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THE TRUE HISTORY OF YUON



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(1) WHERE WERE YUON FROM?

ANNAMITES didn't have their own civilization, only had pirate-copied civilization. Annamites' civilization is Champa's (Montagnards) and the consecutive victories of wars they received from their neighbours.¹

The people who are in the outside world might already know too well where Yuon were from in the first place. Even Yuon themselves always confess that they come from China, Yunnan. All Yuon who were used to be the slaves of China for nearly one thousand years; early Chinese historians who encountered the Vietnamese of prehistoric times described them as barbarians who were almost naked. And Yuons are so afraid to tell the people in the outside world about Cambodians, whose civilizations had overwhelmed them. So they only bullshit to the people in the outside world in ill-natured blood not to mention a word of Cambodians:

For example, Chinese travellers and colonists wanted to portray a society which was "barbarian" or less advanced than their own. At the same time, the Chinese claimed that all civilization in the Tonkin Delta had moved down from China in previous centuries. This was widely believed until recently.

The Vietnamese first encountered by the Chinese had different customs and a different style of clothing. However, this certainly does not mean that the Vietnamese were barbarians. Rather, they had a complex society which had developed over about 4000 years of living in the area. During this time period, new groups entered the area from China, Thailand, and Indonesia, bringing with them new technologies, languages, and religious beliefs.

These cultural elements were probably accepted by the original inhabitants of the Tonkin Delta as needed or desired. Later, during colonization periods when cultural elements were more likely to be forced upon the Vietnamese people, they continued to preserve their own cultural identity as a framework for their lives. The list of contributors to Vietnamese culture includes the Malaysians, Indonesians, Chinese, and later the Europeans and the Americans, all of whom at one time occupied Vietnam for extended periods.

Eventually, the descendants of these migratory peoples entered the Neolithic Age (from around 8000-800 BC), when humans started to use simple stone tools. In the Early Neolithic Period (8000-2500 BC), those who arrived to settle along Vietnam's northern coasts were probably negritos, or short, dark curly-haired people who, according to one theory, came south from China. Remains of these people and their culture have been found in the Hoa Binh Caves along the Red River and in the Tonkin Delta.

¹ Angkor Borei, The Voice of Khmer Overseas, by Sot-Polin, <http://www.amekhmer.org>



In the Middle Neolithic Period (2500-2000 BC), more people appeared in the area of present-day Vietnam and settled at another location called Bac Son, which is in a central area of the Tonkin Delta. These people were probably somewhat taller and lighter skinned than the negritos from Hoa Binh and were skilled in the art of basketry as well as the manufacturing and use of polished double-edged stone tools.

In the Later Neolithic Period (2000-800 BC), a variety of tools were used, including bone needles, weights for weaving and fishing, and simple spinning wheels. Remains of their boat-building technology have also been found. During this time, the people were able to support themselves sufficiently by producing two crops of rice per year. Their success in producing rice can be attributed to the ideal climate in the Tonkin Delta; hot sun and the right amount of rain result in a year-round humid environment.

In other parts of Southeast Asia from about 6800 BC, people had been growing peas, beans, almonds, peppers and cucumbers to support their diets. It is probable that some of these crops were also grown in Vietnam. This indicates to historians that in the early period of Vietnamese history the people had a healthy, balanced diet of meat, fish, rice, grains, fruits, and vegetables, and they probably led a stable lifestyle--as long as there was no negative outside interference.

Sometime after the advent of the societies found at Hoa Binh and Bac Son, another group of people developed a culture at Quynh-van (Nghe-an) where an aspect of their religion was manifested in large mounds of mollusk shells which had been collected from the Red River Delta.

At a location further south of the Tonkin Delta, in the central region of Vietnam's coast, remains of another culture have been found at Sa Huynh. This culture existed from about 4000-1000 BC. Tools, ornamental beads, and funerary jars have also been found at these archaeological sites. These jars were usually located at the water's edge and probably signified a dead person's journey out to sea.

Throughout Southeast Asia, the Neolithic Period can be considered the period in which organized societies developed. During this period the Vietnamese people spread across a large area from the foothills of northern Vietnam's western cordillera to the eastern coast. It is thought that they lived in small communities with groups of extended families living in a simple communal way.

In prehistoric times, the people in the Tonkin Delta relied upon the flooding of the Red River and other rivers each year to fill the paddies with fresh water that contained important minerals as well as small aquatic animals which fed nutrients into the ponds.

This brings us to the period of Vietnam's "highest" prehistoric civilization when the inhabitants of the Tonkin Delta reached the Bronze Age. How the people along Vietnam's northern coasts learned the technology of forging bronze is unknown. Many researchers believe it was introduced from China.



Some Dong Son-like drums are still used by the Muong people, a highland group which is found in Vietnam's western cordillera. Others have been unearthed in southern China and Indonesia. Most of the drums made and used around the Red River were probably destroyed when the Chinese filtered into the area around 300 BC and finally imposed colonization on the people of the Tonkin Delta.

Some historians believe that the water god of the Dong Son people was the frog, which might explain the many frogs found on the Dong Son drums and might indicate that the first Dong Son people arrived in Vietnam by sea. Later this symbol was changed to the dragon following Chinese mythology. These origin myths were not written down by the Vietnamese people until about the 13th century AD, long after the Vietnamese had been colonized by the Chinese.

Origin myths also show how the early Vietnamese people saw themselves in terms of their environment. Since water and sun were the most important elements of nature, they were incorporated into their mythology in a way which gave the people and the elements a common origin. Much of early Vietnamese religion involved nature and human relationships with their surroundings. The early Vietnamese people compared the soil, the water, and the sun to God. In these elements there was energy which benefited the people and the greater power to help or to destroy. At times this power was compared to that of a child who may cause great destruction without even realizing it.

CULTURAL AND HISTORICAL INFLUENCES FROM THE NORTH: CHINA

Before the Chinese actually colonized Vietnam, groups from southern China began to move into the Tonkin Delta in order to start new lives after being forced to leave their homelands. Thus, around the 3rd century BC, changes in China began to heavily influence the Dong Son culture which was thriving in Vietnam. One important series of changes occurred along the Yangtze River in southern China. According to historians, in 333 BC, three cultures, the Shu, the Ch'u, and the Yueh began to fight among themselves, causing the Yueh to move south in small scattered kingdoms. At the same time, the central power of northern China, the Ch'in Dynasty, began to split so that a large number of princes and members of the aristocracy also moved south to start their own small kingdoms.

The people of the Red River civilizations, also known as Lac society, began to feel the effects of these newcomers who gradually moved into their homelands. Many historians believe that it was not difficult for the Yueh to be incorporated into Lac society. However, the Lac lords began to fight with the Ch'in princes. While they were involved in this fighting, another group from the northwest, the Thuc (who had once been the Shu of the Yangtze River) took advantage of weakness in the area and asserted their authority. The legendary king of the Thuc family, An Duong led attacks in 214 BC, created a capital in the city of Co Loa, and built a famous citadel, the remains of which can still be seen today.



An Duong's arrival explains the origins of the legendary Au Lac kingdom which is usually associated with the height of Dong Son civilization. The Ou or Au people had also arrived in the area of the Red River along with the Yueh people, and King An Duong's reign in the area united these many different groups under the name of Au Lac.

What is clear to historians about these last three centuries BC is the amount of rapid change which occurred, much of which is depicted on the Dong Son drums. It was usually members of the aristocracy of various groups who streamed into the area of the Red River. They attempted to live the lives to which they had been accustomed, bringing technology, food, and other customs with them to Vietnam. In addition, the newcomers wanted power of their own. After An Duong united various groups in the area, more deposed leaders of the Ch'in Dynasty (which was now losing to the emerging Han Dynasty in China) arrived in the area. One Ch'in leader, Chao T'o, defeated An Duong and divided the area of the Tonkin Delta into two prefects, Giao Chi and Cuu Chan in 111 BC. The Lac lords, or leaders of the Au Lac kingdom, retained their power for a while. However, this marked the end of life as the Au Lacs or Dong Son people knew it, and the beginning of the long period of Chinese colonization.

Chinese people and influence gradually filtered into the area and created lasting changes for the people considered today as members of the original Vietnamese society. Exactly what life was like for these people can only be known through the piecing together of myths, elements of language, and archaeological re-mains. Because Chinese colonization lasted for about 1000 years, knowledge of the early society is extremely important to the Vietnamese people of today who are interested in their heritage. Until recently, the Chinese had claimed that all of Vietnamese culture and indeed, the Vietnamese people had arrived from China.

PREHISTORIC MYTHOLOGY

The movement and changing cultures of early Vietnam are explained through myths which give historians insight into what might have happened in the Dong Son era. The most well-known origin myth says the first Vietnamese people originated from the marriage of a dragon father and a fairy mother who had 100 sons. Because the dragon was a water creature and the fairy was a land creature, they decided they could no longer stay together. The fairy mother took 50 sons to the highlands, and the dragon father took 50 sons to the coast. One of the sons who went with the dragon father became the founder of the Hung Dynasty which is thought to have existed from as early as 2769 BC until 100 AD.

The 50 sons who went to the coast are considered to be the people of the Lac Kingdom. According to historians and archaeologists, the Lac people were coastal people who had developed a sophisticated agricultural society from as early as 1500 BC. The Hungs, as depicted in the mythology, were mountain people who are believed to have had a reciprocal agreement with the Lac Kingdom so that the Hungs protected the Lacs from



aggressive mountain groups in return for rice and other crops grown on the coastal plains of the Red River.

A BRIEF HISTORICAL ACCOUNT OF HOW CAMBODIAN TERRITORIES IN COCHINCHINA CAME TO BE IN THE HANDS OF THE VIETNAMESE:

Before the end of Second World War, French Indo-China comprised five separate countries: Tonkin, Annam, Cochinchina, Laos and Cambodia. The first three are inhabited by a people popularly known as “Annamite” now (Vietnamese) whose culture derives from China, while Cambodia, with a civilization which is Indian in origin, is clearly distinguished from the three countries.

The Annamites are descendants of the Viets, one of the autochthonous races of South China, who have emigrated southward in large numbers and spread the selves like “a flood-ware or a patch of oil from the Red River to the lower Mekong, and from the Chinese Frontier and the Gulf of Tonkin to Camau Point and the Gulf of Siam”. (*Histoire des Pays de l’Union Indochinoise* by NGUYEN MANH QUE - Page 24). They destroyed the kingdom of Champa (a country inhabited by the Malays) and in February, 1859 (the date of capture of Saigon), they occupied a part of Cambodian territory at the moment of the establishment of the French in Indo-China. This occupation led to irregular cession of land by Cambodian rebel princes and also to acts of generosity on the part of Cambodian sovereigns.... For example, the Srok of Preah Trapeang (Travinh) offered asylum to the Emperor GIALONG who had been expelled from his country by the revolt of the TAY SON. The Emperor GIALONG organized his Army there and obtained military help from the Cambodia King ANG ENG (who reigned from 1779 to 1796). After the revolt of the TAY SON had been repressed and the Emperor had returned to the throne of Annam, he recalled the kindly hospitality of the province of Travinh and asked ANG ENG to exclude this Srok from all taxes and the inhabitants from all corvées. ANG ENG agreed out of friendship for Emperor. Later GIALONG arbitrarily made this Srok an Annamite colony, (cf. A letter from ANG DUONG to the Emperor NAPOLEON III quoted in the *History of Thailand*).²

In 111 B.C. the new Han Emperor organized the former commandery of Hsiang into the department (Chou) of Chiao (Ann., Giao-Chau) and divided it into three commanderies:

1. Chiao-Chih (Ann. Gia-Chi), the delta region;
2. Chuen-Chen (Ann. Cuu-Chen), the present provinces of Thanh-hoa, Nghean, and Hatinh;
3. Jihnan (Ann. Nhut-Nam), extending from the Porte d’Annam probably to the southern boundary. Its southernmost prefecture, Hsiang-lin, according to Stein, corresponded with the present province of Thua-thine in Annam. Lin-yi (Champa) was a sub-prefecture of Hsiang-lin, near the present Hue (697).

² http://www.caraweb.org/articles/kampuchea_krom.html



About the beginning of the first century A.D., the Indonesians around the bay of Nhatrang were penetrated with Indian civilization. The first Indian temple in western Indo-China was probably erected there and in the earliest inscription in Indo-China or Indonesia was carved there. In 137 a band of Chu-lien, as what appears to be the leading clan was called by Chinese, came from beyond the border and sacked the sub-prefecture of Hsiang-lin. In 192 one Chu-lien, of this sub-prefecture, killed the sub-prefect and proclaimed himself King of Lin-yi. The above-mentioned inscription at Vo-Canh, near Nhatrang, dated in the second or third century, says that one of Sri Mara (of which Chu-lien is said to be a transcription-575) founded a dynasty.

In A.D. 270 a new and vigorous ruler, Fan Hsiung came to the throne of Lin-yi (Champa). He made an alliance with Fan Hsun (King of Funan) and together they made incessant raids on the territories of Chuen-chen and Chiao-chih. The Wu Emperor sent a general, Tao Hoang, a Governor of Chiao-chih (Tonkin), and he waged war against them for ten years, to the end of that Emperor's reign, but without decisive result (576).

When the Chin Dynasty came to the throne in China (A.D. 280), the new Emperor wished to reduce military expenses. Tao Hoang addressed him a memorial, begging him not to reduce the garrison of that commandery, already greatly weakened by fever and fighting. He pointed out the danger of incessant raids by Champa, aided by Funan. "Lin-yi touches Fou-nan on the south....Their friendly bands loan each other mutual aid." ³

As early as 767, according to G. Maspero, people from Kul-un and Da-ba, or Cho-po (Java), pillaged the new march of Ngan-an (Annam, formerly Chiao Chou, the present Tonkin), as far as the capital (near the present Hanoi) and remained in possession of the delta region until the military governor drove them out of and built the citadel of Lo-thanh. They probably put an end to the dynasty of Gangaraja, which was ruling in Simhapura (the present Tra-Kieu), capital of Linyi (Champa); for, in 774, a new Cham Kingdom, Haun Wang, appeared in the south, which its capital, Rajapura, or Virapura, near the present Phamrang, in the Panduranga region, and governed by a local dynasty which had been reigning there for some time. (Ibid, p. 67)

- In 939, Ngo Quyen defeats the Chinese and founds the Kingdom of [Dai-co-Viet](#) (today Vietnam), with his capital at Co-Loa.
- In 982, Le Dai Hanh, emperor of Dai co-Viet, attacks and destroys [Champa's](#) capital, Indrapura. [[Dai-Viet expansion](#)] ⁴
- In 1044, Ly Thai-tong, who usurped the throne of Dai co-Viet in 1010, defeats and kills king Jaya Sambhuvarman II of Champa, and sacks his capital - Vijaya.
- In 1068, Ly Thai-tong attacks and captures King Rudravarman III of [Champa](#) and annexes his northern provinces.
- In 1400, Le Quy Ly deposes the last Tran Emperor of the Dai Viet and becomes Emperor with the name Ho Quy.

³ Ancient Khmer Empire, pp. 21-21. Lawrence Briggs, 1999

⁴ <http://www.geocities.com/khmerchronology/>



Vietnam Imperial March and Nationalism. From “The Two Viet-Nams: A Political and Military Analysis”, Chapter 2: A Glimpse of the Past. By Bernard B. Fall (Praeger Publishers, New York, 1971);

- In 111 B.C., the victorious Han crushed the young Vietnamese state, and save for a few brief but glorious rebellions, it remained a Chinese colony for more than 1,000 years.

Viet-Nam became a Chinese protectorate ruled by a governor and subdivided into military districts. By the beginning of the first century A.D., the country had absorbed along with many Chinese settlers – a great many of them the refugees from the Han dynasty – much of what was worthwhile in the culture of the occupying power: the difficult art of rice planting in artificially irrigated areas, Chinese writing skills. Chinese philosophy, and even Chinese social customs and beliefs. But – and in this the Vietnamese are unique – they succeeded in maintaining their national identity in spite of the fact that everything else about them had become “Chinese.” Opposition to the Chinese rule built up as the Chinese presence became more ubiquitous and brutal. Finally, what could be called a routine “occupation incident,” the execution of a minor feudal lord, brought about a configuration. In 39 A.D., Trung Trac, the wife of the slain lord, and her sister Trung Nhi raised an army that, in a series of swift sieges, overwhelmed the Chinese garrisons, which had grown careless over the years. In 40 A.D., the Vietnamese, much to their surprise, found themselves free from foreign domination for the first time in 150 years and the Trung sisters were proclaimed queens of the country.

Naturally in so large an empire, Chinese reaction was slow, but when it came, it was effective. Old general Ma Yuan began his counterattack in 43 A.D., and the Vietnamese troops of the two queens made a fatal error: They chose to make a stand in the open field against the experienced Chinese regulars, with their backs against the limestone cliffs at the edge of the river Day – not far from the place where General Vo Nguyen Giap was to pit his green regulars against French Marshal de Lattre’s elite troops 1,908 years later.

Civilization in Vietnam

Posted by [ResmaySorida](#) - Wednesday, December 04 2002 @ 18:20:17 PST

Like Japan and Korea, Vietnam (called Annam at the time) was strongly influenced by Chinese civilization. In fact, China ruled Vietnam for more than 1,000 years. The Vietnam maintained many of their customs, however, and eventually threw off Chinese domination.

GEOGRAPHY AND THE PEOPLE

Located just south of China, Vietnam is a long, curved strip of land that runs along the south of China Sea. It's a easternmost country of Indochina, a peninsula of



Southeast Asia that include the areas of present day Laos, Burma, Cambodia, Thailand, and Malay Peninsula. Much of Vietnam is mountainous, except for a narrow coastal plain and two large river deltas: the Red River Delta in the north and the Mekong Delta in the South.

Vietnam's Geography, like that of Burma, Siam, and Malaya, gave rise to two distinct type of people: lowland-dwellers, who occupied the coastal plain and river deltas, and mountain people, who inhabited the more remote highland area. Historically, it was the lowland peoples who were most open outside influence and who dominated national life.

THE EARLY HISTORY OF VIETNAM

The origins of Vietnamese are surrounding in myth. One legend claims that the Dragon Lord of the Lac and a mountain princess of Vietnam produced the first people in Vietnam. Historians believed that the people known as the Lac did from an early kingdom in the Red River Delta, where they practiced rice farming and developed simple stone and bronze tools.

In 208 B.C. the Lac kingdom was taken over by Trien Da, the governor of southern Chinese province. Trien Da broke with China and formed the new kingdom of Nam Viet, which included parts of northern Vietnam and southern China. He adopted the customs of the local people and consult with the Lac rulers in running the kingdom.

A century later, in 111 B.C., the armies of Han China overran Nam Viet and turned it into a Chinese colony. Thus began more than 1,000 years of Chinese rule in Vietnam. At first the Chinese ruled with a light hand. Although they brought in Chinese idea of government, arts, and culture, they allowed Lac rulers to control their villages. In this way the Chinese confirmed an old Vietnamese saying: "The King's laws bow before villages' customs." Eventually, though, the Chinese began to tighten their control over Vietnam. Vietnamese had agricultural resources and sizeable populations that could be taxed and put to work for the Chinese Empire. Under heavy handed domination by the Chinese, the Vietnam began to rebel. In A.D. 39, two women, the Trung sisters, organized a revolt and overthrew the Chinese overlords. The Trung sisters briefly ruled Vietnam before China regained control. Over the next several centuries others Vietnamese uprisings occurred, though with little success.

VIETNAMESE INDEPENDENCE

The fall of the Tang Dynasty in Chinas in the early 900s provided the Vietnamese with another chance for independence, and this time they succeeded. In 939s in Vietnamese leader name Ngo Nguyen rose up and defeated the Chinese forces. He ruled for only a short time, however, before the country fells into chaos. For the next two decades local warlords fought each other for power. Finally, strong rulers established a



series of dynasties that brought some stability to Vietnam and allowed the nation to develop.

The Li dynasty, which ruled from 1010 until 1225, built and stabilized the Vietnamese state. The Li constructed canals and roads, and developed agriculture. They also established civil services patterned after the Chinese system. Under succeeding dynasties Vietnam began to expand southward. Attaching the kingdoms of Cham and Khmer, Vietnam added new territory. Eventually, the Li captured the Mekong Delta areas and established borders similar to those of modern Vietnam.

