

មជ្ឈមណ្ឌលឯកសារកម្ពុជា

GENOCIDE EDUCATION IN CAMBODIA

The Teaching of "A History of Democratic Kampuchea (1975-1979)" Democratic Kampuchea Textbook Distribution and Public Education Forum between Teachers, Students and Parents

First Report for the Asia Foundation, September 2010-March 2011



A Public Education Forum in Kirivong District, Takeo Province

Rationale Statement

The Documentation Center of Cambodia (DC-Cam) in collaboration with the Ministry of Education, Youth and Sport launched a formal genocide education program, which began in 2004. As a part of the program, DC-Cam published the textbook "A History of Democratic Kampuchea (1975-1979)," 300,000 copies of which have been distributed to over 1,500 lower and upper secondary schools across Cambodia since then. In addition to textbook distribution, DC-Cam and the Ministry of Education provided methodological and pedagogy trainings to secondary school teachers specializing in History, Khmer Studies and Citizen Morality in efforts to prepare them to teach Khmer Rouge (KR) history in schools. To date, over 1,000 history teachers from eighteen provinces have received trainings. By late 2011, DC-Cam and the Ministry of Education will provide trainings to over 3,200 teachers.

As evidenced in many prior formal teacher trainings that took place in December 2009, most teachers' knowledge about the Khmer Rouge history was confined to the realms of their personal experiences and their relatives' and friends' experiences. One trainee from Kandal province thanked DC-Cam staff and the national trainers at the end of the training session for teaching him his own history. He says, "It has helped me learn more. For example, I was only aware of a few prisons. Because of DC-Cam's documents, I have learned there were nearly 200 prisons during the Khmer Rouge." These sentiments were not only present in Kandal, but seemed apparent in trainees in all regions. In Battambang, for example, one female trainee stated that she only knew a little bit about the Khmer Rouge experience, but she "now knows a lot more about the Khmer Rouge, their policies,

Documentation Center of Cambodia

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and their ideologies. I was older than 20, probably 24 when the Khmer Rouge existed. Now with this training, I can put the story together.”

In light of these sentiments, DC-Cam and the Ministry of Education recognized this void in the larger Cambodian population and sought to fill it. As such, DC-Cam launched a Public Education Forum in August 2010 in order to promote education on the Khmer Rouge history, foster reconciliation, and prevent further crimes of inhumanity from occurring inside Cambodia and elsewhere on the globe. The objectives of the Public Education Forum are as follows:

1. To provide education on the Khmer Rouge history to various Cambodian communities, specifically focusing on people who live in remote areas and have little access to textbooks and publications related to the KR history.
2. To provide opportunities to villagers who are both victims and perpetrators to create a dialogue and collaborate with teachers in educating their children about what happened during the KR period. The forum also encourages the villagers to speak out and share experiences with their children.
3. The forum was not conducted to teach villagers to provide formal teaching to their children per say but rather to bring awareness to the community about the larger historical context to their own personal experiences.

By the end of February 2011, the Public Education Forum team has conducted seven forums in seven provinces. The team consisting of four people conducted 70 interviews with villagers, teachers, students and local authorities. The total number of participants is approximately 1,288 in which each forum consists of about 50 to 200 participants. Table below summarizes the entire forums we have conducted.

Date	Location	Number of Participants	Number of interview
Aug. 23, 2010	Anlong Chrey Village, Pram Bei Mum Commune, Thpong District, Kampong Speu Proviince	50	8
Aug. 29, 2010	Chy Phoch Village, Chy Phoch Commune, Mesang District, Prey Veng Province	215	10
Sept. 25, 2010	Kampong Boeng Village, Kampong Hao Commune, Kampong Leng District, Kampong Chhnang Province	200	12
Oct. 17, 2010	Wat Phnom Village, Kampaeng Commune, Kiri Vong District, Takeo Province	153	11
Nov. 14, 2010	Pong Ror 2 Village, Pong Ror Commune, Chhlong District, Kratie Province	250	6
Jan. 9, 2011	Chi Phat Village, Chi Phat Commune, Thmar Bang District, Koh Kong Province	90	7
Feb. 6, 2011	O Sampor Village, O Sampor Commune, Malai District, Banteay Meanchey Provice	200	11
Feb. 20, 2011	Sandan Commune, Sandan District, Kampong Thom Province	130	5
Total		1,288	70

Structure of the forum

The Public Education Forum is conducted on a one day basis. The forum takes about three hours totally in the morning while the entire afternoon is devoted to conducting interviews. Since the forum is a kind of informal education, it is mostly conducted outside the school compound, usually inside the pagodas or other public spaces such as commune office. Participants in the forum include students, teachers, villagers and monks. The general structure of the forum is as follow:

1. Meeting with local authority

DC-Cam has trained 180 provincial teachers from almost all districts of Cambodia. Therefore, in each forum, we use provincial teachers as the key contact in conducting the public education forum. The project team members traveled to the site one day prior to the forum day in order to prepare the place and the materials as well as to discuss the plan of the forum with the relevant officials. Provincial teachers assist us in informing the district education officials, the school principal and commune chief who invite teachers, students and the villagers to participate in the forum. Moreover, the team interviews the commune chief and the school principal to learn in advance if the commune where the forum takes place has any historical sites or stories related to the KR regime. For instance, the pagoda where the forum is held in Kirivong District, Takeo Province, was turned into hospital during the KR regime. The human remains are still preserved inside the stupa in the pagoda. In addition, the nearby village was the KR killing fields. Learning this, the team links the discussions of the forum to the history of the village. The team also invites the commune chief and the school principal to preside over and participate in the ceremony.

2. Opening ceremony

The opening ceremony started with welcoming remarks and an introduction by a project's team member. The team member introduces the program of the day which starts with a brief description of DC-Cam's work and the objectives of the public education forum. It is followed by a short remark of the commune chief or representative. The team member mentions the collaboration between DC-Cam and the Ministry of Education in conducting



Cham Youths Reading A History of Democratic Kampuchea (1975-1979), Kratie

the distribution of the textbook *A History of Democratic Kampuchea* and teacher trainings which are part of the formal genocide education project. She/he also describes the importance of the public education forum and its objectives as specified in the rationale

above. In each forum, the team mentions that it is important that teachers, students and parents have an opportunity to sit in one room and receive education on the KR history. Doing so will allow all participants to understand the importance of studying this history at the same time. The collaboration between young generations and their elders who are first hand witnesses of the atrocity must be encouraged. Teachers play an important role as the facilitators to ensure that dialogues exist between families and communities at large and that students will also be a part in the processes towards healing and reconciliation.

3. Pre- and post-forum survey

After the opening remark, the team members distribute pre-forum survey to all participants who spend between fifteen to twenty minutes filling in the survey. The purpose of the pre-forum survey is to examine participants' prior interests and attitudes toward learning DK history. At the end of the forum participants fill in the post-forum



Participants in the public education forum in Banteay Meanchey

survey in order to see if their interests and attitudes have changed through the process of the forum. There are three different questionnaires for students, parents and teacher. For the entire questionnaire, please see appendix 1.

