

មជ្ឈមណ្ឌលឯកសារកម្ពុជា

GENOCIDE EDUCATION PROJECT

The Teaching of "A History of Democratic Kampuchea (1975-1979)"

Democratic Kampuchea Textbook Distribution: A Public Education Forum between teachers, students and parents

Pong Ror 2 Village, Pong Ror Commune, Chhlong District, Kratie Province

November 14, 2010



Cham Youths in Chhlong District, Kratie Province

On November 14, The Documentation Center of Cambodia's (DC-Cam's) Genocide Education Project conducted a Public Education Forum in Pong Ror 2 village, Pong Ror commune, Chhlong district, Kratie province. The forum was held in a Cham community in Pong Ror commune in the compound of **Al Cheu Meak Mosque** or Vihear Pong Ror, one of the biggest mosques in Kratie. There were over 250 participants. Most of them were Cham youth. Other participants included Cham villagers, Hakim (Cham community leaders), Tuon (Cham religious leaders), teachers and local authorities. The forum began at 8:00 AM and ended at 11:30 AM. As an introduction, Mr. Pong Rasy Pheng explained about DC-Cam, the Genocide Education Project and the objectives of the forum. After the introduction, the Deputy Chief of Pong Ror commune gave a welcoming remark, shared his personal experiences during the Khmer Rouge (KR) and encouraged all youths to make all efforts to study Khmer Rouge history as part of their future academic career. Next, Mr. Khamboly Dy, the author of *A History of Democratic Kampuchea (1975-1979)* textbook, gave a general description and overview of the textbook and some key events that occurred during the KR regime. This was followed by the distribution of the textbooks and administration of the pre-forum survey to gauge participants' understanding and interest in studying KR history. After that, Mr. Pheng taught Chapter 4

Documentation Center of Cambodia

Searching for the Truth

ស្វែងរកការពិត ដើម្បី ការចងចាំ និង យុត្តិធម៌

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of the textbook entitled “The Formation of the Democratic Kampuchea Government,” which was followed by a question and answer session. Later that afternoon, the team members of DC-Cam conducted interviews with villagers, teachers and Cham youths.

Although this was the fifth forum organized, it was the first time that it was ever conducted in the Cham community. The forum yielded great impacts on the Cham communities in Chhlong district. The community leaders were delighted that Cham youth had a chance to participate in this educational forum which provided them the knowledge to study and understand KR history as well as having a chance to expose themselves to this important issue in a public setting. This opportunity encouraged and strengthened their active participation and offered a guide for their future career choice in the field of social services.

Geographical Descriptions

Pong Ror commune is located about thirty-five kilometers from the Kratie provincial town. It is about five kilometers from Chhlong district town. There are fifteen new and old Cham villages in Chhlong district. Seven villages existed since the pre-KR period while the other eight villages were established after 1979. However, these later villages have not received formal sub-degree from the government yet. The total number of Cham population in Chhlong district is 3,000 families, equal to over 150,000 people. Pong Ror commune consists of about 5,000 Cham people. They prefer to be called Cham rather Khmer Islam because their ancestors were originally from Champa.



A Mosque in Pong Ror Commune, Chhlong District, Built in 1985

Local Concerns

Mr. Sa Sopeat is the Head of Cham Youths Committee of Chhlong District. The committee is a newly established one aimed to educate the Cham youths and to encourage them to study and not to drop out of school. According to Mr. Sopeat, the rate of dropping out of school among the Cham youths is high. Some Cham children drop out of school in grade six or seven. They do not understand much about the value of knowledge and education. The committee occasionally holds forums and trainings to encourage Cham youths to work hard in school. Members of the committee often point out some prominent Cham leaders who are successful in education as role models. The committee also wants to integrate gender issues into the community. Mr. Sopeat notes that Cham women do not have high education because they are not highly encouraged to pursue education. The community as a whole seems to focus more on men. In spite of this fact, several Cham

women became teachers in various Lower and Higher Secondary Schools in the district.

Because a considerable number of Cham children drop out of school, the Cham Youths Committee establishes a religious school consisting of six classes with 400 students inside the compound of the mosque. The teachers (Tuons) were selected from the educated people in the villages. The other teachers are from Arab Emirate. They first work on a voluntary basis. Later, the committee raises money among the villagers to give a modest financial support to the teachers. The school focuses on Arab and Malaysian languages, Muslim religion and social knowledge. Moreover, the committee plans to create a partnership with both governmental and non-governmental organizations to organize public forums and field trips for Cham youths to visit historical sites such as Tuol Sleng and Cheung Ek. The committee wants Cham youths to learn about the KR history and how their community was impacted. The trips to visit these sites not only allow the youths to gain social knowledge but also create a platform where the youths can establish more friendly relations to further strengthen their communities.

