anlong Veng District in O'Chunh Chean Village, Anlong Veng Commune, Anlong Veng District, Oddar Meanchey Province. The bridge was constructed using Thai technology and machinery and took two years to complete.

The O'Chik Bridge was built in order to alleviate the difficulty of transporting food supplies and ammunition across the stream. Ta Mok decided to enlarge the dam and bridge in order to ease the journey.

Key Facts:

Additional Sites

1. **Saw Mill:** Ta Mok constructed a sawmill in 1991 in order to provide wood to the soldiers and to trade with Thailand. The sawmill was located in the present-day Srah Chhouk pagoda, where Ta Mok's stupa was built. The small factory could not provide enough wood to the tens of thousands of people who were building houses after coming down from the camps and mountain, so many people had to cut down the trees on their own. Cadres working in the sawmill included Hem Mean, Ren, Tie, Sok, and Moeun. Ham was the chief of the factory, and Ren was the deputy chief. There were 24 machines at the factory, and the timbers were cut down from Prey Sa-ak (Sa-ak forest). Sok was the chief of the logging unit while Moeun was one of the unit members. The factory operated until the fighting in early 1998 after which the soldiers sold the machines and other materials from the factory.

Key Facts:

2. **Ta Mok Stupa:** The stupa sits on the pagoda grounds overlooking a scenic (but man-made) pond. According to the head monk, another stupa, off to-the-side of Ta Mok's stupa is Ta Mok's chief architect, who was also presumed to be a close family friend.

Key Facts:

3. **Chaom Sa-Ngam border post:** According to Thai elders, this marks the general location of where the Sa-Ngam village used to stand almost 75 years ago. The village, which was noted by French cartographers as they mapped the border in 1907-09, was believed to have been wiped out by cholera around 75 years ago. Much later, when the area was controlled by the Khmer Rouge, nearby there was Thkeam Romeas village, and it was the site of Front 808. The Chaom Sa-Ngam border post opened in 2004, and every morning at approximately 7 a.m., Cambodians sprint to the local Thai market (right next to the Thai border post) to buy up the best produce for their families or for use/re-sale in their business. The market, which has existed for years, provides an interesting example of the cross-border exchanges that have existed in the region for generations.

Key Facts:

ACTIVITY 2. PARTNER QUIZ - EASY

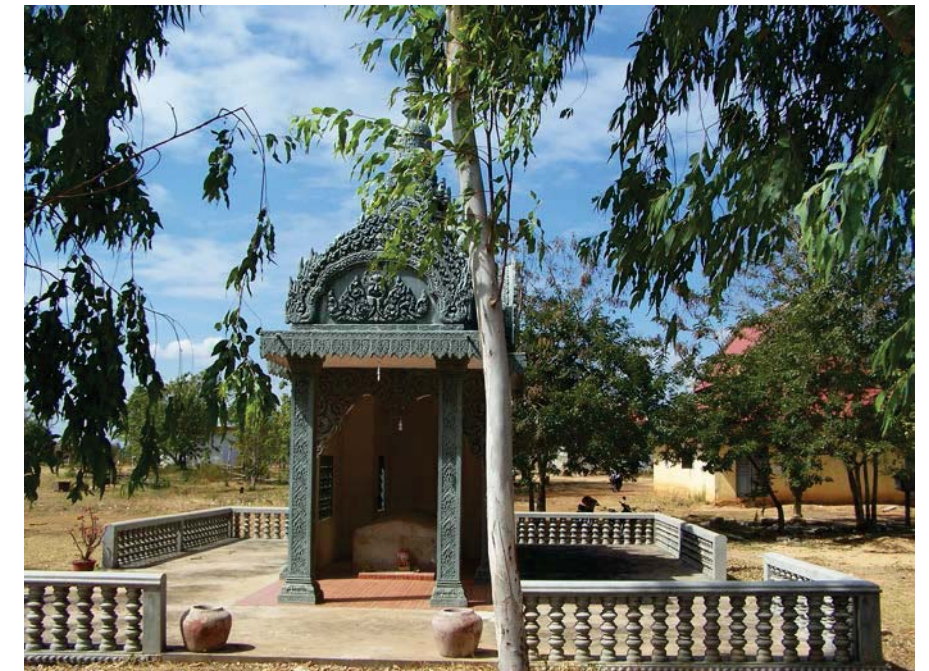
Directions: The reader will require a partner to do this activity. Once you have a partner, one of you keeps their book open while the other person has their book closed. The person with the book open should choose a particular historical site, and without naming the site, he/she describes it to the other person who has their book closed. The person with the book closed must then name the site. Do this for 1-2 sites and then change roles.

ACTIVITY 3. PARTNER QUIZ - DIFFICULT

Directions: The reader will require a partner to do this activity. Once you have a partner, one of you keeps their book open while the other person has their book closed. The person with the book open should choose a particular historical site, and then say it to the other person with the book closed. The person with the book closed must now give as much information as he/she can about the site. The person with the book open can correct or add any missing information that the other person forgot. Change turns after each historical site and complete this for all historical sites.



Top: Ta Mok's funeral procession in 2006. Right: Ta Mok's Stupa in Anlong Veng. Photo by Christopher Dearing Source: Documentation Center of Cambodia Archives.



Chapter 4: Lesson Plans

Section 1. Introduction

The lesson plans provided below should be used in concert with the earlier content in this guidebook (historical presentations and stories). The teacher is encouraged to use the suggested plans as he/she feels is necessary. The teacher may choose to only use certain lesson plans or alternatively only use part of the lesson plans. Teachers are also encouraged to change the lesson plans to meet their particular class' needs or interests. In sum, the lesson plans are suggested starting points for teachers, and teachers are encouraged to review them for ideas in planning their curriculum with students in accordance with the mandated studies by the Cambodian Ministry of Education, Youth and Sport.

Section 2. LESSON PLANS

MODULE 1: HISTORY OF THE CAMBODIAN COMMUNIST MOVEMENT

Lesson 1: Historical understanding of the history of the Cambodian communist movement.

OBJECTIVES:

- (1) Students will know basic facts about the history of the Cambodian communist movement.
- (2) Students will organize facts into a study outline on the history of the Cambodian communist movement.
- (3) Students will review their study outlines on the history of the Cambodian communist movement.

ACTIVITIES: Reading, note-taking, outline comparison

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be reading aloud the history presentation on the Cambodian communist movement. The teacher should tell students to take good notes because they will be tested on their notes.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher reads the first presentation in the guidebook on the history of the Cambodian communist movement while students take notes.

