

TEACHER'S GUIDEBOOK

THE TEACHING OF "A HISTORY OF DEMOCRATIC KAMPUCHEA (1975-1979)"



The Documentation
Center of Cambodia
and the
Ministry of Education,
Youth and Sport

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Students receiving
*A History of Democratic
Kampuchea* textbooks
at Youkunthor High School
in Phnom Penh,
Cambodia, October 2009.
Photo by Terith Chy.
Source: DC-Cam Archives.

ស្វែងរកការពិតដើម្បីការបដិសេធនៃយុត្តិធម៌

Searching for the Truth: Memory & Justice

មជ្ឈមណ្ឌលឯកសារកម្ពុជា

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Teacher's Guidebook: The Teaching of "A History of Democratic Kampuchea (1975-1979)"

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The rare Angkear-bos flower which Youk Chhang planted in 1967 at his primary school, Poev Um in Taul Kauk, Phnom Penh.

Photo by Chy Terith.

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Children at Angkor Wat. After the collapse of the Khmer Rouge regime on 7 January 1979, hundreds of thousands of children were left orphaned. This photo was taken in 1979 by a Vietnamese soldier (Siem Reap province).

CAMBODIA: GENOCIDE EDUCATION IS GENOCIDE PREVENTION



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■
Your questions empower and give meaning to those who have suffered.
Asking your parents and grandparents about the Khmer Rouge will further
the reconciliation of the Cambodian nation.

■
Teaching children about the Khmer Rouge regime means teaching students the
difference between good and evil and how to forgive. Broken societies must
know their past in order to rebuild for their future.

■
Teaching children about the history of the Khmer Rouge regime,
as well as stimulating discussion between children and their parents and
grandparents about what happened, are important to preventing genocide
both in Cambodia and the world at-large.

In collaboration with the Ministry of Education, Youth, and Sport, the Documentation Center of Cambodia will be establishing genocide education memorials throughout Cambodia's 1,321 secondary schools. The three statements shown above will be etched onto these memorials, which are intended to stimulate awareness and critical reflection on the history of Democratic Kampuchea. During the unveiling of these memorials, attendees will receive a copy of the textbook, *A History of Democratic Kampuchea (1975-1979)*. As of the date of this publication, over 300,000 copies have already been distributed. DC-Cam and the Ministry plan to distribute another 700,000 copies so that each student in grades 9-12 will have their own copy.



Former S-21 head of prison guard, Him Huy (in the blue shirt), and former S-21 child survivor, Nong Chan Phal (in the white shirt, right behind Huy) who lost his parents at S-21, distributing the *A History of Democratic Kampuchea (1975-1979)* textbook to students of Youkunthor High School in Phnom Penh, Cambodia. October 9, 2009. Photo by Heng Sinith. Source: DC-Cam Archives.



PREFACE

Reameaso chased Mekhala among the clouds and threw his diamond axe at her so violently it produced the sound of thunder. Mekhala shielded herself with a magic crystal ball, a gift given to her by her teacher. Instantly, the collision released a flash of bright light—signifying the clash between good and evil. This anecdote is part of the old Cambodian story the Reamker, an epic that traces the struggles between good and evil. One of the worst, extensive cases of Cambodian evil has been the genocide of 1975–79, a tragic part of our history where an estimated 1.7 to 2.2 million people died and so many more suffered under the brutal hands of the Democratic Kampuchea regime. But just like in the epic tale of the Reamker where Reameaso’s axe is counteracted by Mekhala’s crystal ball, the time has now come for Cambodia’s good to offset its evil.

For the first time in three decades, the veil of silence that has plagued Cambodian schools will finally be lifted, allowing students and teachers to speak about and understand the Cambodian genocide of 1975–79. It is a monumental time in our nation’s history. Our new textbook and genocide curriculum will educate our youth, as well as simultaneously provide a platform for dialogue and discussion in which all Cambodians can take part. By facing this dark chapter in our history, we can begin to recognize the painful struggles of our family members and friends.

Our forebears, whose spirits whisper through the rice fields, call upon us to liberate them from injustice and inhumanity. As custodians of this painful legacy, acknowledging the past also helps us acknowledge the present struggles of survivors. These are the men and women, ordinary and uncelebrated, who have tirelessly labored to rebuild society and their homes in the wake of disaster and tragedy.

Teachers play an invaluable and essential part as guardians of our history. They are the stewards of the vessel—guiding our students through the stormy waters of our nations’ turbulent past. They steer us all toward our future.

Hopefully, this Teacher’s Guidebook will serve as their compasses, pointing them to the beacons of truth, justice and knowledge, so that they can inspire and teach generations about the distressing aftermaths of genocide, and, above all, evil.



Phnom Penh, January 17th, 2014

H.E. Dr. Hang Chuon Naron
Minister, Ministry of Education, Youth and Sport

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This guidebook is being used across Cambodian high schools, reaching an estimated one million students from grades 9-12. As part of DC-Cam's Genocide Education Project, more than 3,000 high school teachers have been trained on how to teach *A History of Democratic Kampuchea (1975-1979)*. Only by learning from the past can we begin to reconnect all the pieces of our broken nation. I am humbled to be one of the servants of this important and noble mission for Cambodia. This book is dedicated to my mother. This project has become the Truth Commission.

Youk Chhang
Director, The Documentation Center of Cambodia



Guidebook staff and collaborators with H.E. Minister Im Sethy (middle center in navy suit) in front of the Ministry of Education, Youth, and Sport. Phnom Penh, Cambodia, July 2009.
Source: DC-Cam Archives.

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This is a photo of one of the first markets in 1980. A market at Koh Thom district, Kandal province, 1980. (across from Koh Khsach Chunlea – a KR prison site). The majority of the survivors of the Khmer Rouge genocide in 1979 were women. Since then they have been the driving force behind the rebuilding of Cambodia, economically, socially and spiritually. *Source: DC-Cam Archives.*

PART 1: OVERVIEW



Students at Hun Sen Ang Snoul High School wait for their buses under the shade of trees in their school's front yard. These students are on their way to visit the Khmer Rouge Tribunal courtroom, the Tuol Sleng Genocide Museum, and the Choeng Ek Killing Fields Genocide Memorial Center; a trip organized by DC-Cam, 2007. Photo by: Dacil Q. Keo. Source: DC-Cam Archives.

WHAT IS HISTORY?

According to William H. McNeill, an American world historian and author, particularly noted for his writings on Western civilization, there are three levels of history:

- Level I: Personal – Local History
- Level II: National History
- Level III: Global History

“Historical knowledge is no more and no less than carefully and critically constructed collective memory.” Without individual memory, a person literally loses his/her identity, and he or she would not know how to act in encounters with others. Memory is not something fixed and forever. As time passes, remembered personal experiences take on new meanings. Historians are always at work reinterpreting the past, asking new questions, searching new sources and finding new meanings in old documents in order to bring the perspective of new knowledge and experience to bear on the task of understanding the past. This means, of course, that what we know and believe about history is always changing. In other words, our collective, codified memory alters with time just as personal memories do, and for the same reasons.

History does matter. George Orwell wrote, “He who controls the past, controls the future.” Our view of the past affects how we respond to our present circumstances. If our view of history is wrong, we are likely to make wrong choices today. These wrong choices will lead to further conflicts and a waste of resources that can eventually lead to the fall of an entire civilization.

RATIONALE FOR TEACHING THE HISTORY OF DEMOCRATIC KAMPUCHEA

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. DC-Cam's Genocide Education Project is designed to promote healing, justice, reconciliation, and democracy in Cambodia. Khamboly Dy, a Senior Researcher at DC-Cam wrote a textbook entitled *A History of Democratic Kampuchea (1975-1979)* to be used in schools across the country. This Teacher's Guidebook and Student Workbook will support the use of this textbook in the classroom.

Why Teach the History of Democratic Kampuchea?

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

The teacher of the history of Democratic Kampuchea should always attempt to connect the study of this specific time period with concepts of human society and thinking using various examples. For example, what does it mean to "examine" a moral issue? What are moral issues? How do we deal with them in history? What is the difference between handling these issues: a) today in concrete situations in our lives? b) retrospectively over time in history? c) as issues for people in a historical setting that we may not be able to examine? One's opinion of history may depend on his or her own worldview. Challenging students to reexamine their own world views will allow them to gain a deeper appreciation of not only the complexity of the history of Democratic Kampuchea but also the complexity of Cambodian society today.



Students at Indra Devi High School in Taul Kauk, Phnom Penh proudly show their individual copy of *A History of Democratic Kampuchea (1975-1979)*, September 2009. Photo by Pong-Rasy Pheng. Source: DC-Cam Archives.



Questions of Rationale

The objectives of teaching the history of Democratic Kampuchea are to engage the intellectual curiosity of the student and inspire critical thought and personal growth. The rationale of teaching history (and particularly DK history) must be considered when structuring lessons on this subject. Before addressing what and how to teach, teachers first need to contemplate the following:

- Why should students learn this history?
- How does history give us insight into who we are and who we can be?
- What are the most significant lessons students can learn about Democratic Kampuchea regime and about genocide?
- How will gaining insights into the regime's many historical, social, political and economical factors help students gain perspectives on how problems or events occur? How do these factors contribute to the disintegration of civilized values and justice?
- How will this study build generational connections between students and their elders?
- How will this study impact the students' sense of empathy and compassion?
- How will this study promote democracy in Cambodia?

When you, as an educator, take the time to consider the rationale for your lessons about Democratic Kampuchea, you will be more likely to select content that speaks to your students' interests and provide them with a clearer understanding of the history.

Most students demonstrate a high level of interest in the history of Democratic Kampuchea precisely because the subject raises questions about justice, conformity, obedience, fear and human suffering—issues which young adults may experience or witness in their daily lives. Students 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. They may also be asking questions at home and be interested in putting their own relatives' experiences into a larger historical context.

PHILOSOPHY OF TEACHING THE HISTORY OF DEMOCRATIC KAMPUCHEA



Students at Sisowat High School in Phnom Penh reading *A History of Democratic Kampuchea (1975-1979)* for the first time, October 2009. Photos by Pong-Rasy Pheng. Source: DC-Cam Archives

Teaching the history of Democratic Kampuchea allows students to make their studies more powerful and more purposeful, become more informed and intelligent, and more aware of their past and current situations. Educating students about this historical period involves a search for truth, justice and reconciliation through evidence, investigation, analysis, discussions and arguments both in our past and present existence.

As a result of Cambodia's recent horrific history, many students across Cambodia today still live in a world where poverty, hunger, suffering, and struggles are their daily realities. Therefore, educators across Cambodia must equip students with appropriate tools, skills and knowledge to help them overcome these challenges and find success in the twenty-first century.

In order to respond to the social challenges and the growing needs of the twenty-first century, educators must:

1. Have ongoing professional development and training related to contemporary teacher education theories and best practices in curriculum development and design, diversity, content areas, reading and global education;
2. Become more aware of the complexities and the possibilities of our world and the issues that shape our lives historically and politically;
3. Provide a caring and democratic environment where students can talk, learn openly, and have genuine dialogues on issues such as domestic violence, alcohol abuse, wellness, sexism, racism, hatred, genocide and social justice;
4. Provide a curriculum that encourages questioning and independent judgment on issues of social justice, global education, equity, and peace and reconciliation;
5. Teach beyond the scope of the classroom to enable students to explore and shape well-informed opinions on challenging questions and situations;
6. Teach using students' own experiences;
7. Encourage students to inquire, participate and push for success and equity through meaningful learning experiences, readings, viewings, and interactions; and



8. Encourage students to critique and take an active role in shaping and making the world a more peaceful and equitable place.

TEACHER'S GUIDEBOOK

The Teacher's Guidebook is designed to assist instructors in high school (grades 9-12)/secondary education in the use of *A History of Democratic Kampuchea (1975-1979)* by Khamboly Dy. Part I of this guidebook provides an overview of the course. Part II provides lessons and suggestions for its use. Part III presents ways to evaluate and measure student learning. Part IV provides resources and references for additional information and assistance.

Teachers are not expected to be familiar with all the historical details of Democratic Kampuchea. This guidebook contains samples of lessons and teaching suggestions that will help both teachers and students direct their

study and research. The selection of lessons and sources should be made on the basis of what is most meaningful for the student and what is appropriate for the particular lesson. The teacher may choose to use all or only select some lessons in this guidebook. Teachers are encouraged to inquire with the Ministry of Education for further guidance on required lessons.

The Teacher's Guidebook corresponds to the Student Workbook. The teacher should be free to deviate from this Guidebook when appropriate or necessary.

HOW TO USE THIS GUIDEBOOK WITH THE STUDENT WORKBOOK:

Approach 1 to using the Workbook:

- a. **Lesson Description: Actively Reading – Group Exercise**
Students incorporate reading skills such as connecting content, making inferences, sequencing, drawing conclusions, making generalizations, making predictions, analyzing and evaluating.
- b. **Directions: Students work in groups of 2-3, reading the passages individually and answering and discussing the questions in the workbook.** They may discuss their answers amongst themselves in their groups. The teacher reforms the class after 30 minutes and goes over the answers to the workbook with the students. At this point, the teacher may assign additional assignment(s) to promote writing, speaking/presentation, and basic research skills.

Approach 2 to using the Workbook:

- a. **Lesson Description: Actively Reading – Individual Exercise**
Students incorporate reading skills such as connecting content, making inferences, sequencing,



Peou Dara Vanthan, Deputy Director of DC-Cam, discussing the importance of documentation with students at Youkunthor High School in Phnom Penh, October 2009. Photo by Piseth Phat. Source: DC-Cam Archives.

drawing conclusions, making generalizations, making predictions, analyzing and evaluating.

- b. **Directions:** The teacher selects students to read portions of the reading aloud to the class, changing student readers every paragraph or every couple of paragraphs. As the students read, each student should fill out their respective workbook questions. The teacher can allow about 5-10 minutes after finishing the reading to discuss the reading with the students and allow for students to fill in any blank answers. At this point, the teacher may assign additional assignment(s) to promote writing, speaking/presentation, or basic research skills.

The following information describes the course objectives and how specific activities, questions, and materials evaluate and measure how well students meet these objectives. By using the lessons and suggestions in this Guidebook, you will be able to see where appropriate changes are necessary either in the description of the course objective or in the manner in which it is evaluated and measured. Refer to the Teacher's Guidebook Table of Contents for the specific location of these lessons or activities.

Course Objectives

1. Students describe key events in Khmer Rouge history.
2. Students know critical details about senior Khmer Rouge leaders.
3. Students describe important details about Democratic Kampuchea's foreign relations.
4. Students understand the Khmer Rouge's rise to power.
5. Students explain important details about Democratic Kampuchea's administrative organization.
6. Students explain the Khmer Rouge security system.
7. Students compare some of the perspectives, opinions, and observations of the Khmer Rouge period from both victims and perpetrators.
8. Students analyze Khmer Rouge ideology and policies.
9. Students analyze differences between life today and life under the Khmer Rouge regime.
10. Students think critically about the possible causes of the genocide, and its effects and consequences.
11. Students evaluate some of the effects of the Khmer Rouge period on Cambodia today.
12. Students evaluate Khmer Rouge ideology and policies.
13. Students analyze and evaluate the history and victims of the Khmer Rouge period in comparison with other countries' experiences of genocide and mass atrocities.
14. Students analyze controversial issues dealing with the Khmer Rouge period.
15. Students analyze the use and abuse of power and the roles and responsibilities of individuals, organizations and the international community when confronted with human rights violations and/or policies of genocide.
16. Students gain insights into the many historical, social, political and economic issues which cumulatively resulted in the takeover of Democratic Kampuchea. They gain perspectives on how historical events take place, and how a convergence of factors can contribute to the disintegration of civilized values.
17. Students value the knowledge of survivors and foster exchange (e.g., interviews, family histories, etc) with their elders.
18. Students develop a sense of compassion and empathy.
19. Students consider the counterproductive effects of revenge upon Cambodian society and understand the need for reconciliation.
20. Students explain the meaning of democratic values in Cambodia.
21. Students learn to cooperate and live peacefully in society.



Instructional Strategies

Goals: Set goals to determine purpose, aim, and rationale for what you and your students engage in during class time. Use this section to express the goals that draw upon previous learning activities and to set the stage for further learning.

Objectives: Focus on what your students must or can do to acquire further knowledge and skills. The objectives for the daily lesson plan are drawn from the broader aims of the unit plan and are achieved over a period of time.

Materials: Determine a) how much preparation time, resources, and management will be involved in carrying out this plan and b) what materials, books, equipment, and other resources will be needed.

Lesson Procedure: Provide a detailed, step-by-step description of how to conduct the lesson and achieve lesson plan objectives. Focus on what students should do during the lesson. This section is basically divided into three stages: launch, explore, and summarize. This is a teaching model that is manageable, facilitative and pedagogically sound.

Stage 1. Launch (5–10 minutes)

This is when the teacher gives students the information they need to do the lesson and complete the problem or task. The teacher should give students enough information so that they can do the exercise. This is the stage for assessing the students' prior knowledge and level of understanding about a topic through initial whole-class discussions. During this part of the lesson, the teacher needs to make sure to clarify the goals and expectations. In addition, the teacher must also explain the reason or value of the lesson. By the conclusion of this phase, students should understand why the topic they are exploring is important. Questions to consider when planning this phase:

- How do I launch this content or concept?
- What prior knowledge do my students need?
- Do I need to do a mini-lesson (direct instruction) first?
- What resources do I need to help support the lesson content or concept and how can I make sure that my resources and documentation/evidence are up-to-date this year?
- What do students need to know to understand the content or concept?
- How can I make it personal and relevant to the students?
- What advantages or difficulties can I foresee?
- How long does this lesson take?

Stage 2. Explore (15–45 minutes)

This is where students work individually or in small groups to explore information or concepts. The teacher's role is to move from table to table and listen closely. See what issues or reflections students are coming up with. Help students who are stuck or who are ready to move ahead, mainly through questions to stimulate their thinking. Questions to consider when planning this phase:



Classmates at Youkunthor High School read the textbook about Democratic Kampuchea together, October 2009. Photo by Piseth Phat. Source: DC-Cam Archives.



Students taking notes from *A History of Democratic Kampuchea (1975-1979)* in a local high school in Phnom Penh, October 2009. Photo by Piseth Phat. Source: DC-Cam Archives.

- How do I organize the students to explore information or engage in a critical thinking task? (Individuals? Groups? Pairs?)
- What materials do I need in order to encourage diverse thinking and problem-solving?
- What are the different strategies I anticipate them using?
- What kinds of questions can I ask:
 - a. To prompt and probe their thinking if the level of frustration is too high;
 - b. To encourage student-to-student conversation, thinking, learning, etc.

Stage 3. Summarize (15–25 minutes)

This is where the main teaching occurs. Bring groups back together and have students explain their thinking or learning. The teacher's role is to guide students to the big ideas, to make sure that they are on target with the lesson's learning objectives. Part of the purpose of the Summary segment is to allow the teacher to assess how well his/her students are progressing toward the goals of the lesson. Use the discussion to help determine whether additional teaching and/or exploration by students is needed before they go on to the next lesson. Questions to consider when planning this phase:

- How do I guide the discussion so that students summarize their thinking or learning?
- What concepts and processes need to be covered in more depth?
- What needs to be emphasized?
- What ideas do not need further examination at this time?
- How can we go beyond this lesson?
- Which pedagogical lessons can be applied in other contexts?
- What new questions might arise?
- What will I do to follow up, practice or apply the ideas after the summary?
- How can I ensure that time spent in class matches the scope of the content or concept and the goals of the lesson?
- What advantages or difficulties can I foresee?

Homework (additional enrichment or reflection): appropriate supplemental activities or explorations for students to do after class.



Assessment/Evaluation: Focus on ensuring that the students have arrived at their intended destination. The teacher will need to gather some evidence that they did. This can be done by collecting students' work and assessing them by using a grading rubric based on lesson objectives (refer to the Table of Contents for the section/page number for example rubrics). The teacher could also quiz students on various concepts as well.

STUDENT LEARNING PORTFOLIO FOR CURRICULUM EVALUATION

The teacher should select at least two students, preferably one female and one male, who will have all of their work collected and saved for records and curriculum evaluation throughout the teaching of this subject. These student portfolios will assist DC-Cam or Ministry of Education curriculum evaluators when they assess the effectiveness of the curriculum and determine areas for improvement.

Materials: Collection of all students work: essays, poems, illustrations, and Student Workbook.

PART II: LESSONS ON THE HISTORY OF DEMOCRATIC KAMPUCHEA

Pre-Lessons

LESSON 1: COURSE INTRODUCTION

Objectives:

1. Students learn about the achievements of Khmer culture and history before the Khmer Rouge period.
2. Students describe the history of Democratic Kampuchea.
3. Students define the crime of genocide as defined by international law.
4. Students identify how the Khmer Rouge period impacts life today.

Materials: Student Workbook, a poem lamenting the experience of the Khmer Rouge period and a handout of Democratic Kampuchea's National Anthem, photos of ancient temples, famous structures, and of peaceful times in Cambodia

Poems:



Angkor Wat, Siem Reap
Province, 2014.
Photo by Ouch Makara.

Searching for Dad

*When I left, Dad sat on his bed,
Wanting to go through his shakes in private.*

*With no food or water, Dad lived on Buddha,
While his body became covered with sores.*

*He refused to leave. He wanted to meditate.
Pol Pot separated me from my father.
When I return, I find him gone.
Dad, what miseries did you suffer?*



Breaking the Silence

*Transform the Blood River into a River of Reconciliation.
A river of responsibility.*

Talk, talk, talk.



A scene from the play, *Breaking the Silence*, performed in Phnom Penh in 2009. Photo by Jim Mizerski.

Democratic Kampuchea's National Anthem

Glittering red blood which blankets the towns and
countryside of the Kampuchean motherland!
Blood of our splendid workers and peasants!

Blood of our revolutionary youth! Blood that was
transmuted into fury, anger, and vigorous struggle!
On 17 April, under the revolutionary flag!
Blood that liberated us from slavery!

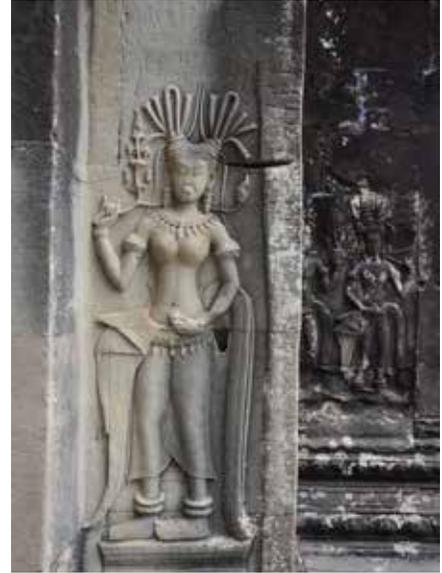
Long life 17 April, the great victory! More wonderful and
much more meaningful than the Angkor era!

We unite together to build up Kampuchea and a glorious
society, democratic, egalitarian, and just;
Independent-master; absolutely determined to defend the
country, our glorious land;

Long life! Long life! Long life new Kampuchea, democratic
and gloriously prosperous; determine to raise up the
revolutionary red flag to be higher; build up the country to
achieve the glorious Great Leap Forward!



National emblem of Democratic Kampuchea. The DK Constitution describes the national emblem of Democratic Kampuchea as a network of dikes and canals, which symbolizes modern agriculture, and factories, which symbolize industry. These are framed by the oval garland of rice ears, with the inscription "Democratic Kampuchea" at the bottom. Source: DC-Cam Archives.



Top: (left) Young contemporary dancers Narim and Belle from AMRITA Arts dancing on top of Prasat Thom Koh Ker, Preah Vihear Province. Photo by Men Pechet. Top: (right) Carvings of Apsara dancers on the wall of Angkor Wat Temple, 2014. Photo by Chy Terith. Bottom: Koh Ker Temple in the middle of jungle in Preah Vihear Province, 2014. Photo by Eng Kok-Thay.





Above: Preah Vihear Temple, located in northern Cambodia, was built during the reigns of King Suryavarman I and King Suryavarman II from the 11-12th centuries. In July 2008, it was listed as a UNESCO World Heritage Site. Below: Banteay Chhmar Temple, constructed during the reign of Jayavarman VII in the 12th century, in Banteay Meanchey province. Photos by Nhean Socheat and Youk Chhang. *Source: DC-Cam Archives.*



Procedure and Process:

Launch (5-10 minutes)

The teacher introduces the objectives of the lesson with the students. As an introduction to the study of Democratic Kampuchea, the teacher discusses the beauty and great achievements of Cambodian history and culture. The teacher gives an opportunity for students to think about life before Democratic Kampuchea by reflecting on the pictures showing ancient temples, famous structures, and peaceful times in Cambodia to describe the world renowned achievements of Khmer culture and history. After examining these achievements, the teacher gives students a handout of Democratic Kampuchea's National Anthem to read. These activities show the drastic change and comparison between life before and during Democratic Kampuchea. After reading the Democratic Kampuchea's National Anthem, students listen to a poem read aloud lamenting the Khmer Rouge experience to further illuminate the changes of time and experiences of Khmer people.

Teacher explains to students that they will learn about a recent event in our history in which a horrific injustice occurred. April 17th marks the anniversary of the start of the genocide and mass atrocities in Cambodia, when nearly two million people died from starvation, overwork, disease and execution between 1975 and 1979.

Before delving into the specifics of Democratic Kampuchea, the teacher asks students about genocide. The teacher writes key words to define the word genocide on the board. The teacher explains that genocide is the intentional destruction of a group of people on the basis of a defining characteristic.

The teacher explains to students that the crime of genocide has a few specific components [write them on the board]:

- To commit actions
- With the intent
- To destroy (in whole or in part)
- A defined group of people
- To base the definition of people on specific characteristics (such as national, racial, religious, or ethnic attributes).

After explaining the definition, the teacher asks students to name examples of genocide in the 20th century (answers may include: the Holocaust, Armenia, Rwanda, Cambodia, and the former Yugoslavia).

The teacher explains that after the Holocaust, in which an estimated 6 million Jews died from different forms of Nazi persecution, the international community declared that this should never happen again. The newly formed United Nations adopted the Genocide Convention in 1948. The Convention gives a legal definition of genocide and obligates countries that ratify the treaty to intervene to stop genocide when it occurs.

The legal definition of genocide as defined by the United Nations is:

“Any of the following acts committed with the intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- Killing members of the group;
- Causing serious bodily or mental harm to members of the group;
- Creating living conditions of the group with the intent to bring about its physical destruction



- in whole or in part;
- Imposing measures intended to prevent births within the group;
- Forcibly transferring children of the group to another group.”

(Convention on the Prevention and Punishment of the Crime of Genocide, Article 2)

Explore (15-45 minutes)

Students use their Student Workbook to reflect in writing on the drastic changes that took place in Cambodian history during the Democratic Kampuchea period. They reflect on how the genocide and mass atrocities have impacted them.

After the students complete their personal reflection, the teacher asks students to prepare for Think-Pair-Share activity (see Think-Pair-Share Activity Explanation in Resources and References). The teacher explains how the Think-Pair-Share activity will be used in the course (students share what they write with a partner during a Think-Pair-Share activity).

Summarize (15-25 minutes)

At the end of the Think-Pair-Share activity, students share their reflections about the changes that took place in Cambodian history with the whole class and provide some examples of how the genocide and mass atrocities during the Democratic Kampuchea period impacts life today.

LESSON 2: DISCOVERING STUDENT PRIOR KNOWLEDGE

Objectives:

1. Students demonstrate their prior knowledge of the Khmer Rouge period.
2. Students use the K-W-L chart to record what they already know (K), want to know (W).
3. Students explain the importance of studying Democratic Kampuchea.
4. Students consider and discuss how the Khmer Rouge period impacts life in Cambodia today.

Materials: Textbook, K-W-L chart and Student Workbook

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and the overall objectives of the course or unit of study. The teacher makes a K-W-L (What We Know, What We Want to Know, What We Learn) chart on the board listing students’ knowledge (refer to Part IV: Resources and References for additional ideas). The teacher explains how the K-W-L chart will be used in the course. The teacher asks students to discuss and review information regarding what they already know about the Democratic Kampuchea period. The teacher then asks students to discuss how they learned this information. What did they learned from their parents, grandparents, relatives, etc?

After completing the ‘K’ section, the teacher lists the information that the students “Want to Know” about the Khmer Rouge period on the chart. The teacher prompts the students with questions about the Khmer Rouge leadership and daily life under the Khmer Rouge (dress, food, work, housing, education, religion, etc). The teacher explains to students that they will complete the “What We Learn” section at the end of the course. The teacher saves the chart.

The teacher presents *A History of Democratic Kampuchea (1975-1979)* to students. The teacher asks students if they have ever read a book like this before. The teacher points out that this textbook contains historical accounts based on survivors, research, historical references and documents collected by the Documentation Center of Cambodia (DC-CAM), a Khmer Rouge archival center based in Phnom Penh, Cambodia. The teacher reads aloud the textbook's Forward by Mr. Youk Chhang, the Director of DC-CAM, and the Acknowledgements by Mr. Khamboly Dy, the author, to provide a brief opening and objectives of the textbook.

The teacher discusses the photograph on the inside front cover (the picture of locks and chains) and asks students what the photograph means to them. The teacher also asks the following questions:

1. What's the first thing you see when you look at this photo?
2. What do you think this picture symbolizes or represents in relation to the Khmer Rouge regime?
3. Why do you think we lock things up?
4. What do you think the KR locked up (physically, mentally, spiritually)? Why did they lock things up?
5. Do people keep memories about the KR period locked up today?
6. What happens when we lock things inside?
7. What do you think the axe could symbolize or represent? (desire to breakaway, inability to break free, etc.).

Explore (15-45 minutes)

Students work on a Think-Pair-Share activity (refer to Part IV: Resources and References) in which they need to make a list of reasons why they believe it's important to learn about the history of Democratic Kampuchea. Then, they share their reasons with their partner.

Summarize (15-25 minutes)

At the end of the Think-Pair-Share activity, students share some of their reasons with the whole class. At this stage, the teacher evaluates the students' understanding and their level of interest about the topic.



Chains with axe and Chinese-made padlock found at Kroal Prison, Sre Sangkum Commune, Koh Nhek district, Mondulakiri Province in 1979. Source: Vietnamese News Agency/DC-Cam.

CHAPTER 1: SUMMARY



Khmer Rouge soldiers and cadres during Democratic Kampuchea. *Source: DC-Cam Archives.*

LESSON 1: ACTIVELY READING CHAPTER 1

Objectives:

1. Students determine the key events of when the Khmer Rouge came to power.
2. Students explain the Cambodian communist ideology during this time.
3. Students describe the different experiences during this time.
4. Students identify, define and use key vocabulary and names.

Materials: Textbook, K-W-L chart from Lesson 2 and Student Workbook

Key Vocabulary and Names:

Democratic Kampuchea (DK)	Angkar Padevat	Heng Samrin
Evacuations	Khmer Rouge	Son Sann
Maoism	Marxism	Leninism
Exploitation	Coalition	Comrade
Revolutionary	Lon Nol	Legitimate
United Nations	UN General Assembly	Traumatized
King Norodom Sihanouk	Khmer Republic	Triparty Coalition Government
Communist Party of Kampuchea (CPK)		
People's Republic of Kampuchea (PRK)		

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and finds out what students already know about the history of Democratic Kampuchea and the Khmer Rouge. The teacher posts the K-W-L chart from Pre-Lessons, Lesson 2 on the board, and briefly reviews what students already know about the history of Democratic Kampuchea and the Khmer Rouge. After that, the teacher goes over key vocabulary and names in the Introduction Chapter.

Explore (15-45 minutes)

Students actively read and take important facts from the Introduction Chapter. Afterwards, students read the following passages aloud or silently amongst themselves. The students should reflect on the views of the interviewees. Students should reflect on: What are the different experiences or memories? Why are they different? What could explain these different experiences? Students read the following short background on Ieng Thirith in their Student Workbooks:

Ieng Thirith is the wife of Ieng Sary and the younger sister of Khieu Ponnary who later became the wife of Pol Pot. During the Democratic Kampuchea regime, Thirith was Minister of Social Affairs and Action and Head of the Democratic Kampuchea's Red Cross Society.



Defendant Ieng Thirith during her pre-trial hearing in the Extraordinary Chambers in the Courts of Cambodia (ECCC) on June 30, 2008. Photo by Heng Sinith.

Ieng Thirith was arrested and charged with her husband Ieng Sary for crimes against humanity. She is accused of the planning, direction, coordination and the ordering of widespread purges, as well as the unlawful killing or murder of staff members from within the Ministry of Social Affairs.

On November 17, 2011, Thirith was ruled to be mentally unfit to stand trial. After about a year of adjudication on this ruling, she was ordered to be released from prison.

Testimony of a Courier for Ieng Thirith:

A young woman from Takeo was a courier for Ieng Thirith in 1976. Despite their close working relationship, she never dared to be casual with Thirith, never asking her about personal matters. Still, she considered Thirith a good and nice woman, not someone who was mean or vicious, someone who never raised her voice, always talking sweetly and patting Li on the head, always generous. She did not believe Thirith had ever killed anyone, nor did she believe that Pol, Nuon, Sary, or Samphan had ever personally committed murders. She believed executions occurred only in the countryside, where people were killing each other, not in the city. Thirith never spoke to her about the threat of enemies. Food was plentiful, and every ten days there was a treat, such as a meat sandwich or something sweet. And there were movies to watch too. It was a fun life.

Testimony from a woman from Takeo

A woman from Takeo, who served as a medic at the 6 January Hospital in Phnom Penh in 1977–1978 had no memory of Ieng Thirith, but did recall that many of her medic colleagues were taken away for execution, the



largest numbers disappearing in late 1977 and into 1978. She claimed most of the victims were from Takeo, and were accused of being traitors—close to “Yuon”—but were in fact taken away for stealing rice, for complaining that the ration was insufficient, or for falling in love. The aim seemed to be to exterminate the Khmer nation. She said the victims were taken to S-21.

Excerpt from an article by Youk Chang, “Two Important New Projects at DC-Cam”, Searching for the Truth, 2-5 (1st Qtr., 2004).

In less than four years, that regime was responsible for roughly two million deaths, or over a quarter of Cambodia’s population. But what drove me to document those crimes was more than an abstract number of victims; the horrors of Democratic Kampuchea were also personal. I was a teenager during those years and suffered like almost all of my compatriots. When I picked water grass for my sister, who was pregnant and starving, I was considered to be a criminal, hit with an axe, pushed to the ground, and tied up with ropes. I was put in jail for weeks. My mother was afraid to cry when she witnessed the cadres beating me because the Khmer Rouge also thought that expressing grief was a crime. Another of my sisters died because she did not have enough to eat. When Khmer Rouge soldiers accused her of stealing a small amount of food, she denied their charges. They killed her because they did not believe her. I was luckier. I survived that brutal period.



Youk Chhang (right) with Yeay Suom, a Khmer Leu villager, in Prey Kabas district, Takeo province, 1995. *Source: DC-Cam Archives.*

Excerpt from an article by Bunthorn Som, “Are All the Khmer Rouge Cadres Bad?” Searching for the Truth., 5-7 (3rd Qtr., 2008).

In 1965, Poch was ordained as a monk in Taing Khmao pagoda to study Buddhist morality and literature. Two years later, Poch left the Buddhist monkhood. In 1971, after hearing the call from Prince Sihanouk to enter the Marqui forest and join the struggle to liberate the country from Lon Nol regime, Poch volunteered to serve in the National United Front army. Poch was required to educate people coming from the cities about

revolutionary policy and to coordinate food production for the population. Poch recalled that one day when the Khmer Rouge forces and the Lon Nol soldiers were fighting with each other, a little girl and a lady named Mom, who were looking for their relatives, were captured by the Khmer Rouge army. Because they used to live in enemy (Lon Nol) area they were accused of being hidden enemies burrowing from the base area. Because Poch had known both of them and realized they would be subject to cruel torture, he went and vouched for them.

After its victory in 1975, Angkar appointed Poch deputy chief of Sa-ang district where he was responsible for supervising farmers. Seven months later, Angkar sent Poch to Taing Kok district, Region 42 of the Central Zone. Although Angkar required Poch to note down the names of 17 April people who stole potatoes and rice, or who came to work irregularly, Poch never reported their names to the regional rank or central rank cadres. All of them had been evacuated from different places, so he was not able to distinguish their background clearly and was afraid of accusing innocent people. As a consequence, Poch's position was downgraded to deputy chief.

In 1978, while Poch was fighting on the battlefield he stepped on a mine and lost a leg as a result. After recovering, he was appointed to manage seventeen families of Khmer Rouge soldiers. Eventually, his commander was captured by the government's forces, so Poch fled to live with the villagers. Because Poch had done good deeds, some people gave him rice, dried and salted fish, and helped to hide his background as a former Khmer Rouge cadre. To date, villagers in Baray and Taing Kok districts still visit him sometimes.

Note to Teacher: The purpose of this activity is two-fold.

One, the teacher is encouraged to have students reflect on how history is made up of many different stories, experiences, and interpretations. The teacher could have students compare the stories of 1) the courier for Ieng Thirith; 2) the woman from Takeo; 3) Youk Chhang; and 4) Poch. What do these different stories say about the study of history? The teacher can pose this question and try to guide students to the overall point that there is not a single absolute “history.” Rather, students must study history as a pool of different experiences and opinions. Sometimes there will be different views on what happened and why.

