BRITANNICA GLOBAL GEOGRAPHY SYSTEM

Overview

BGGS Overview

BGGS is the ***Britannica Global Geography System,*** a modular electronic learning system which combines the latest pedagogical approach to geography learning with interactive multi-media materials enabling students and teachers to immerse themselves in exciting geographic investigations. BGGS is made up of the following components:

- *Geographic Inquiry into Global Issues* (GIGI) Student DataBooks
- Teacher's Guides with Overhead Transparencies in a three-ring binder
- Laminated Mini-Atlases to accompany each module
- BGGS CD-ROM with User's Manual
- 3 BGGS Videodiscs with Barcode Guides
- 3 thematic posters

This section of your Teacher's Guide will examine each component and demonstrate how the components work together to facilitate some very exciting geography learning for you and your students!

I. GIGI

Geographic Inquiry into Global Issues (GIGI) is the foundation of the BGGS. GIGI is a series of modules developed at the Center for Geographic Education at the University of Colorado at Boulder. The modules are independent of one another and can be presented in any order.

They use an inquiry approach and are organized around ten world regions:

South Asia
Southeast Asia
Japan
Former Soviet Union
East Asia
Australia/New Zealand/Pacific
North Africa/Southwest Asia
Africa-South of the Sahara
Latin America
Europe

Each GIGI module is centered around a particular question, such as "Why are people in the world hungry?" and "Is freedom of movement a basic human right?" The lead question is explored in one region of the world, then, in most modules, in a second region, before being investigated in North America.

The modules can be used in geography classes, or selected modules can be used in other courses, such as Earth Science, Global Studies, or Economics. Twelve modules constitute ample material for a full year's geography course. Each module is accompanied by sets of laminated mini-atlases which students can write on with dry-erase markers (provided by the teacher), then wipe clean to be re-used by the next class. This activity works well with cooperative groups of students.

Each module comprises a Teacher's Guide in a three-ring binder which includes Handouts and Activity masters for duplication and Overhead Transparencies; twenty-five Student DataBooks (additional Student DataBooks available) and the Mini-Atlases all packaged in a sturdy box suitable for storage when the class moves on to the next module. Since the Student DataBooks are soft-covered three-hole punched, non-consumable books, we recommend that each student have a binder to protect them. BGGS binders are available from Britannica, or you might ask each student to obtain one at the beginning of the course to keep the books in good condition for the next group of students that will use them. As the class completes a module, you can collect the Student DataBooks, place them in their storage box, and distribute the next module's DataBook to be placed in the student's binder.

GIGI print materials are organized in a unique fashion. The Teacher's Guide explains procedures to use in presenting the material found in the GIGI Student DataBook. Miniature layouts of student pages show the teacher how many pages of student material correspond with a given Teacher's Guide page. The Teacher's Guide includes Activities and Handouts to be copied and passed out to the class and Overhead Transparencies to enhance each lesson. All of a module's Activities, Handouts, and Overheads are located behind the third tab divider in each Teacher's Guide.

The teacher needs to become familiar in advance with both Teacher and Student material in order to effectively engage the class in meaningful geographic inquiries. There is a comprehensive "Memo to the Teacher from the GIGI Staff" in each Teacher's Guide which explains in detail the goals and principles behind the inquiry approach to geography learning.

The electronic components of the ***Britannica Global Geography System*** further empower students and teachers alike to engage in meaningful investigations. They are explained in detail in the following section.

II. BGGS CD-ROM

The **BGGS CD-ROM** is a resource manager and reference tool designed to help both teachers and students get maximum impact from the ***Britannica Global Geography System.*** This CD-ROM contains the text of the GIGI Student DataBooks in both Spanish and English, as well as Britannica's innovative geography reference program Geopedia™ all on a single disk. Here are some of the ways you and your class can use this software:

- When preparing to teach a module, you can access the GIGI Student DataBook on the CD to find which other elements of the BGGS are keyed to that lesson. For example, if you are teaching Lesson 3 in the Population and Resources module (What is overpopulation and how is it distributed?), accessing that lesson on the CD-ROM will reveal that there is one clip on the *Economic Development* videodisc called "Population/Wealth Correlation." With this information, you can plan when to reserve your department's videodisc player to preview the clip and show it to your class.

Furthermore, you will discover that there is one GIGI mini-atlas activity related to this lesson, five articles in the Geopedia database, ten entries in

Geopedia's World Data, five maps in the Geopedia Atlas, and five learning activities in the Geopedia BrainTeasers. You may want to assign each student or small group of students a research project using these extra resources to be done over the course of the module, or you can create a set of questions which the students must complete using the information found in Geopedia.

These activities can serve as a performance-based assessment of what students have learned in studying each module.

Since many schools have a limited number of computers with CD-ROM drives available, you may wish to devise a rotating schedule or sign-up system to ensure that each student has a chance to get at the BGGS CD-ROM. If it takes 15 class periods for a class of twenty-five students to do one module, students working in pairs can each have one turn at the computer if they schedule their time at the outset of the module. Using the CD-ROM's resource managing capability, you will have a very good sense of what resources you have at your disposal and how to make the most of them.

- All GIGI lessons are indexed by word and by key topic. If your class is studying food shortages in the Hunger module, you can key in the word hunger, and immediately learn where else in the GIGI modules this word or key topic appears. You can go directly to those occurrences in the text. You will also be directed to appropriate Geopedia references and Brain Teaser activities. Figures, Maps and Tables from GIGI print modules do not appear in the CD-ROM. However, the caption describing each of them is part of the online text.
- If Spanish is the primary language of your students, GIGI lessons can be accessed and printed out in Spanish from the BGGS CD-ROM. The BGGS Videodiscs have a Spanish soundtrack as well.

III. BGGS Videodiscs

More than ever before, today's students are visual learners. The GIGI modules explore issues and regions of the world with which many students are unfamiliar. With this in mind, we have produced three videodiscs, one to correspond to each of three major strands we have identified in GIGI: *Earth's Environment and Society; Economic Development;* and *Global Political and Cultural Change.*

These videodiscs, with English and Spanish soundtracks, can take you and your class to the parts of the world you are investigating with the wave of a barcode wand. Your class will hear how Amazon native peoples feel about the exploitation of the tropical rain forests where they live, witness the eruption of a volcano, and see first-hand the environmental disasters human beings have brought about.

The Barcode Guide which accompanies each disc enables you to access with a light pen or barcode reader, segments which pertain to the lesson being investigated. The Guide includes barcodes in both English and Spanish. Teachers can use the segments to enrich lessons, and students can make use of segments to enhance a report or group presentation.

There is a full-color poster to accompany each videodisc cluster which engages the students by asking "How do these images connect to you?" The posters can provide a colorful springboard for classroom discussion.

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BRITANNICA GLOBAL GEOGRAPHY SYSTEM

GIGI

Geographic Inquiry into Global Issues

Human Rights

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TEACHER'S GUIDE

Regional Case Study
Southeast Asia

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Contents

Memo to the Teacher from the GIGI Staff

You have in your hands the GIGI Teacher's Guide. Teaching with GIGI is a departure from teaching with a conventional textbook. By taking the time to study this memo—about 30 minutes—you will gain a good understanding of the kind of teaching that's needed to be successful with GIGI. We hope you have a rewarding and enjoyable experience!

Goals

The three major goals of *Geographic Inquiry into Global Issues* (GIGI) are to help you teach your students the following:

1. Responsible citizenship
2. Geographic knowledge, skills, and perspectives
3. Critical and reflective thinking

We believe you can accomplish these goals as well as others by teaching real-world issues. GIGI presents these issues with an inquiry approach, using the information, concepts, skills, and perspectives of geography.

GIGI and the Britannica Global Geography System

GIGI offers you two instructional modules for each of ten world regions (Figure 1 on pages vi and vii). There is no necessary sequence of modules; each one is independent, so you can use them in any order you wish or put together smaller clusters of modules to fit your needs. A leading question frames the issue of each module, and student inquiry proceeds through a sequence of lessons, each of which requires one or more daily periods of class time.

Color photographs at the beginning and end of each Student DataBook graphically illustrate the topic under inquiry.

Modules typically begin with a broad introduction to the global issue. Then, a major case study of three to four lessons examines the issue in a real place within the selected world region. Students also explore, usually in a single lesson, a comparative case study in a *different* region, which gives a variant of the issue and a sense of its global nature. Modules also bring the students "back home" to focus on the issue as it may appear in the United States or Canada. We do this because although North America is not one of the 10 GIGI

regions, frequent comparisons to North America throughout each module achieve additional instruction on this "home region."

Each GIGI module requires from two to three weeks of teaching time (10 to 15 class periods of 50 minutes) and contains a Student DataBook, Teacher's Guide, and Mini-Atlas. These GIGI print materials are at the heart of the Britannica Global Geography System (BGGS), which extends and enhances the inquiry approach to real-world issues with a CD-ROM and three videodiscs.

The BGGS CD-ROM puts the text of the GIGI Student DataBooks on line in both English and Spanish, then enables both teacher and students to search the text by lesson, key topic, or word to find the resources in the system that will enhance each. Geopedia™, Britannica's multimedia geography program, is provided in the CD-ROM for follow-up research. It features an atlas with more than 1,000 new maps, an encyclopedia with more than 1,200 geography-related articles, statistical information on every country from Britannica World Data Annual, a chartmaker for creating charts and graphs, a selection of video clips exploring cities and regions, and an electronic notepad allowing teachers and students to clip and edit text right on the screen.

Three videodiscs, designed to electronically transport students to the regions of the world where GIGI case studies are focused, are another part of the BGGS. The discs emphasize three major strands of the GIGI investigations: *Earth's Environment and Society, Economic Development,* and *Global Political and Cultural Change.* Each videodisc has two soundtracks, English and Spanish, and is accompanied by a Barcode Guide that enables teachers and students to access the segments that accompany the GIGI lesson with a wave of the barcode reader. A poster accompanies each videodisc to reinforce the connnections between your students and the issue being studied.

A full explanation of the Britannica Global Geography System components and how they work together is located in the BGGS overview in the front section of this Teacher's Guide.

Geographic Inquiry into Global Issues (GIGI)

Issues, Leading Questions, and Case Study Locations

South Asia	**Population and Resources** *How does population growth affect resource availability?* Bangladesh (Haiti)	**Religious Conflict*** *Where do religious differences contribute to conflict?* Kashmir (Northern Ireland)
Southeast Asia	**Sustainable Agriculture** *How can the world achieve sustainable agriculture?* Malaysia (Cameroon, Western United States)	**Human Rights** *How is freedom of movement a basic human right?* Cambodia (Cuba, United States)
Japan	**Global Economy*** *How does trade shape the global economy?* Japan (Colombia, United States)	**Natural Hazards** *Why do the effects of natural hazards vary from place to place?* Japan (Bangladesh, United States)
Former Soviet Union	**Diversity and Nationalism*** *How do nations cope with cultural diversity?* Commonwealth of Independent States (Brazil, United States)	**Environmental Pollution** *What are the effects of severe environmental pollution?* Aral Sea (Madagascar, United States)
East Asia	**Population Growth*** *How is population growth to be managed?* China (United States)	**Political Change** *How does political change affect peoples and places?* Hong Kong (South Korea, Taiwan, Singapore, Canada)

* Under development

Figure 1 Matrix showing GIGI modules. Geographic issues are in bold and leading questions are in italics. Major case study locations are followed by comparison examples in parentheses.

Geographic Inquiry into Global Issues (GIGI)

Issues, Leading Questions, and Case Study Locations

Australia/ New Zealand/ Pacific	**Global Climate Change** *What could happen if global warming occurs?* Australia and New Zealand (Developing Countries, U.S. Gulf Coast)	**Interdependence*** *What are the causes and effects of global interdependence?* Australia (Falkland Islands, United States)
North Africa/ Southwest Asia	**Oil and Society*** *How have oil riches changed nations?* Saudi Arabia (Venezuela, Alaska)	**Hunger** *Why are people hungry?* Sudan (India, Canada)
Africa—south of the Sahara	**Building New Nations*** *How are nation-states built?* Nigeria (South Africa, Canada)	**Infant and Child Mortality** *Why do so many children suffer from poor health?* Central Africa (United States)
Latin America	**Urban Growth** *What are the causes and effects of rapid urbanization and urban growth?* Mexico (United States)	**Development** *How does development affect peoples and places?* Amazonia (Eastern Europe, U.S. Tennessee Valley)
Europe	**Regional Integration*** *What are the advantages of and barriers to regional integration?* Europe (United States, Mexico, Canada)	**Waste Management** *Why is waste management both a local and global concern?* Western Europe (Japan, United States)

* Under development

Figure 1 (continued)

The **Student DataBook** contains the following features:

- Memo to the Student from the GIGI Staff
- An overview of the key questions and places explored in the module
- Lesson objectives
- Data presented in a variety of forms, including text, maps, graphs, tables, photographs, and cartoons
- Questions
- Glossary
- References

Students are not expected to learn the GIGI curriculum through the Student DataBook alone. Rather, they derive meaning from the DataBook when you use the Teacher's Guide to work through the curriculum with them. You may want to explain this process to students. Point out that you will be directing them to carry out various activities that are not specified in their text but are important in the sequence of learning.

Prior to teaching the first lesson, be sure students read the "Memo to the Student from the GIGI Staff" and the two-page overview, which gives the module's objectives in question form. Point out the Glossary and encourage its use as you work through the module, noting that glossary words are listed at the beginning of each lesson. So that students will know what they are expected to learn, they need to read carefully and understand the objectives listed at the beginning of each lesson.

This **Teacher's Guide** contains the following sections:

- Preparing to Teach This Module, a synopsis of the module's leading question, themes, and activities
- Module Objectives
- Number of Days Required to Teach the Module
- Suggestions for Teacher Reading
- Extension Activities and Resources

Most lessons include the following sections:

- Time Required
- Materials Needed
- Glossary Words
- Getting Started (suggested anticipatory sets)
- Procedures (for group and individual work)
- Modifications for older or younger students (in a different type face, printed in color)
- Questions and Answers (shown in tinted boxes)
- For Further Inquiry (suggestions for extensions and/or assessments)

- Masters of Overhead Transparencies and Activity masters and keys (located at the back of the Teacher's Guide)

Each module has its own accompanying **Mini-Atlas,** which provides four-color maps designed especially for use with that module. The Teacher's Guide explains how to use these maps. No additional atlases are required to teach the module, but large wall maps are highly recommended for your classroom. In addition to the maps in the Mini-Atlas, you will find numerous maps in the Student DataBook.

Intended Grade Levels

We believe GIGI enables you to probe global issues in various degrees of depth. This allows for the modules' use both over several grade levels (7–12) and over varying lengths of time at a grade level. The Teacher's Guides suggest alternatives for modifying instruction for different grade levels where appropriate. The reading level varies within each module: The Student DataBooks are approximately at grade 9 level, but some extracts from other sources are more challenging. These extracts are important because they show students that many people have contributed to the data, but younger students may need more time and help to understand them. The Teacher's Guides also include extension activities and resources that can maximize the grade-level flexibility of each module. Using the visuals included in the BGGS videodiscs and the activities built into the CD-ROM, you can further tailor instruction to your students. Obviously, you will determine whether particular lessons suit your students' abilities. When a range of required teaching time is given for a module, for example, 10 to 12 days, the greater amount of time should be planned for younger students. If you believe a lesson might be too difficult for your students, eliminate or simplify it. Rarely will the elimination of a lesson render a module ineffective. On the other hand, try to utilize the suggested extensions if the lesson does not adequately challenge your students.

Issues-Based Geographic Inquiry

In order to foster active learning and higher-level thinking, GIGI stresses issues-based geographic inquiry. Inquiry is essentially the method of science and of good detective work: It poses questions and proposes answers about the real world and it tests its answers with real data. Students do this with GIGI. Because this approach may be different from what students are familiar with, you may wish to pre-

pare them by describing the process and its connection to the real world. Also, their reading and discussion of the "Memo to the Student from the GIGI Staff" will help them understand the inquiry approach. GIGI is based on Frances Slater's inquiry activity planning model (1993). To reach GIGI's goals, your students study specific global issues by pursuing answers to geographic questions (Figure 2). They answer these questions by analyzing and evaluating data, using geographic methods and skills. This "doing geography" approach leads to significant outcomes in knowledge, skills, and perspectives. The progression from questions to generalizations "is crucial as a structure for activity planning and as a strategy for developing meaning and understanding. Meaning and understanding define the process of tying little factual knots of information into bigger general knots so that geography begins to make sense, not as a heap of isolated facts but as a network of *ideas and procedures*" (Slater 1993, page 60).

In truly free inquiry, students work independently, but with GIGI posing questions and providing data, you and your students explore the issues together. This approach supports and encourages your students in learning geography.

By using issues-based inquiry, you promote the development of a critical perspective in your students. They learn the habits of critical and reflective thinking. Multiple and opposing positions are inherent

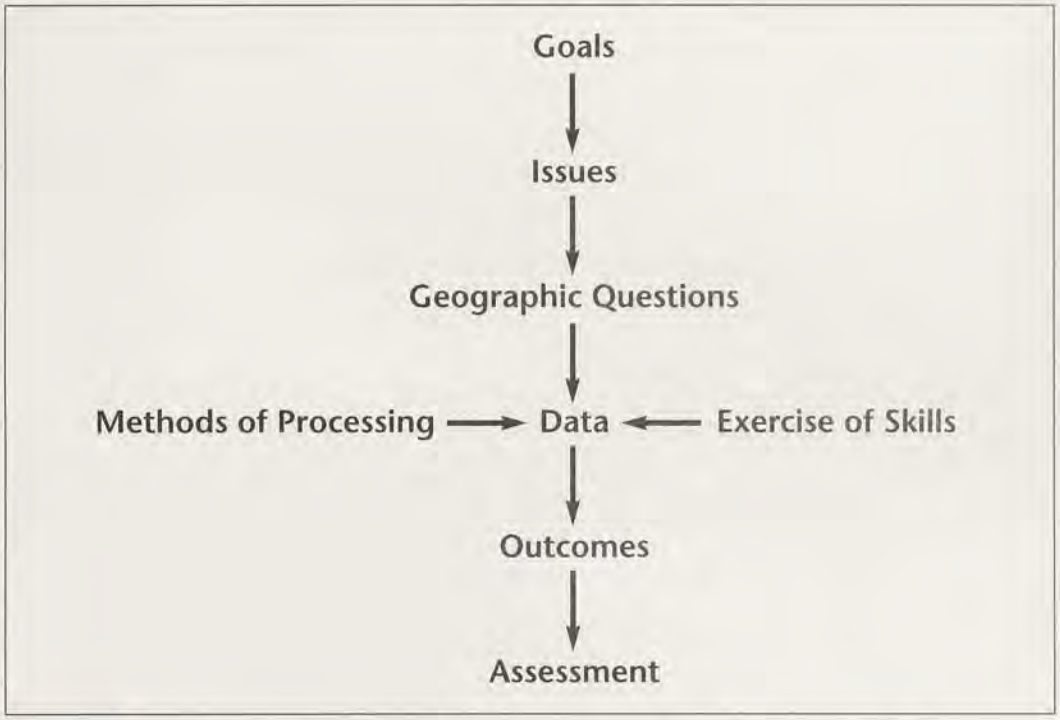

Figure 2 GIGI's model for issues-based geographic inquiry (after Slater 1993).

in these issues. Facts can be used to support different points of view. This is the context in which the habits of the critical perspective can develop, and *interpretation* is the key activity. With GIGI you foster these habits and abilities as you help your students interpret data guided by hypotheses, propositions, arguments, or questions.

An essential element of data-based, issues-oriented inquiry is to challenge your students by giving them opportunities to

- raise new questions,
- question the quality of the data,
- seek more useful or current data,
- articulate relationships they perceive,
- explain their processes of investigation, and
- defend their positions, decisions, and solutions.

Why These Issues Were Chosen

In planning GIGI, we sought timeless issues that are truly global in scope and that are of special concern to geographers. In this way, GIGI fosters what the National Geography Standards calls "the geographically informed person" needed by modern global citizenry (Geography Education Standards Project 1994).

The major case study, chosen to give solid grounding to the issue, is focused on a region where the issue is clearly expressed. The secondary case studies, based in other regions including the United States and Canada, show the *global* scope of the issue.

It is important to stress that, although GIGI contains a wide selection of case studies in all major regions (Figure 1) as well as frequent references to the global distribution of many geographic phenomena, GIGI is not a traditional regional geography. It does not attempt to provide basic geographic information for each region, such as one finds in traditional regional geography textbooks. In teaching a GIGI module, it is important to keep the emphasis on the issue and not get distracted with extraneous regional information.

Role of Questions

Each GIGI module is divided into six to eight lessons, each titled by a question; subquestions head individual sections of the lessons. Questions guide inquiry in order to merge the process of investigation with the drawing of conclusions. Directly linking questions and answers helps achieve an intellectually satisfying understanding of a problem (Slater 1993). When students are asked to learn only conclusions without learning how they are drawn, we perpetuate the tradition of an answer-centered education bereft of higher-level thinking. Therefore, it is important that students understand they are not

always expected to answer the questions when they first appear, but rather to keep them in mind as guides when they are reading or discussing.

GIGI asks both convergent and divergent questions, trying to reach a balance between the two. Supplement the questions in GIGI by asking your students many more of the types of questions suggested by Slater (1993). These are questions that encourage

- recall,
- classification and ordering,
- the use of data to draw conclusions,
- awareness of the limitations of data or of evaluation of data, and
- awareness of the processes of reasoning used.

According to the National Geography Standards, the "geographically informed person applies a comprehensive spatial view of the world to life situations" (Geography Education Standards Project 1994). In order to foster such a view of the world, GIGI asks *geographic* questions that ask where things are and why. By asking such geographic questions and by having students learn to ask them, you will reinforce GIGI's approach. A good question to begin with is: Where is this issue located? Then proceed to questions such as the following:

- Why does it take place there?
- How and why does this issue affect the people in this place?
- In what other places do people confront this issue?
- How and why are these places related?
- What alternatives do people have to improve their situation, and which alternatives do you recommend?

Fundamental Themes of Geography

In recent years, many geography teachers have learned that the five "fundamental themes" (Joint Committee on Geographic Education 1984) help them ask geographic questions. The theme of **Location** asks where things are and why things are located where they are. **Place** is the theme that inquires into human and physical characteristics of locations. **Human-Environment Interaction** examines how and why humans both adapt to and modify their environments as well as the consequences of these actions. **Movement** investigates not only how and why places are connected but also what is the significance of those interactions. The theme of **Region** seeks to identify and explain similarities and differences among areas and how and why these form and change. An extended explanation of the themes and their concepts, interrelationships, and applications is

given in Hill and McCormick (1989). The themes are useful because they encourage the kinds of questions required to help students develop the geographic perspective.

Importance of Local Examples

GIGI is a world geography, but it shows that issues work at various geographic scales—personal, local, regional, national, and global. Because it is sometimes difficult for younger students to identify with faraway places, success with GIGI in part depends upon the ability of both you and your students to relate the issues to examples in your local community. We strongly recommend that you refer in class to local examples of the issue being investigated. Just as important, we encourage you to have your students conduct local field studies related to this issue whenever possible. Issues having important geographic dimensions abound in every community (see the Extension Activities and Resources section at the end of this Teacher's Guide for examples). Peak educational experiences often come when students see things in the field that relate to their classroom studies. We discuss other reasons for local involvement in the next section.

Familiar people can be as important as familiar places in motivating students. The quality of personal engagement is at the crux of successful instruction. Using the BGGS videodisc segments that accompany most GIGI lessons is a powerful way to help your students find relevance by identifying the GIGI issues with real people. Similarly, you can connect GIGI issues to everyday life at a human scale, especially at the students' own age levels, by using current newspaper accounts or magazines that address the student's perspective.

As you gain familiarity with teaching local examples, as you develop field exercises for your students, and as you learn how to put a human face on these materials, you will begin to customize the GIGI modules to fit your particular environment. Our trial teachers reported that the more they taught GIGI modules, the more comfortable they became in adapting them to fit their needs.

Fostering Optimistic and Constructive Perspectives

The seriousness and complexity of the global issues studied in GIGI can overwhelm students unless you take care to foster optimistic and constructive perspectives toward issues. "Gloom and doom" needs to be balanced with examples of success and prospects for positive change. It is important to help your students develop a

sense of personal efficacy, an attitude that their actions can make a difference in solving global problems. The maxim, "Think Globally, Act Locally," speaks to the need to help students organize and conduct constructive actions that address local variants of the issues they are studying. As we noted earlier, student involvement in local projects enriches their educational experience. There is also good evidence that it actually produces an optimistic feeling—that their actions *can* make a difference—to help them deal with the often difficult and sometimes depressing world issues. GIGI modules often include lessons and activities to show possibilities for positive action.

Certain perspectives foster student optimism and constructive behavior. Geography students, especially, should learn to respect other peoples and lands, and they should come to cherish environmental unity and natural diversity. They should also learn to be skeptical about simplistic explanations, such as the theory that attempts to explain human characteristics and actions in terms of the physical environment alone, which geographers call "environmental determinism." Most important, optimistic and constructive perspectives accompany the development of empathy, tolerance, and open-mindedness. These traits are fostered by avoiding sexist and racist language, discouraging ethnocentricity, and challenging stereotypes, simplistic solutions, and basic assumptions.

References to Data

Unlike most textbooks, GIGI attributes its sources of data with in-text citations and full reference lists, which is another way of encouraging the critical perspective. In the Student DataBook, material that has been extracted from original sources is indented and printed in a different typeface. Long extracts are highlighted with background color. Use of these sources helps your students learn that real people construct ideas and data and that their concepts and information are not immutable. Instead, they often change through the critiques and interpretations of various people. By using these scholarly conventions, we intend to encourage your students to appreciate the tentativeness of knowledge and to value scholarship and academic integrity.

Updating

Real data quickly become obsolete. GIGI addresses this fact by discussing historical trends of data and by stressing concepts. You should reinforce this bias for concepts and also freely acknowledge the datedness of information by explaining why it is still used (for example, the lags between research and writing and publication and

use; the lack of more recent data). Whenever possible, guide students to update materials. Britannica's Geopedia, on the BGGS CD-ROM, contains data based on Encyclopædia Britannica's World Data Annual, which is also available in print form. Have students use these sources to supplement and update GIGI data.

Assessing Learning

Evaluation of student achievements with GIGI can be focused on two broad areas. The first is the developing ability of students to undertake geographic inquiry. The second is the acquisition of knowledge and perspectives about the module issue.

The ability of students to undertake inquiry in geography can be related to the primary questions that guide geographical study. They are noted earlier in this memo. As students work through the module, they are likely to become increasingly adept at asking and answering geographic questions. Seek to extend your students' competence in several clusters of skills that facilitate geographic inquiry. These clusters include the following:

- Identifying problems and issues. This may be done through observation, asking questions, brainstorming, reading, and in other ways.
- Inquiring into the problems and issues in many ways such as through map reading and interpretation, making surveys, and using results of surveys done by others.
- Making decisions and taking action, for example, through reviewing alternatives, establishing priorities and criteria, and communicating cooperatively with people in other ways.
- Reflecting at all stages of the process of inquiry, especially through careful consideration of diverse sources of evidence.

Students will acquire knowledge of the module issue as they make their inquiries. This knowledge can be tested and graded. Assessments may be based on the following:

- Knowledge and skills shown by work on Activities included in this Teacher's Guide and on questions in the Student DataBook.
- Observations of student participation in groups and in class discussions.

Specific assessment ideas are given at the end of some lessons in the section called For Further Inquiry. In addition, the Teacher's Guide ends with Extension Activities and Resources. Some of these extension activities can serve as authentic assessments.

Potential Uses

In addition to the flexibility offered by the free-standing nature of the modules, GIGI has a number of other characteristics that encourage widespread use. Modules can be extended and enhanced with the BGGS CD-ROM, videodiscs, and posters. Because GIGI's issues-based approach integrates several topics (for example, population, economic, political, physical, and cultural geography) in a single module, the modules are not conducive to using an approach in which topics are taught separately. On the other hand, GIGI may be used with a world regional approach because there are modules for each of 10 world regions. A year-long world geography or global studies course will have more than enough material by using 12 modules. Five to seven modules may constitute a one-semester, issues-based geography course covering several regions. You can define clusters of modules for your own curricular purposes. We have identified three clusters for interdisciplinary studies within the Britannica Global Geography System, each comprising six or seven GIGI modules. They are *Earth's Environment and Society, Economic Development,* and *Global Political and Cultural Change.* BGGS includes a videodisc and poster for each cluster. These strand packages could well be used in Social and Environmental Studies, Earth Science, Global Studies, and Area Studies classes. Activities in the modules also support math, language arts, and arts curricula.

GIGI encourages and facilitates the development of a variety of geographic skills that transfer widely into the natural and social sciences. Among these are skills of asking geographic questions and developing and testing geographic generalizations. These require other GIGI skills including examining and making a variety of maps; analyzing photographs; constructing and interpreting graphs and tables of spatial data; and collecting, interpreting, and presenting geographic information.

Finally, GIGI promotes a wide variety of linguistic, numeric, oral, creative, and social skills as well as geographic skills. In particular, GIGI emphasizes cooperative learning. We believe that one of the great strengths of the GIGI modules is that they give students practice in both group and individual problem solving. As students become more familiar with the global issues, they learn that finding solutions to world problems requires people to work together cooperatively.

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Geography Education Standards Project. 1994. *Geography for Life: The National Geography Standards.* Washington, DC: Geography Education Standards Project.

Hill, A. David, and McCormick, Regina. 1989. *Geography: A Resource Book for Secondary Schools.* Santa Barbara, CA: ABC-Clio, Inc.

Joint Committee on Geographic Education. 1984. *Guidelines for Geographic Education: Elementary and Secondary Schools.* Washington, DC: Association of American Geographers and National Council for Geographic Education.

Slater, Frances. 1993. *Learning through Geography.* Revised. Indiana, PA: National Council for Geographic Education.

Preparing to Teach This Module

Human Rights

How is freedom of movement a basic human right?

One of the fundamental themes of geography is *Movement.* This module addresses a basic human right—freedom of movement. Through studying this module, students will become aware of why governments sometimes seek to control people's freedom of movement. The lessons present personal histories of people who have been directly—and adversely—affected by such control. It is hoped students will empathize with the situations described and, in so doing, appreciate the right to move freely (or *not* to move, as the case may be). The United Nations has declared movement a universal human right.

Prior to beginning these lessons, have students survey family members to discover why their families migrated to the United States. Students may recall that many people came to the United States because their freedoms were denied elsewhere. In Lesson 1, students analyze the UN's Universal Declaration of Human Rights to see how its definition of human rights relates to the theme of *Movement.* Lessons 2 through 4 comprise the primary case study, Cambodia. These lessons contain excerpts from the autobiography of a survivor of the Cambodian holocaust, Dr. Haing Ngor, through whose eyes most of the Cambodian tale is told. We recommend using a brief episode of guerrilla theater to set the tone for this remarkable, and extremely unsettling, story.

In Lesson 2, students will compare a variety of conflicting data sources and learn the difficulty of knowing exactly what happened in Cambodia during the 1970s. Using historical data, students construct a time line of key events and become familiar with the participants in the Cambodian civil war. Lesson 3 describes how Cambodian city-dwellers were forced to evacuate their homes and move to the countryside after the communist Khmer Rouge won the civil war in 1975. Students assume the role of Khmer Rouge planners to decide where

in Cambodia the people ought to be relocated in order to meet specified goals. In Lesson 4, students consider what it is like to be forced to stay in a place against one's will. Cambodians were enslaved in labor camps, suffering through harsh working conditions and starvation. Perhaps 30 percent of the population died by 1979. This is the module's most depressing lesson. For this reason, the lesson's activity is lighter in tone. Students trace Haing Ngor's movements on a map of Cambodia.

For comparison, Lessons 5 and 6 explore what happened to two different groups of immigrants to the United States that were denied their freedom of movement. First, students simulate Congressional hearings concerning the disposition of "undesirable" refugees from Cuba in the early 1980s. Lesson 6 deals with the internment of Japanese-Americans during World War II. In both cases, students are challenged to consider under what circumstances the right to freedom of movement has been denied in the United States. Students are asked to develop an immigration policy regarding the Cuban Marielitos and to determine whether the internment of Japanese-Americans was justified. As in the Cambodian case study, the ability of students to empathize with the affected people is central to the success of the module.

The module ends on a hopeful note. Positive recent developments in Cambodia and the remuneration of the interned Japanese-American citizens are recounted to foster some optimism among the students. It is hoped that students will feel optimism for a reduction of human rights violations in the future. In the final activity, the class develops its own policy declaration regarding the means by which future violations of freedom of movement can be averted.

Using the BGGS CD-ROM can simplify lesson planning by making it easy to access the resources the system provides for each lesson. It shows exactly which Geopedia™ data and learning activities can be used in long-range and short-term assignments, and which videodisc clips will provide visual reinforcement for each GIGI lesson. The CD-ROM can also show you ways in which a lesson in one module relates to a lesson in another module. And it indicates where to find every reference in GIGI, Geopedia™, the Mini-Atlas maps, and the videodiscs to any key topic—for example, "tsunami" or "Bangladesh." The students will also be able to use the BGGS CD-ROM for further research and short-term or long-term range assignments. The BGGS multimedia components and their uses are explained fully in the tabbed BGGS section in the front of this Teacher's Guide.

The following are general modifications recommended for younger students:

- Plan for fifteen days because the activities will require more teacher explanation and support.

- Provide directions for homework assignments and monitor students' understanding and progress.
- Prior to assigning written activities requiring students to draw conclusions and summarize their findings, ask guiding questions and develop a sample outline on the chalkboard.

Module Objectives

- Analyze the geographic components found in the UN's Universal Declaration of Human Rights.
- Understand how and why governments restrict people's freedom to move.
- Question the reliability of published data.
- Develop skills in map reading, map making, and map interpretation.
- Identify differing perspectives on human rights violations.
- Formulate strategies for resolving the problem of human rights violations.
- Foster a sense of hope for an improvement in the status of human rights.

Number of Days Required to Teach *Human Rights*

Eleven to thirteen 50-minute class periods

Suggestions for Teacher Reading

Amnesty International. Contact this organization for up-to-date information about human rights violations around the world. Address: 322 8th Avenue, New York, NY 10001. Phone: 212-633-4200 (fax: 212-463-9193).

Boswell, Thomas, and Curtis, James. 1983. *The Cuban American Experience.* Totowa, NJ: Rowman and Allenheld. This book tells the story behind the Mariel boatlift.

Daniels, Roger, Taylor, Sandra C., and Kitano, Harry H. L., editors. 1986. *Japanese-Americans: From Relocation to Redress.* Salt Lake City: University of Utah Press.

Dowty, Alan. 1987. *Closed Borders: The Contemporary Assault on Freedom of Movement.* London: Yale University Press.

Hufker, Brian, and Cavender, Gray. 1990. From freedom flotilla to America's burden: social construction of the Mariel immigrants. *The Sociological Quarterly,* 31(2): 321–335.

Kieran, Ben. 1991. The nature of genocide in Cambodia (Kampuchea). *Social Education,* February. Includes lesson ideas for presenting the issue of genocide.

Ngor, Haing (with Roger Warner). 1987. *A Cambodian Odyssey*. New York: Macmillan Publishing Company. Many excerpts from this book are included in the Student DataBook.

Pico, Laurence. 1989. *Beyond the Horizon: Five Years with the Khmer Rouge*. New York: St. Martin's Press.

Schanberg, Sydney H. 1980. *The Death and Life of Dith Pran*. New York: Penguin Books. This is the story from which the film *The Killing Fields* was adapted.

Takaki, Ronald. 1987. *Strangers from a Different Shore: A History of Asian Americans*. New York: Penguin Books. This book covers the internment of Japanese-Americans during World War II.

Terrill, Ross. 1991. The plight of the boat people. *National Geographic*, February.

White, Peter. 1982. Kampuchea awakens from a nightmare. *National Geographic*, May.

Zich, Arthur. 1986. Japanese-Americans: home at last. *National Geographic*, April: 512–539.

Lesson 1

What does *freedom of movement* mean?

Time Required

Two 50-minute class periods

Materials Needed

Copies of Activity 1 for all students
Copies of Activity 2 for each group of students
Colored pen or pencil (one for each group)
Mini-Atlas map 1

Glossary Words

human rights

Khmer

Khmer Rouge

Prior to Beginning the Module

Two or three days prior to beginning the module, have students interview a family member familiar with family history (**Activity 1**). **Be sure that students complete this survey sheet anonymously.** The completed surveys are used in an activity later in Lesson 1. If some students or parents are uncomfortable with sharing this information, the activity will still work as long as about one-third of your class is willing to do this.

Getting Started

- Have students read the Memo to the Student and the overview on pages 2–3 in the Student DataBook prior to beginning the module. Also make students aware that there is a Glossary in the back of their Student DataBooks.
- Ask students to list in what ways their movements are restricted. Examples may help them get started: They may have to stay in the school building all day or stay at their home in the evening; they may be forced to visit relatives; or they may be prevented from going out of town.

Procedures

What are some human rights recognized by the nations of the world? (pages 4–8)

A. Have students read the introductory text and the excerpt from the UN Universal Declaration of Human Rights. Ask students to discuss which of the excerpted Articles deal with movement. Note that the language in the Articles is sexist in places (use of the words *he* and *his*); be sure students understand that the meaning applies to all people. [Articles 13 and 14 deal directly with movement, but students may also see relevance in Article 4 (slaves are not free to move) and Article 19 (ideas can move). Any interpretation is welcome. Encourage discussion of why Articles indirectly related to movement may lead to movement. For example, if Article 5 is violated, then people are forced to move to avoid torture or cruelty.]

4

Lesson 1

What does *freedom of movement* mean?

Objectives

In this lesson, you will

- Understand that people have an internationally recognized right to freedom of movement.
- Identify violations of the right to freedom of movement.
- List push/pull factors that brought families to the United States or Canada.
- Know that our families' histories can reveal a wealth of information on this issue.

Glossary Words

human rights
Khmer
Khmer Rouge

What are some human rights recognized by the nations of the world?

The Universal Declaration of Human Rights was adopted by the General Assembly of the United Nations in 1948. Its 30 articles cover civil, political, economic, social, and cultural rights. The Universal Declaration was adopted to prevent abuses of human rights by governments. By joining the UN, nations affirm "their faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women."

5

The Declaration is not a treaty and, therefore, is not legally binding. But its provisions have been included in the laws of many new countries. Experts consider the Declaration a valid interpretation of the Human Rights provisions of the UN Charter and of international law. For these reasons, it has gained legal importance. Here is a selection of rights found in the Declaration:

Universal Declaration of Human Rights

[T]he General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. . . .

Article 3. Everyone has the right to life, liberty and security of person. . . .

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. . . .

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. . . .

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each State.

(2) Everyone has the right to leave any country, including his own, and to return to his country. . . .

Article 14. (1) Everyone has the right to seek and enjoy in other countries asylum from persecution. . . .

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. . . .

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. . . .

Adopted by the United Nations General Assembly, December 10, 1948

6

As you read the two following cases, consider these questions:

1. Why did Werner and Shreveye want to leave their countries (East Germany and Cambodia)?
2. How were their human rights violated, according to the Universal Declaration of Human Rights?
3. Do you think people have a right to kill in order to protect their human rights? Why or why not?

Case 1: Werner Weinhold's flight from East Germany

Werner Weinhold was a 27-year-old private in the East German Army in 1976. He was unhappy because the government . . . denied him freedoms. Werner was especially angry because he and most other East Germans were not allowed to leave their country, even to visit relatives in West Germany. One night, Werner slipped away from his unit, taking a submachine gun with him. He stole several cars and used them to get to the border between East and West Germany. For three nights he hid in a barn in the wooded hilly region of Thuringen. Then, still wearing his army uniform, he decided to try to escape across the most heavily guarded frontier in all Europe. Along the frontier were "death strips"—barbed-wire entanglements, strips of plowed land, watchtowers, and minefields. The strips were patrolled by dogs and by armed guards on twenty-four hour alert. The guards had orders to prevent anyone from leaving East Germany and "shoot to kill" if necessary.

Werner was luckier than most people who had tried to cross the frontier. He managed to escape. He then hitchhiked across West Germany to the home of some relatives. It was there that he was later arrested on charges brought by the the East German government. Two border guards had been found shot in their backs. Neither guard had fired his weapon.

The East German government demanded that Werner be returned to them, but the West German government refused to surrender him. East Germany offered a reward of 100,000 marks (well over $40,000) to anyone who would capture Werner and

7

return him. The East German government wanted to try him for murder.

Here is Werner Weinhold's story: "As I was fleeing across the heavily guarded border, I came under automatic weapons fire. In self-defense I spun around and emptied a clip of submachine gun fire in the direction from which the first shot came. I am very sorry I killed the two guards. I wish all those who want to leave Germany could be allowed to do so. Then, such things would not happen." . . .

The East German government sent copies of this as evidence to West Germany, but could not supply other evidence such as bullets or witnesses. However, the West German judge accepted Werner's story as sufficient evidence. Werner Weinhold was found guilty and given a jail sentence of 10 1/2 years (Branson and Ring 1977).

Case 2: The story of Shreveye Ing, 15-year-old Cambodian refugee

Shreveye Ing was born [in] 1973, in Cambodia. Today [1988] she lives in the orphanage at Site 2, a Thai refugee camp near the border with Cambodia. The camp, with its 173,000 inhabitants, is the largest Khmer city outside of Phnom Penh. The people are crowded into 16,000 bamboo huts on two square miles.

Memorial to those who died trying to escape East Germany at the Berlin Wall

Questions and Answers for page 6

1. Why did Werner and Shreveye want to leave their countries (East Germany and Cambodia)?
   - East Germans were not allowed to travel freely or to visit their families in the west. Shreveye fled the persecution of her family by the Khmer Rouge.

