

**Documentation Center of Cambodia Field Report  
Public Information Room (PIR) Road Trips  
Second Quarter 2006**

**Background**

The purpose of these field trips is to distribute material related to the Extraordinary Chambers in the Courts of Cambodia (ECCC, the Khmer Rouge Tribunal), show films on the regime, and hold discussions on sexual abuse that occurred during Democratic Kampuchea.

When visiting villages, the team members always gave a short talk before showing the films. The topics covered 1) an introduction to the Documentation Center of Cambodia, 2) the purpose of the PIR team's visit to the village, 3) a presentation on the background and developments of the ECCC, and 4) an introduction to the film(s) the villagers were about to see. After the films were screened, the team members asked if anyone had been sexually abused during Democratic Kampuchea, or if they knew anyone or had heard about anyone who had. People were also encouraged to make comments on the film(s), ask questions about the upcoming Khmer Rouge Tribunal, voice their opinion of the need to educate the younger generation on the history of Democratic Kampuchea, and other topics.

PIR staff also interviewed and filmed several villagers and took requests to find information on family members who disappeared during the regime.

**Summary of Activities**

During this quarter, the PIR team made five field ("road") trips, visiting Ratanak Kiri, Koh Kong, Mondul Kiri, Seam Reap, and Odor Meanchey provinces. During these trips, about 2,900 people attended meetings held by DC-Cam, where they watched films and held discussions on the Khmer Rouge (KR) tribunal, sexual abuse during Democratic Kampuchea, and other topics. About 1,300 information packages were handed out to villagers.

Eleven people asked the Center to trace their relatives who disappeared during Democratic Kampuchea. People who attended the meetings reported seven cases of rape and several of forced marriages during the regime, and one couple who were killed for having an extra-marital affair. Of the rape cases reported, two people were eyewitnesses to rapes, and one victim was reported to be alive today; the other cases reported were rapes people had heard about.

## 1. Banlung District, Ratanak Kiri Province April 2-6, 2006

People attending meetings/film screenings	1,200
Information packages provided (UN-Government of Cambodia agreement, <i>Introduction to the Khmer Rouge Tribunal</i> , Khmer Rouge Law, DC-Cam magazine <i>Searching for the Truth</i> )	200
Requests for family tracing services	2
Reports of sexual abuse during Democratic Kampuchea	--

### Activities

The PIR team (Makara Sam, Pongrasy Pheng, Veng Chheng, Pisith Phat and Sokhym Em) traveled to Ratanak Kiri to show films and distribute four documents (see the table above).

On April 3, we searched for a place to hold a meeting, but the villages were small and widely scattered. Thus, we went to the provincial office and met with government officials who told us to see the chief of Laban Siek district. After the chief gave us a letter of permission, we met the district's deputy chief as well as the chief of Sam Sophat sub-district, who suggested locations and that we rent a mobile macro speaker and LCD to make it easier for the audiences to hear and see the film. We decided to show the film in two locations where many people assemble in the evening (especially minorities): in front of the Banlung market and at the Banlung primary school.

In other provinces, we had invited villagers to come to Phnom Penh to visit the Extraordinary Chambers in the Courts of Cambodia (ECCC, the tribunal site), Tuol Sleng Genocide Museum and Choeng Ek under DC-Cam's Living Documents Project. However, in late March, DC-Cam decided not to bring in people from remote provinces such as Stung Treng and Ratanak Kiri.

On April 4, we rented LCDs from a man in Ratanak Kiri provincial town and asked him to tell people when the film would be shown. At 2 p.m., we saw a truck with speakers driving around, advertising the film.

When villagers began arriving at Banlung market at 6 p.m., we began distributing documents and taking photographs. Half an hour later, Un Sreng, the chief of the Culture Office, asked who was responsible for showing the film. Sokhym told him about the purpose our trip. He said the provincial authorities had not notified him about our team, but the police superintendent had called him. He added that he is responsible for checking all films shown in his province. If the film was not approved by the Ministry of Culture, he would not allow it to be shown. Sokhym told him that we already had permission from the Ministry, provincial governor, district chief, and sub-district chief, and showed him our permission letter. He then called many authorities, including the sub-district and district chiefs and Pong Poy (the new provincial governor). We also told him that we had shown the film in several other provinces without incident. Un Sreng then read the permission letter, called the governor again, and allowed us to screen the film.

At 8:00 p.m., we opened the program. About 800 people watched *The Khmer Rouge Rice Fields: The Story of Rape Survivor Tang Kim*. After it was over, we asked if anyone present had been raped during Democratic Kampuchea or would be willing to serve as a witness, but no one came

forward. However, many people asked about the KR tribunal and if DC-Cam could trace relatives who disappeared during Democratic Kampuchea.