4. When the teacher is finished reading, she gives students 10 minutes to study their notes because they will be quizzed on their understanding.
5. After 10 minutes, the teacher asks the students to pick a partner and each person will take turns asking each other questions about their notes.
6. After 10 minutes, the teacher can ask the class if there are any questions about the history.

Lesson 2: Student self-assess their understanding of the history of the Cambodian communist movement

OBJECTIVES:

- a) Students will consider what types of questions are relevant to assessing their understanding of the history of the Cambodian communist movement.
- b) Students will evaluate each other's understanding of the history of the Cambodian communist movement.
- c) Students will self-assess their understanding of the history of the Cambodian communist movement.

ACTIVITIES: Quiz development, question-and-answer

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that each of them will have 10 minutes to think of at least 10 questions that they think they are important on the Cambodian communist movement. They have to write down the questions on a piece of paper and then the answers on a separate piece of paper. After the ten minutes have passed, the students will get with a partner and exchange tests.
2. Students work individually on their test questions.
3. After 10 minutes, the teacher asks the students to pick a partner and each person will take the other person's test. They will have no more than 5-10 minutes.
4. After 10 minutes, the students return each other's test and the students grade the other students' test.
5. The teacher can ask individual students to report on questions they got incorrect.



Cambodian student, Nha Sreyleak, from Russei Keo High School, in Phnom Penh visiting Tuol Sleng Genocide Museum. She said, "My parents used to tell me that the Khmer Rouge forced them to eat fertilizer made of human and animal waste. They were also tortured. I half believed them because I was not born during that regime. I did not expect something like this to happen." Photo by Kalyanee Mam, Documentation Center of Cambodia Archives.

ACTIVITY 3: EVALUATION & MEASUREMENT OF STUDENT LEARNING

MATERIALS: Quiz below.

TEACHER STEPS:

1. Teacher writes the following questions on the board and asks students to copy them down on a piece of paper.
2. When all the students have copied the questions, the teachers asks the students to take 10 minutes to answer the questions.
3. After 10 minutes, the teacher asks the students to pass their quizzes to the left (or right). The person next to them will grade the quizzes.
4. The teacher reads aloud the answers (or asks students for the answers) in going over the quiz.
5. After the quiz review is complete, the teacher asks the students to write the score on the top of the paper and the teacher can either collect the quizzes or the students can keep them.

MODULE 2: HISTORY OF DEMOCRATIC KAMPUCHEA

Lesson 1: Understanding the history of Democratic Kampuchea

OBJECTIVES:

- (1) Students will know basic facts about the history of Democratic Kampuchea.
- (2) Students will organize facts into a study outline on the history of the Democratic Kampuchea
- (3) Students will review their study outlines on the history of Democratic Kampuchea.

ACTIVITIES: Reading, note-taking, outline comparison

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be reading aloud the history presentation on Democratic Kampuchea. The teacher should tell students to take good notes because they will be tested on their notes.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher reads the presentation in the guidebook



Mr. Chhim Dina modeling a lesson from the Teacher's Guidebook: Teaching the History of Democratic Kampuchea: 1975-1979. Source: Documentation Center of Cambodia Archives

on the history of Democratic Kampuchea while students take notes.

4. When the teacher is finished reading, she gives students 10 minutes to study their notes because they will be quizzed on their understanding.
5. After 10 minutes, the teacher asks the students to pick a partner and each person will take turns asking each other questions about their notes.
6. After 10 minutes, the teacher can ask the class if there are any questions about the history.

Lesson 2: Analyzing the history of Democratic Kampuchea

OBJECTIVES:

- (1) Students will understand the experience of individuals who lived during the time period.
- (2) Students will evaluate the experiences of individuals who lived during the time period.
- (3) Students will explain why the stories are important.

ACTIVITIES: Note-taking, writing, presentation

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be having individual students reading aloud different stories about people who lived during Democratic Kampuchea. The teacher should tell the students to take good notes because they will have to refer to them for later assignment.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher selects individual students to read from the stories in Chapter 2, Section 3. Teacher hands the guidebook to the student who reads the story aloud to all the class, while the class takes notes.
4. After each story, the teacher selects a student in the class to summarize what the story was about.
5. After all of the stories have been read, the teacher asks the students to pull out a sheet of paper and write one page commentary about a story that they think was important, and why they think it was important. They should be able to complete this task in 15 minutes.
6. After 15 minutes, the teacher can call on students in the class to read their commentary aloud to the whole class.
7. Teacher asks students to save their commentaries for the next lesson.



Ordnance found in countryside. Source: Documentation Center of Cambodia Archives.

Lesson 3: Reporting on the history of Democratic Kampuchea

OBJECTIVES:

- (1) Students will reflect on the history of Democratic Kampuchea.
- (2) Students will evaluate the history of Democratic Kampuchea.
- (3) Students will explain the history of Democratic Kampuchea.

ACTIVITIES: Note-taking, writing, presentation.

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be reading aloud the history presentation on Democratic Kampuchea. The teacher should tell students to take good notes because they will need them for writing a news article as if they were reporting on events in Democratic Kampuchea.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher reads the presentation in the guidebook on the history of Democratic Kampuchea while students take notes.
4. When the teacher is finished reading, she asks the students to pull out a separate sheet of paper. Teacher also asks the students to pull out their commentary on a story from the previous lesson. The teacher explains to the students that they should pretend that they are reporters for a newspaper and they are writing a news article about what happened during the Democratic Kampuchea regime. The students will have 15-20 minutes to write their news article. They are encouraged to use stories that they heard from the previous lesson in their news article.
5. After 15-20 minutes, the teacher can call on students in the class to read their news article aloud to the whole class.

ACTIVITY 4: EVALUATION & MEASUREMENT OF STUDENT LEARNING

MATERIALS: Quiz below.

TEACHER STEPS:

1. Teacher writes the following questions on the board and asks students to copy them down on a piece of paper.
2. When all the students have copied the questions, the teachers asks the students to take 10 minutes to answer the questions.
3. After 10 minutes, the teacher asks the students to pass their quizzes to the left (or right). The person next to them will grade the quizzes.
4. The teacher reads aloud the answers (or asks students for the answers) in going over the quiz.

5. After the quiz review is complete, the teacher asks the students to write the score on the top of the paper and the teacher can either collect the quizzes or the students can keep them.

MODULE 3: HISTORY OF ANLONG VENG COMMUNITY: PART I

Lesson 1: Historical understanding of the history of the Anlong Veng community.

