

មជ្ឈមណ្ឌលឯកសារកម្ពុជា

GENOCIDE EDUCATION IN CAMBODIA

**The Teaching of *A History of Democratic Kampuchea (1975-1979)*
Democratic Kampuchea Textbook Distribution:**

A Public Education Forum between Teachers, Students and Parents

**A Forum with Guest Speaker Mr. Andrew Cayley
International Co-Prosecutor, Khmer Rouge Tribunal**

REPORT FROM PURSAT PROVINCE

August 11, 2011

By: Tessa Bialek and Sayana Ser



Villagers walk to the forum panel at Rumlech Pagoda's Dining Hall.

On August 11, 2011, the Documentation Center of Cambodia (DC-Cam)'s Genocide Education Project conducted its 20th public education forum in Pralay Rumdeng Village, Rumlech Commune, Bakan District, Pursat Province. Approximately 220 participants attended the forum, including villagers, Khmer Krom, students, teachers, and monks. Participants gathered in the Rumlech pagoda compound, a location of

particular significance where hundreds of Khmer Krom were executed during the Khmer Rouge regime. Mr. Andrew Cayley, the International Co-Prosecutor at the Extraordinary Chambers in the Courts of Cambodia, returned to the Rumlech community after a visit nearly fourteen months earlier, during which he had addressed the Khmer Krom community's concerns that they were being excluded from the Tribunal's proceedings.¹ On this visit, Cayley updated the community about his efforts to include crimes against the Khmer Krom in ongoing investigations and prosecutions, provided an overview of recent developments at the Tribunal and facilitated a discussion and question and answer session designed to encourage learning and reflection about Democratic Kampuchea.



During the forum, Project team members distributed copies of the textbook "A History of Democratic Kampuchea (1975-1979)," a booklet providing an overview of Case 002 and the most recent edition of DC-Cam's Searching for the Truth Magazine. The team also screened the short documentary film, "Mass Grave Near Pagoda," about surviving family members who live in the same village as the man who killed their relative during the Khmer Rouge regime. As is the case in many villages today, the perpetrator currently serves as a monk/clergyman, and, poignantly, the victims now bring food to him and other monks at the pagoda as a means by which to seek healing from the past.

The film, guest speaker and the resulting dialogue among

participants supported the goals of the Public Education Forums to raise awareness about genocide and encourage younger and older generations to discuss genocide education and survivors' experiences under the Khmer Rouge. The Public Education Forums program is intended to complement DC-Cam's support for formal education about Khmer Rouge history in Cambodian classrooms nationwide. The Forums also

¹ For more information about Andrew Cayley's initial visit to Rumlech Commune, on June 13, 2010, see the report "Khmer Krom in Pursat Province Share Stories of Suffering in Forum with ECCC Co-Prosecutor Andrew Cayley" by Laura Vilim.

aim to link textbook material to the particular stories of each community, allowing teachers and students to make the best use of their own resources and encourage the villagers to participate with teachers in educating the younger generations about Democratic Kampuchea. The Rumlech Commune event took a different form than the typical Public Education Forum, in part because the film and the guest lecture from Andrew Cayley supplemented more typical learning methodologies and in part because a school vacation made it more difficult to encourage schoolchildren and schoolteachers to attend the event. Thus, the forum's activities and the composition of the participants differed slightly from the usual Public Education Forum model.

General Overview of the Forum



Participants watch the film "Mass Grave Near Pagoda".

After distributing Searching for the Truth magazines and Case 002 booklets, DC-Cam began the forum with a brief introduction by team member Ms. Sayana Ser. She described the purpose of the forum, encouraged participants to engage in discussion and to ask any questions that they might have, and then invited the pagoda's monks, several of whom sat in attendance, to open the event with a religious chant. After the introduction, Ms. Ser introduced a community leader who welcomed participants to the event on behalf of the Commune Chief, who was unable to attend the forum because he was on a mission. Then, Mr. Ratanak Leng, the producer of "Mass Grave Near Pagoda" introduced his film, which was then screened before the rapt audience. Ms. Ser led the audience in a reflection and discussion about the film. Next, Mr.

Andrew Cayley addressed the group, providing an overview of the Khmer Rouge Tribunal's ongoing work and recent developments, and inviting participant questions and comments.