Local History

During the KR regime, the Cham people in Pong Ror commune were evacuated to live and work in Prek Prosab district on the other side of the river. According to Sopeat, the Cham people were very active and supportive of the KR before the 1975 revolutionary victory. They joined forces with the KR to fight with Thieu-Ky forces of the South Vietnam around 1971. One Cham village was named Struggle Village by the KR because the people there did not escape the attacks from the Khmer Republic forces and the American bombings. They stayed in the village and fought back. At one point, the Thieu-Ky forces entered the village and burned down the houses. In addition, some Cham were among the KR high-ranking cadres such as Mat Ly. Sopeat said that he met Mat Ly several times during the post 1975 period. Mat Ly and his comrades visited the Cham villages and propagandized the villagers to join the KR revolution. Sopeat said that Mat Ly's group used art for their revolutionary propaganda. Sometimes, Mat Ly stayed in his village for several months.

Although the Cham people gave a lot of assistance to the KR in pre-1975, they were treated harshly between 1975 and 1979. The Cham were forced to exchange houses with Khmers or to live with the Khmer families under the same households. The old mosque was turned into a kitchen hall. They were forced to abandon their religion and identity. Very often they were forced to eat pork, which caused them to vomit. Many Cham were killed during the KR.

After 1979, the Cham, like Khmer families nationwide, returned back to their home villages and continued to practice Islam. Since the former mosque was too old, Cham villagers decided to build a new mosque which was constructed in 1985. The construction of the mosque was funded by the entire Cham villagers in Pong Ror commune. According to Sopeat, each villager saved a fistful of rice from their daily cooking to build the mosque. In addition, the other source of money was from the villagers' labor forces. In the dry season, the river was very shallow. The boats traveling from Phnom Penh to Kratie usually got stuck nearby the Cham villages. Cham villagers helped each other out of trouble. In return, they received some money as labor compensation. The money was saved in the budget to build the mosque. This showed a strong relations and tight community among

the Cham. In the present, Cham communities in Pong Ror commune have received financial support from the Cham overseas and Muslim organizations from Arab Emirate and Malaysia.

Forum Activities

1. Opening remark by Pheng Pong-Rasy

Mr. Pheng Pong Rasy opened the forum with the explanation on DC-Cam's work and the objectives of the Genocide Education Project. He stated that the project aims at bringing about peace building, national reconciliation and genocide prevention. Mr. Pheng asked the participants to define the term genocide. The participants have mixed answers. One of them said that "genocide is the act of killing people." Another Cham youth answered that, "Genocide means that the KR persecuted people and did not allow people to practice their own culture." Mr. Pheng explained that, "Genocide is intent to kill one group or members of the group."



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

Mr. Pheng further explained that the main purpose of the project is to prevent genocide from occurring again in the future. He mentioned that DC-Cam spent three years from 2004 to 2007 in order to publish the textbook *A History of Democratic Kampuchea (1975-1979)*. The book has been endorsed by the Ministry of Education as a core reference to study KR history in Cambodian secondary and higher education. The textbook was integrated into the Ministry's curriculum. Mr. Pheng also talked about the national, provincial and commune teacher trainings and DC-Cam's plan to train over 3,000 teachers nationwide. One provincial teacher from Kratie was also present in the forum.

Then, Mr. Pheng went on to explain the purposes of the Public Education Forum which included the distribution of the textbook to all participants and the discussion of the content of the textbook. Mr. Pheng continued to state that the forum is a platform for critical discussions between the young generations and their elder about the KR regime. People have different knowledge and experiences of the KR history. The level of understanding also varies. Secondly, the majority of people, especially students, in the remote areas of the Cambodia have not received the KR history textbook yet. The forum also aims to bring about national reconciliation by allowing the victims and the perpetrators to understand each other and to find common grounds so that they can live side by side in the same villages.

2. Remarks by Deputy Commune Chief, Mr. Kiri Nep

The Deputy Commune Chief welcomed all the guests and Cham youths participating in the forum. He said that, "Today, Pong Ror commune is very honored to host DC-Cam's Public Education Forum." He said that the KR regime was a really cruel regime that forced people both young and old to do hard labor. He strongly encouraged young children to pay serious attention on the forum to learn more about the KR history.

