

Grade: Achieved

For Achieved, the standard requires students to research an historical event or place of significance to New Zealanders, using primary and secondary sources.

This involves preparing a research proposal that explains the importance of the topic proposed, developing a focusing question, identifying specific possible sources through preliminary readings, and selecting sufficient relevant historical evidence from both primary and secondary sources to enable comprehensive analysis of an historical place or event. This evidence needs to be fully referenced, annotated (covering aspects mentioned in EN4), and organised. Finally, an evaluation of the research process is required.

This student has provided a short and somewhat general extract on the importance of the Cambodian Genocide to New Zealand. Following preliminary reading, in which they have specifically identified possible sources and how they might be useful, the student has formulated a question looking at the extent to which Pol Pot's actions and methods impacted on Cambodian society.

The student has selected evidence from primary and secondary sources. In total, the student used 6 sources, 2 of which were primary sources, while several of the secondary sources also contained primary evidence that was engaged with by the student. These were adequately referenced. Most of the selected sources were rich, quality sources of appropriate complexity for curriculum level 8.

Across the evidence, annotations assess the source as a historian. This includes considering relevance to the focus question, perspectives, bias and potential limitations, and corroboration of the ideas in the sources.

The evaluation explains the strengths and weaknesses of the research, and basic links are made between these and the reliability and validity of the findings. Comments regarding the range of perspectives captured, the corroboration of evidence, the use of primary evidence, and changes made to the focusing question, all demonstrate the student's ability to evaluate the research process and findings at the depth expected at level 8 of the curriculum.

For Merit, the standard requires analytical and critical annotations that assess the reliability of the evidence. While the student provided some comments that began to reflect the depth of critical assessment required (for example, acknowledging the limitation of a single person's experiences, or how the continued trauma from the genocide may prevent the free sharing of experiences with journalists or 'outsiders'), further instances are required where the comments go beyond being explanatory or evaluative in nature.

Extract:

The Cambodian Genocide took place between 1975–1979 and is significant for New Zealand. We played a part in the humanitarian response and some New Zealanders were even victims of the genocide. New Zealand strongly condemned the Khmer Rouge regime's atrocities, which led to the deaths of nearly two million people. After the genocide New Zealand played a role in international refugee resettlement, welcoming Cambodian refugees to Aotearoa.

New Zealanders should study the Cambodian Genocide to understand the consequences of political dictatorships, human rights abuses, and the impact of war on innocent civilians. By studying the genocide, New Zealanders can appreciate the resilience of Cambodian communities, including those who have resettled in New Zealand, enriching our country's cultural diversity. This knowledge helps ensure that history is remembered.

Preliminary reading:

Beyond the Killing Fields Voices of Nine Cambodian Survivors in America Usha Welaratna (1993)	This would be a helpful primary source to gain first-hand accounts of how the Pol Pot actions impacted and affected Cambodians at the time. These survivors talk of the things they witnessed, the death of their loved ones and the desecration of their culture. These accounts are very personal, capture the emotion and experiences of the 9 individuals and many of their experiences corroborate with the others people interviewed.
https://www.nzherald.co.nz/nz/daughter-of-a-nearly-executed-cambodian-refugee-becomes-gp-in-south-auckland/HDH3QRINW3Z7RPLDJVGDH ZLW6A/#google_vignette	This newspaper article talks about a Dr in NZ whose father was nearly killed in the genocide, it tells of the types of things that occurred in her homeland under the regime of Pol Pot.
https://cla.umn.edu/chgs/holocaust-genocide-education/resource-guides/cambodia	This website is dedicated the Cambodian Genocide. It gives a broad overview of the genocide that will helpful in giving me a basic understanding but also gives me links of other resources I could use. A broad overview like this is often useful as a starting point in research.
[...]	

FQ: To what extent did Pol Pot's actions and methods have an impact on Cambodian society?

Source 1: Kiernan, Ben (2004). The Cambodian Genocide, 1975-1979. A Century of Genocide Critical Essays and Eyewitness Accounts. Samuel Totten et al, Ed. New York, Routledge: 338-373.

