

មជ្ឈមណ្ឌលឯកសារកម្ពុជា

Genocide Education in Cambodia

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

Report for Seventh Commune Teacher Training

Kampong Speu, September 1-7, 2011

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Introduction

On 1-7 September 2011, the Documentation Center of Cambodia (DC-Cam), in collaboration with the Ministry of Education, Youth and Sport (MoEYS), conducted the Seventh Commune teacher training in Kampong Speu Province. The training was conducted in the compound of the Kampong Speu Teacher Training School, located along the National Road Number 4, next to the Provincial Office of Education. In total there were seventy-two participants, most of whom are history teachers from various lower and upper secondary schools across the province. Trainers included six national trainers and nine provincial trainers (four from Kampong Cham, two from Kampong Speu and three from Kampot). Participants were divided into three large groups; each group consisted of twenty-four participants.

The Seventh Commune teacher training was conducted by using the existing program, assignment and materials. The training was held seven days in row. Each day consisted of a presentation from the Democratic Kampuchea (DK) history textbook and presentation and model teaching from the teacher's guidebook. The training also included other activities such as film screenings in three occasions and guest speakers. Other materials used in the training were student workbook; booklet on Case 002, which summarizes biographies of the four Khmer Rouge Tribunal (KRT) defendants Khieu Samphan, Nuon Chea, Ieng Sary and Ieng Therith; magazine *Searching for the Truth*; chronology on the KRT; prison book, which provides a history of each of the 196 Khmer Rouge (KR) prisons nationwide; administrative map; and killing field map.

The Seventh Commune teacher training was highlighted by a speech of Dr. Ka Sunbaunat, a national psychiatrist¹, who talked about the effects of the KR atrocities on Cambodian populations, including both the direct victims and those born after the regime and who are indirectly affected by this regime. He also shared his expertise on how traumatized people could deal with any mental health problems such as post-traumatic stress disorder (PTSD).

The training aims to ensure that history teachers from Kampong Speu Province possess adequate knowledge on KR history and methodologies to teach DK history and capacity to transfer the knowledge to their students. Through this training, the teachers are not only trained on historical content and teaching methods but also provided with critical thinking skills that can help their students to write, summarize, analyze and research specific subject matters. The training is also designed to enable teachers to pay attention to students who may be children of perpetrators and how to deal with them. By extension, the training provides history teachers the necessary means to guide their students to look at past mass atrocities. Namely, students will be guided away from anger, hatred and a sense of revenge.

¹ Dr. Ka Sunbaunat is among the approximately thirty psychiatrists in Cambodia.

Through the DK history textbook and other teaching materials, students will be able to grasp how the KR movement came to power and implemented the harsh policies that put to death nearly two million Cambodian people. Understanding the rise, rule and demise of the DK regime, both teachers and students can work to enhance peace and democracy and contribute to genocide prevention and reconciliation.

Pre-Training Activities

The DC-Cam team travelled to the training site two days ahead of the actual training. The team members consisting of four members (Peou Dara Vanthan, Khamboly Dy, Dany Long and Sovann Mam) first met and discussed the program with Mr. Touch Samlot, deputy director of Kampong Speu Teacher Training School. The team members explained to Mr. Samlot about the



The Training Compound with a Number of Big Trees

collaboration between DC-Cam and the MoEYS and some initial preparation needed to smooth the training process. Mr. Samlot helped put up banner for the training, prepared the large hall for the opening ceremony, and organized nine classrooms to accommodate the training. In addition he prepared the microphone, restrooms, sanitation and refreshment to facilitate the training. Mr. Samlot asked two of his colleagues to help with these tasks.

Kampong Speu Teacher Training School is a pleasant place for the training with lots of trees. Located in the downtown area, the school provides access to clean and healthy food as well as nearby hotels and guest houses. Most trainers and participants stayed in the hotels close to the training school. The school compound is large enough to accommodate all transportation means. Large and tall trees provided shade for participants' gathering during the break time. The classrooms were large enough to accommodate the participants and most classrooms are equipped with chalk-writing blackboards.

Next the team met with Mr. Chum Vannak to discuss the permission letters for the seventy-two participants. Mr. Vannak said that he had received a requesting letter from DC-Cam two weeks ahead of the training. He had prepared permission letters for sixty-eight participants because four other participants had already attended the training. The team asked Mr. Vannak to locate four other history teachers to fill in the gap. Mr. Peou Dara Vanthan emphasized that the training was a rare one. Therefore he did not want any history teacher in Kampong Speu to lose this opportunity. The next day, Mr. Vannak called to confirm that all seventy-two participants had confirmed their attendance and would be present on the first day of the training.

Pre-Training Meeting with Trainers

On August 31 the team held a meeting with all national and provincial trainers. The meeting was set to address three main issues: program, roles and responsibilities, and past challenges. At the end of the meeting, trainers could raise any questions or concerns they had.

Mr. Khamboly Dy began the meeting by thanking all national and provincial trainers who kindly made the effort to travel to Kampong Speu to help the training. Mr. Dy walked the trainers through the program page after page. He stressed that "it is important that trainers understand and know clearly the activities and objectives of each day as we are all responsible for implementing this program to achieve its set goals." He said that day one of the training included the opening ceremony and presentation of the DK history textbook in the morning, while the afternoon session is devoted entirely to the presentation and model teaching from the teacher's guidebook. From day two to day six, the presentation on the textbook and guidebook is conducted only in the morning. In the afternoon, participants will be divided into small groups of eight to practice the teaching on their own. Five documentary films will be screened on days two, five, and six while a guest speaker will participate on day six. On day seven, the final day, the seventy-two participants will be invited to sit in the large hall to attend the final history and methodology sessions. On this last day, participants are allowed to ask any questions related to the content of the training.

Mr. Dy then proceeded to the roles and responsibilities of each trainer. He said that during this whole seven-day training, each provincial trainer is asked to present only two chapters from the textbook and two chapters from the guidebook. National trainers are tasked with more responsibilities in which they teach eight chapters in total. Moreover, national trainers are expected to help provincial trainers to draft their lesson plans and answer the questions from participants.



A Participant Working on the Textbook

Next Mr. Dy talked about past challenges and discipline in the classrooms. He emphasized that trainers had to be well disciplined in order to earn respect from participants as well as to enforce the training regulations. Trainers have to come to class on time, not smoke in the school compound and turn off their phone if they expect participants to follow these rules. Trainers should guide participants toward each day's objectives.

Participants should not discuss the five steps and three columns of the Ministry of Education, the integration of DK history into classroom teaching and other outside issues during the training. Trainers have to tell participants that such kinds of questions can be raised on day seven. In addition, participants should not ask questions on history while they are learning about methodology. Their questions should be right on the topic.

Opening Ceremony

On the morning of day one (September 1), the opening ceremony was held to mark the official opening of the training. The ceremony was presided over by Mr. Hak Taing Sour (deputy head of the Provincial Office of Education), Mr. Siv Thuon (national teacher from the Ministry of Education), Mr. Peou Dara Vanthan (deputy director of DC-Cam) and Mr. Khamboly Dy (author of the DK history textbook). The following summarizes the key points of each guest speaker.