Two, the teacher is encouraged to have students reflect on how these experiences are different and how these experiences challenge our definitions of “victim” and “perpetrator”. For example, is the courier for Ieng Thirith a “perpetrator?” What is the definition of a “perpetrator”? Must a person be directly responsible for harming others in order to be identified as a “perpetrator?”

Summarize (15-25 minutes)

Teacher goes over the students’ reflections and the Guided Questions with the whole class to evaluate and summarize student learning.



GUIDED QUESTIONS AND ANSWERS

1. When did the Khmer Rouge take control of Cambodia? **April 17, 1975.**
2. Why do you think the Khmer Rouge forced an estimated two million people out of Phnom Penh? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think about reasons for why the Khmer Rouge did this task.**
3. Approximately, how many lives were claimed under the Khmer Rouge regime? **Between 1.7 to 2 million.**
4. Why do you think the Khmer Rouge wanted to transform Cambodia into a rural, classless society? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think about reasons for why the Khmer Rouge did this task.**
5. What do you think life today would be like if money and free markets were abolished? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think about the effect this would have on their lives today. Answers will vary.**
6. What do you think life would be like if schooling were abolished? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think about the effect this would have on their lives today. Answers will vary.**
7. What do you think life would be like if private property were abolished? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think about the effect this would have on their lives today. Answers will vary.**
8. What do you think life would be like if foreign clothing styles were abolished? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think about the effect this would have on their lives today. Answers will vary.**
9. What do you think life would be like if religious practices or traditional Khmer culture were abolished? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think about the effect this would have on their lives today. Answers will vary.**
10. Why do you think the regime banned the assembly of people or public discussions? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think about the effect this would have on their lives today. Answers will vary.**
11. Describe the relationship between Cambodia and Vietnam at the end of 1977.
The relationship was hostile.
12. How has the Khmer Rouge regime affected Cambodia today? **No answer should be given by the teacher. Instead, the teacher should encourage the students to think critically on this issue. Answers will vary.**
13. Looking at the picture on page 1 of Chapter 1 titled: “Youth at a conference in Siem Riep Province, March 23, 1973.”: By looking at the picture objectively without giving opinions, what do you see in this

picture? What does this picture teach you about Khmer Rouge ideology? What do you think the young people are doing at this conference? **There is no right or wrong answer for this question. But possible responses can be:**

- A lot of the people are wearing black.
- Most of the girls have their hair cut short in a bob.

14. Looking at the picture on page 1, if you were in this crowd, what kind of feelings might you possibly have? **There is no right or wrong answer for this question. Students may say that they would feel compelled to clap or cheer. They may feel sad, scared or intimidated. They may feel even happy or excited. The purpose of this question is to challenge students to reflect on how they would feel and what they would think during this time period.**



CHAPTER 2: WHO WERE THE KHMER ROUGE? HOW DID THEY GAIN POWER?



The Khmer Rouge army at Olympic Stadium, Phnom Penh. *Source: DC-Cam Archives.*

LESSON 1: ACTIVELY READING CHAPTER 2

Objectives:

1. Students gain insights into the historical background of the Khmer Rouge.
2. Students describe who played a major role in the Khmer Rouge takeover of Cambodia in 1975.
3. Students identify, define, and use key vocabulary and names.
4. Students summarize their learning by responding to the guided questions.

Materials: Textbook and Student Workbook

Key Vocabulary and Names:

French Colonialism	Indochina	Secretary
Unified Issarak Front (Khmer Issarak)	Son Ngoc Minh	Ho Chi Minh
Chan Samay	Exile	Defected
Nationalist	Intellectuals	Activists
Saloth Sar (Pol Pot)	Son Sen	Protégé
Khieu Samphan	Ieng Sary	Keo Meas
Peasants	So Phim	Feudalism
Nuon Chea	Sieu Heng	Geneva Agreement
Central Committee	Viet Minh	National Assembly
Cadres	Tou Samouth	Indochinese Communist Party (ICP)
Khmer People's Revolutionary Party (KPRP)		
Sangkum Reastr Niyum (the People's Socialist Community)		
Communist Party of Kampuchea (CPK)		

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day. The teacher discusses what students know about the Khmer Rouge and goes over key vocabulary and names in Chapter 2.

Explore (15-45 minutes)

Students actively read and take notes on Chapter 2. Students write in their Student Workbooks to reflect on their learning.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. Why did the Cambodian communist movement cooperate with the Vietnamese?
To drive the French from Indochina.
2. In April 1950, 200 delegates of the Cambodian communist movement assembled in Kampot province. What was the name of the group that was formed? **Unified Issarak Front or Khmer Issarak.**
3. Who was the leader of this group? **Son Ngoc Minh (A-char Mien).**
4. What was their ideology? **Marxist-Leninist.**
5. Who were the members of the secret Central Committee of the Khmer People's Revolutionary Party? (Name 4): **Son Ngoc Minh, Sieu Heng, Tou Samoth (known as Achar Sok), Chan Samay.**



6. In the 1955 election, who won all the seats in the National Assembly? **Sangkum Reastr Niyum.**
7. Between 1950 and 1959, what happened to the Khmer People's Revolutionary Party (KPRP)?
According to Pol Pot, from 1955 to 1959, about 90% of the KPRP's members were arrested and killed. By the beginning of 1960, only about 800 cadres remained active and only 2 rural party branches were still functioning fully. This came partly as a result of Sieu Heng defecting to Sihanouk's government in 1959.
8. Which two zones had rural party branches that were functioning fully in 1960?
The East Zone, which had its base in Kampong Cham province (led by So Phim) and the Southwest Zone which was based in Takeo province (chaired by Chhit Chooun alias Ta Mok).
9. What happened at the secret KPRP Congress meeting on September 28-30, 1960?
Seven members from the organization's urban branches and fourteen from its rural branches met at the grounds of Phnom Penh railroad station. The Congress reorganized the party, set up a new political line, and changed its name to the Worker's Party of Kampuchea (WPK). Tou Samouth became its Secretary and Nuon Chea was its Deputy Secretary. Pol Pot became Second Deputy Secretary in 1961.
10. After Pol Pot was named Party Secretary, what two countries did he visit for talks? **China and Vietnam.**
11. Why did Pol Pot change the party's name to the Communist Party of Kampuchea in 1966?
He wanted to lessen the Vietnamese influence and strengthen relations with China. He made the change to put the Cambodian party semantically ahead of the Vietnamese party.
12. In March 1970, who launched a successful coup to depose Prince Norodom Sihanouk as head of state?
Marshal Lon Nol and his pro-American associates.
13. What was Pol Pot's original name? **Saloth Sar.**
14. Where did Pol Pot become a member of the Communist party? **Paris, France.**
15. When did Pol Pot become prime minister of Democratic Kampuchea? **1976.**
16. When did Pol Pot resign? **1979.**
17. When did Pol Pot die? **April 15, 1998.**
18. During Democratic Kampuchea, what were Nuon Chea's positions as listed in the text?
President of the People's Representative Assembly, Deputy Secretary of the Party's Central and Standing Committees. He also played a key role in security matters and was the second-highest party member.
19. When did Nuon Chea defect to the Royal Government of Cambodia? **1998.**
20. What was the name of the government in exile that Prince Norodom Sihanouk formed after being deposed? **The Royal Government of the National Union of Kampuchea.**

21. Which countries supported the Khmer Rouge in their struggle for power? **China and Vietnam.**
22. Which foreign military forces moved into Cambodia in 1970?
Vietnamese communist forces and also (briefly) US forces.
23. From January to August 1973, the Khmer Republic government was assisted by what country?
The United States. US assistance lasted throughout the Khmer Republic.
24. The United States dropped about a half a million tons of bombs on Cambodia. How did the bombing affect the Khmer Rouge? **It may have postponed the Khmer Rouge victory for two years.**
25. How did the US bombing affect the Khmer people? **It killed as many as 300,000 Cambodians and many lost family members. Many joined the Khmer Rouge as a way to oppose the US-backed government of Marshal Lon Nol.**
26. What happened to most of the Vietnamese advisors who stayed behind in Cambodia to assist the CPK leadership? **Most of them were assassinated starting in 1973.**

LESSON 2: WHO WAS POL POT?

Objectives:

1. Students demonstrate their prior knowledge of Pol Pot.
2. Students identify critical aspects of the background of the Khmer Rouge.
3. Students analyze Pol Pot's ideology.
4. Students explain their thoughts on the ideology of Pol Pot.

Materials: Short Biography of Pol Pot and Ideology of DK in Textbook
(Refer to Textbook: Chapter 2 biography of Pol Pot)
(Refer to Chapter 7: 1. The Creation of Cooperatives)
(Refer to Chapter 7: 2. Two New Classes)
K-W-L Chart in Student Workbook

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day. The teacher makes a K-W-L chart on the board (What We Know, What We Want to Know, What We Learn) listing students' knowledge. The teacher discusses and reviews information regarding what students already know and what they want to know about Pol Pot. The teacher asks students to discuss where they learned this information. What have they learned from their parents, family members and friends? What have they learned on their own? After this, the teacher asks students to complete what they want to know about Pol Pot and put it into the chart.



Pol Pot during a meeting with a Chinese official in 1978. Source: DC-Cam Archives.



The teacher informs students that they will complete “What We Learn” at the end of the course.

Explore (15-45 minutes)

The teacher explains the word ideology to the students. Students work on a Think-Pair-Share activity. After the activity, each student writes Pol Pot’s ideology in their Student Workbook and then shares the ideology with their partner. The students may refer to the ideology in the textbook.

Summarize (15-25 minutes)

At the end of the Think-Pair-Share activity, students share the ideology with the class. At this stage, the teacher evaluates the knowledge and understanding of the students by having students fill in the ‘What We Learned’ portion of the K-W-L chart on the board.

CHAPTER 3: FORCED TRANSFER

NOTE

This Chapter is based upon civil party and witness testimony before the Extraordinary Chambers in the Courts of Cambodia (ECCC). The determination of the guilt or innocence of the Accused NUON Chea and KHIEU Samphan as reflected in the Trial Chamber Judgement and, if appropriate, confirmed or amended by the Supreme Court Chamber, is the sole legally binding account of the events relayed in this chapter.

Subject to confirmation or amendment by the Supreme Court Chamber of the ECCC, this chapter has been endorsed by the Trial Chamber of the ECCC as a reparation award in Case 002/01.



Leng Sary inspecting the railway during the second evacuation of the people in late 1975. Source: DC-Cam Archives.

LESSON 1: READING COMPREHENSION QUESTIONS

Objectives:

1. Students explain the timing and magnitude of the forced transfer.
2. Students understand why people were forcibly transferred from towns and cities under the Khmer Rouge regime.
3. Students understand why forced transfers are illegal.
4. Students are able to summarize their learning by responding to the guided questions.

Materials: *Forced Transfer* reading



Key Vocabulary:

Forced Transfer
Base People

Experimental Sites
New People

Cooperatives

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses what students already know about the forced transfer. Afterwards, the teacher goes over key vocabulary in Chapter 3. The teacher asks students the following questions: When did the forced transfer take place? What was the magnitude of the forced transfer? Why did the Khmer Rouge regime force people to transfer from towns and cities to rural areas and from one rural area to another? Why were those transfers illegal?

Explore (15-45 minutes)

Students actively read and take notes on important facts from chapter 3 and discuss in small groups the reasons why people were forced to relocate from towns and cities to rural areas.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Forced Transfer

The common purpose of the Communist Party of Kampuchea (CPK) was to implement rapid socialist revolution in Cambodia through a ‘great leap forward’ and defend the Party against “internal and external’ enemies.” One major way of achieving this goal was the repeated movement of the population from towns and cities to rural areas, as well as from one rural area to another.

Under the Democratic Kampuchea (DK) regime, vast portions of the population were forcibly moved from their homes to often distant locations in the countryside. The Khmer Rouge sometimes referred to these locations as “experimental sites for the New People.”

This policy of forcibly moving people from one location to another (i.e., ‘forced transfer’) without giving them advance warning, compensation, or any legal means to object, 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 of people between regions. Families were broken up, husbands were separated from their wives, children were taken from their parents, and countless loved ones disappeared without a trace. Many members of the Lon Nol regime and many people who were suspected of having sympathy or association with the ‘enemy’ were arrested and executed.

The CPK policy of forced transfers sought to break apart the human relationships and institutions that had governed most of Cambodian life before the revolution. In addition to the Lon Nol government, these included the traditional family unit, religious organizations, ethnic minority communities, and networks of intellectuals and business merchants. Without these relationships and institutions, it would be more difficult



Manual labor on a cooperative. Human labor was the primary means of accomplishing the large-scale agricultural projects of Democratic Kampuchea. Painting by Taing Hor Y.

for opponents of the regime to mount an organized resistance. It would also be easier to convince Cambodians—especially children—to pledge loyalty to Angkar if forced transfers prevented them from being loyal to parents, ethnic kin, religious figures, or other traditional community leaders.

Overall, the regime orchestrated three general phases of population movement:

1. The movement of people out of cities, such as Phnom Penh, Battambang, Siem Reap, and a few other towns starting on April 17, 1975 (including six months later by train);
2. The movement of people within the countryside in the Central, Southwest, West, and East zones from late 1975 to other parts of Cambodia; and
3. The movement of people out of the East zone in 1977.

People were given little notice or explanation for the need to leave their homes. In the initial days following the fall of Phnom Penh to the Khmer Rouge forces, residents were notified—very often at gunpoint—that they had to leave their homes immediately. Many of those residents with cars attempted to drive out of the city, but with little access to fuel, vehicles were soon abandoned in heavy traffic or confiscated by Khmer Rouge soldiers.

In the forced ‘evacuation’ of Phnom Penh, hospitals, wats, and schools were emptied, and the sick were forced to walk—while the bed-ridden were carried or pushed along in carts. The elderly, sick, children, and pregnant women were forced to walk regardless of their condition. Everyone had to leave and there was no exception.

The movement out of Phnom Penh in April 1975 was chaotic, terrifying, and by force. People were told that they had to leave their homes without exception. Scattered fighting between Lon Nol and Khmer Rouge forces continued amidst the mass exodus, cutting off whole sections of the city and preventing family members from leaving the city together. And everywhere one walked one saw dead bodies and abandoned property. Checkpoints were set up intermittently to identify former Lon Nol soldiers and officials. Many people had to hide their identity because they feared arrest.

The Lon Nol army was known to have executed many of its prisoners and the Khmer Rouge responded in kind. Anyone identified with the former regime was promptly arrested and executed. Intellectuals, people with wealth, and many people who appeared suspicious, were also taken aside and killed.

As one would expect, people asked the questions: “Where should we go? What should we bring? And, when



will we return?”

While the Khmer Rouge gave varying answers, the dominant reason provided by most soldiers was the Americans were going to bomb Phnom Penh so inhabitants had to leave. Another reason provided was that the Khmer Rouge had to cleanse the town of enemy forces. Most people were informed to pack lightly because they would return in three days. Many people believed this and they left with little food, water, or medicine.

After the initial forced ‘evacuation’ of Phnom Penh, the city was almost empty, and the majority of residents who left were sent to villages outside the city, where they stayed and worked for several months. In many cases, they went to places where they had relatives or some other connections. After several months, the Khmer Rouge, again, forcibly moved people, often by trucks and trains, to cooperatives that were being set up across the country.

Many people left their entire lives behind in Phnom Penh, carrying perhaps some jewelry, cash, or other valuables to use in the event that they needed supplies. No one had any idea about how long they were leaving their homes, and those who suspected it would be longer than three days, certainly did not know it would be the last time they would see Phnom Penh (or their city or home town) for the next three years.

The forced transfer of so many people can be termed a tragedy for many, and the beginning of a new totalitarian era for all Cambodian people. As a consequence of their rural upbringing and their connections to the countryside, many people were able to obtain shelter with relatives and friends, which helped them avoid the worst aspects of the forcible transfer. To many other Cambodians, particularly those with an urban or middle/upper-class background, the forcible transfer caused great suffering and thousands of deaths.

In 2001, the Cambodian National Assembly passed a law to create a court to try serious crimes committed during the Khmer Rouge regime 1975-1979. This court is called the Extraordinary Chambers in the Courts of Cambodia for the Prosecution of Crimes Committed during the Period of Democratic Kampuchea (Extraordinary Chambers or ECCC). That law was amended in 2004 after the Cambodian government and United Nations signed an agreement to cooperate in operating the ECCC.

Under Articles 5 and 6 of the ECCC Law, the most senior leaders of the Khmer Rouge or others deemed “most responsible” for crimes of the DK period are to be tried for their roles in orchestrating crimes against humanity, war crimes, and other offenses. The forced transfer of someone whom the defendant knew was lawfully present, is a prohibited act that falls within the broad definition of crimes against humanity and war crimes.

Throughout history, repressive governments have used forced transfers to expel unwanted populations or to weaken, punish, or control certain groups living in their territories. Forced transfers are prohibited by modern international law, however, because they violate people’s basic human rights, including the right to live in one’s home in safety and dignity. Governments may only transfer people from their homes when the people agree to move without undue pressure or, in some cases, when the government gives them fair financial compensation and a chance to challenge their transfer in a sound legal process. The mass program of forced transfer in Democratic Kampuchea offered victims no compensation and no opportunity for justice. There is no doubt among legal experts that it was illegal.

Guided Questions and Answers

1. How would you define 'forced transfer?'
People were forced out of their homes, towns, and cities to live in a new assigned rural location.

2. What were the three main phases of forced transfer under the Khmer Rouge?
The three phases included: a) the movement of people out of Phnom Penh on or about April 17, 1975 (including six months later by train into other parts of the country); b) the movement of people in the Central, Southwest, West, and East zones from late 1975 until 1977; and c) the movement of people within the East zone.



Young train drivers. The forced transfer of many Cambodian citizens was often supervised by young adults and teenagers. *Source: DC-Cam Archives*

3. Where were people generally forced to transfer to? Vast portions of the population were forcibly moved from their homes to often distant locations in the countryside...from towns and cities to rural areas, as well as from one rural area to another.

4. How were people treated when they were forcibly transferred? Families were broken up, husbands were separated from their wives, and countless loved ones disappeared without a trace. Members of the Lon Nol regime and anyone who was suspected of having sympathy or association with the 'enemy' was arrested and executed.

5. How did the Khmer Rouge explain their 'evacuation'/forced transfer of people out of Phnom Penh in 1975 (and six months later by train to other provinces)? Khmer Rouge gave varying answers; the dominant reason provided by most soldiers was the Americans were going to bomb Phnom Penh so they had to leave. Another reason provided was that the Khmer Rouge had to cleanse the town of enemy forces. Most evacuees were informed to pack light because they would return in three days.

6. Why did those forced transfers violate international law? The forced transfers violated the basic human rights of victims to live in their homes safely and with dignity. The victims did not consent, and the DK regime did not provide them with fair compensation or an opportunity to object.

LESSON 2: VOICES FROM THE CIVIL PARTIES TO THE ECCC

Objectives:

1. Students describe the forced transfer experience.
2. Students compare and contrast the testimonies given by the Civil Parties to the ECCC.
3. Students compose a one-page news story about the forced transfer.
4. Students empathize with people who were forced to leave their home by the Khmer Rouge regime.

Materials: Photos of the fall of Phnom Penh and Voices from Civil Parties to the ECCC reading





A young woman and young girls look on as Khmer Rouge cadres peel coconuts to eat during a meeting in rural Cambodia. Coconuts were considered to be the primary medicine for Cambodians and ordinary Cambodians rarely ate coconut during the Khmer Rouge regime. *Source: DC-Cam Archives*

Khmer Rouge troops entering the city of Phnom Penh and young people riding on trucks in celebration of the Cambodian New Year.
Photo by Roland Neveu. Source: *The Fall of Phnom Penh*; 17 April 1975.





Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and tells students to read the “Voices from Civil Parties to the ECCC.”

Explore (15-45 minutes)

Students take on the role of a reporter/journalist accompanying Roland Neveu as he photographed the fall of Phnom Penh. Each student writes a one-page news story of what it was like to be forcibly transferred out of Phnom Penh in 1975 by using the following questions as a guide for their news story:

1. What do they see when they see people being forced to leave the city?
2. What do they see people carry with them?
3. How do the people feel when they leave their homes?
4. What are important details that the public should know about the forced transfer of people out of Phnom Penh?

Summarize (15-25 minutes)

Students present their news stories to the class. The teacher uses the news stories to evaluate their learning. The teacher can refer to the summary of key themes at the end of this lesson as an outline for a discussion.

Voices from Civil Parties to the ECCC

Ms. Yim Sovann, a civil party to the ECCC proceedings in Case 002, described the forced transfer of people out of Phnom Penh:

It was at about 3 p.m., and her father initially refused to leave. “They came with rifles and some dry rice, and they told my father: ‘You must leave, or the Americans will drop bombs on Phnom Penh.’ My father rushed to pack our bags and collect some rice before moving out of our place. It was very miserable to leave.”

Ms. Sovann also recalled, “They were all armed – men and women. They wore black uniforms with red scarves. They told her family that the ‘upper Angkar’ had asked them to leave and they must go to their home village for three days or else the Americans might drop bombs and kill them. The soldiers only gave us fifteen minutes to leave and if we refused, measures would be taken.”

She described witnessing soldiers shoot a lock off a housedoor in O’Russey market and then the soldiers shot the people as they ran out of the house. She also saw wounded Lon Nol soldiers at a military hospital in Borei Keila, which belonged to the Lon Nol army. The Khmer Rouge soldiers pushed them off their beds. Some of the wounded were taken by their relatives, but others were left behind to die.

Nobody who died during the evacuation was given a funeral. The bodies were merely put into a ditch or left on the road.

Mr. Chum Sokha, a civil party to the ECCC in Case 002 testified on his family’s journey out of Phnom Penh:

Sokha described seeing dead bodies along the roadside illuminated by the headlights of vehicles and smoke-damaged houses and burned bodies around Pochentong Airport and in front of the transport department.

Mr. Sokha explained that he, his mother, sister, uncle, and grandparents went ahead on foot and his father and uncle caught up with them after about two kilometers. His father told him he was to be detained but noticed people tied up in a line, so he fled, telling the family to hurry, Mr. Sokha testified. He described how the family rested at Ang Krouch pagoda for several days because his younger sister had swollen legs and could not walk, and they were later told by Angkar that they were permitted to return to their native village, which was Tbong Kdey village in Prey Veng province.

The civil party explained that his sister still had problems with her legs, so his mother exchanged jewelry and good clothes to allow his sister to travel on a cart. The family then reached a village near a lake in Bati, where they stayed overnight before proceeding to Boeung Khchak village.

After about a month of travelling from Phnom Penh, Mr. Sokha testified, the family reached Tbong Kdey village in Prey Veng province—the family’s hometown.

Ms. Lay Buny, a civil party to the ECCC in Case 002 also testified about the forced transfer out of Phnom Penh:

Khmer Rouge soldiers told people to leave by whatever means they had, Ms. Buny testified; they did not tell them what belongings to bring. Her family did not bring rice, she said; they only brought money, which they thought could be used along the way. She added that the Khmer Rouge soldiers did not tell her that money would be useless, and she “became hopeless” when she learned this en route.

People who could not travel independently, like hospital patients, “would be pushed by a wheeled hospital bed or carried in stretchers or hammocks. Somebody who was seriously ill could also be carried on someone’s back while walking,” Ms. Buny explained. People gave birth along the wayside, and evacuees could hear their cries, she recalled, adding that the evacuees eventually found midwives to assist them.

Ms. Buny was forcibly transferred with her five-year-old daughter. As to the fate of the civil party’s five-year-old daughter, Ms. Buny recounted:

When we reached Ksach Kandal, my daughter had been ill for a few days already. She had severe diarrhea. ...I was asked to pick some leaves for her to treat her illness. Every family member got ill with fever...When [my visiting aunt] saw this, she wanted to take my daughter to live with her so that she could be treated. ...I agreed to let her go. ...I believed that my daughter would be properly treated or taken care of, only to learn that she died.

Ms. Buny was also forced to move again from Ksach Kandal district to Pursat where she described the food as being bad. The evacuees “ate on the road [and the food] was not good for us, it was bad for our stomachs.”



A fleeting glimpse from a train in Pursat. Like cattle, heavily-laden with bags and blurred by the fleeting snapshot of a camera, the unknown pedestrians signify the ghostly character of Cambodia under the Khmer Rouge. While many people were forced to travel to rural areas by train, many were also forced to walk. With nothing but the possessions that they could carry, Cambodians were forcibly transferred throughout the country. One may assume that those who traveled by train were the fortunate ones. But this was not necessarily the case. As one survivor relates, “My family was on this train to Pursat and we were separated from each other some time after the train arrived. When we were separated, I was still with my sister, who much later died a brutal death.” *Source: DC-Cam Archives*

Discussion of Key Themes

1. The Khmer Rouge soldiers used fear and intimidation to force people from their homes. People had no right to object to the evacuation, and there was no legal process.
2. The people leaving their homes took the things they believed they would need to stay alive, including food and jewelry to sell.
3. People leaving the city were afraid and tremendously uncertain about the future because nobody knew where they were going or who would survive.
4. Both Cambodians and foreigners in 1975 needed to know that the Khmer Rouge did not act as liberators of the people when they entered Phnom Penh after winning the war. Instead, they violated people's human rights. They forced people out of their homes, shot innocent civilians, began killing members of the Lon Nol government, and told evacuees that their money would be useless. These facts showed the new DK regime would be both brutal and ideologically radical.

LESSON 3: FORCED TRANSFER EXPERIENCE

Objectives:

1. Students explain some of the implications of the forced transfer.
2. Students describe the fear faced by people who were forced to move quickly out of their home/work place.
3. Students understand the actions/decisions people took/made during the forced transfer.
4. Students compare and contrast the experiences of individuals.

Materials: *A Voice of a Civil Party Doctor* reading

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher reviews and discusses what students have learned about the forced transfer.

Explore (15-45 minutes)

Students divide into five groups. Each group has to read "A Voice of a Civil Party Doctor. After reading, each group has to respond to two questions.

Group 1:

1. Why were so many people injured in the violence on April 16, 1975? Bombs were dropped at the Duymex market.
2. What types of people were injured? Both soldiers and ordinary people were injured, including Khmer Rouge soldiers, ordinary civilians and children.

Group 2:

1. As a doctor, why did he help the Khmer Rouge soldiers? He dedicated his life to helping all of his patients.
2. How did the doctor feel when the little girl begged him to help her? He felt helpless that he couldn't help her, despite the fact that he had a duty as a doctor to help sick people.

Group 3:

1. Why was he unable to help her? He was forced to evacuate from the hospital.
2. Did the Khmer Rouge provide or plan for medical care for those who were forcibly removed from Phnom Penh? No. There were no Khmer Rouge medical staff or soldiers to take charge of the hospital.

Group 4:

1. Why do you think the doctor was haunted by the little girl's image? She was young and he was unable to save her. He was also conflicted about having to leave many other patients in need.
2. How did the doctor feel when he realized he had to leave Phnom Penh without his pregnant wife? He felt hopeless and powerless to get information about her.

Group 5:

1. Where did he hope to find his wife? In his wife's native village.
2. Why did the doctor begin to lie to the Khmer Rouge guards on his way to the countryside? He did not believe he could trust them because he saw that they were deceiving the people in a number of ways.

Summarize (15-25 minutes)

All groups share their responses with the class. The teacher collects the responses for evaluation. The teacher can also refer to the summary of key themes at the end of this lesson as an outline for a summary discussion.

A Voice of a Civil Party Doctor

Mr. Meas Saran was a doctor working in Phnom Penh in the days before the Khmer Rouge military victory over Lon Nol's forces. He explains the situation shortly before the evacuation.

At Borey Keila at that time, I [Mr. Meas Saran] was working at a surgical center. There were five surgical sections that were meant to receive wounded people. This was the first place that the wounded people would be admitted to.

On April 16, there were bombs dropped at Duymex market. People got injured and were sent there. I cannot remember the number of patients, but each center kept receiving the wounded and the beds could not accommodate all the wounded, so we had to use the floor for further incoming wounded people. ...

Some people were not seriously injured and they could move about. Some were injured at their legs, and indeed they could not walk and had to remain in bed. I could recall a seven-year-old child who was seriously injured. She told me that she got injured by a bomb. That child was lying on the ground. I couldn't save that person when I was evacuated from the hospital.

On the morning of April 17, when we were told that we had to leave, the people who were in the hospital were told to walk out.”Some of the patients in beds had to be pushed.

Mr. Saran elaborated on how he felt about these events as a medical professional:

My mother told me to become a doctor, not a soldier. I dedicated my life to helping the patients, including the wounded Khmer Rouge soldiers. Two of them were treated by me. I, at the moment when I was asked to leave the city, had a difficult feeling, because at that time, I thought that the sick, the wounded, would be well-assisted during the evacuation, but at the same time, I was not clear in my mind as to whether these people would be properly treated. I could recall a girl who had been seriously injured begging me, asking me to help her out. I was helpless. I was obliged to help her as a doctor, but I couldn't help her beyond what I could at that time.

Mr. Saran continued: “At that time, no Khmer Rouge medical staff or soldiers were there to take charge of the hospital. I didn't know what happened after this, but during that time, it was sure that no one was there to assist the medical staff during the evacuation.”

Mr. Saran went on to describe how he felt when he was forced to leave his patients.

In my capacity as a medical staff, it was my obligation. Frankly speaking, I felt uncomfortable to leave the patients behind. In my mind, if I left them behind, one, they would die, and two, if the Khmer Rouge would come to help them, they would survive. But the thing was, how could I assist them in my capacity? I couldn't help them much. When I left, I left with an uneasy feeling ... and I was still thinking about my wife. I felt uneasy when I left, because I left the patients behind, in particular the young girl, and I am still haunted by her image.

Initially, we were instead to leave Phnom Penh for three days, and during these three days, it was so difficult while we were en route. Then we crossed the Monivong Bridge. After the three days passed, there were still a large number of people on the other side of the bridge. I was still waiting for my wife, and I still had hope that I would be allowed to return after the three-day period. I was very worried about my wife as she was pregnant and she did not know Phnom Penh that well. After the three days passed, I was looking for my wife among the crowd of people who was still crossing the bridge. In the end, I became hopeless and I had to find any means to find my wife in her native village. After the three days passed, there was an announcement on the loudspeaker from Phnom Penh appealing for officials to return to work in Phnom Penh. I saw some people returning to Phnom Penh. But those people went by themselves without members of their families and I did not see them return. With that, I thought something wrong happened in Phnom Penh, and I was concerned about that issue.

The doctor goes on to explain how he passed numerous checkpoints along the road to his wife's village. He was questioned at each checkpoint, and he learned quickly to lie to the Khmer Rouge because he did not trust them.

Frankly speaking, I did not trust them. I did not trust them because I saw that people who were called to Phnom Penh never returned. I did not trust them because they talked about the imminent bombardment and that we had to be evacuated for three days only, but they lied. That did not happen. Of



Cambodian army soldiers photographed in their battle dress fatigues.
Source: DC-Cam Archives

course, if people had been allowed to return, they would have survived. But that did not happen. ... So...I decided I had to lie to them.

Moving to events that occurred after he arrived at his wife's hometown, Mr. Saran said: When I arrived at that village, my mother-in-law cried because she did not see my wife. I myself was also disappointed as I did not see my wife.

Discussion on Key Themes

1. The forced transfer resulted in many sick and injured people going without adequate medical care.
2. Both the war and the forced transfer created ethical dilemmas for people like Dr. Meas Saran. He had to think about whether to treat injured Khmer Rouge soldiers or not, and later he had to think about whether to lie to Khmer Rouge soldiers or not.
3. Khmer Rouge abuses led to fear and a loss of trust among people and between the people and government.

LESSON 4: TUOL PO CHREY

Objectives:

1. Students understand the circumstances surrounding the massacre that occurred in the area of Tuol Po Chrey in late April 1975.
2. Students explain the nature of the massacre that occurred in the area of Tuol Po Chrey.
3. Students understand the different accounts of what happened at Tuol Po Chrey.
4. Students summarize their learning by responding to the guided questions.

Materials: *Tuol Po Chrey* and *Voices from Witnesses in the ECCC readings*

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and tells students to read the *Tuol Po Chrey* and *Witnesses in the ECCC*.

Explore (10-15 minutes)

Students actively read and take notes on important facts and discuss in small groups the different accounts of what happened at Tuol Po Chrey and why. Students should refer to *Tuol Po Chrey* and the *Witnesses in the ECCC* sections to complete the guided questions.

Summarize (15 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Tuol Po Chrey

In 1975, Tuol Po Chrey (TPC) was a big, open field close to the Tonlé Sap river and next to a swampy forest. In April 1975, however, it became known as an infamous killing site for hundreds (or possibly thousands) of Lon Nol soldiers and civilians. It was the site of one of the worst massacres during the period of the first major forced transfers in Democratic Kampuchea, when the Khmer Rouge emptied the cities and “screened out” former Lon Nol officers and sympathizers.

On April 17, 1975, the Lon Nol army in Pursat had received an instruction over the national radio from Phnom Penh to disarm. By April 19, the Khmer Rouge took control of Pursat province. Shortly thereafter, the Khmer Rouge brought Lon Nol soldiers by truck to the provincial town office to meet with Khmer Rouge leaders. The meeting lasted three or four hours, and as many as five hundred soldiers and civil servants attended.

At the meeting, the Lon Nol soldiers were given political indoctrination training in preparation of meeting Angkar the next day. The Khmer Rouge also urged residents in the provincial town of Pursat to leave. The Lon Nol soldiers were informed that they would be sent to training sessions and to meet Prince Sihanouk. They were also told that they would resume their former ranks after the training. Meeting attendees included Lon Nol military officers with the ranks of second lieutenant, captain, and up to general. After the meeting, the Lon Nol soldiers seemed happy, chatting with relatives while waiting, telling them they were going to study and meet with the King.

According to testimony by Mr. Sat Lim, following the Khmer Rouge meeting, Lon Nol soldiers were returned to the trucks that brought them to the meeting, and were driven in the direction of TPC. According to another person, Mr. Ung Chhat, it appeared that Lon Nol soldiers boarded the trucks voluntarily. At the Po village fort, the Khmer Rouge had set up checkpoints to prevent people from traveling to the area. The Khmer Rouge only allowed one car at a time to enter the fort.

Vehicles full of Lon Nol soldiers left the Po village fort, one by one, about every 20 minutes. Some reports claimed that the trucks contained Lon Nol soldiers and civil servants. The Khmer Rouge would not allow the next vehicle to leave for TPC until they saw the previous one return. Villagers noted that the Lon Nol soldiers seemed relaxed on the trucks on the way to the site, as they had been told they would be meeting Angkar and the King. The vehicles, however, returned empty. Villagers reported hearing gunfire and artillery shells near

the village. Lon Nol soldiers sent to TPC had been executed. It is unclear how many Lon Nol soldiers were killed at TPC, and estimates range from as low as 250 soldiers to as high as 8,000.*

The Tuol Po Chrey execution site was operational intermittently from late 1975 until about 1977, during which time large-scale killings of the ex-military and civilian population were carried out.

**In the ECCC Trial Chamber's Judgement, the Chamber found that as many as 250 Lon Nol officials were killed at the site.*

Witnesses in the ECCC

Mr. Sat Lim, a former Khmer Rouge soldier and witness in the ECCC in Case 002 testified about what he saw and heard when he was in the Tuol Po Chrey area in April 1975.

Mr. Sat testified that some 3,000 Lon Nol soldiers had been killed during the final Khmer Rouge attack on TPC of April 17, 1975. Mr. Sat noted that the Lon Nol soldiers surrendered by raising white flags at the TPC fortress. He believed there were about 100 soldiers wearing military clothing, and several commandoes in civilian dress. After they surrendered, they had their weapons taken away and were gathered into groups. Lon Nol soldiers were eventually transferred from the provincial town hall to TPC where they were killed.

Ms. Yim Sovann, a civil party in the ECCC in Case 002 testified about what she saw and heard when she was in the Tuol Po Chrey area in late 1976. Ms. Yim frequently passed by TPC commune in late 1976 and early 1977 to collect thatch. Villagers in Pursat told her that Lon Nol soldiers had been executed at TPC. Ms. Yim heard from the Khmer Rouge soldiers that Lon Nol soldiers, following instructions from Khmer Rouge soldiers, were loaded into a truck and were sent to TPC for execution in April of 1975. The villagers told Ms. Sovann that the killing took about “half a month”. She also saw a hill of mounded earth at TPC that she assumed to be a “cover up” and met people from Kbal Chhae Puk cooperative whose relatives had been killed there. She described the area as a big, open field close to the Tonlé Sap river and next to the swamp forest. Ms. Yim noted that she did not know exact figures of how many Lon Nol soldiers had died at TPC, but that villagers had told her they saw a truckload of people sent to TPC. She noted that the villagers said it was not only Lon Nol soldiers; civil servants from the former regime were also gathered and sent to TPC for execution.

Mr. Ung Chhat, a former Khmer Rouge soldier and a witness in the ECCC in Case 002 testified about what he saw and heard when he was in the Tuol Po Chrey area during April 1975.