OBJECTIVES:

- (1) Students will know basic facts about the history of the Anlong Veng community (Part I).
- (2) Students will organize facts into a study outline on the early history of the Anlong Veng community (Part I).
- (3) Students will review their study outlines on the early history of the Anlong Veng community (Part I).

ACTIVITIES: Reading, note-taking, outline comparison

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be reading aloud the history presentation on the Anlong Veng Community Part I. The teacher should tell students to take good notes because they will be tested on their notes.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher reads the presentation in the guidebook on the history of the Anlong Veng Community Part I while students take notes.
4. When the teacher is finished reading, she gives students 10 minutes to study their notes because they will be quizzed on their understanding.
5. After 10 minutes, the teacher asks the students to pick a partner and each person will take turns asking each other questions about their notes.
6. After 10 minutes, the teacher can ask the class if there are any questions about the history.

Lesson 2: Analyzing the escape, migration, and survival of people just after the fall of the Democratic Kampuchea regime

OBJECTIVES:

- (1) Students will understand the experience of individuals who lived during the fall of the Democratic Kampuchea regime.
- (2) Students will evaluate the experiences of individuals who lived during the time period.
- (3) Students will explain why the stories are important.

ACTIVITIES: Note-taking, writing, presentation

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be having individual students reading aloud different stories about people who were alive during the fall of the Democratic Kampuchea regime. The teacher should tell the students to take good notes because they will have to refer to them for later assignment.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher selects individual students to read from the stories in Chapter 2, Section 4. Teacher hands the guidebook to the student who reads the story aloud to all the class, while the class takes notes.
4. After each story, the teacher selects a student in the class to summarize what the story was about.
5. After all of the stories have been read, the teacher asks the students to pull out a sheet of paper and write one page commentary about a story that they think was important, and why they think it was important. They should be able to complete this task in 15 minutes.
6. After 15 minutes, the teacher can call on students in the class to read their commentary aloud to the whole class.
7. Teacher asks students to save their commentaries for the next lesson.



Veteran teacher, Mom Met speaks to audience of teachers during DC-Cam's training of teachers in the history of Democratic Kampuchea in 2016. Source: Documentation Center of Cambodia Archives

Lesson 3: Student self-assess their understanding of the history of the Anlong Veng Community Part I

OBJECTIVES:

- (1) Students will consider what types of questions are relevant to assessing their understanding of the history of the Anlong Veng Community Part I.
- (2) Students will evaluate each other's understanding of the history of the Anlong Veng Community Part I.
- (3) Students will self-assess their understanding of the history of the Anlong Veng Community Part I.

ACTIVITIES: Quiz development, question-and-answer

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be reading aloud the history presentation on the Anlong Veng Community Part I (as a review). The teacher should tell students to take good notes because they will be tested on their notes.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. After she finishes reading, the Teacher explains to the students that each of them will have 10 minutes to think of at least 10 questions that they think they are important on the Anlong Veng Community Part I. They have to write down the questions on a piece of paper and then the answers on a separate piece of paper. After the ten minutes have passed, the students will get with a partner and exchange tests.
4. Students work individually on their test questions.
5. After 10 minutes, the teacher asks the students to pick a partner and each person will take the other person's test. They will have no more than 5-10 minutes.
6. After 10 minutes, the students return each other's test and the students grade the other students' test.
7. The teacher can ask individual students to report on questions they got incorrect.



Distribution of DC-Cam's history textbook, "Teaching the History of Democratic Kampuchea: 1975-1979" to students, teachers and community members in Anlong Veng in 2012. Source: Documentation Center of Cambodia Archives.

ACTIVITY 4: EVALUATION & MEASUREMENT OF STUDENT LEARNING

MATERIALS: Quiz below.

TEACHER STEPS:

1. Teacher writes the following questions on the board and asks students to copy them down on a piece of paper.
2. When all the students have copied the questions, the teachers asks the students to take 10 minutes to answer the questions.
3. After 10 minutes, the teacher asks the students to pass their quizzes to the left (or right). The person next to them will grade the quizzes.
4. The teacher reads aloud the answers (or asks students for the answers) in going over the quiz.
5. After the quiz review is complete, the teacher asks the students to write the score on the top of the paper and the teacher can either collect the quizzes or the students can keep them.

MODULE 4: HISTORY OF ANLONG VENG COMMUNITY: PART II

Lesson 1: Historical understanding of the history of the Anlong Veng community.

OBJECTIVES:

- (1) Students will know basic facts about the history of the Anlong Veng community (Part II).
- (2) Students will organize facts into a study outline on the early history of the Anlong Veng community (Part II).
- (3) Students will review their study outlines on the early history of the Anlong Veng community (Part II).

ACTIVITIES: Reading, note-taking, outline comparison

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be reading aloud the history presentation on the Anlong Veng Community Part II. The teacher should tell students to take good notes because they will be tested on their notes.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher reads the presentation in the guidebook on the history of the Anlong Veng Community Part II while students take notes.
4. When the teacher is finished reading, she gives students 10 minutes to study their notes because they will be quizzed on their understanding.
5. After 10 minutes, the teacher asks the students to pick a partner and each person will take turns asking each other questions about their notes.
6. After 10 minutes, the teacher can ask the class if there are any questions about the history.

Lesson 2: Analyzing the stories of conflict & survival, and life in the Khmer Rouge military camps (1979-1989)

OBJECTIVES:

- (1) Students will understand the experience of individuals who lived during the fall of the Democratic Kampuchea regime.
- (2) Students will evaluate the experiences of individuals who lived during the time period.
- (3) Students will explain why the stories are important.

ACTIVITIES: Note-taking, writing, presentation

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be having individual students reading aloud different stories about people in Anlong Veng who struggled in the period 1979-1989. The teacher should tell the students to take good notes because they will have to refer to them for later assignment.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher selects individual students to read from the 2-4 stories in Chapter 2, Section 5 and 2-4 stories in Chapter 2, Section 6. Teacher hands the guidebook to the student who reads the story aloud to all the class, while the class takes notes.
4. After each story, the teacher selects a student in the class to summarize what the story was about.
5. After all of the stories have been read, the teacher asks the students to pull out a sheet of paper and write one page commentary about a story that they think was important, and why they think it was important. They should be able to complete this task in 15 minutes.
6. After 15 minutes, the teacher can call on students in the class to read their commentary aloud to the whole class.
7. Teacher asks students to save their commentaries for the next lesson.

Lesson 3: Analyzing the perspectives/stories of Khmer Rouge return to Anlong Veng & the Personality of Ta Mok**OBJECTIVES:**

- (1) Students will understand the experience of individuals who lived during the fall of the Democratic Kampuchea regime.
- (2) Students will evaluate the experiences of individuals who lived during the time period.
- (3) Students will explain why the stories are important.