VIETNAMESE CULTURE AND SOCIETY

Because of its long occupations by China, Vietnam absorbed many traits of Chinese civilizations. The Vietnamese adopted the Chinese writing system and incorporated many features of Chinese government, including a Confucian style bureaucracy. Vietnam embraced Malayana Buddhism from China and through government supported Buddhist learning, arts and architectures became the most important features of the Vietnamese culture. Under government sponsorship, Confucianism and Taoism also heavily influenced the development of the Vietnamese culture and society.

Yet, as in Korea and Japan, Vietnam's admiration for the Chinese culture did not lead to integration with China. The Vietnamese maintained many of their traditional customs, such as the worship of nature spirits, which they practiced alongside Chinese customs. While Chinese rule left a strong cultural imprint, it actually made the Vietnamese determined to preserve their own culture and identity as a people.

Thanks for all of you reading this article. And don't forget that Ah-Yuon swallowed our Khmer Krom's country. Sincerely yours.

AN AGRARIAN SOCIETY PRINT SECTION

Nevertheless, China and Vietnam shared a number of important similarities. In both states, the primary source of wealth was agriculture. Because of its subtropical climate and plentiful rainfall, Vietnamese food production was based almost exclusively on the cultivation of wet rice. As in China and medieval Europe, much of the land was owned by powerful noble families, who often owned thousands of serfs (indentured farm labourers) or domestic slaves. A class of peasant landholders also existed, however, and the imperial court frequently attempted to limit the power of the noble families by dividing their large manorial estates and distributing the land to the peasants.

The Vietnamese economy was not based solely on agriculture, however. Commerce and manufacturing thrived, and local craft goods appeared in regional markets throughout the area. Especially prized were Vietnamese ceramics, cheaper than those produced in China.



and only slightly lower in quality. But Vietnam never developed into a predominantly trading nation, nor did it become a major participant in regional commerce. Like China, Vietnam looked inward, and the imperial court viewed the merchant class with suspicion.

MARCH TO THE SOUTH PRINT SECTION

Under the Ly dynasty Vietnam gradually became a dynamic force in Southeast Asia, and this power increased under the succeeding Tran dynasty. The Tran took power from the Ly in 1225, when the eight-year-old Ly empress transferred power to her new Tran husband. During the remainder of the 13th century, the Tran was preoccupied with the growing power of the Mongols, pastoral warriors from northern Asia. The Mongols completed their conquest of China in 1279 and established a new empire there known as the Yuan dynasty. A few years later, Mongol armies invaded Vietnam in an effort to reincorporate the Red River Valley into China. Under the leadership of General Tran Hung Dao, the Vietnamese vigorously resisted; after several bitter battles they defeated the invading forces and drove them back across the border. (Dien Bien Phu, Battle of).⁵

A LEGEND

The Children of the Dragon and the Fairy is a legend about the origins of the people of Vietnam. Lac Long Quan, or Lac Dragon Lord, a descendant of Than Nong, the ancestor of agriculture, left his home in the sea and came to the Hong (Red) River plain, in what is now northern Vietnam. Here he met Au Co, an immortal fairy; they fell in love and were married.

Au Co gave birth to a hundred sons, now known as the Bach Viet (the Hundred Vietnamese). But one day, Lac Long Quan said to his wife, "I am a dragon and you are a fairy, like fire and water, we are incompatible. Because of this, I want you to take 50 of our sons with you into the mountains, and the other 50 will follow me down to the edge of the sea."

Lac Long Quan established a country beside the Nam Hai (South China) Sea, and he chose his eldest son, Hung Vuong, to be its first king. King Hung Vuong is known as the "ancestral king," and the Vietnamese people often refer to themselves as the grandchildren of the dragon and the fairy.

PREHISTORY

Archaeological discoveries have shown that Vietnam has been inhabited for at least 30,000 years. Today, some Vietnamese archaeologists believe that the legend of The Children of the Dragon and the Fairy represents the story of the [Dong-son people](#), who

⁵ ENCARTA ENCYCLOPEDIA



lived in the Hong (Red) River Delta between 700 B.C. and A.D. 100. Also called the Lac Society, the Dong-son culture established a Vietnamese presence in the plains of northern Vietnam.

For thousands of years, the Vietnamese people have been developing their own distinct cultural identity. Influenced by - among others - the Indian and Chinese civilizations, and, more recently, the Western world, the Vietnamese have adapted and integrated aspects of other cultures with which they came into contact.⁶

BACH-DANG RIVER

A river in northern Vietnam where the Vietnamese defeated both the Chinese and the Mongols using the same trick. When the river was at low tide, the Vietnamese army planted stakes that would be covered by water at high tide. The enemy armies followed the Vietnamese army up river only to find themselves stranded on the stakes when the tide went out.

DONG-SON PEOPLE, 700 B.C. TO A.D. 100

The group of people seen as responsible for establishing Vietnam's culture. They cultivated rice, kept buffalo and pigs, and were also skilled fishermen and sailors. The archaeological discovery of bronze Dong-son drums decorated in pictures has thrown light on various aspects of the Dong-son culture, including agriculture, ceremonies and rituals, social events and weapons.⁷

MANDARIN

Imperial civil service examination system based on Confucian classics and literature. Those who passed the examination were given official posts in the imperial bureaucracy and became mandarins. The system was first implemented during Chinese rule and the last exam was administered in 1915.

MONGOLS

The people of inner Mongolia. Led by Ghengis Khan in the twelfth century, their army conquered Asia and Eastern Europe. They attempted to invade Vietnam only to fall into the same trap on the Bach-dang River that had defeated the Chinese 350 years earlier.⁸

⁶ <http://www.vmnf.civilization.ca/cultur/vietnam/vimor04e.html#khmer>

⁷ <http://www.viettouch.com>

⁸ <http://www.pma.edmonton.ab.ca/vexhibit/ghenghis/intro.htm>



TRUNG SISTERS

Two sisters, Trung Trac and Trung Nhi, who in A.D. 40 rallied the Vietnamese peasants against the Chinese and regained control of Vietnam within a few months. For three years, the sisters reigned as Vietnam's "queens". When the Chinese re-entered Vietnam in A.D. 43, both sisters committed suicide to avoid surrendering to the Chinese.

The Trung Sisters on the Battlefield Outside the City Wall 1980 – 1990 Lacquerwork on wood with mother-of-pearl inlay CMC 91-596.

The annual Vietnamese Women's Festival commemorates two Vietnamese heroines - Trung Trac and her younger sister Nhi - who rebelled against external rule and founded a short-lived dynasty which lasted from A.D. 39 to 43.⁹

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Ancestor worship arose from Chinese Confucian and Taoist beliefs. It is not worship in the classical sense but an act of commemoration. It is believed that the relationship of submission from younger to elder continues on even after death. Families practicing such beliefs see departed relatives as still a vital part in decision making and the fortunes of the family. This belief system is common among other Asian peoples who follow Confucian and Taoist teaching, it is not exclusive to the Vietnamese. You will often find some shrines with incense and fruit present in homes, even in Canada today.

- Vietnamese embraced the philosophical and religious beliefs of Buddhism, Confucianism, Taoism, and Animism, introduced by the Chinese. The Roman Catholic religion and other western Christian religions are also followed by a small percentage of persons. Marxism of course, also holds a dominant sway over the current Vietnam.
- Traditional Vietnamese families follow a pattern similar to all traditional family structures. Elders are respected. Confucian principles dictate family structure and relationships; son is subordinate to father, wife to husband, younger brother to elder brother. Families are close knit, and work towards the benefit and common good of the family.

A LONG MARCH TOWARDS THE SOUTH

Avid for lands, Vietnamese have begun a long march toward the South, the "Nam Tiến". They have glided along the China Sea and scattered in the area they have cleared and absorbed in a military as well as demographic conquest. They reached the plain of Mekong in 17th century. This [Mekong delta](#) is always compared with another delta, the one in the North as two baskets of rice suspended at the end of a carrying pole that is the Annamese range Trường Sơn, which is what people like to attribute often to the image of Vietnam.

- 10000-8000 before Jésus-Christ: Mesolithic ; Hòa Bình Culture
- 8000-6000 before Jésus-Christ: Inferior Neolithic : Bàu Sơn Cultur
- 6000-4000 before Jésus-Christ: Middle Neolithic : Dạ Bút Cultur.
- 4000-3000 before Jésus-Christ: Superior Neolithic .
- 2100- 1500 before Jésus-Christ: Phùng Nguyên Culture
- 750-300 ans before Jésus-Christ: Dynastie of the [Hùng kings](#) and beginning of the [Dongsonian Culture](#)
- 3rd century B.C.: Foundation of [Âu Lạc](#) kingdom
- Year 207 B.C.: Triệu Đà founded Nam Việt and established its capital at Phiên Ngung (near Canton)
- Year 196 B.C.: Triệu Đà acknowledged vassalage towards China

¹⁰ <http://www.vmnf.civilization.ca/cultur/vietnam/vimor04e.html#khmer>



- Year 111 B.C.: Le Nam Việt was integrated to the Chinese Empire and became Giao Chi province
- 111 B.C.-39 A.D.: Annexation of Nam Viet by the Han. Introduction of Chinese characters and Confucianism.
- Year 40-43: Revolt of the Trưng Trắc & Trưng Nhi sisters.
- year 221: First Chinese campaigns in Viet country.
- year 248: Revolt of Trieu Âu.
- 3rd and 4th century: Several attacks of Kingdom Lam Ấp.
- year 544: Revolt of Ly Bôn against the Chinese domination
- year 618: Beginning of the Tang dynasty in China.
- year 679: Creation by China of the protectorate general of An Nam
- year 863: Occupation of the protectorate by the Nam Tchao
- year 906: Rebellion of Khúc Thừa Dư
- year 917: End of Tang dynasty in China.
- year 939: Ngô Quyền defeated the kingdom of Nam Han. Traditional date of the Viet independence.
- year 944: Death of Ngô Quyền
- year 968: Đinh Bộ Lĩnh proclaimed himself emperor and founded Đại Việt
- year 972: China acknowledged the independence of Đại Việt.
- year 1010: The capital of Dai Viet is Ha Noi with Lý Thái Tổ?
- year 1075: War against China with Lý Thường Kiệt
- 1128-1138: Khmer invasion



- year 1257: Attack of Đại Việt by the Mongols. Vietnamese victory brought by general [Hưng Đạo Vươ8ng Trần Quốc Tuấn](#)
- 1287-1288: Another Mongol attack. Second Vietnamese victory over the Mongols
- 1406: Chinese invasion (Ming dynasty)
- 1418: War of independence conducted by Lê Lợi
- 1427: Chinese troops withdrew from Đại-Việt
- 1428: Beginning of the Lê dynasty.
- 1693: Annexation by Da.i Viê.t of what is left from [Champa](#) (Bình Thuận)
- 1698: [Cochinchina](#) became a Việt province.
- 17th century: Appearance of the first Europeans in Đại Việt and annexation of Khmer territories of Biên Hòa and Gia Định **(1997-2003)**

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and many Secret Killing Fields that Yuon committed against Cambodians in the bitterest past are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and now Khmer Krom that were being effaced on the World Map? Yuon colonialists and imperialists are still trying to cover up Khmer Krom populations in Khmer Krom before the eyes of Khmer Krom people and the world community. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 lives again from 1979 1991 in Cambodia like that? Tragic irony of history. Their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. The misery and destruction for which all Yuon Dictatorial Communist leaders bear direct responsibility are crimes that can never be forgotten.



(2) CIVIL WAR IN SROK YUON?

IF WE Cambodia victims read all histories of Yuon after they were brutally forced out of China. We would really understand that Yuon never rest a single day in bed not only thinking of wagging war against themselves and its neighbors. When Yuon leaders go to bed at once, they start to think of when and how to kill each other, to plunder its neighbours' lands, to push its way as Nuon Khoeun wrote in his book "A Trip To The West In Indochina in 2000". But his predictions happened in 1979-1991 instead of 2000, when Yuon Hanoi sent its troops to drive out its Angkar Leu/Cap Tren of Cambodia. And Cambodia was fully illegally occupied by Yuon "Leeches/aggressor" since 1979.

All Yuon leaders are so cunning to awfully mislead the people in the outside world that war in Srok Yuon was the only civil war that Yuon fought each other fiercely, but not that way. Yuon leaders had another secret opposite plan was to con Chinese, Russian fighting for Vietminh and Americans fighting for President Thieu of South Vietnam against Vietcong. In fact, both North and South Yuon leaders who had the secret goals were to destroy everything that belongs to both Kampuchea Krom and Cambodia Kandal people. (See more about "*Khmer Krom were naively conned to serve Vietminh and Vietcong.*")

VIETNAM IMPERIAL MARCH AND NATIONALISM

From "The Two Viet-Nams: A Political and Military Analysis", Chapter 2: A Glimpse of the Past. By Bernard B. Fall (Praeger Publishers, New York, 1971),

The Vietnamese themselves, for all their cultural and social homogeneity suffered politically from their own over rapid growth and their separation from the Tonkinese homeland. With the means of communication then in existence, the government in the Red River plain was simply incapable of exercising effective control over 1,400 miles of deltas. Divisions occurred, with local feudal lords taking matters into their own hands. In the north, the exhausted Le dynasty had been overthrown by the Governor of Hanoi, Mac Dang Dung, who had, in Buttinger's words, "built himself a staircase of lordly and royal corpses right up to the throne," which he reached in 1527. In the south, another feudal lord, Nguyen Kirn, had set up a Vietnamese government-in-exile in Laos, built around a descendant of the Le. When Nguyen Kirn died in 1545, murdered by supporters of the Mac clan, the struggle degenerated into a long civil war that, save for some brief spells of unity, lasted almost two centuries—with both sides claiming to represent the interests of the hapless legitimate Vietnamese kings while, in fact, merely watching over their own privileges. In the apt words of one French historian, the Vietnamese kings "were reduced to reigning over all Viet-Nam while being incapable of ruling over even the smallest district."⁴



In this indecisive struggle, the south remained largely on the defensive. In the 1630's, the Nguyen rulers built two huge walls across the Vietnamese plain of Quang-Tri near its narrow waist at Dong-Hoi—barely a few miles to the north of the present dividing line at the 17th parallel—and for 150 years the country remained divided on that line, just as it now has been since 1954. A de facto truce existed between the north and the south from 1673 to 1774, although the feudal Trinh lords (who, in the north, had succeeded the Mac as protectors" of the Le kings) still demanded the surrender of the southern "rebels," and the Nguyen in the south refused to agree to reunification as long as the Le kings were helpless puppets of the Trinh. It is apparent that the Vietnamese people have had abundant experience in the kind of bitter internal division that was to rend it again 180 years later, after a brief period of independence and unity. There has been much debate over why the Trinh, with four-fifths of Viet-Nam's population in their area, never succeeded in breaking the hold of the Nguyen over the south, especially since the Nguyen not only had to hold the line against their northern foes, but also had to fight several bitter wars on their own southern frontiers with Cambodia, where Vietnamese settlers were advancing into the Mekong Delta. Economic and social reasons have been invoked by some historians who accept the Marxist interpretation of history as the only valid one, but that interpretation does not quite hold here for the economic and social organization of the Nguyen area was a carbon copy of that of the north. Militarily, also, both sides operated along similar lines, and both sides received "foreign aid" (a situation not unknown today). The Dutch backed the northern regime, while the Portuguese backed the Nguyen by providing modern artillery and military advisers. Since neither side was willing to consider a flanking manoeuvre through the inhospitable jungles to the west of the Wall of Dong-Hoi, a military stand-off resulted, which left the way open to a politico-ideological struggle. It was in the ideological sphere that the Nguyen side had the overwhelming advantage, for in the eyes of their own population, the Trinh lords had lost the mandate of heaven " In an explanation of that important aspect of the attitude of the Vietnamese toward his government, a Vietnamese nationalist wrote in 1948:

“If the sovereign oppressed the people, he no longer deserved to be treated as the sovereign. His person was no longer sacred, and to kill him was no longer a crime. Revolt against such tyranny not only was reasonable but was a meritorious act and conferred upon its author the right to take over the powers of the sovereign.”

In the name of this right to revolution, the Nguyen were eventually victorious over the decadent Le and Trinh; Ho Chi Minh. defeated the French- Ngo Dinh Diem overthrew the discredited Nguyen ruler, Bao-Dai; and the National Liberation Front of South Viet-Nam has sought to gather a popular following first against the stagnant Ngo Dinh Diem regime and then against its successors.

But an unforeseen event was to change for a brief moment the course of Vietnamese history. This was the rebellion of the three brothers from Tay-Son, a small village not far from Ankhe on the north-eastern edge of the PMS. The uprising began in 1772; by 1777, the Nguyen had been defeated and the last surviving prince of the family Nguyen Anh, had been driven into the inhospitable swamps of the Mekong Delta. The Trinh, who had



thought the moment ripe to settle their accounts with the southern regime, became the next victims of the victorious Tay-Son. By 1786, most of North Viet-Nam had fallen into the hands of the Tay-Son, who officially abolished the moribund Le dynasty in 1787,

Although the youngest of the Tay Son brothers, Hue, took care to marry the daughter of the last Le king.

Between 1789 and 1792, Vietnam was once more united under a single ruler, but the reunification brought in its wake a bitter civil war waged by the Nguyen, the Tay-Son, and the Trinh, which left Viet-Nam more devastated than had 150 years of division. Present-day Marxist sources like to describe the Tay-Son as "progressive" rulers who lost their "mandate of Heaven" because they failed to solve the "social contradictions" then prevailing in Viet-Nam. The actuality seems to be less poetic: They were simply the first Vietnamese rulers to try to attempt to establish a military dictatorship in a country where the military were regarded with somewhat less than high admiration.

Thus, when Nguyen Anh began his campaigns of reconquest with the help of a French force of Katanga-type adventurers, the populace, mindful of the relatively efficient administration built up through competitive examinations under the Nguyen, began to flock again to the tatter's banners. The fact that, thanks to his experienced French cadre and its better artillery, he outclassed the Tay-Son militarily, also had a great deal to do with the renewed enthusiasm for the Nguyen. But the final victory of Nguyen Anh over the Tay-Son was also the beginning of a new era: that of European political and military intervention in Vietnamese affairs.

CIVIL WAR PRINT SECTION

The Vietnamese advance to the south coincided with new challenges to the north. In 1407 the Chinese Ming dynasty, which had overthrown Mongol rule in 1368, occupied Vietnam. By 1428, however, resistance forces under rebel leader Le Loi had restored Vietnamese independence. Le Loi mounted the throne as the first emperor of the Le dynasty, which was to last for more than 300 years.

The new ruling house retained its vigour for more than 100 years, but internal rivalries weakened the dynasty in the 16th century. In 1527 General Mac Dang Dung deposed the Le monarch and made himself ruler. The Nguyen and Trinh families, Le nobles who supported reinstatement of the Le ruler, regained control of the country by 1592. By that time an ambitious Trinh noble, Trinh Kiem had become dominant in the Le court and had granted a member of the Nguyen family a freedom in the south. This effectively divided the state into two separate administrative regions, and a rivalry developed between the Trinh and Nguyen lords.

The split of Vietnam into two squabbling regimes coincided with European interest in the region. In the 16th and 17th centuries European fleets visited Vietnam carrying traders who sought wealth and missionaries who were intent on converting Vietnamese and



others in the region to Christianity. To seek advantage over their rivals, the European traders and missionaries sided with one or another of the Vietnamese states, further dividing the country.

By the late 18th century, the Le dynasty was near collapse. With no powerful central government, feudal lords increasingly gained control of vast rice lands. In 1773 three brothers from the village of Tay Son in central Vietnam launched a peasant rebellion against the corruption and misrule of the Nguyen court. In each village they captured, the Tay Son confiscated land from the wealthy and redistributed it to the poor. By 1783 the Tay Son rebellion succeeded in overthrowing the Nguyen family in the south. The Tay Son brothers, as they were popularly called, then turned their forces against the Trinh government in the north.

By 1789 the eldest of the brothers, Nguyen Hue (no relation to the Nguyen family that had controlled the south), gained control of the north and declared himself founder of a new dynasty. His death in 1792, however, left a power vacuum. Meanwhile, Nguyen Anh, the sole surviving heir of the Nguyen house in the south, had assembled a force to retake Vietnam.

By 1789 his forces had recaptured most of the former Nguyen territory. They then moved north and in 1802 defeated the Tay Son armies. Nguyen Anh established a new Nguyen dynasty, with its capital at Hue in central Vietnam to symbolise the newly restored unity of the country.