Mr. Ung described encountering Lon Nol soldiers at the Po village fort: “Angkar [the regime] only allowed one car at a time to get in there. I saw hundreds of the Khmer Rouge troops surrounding those Lon Nol soldiers. They also set checkpoints onsite to ban people from travelling through that area. I was stopped and searched by them, but since I had a permission slip, they let me through. While I was there, I saw them letting a vehicle leave that place one by one in about every 20 minutes. The Khmer Rouge would not allow the next vehicle to leave for Tuol Po Chrey unless they saw the previous one, which had transported Lon Nol soldiers to Tuol Po Chrey earlier, returned. Later I saw the vehicle, which had transported Lon Nol soldiers there earlier return empty.”

Later, Mr. Ung went with two villagers to see the corpses inside TPC fort. He reported that all of the soldiers' bodies were on the ground with their heads pointing north, wearing civilian clothes rather than military uni-

forms. The corpses were bound together by rope in groups of 15-20, with their arms tied behind their backs. Mr. Sum Alatt, a former Lon Nol soldier and witness in the ECCC for Case 002 testified about what he saw and heard when he was in the Tuol Po Chrey area during April 1975. “In the meeting in the provincial town office, they educated us about the policy of reconciliation and about country building, and lastly, they spoke about placing our trust in going for the reception [to meet Angkar]. That was their approach so that we would trust them. In general, we did not know what was going to happen in the future but we all agreed to go for the reception.

Tuol Po Chrey was about 20 kilometers away. When we were gathered to go to Tuol Po Chrey—that is in the reception of Angkar—I personally agreed to go through but then the car that I traveled on was stopped half-way. So, in fact, I wanted to go on that car but because it was fully loaded, I was told to go in a later vehicle. So I, myself, did not reach Tuol Po Chrey. However, three days later, I heard that those people had been killed.

To recollect the event in terms of Angkar, we never heard of Angkar when we heard of the administrative side, so we were told that we would go and greet Angkar. And we wanted to meet Angkar because we hoped that after we reconciled with one another, then we would gather our strength to build the country but I never knew who Angkar was.

Guided Questions and Answers

1. After the Khmer Rouge took control of Pursat, where did they take the Lon Nol soldiers?
Lon Nol soldiers were brought on trucks to the provincial town office to meet with Khmer Rouge leaders.
2. During this meeting, what were the Lon Nol soldiers told?
At the meeting, the Lon Nol soldiers were told they would be sent to training sessions, to meet the Prince Sihanouk and that they would resume their former ranks after the training.
3. Were the Lon Nol soldiers worried, concerned or frightened after the meeting?
What was their general mood? After the meeting, the Lon Nol soldiers seemed happy, chatting with relatives while waiting, telling them they were going to study and meet with the King.
4. What compelled the Lon Nol soldiers to trust the Khmer Rouge?
The Khmer Rouge asked them to trust them and they spoke about reconciliation and meeting Angkar and Prince Sihanouk. As one witness stated, “we wanted to meet Angkar because we hoped that after we reconciled with one another, then we would gather our strength to build the country.”
5. After the meeting, where were the Lon Nol soldiers transported? They were transported by truck in the direction of Tuol Po Chrey.
6. Describe the system that the Khmer Rouge used in transporting Lon Nol soldiers to Tuol Po Chrey. In other words, how did they maintain control over the number of Lon Nol soldiers that entered Tuol Po Chrey at any one time? Vehicles full of Lon Nol soldiers left the Po village fort, one by one, about every 20 minutes. Some reports claimed that the trucks contained Lon Nol soldiers and civil servants. The Khmer Rouge would not allow the next vehicle to leave for TPC until they saw the previous one return.
7. How many people were killed at Tuol Po Chrey? It is unclear how many Lon Nol soldiers were killed at TPC, and estimates range from as low as 250 soldiers to as high as 8,000.

CHAPTER 4: THE KHMER ROUGE COMES TO POWER



Khmer Rouge soldiers in Democratic Kampuchea. *Source: DC-Cam Archives*

LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 3

Objectives:

1. Students describe how the Khmer Rouge took control over the country.
2. Students explain the historical and social context in which Democratic Kampuchea was formed.
3. Students identify, define and use key vocabulary and names.
4. Students summarize their learning by responding to the guided questions.

Materials: Textbook and Student Workbook

Key Vocabulary and Names:

Foreign Intervention

Rebels

Long Boret

Bombardment

Liberate

Insurgents

Uprooted

Figurehead

Administration



Lon Non
Confiscate

Evacuation
Corruption

Diplomats
Prince Sisowath Sirik Matak

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses how the Khmer Rouge came to power. The teacher goes over key vocabulary and names in Textbook Chapter 3 with the students.

Explore (15-45 minutes)

Students actively read and take notes on important facts from Textbook Chapter 3. Afterwards, students write in their Student Workbook to reflect on their learning.

Summarize (15-25 minutes)

The teacher discusses the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. What day did Phnom Penh fall to Khmer Rouge forces? **April 17, 1975.**
2. What were the colors of the uniforms of the Khmer Rouge troops entering the capital? **Black and green.**
3. What did the Khmer Rouge announce over the radio to the people?
They declared over the radio that they did not come to talk to anybody and would execute high-ranking officials and military commanders from the former government. How do you think people reacted to this? Answers will vary.
4. Where did foreigners and some Cambodians seek refuge?
Hotel Le Phnom (now Hotel Le Royale), which the Red Cross declared a neutral zone.
5. The Khmer Rouge executed three senior leaders of the Khmer Republic government. What were their names? **Prime Minister Long Boret, Prince Sisowath Sirik Matak, and Lon Non, the brother of Lon Nol.**
6. What did the Khmer Rouge do with people living in the cities?
They forced them to leave and go to work in the rural areas.
7. What happened to hospital patients? **They were forced to leave the hospitals.**
8. What were some reasons that the Khmer Rouge gave for emptying the cities? (Name 3):
 1. **They told people that America was going to bomb Phnom Penh.**
 2. **They told people that they were forced to empty the cities because there was a lack of facilities and transportation to bring food to the cities.**
 3. **Pol Pot later said the evacuation was necessary in order to break up an “enemy spy organization.”**

9. What do most historians believe were the reasons for the evacuation in 1975-76?

The Khmer Rouge felt that the cities enabled exploitation and counter-revolutionary activities. Only peasants in the countryside were able to embody the goals and ideals of the revolution. They wanted to turn the country into a nation of peasants and workers in which corruption, feudalism, and capitalism could be completely uprooted. They also had no food to distribute to the population, and refused foreign aid.

10. Who was used as a figurehead leader of the Khmer Rouge? **Prince Norodom Sihanouk.**

LESSON 2: SURVIVAL BOX

Objectives:

1. Students empathize with the survivors of the Khmer Rouge regime.
2. Students describe the living conditions of life under the Khmer Rouge.
4. Students plan and prioritize what they need to help them survive.
3. Students process and explain their survival skills.

Materials: Textbook, boxes, glue, scissors, magazines, paper, crayons and markers.

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and gives the directions for the activity. The teacher asks students to use their imagination to construct a “Survival Box.” Based on their understanding of life under Khmer Rouge, how would students live and survive if they lived during the Khmer Rouge period and could have a box to place different objects?

Note to teacher: This activity may require students to interview their parents or other family members prior to the day of the lesson in order to learn this information. The teacher can have students ask parents what they think they would need to survive and care for the family.

Explore (15-45 minutes)

Students should consider the following scenario provided below:

You live with your parents on April 17, 1975. You and your parents must immediately leave your home to go into the countryside. What would you do or what would you try to get in order to help yourself and your parents stay alive?

Students use the materials provided to construct a “survival box.” In the box, students need to place words or pictures of items that may help support their family’s everyday life such as rice, cloth, spoons, bowls, pots, meat, vegetables, fruits, medicine, shoes, books, knives, fishnets, photographs, etc.



Summarize (15-25 minutes)

Students show their “survival box” to the class and explain why they placed such words or items in their boxes. The teacher should then explain that many families did not have many of these “needed” items and if they did they were often abandoned. Some people did not realize they were going to be gone from their homes for a long time and so they did not consider bringing these items. In fact after communities were collectivized, the Khmer Rouge outlawed individuals having things only for themselves. Everything had to be “collectivized” during the Khmer Rouge regime. However, some families and people secretly kept items and food for themselves and their families. If they were caught, there was a high chance that they would be severely punished and often killed as a result of their crime.



Top: The forced evacuation of Phnom Penh on April 17, 1975. Photo by Roland Neveu. Source: *The Fall of Phnom Penh: 17 April 1975*. Bottom: During the evacuation of Phnom Penh, a woman and her children set out on the road with their belongings. Photo by Roland Neveu. Source: *The Fall of Phnom Penh: 17 April 1975*.

CHAPTER 5: THE FORMATION OF DEMOCRATIC KAMPUCHEA



Democratic Kampuchea leaders and members of the Standing Committee of the Central Committee of the Communist Party of Kampuchea (CPK). Facing forward from 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 of Foreign Affairs), Son Sen (Deputy Prime Minister of Defense), and Vorn Vet (Deputy Prime Minister of Economy). *Source: DC-Cam Archives.*

LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 4

Objectives:

1. Students identify key concepts about the formation of Democratic Kampuchea.
2. Students identify, define and use key vocabulary and names.
3. Students analyze the national anthem to understand the Khmer Rouge ideology more fully.
4. Students summarize their learning by responding to the guided questions.

Materials: Textbook, Student Workbook and National Anthem of Democratic Kampuchea



Democratic Kampuchea's National Anthem: 17 April, The Great Victory

HYMNE NATIONAL : « GLORIEUX 17 AVRIL ! »



1 - Sang vermeil qui arrose villes et plaines
Du Kampuchea, notre Patrie,
Sang sublime des ouvriers et des paysans,
Sang sublime des combattants et
combattantes révolutionnaires !

2 - Ce sang transformé en haine implacable
Et en lutte résolue,
Le 17 Avril, sous le drapeau de la
Révolution,
Libère de l'esclavage.

Refrain
Vive, vive le Glorieux 17 Avril !
Glorieuse victoire de portée plus grande
Que l'époque d'Angkor !

3 - Nous nous unissons pour édifier
Un nouveau Kampuchea et une nouvelle société
Splendides et démocratiques dans l'égalité
et la justice,
Appliquant fermement la ligne d'indépendance
de souveraineté
Et de compter sur nos propres forces.
Défendons résolument
Notre Patrie, notre terre sacrée
Et notre glorieuse Révolution !

Refrain
Vive, vive, vive, le nouveau Kampuchea
Démocratique et prospère !
Levons haut résolument
Le Drapeau Rouge de la Révolution !
Édifions notre Patrie,
Faisons-la progresser par grands bonds
Afin de la rendre plus glorieuse et plus
merveilleuse que jamais !

(traduction non versifiée)

Key Vocabulary and Names:

Angkar	Ta Mok	Nhim Ros
Ke Pauk	So Phim	Constitution
Vorn Vet	Son Sen	National Anthem

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses what students already know about the formation of Democratic Kampuchea. Afterwards, the teacher goes over key vocabulary and names in Textbook Chapter 4. The teacher asks students to use their critical thinking skills to analyze the national anthem in order to understand the ideology of the Khmer Rouge more fully. The teacher asks students to discuss the following questions:

1. Why is the word “blood” mentioned so many times?
2. Why does the anthem refer to Angkor?
3. What is the purpose of this anthem or any national anthem?

Explore (15-45 minutes)

Students actively read and take notes on important facts from Textbook Chapter 4. Students write in their Student Workbook.

Summarize (15-25 minutes)

Teacher discusses the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. Who made up the CPK’s Central Committee in September 1975?
Pol Pot, Nuon Chea, So Phim, Ieng Sary, Son Sen, Ta Mok, and Vorn Vet.
2. Who joined the CPK’s Central Committee in 1977? (3 names): **Ros Nhim, Khieu Samphan, and Ke Pauk.**
3. What title did Prince Norodom Sihanouk hold when he returned to Cambodia in early September 1975? What power did this title carry? **He was given the title of Chief of State but this title possessed no power in the DK regime.**
4. What happened to Prince Norodom Sihanouk’s family under the Khmer Rouge?
About twenty members of his family died, and at least seven other members of the royal family were executed at Tuol Sleng prison.
5. The constitution of Democratic Kampuchea was promulgated on January 5, 1976. It established a 250-seat House of Representatives comprising what groups of people? **150 members representing peasants, 50 members representing laborers and other working people, and 50 members representing the revolutionary army.**
6. What did the red background and temple for the national flag under Democratic Kampuchea represent? **The red background symbolized the revolutionary movement, the resolute and valiant struggle of the Kampuchean people for the liberation, defense, and construction of their country. The temple at the center symbolized the national tradition of Kampuchean people.**
7. On the national emblem, what does the network of dikes and canals represent?
They represent traditional agriculture.
8. When did the CPK’s Standing Committee meet to discuss the resignation of Prince Norodom Sihanouk?
March 11, 1976
9. Who was head of state in Democratic Kampuchea in 1976? **Khieu Samphan.**
10. Who was President of People’s Representative Assembly? **Nuon Chea.**



11. Who was Prime Minister? **Pol Pot.**
12. Who was Deputy Prime Minister and Minister of Foreign Affairs? **Ieng Sary.**
13. Who was Deputy Prime Minister and Minister of Economy and Finance? **Vorn Vet.**
14. Who was Deputy Prime Minister and Minister of National Defense? **Son Sen.**
15. How did CPK leaders treat the Democratic Kampuchea Constitution? **They ignored it.**
16. Why did the Central Committee decide to set the date of the CPK's birth to 1960 rather than 1951? **The leaders decided that anyone who joined the party before 1960 would no longer be considered a party member. They did not want to admit the importance of Vietnamese guidance before 1960. They wanted to deny Vietnam's influence on the party and break any links with Vietnam.**

LESSON 2: MAPPING OF KHMER ROUGE LEADERS

Objectives:

1. Students describe the roles of the Khmer Rouge leaders in Democratic Kampuchea.
2. Students identify key Khmer Rouge leaders.
3. Students explain the historical and social contexts in which Democratic Kampuchea was formed.
4. Students create a map of Khmer Rouge leaders listing names, positions, roles and backgrounds.

Materials: Textbook, Student Workbook and Photos of DK Leaders



Khmer Rouge leaders from top to bottom, left to right: Pol Pot, Duch (Kaing Guek Eav), Ieng Thirith, Noun Chea, Khieu Samphan, and Ieng Sary. Pol Pot died in 1998. In 2012 Duch was found guilty of crimes against humanity, murder and torture for his role as head of the S-21 prison camp. He received a final sentence of life imprisonment. Noun Chea, Ieng Thirith, Khieu Samphan, and Ieng Sary were defendants in Case 002 at the ECCC. Ieng Thirith was charged with crimes against humanity; however she was released because she was unfit to stand trial. Her husband, Ieng Sary, was charged with genocide, war crimes and crimes against humanity. Ultimately he died on March 14, 2013, before his case could reach judgment. Noun Chea and Khieu Samphan are charged with crimes against humanity and war crimes. Nuon Chea was also charged with genocide. As of this book's publication, both individuals are awaiting a final judgment in Case 002.

Source: DC-Cam Archives.

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and reviews Textbook Chapter 4 with the students.

Explore (15-45 minutes)

Using the Student Workbook, students map out the Khmer Rouge leaders listing names, positions, roles, backgrounds and terms.

Summary (15-25 minutes)

Students present their maps of leaders to the class.



Above: This group of fighters allowed the photographer (Roland Neveu) on to their truck. According to Roland, some of them smelled rotten after sleeping outside the streets of Phnom Penh. Photo by Roland Neveu. Source: *The Fall of Phnom Penh: 17 April 1975*. Below: 17 April 1975, Phnom Penh falls with barely a fight. The Victorious Khmer Rouge forces enter the city from all sides. Photo by Roland Neveu. Source: *The Fall of Phnom Penh: 17 April 1975*.



LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 5

Objectives:

1. Students describe various administrative divisions of Democratic Kampuchea.
2. Students compare the differences between zones and why they were divided.
3. Students identify, define and use key vocabulary.
4. Students summarize their learning by responding to the guided questions.

Materials: Textbook, map and Student Workbook

Key Vocabulary:

Districts	Sub-districts	Central Zone
Cooperatives	East Zone	Northeast Zone
North Zone	Northwest Zone	Autonomous
Southwest Zone	West Zone	

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses what students know about the administrations of Democratic Kampuchea. Afterwards, the teacher goes over key vocabulary in Textbook Chapter 5.

Explore (15-45 minutes)

Students actively read and take notes on important facts from the Textbook Chapter 5. Students write in their Student Workbook to reflect on their learning.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. How many geographical zones existed in Democratic Kampuchea? **Six**
2. How many regions were the zones divided into? **32.**
3. Who was the secretary of the East Zone until 1978? **So Phim**
4. Who was secretary of the Southwest Zone? **Chhit Choeun aka Ta Mok.**
5. Who was secretary of the North Zone from 1970-1976? **Koy Thuon alias Thuch**
6. Who was secretary of the North Zone from 1976-1977? **Ke Pauk**
7. Who was secretary of the North Zone after 1977? **Kang Chap**



8. Who was secretary of the Northwest Zone? **Nhim Ros**
9. Who was secretary of the West Zone? **Chou Chet**
10. Who was secretary of the Northeast Zone until 1976? **Ney Sarann aka Ya.**

LESSON 2: VICTIM-KHMER ROUGE CADRE ROLE PLAYING ACTIVITY

Objectives:

1. Students role play using interview transcripts of both the victim and the Khmer Rouge cadre.
2. Students empathize with the survivors of the Democratic Kampuchea regime.
3. Students examine and think critically about people's behavior and beliefs within the context of life under the Khmer Rouge.
4. Students take notes and write a paragraph on the role play exercise.

Materials: Student Workbook and Sample of Interviewing Transcripts of Victims and Cadres

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day. Afterwards, the teacher explains the assignment and selects students to play the role of either a person identified as one of the 'New People' or a Khmer Rouge cadre. Students take notes and write a paragraph about the role play exercise.

Explore: (30-45 minutes)

The teacher asks students to role-play the testimonies. All students should write a brief summary of what life was like under the DK based on the testimonies. The teacher may choose to do only one, several, or all of the testimonies depending on time constraints.

Directions for Role-Players:

1. Do not give your opinion about the person. You must be as objective and as neutral as possible. If you have remorse for the person, try to refrain from saying this. If you revile the person, try to refrain from saying this.
2. Study your person. Try to understand what they thought. What was their education and background? Why did they say what they said? Your task is to analyze what the person said and inform your peers as much as you can about the person and their experiences.
3. To reiterate guideline 1, try not to judge the person. You may have strong feelings about the person but you must avoid expressing these feelings in your presentation. The objective here is to gain an understanding of the reasons and circumstances that led people to behave the way they did and how anyone might behave similarly in the same situation.



Top: DC-Cam volunteer student interviewing a survivor of the Khmer Rouge in Steung Treng province in 2005. Photo by Phat Piseth.
Bottom: A former Khmer Rouge cadre herding his cattle in Malai district, a former Khmer Rouge stronghold. Photo by Heng Sinith.



Here are some questions to guide class discussions:

1. What kind of experience did the person have during the Khmer Rouge period?
What did they do on a day-to-day basis during the Khmer Rouge period?
2. How did their experiences affect them then?
3. Did the experience affect other people and if so, how?
4. Based on the role play exercise, what do you think may be true about the person? His or her education?
His or her personality?
5. What did the person do in the situation they described?

TESTIMONY 1

Yan Chhim, 52, a widow with three children, lives in Trapeang Stok village, Tang Yab sub-district, Prey Kabas district, Takeo province. She farms and weaves silk. Her husband Meas Pa was killed in 1977.

Her village came under Khmer Rouge control in 1972. Chhim said at first many April 17 people (those evacuated from the cities) arrived in Koh Thom district, but after staying for a short time, Angkar sent them to Battambang province.

In 1975, cooperatives were not yet set up in Koh Thom; people still ate in their houses. Chhim said base people and new people had different food. Base people processed rice, while new people received rice rations. In 1976, the Khmer Rouge began creating cooperatives. People were grouped into three units. First, “full-rights units” consisted of the poor, landless base people. Members of this unit usually became group leaders of people in the other two units. Some of the group leaders were assigned to collect vegetables and scare off birds. The “candidate units” included base people who had been rich and owned land and houses. Their work was not hard. The “dependent unit” comprised new people, who received small food rations and were forced to work the hardest.

Chhim was in the dependent unit, in which she had to work very hard and was given little food. Her body began to shrink. She wore the same clothes for working, resting, and sleeping.

In 1976, Chhim gave birth to a daughter. The unit chief allowed her 20 days’ rest, after which she had to go back to work. Roads were often cut off by flooding. Chhim had to cross the chest-deep river to ferry her children. In the evening, her children waited for her, while the base people had already picked up their kids. One day she asked the unit chief for permission to tend her sick child at home, and the chief replied, “Are you a doctor?” But Chhim kept pleading with the chief until she let her come home during lunch. To return on time, she



skipped lunch, then ran and walked a few kilometers to reach home. Excited to see her mother, Chhim's daughter fell from the house, bled and became unconscious. Shocked, she cried for help. Her base-people neighbors came out to help and carried her daughter up to the house. Then Chhim had to go back to work.

When her third daughter had a fever, the medical cadre gave her a black tablet. Chhim said, "They gave us the same tablet for diarrhea, headache and malaria." Her daughter's illness worsened. At night Chhim and her husband brought their daughter to meet a man named Bou Kheng who they knew before the regime. Her daughter's condition improved. Chhim said, "When my daughters were sick, I collected left-over corn to trade for fish. But the base people refused to trade with me. They said, 'You're living on us, how dare you trade? How dare you! You should know, we liberated you.' I did not reply to avoid further problems."

In November 1977, Chhim's husband was killed by the Khmer Rouge. She said, "That year my husband was sent to a unit of new people. I rarely met him, except in meetings, in which base people sat in one line, new people in one line, men in one line and women in one line. I tried to look for my husband; and sometimes I saw him. Members of the new people's groups disappeared every night. In November 1977, I was told that my husband was taken away. I immediately lost consciousness. I cried and cried. I thought my turn would come soon, because usually the wife was killed after the husband." To live for her children, Chhim had to work twice as hard as before.

In January 1979, Chhim and her daughters left Koh Thom district to look for her surviving relatives in her home village.

TESTIMONY 2

Veng Chheng, a young woman from Takeo who became a courier for Ieng Thirith in 1976 recalled that Thirith had three or four houses, but seemed to spend most of her time at the one in front of the Palace, where the bigshots resided and worked. The women carried letters for Thirith, always travelling in a vehicle driven—with an escort—by Uncle Ra, who was armed with a pistol. Some went to the Ministry of Foreign Affairs, to see Ieng Sary; others went to see Pol Pot, Nuon Chea and Khieu Samphan; and still some people also went to the factories for which Thirith was responsible.

Veng recalled having heard of S-21 when she was Thirith's courier, but she did not know where or what it was, nor had she ever heard of Duch. She had never taken letters for Thirith to S-21 either because Thirith had told her S-21 was too far away for Ly to do the delivery. Thirith said that other, older couriers should carry out such tasks. Veng described how these couriers—a woman named Phâl and a man named Pheap—had taken letters to S-21 for Thirith. As for the exact nature—the substantive content—of Thirith's work and responsibilities, she also was not allowed to know. Thirith attended meetings around Phnom Penh, including at the Foreign Ministry. Thirith and Sary were living together, but sometimes they did not sleep in the same house. They also did not often work together; rather they seemed to see each other only at major official gatherings.



As often as once a fortnight, the woman went with Thirith in her vehicle to meetings, usually to one of the bigshot offices in the vicinity of the palace, where she saw various senior leaders, mostly with enormous pot bellies. She commented that the bigshots seemed to be constantly in meetings, and they rarely went out to see what was really going on, even though they received regular reports from their subordinates.

Thirith never had visitors from the countryside, although she sometimes went to Angkor Wat, with Ly accompanying her twice.

Along the way, Ly saw people carrying dirt and manure, but Thirith never got out of the vehicle, and the people were quite a distance from the road.

Despite their close working relationship, she never dared to be casual with Thirith, never asking her about personal matters. Still, she considered Thirith a good and nice woman, not someone who was mean or vicious, someone who never raised her voice, always talking sweetly and patting Ly on the head, always generous. She did not believe Thirith had ever killed anyone, nor did she believe that Pol, Nuon, Sary or Samphan had ever personally committed murders. She believed executions occurred only in the countryside, where people were killing each other, not in the city. Thirith never spoke to her about the threat of enemies. Food was plentiful, and every ten day week there was a treat, such as a meat sandwich or something sweet. And there were movies to watch about fighting. It was a fun life.

TESTIMONY 3

As Rim remembers, she and her three-month-old daughter first arrived at Toul Sleng prison in 1976. Angkar had arrested her and five Khmer Rouge cadres' wives who were accused of being in a "traitor group" in Kean Klong. A truck brought the six women to Tuol Sleng around midnight.

Rim saw piles of clothes and shoes in the building's passageways as the security guard led her to a very dirty and smelly room. The guard commanded her to sit on a bed in front of the interrogator who was sitting on a chair with a desk between them. The interrogator grabbed a lock and banged it loudly on the table. He then began asking about her biography and activities before and after the revolution. Next, he asked her about her husband's biography and conspiratorial acts. Rim responded that she didn't know anything about her husband, because she had only married him when ordered by Angkar; the two had not known each other before they were married. Not satisfied with her answers, the interrogator asked the same question again and again, and threatened to torture her if she refused to confess.



Thong Hen, Rim's husband, was a platoon chairman (his biography lists him as a company

chairman). He was arrested after receiving a letter from the staff ordering him to go for a meeting and visit to Kampong Som province. Six days after Hen's departure, Rim and about 30 other cadres' wives were called for a meeting arranged by Angkar. There she was informed that her husband was a bad element and had a plan to sell national territory to foreigners. Rim was shocked when she heard this and became afraid for herself and her little daughter. After three days, the Khmer Rouge informed Rim that Angkar had appointed her to a cooperative. Rim was forced to leave hastily and could not take any belongings with her, even milk for her baby. But she did not argue, remembering that she was told; "Whenever Angkar orders, one must obey at once. Don't be stubborn or say you have to prepare anything. At Angkar's region, every-thing is abundant. When Angkar sends you, Angkar knows how to solve problems."

After interrogating her, the security guards confiscated all of Rim's belongings, even the cotton scarf and shoes she was wearing, and then took her photograph. Then she was imprisoned by herself in a room, but was not handcuffed or shackled. The following day she was questioned again by a different interrogator, and the next night, Rim was interrogated four times. The questions were always the same, and her answers were always the same: that she did not know about Hen. The interrogator slapped her face, pulled her hair and banged her head against the wall each time her answer was unsatisfactory. After the last interrogation, Rim, her daughter and one other woman were sent to Prey Sar prison.

When she arrived at Prey Sar, the brigade chief ordered Rim to begin work at 3 a.m. like the other convicts. Every day she was awakened by the sound of a whistle and then dug channels and transplanted rice until 8 p.m., and sometimes until midnight. Once in a while, they had to begin work at 1 a.m. On these occasions they were rewarded with a few ladles of watery rice soup. Rim said, "Doing laborious jobs and receiving only a sip of gruel, everybody was starving, exhausted, and almost died. Because we were hungry, we ate anything we saw, even if it made us ill. In the rice fields, if a grasshopper or a crab passed by, the convicts ran, fought each other for it, and ate it raw. If the militiamen saw this, they sometimes hit the prisoners until they vomited or took the crab or fish out of their mouths, accusing them of inappropriate eating or neglecting work. If a convict was absent from work several times, he or she would surely disappear."

Rim spent most of her time working, with no time to look after her three-month-old daughter. Before she went out to work, she had to take her baby to the nursery where an old woman cared for 60 children. After living in Prey Sar for a month, her daughter's health declined. Her face was pale, her cheeks hollow, and her body wasted from insufficient food. Rim had no breast milk for her daughter because Rim ate only thin gruel and drank unclean water. Later her daughter died of starvation. Rim always remembers her daughter's tiny body lying dead in her arms.

Fear always occupied Rim's mind during the Khmer Rouge regime, especially when they forced her to move from one place to another. At Prey Sar, Rim saw several trucks take convicts away and bring in new ones almost every day. "Those who were sent out would be killed. I lived there only waiting for death. Now is the others' turn, the next day will be ours. It was inevitable although we attempted to avoid it."



Rim was imprisoned in Prey Sar until 1979 when the Vietnamese liberated Cambodia.

When it comes to her past, she said "I feel very regretful that I was fooled by their propaganda and put all of my effort into serving the revolution in 1973. I was not reluctant to run through the rain and gun battles in order to liberate the motherland with hope of being able to live peacefully together. Yet, as a result, I was imprisoned without knowing what crime I had committed." Now Rim is happy to see a court created to try the Khmer Rouge leaders. She wants a trial that does not arrest or detain innocent people for their actions, but punishes the murderers.

TESTIMONY 4

Nhem Noeun and I were married in 1962 in Kampong Cham province. He was my second cousin, but because he was older, I called him uncle. Later we lived in Siem Reap, but Noeun was still studying in Kampong Cham and wasn't there often.



My husband went to the revolution before we were married. He joined with Hu Nim and Hou Yuon; they had studied together at the same school. All of them educated me on the revolution.

In 1970, I went to Siem Reap to live with my husband. He was working as a Khmer Rouge soldier then, but he didn't fight; he just sent food to the battlefield. In addition to working for the revolution, he was a teacher.

Ke Pauk called me to the revolution in 1970. He was the provincial chief then, and his brother-in-law Oeun was a district chief with my husband. He taught me for two years. At first I refused to join because I was helping my parents and my husband, who was already working for the revolution. I didn't see why I needed to join, but he kept trying. He was gentle and joking, and had a background as a playboy. However, if someone said something wrong, he looked at them and they were afraid.

In 1973, Ke Pauk built me a house; he said he wanted me to devote everything to the revolution. He would come to the house every evening and take a bath, then leave around 4 or 5 a.m. He snored very loudly, but if someone walked by the house, he would hear them and know who it was. Once, after he had eaten, he wanted to write a letter. But he didn't know how, so I taught him.

I volunteered to be the district chief of a women's group in Siem Reap. I only did this because they didn't have enough people to fill the positions. The villagers I worked with were poor and old, so I wrote a letter to Ke Pauk and asked for some cotton. He sent me 10 or 20 pieces of cloth. The Khmer Rouge also gave me two or three weaving machines. So I introduced

the villagers to silk weaving, and designed and cut clothes for them.

There was a meeting of Khmer Rouge leaders from Phnom Penh at Koulen Mountain in 1974. I was one of the cooks for the meeting, and I made black clothes for the King and the people attending. This allowed the people there to change their clothes three times a day.

When my husband and I came home from the mountain, we learned that our son Sothea had died of malaria. He was four years old. Our first child had also died this way in 1966 when he was two.

I quit being district chief after that. It was difficult work and I had to walk very far to reach the village. No one forced me to quit. I just asked them for permission to stop and they gave it to me, partly because our son had died.

My husband was also a district chief in Siem Reap at the time, but he didn't quit. We were living apart then because he was working at another place. When he came home, he sometimes slept in my house and sometimes he just visited our children. We had three children alive, and my oldest always asked for my husband. They wanted him to live with me, but I wouldn't agree to it. In 1975, I began working at the cooperative at Koulen Mountain, farming and weaving silk. It was easy for me to live far from my husband.

Noeun was arrested in 1977. Someone told me they put him in a sack and dropped him in the river after people from the West Zone accused him of betraying the revolution. They said that Kae Pauk put him in a car and drove away.

I thought I would be arrested next. A month later, a few soldiers came to the mountain, saying that the Angkar wanted me to move to meet my husband. I thought if I went with them, I would die soon. My son Sokhin was at a cooperative but my daughters Kea and Sokny came with me to the security office [prison] in Sotr Nikum district. After I was in prison for a month, I gave birth to my daughter Sokha.

While I was in prison, they interrogated me and accused me of betraying the revolution. Also, I didn't have the same accent as people from Siem Reap, and they knew that. But when people at the prison saw I was from Kampong Cham, they helped me keep it secret because my husband had looked after them; he treated them when they were sick and gave them clothes.

Soon after I gave birth, Kae Pauk came to visit the prison and saw me there by accident. My children recognized him and cried, "Mummy, uncle has come." He said he had been unable to find me and then ordered the security chief to bring me food so I could eat by myself. They gave me dried fish.

Ke Pauk had a handsome, sweet face. In the past, I had sometimes looked at him directly, but often, I couldn't because I was very shy. When he came to the prison, I looked at him and then took a cotton scarf to dry my tears. I told him that I had made revolution to get freedom and rights for the people, but now they accused my husband of betrayal. What had Noeun done wrong? And I told Pauk he had led me, so why were they doing this to me?



I asked him to please tell me about Noeun. Pauk admitted that he had taken my husband to study one night. He also swore to me that Noeun wasn't dead, but had been sent to Ratanak-kiri province. Pauk told me not to be afraid. I believed him because I trusted him.

Then he had me released and sent to a cooperative where I carried earth and worked on a rice hulling machine. The Khmer Rouge there asked the villagers about my background. But the villagers were nice to me because I had just given birth. We ate two or three times a day. I had rice, never porridge, and when I finished work, I caught fish. They didn't punish me.

After the Khmer Rouge collapsed, I went to Sotr Nikum district and took my children.

I think about my husband every day. Sometimes I feel that he's still alive, but he hasn't come back to my village in all this time. I'm still waiting for him. He looked after me and took care of me.

I never heard from Ke Pauk again. But one of my relatives from Anlong Veng told me that he was living near their house. When I learned that he died, I felt pity because he was a person full of kindness. If I had money, I would have gone to his funeral ceremony.

TESTIMONY 5

Before the Lon Nol regime, my father was a teacher and photographer at wedding ceremonies. He took this picture of my grandmother and me.

My father brought me to this village to visit my grandmother in 1974 along with 15 cars of monks the Khmer Rouge sent from Siem Reap to Kampong Cham. After liberation, I came here again, but this time to live. My parents were at Siem Reap.

When I was ten years old, they took me to the revolution. I collected cow dung in this village and later, they called me to carry earth and build dams at Tik Chhar and Toul Trabek. I was in a children's unit, so I lived apart from my grandmother. We slept in a big cottage at night. All the boys slept in a line; I was cold because I had no clothes to wear, only a blanket and a cotton scarf.

If someone stole something to eat, they were tied with a rope and kicked repeatedly. They were also punished if they tried to catch fish in the field; I saw them pulling out children's fingernails for stealing rice and trying to hide it.

I never did anything wrong because my grandmother prevented me. She didn't allow me to take anything to eat, even when I was hungry. However, I didn't care what they did. I was a farmer, but I wasn't allowed to eat what I grew.

After the Vietnamese came in 1979, I went back to live with my grandmother. At that time, the Khmer Rouge wanted to send people to be killed west of the village, so they dug a communal grave. I don't know why, but they wanted to kill all the people in the village.

Summarize (15-25 minutes)

Teacher discusses student learning and asks about the role playing experience. The teacher grades the students based on the rubric below.

Suggested Grading Rubric for Student Summaries

Objective	Achievement Low	Achievement Good	Achievement Excellent
Student Knows Basic Information about Persons	Gives 1 fact about people's experiences during the DK period = 1 point If no facts then = 0	Gives 2 facts about people's experiences during the DK period = 2 points	Gives 3 facts or more about people's experiences during the DK period = 3 points
Student evaluates the Person's Situation or Experience	Gives no opinion on how people were affected by the experience or how people felt from the situation. = 0 points		Gives an opinion on how people were affected by the experience or how people felt from the situation = 2 points

Note to teacher: *The rubric is also in the Student Workbook.* The teacher should be flexible with regards to this rubric. For example, if a student gives two facts about a person but gives a very long, detailed opinion about how the person felt, then this would qualify for five total points. The goal of the exercise is not to punish the students, but to encourage them to work hard to understand the people about whom they are learning. Most grades should be very high. If the students are generally not scoring high on this exercise, the teacher should do it over again and re-explain the instructions so that the students are not confused about the objectives of the exercise.

CHAPTER 7: THE FOUR-YEAR PLAN (1977-1980)



Workers using a machine to cut lumber during Democratic Kampuchea. *Source: DC-Cam Archives.*

LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 6

Objectives:

1. Students describe the Four-Year Plan.
2. Students explain the ideology behind the Four-Year Plan.
3. Students identify, define, and use key vocabulary concerning the Four-Year Plan.
4. Students summarize their learning by responding to the guided questions.

Materials: Textbook and Student Workbook

Key Vocabulary:

Collectivization	Four-Year Plan	Slogan
Production	Regime	Ideology

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day by using pictures and goes over key vocabulary for Textbook Chapter 6.

Explore (15-45 minutes)

Students actively read and take notes on important facts. Students write in their Student Workbooks to reflect on their learning.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and gauge student learning.

Guided Questions and Answers

1. Why did the Khmer Rouge empty the cities?
In order to abolish urban living and to build a new and self-sufficient Cambodia based on the expanded production of rice.
2. What did the Four-Year Plan (1977–1980) call for?
It called for the collectivization of all private property and placed high national priority on the cultivation of rice.
3. How did collectivization affect Cambodian families?
Families were split up and people were assigned to work groups. Husbands and wives were separated, and children were separated from their parents. Children, in particular, were assigned to work at separate work sites.
4. What were the two highest priorities of Democratic Kampuchea?
Collectivization in order to cultivate rice and national defense, primarily against the Vietnamese.



