

Reconnecting KR Members' Birthplaces

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Cheang Torng Commune, Takeo Province

Introduction

The choice of Cheang Torng commune is borne out of DC-Cam’s objectives to educate children about the KR history through their parents and neighbors. Its historical background related to some prominent KR members such as Ms. Im Chem, former Preah Net Preah district chief, and Yeay Boeun, former Chean Torng commune chief. When it comes to the commune’s Kbal O village, the people said the people would spontaneously recollect the period of the Khmer Rouge (KR) regime. The name of the village was changed to “communist village” during the KR regime. It was one of the cradles of the flourishing of communist ideology, to which these people were absorbed in with the late Pol Pot himself spent years in this commune to convince the people to follow him.

That’s why a village forum on the KR history under the Living Document project and book distribution ceremony under the Genocide Education project was held on September 20, 2012 in the very commune with the participation of 60 students, 17 survivors (including 5 former KR members), and 7 history teachers to explore more about their perceptions on the tragic history and also their reactions to the recent release of Ieng Thirith, former Minister of Social Action of the Democratic Kampuchea (DK). It’s significant to look into what the forum was taking shape.

A Village Forum in Cheang Torng Commune



A Participant narrating his experience during the KR regime

“Every Story Telling Is Important” is the theme of the forum that involves the locals in this commune. Rather than gathering in one big group and commencing a story telling and dialogue, DC-Cam team divided them into three group discussions. Each consisted of approximately 20 school children,

five survivors, 2 teachers, and one DC-Cam team to facilitate the forum. The three groups were mainly led by the five survivors to describe their personal experiences during the KR

regime. Some who were good at narrating could speak at length and then follow by their co-speakers. However, some team chose to narrate as a group. It meant that they took turn to explain in a chronological way to tell those school children. A case in point was Group One and Group Two. This group started from the geographical description of the commune, the story related to some senior KR leaders, the KR's victory and evacuation plan, and the work assignment, harsh treatment on the people and the execution. And Group Three took a slightly different approach by letting three speakers describe their accounts.

GROUP ONE

Mr. Mom Chea, the commune chief, began by saying Cheang Torng is one of Tramkak district's 15 communes. Geographically, the commune was covered by forests with small amounts of people settling there. It's very closed by a range of mountain called "Damrei Rormiel." The people could enter the forest to find food or other forestry products such as vines, wood, and others. The people there also said the close proximity left the people in the commune vulnerable to insecurity of plunder and thief. Without doubt, it has become a place for letting the communism flourish as well.

Mr. Ouch Bunho, a Buddhist clergy of Moeung Char pagoda, remembered that Pol Pot came to Kbal O village even during Prince Norodom Sihanouk's rule. His presence was to



A Participant narrating her experience during the KR regime

spread his communist ideology to the people. Mr. Ouch, former KR commune members during the KR regime, believed that Kbal O village and Trapeang Thom commune were the first in Takeo province to be propagandized by the KR leaders.

Asked why Pol Pot

chose the Kbal O village, he contended that Pol Pot was satisfied that the people in the village truly believed and followed him steadfastly. Mr. Ouch got to know Pol Pot through his friends and neighbors. Mr. Ouch said Pol Pot came to Kbal O village for years and then to Trapeang Thom commune. Then, Pol Pot's group set up a small hall in Trapeang Rorkar at Prey Kduoch dam, one of the KR's prisons. It's to recall that Khieu Samphan, who fled from Phnom Penh, also went into hiding at Cheang Torng commune under Ta Mok's assistant.

After the March 18, 1970 coup against Prince Norodom Sihanouk, the KR began to expand its forces and came to this commune. Mr. Mom said he was a teacher at Angrorkar at that time. He managed to escape the forceful conscription into the KR revolution by moving his entire family to Phnom Penh, while the others in his commune stayed on and joined forces, either through volunteerism or conscription. Mr. Mom, who worked for

Chaktomuk and then Santhormok schools, obtained information from his commune through his friends that the immature death took place; the collective eating commenced at cooperative. The KR's harsh condition began to apply. The people in his commune had no alternative but to follow the KR and refrain from protesting such an arrangement.

Mr. Ouch Bunho, aged 79, of Cheang Torng commune, continued from Mr. Mom by saying that he was a base people who did not fled his home village, like Mr. Mom. Mr. Ouch confirmed that the KR indeed entered his communes by establishing connection with Buddhist clergy. Those clergies bragged about the spreading communism. For example, they said following the communism means that food would be cooked for all people to eat. It meant that the people would eat collectively at cooperative. Only work should they be caring about. Mr. Ouch continued to add that his family members were being badly treated. For example, his wife was called for re-education. She spent overnight and even thought that she was about to be killed. He lost a younger brother, Mr. Ouch Hoeun alias Mao, after he was searched for his previous work as a secretary of Cambodia's Embassy in Pyongyang, North Korea. Mr. Ouch only knew that his brother was sent along with his mother-in-law to a prison that he did not know. His cousin, Pan Leang Cheav, worked for the KR regime. In 1978, he was arrested by Phan Chel, but had no idea of whether Phan Chel was responsible for the killing.

The communist movement of the KR ultimately fought its way to victory on April 17, 1975. The evacuation or forced transfer started. For example, Mr. Mom Chea witnessed the KR's victory on April 17, 1975 and evacuation of Phnom Penh. Mr. Mom's family headed back to his village. Nine days after his arrival, two of his family members were sent for re-education, by two KR cadres (Luy and Vorn) and they disappeared since then. Mr. Mom's case was different that of Mr. Ouch, who were trusted and assigned to work for the regime. Mr. Ouch said he served as a member of unit, who were responsible for building bridges with 7 or 8 people. The people were from the village. Chen was his chief. Mr. Ouch acknowledged that most of the KR members in the Southwest Zone were sent to all over the country.

Having heard these stories, Ms. Krich Choeun just added about the regime bringing her a huge loss of family members. She said: "during the KR regime, my father died of the bombing. Fifteen days after my birth delivery, I was sent to work site. I put my baby aside and also took care of babies of others. I fed all the babies. My additional assignment was to do fertilizers. When I could not fulfill my work assignment, I was criticized strongly. In 1978, I got pregnant but kept working for fear of being criticized." Ms. Krich's last comment was that she encouraged all students to study hard to prevent such a regime from happening again.

