

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

Telling School Children of Khmer Rouge History

October 16, 2012

Introduction

A public village forum is being held with the aim to get the Khmer Rouge (KR) survivors and their children engaged in a fruitful discussion about the KR history. It's even more important to examine such a story telling role in one of the former KR stronghold, Anlung Reap commune, Veal Veng district, Pursat province. Sandwiched between a range of Tompor mountain in the east and ghost mountain in the west, Anlung Reap



Ms. To Sem speaking at the forum

commune has a really attractive natural scenery and its people are friendly. The name of Anlung Reap (or plain valley) was inspired by a single fact, according to a commune deputy chief, that once upon a time, a mahout used this area to train his wild elephant until the training ground became plain. The people began to have their own community since that time. In the meantime, there are 1,031 families with 4,516 people (2,187 female). However, there is only one primary school to educate the so many children. Students could further their study at a secondary school at a nearby Pramoy commune. Taking their afternoon break on October 9, 2012, sixty students showed up and gathered together at Kiribotom Pisey pagoda. Fifteen survivors (approximately ten former KR soldiers) and seven teachers led two group discussions.

Public Education Forum

Inside a wooden-made pagoda with a bit tiny space, two group discussions was divided and led by the senior people and teachers. Students are sitting in a round shape in front of numerous statues. Former KR soldiers began narrating their personal experience with the KR movement and their soldierly lives during the fight against Lon Nol regime and their service at islands inside the Cambodian maritime. In Group one, three speakers takes the center stage to tell the story and are also expected to answer the questions from students. In Group two, three speakers narrated their personal experience. Their subsequent sessions are proceeded by questions from those students.

Group One:

Mr. Kung Sophat, 65, Chamkar Chrey Khang Cheung village, Alung Reap commune, said: “I am from Kampong Chhnang province. When Lon Nol launched a coup against Prince Norodom Sihanouk, the people led a movement to fight back. I did not know about the people’s condition as I

was at military unit. I was at the center of island, Koh Kong province. In the military unit, there were



Mr. Kung Sophat speaking at the forum

only men. The soldiers had a lot of food to eat, especially coconut. When there was a war along the border with Vietnam, I and my unit was sent to the border. In 1979, the KR was toppled and all the military units were retreated and regrouped along the Cambodia-Thai border. Only on October 23, 1991, there was a peace agreement, but the KR boycotted because of some reasons. I meant that when Khieu Samphan was attacked in Phnom Penh, the KR did not join. Only in 1996, under the Win-Win policy, the KR reintegrated into the government.” (Mr. Kung was a soldier of Division 1 under Sou Met and Ta Soeung, Southwest Zone.)

Mr. Chuon Thy, 67, Chamkar Chrey Khang Cheung village, Alung Reap commune, said: “I was from Kampong Speu province. In 1970, Lon Nol staged a coup against Prince Sihanouk. The Prince called me to join the army. I thought that our territory lost as it’s occupied by America. I wanted to bring the Prince back to power. I would like to ask about why the Khmer Rouge struggled. One answer was that the KR wanted to reclaim our territory. How could Cambodian people live as bombing spread in many parts of Cambodia? When bombing was dropped strongly on the KR forces, we closely approached the soldiers of the Lon Nol. It’s our belief that the bombing would not drop on any areas which were close to their army. When the KR gained victory, I thought that it was a shame to evacuate the people from the city. As I was a soldier, I had no idea about the reasons behind this. I believed that the mistreatment was caused by the outrage of the KR cadres whose family members were killed by the past regime and the bombing. After victory in 1975, I and my unit were sent to build road in Takeo. I no longer involved in the military unit. In 1978, I was in Koh Kong. The KR leaderships dispatched me to push the KR back from Svay Rieng. At that time, the Vietnam attacked at Svay Antor district. My Division retreated and the VN kept chasing us. We reached Kampong Chhnang province. I did not know what happened about the killings during the regime. I did not accuse the KR leaders. I recommended that there should be a search for district chiefs, commune chiefs...and others. For me here, I am a former soldier, who had no idea of the killings. There was Vietnamese at everywhere. What we were struggling was that the Vietnamese occupied our territory. After its withdrawal, the Khmer race could tackle the Khmer issue. In regard to the incidence in PP, Khieu Samphan and Son San were attacked. We withdrew our cooperation. Regarding the killing, I witnessed that VN brought about the tanks, which crashed the people. What I said was not an exaggeration. I myself never heard about the order to kill people but to protect the country from being invaded or encroached. When the reality came out and the people starved, I should ask you all to question the chiefs at low level, rather than charged the KR leaders, who are being tried at the ECCC, with the crimes of genocide, crimes against humanity, and other crimes. For me, the superior orders were made to take care of the people. (Mr. Chuon was a soldier of Division 1 under Sou Met and Ta Soeung, Southwest Zone.)