3. Remarks on the textbook by Mr. Dy Khamboly

Before giving brief summary of what the book is about, Mr. Dy asked if anyone from the group had seen the book before. A few adults raised their hands because they have been studying at the secondary school level. They saw copies of the textbook in their school libraries. Then, he asked, "When the KR came to power, what did they do?" One male youth answered that "The KR



Cham Youths Reading A History of Democratic Kampuchea

evacuated all people from Phnom Penh city and other downtowns to the countryside." Another female youth said that, "When the KR came to power, they forced people to work regardless they were poor or rich. The KR tortured the people."

Then Mr. Dy talked about the textbook that it was first published in 2007 and consists of eleven chapters. The book talks about the rise, reign and fall of the KR. The book answers the question about the origin of the KR regime. Who were KR leaders? Where does the word "Khmer Rouge" come from? What did the KR do on people within the period of their holding power? What were the reasons that caused the KR to be defeated?

Next, Mr. Dy talked about the KR persecutions on Cambodian people as well as the Cham. He encouraged the Cham youths to seek answers from their parents and elder. Mr. Dy raised an example of the President of Cham Youth Committee of Chhlong district, Mr. Sopeat, who was a youth during the KR. Cham were not allowed to live in their community. They were forced to live dispersedly among the Khmers. They were not allowed to preserve their Cham identity. All rights were forbidden; moreover, Cham were forced to eat pork, which is against Islam religion. Then, Mr. Dy explained that the study of KR history is to prevent the regime and similar circumstances from happening again in Cambodia. The study also contributes to national reconciliation and healing. He encourages all participants to pay attention on the study of KR history. To give an example, Mr. Dy gave a brief life experience of Ms. Farina So, who is currently a DC-Cam's staff. He told the Cham youths that Ms. So is a young woman who comes from a poor family like many of the youths in the forum. She managed to finish her MA in the US, returned back and led a project working with all Muslim mosques across the country. Mr. Dy urged the Cham youths to take Ms. So as their model and inspiration for personal growth.

After a brief remark by Mr. Dy, the team distributed pre-forum survey to all participants in order to see their knowledge, interest and attitude toward studying KR history.

4. 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

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 one plenary session. After the resignation, the Prince was in house arrest until



A Female Cham Youth Answering the Question

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, "Kieu Samphan was an educated person and who became a communist around 1967."

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



A Female Cham Youth Answering the Question

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



Discussion on the Chapter 4 of the Textbook

be chief of 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

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 the 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.



Cham Youths Filling in the Forum Survey

output

The forum provided knowledge on KR history, particularly Chapter 4 which detailed the creation of the Democratic Kampuchea government and the regime leaders, to over 250 participants consisting of Cham youth, villagers, Muslim religious leaders and teachers,

school teachers and local authorities. The team distributed 200 copies of the textbook *A History of Democratic Kampuchea (1975-1979)*, 200 copies of DC-Cam's monthly magazine *Searching for the Truth*, and 200 copies of each of the booklets on case 001 and 002. In addition, the team conducted seven interviews.

Outcomes

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?



Participants in the Public Education Forum

What was 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 book whenever he encounters questions related to the KR issues.

The team encouraged teachers and the Cham community leaders to use the student-centered approaches in teaching students inside and outside of the classroom setting with both small and large groups of students. The discussions with teachers and the community leaders showed that Cham youths are a little shy, and may need encouragement to speak and participate in different situations. They said that they want their children to be brave and be able to speak out in a large group, which is important for their future career and life. Realizing this, the project team members reduced the amount of their speech to encourage children to discuss and ask questions. The team made a great offer to provide opportunities for children to come to the front to ask their questions and to summarize their learning. After this, the team explained how important these courageous actions were for their future career. The team explained that, "when you become leaders, you will have to talk and be able to come up with your own ideas and initiatives." At the end, the team summed up by encouraging teachers to generate critical thinking and self-study among children by allowing them the opportunity to be active

learners. Children need to learn how to be independent and responsible for their own work and actions.

Impacts

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



A Cham Youth Attentively Reading the Textbook

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.

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. The school principal said that this year he did not receive any new instruction from the Ministry of Education or the Provincial Office of Education yet, therefore, has not incorporated KR history into history courses. This shows the loophole in communication and in providing messages about teaching KR history at all secondary schools nationwide. DC-Cam has to inform the Ministry of Education and request that a clear message be given to all secondary schools on the using of the textbook in their classroom since the book has already been fully endorsed by the Ministry of Education as mandatory reading for History, Khmer Studies and Citizen Morality courses since 2008. This endorsement permits teachers to use the textbook to teach students.