4. Presentation on one chapter from the textbook

In each forum, one team member presents one chapter from the DK history textbook. The idea of choosing one chapter from the textbook for presentation is to hook participants' interest in a particular point of the KR history before expanding the discussion to the bigger picture of the KR regime. The table below shows an example of a lesson plan prepared for Kampong Thom's forum.

**Public Education Between Students, Teachers and Parents
Sandán Commune, Sandán District, Kampong Thom Province
February 20, 2011
Lesson Plan by Pong Rasy Pheng**

Chapter 9: Office S-21 (Tuol Sleng Prison)

Objectives:

1. Participants define some key vocabulary related to Tuol Sleng prison.
2. Participants explain about important events related to Tuol Sleng prison.
3. Participants explain about important aspects of life in Tuol Sleng prison.

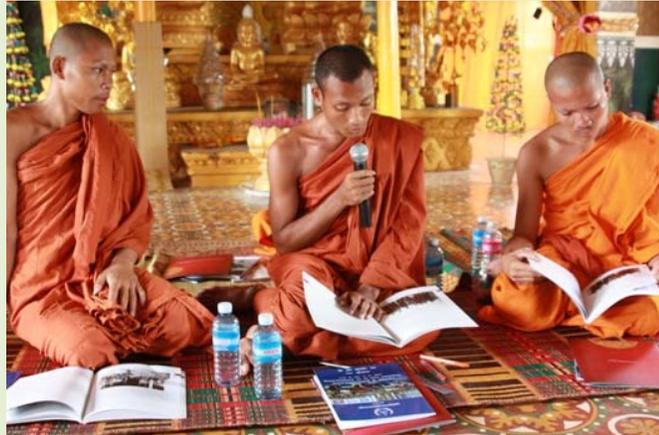
Materials: *A History of Democratic Kampuchea* Textbook and notebook

Process and procedure:

Step 1: Mr. Pheng asks participants to show what they have known about Tuol Sleng prison. Participants take turn to speak out what they know about the prison while Mr. Pheng notes down the answers from participants.

Step 2: Mr. Pheng asks participants what they want to know more about Tuol Sleng prison. Participants ask many questions which are recorded in order to find out the answers.

Step 3: Before discussing the chapter, Mr. Pheng gives the explanation of some difficult terms related to Tuol Sleng prison. Then he divides participants into eight big groups to discuss about the eight main points in the chapter:



Monks in public education forum in Kampong Chhnang

- Group 1 discusses the “buildings” in S-21.
- Group 2 discusses on the condition of the prisoners in S-21.
- Group 3 discusses on the regulation for prisoners in S-21.
- Group 4 discusses on the general condition of S-21.
- Group 5 discusses the interrogation in S-21.
- Group 6 discusses the organizational structure of S-21.
- Group 7 discusses the leaders of S-21.
- Group 8 discusses the executions in S-21.

Step 4: After reading and discussing in groups, Mr. Pheng asks representatives from each group to present what they have learn from the book. Each representative presents the important points that they write down on the notebook.

Step 5: After all representatives finish their remarks, Mr. Pheng gives a summary of the entire chapter for about fifteen to twenty minutes. He then asks participants eleven questions in order to learn about their knowledge from the reading. After that, he opens for questions from participants. Mr. Pheng links the discussions from the textbook to the killing fields and prisons in Sandan commune as well as in Kampong Thom at large.

Highlight of Public Education Forum in Prey Veng

Presentation on Chapter 7: Daily Life during Democratic Kampuchea by Khamboly Dy

Mr. Khamboly Dy presented Chapter 7 from the textbook. He started his presentation by thanking all participants for their time, and he hoped that they would take great interest in the forum. Mr. Dy gave the objectives of the presentation. He said that at the end of the presentation, he wanted participants to achieve three objectives:

1. Understand the five main events of life under the DK regime (the creation of cooperative, two new classes, marriage, forced labor and purge and massacre.)
2. Critically analyze life under the DK.
3. Compare life under the DK with life today.

After presenting the objectives, Mr. Dy asked participants what they knew about life under DK. The following are some answers from participants:

- Many people were killed.
- People were forced to do hard labor for more than 12 hours per day.
- People could not live together as a family and were separated.
- Children did not receive education and were also asked to do light work.
- People died of killing, sickness, shortage of food, torture, and hard work.

To give a general understanding and to gain the attention of the participants, Mr. Dy gave a five-minute summary of what life looked like during the KR regime:

Under the Khmer Rouge, everyone was deprived of their basic rights. Family relationships were strongly forbidden. Under this regime, nearly two million Cambodians died of execution, torture, starvation, overwork and sickness without medical treatment and medicine. Those who survived the regime were severely traumatized by their experiences. The KR created cooperatives which means all people had to live, work and eat together. Everyone was required to wear black clothes. The KR described cooperatives as a strong steel wall to protect DK. They divided people into many classes such as 'new people' and 'old people.' The marriage was organized with forces and in mass ceremonies where as few as 30 and as many as more than 100 couples at a time. Family members were not allowed to participate in the decision-making and the ceremony. Everyone was assigned to work over twelve hours per day without enough food and rest. The KR arrested and killed hundreds of thousands of people. They believed that enemies were everywhere in the country and that purges and massacres were necessary to defend the revolution and the nation. As a result of these policies, the KR brought the country down to almost zero point.

After this brief summary, Mr. Dy asked participants if they knew any unique terms used during the KR. He gave five words to facilitate the discussion: "base people, 17-April people, purge, massacre, and CIA." The young students provided the explanations to the terms, and instead of giving answers directly in response to the students, Mr. Dy asked the villagers to clarify the students' answers.



Children in public education forum in Kampong Thom Province

After reviewing the meaning of these unique KR terms, Mr. Dy divided participants into five large groups of about 40. Each group was assigned responsibility for reading and taking notes on a main point in their reading. For example:

- Group 1 worked on the creation of cooperatives.
- Group 2 worked on the division of two new classes.
- Group 3 worked on marriage under DK.
- Group 4 worked on forced labor.
- Group 5 worked on purges and massacres.

Each group had seven minutes to read and take notes on five important points they could find from their reading section. While the participants were reading, the team members walked around to observe the activities and address any immediate questions. Participants appeared to read with great interest because they discussed the information before the reading. Almost all of them finished the reading at the same time.

Each group presented their knowledge and understanding on the section they read. Before asking for feedback, Mr. Dy reminded the students that their teachers had received training on the methodologies to teach the entire textbook and that they had learned one chapter ahead of their friends who did not participate in the forum. Mr. Vanthan Peou Dara added that teachers who participated in the forum should take this opportunity to observe the method that Mr. Dy was using for large numbers of students. Mr. Dy added that the students in the forum were fortunate to have had a chance to learn from both the textbook as well as the living history (the villagers who experienced the KR atrocities).

Mr. Dy asked if anyone from group 1 could describe the creation of cooperatives.