After hearing the various speakers, the twenty students of the Group Two asked some simple questions to seek more clarification on the wedding procession, the study of children at that time, the health care and the food ration. And one student asked about who was Ta Mok, although their nearby commune, Trapeang Thom Tbaung, was his birthplace.

GROUP TWO

Group two is participated by four villagers, two teachers, and twenty 9th grade students. The discussion began with a short description of personal experiences under the Khmer Rouge regime from each villager and the teacher. The first speaker was Ms. Kkhim Thorn who described how her life condition during the regime was like and how her family

members were executed under the regime. During the regime, she lived in Kampong Speu province. She said that she was assigned to complete such tasks as carrying earth or transplanting seedling in certain period of time. So she had to work days and nights to complete the assigned tasks or she would be called for reeducation.

The next speaker was Mr. Sei Sokhom, who was the Literature teacher from Moeung Char secondary high school. He provided a brief overview of the KR regime from the period that KR came to power in 1975 until the end of the regime. He touched upon different aspects of the KR regime including education, religion practice, and living condition. He said that people lived in fear and wouldn't dare doing anything in contrast to the higher organization's order. Relationship and sentiment among family members and friends were prohibited. All little mistakes were considered as crimes and resulted in sending away for re-education.

The third speaker was Mr. Pech Ngorn who has lived through the regime in the village. He said that the village was suffered from the bombardment that led many villagers to join the KR. During the KR regime, KR organized the village to be a corporative that forced the villagers to live, work, and eat collectively. The work condition was rather difficult since the KR regarded human force as machine and didn't take population health care into account. His father died from disease during the KR regime.

GROUP THREE



A Participant narrating his experience during the KR regime

Group Three consisted of 27 participants, 5 villagers, 2 teachers and 20 students. Three speakers are highlighted here during the group discussion.

Mr. Ouk Huor was a former KR chief of village. And now Mr. Ouk is a farmer who can share his experience. He told the group that before 1975, Cambodian people who supported KR movement, they joined KR in the jungle, although they often interacted to each other between who lived in the village and KR movement in the jungle. Sometimes he saw KR forces came in the village for a day or a half day, and then they disappeared. But he did not consider these activities because it was a situation of politics in the country and he thought only his daily living. From 1975 to 1979, KR implemented its policies by changing people's private living to cooperative. Mr. Ouk gave the meaning of private living that we have to earn income to support our daily living. For cooperative, everything was communality both eating and working and KR prohibited private property. What was their marvelous private property are hoe, basket and carrying stick for digging canal and dam building. Mr. Ouk recalled that: KR forced people to work hard at work site and their eating had no enough

food. KR's order was strict for people, especially between male and female people. In case someone talked face to face only man and woman, he/she would be killed by accusing of violating morality. Thus, they feared everything both speech and discussion due to execution during a period of time.



People transplanting rice

Ms. Phan Chantha, a survivor, added her experience that: "today, the students who are young generations very lucky because they have chance to wear nice clothes in white, but these clothes

would be black under the KR. In case it was not black, we had to dye our clothes with mud. KR did not allow people wearing multi-color clothe. In another hand, young children had to get early morning and went to work at paddy rice field and communal work site. During a period of time, there was nothing including school, freedom of movement and nice clothes, etc. Ms. Phan pointed out a few short experiences at the time: The young children were separated from their parents. KR then educated them its ideologies to believe in Angka not parents. People could not eat anything, although they planted crops but they could not."

Mr. Him Sophat, 56, school director of Meoun Char secondary school, said that: "I myself also used to teach the student about KR history in grade 9. But now I would not talk about my teaching, I would like to share my experience during KR period. After the coup, the situation in the village was under insecurity due to fighting between KR forces and Lon Nol soldiers. Thus, he decided to join KR movement in 1971 in Tram Kak distirct. In 1974, he was ordered to join KR activators in Phnom Penh, in order to bring KR ideology to the students. After the KR took control in the country, he was evacuated from Phnom Penh to work in Moeun Char cooperative. He was divided into new comer because his family members were accused of capitalism and feudalism so that his family members and relatives were killed during a period of time. He was also assigned to work in special youth unit and KR forced to work hard. He recalled: I survived from execution because I hid my background and did not move to home in Sre Anong village in the south of Ang Tasom commune. At the end, he gave impression a brief that: Talking about KR regime is not a novel, it is a true story."

Q&A Sessions

Following the discussion of speakers' personal experiences, a few students came up with questions that include, "Why did the KR kill intellectuals and keep illiterate people to

lead?" "Did the KR allow mothers to take care of their children when they got sick?" "How was the education system like during the KR regime?" What did people do wrong just KR punished them? How did KR punish people? What time did people start working? Why did KR evacuate people from the capital and town? Did KR use money during a period of time? How did people survive from KR regime? How many years did KR rule the country? What difficulty did people have? Did young children have chance to study at school? How many times did people have a meal? Where did KR send rice crop to? How did KR kill people?

The Southwest Zone and Anlung Veng

Many people in Kbal O village (now Torting Thngai village) of Cheang Torng commune have had their relatives in Anlung Veng district, the last former KR stronghold under the control of Ta Mok. For example, Yeay Boeun, former Cheang Torng commune chief during the KR regime, fled to Anlung Veng district along with Ta Mok. She is the accountant of Ta Mok. Boeun lives in Sampov Loun district, Battambang province. She used to come to Kbal O village to do religious ceremony once a year. The former KR members themselves are still in contact with each other for such a religious event, for instance.

However Mr. Ouch observed that some former KR members remained careful about their personal security. But, asked if he wished to see them back, Mr. Ouch Bunho said he did not care whether or not they come. The villagers welcome them warmly. But rarely do the people in Kbal O village have the ability to visit Anlung Veng district.

Asked about any former KR members in Anlung Veng district causing any harms on people here in this commune, Mr. Mom found it hard to explain. Mr. Mom just stressed that at least one member of each family lost to the regime. The survivors felt, at least, pressurized by their brutal rule. At that time, families of former KR members enjoyed great privilege such as eating, living conditions. The KR regime was deeply embroiled by nepotism.

Uttering in the Buddhist concepts, Mr. Ouch seemed to infer that "causing harms to whom by whom" should not be recalled anymore. What he believed was that most of former KR members were faced with their Karma. For example, Phan Chel, who served as unit chief, fell down from palm tree and died after the KR collapse. Tot, who served in commune and a party candidate of the KR regime, also died of Vietnamese soldier shooting him. Khieu Khun, who served as Sre Rornorng commune, died of revenge killing.