ACTIVITIES: Note-taking, writing, presentation**STUDENT MATERIALS:** Notepaper, pen/pencil**TEACHER STEPS:**

1. Teacher explains to the students that he/she will be having individual students reading aloud different stories about people who returned to Anlong Veng in 1989. The teacher should tell the students to take good notes because they will have to refer to them for later assignment.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher selects individual students to read from the stories in Chapter 2, Section 7 and 2-4 stories in Chapter 2, Section 8. Teacher hands the guidebook to the student who reads the story aloud to all the class, while the class takes notes.
4. After each story, the teacher selects a student in the class to summarize what the story was about.

5. After all of the stories have been read, the teacher asks the students to pull out a sheet of paper and write one page commentary about a story that they think was important, and why they think it was important. They should be able to complete this task in 15 minutes.
6. After 15 minutes, the teacher can call on students in the class to read their commentary aloud to the whole class.
7. Teacher asks students to save their commentaries for the next lesson.

Lesson 4: Analyzing the perspectives/stories of Anlong Veng in Retrospect**OBJECTIVES:**

- (1) Students will understand the experience of individuals who lived during the fall of the Democratic Kampuchea regime.
- (2) Students will evaluate the experiences of individuals who lived during the time period.
- (3) Students will explain why the stories are important.

ACTIVITIES: Note-taking, writing, presentation**STUDENT MATERIALS:** Notepaper, pen/pencil**TEACHER STEPS:**

1. Teacher explains to the students that he/she will be having individual students reading aloud different stories about people who returned to Anlong Veng in 1989. The teacher should tell the students to take good notes because they will have to refer to them for later assignment.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. Teacher selects individual students to read from the perspectives/stories in Chapter 2, Section 9. Teacher hands the guidebook to the student who reads the story aloud to all the class, while the class takes notes.
4. After each story, the teacher selects a student in the class to summarize what the story was about.
5. After all of the stories have been read, the teacher asks the students to pull out a sheet of paper and write one page commentary about a story that they think was important, and why they think it was important. They should be able to complete this task in 15 minutes.
6. After 15 minutes, the teacher can call on students in the class to read their commentary aloud to the whole class.
7. Teacher asks students to save their commentaries for the next lesson.

Lesson 5: Student self-assess their understanding of the history of the Anlong Veng Community Part II

OBJECTIVES:

- (1) Students will consider what types of questions are relevant to assessing their understanding of the history of the Anlong Veng Community Part II.
- (2) Students will evaluate each other's understanding of the history of the Anlong Veng Community Part II.
- (3) Students will self-assess their understanding of the history of the Anlong Veng Community Part II.

ACTIVITIES: Quiz development, question-and-answer

STUDENT MATERIALS: Notepaper, pen/pencil

TEACHER STEPS:

1. Teacher explains to the students that he/she will be reading aloud the history presentation on the Anlong Veng Community Part II (as a review). The teacher should tell students to take good notes because they will be tested on their notes.
2. Teacher asks students to take out a sheet of paper and prepare to take notes on what he/she reads.
3. After she finishes reading, the Teacher explains to the students that each of them will have 10 minutes to think of at least 10 questions that they think they are important on the Anlong Veng Community Part II. They have to write down the questions on a piece of paper and then the answers on a separate piece of paper. After the ten minutes have passed, the students will get with a partner and exchange tests.
4. Students work individually on their test questions.
5. After 10 minutes, the teacher asks the students to pick a partner and each person will take the other person's test. They will have no more than 5-10 minutes.
6. After 10 minutes, the students return each other's test and the students grade the other students' test.
7. The teacher can ask individual students to report on questions they got incorrect.