The challenge for implementing the teaching of the textbook is incorporating instructional methodologies that are new for both officials and teachers who may be tied to traditional pedagogies, protocol and bureaucracies. In order for them to use the curriculum freely, they want to see the textbook listed on the same page with the other textbooks that the Ministry of Education authorizes for usage in schools. Another challenge is that teachers

nationwide do not have enough time in academic year to teach anything new. Therefore, teachers do not have incentive and enough time to make use of any extra curriculum even though they see that materials received from DC-Cam is helpful and beneficial to students.

To encourage the Cham youth to stay in school and to continue their study, Mr. Dy told the students to use Ms. Farina So as a role model and a source of inspiration for the Cham youth. Mr. Dy said that Ms. Farina also comes from a poor Cham family. She managed to study and was able to gain a master degree from the U.S. Because of her determination for success, Ms. Farina is now running a project working with over 300 mosques throughout Cambodia to help the Cham communities to strengthen their well-being and to preserve their identity. Hearing this, the Cham youth requested that Ms. Farina So come to their village to share her work and study experiences. Within Ms. Farina's project, they wanted to visit Tuol Sleng Genocide Museum and Cheung Ek killing fields as part of their study to build community knowledge.

Challenges and Recommendations

Participants seemed to be more interested in asking questions after the presentation of the chapter than listening to a full lecture. It was a challenge to hold participants attention at great length. The presenters need to keep their summary short, precise and engaging. They need to be aware of their audience and their surroundings and make adjustments to suit to the need of the participants.

To overcome the exhaustion of the participants who sit still for more than three hours, each forum should have more than two presenters. Participants may lose some interest if they listen to only one or two presenters within three to four hours. In this forum, Mr. Dy and Mr. Pheng took turn to discuss with participants. Moreover, Mr. Dy invited Hakim and the school principal to share their personal stories and to discuss the fate of the Cham community during the Khmer Rouge era to the participants. As a result of listening to the guest speakers, participants received different information on the same topic and were able to link the discussions in the textbook to the history of their own community.

Based on the forums conducted thus far, the team has learned that the program for the forum is too congested and should be adjusted. The team has to keep the purpose of the forum in mind - engage the population to talk and to share their experiences with the young generations in one public setting and beyond. The forum should provide the opportunity for participants, especially the children, a chance to discuss the content in the textbook by linking it to the histories of their own communities. Therefore, the team should shorten some activities such as presentation on DC-Cam's work, the project and the summary of the chapter. Presenters need to manage the time effectively. The presentation on the administrative detail should not be more than five minutes. The team should allow more time for discussion and Q&A session that will generate more impact. It is also a great idea to build in a short break and/or some exercise activity to move about.

In this forum, very few villagers and teachers attended. There were not many interactions between children and their elders. The discussions were exclusively among the Cham youths. The forum aims to engage three groups of people: students, parents and teachers. There should be a clear communication with the community leaders inviting a diverse group of participants to the forum.

Interview with Yey Yi (F), ? years old, Chhlong district, Kratie province.

By Khamboly Dy

Yi : He died at 6:00am.

Boly: Did he died at PolPot regime?

Yi : Yes, he is really lucky. I don't know where I can keep him. When I arrived home my mom have any some candle and some incense stick. And then Tach's mom in law she go to dig up her plank at her house to keep my grandpa.

Boly: He died for many years?

Yi : Yes, since our country not yet have any peace

Boly: Both of them walked to there?

Yi : Yes, They knew that our grandma died

Boly: how many people arrived there? Norn, Kal, Grandma, Grandpa?

Yi : only 2 people, they are mobile unite, all of them such as uncle, aunt, grandpa. Grandma died at my mom's house. If she died at Beung Ring, I don't know what to do.

Boly: Have only you that bring her to go there?

Yi : Everybody! I ride a cattle from my mom's house go to take her back to her house

Boly: What did she die in year?

Yi : Our grandma?

Boly: yes!

Yi : more than 80

Boly: Bo grandma?

Yi : Yes!

Boly: Too many ages!

Yi : Our grandpa also have old age.

Boly: Why was he die?

Yi : She have fever for two or three days only.

Boly: She not have any ill??

Yi : Yes! she simple. When she slept at Preak SomRoung Pagoda near the port of the boat.

Boly: When they told you to leave from there port?

Yi : 79

Boly: At PolPot regime you lived together with your family?

Yi : Yes!

Boly: When they chase you out from there?

Yi : 79.

Boly: Yes! Since 75 to 79 no one mobilization you from your house?

Yi : No!

Boly: They allowed you to stay here?