5. Victims


5.1 Genocide against a religious group

① Pol Pot's government tried to eradicate Buddhism from Cambodia. Eyewitnesses testify to the Khmer Rouge massacres of monks and the forcible disrobing and persecution of survivors. Out of a total of 2,680 Buddhist monks from eight of Cambodia's 3,000 monasteries, only 70 monks were found to have survived in 1979.⁶ There is no reason to believe these eight monasteries were atypical. If the same death toll applied to the monks from all the other monasteries, fewer than 2,000 of Cambodia's 70,000 monks could be said to have survived.

② Statistics show that to an extent his goal did succeed because ~~the~~ Buddhist monks were almost gone.

③ He achieve this goal rough the methods he used?

80



Pol Pot, 1978
Source: Documentation Center of Cambodia. Photo: Elizabeth Becker

④ "Monks have disappeared from 90 to 95 per cent.... Monasteries... are largely abandoned. The foundation pillars of Buddhism... have disintegrated. In the future they will dissolve further. The political base, the economic base, the cultural base must be uprooted!"
A CPK Centre document dated September 1975

⑤ Buddhism was eradicated from the face of the country in just one year by early 1977, there were no functioning monasteries and no monks to be seen anywhere in Cambodia.

5.2 Genocide against ethnic groups

The largest ethnic minority groups in Cambodia before 1970 were the Vietnamese, the Chinese, and the Muslim Cham. Unlike most other Communist regimes, the Pol Pot regime's view of these and the country's 20 other national minorities, who had long made up over 15% of the Cambodian population, was virtually to deny their existence. The regime officially proclaimed that they totalled only 1% of the population. Statistically, they were written off.

⑥

⑦

because there were monks still alive after the genocide this statement shows that may be fear ~~stopped~~ was also a factor of the declining population of monks.

⑧

what methods were used to eradicate Buddhism?

A method used the method to eradicate ethnic groups in Cambodia was to deny their existence!

⑨

Quote from the time that it was happening

because Buddhism was eradicated in just one year it shows that Pol Pot's methods worked to quite a good extent in this particular region.

this backs up what the source is saying.

Source: *UNIVERSITY OF CALIFORNIA, BERKELEY*

tirely eradicated. About half of the 450,000-strong community had been expelled by the United States-backed Lon Nol regime in 1970 (with several thousands killed in massacres). Over 100,000 more were driven out by the Pol Pot regime in the first year after its victory in 1975. The ones who remained in Cambodia were simply murdered.

In research conducted in Cambodia since 1979 it has not been possible to find a Vietnamese resident who had survived the Pol Pot years there. However, eyewitnesses from other ethnic groups, including Khmers who were married to Vietnamese, testify to the fates of their Vietnamese spouses and neighbours. What they witnessed was a campaign of systematic racial extermination.⁸

The Chinese under Pol Pot's regime suffered the worst disaster ever to befall any ethnic Chinese community in Southeast Asia. Of the 1975 population of 425,000, only 200,000 Chinese survived the next four years. Ethnic Chinese were nearly all urban, and they were seen by the Khmer Rouge as archetypal city dwellers, and as prisoners of war. In this case, they were not targeted for execution because of their race, but like other evacuated city dwellers they were made to work harder and under much more deplorable conditions than rural dwellers. The penalty for infraction of minor regulations was often death. This basically constituted systematic

⑧ methods pol pot used to eradicate ethnic groups was murder which could have been straight to the killing fields or in the interregional prisons.

⑨ research proof but pol pot's methods worked to eradicate the vietnamese ethnic population.

⑩ also proof from 2nd person perspective. Because that testimony is coming from actual survivors then I would say it is more reliable. e.g. people could have legally changed their ethnicity in fear of being murdered. this would show that pol pot didn't achieve his goals.

⑪ method used they weren't targeted though? But they were used to achieve Pol Pot's goal of an agrarian society. did pol pot achieve that goal though?