Pesith from Mesang High School: From 1970-1975, people were grouped into mutual aid teams with members about 10 to 30 families. After 1973, the peasants were put into low-level cooperatives with 300 to 400 members or the entire village.



A Villager discussing lesson in the textbook with the students, Takeo

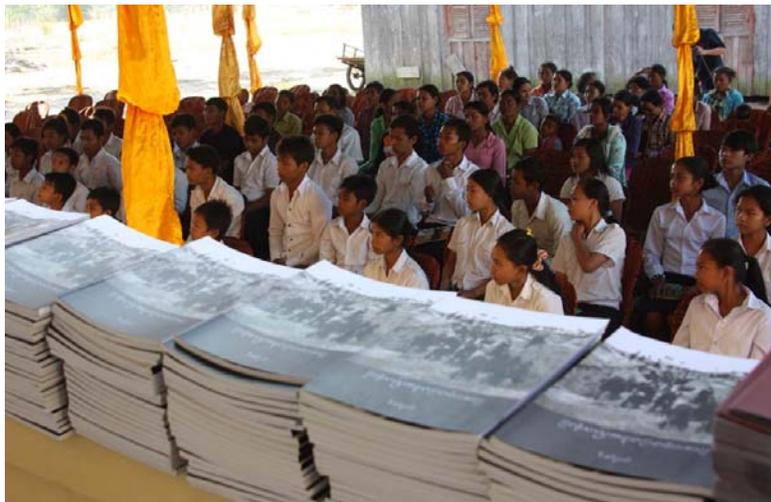
One student did not understand the word “mutual aid teams.” Mr. Peou Dara Vanthan asked if anyone could explain the term. A villager answered “in each village, people are divided into groups with about ten members.” Mr. Chan Hoeun, member of the commune council added that, “Why was mutual aid team created? The adult people were sent to the battle fields. The remaining included old people and women. These people grouped together to help each other. Some people had cows; others had buffaloes; others had babes while others have labor forces. Therefore, those who had cows and labor forces could help the women who had small babes and whose husbands were sent to fight. Part of the rice yields would be used to feed the soldiers and the KR organizations in various ministries.”

Then Mr. Dy asked group 2 to give three characteristics of “old people” and “new people.”

Uk Phan from Mesang High School answered that “old people were those who lived in the villages and were not evacuated to other regions. New people were those who evacuated from Phnom Penh to the countryside. Another male student answered that “new people were marked by the KR as the parasitic plant and 17 April people.” To give a more precise answer to the young students, Mr. Dy invited a villager to explain the meanings of the two words. He mentioned that, “old people were those lived in the base before the liberation while new people were liberated from non-liberated zones.” He cried as he explained the terms because of his experiences at that time. Mr. Dy used this moment to call the students’ attention to the continuing suffering of many Cambodian people. He reminded the students that even though the events happened more than thirty years ago, the effects and trauma of the period still linger.

After that, Mr. Dy went on to group 3 who focused on the question of marriages during DK. He asked, “What did marriages look like during the KR?” He encouraged the participants to give at least three points.

Uk Tit raised her hand and answered, “The KR had two kinds of marriage ceremonies. The small ceremony had between three and ten couples. The big ceremony contained about 50 or over 100 couples. Some women were forced to marry the disabled men. If these women refused, they would be tortured or sent to do hard work in remote regions of the country. Some



Public education forum in Koh Kong Province

women committed suicide.” Another student, Srey Neang from Mesang High School, added: “The main goal of marriage for the KR was not to create a family, but to create children that could serve the revolution. The couples did not have a chance to know each other in advance. Dancing, jewelry, and religious ceremonies were strongly forbidden. Relatives were not allowed to participate.” Another student Sineang posed a question: “After marriage, the couples were allowed to stay together for a few days. I wanted to ask: Why did the KR allow this?” Lida, another female student, said, “The marriage was conducted in a mass ceremony. The couples held each other’s hands and decided to live together forever. The marriages were not voluntary and people dared not refuse the marriage even though they did not know each other. The couples had no jewelry and wore black clothes. At the end of the ceremony, Angkor offered a scarf as a wedding gift.”

After eliciting answers from participants, Mr. Dy showed a wedding picture of the KR couples from the textbook. The picture shows Nun Huy and his wife Prok Khoeun standing near each other during a wedding ceremony.

Group 4 provided answers and descriptions to “forced labor.” Mr. Dy asked, “Why did the KR force people to work? How many hours did Cambodian people work during the KR period?” A student answered, “People worked more than twelve hours per day. They had to get up early in the morning and they worked until midnight if the moon was bright enough or if there was no moon light, they turned on electric lights to work. Sok Sreyaun commented that, “everyone in the DK was forced to work. Young adults did light work; and old people took care of the children, made baskets, and raised animals. Able-bodied adults performed hard labor such as building dams and canals, clearing land to do farming, and cutting trees to build houses. They worked without adequate food and rest.” Rachana added, “At the time, Angkar would warn those who did not respect the order. If they listened to them, they would be freed. But if they made repeated mistakes, they would take them for execution. Those who were trusted were brought to work in the factories in Phnom Penh.”

Purges and massacres: The villagers were responsible for this section. Mr. Dy asked if any of the villagers worked on the dam or the canal constructions during the KR. A villager named Neang Nai said, “The Pol Pot regime asked people to build dams and work on the rice fields. They ordered people to do hard labor, and they tortured all kinds of people: the young, the old, the small, and the big. They divided people into first, second, third, and fourth forces. Small children were asked to collect cow dung, the adults husked rice, and the old people made baskets. The first and second labors, like me, dug up canals and built dams. The forced labor was so hard and unspeakable. The story seems so recent for me. It is so painful. During the transplanting season, they turned on the light for us to work even at night. Some people worked while they were sick. Some could not work and were delivered back home. The KR accused them of pretending to be ill. They committed a lot of harm on Cambodian people. The young generations should not forget this history. You have to study hard. If you forget that history, you will be in trouble; I assure you.”

Questions and answers

After participants actively discussed the five points in Chapter 7, Mr. Dy gave a summary of all the important points of the five points in Chapter 7. Q&A session was the last activity of the forum. The following are some of the questions and answers between participants and the project team members. For additional questions, please see the appendix 1.



Students in public education forum in Prey Veng Province

1. *Kea Theary, a villager of ChyPhoch commune:* What were the reasons that the KR killed Cambodian people? Democracy means the power is derived from people. But the KR forced people to work and they killed people. Why did they use the name “Democratic Kampuchea?”