Mr. Yu Hai of Anlung Reap commune described that: “I was a monk since 1972 in Kampong Leng district until 1976. Later on, I was defrocked and the religion was eliminated ever since. Then I was assigned to be a chief of platoon with 50 soldiers in Rolea Bier district until 1979. The soldiers were assigned to protect the province, making fertilizer. They have never gone to the battle field

because they were young. When Vietnamese force came, I fled to the forest finding potato and Kduoch to eat while there was not enough food at that time. Living in the forest for a year until 1981, I moved to live along Cambodian-Thai border under the supervision of Meas Mut. Later on, I fled to live in Veal Veng. Originally, he was born in Dar village, Dar commune, Kampong Leng district, Kampong Chhnang province.

Group Two

Ms. To Sem, 65, of Veal Veng district, Pursat province, said before the KR, Sem lived in Trapeang Thom village, Trapeang Thom commune, Takeo province. Sem is a niece-in-law of Ta Mok, senior former KR leader. She said that: "In early 1960s, I studied in Phnom Penh. Some KR movements came to the schools, but I paid no attention to it. In 1969, I took entrance exam to be a medical staff, but I failed. I then decided to return to my village. After the coup in 1970, KR mobilized people into its movements to fight against Lon Nol regime. That's the time I join KR movement because I thought KR would bring us peace and enough eating without dictatorial power and execution. Additionally I felt afraid of Lon Nol soldiers because they always courted young girls. In the movement, I was selected to be a medical staff to cure people. During KR period, I was assigned to be a chief of female unit. Therefore, I was ordered to manage my unit both living and working in the village. In addition, I built canal and dam. Regarding the atrocity, I did not know about it. I only educated people to love and help the country without execution and starvation. I remembered that no one perished due to starvation and execution under my control in a period of time. During the regime, we have a minimal education system for young children, but religious belief was banned. After the collapse of KR, I escaped from Vietnamese soldiers to Sector 1003 situated in Phnom Dornng Rek along the Khmer-Thai border in order to fight against the Cambodian government. In the end of 1995, my husband who was a KR soldier in Division 775 was assigned to Veal Veng district. When we arrived here first, our living condition was hard. Here was a former jungle area and there were many unexploded ordnance and mines. In 1996, the KR decided to integrate with the Cambodian government and started to build new life like present. After the integration, I did not come back to my village in Takeo province because I have land and house here. Additionally my parents also passed away. I just have an elder sister there and I usually visit her on special occasion such as Phchum Ben Ceremony or Khmer New Year. During the celebration Phchum Ben Day, I go to pagoda to offer food to the monk for relatives whom passed away. It's been so long that we did not hold it due to war. For now, my worry is about land because I have not received a land title from the relevant authority yet. Thus, I feel fear to lose it one day."



Mr. Touch Chhum, first deputy chief of Anlung Reap commune

Mr. Touch Chhum, 64, of Veal Veng district, Pursat province, narrated his story that: "After the coup in 1970, I joined KR movement and served as a soldier. I was then assigned to fight against Lon Nol soldiers along National Road 3 and 4. After KR took power in Phnom Penh in 1975, I came to stand there. Six months later, I moved to battlefield along Khmer-Vietnamese border. After the collapse of KR in 1979, I fled to Sector 1003 situated in Phnom Dornng Rek along Khmer-Thai border in order to fight against Vietnamese and Cambodian soldiers. At that time I was a former KR guerrilla in the jungle, so I

faced many difficulties both eating and living. We usually raided some villages to push away the Cambodian government's armed forces. After the integration with the Cambodian government, we

regain rights and freedom. Our life is like other Cambodian people. I can go to visit my relatives in Kampong Speu province and I can go to pagoda for religious celebration.”