We then showed a second film: *Prison without Walls*. In the ensuing discussion one viewer stated that both films were real, but that *Tang Kim* should be made into a fictional drama, while *Prison without Walls* showed the true actions the KR committed.

At 5:30 the next evening, about 400 people came to watch films at the Laban Sien primary school. After screening *Tang Kim*, a group of high school students asked many questions about the KR tribunal.

During the question period, the head of the primary school asked us as why we did not inform him that we would be showing a film. We told him that the sub-district chief had told us to show the film there. We apologized to him, and he replied that he was worried about the security of his school because many gang members played there. After we reached a resolution, the school head allowed us to show a second film: *S-21: The Khmer Rouge Killing Machine*.

Most of people in Ratanak Kiri are minorities and were interested in the KR tribunal. The students in particular asked many questions about the KR regime and tribunal such as, why were the lower-level leaders not going to be tried, what would happen to the country's current leaders who are former KR, and who formed the Khmer Rouge?

Sokhym responded that Article 1 of the Khmer Rouge Law states that only the senior leaders and those most responsible will be tried, that Cambodia would not have peace if the lower-levels cadres were tried as well, and that many former Khmer Rouge were forced to join the revolution. Many of them did not know what the Khmer Rouge would become; they only joined to liberate the country from U.S. imperialism. She added that she hoped a truth commission would be established in Cambodia after the trials of senior KR leaders end so that lower-level cadres could address their responsibility. In addition, she said, the country's current leaders were not high-ranking Khmer Rouge officials, and thus would not stand trial. Some of them fled to Vietnam in 1977 and joined forces with the Vietnamese to liberate the country from the Khmer Rouge.

Last, she told the student that King Sihanouk created the Khmer Rouge, who people called the Khmer Issarak in the 1940s. His aim was to fight the French colonists. After Cambodia became independent in 1953, he tried to disband the Issarak group, but they continued to rebel against Sihanouk's government. During that time, Pol Pot, Ieng Sary, Kieu Samphan, and other Cambodian students in France, who later became KR leaders, supported them. In the 1970s after Lon Nol's coup d'état, the KR tried to persuade Sihanouk to join them. Sihanouk called for people to flee to the jungle and join the KR revolution; thousands did so in support.

The students then asked what books they should read. She suggested Bun Chanmol's *Khmer Character*, Ben Kiernan's *The Pol Pot Regime* and *How Pol Pot Came to Power*, David Chandler's *Brother Number 1* and *The History of Cambodia*, and Elizabeth Becker's *When the War was Over*.

## Conclusion

We showed three films to people at Lablong district. In all, about 1,200 people watched the films. We also distributed 200 sets of documents to them.

**Films.** The people in Banlung district seemed happy to watch the films. They asked to watch *S-21: The Khmer Rouge Killing Machine* again, as they felt it was a true story with mass graves and skulls of people who were killed during the regime, and because they wanted the younger generation to know the KR history. They also wanted to see *Tang Kim* again, but in the style of a Hollywood or Chinese film, which would make it easy to understand and full of realistic action.

Sokhym responded that the Center did not want to make a fictional film because we wanted Tang Kim to tell of her suffering; we wanted the victim to tell her story in her own words. Moreover, we want all people to tell the truth about their lives during the regime; such stories can be used in scholarly research (this answer was also given when people at other film screenings made similar comments).

**Family Tracing.** Two men in Labansiek sub-district asked us to trace relatives who disappeared during the regime.

**Ek Sokhan**, age 43, was born in Prey Sralao village, Ampil Tapork sub-district, O Reang Ov district, Kampong Cham province. Currently, he is living in Village 1, Labansiek sub-district, Balung district. He asked us to find information on his older sister Ek Sokha, who was the second child in his family. She disappeared in 1978 after being sent to work in a Division 4 hospital along the Cambodia-Vietnam border. Ek Sokha had been on the medical staff since 1971 at Svay Ming pagoda, Ampil Tapork sub-district. She visited home only once during Democratic Kampuchea, in 1977.

**Lork Thlok** is one of eight siblings. His father Lork Nil and his mother Tuy Sroeuun were born in Thorl village, Tram Sasaa sub-district, Srey Snam district, Siem Reap province. Lor Thlok was a former bodyguard of Ta-Es, who was a chief of Srey Snam district. Now he is living in Village 4, Trapeang Chres sub-district, Kaun Mom district, Ratanak Kiri province. He asked us to find information on his older brother Lork Nat who disappeared in 1978. Lork Nat had been the chief of the Siem Reap commercial office. Over 20 fortunetellers had told Lork Thlok that his brother is still alive and that they would meet any day. One fortuneteller even bet Lork Thlok a car that his brother was still alive.