And the war from 1940 to 1975, Vietminh and Vietcong killed too far many Khmer Krom innocent people and its Yuon citizens...etc. North and South fought each other fiercely. But in the end, Cambodian people who are the losers, whereas the Yuons are winners who gulped up so brutally both Khmer Krom and Khmer Kandal so far so worse. (See more about *[“They’ve unfairly been forced to give up their Kampuchean citizenship...”](#)*)

These are all the roots of the reasons that the Khmer people who really considered Yuon as their 3-Centuries-old-Leech-Hereditary Foes who are the worst murderous violators of human rights on earth. And this is the clearest revelation unfolds their Past and Present Endless Unforgettable Painful Suffering Tragedies, Hatred and animosity against Yuon, and many Secret Killing Fields that Yuon committed against Cambodians in the bitterest past are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and now Khmer Krom that were being effaced on the World Map? Yuon colonialists and imperialists are still trying to cover up Khmer Krom populations in Khmer Krom before the eyes of Khmer Krom people and the world community. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 lives again from 1979 1991 in Cambodia like that? Tragic irony of history. Their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. The misery and destruction for which all Yuon



Dictatorial Communist leaders bear direct responsibility are crimes that can never be forgotten.



(3) YUONS ARE “BLOODY LEECHES” OF CENTURY IN THE RIVER OF CAMBODIA

WHENEVER a Khmer Krom man/woman have a bitter argument with a Yuon family who is cursed by that Khmer Krom man of being leeches or in Yuon ‘Dia’. That Yuon family is not happy with that curse/insult from the Khmer Krom. Why? Because Yuons are like the leeches in the river of Cambodia for many centuries up until today that wickedly suck Khmer Krom people’s blood everyday by forcing all Khmer Krom people out of their land so far so worse. They have perfectly manipulated million Super-Dirty-Genocide Tricks to eat up Cambodians’ lands in the fresh eyes of the world. And they aren’t yet caught in action at all. They all are still living in blood and sweat of Khmer Krom and Cambodian peoples so far so good. But how long can they live in the blood and sweat of our Khmer compatriots?

Khmer Krom always insult Yuon with this short phrase in Yuon language, “Bot Nuoc or Bubble of Water”. Because they were born from the “Bubble of Water” who live only on the water polluting and contaminating water. They try to destroy everything Cambodians have. Yuon clearly try to reveal their ancestors’ Super-Dirty Demonic Tricks by using “Expansion” instead of the word “Leeches”. As we Cambodian victims can see very clearly that Yuon confessed that their ancestors “Sucked/ate up” Cambodians’ blood and land in the 18th Century:

CULTURAL AND HISTORICAL INFLUENCES FROM THE SOUTH: CHAMPA

Vietnam today is characterized by two major river deltas, the Red River Delta in the north and the Mekong River Delta in the south. In prehistoric times a kingdom formed along the coasts north of the Mekong River Delta. It was composed of Malayo-Polynesian people and was highly influenced by Indian and Indonesian traders and religious people. This area developed into the kingdom of Champa which was similar to other Hindu-Buddhist civilizations which were being formed in Indonesia, Burma, Thailand, and Cambodia.

Champa did not become an established kingdom until 192 AD after which time it became quite advanced with walled cities, books and archives, palaces, and monuments, many of which were built by slaves. Residents of Champa were able to grow two crops of rice per year with a sophisticated system of irrigation which was overseen by a water chief, someone selected to monitor the irrigation ditches and canals.



Bang An *

While some cities in Champa remained centers of religion and trade, this kingdom was mostly made up of small territories in river valleys and on coastal plains, each with a local ruler who was seen by his subjects as a representative of the gods. The height of Cham civilization occurred during the 6th to 8th centuries. At this time, much trading occurred between the Chams and the highlanders who needed salt as well as with coastal villages in Vietnam and with China. Important trade items included elephant and rhinoceros tusks, cardamom, bee wax, aromatic woods and betel nut. However, when times were not going well in the small coastal city-states, the people turned to looting and pirating in other coastal towns of Champa and Vietnam. After centuries of these pirate raids, the Vietnamese began to fight back and eventually conquered Champa, but not before many aspects of Cham society were incorporated into the societies of Vietnam.

EXPANSION

In the twelfth century, Vietnam began to expand to the south. During the sixteenth and seventeenth centuries, the Vietnamese army gradually conquered the neighbouring [kingdom of Champa](#) and, by the eighteenth century, all of the Mekong River Delta, home of the [kingdom of Khmer](#), was in Vietnamese hands. The arrival of Europeans, particularly the French, in the nineteenth century, put an end to Vietnamese expansion.

Despite the fact that their populations were integrated into Vietnamese society, these kingdoms' ethnic groups have, to this day, remained true to their own culture. Vietnam has three national minorities - the Khmer Krom, the Hoa (Chinese-Vietnamese) and the Cham - and is also home to 60 other ethnic groups. Champa Kingdom; A kingdom located in central Vietnam that was conquered by the Lê Dynasty (1428-1789) in the mid-fifteenth century. Today, the Chams are an ethnic minority in Vietnam.

* http://gilkerger.club.fr/champa/bang_an/banan6.htm

**KHMER KINGDOM**

The Khmer people are the ancestors of the Cambodians. By the late eighteenth century, Vietnam had expanded south into the Mekong Delta, which was traditionally Khmer territory. Today, the Khmer of Vietnam are one of three recognized minorities.¹¹

Not to mention The Malays also learned foreign influenced kingdoms such as the Kingdom of Champa (the 2nd earliest kingdom of Southeast Asia) Sri Vijaya (the longest reigning kingdom of the world whose kingdom was 640 years in power, longer than the British Empire, Tang Dynasty of China etc.

The enlargement and expansion of the continental civilizations of the Orient, and in particular the southward expansion of the Chinese culture (which in turn caused large numbers of adjacent peoples, such as Burmese, Thais and Vietnamese to move south into Indochina) had the effect of submerging the Austronesian culture there.¹²

People's Lively Forces Vietnam's Expansionism in Indochina Vietnam's Expansionism in Indochina:

STRATEGIES AND CONSEQUENCES ON THE REGIONAL SECURITY

By
Kang Pol

SUMMARY:

The performance of Vietnam's current expansionism in Indochina is a result of its Strategic Southward Move. In the space of a few hundreds years, Vietnam had managed to built its Empire through successive annexations and new forms of colonization.

Not only the Fundamental Rights of People annexed [Cham, Montagnards (Mien, Mnong, Koho, Jarai, Degar), Hmong and Khmer Krom] – representing in 1998-99 more than 13% of Vietnam's total population - or placed under Vietnam's control (Cambodian and Laotian) are ignored and violated but South East Asia's security order may also be threatened by Vietnam's hegemonic ambitions. That is why this expansionism performed by this country constitutes a real danger for the regional and international security.

Based on the Cambodian case, this paper tries to analyze the strategies implemented by Vietnam for its expansionist process and assesses its consequences on the regional and international security.

KEY WORDS:

Annexation – Ethnic Minorities – Strategic Manipulations - Violation of Self Determination Rights – Hegemonic Ambitions – Threat for Regional Security.

¹¹ <http://www.vmnf.civilization.ca/cultur/vietnam/vimor04e.html#khmer>

¹² <http://members.fortunecity.com/dikigoros/themalays.htm>



Dang Nghiem Van, Chu Thai Son and Luu Hung: Ethnic Minorities in Vietnam, Culture & People, 2000. 1 © People's lively Forces Vietnam's Expansionism in Indochina

May 2004

FACTORS BEHIND VIETNAM'S SOUTHWARD EXPANSION

HISTORICAL MOTIVATIONS

Vietnam is considered as one of the most expansionist countries in Asia. In the space of a few hundreds years, this country has evolved from its small cradle located in the Delta of Tonkin to become a tentacular Empire. Its expansionist - annexationist process is often known under the following metaphor: "the Long March Towards the South". Because of this March some countries were simply transformed into a province of Vietnam and other are becoming, like Cambodia, the victim of its expansionist policy.

As mentioned above, Cambodia is not the only victim of this conquest policy. In the past, the Kingdom of Champa and Kampuchea Krom (currently South of Vietnam) were totally annexed. And Lao PDR is currently facing the same problems as Cambodia. But due to time constraint only the Cambodian case is analyzed in this communication.

The aim of this paper is to analyze Vietnam's strategies deployed in this southward expansion, and to assess the implications for the Regional Security and its international consequences.

I - SOUTHWARD EXPANSION POLICY AND STRATEGIES

After breaking away from China, the cradle of the Vietnamese nation in the 10th century was only the area encompassed by the Delta of Tonkin. As early in the 13th century, Vietnam began its southward expansion policy. Initially, it encroached and definitely annexed the Kingdom of Champa (currently central Vietnam) in 1693. Then in early 17th century, it began encroaching and occupying Khmer territory of Cochinchina or Kampuchea Krom (present-day South of Vietnam). Today, this invading process is accelerating in an unprecedented pace.

After being placed under Chinese domination until 939, Vietnam (then known as Nam Viet) was unceasingly attacked by Mongol and Chinese armies. In order to better resist the northern threats (from China), Vietnam have begun a long march toward the South, the "Nam Tiến" in Vietnamese expression. © People's Lively Forces Vietnam's Expansionism in Indochina

MAY 2004

Long March Toward the South LEGEND Kampuchea Krom 17th - 20th century
Champa 15th- 17th century Nam Viet Vietnam today Khmer Empire Zones under
Vietnamese influence Today Tomorrow ? Chinese threats Southward Move THAILAND
CAMBODIA TODAY VIETNAM CHINA LAOS ?

**BURMA**

In the past, this inexorable expansion gave Vietnam strategic advantages for the North to successfully resist the Chinese attacks and the South to open up wider frontiers. As one of the most densely populated country in Asia, Vietnam could also resolve, thanks to its March towards the South, the problems of its territory's tininess and grant its population resources from countries newly annexed or placed under its control. 3 © People's Lively Forces Vietnam's Expansionism in Indochina

VIETNAM IMPERIAL MARCH AND NATIONALISM

From "The Two Viet-Nams: A Political and Military Analysis", Chapter 2: A Glimpse of the Past. By Bernard B. Fall (Praeger Publishers, New York, 1971),

In the course of this successful venture into colonialism (for it was nothing else), the Vietnamese state decided to institutionalize the process, and in 1481, the don-dien were created. Like the Roman colonial 1500 years earlier or the Israeli nakhal settlements 500 years later (or the Austro-German Wehrbauern in the 1700's) the don-dien were agricultural settlements given to farmers who were for the most part army veterans and who, in return for free land, defended the new frontier. The members of the don-dien were a tough hardy lot, not only willing to defend what they already had, but usually not loath to push the border farther west-this time at the expense of the decaying Khmer (Cambodian) state. It was obvious such a situation was fertile in border incidents, which were further exploited to round out the Vietnamese domain. In 1658, all of South Viet-Nam north of Saigon (then that the fishing village of Prey Kor) was in Vietnamese hands; Saigon itself fell in 1672.

The next step in colonial conquest was also typical. A Chinese merchant, Mac-Cuu, had established himself in southwestern Cambodia and, like the well-known European trading companies of the time, had taken physical possession of several provinces stretching from Kampot to Camau. When the Cambodians and their Siamese allies threatened Mac-Cuu's "state within a state," he appealed for help to the neighbouring Vietnamese, who were only too happy to oblige. By 1757, Viet-Nam had occupied the rest of the Mekong Delta and the swamp-infested Camau Peninsula. Vietnamese settlers began to pour into the empty provinces, which became a vast "Far West" for the Vietnamese state. To this day, the areas on the western side of the Mekong are known to the Vietnamese as "Mien-Tay" ("the New West"). By the end of the eighteenth century, Viet-Nam had expanded to the full extent of its present shore line.

From 1841, Cambodia was purely and simply incorporated into Viet-Nam, but after a Cambodian rebellion encouraged by Siam and a brief war in which Siam and Viet-Nam fought each other to a standoff, both countries agreed in 1845 to a condominium that ended only when France's protectorate was established, in June, 1863. A similar condominium policy in northern Laos also had brought the important Tran-Ninh



Plateau—now better known as the Plaine des Jarres—under intermittent Vietnamese control beginning in the sixteenth century.

It is interesting to compare the Vietnamese colonization process with the corresponding process of state-building going on in Europe at that time; for too many well-intentioned writers (particularly those in the United States who feel that Europe must continually make amends for her colonial performance) tend to gloss over the non-European colonial processes that were going on simultaneously. In Europe, the sixteenth and seventeenth centuries witnessed what could be called a national "regroupment" process: Spain left the Low Countries; non-German states lost their influence in Germany; and the Turks, after a high tide that had brought them to the gates of Vienna in 1529 and 1683, returned to the lower reaches of the Balkans. In Europe outside Russia, only Austria-Hungary was to survive as a major multinational state until 1918, and no new state rose to power by ethnic assimilation of alien areas. Viet-Nam was obviously doing exactly the opposite: It carved out its territory through military conquest over states whose level of indigenous culture was at least equal, if not superior, to its own. In other words, it did not invoke the moralistic rationale of "Manifest Destiny," "la Mission Civilisatrice," or "the White Man's Burden"; its action, like the German *Drang nach Osten*, was simply a manifestation of the vitality of its people. It was simply and purely a process of colonial conquest for material gains, no more, no less. The fact that it took place on contiguous territory does not make it any more respectable than, say, the Russian conquest of Hungary.

After they were freed from the salves of Chinese hot-iron-cages, pushing their ways the northward to southward by forcing the indigenous people like Chams and Khmer Krom out of their true land for many endless centuries up until now, known as, "A Trip To The West in Indochina in 2000 as Nuon Khoeun wrote his book in 1970, to describe clearly:

We still remember clearly in the mind of every one of us that during World War I/II, Germany/Allemagne gave a badly lesson to mankind.

Allemagne/Germany applied a theory of politician leader, Hitler, who claimed the rights for all Alemagnes to live on the vast lands and that they considered were their vital lives.

The movement of claiming to expand these lands, the Germany who made to base on the wrong ideas that were said Germans who are the stronger race than others, Slaves and Latins who lived in Eastern and Western European Continents.¹³

All people who were in all European continents used to tasting these bitterest past memories that I need not to mention again herein. But the nations/Vietnamese who are a nation is considered blatantly that there are dynamism and enough quality intellectuals and so on.

¹³ PP. 30-32, Nuon Khoeun, 1970



But another fact that we are so worried is importantly Yuon colonization in neighbours:

- 500,000 Yuon citizens in Cambodia (more than 100 000 Yuon immigrants who were repatriated to South Vietnam, after 18th March 1970)
- 50,000 Yuon citizens in Laos (plus North Vietnamese army)
- 50,000 Yuon citizens in Thailand.

Only in our Kampuchea there are great numbers of Yuon that make us all so worried. And secretly illegally sneaked into live in Cambodia continuously that is very hard to be assumed about consequences of our both economy and policy has to suffer. Especially, these Yuon nations can't be easily assimilated into another nation society, whose tradition, culture and the relation of psychology or politics to their motherland. This is an idea that they have to consider Yuon who are Great Danger in politics.¹⁴

According to Khieu Samphan, (his spokesman, of sorts, to Sihanouk in his "retirement"), it appeared that the Vietnamese threat with a special T was like a malignancy eating away at Kampuchea just as cancer would a human body. So Sen, Pol Pot's war minister, had already told me in September, 1975, that to save Kampuchea and the Khmer people from utterly disappearing, the "Vietnamese sickness would have to be totally eradicated. "This "cancer" would require a "three-part surgical operation."¹⁵

Subject: Influence genetic!!!

From: mtes_tum@yahoo.com (Mtes Tum) Newsgroups:

soc.culture.cambodia Organization:

<http://clubkhmer.com/> Date: Dec 16 2002 20:23:27

Genetic, study of the transmission of genes of the parents to their descent, expression, way to thinking, physical appearance, biochemical or characteristics and sometimes behavioural data. The genetic term was invented, in 1906, by the British biologist William Bateson. The geneticists determine the mechanisms and the laws of hereditary transmission by which the descendants obtained by sexual reproduction resemble, more or less, with their parents. The genetics also studies the frequency of genes and their associations in the biological populations. Actual a recent study of Genetic and psychology give another aspect of biogenetic. According to some scientist & patrician, genes play a primordial role in life of one determined individual even after 10 generations.

Many diseases were so transmit from one generation to other this way. You may have heart failure, migraine, some kinds of high B/P, epilepsy or else because one of your grand, grand and grand parent got it one. Yet, this is not the only powers that possess the gene of our ancestors. Genes can also influence the way one think. You may become depressive, irritated, bad humour, always sick but never know the cause, though; even modern medical can't either help. In Asia we used to call this, the angry of the spirit, ancestor or else. The practices are too close to

¹⁴ PP. 35-37, Nuon Khoeun, 1970

¹⁵ War & Hope, William Shawcross, Prince Norodom Sihanouk, 1980. P.45



animism. People always go to see Guru (Kru) to make some blessing and offer some offering to the spirit according to the diagnostic and require of the Guru/spirit.

The former Western has had the same practice. They have had the same kind of witchcraft practicing which is not much different from other people around the world. Even the revolution of XIV_XVIII centuries has massively executed the witch in the most atrocious condition, burning, picked the wood in the chest...etc., yet actually many are the sorceress practicing a mixed witchcraft so astrology and clairvoyance with a big dose of psychology and modern average. They are, in general, swindlers. Therefore, recently, there exist another form of treatment for this ancestor trouble, a method of psychotherapy, mixture of psychology and genetic calls psychogenetic-therapy. The method is the same as in psychology. The therapist tries to bring the patients back in their hidden and beyond memory/origin to search for the source/cause of the trouble. Then together the therapist and the patient will try to treat the sickness through genetic source/cause. Though, many incurable diseases can be cured by this method. Seem very efficient, best for mental and spiritual standards.

According to a rapport declared by a TV chain, 9/10 of French are the descendants of Charlemagne. So, if you get back to your beyond source, you may be cousin of some of your neighbour or may be your enemy. What about Cambodians, then? Though, if we get back some time at the latest 500 years, we stated that actual Cambodians are quite different from those of Angkorians period on mentality plan as well as on intellectual plan. So then, the theory of genetic influent should be totally wrong. May be ?

But if we observe a little bit in Khmer's history of these last some years after, we can state that the masse of Cambodia population of these last centuries was completely changed. From 1st (may be before) and this till the end of Xth the population of South East Asia is composed; a party by Indo_aryen (Khâms of Cachemire/Mundas so kratra, brahmas, hermit's couch) others were Austro-Asian (Austroloids), Melanesians and Indonesians (malayo-polynesian) The cohabitation of those former Cambodia's habitants known a culminated progression, an apogee of a civilisation. But from XIV centuries and this till now, Cambodia were invaded by another group of populations couch, though, mongoloid (principally Chinese, who are the former of actual Thais and Vietnamese) In 1352 . Angkor was sacked by the T'ai/Thai, of Yunan (Chinese inhabitant), patrimony pillaged, population massacred, city Angkor, the first cradle of Khmers Nation was destroyed and humiliated forever. In 1420, then again 1430, and so some years after the plunders repeated again and again until now. . . . It rested only a desolation views after each plunder. How a Nation could stand up after centuries and centuries of unless plundered and massacred? Yet, T'ai is not the only robber but another horrible and frightening robber, Dai Co Viets, looked at the Siam jealously. The kingdom of Dai co Viet (actual



Vietnamese) composed of four Chinese's provinces so Guangxi, Guangdong, Tonkin and modern Annam (close to actual China bordering)

In 939 people of Dai Co Viet whose kingdom was only a simple vassal of Chinese, benefiting the fall of the Chinese's empire to proclaim its quasi-independence from the China. It began so eating gradually the powerful kingdom of Champa (actual Vietnam central) The conflict between Viets (Youn) and Khmer began at least in the reign of king Suryavarman II, XII^o century, but at that period Viets was in defensive position and but can already used Cham and Khmer as instrument to reach its goal. Method parasite and divide to control are the famous terrible Vietnamese instrument/method. With Viets, people died, it rested only the desolation views of human corpses everywhere but no murderer, and this is how the population of Champa then Khmer of Cochinchina were reduced into few Viet minorities. and the disaster scourge continues its way toward West In XVII, a king Khmer named king Chey Chetha II married with Vietnamese female (Yeay Chov) and took important masse of Vietnamese in Cambodia's court. So from that day, the majority of the high ranks in Khmer court were all Vietnamese. Some married with Khmer royal family and so all are contaminated even the population. Though, it still not enough for Chov, so this Viets asked the king Chey Chetha II to allow Vietnamese to settle in Kampuchea Krom/Cochinchina (actual South Vietnam) so gradually Viets invaded totally Kampuchea Krom and the massacre on Khmer continue until now. At the end of XIX century, French come in Asia and occupied Asia, especially Khmer, Laos and Vets. This new trouble in Asia marked another bouleversement in the composition of Khmer population.