Mr. Yu Boeun, 57, of Veal Veng district, Pursat province, started his remark by saying that: "before the KR, I studied in grade 6 (in the old system) for secondary school level. After the coup in 1970, I decided to join KR movement in Sector 33. I joined KR movement because I loved guns and I also wanted to be a soldier. Especially, I heard Marshal Lon Nol ousting Prince Sihanouk. And the Prince called upon Cambodian people to enter the marquis to fight against Lon Nol regime. I was selected to be a messenger. One year later, I was trained to become Zone soldier and I moved to battlefield along National Road 2. I was in charge of reporting and controlling weapons. During KR period, I was assigned to work at the factory in Phnom Penh. Afterward, I was transferred to an army position near Angroka pagoda in Takeo province. In 1978, I was assigned to fight a battle with Vietnamese soldiers in Kirivong district. After the KR's collapse, I escaped into the jungle. There were many people both KR forces and people perished due to starvation and disease in the jungle. I then fled to hide myself in the jungle along National Road 3 and 4. And then our Division integrated with Division from Kampong Chhnang province to Veal Veng after integration in 1996. From my standpoint, we do not love war because it separated family members or loved ones. It caused us suffered.

Questions from students

There are dozens of subsequent questions from students. Students expressed their satisfaction with the attentive response to their questions. As noted, their questions touched on the questions of wedding, religions, markets, education, work assignments, etc. For some reasons, the response inspired them to learn more about what they feel unclear. For example, one student asked Mr. Kung Sopath, a former KR soldier, that: "where did you get your bullets?" Mr.



Students during the forum

Sopath merely responded that he had no knowledge about it, adding that: "I just get the bullets from my superiors." A second outstanding question was why there was a conflict between Khmer and Khmer? Once again, Mr. Sopath reiterated his ignorance of it. What he could tell the young students that: "I was a soldier to defend our territory, but not power. I myself had only one rifle and cooker." A third important question was why there were so many people died at that time? Mr. Sopath nodded, smiled and responded that: " during the KR I did not know as I was serving in the military unit at an island under Sou Met. Also, there were so many deaths when Vietnamese army entered Cambodia in 1979. A year later, the people suffered from mass starvation. My KR unit asked the people to return to their communities, but the people refused to return as they feared that VN would mistreat them."

General Observation on Forum

The forum provided the opportunity for scores of former KR soldiers to narrate their own accounts. Each took their own courage and perception on the history. In general, when it came to the KR regime, some including Ms. To Sem, a niece of Ta Mok, had "no comment at all" about the reasons she entered the revolution and fought each other. Asked if these former KR members learned about the killings, none, especially Ms. To Sem, just pointed out that during her service, she never came across any killings. What she could understand and remember was that the KR leaders'

intention to rule and develop the country. None of the KR leaders commanded an execution. So, according to the observation of forum, there were two things that these former KR cadres refused to acknowledge.

First, they never thought it was right to claim that the KR regime intended to kill the people. For example, Ms. To Sem asked one of our Team members, Ms. Sivneath, about where the killing took place. Ms. To Sem argued that no KR leaders ordered their members to kill the people, but the killing could happen during armed fighting. Moreover, Mr. Kung Sophat further added that it's unfair to get those KR leaders in the dock and charged them with the crimes of humanity, war crimes and other international crimes. Mr. Kung exclaimed simply that to get the truth of the killing, the questions should be sought from district-or commune-level cadres.



Road access to Veal Veng district with the view of mountain covering with thick fog

Second, according to general observation after asking the nearly 60 students about whether they heard any story telling from their parents, only two young students heard about it and what they heard was just about eating and battlefield between the KR forces and the Vietnamese army. DC-Cam team wished to explore about why these former KR cadres chose not to tell their children about the KR regime, one common answer was that they had no time to tell them about it. For example, Ms. To Sem told her children about the war between Cambodia and Vietnam. She reminded her children of one sentence: "Chinese never abolished their rules or conducts, the Vietnamese never gave up their tricks.

Reactions to the Forum

For the DC-Cam team to plan ahead or reset its strategic plan to improve the public education forum, the team has actively sought to hear the views of senior people and the attended school children. There are few concerted comments, which valued the public education forum as "important," "good," and "meaningful" for school children. Mr. Kung Sophat, a former KR soldier, said it is important for the young people to know the truth. But Mr. Sophat perceived it as the opportunity for him to unravel his own truth and difficulty. He said some who knew only one-side fact began to curse the other side. We should understand the truth from all sides to judge. Soldiers and the people are different.

