Challenges and Lessons Learned in Teaching Genocide in Cambodia

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Developments of Genocide Education in Cambodia

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<tr>
<td>Politicized Genocide Education</td>
<td>Marginalized Genocide Education</td>
<td>Institutionalized Genocide Education</td>
<td>Vernacularized Genocide Education</td>
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The prevailing national political developments have constrained, or at certain junctures dictated, the content of the history of the Cambodian genocide; the way teachers convey messages in the classrooms; the choices of historical content; the methods used to teach about the genocide; and the way people view, discuss and debate the Khmer Rouge (KR) period.
Politicized Genocide Education
(1979-1993)

Textbooks for Children

"The Propaganda" Booklets for Party Members

"Morality and Political Studies" Textbooks

Textbooks for Adults and Old People
1. The creation of socialism in Cambodia
2. Cambodian-Vietnamese long-lasting solidarity and fraternal friendship
3. Condemnation of Chinese expansionism
4. The non-return of the KR genocidal regime
5. Celebration of the glorious liberation day of 7 January 1979
“Our people are determined to overcome all kinds of up-coming dangers and happily strive to defend and build up the country. They believe that the pure and correct socialism will absolutely bring peace and good living conditions.... After the liberation of 7 January 1979, Vietnamese people helped us to build up the country in all fields.”
“We are striving to strengthen and expand Kampuchea-Vietnam-Laos friendship to be even stronger and long lasting....Friend Vietnamese have helped and supported our Cambodian people in every possible way. We, male and female students, strongly love our brother Vietnamese, for they eliminated our Kampuchean foes.”
“Under the ideas of the great crazy hegemonists Beijing, Democratic Kampuchea became the invaded base and was a pedestal for them to attack the nearby countries in Southeast Asia. The power holders in Beijing ordered Pol Pot and Ieng Sary to invade and offensively fought against the Socialist Republic of Vietnam.”
“Our people supplied foodstuffs to soldiers who were sweeping up the traitors Pol Pot-Ieng Sary clique. The United Front for National Salvation of Kampuchea eliminated the traitors Pol Pot-Ieng Sary clique.”
Marginalized Genocide Education
(1993-2004)

- Intra-governmental conflicts
- Courting the KR guerilla forces near Thai border
- Continuing power struggle within the coalition government
LESSONS LEARNED

Vernacularizing Global Practices

Cultivating Local Initiatives

Institutionalizing Local Initiatives

Addressing Public Opinions and Shaping Public Policy
Local Initiatives

• Promoting genocide education through various Documentation Center of Cambodia’s (DC-Cam’s) projects and activities

• Building up genocide education momentum through the creation of GENOCIDE EDUCATION PROJECT.
Addressing Public Opinions

Publishing and distributing approximately 500,000 copies of the textbook “A History of Democratic Kampuchea (1975-1979) to students, teachers and ordinary people nationwide.
Shaping Public Policy
Institutionalizing Local Initiatives

4  กษัตริยานิยม时期 (1975-1979)

1.  เหตุผลด้านยุทธ

1.1.  กฎหมายสังคมบุญชุกบุญกิจ

ก. กฎหมายกษัตริยานิยม

ใช้ที่ 17 วันถัดจาก ค.ศ. 1975 บูรณาการกฎหมายบุญบุญกิจกษัตริยานิยมกับกษัตริยานิยิม

ข. กฎหมายสังคมบุญชุก

บ. กฎหมายกษัตริยานิยิมกับกษัตริยานิยิม

ค. กฎหมายบุญบุญกิจกษัตริยานิยิม

ง. กฎหมายสังคมบุญชุก


2.  เกณฑ์คูนิยมถึงบุญกิจ

1.  กฎหมายบุญบุญกิจกษัตริยานิยิม

2.  กฎหมายบุญกิจ

3.  กฎหมายบุญบุญกิจกษัตริยานิยิมกับกษัตริยานิยิม

4.  กฎหมายบุญบุญกิจกษัตริยานิยิมกับกษัตริยานิยิม
## Genocide Education and Global Citizenship Education

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<th>Genocide Education Values in Cambodia</th>
<th>Global Citizenship Education</th>
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<td>1. <strong>Memory</strong>: Connected to nations of truth, social belief, master national narratives and social responsibility of Cambodia’s youth.</td>
<td>1. “Contributing to a more just, peaceful, tolerant, inclusive, secure and sustainable world.”</td>
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<td>2. <strong>Genocide prevention</strong>: Preventing the return of the KR genocide, violence, grave human rights abuses and other inhuman acts.</td>
<td>2. “Giving learners the opportunity and competencies to realize their rights and obligations to promote a better world and future.”</td>
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<td>3. <strong>Reconciliation</strong>: unity, forgiveness, healing, reconnecting the broken pieces, coming together, coming to terms with the past, moving forward and harmony.</td>
<td>(Source: UNESCO)</td>
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<td>4. <strong>Historical Empathy</strong>: teaching compassion, tolerance and forgiveness and guiding students away from senses of hatred, anger and revenge.</td>
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