Mr. Hak Taing Sour: On behalf of the Provincial Office of Education, Mr. Taing Sour welcomed the participants and thanked them for spending time to attend the training. He thanked DC-Cam for making this training happen, which is extremely important for the understanding of the younger generations. He said that by calling attention to the subject of history, DC-Cam demonstrates how important it considers teaching DK history to be. Mr. Taing Sour added that the training is new and that history teachers in Kampong Speu have never had this training before. He encouraged all participants to fully pay attention and try their best to listen to the trainers so that they are able to increase their capacity on the content of the history and methodologies to teach their students. Mr. Taing Sour emphasized that students nationwide have to understand the DK history. Participants can share the knowledge they gained from the training with their fellow teachers.



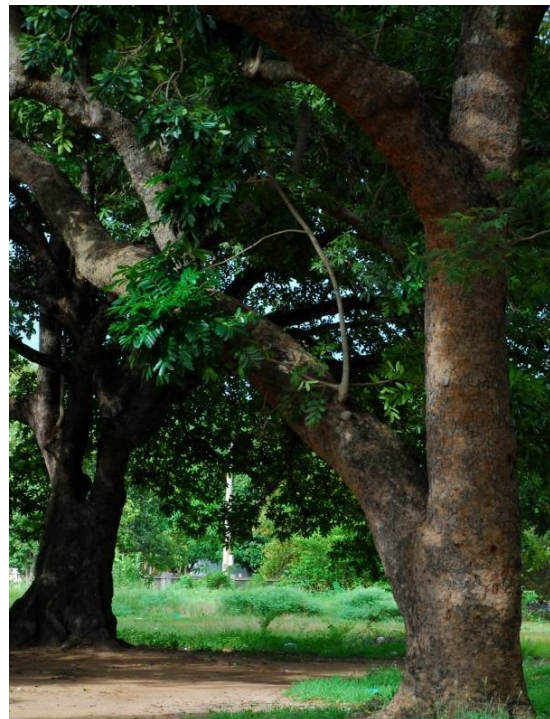
Participants in the Opening Ceremony

Mr. Peou Dara Vanthan: On behalf of DC-Cam's director Youk Chhang, Mr. Vanthan shared with participants some of the work related to the Genocide Education Project. He said that the training was born from the concept paper between DC-Cam and the Ministry of Education. There are several small projects within the Genocide Education Project. For instance, DC-Cam has conducted public education forums in which the team members go to the most remote areas of Cambodia to hold discussions with villagers and their children who have little access to the information about the KR. DC-Cam has so far conducted six commune teacher trainings in which close to three thousand history teachers nationwide have participated. Mr. Vanthan also talked about the anti-genocide memorial which the Ministry of Education has allowed DC-Cam to put in all high schools nationwide. The slogan has been put in some high schools in Phnom Penh. DC-Cam has obtained permissions to put the slogans in Siem Reap, Preah Vihear, Pailin, and Svay Rieng and will continue to obtain more permission letters to put the slogans in all provinces. The annual teacher's workshop

has been conducted in different provinces. The requirement in the annual workshop is that each participant has to write one village history. The aim of the workshop is not only to collect the village history but also to establish a working group on reclaiming Cambodian history, which is responsible for gathering all the crimes committed at the lower level. Mr. Vanthan also updated the latest progress of the KR Tribunal. He said that the tribunal is currently hearing testimony on the fitness to stand trial of the four suspects. Ieng Therith has been diagnosed as having a mental illness and may not be able to stand trial.

Mr. Siv Thuon talked about teacher morality. He raised some of the articles in the regulation for teachers. He explained that every institution has their own morality. Doctors and soldiers also have their respective codes of conduct. Mr. Thuon said that the teacher morality was promulgated in 1994 with the Royal Decree. Article 3 stated that the regulation applies to teachers in both private and public schools. Teachers have to behave properly in order to earn respect from students and the general public. It is a great honor that teachers have a chance to share their knowledge with a number of people. Teachers should not show discrimination against students regardless of their race, religion, or social status. Teachers have to do extra research to improve their knowledge. Teachers should read more books and articles in order to be up-to-date on new information on particular topics. Teachers have to speak properly both inside and outside the classroom. Teachers should oversee negative impacts that could jeopardize their prestige. Teachers should not have conflict among their fellows. In contrast, teachers should help and collaborate with each other in implementing the teaching.

Mr. Khamboly Dy talked about the objectives of the commune teacher training. He said that he will answer one question "Why is commune teacher training important?" To narrow down this question, "why do we need to come here together today? Why is teaching DK history in Cambodian classrooms nationwide crucial?" Mr. Dy said that before he explained these questions, he wanted to briefly summarize what happened in Cambodia since the French colonial period up to the last decade. He said the French held colonial power in Cambodia for ninety years from 1863 to 1953. Within this period, there were a number of resistance movements such as the ones led by Krala Haomkong, Achar Svar, Sivotha and Po Kambo. These resistance movements did not succeed as they did not have international support and did not have clear structure or vision. Mr. Dy began his speech by saying that in the 1940s, a number of Issarak movements emerged in various parts of the country. Some of the Issarak movements were supported by the Vietnamese while some others received assistance from Thailand. Later most Issarak



Big Shade Trees in the Training Compound

movements joined the Viet Minh in the framework of the Indochinese Communist Party. With assistance from the Vietnamese Communists, these Issarak movements created the Khmer People's Revolutionary Party (KPRP) led by Son Ngoc Minh, Chan Samay, Sieu Heng and Tou Samouth. The party mostly depended on the Vietnamese. When Prince Norodom Sihanouk claimed independence from France in late 1953, Son Ngoc Minh and some of its members fled to Hanoi. With the absence of the party secretary, the new French-educated generation of the party, such as Pol Pot, Ieng Sary and Son Sen, occupied the top positions. Pol Pot led his party to victory on 17 April 1975 and exercised mass atrocities in Cambodia in which almost two million people were put to death. Mr. Dy raised participants' attention when he asked why many KR leaders who were well educated led Cambodia into tragedy. Most of them used to live in a pagoda and used to be monks. How could they create policies that harm their own people? Mr. Dy stressed that Cambodian younger generations need to know all of these factors in order to become good leaders and to lead their country away from genocide and other forms of violence.

Mr. Dy added that genocide is an international crime and can be possibly prevented with local, national and international mechanisms. He gave some examples of how the world responds to genocide. The International Criminal Tribunal for Rwanda (ICTR) is an example of a legal mechanism established to address the genocide in Rwanda. Cambodia does the same thing by seeking assistance from the United Nations to establish the hybrid tribunal called the Extraordinary Chambers in the Courts of Cambodia (ECCC). Mr. Dy emphasized that a legal approach alone is not effective enough to prevent genocide. Therefore, the world has turned to alternative approaches such as truth commissions and genocide education. DC-Cam and the Ministry of Education have been pursuing genocide education since 2004 as the campaign against genocide. He said that the above-mentioned is the main objective of this training. We want to ensure that younger generations of Cambodians understand what happened during the KR and lead their country toward peace, democracy and genocide prevention. Teachers need methodologies to guide students away from hatred, anger and a sense of revenge during their teaching.