2. How were their human rights violated, according to the Universal Declaration of Human Rights?
   - Article 3 guarantees the right to liberty and security; Article 13 guarantees freedom of movement and the right to leave his or her country; Article 19 guarantees freedom to hold and express opinions. Other arguments could reasonably be made to show how other articles were violated in these cases.

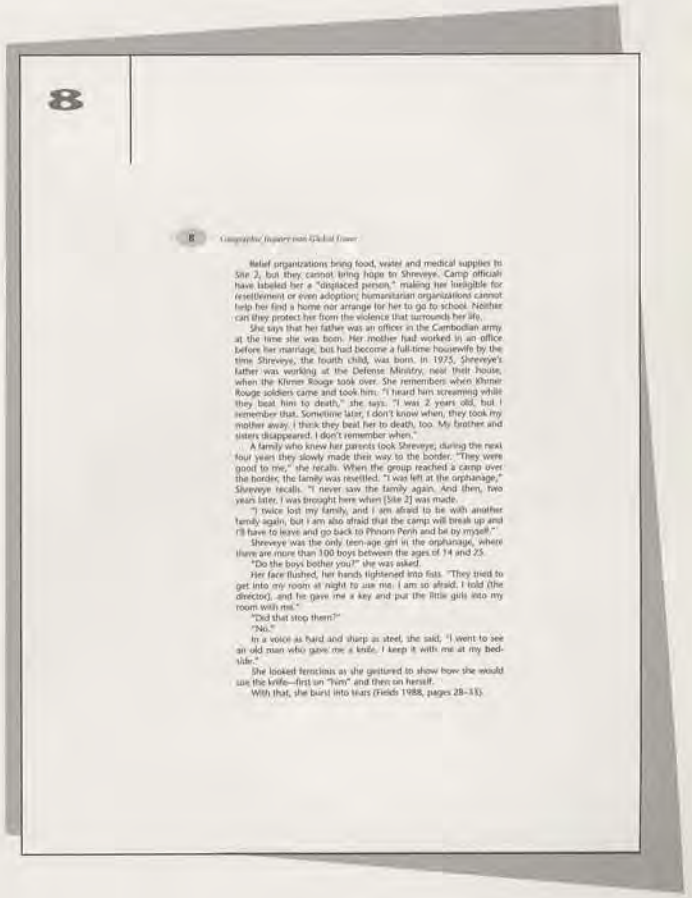
3. Do you think people have a right to kill in order to protect their human rights? Why or why not?
   - Have students spend 15 minutes expressing their opinions in either a poem, drawing, or short story. Or students could write an open letter to the UN, the governor of their state, a world leader, or even a local city mayor. Post the letters, poems, and stories around the classroom or start a bulletin board of students' feelings about human rights.

B. Have students read the two cases of Werner Weinhold and Shreveye Ing (pages 6–8). Ask them to locate Germany and Cambodia on **Mini-Atlas map 1** (world political map) and answer the three questions preceding the cases.

C. On the second day of the lesson, students will work with the family survey data (Activity 1) to create a world map that displays movement of people (**Activity 2**). Collect Activity 1 from those students who completed it.

   a. Divide the class into small groups of three or four students; each group should have Mini-Atlas map 1 available. Also give each group a copy of Activity 2 (blank world map). Each group will map the same data.

   b. Take the responses from the Activity 1 survey and scramble up the surveys to assure students' anonymity. For each completed survey, read the responses in the style of a news broadcaster. For example, "Bulletin! In 1880, a family was forced to move from Hungary to New York to flee religious per-


8

8 Geographic Inquiry into Global Issues

Relief organizations bring food, water and medical supplies to Site 2, but they cannot bring hope to Shreveye. Camp officials have labeled her a "displaced person," making her ineligible for resettlement or even adoption; humanitarian organizations cannot help her find a home nor arrange for her to go to school. Neither can they protect her from the violence that surrounds her life.

She says that her father was an officer in the Cambodian army at the time she was born. Her mother had worked in an office before her marriage, but had become a full-time housewife by the time Shreveye, the fourth child, was born. In 1975, Shreveye's father was working at the Defense Ministry, near their house, when the Khmer Rouge took over. She remembers when Khmer Rouge soldiers came and took him. "I heard him screaming while they beat him to death," she says. "I was 2 years old, but I remember that. Sometime later, I don't know when, they took my mother away. I think they beat her to death, too. My brother and sisters disappeared. I don't remember when."

A family who knew her parents took Shreveye; during the next four years they slowly made their way to the border. "They were good to me," she recalls. When the group reached a camp over the border, the family was resettled. "I was left at the orphanage," Shreveye recalls. "I never saw the family again. And then, two years later, I was brought here when [Site 2] was made.

"I twice lost my family, and I am afraid to be with another family again, but I am also afraid that the camp will break up and I'll have to leave and go back to Phnom Penh and be by myself."

Shreveye was the only teen-age girl in the orphanage, where there are more than 300 boys between the ages of 14 and 25.

"Do the boys bother you?" she was asked.

Her face flushed, her hands tightened into fists. "They tried to get into my room at night to use me. I am so afraid. I told (the director), and he gave me a key and put the little girls into my room with me."

"Did that stop them?"

"No."

In a voice as hard and sharp as steel, she said, "I went to see an old man who gave me a knife. I keep it with me at my bedside."

She looked ferocious as she gestured to show how she would use the knife—first on "him" and then on herself.

With that, she burst into tears (Fields 1988, pages 28–33).

secution." As the groups hear these data, their job is to perform the following tasks:

Locate the origin and destination country and connect these with a line. If possible, lines should point to the final destination within the United States or Canada. Use a black line if the move was *not* forced and a colored line if the move was forced. (Note that one response might involve many separate moves, e.g., from Vietnam to Hong Kong to Canada to the United States.)

Write the reason for leaving the country of origin. Single-word clues are fine, e.g., war, famine, financial, or persecution. Or students may draw icons such as a gun, a dollar bill, a loaf of bread, or other symbols.

c. The completed maps should reveal a fundamental theme in geography, namely, movement. In this case, the patterns show where people moved, why they chose to leave, and why they chose a particular destination. Welcome all analyses and promote discovery of geographic patterns.

D. Challenge students to bring in news articles over the duration of the module concerning the issue of human rights as related to freedom of movement. Post the articles in the appropriate place on a wall map of the world to show which regions have the highest incidence of human rights violations. Set a goal (perhaps 25 to 30 articles) that the class should try to reach over this period of time. If you teach more than one section of this class, it may be fun to institute a competition among the sections to see which one can find the most articles. Alternatively, you might offer the class a prize for achieving its goal.

For Further Inquiry

- Arrange a showing of *The Killing Fields*, directed by Roland Joffe, 1985. This excellent film, based on Sydney Schanberg's book, *The Death and Life of Dith Pran*, is about the plight of the Cambodian people during the reign of the Khmer Rouge. The film carries an "R" rating, but you can avoid showing objectionable scenes by prescreening the video on a VCR. You may wish to show a small part of this film to generate interest in the Cambodian case study that begins in Lesson 2.
- Have students choose one of the rights from the Universal Declaration of Human Rights dealing with freedom of movement and write a paragraph about why it is important to them.

Lesson 2

How was the right to freedom of movement violated in Cambodia?

Time Required

Two or three 50-minute class periods

Materials Needed

OPTIONAL: Copies of Activity 3 (about 10 copies of page 1 and one copy of pages 2 and 3)
Copies of Activity 4 for all students
Two different colored pencils for all students
Transparencies of Overheads 1 and 2

Glossary Words

collectivization

coup

Khmer

Khmer Rouge

Year Zero

Preparation

Optional Activity We have suggested a guerrilla theater activity that some teachers have found very effective to set the stage for this lesson (see the second activity under Getting Started on pages 6 and 7, and **Activity 3**). Other teachers, particularly those in schools with Cambodian students or schools sensitive to issues of violence, found this activity to be inappropriate for them. Please consider possible reactions of your students to the activity before you choose to use it. Should you decide to include the activity, it requires preparation. A shorter, alternative way to get students interested in the Cambodian case study is given first under the *Getting Started* section; it does not require this preparation.

On the day before this lesson, select *one* student to play the role of a Khmer Rouge soldier. The remainder of the class will play the role of Phnom Penh city dwellers on the day the Khmer Rouge won the Civil War—April 17, 1975. The soldier will carry a supply of "dead cards" to place around the necks of the city dwellers who "die" during the simulation. Photocopy the dead cards from page 1 of Activity 3, punch holes, and add string to make necklace-style dead cards.

Prepare enough dead cards for about one-third of your class. Each dead person represents 100,000 people, to give students an idea of how many people died. The number of dead cards multiplied by 100,000 represents the total estimated number of Cambodians killed. From 1 to 2 million died—up to 30 percent of Cambodia's population.

Give the Khmer Rouge soldier one copy of his or her role card (page 3 of Activity 3). Review the student's mission with the soldier, adapting the role as necessary for your classroom.

Getting Started

- Find a current news clipping that demonstrates some violation of the freedom of movement. Write the highlights of this story on the board (or project an overhead transparency of the article) so students can follow the story. Ask the class how they would feel if they lived in

the locale of this story. Inform them they will be studying what happened in a similar situation in Cambodia as a case study of what happens when people are denied their freedom of movement.

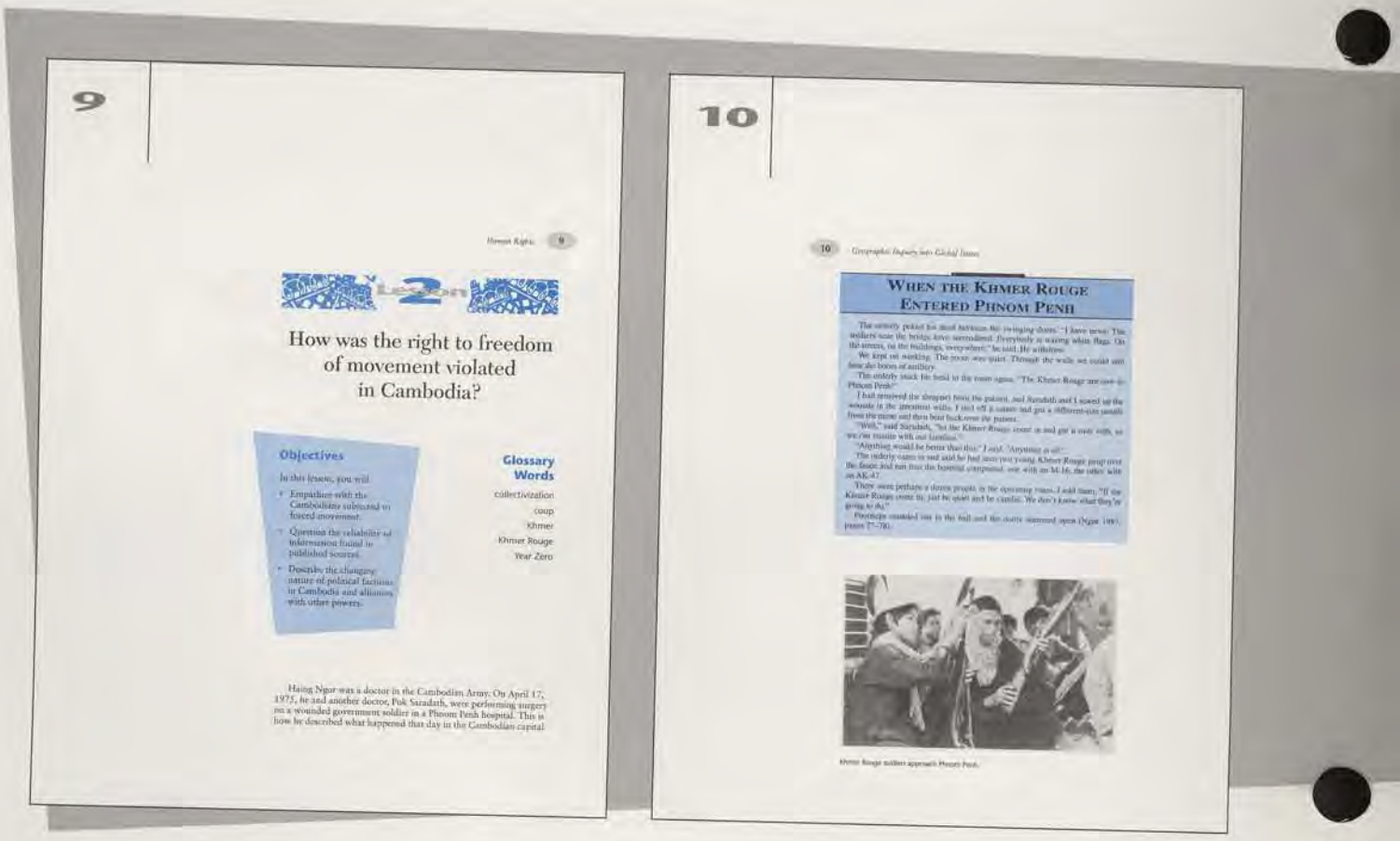
- A more dramatic way to get students motivated to learn about the tragedy of Cambodia would be to use the following guerrilla theater activity as described in the *Preparation* section for its initial planning steps.

Begin the class by informing the students that it is the morning of April 17, 1975, and they are in Phnom Penh, the capital city of Cambodia. A civil war between communist troops and the right-wing government has been raging for five years, but the Communists are about to win. The Communist rebels (called the Khmer Rouge) have a reputation for brutality.

Important: Tell students that their goal is to do whatever is necessary to stay alive when the Khmer Rouge enter Phnom Penh. Also say that you will occasionally command everyone to "freeze," meaning that they should stop, look, and listen to you.

Have several students read aloud (loud enough so the student playing the soldier outside can hear) the short extract by Haing Ngor describing the events of April 17, 1975 ("When the Khmer Rouge Entered Phnom Penh" on page 10). When the reader gets to the phrase " . . . and the doors slammed open," the student playing the Khmer Rouge soldier should come in and proceed with his or her mission (as described in Activity 3). After the soldier has corralled everybody into a corner (and "killed" those who refused to move), shout "freeze!" to pause the simulation. Question the city dwellers (both living and dead) about what they think is happening. [Accept all speculation.] Before resuming the simulation, remind the city dwellers (those who haven't died) that their goal is to stay alive at all costs. Announce "resume" to continue the simulation.

After the soldier has questioned all of the students and either let them live or killed them, again shout "freeze!" to pause the simulation. Everybody should stay in the corners to which they have been assigned. Allow students to



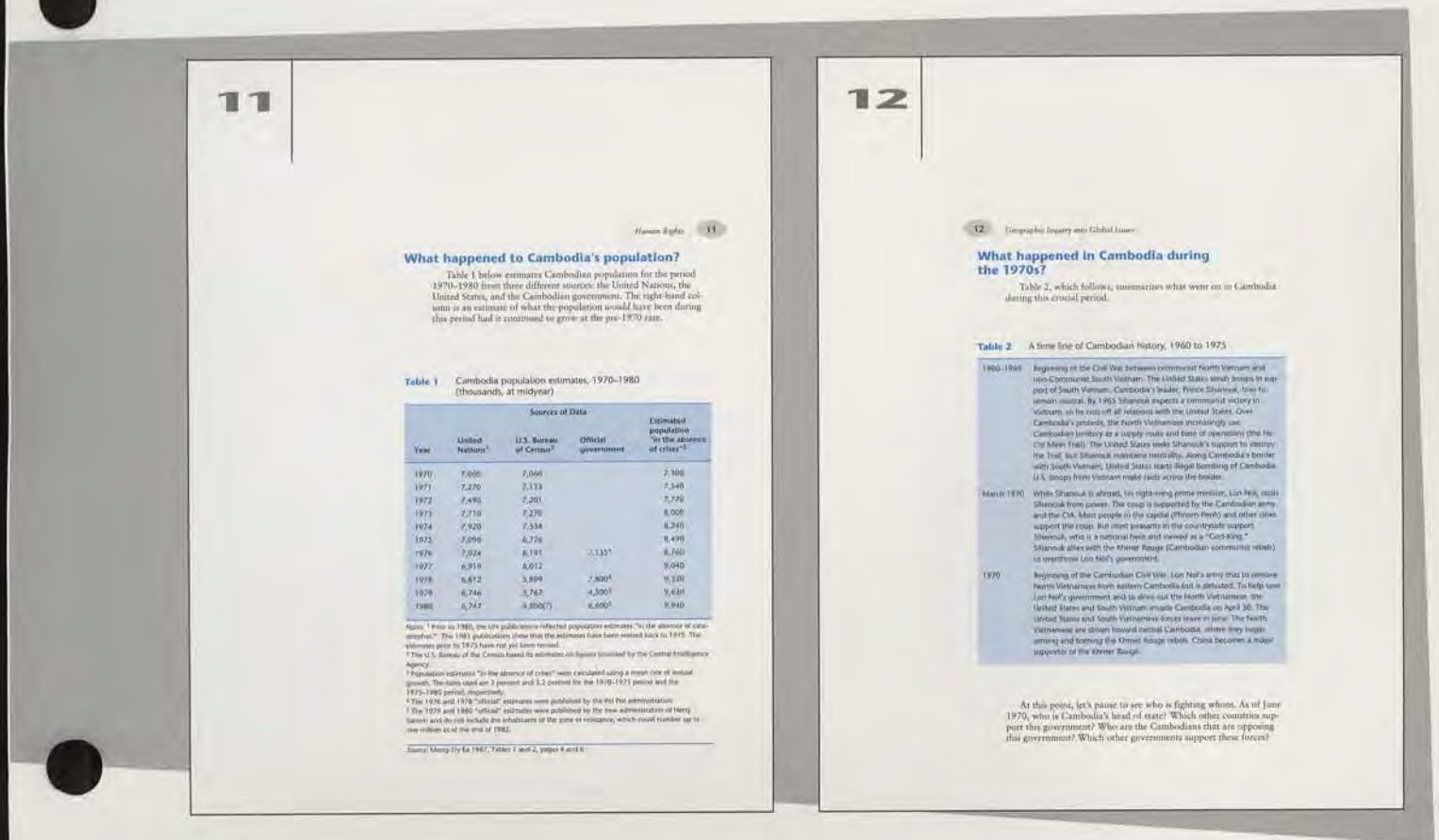
speculate on the course of events. [What's happened: Many people have died, all have been displaced, and a small number (only one) of the military moved a large population—in reality the Khmer Rouge in Cambodia were 1 percent of the total population. Students may note that those who survived were submissive and willing to farm or work in factories. Some people managed to survive because they were able to deceive the Khmer Rouge into believing they were willing to farm or work in factories.]

Procedures

What happened to Cambodia's population? (page 11)

A. Have students review Table 1, which gives three different estimates of Cambodia's population changes from 1970 to 1980, the period of the crisis discussed in this case study. Have students plot two line graphs on Activity 4, one each for the U.S. and UN estimates. Then, have them use colored pencils to shade the area between these two lines to show the discrepancy. (See *Key for Activity 4.*) At this point students should answer Questions 1 and 2 on the second page of the Activity.

Next have students plot a third line, showing the four years of official estimates (1976, 1978–1980). Then students should add a fourth line, to show Meng-Try Ea's estimate of Cambodia's population trend had no war occurred (column headed "Estimated population in the absence of crises"). Make sure students understand the term "in the absence of crises," which refers to the hypothetical estimated population had the genocide not taken place. Finally, have students shade in the area (using a second color) between the "absence of crises" line and the UN estimate. (See *Key for Activity 4.*) Have students answer the remaining questions on the second page of Activity 4. Additional discussion can follow; for example,


11

Human Rights 11

What happened to Cambodia's population?

Table 1 below estimates Cambodian population for the period 1970–1980 from three different sources: the United Nations, the United States, and the Cambodian government. The right-hand column is an estimate of what the population *would* have been during this period had it continued to grow at the pre-1970 rate.

Table 1 Cambodia population estimates, 1970–1980 (thousands, at midyear)

	Sources of Data			
Year	United Nations[1]	U.S. Bureau of Census[2]	Official government	Estimated population "in the absence of crises"[3]
1970	7,600	7,060		7,300
1971	7,270	7,133		7,340
1972	7,490	7,201		7,770
1973	7,710	7,270		8,000
1974	7,920	7,334		8,240
1975	7,098	6,726		8,490
1976	7,024	6,191	2,135[4]	8,760
1977	6,919	6,012		9,040
1978	6,812	5,899	7,800[5]	9,320
1979	6,746	5,767	4,500[5]	9,681
1980	6,747	6,000(?)	6,600[5]	9,940

Note: [1] Prior to 1980, the UN publications reflected population estimates "in the absence of catastrophes." The 1981 publications show that the estimates have been revised back to 1975. The estimates prior to 1975 have not yet been revised.
[2] The U.S. Bureau of the Census based its estimates on figures provided by the Central Intelligence Agency.
[3] Population estimates "in the absence of crises" were calculated using a mean rate of annual growth. The rates used are 3 percent and 3.2 percent for the 1970–1975 period and the 1975–1980 period, respectively.
[4] The 1976 and 1978 "official" estimates were published by the Pol Pot administration.
[5] The 1979 and 1980 "official" estimates were published by the new administration of Heng Samrin and do not include the inhabitants of the zone of resistance, which could number up to one million as of the end of 1982.

Source: Meng-Try Ea 1987, Tables 1 and 2, pages 4 and 6

12

12 Geographic Inquiry into Global Issues

What happened in Cambodia during the 1970s?

Table 2, which follows, summarizes what went on in Cambodia during this crucial period.

Table 2 A time line of Cambodian history, 1960 to 1975

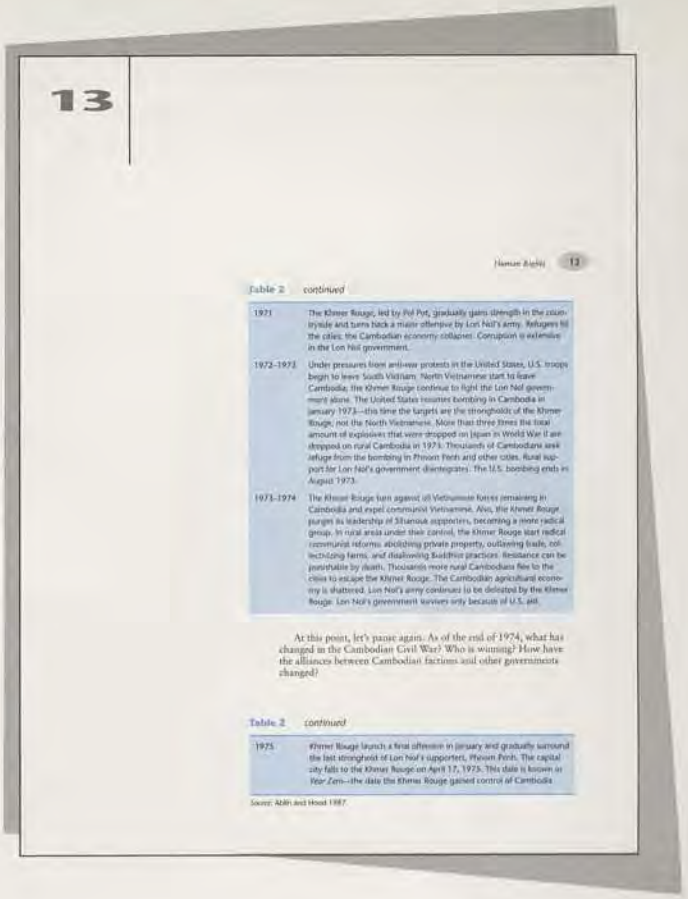
1960–1969	Beginning of the Civil War between communist North Vietnam and non-Communist South Vietnam. The United States sends troops in support of South Vietnam. Cambodia's leader, Prince Sihanouk, tries to remain neutral. By 1963 Sihanouk expects a communist victory in Vietnam, so he cuts off all relations with the United States. Over Cambodia's protests, the North Vietnamese increasingly use Cambodian territory as a supply route and base of operations (the Ho Chi Minh Trail). The United States seeks Sihanouk's support to destroy the Trail, but Sihanouk maintains neutrality. Along Cambodia's border with South Vietnam, United States starts illegal bombing of Cambodia. U.S. troops from Vietnam make raids across the border.
March 1970	While Sihanouk is abroad, his right-wing prime minister, Lon Nol, ousts Sihanouk from power. The coup is supported by the Cambodian army and the CIA. Most people in the capital (Phnom Penh) and other cities support the coup. But most peasants in the countryside support Sihanouk, who is a national hero and viewed as a "God-King." Sihanouk allies with the Khmer Rouge (Cambodian communist rebels) to overthrow Lon Nol's government.
1970	Beginning of the Cambodian Civil War. Lon Nol's army tries to remove North Vietnamese from eastern Cambodia but is defeated. To help save Lon Nol's government and to drive out the North Vietnamese, the United States and South Vietnam invade Cambodia on April 30. The United States and South Vietnamese forces leave in June. The North Vietnamese are driven toward central Cambodia, where they begin arming and training the Khmer Rouge rebels. China becomes a major supporter of the Khmer Rouge.

At this point, let's pause to see who is fighting whom. As of June 1970, who is Cambodia's head of state? Which other countries support this government? Who are the Cambodians that are opposing this government? Which other governments support these forces?

ask "Where is the truth when each line is different?" and "Why would 'official' reports be questionable?"

What happened in Cambodia during the 1970s? (pages 12–15)

B. Have students start reading aloud the time line of Cambodian history (Table 2 on page 12). Read up to the first interruption, which follows the "1970" entries, and pause to discuss the questions. Use **Overhead 1** and show students the areas under Khmer Rouge and Lon Nol control as of this time. Ask why the Khmer Rouge were not in control of the border area with South Vietnam. Next, have students list the supporters of the Khmer Rouge and of Lon Nol as of December 1970 (see *Key for Overhead 1*). Write these names on the Overhead. [The Khmer Rouge did not control the border areas because the U.S. bombing along the Ho Chi Minh Trail had driven them towards the interior of Cambodia.]


13

Human Rights 13

Table 2 continued

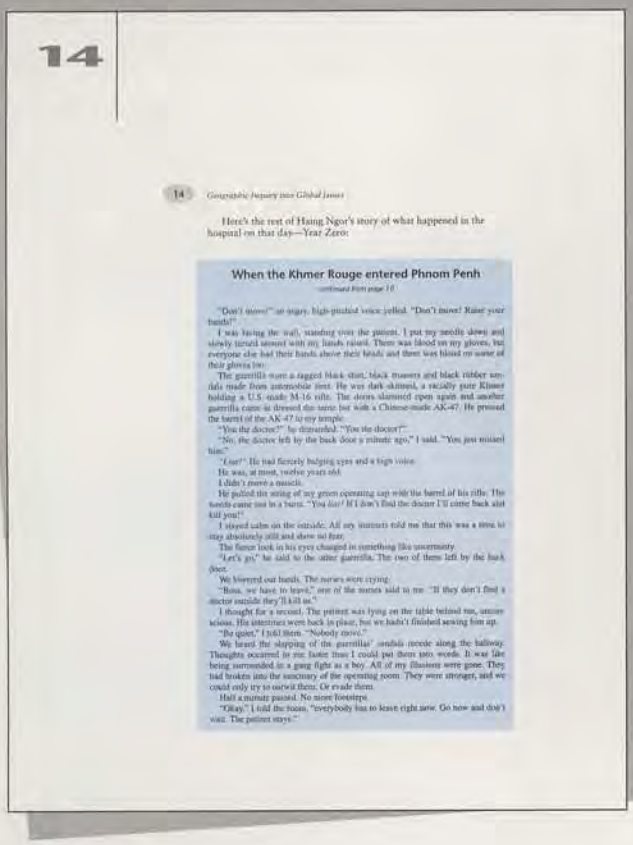
1971	The Khmer Rouge, led by Pol Pot, gradually gains strength in the countryside and turns back a major offensive by Lon Nol's army. Refugees fill the cities; the Cambodian economy collapses. Corruption is extensive in the Lon Nol government.
1972–1973	Under pressures from anti-war protests in the United States, U.S. troops begin to leave South Vietnam. North Vietnamese start to leave Cambodia; the Khmer Rouge continue to fight the Lon Nol government alone. The United States resumes bombing in Cambodia in January 1973—this time the targets are the strongholds of the Khmer Rouge, not the North Vietnamese. More than three times the total amount of explosives that were dropped on Japan in World War II are dropped on rural Cambodia in 1973. Thousands of Cambodians seek refuge from the bombing in Phnom Penh and other cities. Rural support for Lon Nol's government disintegrates. The U.S. bombing ends in August 1973.
1973–1974	The Khmer Rouge turn against all Vietnamese forces remaining in Cambodia and expel communist Vietnamese. Also, the Khmer Rouge purges its leadership of Sihanouk supporters, becoming a more radical group. In rural areas under their control, the Khmer Rouge start radical communist reforms: abolishing private property, outlawing trade, collectivizing farms, and disallowing Buddhist practices. Resistance can be punishable by death. Thousands more rural Cambodians flee to the cities to escape the Khmer Rouge. The Cambodian agricultural economy is shattered. Lon Nol's army continues to be defeated by the Khmer Rouge. Lon Nol's government survives only because of U.S. aid.

At this point, let's pause again. As of the end of 1974, what has changed in the Cambodian Civil War? Who is winning? How have the alliances between Cambodian factions and other governments changed?

Table 2 continued

1975	Khmer Rouge launch a final offensive in January and gradually surround the last stronghold of Lon Nol's supporters, Phnom Penh. The capital city falls to the Khmer Rouge on April 17, 1975. This date is known as *Year Zero*—the date the Khmer Rouge gained control of Cambodia.

Source: Ablin and Hood 1987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14 Geographic Inquiry into Global Issues

Here's the rest of Haing Ngor's story of what happened in the hospital on that day—Year Zero:

When the Khmer Rouge entered Phnom Penh

continued from page 10

"Don't move!" an angry, high-pitched voice yelled. "Don't move! Raise your hands!"

I was facing the wall, standing over the patient. I put my needle down and slowly turned around with my hands raised. There was blood on my gloves, but everyone else had their hands above their heads and there was blood on some of their gloves too.

The guerrilla wore a ragged black shirt, black trousers and black rubber sandals made from automobile tires. He was dark-skinned, a racially pure Khmer holding a U.S.-made M-16 rifle. The doors slammed open again and another guerrilla came in dressed the same but with a Chinese-made AK-47. He pressed the barrel of the AK-47 to my temple.

"You the doctor?" he demanded. "You the doctor?"

"No, the doctor left by the back door a minute ago," I said. "You just missed him."

"Liar!" He had fiercely bulging eyes and a high voice.

He was, at most, twelve years old.

I didn't move a muscle.

He pulled the string of my green operating cap with the barrel of his rifle. The words came out in a burst. "You *liar*! If I don't find the doctor I'll come back and kill you!"

I stayed calm on the outside. All my instincts told me that this was a time to stay absolutely still and show no fear.

The fierce look in his eyes changed to something like uncertainty.

"Let's go," he said to the other guerrilla. The two of them left by the back door.

We hovered our hands. The nurses were crying.

"Boss, we have to leave," one of the nurses said to me. "If they don't find a doctor outside they'll kill us."

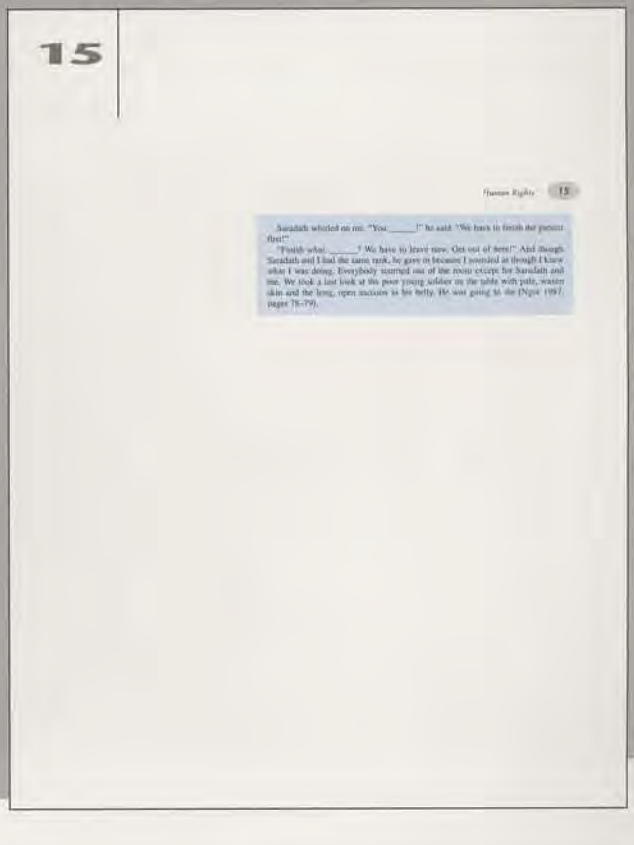
I thought for a second. The patient was lying on the table behind me, unconscious. His intestines were back in place, but we hadn't finished sewing him up.

"Be quiet," I told them. "Nobody move."

We heard the slapping of the guerrillas' sandals recede along the hallway. Thoughts occurred to me faster than I could put them into words. It was like being surrounded in a gang fight as a boy. All of my illusions were gone. They had broken into the sanctuary of the operating room. They were stronger, and we could only try to outwit them. Or evade them.

Half a minute passed. No more footsteps.

"Okay," I told the room, "everybody has to leave right now. Go now and don't wait. The patient stays."


15

Human Rights 15

Saradath whirled on me. "You _____!" he said. "We have to finish the patient first!"

"Finish what _____? We have to leave now. Get out of here!" And though Saradath and I had the same rank, he gave in because I sounded as though I knew what I was doing. Everybody scurried out of the room except for Saradath and me. We took a last look at the poor young soldier on the table with pale, waxen skin and the long, open incision in his belly. He was going to die (Ngor 1987, pages 78–79).

C. Have students continue to read aloud the next three entries on Table 2 (to the end of the 1973–1974 entries on page 13). Pause again and use **Overhead 2** to chart the changes since 1970. Note how the area under Khmer Rouge control had expanded to include virtually the entire country, except the region surrounding Phnom Penh. Ask the class to describe how the alliances changed (see *Key for Overhead 2*). Encourage speculation on why these alliances changed. Ask the class why the United States withdrew its support from South Vietnam and Cambodia by 1975. [Alliances changed because of the Khmer Rouge rivalry with Sihanouk and with the North Vietnamese and their desire to control their own revolution. China supported the Khmer Rouge because Chinese were opposed to anything Vietnamese. The United States withdrew its support from South Vietnam in part because of political protests in the United States over this unpopular war.]

D. Have students read the final entry on Table 2 (page 13) and the continued extract from Haing Ngor ("When the Khmer Rouge entered Phnom Penh" on pages 14–15), to conclude the story that began the lesson. This tells what happened to Ngor after "the doors slammed open."

For Further Inquiry

- Start a bulletin board of newspaper articles that deal with violations of people's rights and for signs of encouraging changes. One side of the board could be entitled "Hopeless" and have items dealing with the strongest violations of human rights. The other side could be entitled "Hopeful" and include signs of encouraging changes. The two sides of the bulletin board will help students decide whether there is cause for optimism about human rights conditions during the time that they have explored this issue.
- Ask students to keep their thoughts about the readings and discussions on human rights in a journal.

Lesson 3

Why were the Cambodians forced to relocate?

Time Required

Two 50-minute class periods

Materials Needed

Copies of Activity 5 for each group of students
Transparency of Overhead 3
Mini-Atlas maps 2 and 3

Glossary Words

Angka

Angkor Wat

holocaust

Kampuchea

Khmer

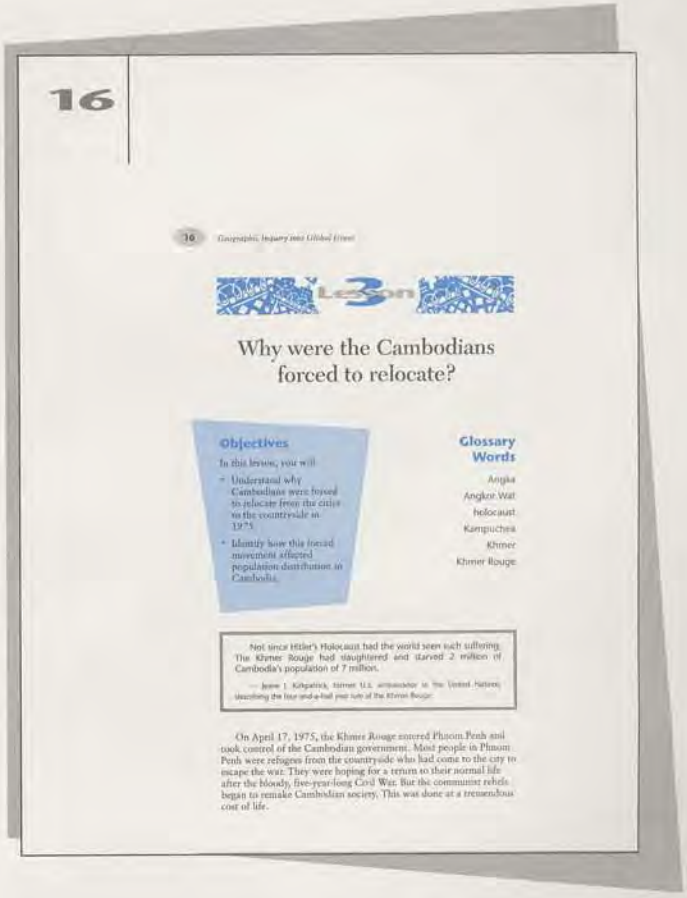
Khmer Rouge

Procedures

A. Have students read the introductory text and the long extract from Haing Ngor, "Forced exodus from Phnom Penh" (pages 17–19). As students read, have them refer to Figure 1 on page 20. Briefly discuss the question at the end of the extract: "How would you feel if all of this happened to you?" Students may be curious about why this forced movement occurred.

How did history help the Khmer Rouge? (pages 21–22)

B. Have students examine the time line of Cambodian history (Table 3 on pages 21–22). Questions 1–4 following Table 3 are designed to guide class discussion.


16

16 Geographic Inquiry into Global Issues

Lesson 3

Why were the Cambodians forced to relocate?

Objectives

In this lesson, you will

- Understand why Cambodians were forced to relocate from the cities to the countryside in 1975.
- Identify how this forced movement affected population distribution in Cambodia.

Glossary Words

Angka
Angkor Wat
holocaust
Kampuchea
Khmer
Khmer Rouge

Not since Hitler's Holocaust had the world seen such suffering. The Khmer Rouge had slaughtered and starved 2 million of Cambodia's population of 7 million.

— James L. Kilpatrick, former U.S. ambassador to the United Nations, describing the four-and-a-half year rule of the Khmer Rouge

On April 17, 1975, the Khmer Rouge entered Phnom Penh and took control of the Cambodian government. Most people in Phnom Penh were refugees from the countryside who had come to the city to escape the war. They were hoping for a return to their normal life after the bloody, five-year-long Civil War. But the communist rebels began to remake Cambodian society. This was done at a tremendous cost of life.

17

Pursuing their vision of a peasant nation modeled on the ancient Khmer Empire, the Khmer Rouge forcefully emptied cities and towns. They drove nearly everyone into the countryside. From 1970 to 1975, with the arrival of all the refugees, the population of Phnom Penh had grown from about 600,000 to over 3 million—almost half of the total population of Cambodia (Hood and Ablin 1987). Within a few hours after the Khmer Rouge took the city, all of these people were forced to evacuate, including all who were sick and disabled. This is how Dr. Haing Ngor described the day:

Forced exodus from Phnom Penh

Thousands and thousands and thousands of people filled the street[s], plodding south, where the Khmer Rouge told them to go. Thousands more stood in windows and doorways, unwilling to leave, or else came out from their houses offering flowers or bowls of rice, which some of the guerrillas accepted with shy country smiles and others coldly ignored. Car horns blared. From distant parts of the city came the chattering of assault fire and the occasional boom of artillery. The fighting wasn't over, but white headsbands hung from the buildings as signs of truce and surrender.

The Khmer Rouge strode through the boulevard, tired and bad-tempered, armed with AK-47 rifles and clusters of round, Chinese-made grenades on their belts. Their black uniforms were dusty and muddy. They had been fighting all night; some had waded through ditches. A few specialists carried the big tubular rocket-propelled grenade launchers on their shoulders, accompanied by soldiers carrying the elongated grenades in backpacks. Here and there were *not many*, the female comrades, firing pistols in the air and shouting harshly at the civilians to hurry up and leave. They were young, the Khmer Rouge, most of them in their teens. Their skins were very dark. Racially they were pure Khmer, children of the countryside. To them Phnom Penh was a strange, foreign place.

A Khmer Rouge shouted, "You have to leave the city for at least three hours. You must leave for three hours. You must leave for your own safety, because we cannot trust the Americans. The Americans will drop bombs on us very soon. Go now, and do not bother to bring anything with you!"

Woman weeps in front of her home destroyed in a sudden attack by the Khmer Rouge.

18

Was I supposed to believe him? I wondered. After what had happened in the hospital? My instincts told me no. The guerrillas on the street had the same fierce expressions as those who had burst into the operating room. They looked totally unlike normal Cambodians, except for their dark, round faces. And yet a part of me wanted to believe that they were telling the truth.

All around, people muttered, "Why evacuate the city? We don't want to go. The war is over. The Americans are not going to bomb us. We don't want to leave." They walked and stopped, took two steps and stopped again. Those with motorcycles pushed them by the handlebars, as I did. Those with cars pushed them with the help of friends or relatives. Nobody started their engines. There was no room on the road to drive. . . .

