

**Building Democracy in Cambodia through Legal Education  
Witnessing Justice 30 Years Later**

**Forthcoming Judgment Nears; Can People Forgive?**

June 3-5, 2013

**Introduction**

As court proceedings against two Khmer Rouge leaders are to be completed in the coming months, twenty five villagers have begun to contemplate a judgment that may make them feel at ease. Such a view stemmed from their actual attendance of the June 4, 2013 hearing when the two KR leaders, Khieu Samphan and Nuon Chea, repeatedly claimed a ‘complete ignorance’ of the deaths of nearly two million people during the KR regime (1975-1979). The villagers were not convinced by the flagrant refusal as they had lost many family members and suffered from the life-and-death circumstances under which they lived through the regime. First, this article will be an examination into the responses of both KR leaders to the testimonies, in which they refused to accept any responsibility for their past leadership. The last part will discuss the people’s personal preferences to hear the final judgment on the two KR leaders.

**Facing Two KR Leaders**



*These children fell victims during the DK regime (1975-1979)*

When talking to any KR survivors about the justice at the Extraordinary Chambers in the Courts of Cambodia (ECCC), it is normal for them to automatically relate it to the topic of their personal sufferings inflicted upon them by the KR regime. They posed numerous questions about the regime. This happened to both those testifying

at ECCC and those following the trial proceedings. While Ms. Be Sophany, a civil party to Case 002 at ECCC, testified emotionally about the losses of her three children during the KR regime, the twenty five villagers from Preah Vihear and Ratanak Kiri provinces, like others, shared their deep grief and found that their tears flowed spontaneously. Ms. Sophany was among millions of Cambodians whose tremendous sufferings are almost unbearable.

As Mr. Nil Non, the Presiding Judge of ECCC's Trial Chamber, provided Ms. Sophany with a good opportunity to seek some kind of truth from two KR leaders—former DK Head of State Khieu Samphan and Brother No.2 Nuon Chea. She put it simply: “Do you know that the KR regime killed children? Do you know the KR’s low-level cadres tortured children? And if you did not tell them [the KR’s low-level cadres], who issued the order?”

In response, Khieu Samphan cleared himself of all kinds of responsibility, saying, “I am not a leader of DK regime. Although I was the DK Head of State, I had no power. I had not known at all about the KR’s cadres killing children. I personally did not order them to do that, as I had no authority to do such a stupid thing. I vehemently rejected those brutal acts.” It's no surprise at all as Khieu Samphan always tried to portray himself as "a symbolic figure" installed to take up that position. In a similar vein, Nuon Chea merely expressed his condolences to the deaths suffered by Ms. Sophany and said he had not known about the killing of children. DK had no policy to kill its own people but to build the country.

Having heard the responses, the twenty five villagers invited by DC-Cam to participate in the hearing on June 6, 2013 joined Ms. Sophany and expressed their great dissatisfaction. The villagers raised an eyebrow about what were the two KR leaders’ roles and responsibilities as the villagers themselves suffered from the atrocities. Ms. Lin Thea, 59



*A Young Girl, middle, looks at mug shot of Tuol Sleng Prisoners*

years old and a villager from Preah Vihear province, recalled how she was about to be killed for an ungrounded accusation. She wished the two KR leaders to be informed of how their low-level cadres terrorized people and intended to kill any of them by their own decision. Ms. Lin's

first death scenarios detailed that the KR Angkar assigned her to marry a man, but she strongly opposed. The KR cadres then responded, “As you refused, would you like to occupy a meter square of land?” She had no idea of what it meant. She merely said that if the comrades gave her any size of land, she would accept it. In the morning of the next day, Ms. Lin recalled that her arms were tied in the back and she was brought to a pit. She was shocked by the land, which was about one meter square. She was placed at the edge of the pit. Then she was asked about what would be her decision on the proposed marriage. She responded, “Comrade! As you forced me to answer, I did not know what I had to answer because I was so young.” The KR cadres exclaimed, “If you refused, you had better to stay here [in the pit]. No need to return.” Facing the three KR low-level cadres with a meter-long baton, she cried and responded that she would agree to marry anyone, either the couple

was a dog or cat. The KR cadres were happy with the answer and let her go back to the village.

