

មជ្ឈមណ្ឌលឯកសារកម្ពុជា

**A History of Democratic Kampuchea  
(1975-1979)**

**Student Workbook**

The Student Workbook is an enrichment resource for the textbook: *A History of Democratic Kampuchea (1975-1979)*. The Student Workbook provides practical learning activities for students to apply their knowledge.

### **HELPFUL LEARNING STRATEGIES FOR STUDENTS**

When reading a textbook or an article:

- Pause after each paragraph to make sure you understand everything you have read.
- Highlight the main ideas, either on a piece of paper or in your mind.
- Take short concise notes.
- Write down unfamiliar words to look up or ask about later.

When listening to your teacher:

- Take notes.
- Write down unfamiliar words to look up or ask about later.
- Make a list of key ideas.
- Ask questions to clarify your understanding.

When working in a group:

- Before starting, discuss key ideas that you think need to be covered.
- Take notes on other peoples' views.
- Be open to new ideas.
- Compare ideas and discuss the differences in a respectful manner.
- Make sure everyone is an active participant.

When watching a film:

- Take notes.
- Make a list of key ideas.
- Write down unfamiliar words to look up or ask about later.
- Ask questions at the end of the film to clarify your understanding.

When completing an assignment:

- Know what is required.
- Outline your thoughts.
- Ask for help when needed.
- Stay on task and submit your work on time.
- Edit assignment before submission.

*~ Be open minded and respectful ~*

# LESSONS ON THE HISTORY OF DEMOCRATIC KAMPUCHEA

## PRE-LESSONS

### LESSON 1: Course Introduction

#### Objectives

You will be able to:

1. Appreciate the achievements of Khmer culture and history before the Khmer Rouge period.
2. Describe the history of Democratic Kampuchea.
3. Define the crime of genocide as defined by international law.
4. Identify how the Khmer Rouge period impacted on life in Cambodia today.

### POEMS

#### *Searching for Dad*

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

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

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

#### *Breaking the Silence*

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

## DEMOCRATIC KAMPUCHEA'S NATIONAL ANTHEM

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

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

Long life 17 April, the great victory!  
More wonderful and much more meaningful than the Angkor era! We unite together to build up Kampuchea and a glorious society, democratic, egalitarian, and just; Independent-master; absolutely determined to defend

absolutely determined to defend the country, our glorious land;

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

**Photos of ancient temples, famous structures, and peaceful times in Cambodia**  
*NOTE TO YOUK and BOLY: Photos of persons pre-DK.*

Before we begin our study of Democratic Kampuchea, think about the beauty and the great achievements of Cambodian history and culture. Think about life before Democratic Kampuchea by reflecting on the pictures showing ancient temples, famous structures and peaceful times in Cambodia. Think about how these pictures describe the world renowned achievements of Khmer culture and history. After examining these achievements, read the Democratic Kampuchea's National Anthem. After reading the Democratic Kampuchea's National Anthem, listen to a poem read aloud lamenting the Khmer Rouge experience to further understand the experiences of the Khmer.

You will learn about a recent event in our history in which a horrific injustice occurred. April 17<sup>th</sup> marks the anniversary of the start of the genocide and mass atrocity in Cambodia, when nearly two million people died from starvation, overwork, disease and execution between 1975 and 1979.

Before delving into the history of Democratic Kampuchea, think about the word genocide.

The crime of genocide has a few specific components:

To commit actions

To have intent

To destroy (in whole or in part)

To define a group of people

To base that definition on specific characteristics (such as race, religion, ethnicity)

After World War II (1939-1945) and the Holocaust, in which an estimated 6 million Jews died from different courses of Nazi persecution and around 4.5 million others were systematically murdered in concentration camps by the Nazis, the international community decided that this should never happen again. The newly formed United Nations adopted the Genocide Convention in 1948 which gives a legal definition of genocide and which obligates the countries that ratify the treaty to intervene in stopping genocide when it is occurring.

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

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

- Killing members of the group;
- Causing serious bodily or mental harm to members of the group;
- Creating living conditions of the group with the intent to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births within the group;
- Forcibly transferring children of the group to another group.”

~ *Convention on the Prevention and Punishment of the Crime of Genocide, Article 2*

## **LESSON 2: DISCOVERING PRIOR LEARNING**

### **Objectives**

You will be able to:

1. Activate your prior knowledge of the Khmer Rouge period.
2. Explain the importance of studying about Democratic Kampuchea.
3. Students consider and discuss how the Khmer Rouge period impacted life in Cambodia today.

### KWL CHART

**Directions:** Use the K-W-L chart to list what you already KNOW and what you WANT to know about Democratic Kampuchea.

K	W	L
What I KNOW	What I WANT to Know	What I LEARNED

## CHAPTER 1: SUMMARY

### LESSON 1: Actively Reading Chapter 1

#### Objectives

You will be able to:

1. Determine the key events when the Khmer Rouge came to power.
2. Explain the Cambodian communist ideology during this time.
3. Describe the different experiences of Cambodians during this time.
4. Identify, define and use key vocabulary and names.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

<b>Democratic Kampuchea (DK)</b>	
<b>Evacuations</b>	
<b>Maoism</b>	
<b>Exploitation</b>	
<b>Revolutionary</b>	
<b>United Nations</b>	
<b>King Norodom Sihanouk</b>	
<b>Triparty Coalition Government</b>	
<b>Communist Party of Kampuchea (CPK)</b>	
<b>People's Republic</b>	



<b>of Kampuchea (PRK)</b>	
<b>Angkar Padevat</b>	
<b>Khmer Rouge</b>	
<b>Marxism</b>	
<b>Coalition</b>	
<b>Lon Nol</b>	
<b>UN General Assembly</b>	
<b>Khmer Republic</b>	
<b>Heng Samrin</b>	
<b>Son Sann</b>	
<b>Leninism</b>	
<b>Comrade</b>	
<b>Legitimate</b>	
<b>Traumatized</b>	

## **TESTIMONIAL EXCERPTS**

Read this short background on Ieng Thirith: Ieng Thirith is the wife of Ieng Sary and the younger sister of Khieu Ponnary who later became the wife of Pol Pot. Ieng Thirith was arrested with her husband Ieng Sary for crimes against humanity. She was accused of the planning, direction, coordination and the ordering of widespread purges, as well as the unlawful killing or murder of staff members from within the Ministry of Social Affairs.

### **Testimony of a courier for Ieng Thirith**

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

### **Testimony from a woman from Takeo**

A woman from Takeo, served as a medic at the 6 January Hospital in Phnom Penh in 1977-1978. She recalled that many of her medic colleagues were taken away for execution, the largest numbers disappearing in late 1977 and into 1978. She claimed most of the victims were from Takeo, and were accused of being traitors – close to “Yuon” – but were in fact taken away for stealing rice, for complaining that the ration was insufficient, or for falling in love, the aim seeming to be to terminate the Khmer nation. She said the victims were taken to S-21.

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

In less than four years, that regime was responsible for roughly two million deaths, or over a quarter of Cambodia’s population. But what drove me to document those crimes was more than an abstract number of victims; the horrors of Democratic Kampuchea were also personal. I was a teenager during those years and suffered like almost all of my compatriots. When I picked water grass for my sister, who was pregnant and starving, I was considered to be a criminal, hit with an axe, pushed to the ground, and tied up with ropes. I was put in jail

for weeks. My mother was afraid to cry when she witnessed the cadres beating me because the Khmer Rouge also thought that expressing grief was a crime. Another of my sisters died because she did not have enough to eat. When Khmer Rouge soldiers accused her of stealing a small amount of food, she denied their charges. They killed her because they did not believe her. I was luckier. I survived that brutal period.

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

In 1965, Poch was ordained as a monk in Taing Khmao pagoda to study Buddhist morality and literature. Two years later, Poch left the Buddhist monkhood. In 1971, after hearing the call from Prince Sihanouk to enter the Maquis and join the struggle to liberate the country from Lon Nol regime, Poch volunteered to serve the National United Front army. Poch was required to educate people coming from the cities about revolutionary policy and to coordinate food production for the population. Poch recalled that one day when the Khmer Rouge forces and the Lon Nol soldiers were fighting with each other, a little girl and a lady named Mom looking for their relatives were captured by the Khmer Rouge army. Because they used to live in enemy (Lon Nol) area they were accused of being hidden enemies burrowing from the base area. Because Poch had known both of them and realized they would be subject to cruel torture, he went and vouched for them.

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

In 1987, while Poch was fighting on the battlefield he stepped on a mine and lost a leg as a result. After recovering, he was appointed to manage seventeen families of Khmer Rouge soldiers. Eventually, his commander was captured by the government's forces, so Poch fled to live with the villagers. Because Poch had done good deeds, some people gave him rice, dried and salted fish, and helped to hide his background as a former Khmer Rouge cadre. To date, villagers in Baray and Taing Kok districts still visit him sometimes.

## LEARNING REFLECTION

**Directions:** Reflect in writing on the views of the interviewees. Reflect on: What are the different experiences or memories? How are they different? What could explain these different experiences?

