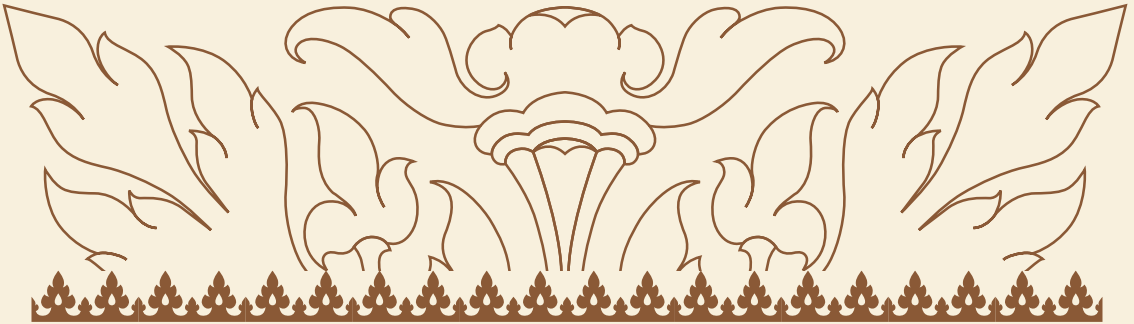


**THE MYSTERY OF
SEXUAL VIOLENCE**
under the Khmer Rouge Regime

Duong Savorn

June 2011



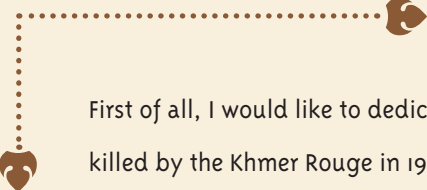
THE MYSTERY OF SEXUAL VIOLENCE

under the Khmer Rouge Regime



Duong Savorn

June 2011



First of all, I would like to dedicate this book to the memory of my father Duong Von who was arrested and killed by the Khmer Rouge in 1975. I would also like to dedicate this book to the memory of all victims of sexual violence and all other victims who lost their lives during the Khmer Rouge regime and I wish for their spirits to be in peace and free from all sufferings. I also pray for all of survivors of the Khmer Rouge regime to soon find justice and relief from all sufferings of that time from now on.

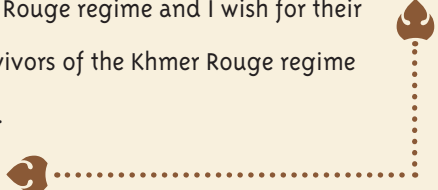




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FOREWORD



During the war between the Khmer Rouge forces and the forces under Marshal *Lon Nol*'s command, the Khmer Rouge propagandized that their communist regime had high moral standards, in particular they considered sexual violence to be the severest *immoral offense* and the perpetrators would receive the harshest punishment up to execution. But according to my true personal experience and according to the research of our organization Cambodian Defenders Project, we found out that these statements are all propaganda and lies.

Forced marriages, based on the assumption that *Angkar* was your parents, which in some cases forced beautiful women to be married to a handicapped soldier, was used as official policy in the entire country. Women were taken by soldiers or Khmer Rouge chlob to be killed. Some of them took wooden sticks to insert into the vagina of the victims for amusement. Some Khmer Rouge officials raped women and when she became pregnant or when they were afraid it would be revealed, they took the woman to be killed.

But at that time and after the fall of the Khmer Rouge regime, most of these stories were hidden because of shame or because they did not want to recall the suffering. In order to show the truth about the communist Khmer Rouge regime, Cambodian Defenders Project conducted studies related to sexual violence under the Khmer Rouge regime. According to this research, a lot of sexual violence happened during the Khmer Rouge regime as under other dictatorial regimes.

All testimonies which are given in this book are true stories but the author merely wished to hide the identity of some victims. This book does not intend to tear open any secrets of any individuals but rather wants to show the truth about the communist Khmer Rouge regime. It also does not mean to recall the stories to cause suffering to the victims. Hopefully the readers will understand more clearly about the communist Khmer Rouge regime and jointly not let such a regime rise again in Cambodia.

June 11, 2011, Executive Director

Sok Sam Oeun





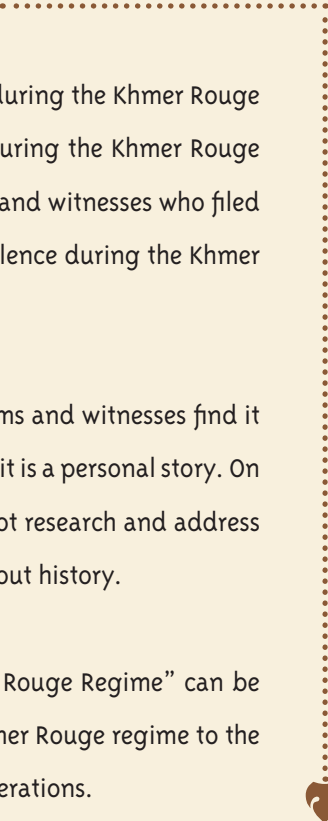
INTRODUCTION



When the Khmer Rouge took power, I was just 12 years old. I did not understand much at that time. I only worked hard and was very hungry every day. But many times I saw dead bodies in graves and scattered everywhere and I only understood that there were killings happening around me. I did not feel very strange at that time, but I wondered why I kept remembering such things all the time. I believe that the feelings of victims who were abused and who personally witnessed what happened are certainly still strongly affected by those stories.

Apart from this, I knew about the forced marriages arranged by the Khmer Rouge. After the separation from my father, my mother was forced to marry by the Khmer Rouge in 1976 and her younger sister was also forced to marry by the Khmer Rouge. I shared many of my experiences during the Khmer Rouge regime with my children but they did not know that their grandmother was also forced to marry by the Khmer Rouge. I would like to share the stories I am telling here with the victims whose stories I am writing about. I am truly proud for having contributed to assisting people who were forced to marry in filing a Civil Party application to the Khmer Rouge Tribunal even if my mother was not among them. In addition, I am very glad that the Tribunal investigated throughout the country and accepted the cases of forced marriage.





At the beginning, I thought that sexual violence probably did not occur during the Khmer Rouge regime. When I read the study of Ms. Kasumi Nakagawa about sexual violence during the Khmer Rouge regime for the first time I became very interested in this topic. When I met victims and witnesses who filed complaints to the Khmer Rouge Tribunal I believed more and more that sexual violence during the Khmer Rouge regime actually happened in many forms and in many places.

I think the reason why we do not know much about this issue is that victims and witnesses find it difficult to speak out about these stories, maybe because of the shame and because it is a personal story. On the other hand, these stories happened more than 30 years ago and we also did not research and address this topic. Apart from that, we did not have many occasions to extensively talk about history.

I hope that this book “The Mystery of Sexual Violence during the Khmer Rouge Regime” can be an important source for sharing information to illustrate the history under the Khmer Rouge regime to the general public including the survivors of this regime and especially for future generations.



I apologize if there is any unintentional wrong spelling in this book. I welcome any constructive opinion and criticism put forth by you.

Phnom Penh, June 2011,

Duong Savorn





BACKGROUND



Cambodia entered into a devastating regime of more than three years starting on April 17, 1975, and lasting until January 6, 1979, which is known as Democratic Kampuchea regime or Khmer Rouge regime or Pol Pot regime. In this book the term “Khmer Rouge regime” will be used. The Khmer Rouge regime governed the country in a strictly communistic and dictatorial way. The population had to live collectively according to sex and age and had to respect and follow *Angkar* unconditionally with the goal to serve the brilliant revolution. *Angkar* referred to the top leadership of the Khmer Rouge which had no faces and which had to be feared most. This regime completely eliminated all religious beliefs, there was no currency and no schools. On the contrary, the Khmer Rouge turned pagodas, temples and schools into detention centers to torture and kill people.

The population was transferred out of the cities and forced to work hard, some died of hunger, diseases, and torture and were killed without pity on a daily basis. Nearly two million people died during this regime. In addition, the Khmer Rouge also committed sexual violence and torture against many people, including forced marriage. Even though more than 30 years have passed, there are a number of victims and witnesses who are still alive and have the courage to tell their story in this book.

Today, the Extraordinary Chambers in the Courts of Cambodia called Khmer Rouge Tribunal is currently processing the trial against the senior leaders and those who were most responsible of the Khmer Rouge regime. This court was established between the Royal Government of the Kingdom of Cambodia and the United Nations and includes Cambodian and various Internationals. At the same time, around 8,202 survivors of the Khmer Rouge regime filed complaints to this court in Case 002. In addition, the court investigated forced marriage and admitted 664 civil parties based on this crime.



