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## Anlong Veng Peace Center

### Reconciliation and Understanding through Knowledge

By Shannon McKenna

June 21-24, 2016

#### Day 1

Around 7:00 Tuesday morning we started our drive to Anlong Veng for the Anlong Veng Peace Tour. There were 12 students, ranging in age from 19-26. Three of these students were high school students who live in Anlong Veng. The Documentation Center of Cambodia's



*Participants posing a group photo in front of a training venue.*

(DC-Cam) goal is to make Anlong Veng a tourist destination and emphasize its value in Cambodia's history. The students got a first-hand look on the Khmer Rouge (KR) and learned interview techniques--interviewing those that played a strong role in Cambodia's history. The students will then write an article detailing the interview and submit it to Ly Sok-Kheang. Kheang, team leader of the Peace Tour, will give feedback on the articles and edit them before publication. He hopes that each interview accompanied with a photograph of the interviewee will be published in DC-Cam's magazine "Searching for the Truth."

Anlong Veng was the last strong hold of the KR and it existed as a rump state until late 1998; in 1999 a formal integration ceremony took place. Anlong Veng has a fascinating and vast history with the KR. It also signifies the Cambodian's government lack of force or desire to take the quickly land back from the KR. Today, terrorists organizations such as Boko Haram



and ISIS ruthlessly fight for land and power against sovereign nation states and these states are hardly allowing it to happen easily. Whereas, the Cambodian government allowed the KR to live somewhat peacefully in Anlong Veng, a few kilometers away from the Thailand border. The first day was spent driving to Anlong Veng. It is about six to seven hours away from Phnom Penh.

## **Day 2**

The second day of our trip was devoted to teaching the students. A few kilometers away from the village center of Anlong Veng, sits the community house for the village, the sign reads: Center for Sustainable Learning. The Center is colourfully decorated: with painted flowers, crushed cans that resemble lotuses, fake fruits, and CDs strung around the room. There were white boards on one of the walls, bookshelves on another, pictures and vibrant calendars on another, and a white sheet hung against the last wall where a projector showed the students a film. The Center is sparsely furnished, a few chairs and a desk.

The students were silent, anxiously waiting for the lesson. Kheang sits cross-legged just like the students, indicating that while he is the teacher, he is also accessible. The students sit in a close circle on four colorful mats. Kheang went over the schedule and explained the purpose of the project. He asked the students to think about how they feel coming to Anlong Veng, not wanting an answer, just challenging them to think. Next the students introduced themselves to each other—each student gave his or her name, school, and hometown. All the students were from different schools and were in different places in their education—ranging from high school to university.

The Peace Tour aims to teach the students Anlong Veng's history and about each other. Kheang encouraged the students to use Facebook or other social media to ask questions. Kheang then explained what had already been done in connection Anlong Veng: the creation of DC-Cam's Peace Center, the publication of a book in 2015—300 books in Khmer and 500 in English—entitled "A History of the Anlong Veng Community." DC-Cam and the government collaborated to create this book. The means to achieve the goal of this project is to interview former KR cadres and other members of the Anlong Veng community and write an article about their lives and experiences, hopefully weaving in Anlong Veng's history along the way. Publishing the student's articles is important, as no one has written a book specifically for tourists or Cambodians detailing Anlong Veng's history with the KR. It would be great to have tourists and other Cambodians learn about the rich history of this beautiful border village; it could expand genocide and peace studies all over South Eastern Asia. Another goal of the Peace

Center is to acquire and train tour guides to tell the history to tourists and give tourists a chance to talk directly with the local population.

Another goal of the Peace Center is to preserve and conserve the 14 historical sites in Anlong Veng. DC-Cam accomplishes this by working with the Ministry of Tourism and the government official of this province. As Kheang explained the program, the students ask a wide range of questions. One student mentioned the possibility of having a local be a tour guide, as he or she would know more about Anlong Veng. Kheang responded that this idea was considered but DC-Cam and the government worried that former KR members might be biased toward the KR. A tour guide from the village needs to have a non-biased background.



*Participants attending a training session*

Furthermore, the tour guide needs to speak English and most people in Anlong Veng do not. Lastly, most people who live here do not know much about the history of Anlong Veng.