[illegible]

## GUIDED READING QUESTIONS

Actively read Chapter 1 and answer the assigned questions during the class reading.

1. When did the Khmer Rouge take control of Cambodia?

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3. Approximately, how many lives were claimed under the Khmer Rouge regime?

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4. Why do you think the Khmer Rouge wanted to transform Cambodia into a rural, classless society?

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5. How do you think life today would be like if money and free markets were abolished?

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6. How do you think life would be like if schooling were abolished?

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7. How do you think life would be like if private property were abolished?

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8. How do you think life would be different if different clothing styles were abolished?

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9. How do you think life would like if religious practices or traditional Khmer culture were abolished?

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10. Why do you think the regime banned the assembly of people or public discussions?\_\_\_\_\_

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11. Describe the relationship between Cambodia and Vietnam at the end of 1977.

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12. How has the DK regime affected Cambodia today?

\_\_\_\_\_

13. Looking at the picture on page 1 of Chapter 1 titled: "Youth at a conference in Siem Riep Province, March 23, 1973." By looking at the picture objectively, without giving an opinion, what do you see in this picture? What does this picture tell you about KR ideology? What do you think the young people are doing at this conference?

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14. Looking at the picture on page 1, if you were in this crowd, what kind of feelings might you possibly have?

\_\_\_\_\_

\_\_\_\_\_

### **READING REFLECTION**

**Directions:** Without referring to the text or any other materials, write a brief 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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

### **LESSON 1: Actively Reading Chapter 2**

#### **Objectives**

You will be able to:

1. Gain insights into historical background of the Khmer Rouge.
2. Describe who played major roles in the Khmer Rouge takeover of Cambodia in 1975.
3. Identify, define, and use key vocabulary and names.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### **KEY VOCABULARY AND NAMES**

<b>French Colonialism</b>	
<b>Unified Issarak Front (Khmer Issarak)</b>	
<b>Chan Samay</b>	
<b>Nationalist</b>	
<b>Saloth Sar (Pol Pot)</b>	
<b>Khieu Samphan</b>	
<b>Peasants</b>	
<b>Feudalism</b>	
<b>Geneva Agreement</b>	



<b>National Assembly</b>	
<b>Indochinese Communist Party</b>	
<b>Khmer People's Revolutionary Party (KPRP)</b>	
<b>Sangkum Reastr Niyum (the People's Socialist Community Party)</b>	
<b>Communist Party of Kampuchea (CPK)</b>	
<b>Indochina</b>	
<b>Son Ngoc Minh</b>	
<b>Exile</b>	
<b>Intellectuals</b>	
<b>Son Sen</b>	
<b>Ieng Sary</b>	
<b>Capitalism</b>	
<b>Nuon Chea</b>	
<b>Central Committee</b>	

<b>Cadres</b>	
<b>Secretary</b>	
<b>Ho Chi Minh</b>	
<b>Defected</b>	
<b>Activists</b>	
<b>Protégé</b>	
<b>Keo Meas</b>	
<b>So Phim</b>	
<b>Sieu Heng</b>	
<b>Viet Minh</b>	
<b>Tou Samouth</b>	

### GUIDED READING QUESTIONS

Actively read Chapter 2 and answer the assigned questions during the class reading.

1. Why did the Cambodian communist movement cooperate for so many years with the Vietnamese?

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2. In April 1950, 200 delegates of the Cambodian communist movement assembled in Kampot province and formed a group called?

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3. Who was the leader of this group?

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4. What was its ideology?

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5. Who were the members of the secret Central Committee of the Khmer People's Revolutionary Party? (Name 4):

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6. In the 1955 election, what political party won all the seats in the National Assembly?

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7. Between 1950 and 1959, what happened to the Khmer People's Revolutionary Party (KPRP)?

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8. Which two zones had rural party branches that were fully functioning in 1960?

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9. What happened at the secret KPRP Congress meeting on September 28-30, 1960?

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10. After Pol Pot was named Party Secretary, what two countries did he visit for talks?

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11. Why did Pol Pot change the party's name to the Communist Party of Kampuchea in 1966?

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12. In March 1970 who launched a successful coup to depose Prince Norodom Sihanouk as head of state?

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13. What was Pol Pot's original name?
- 
14. Where did Pol Pot become a member of the Communist party?
- 
15. When did Pol Pot become prime minister of Democratic Kampuchea?
- 
16. When did Pol Pot resign?
- 
17. When did Pol Pot die?
- 
18. During Democratic Kampuchea, what were Nuon Chea's positions as listed in the text?
- 
19. When did Nuon Chea defect to the Royal Government of Cambodia?
- 
20. What was the name of the government in exile that Prince Norodom Sihanouk formed after being deposed?
- 
21. Which countries supported the Khmer Rouge in their struggle for power?
- 
22. Which foreign military forces fought inside Cambodia in 1970?
- 
23. From January to August 1973, the Khmer Republic government was assisted by what government?
- 
24. The United States dropped about a half a million tons of bombs on Cambodia. How did the bombing affect the Khmer Rouge?
- 
25. How did the US bombing affect the Khmer people?
- 
26. What happened to most of the Vietnamese advisors who stayed behind in Cambodia to assist the CPK leadership?
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## READING REFLECTION

**Directions:** Without referring to the text or any other materials, write a 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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## LESSON 2: Who Was Pol Pot?

## Objectives

You will be able to:

1. Activate prior knowledge of Pol Pot.
2. Identify critical aspects of the background of the Khmer Rouge.
3. Explain their thoughts on the ideology of Pol Pot.

### WHO WAS POL POT?

**Directions:** Use the K-W-L chart to list what you already KNOW and what you WANT to know about Pol Pot.

K	W	L
What I KNOW	What I WANT to Know	What I LEARNED

### LEARNING REFLECTION

**Directions:** Write about Pol Pot's ideology and then share the ideology with your partner. You may refer to the ideology in the textbook. Write also your thoughts on the ideology of Pol Pot.

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## CHAPTER 3: THE KHMER ROUGE COME TO POWER

### LESSON 1: Actively Reading Chapter 3

#### Objectives

You will be able to:

1. Describe how the Khmer Rouge took control over the country.
2. Explain the historical and social context in which Democratic Kampuchea was formed.
3. Identify, define and use key vocabulary and names.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

<b>Foreign Intervention</b>	
<b>Rebels</b>	
<b>Long Boret</b>	
<b>Lon Non</b>	
<b>Confiscate</b>	
<b>Prince Sisowath Sirik Matak</b>	
<b>Bombardment</b>	
<b>Liberate</b>	
<b>Insurgents</b>	



<b>Evacuation</b>	
<b>Corruption</b>	
<b>Uprooted</b>	
<b>Figurehead</b>	
<b>Administration</b>	
<b>Diplomats</b>	

### **GUIDED READING QUESTIONS**

While reading Chapter 3 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. When did Phnom Penh fall to Khmer Rouge forces?

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2. What were the colors of the uniforms for troops entering the capital?

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3. What did the Khmer Rouge announce over the radio to the people? How do you think people reacted to this?

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4. Where did foreigners and some Cambodians seek refuge?

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5. The Khmer Rouge executed three senior leaders of the Khmer Republic government. What were their names?

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6. What did the Khmer Rouge do with people living in the cities?

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7. What happened to hospital patients?

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8. What were some reasons that the Khmer Rouge gave for emptying the cities?  
(Name 3):

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

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10. Who was the figurehead leader of the Khmer Rouge?

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### **READING REFLECTION**

**Directions:** Without referring to the text or any other materials, write a 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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## LESSON 2: Visual Image of April 17, 1975

## Objectives

You will be able to:

1. Write a news report about the events of April 17, 1975.
2. Explain the feelings and the emotions of the Khmer people upon the arrival of the Khmer Rouge in Phnom Penh.
3. Present their news report to the class.

## Guest Speaker

**Directions:** Listen very carefully to the guest speaker as he or she speaks. Be respectful and take notes of important details of the speaker's story. Also, prepare at least one or two questions for the guest speaker. By the end of class be prepared to discuss what you learned from the guest speaker. Also, by the end of class, you should be able to answer the following questions:

1. What was life like before the KR regime?
2. What was the guest speaker's experience or observations when the KR took control of Cambodia?
3. What was the guest speaker's experience or observations after the KR regime took control of Cambodia?

## This image shows a blank sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

VISUAL IMAGE OF APRIL 17, 1975

**Directions:** Write a one-page news report about the scene of April 17, 1975 based on your readings, prior knowledge and the guest speaker's presentation and explain why these stories are different. Afterwards, you will turn your news report to the teacher for an evaluation of your learning.