Even though the Khmer Rouge Tribunal is currently processing the trials against the senior leaders and those who were most responsible, the expectations of all victims for receiving justice have not yet been fulfilled. In addition, the court has actually investigated rape during that regime but could not link it to the responsibility of the senior leaders and the victims are not aware of the investigations into these crimes. The discussion of the truth and the acknowledgment of the suffering of all victims of the Khmer Rouge regime, in particular victims of sexual violence, outside of the court can benefit them by bringing emotional relief.

Since the Khmer Rouge Tribunal started the proceedings, Cambodian Defenders Project contributed to the support of victims and provided two lawyers to the victims of this regime. From the beginning of 2009 onwards, this organization has initiated the project on Gender-Based Violence during the Khmer Rouge Regime. The objectives of this project are to provide legal services to victims of sexual violence, such as rape and forced marriage, and to raise awareness to the public on sexual violence that occurred during the Khmer Rouge regime. For this reason, this book “The Mystery of Sexual Violence during the Khmer Rouge regime” which you are reading now was published in this form.

The stories of sexual violence during the Khmer Rouge regime have not been thoroughly researched or collected so far. This book is one document to make students, the general public, and the next generation understand and know about this uncommon topic. All witnesses and victims of sexual violence indeed find it very difficult to speak out because of their shame and their suffering. They certainly need to be respected; they are very courageous to share their stories and their personal experience with other people. All the information in this book came from voluntary interviews with victims and witnesses. All of them were clearly informed about the objectives of this book. In a number of testimonies in this book, the victims chose to use a pseudonym or did not show their identity in the pictures.



CHHUON SONG

belongs to the Khmer Kampuchea Krom minority, is 54 years old and presently lives in Bakan district, Pursat province, and works as a farmer. Before the Khmer Rouge regime, he was a monk until he was disrobed by the Khmer Rouge. He is married to his second wife and has five children.

EXPERIENCE DURING THE KHMER ROUGE REGIME



Mr. Chhuon Song was married for the first time in 1977. He was told by the unit chief that he should take a wife to avoid being taken to break rocks. According to him, “to break rocks” meant the same as “to be taken to be killed”. In fact, he did not yet want to get married. During that regime they told him to catch fish, dig canals, and use the ox-cart to plant rice and to transport different materials. Between 1977 and 1978, he saw the killing of around 1,000 people in Outa Paung commune, Bakan district, and he witnessed many cases of rape committed by the Khmer Rouge cadres. They were *new people*— people who were just forcibly transferred from the province Svay Rieng. Among the victims were young and old, women and men. Entire families were killed by them, each time between 40 to 100 people. He described a number of these incidents below.

During the killing, they would ask the men to sit on one side and the women and children to sit on the other side. They first took the men and killed them before they killed the women and children. The women were forced to undress. They always forced them to undress in this way to collect the clothing and valuables which the victims were carrying. He also saw pregnant women being killed. With regard to rape, he said there was a woman who after being raped ran towards him naked for help but he did not dare help her. He said that all virgins were raped with no exception. Whoever they wanted to rape, they raped. But there were some who were considerate and did not behave like the others. He talked about another case of rape before killing where an old man who was the father of the



CHHUON SONG



cooperative chief took his arm and told him: "Come here, you don't know much! Let me tell you which one is still a virgin and which one already has a husband." This old man took his big toe and pushed it into the vagina of the women who were lying next to each other and asked him to look and said: "Hey, young man! This one here has a husband and children already, this one not yet..."



Mr. Song talked about another case where they cut off the penis of a man while alive and inserted it into the vagina of another woman who was also still alive. Then they took a wooden stick and inserted it too. As for the perpetrators of the killings, each time there were around 10 to 20 people. He said some of them probably already died, but there are some who are still alive. He does not know where they are now and did not want to mention their names. He witnessed these crimes because he was among the three ox-cart drivers who were ordered to collect and transport the materials and clothing of the victims. As for the other two carriers, he does not know where they live. When asked if he personally committed similar acts as described above, he answered that he only prayed for his survival.

✿ It is a big immorality that our human kind went through this. Why did they hurt people in this way, especially women? He said that our people should not be hurt in that way. They were worse than animals; the perpetrators are not human at all. He has told this story to a foreigner before, at that time some people started crying. He has also told this to other people before and those who lived through the Khmer Rouge regime believed him. But when it comes to the young people of the generation afterwards, they may not believe this. To remember these stories, they need to be collected, documented and used for education and outreach. Talking about these stories offers important information to the general population and the following generations.



CHIM SAM OEUN

is 51 years old and married with three children. Today, she lives in Svay Chrum district, Svay Rieng province, and works as a farmer and a seller of goods.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. Sam Oeun lived in the same district as mentioned above and worked in the children's mobile unit. One day when she was sick and was resting in a hospital in Chheu Teal village near a security center, she saw an incidence of sexual violence committed against a woman from her village. The woman called Mom was around 20 years old, a new person and the daughter of a high-ranking soldier of the *Lon Nol regime*.

At around six in the evening, she went outside by herself to urinate near the place she was staying at. She saw four *chlob* leading the woman called Mom to the forest of Chheu Teal nearby. When they arrived, she saw that they took off the clothes of the woman called Mom with the intention to rape her but the woman did not agree and fiercely fought back against them. They held her down, tied her up and stuffed her mouth, after that they immediately poured gasoline over and burned her. At that time, Ms. Sam Oeun tried to put a scarf on her mouth to suppress a cry before she secretly went back to the place she came from. Ms. Sam Oeun did not dare observe everything and does not know what the corpse looked like. She was extremely frightened and after that she asked to leave the hospital to return to the children's unit. Three days later she heard that they took Mom's mother to be killed too.

As for the four *chlob*, she knew that two of them were leaders. One was called Pharn and the other called Oeun, they were around 40 years old. The other two were younger but she does not remember their names. At the end of 1978 they arrested Pharn and Oeun and they disappeared. She does not know about their fate today.

REACTION AND REMEMBRANCE

When she saw the incident, she was extremely terrified and remembers this story until today. Right after the incident occurred, she secretly whispered it to a close friend. Later on she told the story to the villagers who knew Mom. She felt relieved after having told the story to others and also was able to talk about how they hurt her farther. Before that, she did not have the courage to talk about this story.



CHIM SAM OEUN



KONG VANNA

called “Chao Kit” is 53 years old. Today he lives in Sithor Kandal district, Prey Veng province, and works as a farmer. He is married with three children and had eleven siblings, five sisters and six brothers out of which one younger sister and two older sisters are still alive. Before the Khmer Rouge regime he was a high-school student and joined the section for traditional music at the frontline of the movement.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Mr. Vanna lived in the same district where he watched water buffalos, farmed and drove horse carts to transport material to the kitchen and valuable materials such as gold, silver or others depending on their orders. In 1978 during the rainy season, probably in October, the Khmer Rouge killed one of his older sisters and one of his older brothers. One week later at around seven in the evening one man came to call another of his older sisters for a meeting. His sister was called Gung Somon, was 23 years old, and was the head of the women’s unit in Prey Teng commune, Sithor Kandal district. Because he was worried about his sister, he asked to also accompany her to the meeting. After half of the way, they met two other men who ordered Mr. Vanna to go back to his house but he secretly followed them on a different path.

They led his sister into a room under the monk’s dormitory in the Boeng Chor Pagoda. Outside the room there were three to four people, inside there were another four perpetrators, two young men and two older married men. In the room, one of the perpetrators had lit a bunch of old coconut leaves with a lighter to brighten the room. Mr. Vanna knew them well because the perpetrators lived in the same village. The oldest perpetrator ordered his sister to take off her clothes. At that moment, his sister was startled and did not agree to undress. “The young one tore apart her shirt, the old one took off her trousers.” he said. The young perpetrator raped his sister first. After the rape, the perpetrator said: “This is it for you now. Soon you will be under the earth...” After that, another older perpetrator started to rape her. All four of them raped his sister.

He secretly watched the entire incident outside of the room at around three to four meters away from the place where they raped her through a window on another side which was broken. He could see because of the light that came from the burning coconut leaves on the brick floor nearby. As it was hard for him to stand the sight of what happened and as he was also afraid they would discover him, he moved 30 meters away from the place to observe what would happen next. At around ten at night, he heard the sound of his sister groaning in the room as if they were beating and hurting her. Then, he heard the sound of the room’s door opening. The sound of agony and the curses against the perpetrators uttered by his sister became even clearer. They continued to beat her until she was quiet. He knew then that his sister was dead.