Kheang further elaborated on the program's overarching goal: to work together to create peace in Cambodia. To achieve this, DC-Cam and the government plan to teach young people: the history of the KR, the history post-KR, about the KR conflict and violence, peaceful solutions, and the importance of creating dialogues. Both negatives and

positives are gained from talking to former KR members: learning from their experience can benefit the village in the future but it also highlights the power, the strength the KR once had.

Kheang asked the students what they know about the KR and how they know the information. Most students had some knowledge on the subject, learning from their parents. The students knew about: starvation, torture, lack of freedom, separation of families, force marriages, and the general oppression the people experienced under the KR. Kheang explained that in Cambodia there are boundaries between good and bad. Angkor Wat showcases the



prosperity of Cambodia; it is a high point, whereas Angkar (the word the KR used to refer to the “state”) highlights the low point of Cambodia’s history.

Next, Kheang gave a brief history of the KR—a smaller version of the history lessons given to pre-service teachers. Occasionally, the students took photos of the slides with their phones. Kheang showed the class a map of Cambodia broken up into the six zones and discussed the day (April 17, 1975) the KR took power and started to implement their policies. Their policies killed approximately two million people, through overwork, malnutrition, starvation, torture, and execution. After gaining control, the KR forced people to evacuate Phnom Penh. They did not explain where they were going or for how long. The KR also moved people from one province to another. Mass evacuations occurred from 1975-1977. The KR gave three reasons for these evacuations: to find enemies against the KR, the U.S. planned to bomb Phnom Penh, and to search for food from the French. In reality, the KR moved people to the provinces to force them to work (grow rice, build bridges, construct dams, etc).

Then the students were showed a map of the mass graves discovered in Cambodia after the fall of the KR. The map contained many dots, indicating mass graves, especially in and around Phnom Penh. Kheang explained why the KR fell: they exhausted the Cambodian people—causing many deaths through overwork and malnutrition—purging their own people and cadres--and the conflict with Vietnam. However, after the KR was beaten they did not dissipate; their members settled near the Cambodian-Thailand border, Anlong Veng. The community of Anlong Veng supported the KR, and during the 1980s the international community recognized the KR as the government of Cambodia—allowing them a seat in the U.N.—because they believed the current Cambodian government was merely a Vietnam’s puppet regime.

The students raised a number of questions at this point, including: how did the KR beat the Lon Nol regime?, why did the KR fight Vietnam if the Vietnamese helped train them?, was any other country responsible for killing Cambodian citizens during the KR era?, and what is the connection between the current government and the KR? Kheang had a thorough response to each question. It was great that the students were not shy about asking questions and, as demonstrated by their questions, they absorbed the material.

After the students’ questions, a documentary film about Anlong Veng was shown. DC-Cam and the Ministry of Tourism collaborated on this film. The film’s theme is reconciliation. It began by highlighting the natural beauty of Anlong Veng and continued with interviews from teenagers who live in Anlong Veng. They talk about their parents and what their parents told them about life under the KR. They also focus on the stigma attached to Anlong Veng. The teenagers had different experiences growing up as two of them are children of former KR cadres and the others’ parents were more traditional victims of the KR.



Even today people are afraid of the former KR cadres because they vividly remember their “mercilessness.” The cadres claim they were acting under duress. Regardless, there is still separation between the former KR members and the victims, but the community tries not to discriminate, as they fear retaliation. The documentary also provides the interviewee a chance to reconcile themselves—to testify about their lives--and to say out loud what they hope Anlong Veng can become: a place where people live in harmony. They want Anlong Veng to become more developed and recognized, not lost to history and generations.



*Students interviewing villagers*

After the documentary, Kheang talked about Anlong Veng’s history. The village was under the control of numerous countries, and came under Cambodia’s control after World War Two. From 1979-1989 the village was a military base and boundary between the KR and the Cambodian government. It was the final stronghold of the KR and existed as a rump state. While the KR controlled Anlong Veng, they had internal conflicts and conflicts with the current Cambodian government. Eventually Ta Mok succeed against Pol Pot in the internal conflict and gained control of the area. In 1998 the area was

integrated back into Cambodia. The Cambodian government gave in to three demands: 1) the right to live as normal citizens; 2) the right to possess private property and to manage their local government affairs; and 3) the right to hold government positions in their former strongholds. P.M. Hun Sen agreed to all these requests. The students asked a number of questions on this topic, showing their knowledge and excellent listening skills.