I trudged south with the flow of traffic, in the general direction of my clinic. A contingent of Khmer Rouge approached from the opposite direction. In front of them walked a frightened-looking man whose hands were tied behind his back. Striving him forward was a *san neary* with a pistol. . . . As she neared me, she waved the pistol in the air and addressed the crowd: . . . .

"The wheel of history is turning," she declared. "The wheel of history rolls on. If you use your hands to try to stop the wheel, they will be caught in the spokes. If you use your feet to try to stop it, you will lose them too. There is no turning back. World history will not wait. The revolution is here. You must make your choice, to follow Angka [the Khmer language word for "organization," which is how the Khmer Rouge referred to themselves] or not. If you choose not to follow Angka, we will not be responsible for your safety."

She gave the man in front of her another contemptuous shove. He staggered, the whites of his eyes showing his fear. As they went past me, she waved her pistol again and shouted, "Everybody is equal now! Everybody is the same! . . . No more masters and no more servants! The wheel of history is turning! You must follow Angka's rules!"

I pushed on with [my stupid]. Whatever hopes I had for the Khmer Rouge were fading fast. They were supposed to liberate us, not tie us up and make threats about obeying Angka's rules. Whoever Angka was.

The air was stifling. The streets were filled from one side to the other. We were no longer residents of Phnom Penh. We were refugees, carrying whatever we could. The wealthy pushed cars or flat-bottomed handcarts, with sacks of rice, suitcases, pots and pans, televisions and electric fans. The poor carried nothing but their rice pots. Grocers carried groceries, booksellers pulled carts with piles of books. It was strange, I thought, the things people treasured. Televisions and fans wouldn't be much use outside of Phnom Penh, where there was no electricity.

I turned west and then south onto Monivong Boulevard, one of the main *avenues* of the city. Here traffic was even slower. The mass of people shuffled onward, but it was difficult to move. Around me on all sides were feet and shoulders and heads. Khmer Rouge stood on every street corner, urging us on, and more Khmer Rouge rode scowling past in jeeps and open trucks, waving pieces of red cloth and red handkerchiefs tied to

19

their bayonets. The civilians in the street wore white armbands and headbands and white towels around their waists. There were white handkerchiefs tied to the radio antennas of their cars, and white sheets hung from the windows of the houses. But already the earlier joy, that the war was over, had disappeared, and its place was taken by the smell of fear. On the sidewalk, a man changed from his Lon Nol army uniform into black pajamas (the Khmer Rouge uniform).

Something beyond understanding was happening. Between our hopes of liberation and the scowls on the guerrillas' faces, between their order to leave the city "for three hours" and knowing that it took three hours to move three blocks was a chasm that our minds could not cross. We could only sense that some enormous event was unfolding and that we were part of it, and our fates were no longer ours to choose (Ngor 1987, pages 81–85).

How would you feel if all of this happened to you?

Most Khmer Rouge soldiers were very young.

20

Figure 1 Map of Cambodia.

Source: Library of Congress 1990.

Questions and Answers for page 22

1. What was the most successful period in Cambodia's long history? What kind of economy has Cambodia had through history?

   - The most successful period was the 9th through the 12th centuries, when the great Khmer Empire of Angkor flourished. It was an agrarian society with a strong religious foundation and powerful rulers. By the late 12th century, the Empire began its decline.

2. How does Cambodia's history help explain the Khmer Rouge's actions in 1975? How does this history help explain the Cambodian people's response to these actions?

   - This is an open question. In general, the Khmer Rouge were attempting to reclaim Cambodia's past glories by returning to the peasant agrarian society of the Angkor period. Students should also note that the Buddhist tradition of humility may have led to a somewhat resigned attitude toward Khmer Rouge actions.

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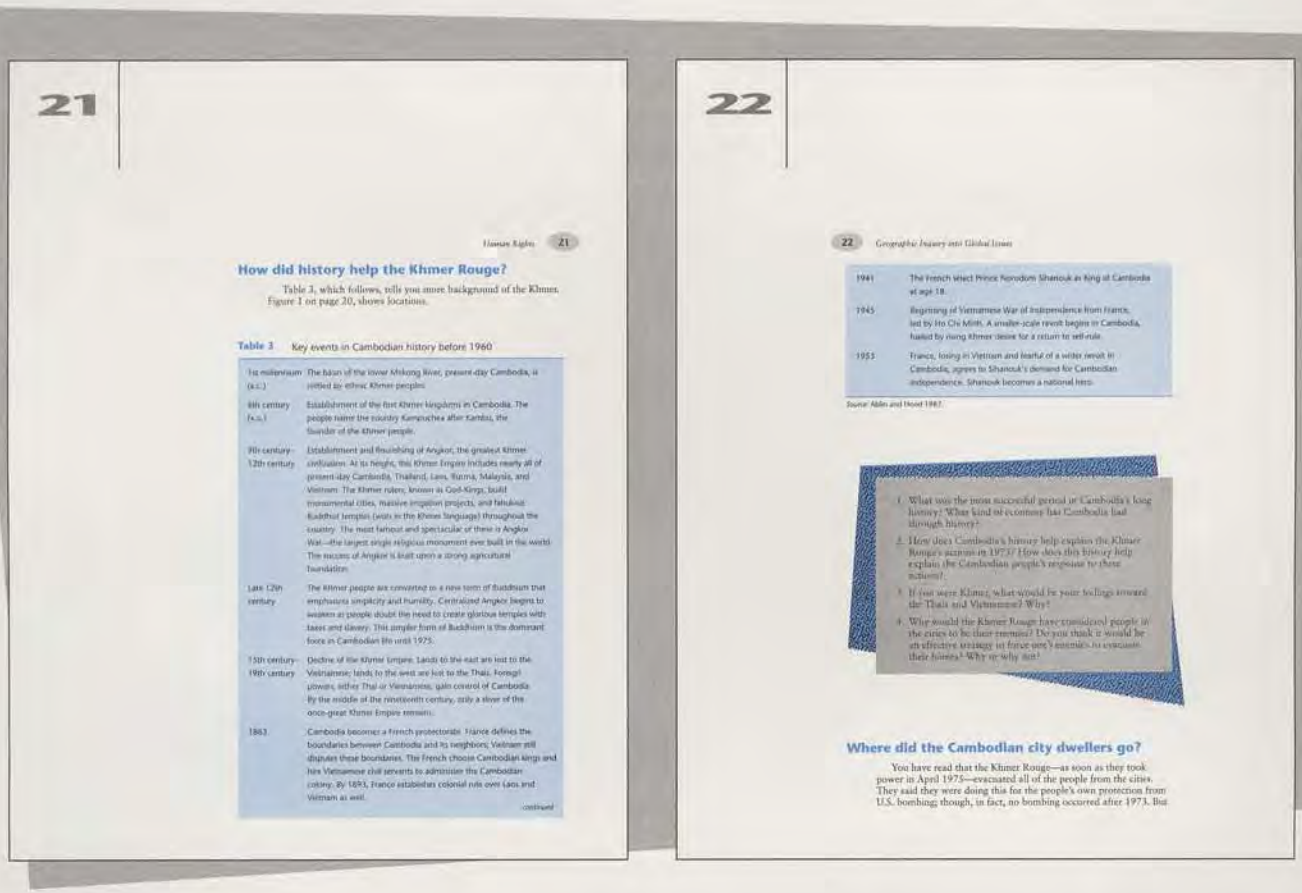


21

Human Rights 21

How did history help the Khmer Rouge?

Table 3, which follows, tells you more background of the Khmer. Figure 1 on page 20, shows locations.

Table 3 Key events in Cambodian history before 1960

1st millennium (B.C.)	The basin of the lower Mekong River, present-day Cambodia, is settled by ethnic Khmer people.
6th century (A.D.)	Establishment of the first Khmer kingdoms in Cambodia. The people name the country Kampuchea after Kambu, the founder of the Khmer people.
9th century–12th century	Establishment and flourishing of Angkor, the greatest Khmer civilization. At its height, this Khmer Empire includes nearly all of present-day Cambodia, Thailand, Laos, Burma, Malaysia, and Vietnam. The Khmer rulers, known as God-Kings, build monumental cities, massive irrigation projects, and fabulous Buddhist temples (wats in the Khmer language) throughout the country. The most famous and spectacular of these is Angkor Wat—the largest single religious monument ever built in the world. The success of Angkor is built upon a strong agricultural foundation.
Late 12th century	The Khmer people are converting to a new form of Buddhism that emphasizes simplicity and humility. Centralized Angkor begins to weaken as people doubt the need to create glorious temples with taxes and slavery. This simpler form of Buddhism is the dominant force in Cambodian life until 1975.
15th century–19th century	Decline of the Khmer Empire. Lands to the east are lost to the Vietnamese; lands to the west are lost to the Thais. Foreign powers, either Thai or Vietnamese, gain control of Cambodia. By the middle of the nineteenth century, only a sliver of the once-great Khmer Empire remains.
1863	Cambodia becomes a French protectorate. France defines the boundaries between Cambodia and its neighbors; Vietnam still disputes these boundaries. The French choose Cambodian kings and hire Vietnamese civil servants to administer the Cambodian colony. By 1893, France establishes colonial rule over Laos and Vietnam as well.

continued

22

22 Geographic Inquiry into Global Issues

1941	The French elect Prince Norodom Sihanouk as King of Cambodia at age 18.
1945	Beginning of Vietnamese War of Independence from France, led by Ho Chi Minh. A smaller-scale revolt begins in Cambodia, fueled by many Khmer desire for a return to self-rule.
1953	France, losing in Vietnam and fearful of a wider revolt in Cambodia, agrees to Sihanouk's demand for Cambodian independence. Sihanouk becomes a national hero.

Source: Ables and Hood 1987.

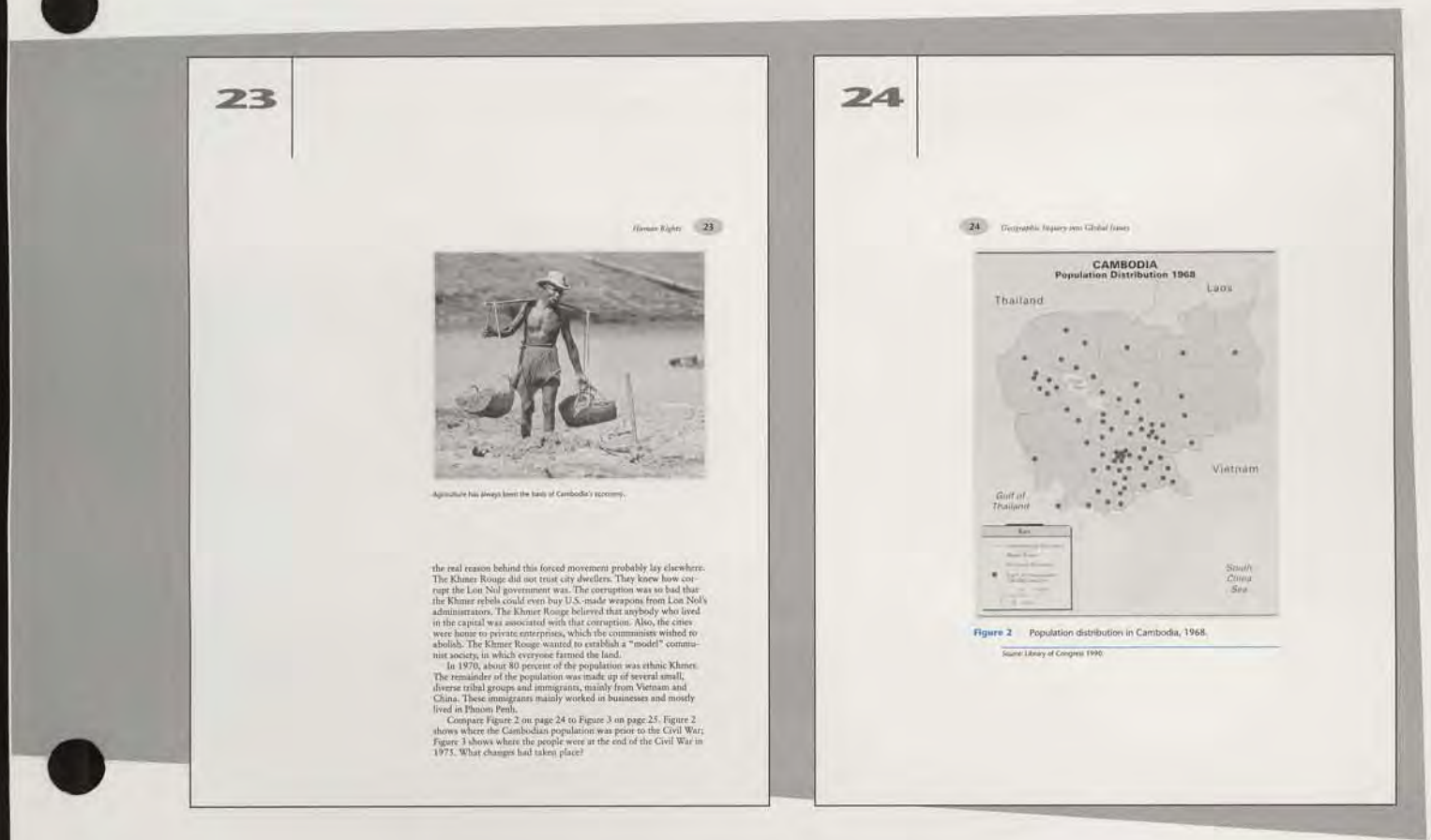
1. What was the most successful period in Cambodia's long history? What kind of economy has Cambodia had through history?
2. How does Cambodia's history help explain the Khmer Rouge's actions in 1975? How does this history help explain the Cambodian people's response to these actions?
3. If you were Khmer, what would be your feelings toward the Thais and Vietnamese? Why?
4. Why would the Khmer Rouge have considered people in the cities to be their enemies? Do you think it would be an effective strategy to force one's enemies to evacuate their homes? Why or why not?

Where did the Cambodian city dwellers go?

You have read that the Khmer Rouge—as soon as they took power in April 1975—evacuated all of the people from the cities. They said they were doing this for the people's own protection from U.S. bombing; though, in fact, no bombing occurred after 1973. But

3. If you were Khmer, what would be your feelings toward the Thais and Vietnamese? Why?
   - Accept reasonable speculation here. It is true, however, that there is great animosity from the Khmers toward the Vietnamese (and to a lesser extent toward the Thais) because the Cambodians perceive Vietnam as a historical aggressor against them. This includes the colonial period, when Vietnamese held the most influential posts within the Cambodian colonial government.

4. Why would the Khmer Rouge have considered people in the cities to be their enemies? Do you think it would be an effective strategy to force one's enemies to evacuate their homes? Why or why not?
   - Students can speculate about this, which is a lead to the next activity. They may recall from Table 2, however, that the Khmer Rouge were predominantly rural themselves. Also, many of the refugees in Phnom Penh had come there to escape from the communists. The strategy of "divide and conquer" is well-known; students will see this graphically in the next activity.

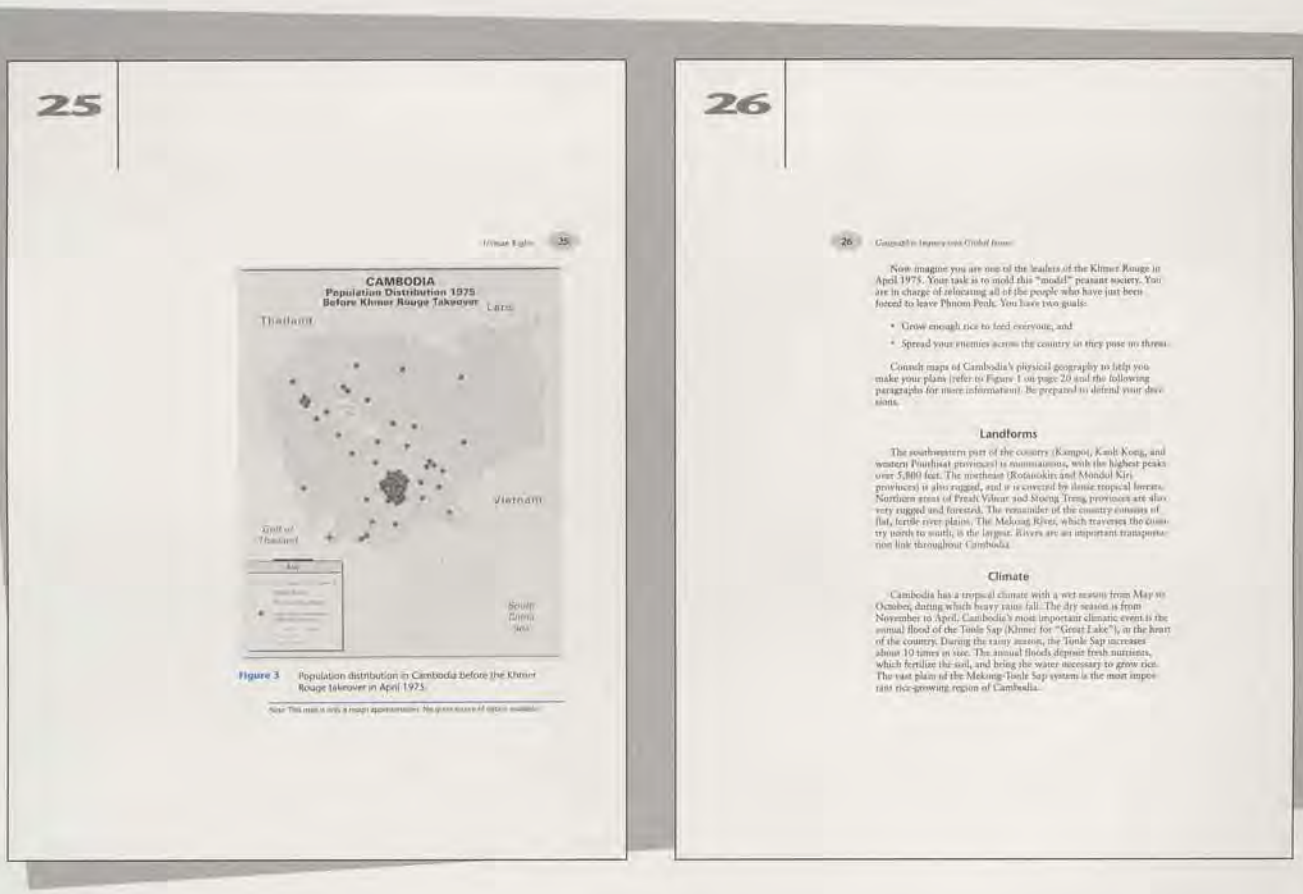


For older students, extend the discussion of Khmer Rouge ideology. If they have background knowledge of the contrasts between Marxism and capitalism, they may be able to appreciate why the Khmer Rouge determined that all city dwellers were enemies of the revolution. Lon Nol's corrupt government was seen as an example of capitalist decay. The Khmer Rouge touted an extreme socialist doctrine, modeled after the Cultural Revolution in China during the 1960s. Unlike the Chinese, however, the Khmer Rouge took pride in that they moved straight to a peasant society, without any intermediate steps. For further information, see Michael Vickery, *Kampuchea: Politics, Economics, and Society* (1986) or *Peasants and Politics in Kampuchea, 1942–1981*, edited by Ben Kiernan and Chanthou Boua (1982).

Where did the Cambodian city dwellers go? (pages 22–26)

C. Introduce this activity by explaining that as a result of U.S. bombings, the Khmer Rouge found it necessary to reestablish the country's agricultural base. But evacuating cities was also strategic—the idea of "divide and conquer." This activity uses the population distribution maps in Figures 2 and 3 to get across this idea. Students should read the short text on pages 22–23 prior to Figures 2 and 3.

Discuss Figures 2 and 3 on pages 24–25 with the class to be sure they understand what happened. Figure 2 shows some concentration in Phnom Penh, but most people lived in rural, rice-growing areas. Figure 3 shows that half of the people had moved into Phnom Penh (refugees from the countryside). The other half were scattered across the country, but fewer people were in farming areas because of the bombings.



D. Divide the class into groups of three or four. Distribute copies of **Activity 5** and Mini-Atlas **maps 2** and **3** to each group. The instructions on the Activity explain that each group, acting as the Khmer Rouge, creates its own plan to relocate the Cambodian population. Be sure students understand the two basic goals of the Khmer Rouge:

- to relocate the Cambodian people to increase agricultural production and
- to spread potential enemies around the country in order to limit political opposition.

Direct students to read the landforms and climate descriptions on page 26. Together with the Mini-Atlas maps, this should give them an idea of which parts of Cambodia are suitable for farming. They can write on Activity 5 whatever they want to help them with their plan. Have students explain their relocation decisions on the back of Activity 5. Project **Overhead 3**, the *Key to Activity 5*, and, to bring closure, have groups explain their decisions. [The Khmer Rouge wanted to spread people evenly but within the agricultural regions of the Tonle Sap and Mekong plain. This strategy would help revitalize the agricultural economy and disperse potential enemies. So, scatter the dots evenly around the shaded area on the Overhead.]

Note: The population to be relocated on Activity 5 is less than that shown in Figures 2 and 3. This is because the Khmer Rouge had begun killing some of their foes. However, you can point out that most of the killings—as simulated in Lesson 2—did not take place until 1976–1978. This subject is discussed further in Lesson 4.

For Further Inquiry

- Show an excerpt of the movie *The Ugly American* (1964), starring Marlon Brando, in order to give students a sense of the geopolitics of Southeast Asia in the 1960s. This may be available in a video rental outlet or in a library media center.
- Discuss the following question: During the Vietnam War the United States military moved whole villages of South Vietnamese if they feared they were Viet Cong strongholds. Did they have the right to relocate people for security purposes?

Lesson 4

What was life like under the Khmer Rouge?

Time Required

Two 50-minute class periods

Materials Needed

Transparency of Overhead 4
Copies of Activity 6 for all students (two pages each)
Colored pencils and string or "twist-ties" for students to use in Activity 6
Mini-Atlas maps 2 and 3

Glossary Words

Angka	Khmer Rouge
collectivization	killing fields
genocide	New People
Khmer	Old People

Getting Started

Using **Overhead 4,** have students compare the 1990 statistics on Cambodia with the 1975 statistics. Have students describe the nature of the changes that occurred. Ask students to speculate about what might have happened in Cambodia between these two dates to cause these changes. Put the responses on the board, and at the end of this lesson ask students if their speculations were correct. [Populations were roughly similar, but there were many more refugees; a greater concentration of the dominant ethnic group; and lower literacy and income. Speculations might include that income dropped as the country reverted to an agricultural subsistence economy; Khmer population proportion increased because minority groups were executed or fled the country; and literacy dropped because teachers were executed and schools were destroyed.]

Procedures

What happened to the people evacuated from Phnom Penh? (pages 27–33)

A. This lesson includes three extracts from Haing Ngor's autobiography along with some brief transitional material that sets the stage for each extract. The basic format of the lesson is to have students read and discuss these extracts and the transitional material on the first day. Divide the class into cooperative learning groups to answer the questions posed after each extract. (On the second day, groups will use **Activity 6** to map Haing Ngor's odyssey across Cambodia.)

Alternatively, you may wish to convert the extracted materials into short skits, having several students play the roles of Haing Ngor, Huoy Chang, and the various Khmer Rouge whom they meet. Another strategy is to have students portray news announcers and read the extracts as if they were news bulletins. An "anchorperson" could then interview other students, who play the roles of the people involved.

27

Lesson 4

What was life like under the Khmer Rouge?

Objectives

In this lesson, you will

- Become aware of the living conditions of the "New People" in Cambodia between 1975 and 1979.
- Develop map skills by following the movements of Dr. Haing Ngor during these years.

Glossary Words

Angka
collectivization
genocide
Khmer
Khmer Rouge
killing fields
New People
Old People

What happened to the people evacuated from Phnom Penh?

After winning the Civil War in April 1975, the Khmer Rouge immediately seized and executed as many of Lon Nol's supporters in the government, police, and military as they could find. Evacuees from Phnom Penh who had been associated with Lon Nol's government had to pretend they were peasants or working-class people to avoid death (Library of Congress 1990).

After being forced to leave Phnom Penh, Dr. Haing Ngor wound up in a camp with other evacuees. This camp, called Wat Kien Svay Krao, was only a few miles from the capital. After a few weeks of searching, Ngor was able to locate his wife, Huoy Chang, and the

28

rest of his family. Huoy Chang had been a schoolteacher in Phnom Penh, and Haing Ngor was from a wealthy family that owned several businesses.

At this time the Khmer Rouge were not yet completely organized, so people could still move relatively freely—except that they could not go back to the cities. During the spring of 1975 many of the people in Wat Kien Svay Krao tried to return to their home villages. Haing Ngor and Huoy Chang decided to go south, to her village of Kampot, on the coast of the Gulf of Thailand. Along the way, they passed the ruins of the village where Haing Ngor had grown up, Samrong Yong in Takev Province. Haing Ngor's story continues:

Haing Ngor and Huoy Chang try to get to Kampot

Before the revolution, most Cambodians felt a strong loyalty to their home villages. Even those who moved away to a big city like Phnom Penh continued to identify with the place of their birth. . . . Samrong Yong was home. . . . To see it destroyed was almost like seeing my own family dead. I tried to keep my grief hidden from Huoy and her mother so they wouldn't be saddened, but they must have known what I felt.

From Samrong Yong we went to Chamkak, the next town. There was nothing left of it except staircases rising into empty air.

An hour's walk beyond Chamkak we came to another checkpoint, manned by young, barefoot Khmer Rouge. For the first time they asked me my profession. I said I had been a taxicab driver in Phnom Penh. Then they asked Huoy if she had worked for the Lon Nol government. Huoy lost her presence of mind and I broke in, saying that she used to sell vegetables in the market and that her mother used to take care of our baby. Huoy, hesitating, added in a small voice, "Yes, I was a vegetable seller. My husband was a taxi driver. What he says is true."

The soldiers searched the cart again. They didn't find the sort of the medical instruments, which I had hidden underneath the cart by the axle, but they did find some of the other reference books. They took the books and threw them violently on the road. "No more capitalistic books now!" they shouted. "Capitalistic books are Lon Nol-style, and Lon Nol betrayed the nation! Why do you have foreign books? Are you CIA? No more foreign books under Angka!"

I gave them the usual story about finding the books on the road, but they didn't listen.

"Angka says no more traveling!" the soldiers said crossly. "Wherever you think you're going, whatever village you are trying to reach, it will be the same as the villages around here. They are all destroyed. So you have to stop here and go to work."

29

"No, please," I begged. "We have a newborn child. We got separated from it in Phnom Penh, and my sister took it to Kampot. Please, comrade, the baby has no milk! She needs her mother!"

"Angka only says once!" the soldier thundered. "No more traveling! No is no! If I chose to let you go, I would let you go, but so is no!" (Ngor 1987, pages 129–130).

1. Why would Haing Ngor and Huoy Chang think it advantageous to try to get to Kampot? (Hint: Think about where Kampot is.)
2. Why would Dr. Haing Ngor lie about his profession? Why would he lie about his wife's profession? Note that the story about the baby was also a lie—Haing and Huoy had no children. Why would he lie about the baby?
3. How would you feel if you weren't allowed to travel where you wanted?

Haing Ngor and Huoy Chang never made it to Kampot. Instead they were forced to stay and work in the village of Tonle Bati, in Takev Province. The Khmer Rouge had divided the people into two groups—the "Old People" and the "New People." Peasants who had stayed in the countryside during the Civil War were considered the Old People because they were already being ruled by the Khmer Rouge. Their farms and villages had been collectivized prior to 1975. The New People were those who had to be forced to leave the cities. Many of these were professional and businesspeople, like Haing Ngor and Huoy Chang. Many others were from the countryside, but the Khmer Rouge didn't trust them either, because they had fled from the war.

The Khmer Rouge allowed the Old People to continue doing what they had been doing—farming rice in their home villages. But the Khmer Rouge considered the New People to be politically unreliable. The New People were forced to attend nightly "re-education" meetings, in which they heard that they must submit to a new life of

30

These people still can survive the horror of the revolution.

labor. The New People, including Haing Ngor and Huoy Chang, were forced into slave labor. They were moved around repeatedly, and forced to do the hardest physical work. The New People were separated from the Old People, had little privacy, and were given barely enough rice to survive (Library of Congress 1990).

At Tonle Bati, Haing Ngor and Huoy Chang began to work in the rice fields, build irrigation canals and dams, and do other tasks "for Angka" to rebuild the war-devastated country. They remained there until early in 1976. At that point, they were told to leave Takev Province. Along with thousands of other New People, they were forcibly moved to another part of Cambodia.

Forced movement to Phnom Tippeday

We waited by the railroad station for four days while trains were by each one with a cargo of thousands of human beings, shipped like farm animals out of eastern Cambodia. It looked as though the Khmer Rouge were evacuating the entire region.

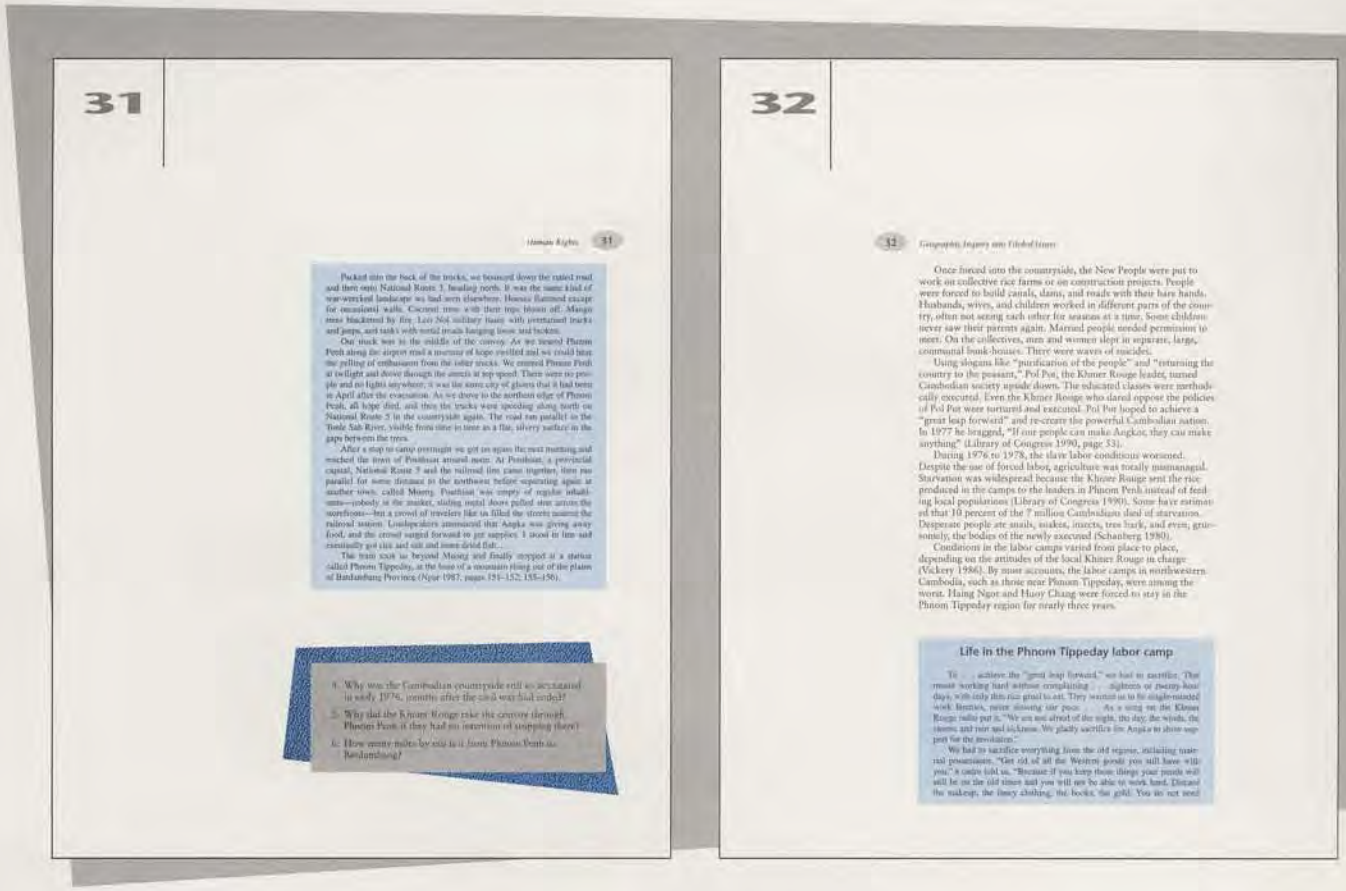
There had been a mix-up with our shipment, however. We never did get on a train at that station. Instead, we were led on foot to another village nearby, and the next day a convoy of empty Chinese-built military trucks drove in. Now the New People nervously called out the name of the places they wanted to go. The soldiers told us shut up and get in the trucks. So we got in feeling both afraid and stupid. It was amazing that we had believed even at first that Khmer Rouge would really let us return to our home villages. We had been naive to think they might be telling the truth, after the lies they had told us to get us to leave Phnom Penh.

Questions and Answers for page 29

1. Why would Haing Ngor and Huoy Chang think it advantageous to try to get to Kampot?
   - Going to Kampot would provide access to the sea for an escape into Thailand. Note that Kampot Province is found on Figure 1 on page 20; but Kampot City was deliberately omitted because finding its location is part of Activity 6. However, students should be able to see that going to Kampot gets them close to the coast.

2. Why would Dr. Haing Ngor lie about his profession? Why would he lie about his wife's profession? Why would he lie about the baby?
   - The Khmer Rouge were executing anyone associated with the Lon Nol government (Ngor was a doctor in the government army) as well as anyone affiliated with the educated classes (e.g., doctors and schoolteachers). Note also that they tried to appeal to the Khmer Rouge's humanitarian side by invoking the story about the baby; this failed.

3. How would you feel if you weren't allowed to travel where you wanted?
   - Accept any response. You might emphasize the strong ties to the home village that Cambodians felt; the loss of one's village was a harsh blow.



Questions and Answers for page 31

4. Why was the Cambodian countryside still so devastated in early 1976, months after the civil war had ended?

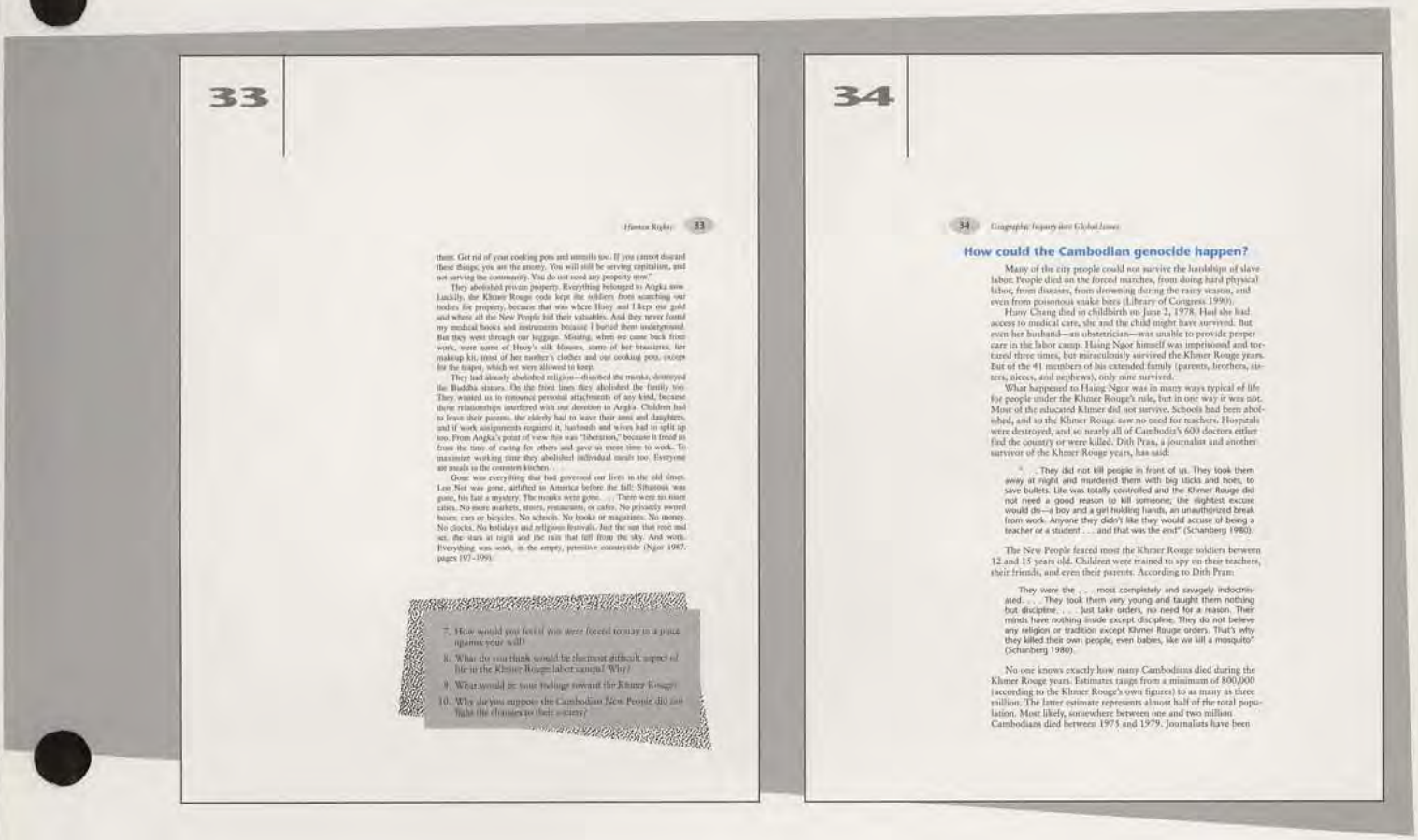
   - Within the first year of controlling Cambodia, the Khmer Rouge had not reorganized society completely. In fact, they were still arguing among themselves how to govern the country. Rebuilding the country had not yet begun until the mass labor camps were organized in 1976.

5. Why did the Khmer Rouge take the convoy through Phnom Penh if they had no intention of stopping there?

   - Direct students to examine the map on Activity 6 to speculate on this question. Based on the existing transportation network, it was efficient to move people through the capital to reach the railroad heading northwest. Students should note the importance of Phnom Penh within the national transport network (it's the primary hub where road and rail intersect). You may wish to have students compare the transport network to Figure 2 on page 24 to correlate the two.

6. How many miles by rail is it from Phnom Penh to Batdambang?

   - Have students trace the rail route from the capital to Batdambang (Cambodia's second largest city). They should use the graphic scale to estimate the mileage (about 175 miles total).



33

Human Rights 33

them. Get rid of your cooking pots and utensils too. If you cannot discard these things, you are the enemy. You will still be serving capitalism, and not serving the community. You do not need any property now."

They abolished private property. Everything belonged to Angka now. Luckily, the Khmer Rouge code kept the soldiers from searching our bodies for property, because that was where Huoy and I kept our gold and where all the New People hid their valuables. And they never found my medical books and instruments because I buried them underground. But they went through our luggage. Missing, when we came back from work, were some of Huoy's silk blouses, some of her brassieres, her makeup kit, most of her mother's clothes and our cooking pots, except for the teapot, which we were allowed to keep.

They had already abolished religion—disrobed the monks, destroyed the Buddha statues. On the front lines they abolished the family too. They wanted us to renounce personal attachments of any kind, because those relationships interfered with our devotion to Angka. Children had to leave their parents, the elderly had to leave their sons and daughters, and if work assignments required it, husbands and wives had to split up too. From Angka's point of view this was "liberation," because it freed us from the time of caring for others and gave us more time to work. To maximize working time they abolished individual meals too. Everyone ate meals in the common kitchen. . . .

Gone was everything that had governed our lives in the old times. Lon Nol was gone, airlifted to America before the fall; Sihanouk was gone, his fate a mystery. The monks were gone. . . . There were no more cities. No more markets, stores, restaurants, or cafes. No privately owned buses, cars or bicycles. No schools. No books or magazines. No money. No clocks. No holidays and religious festivals. Just the sun that rose and set, the stars at night and the rain that fell from the sky. And work. Everything was work, in the empty, primitive countryside (Ngor 1987, pages 197–199).

7. How would you feel if you were forced to stay in a place against your will?
8. What do you think would be the most difficult aspect of life in the Khmer Rouge labor camps? Why?
9. What would be your feelings toward the Khmer Rouge?
10. Why do you suppose the Cambodian New People did not fight the changes in their society?

34

34 Geography: Inquiry into Global Issues

How could the Cambodian genocide happen?

Many of the city people could not survive the hardships of slave labor. People died on the forced marches, from doing hard physical labor, from diseases, from drowning during the rainy season, and even from poisonous snake bites (Library of Congress 1990).

Haing Chang died in childbirth on June 2, 1978. Had she had access to medical care, she and the child might have survived. But even her husband—an obstetrician—was unable to provide proper care in the labor camp. Haing Ngor himself was imprisoned and tortured three times, but miraculously survived the Khmer Rouge years. But of the 41 members of his extended family (parents, brothers, sisters, nieces, and nephews), only nine survived.

What happened to Haing Ngor was in many ways typical of life for people under the Khmer Rouge's rule, but in one way it was not. Most of the educated Khmer did not survive. Schools had been abolished, and to the Khmer Rouge saw no need for teachers. Hospitals were destroyed, and so nearly all of Cambodia's 600 doctors either fled the country or were killed. Dith Pran, a journalist and another survivor of the Khmer Rouge years, has said:

> ". . . They did not kill people in front of us. They took them away at night and murdered them with big sticks and hoes, to save bullets. Life was totally controlled and the Khmer Rouge did not need a good reason to kill someone; the slightest excuse would do—a boy and a girl holding hands, an unauthorized break from work. Anyone they didn't like they would accuse of being a teacher or a student . . . and that was the end" (Schanberg 1980).