Three days after the rape, he secretly went again to see the place where they raped his sister during the daytime. By chance he saw a bamboo tree trunk with blood stains, the underwear and the broken necklace of his sister were



KONG VANNA

there. Her body was buried around 20 meters from the place of the rape near a tree trunk in the pagoda leaving the arms and legs unburied. For the four abusers mentioned above, three are still alive and two of them are living in the same village as Mr. Vanna today. The other one is working in a high position in Prey Veng province. He said there was no need to give their names. If they read this story they will know what they did.

REACTION AND REMEMBRANCE

✿ The moment he saw them taking his sister into the library of the pagoda and forcing her to undress, he already knew that she was a dead person. At the first moment, he was terrified and was ready to go inside to help her. He was not afraid to die but he thought about his younger siblings and his old mother; how would they live in the future? He felt very sorry. First, after this story happened, he told it immediately to his mother. She fainted and became sick until she passed away some time later. Secondly, he is angry because he could not do anything when he saw them hurting his sister in this way. This story reminded him about his fiancé of that time who other people said was raped. He believes that the perpetrators or that regime were very cruel.

He had never told this story to anyone except for his mother. He said: "To struggle with anger or revenge has no benefit, but if we pretend as if we did not know or did not hear anything, it is not good, either, and will cause even more pain." He went to two human rights organizations to tell them this story but there seemed to be no answer from them. But then he spoke one time on the radio and his purpose was fulfilled. The decision to tell the story of his sister was not easy to make but helps keeping the memory about her life and also lets the general population and the following generations know how gruesome that regime was. He expressed one wish: It would be good if it was possible to draw pictures of these cruel behaviors to preserve the memory because he still remembers it very clearly.

IN PICH

is 75 years old, staying at home and living in Traing district, Takeo province. He had five children; out of them one daughter and one son are still alive. Before the Khmer Rouge regime, he was a *cyclo* driver and a soldier for the *Lon Nol* army until he went back to farming in 1972.

EXPERIENCE DURING THE KHMER ROUGE REGIME



Mr. In Pich lived in his home district, the same as above, and worked as a supplier for logistics, collected vegetables to support the cooperatives and was a cook. He was imprisoned for almost seven months until January 7, 1979. He saw two cases of sexual violence. The first case happened during the dry season in 1977. A girl from the mobile unit — he does not know who she was — around 18 years old, came to visit her parents in the cooperative in Roneam commune. But unfortunately the parents of this girl had already died. It might be that this girl was very hungry. She pulled out some cassavas to eat. Because of that she was arrested and brought to the Trapaing Thom Pagoda. At that place, there were three *chlob*, one called Chheung who was the son of the commune chief and around 12 years old. The other two *chlob* were around 20 years old but he did not know them. Chheung was the youngest but in command. These three *chlob* led the girl upstairs to the dormitory of the monks at around nine in the morning. First, they forced the girl to take off her clothes but she only opened the buttons of her blouse. Because of their fierce



threats, she undressed according to their orders. After that, Chheung told her to sit down and he closely looked at her vagina. Then Chheung ordered one *chlob* to rape her for him to watch. After that, Chheung ordered another *chlob* to rape her again but the second *chlob* refused because he was afraid of being accused of committing an *immoral offense*. Chheung threatened him by hitting him with the gun and by saying: "What are you afraid of if I am here, so what else are you afraid of..." Then the second *chlob* also agreed to rape the girl.

After the rape, Chheung took cotton to wrap on a bamboo piece and poured gasoline on it to light it and burned the girl's genitals with it. Then he inserted it into the vagina of the girl. After that, they took the naked girl downstairs. After the first step on the stairs the bamboo piece with the burned cotton fell off from her genitals. Then, they pushed the girl into the room underneath of the dormitory of the monks with other prisoners and threw the clothes after her. Mr. Pich said during the entire rape and the burning of the vagina, the girl did not dare to cry or scream loudly. He saw the entire incident because he had to meet the unit chief to request a letter to travel to find vegetables. When he

arrived he saw them leading the girl upstairs to the dormitory of the monks. He also followed them upstairs but when he arrived the *chlob* chased him away. He walked over a bridge to the monks' canteen nearby which was around five meters away from the place of the rape. On the balcony outside of the monks' dormitory he could see everything that happened. He does not know what happened to the girl afterwards. As for the *chlob* called Chheung, he died of an illness. His father was the Commune Chief and was killed for committing an *immoral offense*. The other two *chlobs* are also dead.

The second case happened in 1978 during the rainy season in the same commune Roneam. At around ten in the morning when he and another person called Jon were looking for sugar palm fruits to cut near a forest he saw three men leading one woman of around 28 years, a widow, who was peeling a cassava with her hands. The woman was called Pala and lived in a village near his and was a new person. The three men were guards of a farming plantation, one was a Chief called Horng, and the other members were called Pin and Khem. Mr. Pich thought that this woman probably pulled out some cassava and was caught by them and brought there to do something to her. It was like he thought! They led the woman to a place around 20 meters from where he was cutting fruits from the sugar palm tree. The three did not know he was nearby. They made the woman sit down and take off her clothes. The woman did everything according to their orders and did not argue at all. The first man called Horng started to rape her first. After the rape he took the clothes of the girl to wipe his penis. Then the second man called Pon also started to rape her and also took her clothes to wipe his penis afterwards. The third man did the same. He did not hear any sound of the woman but only the sound of the mumbled discussion between the three men.



After they raped her they pulled her arms up to make her sit with her face raised up. Then they took a stick and beat her. He did not hear any other sound anymore. After that they threw her clothes on the bamboo branches and walked away towards the West at around noon. He and the other person also quickly left this place to go back to their village. Around one week later they arrested Horng who was the first to rape the woman and detained him in the prison in Cheung Chab. Two to three days later they arrested Mr. Pich and Jon who also saw the incident. Then they arrested Pin and Khem who both raped the woman to be put in the same prison together. The three rapists all died already. Jon is still alive today and works as a soldier at the border.



REACTION AND REMEMBRANCE



He exclaimed: "Oh God!" He thinks no-one's children deserve abuses in these ways. He said that he has never told these stories. Although they died already, we should not speak about their stories. He decided to tell these stories because he is already 75 years old. If he does not tell these stories, maybe the future generations will not know what happened during that regime. He does not want to say good or bad things about anyone but only tell the truth which he experienced to the future generations.

MEAS KIM CHORN

called "Kru Leang" is 57 years old. Today he lives in Peang Lvea commune, Oudong district, Kampong Speu province and works as the director of Srah Klaiing primary school. He was married the second time in 1979 and has five children, three daughters and two sons. Before the Khmer Rouge regime, he was a monk in Ouna Laum Pagoda in Phnom Penh until 1975.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Mr. Leang lived in Thmor Puok district, Battambang province. He dug earth to transplant rice, worked in rice fields, dug canals and did other work. In June 1978, when he was 26 years old, he was married among 56 couples. A 21 year old widow requested to marry him. She was the one who requested the marriage to the Cooperative Chief and the head of his unit told him about this. He did not love this woman but they came to convince him so that he eventually agreed. He said this woman did not really love him, either. As far as he knew she had three reasons. The first was to avoid further observation and suspicion against her because her first husband was accused of betraying *Angkar*. Secondly, once married she could come back to stay in the village with her parents. The third reason was that family of the woman was aristocratic during the previous period, they were rich and they had a very high education which stood in contrast to him and his whole family. With regard to their life together, from the outside it looked like husband and wife but in fact it was not. He said this marriage was sure to be separated one day because each of them had the belief that they were not really husband and wife for the future.

As he imagined, after the *liberation day* in 1979, he decided in March to immediately leave his wife who he was married to during the Khmer Rouge regime. He travelled to find his sister in his home district in Kampong Speu province and met her as he had hoped for. Later on, his sister arranged a marriage for him with a new wife and they have been living together peacefully until today.

REACTION AND REMEMBRANCE

 He said the first and second marriage were different. He thinks that the marriage under the Khmer Rouge regime held many disappointments, e.g. the marriage did not let you choose on your own, the woman he married was a widow, he was still a bachelor, his wife had a different status than him and they did not really love each other. For the second marriage he was much more satisfied and their status was similar. In addition, his wife is also an orphan like him. They are living together as husband and wife and apart from that his second marriage could heal the bad feelings from the past. He has told this story before but not as detailed as this time. He is telling the story for the general population to understand that husband and wife cannot be married by force like cows and water buffalos. Humans have hearts and need to think about the future; otherwise they will face many different problems, violence, no prosperity and end with divorce.