The next topic of discussion was reconciliation from 1979-2007. Kheang asked the students to talk to their neighbor about the potential ways victims and perpetrators can reconcile. The students had some interesting ideas, consisting of: having the victim and perpetrator find the root of the problem and learn about each other and determine why they

disagree and come up with a solution, conduct interviews with each other trying to reduce anger against each other, have a third party create a dialogue between victims and perpetrators—encourage people to talk and share their thoughts and feelings--allow the perpetrator to tell their story while the victims keep their mind open, possibly being able to understand, and, lastly, have perpetrators talk with each other, trying to explain their actions.

Kheang next asked a harder question: “What if a perpetrator killed your family and now lives close to you?” The students’ responses were similar to their previous answers, focusing on the need to reconcile to create peace for the future generations by establishing a dialogue between the victim and the perpetrator. Specifically, allowing the perpetrator to confess and apologize to the victim. Perpetrators need to recognize that they did something wrong—that they not only wronged themselves but also wronged others. The student’s disagreed on the role law should play in reconciliation. Even though the student’s disagreed they were respectful of each other’s opinions, listening closely. Kheang spoke about how the students should focus on reconciliation in the context of Buddhism, not Christianity.

While I think this was a good question, the students’ responses surprised me. Perhaps it was implied but none of the students spoke about how difficult it is to put yourself in either the perpetrator’s or victim’s shoes, and that, maybe reconciliation is not possible. Maybe coexistence between victim and perpetrator is possible but reconciliation is easier to discuss than to accomplish. Truly forgiving someone who may have been responsible for the murder of your family and your suffering may not be possible. Moreover, as will be discussed, when the students interviewed residents from Anlong Veng, none of the students I was with asked their interviewee this question. Getting either a perpetrator or victim’s opinion on the matter, I think, would have been important for the students.



*Students working in pair*

Kheang next elaborated on reconciliation, telling the students there is no one specific theory. Furthermore, that reconciliation can take a long time and may require waiting until the next generation. The first step is peace and then tolerance, truth, and justice should be strived for. Kheang stressed that we need educate people to collect information from Cambodia's people, and use NGOs and communities for reconciliation.

Next a presentation about the 14 historical sites in Anlong Veng was given. After, a former female KR cadre spoke to the group. She gave a brief overview of her life and then the students asked questions. She left home when she was 14 and at that time knew nothing about the KR nor did she know how to read or write. All she knew was how to collect rice. She was separated from her family and lived in a cave in Thailand briefly. When she moved back to Cambodia, she was sent to various provinces and worked as a nurse in the hospitals or health centers. In 1989, she was still working in the hospital and got married to a KR soldier. In 1991, she resigned to raise her children. After her children were all grown, she was not allowed to work in the hospital because her education level was too low.

When she had worked at the hospital she was only given some equipment and a little medicine—which is different than the methods used today. While she did not give much detailed information about her life, she was good at answering questions. She claimed she did not suffer from lack of food because her husband was a KR soldier. She met Ta Mok and she considered him to be a kind, respectable man as he paid attention to his soldiers and the local people of Anlong Veng. She thought only those who lived under Ta Mok's rule really knew him. He helped the population with everything, especially food.

She also had a positive view on the KR's medical practices. She stated that from 1975-1979 medicine was self-made, but after 1979 the medicine was not homemade and was more effective than medicines today. When asked if she considered herself to be a victim of the KR,



*Students working in pair*



she said “Yes.” Elaborating that although she did not have hard work to do like others, she did not have any time for herself, her freedom was gone. Additionally, she did not have anything that belonged to her as people only thought about the collective, not the individual. However, she was not angry with the KR when they collapsed, explaining that even if she felt that way, she would not get anything back. She even went so far as to say she doesn’t want anything from the ECCC as everything is just gone. As she speaks it is difficult not to notice her frailness but also the tiny sparks in her eyes.