**[NOTE TO YOUK and BOLY: Photos of April 17, 1975]**

## CHAPTER 4: FORMATION OF DEMOCRATIC KAMPUCHEA

### LESSON 1: Actively Reading Chapter 4

#### Objectives

You will be able to:

1. Identify key concepts about the formation of Democratic Kampuchea.
2. Identify, define and use key vocabulary and names.
3. Analyze the national anthem to understand the Khmer Rouge ideology more fully.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

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

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

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

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

Long life 17 April, the great victory! More wonderful and much more meaningful than the Angkor era! We unite together to build up Kampuchea and a glorious society, democratic, egalitarian, and just; Independent-master; absolutely determined to defend the country, our glorious land;

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

After reading the national anthem carefully, be ready to discuss the following questions:

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

### GUIDED READING QUESTIONS

While reading Chapter 4 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. Who made up the CPK's Central Committee in September 1975?

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2. Who joined the CPK's Central Committee in 1977? (3 names):

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3. What title did Prince Norodom Sihanouk hold when he returned to Cambodia in early September 1975? What power did he have?

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4. What happened to Prince Norodom Sihanouk's family under the Khmer Rouge?

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5. The constitution for Democratic Kampuchea was promulgated on January 5, 1976. It established a 250-seat House of Representatives comprising what groups of people?

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6. What did the red background for the national flag under Democratic Kampuchea represent?

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7. On the national emblem, what does the network of dikes and canals represent?

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8. When did the CPK's Standing Committee meet to discuss the resignation of Prince Norodom Sihanouk?

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9. Who was head of state in DK in 1976?

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10. Who was President of the People's Representative Assembly?

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11. Who was Prime Minister?

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12. Who was Deputy Prime Minister and Minister of Foreign Affairs?

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13. Who was Deputy Prime Minister and Minister of Economy and Finance?

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14. Who was Deputy Prime Minister and Minister of National Defense?

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15. How did CPK leaders treat the DK Constitution?

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## READING REFLECTION

[illegible]



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## **LESSON 2: Mapping of Khmer Rouge Leaders**

### **Objectives**

You will be able to:

1. Describe the roles of the Khmer Rouge leaders in DK.
2. Identify key Khmer Rouge leaders.
3. Explain the historical and social contexts in which Democratic Kampuchea was formed.

### **MAPPING OF KHMER ROUGE LEADERS**

**Directions:** Map out the Khmer Rouge leaders listing names, positions, roles, backgrounds and terms. Afterwards, you will present your map of leaders to the class.

### **LEADERS OF DEMOCRATIC KAMPUCHEA**

<b>Leader</b>	<b>Educational Background</b>	<b>Title/Position</b>	<b>Roles/Responsibilities</b>


## CHAPTER 5: DIVISIONS OF DEMOCRATIC KAMPUCHEA

### LESSON 1: Actively Reading Chapter 5

#### Objectives

You will be able to:

1. Describe various administrative divisions of Democratic Kampuchea.
2. Compare the differences between zones and why they were divided.
3. Identify, define and use key vocabulary.

Briefly describe or define the vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

<b>Districts</b>	
<b>Cooperatives</b>	
<b>North Zone</b>	
<b>Southwest Zone</b>	
<b>Sub-districts</b>	
<b>East Zone</b>	
<b>Northwest Zone</b>	
<b>West Zone</b>	
<b>Central Zone</b>	
<b>Northeast Zone</b>	

<b>Autonomous</b>	

### **GUIDED READING QUESTIONS**

While reading Chapter 5 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. How many geographical zones existed in Democratic Kampuchea?

2. How many regions were the zones divided into?

3. Who was the secretary of the East Zone until 1978?

4. Who was the secretary of the Southwest Zone?

5. Who was secretary of the North Zone from 1970-1976?

6. Who was secretary of the North Zone from 1976-1977?

7. Who was secretary of the North Zone after 1977?

8. Who was secretary of the Northwest Zone?

9. Who was the secretary of the West Zone?

10. Who was the secretary of the Northeast Zone until 1976?

### **READING REFLECTION**

**Directions:** Without referring to the text or any other materials, write a brief 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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This image shows a full page of white paper with horizontal blue or grey ruling lines, typical of notebook paper. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

## LESSON 2: Victim-Khmer Rouge Cadre Role Playing Activity

## Objectives

You will be able to:

1. Role play by using interview transcripts of both the victim and the Khmer Rouge cadre.
2. Examine and think critically about people's behavior and beliefs within the context of life under the Khmer Rouge.
3. Take notes and write a paragraph about the role play exercise.

## ROLE PLAY

**Directions for Role Playing Students:** The teacher will select certain students to role play one or several of the following transcripts. If you are one of these selected students, you should study these transcripts. The purpose of the role play exercise is to inform your peers about the person you are studying. The teacher may give you further directions on how to role play the transcript, but refer to these basic guidelines for your presentation:

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

### **Testimony 1**

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

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

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

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

In 1976, Chhim gave birth to a daughter. The unit chief allowed her 20 days' rest, after which she had to go back to work. Roads were often cut off by flooding. Chhim had to cross the chest-deep river to ferry her children. In the evening, her children waited for her, while the base people had already picked up their kids. One day she asked the unit chief for permission to tend her sick child at home, and the chief replied, "Are you a doctor?" But Chhim kept pleading with the chief until she let her come home during lunch. To return on time, she skipped lunch, then ran and walked a few kilometers to reach home. Excited to see her mother, Chhim's daughter fell from the house, bled and became unconscious. Shocked, she cried for help. Her base-people neighbors came out to help and carried her daughter up to the house. Then Chhim had to go back to work.

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

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

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

*Veng Chheng*

## **Testimony 2**

A young woman from Takeo who became a courier for Ieng Thirith in 1976

recalled that Thirith had three or four houses, but seemed to spend most of her time at the one in front of the Palace, where the big shots resided and worked. The women carried letters for Thirith, always travelling in a vehicle driven -- with an escort -- by Uncle Ra, who was armed with a pistol. Some went to the Ministry of Foreign Affairs, to Ieng Sary, others to Pol Pot, Nuon Chea and Khieu Samphan, and some to factories for which Thirith was responsible. The woman recalled having heard of S21 when she was Thirith's courier, but did not know where or what it was, never heard of Duch, and had not taken letters there for Thirith, because Thirith had told her S21 was too far away for Li to do the delivering; explaining that other, older couriers should carry out such tasks. The woman stated these couriers -- a woman named Phâl and a man named Pheap -- had taken letters to S21 for Thirith. As for the exact nature -- the substantive content -- of Thirith's work and responsibilities, she also was not allowed to know. Thirith attended meetings around Phnom Penh, including at the Foreign Ministry. Thirith and Sary were living together, but sometimes did not sleep in the same house, and did not often work together, seeming to see each other only at major official gatherings.

As often as once a fortnight, the woman went with Thirith in her vehicle to meetings, usually to one of the big shot offices in the vicinity of the palace, where she saw various senior leaders, mostly with enormous potbellies. She commented that the big shots seemed constantly to be in meetings, rarely going down to see what was really going on, although they got regular reports from their subordinates.

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

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

Despite their close working relationship, she never dared to be casual with Thirith, never asking her about personal matters. Still, she considered Thirith a good and nice woman, not someone who was mean or vicious, someone who never raised her voice, always talking sweetly and patting Ly on the head, always generous. She did not believe Thirith had ever killed anyone, nor did she believe that Pol, Nuon, Sary or Samphan had ever personally committed murders. She believed executions occurred only in the countryside, where people were killing each other, not in the city. Thirith never spoke to her about the threat of enemies. Food was plentiful, and every ten day week there was a treat, such as a meat sandwich or something sweet. And there were movies to watch about fighting. It was a fun life. [1]



### Testimony 3

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

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

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

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

prison.

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

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

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

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

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

*Ratana Oeur*

#### Testimony 4

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

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

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

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

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

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

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

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

this way in 1966 when he was two.

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

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

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

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

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

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

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

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

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

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

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

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

### **Testimony 5**

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

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

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

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

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

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

(AFTER WATCHING THE ROLE PLAY)

**Directions for ALL STUDENTS:** Write a summary that includes information about an individual's experience. Be sure to connect facts with your opinion on how the person was affected by the experience. This is your opinion and you will not be graded on your opinion. Use the Grading Rubric below to help guide you.

**Grading Rubric for Student Summaries**

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

## ROLE PLAY SUMMARY

**Directions:** Write a brief 1-2 paragraph summary of what you learned from the role play. Be sure to refer to the rubric above. You should not only describe the people's experiences but also your opinion on these experiences. Are there any similarities between the experiences? How were they different? Why are they different? What did you learn from this role play?

[illegible]

## CHAPTER 6: THE FOUR-YEAR PLAN (1977-1980)

### LESSON 1: Actively Reading Chapter 6

#### Objectives

You will be able to:

1. Describe the Four-Year Plan.
2. Explain the ideology behind the Four-Year Plan.
3. Identify, define, and use key vocabulary concerning the Four-Year Plan.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY

<b>Collectivization</b>	
<b>Production</b>	
<b>Four-Year Plan</b>	
<b>Regime</b>	
<b>Slogan</b>	
<b>Ideology</b>	

#### GUIDED READING QUESTIONS

While reading Chapter 6 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. Why did the Khmer Rouge empty the cities?

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2. What did the Four-Year Plan (1977-1980) call for?