Conclusion

The village forum is one of the good occasions that an earnest discussion on the KR history could commence among the villagers and especially be informed about their judicial developments at ECCC. It's a sort of mechanism to create a space of speaking out to get a sense of relief. Many people expressed their satisfaction when children sat and listened attentively to the discussion. After completing story telling, each student took turn to ask some questions and generated further debatable topics. It should be a model of how each student could go deeper into this history in addition to what they have studied at their public schools. Subsequent village forum should be set up in the same manner to make it meaningful and fruitful.

APPENDIX I

People's Views on Ieng Thirith's Release from Detention Facility

Nhem Kieu, female, 70, Moeung Char village, Cheang Torng commune, Tram Kak district, Takeo province

Kieu has had 8 children, but four died of disease and starvation during the Khmer Rouge regime. Her second child, Phoeurn, was assigned to work in the child unit away from home. Since he went with the child unit to Kampong Som province, she never saw him again. After the regime, her husband left home to trace the second daughter who was also sent away from home on a mobile unit during the KR regime and believed to be alive. Her husband fell ill after trying to look for the daughter. He died not long after that. During the regime, she stayed in the cooperative in Moeung Char and worked in the rice fields and on other assigned tasks. She was forced to work until the day she delivered one of her baby.

She wanted to participate in the forum to learn from the discussion about the KR regime, whether or not this discussion reflected the facts of the regime. Also, she wanted to tell the children about the life and work condition at that time. She wanted the children to learn about the starvation and how KR treated Cambodian people during that time, so children can understand and never repeat the same mistake.

Regarding the process of prosecuting the KR leaders at the ECCC, it doesn't really help her feel relieved from her painful memories or feel that justice is being done. It was so painful for her to recall the past since KR caused her sufferings. The KR regime separated her from her children and family.



Participants reading news about Ieng Thirith's release and family tracing page

Khchim Thorn, female, 58, Sandor village, Cheang Torng commune, Tram Kak district

I feel very angry toward the KR leaders because my family members and relatives were indiscriminately killed during that time. I don't agree with this decision because many

people in my family died during that period. I think she should be punished for a longer period of time. In my opinion, those KR leaders are to be responsible for the death of my family members. I suggest to the court to prosecute the KR leaders and sentence them to long-term imprisonment, so I feel relieved of my anger.

Sei Sokhom, male, 48, teacher at Moeung Char secondary high school

I think that the decision on leng Thirith's release is an expression of humanity on a person who used to treat Cambodian people inhumanly. I agree with the fact that mentally ill person should not be brought to trial. If leng Thirith was truly unfit to stand trial, this is the process of delivering justice. If we take a mentally ill person to stand trial, it would not be just for all. I believe in the statement produced by medical experts, who have genuinely evaluated leng Thirith's fitness to stand trial. So I have no question of her disease. Also, she is released under certain conditions. She would be requested to come back to the trial if her health condition improves.

I think this program is very important that it disseminated information on progress of the tribunal. I believe that the activities that have elders sharing their experiences are beneficial for children to learn and understand about the past history. It is also part of oral history that helps transfer knowledge or experiences to younger generation.

Pech Ngorn, male, 60, Moeung Char village, Cheang Torng commune, Tram Kak district

I have no comment on this decision because I have not closely followed the news or actually witnessed her being ill. But in principle, I agree with the court's decision. Since I live far away from source of information, I have learned very little about the Khmer Rouge tribunal process. I leave these cases to the court to decide. I will follow the court's decision. I think these former leaders are very fortunate to be treated very well by the court, compared to how they treated Cambodian people under their leadership. During their regime, we didn't receive any proper medical care. Sometimes they even accused us of faking our sickness to avoid working.



A Participant writing her comment on leng Thirith's release

Touch Saut, male, 69, Moeung Char village, Cheang Torng commune, Tram Kak district

I don't have any further comment on the court's decision. Since I am just a ordinary villager, I will follow the decision made by the court. But in my opinion, I agree with this decision because we cannot take a mental ill person to stand trial. I think the release would help to improve her mental ability, in the hopes that she could be taken back to the court to continue her trial.

Uon Sam-Ang, male, 42, teacher at Sok-An Muoy Usaphea high school at Ang Ta Som

I agree with the decision to release Ieng Thirith because the court has come to this decision based on facts and findings from national and international experts. I have confidence in this court because it is partly involved by international communities. I think this is also an act out of compassion for these leaders.

Phan Sokly, male, 17, grade 9, Moeung Char secondary high school

I followed the news about Ieng Thirith release on CNC TV. I agree with the court decision on her release as she is found to be unfit to stand trial due to her mental ability. I believe she would be called back to the trial when her health condition proves to be better.

Mr. Him Sophat, school director of Moeun Char secondary school, said that: The trials have spent much time to try those senior former KR leaders. In another hand, those senior former KR leaders get so old from day to day so that their memory would reduce.

Ms. Phan Chantha, farmer, said that: I did not react to what the trials decided. How could the trials try her if she became unfit? Thus, if the trials try her, it is useless.

Mr. Ouch Bunhao, a villager, I heard the situation of her health from the doctors or medical experts, so I felt release in my mind. Because I thought she did not feign illness. However, the trials should try her because it is a history of Cambodia for young generations. In case she dies, the trials should try her, too. Because she used to cause Cambodian people suffered and perished during a period of time.

Mr. Ouk Huor, a villager, said that: The trials should try her even she is unfit.

Ms. Long Srei Leap, student, said that: I felt sorry because she could not tell the truth what happened during a period of time to people, especially KR former survivors.

Mr. Yorn Phlum, student, said that: I agreed to what the trials decided to release her. In addition I think that how she could answer response to the trails if she lost her remembrance. However, I would like the trials try those senior former KR leaders soon because the trials have many evidences and witnesses. Especially, those senior former KR leaders get so old.

Mr. Yan Socheat, student, said that: I agreed to what the trials decided. In case the trails continue to try her, the trails could not get any information from her and she could not stand the trials.

Ms. Morn Mesa, student, said that: I agreed to what the trials decided. If the trials continue to try her, she could not tell the truth to trials.

APPENDIX II

Interviews

Mom Chorn, former KR rice cooker

Interviewed by Sovann Mam

Mom Chorn, female, 62, farmer, lives in Moeun Char village, Cheang Torng commune, Tram Kak district, Takeo province. Chorn was born in a poor family and her parents were the farmers. Thus, she had no chance to study at school like other young girls. She grew up here and she was not relocated to another place under KR regime. During KR period, she was a former local people and was assigned to cook rice for special mobile unit in the village. Chorn said that she had no enough food even she worked in the dining hall. However, her family members were luckier than new comers (17 April people) because they did not face execution and torture.