The students gained a valuable experience speaking to a former KR member. The students seemed to have an endless amount of questions for her and she was very open. However, I think the students should have been given the instructions about interviewing before she spoke because then they might have been able to practice before interviewing someone alone. Moreover, the issue of potential bias and untruthfulness of the speaker should be addressed. Although she had no reason to lie, she is not speaking from an objective point of view. Additionally, former members of the KR remain afraid to speak about the time the KR was in power, hoping not to implicate themselves or anyone else.

After lunch, Kheang spoke about conflict, violence, reconciliation (again), prejudice, and interviews. Most of the discussion focused on how to take a good interview: pay close attention to the speaker, ask open-ended questions, do not interrupt the speaker, ask questions in a logical order, and acknowledge that what the speaker says is important. If these things are done, there is a greater chance the speaker will be comfortable sharing information with the interviewer. Overall, the afternoon session went well but the students were not as focused as they were in the morning, glancing at their phones and talking among themselves frequently. However, the students perked up during the session about interviewing.

Kheang started with the basics, explaining that before an interview the interviewer should research the topic, try to narrow the topic, and then find an appropriate interviewee. The interviewer should verify that the structure of the interview will yield important information, and prepare appropriate questions. When writing questions, the interviewer should focus on the: what, why, how, and where. Also do not stick to your script the entire time, try to get more information by asking follow-up questions to the interviewee’s responses. Before the interview the interviewer should explain the purpose of the interview and let the interviewee ask questions, and the interviewer needs to get consent for using the interviewee’s information. Additionally, tell the interviewee they can provide more information than the questions ask, even if it is about another topic. After the interview, make sure you can contact the interviewee in case you have more questions and give them your information too. Additionally, the interviewer needs to verify that the information given by the interviewee is correct. Lastly, be sure to thank the interviewee when finished.



To explain how to write the article, Kheang asked the students to look through the magazine “Searching for the Truth” and focus on how articles are written. Most importantly, the write should explain how they, the writer, writes the article—elaborate on emotions, the hows, and the whys. Everyone has a different writing style, but focusing on explaining the information collected is most important. Whether this entails illustrating with your words or being concise is up to the writer. The students look eager to start their interviews, as there are many smiles around the room.

After the afternoon break, the students listened to another speaker, who used to be a KR soldier. As with the previous speaker, he gave a brief overview of his life and then the students asked questions. He was born in 1956 and joined the KR’s army in 1973. When he first joined the KR he was assigned to cook rice for the front line when they fought the Lon Nol regime. Once the KR controlled the country he was assigned to a province along the Vietnam border. The KR’s soldiers only ate 2 meals a day there. He compared this to before the KR’s rule when he was home, had enough to eat, and was happy.

After being a soldier for a while, he went back home to visit his family. He found that his family did not have enough food to eat and they were assigned to hard labor, some of his family members had also died. After the fall of the KR, he continued to work for the KR as a soldier because the KR told him and others that the Vietnamese would kill them if they did not. Eventually, he escaped from the KR to see his family. He had to walk in the forest and swim to get to his home province. There was no transportation, and many people died along the way.

The students had many questions for the speaker, such as: how did Angkar punish people?, what was the worst thing that happened to Sum?, why did he join the KR’s army in 1973?, who does he blame for the KR regime?, and why did he not stay in his native village? As the speaker answered the student’s questions, the students appeared to open up more and kept asking questions. They asked him more detailed questions than they asked the previous



*A villager narrating her personal experience during the KR regime (1975-1979) and civil war (1979-1998)*

speaker and, since this speaker spoke more about the pain he experienced under the KR than the previous speaker, this speaker gave fuller, more emotional answers. Listening to Sum speak, it was clear that former members of the KR are victims too.