⑫ discrimination predicated on geographic or social origin. The Chinese succumbed in particularly large numbers to hunger and to diseases like malaria. The 50% of them who perished is a higher proportion even than that estimated for Cambodia's city dwellers in general (about one-third).

⑬ Furthermore, the Chinese language, like all foreign and minority languages, was banned, and so was any tolerance of a culturally and ethnically distinguishable Chinese community. This, in essence, constituted being destroyed 'as such'.

The Muslim Chams numbered at least 250,000 in 1975. Their distinct religion, language and culture, large villages, and autonomous networks threatened the atomised, closely supervised society that the Pol Pot leadership planned. An early 1974 Pol Pot document records the decision to 'break up' the Cham people, adding: 'Do not allow too many of them to concentrate in one area'. Cham women were forced to cut their hair short in the Khmer style, not wear it long as was their custom; then the traditional Cham sarong was banned, as peasants were forced to wear only black pyjamas. Ultimately, restrictions were placed upon religious activity.

⑭ 'Our Cham leaders were dismissed in 1976, and replaced by Khmers. We were not allowed to speak Cham. Only the Khmer language was allowed. From 1977, they said: 'There are no Vietnamese, Chinese, Javanese [Chams and Malays] — only the Khmer race. Everyone is the same.' Nap Gna, a minority Cham Muslim woman

⑮ shows a method of brainwash (propaganda) used to achieve his goal. quote that backs up what the source is saying.

In 1975, the new Pol Pot government turned its attention to the Chams with a vengeance. Fierce rebellions broke out. On an island in the Mekong River, the authorities attempted to collect all copies of the Koran. The villagers staged a protest demonstration, and Khmer Rouge troops fired into the crowd. The Chams then took up swords and knives and slaughtered half a dozen troops. The retaliating armed forces massacred many and pillaged their homes. They evacuated the island, and razed the village, and then turned to a neighbouring village, massacring 70% of its inhabitants.

⑯ Soon after, the Pol Pot army forcibly emptied all 113 Cham villages in the country. About 100,000 Chams were massacred and the survivors were dispersed in small groups of several families. Islamic schools and religion, as well as the Cham language, were banned. Thousands of Muslims were physically forced to eat pork. Many were murdered for refusing. Of 113 Cham hamlets, or community leaders, only 20 survived in 1979. Only 25 of their 226 deputies survived. All but 38 of about 300 religious teachers at Cambodia's Koranic schools perished. Of more than a thousand who had made the pilgrimage to Mecca, only about 30 survived.⁹

⑰ method is banning religions and languages to get rid of ethnic groups. goal

The toll goes on. The Thai minority of 20,000 was reportedly reduced to about 8,000. Of the 1,800 families of the Lao ethnic minority, only 800 families survived. Of the 2,000 members of the Kola minority, 'no trace... has been found'.¹⁰

⑱ consequences

stats

Did he have any consequences? If these languages were spoken?

Annotation:

This source is a secondary source that is written by Ben Keirnen. It is a chapter from a book called, 'Centuries of Genocide' which was first published in 2012. Although this is a secondary source, it does contain primary sources such as quotes and photos from the time of the genocide.

Because this author is American, it can only provide the American perspective, however they have made good attempts to include a range of perspectives. Having these primary sources included in this source, increases the reliability of the source by including the Cambodian perspective and the Cambodian perspective at the time. It provides deeper insight and information that we know is truthful, from eye witnesses of the genocide.

This source helps me answer my focus question as it gives statistical evidence into how Pol Pot's methods affected the population of Cambodia, specifically the ethnic groups and what methods Pol Pot used to get rid of them to create that classless society. This tells me how Pol Pot and his regime, religiously impacted the Cambodian society, but it also tells me that to an extent he did achieve his goals as it shows a great decline of Buddhist monks in the society, eradicating the religion to an extent from Cambodia which was one of his ultimate goals to creating the society he wanted.