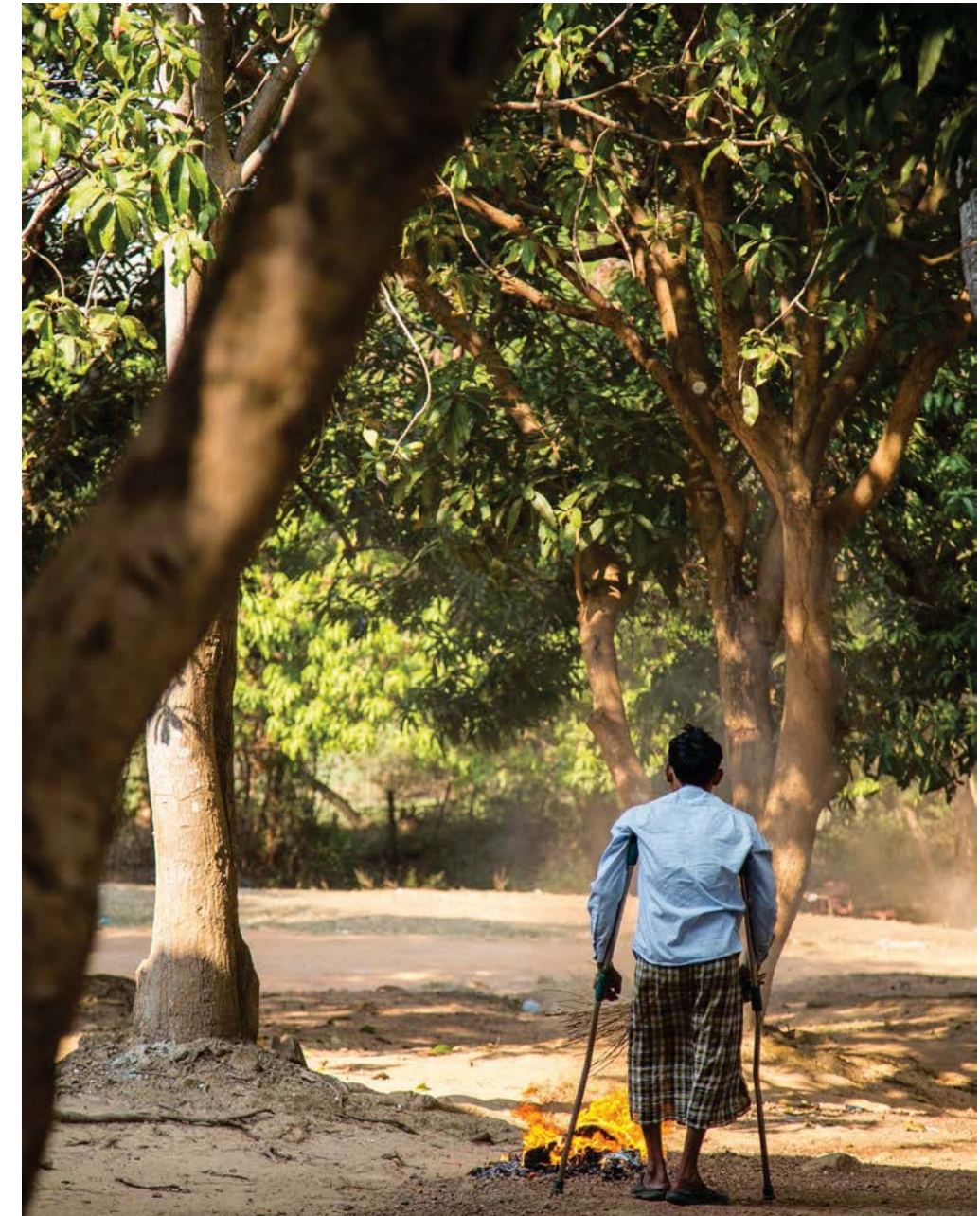
ACTIVITY 6: EVALUATION & MEASUREMENT OF STUDENT LEARNING

MATERIALS: Quiz below.

TEACHER STEPS:

1. Teacher writes the following questions on the board and asks students to copy them down on a piece of paper.
2. When all the students have copied the questions, the teachers asks the students to take 10 minutes to answer the questions.

3. After 10 minutes, the teacher asks the students to pass their quizzes to the left (or right). The person next to them will grade the quizzes.
4. The teacher reads aloud the answers (or asks students for the answers) in going over the quiz.
5. After the quiz review is complete, the teacher asks the students to write the score on the top of the paper and the teacher can either collect the quizzes or the students can keep them.



A guard standing inside the compound of Ta Mok's Museum, which is one of the most attractive sites for any visitors to the Anlong Veng community. When it comes to the Anlong Veng community, one would think of this lakeside museum. Source: Documentation Center of Cambodia Archives.

Chapter 5: Answer Keys to Quizzes

History of the Cambodian Communist Movement Quiz Answer Key

1. HOW DID THE KHMER ROUGE RECEIVE THEIR NAME “KHMER ROUGE”?

The term “Khmer Rouge” was the name Prince Norodom Sihanouk gave to his communist opponents in the 1960s. Their official name was the Communist Party of Kampuchea (CPK). The origins of the Khmer Rouge can be traced to the wider struggle against French colonial authorities.

2. THE VIETNAMESE GUIDED THE FORMATION OF WHAT KHMER COMMUNIST PARTY IN 1951?

The Vietnamese communists guided the formation of the Khmer People’s Revolutionary Party (KPRP), which would serve as the precursor organization to the Communist Party of Kampuchea (CPK).

3. IN 1960, THE KPRP WERE RE-ORGANIZED INTO WHAT PARTY?

In September 1960, the KPRP reorganized the party, set up a new political line, and changed its name to the Workers’ Party of Kampuchea (WPK).

4. THE WPK’S THREE PROMINENT LEADERS WERE:

- a. Tou Samouth became the WPK secretary.
- b. Nuon Chea became its deputy secretary.
- c. Pol Pot ranked number three at the time, and it is believed he became a second deputy secretary in 1961.

5. In February 1963, the WPK elected Pol Pot as secretary and Nuon Chea as deputy secretary.

6. In 1966, Pol Pot renamed the WPK to...? Communist Party of Kampuchea (CPK).

7. THE CPK'S CENTRAL COMMITTEE CONSISTED OF THE FOLLOWING FIVE INDIVIDUALS:

- a. Pol Pot
- b. Nuon Chea
- c. Ieng Sary
- d. Vorn Vet
- e. Son Sen

8. NAME AT LEAST THREE OF THE CIRCUMSTANCES (BETWEEN 1970-1975) THAT HELPED THE CPK IN ITS STRUGGLE FOR POWER IN CAMBODIA: (ANY THREE OF THE FOLLOWING)

- a. Cambodian National Assembly voted to remove Prince Sihanouk as head of state.
- b. The pro-Western Lon Nol regime was put in place, which openly supported the U.S. against Vietnamese communist forces in the Second Indochina War.
- c. Vietnamese communist forces moved deep into Cambodia, fighting Lon Nol's forces and helping to train and recruit soldiers for the Khmer Rouge.
- d. Prince Sihanouk joined the Khmer Rouge as an ally.

9. NAME AT LEAST ONE FOREIGN COUNTRY THAT SUPPORTED THE KHMER ROUGE IN THEIR STRUGGLE AGAINST THE LON NOL REGIME? ANSWERS CAN BE:

China or North Viet Nam

10. APPROXIMATELY HOW MANY SOLDIERS COULD THE KHMER ROUGE FIELD IN 1970?

~3,000

11. APPROXIMATELY HOW MANY SOLDIERS COULD THE KHMER ROUGE FIELD IN 1973?

~40,000

12. WHEN DID THE KHMER ROUGE CAPTURE PHNOM PENH?

April 17, 1975

History of the Democratic Kampuchea Quiz Answer Key

1. WHAT WAS THE GOAL OF THE COMMUNIST PARTY OF KAMPUCHEA?

The goal of the Communist Party of Kampuchea (CPK), the party of the Khmer Rouge, was to implement a rapid socialist revolution in Cambodia through a radical Maoist and Marxist-Leninist transformation program.

2. DURING THE DEMOCRATIC KAMPUCHEA REGIME, PEOPLE WERE OFTEN FORCIBLY TRANSFERRED FROM THEIR HOMES TO...(WHERE?)

To locations in the countryside (to live and work on cooperatives or other government projects).

3. NAME AT LEAST THREE TYPES OF THINGS THAT WERE BANNED DURING THE DEMOCRATIC KAMPUCHEA REGIME.

(Any of the following are correct): Money, commercial goods, private property were abolished. Western-related materials generally triggered suspicion and banned, and anything that was privately-owned could be confiscated or destroyed.

4. NAME AT LEAST THREE TYPES OF ACTIVITIES THAT WERE PROHIBITED DURING THE DEMOCRATIC KAMPUCHEA REGIME. (ANY OF THE FOLLOWING ARE CORRECT):

Religious and cultural practices were prohibited. There was no public or private transportation, and leisure activities were severely restricted.

5. TRUE OR FALSE: People were free to travel in Democratic Kampuchea? False

6. TRUE OR FALSE: Democratic Kampuchea supported human rights? False

7. NAME AT LEAST THREE CATEGORIES OF PEOPLE WHO WERE TARGETED DURING THE DEMOCRATIC KAMPUCHEA REGIME.

- a. Religious and ethnic minorities
- b. Anyone associated with the former regime (Lon Nol)
- c. Intellectuals
- d. People with wealth
- e. Anyone who appeared suspicious.