5. What does collectivization mean?

It means that all private possessions (including kitchen utensils) are relinquished and used collectively. Private property is banned and rice cultivation is conducted by work groups at collective work sites.

6. What was the purpose of collectivization in Cambodia?

The purpose was to make Cambodia completely independent in both economic and political spheres, as well as transform Cambodia from an undeveloped agricultural country to a modern agricultural country.

7. What were some of the results of collectivization and other Khmer Rouge policies? Name at least 3.

- Starvation as rice production was inadequate or not distributed to the population;
- Widespread disease due to malnutrition from lack of food and lack of medicine;
- Executions as intellectuals, technicians, and former leaders of the last regime were killed;
- Lack of education as all universities and schools were closed,
- Inefficient use of labor because peasants with no technical experience were placed in factories to work;
- Inequality as soldiers and Khmer Rouge cadres ate while common people starved.

LESSON 2: TIMELINE: TEAM ANALYSIS AND EVALUATION

Objectives:

1. Students describe the overall timeline for events that occurred during Democratic Kampuchea.
2. Students explain the significance of key events in the Democratic Kampuchea period.
3. Students organize key events into a timeline.
4. Students analyze and evaluate the significance of key events in the Democratic Kampuchea period.

Materials: Student Workbook and textbook.

Procedure and Process:

Launch (5-15 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day. The teacher assigns students to teams of 3-4 and instructs students on how to complete the timeline activity. The teacher gives students cards with different events. The students' task is to put the events in chronological order. Afterwards, the teacher asks students to explain their ordering of events. Students need to give a reason for why they placed one event before or after others—for example, the student should say “My reason for this is “ The teacher can later correct them and sum up the list of dates. The teacher informs the students that they will need to write these dates on a legible timeline which they will then present to the class.

Sample list of events and their respective order (answers in bold):

1. Prince Sihanouk is removed from power (**March 1970**)
2. Khmer Rouge forces occupy Phnom Penh (**April 17, 1975**)
3. The First Four Year Plan (**1977-1980**)
4. Democratic Kampuchea's war with Vietnam (**1977-78**)
5. Capture of Phnom Penh and fall of Democratic Kampuchea's (**January 7, 1979**)

Explore (20-45 minutes)

By skimming through the textbook, student teams note as many events during DK as possible in Activity 1. In Activity 2, teams discuss and evaluate the events and prioritize the top five most important events in DK history. They present these findings to the class. In Activity 3, the teacher assigns teams a specific event considered to be important and instructs them to discuss and evaluate how this event affected Cambodia and Cambodian society. In addition, the teacher instructs them to consider how Cambodia and Cambodian people might be different today if this event had not occurred. All activities require presentations of the team findings.

Activity 1: Timeline Team:

Give students 10 minutes to work in teams creating a time-line for the Khmer Rouge period using the assigned textbook: *A History of Democratic Kampuchea (1975-1979)*. The students will present their timeline to the class.

Activity 2: Timeline Team Analysis

Teacher retains the same team members for each group as assigned in the Timeline Team activity (Activity 1). The teacher instructs the students to discuss in their team what they believe are the top 5 most important events in the Democratic Kampuchea period. They should discuss the reasons they think these events are the top five most important. Each team must prepare a 5-10 minute presentation on their conclusions.

Presentation of the Team Analyses: Each team is assigned 5-10 minutes to present their findings. The purpose of the activity is to have the students present their list of the top five most important events in Democratic Kampuchea history and why they think these events are the most important as opposed to other events.

Activity 3: Timeline Team Evaluation

Teacher assigns each team to analyze a specific key event in Democratic Kampuchea history that all or most of the groups identified as important. The purpose of this task is to have each team discuss and determine how Cambodia or Cambodian society might be different if this event either had not occurred or had occurred in a different way.

After completing this discussion, each team should prepare a presentation of their findings for the class. The presentation should address the following two questions:

1. How was Cambodia affected by this event?
2. How would Cambodia or Cambodian society today be different if that event either had not occurred or had occurred in a different way?

Summarize (15-25 minutes)

After the Timeline activity is completed, the teacher instructs each team to make a presentation in front of the class that summarizes what they have learned. After the students complete their presentations, a post-activity evaluation of benefits and improvements for this Timeline activity will be conducted. Students will be asked the following questions:

1. What did you learn from this activity?
2. What do you still want to learn regarding key events in the Democratic Kampuchea period?
3. What did you like about this activity?
4. What did you not like about this activity?

LESSON 3: ANALYSIS OF THE KHMER ROUGE IDEOLOGY



National flag of Democratic Kampuchea. Article 16 of the Constitution describes the design and meaning of the national flag: The background is red, with a yellow, three-towered temple in the middle. The red background symbolizes the revolutionary movement, the resolute and valiant struggle of the Kampuchean people for the liberation, defense, and construction of their country. The yellow temple symbolizes the national traditions of the Kampuchean people, who are defending and building the country to make it ever more prosperous. *Source: DC-Cam Archives.*

Objectives:

1. Students analyze and evaluate Khmer Rouge slogans in order to develop an understanding of Khmer Rouge ideology and policies.
2. Students learn how to handle controversial subject matter in a way that is most meaningful.
3. Students consider their own moral ethics and beliefs.
4. Students define the meaning of slogan and ideology.

Materials: Textbook, Student Workbook and list of key words

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses the basis and importance of moral ethics and beliefs. The teacher goes over the ideology and policies of the Khmer Rouge and the definitions of slogan and ideology again.

This discussion will be more of a “brain-storm” in which the teacher can read a slogan and then ask Guiding Question 1, 2, 3, etc., to the class.

List of Slogans:

Note: Page numbers refer to the textbook.

1. Secrecy is the key to victory. High secrecy, long survival (See p. 2).
2. 17 April people are parasitic plants. They are the losers of the war and prisoners of war (See p. 31).
3. To keep you is no gain; to lose you is no loss (See p. 31).
4. Super great leap forward revolution (See p. 35).
5. There are no diplomas, only diplomas one can visualize. If you wish to get a Baccalaureate, you have to get it at dams or canals (See p. 35).
6. Study is not important. What's important is work and education (See p. 35).
7. Angkar makes the shadows under the trees into schools and meeting places (See p. 36).
8. You should learn while working. The more you work, the more you learn (See p. 36).
9. Angkar is the parent of all children as well as male and female youths. If parents beat their children, it means they look down on Angkar, so Angkar will have no pity on them (See p. 37).
10. Do whatever Angkar orders you to do! You must completely fulfill the orders made by Angkar. Comrade, do not bargain! (See p. 45).
11. You must know how to trace one another. Report everything to Angkar (See p. 45).
12. It is better to arrest ten people by mistake than to let one guilty person go free (See p. 45).
13. To dig up the grass, one has to remove even the roots (See p. 47).

Note to the teacher: Answers may vary. The idea is to have students refer to their textbook, re-read the page that correlates to the slogan in order to understand the slogan's context. The student then must analyze the answers to the guiding questions. It will require a great deal of critical thinking and it is for this reason that this Guidebook is omitting correct or perfect answers. Students should form their own opinions in response to these questions.

Explore (15-45 minutes)

Students write an essay on the Khmer Rouge ideology and policies. The students may use the following guiding questions to help with their evaluation of Khmer Rouge ideologies and policies.

1. How does a certain slogan or a group of slogans embody the Khmer Rouge regime?
2. What is the purpose of the slogan? Who is its audience?
3. What is the slogan trying to achieve?
4. What is the slogan's appeal? Why would people be encouraged or motivated by it?



5. How were these slogans disseminated? What were the slogan's effects on the population?

Students may refer to the slogans above that were used during the Khmer Rouge period as part of their essays. Their task is to analyze these slogans in terms of Khmer Rouge ideology and policies and their effects on the population. They may analyze one slogan or many slogans. It is their choice. See below for the grading scale that will be used for their essay.

If students are confused about the purpose of their writing assignment or need assistance with their writing, the teacher may take 5 to 10 minutes to explain the guided discussion above.

Summarize (15-25 minutes)

Students present their writing and explain the slogans given by the teacher.

Assessment

Student's work will be graded using the rubric below that has a set of criteria used for assessing student work.

Analysis of the Khmer Rouge Ideology Essay Grading Rubric

Objective	Does Not Answer Question	Answers Question
Guiding Question 1	0	1
Guiding Question 2	0	1
Guiding Question 3	0	1
Guiding Question 4	0	1
Guiding Question 5	0	1
TOTAL POINTS:		

CHAPTER 8: DAILY LIFE IN DEMOCRATIC KAMPUCHEA



In Democratic Kampuchea, the population performed backbreaking manual labor. Top: A women's unit constructing a warehouse. Bottom: Youth unit working in the rice fields. *Source: DC-Cam Archives.*



LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 7

Objectives:

1. Students identify key concepts of daily life in Democratic Kampuchea.
2. Students critically analyze what life was like under Khmer Rouge rule.
3. Students identify and define key vocabulary terms related to daily life under the Khmer Rouge.
4. Students evaluate information and evidence from family and others.

Materials: Textbook and Student Workbook

Key Vocabulary:

Base People	New People	Reeducate
Purges	Loyalist	Massacres
Execution	Soviet Secret Police (KGB)	Central Intelligence Agency (CIA)

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses what students already know about the daily life under Democratic Kampuchea. Afterwards, the teacher goes over key vocabulary in Textbook Chapter 7.

Explore (15-45 minutes)

Students actively read and take notes on important facts from Textbook Chapter 7 and write in their Student Workbook to reflect on their learning.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. Why did the Khmer Rouge establish cooperatives?
To facilitate the abolition of private ownership and capitalism, and to strengthen the status of workers and peasants.
2. To the Khmer Rouge, what did a cooperative mean?
It meant that people were supposed to live together, work together, eat together, and participate in indoctrination sessions together.
3. What were the two new classes established under the Khmer Rouge?
The base people and the new people. Why did KR put such labels on groups of people? Answers will vary.

4. Name at least 2 characteristics of the “base people.”
 - They tended to live in rural areas controlled by the CPK prior to April 17, 1975.
 - They were classified as full-rights people.
 - They were allowed to vote, run for elections, and to be chiefs of cooperatives
 - They generally did not have relatives who had worked for the Khmer Republic.

5. Name at least 2 characteristics of the “new people.” - They were called 17 April people.
 - They were typically evacuated from the cities and town in April 1975.
 - They were considered “unreliable.”
 - They were viewed by Angkar with disdain and suspicion.
 - They were classified as “parasites” and had minimal rights according to Khmer Rouge slogans.
 - They were often treated harshly depending on the particular region.

6. How were couples married in DK weddings?

They were married in mass ceremonies in which there were as few as 3 to 10 couples or as many as 30 to 100 couples at each ceremony. How did these ceremonies deviate from the traditional Khmer wedding?
The answers will vary.

7. Why were mass weddings used by the Khmer Rouge?

The Khmer Rouge thought that wedding ceremonies were a waste of time and of no help in producing rice. Mass weddings were established because they took so little time--the time saved would be devoted to cooperative work and to what the Khmer Rouge called the “Super Great Leap Forward Revolution.” The main purpose of weddings was not to form family units but to produce children who could serve the revolution.

8. What was the primary focus of Khmer Rouge education? **Political indoctrination.**

9. Where were the best places for education according to the Khmer Rouge?

The workplace, the fields, the dams, canals, and other labor sites.

10. How long was the typical workday under the Khmer Rouge?

Nearly everyone who was not sick worked 12 or more hours a day, often 7 days a week without adequate rest or food.

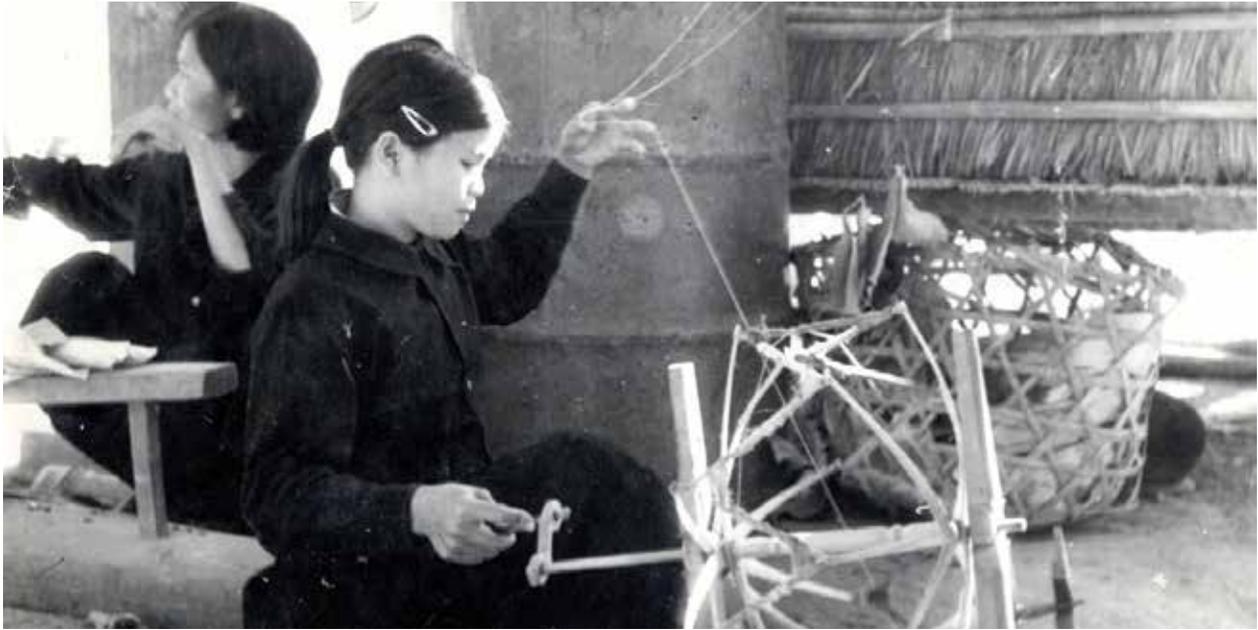
11. After fighting with Vietnam in 1977 and 1978 occurred, how did the Khmer Rouge treat people in eastern Cambodia? **The Khmer Rouge accused people and cadres in the East Zone of cooperating with the Vietnamese, which led to many people being arrested and executed, including longtime Khmer Rouge loyalists and political colleagues such as So Phim, who committed suicide.**

12. Which regions mentioned in the book experienced coups, rebellions or purges? (Name 3.)

Units in the East Zone rebelled against Democratic Kampuchea troops. Rebellions also sprang up in the Southwest Zone and the North Zone.



LESSON 2: THE DIARY OF MY LIFE UNDER THE KHMER ROUGE



A young girl weaving yarn during Democratic Kampuchea. *Source: DC-Cam Archives.*

Objectives:

1. Students use information they have learned to write about life under Democratic Kampuchea.
2. Students analyze and evaluate the effects of living under the Khmer Rouge regime on themselves, their families, and the Khmer people.
3. Students describe fundamental living conditions under the Khmer Rouge regime.
4. Students explain the policies of the Khmer Rouge regime that produced these conditions.

Materials: Textbook, excerpt of a diary and Student Workbook

My First Unforgettable Fright and Trauma

Deour Serey Len

In 1975 I was a child with a privileged life because my father was a high-ranking military official (he was a lieutenant colonel named Deour Kim Sea). I am the youngest of seven boys and two girls in my family.

On April 11, 1975, my family was forced to leave home and stay temporarily at my aunt's house near Orussey Market. Our house had been targeted for shelling because it was a state-owned house in Banteay Khloang Romsev (a place where explosives were kept). We were unable to take anything with us but the jewelry we were wearing. On April 17, 1975, after applauding the Khmer Rouge victory, people were evacuated from the city. My family did not have anything on hand aside from three cars: a Mercedes, a Hamber Sport and an Austine.

We traveled without a clear destination. My father asked to stay with the chief of Po Andet

village until we returned to Phnom Penh. The chief allowed my elder sister, young children, and a woman who had just given birth to stay at his house. Within a month, my father's background was uncovered by a woman. The village chief told my father to pack his bags. "Angkar summons him to study," the chief told my mother. The next day, my brother went to meet my father. When my brother returned, he said: "Father is at the district office with 50 other people such as soldiers, teachers, and doctors." My mother was relieved because she thought they would never kill teachers and doctors. My brother asked my mother's permission to accompany my father. The chief got the approval of the district committee for him to go. We never saw them again. Around the same time period, my grandfather also passed away because he was sick and had no medicine.

Three weeks later, four large boats came to bring New People back home. My mother was very happy; she had waited a long time to leave the village. We left on the boats, which were so full that people had to sit on the roofs. One of the boats sank and many children were swept into the river as their helpless mothers watched.

Over the next several days we traveled by car and train. My second brother and I were almost separated from my mother because I had diarrhea and my brother was cleaning me up when the train left. Fortunately, someone helped us onto the train.

We lived in the Char village, Anlung Run commune, Ta Pon district with six other families, which included New People, Base People, and militiamen, in a house with a tile roof. Angkar took all of my brothers and sisters to work sites, leaving my mother and me at home. I went to school and my mother was assigned to transplant rice seedlings. She did not know how, so the unit chief often reduced her food ration, accusing her of pretending not to recognize the seedlings. Later, after she bribed the chief with jewels, she was assigned to care for young children near the dining hall.

Soon after this, Angkar put me in a children's unit. I often ran away to see my mother but was caught and beaten by the unit chief. Many of the children in the unit were so indoctrinated by the ideological training that they would report on their own parents to Angkar.

In 1977 I was allowed to go to the village to collect cow dung and cut tontrean khet weeds. There, I saw my sister lying down because she was weak from diarrhea. She kept saying she wanted to eat fried eggs with vegetables until she died. My second brother was sent back to the village; his legs had been amputated because he had yaws. He died shortly thereafter. In 1977 and 1978 the whole village was flooded. At that time, Angkar sent my five remaining brothers back home, and all of them were in critical condition, swollen from dysentery. All five died in the same month. This put my mother in the same situation as Bandacha (a girl who, in Cambodian legend, lost all of her family members). She was emotionally unstable because she had to watch my brothers' corpses float away on the water because there was no place to bury them.

One night Angkar took my mother away because of me. She had traded some things with the villagers for a chicken, which she shared with all the people in the house. I complained because I was not full yet, and then my mother pinched me until I cried. Angkar approached



the house and heard me, and as a result, my mother was taken to the forest. All people in the house blamed me for causing her death. I ran to find her, shouting “It was I who cried, my mother did not make me cry,” but I could not find her. I cried myself to sleep waiting for her to come back, sobbing that it was not her mistake.

When I woke up, mother had her arms around me. I was so happy it was as if I had been born again. My mother said that Angkar took her into the forest behind the village where the militiamen blindfolded her. When the militia chief arrived, he had her tied to a tree, but later returned and untied her. “You must correct yourself, and stop mistreating the child of Angkar,” they told my mother. I never made trouble for her after that. Even when I was so hungry I thought I would die, I did not complain because I was afraid of losing her again.

People were not allowed to talk to each other or move about freely. When bathing or working, we were tied together at the ankles and watched by young militiamen who were not as tall as their guns. They were very brutal: every day, I heard the sound of guns being fired at those who escaped or resisted.

My mother and I did everything we could to survive. When I hiked up the mountain to cut tontrean khét, I picked some fruits for my mother. One day, a militiaman caught me picking fruits from a jujube tree. He climbed up and beat me until I fell down. Then he continued beating my knees until they were swollen. I could not walk after the beating. The unit chief tied me up without food for three days as an example for others. I wanted to die, but could not. After I was freed, my daily ration was cut, so my mother gave me hers. She picked and heated the leaves of a kam ploeng tree and put them on my knees. After a week, I was able to walk.

One day, a woman named Koun whispered to my mother that she wanted her oldest daughter and me to run away to avoid our families’ extinction. She said that they were too old to escape, but the children could. I did not want to leave my mother because we were the only two who had survived in our family. I thought we should struggle to live or die together. But my mother worked to convince me many times, so I decided to leave. She winked at Koun to indicate that we should run away the next day. Then she sewed what was left of her jewelry into a pocket she had made in my underpants.

My mother woke me at dawn. We hugged each other and cried silently. Koun signaled us to hurry because the militiamen were bringing the prisoners out to work. After the unit chief counted the prisoners, Kour (Koun’s daughter) and I got into the line. When we reached the work camp, we slipped away with the help of some older people. Because the people were chained, only a few militiamen guarded them. Kour and I managed to escape and walked on a path toward Lbeok Prey village, where Kour’s aunt lived.

We lost our way in the forest for two days, picking ropeak leaves and dangkeab kdam fruit to eat, and sleeping in trees. I greatly missed my mother, but could not return because I was afraid the Khmer Rouge would kill us. On the third night we saw a bull cart who offered us a lift. The cart owner was the chief of that village and dropped us at the house of Kour’s aunt. Kour lived with her aunt while I lived with a sister of the village chief. My foster grand-

parents and parents loved me as their own daughter. The villagers ate together. Every time I ate, I thought of my mother who was hungry.

On liberation day in 1979, I did not know where to find my mother or whether she was still alive, so I decided to stay with my foster mother. One day, when I was playing with my foster sister, I heard a voice calling my name “Nget! Nget! Your mom is coming,” said the village chief (everybody in the village called me Nget). Excited, I turned and saw my mother. I was stunned with happiness, but also ashamed because I had lied to the villagers, telling them I was an orphan. She hugged me tightly and cried. “Let’s go to Phnom Penh to look for your father and brother,” she said with a tremble of excitement. At first I did not want to go with my mother because I was afraid of hunger and being beaten or killed by the Khmer Rouge. My step grandparents and parents did not want me to go because they all loved me. But we traveled home.

All 22 members of the family who left Phnom Penh with us were killed. The family of the aunt we stayed with at Orussey was also killed because her husband was a customs official. There was no one left in my family but my mother and me. We went to Tuol Sleng to see if there were pictures of my father and brother, but we only found pictures of my father’s friends. I do not want to keep the Khmer Rouge period in my mind because it is too painful; however there is no way that I can forget it. It continues to haunt me every day.

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and reads an excerpt aloud from a diary of a Khmer Rouge survivor. The teacher may read only portions of the diary and assign the rest as homework to read or the teacher may also have students take turns in reading the entire diary aloud.

Explore (15-45 minutes)

After reading the diary entry above, students think critically and write a diary using the information they have learned about life under the Khmer Rouge. Students should think about what their life would be like as a teenager living in Democratic Kampuchea. The students may refer to the following questions for guidance on what to write about:

1. How would you (the student) describe your experience?
2. How do you think your experience would shape your outlook on life?
3. If you wanted your story to be read by future students, what would you want them to know about you?
4. Students choose their own experience and ending.

Summarize (15-25 minutes)

Students share their diary entries with the class.



LESSON 3: INTERVIEW: A SURVIVOR'S STORY

Objectives:

1. Students describe interviewing techniques.
2. Students formulate questions regarding their curiosity about life under the Khmer Rouge.
3. Students use their interviewing skills.
4. Students empathize with survivors of Khmer Rouge regime.

Material: Student Workbook and list of words: compassion, nuance, respect, and empathy.



DC-Cam student volunteers interviewing survivors of the Khmer Rouge regime in Kandal province, September 2006. Photos by Dacil Q. Keo.

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day. The teacher asks students about the importance of interviews and works with students to formulate interview questions and proper ways to pose questions. The teacher has students use these questions to interview someone they know who has experienced the Khmer Rouge. Interviewing questions might include:

1. How old were you when the Khmer Rouge took over the country?
2. Were you in school or were you working at the time? Where did you live?
3. What did you personally remember about the arrival of the Khmer Rouge?
What did you learn from others you trust/know?
4. Were you forced to leave your home? Were you with your family?
5. What work did you do during the Khmer Rouge period? What was your role or duty?
6. What was life like under the Khmer Rouge?
7. Did you lose any members of your family?
8. What did you do at the end of the Khmer Rouge period?
9. What are you doing for a living now?
10. What do you think about the Khmer Rouge now? Do you think about it often? Why?
Do you talk to young people about it? Why or why not?
11. How do you feel about the Khmer Rouge tribunal?
12. If you came face-to-face with people who you knew in the past, what would you say or do?
13. What can we do to stop this type of atrocity from happening again here or anywhere else in the world?

Interviewing techniques that the teacher can discuss with students:

1. Explain to the interviewee what you are studying at school and the reason for the interview.
2. Tell the interviewee that you have a set of questions to ask and how long the interview will last.
3. Be a good listener.
4. Be sensitive.
5. Be polite.
6. Take notes.
7. Ask follow-up questions or paraphrase the questions if you are unable to get the answers that you are looking for.
8. Ask the interviewee if they would like to share anything else that you did not ask about in order to help you learn more about life under Khmer Rouge.
9. When concluding, thank your interviewee for their time. Tell them what you have learned as a result of the interview.

Explore (15-45 minutes)

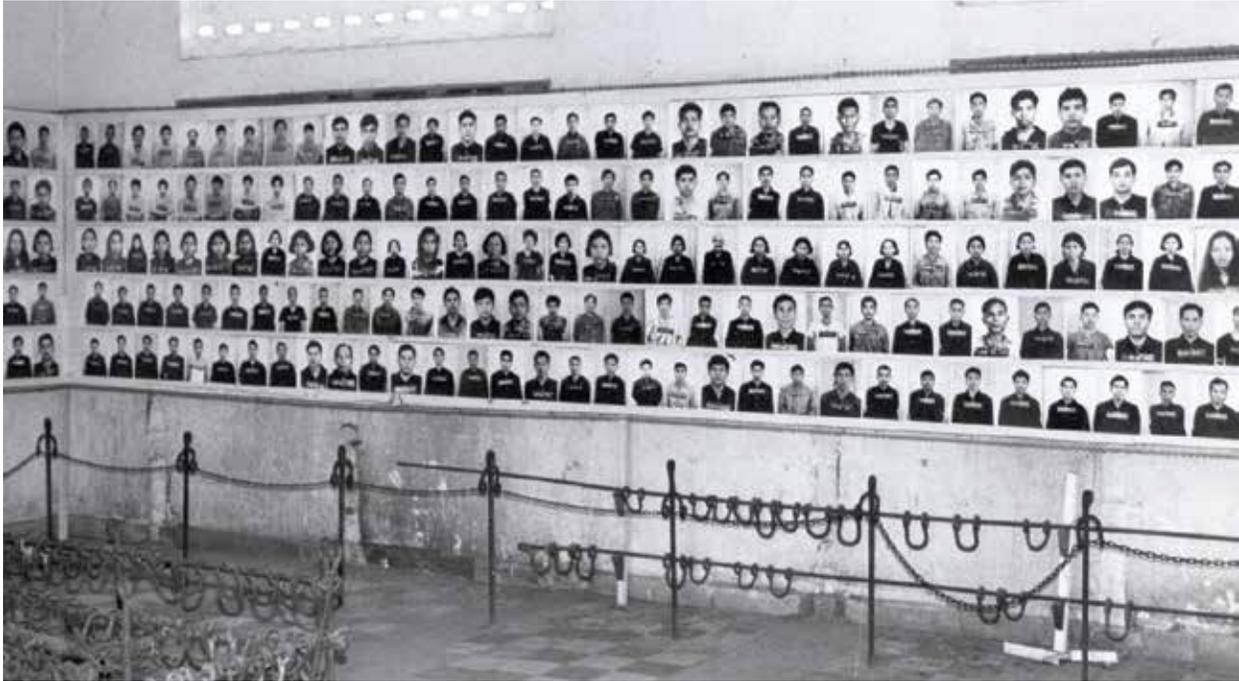
Students practice interview questions and techniques with their partners. After practicing, they come up with other follow-up questions or make changes to the questions they already have in order to gain more knowledge about life under the Khmer Rouge.

Summarize (15-25 minutes)

Students present to the class their suggestions and additional questions to improve their interviewing experience with a survivor.



CHAPTER 9: THE SECURITY SYSTEM



Photographs of prisoners at S-21 (now the Tuol Sleng Genocide Museum), the highest level security center during Democratic Kampuchea.
Source: DC-Cam Archives.

LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 8

Objectives:

1. Students identify key concepts of the Khmer Rouge security system.
2. Students explain the effects of the security system on the people.
3. Students identify, define and use key vocabulary related to the Khmer Rouge security system.
4. Students summarize their learning by responding to the guided questions.

Materials: Textbook and Student Workbook

Key Vocabulary:

Security Center
Interrogation
External Enemies
Intellectuals

Labor Camps
Internal Enemies
Detention
Minority Groups

Cham Muslim
Alleged Traitors
Propaganda
Highlander

Procedure and Process:

Launch (5-10 minutes)

Before beginning your lesson, the teacher introduces the objectives of the day and discusses what students know about the security system of Democratic Kampuchea. Afterwards, the teacher goes over key vocabulary.

Explore (15-45 minutes)

Students actively read and take notes on important facts. Students write in their Student Workbook to reflect on their learning.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. What is the estimated number of prisons under the Khmer Rouge regime? **Almost 200.**
2. What did the Khmer Rouge call these prisons? **Security centers.**
3. Who were thought to be the “purest revolutionaries” under the Khmer Rouge? **The poor peasants.**
4. What groups of people were included under the label of “internal enemies?”
Officials of the Khmer Republic government, minority groups, indigenous highlanders, Cham Muslims, Vietnamese, ethnic Chinese, intellectuals, and suspected traitors.
5. Who were considered to be “external enemies?”
The US, Thailand, and some socialist countries, especially Vietnam and the Soviet Union. The Khmer Rouge often considered Cambodians who could speak a foreign language to be spies for foreign countries.
6. How do you think torture and death have affected survivors of the Democratic Kampuchea period?
Answers may vary.
7. How does constant surveillance and the fear of being watched affect individuals in a society?
Answers may vary
8. How did people manage to escape and survive the DK period? **Answers may vary**
9. If you lived during the DK period, how do you think you would be different today? **Answers may vary**



LESSON 2: A STORY: THE UNFORGETTABLE LOVE AND SACRIFICE OF SISTERS



Mok Sin Heang's mother, adult on the far right, and family. Courtesy of Mok Sin Heang.

Objectives:

1. Students understand the difficult living conditions during the Democratic Kampuchea regime.
2. Students reflect on the desperation of people during the Democratic Kampuchea regime.
3. Students consider ways in which people tried to survive during the Democratic Kampuchea regime.
4. Students reflect on the psychological impact of the Democratic Kampuchea period on survivors today.

Materials: Guidebook and workbook.

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses what students already know about daily life under Democratic Kampuchea. As part of the discussion, the teacher asks the following questions to introduce a story on survival and family.

1. What was daily life like under Democratic Kampuchea?

Answers will vary but generally students may mention the difficult living conditions, lack of food, forced labor, forced marriage, and the threat of imprisonment, torture and death. Students can also discuss the lack of adequate health care, forced transfer, and the perpetration of mass atrocities and other national and international crimes.

2. Could a person escape the horrible conditions during the Democratic Kampuchea regime and if so how? Answers will vary, and there is no right or wrong answer. Generally students may say that people could have fled the country (which was extremely difficult) or people could try to live in the forest and hide (which was also extremely difficult). Another answer can be that they could prove their loyalty to the regime and/or join the regime, which may lessen the threat of death or imprisonment and maybe even improve living conditions. Other answers can be offered as well. Ultimately the purpose of this question is to challenge students to consider the extreme desperation of ordinary people during the DK regime. Most importantly, students should also consider the various ways that people sought to survive under the regime by trying to accommodate, integrate within, and even support the Khmer Rouge political/cultural system.

Explore (15-45 minutes)

Students actively read and take notes on the article “The Unforgettable Love and Sacrifice of Sisters” and discuss in small groups the Guided Questions.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.



Mok Sin Heang's cousin, Mok Sin Heang, Mok Sin Ou, and another cousin on Taul Kauk's flower farm.

The Unforgettable Love and Sacrifice of Sisters

I was born and raised in Taul Kauk in 1952, and my father Mok Lean was one of the first psychiatrists in Cambodia before the civil war. I was the eldest of three children, and my sisters names were Mok Sin Hong and Mok Sin Ou. Being the eldest sister, I was the main caretaker of my siblings. When the Khmer Rouge soldiers captured Phnom Penh on April 17, 1975, my father sent my sisters and me to temporarily stay in a hospital with our aunt who was working as a doctor there. Eventually my sisters, my aunt and I were forced to relocate to a village in Pursat province.

Marrying to survive

In Pursat province, my aunt persuaded my sister, Sin Hong, to marry a Khmer Rouge soldier. Though my sister did not want to marry the soldier (and neither did I), at the moment, I was very sick and weak.

Sick people (and particularly New People) were often targets for execution by the regime because they were considered to be of no use or even a burden to Angkar. Consequently, it

was believed that if my sister was married to a Khmer Rouge soldier, this circumstance would protect me from being singled out for elimination. Moreover, my aunt and my family believed that if my sister was married to a Khmer Rouge soldier, it would help our family's status and our chances at survival. After my sister got married, she and her family were sent



to live in another village near the Tonle Sap Lake. Several months later, she and her mother-in-law returned home to live with us. At that time, she was pregnant and her husband could not be with her. As it so happened, her husband came under suspicion of being Vietnamese and he was consequently arrested.



Mok Sin Heang, second person from right, during a wedding, Courtesy of Mok Sing Hong.

Two days later while my sister, Sin Hong, was watering vegetables behind her house at dusk, three armed militia men wearing red krama around their necks arrived at the door. They told everyone in the house that they had to pack their belongings quickly to be moved to a re-education center. With this notice, we all promptly left the village and traveled to various communities, ultimately ending up in Kbal Chhoeu Puk village.

When we arrived at Kbal Chhoeu Puk village, the militia men put my sister Sin Hong and her mother-in-law in a detention center. I, on the other hand, was free. I begged the Khmer Rouge cadre to let my sister go, but they refused.

One day, I was sent to work in a village that was next to where my sister was working. I couldn't recognize Sin Hong. She was severely underweight and sick. Deeply distressed, I wept and hugged my sister. On another occasion, I was working near my sister's unit, but we did not meet. She wrote a letter to me on waste cement paper with a burned tree branch saying that she would deliver her baby soon and that she needed nutritious food to eat. The letter revived my spirits. I began to grow vegetables at my house to prepare for her arrival. She never came and I never saw her again.

I heard from another prisoner who was in detention with my sister that due to severe hunger, Sin Hong drank palm juice without permission from the Khmer Rouge cadres and they punished her by cutting her throat with the branch of a palm tree. The punishment was carried out in front of all the prisoners as a warning.

My other sister, Sin Ou, was forced to do hard labor to build a dam. Starving and malnourished, Sin Ou had also begun showing signs of delirium. When she saw an empty plate, she would often pretend to eat from it.

Because she could not withstand the harsh working conditions, one day Sin Ou fell to the ground and lost consciousness at the dam site. Seeing this, I carried Sin Ou home.

As much as I tried, I could not help my sister. When night came, Sin Ou regained consciousness and began to talk to me. I could tell she was delirious from hunger. Sin Ou seemed to know she was going to die because she talked about fond memories of home. I held onto my frail sister and we fell asleep together. At dawn, I tried to wake her. But she had passed away.

The legacy and desire for justice

I was the only one who survived the Khmer Rouge period. Sin Hong was executed, and Sin Ou died of starvation. My father, my two step brothers (Mok Bandith and Mok Rithiya) and one step-sister (Mok Sin Heng)—all disappeared. To this day I am still filled with guilt and regret for Sin Hong's marriage to the Khmer Rouge soldier.

I feel that my sister exposed herself to danger in order to protect us. My sister was very healthy and energetic, and I believe that she would not have died if she had not married the Khmer Rouge cadre. But she did it to save my life.

I will also never forget my other sister, Sin Ou, who died in my arms.

I can't forget the trauma of that period, and I cannot even look upon a palm tree because it reminds me of how the Khmer Rouge cadres used a branch of this tree to kill my sister. When I think of Sin Ou I also cannot believe that the daughter of one of the most famous psychiatrists in the country died so horribly.

I want justice at the Khmer Rouge Tribunal for my sisters and to heal the psychological wounds in my heart. I will hold the memory of my late sisters in my heart until the day I die.



Mok Sin Heang at her old house in Taul Kauk (2013). Photo by Nhean Socheat

Guided Questions and Answers

1. The story is about three sisters. What are their names and who was the oldest?
Their names were Mok Sin Hong, Mok Sin Ou, and the storyteller, Mok Sin Heang, who was the oldest.
2. Which one of the sisters got married? **Sin Hong**
3. Who did Sin Hong get married to and why did she get married to this person?
She got married to a Khmer Rouge soldier because it was believed that if she was married to a soldier this fact would help Mok Sin Heang (the storyteller), as well as improve the prospects of the family during the DK regime.
4. What happened to the husband after he got married to Sin Hong?
He was arrested under suspicion of being Vietnamese.
5. What happened to Sin Hong after her husband was arrested?
Militia men came to put her and her family in a re-education camp but they fled. Eventually they were arrested and put in a detention center. Later Sin Hong was killed for drinking palm juice. She was killed with a palm leaf.
6. What happened to Sin Heang's other sister, Sin Ou? **She died of starvation in Sin Heang's arms.**
7. How does Sin Heang feel about her sisters' deaths?
Sin Hong feels guilt and regret for her sister's marriage to the Khmer Rouge soldier because she believes that had she not gotten married she may have been alive today. She feels like Sin Hong sacrificed herself for Sin Heang and the family. She also feels regret for not being able to do more for her other sister Sin Ou who died in her arms.
8. How do you think Sin Heang feels about being the only person in her family to survive the Democratic Kampuchea regime? **Answers may vary but generally she probably feels a mixture of emotions—guilt, regret, sadness loneliness and confusion. She feels guilt and regret for not being able to do more for her sisters. She feels sadness and loneliness for not having them with her today, and she may even feel confused about how she was the only one to survive. Ultimately she will never forget the trauma of that period and she hopes to find some healing by seeing justice in the Khmer Rouge Tribunal.**

LESSON 3: GUEST SPEAKER



Two child security guards on duty during Democratic Kampuchea.
Source: DC-Cam Archives.