Answers: The KR wanted to create a society of equality with no poor, no rich, no exploiters



A young student in Koh Kong asking questions

and no exploited. But what they did was opposite to what they claimed. The KR wanted to build Cambodia into a real socialist country, a country which would be the most modern socialist country in the world. They dreamt for a Cambodia, which was more modern than Vietnam, China and North Korea. No single leader wants to kill the people. All Cambodian leaders want the people to live prosperously and in happiness. But why did the KR leaders kill people? First of all, the KR leaders believed that Cambodia had never had full independence since the creation of the country. Cambodia was constantly under the colony and exploited by foreign countries. Poor people are always persecuted and exploited by the government officials and the rich. The KR wanted Cambodia to be independent – achieving self-mastery and reliance. In order to achieve this objective, all people had to leave their home in order to work on the rice fields

for the purpose of producing rice – without thinking about education or religion. The KR

disregarded formal education and religious practices. They viewed these as a waste of time and resources and had no help to the revolution. Those who refused to obey or failed to implement this policy were regarded as bad elements which had to be eliminated in order that the revolution would move on without obstacle. Secondly, the KR believed that enemies were everywhere throughout the country. The policy of finding enemies burrowing from inside became a central policy of the KR at that time. The leaders suspected that some party members were preparing a plan to rebel against the central party or cooperated with Vietnam or other foreign agencies to destroy DK. The leaders arrested and smashed any suspected members in order to build up the revolution smoothly. Thirdly, the KR wanted all people to have a clear and strong allegiance toward the party and the revolution. The leaders complained that Cambodian people only had forces but no stance. This was the main reason that Cambodia and the people were always exploited. In order to cultivate the people's allegiance,, people had to be tampered and trained constantly. The people had to temper themselves by working in the rice field and attending the daily life meeting after work. In the meeting, they had to criticize themselves and put themselves in front of others for public criticism. Public criticism was believed to be a way to come clean and be honest. Those who could not be tampered were regarded as bad elements and would be smashed. These are the reasons that led to widespread killings during the KR.



Villagers in public education forum in Takeo Province

The KR used the word “Democratic Kampuchea” because they did not want to follow any model of the previous regimes. Cambodia had gone through monarchy and republic. Moreover, the word “democratic” means the power is from the people, so they used this word to cheat the people in order to hold power.

2. *Ul Phun, a student from Mesang High School: What were the most important reasons for the establishment of the*

KR Tribunal? What is Khmer Rouge? What is the meaning of “Cambodian body with Vietnamese head?”

Answers: The KR never called themselves Khmer Rouge. They were members of the Communist Party of Kampuchea. The Party led Cambodia from 1975 to 1979, establishing a regime called “Democratic Kampuchea.” Khmer Rouge was the name the Prince Norodom Sihanouk used to refer to the communist group who opposed his regime. At first, the KR opposed the French colonization. Later, when Cambodia gained independence from France in 1953, they changed their position to oppose Prince Sihanouk’s government. That is why the Prince called them “Khmer Rouge.”

The KR first cooperated with Vietnam who supported the KR. Later, when Pol Pot became the party secretary in 1963, he did not like the idea that the Cambodian party continued to function under the guidance of Vietnam. Those who had relations with Vietnam before 1960 were no longer considered as party members. So Phim, who was the party secretary of the Eastern zone, had relations with Vietnam since the 1950s. Pol Pot did not trust cadres in the Eastern zone. Pol Pot labeled the Eastern zone cadres, “a Cambodian body with a Vietnamese head,” which means they were Cambodian nationals, but they favored Vietnam. They supported the Vietnamese policies and opposed the KR leadership with Pol Pot as head.

The KR Tribunal is officially known as Extraordinary Chambers in the Courts of Cambodia (ECCC). The tribunal was established by persistent negotiations between the Royal Government of Cambodia and the United Nations. There had been a great number of efforts to establish this tribunal. The first important reason for the tribunal is to provide justice for millions of people who died during DK period. Second, the tribunal is for healing and national reconciliation. Prosecution is important to reach the goal of national reconciliation. The tribunal prosecutes only senior leaders and those who were most responsible for the crimes committed between 17 April 1975 and 6 January 1979. Today, we do not have Khmer Rouge, white Khmer or blue Khmer. We live under one household. Third, the Cambodian judicial system is still weak. The establishment of the tribunal with participation from the international personnel and with the use of international laws will help strengthen Cambodian judicial system. Our Cambodian staff will receive a lot of

experiences from the tribunal, and they can use these experiences to apply to the local courts.

Highlight of Public Education Forum in Kratie

Presentation on Chapter 4 by Mr. Pheng Pong-Rasy

Mr. Pheng divided participants into six groups to work on six different sections of chapter 4. Each group had to choose a representative to do the summary of their assigned section.

- The first group worked on “Angkar” and “organizational structure of DK.”
- The second group worked on “the return of Prince Norodom Sihanouk.”
- The third group worked on “the resignation of Prince Sihanouk from Head of State.”
- The fourth group worked on “DK constitution” and “the changing of party birthday.”
- The fifth group worked on “DK national anthem, DK flag and DK national emblem.”
- The sixth group worked on “biography of Khieu Samphan aka Hem.”



Cham Youths Reading A History of Democratic Kampuchea, Kratie

Participants were given 15 minutes to read and take notes on important events in the reading. After reading, each group chose their representatives to summarize their respective points.

Group 1: One female youth came to the front and summarized the learning for her group: *“Although the KR had fought with the Khmer Republic forces of Marshal Lon Nol for five years, the existence of its leaders were not announced publically. Members of the Central Committee of the KR in 1975 included Pol Pot, Nuon Chea, So Phim, Ieng Sary, Son Sen, Ta Mok, and Vorn Vet. In 1977, three other members were added. They were Nhim Ros, Khieu Samphan and Ke Pak.”* Another female group member added that members of the KR communist party also had positions in the government. For instance, the Ministry of Foreign Affairs was led by Ieng Sary. The Ministry of National Defense was led by Son Sen. Ministry of Industry was led by Cheng An, and the Ministry of Economics was led by Vorn Vet.

Group 2: This group discussed about the return of Prince Sihanouk to Cambodia. One female youth represented the group summarized that until 1972, the KR still called themselves the Royal Government of National Union of Cambodia. In order to gain support from the international communities and the people, the KR still worked under the presidency of Prince Sihanouk. In 1975, the KR invited the Prince to return back to the country. The Prince was in exile in North Korea and China. He returned back in September 1975 with his wife and Samdech Pen Nuth, former Prime Minister.

Group 3: This group summarized that Prince Sihanouk resigned from the position as Head of State on March 11, 1976. The communist party met to discuss about the Prince's request. They agreed to his request but did not allow him to go outside the country. The monarchy that existed in Cambodia for nearly 2000 years came to an end. In April 1976, the People's Representative Assembly of the KR held the only



A Female Cham Youth Answering the Question, Kratie

one plenary session. After the resignation, the Prince was in house arrest until January 1979, until the fall of DK. The third female youth took the floor and summarized as follow: *"The People's Representative Assembly agreed with the Prince's request for resignation. The Assembly also provided the Prince with \$8,000 per year, which was never paid. The Prince and his families were detained inside the Royal Palace."*

Group 4: The group discussed about the constitution of DK, which was approved by a 1,000-member congress in Phnom Penh. The constitution was officially proclaimed on January 5, 1976. Until then, Cambodia was officially renamed Democratic Kampuchea. Another male youth took the floor to discuss the changing of the party birthday. He said that, *"The KR leadership took 1960 as the party birthday. Those who entered the party before that date were not considered as the party members. The Communist Party of Kampuchea (CPK) operated under the name of Angkar. In 1977 after return back from foreign trips, Pol Pot declared the existence of the party and his position as DK Prime Minister."*

Group 5: A male youth representing group five came to the front and sang the KR song. Then, another male youth explained the meaning of DK national flag and national emblem, which emphasizes the importance of agriculture and factory work during DK period.