8. ABOUT HOW MANY PEOPLE DIED DURING THE DEMOCRATIC KAMPUCHEA PERIOD?

It is believed that over 2million people died during the regime.

9. WHAT WAS THE ONE OF THE MAIN REASONS FOR VIET NAM’S ATTACK ON DEMOCRATIC KAMPUCHEA?

The Democratic Kampuchea forces regularly attacked Viet Nam, which prompted Vietnamese response.

10. AROUND WHAT TIME PERIOD DID VIET NAM BEGIN THEIR MASSIVE ATTACK ON DEMOCRATIC KAMPUCHEA?

Eventually, in June 1978, Viet Nam began bombing Democratic Kampuchea, and, in late December 1978, the Vietnamese Army launched a large-scale attack on Democratic Kampuchea. Vietnamese forces and the forces of the opposition—the Kampuchean United Front for National Salvation (KUFNS) overwhelmed the Khmer Rouge forces.

History of the Anlong Veng Community Part I Quiz Answer Key

1. BETWEEN 1867 AND 1907, ANLONG VENG WAS A PART OF WHAT THAI PROVINCE?

Siam Nakhon

2. WHEN DID CAMBODIA COME UNDER FRENCH PROTECTION? 1863

3. BETWEEN 1907 AND 1941, WHAT COUNTRY DID ANLONG VENG BELONG TO?

Cambodia (as a French protectorate)

4. IN 1941, ANLONG VENG BECAME A PART OF WHAT THAI PROVINCE?

Plaek Phibunsongkhram

5. WHAT YEAR DID THAILAND RETURN THE PROVINCES OF SIEM REAP AND BATTAMBANG? 1946

6. ANLONG VENG WAS KNOWN FOR ITS REMOTENESS, WHICH MADE IT SUSCEPTIBLE TO WHAT TYPES OF CRIME?

Banditry

7. WHEN DID THE KHMER ROUGE OCCUPY ANLONG VENG? 1970

8. IN 1977, THE KHMER ROUGE MOVED PEOPLE INTO COOPERATIVES, MOST OF WHICH WERE LOCATED WHERE?

Kralanh district, Siem Reap province; although some residents were transferred to Varin, Srey Snam, Samraong and Chong Kal districts.

9. TRUE OF FALSE: During the Democratic Kampuchea regime, food was plentiful, children attended school, and life was relatively good for the people of Anlong Veng. False

10. THERE IS BELIEVED TO BE A KILLING SITE IN KRALANH, LOCATED WHERE?

At the Spean Sraeng dam, one can find one killing site—“La Pikheat Phnom Trong Bat”—for the Kralanh district. Another killing site in Kralanh is also believed to be near a furnace in Phnom Trung Bat (Trung Bat Mountain).

11. WHEN THE VIETNAMESE (AND KAMPUCHEAN UNITED FRONT FOR NATIONAL SALVATION (KUFNS)) FORCES OVERTHREW THE DEMOCRATIC KAMPUCHEA REGIME, MANY PEOPLE FLED TO THAILAND. NAME AT LEAST THREE REASONS WHY PEOPLE FLED TO THAILAND.

People fled to the Cambodian-Thai border for many reasons: Some people believed the Vietnamese people were monsters. Some people also believed that their only choice was to start a new life in another country. Other people chose to flee Cambodia because they knew that the United Nations (UN) was feeding refugees in Thailand, and some people were also servants of the Democratic Kampuchea regime.

History of the Anlong Veng Community Part II

1. BETWEEN 1979 AND 1989, KHMER ROUGE IN THE ANLONG VENG AREA, LARGELY LIVED IN REFUGEE CAMPS OR IN THEIR MILITARY BASES CALLED?

- a. Mountain 1001
- b. Mountain 1003

2. THE KHMER ROUGE WERE ABLE TO RE-CAPTURE ANLONG VENG IN WHAT YEAR?

1989

3. WHICH TWO COUNTRIES WERE CRITICAL TO THE SURVIVAL OF THE KHMER ROUGE?

- a. Thailand
- b. China

4. WHAT WERE THE TYPES OF 'WARFARE' THAT THE KHMER ROUGE MILITARY EMPLOYED IN THEIR STRUGGLE AGAINST THE VIETNAMESE AND CAMBODIAN FORCES?