## Challenges and Suggestions

**Authorizations.** We encountered problems with local officials because the permission letter the Ministry of Culture gave us was for research, and not to show a film. We decided that we must obtain more specific letters before we reach a village.

**Film.** People suggested that the *Tang Kim* film be made into a fictional story because in the documentary version, Tang Kim simply tells about her suffering. It did not seem as cruel to the people watching as what actually took place during the regime.

**Documents.** People were interested in the magazine and asked us for more copies. They said they wanted them so that their children could understand the Pol Pot regime; the children still did not believe what happened to their families and considered their stories to be jokes or folktales.

The authorities in Banlung district said that showing films on the KR regime seemed to remind people about their past suffering and upset them. However, they also stated that it was better for the younger generation to know the past so that such a regime could not rise again.

## 2. Smach Meanchey District, Koh Kong Province April 28-May 2, 2006

People attending meetings/film screenings	445
Information packages provided (UN-Government of Cambodia agreement, <i>Introduction to the Khmer Rouge Tribunal</i> , Khmer Rouge Law, DC-Cam magazine <i>Searching for the Truth</i> )	100
Requests for family tracing services	4
Reports of sexual abuse during Democratic Kampuchea	3

### Activities

Farina So, Fatily, Dara Vanthan, Pisith Phat and Sokhym Em traveled to the town of Smach Meanchey on April 28 to show films and distribute documents.

After we arrived, we went to the Koh Kong provincial office for a permission letter, but the office was closed for the long Labor Day weekend. Fortunately, we met Mr. Munt Rath at his office, who helped us with the authorities; he was the fourth-place winner in an essay contest on life during the KR regime that was sponsored by the Khmer Writers Association and DC-Cam. Two days later, we had obtained letters from the provincial governor, chief of the Ministry of Culture, and the district and sub-district chiefs.

We decided to show films in Chaot Nhean pagoda in Smach Meanchey sub-district and district. Mr. Chhong, deputy chief of the Ministry of Religious Affairs, assisted us in gaining permission from the head of the pagoda. At 2.30 p.m. we showed the *Tang Kim* film to about 45 people. Those attending had come for a ground-breaking ceremony at the pagoda. Only two or three people expressed interest in the film and told us about a KR cadre who raped new people in Kampot province. One person asked us to find information on her missing relative.

At 7:30 p.m. we showed the film at a mosque in Village 4, Dong Tong sub-district, Smach Meanchey district. Over 300 people attended, mostly Cham Muslims. This group was also not very responsive, although three people asked for information on their relatives who disappeared during the Khmer Rouge. One person told us that we were not right in showing a film that talked about Buddhist Dharma in front of a mosque. He added that it was fortunate that the film was short; otherwise, people would have left before it was over. We apologized to them and promised we would not show the film again at a mosque.

On May 30, our team went to Stung Veng sub-district and met a villager named Keo Sarat, who directed us to the sub-district chief. The chief wanted us to show the film at Kra Bey Srok, but DC-Cam's deputy director Dara Vanthan wanted to screen it at the commune office and the chief agreed. When we arrived at the commune office at 5:30 p.m., however, no one was there. Keo Sarat told us that most of the people living near the commune office speak only Thai. An hour later the sub-district and village chiefs of of Kra Beysrok arrived and suggested we screen

the film at the local mosque. We told him about the problem we had the night before. Hou Sen, chief of Krabey Srok, said that Islam is a generous religion and Muslims should understand about the other religions; perhaps the people who objected were members of the strict Dhak Wah sect (a religious meditation group prevalent in Cambodia), so we decided to proceed.

At 7:00 p.m., after introducing our organization and the film, we showed *Tang Kim* and *Huot Bophana* to over 100 villagers. Most of those present liked the *Tang Kim* story, saying it was true, that the KR was cruel, and that people were tortured and killed. They still hate the KR leaders and wanted the tribunal to begin as soon as possible. One of them said his father was a prisoner at Tuol Sleng, but escaped with a few others when the Vietnamese came.

## **Conclusion**

In all, about 445 people watched the films and we distributed 100 sets of documents to them. Although most people did not want to discuss sexual abuse under the KR, they were interested in the films and paid close attention to them. Some became angry when young people chatted while the film was showing. They told the young people that the film showed a true story and that they suffered under the KR. Most of the people living in Koh Kong are not native to the area; they come from other provinces to earn money.

**Films.** The people in both sub-districts seemed interested in the films and wanted the younger generation to know about the KR regime. Further, they wanted the tribunal to begin as soon as possible. Many were angry when young people did not believe that the KR killed people.

People were most interested in the *Huot Bophana* film, especially when it showed Tuol Sleng prisoners and other photos from the prison. A man named Pheap said his father, a ranking soldier in Lon Nol's army, had been imprisoned at Tuol Sleng. He had managed to hide his position until the end of 1978, when a villager reported on him. Fortunately, he had been in prison only two weeks when the Vietnamese defeated the KR. Then, his father and some other prisoners ran away from Tuol Sleng.