Group 6: One male youth representing group six explained to all participants the biography of Khieu Samphan, "Khieu Samphan was an educated person and who became a communist around 1967."



A Female Cham Youth Answering the Question, Kratie

After each group summarized their points, Mr. Pheng summarized the whole chapter 4 for the participants. He went on from one point to another ensuring that participants, especially Cham youths, fully understand the chapter and the entire picture of the KR regime. After his brief summary, Mr. Dy took the floor to lead the questions and answers session (Q&A)

session with the participants. Below are examples questions asked during the Q & A.

1. Why is it crucial to prosecute the KR leaders?

Answer: The KR put to death of nearly two million Cambodia between 1975 and 1979. It has been thirty years since the collapse of the KR regime, but still its leaders are being taken for prosecution. We want to show that no one is above the law. Those who committed crimes have to receive punishments in order to strengthen the rule of law and end the culture of impunity. Moreover, the prosecution seeks justice for Cambodian people, especially those who died during the KR period.

2. Why did the KR kill people and why didn't people fight back?

Answer: The KR believed that Cambodia since the creation of the nation had never had full independence. Cambodian people, especially peasants in the countryside, had never had full rights and ownership. They were constantly enslaved. Moreover, the KR saw Cambodia as a nation that was full of corruption, exploitation and injustice. Therefore, when they took

power in Cambodia, they revolutionized the country in order to bring justice to the people. To achieve this plan, the KR expelled all city residents to the countryside to work on agriculture and farming.

The luxurious conditions such as staying in air-con office and eating in nice restaurant no longer existed. Everyone had to work on rice field. Instead the poor peasants were recruited to be chief of



Discussion on the Chapter 4 of the Textbook, Kratie forum

cooperatives, communes, district and in many other management roles throughout the country. These swift changes led to a number of killings and deaths. In addition, in order to make Cambodia to be a fully independent nation, all Cambodians had to have strong stand and will. The KR leadership believed that Cambodian people nationwide had only energy but no revolutionary stand without which the country could not be independent. Therefore, they wanted to strengthen people's stand by forcing all people to do hard labor, to eat less and to attend daily life meeting to criticize oneself and to put oneself for others to criticize. The KR believed that doing so the people would have strong revolutionary stand and move the country forward toward the most modern socialist country in the world. Those who could not bear with this strict policy would be considered as bad elements and would be smashed. These are some reasons of almost two million deaths during DK period.

In order to give life experiences in response to the youths' questions as well as to link the discussion in the textbook to the history of the communities, Mr. Dy invited Ha Kim, who is the elder and religious leader in Chhlong district. He said that he himself experienced firsthand of what life was like during the KR regime. He said that, "The KR was so cruel in our village. They forced all people including children to work very hard. They used the words 'comrade' and 'Angkar's principle.' The KR also forced the old people to work. It is different from

today which we can walk freely. At that time, we could walk as free as today. If we walked to another village, we would be punished. We could not wear colorful clothes. We were not allowed to visit the sick family members. After giving birth for about one month, the mother had to go back to the field to work. We had to eat collectively; there was no private eating. 40 members of his family were taken for execution."

Then Mr. Dy invited the school principal, Mr. Seng Hoeung to share his experiences with the participants. He said that, "*Pong Ror Lower Secondary School started teaching KR history to the students last year. I hope that the students will at least understand some aspects of the KR regime that killed a lot of people. I was born in 1953, so I was exactly in the KR regime. After 1970, Kratie province was*



Cham Youths Discussing the Textbook in Group, Kratie forum

under the KR. Hearing the appeal from Prince Sihanouk, I ran into the forest with the other villagers. I came back to the province in 1973 and got married. Although I joined the revolution since 1970, I was named intellectual, which was in the KR black list. My properties were collected and put into the cooperative. Moreover, I was asked to teach children and old people. For a while later, I was taken from teaching job to work on the rice field. One day in the meeting, I was nearly killed. I was accused of listening to VOA and was marked as enemy. Luckily, I was saved by the arrival of the Vietnamese in January."

Next, Mr. Dy invited one teacher representative, Ms. Sary Napisas to give her impression on the forum. She said that she was very happy to be part of the forum as her village has never prepared such forum before. She herself was born after the KR regime. She does not know much about what happened at that time. She believed that the participants have learned a lot from the forum. She requested that DC-Cam take some Cham youths on a field trip to visit Tuol Sleng and Cheung Ek in Phnom Penh so they can see these historical sites with their own eyes.

At the end of the presentation and discussion, the team distributed post-forum survey to see if their knowledge, interest, attitude change after attending the forum. In the afternoon, the team interviewed Cham youths, villagers and teachers.

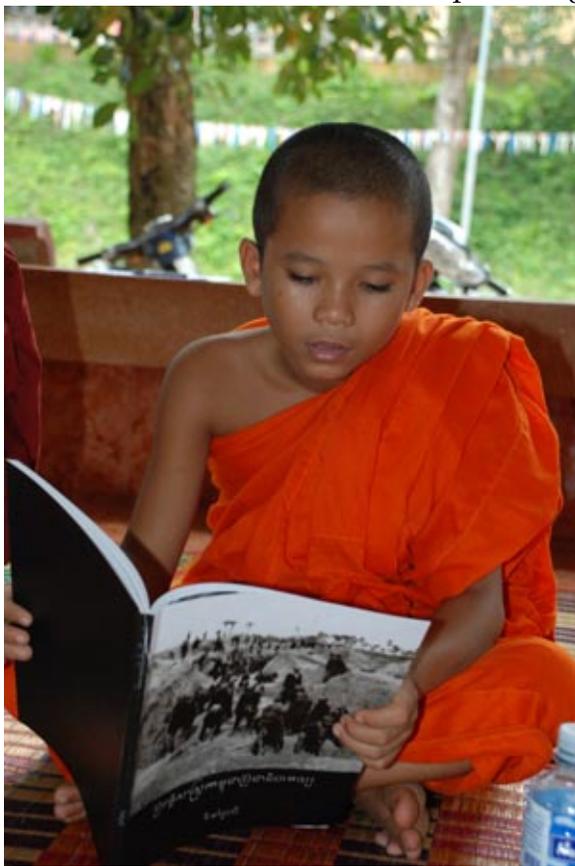
Observations and Impacts

Interest point of DK history: Chapter 7 (daily life during Democratic Kampuchea) is a heart-touching chapter. Both students and villagers seem to be very interested in this chapter since it is all about their experiences and memories. The students have a strong desire to learn about the life of their parents and grandparents during the KR period. At the same time, the villagers have more say and more information to share with the

students. These rich sources of desire and information create an active and critical dialogue between the young generations and their elders. According to the experiences in the second forum, the interaction between students and the villagers is energetic. Both sides exchanged ideas and information. The students communicated what they read from the textbook while the villagers provided their first-hand experiences. With these interactions, a number of student-centered methods are employed. These include group discussions, interviews and guest speakers, presentation, summary, and note-taking.