After a thoughtful discussion and question and answer session, during which DC-Cam and Mr. Cayley distributed the textbook *"A History of Democratic Kampuchea (1975-1979),"* Mr. Cayley announced that it was time for him to return to Phnom Penh. Perhaps confused about the forum's agenda, the participants quickly rose and streamed out of the pagoda, mistakenly thinking that the forum had ended. This prevented the DC-Cam team from facilitating a lesson about Democratic Kampuchea that they had intended to provide for the community, and also precluded the distribution or collection of participant evaluations. That said, participants were able to learn from the film and the guest speaker, both of which fostered lively and important discussion. After the forum's conclusion, the DC-Cam team interviewed a monk who, although he did not admit it during the interview, is widely believed to have been a Khmer Rouge cadre in Democratic Kampuchea.

Background and Geographical Description

Pursat is the fourth-largest province in Cambodia. During the reign of Preah bat Monivong (1927-1941), a number of Khmer Krom migrated to Bakan district, especially Rumlech Commune, to establish a Khmer Krom village after finding the area conducive for farming. The Khmer Krom, also known as "lower Khmers," are ethnically Khmer but have historical roots in the lower Mekong Delta region of Vietnam. This area of Vietnam was part of Cambodia's territory until the French colonialists changed the countries' territorial borders in the late 19th century, ceding the area to Vietnam. The change triggered the migration and resettlement of many Khmer Krom families to within the contemporary borders of Cambodia. Despite sharing a common race, religion, tradition and culture with the Khmer, the Khmer Krom were targeted by the Khmer Rouge regime because they were seen as having a "Vietnamese brain in a Khmer body." This perceived connection to and sympathy with Vietnam, one of the Khmer Rouge's main political enemies, was unacceptable in Democratic Kampuchea, where even the slightest suggestion of opposition was punishable by death. The Khmer Krom in Pursat province suffered particularly gravely at the hands of the Khmer Rouge. About 1,500 Khmer Krom families lived in three Rumlech Commune villages prior to 1970. Presently, after the Khmer Rouge executions and evacuations from 1975-1979, less than 50 Khmer Krom families remain in the Commune. The particular plight of the Khmer Krom under the Khmer Rouge regime served as a focus of the forum.

Preparation for the Public Forum

On Wednesday, August 10, 2011, the DC-Cam team traveled from Phnom Penh to Pursat, and showed their dedication and determination en route the Rumlech pagoda to prepare for the next day's event. Heavy rains and dirt roads conspired to make the route to the pagoda almost impassable; the DC-Cam vehicle became stuck in the mud and no amount of pushing or maneuvering could dislodge it. Undeterred, the staff walked the rest of the way to the pagoda in the pouring rain, wading through mud and puddles but arriving with smiles to meet with the monks and community leaders that would be hosting the forum. An automatic cow succeeded in freeing the DC-Cam van from the mud, and after it arrived at the pagoda the staff unloaded the equipment for the next day's event. The staff also talked to a teacher from the area, who mentioned that because of the ongoing school vacation it might be difficult to recruit students to attend the event.

Next, arriving by ox cart and on foot, the staff visited the home of teacher Mr. PrakSarin, known as Heun, a community leader and former school teacher, to learn about his experiences as a prisoner under the Khmer Rouge regime. Mr. Sarin is also a Civil Party to Case 002. The interview with Mr. Sarin is summarized in the "Interview Summaries" section of this Report.



Program of the Public Forum

Introduction

The Pralay Rumdeng village education forum took place in the beautifully decorated Rumdeng pagoda, with an ornate altar and brightly colored murals providing a welcoming background for the morning's event. Community members began gathering at the pagoda shortly after DC-Cam's early morning arrival, rolling out mats and filling the floor of the pagoda. International Co-Prosecutor Andrew Cayley, joined by one of his sons, assisted DC-Cam staff in passing out educational materials to participants, and the attendees flipped through their copies of Searching for the

Truth magazine and the Case 002 information booklet while waiting for the event to begin. Several monks attended the forum, and they opened the event with a chant.

Genocide Education and Outreach team leader, Ms. Sayana Ser, began by explaining the primary purposes of the forum and encouraging participants to participate and ask questions. Then, a community leader spoke on behalf of the Commune Chief, who was on a mission and unable to attend the event. He, too, emphasized that participants should feel free to ask any questions they might have and encouraged discussion.