Some Highlights of Teaching Practices of Participants

Teaching 1: Mr. Chek Sarith Presenting Chapter 3, Lesson 2: 17 April 1975 Pictures

Mr. Sarith began the lesson by explaining the objectives of the lesson. He then asked one participant to be a guest speaker and talk about his experiences during the 17 April 1975 evacuation. The speaker said that there were a lot of people on the road. Many of them missed each other. The young cried for food. A number of people died of sickness on the way. The city was so quiet. After the guest speaker, Mr. Sarith showed two photos of the evacuation. He asked what the participants saw in the photos. One participant said he saw people carrying luggage and children and walking out of the city. Another participant saw a man pushing a cart carrying his wife out of Phnom Penh. Another participant said the second photo showed the people congratulating the KR soldiers, who were carrying weapons into Phnom Penh. After that he divided the participants into two groups to write one page on what they had heard from the guest speaker and what they learned from the photos. The topic was the evacuation of 17 April 1975. Participants had ten minutes to do this work. After completing the

assignment, each group chose their representative to read their writing. The two groups had similar ideas on what they learned from both the guest speaker and photos. He collected participants' work for evaluation.

Teaching 2: Ms. Nget Sreymom Presenting Chapter 6, Lesson 3: Timeline, Analysis, and Evaluation

Ms. Nget Sreymom started the lesson by introducing the objectives of the day. She then asked one participant to give some examples of events during DK. The participant said the KR entered Phnom Penh on 17 April 1975, after which all people were evacuated out of the city.



A Participant Conducting the Teaching Practice in the Afternoon

They propagandized that the United States would bomb the city. The second participant talked about the creation of the Communist Party of Kampuchea in 1966. Ms. Sreymom then distributed several cards with KR events to the participants. The three events included the coming to power of the KR, Prince Sihanouk returning back to Cambodia, and the fall of the KR. Participants worked in groups to put the cards in chronological order. The participants then stuck the cards on the board. Ms. Sreymom led the discussions on the cards if they were put in the correct date. She asked each group to choose the most important event and to explain why this event was most important for them. Group one chose the KR coming to power, and their group representative said that the reason they chose this event because it was a turning point in Cambodian history. The event saw the change of Cambodia's political regime to communism.

Teaching 3: Mr. Chamroeun Uddom Presenting Chapter 7, Lesson 1: Actively Reading Chapter 7

Mr. Uddom started the lesson by introducing the objectives of the lesson and materials used. He asked participants to take out the textbook and student workbook. He used the K-W-L chart to elicit participants' prior knowledge of life during the DK regime. He asked what participants had known about the people's life during that period. Participants said that they heard from their parents and older relatives that people ate only rice porridge and potatoes. They received only half a can of rice per day. After that he asked students to read chapter 7 in the textbook and take as many important points as possible. After the reading, Mr. Uddom explained some of the difficult terms in the reading. These terms included base people, purge, new people, massacre and loyalty. The participants took turns to explain each term based on the reading. He asked the participants to open the student workbook to answer some comprehension questions to learn participants' understanding and to summarize the day's studies.

Participants took turns answering these questions. He summarized the chapter for participants at the end.

Teaching 4: Ms. Sun Vandy Presenting Chapter 7, Lesson 2: My Diary During the KR

Ms. Vandy started the lesson by introducing the title of the lesson. She explained the four objectives of the lesson one by one. She asked one participant to read the objectives of the lesson aloud in the classroom. She then asked



A Participant Practicing Teaching in the Afternoon

participants to open the textbook to page 36 for reference. She asked participants to open the student workbook to page 58 and read the diary of Doe Sereylen silently. Participants had to take notes on important points of the diary. She gave participants fifteen minutes to do this work. She asked one or two volunteer participants to summarize the diary of Doe Sereylen. One participant said that Sereylen used to be a child who lived a comfortable life. However during the KR regime, Sereylen had to live a hard life with her family. She had to do forced labor. Ms. Vandy asked if any other participants wanted to add to this description. Another participant said that Sereylen was in a rich family; her father was a police officer. She was the youngest child. She had never received hardship. The participant admired Sereylen for being able to withstand the hardship during the KR and survive. After the regime, Sereylen went to Tuol Sleng prison to search for her father and brothers. The participant believed that many other people also had the same fate as that of Sereylen. Ms. Vandy asked if the participants were Doe Sereylen, what their situation would be. One participant said that "I would have suffered so much. I cannot say anything to express this suffering." The teacher asked participants to exchange their notes to read.

Teaching 5: Mr. Ros Samoeun Presenting Chapter 9, Lesson 2: Film: Behind the Wall of S-21

Before starting the lesson, Mr. Samoeun recalled the previous lesson which was about S-21 Office or Tuol Sleng prison. He told the participants that today they were going to study a film entitled "Behind the Wall of S-21." Before watching the film, the teacher asked participants to read the objectives of the lesson. After that the teacher explained in detail the three objectives of the lesson. He explained that the film included three characters, one of which was a former S-21 guard while the other two were former prisoners. He asked participants to imagine life conditions inside S-21. Next, he played the film for the participants. After watching, he asked participants to open the workbook and summarize the film. He gave participants ten minutes to do this work. After that he asked several

participants to report what they had written to the class. . One participant said that the film showed the suffering of the people in S-21. "I also understand more of what happened during DK regime. It is a bad sign which gives messages to the current leaders not to commit such crimes in the future." Another participant said that she recognized three characters: Bou Meng, Chum Mei and Him Huy. They were tortured by the prison guards although they did not commit any mistakes. They had to force themselves to confess to avoid torture. The third participant said that he also saw three characters. He believed that the confession aimed to serve the interests of each character. The fourth participant saw prisoners being disemboweled and hundreds of other photos of prisoners there. To conclude, teacher Samoeun summarized the lesson and asked participants how they felt after seeing the film.

Film Screening

The KR Liberated Zone in 1973, Prison in Baset Mountain, Tuol Sleng Prison



Sport Place for Participants

The morning of day two started with the film screening of *The KR Liberated Zone in 1973, Prison at Baset Mountain, and Tuol Sleng Prison in 1979*, which was produced by the Vietnamese when they fought into Cambodia in early January 1979. Before the film screening, Mr. Peou Dara Vanthan introduced some background of the films for participants' preliminary knowledge of the films. The films can be used as

additional references in teaching DK history in the classrooms. Mr. Vanthan also introduced the objectives of day two which focuses on chapter 3 and chapter 4 of the DK history textbook and teacher's guidebook.

After the film screening, Mr. Dany Long led the discussion on the content of the films. He said that as the films were produced more than thirty years ago, the sound is not clear. The 1973 KR liberated zone film took place in Kampong Cham Province. The film shows the leaders of the North Vietnamese Provisional Government, who came to visit the liberated zone of Cambodia in 1973. The head of the delegation was Huynh Tan Pat, who was the president of the South Vietnamese Front, and the lady in the film was Nguyen Thy Binh, who was the vice president. These Vietnamese delegates were warmly received by several KR senior leaders including Khieu Samphan, Son Sen and Koy Thuon.