In addition, Mr. Touch Chhum explained as to how to spread an educational net on the KR history among the people of every generation. He said that: "it's important that we can discuss and disseminate information and exchange our thoughts. It is for the younger generation to learn about the past three regimes. Many children did not know about the history. If their parents described this story, their children could know. But if a parent were born after the KR regime, they did not know what to tell. Young generations have chance to listen to who had been during KR period so that they improve their critical thinking from regime to regime. From my view, I need the forum reach to other places through the country. Especially, we should select who had involved in any specific part of KR to talk to young generations. So they would gain more knowledge about the KR." Mr. Touch Chhum's remark just recommended a further understanding about other corner of history. Ms. To Sem, 65, also resonated in the word of Mr. Touch. She said learning could equip them with the

ability to make a right decision and expand their knowledge to develop the country. At one point, she admired what the KR inherited. She said: "from my standpoint, KR had some good points because KR educated people to love and help the nation; although KR leaders lacked their leadership and caused many people died."

Additionally, Mr. Yu Boeun agreed with the points raised by the abovementioned points. What he would like to add is that the forum should approach the place like this and, if possible, it should be held many times. He concerned that some parents takes little notice of telling the story. For example, Mr. Um Seng said the forum is good and it really helps teaching young generation to understand the regime. He continued that has never told his young children about the regime because he does not care about the past. For integration about KR history into the classroom for high school student level, I feel happy to hear that. From his view, he wants young generations to learn about KR history in order to prevent KR coming back again.

Students

The public education forum received positive responses from students after they heard little from their parents about the KR history. Luon Channra, 11, and **Sim Lina**, 12, said his parents only told me about the food shortage. They did not have chance to study. They were soldiers so they were sent to a battlefield at Oral mountain. What he found out is a different narrative between his parent and the speakers at the forum. He said this program was good, thus suggesting that this event be held again. As a young generation, he does not want such a regime to reoccur and that we must stop playing gun.

Thus, Phoeung Sorya, 15, said it's important for the younger people to know and understand the lives under the regime. Memorizing it is beneficial for our examination. And all children help our society by spreading this history to our people in next generation. In addition, Sat Phearin, 14, just suggest that in order to commence a good discussion, there should be an improvement in getting all the participants to pay close attention to the forum and to ask as many questions as possible.

The Trial of KR leaders:

The trial at the Extraordinary Chambers in the Courts of Cambodia (ECCC) received less attention from the people at Anlung Reap commune as many put it simply that they just did not



An elephant statue at Veal Veng district

want to recall that history. An almost unanimous answer of whether they support the KR accountability process was that it's not good to put those KR leaders on trial. Mr. Kung Sophat was the case in point. He said he did not know the exact nature of each KR leader. However, his steadfast view was that the trial of those KR leaders made him reluctant to judge, but, to some extent, they should not be tried. They were in the country and ate *Kduoch* and suffered from starvation. As he observed, their intention was to bring good to our country. All the KR leaders were living with us and struggling with us, rather than fleeing the country. It is to recall that Ms. Sophat was a former KR soldier under the supervision

of Meas Mut. He said as a soldier, he defended the country. He loved his country, thus standing ready to sacrifice himself to the cause of his country.

Regarding the conditional release of Ieng Thirith, former Minister of Social Action during the KR regime, some informants just welcomed the news. Mr. Touch Chhum, 64, of Anlung Reap commune, merely stresses the appropriateness. Similarly, Ms. To Sem, 65, a niece of Ta Mok, commented that: "the release of Ieng Thirith was the most reasonable conduct of the court. In my opinion, an ill person could not be just a pretend. But if she recovered from her illness, it depends on the law. For me, I had no grudge with it or I had no rights to prevent the trial."

Phchum Ben

Like other places in Cambodia, the people in Anlung Reap commune celebrated the 15-day Phchum Ben. Each brought offerings to the monks to dedicate it to their ancestors and those who died during the KR regime. By the time DC-Cam team arrived in the commune, the commune chief Om Seng led the celebration with old and young people coming together. Mr. Kung Sophat commented that we are Cambodians who are Buddhist faithful. Religion is one of our national mottos. Thus it's one of our identities as well.