### Day 3

The next day we began early, waking up at around 6:45. After a quick breakfast, we went to two of Anlong Veng's historical sites—Ta Mok's house and Pol Pot's grave. Ta Mok had three different houses all of which had breathtaking views of ponds full of water lilies, rice fields below, and the mountains ahead. Then we drove up the Dangrek Mountains until we were about 100 meters away from the Thailand border. Across the street from a large hotel is a small dirt road that leads to Pol Pot's cremation site. The site is nothing special, merely a pile of dirt covered by a tin roof. Its simplicity and lack of adoration is appropriate. Next, we weaved our way through the small, bumpy road to the Anlong Veng Peace Center.

The Peace Center sits on top of the Dangrek Mountain right near one of its peaks. Accordingly, it has a stunning view of the picturesque land below, displaying Cambodia's natural beauty perfectly. It will be a great tourist attraction: the breathtaking views combined with the beauty of the Peace Center's goal: empathy. There is a little path that leads to the Peace Center. Weeds and overgrown grass surround the path. We bought 40 little Rosewood trees to plant. It is DC-Cam's attempt to



*Students helping clear grass in front of the Anlong Veng Peace Center*

combat the mass deforestation taking place in this area. Since the Peace Center was first constructed, about 100 trees have been planted. Lumber from the trees are sold for significant sums to Thailand, China, and Vietnam. The deforestation is very apparent, even from the main roads; you can see trees that have been chopped down save the trunk. The students use hoes, shovels, and their hands to plant the baby trees and pull up grass and weeds. The students had



a lot of fun with this activity, laughing and giggling as they planted—it is a great way to bond. The students had quickly gone from barely talking to each other to not being able to stop chatting.

Inside the Peace Center sits a large table with benches attached and a desk with a chair. Beside that there is nothing inside, so although it exists it is not fully functioning. It is a great venue though and has a lot of potential. Even its placement close to Cambodia's border with Thailand allows it to be a perfect place for the rest of South East Asian to learn about the Cambodian Genocide and reconciliation.

After lunch, it started to rain as we bounced along the partially flooded road back to the village. Before we got to the village center, the group split off into smaller groups for interviews and the drivers dropped the groups off along different dirt roads coming off the main road. Along these dirt roads were houses. The group I followed talked to each other before approaching the first house, coming up with a game plan, I assumed. The first woman the group interviewed was 66 and was friendly and nice, her interview was punctuated with smiles. She does not remember when she came to Anlong Veng but she lived there when Ta Mok did. She used to live in a mobile unit during the KR's rule. First she lived in Siem Reap, and then she lived in a mobile home and moved for farming purposes. The KR chose women to receive mobile units. She claimed Ta Mok provided the village with food so lack of food was not a problem. Her husband was a soldier for the KR and she has 4 children, all of whom are still alive.

The group of students conducting the interview did extremely well: taking turns asking her questions, voice-recording her, making good eye contact, and allowing her to talk without interrupting. The scene was not ideal for an interview, with chickens running around and dogs barking and roosters crowing. But it cannot be helped and it was not that distracting. The woman told us she was 30 years old when the war started and her responsibility was to stay at home, do chores and look after her children. She had an arranged marriage in 1977. She reiterated that life was not difficult for her and that she supported Ta Mok. After the KR collapsed, she continued to live in Anlong Veng, first on the mountain and only recently did she move down from the mountain. It was at that time she began work as a farmer in the rice fields. All of her family survived the KR's rule; her 12 siblings still live in Siem Reap. Her husband died in 2007 and she lives with her children. The students asked her many questions. Although she spoke, in retrospect, she did not give a lot of information. She repeated, again, that Ta Mok was nice and he distributed food to his people monthly. The food supply was always enough and sometimes they grew the rice by themselves. She never experienced or saw the ways the KR killed people. She never ate porridge unless she was in Siem Reap as there was not enough food there. She also remembered there being a lot of thieves during the KR



period. The students thanked her for her time and began searching for someone else to interview. Ideally, they wanted to find someone who was born in Anlong Veng, but that was difficult as we were picking people to interview at random.