- a. People's War
- b. Guerrilla War

5. NAME AT LEAST TWO CRITICAL JOBS IN ANLONG VENG THAT WOMEN AND SOMETIMES CHILDREN PERFORMED?

Laying traps, delivering supplies or producing weapons

6. TRUE OR FALSE: Pol Pot supervised Anlong Veng. False

7. TRUE OF FALSE: The Khmer Rouge agreed to the Paris Peace Agreement. True

8. TRUE OR FALSE: The Khmer Rouge participated in the 1993 elections. False

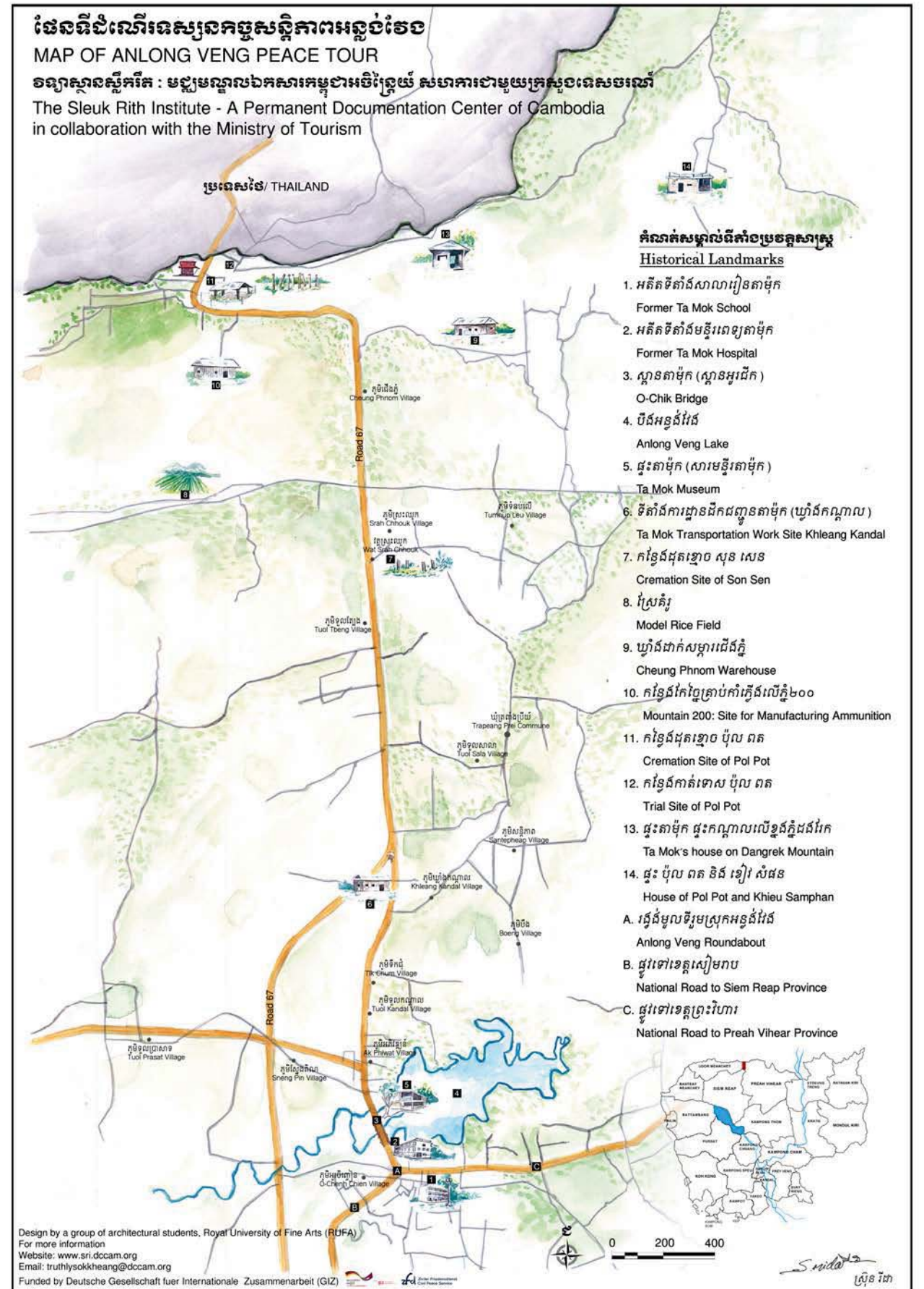
9. IN 1997, POL POT ORDERED ANOTHER SENIOR KHMER ROUGE COMMANDER TO BE KILLED. WHO WAS THIS PERSON? Son Sen

10. IN 1997, POL POT AND TA MOK'S FORCES FOUGHT. WHO WON? Ta Mok

11. WHEN DID THE LAST KHMER ROUGE FORCES AGREE TO SURRENDER?

(Month/Year) December 1998

12. WHEN DID TA MOK DIE? July 21, 2006



This 417-hectare man-made lake has served as the main water and food supply for the Khmer Rouge cadres that lived in the area. It continues to serve as a critical resource for Anlong Veng's residents today. In the past, the lake had clear water, fish, trees and other vegetation and animals. The lake is situated just a few hundred meters from Anlong Veng's roundabout. During the dry season the lake shrinks considerably. To improve the usefulness of the lake, Ta Mok raised the dam embankment in order to conserve more water for use. The dam embankment was built over a series of construction initiatives starting in 1990 thru 1992. In 1994, Ta Mok built the dam higher and he also constructed the bridge that you see today. The lake is often referred to as 'O Chik Lake,' which means "man-made stream lake." Source: Documentation Center of Cambodia Archives.



Since its establishment in 2014, the Anlong Veng Peace Center has included environmental considerations in its strategic plans and activities. To this end, the staff have dedicated days for the planting of trees to restore the dwindling rainforests in the community and region. As a start to this project, over 100 Cambodian students volunteered with the Center's staff to plant trees on the Center's 3-hectare compound. The students also participated in the Center's Peace Tour program. During the entire year of 2016, 11,000 trees were brought and planted at schools and pagodas. Source: Documentation Center of Cambodia Archives.

About the Authors

CHRISTOPHER DEARING, Esq.

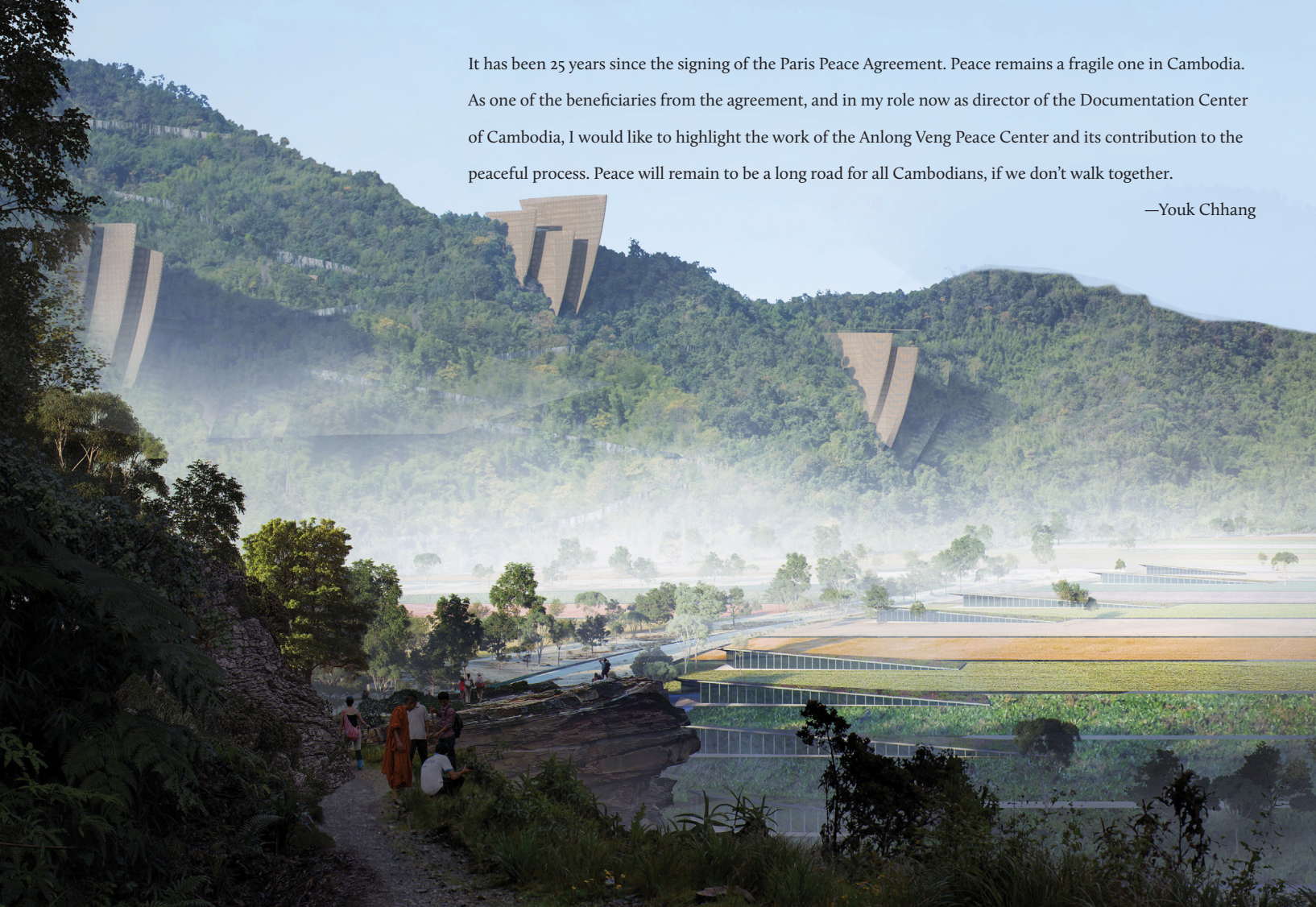
Christopher has worked for the Sleuk Rith Institute/ Documentation Center of Cambodia (DC-Cam) as a legal advisor, educational consultant, and researcher since 2007. As an educational consultant, he published (with co-author Dr. Phala Chea) the teacher's guidebook, "Teaching the History of Kampuchea: Teachers' Guidebook", which provides teachers across Cambodia a variety of lesson plans and materials on genocide education. Christopher also wrote, under the auspices of DC-Cam, a chapter on the crime of forced transfer and the events that occurred at Tuol Po Chrey. On August 7, 2014, the Trial Chamber of the Extraordinary Chambers of the Courts of Cambodia (ECCC) issued their Judgement for the Accused in Case 002/01, in which the Chamber endorsed the chapter as a judicial reparation. Outside of Cambodia, Christopher has worked in a variety of fields from government and military to humanitarian and international investment. This book is dedicated to his mother, Andrea Dearing.