The New People feared most the Khmer Rouge soldiers between 12 and 15 years old. Children were trained to spy on their teachers, their friends, and even their parents. According to Dith Pran:

> They were the . . . most completely and savagely indoctrinated. . . . They took them very young and taught them nothing but discipline. . . . Just take orders, no need for a reason. Their minds have nothing inside except discipline. They do not believe any religion or tradition except Khmer Rouge orders. That's why they killed their own people, even babies, like we kill a mosquito" (Schanberg 1980).

No one knows exactly how many Cambodians died during the Khmer Rouge years. Estimates range from a minimum of 800,000 (according to the Khmer Rouge's own figures) to as many as three million. The latter estimate represents almost half of the total population. Most likely, somewhere between one and two million Cambodians died between 1975 and 1979. Journalists have been

Questions and Answers for page 33

7–9. How would you feel if you were forced to stay in a place against your will? What do you think would be the most difficult aspect of life in the Khmer Rouge labor camps? What would be your feelings toward the Khmer Rouge?

- These three questions are included to allow students to come to terms with their own feelings about this very depressing event. Encourage open discussion of these questions. If needed, continue the discussion at the start of the second day of this lesson.

10. Why do you suppose the Cambodian New People did not fight the changes to their society?

- It is probable that starvation and overwork left people too weak to actively oppose the oppression. Also, they lacked weapons and organization.

How could the Cambodian genocide happen? (pages 34–35)

B. Many students may be curious about the mass murder that took place during the Khmer Rouge years. This text is included if you wish to extend the lesson's discussion about genocide. You may wish to note that what made this episode of genocide unusual (as compared to Hitler's genocide of Jews and Gypsies or Turkey's extermination of Armenians after World War I) was that it involved a people killing their own ethnic group—Khmers killing Khmers.

Instructions for Activity 6

C. After the lesson's readings have been completed, have students complete Activity 6. You may wish to brief students on the concepts of latitude and longitude and the use of a graphic (bar) scale to determine distances. You may also want to review cardinal directions (north, east, southeast, etc.) and the use of a legend to read map symbols. See the detailed *Instructions to the Student* and the *Key for Activity 6*. (Note that Item 8 in the instructions requires the most sophistication and may be skipped if you wish.)

After students have completed Activity 6, have them again examine **Mini-Atlas maps 2** and **3**. Ask the class why Cambodia's roads and rail network goes where it does. The point is to emphasize that mountainous areas of the country are inaccessible. This helps explain how the Khmer Rouge, operating from the mountains, were so difficult to defeat.

> The skills required to complete Activity 6 can be extended for older students. For instance, students can convert English units into metric and vice versa, use more precise estimates of absolute location (i.e., defining latitude and longitude by minutes rather than just degrees), or use bearing (the number of degrees away from due north) rather than using simple cardinal names (east, west, etc.).

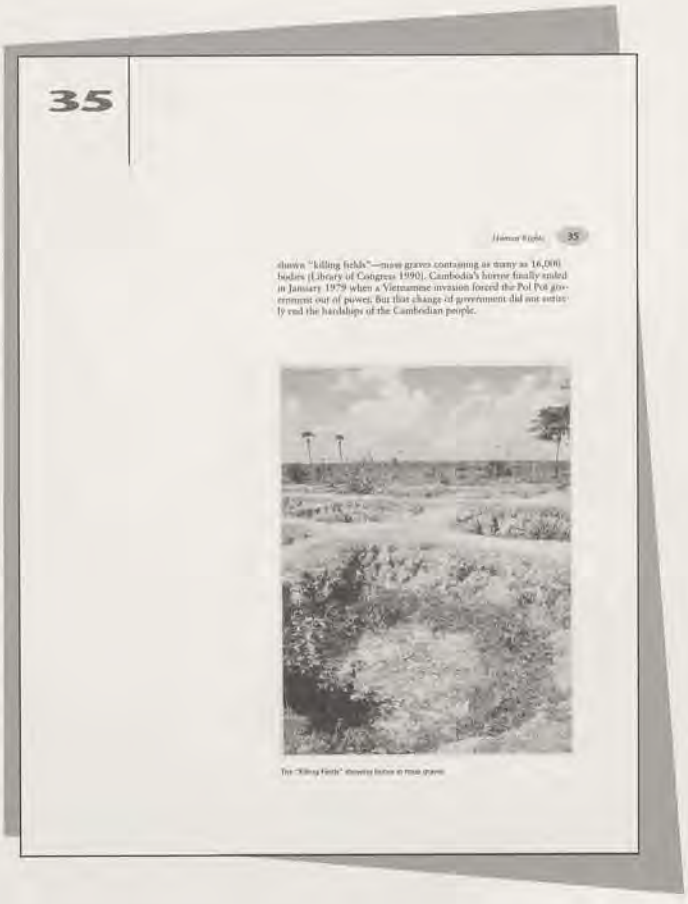
D. This closes the case study on Cambodia. If you wish, provide students with an opportunity to write down their feelings about the Haing Ngor story. Encourage students to write poems, create drawings or collages, or any other means to come to grips with emotions triggered by reading about the tragedy of the Cambodian people.

For Further Inquiry

- One way of lessening the sense of hopelessness of the Cambodian situation is to empower students with the possibility of bringing the Khmer Rouge to trial for their crimes. Students are aware that forced relocation during the Khmer Rouge years of the Cambodian people

to the countryside resulted in deaths from starvation, sickness, and genocide. This shocked the world, but the Khmer Rouge leadership was never brought to an international court for their crimes. They have remained active and in control of areas near the Cambodian-Thai border since they were pushed out by the Vietnamese in 1979.

- Create this scenario for the students: Amnesty International is gathering evidence now to bring the Khmer Rouge to justice. You now have a chance to help develop a case against them. Amnesty International is looking for good geographers and specialists in forced movements of people. That's you. Students could create a legal brief from information supplied in the module and from library research to make a case against the Khmer Rouge. This gives students a chance to think about how they could solve this problem as well as sift through geographical data. It will also give them an opportunity to clarify their own ideas.


35

Human Rights 35

shown "killing fields"—mass graves containing as many as 16,000 bodies (Library of Congress 1990). Cambodia's horror finally ended in January 1979 when a Vietnamese invasion forced the Pol Pot government out of power. But that change of government did not entirely end the hardships of the Cambodian people.

The "Killing Fields" shocked horror in mass graves

- Have students review Article 13 of the Universal Declaration of Human Rights on page 5: *Everyone has the right to freedom of movement and residence within the borders of each State.* Divide students into three groups, each specializing in one aspect of the charges:

a. *Evacuation of Phnom Penh*—The forcible deportation immediately after April 17, 1975 from Phnom Penh and other urban areas of the country, totaling an estimated 3 to 4 million persons, without regard to age or condition.

b. *Forced labor*—The compulsory resettlement of the population of the country in rural areas, frequently uninhabited, and the organization of the population into collective work brigades.

c. *Strict control over freedom of movement*—Imposition of severe discipline upon the entire population with respect to their work as well as private conduct, and of strict controls over their freedom of movement.

For sources useful for gathering evidence against the Khmer Rouge, see the books and articles about Cambodia in the *Suggestions for Teacher Reading* section at the beginning of this Teacher's Guide. Have groups develop arguments for their position. You could act as the official Amnesty International lawyer (or ask another teacher, administrator, or parent to act in that capacity). The official lawyer serves as a timekeeper and judges presentations on (1) style; (2) organization; (3) use of information and interpretation of maps and data; and (4) strength of argument.

Lesson 5

Were the Cuban Marielitos denied their human rights?

Time Required

One to two 50-minute class periods

Materials Needed

Copies of Activity 7 (four pages) for each group of students

Glossary Words

human rights

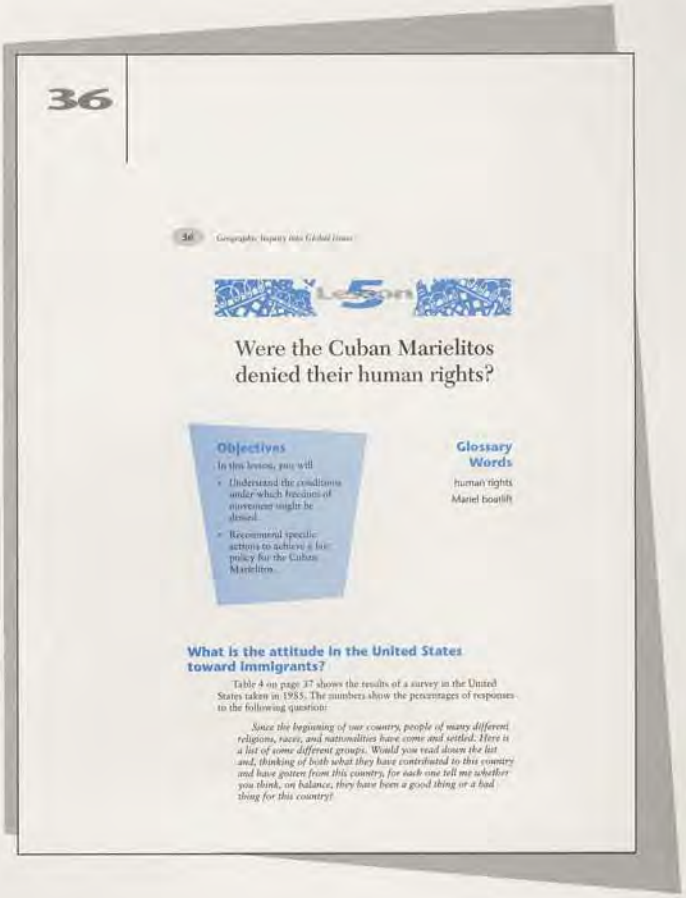
Mariel boatlift

Procedures

Note: This lesson helps students understand why freedom of movement is denied in certain cases. It also reveals the complexity of U.S. immigration laws, using the case of the Mariel detainees. Students will examine this controversy by exploring the equity, morality, and policy issues involved in the case of the Marielitos. If you want to take two days for this lesson, allow students one day to prepare for the role-play (**Activity 7**), and hold the simulation and debriefing the following day. In order to fit this in one day, you may have to cut the number of "witnesses" from five to three and allow the groups less preparation time. Witnesses 1, 3, and 5 represent three sides of the issue.

What is the attitude in the United States toward immigrants? (pages 36–37)

A. Ask students to think about the attitudes they hold toward various immigrant groups. Have students examine Table 4 on page 37 and note the relative rankings that respondents to this survey gave to each ethnic group. Ask why the Cubans were last on this list. Why was this group perceived so negatively in the mid-1980s? See the *For Further Inquiry* section at the end of this lesson for discussion of Table 4.


36

Were the Cuban Marielitos denied their human rights?

Objectives

In this lesson, you will

- Understand the conditions under which freedom of movement might be denied.
- Recommend specific actions to achieve a fair policy for the Cuban Marielitos.

Glossary Words

human rights

Mariel boatlift

What is the attitude in the United States toward immigrants?

Table 4 on page 37 shows the results of a survey in the United States taken in 1985. The numbers show the percentages of responses to the following question:

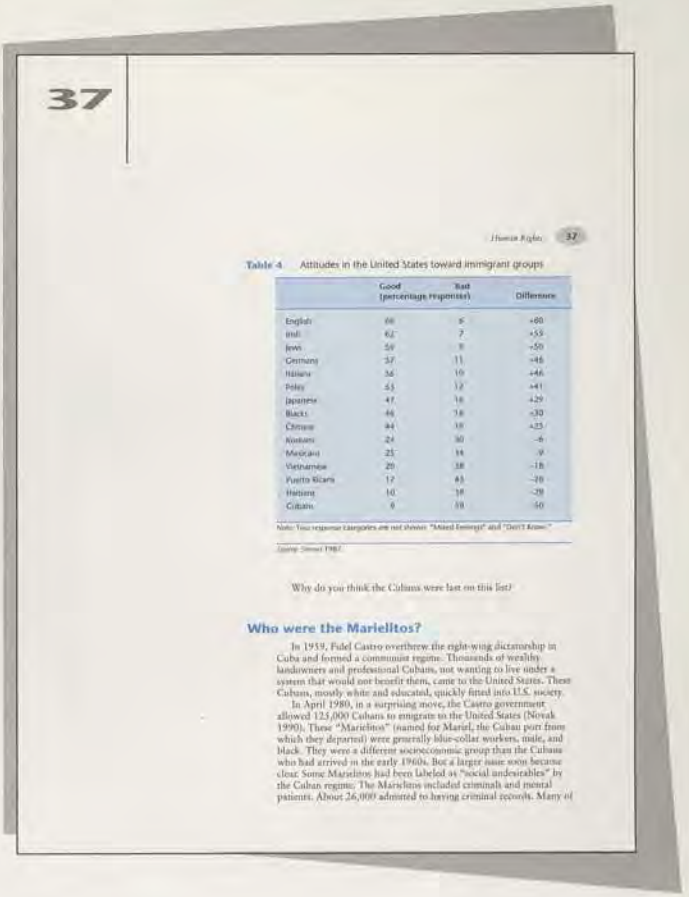
Since the beginning of our country, people of many different religions, races, and nationalities have come and settled. Here is a list of some different groups. Would you read down the list and, thinking of both what they have contributed to this country and have gotten from this country, for each one tell me whether you think, on balance, they have been a good thing or a bad thing for this country?

Who were the Marielitos? (pages 37–41)

B. Explain to the class that they are going to hold a mock Congressional committee hearing seeking to establish if Cuban detainees have been accorded their basic human rights. Student groups represent both committee members and witnesses. At the conclusion of the simulation, groups develop a policy toward the Cuban detainees. To do this, have groups list at least two courses of action to guide decision making and then determine which is the best policy.

> For younger students, you will need to check the vocabulary closely to be sure that students understand all the words. You might also require less time for the testimony.

C. Divide the class into five groups of three or four students each; these groups will each act out one of the Congressional witness roles. The remainder of the class will act as the committee: Assign one to be court reporter and the rest to be the panel of Congresspeople. Create additional roles if needed, such as bailiff, Congressional staff, and news media.



37

Human Rights 37

Table 4 Attitudes in the United States toward immigrant groups

	Good (percentage responses)	Bad	Difference
English	66	6	+60
Irish	62	7	+55
Jews	59	9	+50
Germans	57	11	+46
Italians	56	10	+46
Poles	53	12	+41
Japanese	47	18	+29
Blacks	46	16	+30
Chinese	44	19	+25
Koreans	24	30	−6
Mexicans	25	34	−9
Vietnamese	20	38	−18
Puerto Ricans	17	45	−28
Haitians	10	38	−28
Cubans	6	38	−32

Note: Two response categories are not shown: "Mixed Feelings" and "Don't Know."

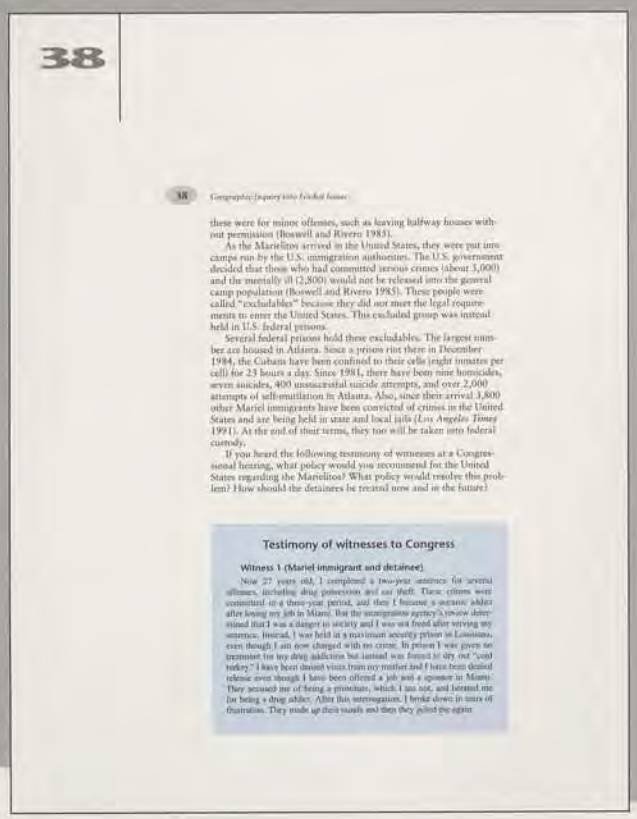
Source: Simon 1985.

Why do you think the Cubans were last on this list?

Who were the Marielitos?

In 1959, Fidel Castro overthrew the right-wing dictatorship in Cuba and formed a communist regime. Thousands of wealthy landowners and professional Cubans, not wanting to live under a system that would not benefit them, came to the United States. These Cubans, mostly white and educated, quickly fitted into U.S. society.

In April 1980, in a surprising move, the Castro government allowed 125,000 Cubans to emigrate to the United States (Novak 1990). These "Marielitos" (named for Mariel, the Cuban port from which they departed) were generally blue-collar workers, mulé, and black. They were a different socioeconomic group than the Cubans who had arrived in the early 1960s. But a larger issue soon became clear. Some Marielitos had been labeled as "social undesirables" by the Cuban regime. The Marielitos included criminals and mental patients. About 26,000 admitted to having criminal records. Many of



38

38 *Geography: Inquiry into Global Issues*

these were for minor offenses, such as leaving halfway houses without permission (Boswell and Rivero 1985).

As the Marielitos arrived in the United States, they were put into camps run by the U.S. immigration authorities. The U.S. government decided that those who had committed serious crimes (about 3,000) and the mentally ill (2,800) would not be released into the general camp population (Boswell and Rivero 1985). These people were called "excludables" because they did not meet the legal requirements to enter the United States. This excluded group was instead held in U.S. federal prisons.

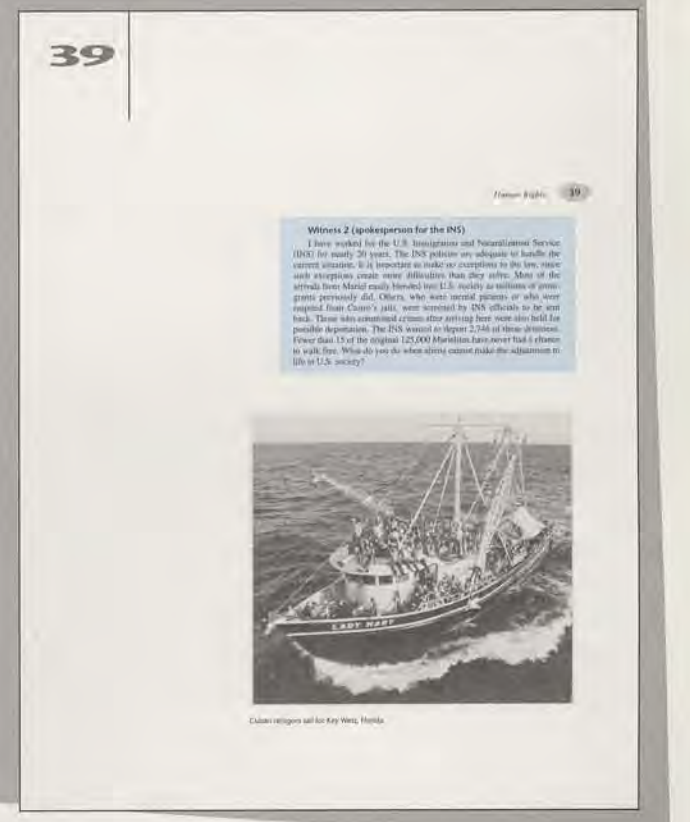
Several federal prisons hold these excludables. The largest number are housed in Atlanta. Since a prison riot there in December 1984, the Cubans have been confined to their cells (eight inmates per cell) for 23 hours a day. Since 1981, there have been nine homicides, seven suicides, 400 unsuccessful suicide attempts, and over 2,000 attempts of self-mutilation in Atlanta. Also, since their arrival 3,800 other Mariel immigrants have been convicted of crimes in the United States and are being held in state and local jails (*Los Angeles Times* 1991). At the end of their terms, they too will be taken into federal custody.

If you heard the following testimony of witnesses at a Congressional hearing, what policy would you recommend for the United States regarding the Marielitos? What policy would resolve this problem? How should the detainees be treated now and in the future?

Testimony of witnesses to Congress

Witness 1 (Mariel immigrant and detainee)

Now 27 years old, I completed a two-year sentence for several offenses, including drug possession and car theft. These crimes were committed in a three-year period, and then I became a heroin addict after losing my job in Miami. But the immigration agency's review determined that I was a danger to society and I was not freed after serving my sentence. Instead, I was held in a maximum security prison in Louisiana, even though I am now charged with no crime. In prison I was given no treatment for my drug addiction but instead was forced to dry out "cold turkey." I have been denied visits from my mother and I have been denied release even though I have been offered a job and a sponsor in Miami. They accused me of being a prostitute, which I am not, and berated me for being a drug addict. After this interrogation, I broke down in tears of frustration. They made up their minds and then they jailed me again.



39

Human Rights 39

Witness 2 (spokesperson for the INS)

I have worked for the U.S. Immigration and Naturalization Service (INS) for nearly 20 years. The INS policies are adequate to handle the current situation. It is important to make no exceptions to the law, since such exceptions create more difficulties than they solve. Most of the arrivals from Mariel easily blended into U.S. society as millions of immigrants previously did. Others, who were mental patients or who were emptied from Castro's jails, were screened by INS officials to be sent back. Those who committed crimes after arriving here were also held for possible deportation. The INS wanted to deport 2,746 of these detainees. Fewer than 15 of the original 125,000 Marielitos have never had a chance to walk free. What do you do when aliens cannot make the adjustment to life in U.S. society?

Cuban refugees sail for Key West, Florida.

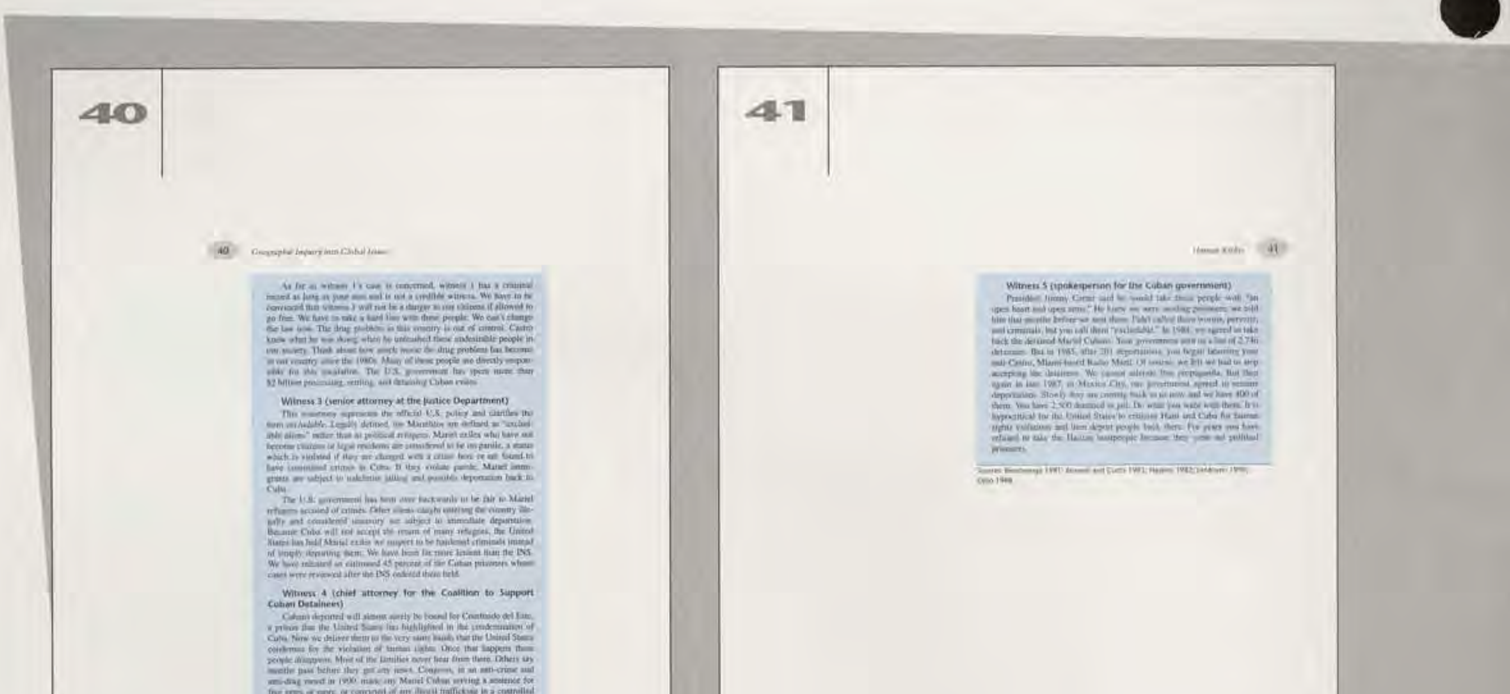
Distribute copies of Activity 7 (all four pages) to each group. Tell students to develop a script for their assigned roles by reading the witness descriptions in the Student DataBook (pages 38–41). Pages 3 and 4 of Activity 7 provide a selection of questions to help witness groups prepare. You can give each group only its questions or give these questions to all groups (including the committee) to help guide the questioning. Each group will divide the work for the role-play among themselves. Groups might divide responsibilities among students as follows:

- One to present the initial testimony,
- One to respond to any questions,
- One to cross-examine other witnesses,
- One to act as group leader (in groups of three students, delete this role).

D. If possible, arrange the classroom to simulate a Congressional hearing room. Seat the committee members around a long table. Place a table for the witnesses to one side of the committee table. Have the committee chair begin by stating the purpose of the hearing. The hearing proceeds with each witness's testimony in turn. Allow each witness no more than 5 minutes, including questions. Consider having some students videotape the proceedings.

E. After the hearing, have groups use Activity 7 to recommend U.S. policy. Have them provide reasons for their recommendations and an analysis of both the positive and negative consequences. Group leaders can present their recommendations to the entire class. Encourage the students to critique each other's analyses and recommendations.

F. To bring closure, tell the class that in 1986, the U.S. Supreme Court upheld a law whereby refugees from Mariel found guilty of even minor offenses could be deported. Because Cuba will not accept them, they are placed in indefinite custody by the INS after receiving their sentence. You may also want to review more recent events that are similar. Two such examples are the movements of refugees from Haiti to the United States and those from Albania to Italy.



For Further Inquiry

- This lesson addresses attitudes toward immigrants in the United States. Using the data in Table 4, ask students to draw a conclusion about these survey results. Students should see that the most recent immigrants (e.g., Haitians, Vietnamese, and Mexicans) got the most negative reactions. Immigrant groups that came to the United States earlier (e.g., Irish, Poles, and Chinese) were viewed more favorably. Students might conclude that the longer an ethnic group has been in the United States, the more positively they are perceived. Groups now perceived favorably—Irish, Jews, Poles, Chinese, etc.—were once strongly discriminated against. Students could examine historical attitudes toward different ethnic groups and how these helped to shape and change U.S. immigration policies.

- Have students investigate the 1992 case of the emigrants from Haiti. Hundreds of Haitians sought asylum in the United States. The administration's policy was that they were economic and not political refugees, even though their country was racked by violence and a political coup. Students could address the question: Was the U.S. government correct in returning these people to Haiti?

Lesson 6

Why were the human rights of Japanese-Americans suspended?

Time Required

One 50-minute class period

Materials Needed

Mini-Atlas maps 4–7

Glossary Word

human rights

Getting Started

Ask the class to describe what happened in Honolulu, Hawaii, on the morning of December 7, 1941. Use this discussion to find out what students know about this momentous event of World War II. Then turn to the Student DataBook.

Procedures

How would you feel if you had to move because of your ancestry? (pages 42–44)

A. Ask the class how they would feel if they were told that they had to move because of their ancestry. Have students read the "Instructions to All Persons of Japanese Ancestry," which is excerpted from the actual bulletin posted in West Coast cities. Briefly discuss Questions 1–5 on page 43.


42

42 Geographic Inquiry into Global Issues

Lesson 6

Why were the human rights of Japanese-Americans suspended?

Objectives

In this lesson, you will

- Examine the decisions underlying the Japanese-American internments.
- Understand the locations of the camps.
- Question the justice of forcing Japanese-Americans to relocate in the 1940s.

Glossary Word

human rights

How would you feel if you had to move because of your ancestry?

On page 44 is an excerpt of a bulletin posted in California cities on May 3, 1942, by the U.S. Army. As you read it, consider these questions:

Questions and Answers for page 43

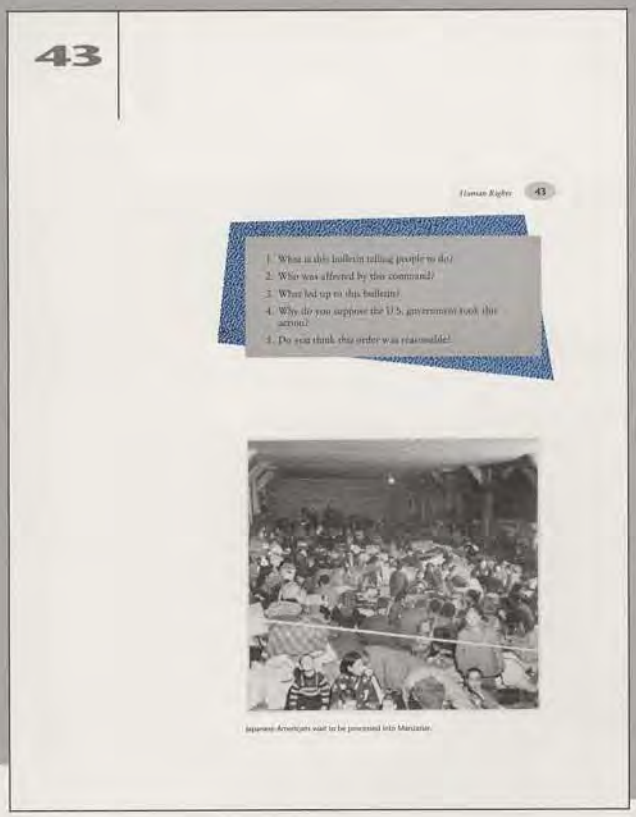
1. What is this bulletin telling people to do?
   - The bulletin told people they had to pack their belongings and report for evacuation within two days.

2. Who was affected by this command?
   - The order affected both citizens and noncitizens of Japanese descent.

3. What led up to this bulletin?
   - The United States was at war with Japan.

4. Why do you suppose the U.S. government took this action?
   - The war created mass hysteria along the West Coast; people feared a Japanese invasion and worried that all Japanese were potential spies.

5. Do you think this order was reasonable?
   - The question is of course subjective, but students may note how little time was given for people to prepare; how few belongings they were allowed (including no pets); and how confusing some of the instructions were.



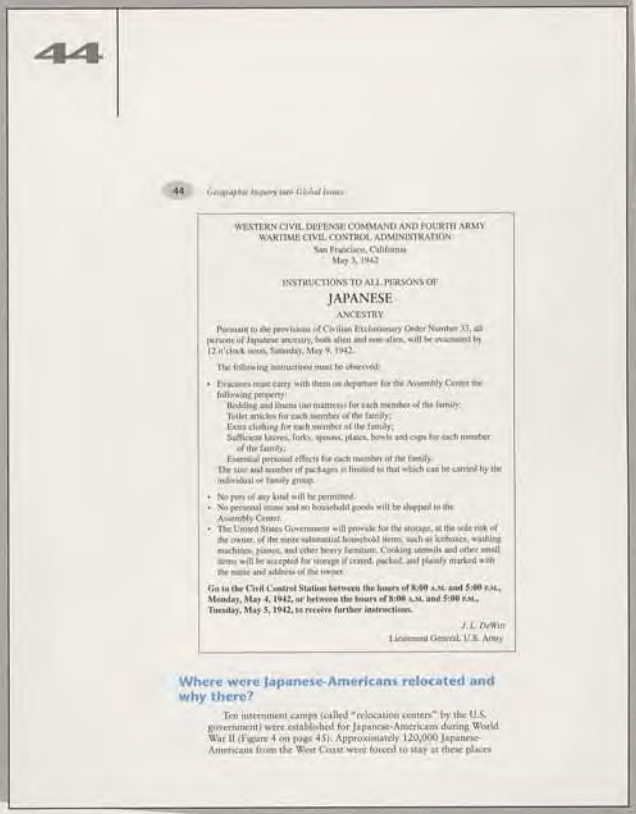


Figure 4 Sites of internment camps for Japanese-Americans during World War II. Ten camps were established in seven states in May 1942. The numbers below each camp show how many people were interned there. All of the camps were closed by November 1944.

Source: Wagon 1976.

between 1942 and late 1944. Why do you think Japanese-Americans from the eastern United States were not forced to move?

Make some generalizations to answer the following questions. You may find some exceptions. Be prepared to defend your generalizations.

6. Examine Figure 4 on page 45. Using a map showing population distribution, speculate why the relocation centers were placed where they were.
7. Now use maps showing the physical characteristics of the areas of the camps. How are the physical environments of these areas different from the West Coast, where the Japanese-Americans had lived?
8. What problems do you think the Japanese-Americans might have had in these camps? Why?

Figure 5 Manzanar Internment Camp in the Owens River Valley, California.

Photo source: UPI/Bettmann.

9. How would you feel if you and your family were forced to leave your home and live in Manzanar Internment Camp? (Figure 5 on page 46)?
10. In what ways did Manzanar resemble a jail?

Was this relocation just?

Do you think that it was fair for the U.S. government to relocate the Japanese-Americans during the war? Why or why not? Note that German-Americans and Italian-Americans were not forced to move. Why do you think they were not relocated as the Japanese-Americans were?

The following extract illustrates what it was like to be ordered into one of these camps.

Shikata ga nai
(it cannot be helped)

My name is Mariko Hashiyama, an American of Japanese descent. I grew up in the neighborhood of West Los Angeles and went to public school there. I mingled with children of other races and learned about the American way of life. I also went to Japanese school and learned only to read and write the language. I speak Japanese at home as my parents can speak only what I call "broken English."

My parents came to America because there were better opportunities here to make a living. My father did gardening, although in his younger years he did farming and had a nursery. My parents are non-citizens, and are forbidden by law to become naturalized. But they have lived in the United States over half of their lives and have been law-abiding and happy here.

When the army declared evacuation of people of Japanese ancestry from the West Coast area, I was in UCLA. My parents and I had no idea that citizens would be evacuated too, so I had started the new term. Immediately, our plans were changed, my parents were detained, and I went to Manzanar. For a moment, my belief in America as a country of equality and individual rights was shattered. Can this be the America that I had learned about in school? Surely it can't be.....

For Mariko Hashiyama (now Mariko Mori), the essay she wrote in 1944 was a way of getting back to the only way of life she knew: that of an American college student. Her essay won her the

J. D. Drawing Scholarship of $180, which paid for her UCLA student fees for three terms in 1945 to 1946. She was one of the first Nisei, or second-generation Japanese-Americans, to be allowed back into UCLA before the war ended.

(Many) years have passed since President Franklin D. Roosevelt signed Executive Order 9066 on February 19, 1942, authorizing the military to remove and intern 120,000 people of Japanese ancestry in 10 concentration camps during World War II. Mori, then a 19-year-old sophomore, was one of them.

"I was really mad at the United States. Both my parents were picked up, and I was all alone," says Mori, now 69, a gentle woman with short, wavy hair and rose-rimmed glasses. She no longer seems angry, yet she remembers every detail leading up to her camp experience. Her mother, Fuki Hashiyama, had been picked up by the FBI in February because she was a schoolteacher at the Japanese Institute of Sawtelle and considered "potentially subversive."

"I remember going to my mom's hearing," says Mori. "My mom was sitting across a long table from me, and we weren't allowed to get up to greet each other. They asked me if I had anything to say. It was so emotional. I could only cry and say 'I want my mother to come home!'" Instead, her mother was shuttled from place to place over the next few months: from the Convent of the Good Shepherd in Los Angeles, to the Terminal Island Immigration and Naturalization Station (a detention center), to Santa Anita assembly center.

Mori's father was arrested in March 1942 simply for being the treasurer for the Japanese school at which her mother taught. He spent a month at a Civilian Conservation Corps camp in the San Fernando Valley, then was moved to a detention center in Santa Fe, New Mexico.

In the meantime, Mori was taken to Manzanar, an internment camp outside Lone Pine in California's Owens Valley. She was forced to live with an aunt, uncle, and five cousins in one tiny barrack with just enough room for the cots. She remembers the fierce wind, gritty sand in everything, the feeling of total isolation. When Mori's parents were finally allowed to join their daughter at Manzanar in June 1942, she remembers living in a corner barrack right next to the armed guards.

Joe Nagano is a trim, soft-spoken man of 71 who has lived in West Lost Angeles since 1926. ". . . if you look up the term 'concentration camp' in Webster's Dictionary, you'll see that we were indeed incarcerated. We were told that we were 'free to leave,' but where could we go? They were supposed to 'protect' us, but the guns were turned in toward us. We were deprived of our rights, property, and liberty without due process" (Soderburg, 1992, pages 31–34).

Why did the United States do this to its own citizens?

Questions and Answers for page 46

6. Examine Figure 4. Using the map showing population distribution, speculate why the relocation centers were placed where they were.

   - The relocation centers were isolated from large population centers because of the fear of spies near sensitive areas and to cut the internees off from communication channels. Apparent exceptions to this rule are the centers near Phoenix, Arizona, and Memphis, Tennessee (Gila River, Rohwer, and Jerome). However, the population growth in Phoenix did not occur until after World War II; around 1940 it had a population of only about 70,000. Memphis was larger than Phoenix (1940 population: 290,000) but was still some distance to the north across the Mississippi. In the early 1940s, the transportation network in the United States was much less developed.

7. Now use maps showing the physical characteristics of the areas of the camps. How are the physical environments of these areas different from the West Coast, where the Japanese-Americans lived?

   - The physical environments of the relocation centers were much less hospitable than the West Coast. Most of the sites were in desert areas or on high, semiarid plateaus. The exceptions are the Arkansas camps, but these were in a very hot and humid area prone to insect infestations.

8. What problems do you think the Japanese-Americans might have had in these camps? Why?

   - Interned Japanese-Americans found great difficulty adapting to these changed conditions, especially because they had so little time to prepare for these moves. In addition to these physical problems, they experienced great psychological stress. Most of the people were in fact U.S. citizens, and they could not understand why they had been imprisoned without trial solely on the basis of their ancestry. In essence, the relocation itself was in direct contradiction of the U.S. Constitution.

Where were Japanese-Americans relocated and why there? (pages 44–47)

B. For this activity, divide the class into small groups. Distribute **Mini-Atlas maps 4–7** to each group. These maps will help them understand the rationale for the location of the internment camps, as asked in Questions 6–8.

Was this relocation just? (pages 47–48)

C. Begin this part of the lesson with a brief review of the first paragraph of text. Then have students read the extract "Shikata ga nai" to get the Japanese-American perspective. Students can then reflect on the following question on page 48: "Why did the United States do this to its own citizens?" Close the lesson with a discussion of the difficulties faced by Japanese-Americans during this time. [Freedom of movement was restricted. Internees were cut off from the rest of society. Living quarters were spartan. Students may correctly point out that internees did not know how long they had to stay, nor did they know what crime was committed.]

Students should consider whether the decision to intern Japanese-Americans was racist. As a summary of the lesson, you can ask this

question: Is wartime necessity a valid and constitutional reason to suspend people's right to freedom of movement? (Alternatively, you may choose to assign this as an essay question.)

For Further Inquiry

- If students are curious about what happened to the Japanese-American internees following the war, have them do library work to find out. A good resource for information on the internment of Japanese-Americans is the Asian-American Studies Center at the University of California at Los Angeles.
- Hold mock Congressional hearings to determine if the Japanese-American internees should be compensated for the violations of their civil and constitutional rights. Japanese-Americans see these hearings as an opportunity to educate the public and a way to impress upon the government that reparation is long past due. This can either be done in written form or you may ask students to perform skits for the class. Students, acting as reporters, can interview other students representing Congresspeople, Japanese-Americans, and so on. Questions to ask include: What was it like to be called "enemy alien" in the country of your birth? What was it like to prove your loyalty to your U.S. Constitution by giving up your constitutional rights? What was it like to be suddenly uprooted from everything familiar and corralled behind barbed wire for up to three years?

Lesson 7

Can we prevent human rights violations from occurring in the future?

Time Required

One 50-minute class period

Materials Needed

Transparency of Overhead 5

Glossary Words

Democratic Kampuchea

human rights

Khmer Rouge

People's Republic of Kampuchea

Getting Started

Of all the articles in the UN Universal Declaration of Human Rights, Article 13 has been most clearly investigated in this module. This final lesson is an attempt to give students a feeling of hope. Review Article 13 (page 50 in the Student DataBook) and ask if there is any hope of achieving its goals. Ask students to include their knowledge and experiences from the lessons in this module.

Procedures

A. First, the Student DataBook includes brief updates on the Berlin Wall, Cambodia, the Japanese-Americans, and the Marielitos. Use **Overhead 5** also to help update the Cambodian situation. If students have found news articles about developments in Cambodia, add these to the Overhead. These updates show that there have been some posi-


49

Human Rights 49

Lesson 7

Can we prevent human rights violations from occurring in the future?

Objectives

In this lesson, you will

- Consider reasons for thinking that there will be increasing freedom of movement for the world's peoples.
- Recognize the steps to developing a policy to ensure international adherence to the UN Universal Declaration of Human Rights.