This source gives us further statistics that can show to what certain extent he achieved this goal. He says that 'fewer than 2,000 of Cambodia's 70,000 monks could be said to have survived.' (see highlight 3) Although that may be unreliable, a quote that is added to this source backs up what was written, saying "Monks have disappeared from 90 to 95 percent...Monasteries...are largely abandoned" (see highlight 4)

This quote was produced in 1975, right in the first year of the genocide. This tells us that maybe one of Pol Pot's biggest goals was to get rid of Buddhism from Cambodia and that Pol Pot's methods worked to a high extent because it was eradicated so fast.

Source 2: Dith Pran (Ed.). (1997). *Children of Cambodia's Killing Fields: Memoirs by Survivors*. Yale University Press

grew up with and loved dearly. At the time we didn't realize how high the price was that we had to pay for the Khmer Rouge's peace.

The Khmer Rouge were very clever and brutal. Their tactics were effective because most of us refused to believe their malicious intentions. Their goal was to liberate us. They risked their own lives and gave up their families for "justice" and "equality." How could these worms have come out of our own skin?

Even after our warmest welcome, the first word from the Khmer Rouge was a lie wrapped around a deep anger and hatred of the kind of society they felt Cambodia was becoming. They told us that Americans were going to bomb the cities. They forced millions of residents of Phnom Penh and other cities out of their homes. They separated us from our friends and neighbors to keep us off balance, to prevent us from forming any alliance to stand up and win back our rights. They ripped off our homes and our possessions. They did this intentionally, without mercy.

They were willing to pay any cost, any lost lives

① methods worked to an effective extent because no one believed.

② we know this method worked because other sources tell us about how people died on the way out to the farms to slave.

method

for their mission. Innocent children, old women, and sick patients from hospital beds were included. Along the way, many innocent Cambodians were dying of starvation, disease, loss of loved ones, confusion, and execution. *a method*

We were seduced into returning to our hometowns in the villages so they could reveal our true identities. Then the genocide began. First, it was the men.

They took my father. They told my family that my father needed to be reeducated. Brainwashed. But my father's fate is unknown to this day. We can only imagine what happened to him. This is true for almost all Cambodian widows and orphans. We live in fear of finding out what atrocities were committed against our fathers, husbands, brothers. What could they have done that deserved a tortured death?

Later the Khmer Rouge killed the wives and children of the executed men in order to avoid revenge. They encouraged children to find fault with their own parents and spy on them. They openly showed their intention to destroy the family structure that once held love, faith, comfort, happiness, and companionship. They took young children from their homes to live in a commune so that they could indoctrinate them.

Parents lost their children. Families were separated. We were not allowed to cry or show any grief when they took away our loved ones. A man would be killed if he lost an ox he was assigned to tend. A woman would be killed if she was too tired to work. Human life wasn't even worth a bullet. They clubbed the back of our necks and pushed us down to smother us and let us die in a deep hole with hundreds of other bodies.

They told us we were VOID. We were less than a grain of rice in a large pile. The Khmer Rouge said

3 we know it's reliable that they took men because this person says they took her father

4 method used to achieve Pol Pot's goals. (The Khmer Rouge didn't want people to rebel, so they killed them)

5 method used (using children because they know they are innocent and will listen to anything and anyone)

6 methods (this could create fear which would force people to work harder which is helping to achieve Pol Pot's goal of an agrarian society)

loss."

They accomplished all of this by promoting and encouraging the "old" people, who were the villagers, the farmers, and the uneducated. They were the most violent and ignorant people, and the Khmer Rouge taught them to lead, manage, control, and destroy. These people took orders without question. The Khmer Rouge built animosity and jealousy into them so the killings could be justified. They ordered us to attend meetings every night where we took turns finding fault with each other, intimidating those around us. We survived by becoming like them. We stole, we cheated, we lied, we hated ourselves and each other, and we trusted no one.

The people on the Khmer Rouge death list were the group called the city people. They were the "new" people. These were any Cambodian men, women, girls, boys, and babies who did not live in their "liberated zones" before they won the war in 1975. Their crime was that they lived in the enemy's zone, helping and supporting the enemy.