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3. What were the two highest priorities of Democratic Kampuchea?

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4. What does collectivization mean?

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5. What was the purpose of collectivization in Cambodia?

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6. How did collectivization affect Cambodian families?

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

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### **READING REFLECTION**

**Directions:** Without referring to the text or any other materials, write a brief 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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## LESSON 2: Survival Box

## Objectives

You will be able to:

1. Empathize with the survivors of the Khmer Rouge regime.
2. Describe the living conditions of life under the Khmer Rouge.
3. Process and explain your survival skills.

## **SURVIVAL BOX**

Directions: Use your imagination to construct a “Survival Box.” Based on your understanding of life under the Khmer Rouge, how would you live and survive if you lived during the Khmer Rouge period.

Decide on a scenario provided below:

*You live with your parents during the Khmer Rouge regime. Your living conditions are unbearable. What would you do or what would you try to get in order to help yourself and your parents stay alive?*

Use different materials to construct a “survival box”. In it, you need to place words or pictures of items that may help support your family’s everyday life such as rice, cloth, spoon, bowl, pots, meat, vegetables, fruits, medicine, shoes, book, knife, fishnet, photographs, etc.)

Afterwards, show your “survival box” to the class and explain why you have placed such words or items in your box.

## **LESSON 3: Timeline: Team Analysis and Evaluation**

### **Objectives**

You will be able to:

1. Describe the overall timeline for events that occurred during Democratic Kampuchea.
2. Explain the significance of key events in the DK period.
3. Analyze and evaluate the significance of key events in the DK period.

## **TIMELINE: TEAM ANALYSIS AND EVALUATION**

Directions: In your team, note as many events during DK as possible in Activity 1. In Activity 2, discuss and evaluate the events and prioritize the top five most important events in DK history. Each team will present these findings to the class. In Activity 3, your team will be assigned a specific event that was considered to be an important event and you will need to discuss and evaluate how this event affected Cambodia and Cambodian society. In addition, your team will need to consider how Cambodia and Cambodian people might be

different today if this event had not occurred. Your team will be required to present all your findings.

**Activity 1: Timeline Team:**

Your team has 10 minutes to work together to create a time-line for the Khmer Rouge period using the assigned textbook: *A History of Democratic Kampuchea (1975-1979)*. You will present your timeline to the class.

**Activity 2: Timeline Team Analysis**

Your team will discuss what you believe are the top 5 most important events to occur in the DK period. You need to discuss the reasons why you think these events are the top five most important. You will prepare a 5-10 minute presentation on your conclusions.

**Activity 3: Timeline Team Evaluation**

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

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

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

After the Timeline activity is completed, your team will present in front of the class a summary of what you have learned. After the presentations, you will be asked the following questions:

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

Use the Oral Presentation Rubric below to help guide you.

**Oral Presentation Rubric**

CATEGORY	3	2	1	0
Directions	All the directions were followed	Most of the directions were followed	Few of the directions were followed	None of the directions were followed

	correctly.	correctly.	correctly.	correctly.
<b>Timeline</b>	The timeline was organized and accurate.	The timeline was somewhat accurate organized and accurate.	The timeline was not organized or accurate.	The assignment was not completed.
<b>Presentation</b>	The presentation was clear and on target. The presenter made eye contact with the audience.	The presentation was somewhat clear and the presenter made eye contact.	The presentation was unclear and the presenter did not make eye contact.	The assignment was not presented

#### **LESSON 4: Analysis of the Khmer Rouge Ideology**

##### **Objectives**

You will be able to:

1. Analyze and evaluate Khmer Rouge slogans in order to develop an understanding of Khmer Rouge ideology and policies.
2. Learn how to handle controversial subject matter in a way that is most meaningful.
3. Consider your own moral ethics and beliefs in relation to the ideology of DK.
4. Define the meaning of slogan and ideology.

#### **ANALYSIS OF THE KHMER ROUGE IDEOLOGY**

**Directions:** Write an essay on the Khmer Rouge ideology and policies. You may use the following guiding questions to help with your evaluation of KR ideologies and policies.

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

### **List of Slogans:**

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

You may refer to the slogans above as part of your essay. Your task is to analyze the slogans in terms of Khmer Rouge ideology and policies and their effects on the population. You may analyze only one slogan or many slogans. It is your choice.

Use the Analysis of the Khmer Rouge Ideology Essay Grading Rubric below to help guide you. After completing your essay, you will present your writing to the class and explain your thoughts about the slogans.

## Analysis of the Khmer Rouge Ideology Essay Grading Rubric

Objective	Does Not Answer Question	Answers Question
Guiding Question 1	0 point	1 point
Guiding Question 2	0	1
Guiding Question 3	0	1
Guiding Question 4	0	1
Guiding Question 5	0	1
Total Score:		

## ANALYSIS OF THE KHMER ROUGE IDEOLOGY ESSAY

**Directions:** Referring to the text and slogans above, write a brief essay that answers the guiding questions 1-5 or as instructed by your teacher.

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## CHAPTER 7: DAILY LIFE IN DEMOCRATIC KAMPUCHEA

### LESSON 1: Actively Reading Chapter 7

#### Objectives

You will be able to:

1. Identify key aspects of daily life in Democratic Kampuchea.
2. Critically analyze what life was like under Khmer Rouge rule.
3. Identify and define key vocabulary terms related to daily life under the Khmer Rouge.
4. Evaluate information and evidence from family and others.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

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

## GUIDED READING QUESTIONS

While reading Chapter 7 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. Why did the Khmer Rouge establish cooperatives?

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2. To the Khmer Rouge, what did a cooperative mean?

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3. What were the two new classes established under the Khmer Rouge? Why did KR put these labels on these groups of people?

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4. Name at least 2 characteristics of the "base people".

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5. Name at least 2 characteristics of the "new people".

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6. How were couples married in DK weddings? How did these ceremonies deviate from the traditional Khmer wedding?

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

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8. What was the primary focus of attention in Khmer Rouge education?

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

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

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## READING REFLECTION

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## **LESSON 2: The Diary of My Life Under Khmer Rouge**

### **Objectives**

You will be able to:

1. Use information you have learned to write about life under Democratic Kampuchea.
2. Analyze and evaluate the effects of living under the Khmer Rouge regime on yourself, your family, and the Khmer Rouge people.
3. Describe fundamental living conditions under the Khmer Rouge regime.
4. Explain the policies of the Khmer Rouge regime that produced these conditions.

### **EXCERPT OF A DIARY FROM A KHMER ROUGE SURVIVOR**

**Directions:** Follow along as the diary excerpt below is read aloud. While you read think about...

- What was life like under the Khmer Rouge?
- How would you describe the victim's experience?
- How do you think the victim's experience shaped his/her outlook on life?
- What kinds of questions would you have for this person if you could talk to this person now?

#### **My First Unforgettable Fright and Trauma**

*Serey Len Deour*

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

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

We traveled without a clear destination. My father asked to stay with the chief of Po Andet village until we returned to Phnom Penh. The chief allowed my elder sister, young children, and a woman who had just given birth to stay at his house. Within a month, my father's background was uncovered by a woman. The village chief told my father to prepare clothing. "Angkar summons him to study," the chief told my mother. The next day, my brother went to meet my father. When my brother returned, he said: "Father is at the district office with other 50 people such as soldiers, teachers, and doctors." My mother was relieved because she thought they would never kill teachers and doctors. My brother asked my mother's permission to accompany my father. The chief got the approval of the district committee for him to go. We have had no further information on my father and oldest brother since then. Also, my grandfather passed away in the village because he was sick and had no medicine.

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

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

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

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

One night Angkar took my mother away because of me. She had traded some things with the villagers for a chicken, which she shared with all the people in the house. I complained because I was not full yet, and then my mother pinched me until I cried. Angkar approached the house and heard me, and as a result, my mother was taken to the forest. All people in the house blamed me for causing her death. I ran to find her, shouting "I myself cried, my mother did not make me cry," but I could not find her. I cried myself to sleep waiting for her to come back, sobbing that it was not her mistake.

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

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

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

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

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

We lost our way in the forest for two days, picking ropeak leaves and dangkeab kdam fruit to eat, and sleeping in trees. I greatly missed my mother, but could not return because I was afraid the Khmer Rouge would kill us. On the third night we saw a bull cart who offered us a lift. The cart owner was the chief of that village and dropped us at the house of Kour's aunt. Kour lived with her aunt while I lived with a sister of the village chief. My foster grandparents and parents loved me as their own daughter. The villagers ate together. Every time I ate, I thought of my mother who was hungry.

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

All 22 members of the family who left Phnom Penh with us were killed. The family of the aunt we stayed with at Orussey was also killed because her husband was a customs official. There was no one left in my family but my mother and me. We went to Tuol Sleng to see if it had pictures of my father and brother, but found only pictures of my father's friends. I do not want to keep the

Khmer Rouge atrocity in my mind because it is extremely painful, but I cannot forget it. It continues to haunt me every day.