Participants showed strong reaction when they watched the film about Tuol Sleng prison in which they saw prisoners being disemboweled and the corpses left to rot in the rooms. They shook their heads as they saw small children with short breath dying. Some participants stood up to observe more critically the scenes in the film. Some of them murmured to each other about the events they experienced themselves while they were living in the KR regime. One participant equated the killing at Ampe Phnom killing site in Kampong Speu to that of Tuol Sleng prison. She said that the KR also disemboweled the prisoners at Ampe Phnom site the same way they treated prisoners at S-21.

Mr. Vanthan called the participants' attention to the children in the film. He said that the children in the film were rescued in early 1979 by the Vietnamese soldiers. Among these children were Norng Chanphal and his younger brother Norng Channy. They both came from Kampong Speu Province. Their father was a KR railway cadre. In late 1978 their father was arrested and sent to S-21. One week later their mother was also taken to S-21. The two children went with their mother. The mother was put in the cell on the first floor. Chanphal and Channy were put in the kitchen far from their mother. They kept looking for their mother every day. When the Vietnamese came in, they were rescued. Chanphal became civil party of the Case 001. He was rejected by Duch, who claimed that no child was left in S-21 as all children were executed along with their parents. Knowing this situation, DC-Cam searched for the documents related to Chanphal's parents. The document showed that his father's name was Norng Chin, and that he really was brought to S-21. Therefore Duch agreed to recognize Norng Chanphal as a witness of Case 001.

The third film was about the prison at Baset Mountain. It was one of the last sites where the KR executed people when they ran to the Thai border. The KR killed people with bombs and grenades. One witness told DC-Cam about this act of killing.

Behind the Wall of S-21

In the morning of Day 5, a documentary film *Behind the Wall of S-21* was screened. Before the film screening, Mr. Peou Dara Vanthan introduced the film to the participants. He said that there are three characters in the film, including Chum Mei, Bou Meng, and Him Huy. They all lived in S-21 during the KR regime. He asked participants to pay serious attention to the film and to think about questions while watching.



Participants Watching the Film "Behind the Wall of S-21"

After the film screening, Mr. Vanthan led the discussion. He asked what participants had learned from the film and for their comments on the reconciliation between victims and

perpetrator. One participant stood up and said that he learned that the confessions at S-21 may not be true as the confessions were taken through torture. Mr. Vanthan agreed with the participant and further said that some confessions included hundreds of names implicated in the confessions, and some of these names were arrested and sent to S-21. If one name appeared in three confessions, that person would be considered as an enemy and would be arrested.

Another participant said that he had heard Bou Meng say that he joined the revolution because he wanted to restore Prince Sihanouk to power. He also saw the prince in the film. He wanted to know if Prince Sihanouk liked communism. Mr. Vanthan asked whether the victims or the perpetrator in the film said the truth. He asked participants to raise their hands if they believed that the victims said the truth more than the perpetrator. Most participants raised their hands in support of the victims. Mr. Vanthan said that it was normal that people generally sympathized with the victims and would of course believe the victims more than the perpetrators. Mr. Vanthan gave one point in the film in which Bou Meng said that Him Huy beat him in the prison cell. When asked by Mr. Vanthan, participants said that they believed Bou Meng. Mr. Vanthan said that there were clear divisions of duties and responsibilities in S-21. The guards were not allowed to beat the prisoners; otherwise, they would also be arrested and jailed if they broke this rule. Therefore, it is very unlikely that Him Huy beat Bou Meng. Mr. Vanthan wanted to emphasize that victims do not always say the truth, and perpetrators do not always lie.

In spite of this explanation, participants still believed that victims tell the truth more than the perpetrators. Mr. Vanthan said that teachers should teach students within the framework of the textbook and avoid emotional and personal judgments. Students will of course react the same way as the participants did in this discussion. Therefore teachers have to be aware of this sensitive issue and deal with it properly.

Cambodian Children and Mass Grave Near Pagoda

In the morning of day six, the films *Cambodian Children* and *Mass Grave near Pagoda* were screened for the participants. Before the screening, Mr. Vanthan introduced the objectives of the day and informed participants that Dr. Ka Sunbaunat would be the guest of honor for today. He would talk about mental health issues in Cambodia.

After the film screening, Mr. Vanthan led the discussion. He asked if participants had any comments or questions related to the films. Participants wanted a brief summary of the film as it is in Vietnamese. Mr. Dany Long summarized the film; he said that the film was produced for preparation of the World's Children Day. The film was used to screen for this important event. The children in the film were all orphans. Their parents were killed by the KR. These orphans were collected from all parts of the country. One of the girls in the film was from Kampong Speu orphanage. The Vietnamese TV at Ho Chi Minh filmed this video. Mr. Vanthan added it would be possible that some teachers may have been in the film. He also briefed the second film in which the victim and the perpetrator live side by side in the same village. The perpetrator became a lay man in the pagoda. Mr. Vanthan emphasized how the film shows reconciliation at the local level. He said that the national reconciliation had to start with individuals. Mr. Vanthan asked "What are the factors that allow the victim and the perpetrator to live together in the same village peacefully?"

One participant said that religion plays an important role in creating peaceful living between victims and perpetrators. He said that the characters in the film followed Buddhist principles so that they would not take revenge, which would produce an endless cycle of violence. Another participant said that Mr. Kin (the perpetrator in film) could survive after 1979 because he hid his identify. Otherwise he would have been killed at that time. As for his experience, those who worked as KR cadres or executioners were summarily killed or imprisoned. On the other hand, the victims were also afraid of the law. If the people killed



Participants Working on the Textbook

Mr. Kin, the people would also be punished. Mr. Vanthan said that time could be a kind of remedy for the victims. Another participant asked why the KR Tribunal prosecutes only senior leaders of the KR but not the perpetrators like Mr. Kin in the film. Mr. Vanthan answered that the question had a long answer. Before the establishment of the court, there had been a series of negotiations between the Cambodian government and the United Nations (UN). Both parties put national stability and peace as a key point in the negotiation. The Cambodian government stressed national sovereignty, and the people who were responsible for architecting the policies that led to mass killing and death were the leaders who negotiated with the UN. Therefore, both the government and the UN agreed that the court is mandated to prosecute only senior leaders and those who were most responsible for the crimes committed during the DK period. If the court were to prosecute all perpetrators, the process would be endless and there could be turmoil in the country.

Another participant commented on how the victim and the perpetrator in the film could reconcile. In addition to the earlier comment on the role of Buddhism, he said that the reconciliation was made possible because of the individual victim who had pity in mind and did not want to take revenge. In addition, the perpetrator committed the crime to follow orders. If he did not do so, he would be killed. Therefore he was forced to do this work. The fourth reason was that the country has laws, and the people have to respect the law. Therefore reconciliation emerges from a number of reasons.

Impacts

Phon Rem is one of the council members of the Khmer Institute for Democracy (KID) and in this role she is responsible for collecting complaints from people in her community. In addition to this work, she currently teaches history at Hun Sen Anlong Chrey High School in Brambei Mom Commune, Thporng District, Kampong Speu Province. While attending the training, she was invited by the village chief to join a meeting addressing a matter of violence in the village. However she decided to delegate this work to her colleagues and committed to attend the training until the end. She said she was so interested in the

contents of the training and wanted to share the knowledge and materials she gained from the training with her fellow teachers and students at her school.