Glossary Words

Democratic Kampuchea

human rights

Khmer Rouge

People's Republic of Kampuchea

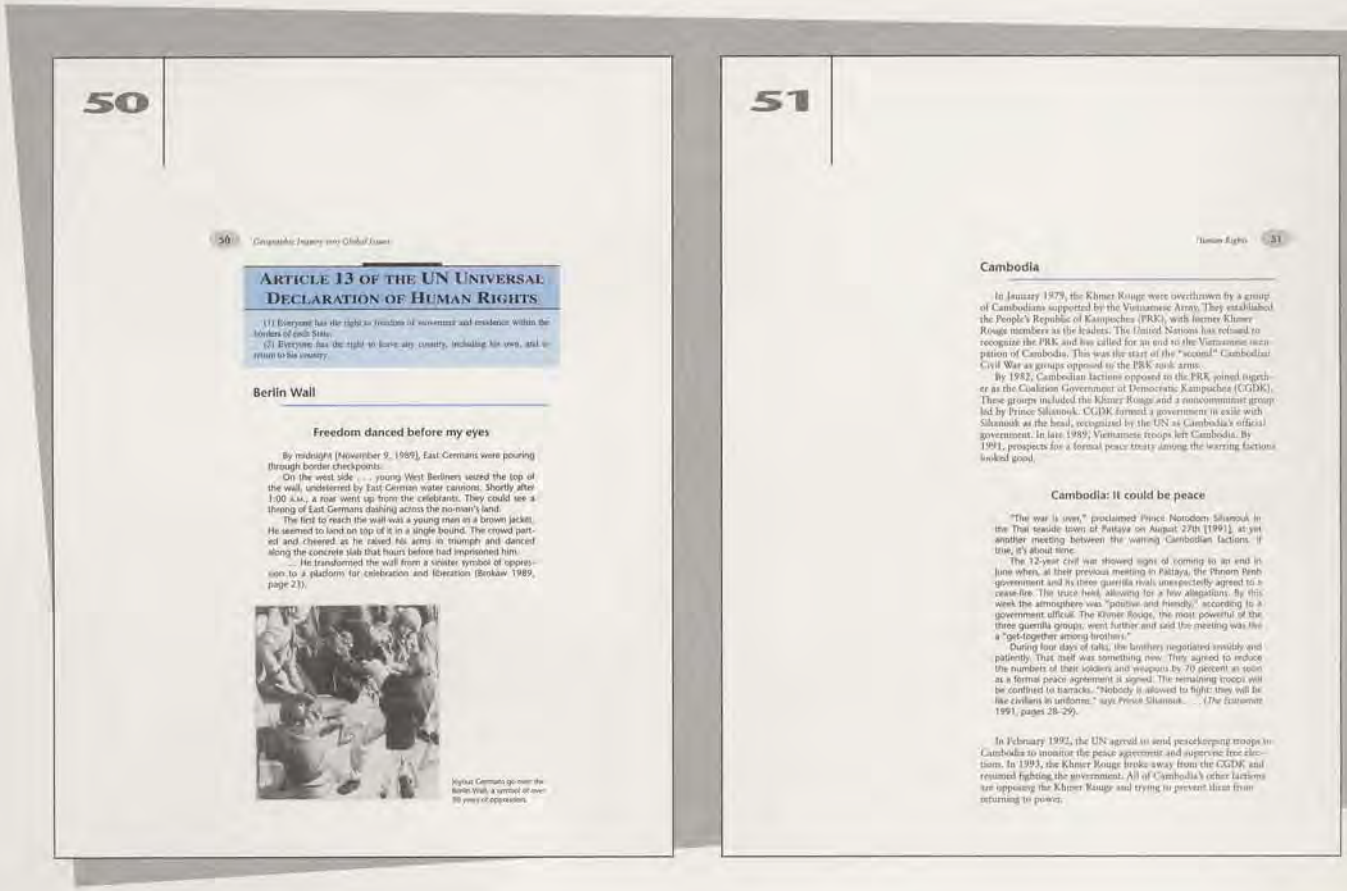
Movement is an important theme in geography, and freedom of movement is an important human right, as expressed in Article 13 of the UN Universal Declaration of Human Rights. As you have learned in this module, people have often lost their freedom of movement, which has caused important geographic change. In this final lesson, you will examine additional data and speculate about the future of the freedom of movement.

tive developments with respect to the rights of people adversely affected in the past (with the exception of the Marielitos). Students may decide to use this to develop a policy statement in the final part of this lesson.

Also, you may wish to include the happy ending to Haing Ngor's story: He came to Los Angeles in 1980 and worked to help other Cambodian refugees find jobs and adjust to life in the United States. In 1985 he was chosen to play the part of Dith Pran, another Cambodian refugee, in the film *The Killing Fields*. Haing Ngor won the Academy Award for Best Supporting Actor for this role. Since 1985, he has been working with international groups trying to bring Khmer Rouge leaders to trial for crimes committed during the 1970s.

B. The Student DataBook closes with two questions for discussion on page 52. To address these, have the class brainstorm a policy ensuring that the provisions of Article 13 are adhered to by all nations. Consider tossing an inflatable globe to a student when you want his or her input.

Encourage students to come up with a realistic and creative policy. Students don't need to recall lesson details unless they are relevant. Instead, have them pretend they are in charge of the UN and can make critical policy


50

50 Geographic Inquiry into Global Issues

Article 13 of the UN Universal Declaration of Human Rights

(1) Everyone has the right to freedom of movement and residence within the borders of each State.
(2) Everyone has the right to leave any country, including his own, and to return to his country.

Berlin Wall

Freedom danced before my eyes

By midnight (November 9, 1989), East Germans were pouring through border checkpoints.
On the west side . . . young West Berliners seized the top of the wall, undeterred by East German water cannons. Shortly after 1:00 A.M., a roar went up from the celebrants. They could see a throng of East Germans dashing across the no-man's land.
The first to reach the wall was a young man in a brown jacket. He seemed to land on top of it in a single bound. The crowd panted and cheered as he raised his arms in triumph and danced along the concrete slab that hours before had imprisoned him.
. . . He transformed the wall from a sinister symbol of oppression to a platform for celebration and liberation (Brokaw 1989, page 23).

Joyous Germans go over the Berlin Wall, a symbol of over 30 years of oppression.

51

Human Rights 51

Cambodia

In January 1979, the Khmer Rouge were overthrown by a group of Cambodians supported by the Vietnamese Army. They established the People's Republic of Kampuchea (PRK), with former Khmer Rouge members as the leaders. The United Nations has refused to recognize the PRK and has called for an end to the Vietnamese occupation of Cambodia. This was the start of the "second" Cambodian Civil War as groups opposed to the PRK took arms.
By 1982, Cambodian factions opposed to the PRK joined together as the Coalition Government of Democratic Kampuchea (CGDK). These groups included the Khmer Rouge and a noncommunist group led by Prince Sihanouk. CGDK formed a government in exile with Sihanouk as the head, recognized by the UN as Cambodia's official government. In late 1989, Vietnamese troops left Cambodia. By 1991, prospects for a formal peace treaty among the warring factions looked good.

Cambodia: It could be peace

"The war is over," proclaimed Prince Norodom Sihanouk in the Thai seaside town of Pattaya on August 27th [1991], at yet another meeting between the warring Cambodian factions. If true, it's about time.
The 12-year civil war showed signs of coming to an end in June when, at their previous meeting in Pattaya, the Phnom Penh government and its three guerrilla rivals unexpectedly agreed to a cease-fire. The truce held, allowing for a few allegations. By this week the atmosphere was "positive and friendly," according to a government official. The Khmer Rouge, the most powerful of the three guerrilla groups, went further and said the meeting was like a "get-together among brothers."
During four days of talks, the brothers negotiated sensibly and patiently. That itself was something new. They agreed to reduce the numbers of their soldiers and weapons by 70 percent as soon as a formal peace agreement is signed. The remaining troops will be confined to barracks. "Nobody is allowed to fight: they will be like civilians in uniforms," says Prince Sihanouk. . . . (*The Economist* 1991, pages 28–29).

In February 1992, the UN agreed to send peacekeeping troops to Cambodia to monitor the peace agreement and supervise free elections. In 1993, the Khmer Rouge broke away from the CGDK and resumed fighting the government. All of Cambodia's other factions are opposing the Khmer Rouge and trying to prevent them from returning to power.

decisions. To get started, ask students how they would have prevented the human rights violations in Cambodia, the United States, or in other places. To make the policy realistic, ask students to consider the following:

- *Detection:* How can the policy detect violations of Article 13?
- *Consequences:* What punishments are appropriate for such violations?
- *Enforcement:* How can you make sure that the violations cease?

C. Display the policy so that it can be viewed by the entire school, or have students create a flyer or a letter to the UN.

For Further Inquiry

- If you made a bulletin board of current events related to freedom of movement/human rights, the events reported in the Student DataBook in this lesson would contribute to the "hopeful" side.
- If your class has not yet seen the whole film, consider showing the second half of *The Killing Fields.*


52

52 Geographic Inquiry into Global Issues

Japanese-Americans

Payment authorized to survivors of "America's concentration camps"

On August 10, 1988, President Ronald Reagan signed legislation that granted an apology and awarded $20,000 in restitution to each of the estimated 60,000 camp survivors then living. Not all have yet been paid.

Today, the government's own Smithsonian Institution uses the term "concentration camp" to describe Jerome and Gila and other camps in an exhibit at the National Museum of American History in Washington.

"I need hardly tell you that there are lots of folks who think the government was perfectly justified in doing what it did, and I still get letters from folks—usually irate—who take that point of view," said Tom Crouch, curator of the exhibit, which opened in 1987. "But most people, I think, understand it was wrong," he said (Infield 1992, pages 81, 84).

Cuban Marielitos

To date, there is little good news to report. So we leave it up to you to answer these questions: Is there any hope for the plight of the Marielitos? What is their current status?

How can we prevent human rights violations in the future? What should we do next?

Extension Activities and Resources

1. **Related GIGI Modules**
   - Basic human rights to food and health are explored in the modules *Hunger* and *Infant and Child Mortality*, respectively. Both modules focus on different case studies in Africa and provide data showing the complex roots of these social issues. As in the *Human Rights* module, the materials present some hopeful data to demonstrate optimism for solving these problems.
   - Freedom of religion is also guaranteed by the UN Declaration of Human Rights. The module *Religious Conflict* explores this issue in Kashmir, Northern Ireland, and with Native Americans in the United States. The Declaration also guarantees individuals the right to free expression. The module *Diversity and Nationalism* presents the problems that have occurred as ethnic groups in the former Soviet Union seek free political expression.

2. **Britannica Global Geography System (BGGS)**

   BGGS provides myriad extension activities to enhance each GIGI module. For a complete description of the BGGS CD-ROM and videodiscs and how they work with the GIGI print modules, please read the BGGS Overview in the tabbed section at the beginning of this Teacher's Guide.

3. **Related Videos**

   EBEC's videos "Europe: Central Region"; "The Mold Broken: Eastern Europe, 1989"; "Holocaust: Liberation of Auschwitz"; and "German Democratic Republic in Change" series explore the issues discussed in this module.

4. **Additional Activities**
   - A low-cost, five-day instructional unit for upper-level students is *U.S. Immigration Policy in an Unsettled World* available from Center for Foreign Policy Development, Choices for the 21st Century Education Project, Box 1948, Brown University, Providence, RI 02912.
   - Have students look at the yearly publications from Amnesty International ranking each country's status on human rights. See the address in "Suggestions for Teacher Reading."

- Have students read either the entire book by Haing Ngor, *A Cambodian Odyssey,* (New York: Macmillan, 1987) to get his complete story, or another book about a Cambodian refugee, Dith Pran: *The Death and Life of Dith Pran,* by Sydney Schanberg (New York: Penguin Books, 1980).
- Have students draw a cartoon depicting a conflict they have had over freedom of movement. For example, this could be a conflict over one's room or where one sits in the classroom.
- If you started a bulletin board in Lesson 2 (in which students brought in articles with "Hopeful" and "Hopeless" signs about human rights), revisit the issue several months later. Perhaps situations described in these articles have changed during that time, permitting another analysis by students of the state of global human rights. They may discover a trend.
- The following two poems, written during the 1970s in Cambodia, show a markedly different viewpoint of the Khmer Rouge. Ask students what must have happened to each author for them to write these ideas (Kinzie 1987, pages 351–352).

Poem 1: Un-named

We no longer rely on heaven for farming,
But on collective strength
And be it dry or the rainy season,
The rice grows fragrant throughout the year!

We dig and we hoe,
To clear out stones and brush.
The Wilderness of yesterday
Gives way to fertile fields today!

With shoulder poles and baskets,
We do battle against nature
Defeat the stubborn U.S. imperialists foe and its lackeys,
Win a good harvest and a better life.

The rice is ripe in the fields,
It ripples gracefully in the breeze
The sun of revolution lights the land,
Shedding its golden, happy rays everywhere!

—Author unknown

Poem 2: Hell and Evil Society

The year was 1975, I remember it very well.
One regime had been dissolved.
A new regime came to power full of thirst for blood.
Killing in cold blood all over the nation.

This new regime, is definitely called communist.
Nothing to hide, nothing to cover.
Broadcasting throughout at the provinces.
They said, this new regime is *equality*.

OH! My god! It is opposite to what we thought!
They are the new oppressors on us.
They have enough to eat for them-both men and women,
But for us-people are starving to death from this oppressive regime.

Work hard all day and night with no breaks.
Living with fear, which no one could ever imagine.
One dip of rice porridge per day.
Then pushed tight and held in one place.
Then beaten and executed us.

. . . . . .

Some lost their wives, some lost their husbands.
Even the rice paddies and the food we produced is killed.
This new society is very blood thirsty, killing the young,
the old with no mercy.
This is the real hell and the evil society.
Pol Pot is the real and the most evil of all mankind in the world.

—*Bunthan Po* (Khmer refugee)

- Open discussion on the question of whether the United States should admit Cambodian refugees. This isn't as easy a question as it might appear, because many of the refugees were active in the Khmer Rouge or indoctrinated by them. Should all Cambodian refugees be admitted? If not, who should? Organize students into small groups to discuss these questions.

5. **Writing**

Encourage students to write, edit, and publish a magazine to be distributed to the entire school. Divide them into groups responsible for developing a "special issue" of a weekly newsmagazine (modeled on *Time* or *Newsweek*) dealing with violations of the right to freedom of movement. Prepared articles could include the case studies

covered in the module ("The Pol Pot Years in Cambodia," "The Internment of Japanese-Americans," and "The Mariel Boatlift") as well as current cases that students have been following during the module. Encourage students to write editorials on how human rights violations can be prevented in the future. The magazine could also include cartoons, pictures, and interviews with local residents who may have experienced these events. Have students look through current newsmagazines and newspapers for formats. Allocate time in the media center as needed for additional data collection.

Interview of Family Member

Dear Family Member:

Our class is learning about where and why people move. We recognize that some people have to move against their will and that some people are prevented from moving. Each class member will try to collect information from a family member about his or her family's history of decisions to move. **We know that this may be a sensitive issue for you, so we promise to use this information anonymously.** Thank you for your help.

_____ Teacher

_____ School

To the student: Ask these five questions of a family member who is familiar with your family's history. Be sure to ask the questions below, but feel free to add more that you feel will clear up a vague answer. For example, you may ask: What do you mean by that? Can you explain that differently? Write your answers on this paper or on a separate page. **Do NOT put your name or any other real names on what you turn in to class.** We must respect the privacy of family members.

1. When did your family arrive in this country?

   _____

2. From which country did you move?

   _____

3. Where in this country did your family originally arrive?

   _____

4. Please provide the reason why your family moved. Single-word reasons are fine, such as: financial, war, family, persecution, famine, or other reasons. Please add the reasons your family chose their destination in this country.

   _____

   _____

5. Was this a forced move? Explain.

   _____

   _____

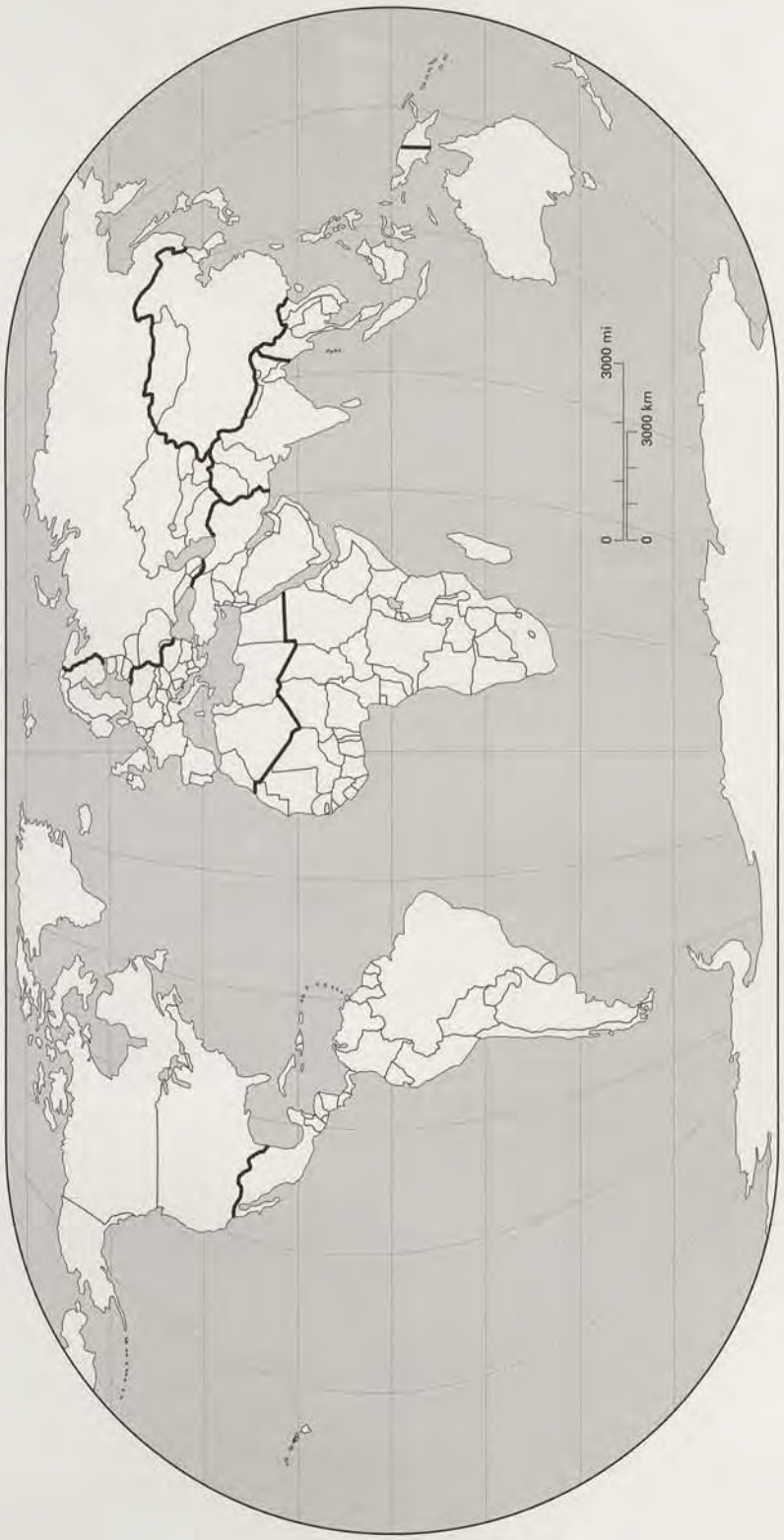
   _____

   _____

   _____

World Map

ACTIVITY 2



Dead Card

I represent 100,000 people killed by Khmer Rouge between 1975 and 1979

DEAD

Khmer Rouge Card

Khmer Rouge

Role Card for Khmer Rouge Soldier

Preparation for the Role

Your role is a guerrilla soldier in the Khmer Rouge in April 1975. You are part of a rebel group whose goal is to overthrow the existing government of Cambodia and replace it with a communist regime. You have been fighting a civil war against the government for nearly five years. You are about to enter the capital city, Phnom Penh—the last stronghold of the government. You have won the war and are now about to begin the task of changing Cambodian society.

Do not bring anything resembling any weapon. Your teacher will supply you with a "Khmer Rouge" card to identify your role and with "dead" cards, which will symbolize your power. Your task is to get the rest of the class, who will be acting as the general population of Phnom Penh, to do what you demand. As a member of the Khmer Rouge, you are an uneducated peasant from the country. You hate city dwellers and the wealth and corruption that they represent. You have been bombed mercilessly by the U.S. supporters of your enemy. You are ruthless and fanatical in your beliefs.

Don't tell anyone anything about the guerrilla theater or your role beforehand. The element of surprise is critical.

What to Do in Your Role

1. Enter the classroom wearing your Khmer Rouge card when you hear the words "and the doors slammed open." Interrupt whatever the teacher or anyone else is saying and tell people that they must all stop and move to one corner of the room. Tell the class that they must move there for their own protection. It is important to be very firm and serious—don't smile. Have your dead cards handy. Place one around the neck of anybody who refuses to move. Move the dead to a different corner and have them sit there, clearly showing their card.

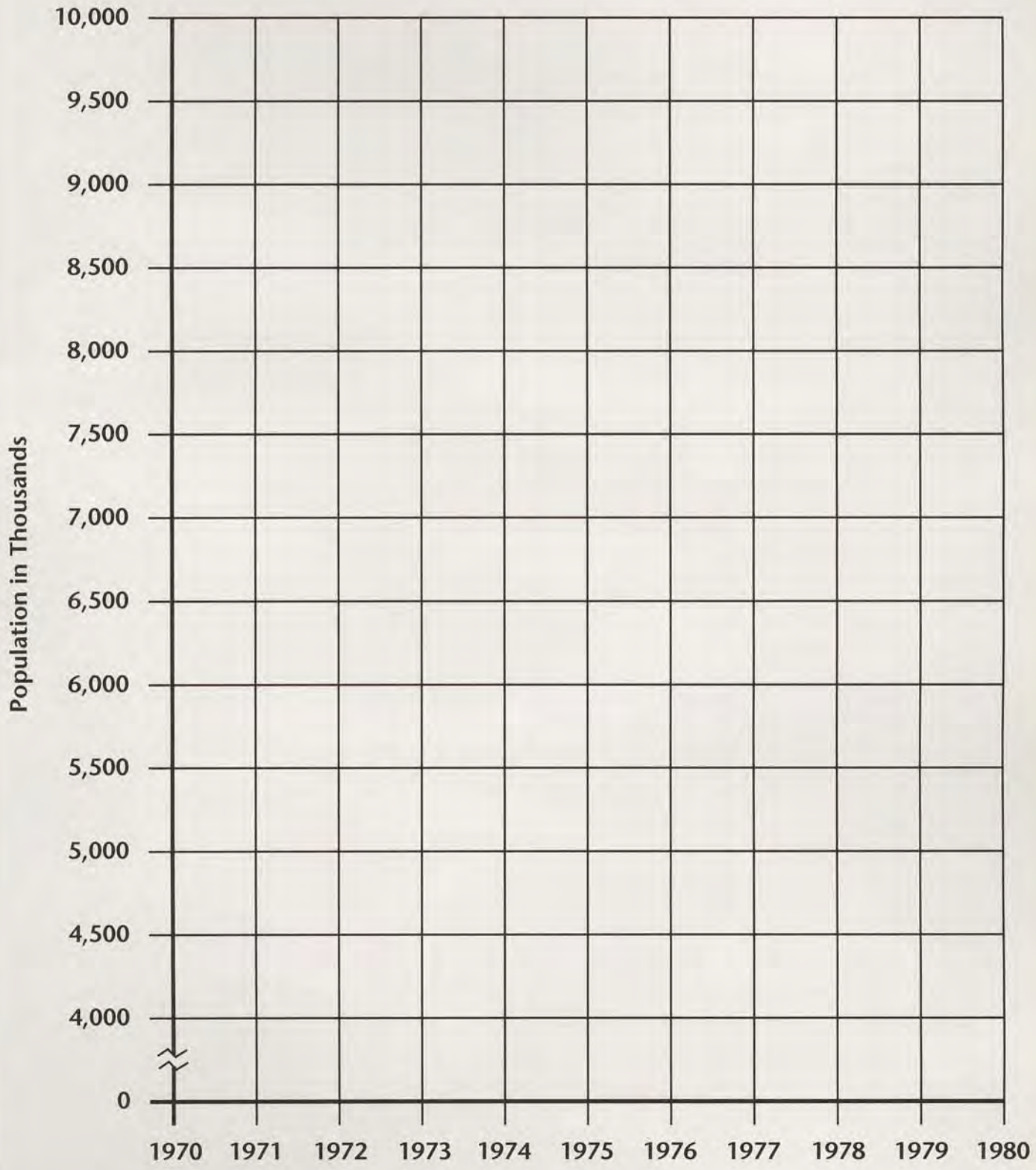
   At this point the teacher will tell the class to "Freeze." Wait until the teacher says "Resume" before going on to your next step.

2. Go to the corner where remaining city dwellers are huddled. Ask each person, one by one, in a clear, loud voice: "What do you want to do for a career?" If a person says "farmer" or "factory worker" (or something similar, like "fast-food hamburger cook"), let them live. Put those people in another corner of the room. If a person responds with **anything** else (for example, "own a business," "pro athlete," "teacher," "musician"), place a dead card necklace on them and send them to the "dead corner." Keep going until you run out of cards or until all students have been questioned.

   At this point the teacher will tell the class to "Freeze." You can contribute to the discussion that follows, but don't reveal any details about your role.

Name _____

Cambodia Population Estimates, 1970–1980



Name _____

Questions for Activity 4

1. How do the lines showing the United Nations and United States estimates differ?

2. What does the shaded area between the United Nations and United States estimates mean? Why do you think the two estimates are different?

3. What are the most significant dates on the graph? Why did you pick these years?

4. What does the shaded area between the United Nations and the "In the absence of crises" line mean?

5. What do you think the true population of Cambodia was in 1980?

6. Using your answer to Question 5, about how many fewer people actually lived in Cambodia in 1980 than would have been expected to live there "in the absence of crises"?

Questions for Activity 4

1. How do the lines showing the United Nations and United States estimates differ?
   [Although the trends are similar, the absolute numbers are different—the U.S. estimate is consistently lower.]

2. What does the shaded area between the United Nations and United States estimates mean? Why do you think the two estimates are different?
   [The shaded area represents the difference between the two estimates. Students may wonder why two different sources have such different estimates. Accept any reasonable speculation about why the estimates differ.]

3. What are the most significant dates on the graph? Why did you pick these years?
   [Students should note that significant changes in population data occurred (a) between 1974 and 1975 and (b) between 1978 and 1979. These are the years in which some kind of dramatic change in the previous trend occurred—according to at least one of the three estimates. Another big shift occurred in the official estimate between 1979 and 1980.]

4. What does the shaded area between the United Nations and the "In the absence of crises" line mean?
   [This shaded area represents the difference in one of the estimates of actual population (generally the highest estimate) and the population that would have been living in Cambodia had no war or other crises occurred.]

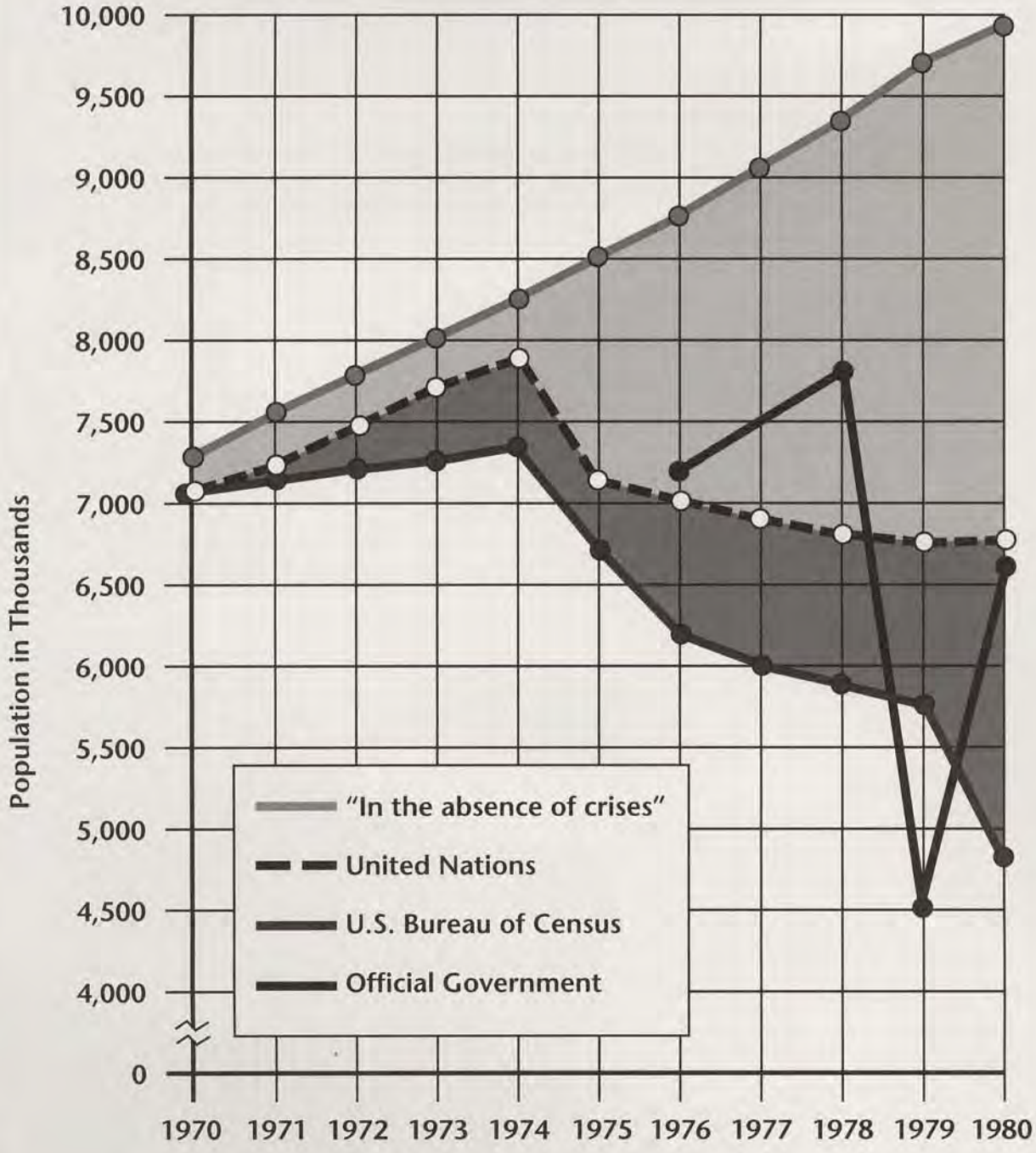
5. What do you think the true population of Cambodia was in 1980?
   [The truth is probably found somewhere between the UN and U.S. estimates. Students should be suspicious of the wild swings in the official estimate. Over the next several lessons, students will examine time lines of Cambodian history to gather data to explain why the official Cambodian government changed its population estimates so radically during these years. For now, direct students to Notes 4 and 5 on Table 1. Note that the first two years of data were reported by the Khmer Rouge. In 1979, Vietnam installed a new government that reported very low estimates, possibly to exaggerate the results of the Khmer Rouge government.]

6. Using your answer to Question 5, about how many fewer people actually lived in Cambodia in 1980 than would have been expected to live there "in the absence of crises"?

[The 1980 population in Cambodia was anywhere from about 3 million to 5 million people less than what would have been expected had the events of 1970–1980 not occurred. Students should see the impact of the 1970–1975 civil war and its aftermath (the reign of the Khmer Rouge) on the population of Cambodia. Causes of population changes include low birth rates, exodus from the country, and mass killings—these reasons will be made clear in subsequent lessons.]

Cambodia Population Estimates, 1970–1980

The lightly shaded area shows the range of the potential population during the 1970s—the difference between the estimated population "in the absence of crises" and the UN estimate. The darkly shaded area shows the discrepancy between UN and U.S. estimates.



Name _____

Map of Cambodia

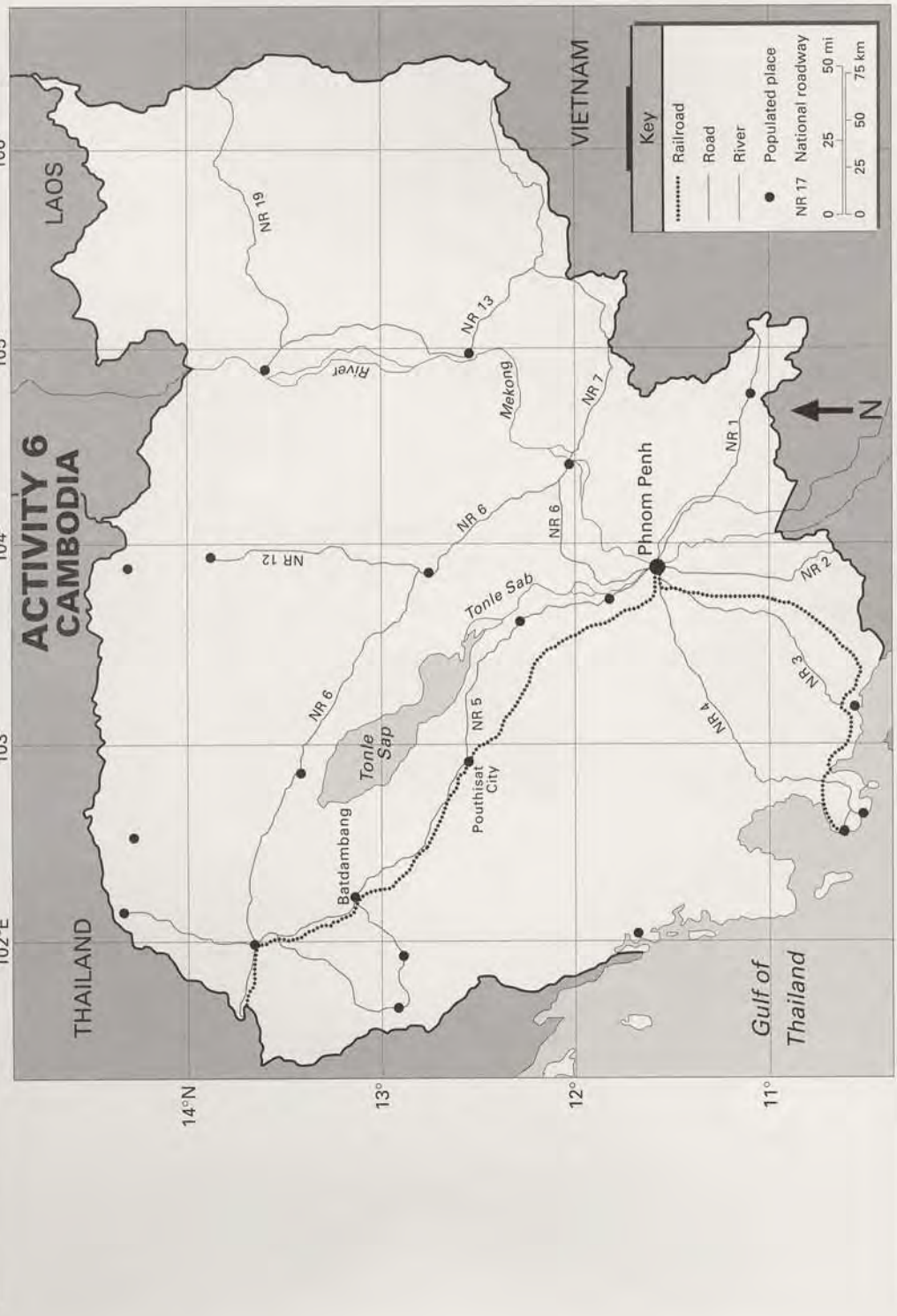
Imagine you are one of the victorious Khmer Rouge planning the reorganization of Cambodian society. Your task is to relocate all of the country's population of approximately 6,700,000. You have two goals: (1) to maximize rice production and (2) to disperse your former enemies, who had been concentrated in the cities.

Place 67 dots (symbolizing this population) wherever you think they should go in order to achieve these goals. Keep in mind the data given in the Student DataBook about Cambodia's landforms and climate so that the food production goal can be met. Write on the map your reasons (e.g., too mountainous) for not relocating people in certain areas.

Name _____

GIGI
Human Rights
Lesson 4

Cambodia



Cambodia

KEY TO ACTIVITY 6
CAMBODIA
A. Wat Kien Svay Krao
B. Tonle Bati
C. Kampot City
D. Muong
E. Phnom Tippeday
F. Batdambang
G. Sisophon-(Jct. NR5 and NR6)
H. Thailand Refugee Camp
Haing Ngor total distance traveled: Approx. 310 miles
Key
Railroad
Road
River
Populated place
NR 17 National roadway
0 25 50 mi
0 25 50 75 km
THAILAND
LAOS
VIETNAM
Gulf of Thailand
Phnom Penh
Batdambang
Pouthisat City
Tonle Sap
Tonle Sab
Mekong
NR 1
NR 2
NR 3
NR 4
NR 5
NR 6
NR 7
NR 12
NR 13
102°E
103°
104°
105°
106°
14°N
13°
12°
11°
N

Instructions to the Student

Before doing this Activity, try the following two exercises to be sure you know how to use the map:

- Find the spot located at 13°N x 103°E. [The letter *p* in the word *Sap* toward the middle of the large lake. If you found it, then you have successfully used latitude (13°N) and longitude (103°E).]
- Use a bendable "twist-tie" or a string to measure the shortest distance between 13°N x 103°E and another point located at 12°N x 104°E. Use the scale bar to determine the distance in miles. [You should get about 100 miles, give or take 5 miles.]

Now, use the map on Activity 6 to locate Haing Ngor's movements:

1. Haing Ngor was in Phnom Penh when the Khmer Rouge took control of Cambodia in 1975. Color **Phnom Penh** (any color) to note the starting point.
2. Haing Ngor left the city and was forced to head east on NR1 (National Roadway 1). His first stop was at **Wat Kien Svay Krao.** It is located on NR1 exactly where the longitude line 104°E crosses the highway. Put a black dot and label it with its name.
3. Haing Ngor tried to get to Kampot City but was stopped by the Khmer Rouge at **Tonle Batí.** Find its location by returning to Phnom Penh and going 20 miles south on NR2. You will need to *estimate* this location using your map scale. Put a black dot and label it with its name.
4. He never made it to Kampot City. Find Kampot City's exact location at the junction of NR3 and the railroad, near the coast of the Gulf of Thailand. Blacken the dot at that point and label it **Kampot City.**
5. Eventually, Haing Ngor was put on a train and sent to **Muong.** This place is 130 miles northwest of Phnom Penh *on the rail line.* (Use the directions guide on the map.) Put a black dot here and label it with its name.
6. For the next three years, Haing Ngor was forced to stay at a labor camp at **Phnom Tippeday.** This camp was 50 miles northwest of *Pouthisat City* on the rail line. Put a black dot and label it with its name.
7. After the Khmer Rouge were overthrown, Haing Ngor managed to get to the city of **Batdambang.** Blacken the dot there.

8. In 1979 Haing Ngor fled toward Thailand. On the way he passed through **Sisophon.** This town is at 13°40′N x 102°0′E. **Hint:** each degree (symbolized by °) is divided into 60 minutes (symbolized by ′). Put a black dot and label it with its name. What two highways join at this town?

_____

9. Finally Haing Ngor got to a Thailand refugee camp. Its exact location is unknown, but it was near 14°0′N x 101°40′E. Put a black dot and label it **refugee camp.**

10. About how many *total* miles did Haing Ngor travel from start to finish (1–9)?

_____

_____

Instructions for Marielitos Hearing

Overview

Participation in this hearing gives you a chance to examine how the United States has approached human rights issues. In this case, your class proposes solutions. You hear testimony and questions and responses from all perspectives. It is up to you and your classmates to decide what to do about the Mariel "excludables." To help you reach a realistic decision, consider the objectives of the United States and Cuba:

U.S. Policy Objectives

- Maintain some level of diplomatic ties to Cuba
- Advance political freedom and civil liberties worldwide
- Maintain law and order within the United States
- Make a distinction between *political* and *economic* refugees

Cuban Policy Objectives

- Improve its world image regarding human rights issues
- Improve its economy and improve ties with other countries
- Maintain firm domestic control

Sequence of Events for Simulation

1. Committee chair introduces issue, committee members, and witnesses.
2. Each witness in turn summarizes his or her position on the issue.
3. Witness answers questions from subcommittee.
4. Witnesses are cross-examined by other witnesses.
5. Committee sums up testimony and votes on the issue.
6. New policy is announced.

Instructions to Congressional Witnesses

The time is October 1991. You are testifying before a Congressional committee for a particular group interested in writing policy about the human rights of Cuban detainees. Read "Who were the Marielitos?" (pages 37–38 in the Student DataBook) and study the background information about your role on pages 38–41. Determine your position and prepare your testimony. You have a total of five minutes for your presentation. Allow about three minutes for your speech and a couple of minutes to answer any questions. Avoid reading the testimony so you can maintain eye contact with the committee. Be as persuasive and

sincere as possible. The committee can interrupt your testimony at any time to ask you questions. Be ready to give answers consistent with your role.

The following page includes five possible policy positions (you may add others if you wish). Determine which of these positions you would argue for in your role as witness. Use your testimony to persuade the committee to your viewpoint. Committee members will decide on a policy from among these positions (or others presented by witnesses).

Five Policy Positions

Position 1. Castro pulled a fast one by sending the Marielitos to the United States. They have contributed to the U.S. drug problem. We should send them all back to Cuba.

Position 2. Keep the Marielitos in prison forever. The ones in prison have been unable to gain parole, so they are obviously deemed a danger to our society.