Enhancing teachers' capacity: The team reminded the teachers who participated in the forum to look closely into the methods used in the forum. The teachers can use whole or part of the same methods or modify them to fit into their classroom conditions. On the other hand, the teachers can help their individual classes by enhancing the discussions in the classroom as demonstrated in the forum.

Bringing awareness to the community: DC-Cam's public education forum pedagogically and naturally engages the villagers within the communities to participate in the genocide education process. The forum brings awareness about the importance of genocide education to the communities, encouraging a dialogue between villagers, elders, students, and teachers, all who are important stakeholders in the education process. According to the interviews conducted with the villagers, all of them wanted their stories to be heard inside and outside the classroom, providing legitimization of their experiences through



A monk reading DK history textbook, Takeo

listening and learning. These forums are solid steps towards sharing, learning about, and validating the pain so many people faced.

Linking the discussion to the community histories: Studying the history of the site prior to the forum had a great impact on the discussions and interactions during the forum. For instance, upon arrival in Kampong Chhnang, the team members met with different key stakeholders to organize the forum and to learn about the important historical events related to Kampong Hoa commune and Kampong Leng district as a whole. The team learned about Laban Security Center and that the pagoda was used as the KR economic unit office and to store materials and rice. At the forum, the team linked the discussion in the textbook to some of the important events that took place in the village during the KR period. Making this connection in history encouraged the villagers to recall their personal experiences and to share their stories with their children.

Before the forum, the team observed that not many old people were familiar with the Laban Security Center and that the pagoda was used by the KR. After the forum, many

people, including children learned about important events and stories of their village during the KR period. By linking their village's stories to Chapter 9 - Tuol Sleng Prison, the community integrated and made connections to a larger context of the KR history. This allowed participants to extend their knowledge of KR history in a meaningful way that they could relate based on their prior knowledge/experience.

Encouraging dialogues at home: The forum created communication dialogues within the family and the community. For example, in Kampong Chhnang, after the forum, the team ate lunch at a house of one of the villagers in front of the pagoda. Finishing lunch, the team members rested to gain energy to conduct the interviews. While resting, the team heard a group of villagers discussed about their lives during the KR. They said that they were asked to transport seedlings to plant rice. The KR asked them to produce fertilizers from cow dung and wild plants and to build dams. One villager added that her father was injected with water from the river from which he died instantly. She also added that her young brother had to steal potatoes because he was so hungry. He was caught and was beaten in front of her. She cried but could not do anything to help him. Her brother died as a result of the beating. Another villager said that her father was a medic working for Lon Nol government. During the KR period, her father had to attend the meeting every day after work. Being too tired, her father slept with his eyes open while sitting. After discussing about their life experiences during the KR period, the villagers went on to talk about the Khmer Rouge Tribunal. They showed their support of the work of the tribunal and wanted to see the KR leaders prosecuted as soon as possible.

Information dissemination and knowledge sharing: Not many NGOs or government agencies come to Kampaeng commune to conduct forums or public education, especially education on the KR history. Participants felt delighted that DC-Cam came to this remote area and brought along a number of publications related to the KR regime for the villagers.

Moreover, Mr. Men Sangha of Sok An Phnom High School Principal, Takeo, said that he was happy to have his students attend the forum. His school received over a hundred copies of the textbook when DC-Cam launched the textbook distribution in 2008. The distribution ceremony in Takeo province was conducted in Chea Sim Takeo High School in the provincial town, and Mr. Sangha attended this ceremony. He said that his students did not have enough copies to study. Therefore, this forum provided not only knowledge but also more copies of the textbook. More importantly, the school principal told the team that he has instructed his teachers to integrate parts of the textbook into their daily teaching of such subjects as History, Geography, Khmer Studies, Culture, Art, and Citizen Morality.

Likewise, the school principal of Cham religious school, Mr. Som Lary who supervises the community religious school which consists of six classes said that he was so happy to hear that a public education forum on KR history was going to be conducted in the mosque. When students asked him about the KR history, he did not have any concrete answers although he personally survived this period. The questions he received from students included: *Why did the KR regime kill the intellectuals? Why didn't the KR allow Cham to Samyang (Muslim praying)? How could they develop the country if they killed people? What was the fate of the Cham people and the mosque during the KR?* Mr. Som Lary did not know how to answer the last question. From the discussion in the forum, he recalled that the mosque

was used as a pig cage during the KR period. Mr. Lary said that he understood a lot after attending the forum. He asked for contact information in case he wanted to ask any questions that he could not answer to his students. He claimed that the textbook was like a doctrine for him. He will refer to the textbook whenever he encounters questions related to the KR issues.

Helping villagers to healing: Ea Norn, Wat Phnom village chief of Takeo province, shared his experiences during the KR period. He said that he wanted to talk about his experiences in the KR regime for a long time but did not know where to talk and in what occasion. Norn thanked the team for allowing him to describe his story to the students. After describing his story, he felt released – like throwing a heavy rock out of his body. On the other hand, learning from the previous challenges, the team paid as much attention to the villagers as they did to the students. This encouraged the villagers to express their voices and gave the villagers a platform for them to share their experiences with the students as Norn did.

More training for many other stakeholders: DC-Cam's Genocide Education Project provided training to secondary school teachers nationwide. The President of the Cham Youth of Chhlong district of Kratie province, Mr. Sopeat requested that Cham community teachers be included in the training. Mr. Sopeat said that a considerable number of Cham children



Students reading and discussing DK history textbook, Takeo

dropped out of school every year due to poverty. They need to have access to the study KR history which is also one important part of the Cham identity and how the Cham communities have been reconstructed in the aftermath of the Cambodian genocide. Though these children dropped out of school, they still attend religious school where they study religious doctrine, principles and other social knowledge. Mr. Sopheat believes that by allowing some Tuons (religious teachers) to attend the training, the young generations of Cham communities will be able to grasp and understand the suffering of the Cham people under the KR.

In addition, the school principal of Pong Ror Lower Secondary School, Mr. Seng Hoeung mentioned that last year he allowed his teachers to integrate KR history into history classes in his school. One teacher from his school, Mr. Norng Sarom was the only teacher from Chhlong district who was selected to participate in the provincial teacher training. He now serves as a provincial teacher trainer. After attending provincial teacher training and participating as the trainer in the local teacher training in Kratie, Mr. Norng Sarom shared the guidebook and other teaching materials he received with other teachers in his school. Cham children are also studying in his school.