Teacher Chheang Chamroeun was a volunteer student for DC-Cam's Student Outreach Project in 2007. He joined a team to distribute KR-related documents to the villagers in the remote areas of Cambodia. He has stayed connected with DC-Cam by visiting the center occasionally to do research on KR history. After graduating from pedagogical school, he became a teacher in Kampong Speu Province. Chamroeun was selected to participate in the Seventh Commune teacher training. Knowing the work conducted by DC-Cam and being used to read DC-Cam's documents, Chamroeun was one of the outstanding participants in this training. He inspired the other participants to try to study hard in the training, considering it a great chance to contribute to the understanding of the students.

A provincial trainer, Ms. Hoa Kunthea told the team that she almost could not stop her from crying when she watched a documentary film about S-21, which was shown to the participants in the morning of the second day. The film made her recall her elder brother who was arrested and reportedly sent to and executed at S-21. She learned this information from her sister-in-law who is currently living in the United States. Kunthea was also briefly imprisoned by the KR. Luckily, she was later released as she was so young and the condition in her village was not as tough as that of S-21.



Participants Working in Groups

tortured. He played a trick on the guards by lying that he had to pee very often each night as he drank a lot of water. One night, he escaped from detention and was helped by the villagers. One of his fellow detainees was shot dead while they were escaping. This is an example of a great story that benefits greatly to the understanding of all participants in the classroom.

When teaching chapter six and seven, several participants who had gone through the KR period recalled their painful experiences at that time. Participants' stories added to the content of the training. For instance, Mr. Im Un talked about how he stole potatoes for survival and was caught by the KR soldiers. He was arrested and put in the parrot cage for several days and

One participant from group one took the DVD *Behind the Wall of S-21* to his village. He screened the film for the villagers and the children. A crowd of people watched the documentary film with great interest. He was happy to be able to use the film to teach his community which has little access to information and documents related to the KR regime.

Gender sensitivity: One participant is pregnant. She asked for permission to come to class late by about two hours on day three as she needed to see the doctor for a medical checkup. The team accepted her request and asked if she wanted to have a more comfortable sitting place. The team also asked the other participants to facilitate her as much as they could. The internal regulation also addresses gender issue. The regulation does not allow participants to use any word that may make women feel offended.

Dealing with mental issues:

Dr. Ka Sunbaunat gave a presentation on trauma and how to solve some of the mental problems. During the training, a few teachers cried upon watching films about the suffering in Tuol Sleng prison. They recalled their bitter experiences during the KR. Dr. Ka gave a presentation in response to all mental and psychological problems the participants had. He also provided counseling to the few teachers who developed tension during the training. In addition, Dr. Ka gave his name card with phone numbers and email address to all the participants in case they needed further counseling when they returned back home. He told participants that they could call him at any time. If he is too busy, participants can leave a message and he will call back when he is free. Dr. Ka said that trauma and other mental problems happen to many people, and that these issues have to be properly addressed. Otherwise, teachers can possibly develop mental problem during the teaching and the trauma can be transmitted to the students. He offered to participate in all of DC-Cam's training upon request. Dr. Ka requested that DC-Cam provide about fifty copies of the DK history textbook for the University of Health Science. He said that the textbook is extremely important for his students to do research on KR history as part of their mental health course. The students have to understand the problem in order to provide sufficient treatment and counseling to mentally ill people.



A slogan on the tree in the training compound saying ***"Sacrificing One's Life for the Survival of the Nation."***

"You have to understand the Cambodian way of life to understand why people acted as they did during Democratic Kampuchea. Generally Cambodians don't do things for personal reasons – that would be viewed as arrogant. They act for their nation, for their religion, and for their king. The result is that individuals do not understand their own value, their own worth in life, or even the effects their actions have on others or themselves. They tend to think that if the government beats them, it is acceptable; it is for the sake of the nation...." (Excerpted from Making Sense Out Of Genocide by Youk Chhang. 2004)

Dr. Ka said that he heard about the training long time ago and he quickly believed that the training may have some implication on mental health of both teachers and students. He really wanted to contribute to solve this problem. He is happy to be invited to talk in this training.

Challenges

Trainers' Capacity: The capacity of trainers varies from one to another. Some trainers in the Kampong Speu Commune teacher training possess limited ability in delivering the presentation and model teaching as well as time management. Ms. Teng Sophea Leaksmeay had a hard time in day one in responding to questions from participants. She could explain the methods in the guidebook entirely but not clearly enough. Moreover, she spent more than one hour in presenting and model teaching one lesson from the guidebook. On the other hand, some provincial teachers intervened to help explain the methods but they misunderstood the methods. For instance, Ms. Keo Sivatha equated the K-W-L chart to the three columns and five steps of the Ministry of Education. Some provincial trainers did not know clearly how to teach some lessons. In the evening meetings, national teachers had to spend a great amount of time to teach the methods to provincial teachers, which was like teaching the participants.

Discipline among trainers: In the evening meetings, the team emphasized discipline among trainers in order to earn respect from the participants. Trainers have to come to class on time. Trainers should not discuss any outside issue with participants, as discussions during the session would affect the whole training. In addition, trainers should ask each other about the preparation for the next day. These discussions show that trainers are not prepared enough to teach participants. We want to raise the value of the trainers so that participants listen to them. Trainers should ask about the way to teach both textbook and guidebook during the evening meetings.

Initial Challenge in Teaching Practices: This challenge cannot be avoided. Most participants are nervous for the first teaching. They are not able to manage the time effectively. Some participants missed some steps in each lesson. However, national and provincial trainers checked their teaching against the guidebook to find mistakes and to give feedback at the end of the teaching practices. On the other hand, a few participants who are more knowledgeable or have higher degree, for example a master degree, are usually a bit proud of themselves. They talked a lot in the class and did not allow much time for the rest of the participants to talk or ask questions. To deal with this kind of participant, the trainers allowed the silent participants to express their ideas first and limited the questions and expressions of the talkative ones. However, trainers allowed the talkative participants to ask questions during the break or lunch time.

Preparation for the Teaching Practices: Participants received presentation and model teaching from trainers in the morning. In the afternoon, they practiced these lessons right away as they did not have enough time for preparations. Some participants conducted their teaching practices by doing a presentation on the methodologies. They were supposed to conduct a real classroom teaching by pretending that their other group members were all students. They had to act a real teacher. They were not supposed to write the instructions on the flip

chart to show to the students. However, up to day four, a few participants still got confused on the afternoon's objectives. They wrote methodological instructions on the flip chart. The trainers noticed these errors and guided them from time to time.

Final Session of the Training

In the afternoon of day seven, the team led the discussions on the content of the history and methodology as well as general questions that participants had both about the training and outside issues.

One participant asked if the pre-1970 regime could be considered as genocide. Mr. Vanthan re-explained again the definition of the word "genocide." He said that the definition of genocide was coined in the 1948 UN Genocide Convention. To prove a crime of genocide, we have to find intent to kill in whole or in part national, racial, ethnic and religious groups. The KRT accusing the senior KR leaders of committing genocide refers to the killing of Vietnamese and Cham ethnics, but not the killing of Cambodian people. The KRT is mandated to prosecute only the crimes committed between 17 April 1975 and 6 January 1979. The crimes committed outside this period do not fall into the jurisdiction of the court.