[Film: Mass Grave Near Pagoda](#)

After the introduction, Ms. Ser introduced the film "Mass Grave Near Pagoda," and its producer, Ratanak Leng, also in attendance. Mr. Leng provided a short introduction to the film, explaining the film's themes of forgiveness and reconciliation, especially among those who live in the same area as the perpetrators. The audience watched with rapt attention as the film's story unfolded, portraying the experience of a daughter mourning the loss of her father, who lived near and interacted with one of her father's killers. The film includes touching scenes of the daughter visiting her father's grave with her son. Both the daughter and the former Khmer Rouge cadre expressed that he had not perpetrated the crime of his own free will. The daughter reflected that he was ordered to do it, and the perpetrator explained that if he had not killed the father, he would have been killed himself. "I was tricked," the man says. The film addressed themes of memory, tragedy, religion and reconciliation that had relevance to the audience at Rumlech pagoda.

After the film's conclusion, Ms. Ser encouraged the audience to share their feelings and discuss the film, asking how participants felt after watching the film. One participant, a student, responded that she felt goose bumps. Standing in front of the group to share her reaction, she explained that she finds the Democratic Kampuchea regime brutal and cruel. Even though she didn't experience it herself, it shocks her to learn about what happened, especially the tragedy of those who died. She could imagine what it would feel like to be a daughter in a similar situation to the woman portrayed in the film. Next, Mr. Cayley shared his impressions, noting the grief and regret in the perpetrator's face. He connected the Democratic Kampuchea to the terrible things that have happened and are currently taking place around the world, and thanked the producer and DC-Cam for sharing the important film which captured briefly and tragically what happened in Cambodia under the Khmer Rouge. Next, Ms. Ser explained to participants the contents of the materials that they had been given, including a pamphlet describing the four Case 002 accused. She again encouraged participants to engage in discussion and to ask any questions that they might have.

[Guest Speaker: Mr. Andrew Cayley](#)

As the keynote speaker, Mr. Andrew Cayley described the Khmer Rouge Tribunal's ongoing work and recent developments.

In a brief introduction, he thanked the community for welcoming him back one year after his previous participation in an outreach forum. He noted his particular interest in the plight of the Khmer Krom, and explained that the Court was now addressing what happened to that group. He emphasized that participants should feel encouraged to ask questions and to share whatever was in their hearts or minds.

Describing the state of Case 001, Mr. Cayley explained that Duch has been convicted and sentenced to 35 years, and that the judgment on Duch's appeal is expected by the end of the year. Mr. Cayley explained that Duch did not appeal because he claimed that he did not commit the crimes, but rather that Duch argued that he was not one of those 'most responsible' for the crimes. Mr. Cayley also noted that his office had filed their own appeal, asking the judges to increase Duch's sentence. Regarding Case 002, Mr. Cayley acknowledged the many delays to the trial and explained that the judges must deal with the defendants' legal arguments before witnesses can be heard regarding the alleged crimes. Mr. Cayley emphasized that the four accused have the right to make such legal arguments, and that their ability to do so ensures that the proceedings are fair. Lastly, Mr. Cayley addressed Cases 003 and 004, noting that they are currently under investigation with the Co-Investigating Judges. He stated that he had filed a submission asking for investigation into crimes against the Khmer Krom.



Participants viewing the booklet of Case 002.



Deputy of the Rumlech commune Mr. An Saroeun (in Khaki) and Mr. Andrew Cayley (in azure, second from right).

Questions and Answers with Mr. Andrew Cayley

After Mr. Cayley spoke, participants were invited to share their reflections and to ask questions. The same student who earlier described her reaction to the film asked Mr. Cayley two questions about the ongoing trials. First, she wondered if the defendants' arguments were likely to succeed. Mr. Cayley responded by providing an example of one of the defendant's arguments – explaining that Ieng Sary claimed that he could not be tried again by the ECCC because he had already been tried and convicted by the Vietnamese for the same crimes in 1979. Mr. Cayley noted that the Prosecution had a response to those claims - that Ieng Sary could be tried twice because the Vietnamese trial did not follow proper legal process and Ieng Sary was never punished - but reiterated that the judges have the right to listen to the defendant's arguments. Second, the student asked what would happen if the accused died while the trial was ongoing. Mr. Cayley acknowledged that the Case 002 defendants are very old, and explained that for that very reason his office wants the trial to go as quickly as possible. Finally, the student wondered why the Khmer Krom were particularly targeted by the Khmer Rouge. Mr. Cayley noted that the Khmer Krom's historical and cultural links to the Vietnamese led their being particularly targeted by the Khmer Rouge, who exploited these links and warned "Khmer body, Vietnamese mind." Cayley connected the suffering of the Khmer Krom to the experience of the Jews in Germany and the Muslims in Bosnia, noting that in conflicts certain minority groups tend to be singled out for particularly bad treatment.