Challenges and recommendations

Participants: Inviting participants to attend the forum is the major first step to ensure the success of the forum. Participants need to be well informed a few days ahead of the forum. They need to have incentive and be able to see the value of participating in the forum. Since the team members are not on the ground, the key informants are provincial teachers and local authorities who help the team invite the villagers whose children are currently in school or villagers in general. In this first forum, the school principal and the provincial teacher together were able to invite only six villagers. The rest of the participants were students who came to take an extra-hour of study during the vacation. To deal with this challenge, the team members should contact the provincial teachers and especially the local authorities who have had relations with us to help invite the villagers who are the focus of this project group. The team must clearly explain to the two informants about the purposes and the objectives of the forum. The villagers themselves must see the value of participating in the forum rather than making them join. Participants should range from 70 to 200.

For the subsequent forum, the number of villagers compared with students is still small. Among approximately 200 participants, there were only twenty-three villagers and six teachers. In addition to this small percentage, the villagers seem to have less voice, unless the facilitators ask them to talk. The villagers have a sense that they are elder and should not participate in the discussions with children. One way to deal with this sense is to treat the villagers as a Khmer Rouge dictionary since most of them are living history. The villagers can help children verify the answers or comments the children have on each historical point.

Presentation: The presentation on the textbook should be well organized rather than teaching history randomly among the eleven chapters in the textbook. The team must also have a clearer understanding of what they want to achieve at the end of the forum. The topics for presentation can be chosen according to the location. For instance, the presentation on “purge in the Eastern zone” should be conducted in Prey Veng. The presenter needs to cultivate the steps of the presentation, adhere to the steps in the Teacher’s Guidebook, which generate critical thinking. Moreover, in order to produce active dialogue, participants should have more opportunities to talk and participate in the reading and discussion. The dialogue among the villagers, teachers and the children will produce more discussion at home after the forum. In this sense, we can divide participants into groups and read sections of the chapter so that they have a basis for the discussion. To deal with this challenge, the team member who is going to do the presentation or teach must prepare the lesson plan in advance and bring additional teaching materials from the office. It is important to ensure that the program for this public education forum is practical, well-organized, and well-orchestrated.

Interviews: In some cases, the team manages to interview students, but not many parents and teachers. After the morning session, all participants went back home. Only students remained at the forum or returned back in the afternoon for interview. The team hardly traced the whereabouts of the villagers and teachers. To deal with this issue, the team should record the contact information of the villagers and teachers as many as possible for

afternoon interviews. Moreover, the team should spend four days in the remote provinces so that the team has another day and enough time to conduct interviews.

Appendix 1: Pre- and post survey forms with teachers, students and parents

Pre-Forum Survey for Teacher

Name (optional):	Occupation: (student, teacher, other):
Birth Date:	Gender:
Forum Site:	Date:

DIRECTIONS FOR PRE-FORUM SURVEY: Thank you for taking the time to answer the questions in this survey. Your answers are very important to the Ministry of Education and the Documentation Center of Cambodia. Your answers and any personal information you provide will be used solely for educational or general research purposes related to the improvement of the Genocide Education Project. Below you will find three distinct surveys. If you are a student, you only need to answer the student survey; if you are a teacher, you only need to answer the survey for teachers; and if you are not a student or a teacher, please answer the survey for “others.” Thank you again for your participation and your help in the Genocide Education Project.

Teachers
<p>1. Do you believe that mass atrocities occurred during the DK regime? (Yes or No)</p> <p>Explain why or why not.</p>
<p>2. Do you believe the DK regime was as horrible as the stories you’ve heard or read about? (Yes or No)</p> <p>Explain why or why not.</p>
<p>3. Have you ever talked about the DK period with your students? (Yes or No)</p>
<p>4. Are you comfortable answering questions about the DK period from your students? (Yes or No)</p> <p>Explain why or why not.</p>
<p>5. What question(s) about DK do you feel uncomfortable answering?</p>

<p>6. If someone you knew was a perpetrator, would you discriminate against him or her? (Yes or No)</p> <p>Explain why or why not.</p>
<p>7. If one of your students is a son/ daughter of a perpetrator, would you discriminate against him or her? (Yes or No)</p> <p>Explain why or why not.</p>
<p>8. How would you describe your knowledge of the DK period? Choose one.</p> <p>a. I know nothing about the DK period.</p> <p>b. I know a little about the DK period.</p> <p>c. I know some facts about the DK period, but I am not very knowledgeable.</p> <p>d. I am very knowledgeable about the DK period.</p> <p>e. I know enough about the DK period to teach others.</p>
<p>9. If someone asked you, "Why did people commit horrible acts during the DK period?"</p> <p>How would you respond to this question?</p>
<p>10. Should the history of DK be taught in schools? (Yes or No)</p> <p>Explain why or why not.</p>
<p>11. What topic(s) in the DK period do you think <i>must</i> be taught in schools?</p>

Pre-Forum Survey for Students

Name (optional):	Occupation: (student, teacher, other):
Birth Date:	Gender:
Forum Site:	Date:

DIRECTIONS FOR PRE-TRAINING SURVEY: Thank you for taking the time to answer the questions in this survey. Your answers are very important to the Ministry of Education and the Documentation Center of Cambodia. Your answers and any personal information you provide will be used solely for educational or general research purposes related to the improvement of the Genocide Education Project. Below you will find three distinct surveys. If you are a student, you only need to answer the student survey; if you are a teacher, you only need to answer the survey for teachers; and if you are not a student or a teacher, please answer the survey for “others.” Thank you again for your participation and your help in the Genocide Education Project.

Students
<p>1. Do you believe that mass atrocities occurred during the DK regime? (Yes or No)</p> <p>Explain why or why not.</p>
<p>2. Have you ever talked about the DK period with your parents or people who lived during this time? (Yes or No)</p>
<p>3. Do you believe the DK regime was as horrible as the stories you’ve heard or read about? (Yes or No)</p> <p>Explain why or why not.</p>
<p>4. Are you comfortable asking your parents or people who lived during DK about DK? (Yes or No)</p> <p>Explain why or why not.</p>
<p>5. What question(s) about DK do you feel uncomfortable asking?</p>
<p>6. If one of your friends is a son/daughter of a perpetrator, would you discriminate against him or her? (Yes or No)</p> <p>Explain why or why not.</p>
<p>7. How would you describe your knowledge of the DK period? Choose one.</p> <p>a. I know nothing about the DK period.</p> <p>b. I know a little about the DK period.</p> <p>c. I know some facts about the DK period, but I am not very knowledgeable.</p>

<p>d. I am very knowledgeable about the DK period.</p> <p>e. I know enough about the DK period to teach others.</p>
<p>8. If someone asked you, "Why did people commit horrible acts during the DK period?"</p> <p>How would you respond to this question?</p>
<p>9. Should the history of DK be taught in schools? (Yes or No)</p> <p>Explain why or why not.</p>
<p>10. What topic(s) in the DK period do you think <i>must</i> be taught in schools?</p>

Pre-Forum Survey for Parents

Name (optional):	Occupation: (student, teacher, other):
Birth Date:	Gender:
Forum Site:	Date:

DIRECTIONS FOR PRE-TRAINING SURVEY: Thank you for taking the time to answer the questions in this survey. Your answers are very important to the Ministry of Education and the Documentation Center of Cambodia. Your answers and any personal information you provide will be used solely for educational or general research purposes related to the improvement of the Genocide Education Project. Below you will find three distinct surveys. If you are a student, you only need to answer the student survey; if you are a teacher, you only need to answer the survey for teachers; and if you are not a student or a teacher, please answer the survey for "others." Thank you again for your participation and your help in the Genocide Education Project.