Asked about why the regime prohibited all religions (Buddhism, Islam, Christ, etc.), former KR members put it simply that it was the KR's ideology that prohibited us from the practice. But some soldiers remained commitment to following Buddhism. We could not separate ourselves from the KR rule, but now we could do so. Having entered the KR's military service, Mr. Kung Sophat later realized that: "after the reintegration, I returned my home village only to find all of my family members died for various reasons. What Mr. Kung could do now is to take religious means, especially during the Phchum Ben, to dedicate the offerings to his lost relatives.

Conclusion

Story telling process held in Anlung Reap commune enters a critical point of valuing the dialogue about the KR history. It has met students' demand for this kind of narratives from their parents and neighbors, who used to speak less of it at home. The choice of telling the story has only touched on the sacrifice they made before the KR, the civil war they fought to drive Vietnamese Army to pull back from Cambodia, and their great contribution to the peace-making process that the KR side decided to reintegrate into the government in the late 1990s. In other words, some teachers find themselves reluctant or shied away from raising the arguably sensitive issue for discussion in classroom. During the forum, those teachers and school principal actively participated in and also helped facilitated the discussion. It'd be valuable to use this sort of discussion to capture students' attention and inspire a self-learning process that might be useful for the high school examination; otherwise they would be left behind. As a matter of fact, the materials DC-Cam's team has brought to them are serving a core reference to see a bigger picture about the KR history, especially from the Democratic Kampuchea history textbook, "Searching for the Truth" magazine, Trial Observation bulletin, and other materials. It's highly recommended that how far the commune and other places are, subsequent public education forum continued to reach out to the far-flung community to entrench the KR history knowledge among the school children.

APPENDIX

Interview Summary

by Chhay Chhunly, Mam Sovann and Vong Sivneath

Mr. Um Seng is Anlung Reap commune chief. He was born in Kampong TralachLeu, Kampong Chhnang province. Seng joined revolution in 1969 after he was defrocked. Seng and his three siblings also joined revolution as messenger and medic at the same time. He joined the soldier in south-west



A Speaker at the Forum

zone in Kampong Chhnang province under supervision of Seoung. After KR gained victory on April 17, 1975, he moved to Pochintong, Phnom Penh. He continued to say that when the regime took over, it was communist society that cause Cambodian people have no enough food. He then was assigned to be a chief of regiment 52 of division 502 under supervision of Sou Met. During the regime, he had attended the meeting with Son Sen discussing the military plan. There was no political policy discussing among military forces. There was no fighting until 1978 when KR started fighting with Vietnamese in Kampong Cham and Kampong Thom. When the Vietnamese came to Phnom Penh in 1979, he kept staying and guarded the south-west zone in Kampong Cham province. Seng said he was dismissed from his position for four years later.

In 1986, he moved the division 919 to Kampong Chhnang province. It was to recall that in Kampong Speu province, there was Keo Pong who was chief of division 18 and Keo San was a chief of division 19. Both division located in Kampong Speu province. In 1990, the three divisions were combined together as division 14 and then based along the border of Kampong Chhnang and Kampong Speu province. Sim was the commander and Seng was a deputy commander. In 1996, KR in Pailin and Maalai was integrated into the government and then his forces also integrated in the following year in 1997. After that he moved to live in Veal Veng and was selected as commune chief ever since.

Mr. Nhor Kimchheng, 52, lives in Chomkarchrey Tpong village, Anlong Reap commune, Veal Veng district, Pursat province. Before the KR, Chheng lived in Khpob Krom village, Svay Khleang commune, Krouch Chmar district, Kampong Cham province. After the coup in 1970, he decided to joined KR movement in 1973. He joined KR because his uncle called him to work for KR textile work office. Chheng told that before the coup, his three uncles had joined KR in the jungle since 1968. One year later, he was selected to be soldier of Division 14. He was sent to deliver food along Kapsrouv battlefield near Phnom Penh.