In her standpoint, she disliked KR regime due to starvation and prohibiting freedom of movement, she said. Therefore, when she has a meal with them, she always tells her young children to know what occurred during a period of time, in order to let them compare living condition between then and now. They felt empathy and compassion and they did not want to live under KR regime, she added. In responding to the Public Education Forum on learning KR history, the forum is important for young generations because KR history is a lesson for them to learn about suffering and difficulty in the past. Present, She likes her living condition because she has freedom and rights. In addition she has enough food to eat and she could go somewhere without fear or permission from Angka.

Moreover, she has never caught up the KR Tribunal but she has heard from other people in the village. Chorn mentioned that: I fear the trial and I do not want to talk something about the KR Tribunal. In addition I do not understand the process of the trail and I always think that I might be a suspect. For leng Thirith Release, I could accept what the trial decided in case of Thirith's weak health.

Em Bun, former KR chief of youth unit

Interviewed by Sovann Mam



Rice Field at Cheang Torng commune

Em, Bun, male, 70, chief of village, Moeun Char village, Cheang Torng commune, Tram Kak district, Takeo province. Bun grew up here and lived in peace with his family. After failing Teacher test, he decided to drop school in

grade 7 (old grade at the time) for secondary school level. He then moved to work for Chakrei Ty cement factory in Kampot province. Afterward he assisted Chinese exporters to build train road in Kampong Som province. There, he had malarial fever and he came home to live with his family members in the village. And chief of village requested him to teach unschooled villagers. KR forces took control Moeun Char village since 1974. Suddenly, KR educated people its ideologies to fight against Lon Nol regime, in order to bring their life to a better living condition. But what he thought it was different.

After KR ruled the country, KR deported some villagers to live with new comers in the west of the village, because they were suspected as a teacher or intellectual people. Bun said that KR evacuated new comers from Kirivong district (Sector 108) into the village, approximately 50 families. Therefore, he was also evacuated there and was assigned to work as a chief of youth unit under watching from KR cadres. During a period of time, he was ordered to work hard and had no enough food to eat like new comers. In addition KR separated him from his wife and young children without interaction to each another. Bun recalled that: When I missed my family, I could not request Angka to visit my family. Angka would accuse me of imperialism. Overall, people had no freedom of speech and freedom of movement under the KR. We could do nothing, besides we had to accept Angka's order. If we rejected it, we would be killed. After the collapse of KR, he escaped with KR to along Khmer-Thai border in Pursat province. KR announced that: If we did not escape from Vietnamese soldiers, they would kill us. Thus, he also followed KR due to execution and fear. Three months later, he decided to come back home in his village and he brought villagers, approximately 150 families, joined Cambodian government.

Nowadays he likes his living condition because the country has no war, especially, people have freedom and rights. From his standpoint, the Public Education Forum on learning KR history is important for young generations, especially Cambodian students. Because they have chance to listen about suffering and hard living life from former KR survivors or who had been during KR period. As a participant, he is delighted to share his experience under the KR to young children, in order to increase their knowledge and critical thinking on KR history. For Ieng Thirith Release, he said that we should not revenge to each another because those KR leaders get so old.

APPENDIX III

Media Coverage: The Phnom Penh Post

Please visit the link: <http://www.postkhmer.com/index.php/national/letter-to-editor/86019-2012-09-18-04-33-48>

តុលាការផ្តល់ក្តីករណាចំពោះជន ដែលប្រឆាំងក្តីមេត្តា អៀង ធីរិទ្ធ មានជំងឺរងរង្វាន់មិនអាចចូលរួមកិច្ចដំណើរការ ស្វែងរកយុត្តិធម៌បាន

លិខិតមតិអ្នកអាន

នាពេលថ្មីៗកន្លងទៅនេះ អង្គជំនុំជម្រះវិសាមញ្ញ ក្នុងតុលាការកម្ពុជា បានជូនដំណឹងថា ជនជាប់ ចោទ អៀង ធីរិទ្ធ ក្នុងសំណុំរឿង ០០២ មិនមាន សម្បទាគ្រប់គ្រាន់ ក្នុងការចូលរួមកិច្ចដំណើរការ តុលាការបានទេ ដោយសារតែជនជាប់ចោទប្រឆាំង មានជំងឺរងរង្វាន់ស្លាតិ ក្នុងកម្រិតមួយធំធេង។ នៅថ្ងៃទី ១៦ ខែកញ្ញា ឆ្នាំ ២០១២ នេះ ប្រធានអង្គ ជំនុំជម្រះតុលាការកំពូល នៃអង្គជំនុំជម្រះវិសាមញ្ញ ក្នុងតុលាការកម្ពុជា បានសម្រេចថា អៀង ធីរិទ្ធ ត្រូវ ដោះលែង ជាមួយលក្ខខណ្ឌបណ្តោះអាសន្នមួយ ចំនួនដូចជា ១- ជនជាប់ចោទ ត្រូវជូនដំណឹងដល់ អង្គជំនុំជម្រះ អំពីអសយជ្ជាន ដែលខ្លួនត្រូវបាន ស្នាក់នៅ ហើយមិនត្រូវផ្តល់ប្រាក់ឡើយ ដោយមិន មានការអនុញ្ញាត ពីអង្គជំនុំជម្រះឡើយ។ ២-ជន ជាប់ចោទ ត្រូវប្រគល់លិខិតឆ្លងដែន និងឯកសារធ្វើ ដំណើរពាក់ព័ន្ធនៃទៀត ហើយមិនត្រូវចេញក្រៅព្រំ ប្រទេសដែនដី នៃព្រះរាជាណាចក្រកម្ពុជាឡើយ និង ៣-ជនជាប់ចោទ ត្រូវគោរពតាមដីកាពោះ ដែល ចេញដោយតុលាការ។



លោកស្រី អៀង ធីរិទ្ធ នៅក្នុងសវនាការ សាលាដំបូងខ្មែរក្រហម កាលពីពេលកន្លងមក។ រូបថត ECCC