Paok Sina, age 37, of They village, Beong Khun Chhang sub-district, Smach Meanchey district, said that during the Sihanouk regime, her father Paok Sary worked in the Royal Palace preparing documents for the king, while her mother was a dancer with Bopha Tevy. On April 17, 1975 when the KR evacuated people from the city, her mother was sent to Kampong Cham province, her father to Pursat province, and she and her brother to Koh Kong province. She was one of 110 children forced to work in a children's unit. In 1979, when she was visiting home, she heard that the KR killed the other children in Stung Kambut. Her brother was an eyewitness. He said the Khmer Rouge bayoneted some of the children or tied them up and threw them into the water.

**Sexual abuse.** Villagers reported on three rape cases after watching the films. Two women said they were eyewitnesses to rapes. One of the victims is living in Prey Trach village, Kampong Trach sub-district and district, Kampong province, and another was killed by the rapist's wife in Prey Trang village, Kampong Trach sub-district.

*Thav Thou*, age 51, of Thmey village, Boeng Khunchhang sub-district, Koh Kong province, said that during the KR regime she was living in Kampong Trach district, Kampot province. She and some other women were forced into a women's mobile unit that was sent to work at a camp far from the village. More than 20 women in her unit were forced to marry disabled soldiers; if

any woman to refuse to marry she was arrested and killed. During the wedding ceremony, the faces of the men were covered so that the women could not see who they would marry.

Yiv, the chief of Thav Thou's unit, fell in love Moeun, the chief of the men's unit. When the Angkar discovered this, they were arrested and killed in Trapeang Lpov village, Teok La-ak sub-district, Kampong Trach district. Thav Thou also told us about a new woman who fell in love with a new man in her unit. When she learned that the Angkar knew about this, she became so fearful that she hung herself near Koh Sla dam. The man was then arrested and killed there. She added that the KR killed many people in Koh Sla; she saw this with her own eyes.

*Tim Pheap*, age 53, of Thmey village, said that during the regime, Him, the village chief of Prey Trang in Kampong Trach sub-district, raped a married woman. She was angry and cried every day, but also tried to persuade her husband not to be angry and endure the situation in order to stay alive. She told her secret to Tim Pheap, who told her to keep the scandal hidden. But the village chief continued to rape the woman until she became pregnant. After 1979 when the regime had fallen, the woman took a knife to stab Him, but the villagers stopped her and took Him far from the village. She is now 53 years old and lives with her husband and the child of Him in Prey Trang village, Kampong Trach sub-district.

*Tim Pheap* also told the story of a pretty widow named Sem, who had two daughters and a son. During the KR regime Neng (a sub-district security cadre) raped her. One day her son saw Neng forcing his mother and asked him why he was doing this. The next day Neng caught the boy and killed him. Sem dared not say anything; she only cried in secret. In 1979, Sem became pregnant and gave birth to Neng's child. A few months later, Sem's daughter hired one of her relatives to kill Neng because of what he had done to her mother. After another few months, Neng's wife hired her nephew to kill Sem, who murdered her. Sem and Neng's son is now 26 years old and living in Prey Nop. He asked for information about his mother's death and wanted revenge.

**Family Tracing.** Four people in Koh Kong asked us to find information their relatives who disappeared during the regime.

*Kim Sorn aka Chay Vuthy*, age 64, was born near Bopha Ram pagoda, Thma Kaol district, Battambang province. She now lives in Smach Meanchey sub-district, Koh Kong province. She had two sisters and two brothers. During the KR regime, she lived in Thailand, and returned to Koh Kong after 1979. In 2000, she visited her older sister in Battambang province, who told her that their mother is 99 years old and living in the USA. She also gave Kim Sorn their mother's phone number. A few months later her sister died. She wanted to telephone her mother, but is not sure if her mother is still alive and does not have the money to call her. She asked us to find information on her mother.

*Tol Leass* lives in Village 4, Smach Meanchey sub-district, Koh Kong province, but was born in Trea village and sub-district, Kroch Chmar district, Kampong Cham province. She asked us to find information on her younger brother; he was separated from their family in 1978. Three years ago, she heard that he was living at Voa Mountain.

*Mrs. Vann*, age 60, asked for information on her daughter Sann Yass aka Neang. She disappeared in 1977 when the KR sent her to a mobile unit at Taing Kroch sub-district, Kong Pisey district, Kampong Speu province.

*Ann Nass* lives in Teok Chenh village, Boeng Taprum sub-district, Prey Nop district, Krong Preah Sihanouk. She asked for information on her younger brother who disappeared during the

KR regime.