The second participant said that the court accused the KR senior leaders of genocide crimes based on what they committed against Vietnamese and Cham ethnics. But they killed a number of Cambodian people. Why were not they prosecuted of that killing? Mr. Vanthan said that genocide is just one crime. The KR leaders have been also accused of a number of other crimes such as crimes against humanity, war crimes, killing, torture, etc. According to international law, soldiers who lose the ability to counter-attack cannot be killed. If one side killed unarmed people, they would commit war crimes. Moreover the law also protects world heritage sites, such as ancient temples. Diplomats are also internationally protected, according to the Geneva Convention.

The KR killed Khmer, Vietnamese and Cham. If we took out Vietnamese and Cham, did the KR still commit the crime of genocide? Mr. Vanthan said that killing Cambodian nationals is not considered a crime of genocide, but rather other crimes, such as crimes against humanity and other crimes under national law. Genocide does not refer to mass killing. It is about intent to kill.

Son Sen and Ieng Sary were born in Travinh, South Vietnam. Do you have any documents proving that they were born in South Vietnam? Mr. Vanthan said that he and Mr. Dany Long went to Ieng Sary's birth place to interview his relatives. South Vietnam used to be the territory of Kampuchea Krom.

Another participant asked why the textbook does not determine the names and places of the photos in the textbook. Mr. Vanthan said that DC-Cam does not know some of the photos in the textbook. These photos were collected from individual donations and institutions. We do not know the exact information and identity for some of these photos. When we find out the identity of these photos, we will publish this information in the textbook.

There were nine embassies during the DK regime. Why did those embassies not do anything to intervene to stop the killing at that time? Mr. Vanthan said that those embassies did not

have much information about the crimes committed in the countryside. They could not do anything to intervene in the acts of killing at that time.

Comments from Participants

Mr. Savath said that it was important that DC-Cam conducted the training in Kampong Speu about the DK history. He remembered that when he was young at primary school, he was not taught about DK history, and that his teachers did not teach him for fear of personal safety. Moreover he himself did not know much about the history to teach his students. However he was not able to find any documents to support his teaching. He was so happy that DC-Cam provided the training and a number of documents to him as well as all participants in this training.

Mr. Kong Sopal from Phnom Srouch District said that he was so interested that DC-Cam conducted the training for all history teachers in Kampong Speu about the KR history. He deeply thanked DC-Cam for making all efforts to train the teachers.

Mr. Sokha said that all the teachers requested that DC-Cam take them to visit Tuol Sleng and Cheung Ek. The teachers wanted to learn from the site visit so that they could enhance their knowledge to teach students in schools. Mr. Vanthan said that he was thankful for the teachers' interest. DC-Cam would consider this request and get back to the teachers shortly later. However, teachers should arrange the trip on their own and DC-Cam can provide support to the teachers.

Mr. Mano Phala thanked DC-Cam for conducting the training on DK history. After the training he said, "I understand clearly about how the KR came to power. I received a lot of documents that I can use to explain to my students as I have never dared to explain in detail about the KR regime before because I myself am not clear as well."

APPENDIX A:

Guest Speaker: Dr. Ka Sunbaunat, Khmer Rouge survivor and psychiatrist, discussed, "How History Teachers Who Were Victims of the Khmer Rouge Teach the Khmer Rouge History to Students Who Are the Children of the Khmer Rouge Perpetrators." Dr. Ka has recently contributed to a study: Cambodia's Hidden Scars: Trauma and Mental Health in the Wake of the Khmer Rouge (2011).

In the morning of day six, Dr. Ka Sunbaunat talked about the mental and emotional issues that could be one of the challenges for the teachers. Mr. Peou Dara Vanthan, deputy director of DC-Cam, briefly introduced Dr. Ka's background and the topic.

Dr. Ka thanked DC-Cam for making this training happen. He said that the teachers' role is very prosperous because teachers work for other people. He would like to better understand the situation that teachers face during the teaching of DK history in the classrooms. He first asked for comments from the participants whether recalling the history made them feel angry and whether, upon hearing the history, they imagined themselves in the story. He also asked if angry reactions could result from teaching the history to students whose parents are

perpetrators. In addition he asked for requests from the participants, namely what they would like to learn, and suggested that they take advantage of the opportunity to learn as much from him as they could.



Dr. Ka Sunbaunat Addressing Participants on Mental Health Issues

that when he taught his students, he received strong reactions from students who shouted and cursed at the KR leaders. One of his ninth grade students knew the killer and wanted to take revenge. He wanted Dr. Ka to explain how to deal with this kind of student. A fourth participant asked for methods to reconcile between the victims and the perpetrators. Dr. Ka asked if any students had rejected the facts of the KR regime. He also asked if this teaching made them recall their own stories and become painful after the teaching. Does the teaching affect their feelings?

Solutions from Dr. Ka: "I myself am a victim. I was tortured until my backbone was broken. I carried heavy sacks of rice. I consider that taking the Buddhist doctrine in mind would help release suffering. I want you to consider if all KR cadres wanted to kill or harm the people. Will being under orders and forced to commit torture acts affect the emotion of the torturers? Is it the same thing with victims? I will be fair in giving comments to you. The cruelty during the KR regime was a great trauma on the Cambodian people. These cruel acts strongly traumatized both victims and perpetrators. Trauma emerges from both natural phenomena and from man-made disasters. When we experience disastrous events they stay in our mind for many years-for example, the evacuation of the people from the city. The evacuees always remember that event as if it were a nightmare. We will dream about the place and the people. For example, one woman was beaten for stealing pork. She became crazy for one week. After that whenever she hears people crying, she becomes very frightened. This is called trauma. Some people do not want to watch movies related to the KR; these movies can make them angry and develop mental problems. When you teach, you may receive negative effects from the teaching. If you encounter such kinds of feelings, you should meditate to concentrate your mind and not lose your self-control.

My answer to the question that students laugh when you were teaching DK history is that laughter does not always mean mocking. Laughter can show happiness. Some foreigners

Problem Statements:
One teacher said that when he showed cruel pictures and the students laughed, that he became very angry with the students. He almost cried in some cases. He wanted Dr. Ka to solve this issue. Another participant said that he wanted Dr. Ka to explain the methods of reconciliation and genocide prevention. A third participant said

doubt why Cambodians laugh when they recall the KR history. The laughter is not mocking but laughter at the unimaginable story. Sometimes students know very little about the history. However it is not your mistake that you got angry with the students. It is normal that you get angry when people laugh at your suffering. But you have to ask students why they laugh and you should be patient. I believe that studying KR history allows our younger generations to understand the history to prevent it.