LEANG KORN

is 59 years old and lives in Koh Kong district, Koh Kong province. She is a widow and runs a small business in her home. She has one daughter. Before the Khmer Rouge regime, she was a farmer in Kampong Trach district, Kampot province.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. Korn lived in Damnak Chang Eu, Kampot province. She was farming, digging canals and watching the babies. The Khmer Rouge arrested her husband and killed him in 1975 because he was accused of being a spy for the enemy of the Khmer Rouge when she was six months pregnant. She experienced several sexual assaults up to the beginning of January 1979. One morning in 1977, the Cooperate Chief told her she did not need to go to work that day and one chlob came to tell her that the Commune Chief called Ta Ey ordered her to meet him. When she arrived there, Ta Ey told her to come into the room where he worked. Then he ordered her to open the buttons of her shirt. Because she was afraid of him, she obeyed. Ta Ey asked her: "Was your husband a spy? Did your husband work for the CIA?" She answered: "No." At this moment, a Village Chief of Prey Thom brought a girl from the youth mobile unit who was half Chinese. She heard that they accused the girl of having stolen their sugarcane but she did not know the girl. Ta Ey told her to close the buttons and to go back. When she left the room they led the girl inside to meet Ta Ey. She heard the girl scream: "Please don't hurt me!" Then she heard how they told the girl to be silent. After having heard only that, she walked away from this place quickly to go back to her place. She does not know what happened to the girl.

Some days before the *liberation* from the Khmer Rouge, they took her out of the widow's unit and send her to the cooperative in Kep. But the cooperative in Kep did not let her stay there. They sent her to the field for cutting rice in Okasa. When she arrived there it was around six in the evening. She took a rest with an elderly woman. At dusk a young chlob at the age of around 15 came to tell her that his Chief ordered her to meet him. She followed him into a forest not far from the place where she had rested. When she arrived, the Chief of the chlob said: "This is the wife of the spy?" Then they accused her of having run away from another cooperative. She told them that she was ordered to come here. They told her that it was very bold of her to speak up against them. Right after that they started to physically abuse her in different ways and took off her clothes. When she tried to fight back, they hit and kicked her even more. She said that the young one was the one who held down her arms and legs to let the other three rape her one after the other. She lost consciousness and does not know how many other people abused her and what they did to her. When she regained consciousness it was nearly daylight. She struggled to leave the place to find somewhere to sleep until daybreak near a dike of the rice fields. Then she went to cut rice crops with the others. She did not dare to tell this story to anyone.



LEANG KORN

As for the perpetrators, she does not know them. She cannot say how many there were because it was dark. She also does not know what happened to them afterwards. She only knows that the ones who raped her were chlob with guns who were around 30 years old and rather tall. Two or three days after the above-mentioned case, they ordered her to go back to Damnak Chang Eu. The second rape happened to her on January 6, 1979. When she arrived in the evening in Damnak Chang Eu near Phnom Pruh, they let her rest under a tree. One chlob came to call her and three other women, an elderly woman called Yay Ta Chean, Me Kraham and another woman, to go to a meeting. After they walked for some time, she got caught in a string and fell. The chlob nearby reproached her for not looking when walking and they started to kick her and finally dragged her to the forest to rape her. They tore apart her shirt and took off her trousers, some of them pressed down her hands, some of them stepped on her legs. When they were raping her, they did not say anything. She did not dare to scream or fight back like in Okasa village because she was afraid they would beat and hurt her even more. She knows clearly that three people raped her. Then she lost consciousness and does not know what else happened to her after that.



When she regained consciousness, it was around three and almost daylight. She felt a pain all over her body, her vagina was bleeding and injured in a way that could have been caused by inserting a hard object. She struggled to escape to find a place to rest. The chlob probably thought that she was already dead. Some hours afterwards, when they found out that she was gone, they worried that this case would be revealed. One chlob from the village ferociously followed her in search of her that night. She met an elderly woman she knew who called her to come and rest with her and helped hide her in a rolled up matt. She does not know how many chlob there were. She knows one chlob from



the village called Pha who followed her to find her that night is still alive today. Among the three rapists she knew one of them is called Khom and was the head of the chlob. The men who raped her were around 28 to 29 years old and were already married with children. She does not know what happened to them afterwards. As for the three women walking to the meeting with her, she does not know if anything happened to them.



REACTION AND REMEMBRANCE

✿ After the *liberation* in January 1979, she became pregnant but the child, a boy, died after seven days. She felt very ashamed in her village and was discriminated against, the people did not associate with her and she faced mockery. She tried to kill herself by jumping into the river but survived. Sometimes she wandered deep into the forest with the intention to feed herself to the animals. But her parents encouraged her to continue living. After that, she went to live far away from her home village.

The three women who were sent to the meeting with her might know this story. She did not want to tell others about what happened; she wanted to hide the story for her entire life. But one day when she was watching a documentary with the organization TPO she saw someone dragged by the hair and being abused. She felt very hurt and revealed the story to a female TPO counselor of her age. This counselor helped her speak out gradually. The counselor encouraged her to speak to somebody she trusts in order to feel better. Today, she feels much more relieved. She says that we should not hide the truth like she did until then. On the contrary, hiding the truth leads to many more severe psychological problems and to the feeling that nothing can help us.

NAM MON

is 50 years old and a widow with one child. Today she is a farmer and lives in Kampong Siem district, Kampong Cham province. She has six siblings. Before the Khmer Rouge regime she lived with her mother in the province of Kampong Cham. In 1973, because her father came to hide in Phnom Penh during the movement of the Khmer Rouge, she also came to live in Phnom Penh with her parents.

EXPERIENCE DURING THE KHMER ROUGE REGIME



When the Khmer Rouge came to power she and her family came to live in Phnom Penh until 1979. At the end of 1975, she distributed medicine to the prisoners in Tuol Sleng. Her father was a supplier of logistics and her two brothers were guards in the prison of Tuol Sleng and another brother was a guard at the airport of Pochentong. In 1977, her father was arrested and imprisoned in Tuol Sleng. Around 10 days later, they arrested her mother and imprisoned her in Tuol Sleng as well. She met her father there one time and her father told her to pretend not to know each other to avoid being killed together. From this day on, she did not see him again. After they killed her parents in 1977, her two brothers who were guards at Tuol Sleng were also killed. Not only that but her other brother who was a guard at the airport of Pochentong was also taken to be killed in Tuol Sleng.



NAM MON



In 1978, they stopped letting her distribute medicine to the prisoners. They ordered her to plant vegetables before they also imprisoned her. There she was raped by a prison guard. At around six in the evening in a small room on the lower floor the perpetrator came into her cell and told her to lie down. He pressed her shoulders down with his hands and took off her shirt. Then he took off her trousers with one of her legs tied in iron bars. He closed her mouth and told her not to scream. After the rape he told her to put her clothes back on but the clothes were heavily stained with blood and she could not change them. Around 15 days later, they sent her to the prison of Prey Sar where she received new clothes to change.

As for the perpetrator, she did not know his name but had only seen him working in the prison of Tuol Sleng. He was around 17 to 18 years old. According to what she knows, this person was not only a guard but was also close to *Duch*. Since that day, she did not see the perpetrator again. When she went to give evidence at the Khmer Rouge Tribunal in 2008 she met the perpetrator again. She told her lawyer about this. When she met the perpetrator in person he said that he did not remember her. She does not know where he lives and what he does today.





REACTION AND REMEMBRANCE

She said that such a crime should have never happened to her. She was always afraid that such crimes would happen to her children today. She thinks that if such a crime would not have happened to her, she certainly would have a more serene feeling. She still thinks of this story all the time. When by chance she saw the perpetrator again for the first time at the Khmer Rouge Tribunal her hands and legs were trembling and she felt hate towards him.

At the beginning she did not dare to tell this story to others. But after having told this story, she felt relieved to some extent because the others acknowledged and sympathized with her unlike she had imagined before. In addition, she is old and does not want to hide any secrets anymore. When she tells this story, she laughs confusedly so that some young people may not believe her. To remember this story they need to be collected in a document and explained to the next generations.

LY VICHUTA

lives in Phnom Penh today and is the director of the organization Legal Aid for Children and Women and a lecturer at the Pannasastra University of Cambodia in Phnom Penh. She had ten siblings. Her father was the former Justice Minister under the *Lon Nol* regime. Before the Khmer Rouge regime, she was a student at the Descartes High School in Phnom Penh.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. Vichuta and her family were forcibly transferred to Kampong Speu. At the end of 1975, they were transferred again to Phnom Srok in Battambang province. In 1977, one of her sisters, her brother-in-law and herself were accused by the Khmer Rouge of being intellectuals who had to be taken to be killed. Fortunately, she and her sister were let go but her brother-in-law disappeared from that time on. After that, she was separated from her family to work in the Youth Mobile Unit in which she was the youngest at the age of only 12. She had to do hard labor, farm rice fields, and dig dams like the other girls of the Youth Mobile Unit.