Position 3. It's time to release the Marielitos. Give them a work permit and let them stay in the United States and try to make their own life.

Position 4. Release the Marielitos and find them a sponsor to make their transition into the United States easier. Find jobs for them.

Position 5. Release the Marielitos. The U.S. government should pay them each $100,000 for taking years away from their lives and imprisoning them falsely.

Instructions for Congressional Committee Members

Take notes as each witness testifies. List reasons for and against new positions as you hear the testimony. Always begin by asking each witness "What is your name? What is your occupation?" Prepare questions for each witness pertaining to his or her testimony and position on the issue. Ask probing questions—get as much information as possible about the reasons for the different positions. After hearing all the testimony, discuss and vote on which position the United States should take. See the five policy positions listed above for guidance about possible choices. You may use other options if you wish.

Conclusion: Develop a Policy Recommendation

After the hearing, all groups (for each witness and the committee) decide on an immigration policy about the Marielitos. Use one of the five policy positions given above or develop one of your own. Be prepared to defend your choice. Use the questions below as guidance.

- What immigration policy do you recommend for the Marielitos?
- What are the reasons for your recommendation?
- What are the positive consequences of this policy?
- What are the negative consequences of this policy?

Preparation Questions

Witness 1

Do you think you should be able to leave prison when you don't have a sponsor or a job?

Why do you think you should be able to stay in the United States?

Once trust has been lost it is hard to earn it back. How can you earn people's trust?

Witness 2

What is our current policy toward the Cuban Marielitos?

Did Castro know what he was doing when he allowed the Marielitos into the United States?

Is the INS policy adequate for handling the current situation?

What do you think should be done when refugees can't make the transition into society?

What can be done to convince you that Witness 1 can become a productive member of U.S. society?

What would be the chief impact on the United States if the Marielitos were paroled?

Witness 3

How would you define *excludable*?

Were some Marielitos here for political reasons?

If the Marielitos violate parole, can they be deported? Can you clarify this?

How long should the Marielitos stay in jail after they have completed their sentence?

Do you think these people were planted in the United States by Castro to cause trouble here?

Witness 4

How does U.S. law deal with refugees who have committed crimes in our country?

What would be the chief impact on the United States if the Marielitos were paroled?

Which of the Marielitos would actually be deported?

Would you please describe U.S. policy toward the Marielitos?

Witness 5

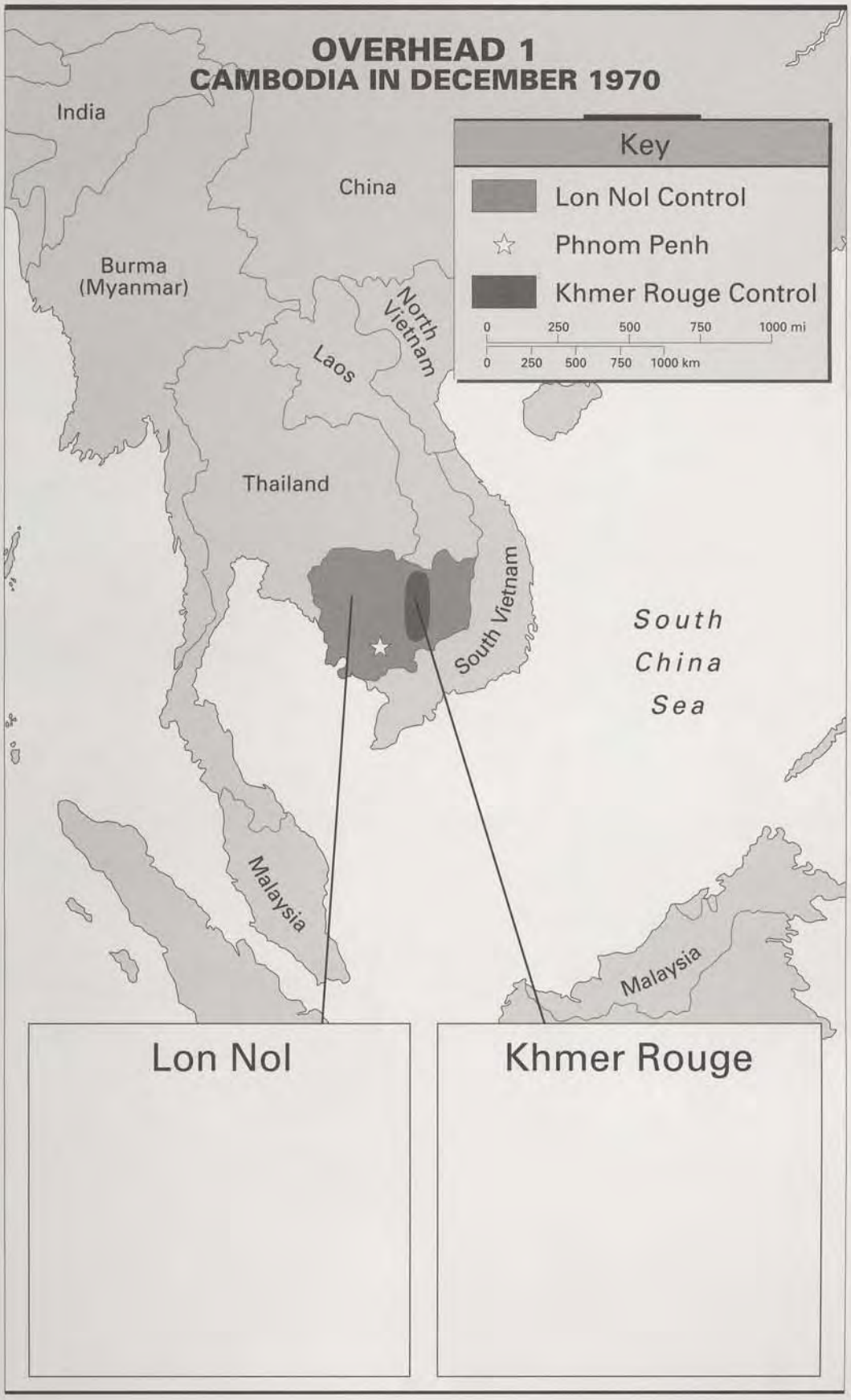
What prompted President Carter to welcome the Marielitos with an "open heart and open arms"?

Why is this situation the United States' problem and not Cuba's?

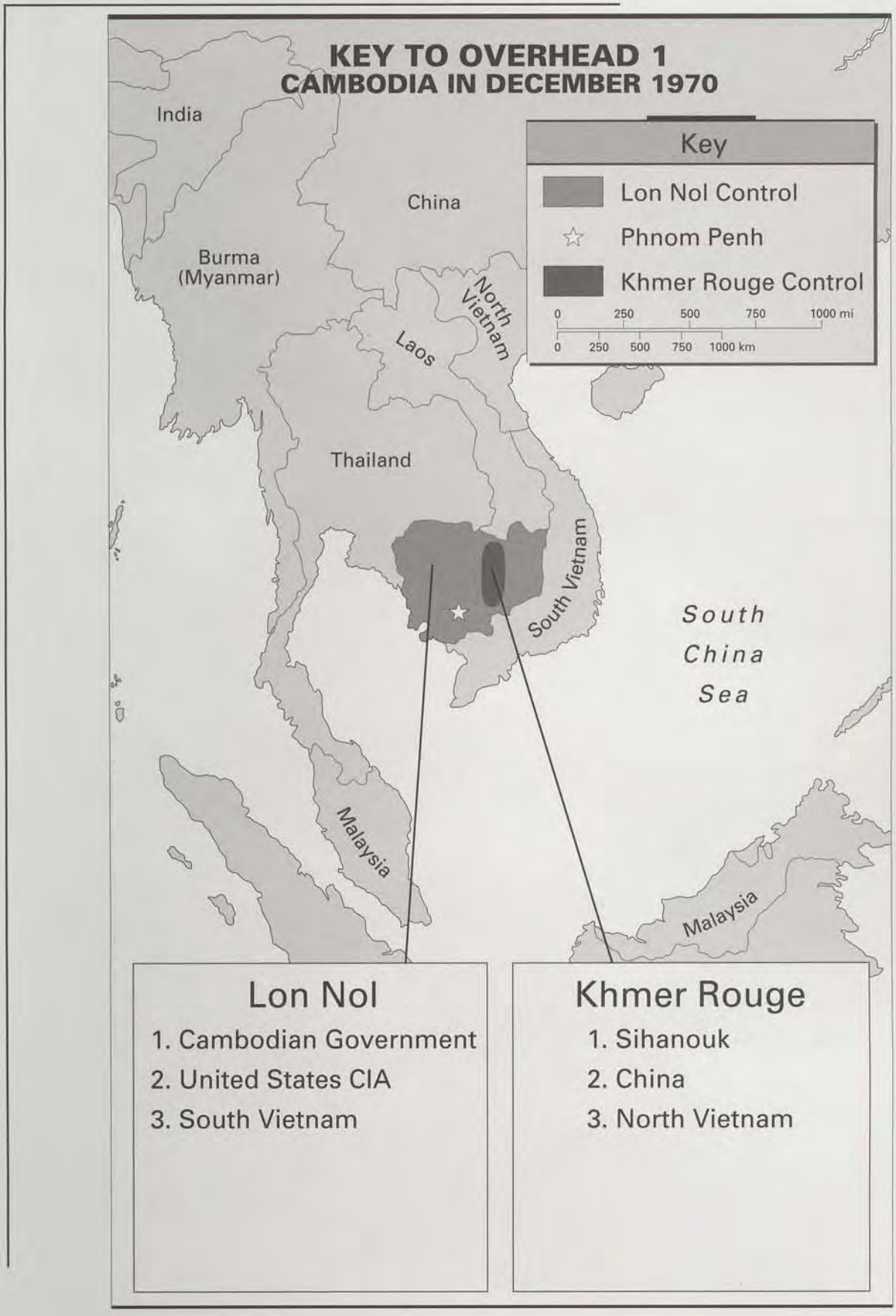
What is Radio Martí and why is it so distressing to you?

Do you think the Marielitos are accorded the same human rights as Americans?

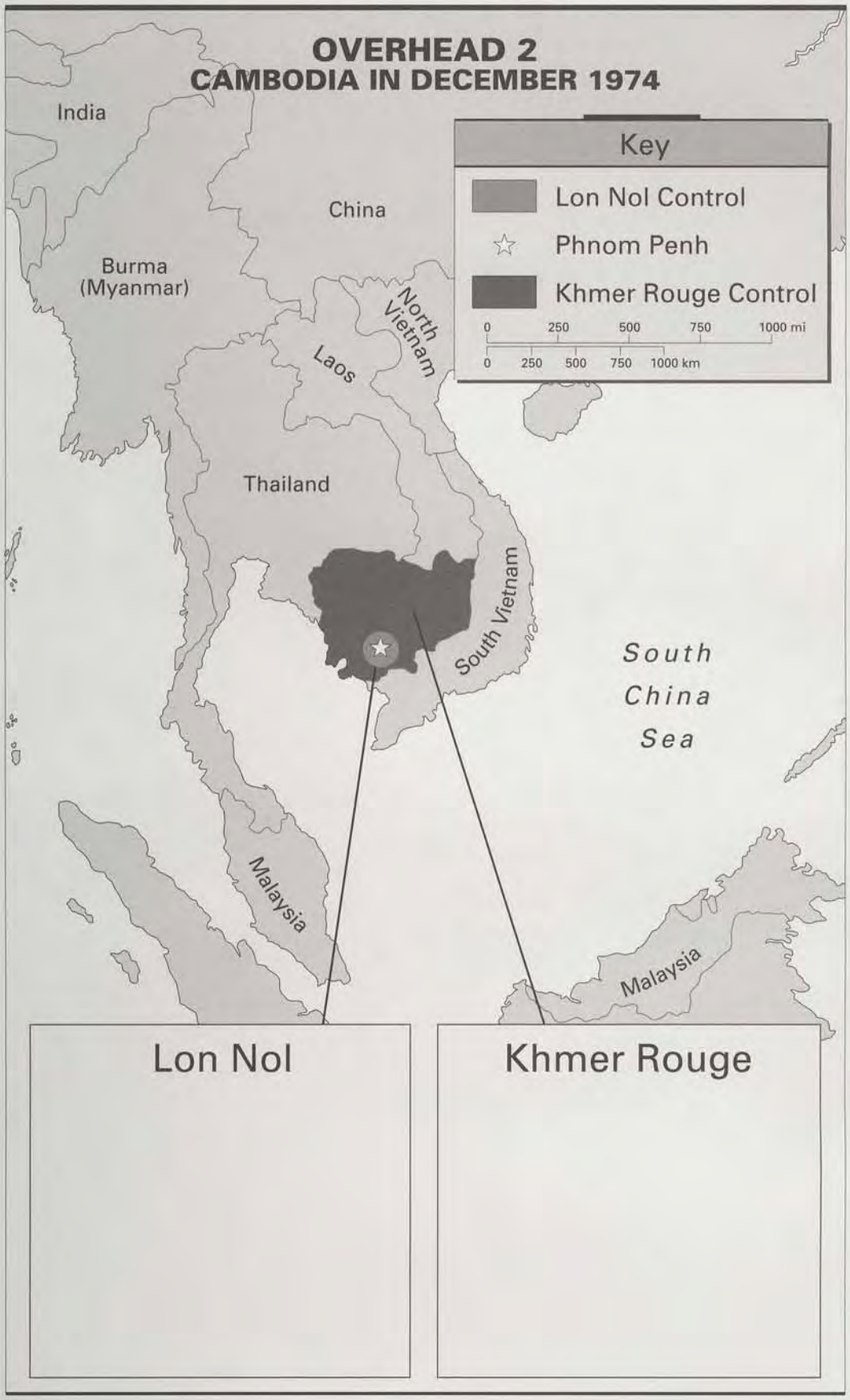
Cambodia in December 1970



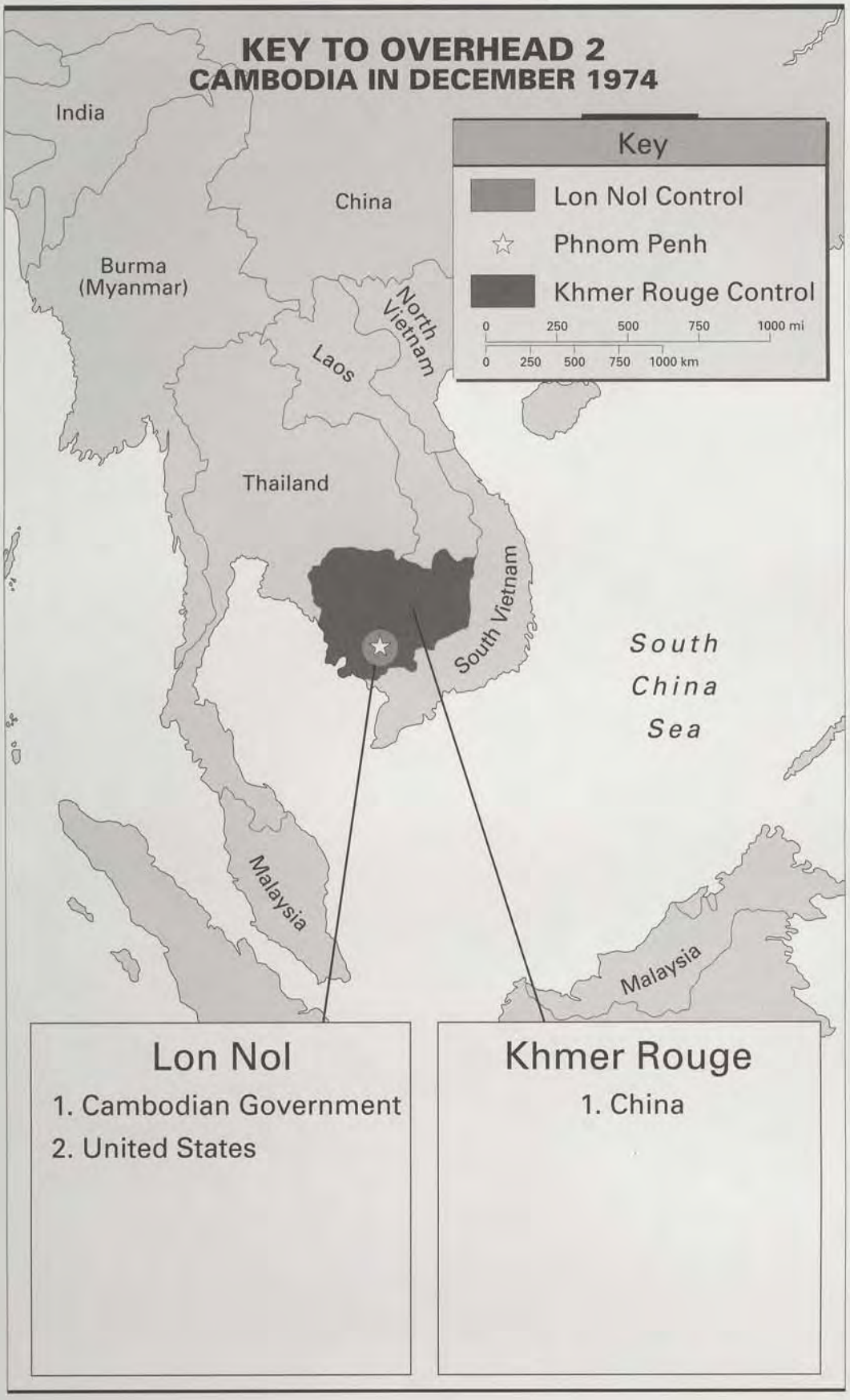
Cambodia in December 1970



Cambodia in December 1974



Cambodia in December 1974



Map of Cambodia

The shaded area indicates the principal rice-growing areas of Cambodia. Most dots should be placed in a dispersed pattern (that is, not clustered too much) within this region. Other areas are too mountainous (southwest) or covered with dense, impenetrable rain forests (north and northeast).

A few students may recognize that some clustering of dots around Phnom Penh is needed in order to represent the capital city and the population working in the government.

Comparison of Selected Characteristics in Cambodia, 1975 and 1990

	1975	1990
Population (millions)	7.1	6.3–7.3 (with 500,000 refugees in Thailand and elsewhere)
Ethnic groups	80% Khmer 20% others	90% Khmer 10% others
Literacy rate	60%	48%
Per person income	$136	$90 (1984)

Update on Cambodia

1979

Vietnamese invade Cambodia and force the Khmer Rouge out of power. A Cambodian, Hun Sen, is installed as the new leader. The Khmer Rouge retreat to the countryside and start a civil war against Hun Sen.

1982

Opposition to Hun Sen (the Khmer Rouge and Prince Sihanouk's family) join together as the Coalition Government of Democratic Kampuchea (CGDK).

1989

Vietnamese end the occupation. Civil war continues.

1991

United Nations investigates human rights abuses. Cambodians live in fear of government forces just as they had feared the Khmer Rouge in the 1970s.

Peace meetings are held in Thailand. The CGDK and the Hun Sen government agree to a cease fire and to hold elections.

1992

UN sends peacekeeping troops to monitor the cease-fire and the elections.

1993

Prince Sihanouk's son, Norodom Ranariddh, wins the election. The Khmer Rouge leave CGDK, boycott the elections, and resume warfare in the countryside.

The coalition government, led by Hun Sen and Norodom Ranariddh, is formed to oppose the Khmer Rouge. Prince Sihanouk to return from exile and become monarch again in late 1993.

Human rights abuses continue in the countryside areas ruled either by the Khmer Rouge or by government forces.

Britannica Global Geography System

A Note on Assessment

Enclosed is an achievement exam for one module of the Britannica Global Geography System (BGGS). It is one of the many tools for you to use in assessing your students' work on Geographic Inquiry into Global Issues (GIGI). The multimedia, inquiry approach of BGGS lends itself to a variety of evaluation options.

This achievement exam includes objective matching, multiple choice, and true–false questions, as well as more subjective data analysis and short-answer questions. Tests emphasize four major areas of student comprehension of the GIGI material. First, students must be able to recognize and define important glossary terms. Second, they must demonstrate a grasp of the principal geographic concepts introduced in the study of each global issue. Third, they must manipulate examples of data they used in the module to prove their facility with geographic skills. Finally, students are challenged to think critically about analyzing issues and data. Keys provide objective answers and guidelines for evaluating students' written responses.

With the inquiry-based program of GIGI, various techniques of assessment can contribute to your overall program of evaluation. Questions posed in the module are often intended to stimulate open-ended inquiry, speculation, and discussion. As a comprehensive exercise, assign a longer essay, giving your students an opportunity to summarize their understanding of the issues. Essays can be based on each module's leading question (the title of the Student DataBook *Overview*), which incorporates the geographic theme explored in the module. Have students defend a position, citing data supplied in either the module or in their independent inquiries.

The BGGS package has many resources for assessment. See the *Assessing Learning* section of the *Memo to the Teacher* section of the Teacher's Guide for suggestions. More ideas for assessment are provided in the *For Further Inquiry* sections of many lessons and in the *Extension Activities and Resources* section at the end of each Teacher's Guide.

Consider having students maintain a Module Portfolio or Student Journal throughout the course of their inquiry. A portfolio can include students' definitions of glossary terms, answers to questions, completed activity sheets, and their individual or group investigations. Students may also create and present their own inquiry lessons using the BGGS videodiscs and CD-ROM. They can gather information and design a visual display about countries and world issues using Geopedia™.

The possibilities for assessment are limitless. Blend strategies to see if your students have attained the three main goals of BGGS and GIGI—to promote (1) responsible citizenship; (2) geographic knowledge, skills, and perspectives; and (3) critical and reflective thinking.

The GIGI Staff

Name _____

GIGI
Human Rights • • •

Assessment

1. Which statement best describes the reason for the creation of the Universal Declaration of Human Rights?

a. To provide a legally binding document on human rights.
b. To prevent abuses of human rights by governments.
c. To prevent abuses of human rights by individuals.
d. To publicly shame countries that don't follow international standards.

2. **a.** Which component of the Universal Declaration of Human Rights most closely relates to geography?

b. How was this right violated in East Germany?

c. How was this right violated in Cambodia?

3. What do you understand to be the Khmer Rouge's reason for violating the human rights of the Cambodian people?

4. When the Khmer Rouge took over, many people were executed. What did those people have in common?

Name _____

5. **a.** What is the name of the largest ethnic group in Cambodia?

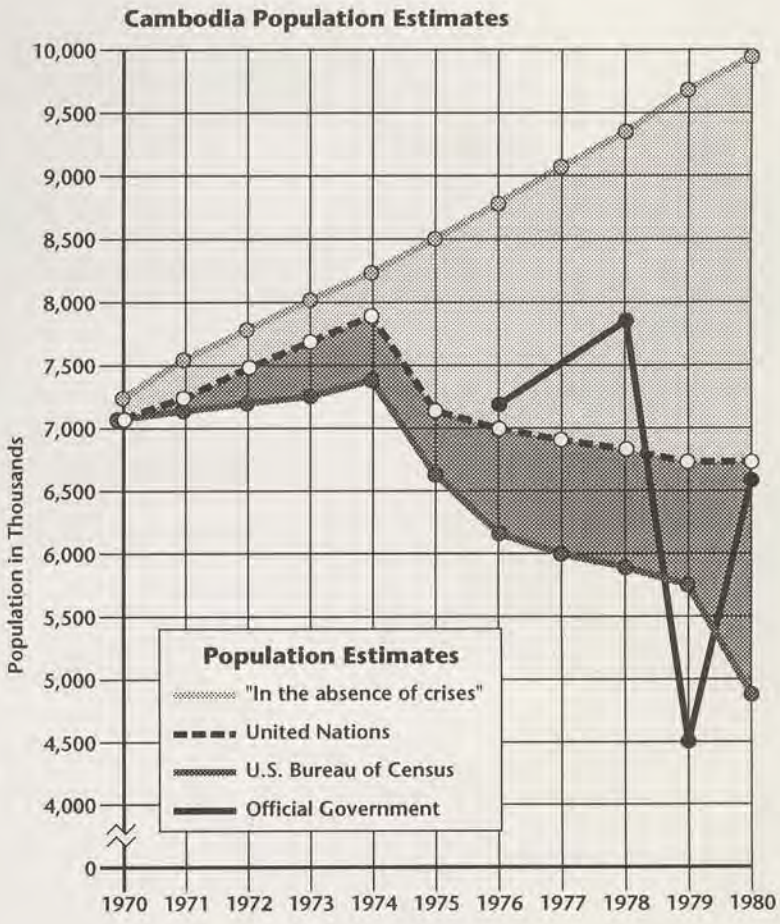
b. What does the date "Year Zero" (April 17, 1975) mean in Cambodia?

c. What is Cambodia's largest city and capital?

6. **a.** What does this graph show?

b. Why were some estimates higher than others?

c. What is the reason for including this comparison of population estimates in this study of human rights?



Name _____

7. Matching. Use each word no more than once (not all terms are used).

Terms to choose from:

Angkor Wat	Kampuchea
collectivization	killing fields
coup	New People
genocide	Old People

a. The process whereby private lands are put under state control.

b. The symbol of the Khmer civilization.

c. These people were seen as enemies of the revolution because of their political beliefs and social backgrounds.

d. Deliberate destruction of a particular group of people.

e. Mass burial grounds in Cambodia during the rule of the Khmer Rouge.

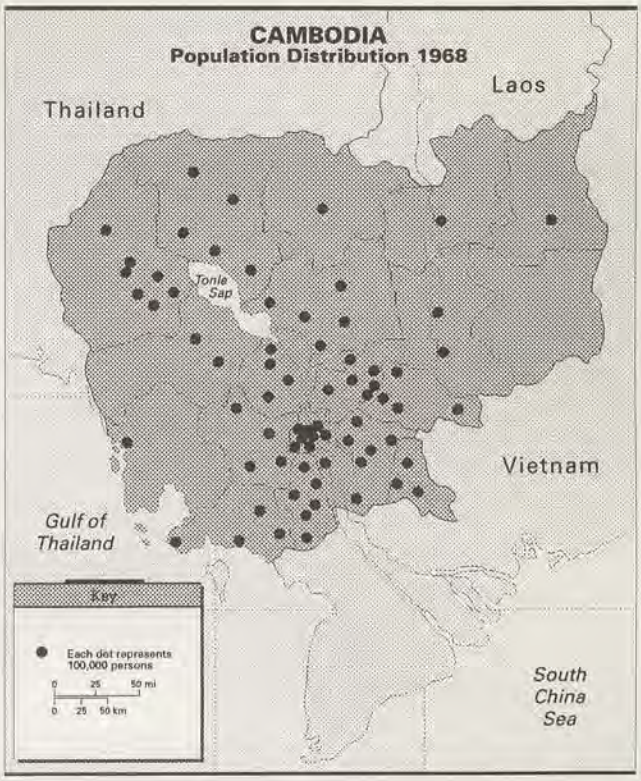
f. The sudden overthrow of a government, often by military force.

g. The name for Cambodia in the Khmer language.

8. In his written account of life in the camps, Dr. Haing Ngor described the dehumanizing treatment and dreadful living conditions that he and other Cambodians had to face. List five specific examples of human rights violations by the Khmer Rouge.

Name _____

9. a. This map shows the population distribution in Cambodia _____ (before or after) the Cambodian Civil War.



b. At this time, most of Cambodia's people lived in:
A. rice–growing areas
B. hilly and mountainous areas
C. tropical rain forests
D. major urban centers

c. How did the population distribution change during the period of 1970 to 1975? Sketch in, on the blank map, where most of the people lived by 1975.

d. Where did the Khmer Rouge force people to move? Why did they move them there?

Name _____

10. True or False?

a. The internment camps set up for Japanese-Americans in 1942 were located in major U.S. cities.

b. The U.S. government apologized to the Japanese-Americans who spent time in the camps and financially compensated them for their suffering.

c. Many members of the Khmer Rouge were young people in their early teens.

11. During World War II, why was freedom of movement denied to the Japanese-Americans in the United States?

12. a. Who were the Marielitos?

b. Why did the U.S. government deny freedom of movement to the Marielitos?

GIGI
Human Rights • • •

Assessment

1. b

2. **a.** The component that recognizes that everyone has a right to freedom of movement.
   b. The government denied the East German people the right to leave their country, even temporarily. More specifically, the Berlin Wall was constructed as a barrier to restrict people's movements between East Germany and West Germany.
   c. The Khmer Rouge forced city people to move to the country; forced people to work in the fields; and denied them their right to live where they wanted.

3. The Khmer Rouge did not trust the city dwellers. They wanted to move the people to the countryside in order to establish a "model" communist society, in which everyone farmed the land.

4. They resisted the Khmer Rouge, worked for the government, were in the army, or were the educated classes.

5. **a.** Khmer
   b. The date the Khmer Rouge took over the Cambodian government; end of the first Civil War.
   c. Phnom Penh

6. **a.** That different agencies had very different guesses as to the size of Cambodia's population in the late 1970s. That is, no one knew exactly what was happening inside the country.
   b. If an agency or government wanted people to think things were very bad, the population estimate would have been lower, to emphasize how many deaths occurred. If a government wanted to downplay this, the estimate might be higher.
   c. To understand that information published by one source may differ from that of another source. It is necessary to question the reliability of this information.

7. **a.** collectivization
   b. Angkor Wat
   c. New People
   d. genocide
   e. killing fields
   f. coup
   g. Kampuchea

8. Answers include: denied Cambodians the freedom to live where they wanted; forced them to work in the fields and for long hours; threatened to hurt them if they did not follow orders; lied; tortured and executed people; separated families; denied people adequate food; abolished private property; denied people freedom of religion; instituted inhumane and degrading treatment; denied people their freedom of opinion.

9. **a.** before
   b. A
   c. Most rural people fled to the city of Phnom Penh. Sketch should show heavy concentration in one place representing this city.
   d. They forced people back to the countryside, both to keep their possible enemies under control and to increase rice production.

10. **a.** False
    b. True
    c. True

11. During World War II, the United States was at war with Japan and many people did not trust the Japanese–Americans, even though they were, in many cases, U.S. citizens. This climate of fear prompted the United States to restrict the movement of Japanese-Americans as protection for the Americans.

12. **a.** Cuban refugees who came to the U.S. in the early 1980s. They came from the town of Mariel, hence the name.
    b. Some Marielitos had been labeled as "social undesirables" by the Cuban regime. This group included some criminals and mental patients and, because of this, the U.S. government was concerned for the welfare of Americans already living in the United States.

BRITANNICA GLOBAL GEOGRAPHY SYSTEM

GIGI

Geographic Inquiry into Global Issues

Human Rights

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Regional Case Study
Southeast Asia

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Contents

GIGI National Field Trial Locations

Anchorage, AK
Juneau, AK
Birmingham, AL
Grove Hill, AL
Ventura, CA
Arvada, CO
Boulder, CO
Colorado Springs, CO
Lakewood, CO
Westminster, CO
Wilmington, DE
Nokomis, FL
Lithonia, GA
Marietta, GA
Beckemeyer, IL
Red Bud, IL
Lafayette, IN
La Porte, IN
Merrillville, IN
Mishawaka, IN
Eldorado, KS
Morgantown, KY
Lowell, MA
South Hamilton, MA
Westborough, MA
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Baltimore, MD
Pasadena, MD
Detroit, MI
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St. Joseph, MI
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Portland, OR
Armagh, PA
Mercersburg, PA
Spring Mills, PA
State College, PA
Swiftwater, PA
Easley, SC
Alamo, TN
Evansville, TN
Madison, TN
El Paso, TX
Gonzales, TX
Houston, TX
Kingwood, TX
San Antonio, TX
Tyler, TX
Centerville, UT
Pleasant Grove, UT
Salt Lake City, UT
Monroe, WI
Racine, WI
Cheyenne, WY
Worland, WY

Memo to the Student from the GIGI Staff

GIGI stands for *Geographic Inquiry into Global Issues,* which is the name of a series of modules. Each module inquires into a different world issue. We wrote this memo to explain that GIGI is different from most textbooks you have used.

With GIGI, you can have fun learning if you think like a scientist or detective. The main business of both scientists and detectives is puzzle-solving. They use information ("data" to the scientist and "evidence" to the detective) to test their solutions to puzzles. This is what you do with GIGI. GIGI poses many puzzles about important global issues: Each module centers around a major question, each lesson title is a question, and there are many other questions within each lesson. GIGI gives you real data about the world to use in solving these puzzles.

To enjoy and learn from GIGI, you have to take chances by posing questions and answers. Just as scientists and detectives cannot always be sure they have the right answers, you will sometimes be uncertain with GIGI. But that's OK! What's important is that you try hard to come up with answers, even when you're not sure. Many of GIGI's questions don't have clear-cut, correct answers. Instead, they ask for your interpretations or opinions. (Scientists and detectives are expected to do this, too.) You also need to ask your own questions. If you ask a good question in class, that can sometimes be more helpful to you and your classmates than giving an answer.

The data you will examine come in many forms: maps, graphs, tables, photos, cartoons, and written text (including quotations). Many of these come from other sources. Unlike most textbooks, but typical of articles in scientific journals, GIGI gives its sources of data with in-text references and full reference lists. Where an idea or piece of information appears in GIGI, its author and year of publication are given in parentheses, for example: (Gregory 1990). If the material used is quoted directly, page numbers are also included, for example: (Gregory 1990, pages 3–5). At the end of the module you'll find a list of references, alphabetized by authors' last names, with complete publication information for the sources used.

To help you understand the problems, GIGI uses "case studies." These are examples of the global issue that are found in real places. "Major case studies" detail the issue in a selected world region. You will also find one or two shorter case studies that show variations of the issue in other regions.

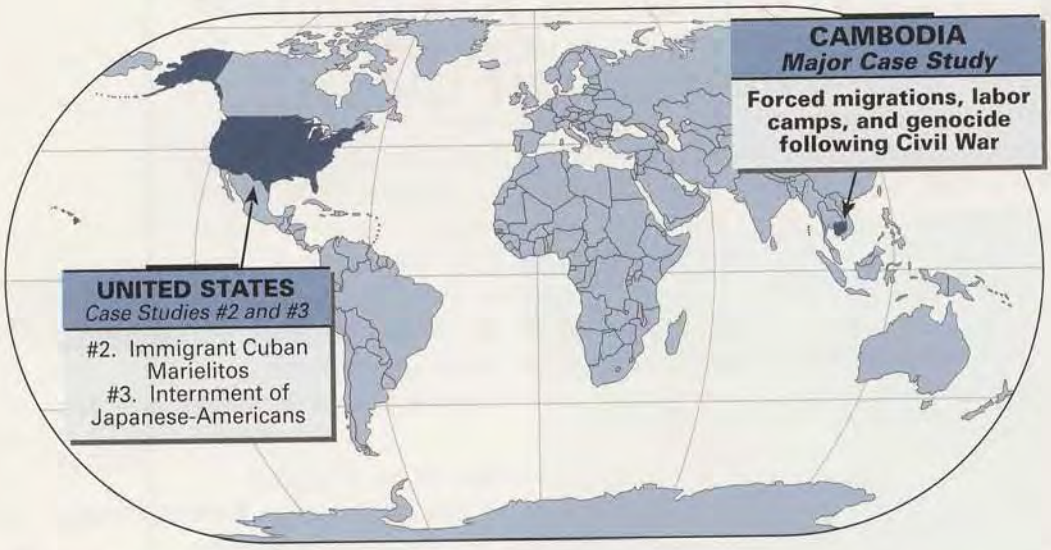
We hope your geographic inquiries are fun and worthwhile!

Human Rights

How is freedom of movement a basic human right?

- What are human rights?
- Why should you study human rights in a geography class?
- Why do governments sometimes suspend their people's human rights?
- Is there cause for optimism about human rights in the world today? Why or why not?

In this module you will examine the human right to freedom of movement. In a major case study, you will see how freedom to move was taken away from Cambodians during the 1970s, which resulted in a terrible period of genocide. You will also examine the dilemma of the Cuban "excludables," who were considered criminals in the United States but were denied the right to return to Cuba. Another comparison case deals with the fact that the United States denied the human rights of U.S. citizens of Japanese ancestry during World War II.



Questions You Will Consider in This Module

- What are the geographic components in the UN Universal Declaration of Human Rights?
- How and why have governments restricted people's freedom to move?
- Why might governments knowingly publish inaccurate data?
- Why might people have different perspectives on human rights violations?
- What strategies might help resolve problems of human rights violations?
- Why might there be some hope for an improvement in the status of human rights in the world?

What does *freedom of movement* mean?

Objectives

In this lesson, you will

- Understand that people have an internationally recognized right to freedom of movement.
- Identify violations of the right to freedom of movement.
- List push/pull factors that brought families to the United States or Canada.
- Know that our families' histories can reveal a wealth of information on this issue.

Glossary Words

human rights

Khmer

Khmer Rouge

What are some human rights recognized by the nations of the world?

The Universal Declaration of Human Rights was adopted by the General Assembly of the United Nations in 1948. Its 30 articles cover civil, political, economic, social, and cultural rights. The Universal Declaration was adopted to prevent abuses of human rights by governments. By joining the UN, nations affirm "their faith in fundamental human rights, in the dignity and worth of the human person, and in the equal rights of men and women."

The Declaration is not a treaty and, therefore, is not legally binding. But its provisions have been included in the laws of many new countries. Experts consider the Declaration a valid interpretation of the Human Rights provisions of the UN Charter and of international law. For these reasons, it has gained legal importance. Here is a selection of rights found in the Declaration:

Universal Declaration of Human Rights

[T]he General Assembly proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. . . .

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. . . .

Article 13. (1) Everyone has the right to freedom of movement and residence within the borders of each State.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14. (1) Everyone has the right to seek and enjoy in other countries asylum from persecution. . . .

Article 18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Adopted by the United Nations General Assembly, December 10, 1948.

As you read the two following cases, consider these questions:

1. Why did Werner and Shreveye want to leave their countries (East Germany and Cambodia)?
2. How were their human rights violated, according to the Universal Declaration of Human Rights?
3. Do you think people have a right to kill in order to protect their human rights? Why or why not?

Case 1: Werner Weinhold's flight from East Germany

Werner Weinhold was a 27-year-old private in the East German Army in 1976. He was unhappy because the government . . . denied him freedoms. Werner was especially angry because he and most other East Germans were not allowed to leave their country, even to visit relatives in West Germany. One night, Werner slipped away from his unit, taking a submachine gun with him. He stole several cars and used them to get to the border between East and West Germany. For three nights he hid in a barn in the wooded hilly region of Thuringen. Then, still wearing his army uniform, he decided to try to escape across the most heavily guarded frontier in all Europe. Along the frontier were "death strips"—barbed-wire entanglements, strips of plowed land, watch-towers, and minefields. The strips were patrolled by dogs and by armed guards on twenty-four hour alert. The guards had orders to prevent anyone from leaving East Germany and "shoot to kill" if necessary.

Werner was luckier than most people who had tried to cross the frontier. He managed to escape. He then hitchhiked across West Germany to the home of some relatives. It was there that he was later arrested on charges brought by the the East German government. Two border guards had been found shot in their backs. Neither guard had fired his weapon.

The East German government demanded that Werner be returned to them, but the West German government refused to surrender him. East Germany offered a reward of 100,000 marks (well over $40,000) to anyone who would capture Werner and

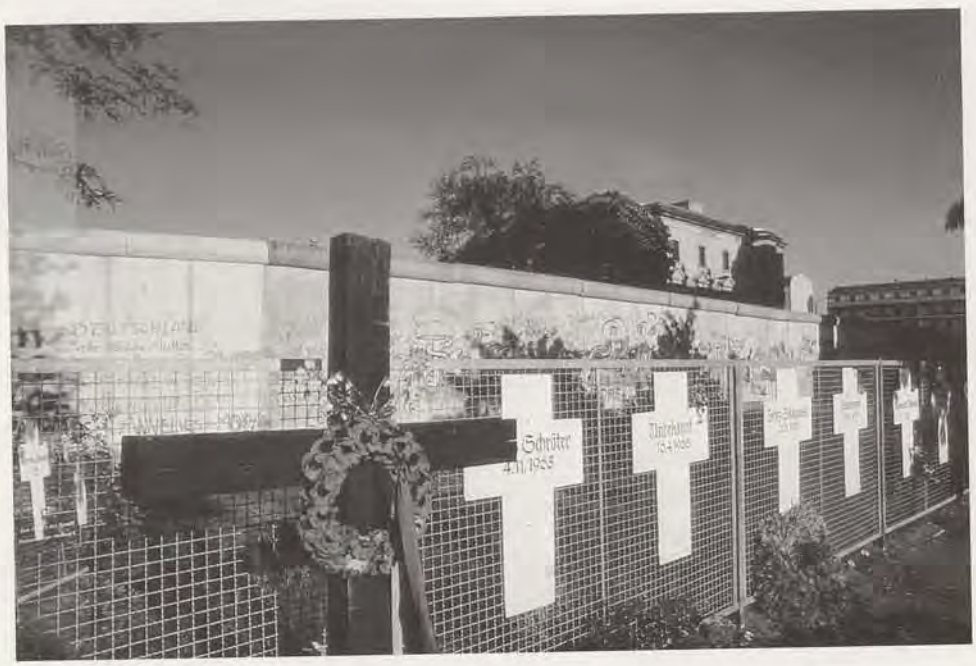
return him. The East German government wanted to try him for murder.

Here is Werner Weinhold's story: "As I was fleeing across the heavily guarded border, I came under automatic weapons fire. In self-defense I spun around and emptied a clip of submachine gun fire in the direction from which the first shot came. I am very sorry I killed the two guards. I wish all those who want to leave Germany could be allowed to do so. Then, such things would not happen."

The East German government sent copies of this as evidence to West Germany, but could not supply other evidence such as bullets or witnesses. However, the West German judge accepted Werner's story as sufficient evidence. Werner Weinhold was found guilty and given a jail sentence of 10 1/2 years (Branson and King 1977).