The city people were the enemy, and the list was long. Former soldiers, the police, the CIA, and the KGB. Their crime was fighting in the civil war. The merchants, the capitalists, and the businessmen. Their crime was exploiting the poor. The rich farmers and the landlords. Their crime was exploiting the peasants. The intellectuals, the doctors, the lawyers, the monks, the teachers, and the civil servants. These people thought, and their memories were tainted by the evil Westerners. Students were getting education to exploit the poor.

methods & (finding reasons to kill)

7
away their methods were achieved

8
a method they used to justify the killings which helps Pol Pot achieve his goal because he wouldn't kill without a reason, so if there's no reason, there's no killings which would then mean Pol Pot would not achieve his goals.

with our hands. These people were corrupted and lived off the blood and sweat of the farmers and the poor.

Very few of us escaped these categories. My family were not villagers. We were from Phnom Penh. I was afraid of who I was. I was an educated girl from a middle-class family. I could read, write, and think. I was proud of my family and my roots. I was scared that they would hear my thoughts and prayers, that they could see my dreams and feel my anger and disapproval of their regime.

I was always hungry. I woke up hungry before sunrise and walked many kilometers to the worksite with no breakfast. I worked until noon. My lunch was either rice porridge with a few grains or boiled young bananas or boiled corn. I continued working till sunset. My dinner was the same as lunch. I couldn't protest to Angka, but my stomach protested to me that it needed more food. Every night I went to sleep dirty and hungry. I was sad because I missed my mom. I was fearful that this might be the night I'd be taken away, tortured, raped, and killed.

[I wanted to commit suicide but I couldn't. If I did, I would be labeled "the enemy" because I dared to show my unhappiness with their regime.] My death would be followed by my family's death because they were the family of the enemy. My greatest fear was not my death, but how much suffering I had to go through before they killed me. They kept moving us around, from the fields into the cities. This shows that the method they used to stop people from killing themselves because the Khmer Rouge needed workers. This was a killing people of the relation to the people that killed themselves. Of course people wouldn't want this so it stopped people killing themselves.

9
a proof of fear which helped Pol Pot achieve his desired society because people would just go along with the rules out of fear of being killed.

10
stopped people from killing themselves because the Khmer Rouge needed workers.

his overall helped Pol Pot achieve his goals because - kept his workers alive allowing that this shows that the method they used to stop people from killing themselves. Of course people wouldn't want this so it stopped people killing themselves.

[Two further pages were provided and annotated]

Annotation

This source is a primary source that is a part of a book of people's personal experiences under the Khmer Rouge, the chapter is called Worms of our skin and recounts the memories of a woman named Teeda Butt Mam.

This source gives a personal experience of a woman who was only 15 years old when the Khmer Rouge gained power. This source helps me answer my focus question because it gives a different perspective from someone who actually lived these experiences that the other sources have told me. This source gives me insight into what methods Pol Pot used to achieve his goals of creating specifically an agrarian society because this personal experience focuses on what happened in the rice and wheat fields during the Khmer Rouge.

It tells me that Pol Pot used propaganda to evacuate people to the fields to start his work on creating an agrarian society. I know that this information is reliable because other sources say the same thing about people walking along the highways towards the fields and dying on the way. This source further explains how Pol Pot actually was able to achieve this and keep these methods going for so long. The information about how the regime prevented alliances forming by keeping his victims isolated, was also seen in Source 4.

There are some limitations to this source. Everyone's experiences would be different from another's. This source only gives insight into one experience. This limits the information because it doesn't give me things like stats or other people saying the same things to back up what this author is saying. This source is only giving me insight into a tiny snippet of life under the Khmer Rouge compared to the bigger picture. This person could also have trauma from this life and may not be recounting things to what it was exactly which could make this source more unreliable, giving me misinformation or not enough information.

Source 3: Time magazine, 40 Years After the Fall of the Khmer Rouge, Cambodia Still Grapples With Pol Pot's Brutal Legacy: <https://time.com/5486460/pol-pot-cambodia-1979/> accessed on 15/4/2023

What happened when the regime fell?