At the end of XIX a first census gave a first estimation of the inhabitation of Cambodia which didn't not passed of one million heads. This estimation showed specially that, the several crisis/perturbations of Khmer's country of that period had exhausted and Khmer's humanity patrimony and material . . . Worrying of its own interest and none of Khmer's ruin, French had entered in mass the migrant of Chinese running from Maos oppression, so the migrant seem to be more important than the native people themselves. Though, French placed Vietnamese in the head of all Khmer's administrations and the Chinese in commerce, so Khmer's people was up with empty hand, private all right and all privileges in their own country, where in plus, they have to pay a heavy/over tax. Those who can't pay the tax asked by French, will be imprisoned or simple killed, even a simple peasant. This is how the nightmare/drama of Khmer's people began. This unbalance/inherent human source created countless instability, so ideology and mentality conflict inside so the Khmer society by the new comer; a savage culture/mental shocked which can't resolved until today. This instability entrained unless into civil war, often provoke by those who looking for Khmer miserable situation to complete eliminated Khmer's Nation, a long wish of their ancestors since many centuries ago, so as what happened in Pol Pot time until now. . . .



This is what calls, genetic contaminated which make Cambodia for what it is to day. If Viets/Chinese are a good race, as they pretend too, their country will be a better place to live and their species will not become parasites, killers or else so then Cambodia may look better than what it is today under their domination!!!!

Parasite can only kill other to feed its body and reproduced its species in the body/host of others. But they don't conscious while kill others they will die at the same except they are the bacterium more resistant. Human must behave differently from Parasites, care and improve the host they host in ... If the new generation of Cambodians continue to behave as Parasite, they will get killed too, more or less as what happened in Pol Pot's time. Indeed, Pol Pot and Vietnamese government have evacuated many thousands of Vietnamese to Vietnam while they were killing Khmers yet, some of Viets were also killed by some isolated group of Khmer rouge.. . !!!

Most important, Gene differences one individual from other. In one phrase, Gene determines who you are, a conscious or an unconscious human. ("Mtes Tum". Article reposts by Apsara Angkor.)

While the Vietnamese maintained their guard to the north, an area of equal and growing interest lay to the south. For centuries, the Vietnamese State had been restricted to its heartland in the Red River Valley and the mountainous perimeter. Determined to obtain an outlet for their growing population, in the 10th century Vietnamese rulers began turning their attention south to the kingdom of Champa, a seafaring state inhabited by Malay-speaking peoples. The two states competed bitterly for advantage. On several occasions, Cham armies broke through Vietnamese defences and occupied the Vietnamese capital. More frequently, Vietnamese troops were victorious, and they gradually drove the kingdom of Champa to the south. In the 15th century Vietnamese forces captured the Cham capital, south of present-day Da Nang, and virtually destroyed the kingdom. For the next several generations, Vietnam continued its historic march to the south, wiping up the remnants of the Cham kingdom and gradually penetrating the marshy flatlands of the Mekong Delta.

There it confronted a new foe, the Khmer kingdom of Angkor, which had once been the most powerful state in mainland Southeast Asia. By the late 16th century, however, it was in a state of decline and unable to offer sustained resistance to Vietnamese encroachment. A hundred years later, Vietnam occupied

The lower Mekong Delta and began advancing westward, threatening to transform the disintegrating Khmer state into a mere protectorate. (Dien Bien Phu, Battle of Source: log into ENCARTA ENCYCLOPEDIA). (POLITICS FORUM. Posted By: Apsara Angkor (MSN.net). Date: Tuesday, 1 April 2003, at 1:41 a.m.)

**TRINH-NGUYEN SEPARATIST WAR (1600-1786)**

During the Le Dynasty 1600's, Vietnam experienced internal chaos. The Vietnamese warlords struggled for power and sought full control of Vietnam. The Trinh clan controlled the northern part of Vietnam while the Nguyen has controlled the south. Consequently, the Trinh and Nguyen wars provided the Vietnamese with opportunity to infiltrate the northeast provinces of Kampuchea Krom in the provinces such as Do Nai, Morea and Toul Ta Mauk. (By Mr. Trieu Funan)

Yuon desire to have a nationalistic mentality like China, who has historically used their self-imposed ego to inflict much pain on other ethnicities of Asia because they grew to erroneously think they are "superior" to everyone else. Yuon start wars over egoistical mentalities and trying to separate themselves, or think that they are somehow different. It only spurs animosity and uneasiness.

These are all the roots of the reasons that the Khmer people who really considered Yuon as their bloody 3-Centuries-old-Leech-Hereditary Foes who are the worst murderous violators of human rights on earth. And this is the clearest revelation unfolds their Past and Present Endless Unforgettable Painful Suffering Tragedies, Hatred and animosity against Yuon, and many Secret Killing Fields that Yuon committed against Cambodians in the bitterest past are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and now Khmer Krom that were being effaced on the World Map? Yuon colonialists and imperialists are still trying to cover up Khmer Krom populations in Khmer Krom before the eyes of Khmer Krom people and the world community. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 lives again from 1979 1991 in Cambodia like that? Tragic irony of history. Their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. The misery and destruction for which all Yuon Dictatorial Communist leaders bear direct responsibility are crimes that can never be forgotten.



(4) FRENCH COLONIALISTS WERE LIKE “THE MAGIC BRAKES”

VIETNAM had elaborated very meticulous plans to push its southward expansion in Cambodia. But the French presence in Cambodia was a problem for Vietnam. As a Khmer proverb says “There can not be two lion kings on one mountain”.¹⁶

The French colonialists in Indochina were like the “Magic Brakes” to stop Yuon expansionism, aggression of its neighbors for a while. But how long for those “Magic brakes” could prevent Yuon expansionism from invading Cambodia?

- a. Vietnam has been invaded by three nations, China, France, and in a sense, the United States. Each of these three invaders has had an influence upon Vietnamese society.

China has had the longest, most lasting, and most significant influence upon Vietnam. Vietnam embraced Chinese philosophy and some aspects of Chinese culture. French colonialism offered the French language, culinary tastes, and most importantly, through the work of Jesuit missionary Alexandre de Rhodes, a written language based upon Roman script. American influence can probably best be expressed in an adaptation to American pop culture, dress, music, food tastes, and a desire to live in the west.

- b. Despite centuries of effort by foreign conquering powers to shape Vietnam in their image, Vietnamese have always maintained a sense of national identity. This sense of Nationalism has often manifested itself in a determined spirit to resist at all costs, foreign domination. Vietnam for centuries has resisted foreign control; they continue to be a tough minded and strong people who have never accepted conquest.¹⁷

FRENCH CONQUEST PRINT SECTION

A French Catholic missionary, Bishop Pigneau de Behaine, had raised a mercenary force to help Nguyen Anh seize the Vietnamese throne. The bishop hoped the new emperor would provide France with trading and missionary privileges, but Nguyen Anh was suspicious of French influence. Under his rule and that of his successors, any resistance to the absolute power of the government was dealt with harshly. The Nguyen regime persecuted religious followers, including Christians, Buddhists, Daoists (Taoists), and followers of traditional beliefs.

¹⁶ People’s Lively Forces Vietnam’s Expansionism in Indochina Vietnam’s Expansionism in Indochina: Strategies and Consequences on the Regional Security. By Kang Pol

¹⁷ http://www.rcmp-learning.org/vietnam/module_d.htm



The persecution of French Christian missionaries and their Vietnamese converts, in particular, received the attention of French Catholics. Religious groups in France demanded retaliatory action from the government in Paris. When commercial and military interests also urged a decisive move to protect French interests in Southeast Asia, the French emperor Napoleon III approved the launching of a naval expedition to punish the Vietnamese and force the court to accept a French presence in the country. The first attack at Da Nang in 1858 failed to achieve its objectives. A second attack farther south the following year was more successful, however, and in 1862 Emperor Tu Duc agreed to cede several provinces in the Mekong Delta to France as the colony of Cochin China.

In the 1880s the French resumed their advance, launching an attack on the Red River Delta on the pretext of protecting French citizens there. After severe defeats, the Vietnamese court accepted French rule over the remaining territory of Vietnam, which was divided into two protectorates Tonkin in the Red River Delta and Annam along the central coast.

In 1887, after France had established a third protectorate over Cambodia, it consolidated the administration of its Southeast Asian territories, creating the Indochinese Union, or French Indochina. Laos was incorporated into the union in 1893.

Colonial Rule and Resistance Print section. The imposition of French colonial rule met with little organised resistance. Emperor Tu Duc himself hoped that by adopting a conciliatory attitude toward French demands in the southern provinces, the invaders might eventually be brought to reason and persuaded to give up their new conquests. He therefore prohibited his subjects from openly resisting French actions. But the sense of national identity was not extinguished, and anti-colonial sentiment soon began to emerge. Poor living conditions, worsened by French economic exploitation, contributed to growing Vietnamese hostility to foreign rule.

French occupation did bring some improvements in the area of transport and communications and also contributed modestly to the growth of a commercial and manufacturing sector. However, as a whole, colonialism brought little improvement in the lives of the Vietnamese. In the countryside, peasants struggled under heavy taxes and high rents. Workers in factories, in coalmines, and on rubber plantations laboured in abysmal working conditions for paltry wages. By the early 1920s nationalist parties began to demand reform or independence. In 1930 the Moscow-trained revolutionary Ho Chi Minh (real name Nguyen Tat Thanh) established the Indochinese Communist Party (ICP). Until the outbreak of World War II (1939-1945), the ICP and other revolutionary groups laboured with little success. In 1940, however, Japan demanded the right to place northern Vietnam under military occupation. Japan planned to use the area as a base from which to launch a future invasion of the rest of Southeast Asia.¹⁸

¹⁸ Dien Bien Phu, Battle of Source: log into ENCARTA ENCYCLOPEDIA



FRENCH INDOCHINA

The Indochinese Union was created by the French government in 1887 to consolidate French rule over Vietnam, Laos and Cambodia.

GENEVA AGREEMENT

The agreement signed at Geneva that ended the First Indochina War between France and Vietnam in 1954 and provisionally divided Vietnam into North and South along the seventeenth parallel. The French were supposed to withdraw all troops from the North, and the Communists from the South. The agreement also called for elections in 1956 which were never held. [The Final Declarations of the Geneva Conference](#) ¹⁹

French missionaries came to Vietnam during the 1600s and by the mid-1700s, Alexandre de Rhodes developed a version of the [Vietnamese language](#) which used the Roman alphabet and is still in use today. France was interested in Southeast Asia because of its proximity to China and, by the end of the nineteenth century, had gained control of Vietnam, Laos and Cambodia, thus creating [French Indochina](#).

1. Tonkin
2. Annam
3. Cochinchina/Khmer Krom
4. Cambodia
5. Laos

JUNE 1954

FRENCH INDOCHINA

Indochina was the collective name given to the French territories. After eight years of war, France withdrew from Vietnam following the signing of the Geneva Accords in 1954.²⁰

At the same times, at the arrival of Frenchmen started in 1858 in Cochinchina opening another New Age in the History of Indochina. French colonialists had to be stopped for a good while...because its also country had to become the land of the French colonialists once.

But, then like Kampuchea, the arrival of the French colonialists had rescued Laos from the catastrophe...

¹⁹ <http://students.vassar.edu/~vietnam/doc2.html>

²⁰ <http://www.vmnf.civilization.ca/cultur/vietnam/vimor04e.html#khmer>



This is the fact; the French colonialists were like the “Effective Magic Brakes” to stop the colonization and expansionism of Siamese and Yuonese in 19 Century preventing Cambodia and Laos from being eaten up.²¹

These are all the roots of the reasons that the Khmer people who really considered Yuon as their 3-Centuries-old-Leech-Hereditary Foes who are the worst murderous violators of human rights on earth. And this is the clearest revelation unfolds their Endless Past and Present Unforgettable Painful Suffering Tragedies, Hatred and animosity against Yuon, and many Secret Killing Fields that Yuon have committed against Cambodians in the bitterest past are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and now Khmer Krom that were being effaced on the World Map? Yuon colonialists and imperialists are still trying to cover up Khmer Krom populations in Khmer Krom before the eyes of Khmer Krom people and the world community. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 lives again from 1979 1991 in Cambodia like that? Tragic irony of history. Their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. The misery and destruction for which all Yuon Dictatorial Communist leaders bear direct responsibility are crimes that can never be forgotten.

²¹ Pp.18-19, “A Trip To The West in Indochina in 2000”, Nuon Khoeun, 1970



(5) WHO WAS HO CHI MINH?

HO CHI MINH, scholar, soldier, revolutionary-to Vietnamese a hero, but to Cambodian victims and others a devil incarnate who brutally killed so many people of his own and Cambodians from the past to the present day because of his murderous daydream of Indochinese Communist Party was to incorporate Cambodia, Khmer Krom and Laos into the hot-iron cage of Hanoi Leaders for French colonialists instead.

Ho Chi Minh, who was like his Vietnamese ancestors, had committed so many evil crimes against Cambodians/Khmer Krom people, Chams in Champa/ Montagnards and Laotians. And if we all Khmers want to live in peace with Vietnamese, we must hand over Khmer Rouge leaders/cadres to the International Court of Justice for putting them on trial so that the brutal mass of killings can be clearly revealed to the world: "Who was wearing secret black balaclavas to kill Khmers of more than 3, 000, 000 lives from 1975-79?"

He married nationalism to communism and perfected the deadly art of guerrilla warfare.



HO CHI MINH: BY STANLEY KARNOW

Later, built into a largely conventional army, they frustrated the massive U.S. effort to prevent Ho's communist followers from controlling Vietnam. For Americans, it was the longest war--and the first defeat--in their history, and it drastically changed the way they perceived their role in the world.

To Western eyes, it seemed inconceivable that Ho would make the tremendous sacrifices he did. But in 1946, as war with the French loomed, he cautioned them, "You can kill 10 of my men for every one I kill of yours, yet even at those odds, you will lose and I will



win." The French, convinced of their superiority, ignored his warning and suffered grievously as a result. Senior American officers similarly nurtured the illusion that their sophisticated weapons would inevitably break enemy morale. But, as Ho's brilliant commander, General Vo Nguyen Giap, told me in Hanoi in 1990, his principal concern had been victory. When I asked him how long he would have resisted the U.S. onslaught, he thundered, "Twenty years, maybe 100 years--as long as it took to win, regardless of cost." The human toll was horrendous. An estimated 3 million North and South Vietnamese soldiers and civilians died.

Its impoverished peasants, traditional dissidents, opposed France's presence; and Ho's father, a functionary at the imperial court, manifested his sympathy for them by quitting his position and becoming an itinerant teacher. Inheriting his father's rebellious bent, Ho participated in a series of tax revolts, acquiring a reputation as a troublemaker.

- In 1929 he assembled a few militants in Hong Kong and formed the Indo-Chinese Communist Party. He portrayed himself as a celibate, a pose calculated to epitomize his moral fibre, but he had at least two wives or perhaps concubines. One was a Chinese woman; the other was Giap's sister-in-law, who was guillotined by the French.
- In 1929 he assembled a few militants in Hong Kong and formed the Indo-Chinese Communist Party. He portrayed himself as a celibate, a pose calculated to epitomize his moral fibre, but he had at least two wives or perhaps concubines. One was a Chinese woman; the other was Giap's sister-in-law, who was guillotined by the French.

What he brought was a spirit of rebellion--against first the French and later the Americans. As Ho's war escalated in the mid-1960s, it became clear to Lyndon Johnson that Vietnam would imperil his presidency. In 1965, Johnson tried a diplomatic approach. Accustomed to dispensing patronage to recalcitrant Congressmen, he was confident that the tactic would work. "Old Ho can't turn me down," L.B.J. said. But Ho did. Any settlement, he realized, would mean accepting a permanent partition and forfeiting his dream to unify Vietnam under his flag.

There was no flexibility in Ho's beliefs, no bending of his will. Even as the war increasingly destroyed the country, he remained committed to Vietnam's independence. And millions of Vietnamese fought and died to attain the same goal.

Ho died on Sept. 2, 1969, at the age of 79, some six years before his battalions surged into Saigon. Aspiring to bask in the reflected glory of his posthumous triumph, his heirs put his embalmed body on display in a hideous granite mausoleum copied from Lenin's tomb in Moscow.²²

²² http://www.diggerhistory.info/pages-leaders/enemy_svn.htm

**KHMER KROM FORUM: COMMUNISM'S VICTIMS TODAY**

Helle Dale, in her March 31 column on the Op-Ed Page, "Lest we forget: Erect Memorial for victims of communism," said: "We can all take heart when we consider that the Free World did win against the ideology of communism."

One must assume she meant the U.S. won the battle by the breakup of the Soviet Union. But we have yet to win the war on communism. (none) "Lest we forget," communism still thrives in Cuba, China, North Korea, Laos, Cambodia and Vietnam. Even though Ho Chi Minh is dead, his policy of expansionism and hegemony over Laos and Cambodia set out when Ho established the "IndoChina Communist Party" in 1933, is alive and being carried out by the fascist Vietnamese communists in Hanoi. Amoeba-like, communist Vietnam is slowly neo-colonizing Laos and Cambodia by the traditional Vietnamese expansionism termed Don Dien, first by occupying territory with troops, then having their families come in to settle the new territory, then putting the troops into civilian clothes to become "ready reservists" and replacing them with new troops for further expansion. "Lest we forget," Hanoi maintains a contingent of 3,000 troops, a mixture of Special Forces and intelligence agents, with tanks and helicopters, in a huge compound 2½ kilometres outside Phnom Penh right next to Hun Sen's Tuol Krassaing fortress near Takhmau. They are there to ensure Hanoi's puppet, Cambodian Prime Minister Hun Sen, doesn't stray far from Hanoi's policy of neo-colonization of Cambodia.

Several million Vietnamese have settled in eastern Cambodia and have been given Cambodian citizenship by Hun Sen. (See more in [Part 2](#).)

"Lest we forget," the Vietnamese communists have also extended their hegemony over Laos and have de facto annexed Laos, in many ways now a province of North Vietnam. The Lao party leaders are anointed by Hanoi and receive their marching orders in sub rosa through a Vietnamese shadow government. The Vietnamese communists consider the Lao "Nha que qua" — very backward — thus needing to be "guided" by Hanoi. According to recent intelligence reports, Hanoi has three divisions of infantry in the south of Laos along with the 968th Special Division in the north. Their presence ensures adherence to Hanoi's dictates and helps the Pathet Lao eradicate the Hmong Ethnic Minorities who fought for the Americans during the Vietnam War. The Lao communists proclaimed they would hunt down the "American collaborators" and their families, "to the last root." They will be "butchered like wild animals." This, of course, with Hanoi's help. "Lest we forget," the communist regime in Vietnam has had a long-term policy of ethnic cleansing against minorities. After the 1954 Geneva Agreements and withdrawal of French forces, more than 50,000 ethnic minorities in North Vietnam were systematically murdered. "Least we forget," Ho Chi Minh's legacy and policy of murder and racist ethnic cleansing continues to this date to be carried out by Hanoi's remnant communist hard-liners. Last Easter weekend, thousands of Christian Montagnards — allies of the U.S. during the Vietnam War — converged on the provincial capitals in the Central Highlands to hold peaceful prayer vigils for religious freedom and human rights. According to reports, when the Montagnards knelt to pray, the Vietnamese police and soldiers in plain clothes waded in, shooting and clubbing



Montagnard men, women and children indiscriminately. Large numbers of bodies reportedly were tossed on trucks and taken to mass graves for burial. People are prevented from leaving their houses to get food. The Central Highlands have now been totally sealed off with no communications, and although U.S. Embassy representatives have repeatedly tried, they have been denied access. "Lest we forget," is not an isolated incidence. In 2001, Montagnards tried to hold similar "peaceful" protests over the destruction of their churches and confiscation of their ancestral lands, and thousands were tortured, imprisoned and murdered. Evidence gives weight to ethnic cleansing since the Vietnamese population has tripled since the end of the Vietnam War while the Montagnard population, estimated at 1.5 million in 1975, has now been reduced to about 750,000. "Lest we forget," presidential hopeful John Kerry has had a long-term love affair with the Vietnamese communists, giving aid and comfort to the enemy during the Vietnam War by marching alongside communists under the Vietnamese communist flag while he was spokesman for Vietnam Veterans Against the War (VVAW). Commenting on Vietnam, Kerry stated, "I think that politically, historically ... people try ... to satisfy their felt needs, and you can satisfy those needs with ... communism." After the House passed the Vietnam Human Rights Act by a vote of 410 to 1 in 2001, Mr. Kerry blocked it from going to the floor of the Senate for a democratic vote, thus ensuring that the Montagnard and the Vietnamese people will continue suffering under communist brutality. Mr. Kerry said passing the Vietnam Human Rights Act would only strengthen the hand of the Vietnamese hard-liners and harm trade.