After passing numerous houses, the group picked their interviewee. Her name was Pom. She claimed she lived a simple life during the KR regime, lived a life like a woman, as she put it. She said she did not know much and only men knew about the KR. She was married to a KR soldier who was one of Ta Mok's soldiers and has 3 children. She first lived in another province and moved to Anlong Veng in 1994 because one of her sisters lived there. Her sister was pregnant and going through a divorce, so she moved to Anlong Veng to help her. She mentioned that she was young during the KR regime and did not do much. She ate porridge and only ate two meals a day, but stressed that her life was not difficult because one of her brothers was a soldier in the KR.

Generally, people in Anlong Veng did not have difficult lives if they were soldiers of Ta Mok, since Ta Mok's soldiers were provided for. She said she never saw the KR punish or torture people because if the KR tortured people they would run away to Thailand. Perhaps I misunderstood what she said next as this contradicted the previous statements. Next she said that she saw the KR bury people alive, she said she was young and did not know what was going on and walked close to the pit before she realized what she was seeing. After she spoke about this experience she got very quiet. She had to wear black clothes and each person was given two sets. She saw Ta Mok once but never saw his house. She heard about the KR killing so many people but it did not happen in her area, even though Ta Mok controlled it. Since she was a kid during the KR's rule, she carried things to the rice fields – supplies, etc. An elder was assigned to watch her and other little kids. She did not let the students record her interview. Her life was not so bad because she was the wife of a soldier. She did not have to buy anything as she had a monthly supply of food. None of her family died, but she did lose contact with a sibling because he or she ran away to Thailand and she has never heard from him or her since. She can read and write but that is as far as her education extends. She claimed life nowadays is better as there is enough peace everywhere. Honestly, in my opinion, it did not seem a though she spoke much about life under the KR. When asked about interviews, she was quick to answer that she does not trust any interviews as writers often exaggerate. She acknowledged that she was not being extremely cooperative, purposefully so.

These two interviews concerned me. My concern was that the first woman did not give enough information or her information was not in a logical order—particularly with regards to her medical work during the KR rule—so her story seemed to be missing parts. Additionally, it is hard to believe she did not suffer at all under the KR regime. Looking back, perhaps it was



the questions that were being asked, but the information gathered from the first interview was fairly superficial.

My worry about the second interview was that, frankly, I did not feel as if the interviewee told the truth. She said women were not involved in the KR, which is false—one of the main leaders—the Minister of Foreign Affairs, Ieng Thirith, was a woman. Additionally, there are hundreds of photographs depicting female KR cadres. Given that her husband was a soldier in the KR, it is also difficult to believe she does not know anything. There were also two contradictions in her story that stood out. She said she did not see the KR punish people, but in the next sentence she spoke of seeing people being buried alive by the KR. Additionally, she said she did not lose any siblings but then she said one of her siblings ran away to Thailand. Perhaps these are traumatic events that she does not want to discuss, cannot discuss properly, or, maybe, she got confused.

While everyone experiences situations differently, this woman's story does not make sense based on the reliable information known about the time. Perhaps her life was not as difficult as others' at the time and maybe she does not want to talk about it. The characterized Western belief that individuals need to "testify" to recover from traumatic events, perhaps, does not work for everyone. That being said, I think the Peace Tour Program should discuss how to interview someone who you think it not telling you the truth or the entire story. Now, for DC-Cam's purposes, this may not be necessary and antagonizing former KR victims is not the goal. Though this topic should be addressed when preparing interviewers--is your goal to get someone's subjective story or to get the truth? If the goal is to promote a collection of memory then the later is critical. However, viewing someone's story from the lens they want you to is also valuable and can tell you just as much as the facts. As time continues and individuals who lived under the KR die, DC-Cam and the government, frankly, need to decide what narrative they want to tell and act before it is too late. All I can say is the pervasive silence of the Cambodian genocide throughout the country is equally prevalent in Anlong Veng.



*Students planting trees at the Anlong Veng Peace Center*

When we finished with that interview, we walked along the muddy road to another house. It was hard not to notice the many children who live in these towns, wearing next to nothing. Most families had at least two or three children running around their yard.