Objectives:

1. Students describe the Khmer Rouge security system.
2. Students explain what life was like under this system from one of the survivors.
3. Students understand and take note of the speaker's story.
4. Students empathize with people who lived during the Khmer Rouge period.

Material: Student Workbook [Also recommended: book entitled *Victims and Perpetrators* by Meng-Try Ea and Sorya Sim (Documentation Center of Cambodia, 2001)]

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and informs the students that they will be given the opportunity to learn from the personal experiences of a Khmer Rouge survivor. The teacher instructs students that they should listen very carefully and be respectful to the speaker and their experiences.

Explore (15-45 minutes)

Students listen carefully and ask the guest speaker questions. Students write down important details of the speaker's story. They need to answer questions such as: What was the Khmer Rouge leadership afraid of? Why did they have a security system? What was a person's experience inside the prison system like?

Summarize (15-25 minutes)

Students share what they have learned from the guest speaker.



CHAPTER 10: OFFICE OF S-21 (TUOL SLENG PRISON)



Tuol Sleng prison (S-21) during Democratic Kampuchea. Source: DC-Cam Archives.

LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 9

Objectives:

1. Students identify and define key vocabulary related to Toul Sleng.
2. Students explain important information about the Toul Sleng Prison.
3. Students explain important information about life in the Toul Sleng Prison
4. Students explain how coercion can affect the range of moral and ethical choices people in societies face.

Materials: Textbook, Student Workbook, Documentary Films, and Photos about S-21.

Key Vocabulary:

S-21 (Toul Sleng Prison)
Extermination
Documentation Unit
Treason

Confession
Incarceration
Regulations
Shackles

Choeung Ek
Torture
Duch



Two secondary school students looking at the photo exhibition of child survivors on the theme “Memory of Tuol Sleng Museum”, which was installed inside the museum in April 2014. Photo by Nhean Socheat.

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses what students know about the S-21 (Tuol Sleng). Afterwards, the teacher goes over key vocabulary in Textbook Chapter 9.

Explore (15-45 minutes)

Students actively read and take notes on important facts from the chapter. Students write in their Student Workbook to reflect on their learning.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. How many prisoners were held at S-21/Tuol Sleng? **About 14,000**
2. What type of prisoners was held in S-21?
Almost all of its prisoners were Khmer Rouge cadres and soldiers accused of betraying the revolution.
3. How many S-21 prisoners survived after DK fell? **About 12 (or more).**
4. Why did they survive?
They were spared as a result of their skills that were useful to S-21. For example, they were painters, watch repairers, and sculptors.



5. How were women prisoners treated? **Some female prisoners were raped by the interrogators.**
6. What was the size of the small cells on the ground floor of S-21 that were used for single prisoners? **0.8 x 2 meters each.**
7. What was the predominant non-Cambodian nationality of prisoners held at S-21? **Vietnamese.**
8. Who was the head of S-21? **Duch, whose original name was Kaing Guek Eav.**
9. Within the S-21 interrogation unit, there were 3 sub-units. What were the sub-units called and what were their roles? **The “hot sub-unit” was allowed to use torture; the “cold sub-unit” or the “gentle unit” was prohibited from using torture to obtain confessions; the “chewing unit” dealt with important cases.**
10. What was Son Sen’s role during Democratic Kampuchea?
He was Third Deputy Prime Minister in charge of national defense and was directly responsible for S-21.
11. When burial spaces ran out, where were prisoners transported for mass execution?
Choeung Ek, 13 kilometers southwest of Phnom Penh.



Left: Photo of prisoner Chan Kim Srun aka Sang. Chan Kim Srun was a wife of a Khmer Rouge cadre who was sent to S-21 earlier. Currently, one of their daughters is alive and living in Kampong Speu province. Above: Sek Say, now 49, is the only surviving daughter of Chan Kim Srun (pictured above). In this photograph taken in late November 2010, Sek Say is presented with a photo of Youk Chhang telling the story of Prisoner Chan Kim Srun to then US Secretary of State Hillary Clinton during her first official visit to Cambodia in November 2010. Photo by Nhean Socheat.

LESSON 2: BEHIND THE WALLS OF S-21 FILM

DVD/VCR is required for film showing. This activity is optional.

Objectives:

1. Students visualize the arrival of the Khmer Rouge, the changes they forced on the population and their actual behavior.
2. Students identify what they see.
3. Students compare the experiences of victims and cadres under the Khmer Rouge.
4. Students think critically as they reflect on the film/poster.

Material: Behind the Walls of S-21 Film/Poster and Student Workbook

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and gives an overview of the film/poster. The teacher shows excerpts of the film.

Explore (15-45 minutes)

Students write a personal reflection in the Student Workbook about the film/poster.

Summarize (15-25 minutes)

Teacher discusses the content of the film/poster and how it changed or supported the views or knowledge that students have on the Khmer Rouge.



Top: Inside the walls of the Tuol Sleng prison; the prison is now the Tuol Sleng Genocide Museum. Bottom: Coffins of prisoners found dead at the prison on January 7, 1979, in the courtyard of the Tuol Sleng Genocide Museum. Photos by Dacil Q. Keo.



CHAPTER 11: FOREIGN RELATIONS



Khmer Rouge soldiers with Chinese advisors during Democratic Kampuchea. *Source: DC-Cam Archives.*

LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 10

Objectives:

1. Students describe what went wrong and what we need to do now to make up for what we have lost.
2. Students compare and contrast life today versus life under the Khmer Rouge.
3. Students explain the importance of democracy.
4. Students identify and define key vocabulary.

Materials: Textbook and Student Workbook

Key Vocabulary:

Embassy

Import

Negotiations

Minority Rights

Influence

Foreign Relations

Human Rights

Foreign Trade

Export

Democracy

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses the differences between life today and life under the Khmer Rouge. Afterwards, the teacher goes over the key vocabulary in Textbook Chapter 10 and discusses how the Khmer Rouge period impacted life today. The teacher asks students the following questions: How can we make up for what we have lost? What does democracy mean to you? Why is democracy important?

Explore (15-45 minutes)

Students actively read and take notes on important facts from the chapter. Students write in their Student Workbook to reflect on their learning.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. With which countries did Democratic Kampuchea have diplomatic relations? Name all 9:
China, North Korea, Vietnam, Laos, Cuba, Romania, Yugoslavia, Albania and Egypt.
2. Which countries were especially friendly with Democratic Kampuchea? **China, North Korea and Laos.**
3. What was the CPK's general policy with regards to those who had relations with Vietnam or the Vietnamese? **They were generally purged (except Son Sen and Ieng Sary).**
4. What was the name of the island that Vietnam and Democratic Kampuchea seriously fought over during the DK regime? **Tral Island or "Phu Quoc" in Vietnamese.**
5. Which country supported Democratic Kampuchea against the Vietnamese? Which country supported the Vietnamese against Democratic Kampuchea? **China supported Democratic Kampuchea; The Soviet Union supported Vietnam.**
6. What were the main exports of Democratic Kampuchea? Name 3.
Rice, rubber, timber, and exotic animal parts (skins, tusks, and shells).
7. What were the main imports of Democratic Kampuchea? Name 3.
Weapons, tanks, artillery, farm machinery, chemical products and cloth.
8. When DK requested Chinese troops to help fight against Vietnam, what was China's response?
China rejected the request and suggested a cease-fire and negotiations. DK declined this.
9. When did Ieng Sary defect to the Royal Government of Cambodia? **1996.**



LESSON 2: FOREIGN RELATIONS BROCHURE



Khmer Rouge cadres with Chinese advisors during Democratic Kampuchea. *Source: DC-Cam Archives.*

Objectives:

1. Students explain the importance of having constructive foreign relations.
2. Students describe the roles of relations with China, Vietnam and United States during Democratic Kampuchea.
3. Students create a brochure to list and suggest ways to build and strengthen foreign relations.
4. Students plan and propose an improvement/sustainability of foreign relations.

Materials: Textbook, Student Workbook and blank tri-folds.

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses the countries with which Cambodia has had foreign relations before, during and after Democratic Kampuchea.

Explore (15-45 minutes)

Students will brainstorm ideas and write a How-to-Improve Foreign Relations in the form of a brochure. When the students are brainstorming the teacher can pose questions like:

1. What is the purpose of having a good relationship with other countries?
2. How could Cambodia foster a peaceful relationship with other countries?
3. How would Cambodia gain from its relations with its neighbors?
4. What important interests or values should Cambodia consider when dealing with other countries? (e.g., economy, cultural exchange, peace, historical ties)
5. If genocide, war crimes, or crimes against humanity were being perpetrated in a neighboring country, how would this affect Cambodia?

Students need to fold a blank piece of paper into three (tri-fold). Using the information learned, students must express the importance/benefits of building constructive foreign relations and explain how to improve or sustain these relationships.

Summarize (15-25 minutes)

Students share their brochures with the class.

CHAPTER 12: THE FALL OF DEMOCRATIC KAMPUCHEA



Villagers gather to discuss the Renakse petitions cataloguing the crimes of Pol Pot, 1982. Source: Vietnamese New Agency & DC-Cam Archives.

LESSON 1: ACTIVELY READING TEXTBOOK CHAPTER 11

Objectives:

1. Students explain the magnitude of the effects of Khmer Rouge crimes on the lives and spirits of their victims.
2. Students recognize the courage and strength of the victims of Khmer Rouge.
3. Students identify and define key vocabulary related to the survival of Khmer Rouge atrocities.
4. Students summarize their learning by responding to the guided questions.

Materials: Textbook and Student Workbook

Key Vocabulary and Names

Weakened Populace

Assault

Malnutrition

United Front for the National Salvation of Kampuchea

Demise

Withdrawal

Starvation

FUNCINPEC

Demobilize

Repatriation

Mob justice

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses what students know about the fall of Democratic Kampuchea. Afterwards, the teacher goes over key vocabulary and names in Textbook Chapter 11. The teacher asks students the following questions: What was the magnitude of the aftermath? What did survivors do to begin life again? What kind of personal qualities were necessary in this time period? (e.g., courage, strength, resilience, stamina, adaptability)

Explore (15-45 minutes)

Students actively read and take notes on important facts and write in their Student Workbook to reflect on their learning.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. What are the three reasons why Democratic Kampuchea fell?
1) **A weakened population, 2) purges, and 3) clashes with Vietnam.**
2. When production quotas were not met, how did Khmer Rouge cadres deal with the shortfall?
They falsified production reports and sent as much rice as possible to the party center, forcing people to go hungry.
3. In 1977, what zone experienced punishment from Pol Pot? **The East Zone.**
4. In the middle of 1977, what military action did the Khmer Rouge take against Vietnam?
They shelled Chaudoc, Hatien and other Vietnamese provinces.
5. In December 1977, Vietnam launched a major attack on Democratic Kampuchea and captured which territory? **The Parrot's Beak area in Svay Rieng province.**
6. On December 3, 1978, Radio Hanoi announced the establishment of what organization?
The United Front for the National Salvation of Kampuchea.
7. Who led this organization? **Comrade Heng Samrin who had fled to Vietnam in late 1978.**
8. What date did Vietnam capture Phnom Penh? **January 7, 1979.**
9. What was the name of the new regime that Vietnam established in Phnom Penh?
The People's Republic of Kampuchea (PRK).
10. What was the name of the first noncommunist resistance group that opposed the PRK?
The Khmer People's National Liberation Front (KPNLF).

11. The Coalition Government of Democratic Kampuchea (CGDK) was comprised of what political groups? **The National United Front for an Independent, Neutral, Peaceful, and Cooperative Cambodia (FUNCINPEC) and the Khmer People's National Liberation Front (KPNLF) and the Khmer Rouge.** The Khmer Rouge were a crucial part of this government.
12. When was the peace agreement signed in Paris between all Cambodian parties? **October 23, 1991.**
13. Who boycotted the UN-organized election and refused to demobilize their forces? **The Khmer Rouge.**
14. What senior leaders from the Khmer Rouge defected in 1998? Name 3.
Ke Pauk, Nuon Chea, and Khieu Samphan. What is the problem with defections? **Answers will vary.**
15. When was Ta Mok captured? **March 1999.**



Cambodians rejoicing, signs read (from left to right): “Hooray, Cambodia has been completely liberated” and “Hooray, the People’s Advisory Council, Revolutionary Kampuchea.” January 17, 1979.
Source: Vietnamese News Agency & DC-Cam Archives

LESSON 2: VISUAL IMAGES OF THE DAY OF LIBERATION

Objectives:

1. Students empathize with the general population and understand how the Khmer Rouge denied people basic human rights.
2. Students explain the importance of learning from history and remembering the horrors that human beings can inflict on one another.
3. Students examine images of the Day of Liberation and write a report about those images.
4. Students create a news report describing the Day of Liberation.

Materials: Paper, markers, crayons, magazines, glue, scissors, images and Student Workbook

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and tells students to look through photos and other images showing the Day of Liberation in the Student Workbook.

Explore (15-45 minutes)

Students describe and write a news report on the scene of January 7, 1979, based on their readings and prior knowledge. Students interview parents about their experience and ask about whether there were feelings of revenge or examples of mob justice.

Summarize (5-25 minutes)

Students present the images and news reports to the class. The teacher uses the news reports to evaluate their learning.



Top and Right: Cambodians make the long journey back to their home villages after the fall of the Khmer Rouge regime on January 7, 1979. Source: DC-Cam Archives.



LESSON 3: IMPROVING THE DIET/NUTRITION OF SURVIVORS

Objectives:

1. Students describe the basic food group chart.
2. Students explain how the lack of food caused malnutrition and disease.
3. Students describe the basic nutrition needed for healthy living.
4. Students plan a healthy menu/diet.

Materials: Student Workbook, Nutrition Chart or Guide and photos

OVERCOME MALNUTRITION WITH A BALANCED DIET

Malnutrition is the most important risk factor for illness and death of every age, although infants and young children may suffer the greatest risk because many nutrients are critical for growth and development. The World Health Organization (WHO) defines malnutrition as the lack of adequate sustenance for a body's maintenance, growth and development. Malnutrition contributes to more than half of deaths in children worldwide. People who live in war zones, in natural disaster or in poverty-stricken areas have the greatest risk for malnutrition because of the irregularity of food production and distribution.

Depending on the severity of nutritional deficiencies, malnutrition may harm both the body and the mind. The following are signs and symptoms of malnutrition:

- underweight
- dizziness
- trouble paying attention
- muscle weakness
- hair loss
- tooth decay
- swollen and bleeding gums
- dry, scaly skin
- fatigue and low energy
- fragile bones
- grow stunt
- bloated stomach
- poor immune function
- problems with organ functions

Malnutrition can be treated by ensuring adequate food intake and a balanced diet (refer to the Healthy Diet Chart). A balanced diet means getting the right types and amounts of foods and drinks to supply nutrition and energy for maintaining body functions and for supporting normal growth and development. A balanced diet requires a variety of food choices from each of the six food groups. A balanced diet emphasizes fruits, vegetables and fat-free or low-fat milk and milk products. It also includes lean meats, poultry, fish, eggs and nuts and is low in saturated fats.

THE HEALTHY DIET CHART

Food Group	Foods	Daily Consumption for Children	Daily Consumption for Adult
Grains	<ul style="list-style-type: none"> • rice • noodles • bread • cereals 	<p>4 small bowls for 2-5 years old</p> <p>5 small bowls for school children</p>	5-10 small bowls
Vegetables	<ul style="list-style-type: none"> • morning glory • broccoli • green papaya • cabbages • cucumbers • tomatoes • carrots • string beans • eggplants • squash • herbs 	<p>2 small bowls for 2-5 years old</p> <p>3 small bowls for school children</p>	2-4 small bowls
Fruit	<ul style="list-style-type: none"> • bananas • mangos • papaya • rambutan • lychee • guavas • watermelons • longan 	2 small bowls	1-3 small bowls
Lean Proteins	<ul style="list-style-type: none"> • meat • fish • eggs • chicken • dried beans • nuts • tofu 	1 small bowl	1-2 small bowls
Dairy	<ul style="list-style-type: none"> • milk • yogurt • cheese 	2-3 cups of milk/yogurt and/or 2 slices of cheese	1-2 cups of milk/yogurt and/or 2 slices of cheese
Oils, Sweets and Fats	<ul style="list-style-type: none"> • vegetable oil (e.g., olive or corn) • dessert 	1 spoon of oil or one small bowl of dessert	1 spoon of oil or one small bowl of dessert



Sweet and sour soup with roasted chicken, vegetables, sauce, and rice.
Photo by Dacil Q. Keo.

Review the following examples:

Breakfast

Breakfast – morning meal: This meal includes beef noodle soup with bean sprout and herbs. There are three different food groups: grains, meat and vegetables included in this meal.

- noodles = 1 small bowl
- beef = $\frac{1}{4}$ small bowl
- bean sprout = $\frac{1}{4}$ small bowl
- herbs = $\frac{1}{4}$ small bowl
- water = 1 cup

Lunch

Lunch – afternoon meal: This meal includes chicken and ginger stir fry, rice, banana and a glass of orange juice. There are five different food groups: grains, poultry, vegetables, vegetable oil, and fruits included in this meal.

- rice = 2 small bowls
- chicken = $\frac{1}{4}$ small bowl
- ginger = $\frac{1}{4}$ small bowl
- vegetable oil = 1 spoon
- banana = 1
- coconut juice = 1 cup

Dinner

Dinner – evening meal:

This meal includes seafood and vegetable sour soup, rice, dessert and coffee. There are five different food groups: grains, fish/shell fish, vegetables, fruits, and dessert included in this meal.

- rice = 1 small bowl

- shrimp = ¼ small bowl
- fish = ¼ small bowl
- tomatoes = ¼ small bowl
- lotus roots = ¼ small bowl
- pineapple = ¼ small bowl
- herbs = ¼ small bowl
- sticky rice = ½ bowl
- mango = ¼ small bowl
- water = 1 cup



Common snacks and tropical fruits in Cambodia. Photos by Dacil Q. Keo, DC-Cam.

In pairs, have students work together to create a healthy menu for one day that meets the guidelines in the diet chart. They can include foods they eat as well as some foods they think would be healthy or tasty. Allow groups time to share their menu with the class.

Extended Activities

1. Ask students to discuss their favorite foods. In which categories do these foods belong? Are they healthful?
2. Ask students to list the foods they typically eat during one day: breakfast, lunch, snack, and dinner. Show how to list each meal. Give students some time in class to list the foods they have already eaten.
3. Ask students to compare the foods they ate with those in the Healthy Diet Chart. How many servings did they eat from the dairy group? How many servings are recommended? How much grain group did they eat? Does that meet the recommended amount? Students may use the Healthy Diet Chart to compare what they've eaten with the recommended intake.

Have students work in pairs to discuss what they ate and how it compares with the Healthy Diet Chart. Ask students to volunteer to explain what they've learned. How well did they meet the requirements of the diet chart? How much food did they eat from the group at the bottom of the chart? What can they do to make sure they eat a well-balanced diet?

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses how the population



People cooking in the National Olympic Stadium after the fall of the Khmer Rouge regime on January 7, 1979. Source: DC-Cam Archives.

suffered greatly from starvation and malnutrition during the Khmer Rouge period. Afterwards, the teacher goes over the importance of nutrition and the effects of malnutrition. (Refer to the health and nutrition websites and organizations listed at the end of this book as resources). The teacher also discusses the diseases caused by malnutrition and asks students the following questions: Why is a “balanced” diet important? What are the elements of a good diet? How can a poor diet affect a society’s health and well-being?

Explore (15-45 minutes)

(Note: Because diet is not uniform throughout Cambodia, the teacher must be sensitive to the possibility that students may not have many options for a “balanced diet.” Because this could be a sensitive topic, the teacher may skip this activity in light of local sensitivities or concerns that might arise).

Students interview parents and write an essay on how to improve the diet/nutrition of survivors to improve their health after the Khmer Rouge period.

Summarize (15-25 minutes)

Students share their healthy diet recommendations to the class. The teacher will evaluate student learning at this time.

LESSON 4: A COMPARATIVE MASS ATROCITY STUDY

Objectives:

1. Students study in-depth about the experiences of people under the Democratic Kampuchea regime.
2. Students explain to others about the experiences of people under the Democratic Kampuchea regime.
3. Students compare and contrast the Democratic Kampuchea period with other mass atrocities committed in history.
4. Students analyze and evaluate the history and victims of the Khmer Rouge period with other countries’ experiences with mass atrocities.

Materials: Textbook, notes, articles, books, and other resources pertinent to the topic

Topic 1: Cambodia: Democratic Kampuchea

Historical Context: Students refer to their notes, textbook, and prior learning

Personal Stories: Students refer to the stories throughout their notes, textbook and prior class readings and/or Workbook.

Topic 2: Germany

Historical Context: Mid-20th Century - 1945

Personal Stories: Students refer to the stories throughout their notes, textbook and prior class readings and/or Workbook.

To many German people, Germany's defeat in the First World War was a humiliation and a national disgrace. The defeat led to a substantial loss of power and a prolonged period of shame and economic reparations to other European countries. The defeat did allow for the creation of a democratic government; however, massive unemployment, hyperinflation, and economic instability led to an increasing demand for a new direction and a new definition of the Germany nation. Germany's defeat in World War I, combined with an economic depression, provoked the German people into a search for a new ideology that would unify and give hope to the German people. Left and right-wing groups struggled for control of the German people's loyalty. After several years of struggle, the Nazis, under Adolf Hitler, managed to gain a substantial share of the electorate and ultimately assumed power in Germany. In their effort to unify the German people behind their party, the Nazi leaders adopted radical racial and pseudo-scientific theories. These theories were used to unify the people under an ideology that called for racial purity, national pride, and the defeat of Germany's foreign and internal enemies.

Under the banner of racial purity, national unity, and reestablishing Germany's honor, the Nazis launched a variety of programs to divide and reorganize German society. The Nazis rallied a majority of the German people behind their cause by demonizing certain groups of people who they labeled as the source of Germany's problems. Jews, Gypsies, homosexuals, disabled people, and Slavic peoples, among many others were targeted. The attack on these groups was only the first step in the Nazis' plan to purify the "German nation."

Germans were encouraged to focus their hatred particularly towards the Jews who were increasingly dehumanized and segregated from society. Jews were required by law to wear a "star" on their outer clothing in order to distinguish them from other peoples. Their businesses were boycotted and eventually seized. They were forced to move to isolated "ghettos" where they could be easily controlled. They were portrayed as evil vermin.

With the start of World War II and Germany's occupation of European and Soviet territories, the Nazi plan to purify the German nation extended to these occupied territories. Special



security units were sent to the occupied territories for the purpose of organizing the mass killings of Jews.

Ultimately, on January 20, 1942, a number of Nazi party and German government leaders gathered to discuss a “final solution” to the “Jewish question.” The “Final Solution” was the Nazi code name for the deliberate, planned mass murder of all European Jews. SS Lieutenant General Reinhard Heydrich proposed that 11 million European Jews from more than 20 countries would be killed in this plan. The Final Solution was the German state’s policy with regards to the planned mass extinction of an entire race of people by the use of state-run concentration camps. Trainloads of Jewish men, women, and children were transported from countries all over Europe to Auschwitz, Treblinka, and four other major killing centers in German-occupied Poland. By 1945, the Germans and their collaborators killed or caused the deaths of up to 6 million Jews. Hundreds of Jewish communities in Europe, some centuries old, disappeared forever.

Story excerpt:

[Jews and other populations targeted by the Nazis were placed in ghettos in order facilitate their management and eventual transfer to concentration camps or forced labor locations. Very often, those unable to work, either due to age, sickness, or handicap were killed. To many people, labor was a chance to show one’s value to his or her captors. Often, it was the only reason some were allowed to survive. Here, a victim describes an experience at a textile mill where she was forced to work.]

G. was born to a Jewish middle-class family in a town in Poland that was noted for its textile industry. She began her education in a Polish public school, but later she entered a Catholic girls school. A rabbi was permitted to come into the school and instruct the Jewish students in religious studies.

After being moved to Bielsko’s ghetto, I was deported in 1942 to work in a textile mill in Bolkenhain, Silesia. Despite the hunger and backbreaking labor, there was caring among the inmates. A German supervisor, Mrs. K., even saved my life. I’d fallen ill and gone to the camp hospital. Mrs. K. knew that an SS man was inspecting and that the sick would be gassed. She dragged me back to the factory, started my loom and set me in front of it. I was delirious from fever, but I passed the inspection.

Story excerpt:

[Jews, Gypsies, Slavic peoples, and any many other groups targeted by the Nazis were rounded up and placed in concentration camps for slave labor and extermination. The concentration camp described in this excerpt was named Majdanek.]

We arrived in Majdanek in July, I think, or it could have been August, 1943. We were standing in a ditch and digging, and my father was standing next to me. A Pole passes by, grabs a stone and throws it onto my father. And he was a prisoner too, you know. The stone hit his leg. I don’t know what happened, if he broke a bone or something happened. He couldn’t walk. In the night when we went home to the barracks, he couldn’t walk. He had to hold me here for support, and somehow me and a friend dragged him in the barracks. He was lying

down and his foot swelled up all of a sudden. So one guy said we should go and call a medic or a doctor or somebody. Over there, they used to call it a 'Sanitaer.' Well, I didn't realize what happens if somebody becomes sick. I didn't realize it. I thought, well, when a man he becomes sick, something like this, the medic would come and help. He did come and we noticed he wore a red cross. He took my father and said to him, "You know what, you have to go to the hospital." And he took him away. As he took him away, he told me that he would bring my father back tomorrow. I never saw my father again. And to think, for no reason at all, this man just picked up a stone and threw it at my father. And he was...he was just standing there. The stone could have hit me, but it hit him.

Story excerpt:

[Jews, Gypsies, Slavic peoples, and any many other groups targeted by the Nazis were rounded up and placed in concentration camps for slave labor and extermination. Here a victim describes arrival, selection, and separation from his family at one such concentration camp: Auschwitz.]

It was late at night when we arrived at Auschwitz. When we came in, the minute the gates opened up, we heard screams, barking of dogs, and we received blows on our head from the guards. And then we got out of the train. And everything went so fast: left, right, right, left. Men separated from women. Children torn from the arms of mothers. The elderly chased like cattle. The sick, the disabled were handled like packs of garbage. They were thrown in a side together with broken suitcases, with boxes. My mother ran over to me and grabbed me by the shoulders, and she told me "L--, I'm not going to see you ever again. Take care of your brother."

Story excerpt:

[Jews were removed from their residences in many cities and forced to stay in enclosed ghettos to isolate them from the rest of society and to facilitate their management. Here a victim describes foraging for food in order to survive in the forests after escaping from the Horochow ghetto.]

I will tell you how I lived in the forest. I don't know, but it's an amazing thing, when one is hungry and completely, uh, demoralized, you become inventive. I never...when I even say it I don't believe it. I ate worms. I ate bugs. I ate anything that I could put in my mouth. And I don't know, sometimes I would get very ill. There were some wild mushrooms, I'm sure they were poison, I don't know, poisonous ones. I was ill. My stomach was a mess, but I still put it in my mouth because I needed to have something to chew. I drank water from puddles. Snow. Anything that I could get a hold of. Sometimes I would sneak into potato cellars that the farmers have around their villages, and that was a good hiding place because it was a little warmer in the winter. But there were rodents there and all. And, uh, to say that I ate raw rats, yes, I did. Apparently I wanted to live very, very badly, because I did indescribable things. I ate things that no one would dream of being able to. Somehow I survived. I don't know why. I keep asking myself. But I did.

TOPIC 3: IRAQ

Religion: Muslim: 97%, Christian or other 3%

Ethnic Divisions: Arab: 75-80%, Kurdish: 15-20%, Turkoman, Assyrian or other: 5%

Historical Context: 1980s

During the 1980s, Iran and Iraq were at war. During this war, the Kurdish population of the north asserted greater control over their territory, and developed closer ties with the neighboring country of Iran (which was at war with Iraq). The Iraqi government led by Saddam Hussein felt threatened by the Kurdish region's increasing autonomy and decided to repress the region. The Iraqi government declared that all Kurds living in certain "prohibited zones" would be executed. The campaign became known as the "Anfal" campaign and it represented the government's solution to what it saw as its "Kurdish problem."

The Iraqi military shelled, bombed, and used chemical weapons against thousands of villages. Between February and September 1988, while estimates vary, between 50,000 and as many as 180,000 people were killed in the anti-Kurd campaign. "Anfal," meaning "the Spoils" in Arabic, was an eight-stage military campaign against Iraqi Kurdish populations. Many of them were killed by poisonous gas. Although nominally a conflict between Iraqi military forces and Kurdish militia, the Anfal involved mass executions and disappearances of tens of thousands of ordinary Kurdish citizens in a campaign that destroyed an estimated 2,000 villages. Hundreds of thousands of villagers were displaced.

Witness [NAME REDACTED]

Birth: 1954 Profession: Peasant

Place of Residence: Kurimi Vilklage Mangish Sub District- Duhuk Governorate

After being sworn, he stated the following:

I am a resident of Kurimi Village. On the night of August 25-26, 1988, we heard that the Iraqi forces were going to attack us. Therefore we ran away and reached the road leading out of the area. However, we could not cross it. The people had come back and hidden in the farms and caves that we were living in. At 5 o'clock on the morning of 28 August 1988, we were attacked and surrounded by the army from all directions. We surrendered to them and they took us to our village. They divided the men from the women and children and then they took the women and children. Many of us remained. The officer asked us to get in one row, and they took us south of the village where I saw 16 soldiers, the two officers ordered us to sit down and another one was ordered to shoot us. The soldiers shot us and we all fell down. After that, the officer gave the order to shoot one bullet into each one of us; and he wounded me in my forehead. I will show it to the court (And the court noticed a clear mark on his body.) When the soldiers had gone, I tried to get up and I saw my father, brothers [NAME REDACTED] and (18) of my relatives, and they were all dead. I saw my cousin ([NAME REDACTED]) wounded in his legs and I put him in a big hole, also I saw [NAME REDACTED] coming out of the dead bodies. I submit to the court a names roster of the people who were killed in the execution operation, and I saw my uncle named ([NAME REDACTED]) whose leg was broken. After that I went with the named ([NAME REDACTED]) to hide in the caves, ([NAME REDACTED]) reached there too. We stayed there until 1988 September

07 without food or water, then we went to a village where there was the ...national defense regiments who told us that there is an amnesty; so we went to them and they took us to the headquarters of the Ba'th Party in the area. Then they moved us to the brigade headquarters where they beat and humiliated us before moving us to another camp. I saw thousands of men and women in the castle. They moved us again to a desert area where I saw that children had died. I participated in their burial. Cars were coming and taking the Christians and Yezidis to an unknown destination. We did not know their fate until now.

Witness [NAME REDACTED]

Profession: Laborer

The witness stated the following under oath to the court:

The witness stated that he surrendered after he was informed by one of the local militia men, about the amnesty. He was taken to the Northern Kurdish Affairs Organization. He was mistreated. After we were detained, we were transferred by vehicle. We were informed that we were being taken to Baghdad. After the vehicles started moving, they stopped and the detainees were taken out of the vehicles. I was the seventh detainee, who was taken out of the vehicle. They took us far away from the vehicle. We were ordered to sit down. When I sat down, I saw a hole.

When I sat down, I was hit on the back of my head. I fell down inside the hole. I saw one of the guys inside the hole and I lost consciousness. When I regained my consciousness, I saw that the lower half of my body was buried under the sand, I saw that the soldiers had left in order to bring more sand. I tried to leave the hole, benefiting from the dark and dust, and the fact that the guards were busy with bringing more detainees. I left the hole. I don't believe that they were shooting the detainees. Rather, they were putting them inside the holes and they were buried alive.

Witness [NAME REDACTED]

Profession: An Educational supervisor in the Ministry of Education

The witness stated the following after he took on oath:

I am a resident of the G.T. village. On 3 May 1988, I noticed the movements of the army, which raised my suspicions at that time. We felt that our lives were in danger. During that day, I saw aircraft. I cannot remember how many. They bombarded villages. Our village was bombarded and the smoke was rising from it. The noise generated from the bombing was minor. The wind was still. I was standing opposite to the wind direction. I yelled and called the village inhabitants. I realized that the village was bombarded with chemical weapons because I served in the army, in the chemical classification unit. I was trained on chemical weapons. At that time, I lost 25 of my family members; I remember my mother [NAME REDACTED], my wife [NAME REDACTED] and my kids [NAME REDACTED]. Only my daughter [NAME REDACTED] survived... I also lost my two brothers [NAME REDACTED] and [NAME REDACTED], their wives and all their kids, who were killed in this incident. All of them resided in Gup Tapa village. After ten minutes from the bombarding, we



went toward the village. I was accompanied by my brother in law and my friends. We were four people. I asked them to use their Kurdish textile belts as masks after soaking them in water. I covered my mouth, nose and my eyes with a cloth in order to protect them. In the middle of road, I met one girl, who told me “no one left for you”, which means in Arabic “All your family members are dead”.

The village was bombarded from three sites, which form a geometrical shape of a triangle because the majority of houses are located there. The village was bombarded during Ramadan at sunset because all the people fast and they gather to eat at this time. In addition, the village was bombarded during the night time because people cannot be rescued easily and the army intended to cause many casualties. My family tried to reach the stream to use the water. I heard the moaning of a little child. I had a portable electrical lamp with me. I was checking casualties, where I saw more than seventy persons of my family laid on the ground within an area of 500 square meters. I could not count the number of casualties accurately. All of them were my family members. They were infected by chemical weapons. I saw a woman, who was laid down in the stream on her chest. I heard the moaning of her baby, who was laid down close to her. She was trying to protect her baby. I carried the baby and took him inside the house. I took his clothes off, washed him and covered him with a blanket, and then I left the house.

I saw a woman laid down on her chest in the stream. When I turn her body around, I figured out that she was my mother. After I saw the rest of my family members, I left the village. After five days, I was starving and I did not know where to go. I was accompanied with five persons. I tried to return to the village but I realized that the army had gathered in the village. They were detaining the inhabitants and burning their villages. We walked away from the army and hid behind the big rocks. I saw the so called [NAME REDACTED], who is from



A market in Iraq, 2006. Photo by Youk Chhang.

Jalmur Village ... he was in a hurry. We asked him what he saw. He answered that a lot of military troops are combing the villages and arresting the inhabitants. He warned us that the army will come here; therefore, we have to run and save ourselves from them. I asked him about my father, he told me that all inhabitants were arrested.

TOPIC 4: THE FORMER YUGOSLAVIA

Religion: Eastern Orthodox: 50%, Roman Catholic: 30%, Muslim: 9%, Protestant: 1%, Other: 10%

Ethnic Divisions: Serb: 36.3%, Croat: 19.7%, Muslim: 8.9%, Slovene: 7.8%, Albanian: 7.7%, Macedonian: 5.9%, Yugoslave: 5.4%, Montenegrin: 2.5%, Hungarian: 1.9%, Other: 3.9% (1981 census)

Historical Context: 1990s

The breakup of Yugoslavia led to a series of separate conflicts. One crucial conflict occurred in Bosnia and Herzegovina.

Bosnia and Herzegovina declared sovereignty from Yugoslavia in October 1991. In March 1992, a poll, boycotted by ethnic Serbs, resulted in a declaration of independence. The Bosnian Serbs, with support from Serbia and Montenegro, began an armed resistance aimed at dividing the republic along ethnic lines, with Serb-held areas constituting a “Greater Serbia.” The Serbian Democratic Party (SDS) created the Autonomous Region of Krajina (“ARK”). The geographical area comprising the ARK became part of a proclaimed Serbian Republic. The SDS leaders viewed the Bosnian Muslim and Bosnian Croat populations that lived in the areas being claimed as part of the Serbian Republic as a major obstacle to the creation of their proclaimed state. This led to a policy of permanent removal, or ethnic cleansing, of nearly all Bosnian Muslims and Bosnian Croats. The leadership of Bosnian Serb nationalists portrayed the Bosnian Muslims and Bosnian Croats as fanatics intending to commit genocide on the Serbian people of Bosnia and Herzegovina. Extensive atrocities and violence on civilians occurred. This resulted in the United Nations’ decision to secure the protection of civilians. One safe haven designated by the UN was Srebrenica. In July 1995, the Bosnian Serb army seized the town and surrounding region. Over the next five days, the Serb soldiers systematically murdered 7,000 men and boys in fields, schools, and warehouses.

Story excerpt:

Witness 50 was a Muslim teenage girl from a village in the F. municipality of southeastern Bosnia and Herzegovina when war broke out in April 1992.

At the beginning of May 1992, **Witness 50** and her family began living in the woods because they were afraid that they would be burned in their homes, which she said had happened in the surrounding villages. On 3 July 1992, **Witness 50’s** village was attacked, and a couple of days later four uniformed soldiers, including one of her neighbors, captured them.