### Challenges and Suggestions

**Film.** Showing films during the day made discussion easy, but most people are busy working at that time. Showing them at night allows more villagers to attend, but discussion is more difficult, especially without a microphone. When people cannot hear, they become bored, get up, and go home.

People found it difficult to understand the *Tang Kim* film because it seemed to start in the middle of the story. They were more interested the *Huot Bophana* film because it showed Tuol Sleng, prisoner photos, and the activities of KR leaders and ordinary people.

A Cham woman in Village 4 described her suffering and said the younger generation did not know about the cruelty and killing in the KR regime. Thus Tang Kim's story should be made as a fiction film to teach them.

### 3. Sen Monorum, O Reang, and Pichrada Districts, Mondul Kiri Province May 4-8, 2006

People attending meetings/film screenings	360
Information packages provided (UN-Government of Cambodia agreement, <i>Introduction to the Khmer Rouge Tribunal</i> , Khmer Rouge Law, DC-Cam magazine <i>Searching for the Truth</i> )	150
Requests for family tracing services	3
Reports of sexual abuse during Democratic Kampuchea	--

#### Activities

The PIR team (Bunthann Meas, Bunthy Chey, Sophearith Choung, Sophal Ly, Ratanak, and Vannak Sok) traveled to Mondul Kiri province to show films and distribute documents.

On May 4, 2006, we traveled from Phnom Penh to Mondul Kiri, arriving at about 5:00 p.m. The next day, we went to the provincial office to ask for a letter of authorization to hold meetings. Because the relevant authorities were working outside the office, we had to wait a day until they returned.

While we were waiting, we interviewed *Pyoch Ram*, age 37, who is a member of the Phnong minority. She asked us for information on her uncle and cousin who disappeared during Democratic Kampuchea.

We also contacted the provincial Ministry of Culture and Fine Arts to see if we could obtain an LCD that we could use to show the films. However, the Ministry stated that its LCD was broken. We then contacted the provincial SEILA (poverty alleviation) program, but the person who manages its LCD was in Phnom Penh. Because we could not find an LCD player, we rented a television on the local market. Also, we visited four locations in Sen Monorum district to find a location for showing the films and distributed a few sets of ECCC-related materials to Ramanea commune.



On May 6, we called the secretary of the province's deputy governor to have our letter authorized. We also met with the commune chief of Sen Mornorum district, who was very happy that we would show films and discuss the Khmer Rouge Tribunal. We then proceeded to Pichrada district, where we distributed ECCC-related materials in Bou Sra and Sre Ampoun communes.

Before we screened the *Tang Kim* film in Sre Ampoum commune, Pichrada district, we interviewed **Kong Thary**, who had been a child during Democratic Kampuchea. The Khmer Rouge brought her and several other children to be executed in Prey Veng province. A cadre asked her whether she was on the side of the Khmer Rouge or the Vietnamese; she was released after answering correctly. Her father was killed during the regime because he came home to visit his wife.

After we introduced DC-Cam, the tribunal process and the film, we screened *Tang Kim* to 50-60 villagers, most of whom were Pnong. After the film we asked if there had been sexual abuses in the area during Democratic Kampuchea. No one responded. This may have been because few members of the audience could understand or speak Khmer. There was also little interest in DC-Cam's magazine *Searching for the Truth*, which the commune had been receiving for the past six years. A clerk in the commune office stated that he was very busy at work and did not have time to read it.

That evening, we visited Spean Mean Chey commune in Sen Mornorum district. After introductions were made and documents passed out, we began showing the film *Bophana*. Over 100 villagers from Spean Mean Chey and Sokhadom communes attended, although many came late. During the film, district authorities arrived and asked whether we had permission from local authorities. We showed them our letter of authorization from the provincial government and apologized for not having asked permission from them. The authorities then allowed us to proceed.

Because villagers were still arriving, we re-introduced DC-Cam, and discussed the tribunal and the film *Tang Kim*. After the film, we asked about sexual abuse; we also provided envelopes for people to write to DC-Cam if they felt uncomfortable about speaking of rape in public. Again, there was no response.

Two teachers requested copies of the films to show in their communities. One of the teachers was a survivor of Democratic Kampuchea who told us about his life during the regime. We filmed him and his mother the next evening. In addition, a deputy commune member of Spean Mean Chey shared her experiences with us. Two other villagers, who survived the Khmer Rouge regime in Svay Rieng and Kampong Cham provinces, asked us to search for information on their family members who disappeared during the regime.