At night, she was ordered to be a guard of the place where the Youth Mobile Unit was sleeping at. During every shift for guarding, she always encountered cases where they took young women to be killed. She said that there were around 20 young women who were taken to be killed, one every night because they were accused of being enemies. She described one case which happened to a young woman called Tha, around 20 years of age, and a former student at Battambang province. The husband of Tha was accused of having betrayed *Angkar* and had already been killed. The case of Tha happened during the rainy season, in the village of Poy Somrong, Thmor Kol district, Battambang province. That night, it was Ms. Ly's turn to guard. They brought Tha to the wooden house where the Khmer Rouge officials worked and she was guarding underneath the house. In the house above, there were the Chief of chlob called Comrade Yu, Comrade Ran and one or two subordinate chlob. She heard the sound of a quarrel coming from Tha and the chlob in the house above. But she does not know clearly what happened. She only heard the repeated sounds of screaming and crying from the woman. After a moment of silence, she heard more crying. It went on for one to two hours in this way but she does not know what they did to the woman. Afterwards, they tied Tha up and led her to a cart and drove her away. At this time, Ms. Ly was also ordered to go with them to let her see the torture directly and she believes that this was also a warning to her.

A while later, she heard them saying to each other: "That was a happy feast... This one was not bad.... we ate it all...." With these words they were referring to all the women who were taken to be killed by them. She did not pay much attention to these words and did not understand if they meant rape or something else because she was still too young. She only understood that they referred to the women who they killed. As for the perpetrators called Comrade Yu and Comrade Ran, she heard afterwards that they were taken to be killed as well. But she did not know for what actual reason they were killed because the Khmer Rouge always and repeatedly killed each other in this way.



LY VICHUTA

REACTION AND REMEMBRANCE

At that time, she did not think in-depth about it because she was still young. She only thought about making an effort to work hard to survive and to eat. But later on when she knew how to consider the facts she understood that the Khmer Rouge took advantage of the beautiful bodies of the women before they killed them. She does not talk much about the issue of sexual violence during the Khmer Rouge regime, she only spoke to a number of international friends but she often spoke about the stories related to torture in general and to the killings because she saw this with her own eyes and it strongly affected her emotions. Every time she speaks about these stories she cannot hold back her tears but nowadays it is better and she can hold back her emotions because she has often spoken out about these stories. To remember, we need to collect and try to remember them for the future generations.

MA TYKAS

is 71 years old and now lives in Kampong Bay district, Kampot province with her grandchild.
She is Khmer-Islam and had nine children, two of whom are still alive, one daughter and one son.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. Tyka lived in Taken Koh Sla, Kampot province. They made her clear forests, farm and work on the rice field. Her husband was taken to be killed by the Khmer Rouge, she herself was beaten and abused by the chlob, her son who is still alive today was taken by them to be buried alive, her other children were killed one after another and her niece was raped by the Unit Chief.

She said that her niece was called Sash, was Khmer-Islam and around 20 years old. She was a widow and was raped by the Women's Unit Chief in 1978. Her niece told her that the Women's Unit Chief often contacted her. Later on, one day at around five in the afternoon after the end of the work, this Unit Chief told her niece she had to meet him in a place called Prey Teng around one kilometer away from the cooperative in which the woman lived. Because she was afraid since he was the unit chief she went to the meeting where she was raped by the Unit Chief.

She said she did not see it with her own eyes. She knows that her niece would not easily come to tell her such a disgracing story and if this story had happened voluntarily and happily her niece would not have told her crying and weeping. She knew that her niece had big problems because her niece told her: "If there was a place to run to, I would run far away. If I had agreed with them, I would have died. If I had refused, I would have died, too." Ms. Tyka did not question her much about the details but she only told her she needs to do whatever necessary to feel better because if they found out they would take her to be killed. She and her niece did not dare to speak out or report this case to other people.

Her niece survived until after 1979 and then died of an illness. As for the Unit Chief who raped her niece who they called Mok, he already had a wife and children. After 1979, this perpetrator was shot to death.



MA TYKAS

REACTION AND REMEMBRANCE

She felt very painful because they abused her, she did not have the right to protest or report about it, she could only accept this karma. She does not understand why the Khmer Rouge prohibited *immoral offenses* but the people creating the law were the ones acting against this rule, and there was no one to do anything about this. She thinks that if at that time there had been a correct law, she could have forced them to arrest the perpetrator and imprison him immediately. She has not told this story to anyone before except to her lawyer. The reason that led her to speak about this story was that during an occasion when Civil Parties to the Khmer Rouge Tribunal came together they told them to speak out if anyone had any problems. She suffered a lot during the Khmer Rouge regime like she mentioned above. For this reason, she spoke about this story because she felt very sorry for her niece and wants the Khmer Rouge Tribunal to help find justice and let them know about the truth. Apart from that, she also wanted them to know that the Khmer Rouge regime was very cruel.

SAM SETHA

is 49 years old and lives nowadays in Svay Rieng district, Svay Rieng province. He has three children, two daughters and one son. He is a farmer and helps his wife selling goods. Before the Khmer Rouge regime he was a student in Svay Rieng district, Svay Rieng province.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Mr. Setha lived in the same district and province as today. They let him dig channels, carry earth, farm rice fields, make “fertilizer number 1” from human excrements mixed with the earth of termite mounds and then carry it to spread on the rice fields. In 1976, four to five female medical staff called Sied, Van, Hoen, etc. always called him to give them massages. These women were all more than 20 years old; he was only about 15 years old. They stayed in a house near the place where he lived, around 100 meters away. He was called by them to give them massages each evening. Each evening he had to give massages to two to three women and around one hour for each. For some of them, he had to work until they said it was enough. When he gave the massages normally they took off their shirts only keeping their underwear. They made him massage the arms, legs and their entire body or he was told to grab and massage this part and that part of their bodies as they wished. Did these women have sexual intentions? According to him, some of them could have had intentions beyond the massage and seemed to lead his hands to make him do certain things. But because he was still young and afraid he did not dare to do anything other than that at all. Sometimes he understood some of their intentions but he still pretended as if he did not understand. Some of the things he thought were not correct at all, for example, to let him take off her shirt keeping only her underwear and sometimes they seemed to feel strangely upset.

There was one woman called Sied who sometimes asked to give him a massage, but only in a teasing manner. Then this woman put her hand under his shirt or in his trousers to massage near his penis. With this woman he was sometimes forced to stay 20 or 30 minutes longer to keep her company while sleeping. Before she let him leave again, she slept by putting her head on his thigh. When giving the massages he received some things to eat like Yam or other snacks. One year later, he was ordered to carry earth again. As for the women, he does not know what happened to them but one of them called Sied came to look for him in 1980 in Russey Chuo commune to ask him to marry her. He was still young, around 16 to 17 years old. He did not have any intention to get married.



SAM SETHA

REACTION AND REMEMBRANCE

✿ He was angry because after working exhaustively and starving for food, they made him come to give massages to two to three people every night and did not let him rest. He did not dare to refuse. He did not feel any sexual arousal at all; he was doing everything out of fear. Now he is feeling better. Before, he did not tell this story to anyone. Speaking out this time, he wants to tell the truth for the future generations to know that we as men also had psychological and physical problems.

NET SAVOEN

is 55 years old and works as a farmer. Today she lives in Svay Chrum district, Svay Rieng province, and has three children.

EXPERIENCE DURING THE KHMER ROUGE REGIME



Ms. Savoen lived in Svay Chrum district, Svay Rieng province. She was a member of the Women's Mobile Unit, farmed rice fields, carried earth and dug canals. In 1978, after the harvesting season, she was moved to Pursat province. She is the only survivor of around 30 women who were taken to be killed by the Khmer Rouge and who were raped before being killed. This happened in the cooperative of Prek Chig in Pursat province. At around six in the evening when they were taking a rest from carrying earth, Khmer Rouge chlob selected 30 strongly built women who were told they had to go carry salt. There were around ten Khmer Rouge chlob who led them into a forest. When they were close to the forest, the chlob made them sit down and tied them up immediately. After they tied them up, they continued to lead them into the forest. On the road, some realized that they were taken to be killed and refused to follow them but they were beaten.

When they arrived at the execution site in the forest, they started to rape the women and beat them to death with axes and finally they cut their throats. The pretty women were raped by them as they wished. Some women were raped by three to four men before they were killed. She could clearly see everything that happened because it was full moon. They started to kill and rape the women from the time the moon was rising at sunset until the moon was fully up in the



NET SAVOEN





middle of the sky. Then it was her turn. She was the last person among all who was standing and waiting for her turn until her whole body was numb because she did not know what to do.