## PERSONAL DIARY

**Directions:** Think about what life was like under the Khmer Rouge. Write a diary about this.

You should think about what your life would be like as a teenager living in Democratic Kampuchea. You may refer to the following questions for guidance on what to write about in your diary entry:

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

This image shows a single sheet of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page. There are approximately 20 lines visible. The paper has a slight shadow on the right side, suggesting it's resting on a surface.



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### LESSON 3: Interview: A Survivor's Story

## Objectives

You will be able to:

1. Describe interviewing techniques.
2. Formulate questions about life under the Khmer Rouge.
3. Use your interviewing skills.

## INTERVIEW: A SURVIVOR'S STORY

**Directions:** Think about interview questions that you would like to ask someone who has experienced life under the Khmer Rouge. Write down these questions and be prepared to discuss them with your teacher and the class. Below are three questions you might like to ask:

1. How old were you when the Khmer Rouge took over?
2. Were you in school or were you working at the time? Where did you live?
3. What did you personally remember about the arrival of the Khmer Rouge? What did you learn from others you trust/know?

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## INTERVIEW TECHNIQUES

It is important to prepare questions that are appropriate to the person being interviewed. Some questions may stimulate painful memories, embarrassment, or uncomfortable reflection on loved ones who were lost during this horrible time period. As the interviewer, it is your responsibility to be courteous, respectful, and sympathetic to the interviewee's feelings and wishes. Because this is such a sensitive topic of discussion, before you ask someone for an interview, you must consider how you will conduct the interview. Below are some important tips:

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

## PRACTICE INTERVIEWING SKILLS

**Directions:** After you have considered what questions you will ask and discussed these with your class, practice these questions and the interviewing techniques with a partner. After practicing, come up with other follow-up questions or make changes to the questions that you already have that will enable you to learn as much as you can about life under the Khmer Rouge.

## CHAPTER 8: THE SECURITY SYSTEM

### LESSON 1: Actively Reading Chapter 8

#### Objectives

You will be able to:

1. Identify key concepts of the Khmer Rouge security system.
2. Explain the effects of the security system on the people.
3. Identify, define and use key vocabulary related to the KR security system.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

<b>Security Center</b>	
<b>Interrogation</b>	
<b>External Enemies</b>	
<b>Intellectuals</b>	
<b>Highlander</b>	Cut
<b>Labor Camps</b>	
<b>Internal Enemies</b>	
<b>Detention</b>	
<b>Minority Groups</b>	
<b>Cham Muslim</b>	

<b>Alleged Traitors</b>	
<b>Propaganda</b>	
<b>Indigenous</b>	Cut

### GUIDED READING QUESTIONS

While reading Chapter 8 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. What is the estimated number of prisons under the Khmer Rouge regime?

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3. Who were thought to be the "purest revolutionaries" under the Khmer Rouge?

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4. What groups of people were called "internal enemies"?

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5. Who were considered to be "external enemies"?

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6. How do you think torture and death have affected survivors of the DK period?

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7. How does constant surveillance and the fear of being watched affect individuals in a society?

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9. If you lived during the DK period, how do you think you would be different today?

**Directions:** Without referring to the text or any other materials, write a 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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## **LESSON 2: Guest Speaker**

### **Objectives**

You will be able to:

1. Describe the Khmer Rouge security system.
2. Explain what life was like under this system from one of the survivors.
3. Empathize with people who lived during the Khmer Rouge period.

### **Guest Speaker**

**Directions:** Listen very carefully to the guest speaker as he or she speaks. Be respectful and take notes of important details of the speaker's story. Also, prepare at least one or two questions for the guest speaker. By the end of class be prepared to discuss what you learned from the guest speaker. Also, by the end of class, you should be able to answer the following questions:

4. What was the Khmer Rouge leadership afraid of?
5. Why did they have a security system?
6. How was a person's experience inside the prison system?

### **Student Notes:**

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## CHAPTER 9: OFFICE S-21 (TOUL SLENG PRISON)

### LESSON 1: Actively Reading Chapter 9

#### Objectives

You will be able to:

1. Identify and define key vocabulary related to Toul Sleng.
2. Explain important information about the Toul Sleng Prison.
3. Explain important information about life in the Toul Sleng Prison.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

<b>S-21 (Toul Sleng Prison)</b>	
<b>Extermination</b>	
<b>Documentation Unit</b>	
<b>Treason</b>	
<b>Confession</b>	
<b>Incarceration</b>	
<b>Regulations</b>	
<b>Shackles</b>	



<b>Choeung Ek</b>	
<b>Torture</b>	
<b>Duch</b>	

### **GUIDED READING QUESTIONS**

While reading Chapter 9 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. How many prisoners were held at S-21/Tuol Sleng?

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2. What types of prisoners were held in S-21?

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3. How many S-21 prisoners survived after DK fell?

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4. Why did they survive?

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5. How were women prisoners treated?

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6. What was the size of the small cells on the ground floor of S-21 that were used for single prisoners?

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7. What was the predominant non-Cambodian nationality of prisoners held at S-21?

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8. Who was the head of S-21?

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9. Within the S-21 interrogation unit, there were 3 sub-units. What were the sub-units called and what were their roles?

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### READING REFLECTION

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## LESSON 2: *Behind the Walls of S-21* Film

## Objectives

You will be able to:

1. Visualize the arrival of the Khmer Rouge, the changes they forced on the population and their actual behavior.
2. Compare and contrast the experiences of victims and cadre under the Khmer Rouge.
3. Think critically as you reflect on the film/poster.

Watch excerpts of the film. Afterwards, write a personal reflection about the film.

## PERSONAL REFLECTION

Film Title	Director	Year	Genre	Runtime (min)	Award
The Godfather	Francis Ford Coppola	1972	Drama	175	Oscar Best Picture
Pulp Fiction	Quentin Tarantino	1994	Crime Drama	154	Oscar Best Screenplay
Schindler's List	Steven Spielberg	1993	Drama	195	Oscar Best Picture
Inception	Christopher Nolan	2010	Action Thriller	148	Nominee Best Picture
The Shawshank Redemption	Frank Darabont	1994	Drama	143	Top Rated Rotten Tomatoes
Interstellar	Christopher Nolan	2014	Sci-Fi Drama	169	Oscar Best Picture Nominee
The Dark Knight	Batman	2008	Action	152	Oscar Best Supporting Actor (Heath Ledger)
Star Wars: The Force Awakens	J.J. Abrams	2015	Science Fiction	151	Box Office Success
Toy Story	John Lasseter	1995	Animation Comedy	81	Academy Award Honorary Award
The Silence of the Lambs	John Dahlborg	1991	Thriller	119	Oscar Best Picture
Avatar	James Cameron	2009	Adventure Fantasy	162	Oscar Best Picture
Forrest Gump	Rob Marshall	1994	Drama	142	Oscar Best Picture
Gladiator	Ridley Scott	2000	Epic Action	155	Oscar Best Picture Nominee
The Lord of the Rings: The Fellowship of the Ring	Peter Jackson	2001	Fantasy Adventure	178	Oscar Best Music Score
Amadeus	Milos Forman	1984	Drama	160	Oscar Best Picture
Alien	Ridley Scott	1979	Horror Sci-Fi	117	Oscar Best Visual Effects
Back to the Future	Robert Zemeckis	1985	Comedy Sci-Fi	115	Box Office Hit
The Untouchables	John Dahlborg	1960	Action Crime	100	Classic Film
Indiana Jones and the Temple of Doom	Steven Spielberg	1984	Adventure Action	112	Box Office Success
The Italian Job	Peter Collinson	1969	Crime Heist	89	Classic Heist Film
The Great Escape	John Dahlborg	1963	War Action	130	Classic War Film
The Long Walk Home	Richard Pearce	1990	Drama	118	Oscar Best Actress (Sissy Spacek)
The Untouchables	John Dahlborg	1960	Action Crime	100	Classic Film
Indiana Jones and the Temple of Doom	Steven Spielberg	1984	Adventure Action	112	Box Office Success
The Italian Job	Peter Collinson	1969	Crime Heist	89	Classic Heist Film
The Great Escape	John Dahlborg	1963	War Action	130	Classic War Film
The Long Walk Home	Richard Pearce	1990	Drama	118	Oscar Best Actress (Sissy Spacek)

Write down striking words, images, phrases, or details you captured from the film. Speculate about them.

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## CHAPTER 10: FOREIGN RELATIONS

### LESSON 1: Actively Reading Chapter 10

#### Objectives

You will be able to:

1. Describe what went wrong and what we need to do now to make up what we have lost.
2. Compare and contrast life today versus life under the Khmer Rouge.
3. Explain the importance of democracy.
4. Identify and define key vocabulary.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

<b>Embassy</b>	
<b>Import</b>	
<b>Negotiations</b>	
<b>Minority Rights</b>	
<b>Influence</b>	
<b>Foreign Relations</b>	
<b>Human Rights</b>	
<b>Foreign Trade</b>	
<b>Export</b>	

<b>Democracy</b>	

### GUIDED READING QUESTIONS

While reading Chapter 10 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. With which countries did Democratic Kampuchea have diplomatic relations? Name all 9:

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2. Which countries were especially friendly with Democratic Kampuchea?