សុខភាពជាមូលដ្ឋាន ដល់ប្រជាជនកម្ពុជាគ្រប់រូប ក្នុងអំឡុងពេលដែលខ្លួន កំពុងមានអំណាចនៅក្នុង របបខ្មែរក្រហម។ ហេតុដូច្នេះ សម្រាប់ជនរងគ្រោះ ការដែល អៀង ធីរិទ្ធ មានលទ្ធភាព ទទួលបានការ ថែទាំសុខភាពលំដាប់ថ្នាក់ពិភពលោក និងទទួល បាននូវការព្យាបាល ពីជម្ងឺបណ្តិតជំនាញជាច្រើនរូប បែបនេះ គឺជាការផ្ទុយគ្នាស្របគ្នា ទៅនឹងអ្វីដែល អៀង ធីរិទ្ធ ធ្លាប់បានធ្វើ និងអ្វីដែលខ្លួនធ្លាប់ហៅថា «ការថែទាំសុខភាពប្រជាជន» នៅក្នុងរបបខ្មែរ ក្រហម។

បន្ថែមទៅនឹងសេវាសុខភាពយ៉ាងរឹងមាំសីលសាល ដែល អៀង ធីរិទ្ធ បានទទួល វាជាការលំបាក មួយ សម្រាប់ជនរងគ្រោះ និងប្រជាជនកម្ពុជាទាំងអស់ ក្នុងការទទួលយកនូវការលើកកម្ពស់សិទ្ធិរបស់ អៀង ធីរិទ្ធ ដែលកើតឡើងនៅអង្គជំនុំជម្រះវិសាមញ្ញ ក្នុងតុលាការកម្ពុជា។ សិទ្ធិការពារខ្លួនជាមូលដ្ឋាន នៅតែជាទស្សនៈមួយចំបាកយល់ នៅក្នុងតុលាការ កម្ពុជា។ ដូច្នេះ សេចក្តីប្រកាសរបស់អង្គជំនុំជម្រះ វិសាមញ្ញ ក្នុងតុលាការកម្ពុជា អំពីសិទ្ធិទទួលបាននូវ យុត្តិធម៌ និងសិទ្ធិរបស់ជនជាប់ចោទ គឺនៅតែជាជំងឺ ចម្លែកហើយដែលគឺជាទស្សនៈរបស់របបខ្មែរ ដែល បានបញ្ចូលក្នុងសង្គមប្រជាជនកម្ពុជាជាទូទៅ។

ជាញឹកញយ ភាពទន់ខ្សោយ នៃប្រព័ន្ធយុត្តិធម៌ ព្រលាទណ្ឌរបស់កម្ពុជា គឺជាហេតុដំណែល នៃរបបខ្មែរ ក្រហម ដែលបានបង្កើតបញ្ហាស្ថានភាពសំខាន់ៗ និង ស្ថាប័នសង្គមស៊ីវិល របស់កម្ពុជា ដែលបង្កឱ្យមាន ភាពអយុត្តិធម៌ ដ៏ជាក់លាក់ នៅក្នុងស្ថាប័ន នៃភាព អយុត្តិធម៌ សម្រាប់ជនរងគ្រោះ ដែលមើលឃើញថា អៀង ធីរិទ្ធ បានទទួលនូវកម្រិតយុត្តិធម៌ ដ៏ត្រឹមត្រូវ ខាងផ្លូវច្បាប់ ដែលមិនមានជនជាប់ចោទកម្ពុជាណា ម្នាក់ អាចរំពឹងថា នឹងទទួលបានដូច្នោះទេ នៅពេល ប្រជាជនកម្ពុជា ត្រូវបានកាត់ទោស នៅក្នុងតុលាការ កម្ពុជា ស្មើតែបទឧក្រិដ្ឋដ៏តូចតាចក៏ដោយ។

នេះ អាចនឹងប្រើប្រាស់ជាផ្នែកមួយ នៃដំណើរការ យុត្តិធម៌អន្តរកាល ដែលបានកើតឡើង នៅក្នុង ប្រទេសកម្ពុជា។

មិមួយ ការមិនមានសម្បទាគ្រប់គ្រាន់ និងការដោះ លែង អៀង ធីរិទ្ធ មិនបង្កជាឧបសគ្គខ្លាំង ដល់ដំណើរ ការស្វែងរកយុត្តិធម៌អន្តរកាល ក្នុងកម្រិតទ្រង់ទ្រាយ ធំ ដែលកំពុងតែដំណើរការក្នុងសំណុំរឿង ០០២ នៅ

អង្គជំនុំជម្រះវិសាមញ្ញ ក្នុងតុលាការកម្ពុជានោះទេ ហើយសង្ឃឹមថា នឹងបង្កើនសេចក្តីចង់បានបន្ថែម ទៀត ដល់តុលាការ ក្នុងការជំរុញកិច្ចដំណើរការទៅ មុខជាបន្ទាន់ ក្នុងការដំណើរការនិងដឹកនាំខ្មែរ ក្រហមដទៃទៀត។

សេវាថែទាំសុខភាពផ្លូវចិត្តដែល អៀង ធីរិទ្ធ បានទទួល គឺជាសញ្ញាណមួយនៃសេចក្តីករណា ប្រសិនបើប្រៀបធៀប ទៅនឹងកង្វះខាតទាំងស្រុង នៃ សេចក្តីករណាបែបនេះ ក្នុងរបបខ្មែរក្រហម។ ភាព ពេញចិត្តមួយចំនួន អាចនឹងទទួលបានពីជនរង គ្រោះ ដែលត្រូវបានដកហូតឱកាសក្នុងការដាក់ អៀង ធីរិទ្ធ ឱ្យទទួលខុសត្រូវតាមរយៈតុលាការ ដោយជំទាស់មិនទទួលយកបញ្ហាសុខភាពយុត្តិ ធម៌ជាមូលដ្ឋានមួយ ស្មើតែ នៅចំពោះមុខក្រិដ្ឋ កម្មវិធីព្រៃផ្ទៃដែល អៀង ធីរិទ្ធ ត្រូវបានចោទប្រកាន់ ក៏ដោយ។ លើសពីនេះទៅទៀត បញ្ហាសុខភាពផ្លូវ ចិត្តដ៏ស្មុគស្មាញ ដែលកើតមាននៅអង្គជំនុំជម្រះ វិសាមញ្ញ ក្នុងតុលាការកម្ពុជា អាចនឹងត្រូវបានយក មកប្រើប្រាស់ ដើម្បីពង្រឹងសីលសុខភាពផ្លូវចិត្ត នៅ ប្រទេសកម្ពុជា ដែលជាហេតុដំណែលនៃរបបខ្មែរ ក្រហម។