She was raped by two people with her hands tied up. After that she did not know what else they did to her. When she regained consciousness, the sun was already rising. She had no clothes on her and was full of blood because the perpetrators hit her three times on the middle of the head with an axe. Barely alive, she looked for clothes near the dead bodies to cover herself. She saw dead bodies around her and looked around for some time to see if there were any survivors but did not see any. She tried to walk back to the village but she was not sure about the direction. She followed the sound of the chickens. When she arrived at the house of her mother her mother did not let her stay because she knew that sooner or later the murderers would know about this and then would come to take her again to be killed and they could take the family or the people close to her. Her mother told her to run away. She started walking without knowing the direction. When she arrived in a village the people there helped her to recover from her injuries. Around 15 days later, the Vietnamese troops marched in.

As for the perpetrators, she did not know them because she was a new person. The perpetrators were very young, around 17 to 18 years old and most of them were chlob. Until today, she does not know where they live and what happened to them.



The torture committed against her was severe and hard to endure. But she also feels very lucky to have survived until today. Now she can control herself much better. At the beginning, every night of the full moon she felt as if she was still sick and always remembered the story. Sometimes she would walk to other houses in the village or walk around in her house. Through the psychological support of the organization CDP , she feels much better. She has told this story to other people before. When she spoke about what happened to her she felt even more relieved. To preserve the memory, she is willing to tell the story to others if they want to know the truth. She is telling this story to make the next generation understand about such crimes.



SAT PHEAP

is a 54 year old widower with five children, four sons and one daughter. He works as a farmer and lives nowadays in Batheay district, Kampong Cham province. He joined the movement against *Lon No* and injured one of his arms in 1975.

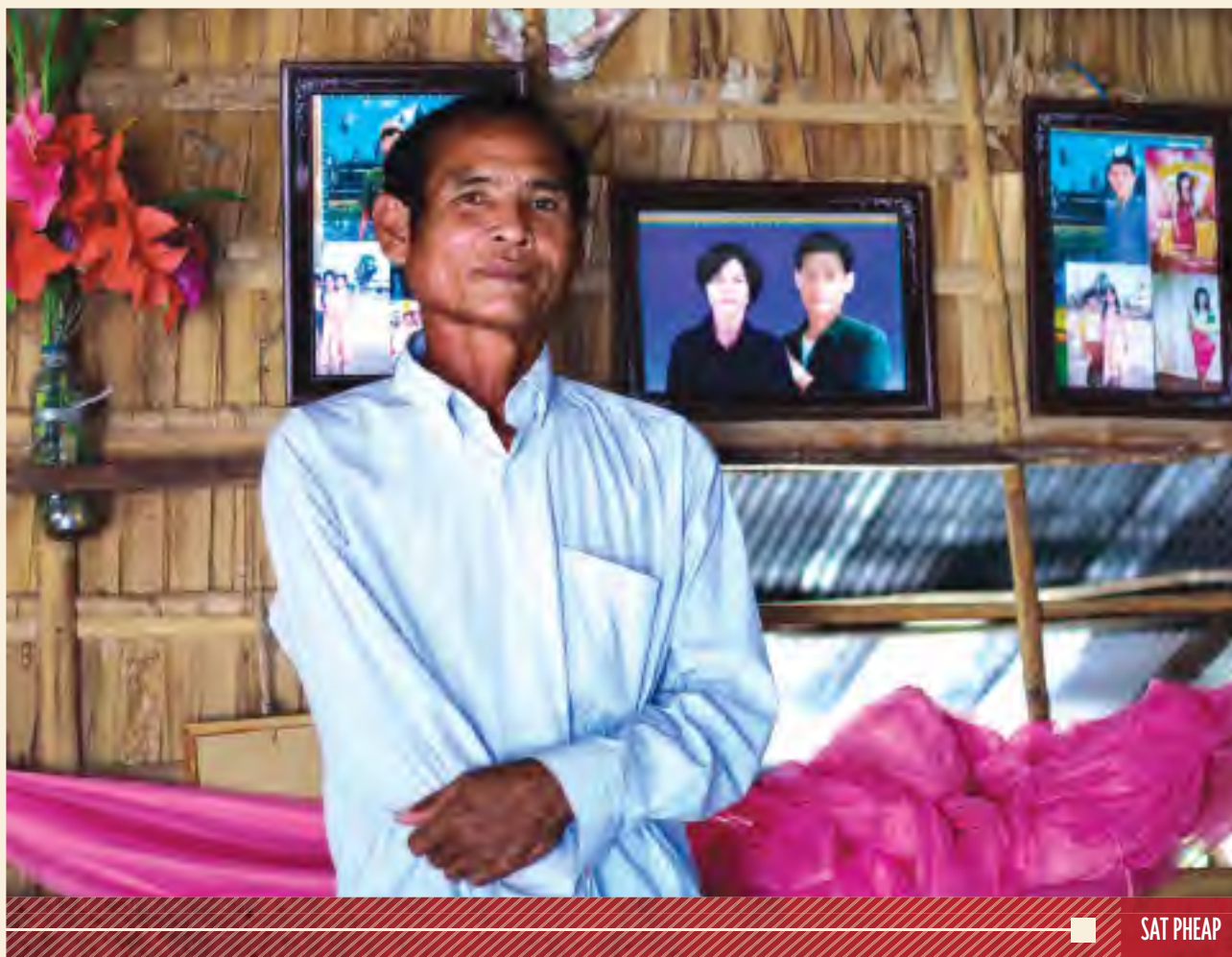
EXPERIENCE DURING THE KHMER ROUGE REGIME

Mr. Pheap lived in Batheay district, Kampong Cham province, and was farming, leading the handicapped group and was in charge of regional logistic supplies. He came across the following cases of sexual violence. The first case happened in 1977. During the dry season they gathered around 300 civilians from the villages in a pagoda called Ta Meas Pagoda in Cheung Prey district. At around seven in the evening under bright moonlight, he and a young person went to look for cows. When they arrived near a forest not far from that pagoda he heard the voice of a woman screaming and crying: "Please don't hurt me..." from a distance of about 10 meters he saw four men and one woman through the space between the bamboo thickets. The woman was maybe more than 20 years old. It could have been a woman who they brought from the pagoda because there was no village nearby. He did not know the four men but only knew that they were soldiers because they had guns. He did not dare to go further to observe what happened.

The next morning he went to that place again. He saw two torn off shirt buttons there with blood stains on the grass and the grass was flattened in an area of around 2 square meters but he did not see a body there. He knew right away that it was a rape. He does not know what fate of both the victim and the perpetrators was.

The second case happened near the national road number six at around three kilometers from Skun towards Phnom Penh. In 1977, a close friend of his called Yud was arrested and taken to be killed. Four days later Yud's wife was also arrested. She was called Seng and was maybe more than 20 years old and had a small child of around four years. She was also pregnant.

On that afternoon when he travelled on a vehicle to go back from transporting rice in Batheay district another vehicle also stopped near that road. Two people holding guns told his vehicle to stop and help them pump the tire of their vehicle. When his vehicle stopped he glanced to the other side of the road which was around 30 meters away from his vehicle. He saw four men who were leading a naked woman followed by a small child. He clearly recognized that the woman was Yud's wife. Right after that he saw them pull out a knife and gesture to stabbing the woman with the sharp end. He turned his face away. When he turned back again he saw them take the small child and throw it into a hole. He did not hear any sound and he did not follow the story. He only knew that place was a place to kill people and he believes that she had certainly already been raped before she was led there to be killed the moment he arrived. As for the perpetrators, he does not know what their fate was.



REACTION AND REMEMBRANCE

✿ He was angry because he tried to fight until he became handicapped but the Khmer Rouge continued to kill those who they accused of being traitors. He lived under constant fear, the Khmer Rouge killed without any discrimination. He was very terrified to have seen the killing of his friend's wife in front of his eyes.

He has told this story before to many people including the villagers who he is living with today. They believe that during the Khmer Rouge regime there were not only killings but certainly also rape especially of beautiful women. For remembrance, the first thing is to compile a book as we are doing now. Secondly, we should make an effort to further inform or to tell the young people and to share these stories.

SEB PHEAP

Is 52 years old and lives nowadays in Traing district, Takeo province, works as farmer and is married to a teacher with 3 children.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. Pheap lived in Roka Krao commune, Daun Keo district, Takeo province, as member of the Women's Mobile Unit, worked as a messenger for a Commune Women's Chief. She knows about two cases of sexual violence.

The first case happened in 1976 to a woman named Khom, around 22 years old, single, who was the Commune Women's Chief and by a man called Meak who was the Commune Chief and was married with five children.