Secondly, she was accused of making moral offenses with a KR commune chief, although she was not aware of what the moral offense was and did not do it. She was asked if she wished to live or die. She said if the KR cadres accused her of this, she had no answer for it because she was honest. In reply, any human being would wish to live. A moment later, a KR cadre exclaimed, "Finish her off!" She turned to the angry KR cadre, while her arms were still tough, and said, "Comrade! If you wished to finish me off, I do not know what to say, but you had to have in mind that I did not commit the moral offense at all. Please, spare my life." Her release coincided with the surprise news about the arrest of their district chief, Ta Ann. The KR cadres released her, but said she would be captured again for interrogation. If that happened, she would be killed. That's why she felt so angry with the regime. So, it's appropriate for the trial of those KR leaders to accept that many of their low-level cadres acted arbitrarily in claiming the lives of others. As Ms. Lin's instance has shown, the low-level KR cadres had the power to kill her off without any fear of being punished or facing legal measures against themselves.

If asked, numerous KR survivors would say that at least one of their beloved family members lost their lives or disappeared during the KR regime (1975-1979). Having lost his father to the regime, Mr. Thuon Nhep, 56 years old and second deputy of Prame commune, challenged Khieu Samphan and Nuon Chea by wondering who should be held accountable for the deaths of his father and nearly two million other Cambodian people. Like Mr. Thuon, other villagers from Ratanak Kiri and Preah Vihear provinces kept debating the reasons of their refusal and posed really challenging questions to Khieu Samphan and Nuon Chea: "Where were you at that time as you said about the complete ignorance of the mass atrocities? If you claimed to have no knowledge of the atrocities, who should be held responsible for the atrocities?" These interviewees would never be convinced by the two KR leaders' claimed ignorance of the mass atrocities across Cambodia at that time. What they blamed was the senior KR leaders. This falls within "[t]he doctrine of superior responsibility focuses on omission; the criminal responsibility of a superior is established when he knew or had the reason to know that a subordinate was about to commit or had committed atrocities, and failed to take necessary and reasonable measures to prevent such acts or to punish the perpetrators thereof."<sup>1</sup>

Although the twenty five villagers have relied upon the Trial Chamber's discretion to hand down a judgment in the future, they would like to take the opportunity to discuss the level of sentencing, should they ever feel a sense of relief or forgiveness, given the unbearable losses of their beloved family and children, like Ms. Sophany, Ms. Lin, Mr. Thuon, and other Cambodian people.

### **Expectation for Judgment**

As lay people, one common viewpoint the visiting villagers had was the personal preference of "life sentencing" on the accused, although some interviewees would like to leave it to the ECCC to make its decision in accordance with the crimes and evidence. Ms. Lin and Ms. Ham Nanh, 56 years old and a Kuoy ethnic citizen from Preah Vihear province,

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<sup>1</sup> Stephen, Heder, and Brian, D. Tittlemore, *Seven Candidates for Prosecution: Accountability for the Crimes of the Khmer Rouge*, Phnom Penh: DC-Cam, 2004, p. 145.

both personally expected that the forthcoming judgment that would be handed down would be life imprisonment for the two KR leaders. However, Mr. Thun Nhep suggested that the guilty face the punishment, but that the level of punishment should be as severe as the crimes that were committed, which claimed the lives of nearly two million people. This meant that he did not make any direct suggestion of trying them to life or to death. It's certain that the final judgment lies within the court's discretion.

However, another debatable question was posed about whether they can forgive the KR leaders or other low-level KR cadres? The answer was mixed as well: "to forgive and not to forgive." Ms. Lin was a specific case, claiming that she could forgive and "tried to forget." Interviewees mostly commented that the losses of lives and properties remained in everyone's hearts. The losses never returned to them again. That's why the trial would set the model of how to keep our country from repeating the past mistakes. For example, to Mr. Thaong Phan, it should be "that's it." Regarding the low-level KR cadres, he said their activities were attributed to the order of the senior KR leaders. Asked about the refusal of Nuon Chea and Khieu Samphan, who said they had not known about the killings at the local level, his suggestion to the court is that they need to wrap up their mission with a proper judgment on the KR leaders, but the low-level KR cadres should be left to face their karmic acts under Buddhist principle. It'd be a stark warning against any future crimes.