I did not have a translator for a significant part of the last interview, so I primarily observed facial expressions and tone, in addition to the farm noises that permeated the surroundings. The boy of our group did a great job explaining why we were there and what we were doing. What struck me was how happy and content the interviewees, husband and wife (although the husband was being interviewed), looked. The students appeared more at ease asking questions too. This was wonderful to see. Although I was surprised the interviewers did not ask the wife questions. Perhaps this is because we had already interviewed two females but I think interviewing both would have given a more complete perspective. Their marriage was arranged but they were asked if they wanted to get married. 30 other cadres



*Students interviewing a villager*

were also married in their marriage ceremony. The man described his most difficult experience as being when his sibling was evacuated, he was so angry. He only recently got over that anger. He did not make much eye contact when the interviewers ask him questions, looking at other things and fiddling with a fishing basket. The man was imprisoned two times. His siblings were killed. He suffered. He hated Ta Mok because Ta Mok was cruel. He was a cadre but had no qualms about discussing his hatred of the KR. He also mentioned that all of this happened so long ago, too much time had past, that he might as well tell his story.

That was the last interview of the day. We went back to guesthouse, grabbed our bags and had dinner in Anlong Veng. While we ate, the high school students filled out the post-survey, as they would not be coming with us to Siem Reap. We next drove to Siem Reap. It was raining and the banks off the roads were flooding. But even the clouds were beautiful. Kheang was a great driver, cruising along as the rain pounded against the car. After we arrived at the guesthouse in Siem Reap we went to the Night Market to see touristy things Cambodian culture has embraced (at least in Siem Reap). The flashing lights and unconventional and



common food stands were fascinating to see. This part of the Peace Tour showcased Cambodia's propensity.

#### **Day 4**

Accordingly, the next day displayed a more complete illustration of Cambodia. We traveled to the Wat Thmey pagoda where an exhibition about the KR and their rule in Siem Reap was installed. We first gave the pagoda some of DC-Cam's and the Ministry of Education, Youth, and Sport's books containing a brief but detailed history of the KR. The remaining students filled out their post-surveys and reflections (the students did daily reflections during the trip) and walked around, checking out the exhibition. The exhibition consisted of signs full of information and maps about the KR and their policies. Additionally, in the middle was a pagoda, similar to the one at the Killing Fields, filled with skulls and bones. It seemed fitting that the exhibition was in a place of worship. It gave visitors both a look at Cambodia's main religion--Buddhism--but also more information about the KR and how they affected provincial villages.

After the visit to the pagoda we went to Angkor Wat, so the students could awe over the magnificent temple. It allowed the students to fully appreciate the prosperity of their native land. Hopefully, it symbolized to the students that no matter what Cambodia and its people have experience or will experience they are resilient and strong. Angkor Wat demonstrates this but even Anlong Veng does, showing that people still continued on in the face of adversity.

#### **APPENDIX I: PHOTO LINK**

**By Long Aun and Mam Sovann**

[http://www.dccam.org/Projects/AVPC/photo/2016/Fourth\\_Peace\\_Tour\\_in\\_Anlong\\_Veng\\_June\\_21-24\\_2016/index.html](http://www.dccam.org/Projects/AVPC/photo/2016/Fourth_Peace_Tour_in_Anlong_Veng_June_21-24_2016/index.html)

#### **APPENDIX II: List of Participants**

No	Name	Age	Sex	School	Level
1	Klaut Dara	25	F	Build Bright University	Year 4
2	Eap Aun	26	M	Mekong (CMU)	Year 4



3	Teu Chanty	26	F	Royal University of Agriculture (RUA)	Year 4
4	Seng Sokna	25	F	RUA	Year 4
5	In Chuong Ay	19	F	Royal University of Phnom Penh (RUPP)	Year 1
6	Daung Sreiroath	18	F	RUPP	Year 1
7	Sin Saody	19	F	RUPP	Year 1
8	Rith Borei Rak	22	M	Royal University of Fine Arts (RUFA)	Year 4
9	Chea Laihor	22	M	RUA	Year 4
10	Huot Nary			Anlong Veng	Grade 12
11	Khoeun Vethana			Anlong Veng	Grade 12
12	Sei Heang			ANLONG VENG	Grade 12

**Donor: Robert Bosch Stiftung**

**Team: Ly Sok-Kheang, Shannon McKenna, Taing Gechly, and Long Aun**