On May 7, we went to Dak Dam commune of O Reang district, where we showed both films. About 200 people attended. Some of the villagers expressed interest in sharing their experiences during Democratic Kampuchea and asked us for copies of the films to show them in their communities. We also interviewed and filmed two members of the Pnong ethnic group:

**Trohn Vet**, age 33, of Poun Reang village, Dak Dam commune, whose father died when she was an infant. Her mother remarried and her stepfather was killed by the Khmer Rouge a few days before liberation in 1979 because he had once been on an American ship. Two of her uncles were also killed by the Khmer Rouge. Trohn Vet told of being forced to do hard labor

during the regime, the seizure of her property, and how the Pnong were deprived of their traditions by the Khmer Rouge (we note that this interviewee may not have been clear about her exact age).

*Ngom Kres*, age 56, of Poun Reang village 2, who lost two of his brothers and a sister to the Khmer Rouge in 1975. Two of his aunts and two of his wife's sisters were also killed. He spoke of his village's evacuation to Koh Hneak; their property was seized, they were forced into hard labor, and the Khmer Rouge eliminated their traditions.

Both of the interviewees said that the films were an accurate reflection of what happened under the Khmer Rouge and asked that the younger generation be educated so that they would believe what really happened.

We then traveled to Sen Monorum where we interviewed:

*Hou Moy Ien*, age 56, deputy chief of Spean Mean Chey commune, and living in O Spean village 2, Spean Mean Chey commune. Her father died during the regime from disease and five of her siblings were killed by the Khmer Rouge.

*Porn Deuong*, age 35, and his mother, of Spean Mean Chey commune. Before the regime, his family lived in Prek Por commune, Srey Santhor district, Kampong Cham province. Porn Deuong's father was arrested in 1975 while fishing, and was detained in the jungle, but survived. The family was then evacuated to Kandal province. His mother talked about many traumatic events she witnessed, such as massacres and the injection of medicines that killed the patient.

## Conclusion

In all, about 360 people watched the films, which were screened in three of the province's five districts, and we distributed 150 sets of documents to them. Seven people were interviewed and filmed.

**Films.** Many of those who attended acknowledged that the films were telling the truth about what happened during Democratic Kampuchea. However, none of them came forward to discuss sexual abuse. Many people requested copies of the film so that they could be shown again in their communities. After the team returned to Phnom Penh, a clerk from the Dak Dam commune phoned twice to request copies of the films. We were able to offer him a copy of the *Tang Kim* film, which is owned by DC-Cam.

**Family Tracing.** Two men from Spean Mean Chy commune in Sen Monorum district and one woman from Dak Dam commune in O Reang district asked us to trace their relatives who disappeared:

*Kham Dara*, age 37, of Sokhadom village, Spean Mean Chey commune, Sen Monorum district, asked for information on his brother, a medical worker who disappeared between 1970 and 1975.

*Khek Sareuon*, age 46, of Sokhadom village, who asked for information on his younger sister Oy San, a medical worker who disappeared during the regime.

*Pyoch Raim*, age 37, of Poun Treng village, Dak Dam commune, who wanted information on her uncle Plerl Pyoch, age 70. Her father moved to Phnom Penh in 1975 and was arrested in

1976. Two of his children were named Pyoch Nerb and Pyoch Terb. She also asked DC-Cam to trace her cousin Korl Krorng, age about 40; three of his siblings were killed by the Khmer Rouge.

**Other.** We also encountered two families whose children have mental health problems. Both used government mental health services, but only one improved. We referred them to TPO Cambodia.

### **Challenges and Suggestions**

**Equipment.** Because we were not able to rent an LCD in Mondul Kiri, we were forced to rent a television. It was too small for a large group of people to watch. Thus, it would be good to have our own LCD and DVD players and screens. We also needed more light for filming after dark, so purchasing a floodlight would be beneficial.

**Documents.** We also did not bring enough documents to distribute to villagers, who were eager to have them. We thus suggest making enough copies of the four documents to give to interested villagers. In addition, our team would have benefited from a prepared questionnaire for interviewing villagers.

**Authorizations.** We need both pre-written letters for local authorities.

#### 4. Field Report of PIR Road Trip to Prasat Bakorng and Siem Reap Districts, Siem Reap Province May 25-29, 2006

People attending meetings/film screenings	860
Information packages provided (UN-Government of Cambodia agreement, <i>Introduction to the Khmer Rouge Tribunal</i> , Khmer Rouge Law, DC-Cam magazine <i>Searching for the Truth</i> )	Over 400
Requests for family tracing services	0
Reports of sexual abuse during Democratic Kampuchea	--

##### Activities

Bunthy Chey, Sophearith Choung, Socheat Nean, Sokeoun Kong, and Fately Sa traveled to two districts of Siem Reap province to show films and distribute documents.