Au contraire, Senator: Your policy of continued support for the Hanoi communists only gives the Vietnamese hard-liners a green light to continue eradicating Montagnards. And trade should never come at the cost of an entire people's blood. (See more "[Yuan Communist leaders've still brutally committed crimes against Khmer Krom...](#)")

"Lest we forget" President Bush stated, "The war on terrorism must never be an excuse to persecute minorities," (The Washington Times, Oct. 20, 2001). Mr. President, it is now time for you to act and strongly signal the Vietnamese communists that the United States will not tolerate this treatment of our allies — the Montagnards.

MIKE BENGE Mr. Benge spent 11 years in Vietnam as a Foreign Service Officer, and worked closely with the Montagnards during that time. Of those 11 years, 5 were as a Prisoner of War.

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We can see clearly this picture was drawn by a Khmer artist showing “Indochinam” instead of “Indochina”. So “Indochina+Vietnamese=Indochinam” to mean that Khmer Krom, Cambodia, Laos and Montagnards are secretly planned being incorporated into Vietnamization by all Yuon murderous communist, colonialist and imperialist leaders like Ho Chi Minh, in 1930:



Indochina Crisis *

The nation bearing responsibility for the Cambodian tragedy is not the United States but North Vietnam. For centuries Vietnam has coveted the fertile rice basin of Cambodia; for decades the Vietnamese Communist Party plotted to subjugate Cambodia and Laos into an Indo-China Federation dominated by Hanoi.²³

Describing the media coverage of Southeast Asia as a "farce," Chomsky and Herman contrasted the grim reports on Vietnam by New York Times reporter Fox Butterfield with the much more favourable comments of the members of a handful of non-governmental groups. This, Chomsky and Herman asserted, was evidence of a campaign of disinformation:

“The drab view of contemporary Vietnam provided by Butterfield and the establishment press helps to sustain the desired rewriting of history, asserting as it does the sad results of Communist success and American failure. Well suited for these aims are tales of Communist atrocities, which not only prove the evils of communism but undermine the credibility of those who opposed the war and might interfere with future crusades for freedom.”⁽⁸⁾²⁴

* Sacrava

²³ Subjugation of Cambodia. Simon Ross, 1983

²⁴ <http://www.mekong.net/cambodia/media1.htm>

**THE INDOCHINESE CONGRESS (MAY 1936-MARCH 1937):****FALSE HOPE OF VIETNAMESE NATIONALISTS.**

Journal of Southeast Asian Studies; 9/1/1999; CHONCHIRDSIN, SUD
HighBeam Research Members

Between May 1936 and March 1937, several political movements in Cochin China (southern Vietnam) attempted to form an Indochinese Congress, intended to be a "people's assembly" in which the Vietnamese would be able to negotiate colonial reforms with the French authorities. The development of the Congress movement took place in the context of a more relaxed colonial policy exercised by a new government in Paris which was at the beginning of its administration. Against this background, the Indochinese Communist Party (ICP) took the opportunity to expand its anti-colonial activities...

Ho Chi Minh, who later became leader of Vietnam's Communist Party, had long dreamed of an independent Vietnam. As early as the 1920s, he affiliated himself with Communist groups and studied in the Soviet Union, and he went on to establish the Communist Party in Vietnam during the 1940s. With the Second World War, French authority crumbled, and in 1946 full-scale war broke out between the Viet Minh, 1. North Vietnam 2. South Vietnam.²⁵

1954 – 1975, NORTH AND SOUTH VIETNAM

The 1954 Geneva Accords divided Vietnam's territory into two zones separated at the 17th parallel. Tensions between the two regions were not alleviated, however, and fighting began again in 1955, gradually resulting in the direct intervention of the Americans between 1965 and 1975.²⁶

Now I'd like all Khmer compatriots and nationalists to know all the tricks of Ho Chi Minh and Yuon leaders whose murderous motives were/are to incorporate Cambodia, Kampuchea Krom and Laos into Vietnamization/under their absolute rule of terror, had created "Indochinese Communist Party" in 1930.

A Vietnamese man clearly told me that in Vietnam there is no one can be allowed to criticise Ho Chi Minh. If any one criticised Ho Chi Minh, who would be put in a re-education camp for brainwashing for sure. Because Ho Chi Minh the one who brought South Vietnam and North Vietnam to be united together in the name of Indochinese Communist Party:

²⁵ <http://www.highbeam.com>

²⁶ <http://www.vmnf.civilization.ca/cultur/vietnam/vimor04e.html#khmer>



How many names did Ho Chi Minh has?

Where was Ho Chi Minh born?

Why was Ho Chi Minh so popular among his poorest Vietnamese?

HO CHI MINH AND THE STRUGGLE FOR AN INDEPENDENT VIETNAM, WILLIAM WARBEY, 1972

Such a one, in his early youth, was Nguyen Tat Thanh, born on 19 May 1890, into a peasant family in the politically tempestuous Nge Ân province of north central Vietnam.

The boy who was to become Ho Chi Minh, was the son of the rural Poet who belong to the poor but well-educated Sinh Brach of the extremely numerous Nguyen Clan. Nguyen Sinh Huy named his infant son Nguyen Sinh Cung, changing it later to Nguyen Tat Thanh. There are Nguyen everywhere in Vietnam, from the extreme north to the far south. (Ibid. p.14)

Nguyen Tat Thanh, as he was renamed on his tenth birthday, grew up in a social environment that combined all the worst aspects of rural feudalism and colonial imperialism. His education began in the family circle, for Nguyen Sinh Huy had himself been born into rural poverty, from which he had partially escaped by marrying a landowner's daughter and devoting himself to the study of French culture and the Europeans classical humanities. He obtained the tittle of Pho Bang (D. Litt.), passed the mandarins examination and received minor official posts, under the nominal authority of the Annamite Emperor, first at the imperial capital of Hue and later in the province of Binh Khe. (Ibid. p.16)

THE EDUCATION OF NGUYEN TAT THANH

Here he found that the true masters of the country were the French colonial officials, and growing sick of this "Double Slavery" as he called it, he provoked his own dismissal and returned to the life of a poor rural scholar.

Nguyen Tat Thanh quickly absorbed the lesson of these experiences, browsed through his father's library and began to study the cultural and political historical of the Viets. This proved him with a background and perspectives against which to observe contemporary life in his native province Nghe Ân and the adjoining province of north central Annam, from Hue to the boundary of Tonkin.

He resolved to travel abroad himself, to visit the other colonies of the French empire, to make contact with the people Britain and America, and finally to go France where the expatriates of the French imperial possessions were living under the benevolent protection of the Government and the watchful eye of the Security Police. Thanh spent four years in improving his knowledge of the French language and literature, in teaching



himself to read English and in gleaning all the information he could about the countries he proposed to visit. Then he went to Saigon, took a professional course at a maritime training institute, and eight months later got a job as a gallery hand on a ship belonging to the French cargo line company, Charguers Runis. (Ibid. P.17)

Chapter 3

NGUYEN AI QUOC LEARNS THE ART AND SCIENCE OF REVOLUTION

One sentence in Ho Chi Minh's will tells us the main purpose of his 30 years' odyssey. "Throughout my life I have served the fatherland, the revolution and the people." In these words are summed up both the goals which he set himself sixty years earlier, and his personal role in their attainment. He dedicated his life to a cause larger than he did, without thought of personal ambition other than to serve the community to which he belonged. (Ibid. P.19)

If we keep in mind the aims and purposes of the young Ho Chi Minh we can see a coherent pattern in his travels and activities between January 1911 and January 1941. This 30-year period can be broken down into two main phases: from 1911 to 1924 and from 1925 to 1941. During the first phase, Ho Chi Minh was learning the art and science of popular revolution. During the second phase, he was putting what he had learned into practice. He spent the first five years of voluntary exile mainly in travelling by sea throughout the Asian and African colonies of the French Empire, with calls and brief stays ashore at the principle seaports of France, Britain and America. He had no fixed base (except for a time in London) until 1915 when the 25 years old Vietnamese sailor went to France to join the increasing numbers of his compatriots were being transported to Europe help "save the world for democracy". Towards the end of 1916, Nguyen Ai Quoc, as he now called himself, went to live in Paris, which became his base headquarters until 1924, when he joined the Staff of the Communist international and began to prepare for Indo-china Revolution. (Ibid. P.20)

He began to write soon after he settled in Paris: short articles, leaflets and memoranda written in Vietnamese for the "Group of Vietnamese Patriots living in France". Some were read out at meetings and discussed; others were mimeographed for wider distribution by hand, later the most important were printed, translated into French, and published as articles in the French Socialist Newspaper, Le Populaire and l'Humanite. Although none of the earlier tracts has survived, we can deduce their content from the purpose for which they were written: the promotion of the patriots' struggle against the colonial masters of Vietnam.

In an article entitled "The Road which led me to Leninism" which he wrote on his seventieth birthday, for L'Echo Du Vietnam (Paris July 1960), Ho Chi Minh vividly recalls the impacts which Lenin's words and deed made upon him as upon thousands like him-in the years immediately following the October Revolution. In short, from being an ardent revolutionary nationalist, Nguyen Ai Quoc became, almost overnight, a patriot revolutionary socialist.



After describing how he earned his living in Paris immediately after the end of the First World War, I was in 1918-1919, he says:

"I liked and respected Lenin simply because he was a great patriot who had emancipated his fellow-countrymen; up to that time I had not read any of his works."

"I had joined the French socialist Party only because these "Messieurs-Dames"(as I called the party comrades) had demonstrated their sympathy for the oppressed peoples. I did not know the meaning of the words "Socialism" and "Communism". (Ibid. P.21)

"In the beginning," he says, "it was patriotism and not communism which impelled me to believe in Lenin and the Third International. Gradually, proceeding step by step in the course of the actual struggle, and combining the theoretical study of Marxism-Leninism with practical work, I reached the point where I understood that only socialism and communism can liberate the oppressed peoples and the workers of the Whole world." (Ibid. P.22)

The road to Moscow was the beginning of the road back to Vietnam. Nguyen Ai Quoc reached the end of the road in February 1941, having travelled in the meantime scores of thousands of miles across Europe, China, and South East Asia. The journey lasted twenty-one years from the time when he first read Lenin's these on "The problems of Nationality and Colonialism" in his Paris garret. Indeed, it took him four years to reach Moscow, four years of further study of the art and techniques of the world socialist revolution to which he was now dedicated.

He lost no time in setting to work, and his activities soon attracted the attention of the French Colonial Authority, in whose eyes he was a militant communist and anti-imperialist. The French Minister of the Colonies summoned him to his office and threatened to have him "rubbed out" if he continued his revolutionary career. Despite his threat, Nguyen Ai Quoc proceeded to found organizations like the "League of Oppressed Asian People", and to build up a secret network of contacts and communications with Indo-China through the seamen who travelled to the great International Ports of Dakar, Mauritius, Singapore, Haiphong, Canton, Macau, Hong Kong, Shanghai and Tokyo. He wrote articles and pamphlets for the French and international Communist Press, exposing the colonial system, founded and edited Le Paria as an educational and agitational cells amongst expatriate Vietnamese workers and peasants and attended the Congress Organised by the Communist International, the peasants' international and other organs of the International revolutionary Movement. (Ibid. P.27)

It was not until 1927-30 that Stalin, Manulisky and Bela Kun began to crack down on leaders of national parties who refused to toe the line, like Li Li-San in China. However, by this time Nguyen Ai Quoc had become the unchallenged authority for the Indo-china revolutionary. No one dare discipline him, and he was henceforth the complete master of policy, strategy and tactics of the coming revolution in Vietnam.



Nguyen Ai Quoc had reached this conclusion for himself when he eventually arrived in Moscow, in the winter of 1942, shortly before the death of Lenin. Pravda, on 27 January 1924, published a moving tribute written by the future Ho Chi Minh when the news "Lenin is dead" echoed round the world of the oppressed peoples," like a clap of thunder." Speaking on behalf of those who had scarcely heard his name yet felt him to be their "Liberator", he asks: "what are we to do now?" And for those who were "Full of grief for this irreparable loss", he answered:

"We feel sure that the Communist International and its units (cellules), including those in the colonies, will find a way to translate into deed the teachings and lessons of our great leader. Isn't that the best way to show our love for him, by following his advice?"

THE CONCLUSION IS MORE PEOPLE:

"It is through our work that Lenin, immortal, will again for ever." Nguyen Ai Quoc lost not time in following the bright star. He stayed on in Moscow for a few months, studying and teaching at the University of the east, which he described as "Revolutionary Russia's Contribution to the Work begun by Lenin for Liberation of the Colonial peoples." (Ibid. P.30)

THE LONG JOURNEY BACK

If in the end, as both Nguyen Ai Quoc and Mao Tse Tung believed, the peasants emerged as the most persistent and courageous fighters for freedom, their leading cadres would win the support of the whole people, and the chauvinistic and self-seeking elements of the bourgeoisie-the militants, the landowners and the moneylenders-would be discredited and unable to prevent the further progress of the revolution.

After his first visit to canton, he went to Shanghai, then back to canton and hence to Hong Kong, where he set up his temporary headquarters under the name of Mr. Vuong. He was associated with the Chinese workers in Shanghai during the time when, following the example of the canton workers, they were planing to seize power and establish a Shanghai Workers' Commune. The plan was discovered by the British-Commanded security services of the Shanghai International Settlement, and the information was passed on Chiang with the suggestion that combined action should be taken to suppress this revolutionary insurrection. As soon as the workers began to come on to the streets the British and French garrisons fired on them "to protect the International Settlement". This was the signal for Chiang to launch a picked Kuomintang division against the demonstrating masses, who were gunned down by the thousand. Workers were indiscriminately hunted down in the sequent "Terror", and Nguyen Ai Quoc was amongst those who had to make a quick get-away from the Chinese seaboard. He went back to Western Europe, where he met left-wing socialists as well as communists in Belgium,



France, German and Italy, and from Italy he sailed to Siam, where he established revolutionary cells amongst the Vietnamese residents' workers. (Ibid. P.38)

From Bangkok, he sailed back to Hong Kong, probably via Singapore and perhaps even calling at Haiphong harbour. Wherever he went he collected information about the progress of the revolutionary movement inside Vietnam, and by the time he got back to Hong Kong at the end of 1929, he was in a position to call together the leading Vietnamese communists for the purpose of forming a unified Communist party of Vietnam. (By October 1930 the same was changing to "The Communist Party of Independent-China)."

On 3 February, 193, representatives of the three Communist parties operating inside Vietnam, one northern-based, one southern-based, and one which had grown out of the Nghe-An Peasant Soviet Movement in northern Annam (Nguyen's home territory), met together and agreed to establish the unified party with a simple program and tactical guide-lines drawn up by Nguyen Ai Quoc. (Ibid. P.39)

For eighteen of the British police, printing and smuggling out propaganda materials and instruction months, Mr. Vuong and his friends worked in Hong Kong under the noses leaflets for the use of the comrades in Vietnam. Eventually French police agents got on his track, and at their suggestion he was arrested by the British authorities and charged with being a Soviet agent seeking to overthrow the Hong Kong government. A friendly British lawyer, Mr. Loseby, defended him, and when the Hong Kong Supreme Court voided the persecution but ordered his expulsion from the colony, he appealed, with the help of Sir Stafford Cripps, then a member of the left-wing Socialist League, to the House of Lords. The latter ordered his unconditional release and Nguyen went to Singapore. Here he was arrested, sent back to Hong Kong and put prison again. This time Mr. Loseby, convinced that the British and French police were acting in collusion, and that his client's life was in danger whatever happened in court, resolved to get him away to a safe place on the Chinese mainland. He smuggled Nguyen out of the prison and away to a Chinese friend's villa, where for a short time he lived the life of a Chinese mandarin. (Ibid. P.39)

He soon had to go on the run again, however, and eventually found his way by train to Moscow, where he stayed for some three years. In the spring of 1938, the victory of the "Front Populaire" in France made it possible for him to return to South China and prepare for the new imminent "pacific Conflagration".

As early as 1938, Ho Chi Minh -to use the name that he assumed in order to persuade Chiang Kai-Sek's police that he was a Chinese born in Vietnam had seen that the moment for revolt was approaching. Under the cover name of Tran, he now moved his field of operations to the Southern Chinese provinces of Yunnan and Kwang Si, where Mao Tse-Tung's eight Route army was holding back the Japanese forces. Inside Vietnam, mass movements were developing under the lead of the Democratic Front of Indo-China and the Indo-Chinese Congress. This was the time when leading Party Members, including Pham Van Dong and Vo Nguyen Giap, were asked to leave Vietnam and come to Kunming for a conference to prepare for guerilla work and insurrectionary action.



Travelling along the Hanoi-Kunming railway line, on which secure bases had been established, they met the man whom the younger comrades were already beginning to call "Uncle". According to Vu Anh, who was one of the party, Uncle was very glad to see them and in a merry mood. He told Pham Van Dong that "He wasn't really as old as he looked", and then turning to Giap he said, "Giap's still as beautiful as a girl. (Ibid. P.40)

Soon the whole border area was cleared of Japanese and Vichy French agents, and it was possible to establish military and political headquarters on Vietnamese soil. In January 1941, thirty years almost to the day after he left Saigon (Former Khmer City, "Prei Nokor"), Ho Chi Minh returned to his native land. In the mountain village of PAC Bo, in a cave guarded by local peasants, Ho Chi Minh established his own base headquarters. Here the decision was taken to establish the Vietnam Doc Lap Dong Minh Hoi (Vietminh), which was to lead the revolutionary seizure of power. A few months later Ho Chi Minh returned to South China, to co-ordinate the internal and external forces. He was also hoping to get political and military assistance from Chiang Kai Sheik, and through him from the Americans, who were now in the war and were seeking to establish contact with the Americans until late in 1942, because Chiang's police arrested him and kept him locked up in various jails for over a year. (Ibid. P.41)

Ho Chi Minh: Born (Nguyen Sinh Cung) 19 May 1890, died 1 September 1969.

The history of Ho Chi Minh is inseparably intertwined with that of the country in which he was born and the people amongst whom he lived. His own life lasted over 79 years, spanning three quarters of the century, which, in historical terms, began about the year in which he was born, 1890. The period from 1890 to 1970 embraces the rise of modern imperialism, the development of the militarized super-state, the clash of rival empires and the ruthless bid for global autarchy by the United States of America. (Ibid. P.13)

Ho Chi Minh whose ambition was to gulp up Cambodia wholly by spending at least 3 million Vietnamese lives before his daydream of Indochinese Communist Party/Federation came true in 1975 to have secretly massacred Khmers in the name of Angkar Leu/Cap Tren in 1945, and from 1975-79 in Cambodia. (See more in "[Who was Angkar Leu/Cap Tren?](#)")

After Yuon Boat People who were brutally dispersed to everywhere on this planet really hated the murderous Ho Chi Minh by appealing to the American man to remove the "bloody red flag of the murderous Vietnamese Communists as I have extracted from:

I urge the immediate removal of the "bloody red" flag....



Subject: **VC flag flies in NJ College NEW JERSEY STATE COUNCIL VIETNAM**

Dear President Judith K Winn;

While on your campus today, I couldn't help but notice the display of flags in your Student Center. What was dramatic and appalling was the display of the Communist Vietnamese flag.

