

**Cambodia, from then to now:
memory and plural identities in the aftermath of genocide
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Carla Shapiro

The Pasts and Present of the Tuol Sleng Genocide Museum: Legacies, Naming, Justice

The Tuol Sleng Genocide Museum in Phnom Penh, Cambodia, was established on the site of S-21, a former Khmer Rouge security prison where more than 14 000 prisoners were interrogated prior to their execution in the nearby killing fields of Cheung Ek. A vision for the museum began in 1979, shortly after the defeat of the Khmer Rouge, and the establishment of the People's Republic of Kampuchea (PRK). The PRK attempted to link the Nazi regime with the Khmer Rouge, thereby providing a rationale for the Vietnamese-led takeover of Cambodia. They did so, in part, by connecting two of the twentieth century's most lethal calamities - the destruction of European Jewry during the Holocaust and the 1.7 million Cambodians who perished during the Pol Pot-lead state of Democratic Kampuchea (DK). In setting out to make a genocide museum, the original curator of Tuol Sleng Museum, along with the various staff and S-21 survivors who participated in the construction of the museum's permanent exhibition turned to the epicenter of that genre - museums situated on the former concentration and death camps of Eastern Europe; in particular, the Auschwitz-Birkenau State Museum. There, they found a template for the representation of mass death which could be adapted to suit the political needs of the PRK. This illustrated presentation, based on field research carried out in Cambodia during 2010, will look at the evolution of the Tuol Sleng Genocide Museum, from the immediate post-Khmer Rouge period (1979-1981) to the present day, where recent exhibitions focus on more individuating portraits of victims and perpetrators, and on notions of justice, particularly as they relate to The Extraordinary Chambers in the Courts of Cambodia (ECCC). A detailed look at the content and form of the permanent and temporary exhibitions at S-21 will reveal how the representational legacies of the Holocaust, the pursuit of accountability, and the individual lives of victims and perpetrators, are displayed and expressed.