Yi : Yes! but if different from us such as Cham people. They adjust them to live in Khmer's house and Khmer people go to live in Cham's house. But our family still lived in our house.

Boly: Why we can live in our house?

Yi : I don't know.

Boly: In our family, do we have someone do

Yi : No, but Lo they adjust him go to Cham village.

Boly: Which village?

Yi : It's finished from our house 2 or 3 way it will arrive.

Boly: It's also near here.

Yi: Yes, Lo not yet build this house. He care grandpa , I'm care grandma.

Boly: Grandpa stay with him?

Yi: Yes, after this Tach is a mobile unit. He catch fish and then he put it into his foot pants to give it to his ancestor for cooked.

Boly: Khmer Krohom not said anything?

Yi: They didn't see and also don't know too.

Boly: So we are secret?

Yi: Yes! we pulled a seine at island.

Boly: Pulled a seine for Khmer rouge?

Yi: Yes!

Boly: And then we put it in foot pants?

Yi: Yes, sometime we pack it with a cotton scarf and then wrap with our head to earn our ancestors living. This one is for supplying, he always steal some sugar tablets to gave his grandparents.

Boly: Who?

Yi: Kak

Boly: He is at supplying?

Yi: Yes, and they also quit him from a monk.

Boly: Maybe we are old people that living here, so they didn't sin us.

Yi: I don't know.

Boly: How about eating? rice or gruel?

Yi: Gruel.

Boly: They put together or individual?

Yi: They putting together, but for us they give them to eat at home. We transplant rice and catch fish. We place the net and when we got fish we wrap wit cotton scarf and then we cook for our grandparents.

Boly: How many family that living here? Your parents, and Lo parents?

Yi: Yes, it has only two.

Boly: Only two? Lorm grandma and they change to other place?

Yi: Yes.

Boly: Since 75 to 79 do you have connecting with each other?

Yi: No.

Boly: It's end?

Yi: Yes, but our grandma and grandpa they stayed here, grandpa they bring him to live at West. But we go and come to met him by secret.

Boly: When we go and come did we have to got a permission from them or not?

Yi: No.

Boly: So we keep it secret?

Yi: Yes.

Boly: When did you go?

Yi: When we get it we went to there and it also near here. When we got food or something else we try to keep it by secret and then we putting it in our pocket.

Boly: Is there have any Khmer rouge office near here?

Yi: No, it didn't have. But this house is for their business.

Boly: Yes.

Yi: Wrap the fish with our head.

Boly: really?

Yi : Yes, no one know. We putting some at the west for our grandpa and we putting some for our grandma here. I'm at work and my father went to control machine at the farm.

Boly: What is your full name?

Yi : My name Yi.

Boly: The full name and family name?

Yi : Kheam Yi.

Boly: Kheam Yi? your family name is Kheam?

Yi : Yes, my father name's Kheam.

Boly: What is your father name?

Yi : My father name's Kheam.

Boly: What is his family name?

Yi : His family name's Heim.

Boly: Heim Kheam? how about your mother?

Yi : My mother name's Eim.

Boly: Her full name?

Yi : Ou

Boly: Ou Eim. When you was born?

Yi : I'm not sure about the year. Just know that the year of the cock 78.

Boly: 78 ! we subtraction it so we can know. 78 we can say that maybe at 1933.

Yi : I don't know.

Boly: How about grandpa? what is his full name? Mut Vin, right?

Yi : Mut Vin.

Boly: How many children that you have?

Yi : I have 10 children.

Boly: 10 children?

Yi : Yes, but PolPot get out two children from me.

Boly: Can you describe me? Who is the first one?

Yi : Mut Vet.

Boly: Mut Vet? family name's Mut?

Yi : Yes, Second is Khuntor.

Boly: Mut Khuntor?

Yi : Yes, Male. The third one is Meang Hor.

Boly: Mut MeangHor?

Yi : Yes, after Meanghor is Kak.

Boly: Mut Kak?

Yi : Yes, after KaK is Tach.

Boly: Mut Tach?

Yi : Yes, then Mong.

Boly: Mut Mong?

Yi : Yes, after this is Sok.

Boly: Mut Sok?

Yi : Yes, throw away of Female.

Boly: It's for later, let's talk about more.

Yi : After Sok is Menghin

Boly: Mut Menghin?

Yi : Yes, then Neang.

Boly: Mut Neang.