Now before you tell me that it is the flag that hangs at the United Nations, let me tell you a little bit about the flag and what it represents. Firstly, it is the symbol of a party imposed on the Vietnamese people since August 1945. It was the official flag of the Indochinese Communist Party (1930 - 1945). Secondly, it is an international flag, not a national flag. Each point of the yellow star represents one of the five protectorates of the Union of French Indochina: Tonkin, Annam, Cochinchina, Cambodia and Laos. By maintaining this flag, communist Vietnam. On the one hand, harks back to a period of French colonialism while, on the other hand, keeping alive the imperialistic ambition of an Indochinese Federation under Hanoi's thumb. Thirdly, it is a communist flag. The blood red color of the background refers to the violence of class struggle and the ultimate victory of the proletariat revolution throughout the world, as proclaimed by international communist. But International communism is dead with the downfall of the Soviet Union in 1991. In brief, the Vietnamese communist flag symbolizes an antithesis to the very idea of freedom and peace that Vietnamese Americans and free Vietnamese around the world want to foster in their community and in generations of younger Vietnamese. The legitimacy of this "bloody red" flag is rejected by free Vietnamese around the world. The flag that should be displayed has a background of "golden yellow, and bears three horizontal red stripes. Needless to say, the display of this flag is a direct insult to New Jersey Vietnam Veterans, an insult to the 1,550 New Jersey Veterans that fought to defend freedom in Vietnam. It is an insult to the American POW/MIA's and their families that Vietnam has but will not release information about. Taking this further, the display of this flag is an insult to your Vietnamese/American students. Many of whom I'm sure lost family to the war, or in an attempted escaped as "boat people". People that sacrifices "everything" for freedom.

I will be sending you an information brochure about the Vietnamese flag. I urge the immediate removal of the "bloody red" flag. (J. David Murray Chairman - POW/MIA Committee New Jersey State Council Vietnam Veterans of America Freedom Democracy for Vietnam.

A CHOICE OF HOPE AND LOVE OF FREEDOM

To Vietnamese Americans, the Vietnamese Communist flag is a reminder of death. It is a blood-reeking flag under which some three and half million Vietnamese lives have been sacrificed for the war-mongering goals of the Communist Party of Vietnam (CPV) as proclaimed in Hanoi's national anthem, "Forward, Soldiers!" which says in part: "We swear to tear our enemies apart and drink their blood!" 30,000 landowners were lynched to death or summarily executed by Vietnamese communists



before the 1954 Geneva Agreement. Some 1,200 civilians were shot and buried alive during the 1968 Tet Offensive. 50,000 religious leaders and political prisoners have been executed in "re-education" camps since 1975. Most Vietnamese Americans, having fled persecution and reprisals, find the display of the "yellow star on red background" flag insulting, offensive, and culturally insensitive. It is like flying the swastika flag of Nazi Germany in the presence of Jewish-Americans. The choice of the Vietnamese flag affects Vietnamese and Americans alike. 58,000 Americans laid down their lives in the Vietnam War for a noble cause - the cause of freedom and democracy. Witness the "three red stripes on yellow background" flag proudly hoisted at the Vietnamese Memorial in Washington, D.C. on Memorial Day and the Fourth of July. It is the same flag that decorates the medals on the chests of millions of Vietnamese and American veterans of the Vietnam War. At least 400,000 Vietnamese "boat people" died on the high seas of starvation and drowning, in their attempt to flee communist persecution.

To the one million Vietnamese who have fled communist totalitarianism since 1975 and have successfully resettled in "the Land of the Free," the "three red stripes on yellow background" flag will always be a symbol of hope and love of freedom. It is the banner around which all free Vietnamese identify themselves and rally –as long as the dream of a free Vietnam remains alive and well.²⁷

Posted By: TEAM X asvay@aol.com

Date: Thursday, 21 October 2004, at 5:54 p.m.

In Response To: [How Did Vietnamese Kill So Many Khmers!?](#) (KMENGPLER)

Regarding Vietnamese's intention to have ruled Cambodia and Laos, the opportunity is at their threshold. Ho Chi Minh's plan is getting closer by the day. The East Asia Federation was the idea promulgated by Ho Chi Minh. Though he is dead, but his idea will live on in his people's mind. We, Cambodian must not allow this evil fulfilment or dream made by this evil man from the North of Vietnam to control our destiny. We have a better legacy left by our forefather than this evil country among the East Asia.

Rise! Rise! My people! Your destiny is in your own hands and no one else. The way to win this battle is through education. Preach and teach your children well about our history, traditions and fascinating cultures creating by us all.

Through education we have the strength and power to build the empire that was once stood from the four corners of the earth. And for those who oppose our beliefs may you perish and be buried in the soil of ash and the drown in an ocean of innocent blood.

Jey Yoh Kampuchea Projea Thepatey!!! Or Long Live to Cambodian Democracy! TEAM X

Ho Chi Minh's statue will be pulled down like Lenin, Saddam Hussein and many more dictators for sure, when Kampuchea Krom is handed over back to Kampuchean people in the near future. Ho Chi Minh's statue will be pulled down is that by only Cambodians who really hate Vietnamese Communist dictatorial and oppressive leaders. Because Ho Chi Minh's formula of Indochinese Communist Party was being proved wrongly to his own people, Cambodians, Khmer Krom people, Laotians and Montagnards that his last dying wish could not control The Three Countries. More importantly, now and in the near future, Yuon leaders will have get a lousy awful headache, because Kampuchea Krom people are getting their voice stronger and stronger day by day by sending their endless-

²⁷ <http://www.conong.com/blood.htm>



unforgettable painful suffering tragedies to world that they have been brutally oppressed, trampled, intimidated, and colonised by the Vietnamese leaders who are the worst violators of human rights on earth against humanity. Russia already pulled out their troops from Cam Ranh Bay in Vietnam so Vietnamese Communist Terror Regime will collapse for sure because Yuon leaders themselves got no longer Superpowers to con and deceive to support them in order to wage war against its neighbours in the near future.

These are the roots of the reasons that the Khmer people who really considered Yuon as their 3-Century-Old-Leech-Hereditary Foes who are the worst murderous violators of human rights on earth. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 live again from 1979 to 1991 in Cambodia like that? Tragic irony of history. Their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. The misery and destruction for which all Yuon Dictatorial Communist leaders bear direct responsibility are crimes that can never be forgotten.



(6) “GREAT CALAMITY” KHMERS HAD TO FACE TO THE UNIFICATION OF ONE VIETNAM

AFTER the French colonialists’ “Effective Magic Brakes” were disgracefully beaten up by the Vietminh in 1945 in Bien Dien Phu as a Khmer writer, Nuon Khoeun, who wrote a book, called “A Trip To The West in Indochina in 2000” in 1970 extremely clearly described the “Great Calamity” Khmers have to face to the Unification of One Vietnam.

“Where is our danger?” He raised these questions to his Khmer readers in a doubtful manner by himself, “Is it Yuonese or Siamese?” ²⁸

Vietnamese Unification...great danger inflicting on Kampuchea!

If North Vietnam and South Vietnam were unified together would become a great nation in South East Asia (40 million populations).

The History of Vietnamese are the history of the wars that Vietnamese have always wagged endlessly with foreigners in its neighbors of China, Champa, Laos, Siam, Kampuchea and among themselves the Northward to the Southward. This was what had happened many centuries ago and seems that there is no sign confirming that this war has to be stopped at all even after the end of war in Vietnam today. The destinies of Vietnamese people are the destiny of a nation who expands land by war and that they wag war in the future. In such endless wars made Vietnamese achieved tenacious characters, being patient of difficulties were all these traits that were in favour of combating violently. This is the factor in psychology that is the essence to our understanding.

We think of the history, who conquered Champa and Khmer Krom? These miserable convicted vagabonds who were forced out of Highland coming down to find new place in Lower land; those who were soldiers and settlers as well.

At first to dwell silently and then made so much trouble until the land owners were forced out of their places...Now this event starting to take place once again, in Cambodia today, typically should we have cause of our worry. ²⁹

THIS IS THE STEP IN LOSING OUR INDEPENDENCE

This time the history will say in “A Trip To The West” of Vietnamese, truly. ³⁰

²⁸ P.21. Nuon Khoeun, 1970

²⁹ PP.24-26. Nuon Khoeun, 1970

³⁰ P.29. Nuon Khoeun, 1970



What they guess that can't happen at all, sometimes it can also happen and this is up to the time, it's up to the will of those politicians of that nation.³¹

Besides, another big problem is the worry from calamity that could be taken place from Yuon's side. The weight of responsibilities had deteriorated Pol Pot's health very fast.³²

More importantly, they are all so worried about numbers of Yuon troops who didn't agree to pull out from our land, especially in North-East districts of Kampuchea.³³

But everything also has two faces the victory of the Khmer Rouge on 17 April 1975, consolidated Pol Pot's belief that there is only one way for the Khmer Rouge Movement and through this for Kampuchea to survive facing to something that he called Yuon's calamity (catastrophe/calamity that he saw was more serious than any times after the Reunification of Vietnam).³⁴

Like in Kampuchea or Laos, too, ending the war in Vietnam will open a danger that increases huge magnitudes, ought to be so worried about the future...the cause of the growing the population of Vietnam.³⁵

With the great victory in the spring of 1975, the South was totally liberated, and the homeland became united. The Vietnamese nation from Dong Van to Ca Mau, from Truong Son mountain range to Spratley archipelagos, from the mainland to off-shore islands became in the main independent and unified. In September 1975 the 24th Conference of the Party Central Committee laid down the tasks of reunifying the country and bringing it to socialism.

National Independence, Unification and advance to socialism constitute the aims throughout the cause of the Vietnamese revolution, and the revolutionary path which was discovered by President Ho Chi Minh and chosen by our Party, people and nation in the extremely difficult struggle since the foundation of the Party in August 1945 Revolution as well as the revolutionary war of more than 30 years. The revolution is the lofty and beautiful ideal of our Party, people and army, inspiring all national groups in the great Vietnamese family to wage the protracted and arduous revolutionary struggle and war of resistance; the banner to gather all classes and strata within the country and win great international support and assistance. It serves as the aim and strong impetus that created every victory of the Vietnamese revolution. The banner of national independence had to be held high so as to bring together all Vietnamese patriots and all forces of national independence all over the world. It is in this sense that President Ho Chi Minh had once stated: "Nothing is more precious than independence and freedom." The national unification in close association with national independence constituted a major issue from

³¹ P.31, Nuon Khoeun, 1970

³² P. 73, Khieu Samphan, Current History of Kampuchea and My Repeated Stance, June 2003

³³ P. 77, Khieu Samphan, Current History of Kampuchea and My Repeated Stance, June 2003

³⁴ P. 130, Khieu Samphan, Current History of Kampuchea and My Successive Stance, June 2003

³⁵ P.10, Nuon Khoeun, 1932 coup, Siam was changed to Thailand, 1971



the far past until our recent wars of resistance. There would be no national reunification without regaining independence and freedom for the Homeland. And without firm national unification, there would be no firm national independence and freedom. For Vietnam, independence and unification serve as the firm basis for building socialism. On the contrary, the successful building of socialism, the guarantee of a prosperous, happy life based on justice, social equality and mastership of the people together with gradual enhancement of all-round strength of the country would serve as a factor to firmly defend the national independence, reunification and integrity of the Homeland. The successful building of socialism in our country is the essence and sacred aim of the Vietnamese revolution, national liberation, social emancipation and liberation of men.

Deeply grasping the close association of national independence, national unification and socialism, our people carried out the national unification as soon as the South was liberated. From November 15-21, 1975 in Saigon – Gia Dinh took place the political reconciliation conference on national reunification in terms of the State. The government of the Democratic Republic of Vietnam and the Provisional Government of the Republic of South Vietnam decided the general election to the National Assembly of Vietnam. From June 24 to July 3, 1976 in Hanoi, the National Assembly of the unified Vietnam met, discussed and approved the political report and important resolutions: The country is named as the Socialist Republic of Vietnam; the national flag is on a red background with a five-pointed golden star in the middle; the national emblem is a round red background with a five-pointed golden star in the middle with rice ears circling around and half of a cog-wheel underneath with the title “The Socialist Republic of Vietnam,” the capital is Hanoi; and the national anthem is the “Marching Song”. A commission for drafting Constitution of the Socialist Republic of Vietnam was set up. Saigon – Gia Dinh city was officially named as Ho Chi Minh City.

To map out the line to socialism for the whole country after the reunification, the 3rd Party Central Committee decided to convene the 4th National Congress of the Party. The Congress was in session from December 14-20, 1976 in Hanoi. More than 1,000 delegates representing more than 1,550 thousand party members throughout the country participated in the Congress. The Congress was also attended by 25 foreign delegations representing communist and workers’ parties, national liberation movements and international organisations.

The 4th Party National Congress was a congress of complete victory for the cause of national liberation, a congress to bring the entire country to socialism. The Congress discussed and came to decisions on major issues of the country such as the line of the socialist revolution in Vietnam in the new stage; the direction, tasks and main targets of the five year plan (1976-1980); the line for the building of the Party to improve its leadership ability and fighting spirit in the new stage; the change of the Party’s name to the Communist Party of Vietnam. The Congress also approved the Regulation of the Party and elected the new Party Central Committee with Le Duan being in the position of General Secretary.



NEW ECONOMIC ZONES

Zones created for agricultural use, where city dwellers were sent by the new government following the reunification of Vietnam in 1975. These zones had been devastated by the war - chemical warfare had destroyed the vegetation and bombs were still buried in the ground. Most of those sent to these zones returned to the cities in secret.

³⁶

1973: VIETNAM OBSERVERS' STRUGGLE FOR PEACE

International inspection teams in Vietnam have been sent into the countryside to monitor the truce agreed last Saturday in Paris. The International Commission of Control and Supervision (ICCS) was created at the Paris Peace Accords - signed by the US, the Vietcong, North Vietnam and South Vietnam - on 27 January and includes delegates from Hungary, Poland, Canada and Indonesia. But the warring parties have been unable to agree the details of the settlement and fighting has continued in spite of the ceasefire.

About 3,500 communists have been killed by South Vietnamese troops, who claim they have suffered similar numbers of casualties over the past week.

OBSERVERS ON THEIR WAY

The ICCS announced yesterday it was not going to wait for the reconciliation meeting between the Vietcong and South Vietnamese in Paris tomorrow.

Seven teams of observers are on their way to establish regional headquarters in the provincial capitals of Quang Nam, Thua Thien, Pleiku, Pham Thiet, Bien Hoa, My Tho and Can Tho.

They had already set up a skeleton presence in three of the areas after the Joint Military Commission met to produce guidelines for the ICCS on 2 February.

The Military Commission - comprising Vietcong, South Vietnam, North Vietnam and the US - is responsible for the security and transport arrangements of the ICCS. A spokesman for the ICCS said they will be settling into their areas until the Military Commission has laid down the infrastructure for them to move to the fronts and supervise the ceasefire.

Senior figures from the Military Commission met in Saigon on 29 January to decide how demarcation lines should be drawn between the South Vietnamese and communist Vietcong armies in South Vietnam.

³⁶ <http://www.vmnf.civilization.ca/cultur/vietnam/vimor04e.html#khmer>



Under the terms of the peace agreement the ICCS is to establish regional and sub-regional administrations, with headquarters in 26 towns and 12 observation teams based in the demilitarised zone below the Seventeenth Parallel.

IN CONTEXT

Fighting continued in four main areas in spite of ICCS activities. On the northern Quang Tri front there was a heavy artillery battle as both sides tried to prevent any further ground advances.

In Quang Ngai and Binh Dinh provinces there were a series of clashes over the North-South highway in a mainly communist-controlled area.

North and south of Pleiku, in the Central Highlands, the South Vietnamese also fought to keep the roads free.

In the Northern Delta and north of Saigon the battles were over the control of hamlets. But the fighting became less intensive and moves towards peace continued.

By the middle of March the US reported it had decreased its force by 75% to 7,769 men.

The Vietnam War finally ended with the fall of Saigon in April 1975 and the reunification of the country under communist rule.

The Center for World Indigenous Studies

The Western perspective:

Many westerners when they think of Vietnam - conjure up images of Hollywood war movies and have somehow come to believe that Vietnam's problems ended with the war years ago. They often believe the Vietnamese people united together in a concerted effort to kick out the Americans in order to welcome communism. Even more discerning is the idea that since 1975 - Vietnamese society "came right" and that all is basically fine under the communist government. Westerners often talk of just forgetting the Vietnam War and often feel some misguided notions of guilt and therefore ignore Vietnam's current crimes against humanity. These myths are perpetrated and exploited by Hanoi even today and the Vietnamese people continue to suffer under a regime run by a minority of power hungry communists intent on eliminating the race of indigenous Montagnard hill tribes and repressing everyone from Buddhists to human rights activists.

As America and Communist Vietnam gear up for normalisation of trade the Montagnard hill tribes face increased acts of genocide. This article will expose how for the last 25 years Hanoi has managed to elude Western criticism for being one of the "worst violators of human rights in Asia". Further the myths of communist Vietnam are exposed for exactly what they are: a regime relying on



state perpetrated lies, enabling the genocide of the Montagnard hill tribes and the repression of human rights of all Vietnam's citizens.

The ability of Communist Vietnam's policies and (unfortunate) success in deflecting human rights criticism can be divided into two main categories. The first is "by playing on the guilt of the Vietnam War". The second is "by promoting myths and lies through its state controlled propaganda machine". In both these categories the Western media, governments, political organizations and international trade groups are also guilty of much complicity here by ignoring the massive human rights violations facing the citizens of Vietnam and genocide of the indigenous Montagnard hill tribes.³⁷

These myths and propaganda are identified here in an attempt to educate the world - particularly those persons who may unwittingly find themselves contributing to Vietnam's continued repression of human rights by relying on Hanoi's misrepresentation of history. Myth One: North Vietnam won the Vietnam War through a united effort by the Vietnamese people. The reality is often neglected, in that prior to 1975 Vietnam was actually divided into "two separate countries". Many people forget the significance of this as much of Vietnam's population fought against the communists. The contribution of South Vietnam to fighting against communism is primarily overlooked and it must be remembered that over 230,000 South Vietnamese soldiers and countless civilians died fighting against the North Vietnamese communists.

North Vietnam was a military regime controlled by a minority of Vietnamese people and the communists invaded South Vietnam only after all American combat forces left the country and aid was cut to South Vietnam. American combat troops also were never defeated on the battlefield. There was a period of over two full years from when US soldiers left and when North Vietnam actually took over the south. It must be remembered that the images of the fall of Saigon involved US Embassy personnel and advisors only and that American soldiers had long left the country. By 1973 the US Congress began cutting aid to South Vietnam while China and the Soviet Union increased millions of dollars in aid and military hardware to North Vietnam.

There are two key words in this myth perpetrated by Hanoi. The first is "won" and the other is "united". The facts of history are however, clear - that North Vietnam did not win on the battlefield. While one can see they took over South Vietnam - the actual credit for invading South Vietnam should go to communist China and the former Soviet Union. Actual military victories were virtually non-existent for the North Vietnamese army and Viet Cong. In reality the North Vietnamese Army took over South Vietnam not through a united Vietnamese front but by relying on support from other communist regimes. It is a fact of history that North Vietnam invaded South Vietnam only with the massive injection of arms, aid and military hardware supplied by China and the former Soviet Union, while simultaneously the US Congress cut its aid to South Vietnam.

The stark reality is that Vietnam became a chess game of the cold war. North Vietnam did not win by any united front or by the will of the people, nor did they win by kicking

³⁷ www.cwis.org/, orusaoffice@cwis.org



out American soldiers. America left on its own accord. The Vietnamese people and hill tribe Montagnards would however, all suffer dearly by the communist regime.

Myth Two: North Vietnam and the Viet Cong had support of the people and were benevolent towards its people during the Vietnam War. The Media has somehow focused on US atrocities committed in Vietnam and neglected the mass murder, re-education camps, genocide of the hill tribe Montagnards and countless war crimes committed by the North Vietnamese Army and Viet Cong. The vast number of atrocities committed by the communists however, were result of direct policies by the communist authorities and have been conveniently forgotten by the Hanoi government.

Notably, the biggest mass murder of civilians during the Vietnam War was not committed by American troops - but by communist troops during the siege of Hue in 1968. The infamous massacre at My Lai is dwarfed in comparison by this communist massacre as approximately 3000 Vietnamese people were executed by communist troops and found in a mass grave after American and South Vietnamese soldiers recaptured the city from the communists.