With regards to the reconciliation, how could victims reconcile with perpetrators? Let me remind you that according to Buddhist principles, vindictiveness is ended by not being vindictive. I also raised this concept with foreign experts who really appreciate this principle. It is not different from another principle which nothing is happier than peace. You may feel regret that you should have done so when you return back home. But you could not withstand your anger at that time. We should follow Buddhist principles which are valuable. Regardless of social status, as long as you have these principles in mind, you will be a valuable person. People should have high morality. People should not use violence. The loser is Buddha, while the winner is the killer. This is another Buddhist philosophy that the world recognizes. King Sihanouk used to say that Buddhism was the initial principle of human rights, which originated a long time ago from Buddhism. Buddhism is sociology, philosophy, science, and psychology. Therefore, human rights existed since that time. I studied from Buddhist bibles and I see that human rights principles are exactly the same as Buddhist principles. We are the agents of reconciliation. We have to help each other. I am not too much of a theorist. I have experience in treating many patients. Not vindictiveness, but trust and confidence in each other are the key to reconciliation. I myself used to provide treatment to the KR victims. At first they were so afraid of me. After I showed them that I provided services with an international standard and without anger or a sense of revenge toward them, they began to trust me. I did not charge them a fee. I appealed to all of them to come to me for treatment. I will give you another example. Pol Pot's daughter was sick and I treated her without thinking that she was the daughter of Pol Pot. She recovered. I told the truth from my heart without taking politics into account. Our good deeds toward people are important for reconciliation. This helps people be happy and get away from the notion that they used to be killers. Let me give you another example. When I was a child, I saw some of the Khmer Issarak members. I was so afraid of them. They usually took knives with them when they went anywhere. My father was a teacher who did good deeds for the Issarak members. He advised them not to commit crimes. They loved my parents and showed respect to them. However, they could not change some of their habits. And it is very difficult to change habits. For example, during the KR regime I forgot how to clap both hands to respect older people. It took me twenty years to change this habit. Therefore former KR cadres may have difficulties in changing some of their habits as they had been living with the KR for a longer period.

Reconciliation comes from all of us before anything else. We are the victims, so we have to initiate the idea of reconciliation. You are heroes because you faced suffering and survived. Later you participated in the national education. It is a big responsibility that you contribute to the national rebuilding while at the same time you have trauma, a legacy from the KR regime. It is a really difficult job. You create trust and establish peaceful living. The reasons that former KR cadres committed crimes were because they were brainwashed and injected the KR ideologies into their brains. It is hard to clean the ideologies from their minds. Your

teaching job will gradually clean up the bad emotions from their minds. Some couples wanted to divorce. After understanding each other, they love each other even more. Understanding each other is the key to reconciliation. You will be well respected when you do a good deed. Do you believe that the KR cadres are atheists? I met a lot of them in Kampong Chhnang and Pailin. They are so happy that we take them as friends. They believe in religion like us. They told me that they were also frightened during the KR. They had to follow orders; otherwise, they would have been killed as well. Saying this does not mean that I am in support of the perpetrators, or that I have a part in the government. Rather, I want to help end the fragile peace and help our children to avoid conflict with one another in the future. Teaching is a major step toward reconciliation as education allows youth to understand the negative effects from the KR regime.

Let me comment on the issue that students shouted and wanted to kill the KR leaders when the teacher brought them to see Tuol Sleng. This reaction demonstrates the anger students have on behalf of their parents. How did you deal with this problem? (*Teacher*: "I tried to explain to them not to shout and scold. I told them that we wanted reconciliation. The students used strong and bad words toward the KR leaders and wanted to kill their children to make them experience how painful it is that their children were killed.") This is a real psychological issue. You may use the film about whale fishing. The fishermen use an arrow to shoot the whale. They allow the whale to run away until it loses its strength. After that the fishermen can catch the whale easily. If the fishermen try to catch the whale at the beginning, the boat may sink into the water, and the fishermen may be killed. The same thing applies to the angry person. You cannot explain things right away to angry people. You should try to understand why the students react that way. If you have any questions, you can call me at 013 630685, 070 500 505 or 099 626063.

The KR regime did not use currency but killed people. Why? I used to meet a number of KR cadres and soldiers in order to seek the answer to this question, but I could not get direct answers. The KR constructed ideologies for their cadres who saw everyone as enemies. Anyone who made the slightest mistake would be killed. The killers are all uneducated. They could even kill their own parents. You used to study pedagogy and psychology. Young children are easily educated to follow orders. That is why children in the KR regime committed crimes so easily.

Dr. Ka allowed the participants to have a fifteen-minute break. Returning back, he distributed a piece of paper to all participants to write about their feelings, challenges and requests. Dr. Ka picked two additional questions to give answers. The first question is that "When I tell students that teaching DK history is to achieve reconciliation, the students respond that if we continue to forgive the former KR cadres, they would one day commit their crimes again." Dr. Ka said that the students' question is not wrong, but teachers have to understand that students are young and direct. They do not think deeply into the word reconciliation which has long implications for future development. The students are young and do not understand politics, which is very complicated. Some former KR cadres have changed their behavior and thinking. They have now become good citizens. If we kill them, their children will take revenge. Then the reconciliation project will be destroyed.



Big Shade Trees in the Training Compound

The second question: "If we practice not being vindictive, the perpetrators may not realize their mistakes and continue to harm other people. How do you comment on this statement?" Dr. Ka said that "if we kill the perpetrators, revenge will go on with no end. In some circumstances, we have to create friends with the enemies. For example, if we have conflict with Thailand, Cambodian people may not

dare to go to Thailand for medical treatment because they are afraid that Thai doctors could kill them. This is a simple example for understanding. It is not a humanitarian measure to kill the perpetrators. Revenge is not a mechanism that human beings should take. If you kill the perpetrators, you become a killer. Moreover, the Cambodian constitution does not allow capital punishment. We will not have peace if we pursue revenge and killing as measures."

In the end, Dr. Ka gave his final recommendations to the participants. He believed that participants, especially the older ones, would inevitably get affected by the content of the training. If they develop tension or trauma, they can drink cold water and relax for a while. They have to detach themselves from all outside and inside factors. They can practice meditation to kill the tension. They should concentrate on one thing that does not have an influence on them. He used to practice meditation or concentrate on one particular thing such as driving a car or going on holiday. These ways allow participants to stop thinking about the painful experiences they encounter during the training. They can use a piece of cloth, soak it with water, and clean their face. They should breathe in and out one by one and stop thinking about the events related to the KR issues. Sometimes, he sits and watches other people to release tension. It depends on individual participants to choose a particular method that works for them. Dr. Ka thanked all of the participants for their patience. Again he stressed that participants play a heroic role in educating Cambodia's younger generations. Dr. Ka thanked DC-Cam for allowing him to give a presentation in this training occasion.

APPENDIX B

"Teaching history is an indispensable means to understand the consequences of past actions and find a way to hope for a better future,"

--Chheang Chamroeun,

(A secondary high school history teacher and a former volunteer at DC-Cam)

Chheang Chamroeun is twenty-four years old. Born in Takeo Province, Chamroeun was very interested in reading facts and events of history of Cambodia and other countries. However he admitted that he bore little knowledge of his parents' bitter experiences. He first learned about the KR at one point when his father talked to him about forced labor, starvation, fighting, and particularly killing. But he failed to question further about these horrible experiences as he thought it was too much to take at once. Nonetheless, what he bore in mind was "Why did Khmer kill Khmer?"