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3. What was the CPK's general policy with regards to those who had relations with Vietnam or the Vietnamese?

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4. What was the name of the island that Vietnam and Democratic Kampuchea seriously fought over during the DK regime?

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5. Who supported Democratic Kampuchea against the Vietnamese? Who supported the Vietnamese against Democratic Kampuchea?

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6. What were the main exports of Democratic Kampuchea? Name 3.

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7. What were the main imports of Democratic Kampuchea? Name 3.

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8. When DK requested Chinese troops to help fight against Vietnam, what was China's response?

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9. When did Ieng Sary defect to the Royal Government of Cambodia?

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### READING REFLECTION

## READING REFLECTION

**Directions:** Without referring to the text or any other materials, write a 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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## **LESSON 2: Foreign Relations Brochure**

### **Objectives**

You will be able to:

1. Explain the importance of having constructive and friendly foreign relations.
2. Describe the roles of relations with China, Vietnam and United States during Democratic Kampuchea.
3. Create a brochure to list and suggest ways to build and strengthen foreign relations.

**Directions:** Brainstorm ideas on how to improve foreign relations and write them out on a “How-to-Improve Foreign Relations” brochure. When brainstorming you can try to answer questions like:

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

When you are done brainstorming, use a separate blank piece of paper and fold it into three (tri-fold).

Write your best ideas on this brochure. Be prepared to explain to the class how you would improve or sustain Cambodia’s foreign relations with its neighbors and/or other important countries.



## CHAPTER 11: THE FALL OF DEMOCRATIC KAMPUCHEA

### LESSON 1: Actively Reading Chapter 11

#### Objectives

You will be able to:

1. Explain the magnitude of the effects of Khmer Rouge crimes on the lives and spirits of their victims.
2. Recognize the courage and strength of the victims of Khmer Rouge.
3. Identify and define key vocabulary related to the survival of KR atrocities.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

<b>Weakened Populace</b>	
<b>Assault</b>	
<b>Malnutrition</b>	
<b>United Front for the National Salvation of Kampuchea</b>	
<b>Demise</b>	
<b>Withdrawal</b>	
<b>Starvation</b>	
<b>FUNCINPEC</b>	
<b>Demobilize</b>	

<b>Repatriation</b>	

### GUIDED READING QUESTIONS

While reading Chapter 11 in class, answer the questions. Be prepared to respond to your teacher's questions.

1. What are three reasons why Democratic Kampuchea fell?

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2. When production quotas were not met, how did Khmer Rouge cadres deal with the shortfall?

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3. In 1977, what zone experienced the most punishment from Pol Pot?

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4. In the middle of 1977, what military action did the Khmer Rouge take against Vietnam?

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5. In December 1977, Vietnam launched a major attack on DK and captured what territory?

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6. On December 3, 1978, Radio Hanoi announced the establishment of what organization?

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7. Who led this organization?

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8. What date did the Vietnamese capture Phnom Penh?

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9. What was the name of the new regime that the Vietnamese established in Phnom Penh?

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10. What was the name of the first noncommunist resistance group that opposed the government in Phnom Penh?

11. The Coalition Government of Democratic Kampuchea (CGDK) was comprised of what political groups?

12. When was the peace agreement signed in Paris between all Cambodian parties?

13. Who boycotted the UN-organized election and refused to demobilize their forces?

14. What senior leaders from the Khmer Rouge defected in 1998? Name 3. What is the problem with defections?

15. When was Ta Mok captured?

## READING REFLECTION

**Directions:** Without referring to the text or any other materials, write a 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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## LESSON 2: Visual Image of the Day of Liberation

## Objectives

You will be able to:

1. Empathize with the general population and understand how the Khmer Rouge denied people basic human rights.
2. Explain the importance of learning from history and the importance of recognizing the horrors that human beings can inflict on one another.
3. Examine images of the Day of Liberation and write a report about those images.

## Photos and Images of the Day of Liberation

**Directions:** Look through the photos and images of the Day of Liberation. While looking through these photos, think about the following:

1. How would you describe the people in these photos? Try to think of ten descriptive words to describe the people.
2. How would you describe the scenery? Try to think of ten descriptive words to describe the scenery?
3. What types of emotions do the people seem to be experiencing?

4. If you were a reporter who was asked to interview people in these photos, what kinds of questions would you ask? How do you think they would answer?
5. If you were to compare the photos with photos of Cambodia today, what is different? How could you explain this difference?

NEWS REPORT ON THE SCENE OF JANUARY 7, 1979

**Directions:** Write a news report on the scenes and images of January 7, 1979. You may include information that you already know from the textbook or other sources. Be prepared to present your report to the class.

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## INTERVIEW

**Directions:** If time allows, your teacher may direct you to interview someone in your community about their experience during this time period. Think about questions you would ask this person. Write down these questions and be prepared to present them to your teacher and the rest of the class for feedback.

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### **LESSON 3: Improving Diet/Nutrition of Survivors**

#### **Objectives**

You will be able to:

1. Describe the basic food group chart.
2. Explain how the lack of food caused malnutrition and disease.
3. Describe the basic nutrition needed for healthy living.

### **DIET AND NUTRITION**

**Directions:** Before you look over the following nutrition charts, guides and/or photos, consider the following questions:

1. Why is a “balanced” diet important?
2. What are the elements of a good diet?
3. How can a poor diet affect a society’s health and well-being?

#### **Overcome Malnutrition with a Balanced Diet**

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

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

underweight fatigue and low energy dizziness dry, scaly skin trouble paying attention poor immune function muscle weakness	bloated stomach hair loss swollen and bleeding gums decaying teeth fragile bones that break easily problems with organ function growth stunt
--	--

Malnutrition can be treated by having adequate food intake and a balanced diet (refer to the Healthy Diet Chart). A balanced diet means getting the right types and amounts of foods and drinks to supply nutrition and energy for maintaining body functions and for supporting normal growth and development.

### **THE HEALTHY DIET CHART**

#### **DAILY**

##### **GRAINS**

Rice, noodles, bread

##### **FRUITS**

Banana, mango,  
papaya

##### **VEGETABLES**

morning glory, cucumber,  
cabbage

##### **LEGUMES**

beans, nuts,  
tofu

##### **VEGETABLE OIL**

corn, olive, peanut

##### **FISH & SHELLFISH**

fish, shrimp, crab

##### **DAIRY**

Milk, ice cream,  
cheese

#### **WEEKLY**

##### **EGGS & POULTRY**

eggs, chicken, duck

##### **SWEETS**

soda, cookies,  
cakes

#### **MONTHLY**

##### **MEAT**

beef, pork



To use the Healthy Diet Chart as a guide, consider the following servings from each of the food groups based on age, sex, body size and activity level.

	Ages: 4-5 years	Ages: 6-12 years	Ages: 13 years and older
Rice, Noodles, Bread	6 servings	9 servings	11 servings
Fruits	2 servings	3 servings	4 servings
Vegetables	3 servings	4 servings	5 servings
Milk, Ice cream, Cheese	2-3 servings	2-3 servings	2-3 servings
Fish, Meats	5 ounces	6 ounces	7 ounces

Review the following examples:

### **Breakfast**

This meal includes beef noodle soup with bean sprout and herbs. There are 3 different food groups included in this meal:

- noodles = 2 servings grain group
- beef = 1 serving meat group
- bean sprout = 1 serving vegetable group
- herbs = 1/2 serving vegetable group

### **Lunch**

This meal includes a chicken and ginger stir fry, rice, banana and a glass of orange juice. There are 5 different food groups included in this meal:

- rice = 2 servings grain group
- chicken = 1 serving poultry group
- ginger = 1 serving vegetable group
- vegetable oil = 1/2 serving oil group
- orange juice = 2 servings fruit group
- banana = 1 serving fruit group

### **Dinner**

This meal includes seafood and vegetable sour soup, rice, dessert and coffee. There are 5 different food groups included in this meal:

- rice = 2 servings grain group
- shrimp/fish = 2 servings fish/shellfish group
- tomato, melon, lotus roots, pineapple = 2 servings vegetable group
- herbs = 1/2 serving vegetable group
- dessert = 1 serving sweets group
- iced coffee = 1/2 serving milk group

## Extended Activities

1. Discuss your favorite foods. In which categories do these foods belong? Are they healthful?
2. List the foods you typically eat during one day: breakfast, lunch, snack, and dinner. How do you list each meal?
3. Compare the foods you eat with those in the Healthy Diet Chart. How many servings did you eat from the dairy group? How many servings are recommended? How much grain group did you eat? Does that meet the recommended amount?
4. Discuss what you ate and how it compares with the Healthy Diet Chart.
5. Create a healthy menu for one day that meets the guidelines in the diet chart. Include foods you eat as well as some foods you think would be healthy or tasty.