The murder and harassment of villagers, enslavement of Montagnard hill tribes and brutal use of death threats by North Vietnamese and Viet Cong troops actually were so widespread that it is estimated thousands of civilians died at the hands of communist troops. The Viet Cong is reported to have assassinated 33,052 village officials and civilians during the course of the war. Again, Communists in North Vietnam were a minority of the population who controlled the people through terror and intimidation. True, it was also practice under the CIA phoenix program to eliminate communists but it was a policy by communist troops to intimidate and murder "innocent" villagers both Vietnamese and Montagnard. The communists would enslave the Montagnard hill tribe people of the central highlands to work for the Viet Cong and would murder thousands of these unfortunate hill tribe people. In one example as reported by Anthropologist Gerald Hickey, Viet Cong troops used flamethrowers to murder an entire village of Montagnard people. These acts of brutality were so common that it is impossible to quantify them here.

By the end of the Vietnam War however, over 250,000 Montagnard hill tribe people died as result of the Vietnam War. This brutality enacted towards the hill tribes however, is one of the main reasons why over 40,000 hill tribe Montagnards had joined with the US Army in the fight against the communists. (See more about "[*Yvon Communist leaders've still brutally committed crimes against Khmer Krom....*](#)")

One cannot openly dismiss the suffering and injuries committed by either side of the Vietnam war, whether committed by North or South Vietnam, American, Australian or Korean soldiers. However the main issue to remember here is that the communists were also responsible for excessive amounts of atrocities and in most cases the instigator behind such war crimes. Further by relying on propaganda that only Americans committed such acts, Hanoi has managed to limit their true role in committing war



crimes. Thus they are able to perpetuate ongoing human rights abuses today - some 25 years after the war ended.

Thus communists by minimizing their role in murder and war crimes of the Vietnamese war have managed quite successfully to "play on American guilt" and manage to deflect criticism of their continued use of human rights violations today. Myth Three: The communist government of Vietnam brought peace and justice to Vietnam and has support of the Vietnamese people today.

After 1975 the communists ordered thousands upon thousands of Vietnamese people to attend re-education camps. The communists conducted a classic trick by stating re-education would be for 30 days only. But once Hanoi got the Vietnamese people into their concentration camps they kept them there for long prison terms - as much as 20 years. Over one million people were imprisoned by communist Vietnam. The conditions were brutal - starvation, executions and torture were commonplace. The Montagnard hill tribes were also rounded up - their leaders shot or forced to slave to death in labor camps. The Montagnard Senator under the South Vietnamese government Mr. Ksor Rot - was publicly executed with a bullet in the back of his head in 1975. This was done as a warning to the Montagnard hill tribes. The Montagnard Minister Mr. Nay Luett was killed in a North Vietnamese prison camp. It is rumoured that the North Vietnamese camp commander cut the top of his head off with a saw while he was still alive. Unbelievably the Communist government operated these concentration camps for years without much criticism from the west. By disguising the concentration camps under the misleading name of "re-education camps" is further proof of how Hanoi managed to keep this atrocity hidden for many years. Please remember the fact that the brutal death camps of Hanoi were called "re-education camps" to mislead the west. The name however, made no difference to the estimated 165,000 people who died there.

Thousands of Vietnamese people and Montagnards were killed by the Vietnamese government and over one million people imprisoned in forced labor camps since 1975. Repression is so widespread in Vietnam today that the communist government has become one of the worst violators of human rights in Asia. (A summary of these atrocities will be documented here.) Over the course of the last few months the communist security forces have enacted martial law throughout the central highlands - torturing and even executing hill tribe people, the security forces have also stepped up intimidation and repression of Buddhists all across the country. (See more about "[*Yuong leaders've still brutally committed crimes against Khmer Krom...*](#)")

These are all the roots of the reasons that the Khmer people who really considered Yuon as their 3-Centuries-old-leech-Hereditary Foes who are the worst murderous violators of human rights on earth. And this is the clearest revelation unfolds their Past Unforgettable Painful Suffering Tragedies, Hatred and animosity against Yuon, and many Secret Killing Fields that Yuon committed against Cambodians in the bitterest past are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and now Khmer Krom that were being effaced on the World



Map? Yuon colonialists and imperialists are still trying to cover up Khmer Krom populations in Khmer Krom before the eyes of Khmer Krom people and the world community. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 lives again from 1979 1991 in Cambodia like that? Tragic irony of history. Their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. The misery and destruction for which all Yuon Dictatorial Communist leaders bear direct responsibility are crimes that can never be forgotten.



(7) YUON REFUGEES SCATTERED TO EVERYWHERE ON THIS EARTH

AFTER the Unification of One Vietnam (Khmer Krom has totally unified and become the slaves of Hanoi Dracula-leaders, the former prisoners of Mongol), or the Communist Wondrous Victory on 30 April, 1975 should the peace come to Srok Yuon for Yuon people, but the results came up otherwise, which if past and present Yuon leaders did/do not commit such horrible crime, there would no be Yuon boat people, Laotians, Khmer Krom/Khmer Kandal and Chams/Montagnards who were brutally dispersed to live everywhere on this planet.

2005.06.13

The last U.S. military helicopters leaving rooftops in Saigon, crowds of Vietnamese desperately scaling the U.S. Embassy walls in hope of leaving, advancing Viet Cong troops—some images from Vietnam in 1975 have become etched into world memory.

But for the young Vietnamese Americans who make up the rock band Black April, April 30, 1975 also marked the birth of something new: the Vietnamese Diaspora.

“To me, the name of our band, Black April is very appropriate,” band member Peter Nguyen told RFA’s Vietnamese service in a recent interview. “Even though I was born and raised in Ohio and I do not speak Vietnamese, learning about the life of the Vietnamese refugees, I think we should always remember April 1975 and honor the people who sacrificed.”

Millions of Vietnamese left their country after the fall of South Vietnam, seeking resettlement overseas. But their children have grown up as citizens of their host countries, and the road back to their family history and cultural roots can be tortuous. Black April’s founder, John Frederickson, whose mother is Vietnamese, came to the United States at the age of two with his father, who served in the U.S. military. “I was born in Saigon,” Frederickson said. “I don’t know anything about Vietnam...I wanted to learn about Vietnam. But unfortunately, at that time I did not have opportunities to meet with Vietnamese people. So I had to learn by myself,” he told RFA’s Phuong Anh. “Through books, I self-studied Vietnamese history, and then when I talked to young Vietnamese who were my age, I was so surprised to know that they did not know the things that I had learned from the books.” Frederickson formed the band with the U.S.-born Nguyen, Michael Tran, and Tyler Phan, who was also born in Saigon and came to the United States after 1975.



Saigon, April 30, 1975. North Vietnamese soldiers run past destroyed aircraft in the former South Vietnamese capital. The city fell just hours later.³⁸

Past and present Yuon leaders have been wickedly committing too many crimes against their own people, Laotians, Khmer Krom/Khmer Kandal and Chams/Montagnards at it barbaric wills. UN and many other organizations still ignore the Endless Past and Present Unforgettable Painful Suffering Tragedies of these people. Why...?! Why...?! Why...?! Yet, there are some evil scholars, who still think wrongly that new Yuon rulers were not committing any crimes against their Yuon people/Montagnards and Khmer Krom/Khmer Kandal and Laotians at all, are terribly misled are to read like this:

The first was the split within the left-liberal camp in the US. This was symbolized by the action of singer and civil rights activist Joan Baez in supporting a full page advertisement in the New York Times condemning Vietnam's re-education camps and human rights abuses. Her sources of information included recently resettled refugees in America who had undergone incarceration despite their anti-American activism and NLF sympathies in the pre-1975 period. The result was splintering of the Indochina Lobby with pro-Hanoi hardliners increasingly condoning Vietnam's slide into the Moscow camp.^[14]

Few Western academics had realized their own "historical contradictions" in explaining why, if Vietnam had been bombed many more times than Cambodia, its new rulers were not practicing anywhere near the same degree of brutality as those of the new Kampuchea.³⁹

Look, bad Karma (Sanskrit: Deed/action) is haunting Yuon people who have been brutally oppressed, intimidated, imprisoned, tortured and ill-treated by its past and present leaders who are the worst murderous violators of human rights on earth.

Look, there are so many of Yuon Boat people who risked their lives at sea to seek Freedom and Better lives in the Third World. Many of them reached their goals, but many others were lost at sea by cyclone, and killed and raped by pirates. And there were

³⁸ © 2005 Radio Free Asia, webmaster@www.rfa.org

³⁹ E-mail: sophal@csua.berkeley.edu/URL: <http://www.csua.berkeley.edu/~sophal>



many Vietnamese women and girls were brutally raped by Indonesian, Thai, Philippine and Malaysian pirates in South China Sea...etc. I've got documents on Videotape about Vietnamese women being rescued by the French marines from South China Sea.

I am not writing to stir up hatred against Vietnamese, but I'm trying to let the world know about Cambodians who have been living under Yuon leaders' oppression, intimidation, torture, colonialists/imperialists, hegemony-ism, expansionism and repetitive encroachment and conquering for century after century and so on.

Were there any Khmer Rouge in both South Vietnam and North Vietnam who brutally committed horrible crimes by forcing Yuon people out into the sea like that? Or Yuon Rouge themselves who have wickedly committed terror crimes by forcing its Yuon Boat people to find a better live and New Freedom in the Third World? Yuon Rouge or known as "Vietcong" didn't only force its Yuon people, but also forcing Laotians/Hmong, Chams/Montagnards, Khmer Krom and Khmer Kandal...etc to live everywhere on this planet. As we can clearly see Indochinese refugees who were brutally dispersed by Yuon dictatorial communist leaders only between 1974/75 and 1982/83 in Australia:

Eventually three million Vietnamese fled the country, hundreds of thousands of "boat-people" died in the China sea, and countless thousands of former ARVN Officers, government officials died in "re-education" camps. Vietnam became one of the poorest countries in the world. ⁴⁰

US House of Representatives, on May 14, 1975, passed a resolution [H.RES.462](#) considering bill H.R.6894 making appropriations for special assistance to refugees from Cambodia and Vietnam for the fiscal year ending June 30, 1975...

JUNE 20, 1975

James T. Lynn's [memo](#) to Pres. Ford concerning a status reports on the Indochina Refugee Resettlement Program.

JULY 11, 1975

Julia V. Taft, Director of the Interagency Task Force for Indochina, sends [memo](#) to Pres. Ford concerning the Status Report on the Indochina Refugee Resettlement Program.

JULY 21, 1975

[Letter](#) from Robert W. Straus, Governor of the State of Oregon, to Pres. Ford concerning the Indochina Migration and Refugee Assistance Act of 1975.

⁴⁰ <http://www.diggerhistory.info/pages-leaders/south-vietnam.htm>



JULY 31, 1975

[Letter](#) from George Wallace, Governor of the State of Alabama, to Pres. Ford concerning the Indochina Migration and Refugee Assistance Act of 1975.

SEPT. 13, 1975

[Letter](#) from Edwin Edwards, Governor of the State of Louisiana, to Pres. Ford concerning the Indochina refugee resettlement program. ⁴¹

KAMPUCHEAN REFUGEES OF TOTAL 7595;

LAOTIAN REFUGEES OF TOTAL 5895;

VIETNAMESE REFUGEES OF TOTAL 60 125;

And Major resettlement Countries

31st May 1983

USA	498 774
France	89 684
Canada	87 404
Australia	77 364
Fed. Rep. Germany	22 056
United Kingdom	16 141
Hong Kong	9 602
Switzerland	7 767
Netherlands	5 351

Countries which have taken more than 1 100 refugees: New Zealand, Belgium, Norway, Italy, Denmark, China, Sweden, Japan, Austria, and Argentina.

At the end of May 1983, 851 806 Indochinese refugees had been resettled abroad (of whom 512 687 were boat people). This total doesn't include approximately 130 000 persons who arrived in the USA in 1975, and 260 000 Vietnamese who arrived in China in 1978. ⁴²

After the Unification of One Vietnam, which should mean literally "Peace, Prosperity and Freedom," for Yuon people...but as Yuon Boat people who also clearly confess to the people in the outside world on their leaders.

⁴¹ <http://www.geocities.com/khmerchronology/>

⁴² The Peoples from Indo-China, Philip Bennoun & Robert Bennoun, 1984, P. 7



Communism, perhaps in the absence of any serious interest on behalf of Western nations to assist Vietnam in ridding itself of French Colonialism, became the vehicle for Vietnamese nationalist aspirations. Communism, as a practical instrument for establishing a working economy, has not worked any better in Vietnam than in other nations where it has failed to improve the lives of most of its citizens. Nevertheless, as in all totalitarian systems, once firmly in control, it is difficult to change.

Created for many Vietnamese, a desire to live within a democratic, free society, rather than submit to totalitarian rule, even of Vietnamese design. The legacy of the boat people and the many thousands of others who left their country is indicative of American capitalist and democratic influences.

1. Malaysia, the Philippines, Thailand, Hong Kong.
2. As the name suggests, many Vietnamese refugees fleeing their country left on boats. The exploitation, tragic losses, and problems encountered in the settlement of so many thousands of people, captured the world's imagination and, in the west at least, it's sympathy.
3. The first immigrants arrived in Quebec as students in the late sixties.
4. The majority live in major centres in southern Ontario, such as Toronto, but there is a large community in Vancouver, and others in several major Canadian cities.
5. According to Statistics Canada the number of persons living in Canada of Vietnamese descent is approximately 100,000.⁴³

POLITICS FORUM

The Viet Version of the "Tea Pot Story"

Posted By: ForTheEyesCanSee&TheEarsCanListen

Date: Thursday, 13 May 2004, at 10:37 p.m.

Boat People, Immigration and Repatriation

"A million may set out...nobody knows how many reach land. A loss rate of 50 per cent would not be out of the way."-Sir Murray Maclehouse, Governor of Hong Kong, June 19th, 1979.

The fall of South Vietnam in April 1975 triggered one of the greatest exoduses in modern times. Several million people, an exact tally will never be known, fled the country over the next fifteen years, scattering some 1.6 million Vietnamese refugees and immigrants throughout the world.

North Vietnamese subjugation of the country created an immediate panic at the end of the war, causing tens of thousands to flee by land and sea to neighbouring countries. In some cases, the United States government was able to assist in the evacuation of some Vietnamese nationals with their own civilian, diplomatic, and remaining military personnel, but these persons represented only a small fraction of those wanting to leave their doomed country.

⁴³ http://www.rcmp-learning.org/vietnam/module_d.htm



The reunification of Vietnam, under the communist regime, didn't bring lasting peace, and the region and new nation remained highly unstable. Vietnamese military incursions into neighbouring countries such as Laos and Kampuchea, and a brief war with China, left an already shattered economy in ruins. Terror and imprisonment of former foes of the communist government, collectivization of land, and other efforts to build a communist model economy, coupled with a U.S. trade embargo imposed after the war, did nothing to restore Vietnam to prosperity, in fact, Vietnam, never a wealthy country, tumbled to one of the poorest in the world.

During the late 70's, pressure in Vietnam finally reached a breaking point, and hundreds of thousands deserted the country, often leaving in leaky boats provided by unscrupulous persons who profited greatly from the misery of their countrymen. This vast wave of humanity which began to lap up on the shores of the countries around the South China Sea became known as "the Boat People."

The danger of this difficult sea voyage, often made by people with no previous knowledge of the sea, navigation, and in unsafe craft, resulted in countless deaths. The Boat People's suffering was further compounded by the unwelcoming reception often dealt them by their host countries, who were neither prepared for the mass invasion, nor particularly welcoming of the tremendous financial imposition caused by the arrival of so many refugees to countries whose own economies were themselves perilously weak.

Consequently, most Boat People were herded into hastily prepared refugee camps, left there to wait, often for years, until a new country accepted them. These camps were frequently no better than prisons, and proved to be a breeding ground for exploitation and criminal activity, the legacy of which would impact upon the émigré Vietnamese communities and their host countries for years to come.

Despite a gradual softening of the Vietnamese regime towards its former enemies, and improvements in the nation's economy, lack of opportunity and continued political oppression, or fear of it, lead many to continue to leave the country. By the early 1990's however, the continued existence of refugee camps began to tax the world's patience, which began to accept that the original conditions from which the Boat People had fled Vietnam, were no longer valid.

During the 80's the United Nations refugee agency assisted some 76,000 Vietnamese refugees to voluntarily return to Vietnam, and had established monitoring agencies to ensure their fair treatment. Nevertheless, by the spring of 1995, some 37,000 people still remained in camps in such places as Hong Kong and Malaysia.

This led it is believed, to some acts of force, such as burning down of refugee camp homes and facilities, (the Philippines October 1995) making it as physically uncomfortable as possible to continue to exist under these conditions. Finally, the countries with the remaining refugees, simply forced them aboard planes, and dropped



them off back in Vietnam. Today the camps are closed, but the bitterness and resentment remain a legacy.⁴⁴

Vietnam Remembers and Reflects

2005.04.28



On July 8, 1979 in the South China Sea, boat people are rescued by a passing ship. During this week-end alone, 837 people were rescued that way. AFP Photo Francois Grangie.⁴⁵

The end of the war and the reunification of Vietnam brought about many changes. Between 1975 and 1978, the Communist government attempted to send several million people into what were termed "new economic zones" - areas to be cleared and developed for agricultural use. However, the ravages of war had left much of the land unusable, and the majority of settlers returned, in secret, to the cities.

Supporters of the former regime were invited to enrol in "re-education camps" that had been set up to convince the population of the benefits of Communism. Attendees might stay for a few months or a few years; conditions at the camps varied according to several factors, such as the importance of those held there and the camp's distance from the city. Others who had shown opposition to the new regime (several hundred thousand people) were held in city prisons.

Two important events took place in Vietnam in 1979. A conflict between Vietnam and China increased antagonism against the Hoa, or Chinese-Vietnamese, and led to their expulsion from Vietnam soon after. And a conflict between Vietnam and Cambodia led to Western European and non-Communist Asian countries introducing an economic embargo, causing the Vietnamese economy, which was already suffering as a result of poor crops, heavy taxes and the abolition of private business, to worsen considerably.

⁴⁴ http://www.rcmp-learning.org/vietnam/module_d.htm

⁴⁵ <http://camweb.org/bbs/politics/index.cgi?read=51240>



UNITED NATIONS HIGH COMMISSIONER FOR REFUGEES (UNHCR)

The organization that deals with refugees around the world. In the case of the Vietnamese people, the UNHCR helped set up refugee camps providing food and supplies, and helped in the resettlement of the boat people.



"It was horrible. Because the first time when we... First time it was seven days and we met seven times Thai pirates. And they jumped onto the boats with all kinds of knives and axes and everything. So they took everything, whatever we bring along. Gold, money, but luckily they did not kill anyone." (Mrs. Anh Khuat) Fear of what lay ahead and a desire to give their children a better life prompted many Vietnamese people to leave the country. Between 1978 and 1981, over a million escaped by way of the sea - these were "the boat people". Most left in secret or by bribing officials, although a great number of Hoa (Chinese-Vietnamese) paid many [taels](#) of gold for permission to leave. The high cost of supplies and/or bribes to officials left the majority of boat people penniless.

Vietnamese refugees risk their lives attempting to escape in small boats (1984). (United Nations High Commissioner for Refugees)



Leaving by boat involved significant challenges. The typhoon season in Southeast Asia makes travel by sea very dangerous; Thai pirates were a constant threat; and gathering supplies such as food, water and fuel was difficult. Planning for such a trip could take several months or up to two years and people often had a number of false starts before they actually escaped.



Vietnamese refugees rescued on the South China Sea (1985).
(United Nations High Commissioner for Refugees)

Line-ups for food, line-ups for water, line-ups to use the facilities: such was the reality of Asian refugee camps. The refugees were often confined to the camps and, with no possibility of shopping for food and supplies beyond its limits, a thriving black-market trade developed, with the help of the local population.