During **Witness 50’s** captivity, she saw Serb soldiers taking girls from their group by pointing at them: “You, you or you.” She said they would take them out when they wanted to: every night some girl would end up somewhere with some soldier. **Witness 50**



said that when the girls came back they would all be crying, while some would be bleeding from the nose, screaming, or tearing out their hair.

Story excerpt:

Dr. M. was a 33-year old Bosniak doctor from the city of P. in northwestern Bosnia and Herzegovina when the war began in April 1992. Before the war, Dr. M. said that he did not notice any problems between the various ethnicities living in the city of P. “I had many friends amongst the Serbs,” said Dr. M. “I think I had more Serb friends than any other ethnicities.”

On 24 May 1992 at around noon, Serb forces attacked the town of K. without giving women, children and elderly an opportunity to leave beforehand. At the time, Dr. M. was working in the town’s medical clinic. In the two days that the attack lasted, he treated a number of civilians injured by the shelling. Among them were two children: “There was a little girl there,” he said, “whose lower legs, both of them were completely shattered. She was dying.” Dr. M. tried to have the two children evacuated, but was denied permission. “Let all of you *balija*”—derogatory for Muslims—“die there,” he was told. “We’ll kill you anyway.”

Dr. M. said that some 200 men were killed at the town while others died because the clinic staff did not have proper medication to give them.

Story excerpt:

Witness O had just turned 17 when on 11 July 1995 the Bosnian Serb army, overran Srebrenica, a town in eastern Bosnia and Herzegovina. On that day, he and his father decided to join thousands of able-bodied men from Srebrenica in an attempt to escape to Bosnian Muslim-held territory because they feared for their lives.

While hiding in the forest, Witness O joined a group of several thousand men who descended from the forest. He said that he did not know that they were surrendering.

In the afternoon of 14 July, Bosnian Serb forces took Witness O and the other prisoners into a number of classrooms in a school. One of the Bosnian Serb soldiers asked, “Whose land is this?”, and then answered himself, “This is Serb land. It always was and will be.” Serb soldiers also asked “Who does Srebrenica belong to?” They answered themselves, “Srebrenica was always Serb. It always was, and always will be Serb.”

When darkness fell, Witness O heard men from the other classrooms being called out in small groups. When they got down in front of the school, he heard bursts of gunfire. This went on until about midnight.

Then one of the soldiers came and said that it was their turn, and that they should come out two by two. Witness O asked his uncle whether he should go out with him. His uncle said, “No, we won’t go out together.” Witness O went out before him, with one of the other men, and after that he never saw his uncle again.

The soldiers tied Witness O's hands behind his back with a kind of very hard string, and then put him in another classroom where he could feel clothes under his feet. When all the men's hands were tied, the soldiers took them out of the building and put them on a truck.

A man who was behind him and who had managed to free his hands, asked Witness O whether he wanted him to untie him. Witness O said, "No. No, I don't want that, because I'm going to be killed." He heard some people shouting, "Give us some water first and then kill us." Witness O said in his testimony that in that moment, he thought to himself that he was really sorry that he would die thirsty.

In the early morning hours of 15 July 1995, the soldiers took Witness O off the truck to a spot where he saw rows of people who had been killed. As he was getting out of the truck, Witness O thought that he would die very quickly and not suffer. "And I just thought that my mother would never know where I ended up."

When the shooting started, Witness O fell down and stated that he felt pain on the right side of his chest and in his right arm. He heard a man moaning to his right, but he did not shout or cry out. Witness O said he was waiting for another bullet to come and hit him. While he was waiting to die, he heard bursts of gunfire continuing and people falling down. When the soldiers were finished shooting, he heard them say, "Well, your government will be exchanging you even if you're dead." Witness O said they would take a look at someone and make jokes, "Look at this guy, he looks like a cabbage."

After the shooting stopped and the soldiers left, Witness O eventually escaped with another survivor to Bosnian-held territory.

[In the International Criminal Tribunal for the former Yugoslavia where Witness O testified against the Accused...]

As was his practice, Presiding Judge Almiro Rodrigues asked Witness O whether he had any additional words. Witness O stated the following:

"From all of whatever I have said and what I saw, I could come to the conclusion that this was extremely well organized. It was systematic killing. And that the organizers of that do not deserve to be at liberty. And if I had the right and the courage, in the name of all those innocents and all those victims, I would forgive the actual perpetrators of the executions, because they were misled. That's all."





Top: Mass grave exhumation in Srebrenica, Bosnia. July 2007. Photo by Dacil Q. Keo.

Bottom: Preparations for the mass burial of coffins containing victims of the Bosnian genocide. July 2007. Photo by Dacil Q. Keo.



TOPIC 5: RWANDA

Religion: Roman Catholic: 65%, Protestant: 9%, Muslim: 1%, Indigenous beliefs and other: 25%

Ethnic Divisions: Hutu, Tutsi, Twa, and other

Historical Context: 1994

The intense killing campaign that occurred in Rwanda in 1994 draws its roots from Rwanda's colonial experience. Rwanda was first occupied by the Germans and was later taken over by the Belgians. Using physical characteristics as a distinguishing marker, the European colonizers decided that Hutus and Tutsis were two distinct races. Because Tutsis appeared to be tall, thin, and more "European" than Hutus, the Tutsis were determined to be the "master race." This label also afforded Tutsis a preferred relationship with the colonizing Belgians. An identity card system was created by the Belgians in order to distinguish Hutus from Tutsis. After World War II, as Africa slowly moved towards decolonization, the Tutsis moved towards creating an independent Rwanda. This move consequently encouraged the Belgians to move their friendship to the Hutus. Many Hutus seized this opportunity to attack Tutsis between 1959 and 1962. An estimated 100,000 Tutsis fled Rwanda to neighboring countries. After 1986, disaffected Tutsis in Uganda formed the guerrilla organization by the name of the Rwandan Patriotic Front (RPF) whose goal was to seize control of Rwanda and overthrow the Habyarimana regime.

In 1990, the RPF invaded Rwanda and occupied a portion of territory. Habyarimana decided to accept RPF as a political power in Rwanda when he signed an internationally-mediated peace agreement. The United Nations sent 5,000 peacekeepers to Rwanda in order to solidify the peace.

Some Hutu extremists did not accept this peace agreement and they began to devise a plan in which the "Tutsi problem" could be solved. On April 6, 1994, President Habyarimana's plane was shot down and within a day, roadblocks appeared around the capitol. These roadblocks were manned by militia who were generally gangs of armed youths. With extreme speed, Tutsis were killed around the country. Part of the reason for the speed could be traced to the use of government radio programs that encouraged the killing of Tutsis. Within a few days' time, thousands had been slaughtered, often with machetes. The genocidal campaign continued for months until the Tutsi-led RPF managed to capture Kigali the capital on July 4, 1994. The fall of Kigali did not necessarily end the killing as large-scale reprisals were perpetrated against Hutus who were alleged to have participated in the campaign. Estimates vary markedly on the number killed but the total is believed to have been in the hundreds of thousands in a period of about 100 days.

Testimonies and Stories

[The following are excerpts from the International Criminal Tribunal for Rwanda case against Jean Paul Akayesu.]

The Accused:

Jean Paul Akayesu was born in 1953. He was an active athlete and a member of the local



football team. In 1978 he married a local woman from the same commune, whom he had then known for ten years. They are still married and have five children.

Before being appointed to mayor in 1993, Akayesu served as a teacher and was later promoted to Primary School Inspector. In this capacity he was in charge of inspecting the education in the commune and acted as head of the teachers. He would occasionally fill in as a substitute teacher and was popular among students. Generally speaking, Akayesu was a popular figure in the local community.

The morning of April 19, 1994, Akayesu led a meeting at which he urged the population to eliminate accomplices of the RPF (Tutsi militant organization) or what he termed the accomplices of the enemy. Over 100 people were present at the meeting. He ordered the local people to kill intellectual and influential people. Five teachers from the secondary school were killed on his instructions. The local people and militia killed them with machetes and agricultural tools.

There is a substantial amount of evidence that before April 18, 1994, Akayesu attempted to prevent violence from taking place in the commune. Many witnesses testified to his efforts to maintain peace in the commune, and he opposed by force the militia's attempted entries into the commune to ensure that the killings which had started in Kigali (the capitol) on April 7, 1994, did not spread to this commune.

Witness A testified that when the militia tried to enter the commune, Akayesu did everything to fight against them, and called on the residents to go to the borders of the commune to chase them away.

Nevertheless, the International Criminal Tribunal for Rwanda found beyond a reasonable doubt that the conduct of the Accused changed after 18 April 1994 and that, after this date, the Accused did not attempt to prevent the killing of Tutsi in the commune. In fact, there is evidence that he not only knew of and witnessed killings, but that he participated in and even ordered killings.

Victim Excerpt

Once the killing campaign was launched, soldiers and militia acted as though they had license to kill anyone who looked Tutsi. On April 23, a Zairean couple, Mr. L and his wife, were traveling and stopped at the market. While Mr. L. went to make some purchases, his wife stayed in the car. Militia or soldiers passing by the vehicle noticed her and asked for her identity papers. When she could not produce them immediately, they killed her on the spot.

Victim Excerpt

Hutu sometimes helped Tutsi spontaneously in an act decided and carried out in a minute or two of time. A woman who had given birth while hidden in the home of a Hutu knew that the cries of her newborn would attract searchers who could kill her protectors

as well as herself and her baby. She and her host debated many possibilities, including killing the baby. In the end, they took the risk of trying to bribe soldiers and succeeded in finding a couple willing to smuggle the mother and child out of the community, the baby hidden among the grenades and ammunition in the military vehicle.

Victim Excerpt

In one commune, a man of some standing in the community took in many relatives from his wife's Tutsi family as well as his Tutsi godson and his family. The godson related the events of that night:

When I arrived at his place, I found many people hiding there. By 6 p.m., it was clear that we couldn't all stay. Other people had seen too many of us going into his house. Without actually saying it, he let the others know that they had to leave his place. Without weeping or any other show of emotion, they did it. Only one boy showed his fear. He was trembling when he left. Among these people was his own son-in-law, the husband of one of his daughters. She spent the night weeping. As people left, he whispered in my ear: stay here. So I, my wife and our children stayed at his place that night. Nobody slept. Myself, I just sat on a chair, just sitting there, just sitting. My godfather's daughter was weeping because her father had sent her husband away. Then in the middle of the night, we heard shouting. Terrifying cries. I have never been afraid like I was at that moment. I was trembling in my chair, all through the night.

In the morning, the witness left too, hoping thus to increase the chance that his wife and children would be left unmolested. In the end, he survived and they did not.

Explanation of the Group Study Concept:

In the activity, students are divided into 4- or 5-person groups. One student is appointed a group leader. Each group is assigned to learn one topic and become an "expert" of that topic. Each group presents their findings to the class and discusses similarities and differences between their case study and other groups' presentations.

Procedure and Process:

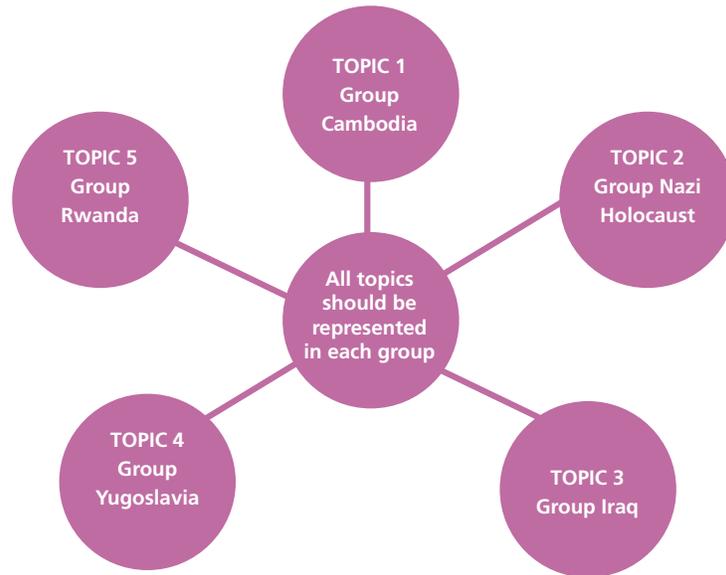
Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the students to the concept of a team exercise as outlined in the steps that follow.

Facilitator Step-by-Step Flowchart of Organization of Group Exercise

Step	Instructions
1	The teacher asks students to break up into groups of 4-5 students. The students will arrange their desks so they are facing each other as a group. There is no limit to the number of groups in the class.
2	The teacher will give each group a number between 1 and 5. Each group must remember their number.
3	The teacher writes on the board the following: 1= Cambodia 2 =Nazi Holocaust 3 =Iraq 4=Former Yugoslavia 5=Rwanda
4	The teacher explains that based on their number, each group will study and become an expert on their specific case study. The students must discuss in their groups and prepare a report, which will answer two questions listed below. They will present their report to the class: 1. What are the most important facts that someone should know about the historical period you are studying? Include five facts about this period. 2. What are the most important observations of the victims who suffered in this history? Include five facts or observations about this period.
5	The teacher asks if there are any questions and students commence studying and preparation of their case study.
6	Groups complete studies and finalize their presentation to the class.
7	Teacher selects specific groups to present to the class.
8	Teacher discusses the group presentations by asking: 1. What are the similarities between all the genocides-mass atrocities? 2. What are the differences between all the genocides-mass atrocities? 3. What is unique or different about the Khmer Rouge period?
9	Teacher asks 1-2 students to summarize what was learned for the lesson.

Graphic display of what each group will study:



In early 1979, my son and I returned to our homeland in Battambang. He still asked for his father, and I still lied to him, saying he would see his father when we got back home. When we reached our village, our relatives came out to welcome me, but my husband (Thach Koem) was not among them. I searched for him. Now I have lost hope that he survived. I go to the pagoda and dedicate good deeds to him. Thach Koem was arrested on January 5, 1977 and taken to Tuol Sleng Prison. *Source: DC-Cam Archives.*

Explore (15-45 minutes)

Students do a study and presentation exercise to put the Khmer Rouge historical period into perspective.

Question	Not answered 0 points	Answered 1 point
Did the Group answer question 1?		
Did the Group answer question 2?		
Did the Group answer question 3?		
Total Grade from Teacher to Group:		

Summarize (15-25 minutes)

Students present their knowledge and analysis to the class. Teacher evaluates the students' written work and oral presentation.

LESSON 5: THE CHILDREN OF KAMPUCHEA FILM

DVD/VCR is required for film showing. This activity is optional.

Objectives:

1. Students explain the meaning of turmoil, suffering, survival, reconciliation, justice and peace.
2. Students write a letter to the filmmaker offering opinions and questions.
3. Students analyze the impact of the film.
4. Students understand why these kinds of films are important for the world to see.

Material: The Children of Kampuchea film and Student Workbook

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses how living conditions under the Khmer Rouge impacted life during and after the regime. Afterwards, the teacher discusses the film with the students.

Explore (15-45 minutes)

Students write a letter to the filmmaker explaining the impact of the film on them. The students will also be encouraged to ask questions to the filmmaker in their letters and discuss the content of their letter with their peers.

Summarize (15-25 minutes)

Teacher discusses the content of the film and why these kinds of films are so important for the world to see.



Top: Dr. Phala Chea (left) and Christopher Dearing (right) providing instruction during a teacher training session. Bottom: Her Excellency Ton Sa Im, under-secretary of state of the Ministry of Education, Youth and Sport and Youk Chhang distributing textbooks to Beng Trabek High School in 2011 during the inauguration of slogan, which can be seen in the background. Photo by Nhean Socheat.



CONCLUSION: The Effects of the Khmer Rouge Period on Cambodia Today



Commune chiefs taking notes from the “Security of Regulation” display at the Tuol Sleng Genocide Museum, January 2007. Photo by Dacil Q. Keo, DC-Cam Archives.

LESSON 1: ACTIVELY READING TEXTBOOK CONCLUSION

Objectives:

1. Students explain some of the implications of the Khmer Rouge experience on life today.
2. Students explain the need for healing, reconciliation, justice, peace and growth.
3. Students identify, define and use key vocabulary related to healing and justice.
4. Students summarize their learning by responding to the guided questions.

Materials: Textbook, Student Workbook and articles on healing, reconciliation, peace and justice.

BEYOND THE ECCC



Commune chiefs in the ECCC courtroom meeting with court officials, January 2007. Photo by Dacil Q. Keo,.

What is Reconciliation?

While many scholars and jurists have written extensively about reconciliation, there is currently no widely accepted definition of the term.

Some scholars define reconciliation as a process, rather than a goal. According to this conception, reconciliation is “dealing with the past in such a way that will enable the change of our attitudes about the other, about ourselves and about the relations between “conflicting”



parties.” Other specialists on reconciliation point out that despite the differences in definitions, certain themes do consistently appear.

When lay Cambodians are asked to define reconciliation, the same ideas emerge. This became apparent when DC-Cam conducted a survey in which participants described what “reconciliation” meant to them. While participants had widely varying ideas about reconciliation, themes such as “memory” and “justice” appeared repeatedly. Further, most Cambodians considered the goal of reconciliation to be “a single, unified, prosperous and developed nation;” a society “free from violence and conflict,” and a society that “lives by the rule of law.”

The DC-Cam survey shows that participants conceive of reconciliation on at least four different levels: personal, between individuals, within the community, and nationwide. The results reveal that reconciliation is viewed as a multilayered process that is tied into notions of physical, political, socio-economic and cultural reintegration.

Perhaps in part because of the difficulties in defining reconciliation, some scholars and individuals question the very concept, asking whether it is necessary, or even possible, to achieve. These individuals ask whether ‘dealing with the past’ yields any actual benefit, or whether the benefits are worth the “uneasiness” and “psychological distancing” that may result. Most Cambodians surveyed by DC-Cam, however, believe that some form of reconciliation is necessary.

Reconciliation in Cambodia

While Cambodia and the international community ultimately decided that criminal trials were more appropriate, other efforts have been made to provide additional means of reconciliation. In fact, Cambodia’s reconciliation process started in 1979, long before the possibility of a tribunal like the ECCC was even conceived.

In 1979, several leaders of the Khmer Rouge were tried and convicted in absentia. While the international community has condemned these trials because they did not meet international fair trial standards, they did serve as a forum to disseminate information about the Khmer Rouge period, as well as demonstrate the public’s condemnation of the atrocities committed during that period.

After the 1979 trials, the government established a research committee to investigate the crimes of the Pol Pot era. The committee worked with village chiefs and district leaders, who compiled lists of those who were killed and property destroyed.

NGOs also play an integral part in the reconciliation process. Organizations such as the Center for Social Development hold forums in the provinces to give victims the opportunity to share their stories, as well as to disseminate information about the Khmer Rouge Tribunal. Also, DC-Cam provides the public with access to all the documents and information it has collected over the past 10 years

Despite the best efforts of the government, ECCC and NGOs, ultimately the meaning and

path to reconciliation is entrusted to the individual. Each person must decide for him or herself what reconciliation means, how it should be achieved, or even whether it should be achieved. If there is any constant theme in the discussion of and attempts to define reconciliation, it is that reconciliation is a process rather than a goal. Every nation that has experienced mass violence and atrocities must craft its own means of reconstruction. Each individual who lived through the period, and their children, must do the same.

Key Vocabulary:

Tragedies
Repression
Trauma

Reconciliation
Criticism
Amnesty

Disabilities
Obstacles



As part of DC-Cam's Living Documents activities, commune chiefs attended Bang Skaul, a traditional Buddhist ceremony, at the Choeung Ek Genocide Memorial Center, 2007. Photo by Dacil Q. Keo.

Procedure and Process:

Launch (5-10 minutes)

Before beginning your lesson, the teacher introduces the objectives of the day and reviews what students know about the history of Democratic Kampuchea. Afterwards, the teacher goes over the key vocabulary in the Conclusion chapter.

Explore (15-45 minutes)

Students actively read and take notes on important facts from the Conclusion chapter. Students write in their Student Workbook to reflect on their learning. Students read the article on reconciliation (above) and write answers to the reading questions in their Student Workbook to reflect on their understanding of the article.

Summarize (15-25 minutes)

The teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.

Guided Questions and Answers

1. How many lives were claimed under the Khmer Rouge regime? **Nearly two million.**
2. Name at least 3 effects of the regime on the Cambodian people?
 - The regime left tens of thousands of widows and orphans.
 - Several hundred thousand Cambodians fled the country.
 - Millions of mines were laid which have led to thousands of deaths and disabilities since the 1980s.
 - A large number of Cambodian people have psychological problems because their family members were lost and their spirits damaged.
 - Many intellectuals, religious leaders, and former government officials were killed reducing Cambodia's capacity to rebuild its social and economic institutions.
 - Many of those who opposed the regime were also killed.
 - Religion, money and tradition were destroyed.
 - Basic rights and needs were ignored and private property was confiscated.
3. What are some common themes or qualities of the concept "reconciliation?"

Some common themes have been the process of healing trauma, memory, and justice. Further, most Cambodians consider the goal of reconciliation to be a single, unified, prosperous and developed nation; a society free from violence and conflict and a society that lives by the rule of law. A survey's results reveal that reconciliation is viewed as a multilayered process that is tied into notions of physical, political, socio-economic and cultural reintegration.
4. What are some problems or concerns with reconciliation in Cambodia?

Because of the difficulties in defining reconciliation, some scholars and individuals question the very concept, asking whether it is necessary, or even possible, to achieve. These individuals ask whether 'dealing with the past' yields any actual benefit, or whether the benefits are worth the "uneasiness" and "psychological distancing" that may result.
5. Since the end of the Khmer Rouge period, what attempts have been made to achieve reconciliation in Cambodia? Students can describe the pre-1979 trial of Khmer Rouge leaders, the ECCC tribunal, research committees established by the Cambodian government, and efforts made by NGOs like DC-Cam and the Center for Social Development.
6. List as many problems that Cambodia faces today as you can. **Answers will vary.**
7. Using the list from number 6, circle every problem that you think has a relationship, (either direct or indirect) to the legacy of the DK period. **Answers will vary.**

8. How can Cambodia address these problems? **Answers will vary.**

9. How can individual Cambodians participate in the process of addressing these problems?
Answers will vary.

LESSON 2: DISABILITY AND GENOCIDE

Objectives

1. Students reflect on the experience of people with a mental or physical disability who lived during the DK regime.
2. Students recognize and appreciate the strength and determination of disabled people today.
3. Students reflect on the ongoing struggle of people with a mental or physical disability today.
4. Students explain the difficulty of achieving post-conflict justice.

Material: Article “Disability and Genocide” and Student Workbook

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses the following questions to prepare students for the reading:

1. What is a disability? Generally speaking a disability is a physical, mental, intellectual or sensory impairment. Some people are born with disabilities; other people, however, may have experienced an accident, disease or other circumstance that causes them to become disabled.
2. What are some examples of disability? Blindness, deafness, dyslexia are common examples of a disability. People who experienced an accident may lose a limb and may be confined to a wheel chair. There are also mental disabilities such as a fear of social situations or an inability to process information. There can be personality disorders and other diseases that affect one’s ability to socialize and/or control their emotions or thoughts. All of these are just examples of disabilities.

Explore (15-45 minutes)

Students actively read and take notes on the article and discuss in small groups the following Guided Questions.

Summarize (15-25 minutes)

Teacher goes over the Guided Questions with the whole class to evaluate and summarize student learning.



Photo of Keo Kolthida Ekkasakh.

DEAFNESS IN GENOCIDE

As a witness to the horrors of Democratic Kampuchea (DK)—commonly known as Khmer Rouge— and as a researcher who has worked for many years studying and documenting the stories of individuals who suffered and died under the Khmer Rouge regime, I felt like I understood most aspects of Khmer Rouge history. Of course I learn something about humanity in every single story, and there is never a moment that I am not awed by the incredible spirit of Cambodian people. But there are times when I come across stories that make me question everything I know.

In 1959, Keo Kolthida Ekkasakh was born deaf. She was the youngest of five sisters in my family and as a deaf child she was ostracized by most people. Lacking the ability to communicate with all but those trained in sign language, she learned to depend on herself and the few people who had the patience and love to know her. My mother had always paid special attention to her, and because she was only two years apart from I, we were like best friends. But when the Khmer Rouge came to power we were separated, and I never saw her again until after 1979.

While we re-connected after the fall of the Khmer Rouge regime, both of us had already forgotten much of our sign language, and over the years our ability to communicate decreased significantly. It is no surprise that over the years, she found alternative ways to express herself. After the Khmer Rouge regime, she taught herself how to draw and paint, and she turned to the canvas as her microphone to the world.

Recently she was diagnosed with terminal cancer, and we have been spending a great deal of time together, visiting our home town in Tuol Kork and discussing the death and disappearance of loved ones. At one point our conversations drifted to her experiences during the Khmer Rouge regime.

During the DK regime she worked on a cooperative planting potatoes and clearing forest under Ta Mok (one of the military commanders during the DK regime). During the DK period, she told me how she was often beaten and treated harshly by the Khmer Rouge cadres for her deafness, and like all victims, she learned to survive by sheer instinct. On the verge of starvation, she resorted to eating roots, leaves and insects in the field. One day, however, she was caught. Angkar (the DK's concept of the supreme organization) owned everything—the crops, the dirt and even the insects. The Khmer Rouge saw her eating some roots and promptly arrested her. They bound her hands behind her back and out of sheer luck her captors decided to simply scold her and let her go.

We talked for hours about her experience. When the Khmer Rouge came to power, she remembered that I was alone at home and she told me how she often wondered what ever

happened to me during the DK period. She recounted the tragic deaths of one of our sister's children, Tan Keoketana, who was born in 1975, the loss of our father, and the disappearance of other family members. As I came to learn more about her story, I felt a mixture of emotions. I felt so honored to be one of the few people to have ever learned her story, and yet I felt so incredibly sad and guilty.

As a deaf person, no one bothered to ask her about her experience during the Khmer Rouge period. Over thirty four years after the fall of the Khmer Rouge regime and I did not even know the true story of my sister's experience under the Khmer Rouge. As I communicated with her about what she endured during the Khmer Rouge regime, it made me wonder how different her experience was as a deaf person and the indescribable spirit and resourcefulness she must have had to survive the Khmer Rouge period.

I also wondered how many other people with mental or physical disabilities have had to suffer alone. How many other life stories are forgotten, overlooked or are simply never told?

The unavoidable tragedy of all mass atrocities is the loss of history, but having studied the history of Democratic Kampuchea for so many years, I realized that my sister's story was a testimony to just how much our effort in obtaining justice really falls short. My sister did not even know there was an international tribunal dedicated to bringing justice to Cambodia.

Her story made me re-evaluate what I thought I knew about Khmer Rouge history, and I believe her life's story is a challenge to our current efforts at finding justice in Cambodia. In Cambodia you cannot have a conversation about justice, democracy or human rights without a discussion on history. To have a conversation about the former inevitably requires an interpretation of the latter and vice versa.

Keo Kolthida Ekkasakh's story may be only a small piece of Khmer Rouge history (and a personal one for me), but like others who do not have the capacity to speak, her story challenges us to really evaluate our definition of justice and whether we are really doing all that we can for those without a voice.

Guided Questions and Answers

1. How did Keo Kolthida Ekkasakh become deaf? **She was born deaf.**
2. When she was young did people treat her differently because of her deafness?
How did they treat her differently? **As a deaf child she was ostracized by most people and she had to learn to depend on herself. On the other hand, her mother paid her special attention as well.**
3. Why do you think people ostracized her?
Answers may vary but there are many reasons. First, people may have not known how to communicate



with her and therefore simply did not spend much time with her. Second, people may have felt awkward in trying to communicate with her and this awkwardness made them feel uncomfortable. Also, people may not have understood why she was deaf. Sometimes people believe that if someone is disabled it is their fault or it is because of something they did.

4. How did Keo Kolthida Ekkasakh survive during the DK regime?
She nearly starved to death and resorted to eating roots, leaves and insects in the field.
5. How do you think her experience under the DK regime was different than other people without a disability? While the lack of food, forced labor and the atmosphere of terror were shared by millions of Cambodians during the DK regime, Keo Kolthida Ekkasakh had to overcome the difficulty of communication. In addition, having a disability that was readily apparent to others placed her at risk of heightened discrimination, exclusion and even suspicion.
6. How did she learn to express herself as a deaf person after the DK regime?
She taught herself how to draw and paint.
7. Why do you think people never asked her about her story during the DK regime?
Answers may vary but there are many reasons. First, people may have simply not asked her because it was too difficult to communicate with her. Also people may have assumed that because she cannot communicate well, she does not have a story to tell. Finally, she may not have known what to say and she may not have thought that people cared about her story.
8. Why does the author think that her story is a testimony to how justice falls short?
Answers will vary and there is no right or wrong answer. Generally, one can say that the author sees his sister's story as an example of how much damage was done to Cambodian society and how difficult it is for Cambodia to find healing and justice today. There simply is no amount of money and no amount of punishment (or justice) that can make up or atone for the broken families, loss and trauma that occurred in Cambodia.

LESSON 3: POEM TO HONOR THE SPIRIT OF THE CAMBODIAN



Cham Muslims pray for the souls of victims at the Choeung Ek Genocide Memorial Center, February 2007. Photo by Dacil Q. Keo.

Objectives:

1. Students describe the incredible horror perpetrated by the Khmer Rouge.
2. Students explain the struggle and trauma faced by survivors after the liberation.
3. Students recognize and appreciate the strength and determination of survivors to rebuild their lives.
4. Students recognize the heroism and generosity of those who tried to help.
5. Students explain the need for reconciliation, peace, justice and hope.

Material: Paper, crayons, markers, glue, scissors and Student Workbook



From left to right: Survivors of S-21: Chum Mey, Ruy Neakong, Iem Chan, Heng Nath, Bou Meng, Phan Than Chan, Ung Pech. Of the seven, only Chum Mey and Bou Meng are alive today. *Source: DC-Cam Archives.*

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and discusses the present and future of Cambodia with students. Afterwards, the teacher writes the following words on the board for discussion: survival, peace, reconciliation, resiliency, justice, strength, determination, tolerance, truth, courage and hope. The teacher then asks students to reflect on the meaning and the importance of these words.

Explore (15-45 minutes)

Students visualize the present and the future for Cambodians by creating a poem to reflect/symbolize survival, peace, reconciliation, resiliency, justice, strength, determination, tolerance, truth, courage and hope. After the poem is completed, students may add an illustration to express the poem visually.

Summarize (15-25 minutes)

Students share their poem with the class. The teacher will collect the poems and illustrations for display.



Photo of broken statues and other priceless artifacts of Cambodia's past. Cambodia has suffered from, and continues to struggle with, the looting of its cultural heritage. Photo by Ouch Makara.

LESSON 4: K-W-L CHART

Objectives:

1. Students summarize what they have learned about Democratic Kampuchea.
2. Students identify key facts about Democratic Kampuchea.
3. Students cooperate and work as a team within a group.
4. Students evaluate their learning about Democratic Kampuchea.

Materials: Textbook, notes, K-W-L chart in Student Workbook

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day. Afterwards, the teacher divides students into groups of 4-5 students each. Each member in a cooperative group will be assigned a role:

1. Facilitator/Motivator
2. Recorder
3. Timekeeper
4. Presenter
5. Motivator

Explore (15-45 minutes)

Students work in a cooperative group to complete the “What We Have Learned” section on the K-W-L charts – Who is Pol Pot? and Discovering Student Knowledge. (Refer to Textbook: Chapter 2: Point 1).

Summarize (15-25 minutes)

The Presenter for each cooperative group presents what their group has learned. This activity will give an overall summary of student learning.

LESSON 5: CLASSROOM MUSEUM EXHIBITS

Objectives:

1. Students understand the basic function of a museum exhibition.
2. Students reflect on their learning of the history of Democratic Kampuchea through a classroom museum exhibition.
3. Students demonstrate their learning of the history of Democratic Kampuchea through the construction of a museum exhibit.
4. Students explain their learning on the history of Democratic Kampuchea through a classroom presentation on their museum exhibit.

Materials: Textbook, notes, any available materials for setting up a small exhibit.*

** Teachers should make use of any available materials for helping students set up a small exhibit. The exhibit does not require any extensive materials as it can be nothing more than a student poem, song, drawing, painting or any other demonstration of the individual student’s learning. In summary, students should be creative in designing an exhibit and not feel constrained by the lack of materials.*

Procedure and Process:

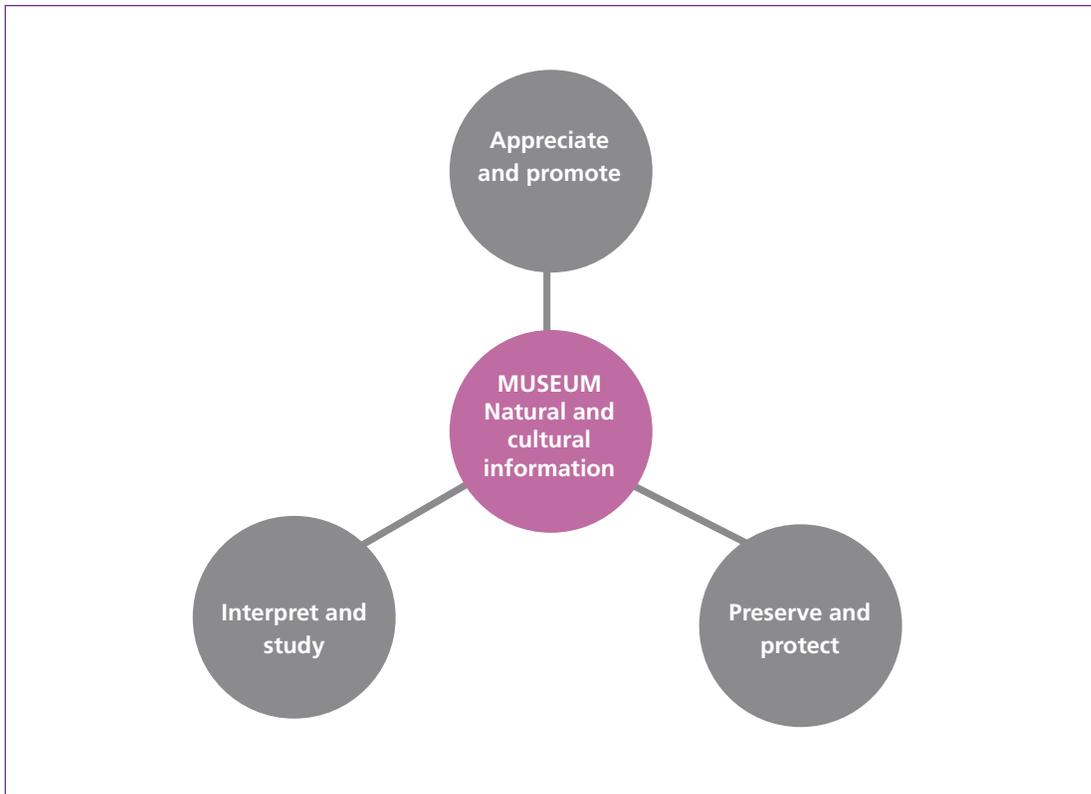
Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day. Afterwards, the teacher discusses the general aims of museums and how they are created and maintained. The following questions and suggested answers will facilitate this discussion.

1. What kinds of information or materials can you find in museums?

Museums can hold any type of information or materials that are deemed important to society (or communities within a society) such as art work, documents, antiques and natural or environmental collections. Museums can also hold information in all different forms or media, from music to writing, pictures to physical artifacts, and even recreations of historical or natural scenes.

2. What is the purpose of holding this information and material? Teacher should have students create a brainstorm chart for the following (see following graphic): Museums preserve, interpret and promote the natural and cultural inheritance of humanity. They ensure the continuation of historical memory as well as contribute to the furtherance of knowledge and research. They help society pay respects to the contributions of previous generations as well as consider the mistakes, evils and problems of the past. They can also offer glimpses at scenes in the present as much as windows into the future.



3. What do people do in museums? Teacher should have students create a brainstorm chart: Note: Chart is merely a list of suggestions and it is not all-inclusive answer.



Explore (15-45 minutes)

Students are asked to form groups of 2-3 persons. Each group will work together to plan, design, and present a museum exhibit on a question or topic in the history of Democratic Kampuchea.

The students should be encouraged to work independently without the teacher's direct engagement; however, the teacher must constantly evaluate student understanding of the task as well as their progress so students are kept on-track. While there are a number of ways to organize this process the following is a list of steps that will help the teacher plan this lesson. It is important to note that this lesson will likely involve several days and even weeks of development. In other words, students should continue to work on other lessons for their class, but they should also be given a few minutes to work on this lesson each day as part of their design of a museum exhibit. The amount of time required for planning, design and presentation of the exhibits will depend entirely on the students' understanding and commitment to the task, as well as the complexity of the topic.

Step 1: Topic selection: The teacher should ask students to take time to consider what topic or question they wish to present. The teacher can give ideas. The teacher may want to set aside a few minutes of class time per day to allow students to meet and discuss their topic. At this phase, students should also begin thinking about what they would want their exhibit to be: for example, a selection of stories, a display of historical facts, a picture or a poem, or even a performance.

Students should be permitted to choose their own topic or question; however the teacher may assign the topic or question if this is more efficient.

The following list of topics or questions are merely suggested ideas and the teacher and students should feel free to consider other ideas.