A Speaker at the forum

Six months later after KR took power in 1975, he was transferred to Ratanakiri province and integrated into Division 14 and 11. These two Divisions were renamed into Division 801 and Ta Saroeun alias Ta 05 was the chief, and Ta San alias Ta 06 was the deputy chief. He was in charge of portable radio communication so that he always provided information related to the situation of the war to his controller. At that time headquarter of Division was in Balung district but it moved to Veun Sai district due to fighting from Vietnamese. From 1976 to 1979, KR soldiers and Vietnamese soldiers often fought a battle to each other, although the situation was bad to worse in 1977. After the collapse of KR, he fled to Mom Bei along Khmer-Laotian-Vietnamese border. In 1981, he moved to Tonle Leou, better known as Sector 1001, situated in Phnom Dorng Rek along Khmer-Thai border. Two years later, he moved to Sector 1002 and 1003. In 1989, He was assigned to stand in Sector 505 in Koh Kong province after KR forces fought to get Anlong Veng. In 1991, he was ordered to stand Phnom Oral. After the signing of Paris Peace Agreement in 1991, Keo Pong who ruled KR forces there intended to join the Cambodian government. Therefore, those forces were moved to Veal Veng at the end of 1993.

After integration in 1996, he began to rebuild his new life as an ordinary person. Kimchheng said that when he arrived first, village and commune did not establish officially until 2000. Present, he enjoys his living condition because he has rights and freedom. For Buddhism, he does not think he should give it up, although he did not celebrate many years during fighting to each other.

Mr. Kann Phar is 50 year-old. He was born in Kampong Siem district, Kampong Cham province and now living in Anlung Reap commune, Veal Veng district. Phan is now a school principal of Anlung Reap primary school. In 1973, he lived and studied in Kampong Siem district, Kampong Cham province. When the Khmer Rouge ruled Cambodia in 1975, all people were not allowed to live in their village and he also moved to Trea commune living with his parents. In 1976, he was called to continue his study until 1978. Soon after, he was selected to work in mobile unit at the age of 17. Working in mobile units for several months, he joined the army in Kampong Cham province. Until 1980, he fled to the jungle along the Cambodian-



Kiribotom Pisey Pagoda

Thai border in Preah Vihear province and Along Veng district, Oddar Meanchey province. In 1983, he was assigned to the frontline in Kampong Thom province while Oral district, Kampong Speu province was a frontline. He was in division 785 under supervision of Tar Mok. When United Nation Transitional Authority in Cambodia (UNTAC) came in 1991, all families of soldiers were moved to Oral district. The situation was getting worse in 1993 while the KR leaders boycott the first election and that he moved to Veal Veng district under the supervision of Meas Mut and the name of division was changed. After the reintegration in 1997, there were a coup in 5-6 July and soldiers moved to the border and he returned to Veal Veng in 1999.

Phan said, he does not regret his experience during the Khmer Rouge regime but he felt sorry that during that time there is no joy. Now he thought that the rich men are enjoy in their life, but the poor would enjoy living in the previous regime while everyone is equal. When asking about the religion, he said he is happy that the pagoda is built in the village because he almost forgets the religion after the KR regime.

Mr. Hem Vanna 48 years old, teaches at Anlong Reap primary school, who is living in Chhamka Chrey Tbong village, Anlong Reap commune, Veal Veng district, Pursat province. Before Khmer Rouge Regime, Vanna lived in Thmey village, Thmey commune, Kong Meas district, Kampong Cham province. Vanna decided to quit school when he was at grade 10 (grade 3 in the present) and then join Khmer Rouge movement with others in the village because he thought that it would bring him joyful.

After Khmer Rouge Regime occupied Phnom Penh in 1975, Vanna was assigned to work in mobile children team and leaved his parents to stay with other children. Vanna said that “My daily works such as cutting wood, digging canal, and collecting fertilizer. On the other hand, our living condition was very hard. We had not enough food to eat and work more than 15 hours a day. I ate only watery porridge that mixed with banana. During KR regime, new people ate only two times a day but they work over load than old people, like my family. I faced with many problems because my parents were a teacher. That’s why they were assigned them a lot of work.

Vanna said that “ I never seen the former Khmer Rouge killing people by my own eyes but I heard about the killing people during that time because I always saw people was called to be reeducated or moved to live in other place by the former Khmer Rouge. I haven’t seen they came

back. One day, because of starvation I stole porridge to eat and made the dish broken. They didn't punish me immediately but after work at the lunch time I was punished by tied under the sun and hitting almost one hour and promise them that I won't do it again and must be honest to the Angkar. This punishment was not seriously like what they have done with Muslim people. A friend of mind is Muslim, he was killed after they know that he stolen potatoes to eat."

Reported by Sok-Kheang Ly with Chhunly Chhay, Sovann Mam, and Sivneath Vong

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