Case 2: The story of Shreveye Ing, 15-year-old Cambodian refugee

Shreveye Ing was born [in] 1973, in Cambodia. Today [1988] she lives in the orphanage at Site 2, a Thai refugee camp near the border with Cambodia. The camp, with its 175,000 inhabitants, is the largest Khmer city outside of Phnom Penh. The people are crowded into 16,000 bamboo huts on two square miles.



Memorial to those who died trying to escape East Germany at the Berlin Wall.

Relief organizations bring food, water and medical supplies to Site 2, but they cannot bring hope to Shreveye. Camp officials have labeled her a "displaced person," making her ineligible for resettlement or even adoption; humanitarian organizations cannot help her find a home nor arrange for her to go to school. Neither can they protect her from the violence that surrounds her life.

She says that her father was an officer in the Cambodian army at the time she was born. Her mother had worked in an office before her marriage, but had become a full-time housewife by the time Shreveye, the fourth child, was born. In 1975, Shreveye's father was working at the Defense Ministry, near their house, when the Khmer Rouge took over. She remembers when Khmer Rouge soldiers came and took him. "I heard him screaming while they beat him to death," she says. "I was 2 years old, but I remember that. Sometime later, I don't know when, they took my mother away. I think they beat her to death, too. My brother and sisters disappeared. I don't remember when."

A family who knew her parents took Shreveye; during the next four years they slowly made their way to the border. "They were good to me," she recalls. When the group reached a camp over the border, the family was resettled. "I was left at the orphanage," Shreveye recalls. "I never saw the family again. And then, two years later, I was brought here when [Site 2] was made.

"I twice lost my family, and I am afraid to be with another family again, but I am also afraid that the camp will break up and I'll have to leave and go back to Phnom Penh and be by myself."

Shreveye was the only teen-age girl in the orphanage, where there are more than 100 boys between the ages of 14 and 25.

"Do the boys bother you?" she was asked.

Her face flushed, her hands tightened into fists. "They tried to get into my room at night to use me. I am so afraid. I told (the director), and he gave me a key and put the little girls into my room with me."

"Did that stop them?"

"No."

In a voice as hard and sharp as steel, she said, "I went to see an old man who gave me a knife. I keep it with me at my bedside."

She looked ferocious as she gestured to show how she would use the knife—first on "him" and then on herself.

With that, she burst into tears (Fields 1988, pages 28–33).

How was the right to freedom of movement violated in Cambodia?

Objectives

In this lesson, you will

- Empathize with the Cambodians subjected to forced movement.
- Question the reliability of information found in published sources.
- Describe the changing nature of political factions in Cambodia and alliances with other powers.

Glossary Words

collectivization

coup

Khmer

Khmer Rouge

Year Zero

Haing Ngor was a doctor in the Cambodian Army. On April 17, 1975, he and another doctor, Pok Saradath, were performing surgery on a wounded government soldier in a Phnom Penh hospital. This is how he described what happened that day in the Cambodian capital.

When the Khmer Rouge Entered Phnom Penh

The orderly poked his head between the swinging doors. "I have news: The soldiers near the bridge have surrendered. Everybody is waving white flags. On the streets, on the buildings, everywhere," he said. He withdrew.

We kept on working. The room was quiet. Through the walls we could still hear the boom of artillery.

The orderly stuck his head in the room again. "The Khmer Rouge are now in Phnom Penh!"

I had removed the shrapnel from the patient, and Saradath and I sewed up the wounds in the intestinal walls. I tied off a suture and got a different-size needle from the nurse and then bent back over the patient.

"Well," said Saradath, "let the Khmer Rouge come in and get it over with, so we can reunite with our families."

"Anything would be better than this," I said. "Anything at all."

The orderly came in and said he had seen two young Khmer Rouge jump over the fence and run into the hospital compound, one with an M-16, the other with an AK-47.

There were perhaps a dozen people in the operating room. I told them, "If the Khmer Rouge come in, just be quiet and be careful. We don't know what they're going to do."

Footsteps sounded out in the hall and the doors slammed open (Ngor 1987, pages 77–78).

Khmer Rouge soldiers approach Phnom Penh.

What happened to Cambodia's population?

Table 1 below estimates Cambodian population for the period 1970–1980 from three different sources: the United Nations, the United States, and the Cambodian government. The right-hand column is an estimate of what the population *would* have been during this period had it continued to grow at the pre-1970 rate.

Table 1 Cambodia population estimates, 1970–1980 (thousands, at midyear)

	Sources of Data			
Year	United Nations[1]	U.S. Bureau of Census[2]	Official government	Estimated population "in the absence of crises"[3]
1970	7,060	7,060		7,300
1971	7,270	7,133		7,540
1972	7,490	7,201		7,770
1973	7,710	7,270		8,000
1974	7,920	7,334		8,240
1975	7,098	6,726		8,490
1976	7,024	6,191	7,135[4]	8,760
1977	6,919	6,012		9,040
1978	6,812	5,899	7,800[4]	9,330
1979	6,746	5,767	4,500[5]	9,630
1980	6,747	4,800(?)	6,600[5]	9,940

Notes: [1] Prior to 1980, the UN publications reflected population estimates "in the absence of catastrophes." The 1981 publications show that the estimates have been revised back to 1975. The estimates prior to 1975 have not yet been revised.

[2] The U.S. Bureau of the Census based its estimates on figures provided by the Central Intelligence Agency.

[3] Population estimates "in the absence of crises" were calculated using a mean rate of annual growth. The rates used are 3 percent and 3.2 percent for the 1970–1975 period and the 1975–1980 period, respectively.

[4] The 1976 and 1978 "official" estimates were published by the Pol Pot administration.

[5] The 1979 and 1980 "official" estimates were published by the new administration of Heng Samrin and do not include the inhabitants of the zone of resistance, which could number up to one million as of the end of 1982.

Source: Meng-Try Ea 1987, Tables 1 and 2, pages 4 and 6.

What happened in Cambodia during the 1970s?

Table 2, which follows, summarizes what went on in Cambodia during this crucial period.

Table 2 A time line of Cambodian history, 1960 to 1975

1960–1969	Beginning of the Civil War between communist North Vietnam and non-Communist South Vietnam. The United States sends troops in support of South Vietnam. Cambodia's leader, Prince Sihanouk, tries to remain neutral. By 1965 Sihanouk expects a communist victory in Vietnam, so he cuts off all relations with the United States. Over Cambodia's protests, the North Vietnamese increasingly use Cambodian territory as a supply route and base of operations (the Ho Chi Minh Trail). The United States seeks Sihanouk's support to destroy the Trail, but Sihanouk maintains neutrality. Along Cambodia's border with South Vietnam, United States starts illegal bombing of Cambodia. U.S. troops from Vietnam make raids across the border.
March 1970	While Sihanouk is abroad, his right-wing prime minister, Lon Nol, ousts Sihanouk from power. The coup is supported by the Cambodian army and the CIA. Most people in the capital (Phnom Penh) and other cities support the coup. But most peasants in the countryside support Sihanouk, who is a national hero and viewed as a "God-King." Sihanouk allies with the Khmer Rouge (Cambodian communist rebels) to overthrow Lon Nol's government.
1970	Beginning of the Cambodian Civil War. Lon Nol's army tries to remove North Vietnamese from eastern Cambodia but is defeated. To help save Lon Nol's government and to drive out the North Vietnamese, the United States and South Vietnam invade Cambodia on April 30. The United States and South Vietnamese forces leave in June. The North Vietnamese are driven toward central Cambodia, where they begin arming and training the Khmer Rouge rebels. China becomes a major supporter of the Khmer Rouge.

At this point, let's pause to see who is fighting whom. As of June 1970, who is Cambodia's head of state? Which other countries support this government? Who are the Cambodians that are opposing this government? Which other governments support these forces?

Table 2 *continued*

1971	The Khmer Rouge, led by Pol Pot, gradually gains strength in the countryside and turns back a major offensive by Lon Nol's army. Refugees fill the cities; the Cambodian economy collapses. Corruption is extensive in the Lon Nol government.
1972–1973	Under pressures from anti-war protests in the United States, U.S. troops begin to leave South Vietnam. North Vietnamese start to leave Cambodia; the Khmer Rouge continue to fight the Lon Nol government alone. The United States resumes bombing in Cambodia in January 1973—this time the targets are the strongholds of the Khmer Rouge, not the North Vietnamese. More than three times the total amount of explosives that were dropped on Japan in World War II are dropped on rural Cambodia in 1973. Thousands of Cambodians seek refuge from the bombing in Phnom Penh and other cities. Rural support for Lon Nol's government disintegrates. The U.S. bombing ends in August 1973.
1973–1974	The Khmer Rouge turn against *all* Vietnamese forces remaining in Cambodia and expel communist Vietnamese. Also, the Khmer Rouge purges its leadership of Sihanouk supporters, becoming a more radical group. In rural areas under their control, the Khmer Rouge start radical communist reforms: abolishing private property, outlawing trade, collectivizing farms, and disallowing Buddhist practices. Resistance can be punishable by death. Thousands more rural Cambodians flee to the cities to escape the Khmer Rouge. The Cambodian agricultural economy is shattered. Lon Nol's army continues to be defeated by the Khmer Rouge. Lon Nol's government survives only because of U.S. aid.

At this point, let's pause again. As of the end of 1974, what has changed in the Cambodian Civil War? Who is winning? How have the alliances between Cambodian factions and other governments changed?

Table 2 *continued*

1975	Khmer Rouge launch a final offensive in January and gradually surround the last stronghold of Lon Nol's supporters, Phnom Penh. The capital city falls to the Khmer Rouge on April 17, 1975. This date is known as *Year Zero*—the date the Khmer Rouge gained control of Cambodia.

Source: Ablin and Hood 1987.

Here's the rest of Haing Ngor's story of what happened in the hospital on that day—Year Zero:

When the Khmer Rouge entered Phnom Penh

continued from page 10

"Don't move!" an angry, high-pitched voice yelled. "Don't move! Raise your hands!"

I was facing the wall, standing over the patient. I put my needle down and slowly turned around with my hands raised. There was blood on my gloves, but everyone else had their hands above their heads and there was blood on some of their gloves too.

The guerrilla wore a ragged black shirt, black trousers and black rubber sandals made from automobile tires. He was dark-skinned, a racially pure Khmer holding a U.S.-made M-16 rifle. The doors slammed open again and another guerrilla came in dressed the same but with a Chinese-made AK-47. He pressed the barrel of the AK-47 to my temple.

"You the doctor?" he demanded. "You the doctor?"

"No, the doctor left by the back door a minute ago," I said. "You just missed him."

"Liar!" He had fiercely bulging eyes and a high voice.

He was, at most, twelve years old.

I didn't move a muscle.

He pulled the string of my green operating cap with the barrel of his rifle. The words came out in a burst. "You *liar!* If I don't find the doctor I'll come back and kill you!"

I stayed calm on the outside. All my instincts told me that this was a time to stay absolutely still and show no fear.

The fierce look in his eyes changed to something like uncertainty.

"Let's go," he said to the other guerrilla. The two of them left by the back door.

We lowered our hands. The nurses were crying.

"Boss, we have to leave," one of the nurses said to me. "If they don't find a doctor outside they'll kill us."

I thought for a second. The patient was lying on the table behind me, unconscious. His intestines were back in place, but we hadn't finished sewing him up.

"Be quiet," I told them. "Nobody move."

We heard the slapping of the guerrillas' sandals recede along the hallway. Thoughts occurred to me faster than I could put them into words. It was like being surrounded in a gang fight as a boy. All of my illusions were gone. They had broken into the sanctuary of the operating room. They were stronger, and we could only try to outwit them. Or evade them.

Half a minute passed. No more footsteps.

"Okay," I told the room, "everybody has to leave right now. Go now and don't wait. The patient stays."

Saradath whirled on me. "You _____!" he said. "We have to finish the patient first!"

"Finish *what,* _____? We have to leave now. Get out of here!" And though Saradath and I had the same rank, he gave in because I sounded as though I knew what I was doing. Everybody scurried out of the room except for Saradath and me. We took a last look at the poor young soldier on the table with pale, waxen skin and the long, open incision in his belly. He was going to die (Ngor 1987, pages 78–79).

Why were the Cambodians forced to relocate?

Objectives

In this lesson, you will

- Understand why Cambodians were forced to relocate from the cities to the countryside in 1975.
- Identify how this forced movement affected population distribution in Cambodia.

Glossary Words

Angka
Angkor Wat
holocaust
Kampuchea
Khmer
Khmer Rouge

> Not since Hitler's Holocaust had the world seen such suffering. The Khmer Rouge had slaughtered and starved 2 million of Cambodia's population of 7 million.
>
> — Jeane J. Kirkpatrick, former U.S. ambassador to the United Nations, describing the four-and-a-half year rule of the Khmer Rouge

On April 17, 1975, the Khmer Rouge entered Phnom Penh and took control of the Cambodian government. Most people in Phnom Penh were refugees from the countryside who had come to the city to escape the war. They were hoping for a return to their normal life after the bloody, five-year-long Civil War. But the communist rebels began to remake Cambodian society. This was done at a tremendous cost of life.

Pursuing their vision of a peasant nation modeled on the ancient Khmer Empire, the Khmer Rouge forcefully emptied cities and towns. They drove nearly everyone into the countryside. From 1970 to 1975, with the arrival of all the refugees, the population of Phnom Penh had grown from about 600,000 to over 3 million—almost half of the total population of Cambodia (Hood and Ablin 1987). Within a few hours after the Khmer Rouge took the city, all of these people were forced to evacuate, including all who were sick and disabled. This is how Dr. Haing Ngor described the day:

Forced exodus from Phnom Penh

Thousands and thousands and thousands of people filled the street[s], plodding south, where the Khmer Rouge told them to go. Thousands more stood in windows and doorways, unwilling to leave, or else came out from their houses offering flowers or bowls of rice, which some of the guerrillas accepted with shy country smiles and others coldly ignored. Car horns blared. From distant parts of the city came the chattering of assault fire and the occasional boom of artillery. The fighting wasn't over, but white bedsheets hung from the building as signs of truce and surrender.

The Khmer Rouge strode through the boulevard, tired and bad-tempered, armed with AK-47 rifles and clusters of round, Chinese-made grenades on their belts. Their black uniforms were dusty and muddy. They had been fighting all night; some had waded through ditches. A few specialists carried the big tubular rocket-propelled grenade launchers on their shoulders, accompanied by soldiers carrying the elongated grenades in backpacks. Here and there were *mit neary,* the female comrades, firing pistols in the air and shouting harshly at the civilians to hurry up and leave. They were young, the Khmer Rouge, most of them in their teens. Their skins were very dark. Racially they were pure Khmers, children of the countryside. To them Phnom Penh was a strange, foreign place.

A Khmer Rouge shouted, "You have to leave the city for at least three hours. You must leave for three hours. You must leave for your own safety, because we cannot trust the Americans. The Americans will drop bombs on us very soon. Go now, and do not bother to bring anything with you!"

Woman weeps in front of her home destroyed in a sudden attack by the Khmer Rouge.

Was I supposed to believe him? I wondered. After what had happened in the hospital? My instincts told me no. The guerrillas on the street had the same fierce expressions as those who had burst into the operating room. They looked totally unlike normal Cambodians, except for their dark, round faces. And yet a part of me wanted to believe that they were telling the truth.

All around, people muttered, "Why evacuate the city? We don't want to go. The war is over. The Americans are not going to bomb us. We don't want to leave." They walked and stopped, took two steps and stopped again. Those with motorcycles pushed them by the handlebars, as I did. Those with cars pushed them with the help of friends or relatives. Nobody started their engines. There was no room on the road to drive. . . .

I trudged south with the flow of traffic, in the general direction of my clinic. A contingent of Khmer Rouge approached from the opposite direction. In front of them walked a frightened-looking man whose hands were tied behind his back. Shoving him forward was a *mit neary* with a pistol. . . . As she neared me, she waved the pistol in the air and addressed the crowd:

"The wheel of history is turning," she declared. "The wheel of history rolls on. If you use your hands to try to stop the wheel, they will be caught in the spokes. If you use your feet to try to stop it, you will lose them too. There is no turning back. World history will not wait. The revolution is here. You must make your choice, to follow Angka [the Khmer-language word for "organization," which is how the Khmer Rouge referred to themselves] or not. If you choose not to follow Angka, we will not be responsible for your safety."

She gave the man in front of her another contemptuous shove. He staggered, the whites of his eyes showing his fear. As they went past me, she waved her pistol again and shouted, "Everybody is equal now! Everybody is the same! . . . No more masters and no more servants! The wheel of history is turning! You must follow Angka's rules!"

I pushed on with [my moped]. Whatever hopes I had for the Khmer Rouge were fading fast. They were supposed to liberate us, not tie us up and make threats about obeying Angka's rules. Whoever Angka was.

The air was stifling. The streets were filled from one side to the other. We were no longer residents of Phnom Penh. We were refugees, carrying whatever we could. The wealthy pushed cars or flat-bottomed handcarts, with sacks of rice, suitcases, pots and pans, televisions and electric fans. The poor carried nothing but their rice pots. Grocers carried groceries, booksellers pulled carts with piles of books. It was strange, I thought, the things people treasured. Televisions and fans wouldn't be much use outside of Phnom Penh, where there was no electricity.

I turned west and then south onto Monivong Boulevard, one of the main avenues of the city. Here traffic was even slower. The mass of people shuffled onward, but it was difficult to move. Around me on all sides were feet and shoulders and heads. Khmer Rouge stood on every street corner, urging us on, and more Khmer Rouge rode scowling past in jeeps and open trucks, waving pieces of red cloth and red handkerchiefs tied to

their bayonets. The civilians in the street wore white armbands and headbands and white towels around their waists. There were white handkerchiefs tied to the radio antennas of their cars, and white sheets hung from the windows of the houses. But already the earlier joy, that the war was over, had disappeared, and its place was taken by the smell of fear. On the sidewalk, a man changed from his Lon Nol army uniform into black pajamas [the Khmer Rouge uniform].

Something beyond understanding was happening. Between our hopes of liberation and the scowls on the guerrillas' faces, between their order to leave the city "for three hours" and knowing that it took three hours to move three blocks was a chasm that our minds could not cross. We could only sense that some enormous event was unfolding and that we were part of it, and our fates were no longer ours to choose (Ngor 1987, pages 81–85).

How would you feel if all of this happened to you?

Most Khmer Rouge soldiers were very young.

Figure 1 Map of Cambodia.

Source: Library of Congress 1990.

How did history help the Khmer Rouge?

Table 3, which follows, tells you more background of the Khmer. Figure 1 on page 20, shows locations.

Table 3 Key events in Cambodian history before 1960

1st millennium (B.C.)	The basin of the lower Mekong River, present-day Cambodia, is settled by ethnic Khmer peoples.
6th century (A.D.)	Establishment of the first Khmer kingdoms in Cambodia. The people name the country Kampuchea after Kambu, the founder of the Khmer people.
9th century–12th century	Establishment and flourishing of Angkor, the greatest Khmer civilization. At its height, this Khmer Empire includes nearly all of present-day Cambodia, Thailand, Laos, Burma, Malaysia, and Vietnam. The Khmer rulers, known as God-Kings, build monumental cities, massive irrigation projects, and fabulous Buddhist temples (*wats* in the Khmer language) throughout the country. The most famous and spectacular of these is Angkor Wat—the largest single religious monument ever built in the world. The success of Angkor is built upon a strong agricultural foundation.
Late 12th century	The Khmer people are converted to a new form of Buddhism that emphasizes simplicity and humility. Centralized Angkor begins to weaken as people doubt the need to create glorious temples with taxes and slavery. This simpler form of Buddhism is the dominant force in Cambodian life until 1975.
15th century–19th century	Decline of the Khmer Empire. Lands to the east are lost to the Vietnamese; lands to the west are lost to the Thais. Foreign powers, either Thai or Vietnamese, gain control of Cambodia. By the middle of the nineteenth century, only a sliver of the once-great Khmer Empire remains.
1863	Cambodia becomes a French protectorate. France defines the boundaries between Cambodia and its neighbors; Vietnam still disputes these boundaries. The French choose Cambodian kings and hire Vietnamese civil servants to administer the Cambodian colony. By 1893, France establishes colonial rule over Laos and Vietnam as well.

continued

1941	The French select Prince Norodom Sihanouk as King of Cambodia at age 18.
1945	Beginning of Vietnamese War of Independence from France, led by Ho Chi Minh. A smaller-scale revolt begins in Cambodia, fueled by rising Khmer desire for a return to self-rule.
1953	France, losing in Vietnam and fearful of a wider revolt in Cambodia, agrees to Sihanouk's demand for Cambodian independence. Sihanouk becomes a national hero.

Source: Ablin and Hood 1987.

1. What was the most successful period in Cambodia's long history? What kind of economy has Cambodia had through history?
2. How does Cambodia's history help explain the Khmer Rouge's actions in 1975? How does this history help explain the Cambodian people's response to these actions?
3. If you were Khmer, what would be your feelings toward the Thais and Vietnamese? Why?
4. Why would the Khmer Rouge have considered people in the cities to be their enemies? Do you think it would be an effective strategy to force one's enemies to evacuate their homes? Why or why not?

Where did the Cambodian city dwellers go?

You have read that the Khmer Rouge—as soon as they took power in April 1975—evacuated all of the people from the cities. They said they were doing this for the people's own protection from U.S. bombing; though, in fact, no bombing occurred after 1973. But

Agriculture has always been the basis of Cambodia's economy.

the real reason behind this forced movement probably lay elsewhere. The Khmer Rouge did not trust city dwellers. They knew how corrupt the Lon Nol government was. The corruption was so bad that the Khmer rebels could even buy U.S.-made weapons from Lon Nol's administrators. The Khmer Rouge believed that anybody who lived in the capital was associated with that corruption. Also, the cities were home to private enterprises, which the communists wished to abolish. The Khmer Rouge wanted to establish a "model" communist society, in which everyone farmed the land.

In 1970, about 80 percent of the population was ethnic Khmer. The remainder of the population was made up of several small, diverse tribal groups and immigrants, mainly from Vietnam and China. These immigrants mainly worked in businesses and mostly lived in Phnom Penh.

Compare Figure 2 on page 24 to Figure 3 on page 25. Figure 2 shows where the Cambodian population was prior to the Civil War; Figure 3 shows where the people were at the end of the Civil War in 1975. What changes had taken place?

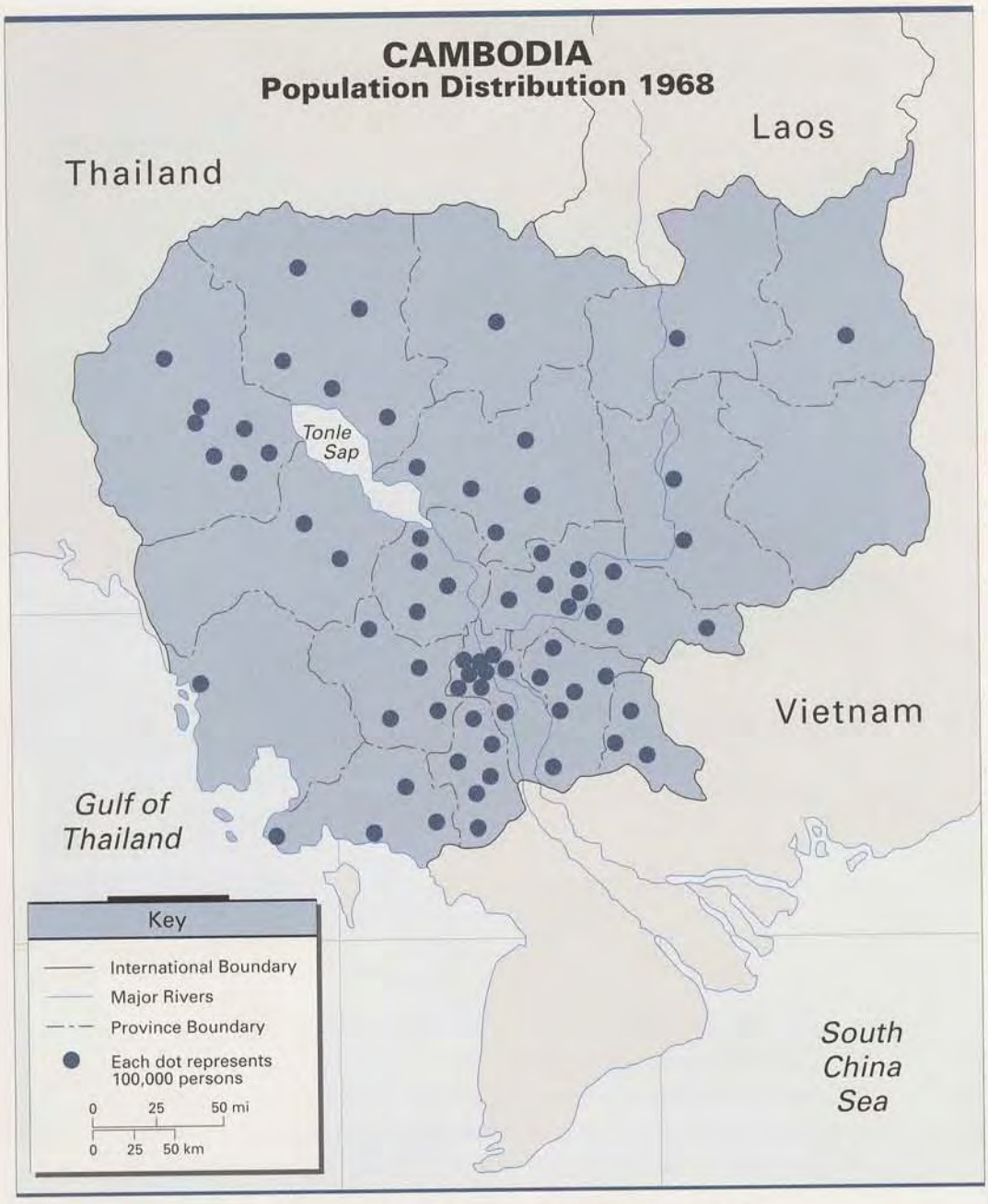


Figure 2 Population distribution in Cambodia, 1968.

Source: Library of Congress 1990.

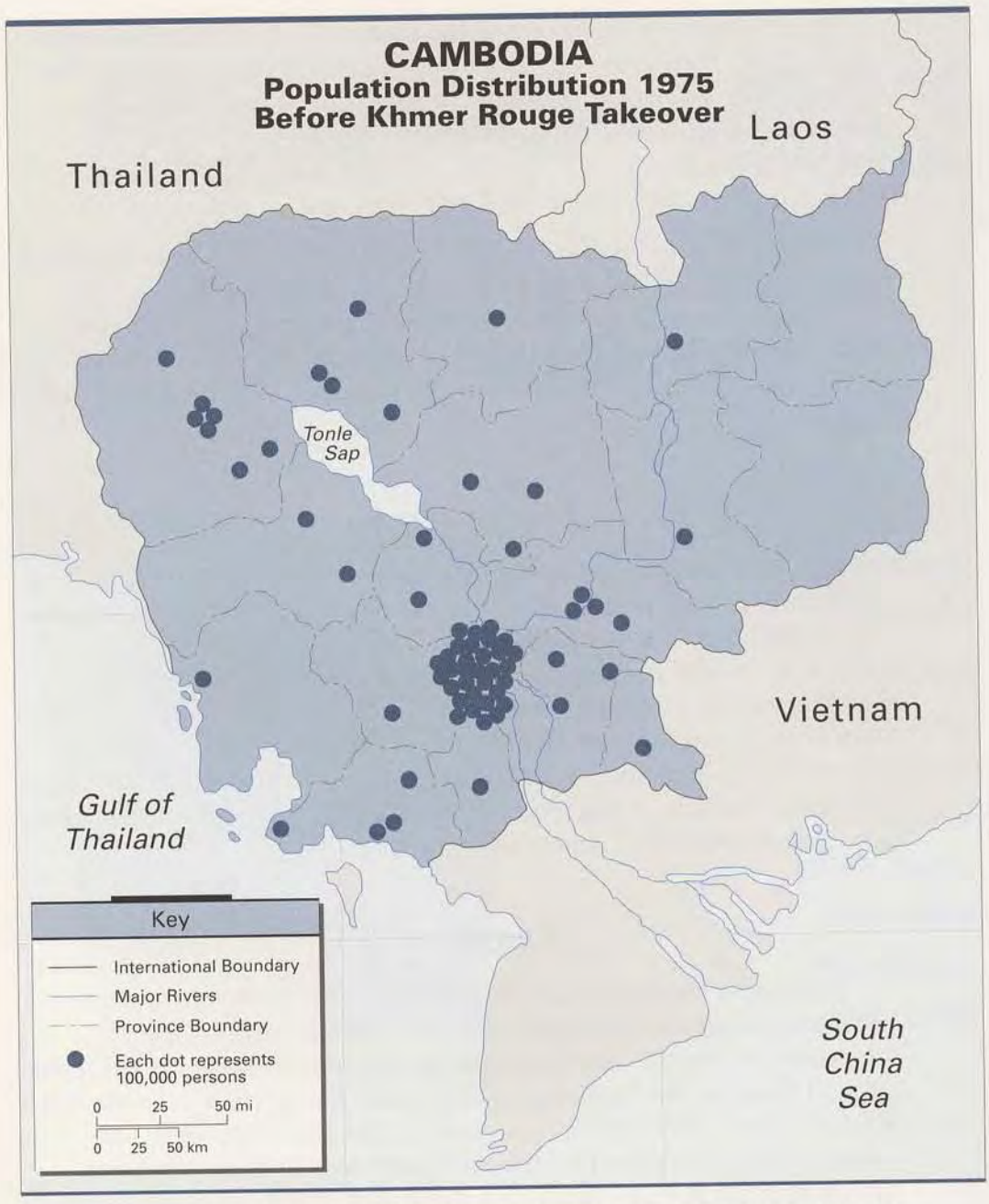


Figure 3 Population distribution in Cambodia before the Khmer Rouge takeover in April 1975.

Note: This map is only a rough approximation. No good source of data is available.

Now imagine you are one of the leaders of the Khmer Rouge in April 1975. Your task is to mold this "model" peasant society. You are in charge of relocating all of the people who have just been forced to leave Phnom Penh. You have two goals:

- Grow enough rice to feed everyone, and
- Spread your enemies across the country so they pose no threat.

Consult maps of Cambodia's physical geography to help you make your plans (refer to Figure 1 on page 20 and the following paragraphs for more information). Be prepared to defend your decisions.

Landforms

The southwestern part of the country (Kampot, Kaoh Kong, and western Pouthisat provinces) is mountainous, with the highest peaks over 5,800 feet. The northeast (Rotanokiri and Mondol Kiri provinces) is also rugged, and it is covered by dense tropical forests. Northern areas of Preah Vihear and Stoeng Treng provinces are also very rugged and forested. The remainder of the country consists of flat, fertile river plains. The Mekong River, which traverses the country north to south, is the largest. Rivers are an important transportation link throughout Cambodia.

Climate

Cambodia has a tropical climate with a wet season from May to October, during which heavy rains fall. The dry season is from November to April. Cambodia's most important climatic event is the annual flood of the Tonle Sap (Khmer for "Great Lake"), in the heart of the country. During the rainy season, the Tonle Sap increases about 10 times in size. The annual floods deposit fresh nutrients, which fertilize the soil, and bring the water necessary to grow rice. The vast plain of the Mekong-Tonle Sap system is the most important rice-growing region of Cambodia.

Lesson 4

What was life like under the Khmer Rouge?

Objectives

In this lesson, you will

- Become aware of the living conditions of the "New People" in Cambodia between 1975 and 1979.
- Develop map skills by following the movements of Dr. Haing Ngor during these years.

Glossary Words

Angka
collectivization
genocide
Khmer
Khmer Rouge
killing fields
New People
Old People

What happened to the people evacuated from Phnom Penh?

After winning the Civil War in April 1975, the Khmer Rouge immediately seized and executed as many of Lon Nol's supporters in the government, police, and military as they could find. Evacuees from Phnom Penh who had been associated with Lon Nol's government had to pretend they were peasants or working-class people to avoid death (Library of Congress 1990).

After being forced to leave Phnom Penh, Dr. Haing Ngor wound up in a camp with other evacuees. This camp, called Wat Kien Svay Krao, was only a few miles from the capital. After a few weeks of searching, Ngor was able to locate his wife, Huoy Chang, and the

rest of his family. Huoy Chang had been a schoolteacher in Phnom Penh, and Haing Ngor was from a wealthy family that owned several businesses.

At this time the Khmer Rouge were not yet completely organized, so people could still move relatively freely—except that they could not go back to the cities. During the spring of 1975 many of the people in Wat Kien Svay Krao tried to return to their home villages. Haing Ngor and Huoy Chang decided to go south, to her village of Kampot, on the coast of the Gulf of Thailand. Along the way, they passed the ruins of the village where Haing Ngor had grown up, Samrong Yong in Takev Province. Haing Ngor's story continues:

Haing Ngor and Huoy Chang try to get to Kampot

Before the revolution, most Cambodians felt a strong loyalty to their home villages. Even those who moved away to a big city like Phnom Penh continued to identify with the place of their birth. . . . Samrong Yong was home. . . . To see it destroyed was almost like seeing my own family dead. I tried to keep my grief hidden from Huoy and her mother so they wouldn't be saddened, but they must have known what I felt.

From Samrong Yong we went to Chambak, the next town. There was nothing left of it except staircases rising into empty air.

An hour's walk beyond Chambak we came to another checkpoint, manned by young, barefoot Khmer Rouge. For the first time they asked me my profession. I said I had been a taxicab driver in Phnom Penh. Then they asked Huoy if she had worked for the Lon Nol government. Huoy lost her presence of mind and I broke in, saying that she used to sell vegetables in the market and that her mother used to take care of our baby. Huoy, hesitating, added in a small voice, "Yes, I was a vegetable seller. My husband was a taxi driver. What he says is true."

The soldiers searched the cart again. They didn't find the rest of the medical instruments, which I had hidden underneath the cart by the axle, but they did find some of the other reference books. They took the books and threw them violently on the road. "No more capitalistic books now!" they shouted. "Capitalistic books are Lon Nol-style, and Lon Nol betrayed the nation! Why do you have foreign books? Are you CIA? No more foreign books under Angka!"

I gave them the usual story about finding the books on the road, but they didn't listen.

"Angka says no more traveling!" the soldiers said crossly. "Wherever you think you're going, whatever village you are trying to reach, it will be the same as the villages around here. They are all destroyed. So you have to stop here and go to work."

"No, please," I begged. "We have a newborn child. We got separated from it in Phnom Penh, and my sister took it to Kampot. Please, comrade, the baby has no milk! She needs her mother!"

"Angka only says once!" the soldier thundered. "No more traveling! No is no! If I chose to let you go, I would let you go, but no is no!" (Ngor 1987, pages 129–130).

1. Why would Haing Ngor and Huoy Chang think it advantageous to try to get to Kampot? (Hint: Think about where Kampot is.)
2. Why would Dr. Haing Ngor lie about his profession? Why would he lie about his wife's profession? Note that the story about the baby was also a lie—Haing and Huoy had no children. Why would he lie about the baby?
3. How would you feel if you weren't allowed to travel where you wanted?

Haing Ngor and Huoy Chang never made it to Kampot. Instead they were forced to stay and work in the village of Tonle Batí, in Takev Province. The Khmer Rouge had divided the people into two groups—the "Old People" and the "New People." Peasants who had stayed in the countryside during the Civil War were considered the Old People because they were already being ruled by the Khmer Rouge. Their farms and villages had been collectivized prior to 1975. The New People were those who had to be forced to leave the cities. Many of these were professional and businesspeople, like Haing Ngor and Huoy Chang. Many others were from the countryside, but the Khmer Rouge didn't trust them either, because they had fled from the war.

The Khmer Rouge allowed the Old People to continue doing what they had been doing—farming rice in their home villages. But the Khmer Rouge considered the New People to be politically unreliable. The New People were forced to attend nightly "re-education" meetings, in which they heard that they must submit to a new life of

These people did not survive the horror of the revolution.

labor. The New People, including Haing Ngor and Huoy Chang, were forced into slave labor. They were moved around repeatedly, and forced to do the hardest physical work. The New People were separated from the Old People, had little privacy, and were given barely enough rice to survive (Library of Congress 1990).

At Tonle Batí, Haing Ngor and Huoy Chang began to work in the rice fields, build irrigation canals and dams, and do other tasks "for Angka" to rebuild the war-devastated country. They remained there until early in 1976. At that point, they were told to leave Takev Province. Along with thousands of other New People, they were forcibly moved to another part of Cambodia.

Forced movement to Phnom Tippeday

We waited by the railroad station for four days while trains went by, each one with a cargo of thousands of human beings, shipped like farm animals out of eastern Cambodia. It looked as though the Khmer Rouge were evacuating the entire region.

There had been a mix-up with our shipment, however. We never did get on a train at that station. Instead, we were led on foot to another village nearby, and the next day a convoy of empty Chinese-built military trucks drove in. Now the New People nervously called out the name of the places they wanted to go. The soldiers said to shut up and get in the trucks. So we got in feeling both afraid and stupid. It was amazing that we had believed even at first that Khmer Rouge would really let us return to our home villages. We had been naive to think they might be telling the truth, after the lies they had told us to get us to leave Phnom Penh.

Packed into the back of the trucks, we bounced down the rutted road and then onto National Route 3, heading north. It was the same kind of war-wrecked landscape we had seen elsewhere. Houses flattened except for occasional walls. Coconut trees with their tops blown off. Mango trees blackened by fire. Lon Nol military bases with overturned trucks and jeeps, and tanks with metal treads hanging loose and broken.

Our truck was in the middle of the convoy. As we neared Phnom Penh along the airport road a murmur of hope swelled and we could hear the yelling of enthusiasm from the other trucks. We entered Phnom Penh at twilight and drove through the streets at top speed. There were no people and no lights anywhere; it was the same city of ghosts that it had been in April after the evacuation. As we drove to the northern edge of Phnom Penh, all hope died, and then the trucks were speeding along north on National Route 5 in the countryside again. The road ran parallel to the Tonle Sab River, visible from time to time as a flat, silvery surface in the gaps between the trees.

After a stop to camp overnight we got on again the next morning and reached the town of Pouthisat around noon. At Pouthisat, a provincial capital, National Route 5 and the railroad line came together, then ran parallel for some distance to the northwest before separating again at another town, called Muong. Pouthisat was empty of regular inhabitants—nobody in the market, sliding metal doors pulled shut across the storefronts—but a crowd of travelers like us filled the streets nearest the railroad station. Loudspeakers announced that Angka was giving away food, and the crowd surged forward to get supplies. I stood in line and eventually got rice and salt and some dried fish. . . .

The train took us beyond Muong and finally stopped at a station called Phnom Tippeday, at the base of a mountain rising out of the plains of Batdambang Province (Ngor 1987, pages 151–152; 155–156).

4. Why was the Cambodian countryside still so devastated in early 1976, months after the civil war had ended?
5. Why did the Khmer Rouge take the convoy through Phnom Penh if they had no intention of stopping there?
6. How many miles by rail is it from Phnom Penh to Batdambang?

Once forced into the countryside, the New People were put to work on collective rice farms or on construction projects. People were forced to build canals, dams, and roads with their bare hands. Husbands, wives, and children worked in different parts of the country, often not seeing each other for seasons at a time. Some children never saw their parents again. Married people needed permission to meet. On the collectives, men and women slept in separate, large, communal bunk-houses. There were waves of suicides.

Using slogans like "purification of the people" and "returning the country to the peasant," Pol Pot, the Khmer Rouge leader, turned Cambodian society upside down. The educated classes were methodically executed. Even the Khmer Rouge who dared oppose the policies of Pol Pot were tortured and executed. Pol Pot hoped to achieve a "great leap forward" and re-create the powerful Cambodian nation. In 1977 he bragged, "If our people can make Angkor, they can make anything" (Library of Congress 1990, page 53).

During 1976 to 1978, the slave labor conditions worsened. Despite the use of forced labor, agriculture was totally mismanaged. Starvation was widespread because the Khmer Rouge sent the rice produced in the camps to the leaders in Phnom Penh instead of feeding local populations (Library of Congress 1990). Some have estimated that 10 percent of the 7 million Cambodians died of starvation. Desperate people ate snails, snakes, insects, tree bark, and even, gruesomely, the bodies of the newly executed (Schanberg 1980).

Conditions in the labor camps varied from place to place, depending on the attitudes of the local Khmer Rouge in charge (Vickery 1986). By most accounts, the labor camps in northwestern Cambodia, such as those near Phnom Tippeday, were among the worst. Haing Ngor and Huoy Chang were forced to stay in the Phnom Tippeday region for nearly three years.

Life in the Phnom Tippeday labor camp

To . . . achieve the "great leap forward," we had to sacrifice. That meant working hard without complaining . . . eighteen or twenty-hour days, with only thin rice gruel to eat. They wanted us to be single-minded work fanatics, never slowing our pace. . . . As a song on the Khmer Rouge radio put it, "We are not afraid of the night, the day, the winds, the storms and rain and sickness. We gladly sacrifice for Angka to show support for the revolution."

We had to sacrifice everything from the old regime, including material possessions. "Get rid of all the Western goods you still have with you," a cadre told us. "Because if you keep those things your minds will still be on the old times and you will not be able to work hard. Discard the makeup, the fancy clothing, the books, the gold. You do not need

them. Get rid of your cooking pots and utensils too. If you cannot discard these things, you are the enemy. You will still be serving capitalism, and not serving the community. You do not need any property now."