On May 25, after arriving in Siem Reap, we went to the provincial office to ask for permission to hold meetings. We were welcomed by a provincial official who was already familiar with DC-Cam through its monthly magazine. He suggested that we show the films at Wat Thmey (in Kork Chork subdistrict, Seam Reap district), which holds a memorial containing the bones of people who were killed during the Khmer Rouge regime and a small exhibit of Khmer Rouge victims and perpetrators (the exhibition contained photocopies of pictures from *Searching for the Truth* and other publications).

After we obtained a letter of authorization from the provincial governor, we set out to find an LCD player to rent. We were able to locate one at the local Apsara Authority through a friend of one of our team members. We then went to Wat Thmey to ask if we could show films there. We obtained permission

On May 26, we went to Prasat Bakorng district to ask for permission to show films. Because all the staff were at a meeting, we left them a copy of the provincial letter of authorization and a set of the documents we would distribute. We then traveled around the district to look for locations to show films. We also tried to find the commune chief, but he too was at a meeting. In the evening we went to the Siem Reap district office to ask permission to show the film at Wat Thmey. After the district governor gave us a letter of permission, and we returned to Prasat Bakorng district, where we obtained a letter from the district deputy governor.

At 7:00 p.m., we showed the documentary films *Hout Bophana* and *Tang Kim* at Wat Bakorng in Bakorng Communt. About 200 people attended. After each film, we asked if people had questions or comments. While viewing *Bophana*, a number of villagers told their children to watch it closely because this was the sort of thing their parents experienced during the regime. However, many of the youths attending did not seem interested in the films, especially *Tang Kim*. We told them that we had not brought the films to entertain them, but to learn about what happened during the Khmer Rouge regime, and that they should remember it to prevent it from happening again. We also interviewed and filmed two women about their experiences under the Khmer Rouge regime.

On May 27, we met with the Kork Chork sub-district chief. The Siem Reap district authorities had already talked to him and he had been informing people that we would be showing films

that night. We then contacted the chief monk at Wat Thmey, asking if we could use the pagoda's generator and microphone for the films.

Although the meeting was scheduled to begin at 6:30 p.m., many people arrived late. About 200 people in all watched the two films. Also present were the deputy police commander of Siem Reap district and his PM forces, who came to provide security. After we screened *Hout Bophana*, the deputy police commander of Siem Reap district, Mr. Buntheoun, talked about his experiences during Democratic Kampuchea and promised to give us copies of the Khmer Rouge songs that he had kept since 1979 (we collected them the next day). He also told us about the pagoda's memorials and that the Khmer Rouge used a kiln in Kra Lanh district to burn people alive for fertilizer. Several people, including monks and youths who were interested in our discussion, asked for more documents related to the Khmer Rouge trials.

On May 28, we went to at Wat Kesararam to ask about showing the films (the chief monk of Wat Thmey had told us there is a nuns' association there). Two of the thirty nuns living in that pagoda had joined DC-Cam's tour to the ECCC in February. We scheduled the films for 1:30 p.m. We then went to Wat Prah Inkosei and Wat Prah Inkosa, where we made arrangements with the monks and nuns to show our films at 6:30 p.m.

About 60 people attended the screenings at Wat Kesaram. After the *Tang Kim* film, a nun indicated that she wanted to share her experiences with those in attendance, but seemed hesitant. However, after we explained how important it was to document the atrocities of the Khmer Rouge and using Tang Kim as an example of how sharing one's suffering with others could help a person to heal, she began talking about her suffering during the regime. We listened to her carefully and acknowledged how difficult it must have been to share her story. We filmed and took photos of her. We then told the people present that if anyone had information on sexual abuse during the regime, they should contact us at DC-Cam.

About 400 people came to watch the films at Wat Prah Inkosa. Afterwards, they asked several questions on such subjects as when the trials would begin, why lower-level cadres would not be tried, and how we obtained the films and other documentary materials. In our responses, we also referred them to the documents we distributed. One of the monks asked for copies of both films, but we were only able to give him a copy of *Tang Kim*, which is copyrighted by DC-Cam. We also had very few documents left by that time.

## **Conclusion**

In all, about 860 people watched the films, which were screened in two of the province's districts (one location in Prasat Bakorng and four in Siem Reap), and we distributed 400 sets of documents to them. Fifteen people were interviewed and filmed; three of them were survivors of Democratic Kampuchea.

## **Challenges and Suggestions**

**Equipment.** It is difficult to find an LCD to rent, and several people asked us why we did not own one. And even if we are able to rent one, each player operates differently. Thus, bringing our own LCD, DVD player, and screen would save time and money, and knowing how to operate it would make the screenings much smoother. We should also bring along a flashlight or floodlight for showing films after dark.

**Documents.** We did not bring along enough documents to distribute to the villagers.

**Discussions.** We might consider developing a questionnaire for the team to use in the discussions after the films. Otherwise, we just ask them about what they experienced during Democratic Kampuchea.