After finishing high school in 2005, he followed his brother's footsteps and took history as his undergraduate degree in order to become a history teacher. In 2007 he was inspired by his brother, Chheang Dara, also a former volunteer at DC-Cam, to seek voluntary work at DC-Cam with a hope to expand and enhance his knowledge of the KR history. He acknowledged that by working with the



Ms. Ten Sok Sreynith interviewing a participant Chheang Chamroeun, who was former DC-Cam's student volunteer

victims and survivors of the regime, he learned a great deal from their first-hand experiences. He was able to interview former KR cadres and victims in Monduliri. He was confused when hearing two sides of the story at once, but felt sympathy for Cambodians as a whole, who survived the murderous KR regime. Although he was with DC-Cam only one week, his interest in seeking an answer to his question above grew more vigorously. He said he consulted with many reading materials, but still thought the answer was incomplete.

Upon graduation, he pursued his goal to teach history at Secondary High School in Kampong Speu Province. Chamroeun stated that only when the textbook *Democratic Kampuchea (1975-1979)* was written and was incorporated within the national curriculum was he able to find a complete answer to his question. He said the book provided many factual and sequential events of how the KR came to power, and ideologies the KR followed. Furthermore, after the opportunity to take part in a one-week local training session on teaching DK history in his province, he admitted that the training comprehensively enhanced his knowledge, and strengthened and intensified his teaching methodologies as a young history teacher. He found the K-W-L methodology useful for his teaching as it highlights what students know about the topic, what they want to know, and what they have learned from the topic.

When asked about challenges in teaching the KR history to young students, Chamroeun said that many of his students did not believe his detailed description of living experiences under the KR regime. He was often challenged and asked why the Cambodian people at that time dared not rebel against the KR and why Pol Pot killed his own people. Some expressed their anger and aimed to take revenge against the KR cadres. Chamroeun welcomed the training because it equipped him with relevant information to answer his students' questions. Most

importantly, with the guidance and explanation on the importance of understanding psychology when teaching the history of DK to children of both victims and perpetrators of the KR regime, Chamroeun hoped to use all available mechanisms suggested by Dr. Ka Sunbaunat to lessen the anger or heated reactions of students, as well as calls for the brutal killing of the surviving perpetrators.

As a young history teacher, Chamroeun hopes to be actively involved in teaching the DK history to the younger generation. He believes that teaching this history will help students understand the consequences of the past, be tolerant toward one another, and learn to forgive and forget in order to guarantee that the future of Cambodia is secured. When asked about his future goal, Chamroeun stated that he is determined to pursue his teaching career in order to make a big contribution to the national reconciliation. (Story by Sreinitth S. TEN)

APPENDIX C: Meeting with DC-Cam’s Director Youk Chhang

In the evening of day three, Mr. Youk Chhang met with all participants to address some issues related to the training and the future work on the genocide education project with all teachers nationwide. First he thanked all teachers for participating in this training, which is part of the national project. He used to work in Kampong Speu during the UNTAC period. He was one of the US personnel who helped in preparing for the election. He thought that one day he would return back to Kampong Speu. When he was working in Kampong Speu, the KR soldiers fired on his office.

After that, Mr. Chhang updated the latest progress of the KRT, which it is a part of the healing process. The education project is another big part. History is an important subject for national reconciliation. He advised teachers to think about reconciliation when teaching DK history. Teachers should guide students toward peace. Mr. Chhang added that he had invited Dr. Ka Sunbaunat to talk about traumatic effects during the teaching because some students are children of perpetrators, and some teachers may discriminate against them.

Mr. Chhang also talked about the annual teacher workshop which was to sustain the commune teacher trainings, which ultimately will be prepared by the provincial teachers. In total, there are 186 provincial teachers and 39 national teachers. Among these, those who really like to teach history will be selected to work on this long-term project. He stressed that history is important for post-conflict countries and that the teaching has to be improved from time to time. The second point he made is about the talent of each teacher. Mr. Chhang encouraged all teachers to contact the Center if they need further documents such as films and scripts because the book alone may not be enough. If the teachers are interested in writing history from the villages, they can write the stories from their own communities in order to record them for future use. DC-Cam has collected hundreds of stories up to date. They can contact Mr. Siv Thuon, a national teacher who is responsible for collecting these histories. Mr. Chhang said that he wanted to change the notion that history has to be written by foreigners. He said that KR history and other histories have to be written by Cambodians.

Mr. Chhang provided an update about the prosecution at the KRT. He said that it may proceed for another two or three years. If the teachers are interested to see the court or bring their students there, they can contact DC-Cam for this event. Students and teachers can listen directly to the prosecutions of Ieng Terith or Ieng Sary. Mr. Chhang said that teachers should focus on two important themes: the definition of genocide and reconciliation.

One participant said that he usually took his students to visit Tuol Sleng and Choeung Ek but he never received guidance to tell students about the story related to Tuol Sleng and Cheung Ek. He asked if DC-Cam could facilitate the students' field visits to these historical sites. Mr. Chhang said that DC-Cam has published a booklet called Tuol Sleng's Factsheet and that teachers can get copies of the booklet to distribute to their students. He suggested that teachers should allow students to go through an orientation before the site visit. DC-Cam's staff can help explain to students before the visit. Then teachers can take students to those sites and the students can look at what they want to see. After the visit, teachers could take students to meet DC-Cam's staff again. DC-Cam can offer modest financial support for the trip. After the evening meeting, Mr. Chhang invited all national and provincial teachers to attend the evening dinner as a modest encouragement and friendly meeting.

APPENDIX D: Questions from participants

1. Why did Pol Pot kill the intellectuals?
2. How many children did Pol Pot have?
3. What are the names of Pol Pot's parents?
4. Can we say that Pol Pot and his colleagues took the French leadership style to implement in Cambodia instead of say that Pol Pot implemented the Leninist-Marxist and Maoist ideology?
5. What countries did the KR have relations with?
6. Can the documentary films produced by Vietnam be reliable?
7. Were the photos in the textbook taken during the DK regime or just taken recently?
8. Did the United States offer to take only three Khmer Republic leaders to the United States, or did they make this offer to all Khmer Republic officials?
9. Why did the KR use the words "Angkar" and "comrade"?
10. When did the KR evacuate people in the Eastern Zone to the Northwest?
11. What were the reasons of the killing of Nay Sarann and Ros Nhim?
12. Some zones have suit numbers while the others not, why?
13. Kampong Soam was an autonomous region. Was there not any leader at all?
14. How did the KR recruit teachers?
15. Why were KR teachers selected from among poor peasants?
16. Why aren't there any photos of foreigners in S-21? Why do all photos have numbers?
17. How is the number 14,000 determined? Are there any documents showing this?
18. The regulation for prisoners is denied by Duch during the KRT hearing. Does this regulation exist since the KR time or was it just created recently?
19. Is Tuol Sleng still preserved?
20. What currency was used to buy food in Phnom Penh during the KR?

Kampong Speu Training Team

DC-Cam's Staff	National Teachers	Provincial Teachers
Mr. Peou Dara Vanthan Mr. Kamboly Dy Mr. Dany Long Mr. Sovann Mam	Mr. Siv Thuon Mr. Chhim Dina Ms. Teng Sophea Leaksmeay	Ms. Hoa Kunthea Ms. Phak Sanmuy Ms. Keo Sivutha Mr. Yay Sienglong Mr. Sok Chamroeun Mr. Norng Nup Mr. Eng Bo Mr. Samrith Boreth Mr. Nil Chan

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