ក្នុងអំឡុងរបបកម្ពុជាប្រជាធិបតេយ្យ ខ្មែរក្រហម បានប្រើអំពើហិង្សា ប្រឆាំងនឹងអារម្មណ៍ក្រោមទាំង មនោសញ្ចេតនាជាមូលដ្ឋានរបស់មនុស្ស ហើយខ្មែរ ក្រហម បានចាត់ទុកអាការៈ នៃធាតុសញ្ញាសាមញ្ញ ដូចជា ឈឺក្បាល ថាជាការទន់ខ្សោយ និងចាត់ដំណើរ របស់ច្បាប់ក្តីនិយម។ អ្នកដែលមានបញ្ហាផ្លូវចិត្តធ្ងន់ ធ្ងរដូចអ្វី ដែល អៀង ធីរិទ្ធ កំពុងទទួលបានសព្វថ្ងៃ នឹងត្រូវបានកម្ចាត់ចោលភ្លាម ដោយរបបខ្មែរក្រហម ដែលបានចាត់ទុកថា ជាសញ្ញាណ នៃភាពទន់ ខ្សោយនៃសង្គម ដែលត្រូវតែចាត់វិធានការ។

នៅពេលនេះ អៀង ធីរិទ្ធ ត្រូវបានផ្តល់នូវក្តីមេត្តា កុណា ដែលក្តីមេត្តាកុណានេះ ខ្លួនបានធ្វើការយ៉ាង សកម្ម ដើម្បីលុបបំបាត់ចោល ក្នុងនាមជាមនុស្សខ្មែរ ក្រហមមួយរូប។ ខណៈពេលដែលការធ្វើបែបនេះ គឺជាទង្វើដ៏ល្អបំផុតមួយ សម្រាប់ជនរងគ្រោះ។

ស្របពេលជាមួយគ្នានោះដែរ យើងក៏មានក្តីសង្ឃឹម យ៉ាងមុតមាំក្នុងផ្លូវដ៏វែងឆ្ងាយទៅមុខថា ទង្វើនេះ នឹងត្រូវបានមើលឃើញថា ជាការដាក់សិទ្ធិមួយ មួយ សម្រាប់ភាពយុត្តិធម៌ និងភាពថ្លៃថ្នូររបស់ មនុស្សជាតិ។ TK

ដោយ ឆាំង ឃ ប្រធានមជ្ឈមណ្ឌលឯកសារ កម្ពុជា / ប្រសម្រួលដោយ ប្រាណ សុជាតិ ■

Please visit the link: <http://www.phnompenhpost.com/index.php/KRTalk/khmer-rouge-history-learnt-the-hard-way.html>

NATIONAL NEWS THERE'S NO EXCUSE FOR GUNPLAY: PM **PAGE 3**

The Phnom Penh Post

Celebrating 20 Years 1992 - 2012 www.phnompenhpost.com ISSUE NUMBER 1468

FRIDAY, SEPTEMBER 21, 2012 **Successful People Read The Post** 4000 RIEL

Telco regulator to launch **BUSINESS PAGE 7** Alonso set to tighten grip **SPORT PAGE 21**

Phnom Penh to get new airport

May Kunmakara

PRIME Minister Hun Sen announced yesterday that Cambodia is going to build a new international airport in Phnom Penh, in response to the rising number of passengers received every year. The Kingdom is expected to get seven million tourists a year by 2020.

The initial concept was made by the Premier during the official launch of the 2012-2020 Tourism Development Strategic Plan at the Peace Palace in Phnom Penh, where Hun Sen said Cambodia is aiming to receive around 10 million tourists by 2020. He added that the existing airport is quite small.

"In terms of long-term development, it requires us to have a feasibility study on building a new international airport in Phnom Penh that could receive more than 10 million passengers per year," he said.

"Our existing airport does not have the ability to handle large numbers of tourists, about eight to 10 million a year. It is small and cannot handle large number of passengers. Nowadays, we have only a small number of aircraft landing in Phnom Penh. If we have a lot, where would they land?" he continued.

Hun Sen did not disclose the location of the future airport for fear of creating a wave of people attempting to buy land around any proposed site.

"We've already thought about a place



Current affairs class

Continues on page 7 **Tes Kim Hir, 15, in Takeo province reads an article about the recent release of former Khmer Rouge Social Affairs Minister Ieng Thirith yesterday. HENG CHHONAN Story - page 5**

Gambling ring busted

Cheang Sokha and Kim Sarom

Seventy-one arrested in online betting raid

"We are questioning the arrested persons and will make a report so that the Minister of Interior can make a decision on these people," Chantharith said. "I don't know whether we will deport them or not until that decision is made."

Duch Sokhon, police chief of Chamkarmon district, confirmed that municipal police had raided groups suspected of involvement in online gambling but declined to elaborate

Continues on page 2

Tour group glorifies the city's past
The macaque who survived a macabre trade

70th ANNIVERSARY

KR 101: History brought to life

Vong Sokheng

THE small world of 15-year-old student Tes Kim Hir expanded yesterday when she learned for the first time in her life of ex-Khmer Rouge minister Ieng Thirith.

After reading an article about the 80-year-old war crimes defendant, who was released on Sunday after almost five years in detention because of her deteriorating mental state, Hir acted as if her list of things to be scared of had increased by one.

"I have never known about the history of the KR regime, but after the discussion, and reading an article about freeing Thirith, I am afraid to hear about the way the Khmer Rouge mistreated and punished Khmers."

Surrounded by her ninth-grade classmates, she sat on the floor of Moeung Char Pagoda in Cheang Tong commune, Takeo province, as part of a public education forum on Thirith organised by the Documentation Center of Cambodia.

Hir, of course, was years away from being born when the Khmer Rouge wreaked havoc on Cambodians from 1975 to 1979, causing the deaths of almost two million people.

Her reaction, though, is a tes-



Students read an article about the release of ex-Khmer Rouge Social Affairs Minister Ieng Thirith at Moeung Char pagoda in Cheang Tong commune in Takeo province's Tram Kak district yesterday. HENG CHHIMAN

tament to the strange legacy of the regime – a legacy with living perpetrators, and one in which teenagers learn about the distant past through breaking news stories.

Nop Vonneth, 17, from the same school as Hir, said he has never studied the Khmer Rouge in school, and could not provide the names of any of the co-accused senior leaders – Nuon Chea, Khieu Samphan and Ieng Sary – on

trial in the tribunal's Case 002. "And I just knew Ieng Thirith this morning after reading an article wrote by the documentation centre and published in *The Phnom Penh Post* in Khmer," Vonneth said.