Yi : Yes, finally is Doub.
Boly: Mut Doub is the final?
Yi : Yes,
Boly: Among of 10 children. How many children that Khmer rouge get out from you.
Yi : Two.
Boly: Who are they?
Yi : Vet and Khuntor are elder sibling.
Boly: They are elder sibling?
Yi : Yes.
Boly: Female or Male.
Yi : A male and Female. Take turn.
Boly: So you have 5 Female and 5 Male?
Yi : 6 Male and 4 Female.
Boly: So you have 4 female?
Yi : Yes, I can nourished all of my children and no one die. From the beginning we don't know how to do like the present. From the beginning we have a free as one wishes. Everyone also have a lot of children and they also can nourished all of their children.
Boly: You can nourished all of your children?
Yi : Yes still alive.
Boly: Is died only the Khmer rouge get out from you?
Yi : Yes.
Boly: Your children maybe still alive If the Khmer rouge not get out from you.
Yi : Yes, Vet's husband is a doctor. They beat the dwell of doctor place.
Boly: Did you stay at your own house during Khmer role?
Yi : Yes.
Boly: This is your own house?
Yi : Yes.
Boly: Now you are living at this house?
Yi : Yes.
Boly: How many years of this house?
Yi : 60.
Boly: 60?
Yi : Yes.
Boly: how many row?
Yi : 2 rows.
Boly: There are 2 rows?
Yi : Yes. three with kitchen.
Boly: Yes, during 60 when the Khmer rouge enter where was your children? They living together?
Yi : Yes.
Boly: All of 10 children?
Yi : Yes.
Boly: Is it enough for your family for living together with the 2 rows?
Yi : Yes, it enough.
Boly: Have anyone got married?
Yi : 2 children got married.
Boly: After they got married they still living together?

Yi : No, she went to lived with her husband.

Boly: Did the Khmer rouge have to designate your children to be come mobile unit?

Yi : Yes, they designated all.

Boly: They living together or they change to another place?

Yi : They change.

Boly: Yes.

Yi : My daughter move to farm.

Boly: So far.

Yi : Meng Hin went to transport the bullet for them. It has only small children that stayed with me. Start from Tach.

Boly: They are living with you?

Yi : Yes.

Boly: During Khmer rouge how many children that living with you.

Yi : Have Tach, Mong, Sok, Neang, Menghin and Doub. It has only 6.

Boly: There are 6 children?

Yi : Yes.

Boly: Are they stay in your responsibility?

Yi : Yes.

Boly: So it has 6 people that stayed with you and grandma.

Yi : Yes.

Boly: So it has 9 people?

Yi : Yes.

Boly: With grandpa?

Yi : Yes.

Boly: But at home it has only you, grandma and grandpa, right?

Yi : Yes.

Boly: So all young children they adjust them to became mobile unit?

Yi : Yes.

Boly: How many day that Khmer rouge give the permission to your children back home?

Yi : If they can come they will come and go back immediately.

Boly: They always go there everyday or often?

Yi : very often.

Boly: Often?

Yi : Yes.

Boly: What did you do during Khmer role?

Yi : They gave me to harvesting rice, transplanting rice after that they give me to cooking rice.

Boly: Cooking rice?

Yi : Yes, Cooking rice and gruel. Grandpa he is very lucky, they designate him to stay at the kitchen.

Boly: Who?

Yi : Vin grandpa.

Boly: Vin grandpa?

Yi : Yes, he at the kitchen. He not agree with them, he do it for many days. He ask them to change to the machine. He stop do there for many day the Khmer rouge order the people who works at the kitchen must went to kill the dogs.

Boly: Why they do that?

Yi : They not allowed to pet the dogs I also don't know too. He is very lucky if he not change he maybe do like them too.

Boly: It's mean that he also go to killed dogs too.

Yi : Yes, and the spy they also ask me that they designated him to leave the kitchen or he want to go by himself. I told that he asked the permission to go there.

Boly: I want to talk with you more than this about the Khmer rouge because I never talk with you about this before.

Yi : Yes.

Boly: What did he do with the machine?

Yi : This machine is for pumping the water into the farm.

Boly: Machine pumping the water into the farm?

Yi : Yes.

Boly: It's time he back to relax at home?

Yi : Yes.

Boly: So they allowed them to living together?

Yi : Yes.

Boly: Did we have any private possession like dishes or pot?

Yi : No, they get it into their kitchen.

Boly: How about us?

Yi : We try to keep it and secret.

Boly: Yes, So we keep it for cooking food.

Yi : Yes, no fire and no smoke, but we can boil water.

Boly: Yes.

Yi : I'm really pity grandma.

Boly: What's happen wit grandma?