The Khmer Rouge's formal control came to an end when Vietnam invaded the capital on Jan. 7, 1979. But even then, the Khmer Rouge was seen by many in the West as a powerful challenge to Vietnamese influence in Cambodia, and maintained support and military assistance from the U.S. and other Western countries. (1)

1979-1990, the Khmer Rouge held onto its seat in the U.N. General Assembly, and was recognized as the only legitimate representative of Cambodia. When Pol Pot died in 1998, he was only just about to face the possibility of trial before the world.

Today, many former Khmer Rouge personnel remain in power (2) even today they still remain in power. including Prime Minister Hun Sen. In power since 1985, the leader of the communist Cambodian People's Party is now the longest-serving prime minister in the world. Cambodia's democracy has never been fully free and open, as TIME has reported; Hun Sen recently won re-election in a vote that has been criticized for a major crackdown on opposition and attacks on the press. that they are still able to have a long lasting impact just not in the way they wanted/pol Pot wanted.

How is the legacy of the Cambodian genocide felt today?

As one of the worst mass killings of the 20th century, the genocide's legacy still haunts Cambodia in a number of ways. Cambodia historian David Chandler says that, as time wears on, Cambodians are steadily overcoming the trauma. "It's all moving slowly into the past," he says. Cambodia is a young country, with nearly half its population under the age of 24. (3) Most Cambodians have no direct experience of the conflict. Those who remember it would be in their 50s or older — which less than 10% of the population are. At least in that regard, Chandler says, the "legacy of the genocide is extremely limited." (4) to an extent pol pot achieved his aims because this is proof that all the intellectuals were killed off leaving a classless society in terms of age (no one is superior)

But politically, it's a different story. "From the very moment that the Khmer Rouge fell in January 1979, their legacy has been politicized." (5) there is not many people to recollect on their experiences.

mass flight into what's familiar — into tradition, into Buddhism, into conservatism, a very risk-averse view of politics."

That idea extends to attitudes toward the atrocities committed by the Khmer Rouge. According to Strangio, the government's grip over information has "inhibited the achievement of some kind of objective understanding of what happened." That means even more time will need to pass before the nation can even really begin to come to terms with its history. (6)

(7) "It's very hard within Cambodian politics to have an open and honest free conversation about who the Khmer Rouge is," he says. "It will take the passing of this political generation before people will be able to have one of these conversations." (8)

its still very not talked about in Cambodia. so it is not understood.

Annotation

This is a secondary source which is an article from 'time'. This source is created to inform about after the fall of the regime and how the regime affects Cambodia today. This source is relevant for my focus question because it goes into detail about the impact of Pol Pots actions and methods on Cambodias society both today and just after the fall of the genocide.

This source gives information into what occurred after the fall of Pol Pot's regime and what legacy it has left on Cambodians society today. Because this source is a secondary point of view from a journalist. The journalist's name is Casey Quackenbush. She is based in New York. This will give us an American perspective which tells me that the Cambodian perspective will be missing. This may cause limitations to some information.

This source helps me answer my focus question because it gives me an understanding of how the Khmer Rouge and Pol Pot still affect Cambodian society today, in a historical way. The fact that it's not normal to talk about their history or maybe it is fear that holds them back. Which overall tells me that Pol Pot still affects the people of Cambodia today in an emotional way. Another quote fro my 4th source can back this up saying, " limited public information and lack of an open, nationwide dialogue about the past." Because there are multiple sources that repeat similar information, it tells me that this source and what this source is saying is reliable.

Evaluation

Some successes that I encountered during my research process were finding secondary sources that provided me with lots of statistics. For example, some of my sources provided me statistics and numbers on how the population of Cambodia was impacted during and after the genocide. Specifically my first source which stated numbers of minority groups population and how they were impacted. For example it says, "of the 1975 population of 425,000, only 200,000 Chinese survived the next four years." This made my research process more successful as it provided more reliable information even if it was part of a secondary source. I found that because of this information being provided, I could also relate it back to other primary sources to check the reliability. For example, one of my secondary source (source 5) said, "if three people gathered or talked, they could be accused of being enemies and arrested or executed." This was from my secondary source, and then one of my primary source, backs this up saying, "The Khmer Rouge built animosity and jealousy into them so the killings could be justified." Being able to correlate these two sources to validate what they were both saying was a success I encountered during my research.