1. What was daily life like under Democratic Kampuchea?
2. Who was Pol Pot?
3. Who were important persons in the Democratic Kampuchea regime?
4. Marriage during Democratic Kampuchea?
5. Food and diet during Democratic Kampuchea
6. Foreign relations between Democratic Kampuchea and the world
7. The security system during Democratic Kampuchea
8. How did the Khmer Rouge come to power?
9. Personal stories: Glimpses at individual lives under Democratic Kampuchea
10. The ideology of the Khmer Rouge
11. Forced transfer
12. Massacre at Tuol Po Chrey
13. Effects of the DK period on Cambodia today

Step 2: Research: After the topic is chosen and the teacher approves, the students must research available materials to plan their museum exhibit. They can use simply the history textbook if this is the only material available; however, the teacher may also encourage students to interview community members as part of the research phase.

The students should also have selected areas of the classroom where they will design and present their exhib-

it. This planning and design phase is the most time-intensive because it requires students to research their topic and identify the most important pieces of information that are relevant to the design of their exhibit. They must consider how much information they can present in a meaningful way and in what form. Students should not simply copy portions of the history textbook and display them as an exhibit. Students should reflect on ways in which the information in the textbook can be transformed into a meaningful exhibit that conveys a specific answer to a topic or more importantly a specific experience or message that the students feel is important.

Step 3: Exhibit design: After the students feel they have sufficient information, they should begin working on the design of their exhibit. They may have to search for materials. The intent is not to require students to spend a great deal of time on securing materials. The teacher should encourage students to design exhibits that can be created using readily available materials in their home, community or class rather than purchasing anything. A very creative exhibit can be designed using simple paper, pen, cardboard and markers. Students may wish to design an exhibit that is entirely performance based—in other words, rather than creating a physical exhibit, the students can perform for the class. The ultimate goal of the lesson is not the actual form of the information, but the experience that is created for the class.

Step 4: Presentation planning: The students must not only design an exhibit but think about how they will present it to the rest of the class. The presentation may include no more than a few statements to the class describing their exhibit and what it means. If the students are performing a skit, poem or song, the students should think about the intent of the performance and the underlying message or meaning to be conveyed.

Step 5: Class presentation of the exhibits: The actual presentation can be accomplished by having each group take turns presenting their exhibit to the rest of the class.

Summarize (15-25 minutes)

One student for each group should present what their group has learned. This activity will give an overall summary of student learning.

LESSON 6: MAKE A DIFFERENCE



Wat Phnom today. Built in the 14th century, and renovated and rebuilt many times thereafter, the site represents a sacred area where many people go to pray. The wat sits atop an artificial hill in Phnom Penh near the Tonle Sap river. Photo by Ouch Makara.

Objectives:

1. Students think critically about what can be done to stop genocide on local, national and international levels.
2. Students explain different levels of roles and power.
3. Students think critically about how genocide history and education impact genocide prevention.
4. Students propose ideas that would help make change.

Material: Paper

Procedure and Process:

Launch (5-10 minutes)

Before beginning the lesson, the teacher introduces the objectives of the day and writes three terms on the board—“Local“, “National” and “International”. Afterwards, the teacher asks students for ideas about what can be done to prevent and stop the genocide on each level. Begin with the local and end with the international level. Write students’ responses on the board.

Possible answers may include:

Local

- I talk to friends and family and get them involved in trying to support survivors of the genocide.
- I help raise money to help support humanitarian organizations that are providing aid, nutrition and education to the survivors of the genocide.
- I help raise awareness of the genocide with young people in my school and local community. I could also be more aware of the injustices that are taking place in other areas today.
- People take action and push their leaders to act. People can seek information about people in





In front of the Ministry of Education, Youth, and Sport (left to right): Alexander Hinton (Director, Center for Genocide Studies and Human Rights at Rutgers University), H.E. Im Sethy (former Minister of Education, Youth, and Sport), John Giorciari (Professor of Public Policy, University of Michigan), Youk Chhang (Director, DC-Cam), and David Chandler (renowned Cambodian scholar). In the background, left to right: Phala Chea, Kosal Phat, and Sarah Dickens. Source: DC-Cam Archives.

other countries and inform their leaders about injustices and mass atrocities.

National

- Leaders make sure that students are taught about genocide in school so that they know what happened and what is happening. Students themselves can study by themselves to learn more and to seek new information.
- Leaders provide national aid to groups or organizations working to help support survivors of the genocide.

International

- Different countries send people/troops to help maintain peace while journalists and observers report about what is going on.
- All countries learn from past mistakes and try not to make them again.
- Integrating into its (international agencies, governments) policy to take into account the legacy of any post-conflict countries they wish to assist in development.
- Reforming the role of the United Nations.

Explore (15-45 minutes)

Students pretend they are the Director of the Permanent Genocide Research Center: DC-Cam. As the Director, each student will write two short paragraphs on what they think the Permanent Genocide Research Center should do to prevent genocide and further national reconciliation. What ideas do they think they would implement as the Director? What should the Center do for the Cambodian people? How can Genocide research help the Cambodian people? How can Genocide education help the Cambodian people? What could

individuals do to help the Center? How can the Center operate in a regional context? In a global context?

Some possible ideas:

1. Assist schools in learning about Democratic Kampuchea.
2. Research the horrors of the DK period to uncover the truth.
3. Help ordinary Cambodians with emotional loss and traumatic memories.
4. Educate Cambodians in DK history.
5. Discuss ideas on preventing genocide in Cambodia.
6. Help Cambodians learn about loved ones who they lost during the DK period.
7. Collaborate with international experts on other genocides and mass atrocity regimes.
8. Encourage dialogue on hatred, racism, and other evils.
9. Assist reconciliation between former Khmer Rouge cadre and victims in local communities.
10. Encourage education in human rights and dignity.

Summarize (15-25 minutes)

Students read their paragraphs to the class.

ADDITIONAL LEARNING ACTIVITIES

A. INTRODUCTORY ACTIVITY:

Introduction to History of Democratic Kampuchea Text
“Traditional” K-W-L Chart: Scaffolded Reading Activity

Note: May be used again for each chapter of reading of textbook in conjunction with Student workbook or randomly as decided upon by Teacher.

Activity: Create a K-W-L Chart [Scaffolded Reading]

Description:

K Column: Students discuss information that they already know about the Khmer Rouge period.

W Column: Students discuss information that they think they will learn in the textbook A History of Democratic Kampuchea.

L Column: Students discuss information that they learned from Dy Khamboly’s textbook.

Objectives:

1. Students know essential information on a chapter-topic for the DK historical period.
2. Students organize information that they know about the DK period.
3. Students evaluate information that they will learn about for a specific topic within DK history.
4. Students organize information that they learned about for a specific topic within DK history.
5. Students evaluate information on the DK historical period.
6. Students analyze controversial issues over the Khmer Rouge period.
7. Students evaluate the arguments on these controversial issues.
8. Students explain their opinion on information of the DK period.

Teacher:

Step 1: The teacher directs students to draw 3 vertical lines on a paper making 3 columns. In Column 1, the teacher directs students to write at the top: “What I know about this topic.” The teacher then directs the students to write down all the points of information that they know about the topic they are about to read. They write these down.

NOTE: The topic will be taken from whichever chapter of Dy Khamboly’s textbook: A History of Democratic Kampuchea the students are assigned to read for the day.

Step 2: The teacher directs students to discuss what they wrote down in the first column. The teacher then

guides the discussion with the following questions (these are just suggestions):

1. Why do you think this topic is important to read?
2. What do you know about this topic?
3. What would you like to know about this topic?
4. Is there anything controversial about this topic?
5. What is the controversy about? What are the different arguments on this controversy?
6. What is your opinion on this topic?

Step 3: The teacher then chooses one or several students to read aloud to the class the ‘bold-face’ sub-titles within each chapter. If there are no bold-face sub-titles, the teacher may direct the student to read the first sentence of each paragraph in the chapter.

Step 4: The teacher asks the students to close their textbooks and write down in the second column: “What I will know about this topic after reading.”

Step 5: The teacher then directs each student to take 2 minutes and write down what they predict the chapter or reading will be about. Students should write a description of what information they think they will learn about from reading just the sub-titles.

Step 6: The teacher directs students to discuss what they wrote down in the second column. The teacher guides the discussion with the following questions (these are just suggestions).

1. What information do you think you will learn about based on these sub-titles or hints?
2. Why do you think this information is included in this chapter? In other words, why did the author include this information here?
3. Is there anything controversial about these sub-titles?
4. What is the controversy about? What are the different arguments on these controversies?
5. What is your opinion on these issues?

Step 7: The teacher directs the students to read the textbook chapter assigned for the day. The teacher may either have the students read aloud in class, read aloud in small assigned groups, or read quietly to themselves. This will depend on the teacher’s decision, time constraints, and the length of reading. Students complete the assigned workbook chapter while reading. [Note: The assigned workbook chapter refers to the Student Workbook.]

Step 8: Upon completion of the reading, the teacher directs each student to take 2 minutes and write down in the third column: “What I learned from this reading.” The teacher directs the students to write down everything they think they learned from this reading in 1-2 minutes time.

Step 9: The teacher directs students to discuss what they wrote down in the third column. The teacher guides the discussion with the following questions (these are just suggestions):

1. What information did you learn from this reading?
2. Is this important information about the topic? Is there information you would like to know more about?
3. Is there anything controversial in the reading?



Classical dance Master Chea Samy adjusting the neck position of her student. Master Chea is credited with reviving Khmer classical dance in Cambodia after the fall of Democratic Kampuchea. At age six, she trained in classical dance at the royal palace and at 30 she was a teacher for the royal dance troupe. At age 56, Master Chea endured hard labor like most Cambodians when the Khmer Rouge came to power in 1975. Master Chea survived the period by hiding her identity as a palace dancer. She was one of the few dance masters to survive. She passed away in 1994 at the age of 75, leaving behind a powerful legacy. Source: DC-Cam Archives.

4. Why is it controversial? What are the different arguments on these controversies?
5. What is your opinion on this issue?

Step 10: The teacher directs students to write down on the same piece of paper answers to the following questions:

1. Was this type of reading activity helpful in your understanding of the topic?
2. List 1 or 2 good things you like about this activity.
3. List 1 or 2 things you would like improvement in regards to this activity.
4. Overall, would you like more of this “guided reading” or do you prefer reading individually, or in groups, or aloud in class?

Step 11: The teacher asks each student to write their names on the Chart paper and give it to the teacher. The teacher will collect the papers and place them in each student’s respective portfolio. The teacher should look over each student’s paper, making note of any conspicuous reading problems. Also the teacher should make note of the students’ preferences in regards to the activity.

B. THEATRE – MONOLOGUES

Each student will be asked to learn about a specific person’s story. In addition to learning about the story, the student must memorize the story. The students will dress up in the respective roles of their portrayed characters and they will “act” out their characters before an audience. Audience members (who should be students within the school) should drop their comments in a comment box upon leaving the performance.

Objectives:

1. Students explain the unique experiences of their respective actors as well as other persons under the Khmer Rouge regime.
2. Students evaluate their respective actors' experiences.
3. Students synthesize their respective actors' experiences in their performances.
4. Students portray their role/character.

Evaluation: Students will be evaluated on the following criteria by the teacher.

1. Did the students understand their respective actors' experiences?
2. Did the students' performances reflect their respective actors' experiences?

Teacher: The teacher explains to the students that for the next week, they will be required to perform the following sub-activities. The culmination will be sub-activity 3 in which they must perform their "theatrical rendition" of their respective actor's transcript. The teacher should emphasize the immense significance of this activity. They are essentially portraying real stories of people who lived under the Khmer Rouge regime and should be respectful in all regards towards their respective person's story.

Activity 1: Student reading and summary:

Description: Students will read the following transcripts on their respective actor which is assigned to him or her. They will write a paragraph that summarizes the actor's experiences, emotions, and thoughts.

Step 1: The teacher assigns a role to each student. No student should have the same person assigned.

Step 2: The teacher instructs each student to read the assigned actor's transcript and write a 1-page summary of this reading. The student will turn in this paragraph to the teacher.

Step 3: The teacher reads each paragraph and compares it with the assigned person's transcripts. The teacher makes comments in writing on the paragraph, making note of any interesting or good points offered by the student as well as any information that the student failed to mention regarding the person.

Step 4: The teacher informs each student to begin memorizing and preparing their theatrical performance on their respective person.

Step 5: The teacher returns the essays with comments to students for a few minutes to review.

Activity 2: Students practice their performances to the teacher and classmates

Each student should go to the front of the room and act out his or her memorized transcript. The teacher should comment and make suggestions upon completion of each student.

Activity 3: Student theatrical performance to an audience

Step 1: Same as Activity 2 except the audience will be more public.

Step 2: The teacher should observe each student's performance and make comments. These comments should be written down and given to each student.

Step 3: The teacher should ask each audience member to write on notebook paper any comments they have on the performances. Were there any notable actors? Any moving performances? Any areas to improve?; etc.

Step 4: Upon completion of the performance, the teacher reviews the students' comments in class.

C. GENOCIDE COMPARATIVE EDUCATION PROJECT

Computer and Internet Access Required

Students will research online or in other resources the information required to prepare a presentation comparing the Democratic Kampuchea historical period with another historical period in which war crimes, genocide, and human rights abuses occurred. The teacher evaluates the students on the basis of their individually-produced reports and group presentations.

Objectives:

1. Students explain the DK period.
2. Students compare the DK period with another historical period.
3. Students will explain the similarities and differences between the DK period and another historical period.
4. Students analyze measures that can be used to prevent genocide or war crimes.
5. Students evaluate measures that can be used to prevent genocide or war crimes.

Evaluation: Students will be evaluated on the basis of their individual reports as well as their group presentations. Both activities will be measured with the rubric seen below.

Teacher:

Step 1: The teacher assigns students to groups with 4-5 students per group.

Step 2: Teacher assigns a number to each student in the group.

- Number 1 students: Compare the DK period with the Holocaust.
- Number 2 students: Compare the DK period with Yugoslavia.
- Number 3 students: Compare the DK period with Rwanda.
- Number 4 students: Compare the DK period with Iraq history.
- Number 5 students (if there are 5 students in the group): Compare the DK period with Armenia.

Step 3: Each student is required to research their respective topics using the internet. Students are required to cite the specific reference for any information obtained.

Step 4: Each student is required to research and write a report explaining the similarities and differences between the DK period and their respective historical periods. Each student's report should be a minimum of 2 pages typed, or 3 pages, handwritten answering each of the following questions:

1. What is the basic information on their respective topic in order for someone to understand the context of their topic?
2. What are the similarities between the DK period and the student's respective topic?
3. What are the differences between the DK period and the student's respective topic?
4. Based on the student's assessment of the DK period and the research topic, what would the student recommend in terms of measures that countries and the UN should implement to prevent genocide, war crimes, and human rights abuses as seen in the DK period and the respective study area of the student?

RUBRIC FOR EVALUATION OF THE STUDENT'S PERFORMANCE

Question	Not Answered 0	Poor 1	Fair 2	Excellent 3
Basic information on topic				
Similarities with DK period				
Differences with DK period				
Student recommendations				
Total				

Note: Teacher will schedule the respective turn-in date for the individual reports.

Step 5: Upon completion and submission of the reports, each student must arrange to meet together with their respective group members to prepare a 5-10 minute presentation on how genocide, war crimes, and human rights abuses could and should be prevented in the 21st Century. The presentation by the group members will be evaluated on the basis of the following questions:

1. How can genocide, ethnic cleansing, and human rights abuses be prevented in the 21st Century?
Note: This is specifically focusing on situations in which "war" has not formally been declared and there is a predominance of intrastate violence or conflict.
2. How can war crimes be prevented in the 21st Century? Note: This is specifically focusing on situations in which "war" has been formally declared or recognized and there is a predominance of interstate violence or conflict.
3. Why are these recommendations better than others?
4. How can these recommendations be achieved? In other words, what must be accomplished or created in order for these recommendations to become possible or effective?

Questions	No Answer 0	Poor Answer 1	Fair 2	Excellent 3
Question 1				
Question 2				
Question 3				
Question 4				
Total				

Step 6: Teacher should assess each student report as turned-in and each presentation as completed using the stated rubrics for guidance. Upon completion of reports and presentations, each student will receive a total grade: Sum of individual report grade plus group presentation grade.

Step 7: Teacher conducts an after exercise assessment of the activity. Each student will turn in an anonymous answer to the following questions written on a piece of paper:

1. What are 3 things you liked about this activity?
2. What are 3 things you would like improved about this activity?

D. ACTIVITY: POEM

Students will imagine as if they were living under the DK period. They will write a poem of their imagined experiences. They will present their poems to the class.

Objectives:

1. Students explain the experiences of the Cambodian people under the DK period.
2. Students appreciate the struggle of the Cambodian people under the DK period.
3. Students synthesize the experiences of the Cambodian people under the DK period into their poetry as if they lived under the DK regime. Students apply their knowledge of DK regime.
4. Students compose a poem to describe life under DK period.

Evaluation: Students will be evaluated informally. Students must turn in their poetry to the teacher for comments. After the students see the teacher’s comments, the poetry will be returned to the teacher to be placed in the respective student’s portfolio.

Step 1: Note: Students should have completed several “victims’ experience” activities prior to this exercise so that there is a firm knowledge base on victims and Khmer Rouge cadre experiences.

Step 2: Students are informed to write a poem imagining that they are living under the DK regime. Their poems should, but does not necessarily have to, address the following questions:

1. What is life like under the DK regime?
2. How do I feel during the DK historical period?
3. What are my goals/ambitions during the DK historical period?
4. Who am I under in the DK historical period?

Step 3: Students present their poems to the class. The Teacher should encourage other students to ask questions to the presenting student about his/her poem. Questions that the teacher may ask to encourage discussion:

1. Can someone comment on what they thought the major theme of the student’s poem was?
2. Can someone describe what the student was trying to express? In other words, what themes, emotions, or ideas were involved in the poem?
3. What historical events or issues underlie the student’s poem?
4. Does the poem come close to describing some major themes, issues, and experiences of the Khmer people under the DK historical period?

Step 4: After all poems are presented, the teacher may collect the poems and comment on them for student review or simply collect the poems to be placed in the respective student’s portfolio.

E. RESEARCH PROJECT: CREATE A W LIST:

What I “Want” to Learn List

Description: Students discuss information that they want to know about the DK historical period.

Objectives: Student objectives will differ based on the specific research topic of the team. However, the following are generic objectives:

1. Students describe the facts on their topic.
2. Students explain their topic.
3. Students analyze issues related to their topic.
4. Students research their topic.

Teacher:

Step 1: The teacher instructs each student to create a list of questions that they want to have answered about the DK historical period.

Approximate Time for Step 1: 15 minutes

Step 2: The teacher has students count off between 1 and __. (Note: Number will depend on the size of the class. No group should be larger than 3 or 4 students.)

Step 3: All 1s should form a group. All 2s should form a group, etc. The teacher should instruct each student to form a group in regards to their assigned numbers. The students move to a pre-designated area with their group.

Step 4: The teacher instructs the students to discuss in their groups the list of questions that they think they

want to learn about. Within the group, they should vote on at least 1 question per person that they think is important to the group. The group should also have 4-5 questions per group that they think are important. After the students have chosen the questions that they think they would want to learn about, the students should also offer a recommendation on how they think they could find the information. In other words, if they wanted to know the answer to their questions, how would they go about finding the answer? Each question should have a plan for obtaining an answer.

Step 5: The teacher asks each group to elect a “speaker” who presents their vote upon questions and the research plans.

Approximate Time for Steps 2-5: 20-30 minutes

Step 6: The teacher asks each group “speaker” to present their ideas to the class.

Note: The teacher should take personal notes on each group’s questions and research plans. If the teacher finds certain group questions to be very appropriate for his or her students, the teacher should especially make note of these and recommend them for the group. Obviously, certain questions or research plans will be either too complex for the students, or too resource intensive. In these cases, the teacher will have to simply modify the students’ project or encourage them to choose a different research topic.

Approximate Time for Step 6: Depending on the number of groups, each group should have at least 3-5 minutes to present their questions and research ideas. This may take for example, 15-20 minutes if there are 5 groups.

Step 7: The teacher discusses with the class, what questions from each group are the most important to the class. Each group must have a research question and a relevant research plan. After the teacher discusses the group questions and what question or questions each group wants to research, the teacher assigns each team to the assignment of answering the questions.

Step 8: The teacher organizes a presentation schedule in which each team will be given a specific class time in which they must present their questions and their research on answering this question.

Step 9: The teacher should instruct the students that each group may revise their question(s) but only upon permission by the teacher.

Step 10: The teacher explains the evaluation criteria for this team research project and hands out the Presentation Directions Sheet. Each student will earn a grade that will comprise 3 subgrades.

The total grade will consist of:

Subscore 1: Student’s evaluation and grade of his or her own efforts and performance. Student can earn a top score of 3 points.

Subscore 2: Team member’s evaluation and grade of the individual team member’s efforts and performance. Student can earn a top score of 3 points.

Subscore 3: Teacher’s evaluation and grade of the individual team member’s efforts and performance. Student can earn a top score of 3 points.

Approximate Time for Steps 7-10: 15 minutes

Step 11: The teacher explains to the students that one week prior to the day of presentation, each team must meet with the teacher for 5-10 minutes to discuss their research and how each team member has contributed to the team presentation. Also, the team must describe the organization for the presentation. If the team's research and presentation are organized, then the teacher should congratulate the team on its preparation and inform the team to continue its work in preparation for its presentation. If the team is not prepared or needs some changes, the teacher should assist the team by suggesting changes. If the team is completely unprepared or if the teacher believes that they will not be ready for their assigned presentation, then the teacher should inform the team members that they will have their grade reduced 1-2 points and the teacher will change their assigned presentation date to a later date in order for the team to be ready. This should only be done if the team is truly unprepared and needs more time. If the team simply needs some assistance from the teacher or is experiencing difficulty owing to poor resources, the teacher should not reduce the team members grade but simply push the presentation date to a later time/day.

DAY OF PRESENTATION

Step 1: The teacher asks the team if they are ready to present and if so to proceed to the front of the class and present their research.

Step 2: The teacher keeps track of time or assigns a student to be timekeeper.

Step 3: After the group's presentation, the group should take questions from the class and teacher.

Step 4: (Optional): The teacher can ask the class to comment on 1 or 2 good things that the group did in their research and presentation and 1 or 2 points where they need improvement. The criticism should be constructive, not punitive and also should not affect the students' grades whatsoever.

Step 5: The teacher asks the students to fill out the rubric on the following page. They should put their name on the paper. However, the teacher should emphasize that whatever the students write for comments and whatever grades they assign to their teammates will be entirely anonymous. This is a very important point that should be emphasized.

DIRECTIONS SHEET FOR STUDENTS ON PRESENTATIONS:

Student: You will be assessed on the sum total of 3 separate scores.

SCORE 1 will be your assessment of your own performance. You will be able to give yourself a score of 1-3 points. A score of 3 points means that you believe you performed very well and contributed a great deal to your team project. You must explain in the comments section why you gave yourself the grade.

SCORE 2 will be your teammates' assessment of your performance. You will be able to receive a score of 1-3 points with 3 being the highest score you can receive. Your teammates should write at least one comment as to why they thought you should receive the grade that they gave you. All comments and grades by team mates will be anonymous.

SCORE 3 will be your teacher's assessment of your performance. You will be able to receive a score of 1-3 points. A score of 3 points means that you have performed well based on your teacher's observations of you

Grading Rubric for Student Presentations

Student Presentation	Poor Performance 1	Satisfactory Performance 2	Excellent Performance 3
Student Self-Score			
Student Comments			
Team mate score 1			
Teammate Comment			
Team mate score 2			
Teammate Comment			
Team mate score 3			
Teammate Comment			
Team mate score 4			
Teammate Comment			
Teacher Score			
Teacher Comments			
Total Score			

and your work. The teacher will give a brief explanation for why she gave the team members the grade that they received.

F. CREATE AN L LIST SECTION: POST-RESEARCH PROJECT:

What I “Learned” List:

Description: Students discuss and review information that they have learned about the Khmer Rouge period.

Objectives:

1. Students summarize their learning.
2. Students evaluate their own learning.
3. Students synthesize/review the learned material.
4. Students organize and formulate their research.

Teacher:

Step 1: The teacher asks each student to make a list of facts, issues, or ideas that they have learned during the Khmer Rouge period during this research project. They should write down new facts that they learned on their own, as well as facts that they discovered from their teammates, as well as information they learned from other team projects.

Approximate time for Step 1: 15-20 minutes

Step 2: The teacher will have each student write down what they liked about the research project and what they did not like.

Step 3: The teacher will ask each student to write down how they would teach their research project if they were professors in a college. If they were professors of a course on their topic, how would students learn about their topic in the easiest way? How do the students think teachers should teach?

Approximate time for Steps 2-3: 10 minutes

Step 4: The teacher will ask students to comment on their writings. The teacher should take note of what interests the class. For instance, if the class likes to do individual research projects, the teacher should create more of these. If the class tends to like more group or team work, then more group or team work should be incorporated. This is a good introductory activity for allowing the teacher a window into what the students prefer in class activities.

Step 5: The teacher collects all student comments and places them in their respective portfolio

G. FIELD TRIP(S) TO TOUL SLENG GENOCIDE MUSEUM AND/OR CHOEUING EK GENOCIDE MEMORIAL SITE – KILLING FIELDS

The teacher needs to do the following:

1. Get permission from school administrator.
2. Get permission from parents/guardians.
3. Make arrangement with the field trip site.
4. Make arrangement for transportation.
5. Make arrangement with students.
6. Make arrangement for lunch.
7. Collect fare from students.
8. Provide students with a list of things to note or questions to ask at the field trip site.

Objectives:

1. Students reinforce and expand their learning through a field trip(s).
2. Students examine the site(s) studied in class.
3. Students discuss how the field trip(s) impact their understanding of the sites.
4. Students assess their learning as a result of the field trip(s).

PART III: EVALUATION RUBRICS

Presentation Rubric

	1	2	3	4	TOTAL
Organization	Audience cannot understand presentation because there is no sequence of information.	Audience has difficulty following presentation because student jumps around.	Student presents information in logical sequence which audience can follow.	Student presents information in logical, interesting sequence which audience can follow.	
Subject Knowledge	Student does not have grasp of information; student cannot answer questions about subject.	Student is uncomfortable with information and is able to answer only rudimentary questions.	Student is at ease with expected answers to all questions, but fails to elaborate.	Student demonstrates full knowledge (more than required) by answering all class questions with explanations and elaboration.	
Graphics	Student uses superfluous graphics or no graphics	Student occasionally uses graphics that rarely support text and presentation.	Student's graphics relate to text and presentation.	Student's graphics explain and reinforce screen text and presentation.	
Mechanics	Student's presentation has four or more spelling errors and/or grammatical errors.	Presentation has three misspellings and/or grammatical errors.	Presentation has no more than two misspellings and/or grammatical errors.	Presentation has no misspellings or grammatical errors.	
Eye Contact	Student reads all of report with no eye contact.	Student occasionally uses eye contact, but still reads most of report.	Student maintains eye contact most of the time but frequently returns to notes.	Student maintains eye contact with audience, seldom returning to notes.	
Elocution	Student mumbles, incorrectly pronounces terms, and speaks too quietly for students in the back of class to hear.	Student's voice is low. Student incorrectly pronounces terms. Audience members have difficulty hearing presentation.	Student's voice is clear. Student pronounces most words correctly. Most audience members can hear presentation.	Student uses a clear voice and correct, pronunciation of terms so that all audience members can hear presentation	
					TOTAL:

Written Report Rubric

Attribute	1-Not Acceptable	2-Below Expectations	3-Meets Expectations	4-Exceeds Expectations	SCORE
REPORT MECHANICS					
Organization	Inappropriate content of several sections of report.	Some content placed incorrectly in report.	Content appropriate to all section of report.	Excellent organization enhances readability and/or understandability of report.	
Complete Story Told	Story told is incomplete.	A few aspects of story missing.	Story told is complete.	Material added enhances quality of story told.	
Aesthetics	Student's presentation has four or more spelling errors and/or grammatical errors.	Presentation has three misspellings and/or grammatical errors.	Presentation has no more than two misspellings and/or grammatical errors.	Presentation has no misspellings or grammatical errors.	
Format	Many format errors as to make report ineffective	Followed specified format.	Followed specified format.	Unique format aspects that enhance report format	
Spelling	Any spelling errors.	Only spelling errors are different spellings for same pronunciation.	No spelling errors.		
Grammar and Punctuation	Pages or paragraphs with multiple grammar and punctuation errors.	A few significant grammar and punctuation errors.	Minor grammar or punctuation errors.	No grammar or punctuation errors.	
CONTENT					
Cover Memo Problem Stated, Conclusion Summarized	Not present.	Simply says "here it is".	Includes key results and recommendations.	So clear and complete as to enhance impact of report.	

Diary/Journal Entry/Poster Rubric

	Exemplary 4	Accomplished 3	Developing 2	Beginning 1	SCORE TOTAL
Daily Journal Entries	Entries are accurate, complete, & detailed.	Entries are accurate, complete, & include some detail.	Entries are accurate, partially complete, & contain little detail.	Entries are vague, incomplete, & contain little detail.	
Book Journal entries, comprehension & vocabulary	All book summaries, questions, & vocabulary entries are accurate & complete.	All book summaries, questions, & vocabulary entries are mostly accurate, & complete.	Most book summaries, questions, & vocabulary entries are accurate & partially complete.	Most book summaries, questions, & vocabulary entries are accurate & partially complete.	
Poster Project	Poster includes all key elements & information, work is creative & neat, illustrations are well-placed & appealing.	Poster includes all key elements & information, work is creative & fairly neat, poster includes illustrations.	Poster includes most key elements & information, work is complete, lacking in illustrations & organization.	Poster is missing key elements & information, work is sloppy, incomplete illustrations, poor organization.	

Oral Presentation of Poem Rubric

CATEGORY	3	2	1	0
Directions	All the directions were followed correctly.	Most of the directions were followed correctly.	Few of the directions were followed correctly.	None of the directions were followed correctly.
Poem composition	The poem composition meets both of these requirements: The poem format followed the template. The poem used appropriate words to accurately describe the student.	The poem composition: Follows the template given. The poem used inappropriate words to describe the student. OR The poem does NOT follow the template given. The poem used appropriate words to accurately describe the student.	The poem composition does NOT follow the template given or use appropriate words to describe the student.	The assignment was not completed.
Presentation	The student: Read in a loud and clear voice. Stayed on topic. Had good posture. Made eye contact with the audience.	The student lacked in one of the following areas: Read in a loud and clear voice. Stayed on topic. Had good posture. Made eye contact with the audience.	The student lacked in more than one of the following areas: Read in a loud and clear voice. Stayed on topic. Had good posture. Made eye contact with the audience.	The assignment was not presented

Essay Writing Rubric

Effective Communicator: Students write for a variety of audiences and purposes (i.e., narrative, persuasive, and informative forms) using well organizes paragraphs with adequate supporting evidence.

Performance Task: Write an essay on an assigned topic or a topic of your choice.

Performance Element	Excellent	Good	Average	Poor	Unacceptable
Idea Development (20 points)	Essay is present and directly supported throughout essay. (18-20 points)	Essay is present and most points supported. (16-17 points)	Essay is present but vague; support may stray from essay. (14-15 points)	Essay is vague with little support or strays from essay. (12-13 points)	Lacks essay or organizing idea. (0-11 points)
Elaboration (50 points)	Well written, fully elaborates points addressed with clear, accurate, and detailed information to support essay. (45 - 50 points)	Well written, most points elaborated with clear and detailed information to support essay; may contain minor factual errors. (40 - 44 points)	Adequately written essay; some points elaborated; may contain factual errors or irrelevant information. (35 - 39 points)	Awkward writing style, points are general, factual errors present, and may stray from essay. (30 - 34 points)	Poor writing style with little or no specific details, off topic, factual errors present. (0-29 points)
Organization (20 Points)	Clearly organized and remains focused. (18 – 20 points)	Good organization with few statements out of place. (16 - 17 points)	Organization present but awkward; may contain several statements out of place, problems existing with introduction or conclusion; lack of topic sentences. (14 - 15 points)	Organization is confusing to the reader. Organization may lack proper paragraph construction, transitions, topic sentences, organizing support, or relevant information. (12-13 points)	Little or no structure present. Essay rambles aimlessly from topic to topic or is completely off topic. (0-11 points)
Mechanics (10 points)	Possesses no critical errors interfering with comprehension. (9 - 10 points)	Possesses 1-2 critical errors interfering with comprehension. (8 points)	Possesses 3-4 critical errors interfering with comprehension. (7 points)	Possesses 5-6 critical errors interfering with comprehension. (6 points)	Possesses 7 or more errors interfering with comprehension. (0 - 5 points)

Comparative Study Rubric

	Beginning 1	Developing 2	Accomplished 3	Exemplary 4	SCORE
Focused Topic	The report rambles and does not pinpoint one particular aspect for comparison.	Briefly mentions a topic for comparison, but gives few details.	Describes the topic for comparing the two subjects and gives several examples for each.	Report clearly defines topic for comparison and goes on to give specific details.	
Gives information that is unique to each subject	Never mentions any unique information.	Gives very little unique information.	Gives some information that is unique to each subject.	Gives a great deal of interesting and unique information.	
Gives information about how the two subjects are similar	Does not compare the similarities of the two subjects.	Only points out one or two ways that the subjects are similar.	Points out several ways that the two subjects are similar.	Shows many ways that the two subjects are similar.	
Well-organized	Lacks topic sentences and has no logical sequence.	Report has only one topic sentence and its sequence is confusing.	Report includes some topic sentences and is somewhat sequential.	Every section begins with a clearly stated topic sentence and the sections follow a logical sequence.	
Clear and Understandable	Very difficult to follow.	Mostly difficult to follow and understand.	Mostly easy to understand.	Easy to read and follow the information.	
Correct grammar and spelling	Very frequent grammar and/or spelling errors.	A few grammar and/or spelling errors.	Only one or two errors in spelling/grammar.	Easy to read and follow the information.	
					TOTAL:

PART IV: RESOURCES AND REFERENCES

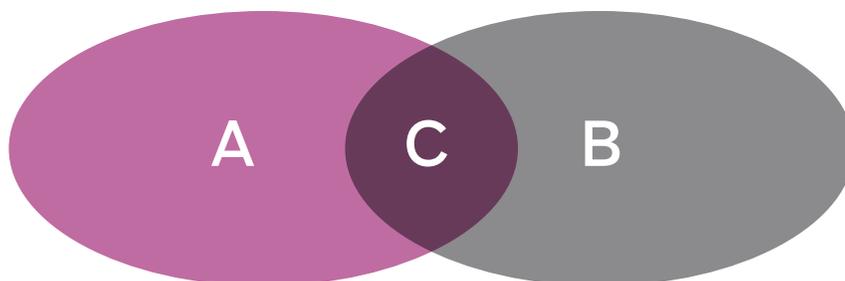
K-W-L CHART

A K-W-L chart is an instructional strategy that teachers can use to activate students' prior knowledge by asking them what they already Know; then students set goals listing what they Want to learn; and after completing a unit or course, students discuss what they have Learned. K-W-L chart helps students apply higher-order thinking strategies as well as monitor their progress toward their goals. Below is an example of a K-W-L chart.

K What I KNOW	W What I WANT to Know	L What I LEARNED

VENN DIAGRAM

A Venn Diagram is made up of two or more overlapping circles. It is often used to show relationships between sets. Venn Diagrams are useful for examining similarities and differences in characters. 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.



THINK, PAIR, SHARE

Think-Pair-Share is a strategy designed to provide students with "food for thought" on given topics enabling them to formulate individual ideas and share these ideas with another student. Think-Pair-Share encourages a high degree of pupil response and can help keep students on task. Think-Pair-Share also helps students develop conceptual understanding of a topic, develop the ability to filter information and draw conclusions, and develop the ability to consider other points of view. The Think-Pair-Share activity operates with the teacher's introduction of material or questions which the students in pairs consider and discuss. The activity is useful for teachers who may have shy students because it gives such students a chance to discuss their thoughts with another individual, rather than openly with the whole class. Also, it allows students to explore and interact with their thoughts more deeply than in large classroom discussion settings. Upon completion of the "Pair" discussion, the teacher may have a classroom discussion for the "Share" portion or alternatively, have students write their answers on note-cards. Once on notecards, the teacher could collect them and review each notecard to evaluate the understanding of individual students. Alternatively, the teacher could ask students to "Share" the notecards by exchanging them with other groups who then read the notecards or answers. This approach is useful because now the students are not actually exposing their own opinions but other students' answers. This can often encourage students to be more enthusiastic to participate since their own opinions are not necessarily being presented when they speak.

JIGSAW ACTIVITY

In a jigsaw activity, students are divided into 5- or 6-person jigsaw groups. One student is appointed a group leader. Each group is assigned to learn one segment and become an "expert" of that segment. Each "expert" group member will be divided into other groups to teach others about their segment.

VIDEOS

Children of Kampuchea (1979)

Phnom Penh (1979)

Toul Sleng on January 10, 1979

Behind the Walls of S-21 (2007)

DC-CAM MONOGRAPH SERIES

Ea, Meng-Try and Sorya Sim. *Victims and Perpetrators: The Testimony of Young Khmer Rouge Cadres at S-21* (2001).

Osman Ysa. *Oukoubah: Genocide Justice for the Cham Muslims under Democratic Kampuchea* (2002).