The first questioner directs her curiosity about the ECCC to Mr. Cayley.

Next, a community member asked whether there was a foreign country behind the Khmer Rouge regime, and, if not, why Khmer killed Khmer. Mr. Cayley responded that there were foreign nations that supported the Khmer Rouge, recognizing the regime long after their fall in 1979. He acknowledged that the Vietnam War affected the Khmer Rouge's ability to come to power, and that many foreign countries had an impact. That said, the ECCC can only try individuals, not states, and the involvement of foreign states does not excuse the actions of individual Khmer Rouge leaders. The community member also wanted to know whether there was a link between Case 003 and 004 and the current government. Mr. Cayley stated emphatically that although he could not publically name the accused, he could assure that audience that members of the current government are not among them and that any rumor saying otherwise was wrong.

After Mr. Cayley's response, the same community member again stood up, explaining that during the Khmer Rouge regime he witnessed many things. Reflecting on the film, he noted that because of what he saw during Democratic Kampuchea he is numb to certain scenes of killing. Although he is sensitized to such things, however, the younger generation is shocked by such things. He wants to tell them what he witnessed. He explained that under the Khmer Rouge, they had worksite meetings. After one of those meetings, while he was returning home, he saw Khmer Rouge cadre with guns talking about Eastern Zone people. The Khmer Rouge gathered Eastern Zone people, tied their hands behind their backs, led them into the jungle and killed them. The community member explained that some might have been strong enough to escape, but they were scared and traumatized so they didn't run and were killed. He was fourteen years old when he witnessed the crime, and although he saw it happen he does not know who committed it. After this participant shared his story, there was a flurry of murmuring among the crowd. People began discussing that time under the Khmer Rouge amongst themselves, sharing experiences and reflections with their neighbors. For example, an elder lady in attendance began describing her experiences during that time to a young person sitting near her.

Next, another student had questions for Mr. Cayley. He wanted to know who created the genocidal Khmer Rouge regime, and asked why the Khmer Rouge killed. Was there a benefit to the killing? Some of the older people in the crowd seemed to laugh in response to this question, and Ms. Ser asked them if they thought it had been a simple question. Mr. Cayley assured the student that it was not a simple question, in fact it would take two days to answer properly. His response drew laughter from the crowd. He explained that the Khmer Rouge was initially a political group intending to use communism to liberate the Khmer people. Ultimately, they used killing to implement their policies, and many people also died from starvation.

While Mr. Cayley was speaking, several participants flipped through the materials that they had been provided. At one point, a woman in the audience stated in a hushed voice to others around her to look at the photos of the Case 002 accused. They are so old, she remarked. How long can they stand a trial? She stated that perhaps they were too old to be tried, and that even a life sentence would likely only lead to one or two years in prison.

Then a man from the community, referencing the limited scope of the trials, asked whether the prosecutions were for political reasons, or if they were intended to relieve victims of their suffering. He also noted that it is hard to know whether or not current members of government are former Khmer Rouge leaders. He asked whether or not information saying that current members of the government are former Khmer Rouge is true. At this, the community leader asked that the crowd, which had begun to murmur loudly, quiet down to hear the important response. Mr. Cayley first explained that the prosecutions are about prosecuting the senior leaders and about setting a global example to other leaders to not commit similar acts. Mostly, he stated, the prosecutions are intended to give the victims a sense of justice and retribution. The people who committed the crimes will pay the price. Next, Mr. Cayley acknowledged that thousands of former Khmer Rouge leaders are now integrated into society, and reminded that the ECCC is only set up to try the most senior members.

Ms. Ser addressed the crowd, explaining that she noticed people engaged in discussion and inviting them to share their thoughts with the group.