They abolished private property. Everything belonged to Angka now. Luckily, the Khmer Rouge code kept the soldiers from searching our bodies for property, because that was where Huoy and I kept our gold and where all the New People hid their valuables. And they never found my medical books and instruments because I buried them underground. But they went through our luggage. Missing, when we came back from work, were some of Huoy's silk blouses, some of her brassieres, her makeup kit, most of her mother's clothes and our cooking pots, except for the teapot, which we were allowed to keep.

They had already abolished religion—disrobed the monks, destroyed the Buddha statues. On the front lines they abolished the family too. They wanted us to renounce personal attachments of any kind, because those relationships interfered with our devotion to Angka. Children had to leave their parents, the elderly had to leave their sons and daughters, and if work assignments required it, husbands and wives had to split up too. From Angka's point of view this was "liberation," because it freed us from the time of caring for others and gave us more time to work. To maximize working time they abolished individual meals too. Everyone ate meals in the common kitchen. . . .

Gone was everything that had governed our lives in the old times. Lon Nol was gone, airlifted to America before the fall; Sihanouk was gone, his fate a mystery. The monks were gone. . . . There were no more cities. No more markets, stores, restaurants, or cafes. No privately owned buses, cars or bicycles. No schools. No books or magazines. No money. No clocks. No holidays and religious festivals. Just the sun that rose and set, the stars at night and the rain that fell from the sky. And work. Everything was work, in the empty, primitive countryside (Ngor 1987, pages 197–199).

7. How would you feel if you were forced to stay in a place against your will?
8. What do you think would be the most difficult aspect of life in the Khmer Rouge labor camps? Why?
9. What would be your feelings toward the Khmer Rouge?
10. Why do you suppose the Cambodian New People did not fight the changes to their society?

How could the Cambodian genocide happen?

Many of the city people could not survive the hardships of slave labor. People died on the forced marches, from doing hard physical labor, from diseases, from drowning during the rainy season, and even from poisonous snake bites (Library of Congress 1990).

Huoy Chang died in childbirth on June 2, 1978. Had she had access to medical care, she and the child might have survived. But even her husband—an obstetrician—was unable to provide proper care in the labor camp. Haing Ngor himself was imprisoned and tortured three times, but miraculously survived the Khmer Rouge years. But of the 41 members of his extended family (parents, brothers, sisters, nieces, and nephews), only nine survived.

What happened to Haing Ngor was in many ways typical of life for people under the Khmer Rouge's rule, but in one way it was not. Most of the educated Khmer did not survive. Schools had been abolished, and so the Khmer Rouge saw no need for teachers. Hospitals were destroyed, and so nearly all of Cambodia's 600 doctors either fled the country or were killed. Dith Pran, a journalist and another survivor of the Khmer Rouge years, has said:

> ". . . They did not kill people in front of us. They took them away at night and murdered them with big sticks and hoes, to save bullets. Life was totally controlled and the Khmer Rouge did not need a good reason to kill someone; the slightest excuse would do—a boy and a girl holding hands, an unauthorized break from work. Anyone they didn't like they would accuse of being a teacher or a student . . . and that was the end" (Schanberg 1980).

The New People feared most the Khmer Rouge soldiers between 12 and 15 years old. Children were trained to spy on their teachers, their friends, and even their parents. According to Dith Pran:

> They were the . . . most completely and savagely indoctrinated. . . . They took them very young and taught them nothing but discipline. . . . Just take orders, no need for a reason. Their minds have nothing inside except discipline. They do not believe any religion or tradition except Khmer Rouge orders. That's why they killed their own people, even babies, like we kill a mosquito" (Schanberg 1980).

No one knows exactly how many Cambodians died during the Khmer Rouge years. Estimates range from a minimum of 800,000 (according to the Khmer Rouge's own figures) to as many as three million. The latter estimate represents almost half of the total population. Most likely, somewhere between one and two million Cambodians died between 1975 and 1979. Journalists have been

shown "killing fields"—mass graves containing as many as 16,000 bodies (Library of Congress 1990). Cambodia's horror finally ended in January 1979 when a Vietnamese invasion forced the Pol Pot government out of power. But that change of government did not entirely end the hardships of the Cambodian people.

The "Killing Fields" showing bones in mass graves.

Were the Cuban Marielitos denied their human rights?

Objectives

In this lesson, you will

- Understand the conditions under which freedom of movement might be denied.
- Recommend specific actions to achieve a fair policy for the Cuban Marielitos.

Glossary Words

human rights

Mariel boatlift

What is the attitude in the United States toward immigrants?

Table 4 on page 37 shows the results of a survey in the United States taken in 1985. The numbers show the percentages of responses to the following question:

> *Since the beginning of our country, people of many different religions, races, and nationalities have come and settled. Here is a list of some different groups. Would you read down the list and, thinking of both what they have contributed to this country and have gotten from this country, for each one tell me whether you think, on balance, they have been a good thing or a bad thing for this country?*

Table 4 Attitudes in the United States toward immigrant groups

	Good (percentage responses)	Bad (percentage responses)	Difference
English	66	6	+60
Irish	62	7	+55
Jews	59	9	+50
Germans	57	11	+46
Italians	56	10	+46
Poles	53	12	+41
Japanese	47	18	+29
Blacks	46	16	+30
Chinese	44	19	+25
Koreans	24	30	–6
Mexicans	25	34	–9
Vietnamese	20	38	–18
Puerto Ricans	17	43	–26
Haitians	10	39	–29
Cubans	9	59	–50

Note: Two response categories are not shown: "Mixed Feelings" and "Don't Know."

Source: Simon 1987.

Why do you think the Cubans were last on this list?

Who were the Marielitos?

In 1959, Fidel Castro overthrew the right-wing dictatorship in Cuba and formed a communist regime. Thousands of wealthy landowners and professional Cubans, not wanting to live under a system that would not benefit them, came to the United States. These Cubans, mostly white and educated, quickly fitted into U.S. society.

In April 1980, in a surprising move, the Castro government allowed 125,000 Cubans to emigrate to the United States (Novak 1990). These "Marielitos" (named for Mariel, the Cuban port from which they departed) were generally blue-collar workers, male, and black. They were a different socioeconomic group than the Cubans who had arrived in the early 1960s. But a larger issue soon became clear. Some Marielitos had been labeled as "social undesirables" by the Cuban regime. The Marielitos included criminals and mental patients. About 26,000 admitted to having criminal records. Many of

these were for minor offenses, such as leaving halfway houses without permission (Boswell and Rivero 1985).

As the Marielitos arrived in the United States, they were put into camps run by the U.S. immigration authorities. The U.S. government decided that those who had committed serious crimes (about 5,000) and the mentally ill (2,800) would not be released into the general camp population (Boswell and Rivero 1985). These people were called "excludables" because they did not meet the legal requirements to enter the United States. This excluded group was instead held in U.S. federal prisons.

Several federal prisons hold these excludables. The largest number are housed in Atlanta. Since a prison riot there in December 1984, the Cubans have been confined to their cells (eight inmates per cell) for 23 hours a day. Since 1981, there have been nine homicides, seven suicides, 400 unsuccessful suicide attempts, and over 2,000 attempts of self-mutilation in Atlanta. Also, since their arrival 3,800 other Mariel immigrants have been convicted of crimes in the United States and are being held in state and local jails (*Los Angeles Times* 1991). At the end of their terms, they too will be taken into federal custody.

If you heard the following testimony of witnesses at a Congressional hearing, what policy would you recommend for the United States regarding the Marielitos? What policy would resolve this problem? How should the detainees be treated now and in the future?

Testimony of witnesses to Congress

Witness 1 (Mariel immigrant and detainee)

Now 27 years old, I completed a two-year sentence for several offenses, including drug possession and car theft. These crimes were committed in a three-year period, and then I became a cocaine addict after losing my job in Miami. But the immigration agency's review determined that I was a danger to society and I was not freed after serving my sentence. Instead, I was held in a maximum security prison in Louisiana, even though I am now charged with no crime. In prison I was given no treatment for my drug addiction but instead was forced to dry out "cold turkey." I have been denied visits from my mother and I have been denied release even though I have been offered a job and a sponsor in Miami. They accused me of being a prostitute, which I am not, and berated me for being a drug addict. After this interrogation, I broke down in tears of frustration. They made up their minds and then they jailed me again.

Witness 2 (spokesperson for the INS)

I have worked for the U.S. Immigration and Naturalization Service (INS) for nearly 20 years. The INS policies are adequate to handle the current situation. It is important to make no exceptions to the law, since such exceptions create more difficulties than they solve. Most of the arrivals from Mariel easily blended into U.S. society as millions of immigrants previously did. Others, who were mental patients or who were emptied from Castro's jails, were screened by INS officials to be sent back. Those who committed crimes after arriving here were also held for possible deportation. The INS wanted to deport 2,746 of these detainees. Fewer than 15 of the original 125,000 Marielitos have never had a chance to walk free. What do you do when aliens cannot make the adjustment to life in U.S. society?

Cuban refugees sail for Key West, Florida.

As far as witness 1's case is concerned, witness 1 has a criminal record as long as your arm and is not a credible witness. We have to be convinced that witness 1 will not be a danger to our citizens if allowed to go free. We have to take a hard line with these people. We can't change the law now. The drug problem in this country is out of control. Castro knew what he was doing when he unleashed these undesirable people in our society. Think about how much worse the drug problem has become in our country since the 1980s. Many of these people are directly responsible for this escalation. The U.S. government has spent more than $2 billion processing, settling, and detaining Cuban exiles.

Witness 3 (senior attorney at the Justice Department)

This testimony represents the official U.S. policy and clarifies the term *excludable*. Legally defined, the Marielitos are defined as "excludable aliens" rather than as political refugees. Mariel exiles who have not become citizens or legal residents are considered to be on parole, a status which is violated if they are charged with a crime here or are found to have committed crimes in Cuba. If they violate parole, Mariel immigrants are subject to indefinite jailing and possible deportation back to Cuba.

The U.S. government has bent over backwards to be fair to Mariel refugees accused of crimes. Other aliens caught entering the country illegally and considered unsavory are subject to immediate deportation. Because Cuba will not accept the return of many refugees, the United States has held Mariel exiles we suspect to be hardened criminals instead of simply deporting them. We have been far more lenient than the INS. We have released an estimated 45 percent of the Cuban prisoners whose cases were reviewed after the INS ordered them held.

Witness 4 (chief attorney for the Coalition to Support Cuban Detainees)

Cubans deported will almost surely be bound for Combindo del Este, a prison that the United States has highlighted in the condemnation of Cuba. Now we deliver them to the very same hands that the United States condemns for the violation of human rights. Once that happens these people *disappear.* Most of the families never hear from them. Others say months pass before they get any news. Congress, in an anti-crime and anti-drug mood in 1990, made any Mariel Cuban serving a sentence for five years or more, or convicted of any illegal trafficking in a controlled substance, ineligible for citizenship and liable for deportation. These detainees have already served their sentences for the crimes committed in this country, but they have been detained for months awaiting decisions on whether they would be deported. Some inmates have said they would rather remain in permanent detention in the United States than return to Cuba. It's absolute horror for these people. Most of these people don't speak English and don't have money for a lawyer. I am doing the best I can to represent them, but I am only one person.

Witness 5 (spokesperson for the Cuban government)

President Jimmy Carter said he would take these people with "an open heart and open arms." He knew we were sending prisoners; we told him that months before we sent them. Fidel called them worms, perverts, and criminals, but you call them "excludable." In 1984, we agreed to take back the detained Mariel Cubans. Your government sent us a list of 2,746 detainees. But in 1985, after 201 deportations, you began beaming your anti-Castro, Miami-based Radio Martí. Of course, we felt we had to stop accepting the detainees. We cannot tolerate that propaganda. But then again in late 1987, in Mexico City, our government agreed to resume deportations. Slowly they are coming back to us now and we have 400 of them. You have 2,500 detained in jail. Do what you want with them. It is hypocritical for the United States to criticize Haiti and Cuba for human rights violations and then deport people back there. For years you have refused to take the Haitian boatpeople because they were not political prisoners.

Sources: Bencivenga 1991; Boswell and Curtis 1983; Haskins 1982; LeMoyne 1990; Ojito 1988.

Why were the human rights of Japanese-Americans suspended?

Objectives

In this lesson, you will

- Examine the decisions underlying the Japanese-American internments.
- Understand the locations of the camps.
- Question the justice of forcing Japanese-Americans to relocate in the 1940s.

Glossary Word

human rights

How would you feel if you had to move because of your ancestry?

On page 44 is an excerpt of a bulletin posted in California cities on May 3, 1942, by the U.S. Army. As you read it, consider these questions:

1. What is this bulletin telling people to do?
2. Who was affected by this command?
3. What led up to this bulletin?
4. Why do you suppose the U.S. government took this action?
5. Do you think this order was reasonable?

Japanese-Americans wait to be processed into Manzanar.

WESTERN CIVIL DEFENSE COMMAND AND FOURTH ARMY
WARTIME CIVIL CONTROL ADMINISTRATION
San Francisco, California
May 3, 1942

INSTRUCTIONS TO ALL PERSONS OF

JAPANESE

ANCESTRY

Pursuant to the provisions of Civilian Exclusionary Order Number 33, all persons of Japanese ancestry, both alien and non-alien, will be evacuated by 12 o'clock noon, Saturday, May 9, 1942.

The following instructions must be observed:

- Evacuees must carry with them on departure for the Assembly Center the following property:
  Bedding and linens (no mattress) for each member of the family;
  Toilet articles for each member of the family;
  Extra clothing for each member of the family;
  Sufficient knives, forks, spoons, plates, bowls and cups for each member of the family;
  Essential personal effects for each member of the family.
  The size and number of packages is limited to that which can be carried by the individual or family group.
- No pets of any kind will be permitted.
- No personal items and no household goods will be shipped to the Assembly Center.
- The United States Government will provide for the storage, at the sole risk of the owner, of the more substantial household items, such as iceboxes, washing machines, pianos, and other heavy furniture. Cooking utensils and other small items will be accepted for storage if crated, packed, and plainly marked with the name and address of the owner.

Go to the Civil Control Station between the hours of 8:00 A.M. and 5:00 P.M., Monday, May 4, 1942, or between the hours of 8:00 A.M. and 5:00 P.M., Tuesday, May 5, 1942, to receive further instructions.

J. L. DeWitt
Lieutenant General, U.S. Army

Where were Japanese-Americans relocated and why there?

Ten internment camps (called "relocation centers" by the U.S. government) were established for Japanese-Americans during World War II (Figure 4 on page 45). Approximately 120,000 Japanese-Americans from the West Coast were forced to stay at these places

Figure 4 Sites of internment camps for Japanese-Americans during World War II. Ten camps were established in seven states in May 1942. The numbers below each camp show how many people were interned there. All of the camps were closed by November 1944.

Source: Weglyn 1976.

between 1942 and late 1944. Why do you think Japanese-Americans from the eastern United States were not forced to move?

Make some generalizations to answer the following questions. You may find some exceptions. Be prepared to defend your generalizations.

6. Examine Figure 4 on page 45. Using a map showing population distribution, speculate why the relocation centers were placed where they were.
7. Now use maps showing the physical characteristics of the areas of the camps. How are the physical environments of these areas different from the West Coast, where the Japanese-Americans had lived?
8. What problems do you think the Japanese-Americans might have had in these camps? Why?

Figure 5 Manzanar Internment Camp in the Owens River Valley, California.

Photo source: UPI/Bettmann.

9. How would you feel if you and your family were forced to leave your home and live in Manzanar Internment Camp (Figure 5 on page 46)?
10. In what ways did Manzanar resemble a jail?

Was this relocation just?

Do you think that it was fair for the U.S. government to relocate the Japanese-Americans during the war? Why or why not? Note that German-Americans and Italian-Americans were not forced to move. Why do you think they were not relocated as the Japanese-Americans were?

The following extract illustrates what it was like to be ordered into one of these camps.

Shikata ga nai (it cannot be helped)

My name is Meriko Hoshiyama, an American of Japanese descent. I grew up in the neighborhood of West Los Angeles and went to public school there. I mingled with children of other races and learned about the American way of life. I also went to Japanese school and learned only to read and write the language. I speak Japanese at home as my parents can speak only what I call "broken English."

My parents came to America because there were better opportunities here to make a living. My father did gardening, although in his younger years he did farming and had a nursery. My parents are non-citizens, and are forbidden by law to become naturalized. But they have lived in the United States over half of their lives and have been law-abiding and happy here.

When the army declared evacuation of people of Japanese ancestry from the West Coast area, I was in UCLA. My parents and I had no idea that citizens would be evacuated too, so I had started the new term. Immediately, our plans were changed, my parents were detained, and I went to Manzanar. For a moment, my belief in America as a country of equality and individual rights was shattered. Can this be the America that I had learned about in school? Surely it can't be . . .

For Meriko Hoshiyama (now Meriko Mori), the essay she wrote in 1944 was a way of getting back to the only way of life she knew: that of an American college student. Her essay won her the

J. O. Downing Scholarship of $180, which paid for her UCLA student fees for three terms in 1945 to 1946. She was one of the first Nisei, or second-generation Japanese-Americans, to be allowed back into UCLA before the war ended.

[Many] years have passed since President Franklin D. Roosevelt signed Executive Order 9066 on February 19, 1942, authorizing the military to remove and intern 120,000 people of Japanese ancestry in 10 concentration camps during World War II. Mori, then a 19-year-old sophomore, was one of them.

"I was really mad at the United States. Both my parents were picked up, and I was all alone," says Mori, now 69, a gentle woman with short, wavy hair and rose-rimmed glasses. She no longer seems angry, yet she remembers every detail leading up to her camp experience. Her mother, Fuki Hoshiyama, had been picked up by the FBI in February because she was a schoolteacher at the Japanese Institute of Sawtelle and considered "potentially subversive."

"I remember going to my mom's hearing," says Mori. "My mom was sitting across a long table from me, and we weren't allowed to get up to greet each other. They asked me if I had anything to say. It was so emotional, I could only cry and say 'I want my mother to come home!'" Instead, her mother was shuttled from place to place over the next few months: from the Convent of the Good Shepherd in Los Angeles, to the Terminal Island Immigration and Naturalization Station (a detention center), to Santa Anita assembly center.

Mori's father was arrested in March 1942 simply for being the treasurer for the Japanese school at which her mother taught. He spent a month at a Civilian Conservation Corps camp in the San Fernando Valley, then was moved to a detention center in Santa Fe, New Mexico.

In the meantime, Mori was taken to Manzanar, an internment camp outside Lone Pine in California's Owens Valley. She was forced to live with an aunt, uncle, and five cousins in one tiny barrack with just enough room for the cots. She remembers the fierce wind, gritty sand in everything, the feeling of total isolation. When Mori's parents were finally allowed to join their daughter at Manzanar in June 1942, she remembers living in a corner barrack right next to the armed guards.

Joe Nagano is a trim, soft-spoken man of 71 who has lived in West Lost Angeles since 1926. ". . . if you look up the term 'concentration camp' in *Webster's Dictionary,* you'll see that we were indeed incarcerated. We were told that we were 'free to leave,' but where could we go? They were supposed to 'protect' us, but the guns were turned in toward us. We were deprived of our rights, property, and liberty without due process" (Soderburg 1992, pages 31–34).

Why did the United States do this to its own citizens?

Can we prevent human rights violations from occurring in the future?

Objectives

In this lesson, you will

- Consider reasons for thinking that there will be increasing freedom of movement for the world's peoples.
- Recognize the steps to developing a policy to ensure international adherence to the UN Universal Declaration of Human Rights.

Glossary Words

Democratic Kampuchea

human rights

Khmer Rouge

People's Republic of Kampuchea

Movement is an important theme in geography, and freedom of movement is an important human right, as expressed in Article 13 of the UN Universal Declaration of Human Rights. As you have learned in this module, people have often lost their freedom of movement, which has caused important geographic change. In this final lesson, you will examine additional data and speculate about the future of the freedom of movement.

Article 13 of the UN Universal Declaration of Human Rights

(1) Everyone has the right to freedom of movement and residence within the borders of each State.

(2) Everyone has the right to leave any country, including his own, and to return to his country.

Berlin Wall

Freedom danced before my eyes

By midnight [November 9, 1989], East Germans were pouring through border checkpoints.

On the west side . . . young West Berliners seized the top of the wall, undeterred by East German water cannons. Shortly after 1:00 A.M., a roar went up from the celebrants. They could see a throng of East Germans dashing across the no-man's land.

The first to reach the wall was a young man in a brown jacket. He seemed to land on top of it in a single bound. The crowd parted and cheered as he raised his arms in triumph and danced along the concrete slab that hours before had imprisoned him.

. . . He transformed the wall from a sinister symbol of oppression to a platform for celebration and liberation (Brokaw 1989, page 23).

Joyous Germans go over the Berlin Wall, a symbol of over 30 years of oppression.

Cambodia

In January 1979, the Khmer Rouge were overthrown by a group of Cambodians supported by the Vietnamese Army. They established the People's Republic of Kampuchea (PRK), with former Khmer Rouge members as the leaders. The United Nations has refused to recognize the PRK and has called for an end to the Vietnamese occupation of Cambodia. This was the start of the "second" Cambodian Civil War as groups opposed to the PRK took arms.

By 1982, Cambodian factions opposed to the PRK joined together as the Coalition Government of Democratic Kampuchea (CGDK). These groups included the Khmer Rouge and a noncommunist group led by Prince Sihanouk. CGDK formed a government in exile with Sihanouk as the head, recognized by the UN as Cambodia's official government. In late 1989, Vietnamese troops left Cambodia. By 1991, prospects for a formal peace treaty among the warring factions looked good.

Cambodia: It could be peace

"The war is over," proclaimed Prince Norodom Sihanouk in the Thai seaside town of Pattaya on August 27th [1991], at yet another meeting between the warring Cambodian factions. If true, it's about time.

The 12-year civil war showed signs of coming to an end in June when, at their previous meeting in Pattaya, the Phnom Penh government and its three guerrilla rivals unexpectedly agreed to a cease-fire. The truce held, allowing for a few allegations. By this week the atmosphere was "positive and friendly," according to a government official. The Khmer Rouge, the most powerful of the three guerrilla groups, went further and said the meeting was like a "get-together among brothers."

During four days of talks, the brothers negotiated sensibly and patiently. That itself was something new. They agreed to reduce the numbers of their soldiers and weapons by 70 percent as soon as a formal peace agreement is signed. The remaining troops will be confined to barracks. "Nobody is allowed to fight: they will be like civilians in uniforms," says Prince Sihanouk. . . . (*The Economist* 1991, pages 28–29).

In February 1992, the UN agreed to send peacekeeping troops to Cambodia to monitor the peace agreement and supervise free elections. In 1993, the Khmer Rouge broke away from the CGDK and resumed fighting the government. All of Cambodia's other factions are opposing the Khmer Rouge and trying to prevent them from returning to power.

Japanese-Americans

Payment authorized to survivors of "America's concentration camps"

On August 10, 1988, President Ronald Reagan signed legislation that granted an apology and awarded $20,000 in restitution to each of the estimated 60,000 camp survivors then living. Not all have yet been paid.

Today, the government's own Smithsonian Institution uses the term "concentration camp" to describe Jerome and Gila and other camps in an exhibit at the National Museum of American History in Washington.

"I need hardly tell you that there are lots of folks who think the government was perfectly justified in doing what it did, and I still get letters from folks—usually irate—who take that point of view," said Tom Crouch, curator of the exhibit, which opened in 1987. "But most people, I think, understand it was wrong," he said (Infield 1992, pages B1, B4).

Cuban Marielitos

To date, there is little good news to report. So we leave it up to you to answer these questions: Is there any hope for the plight of the Marielitos? What is their current status?

How can we prevent human rights violations in the future? What should we do next?

Glossary

Angka Khmer word meaning "the organization." The Khmer Rouge term for the ruling authorities in communist-controlled areas of Cambodia.

Angkor Wat Vast temple complex in Cambodia built in the twelfth century by the Khmer Empire and the symbol of the Khmer civilization for every Cambodian government. Angkor Wat's image is on the Cambodian flag. Its ruins were excavated in the nineteenth century.

Collectivization The process, favored by communism, whereby private lands are put under state control. Smaller farms are then grouped into large collective farms.

Coup The sudden overthrow of a government, often by military force. Actually a shortened form of the French term *coup d'état:* literally, a blow against the state.

Democratic Kampuchea The official name of Cambodia from 1975 to 1979, under Pol Pot's Khmer Rouge communist regime. See **Khmer Rouge.**

Genocide Deliberate destruction of a particular group of people. War should not be confused with genocide, even though genocide may occur during wartime.

Holocaust Term used to refer to the massive extermination (killing) of an estimated 6 million Jews by Nazi Germany before and during World War II.

Human rights Basic rights belonging to every human, regardless of race, color, religion, citizenship, or political beliefs.

Kampuchea Name for Cambodia in the Khmer language.

Khmer The major ethnic group of Cambodia. Also the name for the language spoken by these people.

Khmer Rouge French for "Red Khmer." Term coined to refer to the revolutionary communist group that fought against the U.S-backed government of Lon Nol from 1970 to 1975. They ruled Cambodia from 1975 to 1979. See **Democratic Kampuchea.**

Killing fields Term to refer to mass killings in Cambodia during the rule of the Khmer Rouge. Between 1 and 3 million people were killed in a country of only 7 million between 1975 and 1979. Many killings were done in rural areas where mass graves with thousands of bodies were discovered.

Mariel boatlift Large migration of Cubans between April and October 1980, named after the Cuban port from which they departed. About 125,000 Cubans, known as Marielitos, left Cuba to come to the United States.

New People Term used by the Khmer Rouge to refer to people living in cities when the communists won the Cambodian Civil War on April 17, 1975. New People were seen as enemies of the revolution because of their political beliefs and social backgrounds. The Khmer Rouge expelled the New People from the cities and discriminated against them by giving them less food and privileges. Many New People were killed or died of starvation and overwork during the rule of the Khmer Rouge.

Old People Term used by the Khmer Rouge to refer to Cambodian peasants and others in the countryside who were living in areas controlled by the Khmer Rouge prior to April 17, 1975. This was the majority of

Cambodians. Old People were given greater privileges than the New People.

People's Republic of Kampuchea State established in Cambodia by Vietnam and its Cambodian allies immediately after Vietnamese overthrow of Pol Pot's Democratic Kampuchea government in 1979. Renamed the State of Cambodia in 1990.

Year Zero The day April 17, 1975, when the victorious Khmer Rouge entered Phnom Penh, marking the end of the five-year-old Civil War and the beginning of Khmer Rouge control of Cambodia. The term was coined by the Khmer Rouge to imply the beginning of a new communist, utopian civilization modeled on the great Khmer civilizations of the Middle Ages.

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Map 1

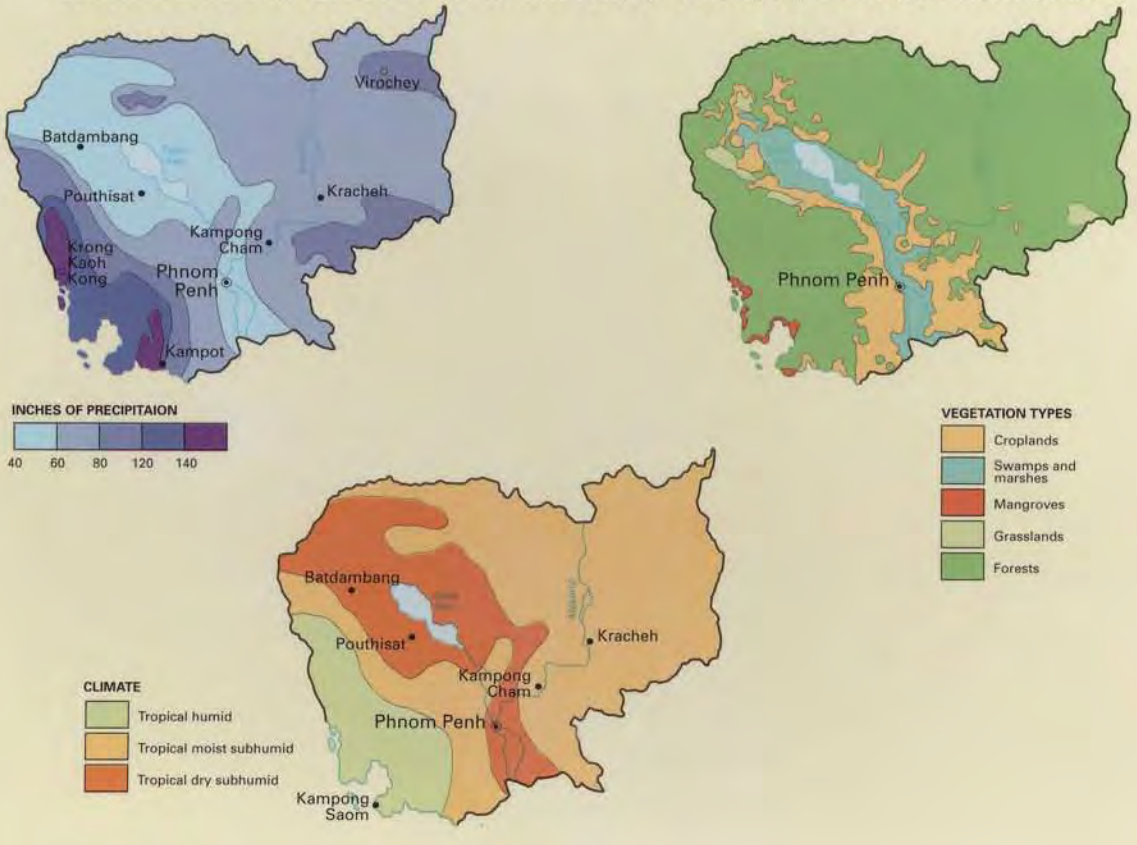
COUNTRIES OF THE WORLD

Map 2

CAMBODIA'S PHYSICAL FEATURES

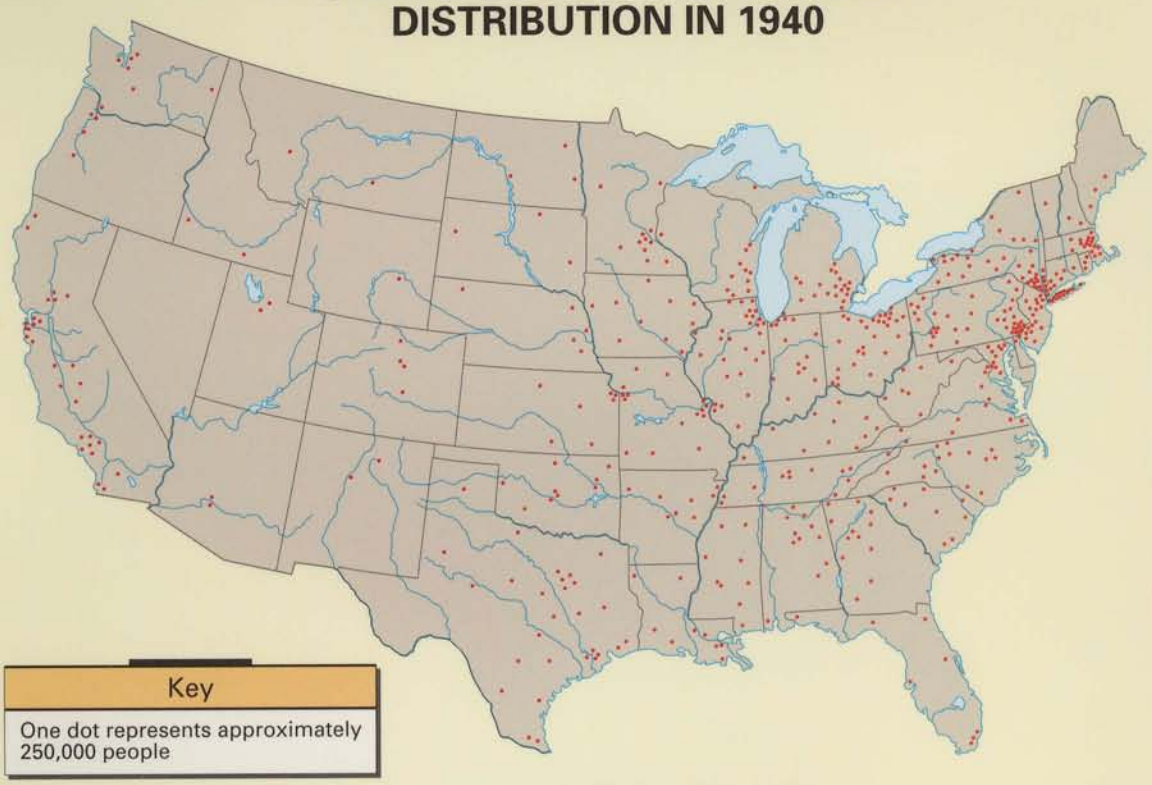
Map 3

CAMBODIA'S ANNUAL PRECIPITATION, VEGETATION AND CLIMATE



Map 4

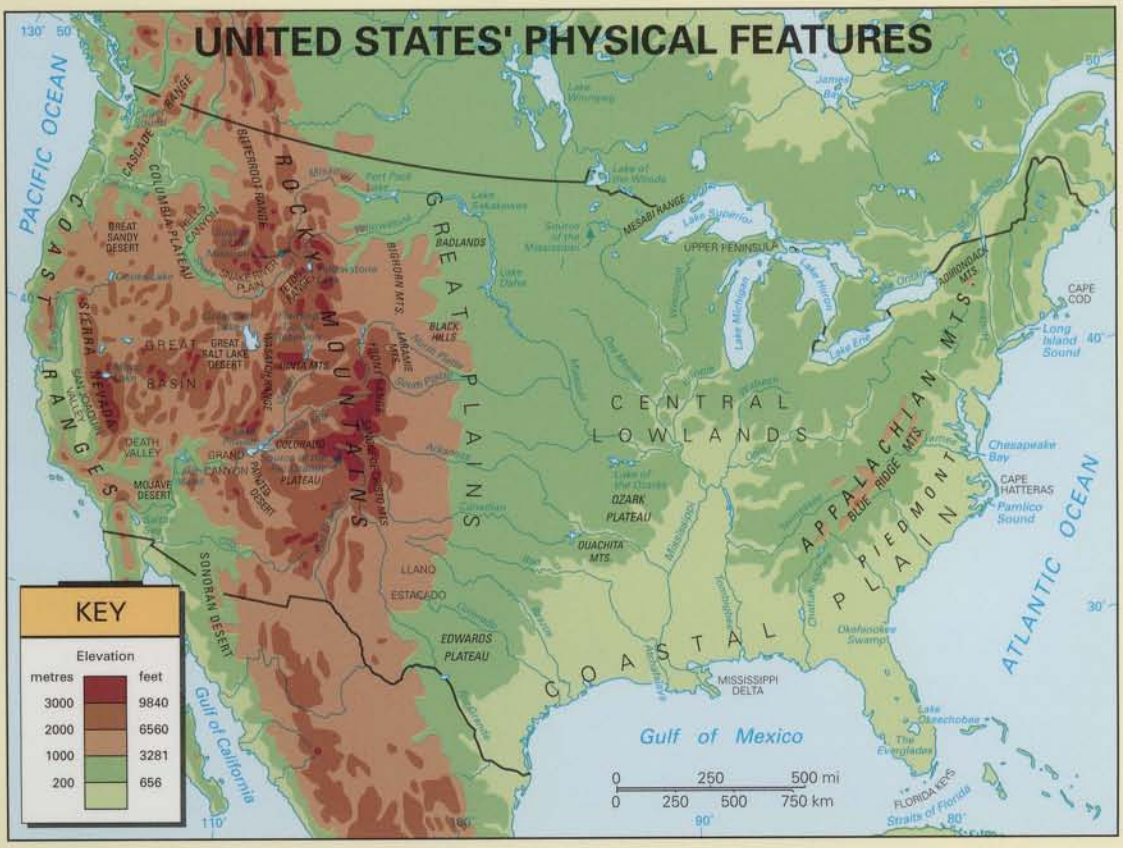
UNITED STATES' POPULATION DISTRIBUTION IN 1940



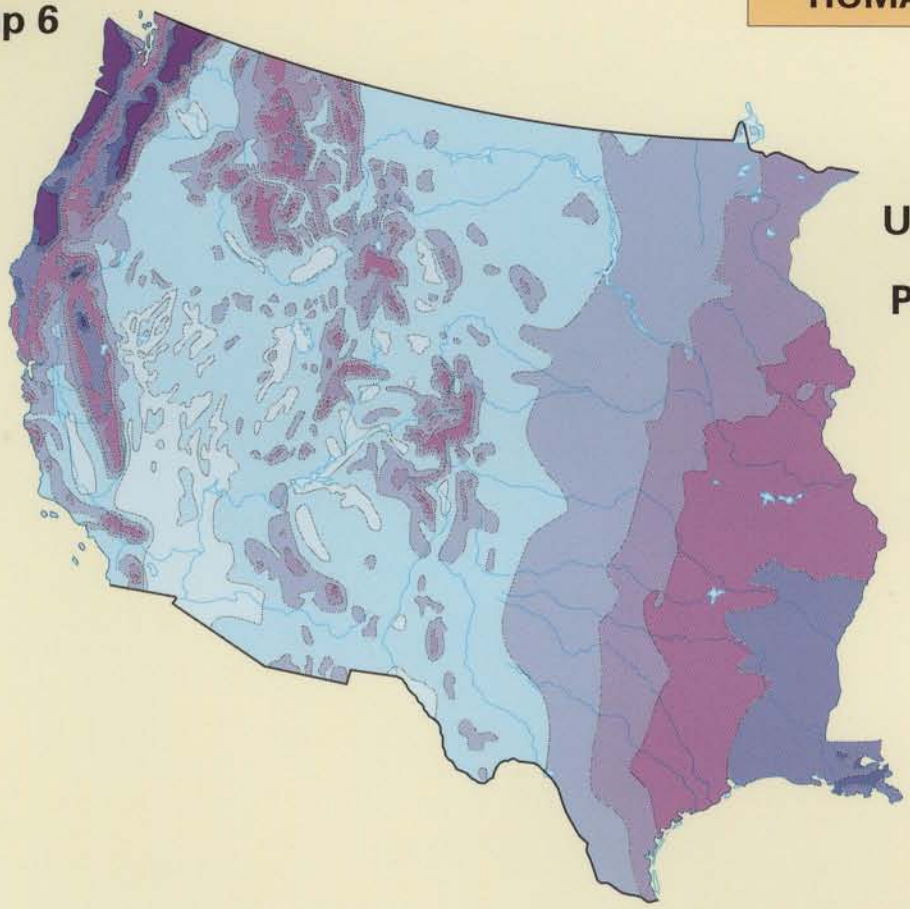
Key

One dot represents approximately 250,000 people

Map 5



Map 6

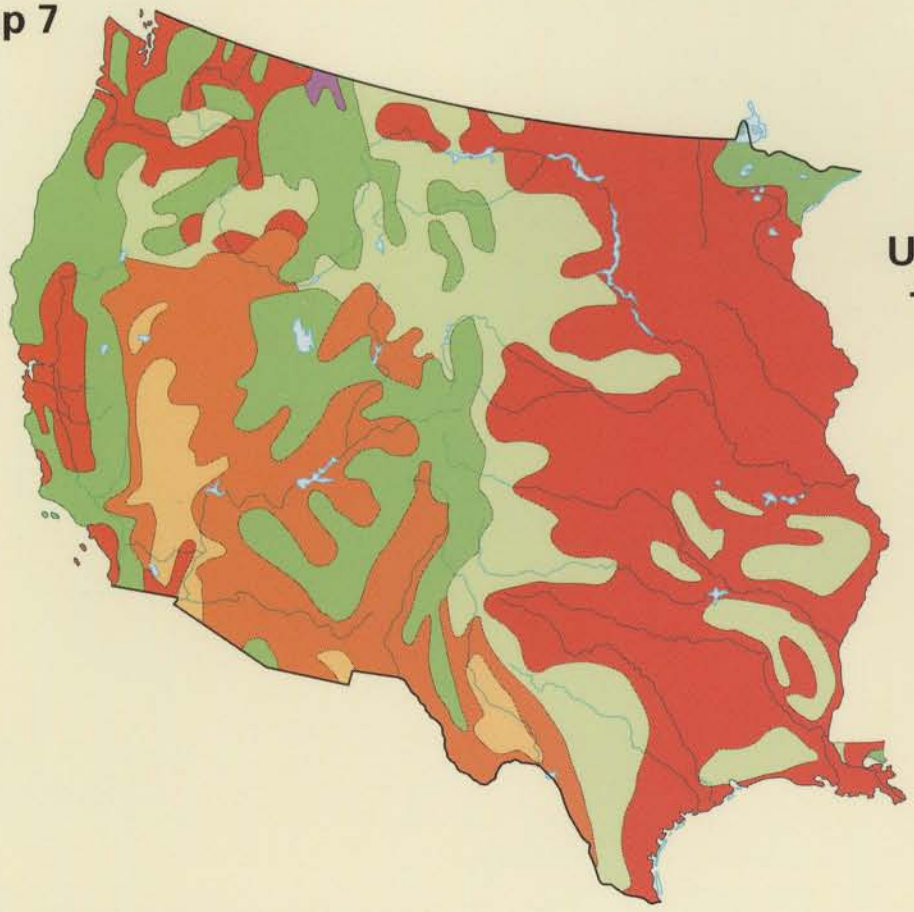


WESTERN UNITED STATES -ANNUAL PRECIPITATION

INCHES OF PRECIPITATION

- More than 80
- 64-80
- 48-63
- 32-47
- 24-31
- 16-23
- 8-15
- Less than 8

Map 7



WESTERN UNITED STATES -VEGETATION

VEGETATION

- Alpine vegetation
- Forest and woodland
- Grassland including prairie
- Cultivated land
- Semi-desert
- Desert