Without knowing it, though, the students are living in what was once occupied by a brutal faction of the Khmer Rouge led by Ta Mok, a ruthless commander of the southwestern zone nicknamed "the butcher".

"Mass graves are part of their playgrounds, mass graves are part of their rice fields," said Youk Chhang, executive director of the documentation centre.

Mom Chea, 78, Cheang Tong commune chief, said that elderly people in the commune did not have time to tell the story of that era – he worries it may be lost permanently.

"I am concerned that the young generation, especially in the rural areas, will forget or won't know about the history if we ignore telling them," he said.

One of the researchers from the centre, Ly Sok-Kheang, said the forum was a way of sparking dialogue between teachers, schoolchildren and their parents.

"They know about 'the killing,' but they don't know about the treatment, such as hospitals, food, pagodas, schools," said Sok-Kheang.

According to Chhang, the history stretches back even further, before "the killing" began.

"These people were the ones liberated by the Khmer Rouge long before they captured Phnom Penh in 1975," he said.

"They started from that commune, that village, and later on, they ran the whole country."

ADDITIONAL REPORTING BY JOE FREEMAN

Three Cambodian girls held captive in Bangkok flat: report

Bangkok Post

LOCAL authorities are investigating an apparent human-trafficking case after a report surfaced yesterday that three teenage Cambodian girls were found locked in a Bangkok apartment room, seemingly abducted and destined to work as prostitutes.

According to the *Bangkok Post*, the girls, aged about 15, were heard screaming for help yesterday morning, trapped in an apartment on Sukhumvit Road, Soi 77.

A neighbour who heard the cries alerted Thai police.

Police said the victims could not speak Thai or English, adding a volunteer spoke to the frightened girls in Khmer.

According to the victims, they were locked inside the room by a man who said he would help them find their parents.

Police said the victims were likely trafficked and destined to work as prostitutes in Thailand.

They have been sent to a shelter while inquiries are made about their homes and families in Cambodia, according to the *Bangkok Post*.

Ministry of Interior secretary of state Chou Bun Eng said yesterday he had not yet been notified of the case, but said the government had formed a committee to crack down further on human trafficking.

Ministry of Foreign Affairs spokesman Kuy Kong said he too was unaware of the situation, but had prompted an immediate investigation.

Thani Thongphakdi, spokesman for Thailand's ministry of foreign affairs, and the Cambodian Embassy in Thailand could not be reached for comment yesterday.

ADDITIONAL REPORTING BY SEN DAVID

Agree or disagree? Got a comment? SMS us your views. It's important. Best each week wins a case of Kingdom Beer. Every Week! SMS 012 635 239



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ព័ត៌មានជាតិ ថ្ងៃសុក្រ ទី២១ ខែកញ្ញា ឆ្នាំ២០១២ ភ្នំពេញ ប៉ុស្ដិ៍

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www.postkhmer.com NATIONAL ៣

អប់រំប្រវត្តិសាស្ត្រខ្មែរក្រហមដល់អ្នកជំនាន់ក្រោយ

វិស្វ សុខេង

ភ្នំពេញ : កងទ័ពតូចមួយរបស់យុវសិស្សៗ ១៥ ឆ្នាំ ឈ្មោះ តឹមហ៊ី ទើបបានក្លាយជាម្ចាស់កាលពីម្សិលមិញ នៅពេលនាងបានដឹងជាលើកដំបូង ក្នុងជីវិតរបស់ខ្លួន អំពីលោកស្រី អៀង ធីរិទ្ធ អតីតមេដឹកនាំសង្គមកិច្ចក្នុងរបបខ្មែរក្រហម។

ក្រោយពីបានអានអត្ថបទអំពីជំនួញចោទពីបទឧក្រិដ្ឋកម្មសង្គ្រាមកម្ពុជា ៨០ ឆ្នាំបន្តិច ដែលត្រូវបានដោះលែងកាលពីថ្ងៃអាទិត្យ ដោយសារបញ្ហាសុខភាពផ្លូវចិត្តរបស់លោកស្រី ដែលកំពុងទ្រុឌ-ទ្រោម បន្ទាប់ពីជាប់ឃុំយ៉ាង ៥ ឆ្នាំនោះ យុវតី តឹមហ៊ី បានដឹងពីអ្វីដែលនាងត្រូវរក្សាខ្លួន បានកើនឡើងម្នាក់ទៀត។

នាងនិយាយថា៖ «ខ្ញុំមិនដែលបានដឹងពីប្រវត្តិសាស្ត្រនៃរបបខ្មែរក្រហមនោះទេ ប៉ុន្តែ បន្ទាប់ពីការពិភាក្សា និងអានអត្ថបទអំពីការដោះលែងលោកស្រី ធីរិទ្ធ ខ្ញុំក៏យកខ្លួនមកអានទៀតប្រើប្រាស់ដែលខ្មែរក្រហមធ្វើបាបនិងដាក់ទោសប្រជាជនខ្មែរ។»

នាងបានអង្គុយ ជាមួយនឹងមិត្តមិត្តភក្តិ ៩ ឆ័ត្យ ជុំវិញ នៅក្នុងមួយក្នុងឃុំជាង១២ ខេត្តតាកែវ ជាផ្នែកមួយនៃប្រជាជនសាធារណៈស្ថិតិលោកស្រី អៀង ធីរិទ្ធ ដែលរៀបចំឡើងដោយមជ្ឈមណ្ឌលឯកសារកម្ពុជា។

ជាការពិត នេះ តឹមហ៊ី បានចាប់កំណើត ក្រោយពេលខ្មែរក្រហមបំប្លែងខ្លួនជាមជ្ឈមណ្ឌលប្រជាជនកម្ពុជាពីឆ្នាំ១៩៧៥ ដល់ឆ្នាំ ១៩៧៩ ប្រមាណជិត ២ លាននាក់ ជាច្រើនឆ្នាំ។

ប៉ុន្តែ ប្រតិកម្មរបស់នាងគឺជាការស្នាក់នៅបញ្ជាក់ពីការដំណើររបបខ្មែរក្រហមដែលប្រើកម្លាំង គឺជាការដំណើរដែលជនឃ្លើសកំពុងសំរានមានជីវិត និងក្នុងដំណើរការស៊ើបអង្កេតកាលតាមរយៈអត្ថបទសារព័ត៌មានថ្មីៗ។