Yi : The house that near here their sibling is a soldiers. They cooked rice. They called me to get the rice. When I arrived I call grandma and she is sleeping on the bed. When she get up she asked me. Where you get it from? and she really happy because she always eat argue for long time. I told her that I get it from our neighbor and then she ate with her grandchild Doub. Her grandchild asked that what is this? It's really sweet.

Boly: Yes, really pity because he never eat rice before.

Yi : Yes, and also afraid that they know when we cooking food for grandma. They gave me to stay at the kitchen . We can get some rice from there but we really afraid about that.

Boly: If they know that they will killing us.

Yi : Yes, sometime try to weak the water from the gruel and has only the solid of the gruel and then bring it our grandma.

Boly: What did you do at the kitchen?

Yi : Cooking rice for the youngster and ground people.

Boly: Are they go to do the farm?

Yi : Yes, one group is for one kitchen.

Boly: Did they have to created the co-operative?

Yi : Co-operative?

Boly: Yes.

Yi : It has a lot of Chams. They sin with Chams people like force them to eat pork. When they ask to salt they never give them. Sometime they asked the salt from

me, but I never give them because I also afraid with Khmer rouge. Afraid they kill me.

Boly: Can you describe me! what did they sin with Chams people?

Yi : I don't know.

Boly: You have to told me why they change the house?

Yi : Khmer change to Chams. Chams change to Khmer. Sometime they live together.

Boly: Do you know why they do that with Cham people?

Yi : I don't know.

Boly: Who commanded them to change?

Yi : Grouping.

Boly: Where the grouping from?

Yi : They from Pongro.

Boly: Did Khmer and Chams people eat together?

Yi : Yes.

Boly: What happened with them when they eat pork?

Yi : Some people unbearable and then try to eat, but some people can bearable so they try to eat with sow gruel. Chams people also vomited when they eat pork, so sometime they not have enough to do work. Sometime they have some salt from their home so they try to eat it with gruel.

Boly: Have you ever seen Khmer rouge killed Chams people?

Yi : No, never. Just only heard.

Boly: What did you hear?

Yi : I heard that they drop Chams people into the water.

Boly: Do they didn't bury into the land?

Yi : No.

Boly: The river that behind us?

Yi : Mekong river. We never asked and never knew. We just heard from co-worker.

Boly: Have you ever seen that they do any punishment?

Yi : I never saw that.

Boly: Are you staying at the kitchen and transplant the rice?

Yi : Yes.

Boly: Which food that they cooked at the Khmer rouge?

Yi : The food have fish-paste and fish meat paste. They have produce the fish- paste and fish meat paste and then they divide at the kitchen. I'm carry the jar of

Boly: Which kind of jar?

Yi : The jar of

Boly: Where did you get it from?

Yi : I got it from warehouse.

Boly: Where is the warehouse?

Yi : At the East of the middle Khum.

Boly: Which Khum?

Yi : Khum DongKdoang.

Boly: Is have a warehouse?

Yi : Yes.

Boly: Who is the administer?

Yi : Some of them are from another place but some of them are at here.

Boly: Is there any new mobilization come to visit there?

Yi : Yes.

Boly: Where are they from?
Yi : They from Phnom Penh 75.
Boly: So they from Phnom Penh?
Yi : Yes.
Boly: Where do they live?
Yi : They lived with us.
Boly: Do they lived with the same house?
Yi : Yes, grandpa had to transport them. Khmer rouge have to designated him to bring them to the Domry Pog.
Boly: Why did they go?
Yi : They bring them to lived there. Some people died cause of the disease of the environment. Khmer rouge also built shelter for them. Grandpa saw person who carry the sack and he also not leave from his sack. We have ox cart so they had to designate us.
Boly: So Khmer rogue keep them at here?
Yi : Khmer rouge built the shelter for them.
Boly: Did Phnom Penh people come to lived with us?
Yi : Yes.
Boly: Have they lived with us?
Yi : No.
Boly: So they didn't lived with us?
Yi : Yes.
Boly: Have ever talked with Phnom Penh people?
Yi : They not give permission to connect with each other.
Boly: What did Khmer rouge prevent us?
Yi : They said that not connected with each other. If we meet me must go to the farm. Just me and my sibling they also not give a permission to meet with each other. But I try to resisted to get the cart to take my grandma.
Boly: How many siblings that you have?
Yi : 7 people.
Boly: How many Male and Female?
Yi : 2 Males and 5 Females.
Boly: Which child that you were in?
Yi : I'm in 6.
Boly: When did your mother died?
Yi : In 83.
Boly: So he died after Khmer rouge?
Yi : Yes.
Boly: During Khmer rouge did you have to meet your parents or sibling?
Yi : Yes, I lived here.
Boly: Did you lived here?
Yi : Yes.
Boly: During Khmer rouge?
Yi : Yes.
Boly: Did you have to visited them?
Yi : Yes, I wore a pants and hat. When I walked they asked me that did you fall the Khmer noodle yet? I said that done it already. When arrived there my parents

and my sibling blame me that why you came here, now it very strict. When I'm back my child of my sibling ride a motorbike bring me back.