Lastly, two younger members of the audience asked questions about the ECCC proceedings. First, a student asked who the senior Khmer Rouge leaders were that were subject to prosecutions at the ECCC, and whether the prosecutions would be continued for Case 003 and 004. Mr. Cayley reminded that the materials DC-Cam had provided had all of the information about the senior leaders under prosecution for Case 002, and then briefly stated their names and roles during the Khmer Rouge. As he did this, many members of the crowd flipped through the materials and discussed the four leaders amongst themselves. Mr. Cayley acknowledged the speculation in the press regarding Cases 003 and 004, and explained that both cases are still with the Co-Investigating Judges. Despite the stated conclusion of the Case 003 investigation, Mr. Cayley noted that he had requested further investigative acts. Another student then asked why the prosecutions take so long. Mr. Cayley acknowledged that lawyers can make things difficult and complicated, but also that Case 002 is a huge and complicated case requiring a lot of time to complete.

[A Memorial Stupa for the Khmer Krom](#)

During the question and answer session, a representative of the Khmer Krom community came to the front of the room to address Mr. Cayley and the group. She

explained that she wanted to call attention to the suffering of the Khmer Krom victims because she is one of them. In order to relieve the suffering, she asked for compensation in the form of a *stupa* to commemorate the Khmer Krom. She explained that this was her hope and also the hope of the Khmer Krom community more broadly. She noted that they eagerly awaited the prosecutions, and thanked Mr. Cayley for working to bring justice.

Mr. Cayley responded that he appreciated her respect, and understands the importance of physical monuments to remember victims. However, though victims have rights to ask for reparations, there is no money for anything other than moral reparations. The Court's Rules only provide for moral and collective reparations. Maybe, he suggested, another group will sponsor the *stupa* in the future. He explained that he has received many similar requests and acknowledged that it would have a good impact on communities to commemorate victims in that way. He noted that he was speaking to representatives from other countries about raising money for such initiatives, but doubted that the Court itself would be able to order reparations in the form of a *stupa*.

Mr. Youk Chhang, the executive director of DC-Cam, addressed the audience. He explained that DC-Cam has already asked an architect to make a plan for the *stupa* to be built in the community. He explained that DC-Cam has the plans in hand, and is now in the process of fundraising for the *stupa's* construction. In fact, after the forum ended, Youk talked to the pagoda's monks about plans for the *stupa*. He suggested that it would be a good idea for the initiative for the *stupa* to come from the local community, and suggested that monks could organize for and construct the *stupa* on the compound.

Conclusion

After the question and answer session, Mr. Cayley assisted the DC-Cam staff in distributing additional learning materials and resources to the crowd, including a book about the history of the Democratic Kampuchea. Thanking the audience, he said that it is always a joy to meet with the people of Cambodia because actually, more than anything, "The Court is about you." Unfortunately, as Mr. Cayley stood to leave, the crowd mistakenly thought that the forum had ended. The participants followed Mr. Cayley out of the pagoda, leaving before the planned lesson about Democratic Kampuchea.

After the forum, DC-Cam staff interviewed a monk whom many members of the community had identified as a former Khmer Rouge cadre. Despite their statements about him, the man did not identify himself as anything other than a blacksmith during the Khmer Rouge regime.

Challenges, Lessons Learned and Recommendations



The DC-Cam team's van got stuck on the slippery road on the way to check on the forum location.

Given the confusion surrounding the conclusion of the event, it might be helpful at future forums, especially when the event includes a guest speaker, to remind participants throughout the event about the schedule of activities planned for the forum. For example, program facilitators could remind participants before the guest speaker's concluding remarks that, after the remarks, there will be an additional activity. That way, participants will be clear about the forum's schedule and the team will be able to facilitate all of the planned projects.

Although Mr. Cayley's presence provided a different format for this forum, conducive to an audience with fewer students than normal, in

the future the team might want to think creatively about different ways to encourage student participation in the forums during school vacations, or might want to avoid scheduling education events during school vacations.

The last question at the forum, posed by a male student who asked who were the senior Khmer Rouge leaders to be prosecuted at the ECCC, demonstrates that there is still a lack of awareness among certain community members, especially in remote areas such as Rumlech, about the Khmer Rouge and the Court. Programs such as the Public Education Forum should continue to work on raising awareness about Khmer Rouge history and the process and procedure of the ECCC to encourage more widespread awareness and understanding. As Mr. Cayley reminded participants, the court belongs to the people; and history belongs to them too.

The forum is being held in cooperation with the Ministry of Interior and the Ministry of Education, Youth and Sport and funded by The Asia Foundation (TAF), Phnom Penh, Cambodia with the core supports from the Swedish International Agency for Development (Sida) and the United States Agency for International Development (USAID).