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Ea, Meng-Try. *The Chain of Terror: The Khmer Rouge Southwest Zone Security System* (2004).

Cougill, Wynne with Pivoine Pang, Chhayran Ra, and Sopheak Sim. *Stilled Lives: Photographs from the Cambodian Genocide* (2004).

Chigas, George. *Tum Teav: A Translation of a Cambodian Literary Classic* (2005).

Ysa, Osman. *The Cham Rebellion: Survivors' Stories from the Villages* (2006).

Giorciari, John D. , ed. *The Khmer Rouge Tribunal* (2006).

Giorciari, John D. and Anne Heindel, eds. *On Trial: The Khmer Rouge Accountability Process* (2009).

Beang, Pivoine and Wynne Cougill. *Vanished: Stories from Cambodia's New People Under Democratic Kampuchea* (2006).

Hinton, Alex. *Night of The Khmer Rouge: Genocide and Justice in Cambodia* (2007)

Dy, Khamboly. *A History of Democratic Kampuchea* (2007).

Harris, Ian. *Buddhism under Pol Pot* (2007).

Bergstrom, Gunnar. *Living Hell: Democratic Kampuchea 1978* (2008)

Huy, Vannak. *Bou Meng, A Survivor from Khmer Rouge Prison S-21: Justice for the Future, Not for the Victims* (2008)

TRANSLATIONS

The Documentation Center of Cambodia translates books from English into Khmer (Edited by Youk Chhang); we do not translate from Khmer into other languages. Please also note that DC-Cam does not fund the translation or publication of books. The authors are responsible for this, or for locating funding for both purposes.

Ung, Loung. *First They Killed My Father: A Daughter of Cambodia Remembers*
Translated by Norng Lina (2002)

Frank, Anne. *The Diary of a Young Girl*
Translated by Ser Sayana (2002)

Chandler, David. *Voices from S-21: Terror and History in Pol Pot's Secret Prison*
Translated by Sour Bonsou (2003)

Ung, Loung. *Lucky Child*
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Leclère, Adhemard. *Histoire du Cambodge Depuis Le 1er Siècle de Notre Ère*
Translated by Tep Meng Kheang (2005)

Becker, Elizabeth. *When the War Was Over: Cambodia and the Khmer Rouge Revolution*
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Yimsut, Ronnie. *Journey to Freedom*
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Giorciari, John D. *The Khmer Rouge Tribunal*
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Javis, Helen and Fawthrop, Tom. *Getting Away with Genocide*
Translated by Chy Terith and Charya Chum (2009)



WEBSITES AND REPORTS ON-LINE

The Documentation Center of Cambodia
www.dccam.org

Sleuk Rith Institute
www.cambodiasri.org

CIA World Factbook
- Iraq, (1996)
www.umsl.edu/services/govdocs/wofact96/125.htm
- Rwanda, (1993)
www.umsl.edu/services/govdocs/wofact93/wf940194.txt
- Yugoslavia, (1993)
www.theodora.com/wfb1989/yugoslavia/yugoslavia_geography.html

The Genocide Research Project, University of Memphis & Penn State University
www.people.memphis.edu/~genocide/

Human Rights Watch,
- Genocide in Iraq – The Anfal Campaign Against the Kurds, Report Summary
www.hrw.org/legacy/english/docs/2006/08/14/iraq13979.htm

- The Anfal Trial, “Questions and Answers”
www.hrw.org/legacy/english/docs/2006/08/14/iraq13982.htm

Top: A seun (Muslim tower) dating over one hundred years in a Cham Muslim village in Svay Klaing district, Kampong Cham province. According to local villagers, earlier residents of the village ascended to the top of the seun to announce prayer times and observe the moon to determine the beginning and end of Ramadan. Photo by Terith Chy. *Source DC-Cam Archives*. Bottom: Female Khmer Rouge cadres with mosque in the distant background.

- Alison Des Forges, “Leave None to Tell the Story”, March 1999
www.hrw.org/legacy/reports/1999/rwanda/Geno1-3-04.htm#P95_39230

Institute for the Study of Genocide
www.isg-iags.org

Montreal Institute for Genocide and Human Rights Studies
www.migs.org

Web Genocide Documentation Centre
www.ess.uwe.ac.uk/genocide.htm

Centre for Comparative Genocide Studies, Macquarie University
www.genocide.mq.edu.au/ccgs.htm

Australian Institute for Holocaust and Genocide Studies, Shalom College
www.aihgs.com

Yale Genocide Studies Program
www.yale.edu/gsp/

Danish Center from Holocaust and Genocide Studies
www.dchf.dk/

Center for the Study of the Holocaust, Genocide, & Human Rights
www.webster.edu/~woolfm/cshghr.html

United States Holocaust Memorial Museum
www.ushmm.org

“The Holocaust: An Overview”
www.ushmm.org/education/foreducators/resource/pdf/history.pdf

Personal Histories: Individuals
www.ushmm.org/museum/exhibit/online/phistories/

The Genocide Factor
www.genocidefactor.com

Center for Holocaust, Genocide & Peace Studies, University of Nevada, Reno
www.unr.edu/chgps/blank.htm

Fortunoff Video Archive for Holocaust Testimonies
www.library.yale.edu/testimonies/index.html

Public Broadcasting Service (PBS)
“Srebrenica: A Cry From the Grave”
www.pbs.org/wnet/cryfromthegrave/

Cultural Survival
www.cs.org

EARLY WARNING, PREVENTION, AND CRIMINALIZATION

Prosecutor v. Jean Paul Akayesu, “Judgment,” Case No. ICTR-96-4-T (Sept. 2, 1998).

Minorities at Risk Project, University of Maryland
www.bsos.umd.edu/80/cidcm/mar/

Gregory H. Stanton, “The Eight Stages of Genocide,” Genocide Watch, (1996).

Genocide Watch site
www.genocidewatch.co

The Grotian Moment Blog
<http://law.case.edu/grotian-moment-blog>

The Iraqi High Tribunal, “Verdict Decision,” 1/2nd Criminal/ 2006, (June 24, 2007)
Available at The Grotian Moment Blog:
http://law.case.edu/grotian-moment-blog/documents/anfal_verdict_part_6.pdf

Prevent Genocide
www.preventgenocide.org

Rome Statue of the International Criminal Court
www.un.org/law/icc/index.html

Campaign to End Genocide
www.endgenocide.org/

Genocide Prevention Project
www.genocidepreventionmonth.org/

Center for the Study of Genocide and Human Rights
cghr.newark.rutgers.edu

Genocide Prevention Month
www.genocidepreventionmonth.org/

Top: Former foreign minister Ieng Sary (left) and Economic Minister Von Vet sitting during the meeting or visit of foreign delegation during the Khmer Rouge regime. Bottom: Children and adults eating in a cooperative in August 1978 during the visit of a Swedish delegation. The meal was planned and people were served with special food to show off to the foreign visitors (Photo: Gunnar Bergstrom/DC-Cam Archive).”



United Nations: Office of the Special Adviser on the Prevention of Genocide OSAPG. The office is mandated to analyze situations that might turn genocidal and is empowered to take measures to prevent genocide.

un.org/preventgenocide/adviser/mandate.shtml

ORGANIZATIONS

Asian Food Information Centre
Choeung Ek Killing Fields
Documentation Center of Cambodia
Toul Sleng Genocide Museum
World Health Organization

Behrman, J.R., Harold Alderman, and John Hoddinott. 2004. Hunger and Malnutrition. Copenhagen consensus-Challenges and Opportunities.

www.copenhagenconsensus.com

Human Rights Council. “Resolution 7/14. The right to food”. United Nations, March 27, 2008, p. 3. “6 million children still die every year from hunger-related illness before their fifth birthday”.

U.S. Department of Agriculture Center for Nutrition Policy and Promotion. Food Guide Pyramid. March 1999.

WHO. Turning the tide of malnutrition: responding to the challenge of the 21st century. Geneva: WHO, 2000 (WHO/NHD/00.7)

ADDITIONAL GUIDANCE FOR THE TEACHER ON THE MASS ATROCITY COMPARISON EXERCISE

Commentary and Rubric on the Question:

What are the similarities and differences between the mass atrocities?

The following rubric and these comments are merely ideas to assist you in generating discussion and provoking student similarities and distinctions. This rubric is merely offered to generate ideas for teachers when addressing students’ answers. You are encouraged to use this rubric as a starting point for a more comprehensive and probing analysis on how mass atrocities are similar and different, and how the experiences during these horrible regimes are similar and different.

Several points must be emphasized with respect to this rubric and the relevant exercises:

First, not everyone falls under a “perpetrator” category as opposed to a “victim’s” category and vice-versa. Very often, “perpetrators” can become “victims” or even allies to victims. You will notice that in certain testimonies, an ally of victims will suddenly appear to be a “perpetrator.” Likewise, perpetrators can easily become no different than their victims when fellow cadres question their allegiance or enthusiasm. The teacher should encourage students to explore the definition of “victim” and “perpetrator” and never cease exploring the overarching moral and ethical issues that all people face during these mass atrocities.

Second, this rubric is not intended to be a definitive framework. It is offered to generate ideas and stimulate questions. The teacher should not assume that this is the only method of organizing a discussion. For example, rather than examining perpetrators' experiences as compared with victims', the teacher may invite students to compare and contrast how mass atrocities are organized. Different approaches and questions will stimulate different responses to the ultimate question of "Why?"

Ultimately, teachers should invite students to look at the stories through various levels of abstraction. A victim's experience can be analyzed on the basis of the individual, as well as his or her family, community, culture, and society.

Finally, you should not consider this rubric as a set of absolute answers or goals for any exercises. The answers and goals of any discussion will be dependent on the individual teacher's assessment of students' needs and understanding within the parameters of the exercise's overarching objectives.

RUBRIC FOR DRAWING OUT SIMILARITIES/DISTINCTIONS IN MASS ATROCITY COMPARISONS – POSSIBLE AREAS OF DISCUSSION

1. Categorization on the basis of...
 - a. Ethnicity
 - b. Race
 - c. Religion
 - d. Nationality
 - e. Political
 - f. Social
2. Symbolization
 - a. Names
 - b. Labels
3. Dehumanization*
 - a. Equation to animals, vermin, insects, or diseases
 - b. Creation of a pseudo-threat
4. Polarization*
 - a. Intimidation of moderates
 - b. Emphasizing extremes
5. Preparation*
 - a. Segregation
 - b. Public identification
 - c. Expropriation of property
6. Mass killing*
 - a. Methods for orchestrating
 - b. Long-term goals
7. Organization*
 - a. Informal social networks
 - b. Government apparatus
8. Values behind the classifying trait
 - a. Cultural values
 - b. Social group empowerment
 - c. Individual leaders' seizure of power
 - d. Allocating responsibility for problems to the targeted group
 - e. Economic gain by expropriation of property
9. Values seen during mass atrocity periods
 - a. Resisting evil
 - b. Protecting loved ones
 - c. Protecting one's dignity
 - d. Protecting one's culture
 - e. Survival
 - f. Acquiescence in the hopes of peace
 - g. Acquiescence in the hopes of better conditions
10. Effects on mental self
 - a. Depression, pity
 - b. Anger, hatred
 - c. Relief
 - d. Fear, Angst
11. Effects on physical self
 - a. Starvation
 - b. Fatigue
 - c. Disease
 - d. Pain from beatings, torture



Bayon Temple, built in early 13th century, in the center of the city of Angkor Thom, by Jayavarman VII, 2014. Photo by Nhean Socheat.

12. Effects on spiritual self
 - a. Loss of hope
 - b. Loss of religious belief
 - c. Apathy towards humanity
13. Effects on close relationships
 - a. Deeper personal relationships or loss
 - b. Greater need for support
14. Effects on community
 - a. Loss of community spirit
 - b. Mistrust of other community members
 - c. Sacrificing strangers for self- or family-preservation
15. Worldview
 - a. Distortion of reality
 - b. Greater appreciation for loved one

Note to Teacher:

You may ask these questions to students if you believe they need additional direction on how to address the exercise directions and the materials. Be sure to refer to the “Commentary and Rubric on the Question: What are the similarities and differences between the mass atrocities?” above if needed. Reminder: These questions are merely to generate ideas. Feel free to ask other questions and address other topics as you need to.

Iraq

1. Discuss why the Saddam Hussein regime decided to massacre the Kurdish people.
2. Discuss how the Kurdish people were massacred.
3. Discuss how the Saddam Hussein regime legitimized the campaign.
4. What values or reasons did the Saddam Hussein regime use to justify their actions?
5. How do you think the individual perpetrators justified their actions?
6. Discuss the experiences of the victims: How are they similar or different?
7. What kinds of emotions are seen in the victim testimonies?
8. What aspects of the victims' experiences brought the victims encouragement?
9. What values or themes do you see in the victims' experiences?
10. How would you explain the victims' actions during their experience?
11. What effects did the victims' experiences have on their physical selves?
12. What effects did the victims' experiences have on their mental selves?
13. What effects did the victims' experiences have on their spiritual selves?
14. What effects did the victims' experiences have on their relationships with family members?
Friends? Strangers?
15. What were the effects on the victims' communities?
16. What do you think were the effects of these horrors on the Iraqi society?
17. How do you think the victims' worldviews were changed?
18. Describe some of the decisions that the victims and perpetrators' faced. How would you explain their decisions?

Holocaust-Germany

1. Discuss why the German people supported the Nazis rise to power.
2. Discuss how the Nazis prepared for their systematic murder of Jews.
3. How did the Nazis prepare the German people for their plan?
4. How did the Nazis prepare the Jews for fulfilling their plan?
5. Discuss how the Hitler regime massacred the Jewish people.
6. How did the Hitler regime organize the killing of the Jewish people?
7. What ideological values or reasons did the Nazis use to justify their actions?
8. How do you think the individual perpetrators justified their actions?
9. Discuss the experiences of the victims: How are they similar or different?
10. What kinds of emotions are seen in the victim testimonies?
11. What aspects of the victims' experiences brought the victims encouragement?
12. What values or themes do you see in the victims' experiences?
13. How would you explain the victims' actions during their experience?
14. What effects did the victims' experiences have on their physical selves?
15. What effects did the victims' experiences have on their mental selves?
16. What effects did the victims' experiences have on their spiritual selves?
17. What effects did the victims' experiences have on their relationships with family members?
Friends? Strangers?
18. What were the effects on the victims' communities?
19. What do you think were the effects of these horrors on the society at large?
20. How do you think the victims' worldviews were changed?
21. Describe some of the decisions that the victims and perpetrators' faced. How would you explain

their decisions?

Rwanda

1. Discuss the historical conditions that encouraged Hutu-Tutsi violence.
2. Discuss the events that contributed to Hutu extremists' ability to encourage the massacre of Tutsis.
3. Discuss how the Tutsi people were massacred.
4. What ideological and cultural values (do you think) were used by the perpetrators to justify their actions?
5. How do you think the individual perpetrators justified their actions?
6. Discuss the background of the perpetrator: Jean Paul Akayesu. What was he like before the violence?
7. What happened in the Taba commune between April 7th and June 1994?
8. How was Akayesu involved in these events before April 18, 1994?
9. How was Akayesu involved in these events after April 18, 1994?
10. How would you explain the Akayesu's change in behavior?
11. Why do you think Akayesu changed?
12. When Akayesu addressed a crowd on April 19, 1994, what did he urge the crowd to do?
13. How did Akayesu encourage the crowd to fulfill his orders?
14. How did he label the Tutsis?
15. What was the impact of this label?
16. Describe some of the decisions that the victims and perpetrators' faced. How would you explain their decisions?

The former Yugoslavia

1. Discuss the events that contributed to the violence in Bosnia and Herzegovina.
2. Discuss how the Bosnian Serb leadership prepared for their systematic murder of Bosnian Muslims and Croats.
3. Discuss how the perpetrators massacred their victims.
4. How did the perpetrators organize their killing?
5. What ideological values or reasons were used to justify the perpetrators' actions?
6. How did the perpetrators justify their actions amongst themselves?
7. Discuss the experiences of the victims: How are they similar or different?
8. What kinds of emotions are seen in the victim testimonies?
9. What aspects of the victims' experiences brought the victims encouragement?
10. What values or themes do you see in the victims' experiences?
11. How would you explain the victims' actions during their experience?
12. What effects did the victims' experiences have on their physical selves?
13. What effects did the victims' experiences have on their mental selves?
14. What effects did the victims' experiences have on their spiritual selves?
15. What effects did the victims' experiences have on their relationships with family members? Friends? Strangers?
16. What were the effects on the victims' communities?
17. What do you think were the effects of these horrors on the society at large?
18. How do you think the victims' worldviews were changed?
19. Describe some of the decisions that the victims and perpetrators' faced. How would you explain their decisions?

Comparison of Genocides-Mass Atrocities

Cambodia-Iraq-Germany-Rwanda-The former Yugoslavia

1. How do the perpetrators categorize their victims?
2. How do the perpetrators categorize themselves and their people?
3. What symbols do the perpetrators use when referring to the victims?
4. How do the perpetrators dehumanize their victims?
5. Why do you think the perpetrators need to dehumanize their victims?
6. How do the perpetrators deal with those who oppose their treatment of victims?
7. How do the perpetrators prepare for dealing with their victims?
8. How do the perpetrators kill their victims?
9. How do the perpetrators organize this killing?
10. What ideological or cultural values do the perpetrators use to justify their actions?
11. What benefits do the perpetrators gain with their actions to their victims?
12. What values or reasons explain the victims' resistance to the perpetrators?
13. What values or reasons explain the victims' to obedience to the perpetrators?
14. How do the victims' experiences affect their mental selves?
15. How do the victims' experiences affect their physical selves?
16. How do the victims' experiences affect their spiritual selves?
17. How do the victims' experiences affect their relationships with others?
18. How do the victims' experiences affect their communities?
19. How do the victims' experiences affect their worldview?
20. What historical events seem to precede the mass atrocities?
21. What modern events or factors seem to encourage the mass atrocities?
22. What common themes can you draw in the victims and perpetrators' experiences?
23. Describe some of the decisions that the victims and perpetrators' faced. How would you explain their decisions
24. How would you explain why certain people were victims and certain people were perpetrators?
How do you think the victims and perpetrators would answer this?
25. How would you explain the reasons for why mass atrocities occur at a societal level? What must societies have in order to justify mass atrocities?
26. How would you explain the reasons for why mass atrocities occur on an individual level? What must a perpetrator have in order to justify his actions?
27. How could one prevent genocide and mass atrocities from occurring knowing these things? At a societal level? At an individual level?

Final Exam Answer Sheet

History of Democratic Kampuchea: 1975-1979

Part I: Knowledge of the History of Democratic Kampuchea

[35 questions x 1.5 points per question = 52.5 points]

1. When did the Khmer Rouge take control of Cambodia?
 - a. June 17, 1970
 - b. April 17, 1974
 - c. April 17, 1975



- d. April 17, 1979
2. What did the Khmer Rouge do with people living in the cities?
- a. They forced them to leave and go to work in the rural areas.**
 - b. They forced them to work in the city making weapons.
 - c. They forced them to leave the city after several months of planning.
 - d. They forced them to remain in the city for protection against bombs.
3. What was the reason(s) that the Khmer Rouge gave for emptying the cities?
- a. They told people that America was going to bomb Phnom Penh
 - b. They told people that they were forced to empty the cities because there was a lack of facilities and transportation to bring food to the cities.
 - c. Pol Pot later said the evacuation was necessary in order to break up an “enemy spy organization.”
 - d. All of the above**
4. Approximately, how many lives were claimed under the Khmer Rouge regime?
- a. Between 80,000 and 100,000
 - b. Between 1.7 to 2 million**
 - c. Between 80 million and 90 million
 - d. Between 10,000 and 20,000
5. What was the ideology of the Cambodian communist movement?
- a. Marxist-Leninist**
 - b. Democratic socialism
 - c. Parliamentary democracy
 - d. None of the above
6. In March 1970 who launched a successful coup to depose Prince Sihanouk as head of state?
- a. Pol Pot
 - b. Marshal Lon Nol**
 - c. Khieu Samphan
 - d. Ta Mok
 - e. Nuon Chea
7. What was Pol Pot’s original name?
- a. Pol Pot was his real original name
 - b. Kaing Guek Eav
 - c. Saloth Sar**
 - d. None of the above
8. Where did Pol Pot become a member of the Communist party?
- a. Phnom Penh, Cambodia
 - b. Hanoi, Vietnam
 - c. Beijing, China
 - d. Paris, France**

9. When did Pol Pot become prime minister of Democratic Kampuchea?
- a. 1976
 - b. 1972
 - c. 1979
 - d. 1980
10. When did Pol Pot die?
- a. **April 15, 1998**
 - b. April 15, 2000
 - c. April 15, 1980
 - d. April 15, 1979
11. When did Nuon Chea defect to the Royal Government of Cambodia?
- a. 1980
 - b. 2000
 - c. 1979
 - d. **1998**
12. Which countries supported the Khmer Rouge in their struggle for power?
- a. China
 - b. Vietnam
 - c. **Both (a) and (b)**
 - d. None of the above
13. From January to August 1973, the Khmer Republic government was assisted by what government?
- a. Vietnam
 - b. The Soviet Union
 - c. **The United States**
 - d. All of the above
14. The United States dropped about a half a million tons of bombs on Cambodia. How did the bombing affect the Khmer Rouge?
- a. It assisted the Khmer Rouge by weakening the occupying-Vietnamese forces.
 - b. It assisted the Khmer Rouge by decimating Lon Nol's forces.
 - c. **It may have postponed the Khmer Rouge victory for two years.**
 - d. None of the above
15. How did the US bombing affect the Khmer people?
- a. It did not kill very many Cambodians and thus did not affect the Khmer people significantly.
 - b. **It killed as many as 300,000 Cambodians. Many lost family members. Many joined the Khmer Rouge as a way to oppose the US-backed government of Marshal Lon Nol.**
 - c. It killed several hundred Cambodians. However, rather than joining the Khmer Rouge, most Cambodians thought that the bombing was a necessary step in protecting Cambodia from Vietnamese forces.
 - d. None of the above.



16. What happened to many members of Prince Sihanouk's family under the Khmer Rouge?
- About twenty members of his family died, and at least seven other members of the royal family were executed at Toul Sleng prison.**
 - All escaped the country to China where they survived the regime.
 - All remained within Cambodia where they held influential positions in the DK regime.
 - All remained within Cambodia where they were put on house arrest for the duration of the regime.

17. Who was President of People's Representative Assembly?
- Nuon Chea**
 - Pol Pot
 - Vorn Vet
 - None of the above

18. Who was Prime Minister?
- Nuon Chea
 - Ieng Sary
 - Pol Pot**
 - None of the above



One of the four child survivors from S-21 (Tuol Sleng prison), Nong Chanphal. *Source: DC-Cam Archives.*

19. Who was Deputy Prime Minister and Minister of Foreign Affairs?
- Pol Pot
 - Ieng Sary**
 - Nuon Chea
 - Vorn Vet

20. Who was Deputy Prime Minister and Minister of National Defense?
- Ieng Sary
 - Vorn Vet
 - Pol Pot
 - Son Sen**

21. How did collectivization affect Cambodian families?
- Families were united and allowed to work together. Husbands and wives worked together with their children on the same work sites.
 - Families were separated only when their expertise required separation. Generally speaking, efforts were made to keep families together when possible.
 - Families were split up and people were assigned to work groups. Husbands and wives were separated, and children were separated from their parents and assigned to work at separate work sites.**
 - While the husbands and wives were allowed to stay together, children were often separated from their parents in order to assist them in their education.

22. What were the two major priorities of Democratic Kampuchea?
- Collectivization in order to cultivate rice and national defense**
 - Collectivization in order to cultivate rice and the improvement of education
 - National defense and education
 - National defense and industrial expansion

23. What does collectivization mean?
- It means that all family resources are pooled together for the common success of the family members.
 - It means that all private possessions (including kitchen utensils) are relinquished and used collectively. Private property is banned.**
 - It means that all government facilities are organized together under a common economic plan for the betterment of Khmer business and economic growth.
 - It means that all private possessions are shared by the community during the workday when needed for the betterment of the community. Upon completion of the work, the private property is returned to the individual owner.
24. What was the purpose of collectivization in Cambodia?
- The purpose was to transform Cambodia from an undeveloped agricultural country to a country that produced the most educated professionals in the world.
 - The purpose was to transform Cambodia from an undeveloped agricultural country to a modern country based on Buddhist principles.
 - The purpose was to transform Cambodia from an undeveloped agricultural country to a modern agricultural country.**
 - None of the above.
25. Why did the Khmer Rouge establish cooperatives?
- To facilitate the abolition of private ownership and socialism, and to strengthen the status of the wealthy class.
 - To facilitate the abolition of public ownership and socialism, and to strengthen the status of academics and scientists.
 - To facilitate the abolition of private ownership and capitalism, and to strengthen the status of workers and peasants.**
 - None of the above
26. What were the two new classes established under the Khmer Rouge?
- The old people and the new people
 - The base people and the new people**
 - The base people and the old people
 - The rich people and the poor people
27. What was the primary focus of attention in Khmer Rouge education?
- Religious indoctrination
 - Scientific studies
 - Political indoctrination**
 - Both (a) and (b)
28. Which characteristic below is one characteristic shared by “base people.”
- They were not allowed to vote, run for elections, and be chiefs of cooperatives.
 - They were allowed to vote, run for elections, and be chiefs of cooperatives.**
 - They were generally put in prison for their relationship to the former regime.
 - They were allowed to vote but were prohibited from all leadership positions.



29. Name at least 2 characteristics of the “new people.”
- They were considered patriotic and were respected for their enthusiasm.
 - They were considered unreliable and often had minimal rights.**
 - They were considered reliable and were given leadership positions.
 - Both (a) and (c).
30. Who were thought to be the “purest revolutionaries” under the Khmer Rouge?
- The intelligentsia
 - The wealthy elite
 - The poor peasants**
 - None of the above
31. What groups of people were included under the label of “internal enemies?”
- Officials of the Khmer Republic government
 - Minority groups
 - Indigenous highlanders
 - All of the above**
32. What type of prisoners was held in S-21?
- Almost all of its prisoners were Khmer Rouge cadres and soldiers accused of betraying the revolution.**
 - Almost all of its prisoners were Vietnamese soldiers caught as prisoners of war.
 - Almost all of its prisoners were Khmer Rouge peasants.
 - Almost all of its prisoners were religious teachers.
33. Who was the head of S-21?
- Pol Pot
 - Kaing Guek Eav (Duch)**
 - Ieng Sary
 - Nuon Chea
34. Within the S-21 interrogation unit, there were 3 sub-units. What were the sub - units called?
- The hot sub-unit; cold sub-unit; and the warm sub-unit
 - The hot sub-unit; the cold sub-unit; and the chewing sub-unit.**
 - The hot sub-unit; the pain sub-unit; and the drowning sub-unit.
 - None of the above.
35. Why did Democratic Kampuchea fall?
- A weakened population
 - Clashes with Vietnam.
 - Both (a) and (b)**
 - None of the above.

Part II: Understanding: Short-Answer Questions

[2 questions x 16 points = 32 points]

1. What were some of the results of collectivization and other Khmer Rouge policies? Name at least 4.

Possible Answers:

- Starvation as rice production was inadequate or not distributed to the population
- Widespread disease due to malnutrition from lack of food and lack of medicine.
- Executions as intellectuals, technicians, and former leaders of the last regime were killed.
- Lack of education as all universities and schools were closed.
- Inefficient use of labor because peasants with no technical experience were placed in factories to work.
- Inequality as soldiers and Khmer Rouge cadres ate while common people starved.

2. Name at least 4 effects of the regime on the Cambodian people?

Possible Answers:

- The regime left tens of thousands of widows and orphans.
- Several hundred thousand Cambodians fled the country.
- Millions of mines were laid which have led to thousands of deaths and disabilities since the 1980s.
- A large number of Cambodian people have psychological problems because their family members were lost and their spirits damaged.
- Many intellectuals, religious leaders, and former government officials were killed reducing Cambodia's capacity to rebuild its social and economic institutions.
- Many of those who opposed the regime were also killed.
- Religion, money and tradition were destroyed.
- Basic rights and needs were ignored and private property was confiscated.

Part III: Analysis: Essay Questions:

[2 questions x 8 points = 16 points]

1. Using the following slogans as a guide, describe Khmer Rouge ideology?

April 17 people are parasitic plants. They are the losers of the war and prisoners of war.

Do whatever Angkar orders you to do! You must completely fulfill the orders made by Angkar.
Comrade, do not bargain!

It is better to arrest ten people by mistake than to let one guilty person go free.

2. Write a brief two paragraph essay on what Cambodia must do to heal from this horrible period in its history. Be sure to look not just at individual but also society.

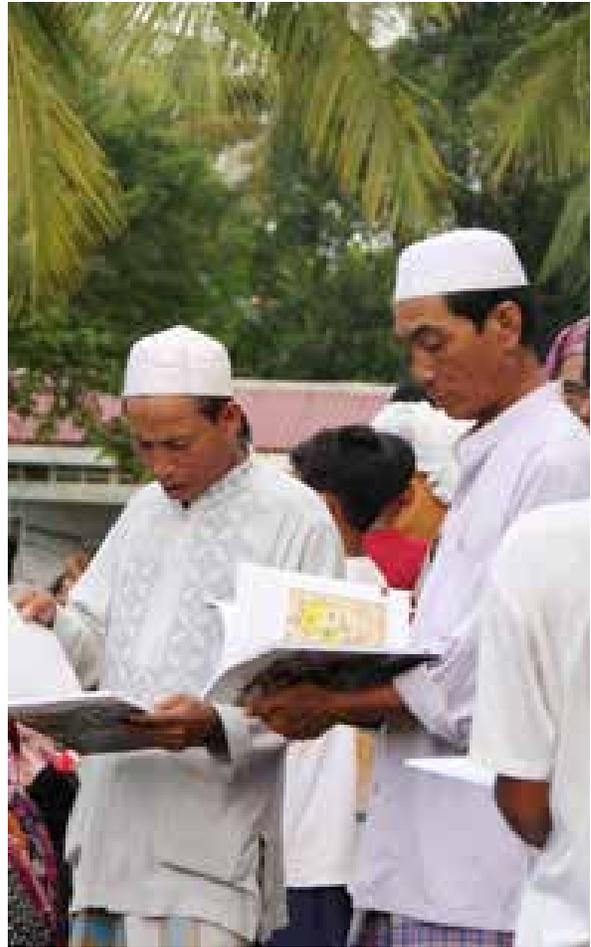
Part IV: Curriculum Feedback (not graded)

The Documentation Center of Cambodia and the Ministry of Education would like your feedback on what you liked about this curriculum as well as what you think should be improved. Please be honest and constructive with your opinion. Try to offer at least three items you liked or would like to see more of in this curriculum and three items that you think need to be improved. Your opinion matters and will affect the development of curriculum for future students.

NATIONWIDE DISTRIBUTION OF A HISTORY OF DEMOCRATIC KAMPUCHEA

The Genocide Education Project began in 2005 with project leader, Khamboly Dy, conducting research and compiling data for the important task of creating the first ever textbook on Democratic Kampuchea. Since the textbook's publication during the summer of 2007, DC-Cam has distributed over 300,000 copies to schools across Cambodia and plans to distribute another 700,000 so that every student in the country will have an individual copy. Below are photographs of one of the Center's distribution efforts during the summer of 2009, following the first national teacher training workshop held in Phnom Penh from June 29- July 7, 2009, organized jointly with the Ministry of Education, Youth, and Sport.





Left: A student read the newly-installed slogan inside the compound of Beida Cheat High School, Kampot Province, 2011. Photo by Nhean Socheat. Right: Cham Muslims in Kampong Cham province also looking at the textbook for the first time, October 2009. Bottom: H.E. Tun Sa Im passing out textbooks to students at Sisowat High School. Photos by Pong Rasy Pheng.





Top: Textbook distribution in Kampong Cham province, September 2009. Bottom: Trainees of genocide education training course in Battambang province reading the textbook *A History of Democratic Kampuchea (1975-1979)* in the classroom, 2014. Photo by Nhean Socheat.





Khamboly Dy, author of *A History of Democratic Kampuchea (1975-1979)* talks to trainees of genocide education training course, 2014. Bottom: Trainees, most of whom are history secondary school teachers, attending a genocide education sponsored and funded by USIP and USAID training course in Battambang 2014. Photo by Nhean Socheat





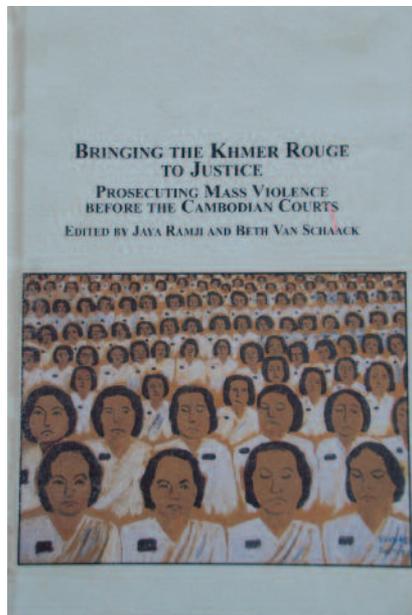
The Fields of Widows

It is a painting by Cambodian artist Svay Ken who died recently. The painting was a personal gift to the Documentation Center of Cambodia by the Dutch Ambassador to Cambodia, Laetitia van den Assum.

In 1979, the majority of the survivors of the Khmer Rouge genocide were women. Since then they have been the driving force behind the rebuilding of Cambodia, economically, socially and spiritually.

At the same time, at least two hundred thousand of children were left orphaned.

Youk Chhang
Director
The Documentation Center of Cambodia



GENOCIDE EDUCATION IS GENOCIDE PREVENTION

In collaboration with the Civil Party Lead Co-Lawyers Section (LCLS) and the Victims Support Section (VSS) of the Extraordinary Chambers in the Courts of Cambodia (ECCC), the Documentation Center of Cambodia (DC-Cam) will design, install and manage permanent exhibitions on the history of Democratic Kampuchea (DK). These exhibitions are an important development not only for Cambodia's struggle for reconciliation and justice today, but the education of its youth for generations to come. In addition, in collaboration with the LCLS and VSS, DC-Cam has provided, in this book, a new chapter on the history of the forced transfer of Cambodians and the events that occurred at Tuol Po Chrey. Ultimately both projects will not only educate the public on DK history, but also serve as instruments for ensuring this history is never forgotten.

These projects would not be possible without the generous support of the Cambodian and German governments. DC-Cam's funding for these projects comes by way of the Victims Support Section/ECCC, which receives its support from the German Federal Ministry for Economic Cooperation and Development (BMZ). In addition, DC-Cam wishes to give thanks to the Civil Peace Service of Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH for its generous funding for the publication of the book chapter.

DC-Cam will also be working hand-in-hand with the Cambodian government. On the museum exhibitions project, DC-Cam will work with the Ministry of Culture and Fine Arts and the Cambodian National Museum to create and manage the five museum exhibitions, out of the 24 provincial museums in the country. Together with these institutions, DC-Cam will document the stories of survivors and the histories of villages, burial sites, and prison centers across the country where mass atrocities took place. On the book chapter project, DC-Cam will also be working with the Ministry of Education, Youth and Sport (MOEYS), which has mandated the use of DC-Cam's genocide education curriculum in all schools throughout Cambodia.

Background Image: Khmer Rouge Prison cell at S-21. Photo by Nhean Socheat.

TRIAL CHAMBER Judgement in Case 002/01

On August 7, 2014, the Trial Chamber of the Extraordinary Chambers in the Courts of Cambodia (ECCC) issued their Judgement for the Accused in Case 002/01. The Accused, Nuon Chea, was found GUILTY of the crimes against humanity of extermination (encompassing murder), political persecution, and other inhumane acts (comprising forced transfer, enforced disappearances and attacks against human dignity) committed in Cambodia between 17 April 1975 and December 1977. The Trial Chamber also found the Accused, Khieu Samphan, to be GUILTY of the crimes against humanity of extermination (encompassing murder), political persecution, and other inhumane acts (comprising forced transfer, enforced disappearances and attacks against human dignity) committed in Cambodia between 17 April 1975 and December 1977. In light of the gravity of these crimes, as well as relevant aggravating and mitigating circumstances, the Chamber sentenced both Nuon Chea and Khieu Samphan to life imprisonment.

In accordance with the ECCC's Internal Rules, the Civil Party Lead Co-Lawyers could request the Trial Chamber to recognize specific reparations measures. Such measures had to be designed or identified in coordination with the Victims Support Section in order to appropriately acknowledge the harm suffered by Civil Parties as a result of the commission of the crimes at issue in Case 002/01 and to provide benefits to the Civil Parties that address this harm. The chapter on forced population movement and executions at Tuol Po Chrey (Chapter 3 in this Guidebook) and a Permanent Exhibition on the history of the Khmer Rouge regime were among the projects which were submitted to the Chamber as potential reparations. Acknowledging that the awards met the requirements of the Internal Rules, the Trial Chamber endorsed these specific projects as reparations in Case 002/01.

The Trial Chamber Judgement is appealable by the Parties in accordance with the Internal Rules of the ECCC, and the determination of guilt or innocence of the Accused Nuon Chea and Khieu Samphan, as well as recognition of reparations in Case 002/01, as reflected in the Trial Chamber Judgement may be confirmed or amended by the Supreme Court Chamber.

JUSTICE, MEMORY, RECONCILIATION.