She often saw Meak calling Khom in the evening come outside, but she does not know what happened then. One day she talked to Meak asking: "Why did you often come and call away Khom at night?" The man answered: "Shut up! Otherwise I will cut your throat!" Later on, she learned that Khom was pregnant and often vomited. Khom also told her that she was pregnant and forbid her to tell this to anyone. Khom tried to take pills to kill herself many times and she said: "One day eventually they will kill me." One day she succeeded in killing herself by taking pills. She called the others to take Khom to the hospital but half way on the road Khom stopped breathing and died. One week later, they came to arrest Meak to be killed because they accused him of having committed *immoral offenses* with Khom.

The second case happened after Khom died. She came to work as a messenger for another Women's Unit Chief in Thom pagoda in Daun Keo commune. There was a girl named Seab, around 20 years old, who was the prettiest in the Women Unit. Seab was requested to marry by an army leader called Nath through her Women's Unit Chief but the Women's Unit Chief refused this request because Seab had been already requested by someone else.

One day around 12.p.m, three men came to look for the Women's Unit Chief and asked for Seab. During the night, the three men led Seab outside, around 500 meters away from the pagoda. The three men did not have guns but only sticks. That night, it was her turn to guard with a gun. She also called a friend of hers named Yong to watch with her. When they arrived near the place where the crime happened, she slowly moved a bit closer and closer until she was only around five meters away. They did not see her because she was hidden between two branches of the sugar palm tree and with branches of the Sangke tree nearby as well.

She saw how they tore off the shirt of Seab and threw her down on the ground. She heard Seab beg them by saying: "Do whatever you want but please do not kill me. I will not report what happens." She heard Seab crying and they took something to stuff into her mouth. All three men raped Seab and then they beat her with the sticks. Because they were afraid that she was not dead yet they took stems of sugar palm trees to cut her throat.



SEB PHEAP

After around one hour, Ms. Pheap and her friend went back. The next morning, she walked to that place and saw the stems of sugar palm trees with blood stains but did not see the body of Seab.

She did not know the three men who raped Seab and she also does not know what happened to them afterwards. Two or three days later, the soldier called Nath came to ask about Seab. She saw the Women's Unit Chief stuttering and not knowing what to say. Later on, they also arrested the Women's Unit Chief who disappeared.

REACTION AND REMEMBRANCE

When she saw what happened to Seab, she was afraid that they would hurt her the same way. They should not have hurt the girl like animals, these men were not human. They should be aware that they also have mothers or sisters. Even though they raped her, they should have left her alive as she begged. If the girl was still alive today she would have had a good fate. Ms. Pheap has spoken to people who heard about this story before. She also has told this story to young women. They praised her saying that she survived to share this story and let them know about this. She wants the young people to know about the suffering and violence committed against women. To remember, she said we need to tell these stories and to prevent such crimes from happening again.



S. P.

is 48 years old, working on rice fields and carrying goods. She lives in Kandal province and had eight siblings, four brothers and four sisters, three of whom are still alive.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. P. lived in Kandal province, worked on the rice fields, dug channels and carried earth in the Women's Unit Chief. She personally experienced sexual violence during the Khmer Rouge regime two times in a row in 1977 when she was 15 years old and had not had her menstruation yet. One day, she was ordered to go to work in Sre Chrov but when she arrived there she did not see any other people working there. On her way back she was raped by someone at around four in the afternoon in Klalod village, Kampong Kong commune, Koh Tom district. He was called Mean, was around 20 years old and was a messenger for the Superior Chief. At the beginning she begged him to let her go but he did not agree and he hit her stomach which hurt her strongly. Then he started taking off her clothes and raping her in the forest. After the rape he left her there without clothes on her. She saw two old people walking on their way back from work. She cried and asked the two grandfathers for help. The two carried her to the place of the Mobile Unit which was around one kilometer away from the place of the rape. They left her near the place of the Mobile Unit and then they left to go back to the village. The two grandfathers were people living in her village, one was called Mon, the other one's name she does not remember.

At around six thirty in the evening, the Women's Mobile Unit Chief called Kim questioned her asking where she just came from. She told the story of how Mean abused her but in return she was slapped by the Unit Chief and scolded for responding by blaming him and for being dishonest. She was tied up and blindfolded and taken to a hut that they had abandoned and her hands were tied to the post of the hut. At around nine in the evening she heard that two men came to look for her. They untied her hands which were tied to the post of the hut but they did not untie the blindfold on her face. She begged them not to hurt her but they replied: "Even if your mother begged us we would not agree." And they threatened her to be silent; if she spoke she would die. Then they raped her. She does not remember what they did to her at that time because she lost consciousness for many hours. She also could not see the faces of the rapists but she recognized the voice of the man called Mean who had raped her during the day. They left her there by herself until nearly daylight when she woke. One female nurse named Yeth guarding at night heard her voice screaming in pain. She went into the hut and helped untie her and took her quietly for medical treatment. After that, she ran away to another cooperative.



As for the perpetrator called Mean, she does not know what happened to him and where he lives nowadays. As for grandfather Mon who helped her, he died in 1986. As for the nurse Yeth, she died a few years ago and she often had contact with her until then.

REACTION AND REMEMBRANCE

✿ She is ashamed and wants to kill herself often and is angry. But she lived until today because of the encouragement by her father who said: "Daughter, you have to keep on living." If this had not happened to her she would probably have a husband and a bright future with him. She does not want to watch documentaries on rape, she feels extremely painful.

Some people know about her story and they feel pity for her. She decided to tell her story today with the wish that such a regime will never rise again because it was very cruel. She also wishes that such acts never happen to the young generation. She wants to compile these stories to keep for the future people to understand.

PRAK YEUN

is 63 years old, a widow, and works as a rice farmer living in Phnom Srouch district, Kampong Speu province. In 1972, she joined the movement of the Khmer Rouge following the proclamation of this group in Oural district.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. Yeun lived in Kampong Speu province like before the Khmer Rouge period and was leading a female group for farming and digging dams. She was a prisoner and assigned to look for food to support the cooperative kitchen and a cook. She was imprisoned by the Khmer Rouge and went through two incidents of sexual violence. The first time, she was sexually molested by a security guard in the prison. The second time, she was forced to marry when she was imprisoned. In 1976, she was arrested and imprisoned at Phnom Praset in Oudong district. They accused her of betraying *Angkar* and committing *immoral offenses*. She was tortured by being electrocuted and by being suffocated with a plastic bag on her head. She said that in the afternoon of the second day of her imprisonment a security guard called Vun, around 26 years old, came to look for her when she was alone. He was wearing shorts and carried a gun with him. She said this person seemed to be nervous about something and he asked her to have sex with him. He also took his penis and put it on her thigh. She answered: "I am a prisoner, do you want to die together with me?" Then the security guard went back out.





PRAK YEUN



After being imprisoned for more than ten days, they allowed her to go outside to work on the rice fields and afterwards also to work as a cook under the control of the person in charge in this prison until 1979. There she heard that Vun committed *immoral offenses* with a woman called Voeun and touched other women but she did not see anything happening to him. She does not know if anything happened to Vun after 1979 and she also does not know where he lives nowadays.

In 1977, she was married with two couples in this prison called Praset. They forced her to marry a person called Sok who worked in this prison. Her marriage was arranged in the evening in a very short time. After her marriage they forced her to go to a designated place and she had to have sex at that time. She had seen her husband before but she had never thought that she wanted to marry him. She did not dare to refuse the marriage and also did not dare to refuse the sexual intercourse because she remembered when she was imprisoned she was told to respect and follow *Angkar* in everything.

When they lived together, her husband was always jealous and violent against her. She did not dare to report her husband to *Angkar* but one time she was told that her husband was taken for *re-education* by *Angkar* maybe because they knew about this matter. After that, her husband continued to use violence against her. One day her husband took a small knife to stab her, she struggled to free herself to get help but her husband continued to stab her so that she has a scar until today. If no one had helped her, she does not know what would have happened. They took her to a place in the prison which was safe. Her husband said he would not do this again in the future. Then they took her husband away and he disappeared. She believes that her husband certainly is already dead and they were also separated from then on.





REACTION AND REMEMBRANCE



She feels very angry to have been sexually and physically abused by them and to have been forced to marry at night without relatives and friends and to a person she did not love and to have been abused in other ways. If she could have chosen her husband herself, she probably would have had a better future than this.

She never hid her story. She has told all the stories and all that happened to her to the villagers and to people who went through the Khmer Rouge regime like her and they believed these stories. Speaking now, she wants other people to know, especially the young generation who do not know it clearly and who were not often told about it.