TEAM MEMBERS AT THE FIELD:

SER Sayana

VANTHAN P. Dara

PHAT Piseth

LENG Ratanak

KRY Suyheang

Chy Terith

Tessa BIALEK

Youk CHHANG

APPENDIX 1

Interview Summaries

Interview with Mr. PrakSarin, known as "Heun"

Male, 76, living in Rumlech Village, Rumlech Commune, Bakan District, Pursat Province (Civil Party in Case 002)

August 10, 2011

Mr. Prak Sarin (Heun) is a community leader, former school teacher, and Case 002 Civil Party living in Rumlech Commune.

Heun had been a primary school teacher before the Khmer Rouge took power, and then became a unit leader focused on planting rice and agriculture under the Khmer Rouge. Disillusioned with the Khmer Rouge regime, he rebelled by sharing his own ideas during a cooperative meeting. Ultimately, he was accused of being a traitor, and because he had given the members of his unit extra coconuts to eat he was imprisoned for three years and one month. He witnessed the brutal killings of the other detainees, and described this period as hell on earth. After the Vietnamese entered the country, he left prison and became a school principle in 1979.

Heun is a Civil Party to Case 002, as a result of his personal suffering and the fact that he lost dozens of relatives. Heun stated that the international involvement in the Court enables him to trust its work. He did not apply to be a Civil Party for Cases 003 or 004, and does not think that the Court should continue with those cases. Although he believes that trying the four Case 002 accused is important because of the suffering that the accused caused and the example that the trial will set, he thinks that it is enough just to try those four senior leaders, without whom he doesn't think that other people would have committed the crimes. He worries that digging deeper will bring the country into chaos. Heun described relationships between former Khmer Rouge and victims in his village. Immediately after the fall of Democratic Kampuchea, some members of the village sought violent retribution against the

former Khmer Rouge leaders. Because of this, the highest level Khmer Rouge fled. However, lower level cadres are able to live normally in the village, integrated as regular community members.

During his time as a school principle, from 1979 until his retirement in 1995, Heun shared his experiences with the teachers at the school to help them understand the tragedy that the country experienced. He asked that the teachers educate their students about what happened during Democratic Kampuchea. He hopes that education about Democratic Kampuchea will be incorporated into the national curriculum. Heun explained that education about what happened in the past will be important to prevent such a thing from happening in the future.

Interview with Peou Meng
August 11, 2011

Peou Meng is a monk at Chhouk Sa Pagoda in Rumlech. Several community members identified him as a former Khmer Rouge Cadre, although during our interview with him he did not admit to being anything other than a blacksmith during the Khmer Rouge regime.

According to Peou Meng, when the Khmer Rouge first came to power, he didn't know what was going to happen. He described the Khmer Rouge as strict and meticulous, explaining that there was no economy or business at that time. He said he didn't know about their overall policy, so when they assigned him to do something he would do it. Under the Khmer Rouge regime, he said, one did as they were told. Thus, when he was reassigned from being a farmer to be a blacksmith, he obeyed. He described that many of his relatives were killed because they had been Lon Nol soldiers. Additionally, many members of his blacksmith team died, including many who were sent to the battlefield. Because he had been a village chief under Lon Nol, Peou Meng stated that he was subjected to reeducation by the Khmer Rouge. The Khmer Rouge always asked him about his personal background, and he was starved for two days.

After the fall of the Khmer Rouge, because all of his family was killed and he was living alone, Peou Meng decided to come to live in the pagoda. He explained that he wants religion to flourish. He said that it is easy to live in Rumlech Commune after the Khmer Rouge regime. Finally, he noted that he agrees with the prosecution of the Khmer Rouge leaders, and mused that because foreigners were involved, what happened to Cambodians would be recognized.

និយាយពីការរស់នៅក្នុងសម័យខ្មែរក្រហមគឺនិយាយពីការផ្សះផ្សាអប់រំកូនចៅឱ្យអត់ខឹងអធ្យាស្រ័យ

• គ្រួសារប្រជាជនខ្មែរដើមកំណើតខ្មែរកម្ពុជាក្រោមរងគ្រោះដោយខ្មែរក្រហមសម្លាប់អំពាវនាវជាថ្មីស្តីសម្រាប់ចេតិយ



គ្រួសារប្រជាជនខ្មែរដើមកំណើតខ្មែរកម្ពុជាក្រោមរងគ្រោះដោយខ្មែរក្រហមសម្លាប់អំពាវនាវជាថ្មីស្តីសម្រាប់ចេតិយ