## This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.



<p>studying your topic?</p> <p>2. What are the most important observations of the victims who suffered in the genocide-mass atrocity?</p> <p>Write down at least five facts that you think are critical to understanding the history of your topic and five facts or observations that you think are critical to understanding the victims.</p>																	
<p><b>Step 5:</b> After the group work, you will be assigned to another group to represent the topic in which you studied.</p>																	
<p><b>Step 6:</b> In this new group, you will be required to present your research, notes, and opinions on your topic. You will act as the group's "expert" on the topic.</p>																	
<p><b>Step 7:</b> When all group members have finished presenting, you will discuss and prepare your own "findings and conclusions" presentation which your group will present to the class. You should answer 3 questions:</p> <ol style="list-style-type: none"> <li>1. What are the similarities between all the genocides-mass atrocities?</li> <li>2. What are the differences between all the genocides-mass atrocities?</li> <li>3. What is unique or different about the Khmer Rouge period?</li> </ol> <p>Your presentation will be graded by the teacher using the following rubric:</p> <p>Grading Rubric</p> <table border="1"> <thead> <tr> <th>Question</th> <th>Not answered 0 points</th> <th>Answered 1 point</th> </tr> </thead> <tbody> <tr> <td>Did the Group answer question 1?</td> <td></td> <td></td> </tr> <tr> <td>Did the Group answer question 2?</td> <td></td> <td></td> </tr> <tr> <td>Did the Group answer question 3?</td> <td></td> <td></td> </tr> <tr> <td>Total Grade from Teacher to Group:</td> <td></td> <td></td> </tr> </tbody> </table>			Question	Not answered 0 points	Answered 1 point	Did the Group answer question 1?			Did the Group answer question 2?			Did the Group answer question 3?			Total Grade from Teacher to Group:		
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**Topic 1: Cambodia: Khmer Rouge**  
**Historical Context:** Refer to your notes, textbook, and prior learning  
**Victim testimonies:** Refer to the Victim testimonies in Chapter 1, Lesson 1; Chapter 5, Lesson 2; and Chapter 7, Lesson 2 of your Workbook. You may also refer to the Textbook and any other additional materials.

**Topic 2: Germany**  
**Historical Context: Early 20<sup>th</sup> Century - 1945**  
 To many German people, Germany's defeat in the First World War was a humiliation and a national disgrace. The defeat led to a substantial loss of power and a prolonged period of shame and economic reparations to other European countries. The defeat did allow for the creation of a democratic government; however, massive unemployment, hyperinflation, and economic instability led to

an increasing demand for a new direction and a new definition of the Germany nation. Germany's defeat in World War I, combined with an economic depression, provoked the German people into a search for a new ideology that would unify and give hope to the German people. Left and right-wing groups struggled for control of the German people's loyalty. After several years of struggle the Nazis, under Adolf Hitler, managed to gain a substantial share of the electorate and ultimately assumed power in Germany. In their effort to unify the German people behind their party, the Nazi leaders adopted radical racial and pseudo-scientific theories. These theories were used to unify the people under an ideology that called for racial purity, national pride, and the defeat of Germany's foreign and internal enemies.

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

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

With the start of World War II and Germany's occupation of European and Soviet territories, the Nazi plan to purify the German nation extended to these occupied territories. Special security units were sent to the occupied territories for the purpose of organizing the mass killings of Jews.

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

million Jews. Hundreds of Jewish communities in Europe, some centuries old, disappeared forever.

Centuries of religious prejudice against Jews in Christian Europe, reinforced by modern political anti-Semitism developing from a complex mixture of extreme nationalism, financial insecurity, fear of communism, and so-called race science, provided the fuel for the Holocaust.

**Victim excerpt:**

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

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

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

**Victim excerpt:**

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

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

laying down. And his foot swelled up like this. All of a sudden it swelled up. So one guy said we should go and call a medic or a doctor or somebody. Over there, they used to call a 'Sanitaer.' Well, I didn't realize what's going to happen if somebody gets sick. I didn't realize it. I thought, well, when a man he got sick, something like this, that medic came. He wore a red cross. He came. He took my father. He says to him, "You know what, you have to go on to the hospital." And he took him away. And he says tomorrow he's going to bring him back. I never saw my father anymore. And he, this is for no reason at all. Pick up a stone and throw on somebody. And he was...he was just standing there. The stone could have hit me, but it hit him.

**Victim excerpt:**

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

It was late at night that we arrived at Auschwitz. When we came in, the minute the gates opened up, we heard screams, barking of dogs, blows from...from guards, those officials working for them, over the head. And then we got out of the train. And everything went so fast: left, right, right, left. Men separated from women. Children torn from the arms of mothers. The elderly chased like cattle. The sick, the disabled were handled like packs of garbage. They were thrown in a side together with broken suitcases, with boxes. My mother ran over to me and grabbed me by the shoulders, and she told me "L--, I'm not going to see you no more. Take care of your brother."

**Victim excerpt:**

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

How I lived in the forest, or in the forests, plural. I don't know, but it's an amazing thing, when one is hungry and completely, uh, demoralized, you become inventive. I never...when I even say it I don't believe it. I ate worms. I ate bugs. I ate anything that I could put in my mouth. And I don't know, sometimes I would get very ill. There were some wild mushrooms, I'm sure they were poison, I don't know, poisonous ones. I was ill. My stomach was a mess, but I still put it in my mouth because I needed to have something to chew. I drank water from puddles. Snow. Anything that I could get a hold of. Sometimes I would sneak into potato cellars that the farmers have around their villages, and that was a, a good hiding place because it was a little warmer in the winter. But



there were rodents there and all. And, uh, to say that I ate raw rats, yes, I did. Apparently I wanted to live very, very badly, because I did undescrivable things. I ate things that no one would dream of being able to. Somehow I survived. I don't know why. I keep asking myself. But I did.

**Topic 3: Iraq**

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

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

**Historical Context: 1980s**

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

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

**Witness [NAME REDACTED]**

**Birth: 1954 Profession: Peasant**

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

**After being sworn, he stated the following:**

I am a resident of (Kurimi) Village. On the night of 1988 August 25-26; we heard that the Iraqi forces were going to attack us. Therefore we had ran away and reached the road leading out of the area. However, we could not cross it. The people had come back and hidden in the farms and craves that we were living in. In 5 o'clock morning of 1988 August 28; we were attacked and surrounded by the army from all the directions. We surrendered to them and they took us to our

village. They divided the men from the women and children and then they took the women and children. Many of us remained, the officer asked us to get in one row, and they took us south of the village where I saw 16 soldiers, the two officers ordered us to sit down and another one was ordered to shoot us. The soldiers shot us and we all fell down. After that, the officer gave the order to shoot one bullet into each one of us; and he wounded me in my forehead. I will show it to the court (And the court noticed a clear mark of that on it). When the soldiers had gone, I tried to get up and I saw my father, brothers [NAME REDACTED] and (18) of my relatives, and they were all dead. I saw my cousin ([NAME REDACTED]) wounded in his legs and I put him in a big hole, also I saw [NAME REDACTED] coming out of the dead bodies. I submit to the court a names roster of the people who were killed in the execution operation, and I saw my uncle named ([NAME REDACTED]) whose leg was broken. After that I went with the named ([NAME REDACTED]) to hide in the caves, ([NAME REDACTED]) reached there too. We stayed there until 1988 September 07 without food or water, then we went to a village where there was the ...national defense regiments who told us that there is an amnesty; so we went to them and they took us to the headquarters of the Ba'th Party in the area. Then they moved us to the brigade headquarters where they beat and humiliated us before moving us to another camp. I saw thousands of men and women in the castle. They moved us again to a desert area where I saw that children had died. I participated in their burial. Cars were coming and taking the Christians and Yezidis to unknown destination. We did not know their fate until now.

**Witness** [NAME REDACTED]

**Profession:** Laborer

The witness stated the following after he took on oath:

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

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

were buried alive.

**Witness** [NAME REDACTED]

**Profession:** An Educational supervisor in the Ministry of Education

The witness stated the following after he took on oath:

I am a resident of the G.T. village. On 03 May 1988, I noticed the movements of the army, which raised my suspicions at that time. We felt that our lives in danger. In that day, I saw the aircrafts, which I cannot remember its number. They bombarded other villages. Our village was bombarded and the smoke was rising from it. The noise generated from the bombing was minor. The wind was still. I was standing opposite to the wind direction. I yelled and called the village inhabitants. I realized that the village was bombarded with chemical weapons because I served in the army, in the chemical classification unit. I was trained on the chemical weapons. At that time, I lost 25 of my family members; I remember my mother [NAME REDACTED], my wife [NAME REDACTED] and my kids [NAME REDACTED]. Only my daughter [NAME REDACTED] survived... I also lost my two brothers [NAME REDACTED] and [NAME REDACTED], their wives and all their kids, who killed in this incident. All of them resided in Gup Tapa village. After ten minutes from the bombarding, we went toward the village. I was accompanied by my brother in law and my friends. We were four people. I asked them to use their Kurdish textile belts as masks after soaked them in water. I covered my mouth, nose and my eyes with a cloth in order to protect them. In the middle of road, I met one girl, who told me "no one left for you", which means in Arabic "All your family members died".