Boly: During the Khmer rouge did he have a motorbike?

Yi : Yes, he do work. He bring me to the port.

Boly: Did Khmer rouge know about that?

Yi : They didn't know.

Boly: They didn't know about that?

Yi : Yes.

Boly: Did we have any notice when we cross to another place?

Yi : Yes, but I didn't have.

Boly: Did you frighten about that?

Yi : Yes.

Boly: When you go there did she said anything?

Yi : She is very happy and also frighten.

Boly: Did Khmer rouge have to give heavy job for Phnom Penh people?

Yi : It's the same like the base of people.

Boly: How about eating?

Yi : It's also the same.

Boly: Have you ever heard that lost the new people?

Yi : Yes, but don't know why they lost.

Boly: Bo grandma what did she do?

Yi : She spin silk and cotton scarf. But they didn't give us because they know that we have it already.

Boly: What did she have?

Yi : We have cotton scarf so they shared to the people who don't have it only.

Boly: Did we asked about the cotton scarf?

Yi : Yes.

Boly: Did you know who is the administer of this village?

Yi : I don't know.

Boly: They are at this village or they are from another village?

Yi : They are a clan of this village. They also died all.

Boly: So they are also villager?

Yi : No, some of them are from another farm. Our villager didn't do anything.

Boly: How about grandpa behind the pumping the water into the farm did he have do anything else?

Yi : He at machine. When we ran we didn't get any machine, blanket, and mosquito net it also kept at the farm.

Boly: In 79?

Yi : Yes.

Boly: Why we ran out from there?

Yi : They gave them down into the boat.

Boly: Could you describe about that activity why you ran out?

Yi : They told that must be arrived at Preak Somrong Pagoda. The Pagoda where is at the Cham village. It gather together when I arrived there all gone from our village. When back it also gone all of our cart.

Boly: When you arrived at village?

Yi : Yes.

Boly: How many days that you go there?

Yi : 5 or 6 days.
Boly: Since grandma sick?
Yi : Yes, she sick at Preak Somrong Pagoda and then down into the boat.
Boly: So from here to Preak Somrong pagoda we must ride cart.
Yi : Yes.
Boly: And from Preak Somrong to Chambok we ride a boat?
Yi : Yes. and bring to the Somlei Pagoda.
Boly: Is there a lot of people?
Yi : Yes, some people are sit in the small round basket and then they carry their grandparents by using this small round basket.
Boly: Old people?
Yi : Yes.
Boly: How about grandma?
Yi : We need to keep her in the cart and then we dragged it.
Boly: Did we drag the cart?
Yi : Yes, and the cart also don't have any wheel.
Boly: Before grandma died how many day that she sick?
Yi : 5 days only.
Boly: So after that we went to the Anglong Somlei and Chombok.
Yi : No we went to Chombok.
Boly: Anglong Somlei to Chombok?
Yi : Yes.
Boly: Did we have to celebrate for grandma?
Yi : Yes, we did. But we don't have a monk.
Boly: Did Khmer rouge give a permission to do that?
Yi : This time is peace.
Boly: Vietnam come to our country yet?
Yi : not yet.
Boly: Do you know where did the Khmer rouge?
Yi : I don't know.
Boly: After that you and grandpa come back to your house?
Yi : Yes.
Boly: How about your child did we go together?
Yi : Yes, all of them.
Boly: You said that Norn and Kal go there?
Yi : We celebrate it already. Kal heard that our grandma died so he hurry back home.
Boly: When arrived here did we come to live at our own house?
Yi : Yes.
Boly: No one get our house?
Yi : Yes, they take only blanket and mosquito net.
Boly: So which food that we have to eat if nothing that?
Yi : We went to harvest the rice in the milky stage and then we keep it for a while. After that we dry and pound it. Some people at Kos Treang said that too many youngster died in the hole of potato. Youngster died because of they are very hungry when they dig the hole. Some of them hold the potato in their hand.
Boly: What do you do everyday?
Yi : I'm not doing anything because my child not give me a permission.

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