Others (parents):
<p>1. Do you believe that mass atrocities occurred during the DK regime? (Yes or No)</p> <p>Explain why or why not.</p>
<p>2. Do you believe the DK regime was as horrible as the stories you've heard or read about? (Yes or No)</p>

Explain why or why not.
3. Have you ever talked about the DK period with young people or people who lived during this time? (Yes or No)
4. Are you comfortable answering questions about the DK period from children? (Yes or No) Explain why or why not.
5. What question(s) about DK do you feel uncomfortable answering?
6. If someone you knew was a perpetrator, would you discriminate against him or her? (Yes or No) Explain why or why not.
7. Would you discriminate against the children of perpetrators? (Yes or No) Explain why or why not.
8. How would you describe your knowledge of the DK period? Choose one. a. I know nothing about the DK period. b. I know a little about the DK period. c. I know some facts about the DK period, but I am not very knowledgeable. d. I am very knowledgeable about the DK period. e. I know enough about the DK period to teach others.
9. If someone asked you, "Why did people commit horrible acts during the DK period?" How would you respond to this question?

<p>10. Should the history of DK be taught in schools? (Yes or No)</p> <p>Explain why or why not.</p>
<p>11. What topic(s) in the DK period do you think <i>must</i> be taught in schools?</p>

Post-Forum Survey for Teachers

Name (optional):	Occupation: (student, teacher, other):
Birth Date:	Gender:
Forum Site:	Date:

DIRECTIONS FOR POST-TRAINING SURVEY: Thank you for taking the time to answer the questions in this survey. Your answers are very important to the Ministry of Education and the Documentation Center of Cambodia. Your answers and any personal information you provide will be solely used for educational and research purposes of improving the genocide education project. Below you find three distinct surveys. If you are a student, you only need to answer the student survey; if you are a teacher, you only need to answer the survey for teachers; and if you are not a student or a teacher, please answer the survey for “others.” Thank you again for your participation and your help in the Genocide Education Project.

Teachers: <i>After this training...</i>
<p>1. Do you believe that mass atrocities occurred during the DK regime? (Yes or No)</p> <p>Explain why or why not.</p>
<p>2. Do you believe the DK regime was as horrible as the stories you’ve heard or read about? (Yes or No)</p> <p>Explain why or why not.</p>
<p>3. Are you comfortable answering questions about the DK period from your students? (Yes or No)</p> <p>Explain why or why not.</p>
<p>4. What question(s) about DK do you feel uncomfortable about answering?</p>
<p>5. If one of your students is a son/daughter of a perpetrator, would you discriminate</p>

<p>against him or her? (Yes or No)</p> <p>Explain why or why not.</p>
<p>6. If someone asked you, “Why did people commit horrible acts during the DK period? “</p> <p>How would you respond to this question?</p>
<p>7. Should the history of DK be taught in schools? (Yes or No)</p> <p>Explain why or why not.</p>
<p>8. What topic(s) in DK period do you think <i>must</i> be taught in schools?</p>
<p>9. If someone asked you, “What did you learn during this training?”</p> <p>How would you respond to this question?</p>

Post-Training Survey for Students

Name (optional):	Occupation: (student, teacher, other):
Birth Date:	Gender:
Forum Site:	Date:

DIRECTIONS FOR POST-TRAINING SURVEY: Thank you for taking the time to answer the questions in this survey. Your answers are very important to the Ministry of Education and the Documentation Center of Cambodia. Your answers and any personal information you provide will be solely used for educational and research purposes of improving the genocide education project. Below you find three distinct surveys. If you are a student, you only need to answer the student survey; if you are a teacher, you only need to answer the survey for teachers; and if you are not a student or a teacher, please answer the survey for “others.” Thank you again for your participation and your help in the Genocide Education Project.

Students: <i>After this training....</i>
<p>1. Do you believe that mass atrocities occurred during the DK regime? (Yes or No)</p> <p>Explain why or why not.</p>

<p>2. Do you believe the DK regime was as horrible as the stories you've heard or read about? (Yes or No)</p> <p>Explain why or why not.</p>
<p>3. Are you comfortable asking your parents or people who lived during DK about DK? (Yes or No)</p> <p>Explain why or why not.</p>
<p>4. What question(s) about DK do you feel uncomfortable asking?</p>
<p>5. If one of your friends is a son/daughter of a perpetrator, would you discriminate against him or her? (Yes or No)</p> <p>Explain why or why not.</p>
<p>6. If someone asked you, "Why did people commit horrible acts during the DK period?"</p> <p>How would you respond to this question?</p>
<p>7. Should the history of DK be taught in schools? (Yes or No)</p> <p>Explain why or why not.</p>
<p>8. What topic(s) in the DK period do you think <i>must</i> be taught in schools?</p>
<p>9. If someone asked you, "What did you learn during this training?"</p> <p>How would you respond to this question?</p>

Post-Forum Survey for Parents

Name (optional):	Occupation: (student, teacher, other):
Birth Date:	Gender:
Forum Site:	Date:

DIRECTIONS FOR POST-TRAINING SURVEY: Thank you for taking the time to answer the questions in this survey. Your answers are very important to the Ministry of Education and the Documentation Center of Cambodia. Your answers and any personal information you provide will be solely used for educational and research purposes of improving the genocide education project. Below you find three distinct surveys. If you are a student, you only need to answer the student survey; if you are a teacher, you only need to answer the survey for teachers; and if you are not a student or a teacher, please answer the survey for “others.” Thank you again for your participation and your help in the Genocide Education Project.

<p>Others (Parents): <i>After this training...</i></p>
<p>1. Do you believe that mass atrocities occurred during the DK regime? (Yes or No)</p> <p>Explain why or why not.</p>
<p>2. Do you believe the DK regime was as horrible as the stories you’ve heard or read about? (Yes or No)</p> <p>Explain why or why not.</p>
<p>3. Are you comfortable answering questions about the DK period from children? (Yes or No)</p> <p>Explain why or why not.</p>
<p>4. What question(s) do you feel uncomfortable answering?</p>
<p>5. If someone you knew was a perpetrator, would you discriminate against him or her? (Yes or No)</p> <p>Explain why or why not.</p>
<p>6. Would you discriminate against the children of perpetrators? (Yes or No)</p> <p>Explain why or why not.</p>
<p>7. If someone asked you, “Why did people commit horrible acts during the DK period?”</p> <p>How would you respond to this question?</p>

8. Should the history of DK be taught in schools? (Yes or No) Explain why or why not.
9. What topic(s) in the DK period do you think <i>must</i> be taught in schools?
10. If someone asked you, "What did you learn during this training?" How would you respond to this question?