ពាក្យ-ពោធិ៍សាត់ : សមាជិកនៅរស់គ្រួសារប្រជាជនខ្មែរដើមកំណើតខ្មែរកម្ពុជាក្រោម នៅឃុំរំលេចខ្លះទទឹង អូរតាប៉ោង ស្វាយដូនកែវ ស្រុកបាគាន ខេត្តពោធិ៍សាត់ បានអំពាវនាវចំហជាថ្មីដល់សប្បុរសជនជាបុគ្គល និងជាអង្គការនៃអង្គការ សមាគមក្រៅរដ្ឋាភិបាល ស្ថានទូត ស្ថានអគ្គកុងស៊ុល រដ្ឋាភិបាល និងស្ថាប័នផ្សេងៗទៀត ដើម្បីផ្តល់មូលនិធិកសាងចេតិយតម្កល់អង្គធាតុជនរងគ្រោះខ្មែរដើមកំណើតខ្មែរកម្ពុជារងគ្រោះពីរបបកម្ពុជាប្រជាធិបតេយ្យ ។ ចេតិយខ្នាតតូចដែលអាចអស់ទឹកប្រាក់ពី ៤.០០០-១០.០០០ដុល្លារនោះត្រូវសង់នៅកន្លែងបម្រុងទុក-ស្រេចមួយក្នុងបរិវេណវត្តចំនួនអ្វី ភូមិប្រឡាយរំដេង ឃុំរំលេច ស្រុកបាគាន ខេត្តពោធិ៍សាត់ ។ អង្គធាតុជនរងគ្រោះ

ខ្មែរដើមកំណើតខ្មែរកម្ពុជាក្រោមដែលបានរក្សាស្នូលពីទឹកដីមាតុភូមិកម្ពុជាក្រោម (សព្វថ្ងៃរៀនសូត្រកាន់កាប់) មករស់នៅបណ្តាយខាងលើត្រូវរក្សា

ខ្មែរក្រហមចោទថា យួន យួនបង្កប់និងក្បាលយួនខ្លះ ហើយចាប់ខ្លួននាំទៅធ្វើទុក្ខបុកម្នេញ ធ្វើទារុណកម្ម និងកាប់សម្លាប់ក្នុងភូមិសាស្ត្រឃុំខាងលើនិង



មីង ស៊ីន និងពូសូ ពីណាងពលរដ្ឋខ្មែរដើមកំណើតខ្មែរកម្ពុជាក្រោម នៅឃុំរំលេច ស្វាយដូនកែវចេតិយតម្កល់អង្គធាតុខ្មែរកម្ពុជាក្រោម ស្ថាប័នក្នុងរូបថត ពត(រូប:ឡាញ់)

តមកពីទំព័រ 33

គ្រួសារប្រជាជនខ្មែរ...

ខ្លួននឹងឈប់ទាមទារទៀតហើយ ។ ហើយការទាមទារនេះសម្រាប់បម្រើឱ្យសហគមន៍សុទ្ធសាធ ពុំលម្អៀង ឬបម្រើឱ្យនិទ្ទាការណាមួយឡើយ ។ ម៉្យាងទៀតសំណើនេះនឹងពុំមែនជាការទាមទារដុំកំកូន ដូចជាផ្លូវថ្នល់ សាលារៀន ទំនប់ប្រឡាយ ថវិកា ស្បៀងអាហារទេ ។ ហើយក៏ពុំមែនជាផ្នែកនៃសំណងពីអ.វ.ត.ក ឬពីរដ្ឋាភិបាលឡើយ ។ នេះជាការសុំទ្រង់ទ្រាយតូចមួយ ។ មីង-

និយាយបន្តថា បើបានចេតិយនេះ វាដូចជាជួយឈឺក្បាល និងដោះស្រាយ ផ្សះផ្សារបួសផ្ទុំ វិចិត្រក្រុមគ្រួសារជនរងគ្រោះខ្មែរក្រហម និងខ្មែរទូទៅដែរ ។ ពួកគេនឹងស្ងប់ចិត្ត អស់ចិត្ត ហើយលែងអស់សង្ឃឹមទៀត ។