## Conclusion



*Group Photos at Tuol Sleng Genocide Museum*

It's been years since the ECCC started its work on Case 002 against Khieu Samphan, former DK Head of State, and Nuon Chea, Brother No. 2. To some extent, the Cambodian people have followed the court proceedings with great interest in the hope that a certain degree of truth from the KR leaders would be revealed. In fact, Khieu Samphan and Nuon Chea have never acknowledged their guilt

nor claimed the responsibility for the death of nearly two million people. They even did not accept their superior responsibility at all. It may be because they thought that their intention was good in order to help the people and to build the country into prosperity. Although their ideologies and policies turned out to be tragically wrong, they seemed to stick to the minds of "good intention" for the nation. In the meantime, both KR leaders had reason to say no to any of the charged criminal responsibility. While the final decision would defer to the Trial Chambers of ECCC, the people personally wished to see both KR leaders punished as severely as their own personal roles in the regime. The extent to which

forgiveness is possible depends on each individual after the upcoming judgment in the Case 002 is issued.

## **APPENDIX**

### **Documentation Center of Cambodia**

#### **Building Democracy in Cambodia through Legal Education Witnessing Justice 30 Years Later**

#### **... A RECONCILIATION TRIP, IF POSSIBLE...**

#### **List of People Invited to the ECCC Hearing on June 3-5, 2013**

<b>No</b>	<b>Name</b>	<b>Sex</b>	<b>Story</b>
1	Thou Vanthan	M	Vanthan, 53 years old, lives in Lung Khung village, Lung Khung commune, Bakeo district, Mondul Kiri province. Vanthan has two brothers. During the KR period, he worked in a unit of a hospital. He served as a messenger, transported medicines and performed other work for hospital. He said patients were not being cared for properly given the lack of medicine, which was mostly supplied by China. Besides this work, he was assigned to dig canals and build dams. There was not sufficient food. Vanthan's brother died of an unexploded grenade. Vanthan expressed his interest in coming to the ECCC to see how the trial process is and the sentencing of the criminals who destroyed their own nation.
2	Chveng Soeun	M	Soeun, 36 years, is a Tumpuon ethnic citizen. He lives in Lung Khung village, Lung Khung commune, Bakeo district, Ratanak Kiri province. He experienced very little of the Khmer Rouge atrocities, but learned a great deal from his seniors. He believed the stories as there was a common description of the shortage of food and suffering. Soeun's brother disappeared. Soeun was interested in attending the court proceeding to share grievances with the KR victims and to search for justice for them. It'd be serving as a messenger of useful information that Soeun could pass on to his neighbors.
3	Peuy Nha	M	Nha, 52 years old, is a Tumpuon ethnic citizen. He lives in Lung Khung village, Lung Khung commune, Bakeo district, Ratanak Kiri province. Nha said that most Tumpuon ethnic citizens do farming. During the KR regime, people were forced to work extremely hard and were provided insufficient food. Nha remembered that Bunthean was a cooperative chief. His supervision was so strict that many other ethnic minority citizens were killed. Nha had in mind a painful and unforgettable suffering. The reason to visit the court hearing was to learn about how the trial proceeding was going on and

- to convey that process to his villagers.
4. Mnek De M De, 53 years old, is a Tumpuon ethnic citizen. He is a farmer living in Lung Khung village, Lung Khung commune, Bakeo district, Ratanak Kiri province. De said that during the KR regime, he was forced to work day and night without any breaks. Life was embroiled by constant fear. His brother was killed. He wished to see the trial and urged the court to speed up their trial.
  5. Ting Nang M Nang, 52 years old, is a Tumpuon ethnic citizen. He lives in Lung Khung village, Lung Khung commune, Bakeo district, Mondul Kiri province. During the KR regime, he worked in a district mobile unit tasked with carrying earth and other jobs without any breaks. He had little foodstuff. He also witnessed people arrested, tortured and killed brutally. His uncle was killed because of eavesdropping. Another uncle was also arrested and killed after he was found to have a connection with his first uncle. Nang wished to see the trial and wondered how it was going, and whether it was fair. Nang wishes to hear a life sentencing for those KR leaders.
  6. Ma Tin M Tin, 62 years old, Tumpuon ethnic minority group, is currently living in Lung Khung village, Lung Khung sub-district, Bar Keo district, Ratanak Kiri province. He has five siblings, two of whom are female. Sadly, his father was killed in the Khmer Rouge era because he was accused of having a connection with the Lon Nol government. A bomb explosion took his brother's life, and his sister died from diarrhea. His mother also died because there was no proper medicine to cure her women's illness. Ma Tin was deeply hurt until nowadays, for he lost many relatives under that regime. He never forgets how much it hurt when his father was taken to be killed in front of his own eyes, and he stood helpless. Tin and his relatives lived their lives in fear most of the time as he was afraid of being investigated by Khmer Rouge soldiers. In addition, many villagers living in the same village were killed under suspicion of having connections with Lon Nol troops. His purpose to attend the hearings at ECCC is to witness how the Khmer Rouge Leaders confess to the court and how they are responsible to the victims.
  7. Thuon Nhip M Nhip, 57 years old, lives in Sre Preang village, Phra Me commune, Tbeng district, Phreah Vihear province. He has two siblings and he is the youngest. He studied at grade eight (old regime) in the school village. His father was a farmer and farmed crocodiles in the village to make his family wealthy. In 1972, The Khmer Rouge accused his father of denying Angkar's orders, and then took him to be killed. After the death of his father, he was assigned to work in a mobile unit until Vietnamese troops liberated Preah Vihear province in 1979.