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

I saw a woman laid down on her chest in the stream. When I turn her body around, I figured out that she was my mother. After I saw the rest of my family

members, I left the village. After five days, I was starving and I did not know where to go. I was accompanied with five persons. I tried to return to the village but I realized that the army is gathering in the village. They were detaining the inhabitants and burning their villages. We walked away from the army and hid behind the big rocks. I saw the so called [NAME REDACTED], who is from Jalmur Village ... he was in a hurry. We asked him what he saw, he answered that a lot of military troops are combing the villages and arresting the inhabitants. He warned us that the army will come here; therefore, we have to run and save ourselves from them. I asked him about my father, he told me that all inhabitants were arrested.

#### **Topic 4: The former Yugoslavia**

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

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

#### **Historical Context: 1990s**

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

#### **Victim excerpt:**

Witness 50 was a Muslim teenage girl from a village in the F. municipality of

southeastern Bosnia and Herzegovina when war broke out in April 1992.

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

During Witness 50's captivity, she saw Serb soldiers taking girls from their group by pointing at them: "You, you or you." She said they would take them out when they wanted to: every night some girl would end up somewhere with some soldier. Witness 50 said that when the girls came back they would all be crying, while some would be bleeding from the nose, screaming, or tearing out their hair.

**Victim excerpt:**

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

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

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

**Victim excerpt:**

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

While hiding in the forest, Witness O joined a group of several thousand men

who descended from the forest. He said that he did not know that they were surrendering.

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

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

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

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

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

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

When the shooting started, Witness O fell down and stated that he felt pain on the right side of his chest and in his right arm. He heard a man moaning to his right, but he did not shout or cry out. Witness O said he was waiting for another bullet to come and hit him. While he was waiting to die, he heard bursts of gunfire continuing and people falling down. When the soldiers were finished

shooting, he heard them say, “Well, your government will be exchanging you even if you’re dead.” Witness O said they would take a look at someone and make jokes, “Look at this guy, he looks like a cabbage.”

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

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

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

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

#### **Topic 5: Rwanda**

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

**Ethnic Divisions:** Hutu, Tutsi, Twa, and other

#### **Historical context: 1994**

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

In 1990, the RPF invaded Rwanda and occupied a portion of territory.

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

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

### **Testimonies and Stories**

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

#### **The Accused:**

Jean Paul Akayesu was born in 1953. He was an active athlete and a member of the local football team. In 1978 he married a local woman from the same commune, whom he had then known for ten years. They are still married and have five children.

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

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



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

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

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

**Victim Excerpt**

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

**Victim Excerpt**

Hutu sometimes helped Tutsi spontaneously in an act decided and carried out in a minute or two of time. A woman who had given birth while hidden in the home of a Hutu knew that the cries of her newborn would attract searchers who could kill her protectors as well as herself and her baby. She and her host debated many possibilities, including killing the baby. In the end, they took the risk of trying to bribe soldiers and succeeded in finding a couple willing to smuggle the mother and child out of the community, the baby hidden among the grenades and ammunition in the military vehicle.

**Victim Excerpt**

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

When I arrived at his place, I found many people hiding there. Many. By 6 p.m., it was clear that we couldn't all stay. Other people had seen too many of us going into his house. Without actually saying it, he let the others know that they had to

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

## NOTES

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## NOTES

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### **LESSON 5: The Children of Kampuchea Film**

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

#### **Objectives**

You will be able to:

1. Explain the concepts of turmoil, suffering, survival, reconciliation, justice and peace.
2. Write a letter to the filmmaker offering opinions and questions.
3. Analyze the impact of the film.

### **FILM**

**Directions:** You will be watching a film. As you watch the film consider...

1. What were the living conditions under the Khmer Rouge?
2. How did the living conditions affect life during the regime?
3. How did the living conditions affect life after the regime?
4. How would you describe this film in two or three sentences?

#### **Notes:**

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**LETTER**

**Directions:** You will write a letter to the filmmaker explaining the impact of the film on yourself. You also are encouraged to include any questions you have for the filmmaker.

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## CONCLUSION

### LESSON 1: Actively Reading: The Conclusion

#### Objectives

You will be able to:

1. Explain some of the implications of the Khmer Rouge experience on life today.
2. Explain the need for healing, reconciliation, justice and peace.
3. Identify, define and use key vocabulary related to healing and justice.

Write a sentence or two to describe or define the key vocabulary words and names listed below.

#### KEY VOCABULARY AND NAMES

<b>Tragedies</b>	
<b>Disabilities</b>	
<b>Obstacles</b>	
<b>Refugees</b>	
<b>Repression</b>	
<b>Trauma</b>	
<b>Reconciliation</b>	

<b>Criticism</b>	
<b>Amnesty</b>	

## **HEALING, RECONCILIATION, JUSTICE, PEACE AND GROWTH**

**Directions:** Read over the following article. While reading, consider the following questions:

1. What is the author's thesis?
2. What is the author saying in your own words?
3. What questions would you have for the author today?
4. How does this article add to the discussion on the history of Democratic Kampuchea?

### **BEYOND THE ECCC**

#### **What is Reconciliation?**

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

Some scholars define reconciliation as a process, rather than a goal. According to this conception, reconciliation is "dealing with the past in such a way that will enable the change of our attitudes about the other, about ourselves and about the relations between "conflicting" parties." Other specialists on reconciliation point out that despite the differences in definitions, certain themes do consistently appear.

When lay Cambodians are asked to define reconciliation, the same ideas emerge. This became apparent when DC-Cam conducted a survey in which participants described what "reconciliation" meant to them. While participants had widely varying ideas about reconciliation, themes such as "memory" and "justice"



appeared repeatedly. Further, most Cambodians considered the goal of reconciliation to be "a single, unified, prosperous and developed nation;" a society "free from violence and conflict," and a society that "lives by the rule of law."

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

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

### **Reconciliation in Cambodia**

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

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

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

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

years

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

### **GUIDED READING QUESTIONS**

While reading the Conclusion Chapter and the Reconciliation article (above) in class, answer the questions. Be prepared to respond to your teacher's questions.

1. How many lives were claimed under the Khmer Rouge regime?

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2. Name at least 3 effects of the regime on the Cambodian people?

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3. What are some common themes or qualities of the concept "reconciliation?"

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4. What are some problems or concerns with reconciliation in Cambodia?

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5. Since the end of the Khmer rouge period, what attempts have been made to achieve reconciliation in Cambodia?

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6. List as many problems that Cambodia faces today as you can?

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7. Using the list from number 6, circle every problem that you think has a relationship, (either direct or indirect) to the legacy of the DK period.

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## 8. How can Cambodia address these problems?

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9. How can you and your family participate in the process of addressing these problems?

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## READING REFLECTION

**Directions:** Without referring to the text or any other materials, write a 1-2 paragraph summary of what you learned in this chapter. In addition, write down at least two questions that the readings didn't answer.

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## LESSON 2: Poem to Honor the Spirit of Khmer

## Objectives

You will be able to:

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

## POEM AND ILLUSTRATION

**Directions:** Try to visualize the present and the future for Cambodians by creating a poem to reflect/symbolize some of the following concepts: survival, peace, reconciliation, resiliency, justice, strength, determination, tolerance, truth, courage and hope. After the poem is completed, you may add an illustration to express the poem visually. Be prepared to share your poem and illustration with the class.

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**BLANK SPACE FOR ILLUSTRATIONS**

### LESSON 3: K-W-L Chart

#### **Objectives**

You will be able to:

1. Summarize what you have learned about Democratic Kampuchea.
2. Identify key facts about Democratic Kampuchea.
3. Cooperate and work as a team within a group.

#### K-W-L CHART

**Directions:** Your teacher will divide up the class into groups of 4-5. Each member in the group will be assigned a role:

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

Referring to the K-W-L Chart on the next page and your notes throughout this workbook, as well as everything that you have learned in studying the History of Democratic Kampuchea, work together in a group to answer the question: "What We Have Learned in the Study of Democratic Kampuchea."

The presenter will present your group's answers to the class.



## LESSON 4: Make a Difference at the Local, National and International Level

You will be able to:

- ## LOCAL, NATIONAL AND INTERNATIONAL LEVEL

**Local: What can be done at the local level that would prevent or stop genocide?**

120



[illegible]

**National: What can be done at the national level that would prevent or stop genocide?**

[illegible]

[illegible]

**International: What can be done at the international level that would prevent or stop genocide?**

[illegible]

[illegible]

**ROLE-PLAY:**  
**DIRECTOR OF THE PERMANENT GENOCIDE RESEARCH CENTER**

**Directions:** Pretend that you have been appointed Director of the Permanent Genocide Research Center: Documentation Center-Cambodia. As the Director, write two short paragraphs on what you think the Permanent Genocide Research Center should do in order to prevent genocide and encourage national reconciliation. What should the Center do for the Cambodian people? How can genocide research help the Cambodian people? What could individuals do to help the Center? Be prepared to present your ideas to the class.

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## ADDITIONAL NOTES

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