លោកគាំង យូ នាយកមជ្ឈមណ្ឌលឯកសារកម្ពុជាដែលធ្លាប់បង្កើតពីបំណងចង់ជួយសង់ចេតិយមួយនេះនិយាយថា មជ្ឈមណ្ឌលបានជួយគូរប្លង់ចេតិយសម្រាប់តម្កល់អង្គធាតុខ្មែរកម្ពុជាក្រោមនៅស្រុកបាគាននោះរួច វាលហើយ ។ ប៉ុន្តែបញ្ហាស្វែងរកថវិកា

នៅពុំទាន់មាននៅឡើយ ។ លោកគាំង យូ និយាយបន្តថា លោកអំពាវនាវបន្ថែមដល់ផ្នែកសប្បុរសដើម្បីផ្តល់មូលនិធិជួយកសាងចេតិយនោះ ។ លោកអែនទ្រូ ខេឡី សហព្រះរាជអាជ្ញាភាគីអន្តរជាតិនៃអ.វ.ត.កឆ្លើយតបសំណើនេះថា ខ្ញុំទទួលស្គាល់ថា ការសង់ចេតិយដាក់ផ្ទាំងជនរងគ្រោះខ្មែរកម្ពុជាក្រោមនេះ ចាំបាច់ដើម្បីការងារចងចាំនិងឧទ្ទិសដល់ព្រលឹងជនរងគ្រោះ ។ ជនរងគ្រោះអាចដាក់ពាក្យសុំសំណង រដ្ឋប្បវេណីនៃអ.វ.ត.ក ។ តុលាការក្នុងវិធានផ្ទៃក្នុងបានចែងពី

បញ្ជូនទៅសម្លាប់នៅក្នុងស្រុកបាគានលើ (តំបន់២) និងស្រុកបាគានក្រោម(តំបន់៧) ក្នុងខេត្តពោធិ៍សាត់ ។ គេចាត់ប្រមាណថា ខ្មែរក្រោម ជិត១.០០០នាក់នៅឃុំរំដេង ខ្លះទទឹង និងរាប់រយនាក់ទៀតនៅឃុំអូរតាប៉ោង និងស្វាយដូនកែវ រួចទៅទៅសម្លាប់ ។

មីងស៊ីន ពីណាងប្រជាជនខ្មែរដើមកំណើតខ្មែរកម្ពុជាក្រោម នៅស្រុកបាគាន ជម្រាបវេទិកាសាធារណៈនៅវត្តចំនួនអ្វីរំលេច ឃុំរំលេច កាលពីថ្ងៃទី១១ សីហា ២០១១ ដែលរូបថតដោយមជ្ឈមណ្ឌលឯកសារកម្ពុជា និងចូលរួមពីលោកអែនទ្រូ ខេឡី សហព្រះរាជអាជ្ញាភាគីអន្តរជាតិនៃអ.វ.ត.ក ថា យើងខ្ញុំសូមអរគុណនិងមិនអាចបំភ្លេចបានដែលអ.វ.ត.ក និងលោកអែន ទ្រូ ខេឡី ដែលបានអះអាងថា នាំសំណុំរឿងទុក្ខរោគខ្មែរកម្ពុជាក្រោម បញ្ជូនក្នុងករណីកាត់ទោសនៅសាលាក្តីខ្មែរ-ក្រហម ។ ទន្ទឹមនឹងចង់បានយុត្តិធម៌ ការផ្សះផ្សា និងសំណងនោះ ក្រុមគ្រួសារនៅសំនែសាច់ញាតិជនរងគ្រោះខ្មែរក្រហមបានស្តាប់បានអំពាវនាវជាចំហដល់សប្បុរសជនជាងក្រុង និង

សំណងផ្លូវចិត្ត និងសំណងជាសមូហភាព ហើយជាប្រភេទនិចិត្តរូប ពុំមែនជាថវិកា និងសម្ភារៈទេ ។ លោកអែនទ្រូនិយាយបន្តថា ទៅមុខទៀតអាចមានបុគ្គល ឬស្ថាប័នផ្តល់សំណង ឬឆ្លើយតបសំណូមពររបបនេះ ។ ពីណាងប្រទេសមួយចំនួនអាចជួយដែរ ។ តែអ.វ.ត.ក ខ្ញុំថាប្រហែលជាមិនអាចបានទេ ។ គឺមានតែការរកាទោសមជ្ឈកម្មខ្មែរក្រហម និងសំណងផ្លូវចិត្ត ដូចជាផ្តល់យុត្តិធម៌ ការផ្សះផ្សាប៉ុណ្ណោះ ។

ឡាញ់