8. Chas Noam F Coming from Lung Khung commune, Bakeo district, Ratanak Kiri province, Ms. Chas Noam 53 years old, nowadays lives with her husband, Matin, and her seven children (three sons and four daughters). During the Lon Nol regime, in the chaotic period of American bombarding, De and his family escaped to stay inside a cave surrounded by waterfalls. They lived in fear, but did what they could do to survive.. When the Khmer Rouge took over the country, Nhoam was separated from her parents and she was forced to join a mobile work brigade in region 83. She was assigned to work just as the others were. Normally, she dug canals and built dikes from dawn to dark. Every meal time, she got only a can of rice she had to share with three people. She used to be tortured by being starved when she was sick and could not work for her cooperative. After the liberation, she was sent to her homeland.
9. Chhoeng SaKhan F Chhoeng Sakhan, female, 48 years old. She lives in Srê Prăng village, Prâmé commune, Tbêng Méan Cheăy district, Preăh Vihéar province. Sakhan has four children, two of which are girls. Besides being a famer, she is a burner of wood to obtain the oil in the forest. During the Khmer Rouge, she was young but she was still forced to be sent from her parents to serve the work like building a dam at Prâmé commune. She said that her anger with the Khmer Rouge soldiers would not stop because of their ferocious killing. Not only her father but her uncle too was killed by the Khmer Rouge. She herself even nearly died due to the savagery. She's very happy to hear she was invited to the ECCC even though she has no money.
- 10 Kav Nguon F Kav Nguon, female, 40 years old. She lives in Srê Prăng village, Prâmé commune, Tbêng Méan Cheăy district, Preăh Vihéar province. Nguon has five siblings, four of which are boys. She is a farmer. She was born in 1972, so there are many things that she has yet to understand regarding the regime; she's just heard from her grandmother that there was not enough food. It was really difficult to be able to eat in that situation. The Khmer Rouge didn't allow Kuoy people to speak their Kuoy language; they had to speak Khmer only. She doesn't know about the ECCC because she has never heard about it before.
- 11 Pha Khom M Pha Khom, 61 years old, of the Kuoy ethnic groups, lives at Pra Me commune, T beng Meanchey district, Preah Vihear province. He has six siblings, one of whom died of disease during the Khmer Rouge regime. His father was captured and disappeared during the Khmer Rouge regime too. During the Khmer Rouge regime, he was assigned to work in a mobile work brigade and was sent to work at Choam Khsan district. His duties were to do the farming and build the dike, and he

had to work so hard without having enough food. In fact, he has never known the supreme leaders of the Khmer Rouge before, and by coming here it has let him know the true killers behind the scenes.