TIM TOUCH

is 62 years old and lives nowadays in Phnom Sompouv commune, Banon district, Battambang province. He is married with six children, four sons and two daughters. He works as a commune council member. Before the Khmer Rouge regime he was a *Lon No*/soldier and came back to live in Battambang in 1974.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Mr. Touch lived in Banon district, Battambang province, and worked on rice fields, leading the Children's Unit for fertilizing and worked on plantations. He married in the middle of 1975. He was somewhat lucky because his marriage at that time was arranged for only one couple with around 20 people participating, including relatives, parents, monks, pagoda leaders and siblings of both sides. There was rice, main courses, chicken, duck, pork because they did not collect everything to be put together yet. But he said there was nothing fancy, no traditional music and no microphone or dancing. The decision to marry him was made at the meeting of the elders to allow him to live near his parents and to escape from the work in mobile units which went far away from home. He said starting in 1976 marriages were arranged for many couples each time who were appointed by *Angkar*.

Besides the issue of his marriage, Mr. Touch saw one case of sexual violence after the *liberation day* in the beginning of 1979. He personally saw more than 20 bodies of old and young, men and women, who were killed in the middle of a rice field in the area of Beung Makak, Sneng commune, Banon district. All these bodies were already dried because of the heat of the sun. He believes that one woman whose identity he does not know was raped before being killed. This woman was around 20 years old and around 30 meters apart from the others near a bush and different from the others by being naked with only her underwear around one leg and lying with the face up. The legs were spread apart, both hands were stretched up and in addition there were women's clothes nearby. He believes this was controlled. The victims could have been civilians who fled to Battambang province and met the Khmer Rouge on the way and were killed and abused. He mentioned that in January 1979, the city of Battambang was already liberated but in the areas around the city there was still a struggle between the Vietnamese military forces and the Khmer Rouge. Mr. Touch said: "The Khmer Rouge really did not have mercy for any people who fled if they met them travelling towards Vietnam or if they were *Heng Samrin's* soldiers at that time."



TIM TOUCH

REACTION AND REMEMBRANCE



He was terrified when he saw the bodies. He wondered how they abused these people before they killed them. These people tried to survive but instead died in such an atrocious way. He has told this story to others before. Giving this information, he thinks that it is valuable to make the future generations or other people understand that sexual violence is happening in many forms in a country with such a war.

T.Y.

is 76 years old and retired at home. She lives in Kampong Trach district, Kampot province, and is a widow with four children.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. T.Y. lived in Damnak Kontout in Kampong Trach district, Kampot province. She worked on the rice fields, fed cattle and did all kinds of farming work. Her husband was killed by the Khmer Rouge in 1973. She is a victim of sexual violence committed by a Khmer Rouge leader against her. During the dry season in 1975, one night the Khmer Rouge village chief went to look for her while she was sleeping with her young son. He came with a knife in his hand and he threatened her not to scream or make any noise. Because she was afraid that he would hurt her, she endured it and he succeeded in raping her at that time.

The next day, this person came and abused her again. She begged the perpetrator not to abuse her again the next night but he did not listen to her. When she became pregnant she told it to the people working with her. They sent a medical staff member called Veoun to examine whether she was really pregnant. After that, the perpetrator came to her again at night. She was then imprisoned in Damnak Kontuot for three months and then released to do hard labor there. As for the perpetrator, he was her Village Chief called San and around 40 years old. He was married with children. This person was arrested and sent to the detention center in Damnak Kantuot like her. Later he was sent to Kampot province and then she heard that he was killed.

REACTION AND REMEMBRANCE

 Right after the crime happened she suffered very much because they raped her. On top of this, the Khmer Rouge imprisoned her and did not help her find the responsible person. She prayed that if she was good, she would only encounter only good acts; for the person who was bad, please let him encounter only bad acts. Like her prayer the perpetrator was arrested and taken to be killed. She has not told this story to anyone before except for the above-mentioned people that she spoke to during the Khmer Rouge regime. But she believes that her story may be known to many people of that generation in her village. As for her son who she was pregnant with from the perpetrator, he may know this story from the neighbors but she has not told him this story herself. He has never asked her anything; he is a good person and gives her some money to live. He lives far away and is already married with children. She is telling her story because she is getting older and she wants the next generation to know that the Khmer Rouge were extremely cruel.



YEM ARMNAS

is a 68 year old widow and Khmer-Islam. She sells bread and has one daughter. She lives in Dorng Tung district, Koh Kong province.

EXPERIENCE DURING THE KHMER ROUGE REGIME

Ms. Amnas lived in Prey Nub province, Sihanoukville, and was farming and growing yam and working on the rice fields. She experienced one attempted rape by a soldier after her husband was taken to be killed. In 1977, the Khmer Rouge arrested her husband and took him away. After around 15 days, she went to ask a person called Voeun: "Where is my husband and when will he come back?" Voeun said: "His bones are already white." - Which means he is already dead. At that time, a soldier named Phorn added that he himself was already her husband. During that night when she was asleep with her six year old child, Phorn secretly came in and opened her mosquito net. At this moment, she woke up and asked who it was. Phorn answered that his name is Phorn and that he was her husband. Then he started to push himself onto her. She tried to struggle to free herself and to find a way to get away. She reached to touch her child nearby and she pinched her child's legs which made the child cry and call for her. Phorn stopped pushing himself onto her and she had the chance to push the man away. At the same time, she screamed to the others nearby that a man came into her house. There were people who made noises and tumult and Phorn ran away.

The next day the chief of Phorn came to ask her if Phorn came to her house. She answered that last night he came to bother her. Afterwards she heard that they took Phorn to be re-educated. Phorn was a soldier who she had briefly seen before at work. He was around 30 years old and single. Later Phorn was ordered to cut wood and was killed by a falling tree.

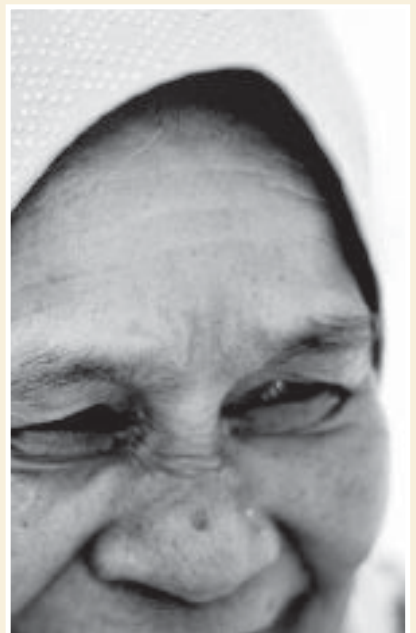
REACTION AND REMEMBRANCE

 She feels very painful because her siblings and her children died one after another. Then her husband was taken to be killed around half a month later. At that time, she felt repeatedly shocked. Even today she still misses her husband. The fact that they came to abuse her body when she was still grieving is anguishing and she cannot forget it.

She has never told this story to anyone before because she thought it is a shameful story. When she participated in a forum with other Civil Parties and they encouraged the participants to share their opinion about other sufferings during the Khmer Rouge regime she decided to speak out about this story. She is telling it now because she wants the general population to know about the cruel acts which the Khmer Rouge committed against her and against other people as well.



YEM ARMNAS





GLOSSARY



NEW PEOPLE: People who were forcibly transferred from the cities to the rural areas or from one province to another after the take-over by the Khmer Rouge.

LON NOL: Ruling leader and General Marshal of the armed forces from 1970 to 1975 before the Khmer Rouge took over.

CHLOB: Local militia assigned by local Khmer Rouge leaders to guard the security of the commune and report to their leader / chief of cooperative about other people.

CYCLO: Tricycle taxi.

LIBERATION / LIBERATION DAY: January 7, 1979, when the Khmer Rouge were overthrown by defected Cambodian troops with the help of the Vietnamese army.

DUCH: Nickname of Kaing Guek Eav who was the director of the Tuol Sleng prison in Phnom Penh under the Khmer Rouge regime.

IMMORAL OFFENSE: Term used by Khmer Rouge regime for unauthorized relationships and contact between men and women, including sexual violence. According to an official policy, such offenses had to be punished.

ANGKAR: Generic name for the leaders of the Khmer Rouge regime meaning "Organization".

RE-EDUCATION: Term for punishment ranging from verbal reprimand to execution.

HENG SAMRIN: Defected Khmer Rouge commander who toppled the Khmer Rouge Regime with the help of Vietnamese army.





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“Hiding the pain leads to more pain and no one can help us.”

This is the view of almost all victims and witnesses in this book and perhaps also of everyone else. If the victims and witnesses in this book would not have spoken out we would not only have lost these historic information and testimonies, but their speaking can inspire and encourage other victims and witnesses who have hidden their pain for a long time dare to speak out. They can see that these crimes did not only happen to them alone and that it is not their fault but that it is the perpetrators who committed wrong and should be punished by the law and the society. The victims and witnesses should be respected and their pain should be acknowledged by their families, their communities, the society and all human kind.



“The Khmer Rouge took advantage of the beautiful bodies of women before they killed them.”