Another successes was finding primary sources that were recollections of the genocide from eye witnesses the provided depth, emotional connection and evidence of the impact the genocide had. With using primary sources that are recollections from eye witnesses, there are some things we need to be cautious about. When people have gone through major events like this, there is a lot of trauma. This could affect their memories. Another limitation from using primary sources like these is that people may not feel comfortable/ may not want to re live and tell the story of the genocide. This could lead to missing information which could then lead to miss interpretation of the source. Therefore, when using sources like these, we need to take into consideration these limitations. We also need to be cautious with recollections of first hand experiences because what happened to one person, may not have happened to someone else. Primary sources like these only provide one perspective and may not take into account the Cambodian society's perspective as a whole.

During my research process, after my first 3 sources I found it hard to find more sources that could provide me with more/ different information that would help me answer my focus question compared to what I had already annotated. For example, my first question that I had made first was "to what extent did Pol Pot's methods work to create an agrarian classless society?" This focus question worked for me well for the first few sources as it allowed me to focus on what methods Pol Pot had used and if those methods seemed to have worked in this society today. As my research went on, I found that this question did not allow me to answer in depth and limited what I could answer and focus on when annotating my sources.

I then changed my focus question to "to what extent did Pol Pot have an impact on Cambodian society?" The change of my focus question then allowed me to have a wider range of what I was focusing on and what I could include in my annotation. I found that this focus question allowed me to go more in depth into my source and be able focus on both how and to what extent Pol Pot achieved his aims but also allowed me to look at how his methods and his actions used during the genocide, affected cambodian society today and also how it affected Cambdoian society during the genocide.

I was able to gain different perspectives, such as the Cambodian perspective, as well as different perspectives inside the Cambodian perspective, this was a strength of my research. Such as my 4th source which gave two opinions on the Khmer Rouge and their regime, one for it and one against it. For example, one of the perspectives is a woman named Mao Saroeum and she says, "He left us nothing but pain and family separation." compared to the other perspective in this source which is a woman named Yong Moeun who says, "I know that he couldn't control everything and to identify all who were good and who was bad."

Having my new focus question allowed me to look into both of these perspectives and look at how Pol Pot affected the society of Cambodia in different ways for each different person. I found that lots of sources that I had come across were from the American perspective by American authors, who had only written their reports and books a long time after the genocide had actually happened. Because these perspectives seemed to always come from Americans, it created issues with reliability because I wasn't seeing much of the Cambodian perspective throughout my sources.

Another strength that I found during my research was being able to get sources from the Auckland library which broadened my research because it allowed me to have access to sources that I would not have been able to find online, for free. For example my second source, which is a book called 'Children of Cambodia's Killing Fields' by Dith Pran. This gave me insight into information and recollections that I would not have been able to find online.

These strengths and weaknesses have effects on the validity of my findings.

I found that I did not have enough primary sources. This is likely to impact the validity of my findings because it decreases the reliability of my research as a whole. Having secondary sources that were published long after the genocide would affect the reliability of that source in itself, and then having multiple of those types of sources could have a stronger impact on my research as a whole. For example, my first source was published in 2012, which is likely to impact the validity of the source and my research as a whole, because information can change overtime. Because multiple of my sources were secondary, they were all written by Americans which were portraying the American perspective. For example my first, fifth and even my 6th source (which is primary but still portraying the American perspective), all portraying the American perspective, written by Americans which is limiting the Cambodian perspective. Having Cambodian authors and Cambodian perspectives in my sources would have helped the validity of my research because it would increase the reliability to an extent, as it may have allowed deeper insight and information into the events and after events of the genocide, as well as provided a more personal level to the sources, again increasing the reliability.