- 12 Tep Phal F Tep Phal, 45 years old, Kuoy ethnic groups, lives at Pra Me village, Pra Me commune, Tbeng Meanchey district, Preah Vihear province. She has four siblings, one of whom is male. Her father was in the Lon Nol army. Since she was young, she was separated from her father, and she does not remember his father's face. During the Khmer Rouge regime, she was separated from her family and assigned to work in a youth unit. There, she learned the alphabet, and was accused of cursing the teacher in Kuoy language and was punished. She was also assigned to clear the grass and do the farming. Once, she almost lost her life along with other villagers before the liberation day because the Khmer Rouge gathered all the villagers in that village to be executed. Fortunately, she managed to survive because the Vietnamese troops broke into the village. Later in 1982, her brother was killed, accused of being related to the Khmer Rouge. She feels very resentful toward the Khmer Rouge leaders and wishes them to have life imprisonment.
- 13 Rim Dong M A 52-year-old man named Rim Dong, living in Boustom village, Prame Commune, Tbengmeanchey district, Preahvihea province. He has four siblings and he is the third son in the family. Dong has three sons and one daughter. Between 1970-1974 he was a monk. Later on, from 1974 -1975 he was a Lon Nol soldier. As the Khmer Rouge entered in 1975, he was evacuated to Earroveang district, Preah Vihea province to live in a mobile unit with 11 other members under the supervision of Khoup, the chief of the unit. He was also assigned to work at Sre Talop dam. As the Khmer Rouge was overthrown in 1979, Dong went back his hometown and got the news that his parents were dead because of inadequate food since 1975. Dong believes that the Khmer Rouge Tribunal would provide justice for him and other Cambodians. In addition, he would share what he learns from the tour with other villagers.
- 14 Keo Voeun M Keo Voeun, male, 48 years old, is a Kuoy ethnic minority. Currently, he lives in Preah Me village, Preah Me sub-district, Tbeng Meanchey district, Preah Vihear province. Keo Voeun has six siblings, two of whom are female, and all of them were able to survive the Khmer Rouge regime. During the regime, he lived in a children's mobile unit, and he was assigned to pick up grass and build levees in the rice field. There was not sufficient



food. He was given liquid gruel only. Upon hearing the sound of a bell, he had to start work, and he did not dare to be lazy. He ran to meet his mother once, and he was caught, after which he was punished to sit under the sun for a half hour. He expressed his satisfaction toward the ECCC and he is willing to spread the information he got to his villagers.

- 15 Thuon Kum F Thuon Kum, female, 65 years old, is a Kuoy ethnic minority. Currently, she lives in Preah Me sub-district, Tbeng Meanchey district, Preah Vihear province. She has only one brother who is still alive. Her parents are deceased. Her father was killed when he was accused of being a feudalist and her mother died when Vietnam troops broke into her village. She said that the Khmer Rouge took control of her village in 1970, and everything was collected as collective property. Food rations were inadequate while she had to work with no rest from dawn to dusk. At that time, she was assigned to work in an economic commune, where she had to cook every day until the collapse of the Khmer Rouge. She expressed her excitement to be able to visit Phnom Penh, especially the ECCC to witness the court hearings with her own eyes.
- 16 Rormam M Pleun, 70 years old, is a Tumpuon ethnic citizen. He lives in Laut village, Ting Chak commune, Bakeo district, Mondul Kiri province. He said that during the KR regime, he experienced miserable living conditions without having any chance to meet his wife and children. It's an unforgettable and untold suffering. He found that many cooperatives had no rice for the people, but consumed only banana trees. People were used as animals. The KR cadres used harsh words on the people, finding pretext for the killings of people. Pleun remembered that Rormam was the chief of the cooperative, while Phlong Malav, the deputy chief, is alive. Pleun lost a younger brother as he was accused of not performing the assignments well and refusing to obey the order. His parents and a daughter died of disease and starvation. The interest in attending the court hearing is his wish to witness it with his own eyes and to make sure that it's real or not.
- 17 Kung M Noeun, 50 years old, a Khmer citizen. He lives in Touy village, Ting Chak commune, Bakeo district, Ratanak Kiri province. During the KR regime, he was 10 years old, working in a mobile work unit. He was forced to work very hard. When he became ill, he had no effective medicine or medical practitioners did not pay attention to the patients. Noeun remembered that three of his family members were captured, driven away and

disappeared. Noeun participated in the trial process to see if there really was a trial and justice.