DR. LY SOK-KHEANG

Dr. Ly Sok-Kheang is the Director of School of Genocide, Conflict and Human Rights and the head of Anlong Veng Peace Center. The oldest son of four siblings, he is a native of Kandal province, where his parents worked as farmers. In 2002, Dr. Ly volunteered and later became a staff member at the Documentation Center of Cambodia (DC-Cam), while pursuing his Bachelor Degree at Royal University of Phnom Penh (RUPP). As one of the most able staff members, he won a scholarship to pursue his Master's Degree at Coventry University in the United Kingdom in 2005. Upon his completion of the program in 2006, he returned to DC-Cam as a Project Leader of Living Documents and Witnessing Justice. In 2008, Dr. Ly was accepted into a PhD program at Coventry University, spending six consecutive years writing his doctoral research titled: "The Dynamics of Cambodia's Reconciliation Process, 1979 to 2007." Dr. Ly officially graduated in 2014.

It has been 25 years since the signing of the Paris Peace Agreement. Peace remains a fragile one in Cambodia. As one of the beneficiaries from the agreement, and in my role now as director of the Documentation Center of Cambodia, I would like to highlight the work of the Anlong Veng Peace Center and its contribution to the peaceful process. Peace will remain to be a long road for all Cambodians, if we don't walk together.

—Youk Chhang



The Anlong Veng Peace Center is dedicated to memory, reconciliation, and peace building, and it achieves these objectives through peace studies and genocide education. Peace studies represent the Center's effort to identify and analyze violent and non-violent behaviors as well as structural mechanisms that precipitate conflict. Genocide education represents the Center's effort to establish curricula that address the fundamental questions of what happened and why during the Khmer Rouge period. Both educational approaches are utilized with a view toward encouraging peace, education, and the rule of law.

The Center's new headquarters office is situated in Anlong Veng, the last stronghold of the Khmer Rouge regime. Working closely with the local community, schools, and tourism officials, the Center looks forward to bridging the divide between the former Khmer Rouge (KR) and Cambodia's younger generation. The intent of the Center is to provide a variety of educational and tourism-related programs that help preserve the oral and physical history of the region as well as building peace and reconciliation between generations and across social divides.

The Center not only aims to provide a critical understanding of Cambodia's violent history, but it also seeks to convey a basic understanding of different theories on conflict resolution and transformation. Using its new office space as a headquarters, the Center will meet its objectives through future programs centering on interactive discussions, guided tours of local historical sites, and a curriculum that uses individual stories to convey

historical and moral lessons. The tours will be rehabilitative to victims and former KR cadres in that they will provide victims and former cadres an opportunity to reflect on and impart their understanding of their experiences during the Democratic Kampuchea period and the civil war years (1979-1998) that followed.

Through face-to-face discussions with victims and former KR cadres, the program will challenge participants to contemplate the diversity of human experience (both instances of humanity and inhumanity) during times of conflict and social upheaval. The stories validate the significance of individual human beings, and they help foster the most basic components of conflict transformation and civic skills. Concepts such as the ability to reflect, think objectively, and empathize with others are cornerstones to any peaceful, democratic society. The project will focus on historical empathy as its core objective, and the students, teachers, and tourguides who attend the program will be responsible for serving as representatives in their local communities, sharing their learning and insights.

The establishment of the Anlong Veng Peace Center in Anlong Veng represents a start of the Center's work towards its mutually reinforcing aims of Peace, Education, and Sustainable Tourism. Through these core objectives, the Center aims to become a leading institution for the development of sustainable approaches to achieving reconciliation and peace in Cambodia and the region.



2017

Cover: Democratic Kampuchea (DK) leaders and members of the Standing Committee of the Central Committee of the Communist Party of Kampuchea (CPK), 1975-1979. Facing forward from the left, Pol Pot (CPK Secretary and Prime Minister of Democratic Kampuchea), Nuon Chea (Deputy Secretary of the CPK and DK President of the People's Representative Assembly), Ieng Sary (Deputy Prime Minister for Foreign Affairs), Son Sen (Deputy Prime Minister for Defense), and Vorn Vet (Deputy Prime Minister for Economy). They were at Pochentong's Phnom Penh International Airport to receive the Chinese visitors. Source: Documentation Center of Cambodia Archives.