យុវជន ណុប ពន់ណេត អាច្យុត្តម្ភ ម្នាក់ពីសាលារៀនជាមួយគ្នានឹងនាង តឹមហ៊ី បាននិយាយថា ខ្លួនមិនដែលបានសិក្សាអំពីខ្មែរក្រហមនៅសាលារៀនទេ ហើយមិនអាចប្រាប់ឈ្មោះជនក្រុងចាទុណាម្នាក់ដែលជាអតីតមេដឹកនាំជាន់ខ្ពស់នៃរបបខ្មែរក្រហម លោក ទួន ជា លោក ខៀវ សំផន និងលោក អៀង សារី ដែលកំពុងទទួលការជំនុំជម្រះក្នុងសំណុំរឿង ០០២ នោះទេ។ យុវជនម្នាក់នេះបានប្រាប់បន្ថែមថា៖ «ហើយខ្ញុំ



យុវសិស្ស នេះ តឹមហ៊ី អានឯកសាររបស់មជ្ឈមណ្ឌលឯកសារកម្ពុជា ស្ថិតិប្រវត្តិ ក្រោយពី ធីរិទ្ធ ។ រូបថត ហេង ធីន

ទើបបានដឹងអំពីអ្នកស្រី អៀង ធីរិទ្ធ នៅព្រឹកនេះ បន្ទាប់ពីបានអានអត្ថបទរៀបរាប់ដោយមជ្ឈមណ្ឌលឯកសារកម្ពុជា ហើយចុះផ្សាយក្នុងកាសែតភ្នំពេញ ប៉ុស្ដិ៍ ជាភាសាខ្មែរ។

សិស្សានុសិស្ស ដែលបានចូលរួមក្នុងមហា ពុំបាននិយាយអ្វីបន្ថែមទៀត ពេលអ្នកស្រីជ្រាបពីមជ្ឈមណ្ឌលនេះស្រស់ស្អាតទៅកាន់ពួកនោះ ទោះមិនបានដឹងក៏ដោយ ប៉ុន្តែ សិស្សទាំងនេះកំពុងរស់នៅក្នុងតំបន់និរតី ជាតំបន់ដែលគ្រប់គ្រងដោយក្រុមខ្មែរក្រហមមួយព្រៃផ្សៃបំផុត។

តា ម៉ុក អតីតមេបញ្ជាការនៃតំបន់នេះ គឺជាមនុស្សគ្មានមេត្តាឡើយ ដែលគាត់ទទួលបានការជា «ពិឃាតជន» ហើយជាមនុស្សស្មោះស្ម័គ្របំផុត ដែលបានដកថយពីមន្ទីរខ្មែរក្រហម ប៉ុល ពត ទៅអន្លង់វែង បន្ទាប់ពីបបនេះបាត់បង់អំណាច

នៅក្នុងឆ្នាំ ១៩៧៩។ លោក តាំង យុ ប្រធានមជ្ឈមណ្ឌលឯកសារកម្ពុជា បានប្រឹងប្រែងដឹងថា៖ «ត្រូវប្រយ័ត្នសុខភាពស្រស់ស្អាត ក្លាយជាទិដ្ឋភាពលេង ជាផ្នែកនៃដីស្រែម្តាយ ខ្ញុំប្រាកដក្នុងចិត្តថា ក្មេងម្នាក់ក្នុងចំណោមអ្នកទាំងនេះ ប្រហែលអាចបាត់បង់ ពូមីង ឬ ជិតរបស់ខ្លួន។

លោក ម៉ុ ជា អាច្យុត្តម្ភ ធំ ជាមេឃុំជាង១២ បានប្រាប់ពីអំពើជំនាន់ខ្មែរក្រហមទៅក្រុងជំនាន់ក្រោយទេ ហើយលោកព្រួយបារម្ភថា វាអាចនឹងបាត់បង់រហូតទៅដល់។ លោកបានលើកឡើងថា៖ «ខ្ញុំឮយូរ យារម្តាយ អ្នកជំនាន់ក្រោយ ជាពិសេស នៅតំបន់ជនបទ នឹងបំភ្លេច ឬ មិនដឹងពីប្រវត្តិសាស្ត្រ។» លោក លី សុខយៀង អ្នកស្រាវជ្រាវផ្នែកមក

ពីមជ្ឈមណ្ឌលឯកសារកម្ពុជាបានប្រឹងថា មហិក នេះជាការបង្កើតកិច្ចសន្ទនាវាងគ្រូបង្រៀន សិស្ស និង មាតាបិតា។

លោកបានលើកឡើងថា៖ «គេដឹងពីការសម្លាប់ តែគេមិនបានដឹងពីការព្យាបាទ ដូចជានៅក្នុង មន្ទីរពេទ្យ ម្តាយអាហារ រុក្ខ សាលារៀន។»

យោងតាមលោក តាំង យុ បានប្រាប់ពីប្រវត្តិសាស្ត្រនៃតំបន់នេះ គឺមុនសម័យដំបូង ដែលកម្ពុជាក្លាយជាកម្ពុជាប្រជាធិបតេយ្យទៅទៀត។ លោកបានបន្ថែមថា៖ «ប្រជាជនទាំងនេះជាអ្នកត្រូវបានរំលោភយុវមុនពេលពួកគេដេញពីមុខបាន ទីក្រុងភ្នំពេញ ក្នុងឆ្នាំ ១៩៧៥។ ដូច្នោះ មនោគមវិទ្យាចាក់ឫសយ៉ាងជ្រៅ ដែលចាប់ផ្តើមពី ជុំវិញនោះ ហើយក្រោយមក គេបានគ្រប់គ្រងប្រទេសទាំងមូល។» TK

Comment from Reader

I have lots of story to tell about the Khmer Rouge in Pursat Provincial province. I seen mass graves near the train station. The Khmer Rouge, decapitated Buddha statues and through them along the Pursat River.

Mr. Youk Chhang, you are doing a great job for preserving the Khmer Rouge documents and put those Khmer Rouge leaders in criminal trail. I do admire your work and your inspiration. My entire family have been kill and by the Khmer Rouge. I'm the only person to survive the Khmer Rouge Regime.

Marin Yann On September 22, 2012 Report Vote Down Vote Up Votes: 0

Please visit the link: <http://www.phnompenhpost.com/index.php/KRTalk/khmer-rouge-history-learnt-the-hard-way.html>