- 18 Ke Noeu M Noeu, 59 years old, lives in Pa-ar village, Ek Pheap commune, O Chum district, Ratanakiri Province. During the Khmer Rouge regime, he was separated from his wife. They were ordered to live separately; otherwise, they would be killed. Diet was so insufficient at that time. They only had banana tree as food. Only until 9pm was rice given. His brother-in-law and grandfather were killed during the era because they opposed Angkar. Fortunately, he managed to meet up with his wife after the regime. Upon the thought of joining the trial, he feels very delighted but sad at the same time. It reminds him of the past miserable life. Nowadays, he and his wife live in peace, in a fully democratic country, and can learn from the past.
- 19 Khann Nup F Nup, 45 years old, lives in Pa-ar village, Ek Pheap commune, O Chum district, Ratanakiri Province. She was just a kid who was studying when the Vietnamese came to bombard her village. She, as a lone orphan, fled into the forest. In the Khmer Rouge regime, there was nothing to eat but banana tree and potato. As a kid, she was appointed to pick the potatoes in a group of three, and to study one hour a day at Khmer Rouge school. She lost some of her relatives at that time including an uncle, an aunt, and a cousin. Upon the thought of seeing the trial, she feels so happy because she wants to see how the judgment is made, and to see those Khmer Rouge leaders. She is very furious with their cruelty.
- 20 Lin Thea F Lin Thea, 56 years old, was born in Prame village, Prame commune, Tbeang Mean Chey. She has five siblings (two brothers and three sisters). Among the five, she stands as the fourth. She has a father named Lin, a peasant, and a mother named Khang, also a peasant. Under the Khmer Rouge, she was separated from her family and assigned to build a dam at Chhaeb and in return, earned little rations other than watery porridge. After completing the work, she was sent back to the village where at that point, she took on new responsibility for harvesting rice at day and planting rice at night. The hardship carried the same weight as previously. Of the most memorable phenomena, forced marriage found her heavily dependent on the Khmer Rouge word. She didn't acknowledge the feeling of affection at the time, and it was too hard for her to accept this kind of travesty. Finally she didn't dare to challenge this inarguable destiny.
- 21 Kim Rung F Rung, 46 years old, is currently living in Krauch village, Ek

Pheap sub-district, Ou Chum district, Ratanak Kiri province. During the Khmer Rouge regime, he served in a mobile unit, beginning at age 16. The food rations provided were inadequate. Once, he was tied by the Khmer Rouge in the middle of a paddy field for about 90 minutes while it was raining because he played too much without working. Then, his uncle in the cooperative helped him by telling the Khmer Rouge soldiers that Kim Rung was his nephew. He was given three meals per day; however, there was only gruel with corn, manioc, banana tree and papaya tree. During that time, he lost one uncle because he was accused of betraying Angkar, and he witnessed that event with his own eyes when his uncle was killed in the west of the village. He dared not cry because he was afraid they would accuse him of being a betrayer as well. He is satisfied with the ECCC because those supreme Khmer Rouge leaders will be judged and justice does exist.

- 22 Uon Phanh F Phanh, 56 years old, is currently living in Pha-or village, Ek Pheap sub-district, Ou Chum district, Ratanak Kiri province. During the Khmer Rouge regime, he was about 15 years old. From dawn to dusk, he worked with no rest as assigned by Angkar, but the food rations provided were insufficient. Whenever they saw Khmer Rouge trucks, they were frightened of being taken to be killed. Though they were sick, they had to endure it. If they did not work, they had nothing to eat, and they could have been accused of having mental illness or betraying Angkar. Husband and wife were commanded to live separately. In the Khmer Rouge era, his brother, 17 years old, was killed because he was caught stealing rice. He is delighted to witness the legal proceedings at the ECCC, and he wants to see that those Khmer Rouge leaders are sentenced to stay in prison for the rest of their lives.
- 23 Bay Bos M Bos lives in Pha-ar village, Santepheap commune, O-Chum district, Ratanak Kiri province. In 1978, he worked in cooperative 3 in Ratanak Kiri province, Region 102. Bos was assigned to carry earth, do farming, and build dams. The food rations were extremely scarce. People ate watery porridge mixed with banana trees and salt. As an orphan, Bos did not lose any family members to the regime. Bos expressed his great satisfaction with the trial proceedings against the KR leaders. It's a justice for the people.
- 24 Krenh Ba M Ba, 55 years old, is a Tumpuon ethnic citizen. He lives in Pha-ar village, Ek Pheap commune, O-Chum district, Ratanak Kiri province. Bap was selected to be a militiaman of the village.

His responsibility was to do surveillance on any perceived enemies. Bap himself was also assigned to dig canals and do farming, but had no food to eat. He also had no freedom. One of his cousins was killed, while two brothers and a sister starved to death. Bap wished to follow the trial as we, Cambodians, need to stay involved in this process. Bap does not wish to hear any reduction of sentencing on the KR leaders. By so doing, it will help strengthen our legal institution and rehabilitate our society.

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