**Authorizations.** All administrative authorities at all levels of government should be contacted and informed (either before we leave for a trip or immediately upon arrival). Although we bring letters with us from the appropriate government departments, this is not sufficient at the local level.

## **5. Samroang District, Odor Meanchey Province June 30 – July 1, 2006**

People attending meetings/film screenings	50
Information packages provided (UN-Government of Cambodia agreement, <i>Introduction to the Khmer Rouge Tribunal</i> , Khmer Rouge Law, DC-Cam magazine <i>Searching for the Truth</i> )	50
Requests for family tracing services	1

### **Activities**

On June 30, Sokhym Em, Savina Sirik, Sokeoun Kong, Khamboly Dy, and summer intern Geerteke Jansen made the 12-hour journey Odor Meanchey, reaching the province after provincial and other offices were closed. The next day we worked to obtain permission from local authorities and to inform village chiefs that we would be showing films.

Mr. Naret, who is on the staff of the NGO ADHOC, assisted us. He had learned about our road trip and told us he would be training people in Tra Peang Ven village on domestic violence and sex trafficking. He offered that we show our film at his class, which would be attended by 40 women and 10 men. We arrived at the village at 9 a.m. and introduced DC-Cam and our team to the people in the class, and then the film they were about to see. We also distributed documents to those present, and asked if anyone had documents or photographs from the regime, experienced or knew anyone who experienced sexual violence during the regime, or wished to trace missing family members to please come forward.

Next, we showed the film *Taing Kim*. Villagers did not seem to understand the topic, but did empathize with Tang Kim's suffering during the regime. Next we discussed the process of the Khmer Rouge tribunal and Tang Kim's life in Khmer Rouge regime. No one had any questions, but those present said they were very happy to see us and knew that the top Khmer Rouge leaders would be on trial soon. People stated that they still remembered what happened in the Pol Pot regime. To stimulate discussion, Sokhym asked people one by one about their suffering and sexual abuse during Democratic Kampuchea. Until 12:30, the following topics were discussed:

1) Why will the Khmer Rouge tribunal try only the top leaders?

2) How do you feel about viewing this film and being informed about the tribunal process? (People expressed their gratitude because they knew little about the tribunal – they were too far from Phnom Penh to receive radio or television programs.)

3) What were the politics of sexual morality under the Khmer Rouge? (People responded that the Khmer Rouge did not allow women and men to love each other, or even speak to each other. If the Angkar found out, they would be arrested and killed. However, despite this policy, some cadres still committed moral misdeeds. For example, a cooperative chief raped many women in this village. This chief was arrested and disappeared.)

One man stated that although some people did not know how to ask questions of our team members, they did understand what we said about the tribunal. He hoped that our team would visit his village again and bring more information.

## **Conclusion**

Only one day was available for meeting with villagers (this province is 500 km from Phnom Penh, necessitating two days for travel). However, we managed to hold fruitful discussions with 50 people.

## **Challenges and Suggestions**

**Sexual Abuse.** We got some case of sexual abuses in the Trapeang Veng village, Kan-Tom sub-district, Sam roang district, Oddor Meanchey province.

*Kim Hean*, age 46, said that during the Khmer Rouge regime she was 17 or 18 years old and worked in a women's mobile unit woman in Trapeang Veng cooperative. Vy, the chief of her unit was a pretty woman who was raped by a military chief. After that, both of them disappeared.

*Bau Saruon*, age 40 or older, heard that the military chief of another district raped a pretty woman name Thea, who was a member of the woman's district unit of Samroang. Thea is still alive and living in Pa-dao village Kaun Kreang sub-district. (Another villager, Au Pom stated, however, that Thea died of tuberculosis five or six months ago.)

*Chea Reourng* stated that in 1977, Horn, the chief of Trapeang Veng village who already had a wife, slept with a woman named Ran. When Ran was six or seven months pregnant, Angkar discovered them. They since disappeared.

*Ou Bom*, age 48, also talked about Horn raping Vy. He stated that later, the cooperative's military investigated Horn's activities and then killed him at a farm near the village. According to Ou Bom, they merely arrested Vy and sent her to the cooperative's security office. When asked how he knew this, Ou Bom replied that he lived near the office. One day when he was planting vegetables, Vy told him about that Horn had raped her. He has not seen her since. After Horn was arrested, Angkar evacuated the village. Ou bom added that Horn was a cruel person who raped and killed many women in the cooperative.

**Family Tracing.** *Ou Bom* and his wife Nam Loy of Chhouk village, Samroang sub-district, asked us to find information on their sister Nam Dom, a medic in Samraong district who disappeared while the Khmer Rouge were fighting the Vietnamese in 1979. Both suspect that she is still alive.

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