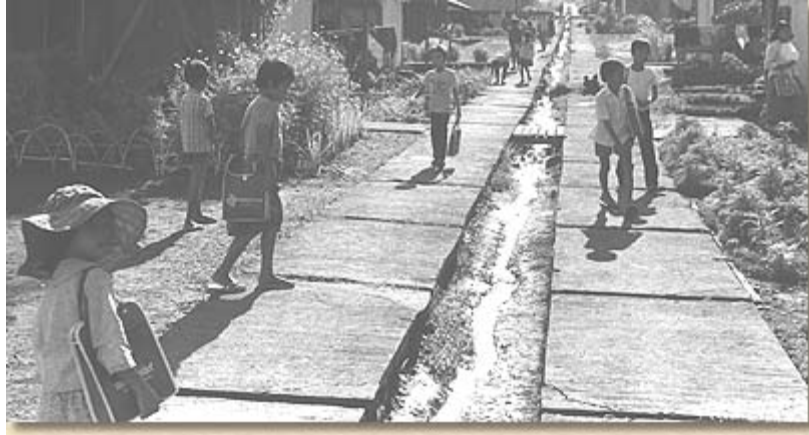
Entire families were crammed into minimal accommodation, often not more than 1 or 2 square metres in size. Many of the camps were little more than gigantic prisons. Living conditions were more reasonable in camps that were supervised by the [United Nations High Commissioner for Refugees \(UNHCR\)](#).

The future looks bleak for the majority of residents at the Chi Ma Wan camp in Hong Kong (1984).



(United Nations High Commissioner for Refugees)

The refugee camps soon became overcrowded and new arrivals were refused entry to the camps and the country. They were given supplies of food, water and fuel, and then towed back out to sea. In desperation, some refugees sank their boats at night in order to force the local authorities to accept them. Others had to remain on board the boats for several months before they were allowed to disembark.



Children living in a Philippine refugee camp make their way to school (1984).
(United Nations High Commissioner for Refugees)

Additionally, the environment of the refugee camps bred the development of gangs and other criminals, who continued to prey upon honest Vietnamese Canadians, who as a consequence of being isolated by language, culture, and a fear of authority, often suffered in silence.

The oppression which followed the Communist take over of South Vietnam, and the continuing war with its neighbours, and economic hardships which followed, drove many Vietnamese to desperate measures. Mass exoduses occurred in the 70's and 80's. The Canadian government, and more significantly, many private Canadian organizations and churches sponsored thousands of refugees and other Vietnamese persons to establish a new life in our country.⁴⁶

During parts of 4 months in 1975, the obscure island of Wake became a temporary residence and processing center for tens of thousands of Vietnamese citizens fleeing their country at the end of that tragic war. These pictures, in part, offer testimony to that time. I was a weatherman on that island, possessing cameras and the beginning of a photographic education from the [Art Center College of Design](http://www.artcenter.edu/), in Los Angeles. Though a flood in my basement in 1979 destroyed nearly all the color slides and negatives from that time, I luckily had the black and white negatives upstairs at the time for the purpose of classifying and cataloguing, and they were spared.

The island has never had an indigenous human population, though thousands of sea-going birds migrate through, nest there and raise their young. In its heyday, from the mid-1930s to mid-1960s, Wake supported as many as 5000 people, providing education, medical care, and entertainment for its residents. When it became possible for long-distance aircraft to fly non-stop from Hawaii, and eventually the mainland of the U.S., to destinations in Asia, Wake's importance decreased precipitously. When I arrived, in September 1973, there were 250 people employed or stationed there. That number was reduced to about 175 the following year when funds for the island's support were cut back. At that time, the island was supervised by the U.S. Air Force.

⁴⁶ http://www.rcmp-learning.org/vietnam/module_d.htm



Prior to April 26, 1975, life on Wake Island was one of tropical boredom. No women were permitted on the island unless they had a job, which meant the island contained a lot of frustrated males. There were, at the most, three unmarried women living on the island (out of 175-250 people, let us remember) at any one time, and no children were permitted under any circumstances. The most common activities were going to the outdoor movies and drinking, sailing on the lagoon and drinking, going to the bowling alley and drinking, visiting the American Legion hall and drinking, sitting outside under palm trees in the fading light of evening and drinking.

On April 26, 1975, all that changed dramatically. Though there was no TV on the island at the time and with only the sanitized AFRTS broadcasts to substitute for news, we were aware that the war in Vietnam was winding down and Americans were evacuating. We also became aware that a lot of Vietnamese citizens who had been our allies during the war were also leaving, rather than face the fate that the Viet Cong and North Vietnamese soldiers might have for them. The original plan was for all Vietnamese to go first to Subic Bay, in the Philippines, and then to a processing center on Guam. Apparently, the U.S. was unprepared for the huge numbers of people who were leaving to come to America, and Wake Island was suddenly useful again as an overflow center. The boarded-up homes and buildings were opened, mobile medical and processing people were flown in to set up field hospitals, and, on April 26, the first planeload of evacuees arrived in the late afternoon. Within a week or so, the population of the island bulged to nearly 8000. Water had to be shipped in (the only normal supply of fresh water on the island is rain water, captured in a catch basin and stored in tanks for the summer dry season), as well as raw ingredients for meals, clothing, plus personal items neglected in the dash to freedom.⁴⁷

02 Apr 2004

Conqueror of the Ocean



I had almost forgotten I was an artist, I had not held a brush for twenty four years. Memories flooded back to me upon opening an old photograph album. They are photos of my oil paintings, which were produced in the refugee camp and give-off to the UN officers and some of my friends in the refugee camp, and now scattered across different continents.

⁴⁷ <http://www.saigon.com/~anson/>



In April 1975, Saigon was claimed by the Communists and renamed Ho Chi Minh City. After the Communists assumed power our future was uncertain, wealthy families fled, 135,000 Vietnamese left. Over the next five years at least 545,000 of my compatriots also escaped, some by sea, we became known to the world as "boat people".



By October 1975, the Communists started the "Communism Reform" throughout the country. Residents in the urban cities were forced to migrate to forest or mountain area known as "New Economic Development" zone. If part of my family were not "willing" to move to the countryside, the government would force us (total thirteen members) to leave and forfeit all of our properties without mercy. In order to try and keep our house in Saigon, our family separated, my two brothers', older sister, father and myself left for our new "home",

Life in the development zone was tough, we spent long days on clearing areas of dense jungle and try to make it cultivatable. Farming was our daily life. As their policy, we are "New Developers" we had to work together and share the harvest for each other (without any support). Since no one can protect his own right and property, no one could concentrate in their work. Three years passed, due to the leanness of land and, we were struggling to survive in poverty, often individuals tried to escape back to the city. If you were caught by the government, you would be jailed and outcast to a hard labor camp.

Finally I escaped and went back to Saigon. I had to hide because my residence permit had been cancelled. My brother was planning to flee and had been secretly constructing a boat. But my father didn't allow me to leave with my brother, since he thought it was too small to survive in the ocean. I had no where to go but hide on the small boat, it became my home for the next six months. The boat could only carry six escapees. On the night it was ready to sail, one passenger was afraid to die in the ocean and didn't show up till the last minute. Finally, my older brother agreed to take me with him. I could have the chance to leave Vietnam and open the door to my new life.

The following six days and seven nights tested our physical and mental resilience. We battled thunderstorms and encountered pirates, before landing on a small uninhabited island. We had run out of food and water. Hungry we searched for sustenance, coconuts quenched our thirst and we caught fish with our bare hands. I also carve coconut shell into [bowls](#) and spoons. After one month time, a passing boat with foreigners spotted us and communicated our position to the authorities. The UN officers rescue us and escorted us to the refugee camp in Malaysia, which became our home for the next three years.



While at the camp, aid workers from the United Way noticed my art, and asked if I would start an art class. My students became like family to me, as they left for their new lives in foreign lands, I gave them paintings so they would not forget their experiences.

In 1981, the Canadian government sponsored my brother and I to start a new life in Toronto. I attended George Brown College and learnt graphic design. Graphic design is an area of art, which I enjoy. Today I run my own Graphic design business called In Out Design.

Recently I was approached by Mrs. Alva Gao, (a famous artist in Toronto). She engaged me in designing a poster to promote her exhibition. Her oil paintings recall my memory. At the mean time, my children got a low mark in their school art courses. They didn't have the chance to see me painting, all they saw was the oil paintings I drew 20 years ago which now hanging in my house. I want them know "Drawing is draw from the bottom of the heart." and my story. The more they understand my hardships in the past, the more they will treasure our life today. Canada has given us back the freedom and peace, which I am very grateful. Once I start painting, my emotion that had been kept in heart for over 20 years suddenly burst out. That passion was unexpected...

Posted: Thu May 20, 2004 2:53 am

Post subject: **US city to bar the communist Vietnamese officials**

Wed May 19, 12:17 AM ET

LOS ANGELES, (AFP) - A California city known as "Little Saigon" is poised to vote on whether to declare itself a "no-communist zone" that seeks to effectively ban visits by Vietnamese officials.

Sponsors of the resolution want the city council of Westminster, a Vietnamese exile-dominated community in Orange County southeast of Los Angeles, to make it the second US city to officially oppose visits by Vietnamese officials.

The resolution states that the city "does not condone, welcome or sanction stops, drive-bys or visits" by representatives of the Socialist Republic of Vietnam, from where many of the 90,000-strong city's 40,000 ethnic-Vietnamese residents fled nearly 30 years ago.

The resolution would also discourage city officials from encouraging such visits and request the US State Department to give the city at least 10 days' notice of an impending visit by Hanoi cadres.

"I believe that my colleagues on the council will see the logic of this resolution and feel the overwhelming support for it in our community and that they will support it in the vote," the measure's co-author, Councilman Andy Quach, told AFP. Last week, Garden Grove, which also forms part of the region's "Little Saigon" district, passed an almost identical resolution that drew protests from the Vietnamese government. Government officials in Hanoi said the measures could chill Vietnam's ties with the United States, while the US State Department said it regrets the strongly worded resolution. "I understand that Vietnam sees these resolutions as a kind of restriction, but while we don't go around trying to provoke international incidents, it's clear that anti-communist sentiment in this community



is very strong and that the people who elected me want action," Quach said. He said the 10 working days notice required for any visit by Vietnamese officials to Westminster would allow police to prepare for "civil unrest of the kind we saw during a visit by Hanoi officials to the area in 1999. "It's about public safety and economics in that the high-profile presence of a communist official in this community could result in unrest and cost the community a lot of money," he said. Westminster's city council was due to meet late Wednesday to consider the resolution that was first proposed at a meeting two weeks ago, but the vote was delayed to allow council members time to read the text. Total number of Yuon refugees so far in Australia are 155, 000 according to RFA in 2005.

These are all the roots of the reasons that the Khmer people who really considered Yuon as their 3-Centuries-old-leech-Hereditary Foes who are the worst murderous violators of human rights on earth. And this is the clearest revelation unfolds their Past Unforgettable Painful Suffering Tragedies, Hatred and animosity against Yuon, and many Secret Killing Fields that Yuon committed against Cambodians in the bitterest past are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and now Khmer Krom that were being effaced on the World Map? Yuon colonialists and imperialists are still trying to cover up Khmer Krom populations in Khmer Krom before the eyes of Khmer Krom people and the world community. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460 000 lives again from 1979 1991 in Cambodia like that? Tragic irony of history. Their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. The misery and destruction for which all Yuon Dictatorial Communist leaders bear direct responsibility are crimes that can never be forgotten.



(8) YUON CRIMINALS ALL OVER THE WORLD

TODAY THE issue of trafficking of women and children receives increased attention in the public and the mass media. Confronted with the complexity of the problem and under the shock of sometimes cruel individual stories of victims, one is tempted to concentrate almost exclusively on the criminal aspects of the trade and on the issue of rescuing victims.

Many of Yuon girls always sell their beautiful bodies to foreigners to raise their families who are still living in both Cambodia and Vietnam in miserable poverty. In Srok Yuon, it's hard for them to do this dirty business, for there is no freedom at all, is being run wickedly by its Yuon dictatorial communist leaders who are the worst murderous violators of human rights on earth. Including my Yuon cousins who came from Srok Yuon to sell their beautiful bodies in Cambodia. But when my Yuon uncle, who told me that they are my cousins, also came from Srok Yuon to stay over in my house for a few days when I was in Cambodia in 1991. His words really stupefied me. So I told my cousins to stop doing dirty business, and get out of my house as soon as possible. Then off they went to Phnom Penh. Some of my Yuon cousins already died of AIDES some years ago as I was told.

“The Problem of Prostitution in Cambodia: Is it normal for the Khmer society?” Recently, the son of Former PM Son Sann, Son Soubert who clearly told to Radio Free Asia in Khmer that Yuon criminals stir up all troubles in Khmer society such as drug trafficking, prostitution and many other criminal acts. Yuon criminals in Cambodia are unmentionable and unbelievable hot topics; it's really hotspot for all Yuon criminals enjoying themselves with the Freedom and Peace, which UNTAC's troops brought into Cambodia since 1991 after the Paris Peace Agreement. There are plenty of laws in Australia and in Canada trying to protect their both citizens living in peace and harmony. Yuon criminals are nearly out of control/touch. What about Yuon criminals in Cambodia? It's really out of control/touch at the moment. On the contrary, the news evidence talks about the highly successful Vietnamese in Cambodia as follows:

POLITICS FORUM

Responding to Pler and his Vietnamese lady 😊

Posted By: [Angel](#)

Date: Tuesday, 5 July 2005, at 6:29 a.m.

Viet people have been known to rob Khmer people's land and property. Not saying all now, but you can see Viet map. They rob people and they escape to the ocean, and they rob some more, they run to the sea and bring more of their people to settle along Khmer coastlines. You can see this from their Viet map. That's the explanation I received from the Khmer locals in Cambodia.

Now, I do not say that your wife's a mad dog or land robber, but I think you are a barbaric mad dog, who does not know your limits. Two bad things, and the people who do not know how to solve problems get upset and add a third bad thing, and off goes the killing fields! 😊 Both you and your Vietnamese wife and her people become the target, and no one can stop it. See?



Re: prostitution...Khmer people make generalization about Vietnamese prostitutes due to the large number of their ethnic group practicing this trade in Phnom Penh, Cambodia. Khmer people ask the international community: DO you see Khmer sex traders and prostitutes setting up brothels and running child prostitution in Vietnam? As you can see, I am not saying that all of Viet ladies are prostitutes, but the average Khmer locals posed that question and it is something we should answer ourselves also. 😊 Hope that response helped. ⁴⁸

Six Vietnamese drug dealers named Lam Van Banh, Lam Thi Ha, Pham Hong Son, Nguyen Minh Hung, Dang Tat Thanh and Nguyen Thanh Binh were arrested and convicted of trafficking heroin and ecstasy into Vietnam from Cambodia. Three other members of the gang were jailed for life and another one for six years. ⁴⁹

Vietnamese nationals living in Cambodia named Dou Dainglorn, Ngueng Thivin and Buoy Minh were charged by the Cambodian Court with human trafficking, producing fake passports and documents, and possessing methamphetamines. ⁵⁰

Interpretation: So the successful Vietnamese in Cambodia are not only drug dealers, but slave traders, and producers of fake documents and passports. It is no wonder why the Cambodians view Viets as mainly thieves, gamblers, traitors, and prostitutes. ⁵¹

Police rescue sex slaves in Cambodia

April 05 2005 at 11:00AM

Phnom Penh - Cambodian police said on Tuesday that they rescued 18 Vietnamese women allegedly forced to be sex workers in a massage parlour near the kingdom's famed Angkor temple complex.

Sun Bunthong, chief of the provincial anti-human trafficking unit said police raided the 99 Massage Parlour in the Siem Reap town and saved 18 women aged between 18 and 23, last Friday. However, the massage parlour's owners, a Vietnamese couple, had fled before police arrived at the place, he said. "Every evening they were forced to have sex with guests, and each woman had to pay half of the money she charged a guest to the owners," Sun Bunthong said.

"They were not allowed to go out the house. One 18-year-old woman who had violated the order was stabbed with a knife twice in her back by the owners" and survived, he said. If a woman spent longer than 15 minutes with a guest, the owners would take all the money she charged the guest, Sun Bunthong said.

All the women were kept in one room and had to keep silent during the day, and if they argued with one another the owners would cut their pay to \$50(about R300)

⁴⁸ <http://camweb.org/bbs/politics/index.cgi?read=62265>

⁴⁹ <http://jang.com.pk/thenews/jun2004-daily/1...4/world/w14.htm>

⁵⁰ <http://www.theaustralian.news.com.au/commo...55E1702.00.html>

⁵¹ http://www.cascambodia.org/trafficking_vietnam.htm



each, he said. If a guest complained to the bosses that a woman was unhappy about having sex with them, the owners would also dock their pay \$50, the police chief said. He said some women had owed the owners up to \$2 000. All the women were now under the care of the Cambodian Women's Crisis Centre, Sun Bunthong added.

Last February, police rescued 11 Vietnamese women who were allegedly forced to work in a brothel in the same province. – Sapa -AFP ⁵²

Cambodia nabs Viet slave traders

From correspondents in Phnom Penh

April 11, 2005

From: Agence France-Presse

A CAMBODIAN court on Monday charged two Vietnamese nationals with human trafficking after one of them was allegedly caught moving a Vietnamese woman in a Phnom Penh taxi, a court official said.

Meng Say, anti-human-trafficking police chief, said that a 36-year-old man was arrested as he was on his way to pick up a second woman. Another officer said the two were aged 17 and 21 had been in Cambodia for only a few days. "He planned to take them to Malaysia, via (the Cambodian border town of) Poipet and Thailand," Meng Say told AFP, adding that they were to work there as prostitutes.

Advertisement:

The following day a Vietnamese woman aged 49 who had been living in the kingdom since 1997 in Poipet and her 24-year-old son were arrested at a residence after police seized equipment used to make fake passports, he said.

The three were named in the local media as Dou Dainglorn, Ngueng Thivin and Buoy Minh, respectively. "I charged the (elder) man with human trafficking and the 49-year-old woman with conspiracy of human trafficking and producing fake documents," Phnom Penh municipal court prosecutor Ngeth Sarath told AFP. The woman's son was charged with possession of methamphetamines. Ngeth Sarath said another five people were charged with trafficking-related offences in absentia, including two Vietnamese mothers of the victims. One had allegedly sold her daughter for three million dong (191 dollars). The penalty for human trafficking or conspiracy to traffic here is 10 to 20 years in jail.

Cambodia, one of the world's poorest nations, is both a significant sender and receiver of trafficked people because of its weak border controls and poorly enforced migration laws. ⁵³

⁵² http://www.iol.co.za/index.php?set_id=1&click_id=126&art_id=qw1112688001179B251

⁵³ <http://www.news.com.au/story/0,10117,12820442-23109,00.html>



POLITICS FORUM

VN Prostitutes Hold Khmer Passports...

Posted By: Coco

Date: Tuesday, 29 July 2003, at 8:50 a.m.

In Cambodia there have been many scandals and no other countries in the world have the same. Therefore, Moneaksekar Khmer wishes to raise a few of the scandals at the Ministry of Interior to let the readers know.

A police officer at the Ministry of Interior said authorities of Hong Kong, Macao, Malaysia and Singapore have complained that Vietnamese prostitutes holding Cambodian passports signed by Hok Lundy have caused trouble and disorder due to prostitution in their respective countries. He said those Vietnamese prostitutes managed to go to those countries because Hok Lundy had colluded with Vietnamese human traffickers in return for bribes. He said that Hok Lundy was the ringleader of the illegal activity. He said that another scandal in the Ministry of Interior was related to Em Sam An, the ringleader of production of amphetamine for sale in Vietnam and Singapore through collaboration with a former police officer, Sok Sopheak, who is now in jail. He said Sok Sopheak, and another man called Ta Baraing, were arrested at the Pacific Hotel in Phnom Penh but the high level ordered them be sent to Kompong Cham to get them released quietly. But the case was leaked to journalists so they have ended up being in jail since then. People have been following the three-day 22nd ASEAN Pol conference held in Phnom Penh and have laughed at remarks made by Sar Kheng, who appealed to the participants of the conference to combat international terrorist networks, drug trafficking and money laundering. However, those problems have been caused by senior government officials like Em Sam An, the ringleader of production of amphetamine, and Suo Angkea, who issues illegal passports in collusion with cruel Hok Lundy.

Sar Kheng had appealed to the participants of the conference to combat those crimes, therefore he should ask them to arrest Em Sam An, Suos Angkea and Hok Lundy. According to the Far Eastern Economic Review in 1995, there are many other wealthy people like Theng Bunma, who is one of Hun Sen's close friends, who have also been involved in drug trafficking. The scandals caused by corrupt officials not only have destroyed the national interest but they have also brought embarrassment for the Cambodian people because the prostitutes working in those countries hold Cambodian passports signed by Hok Lundy.

Corrupt officials who are destroying the nation like Hok Lundy, Em Sam An, and Suos Angkea should deserve such embarrassment but should not bring embarrassment to innocent Cambodians who have been victimized by them. Moneaksekar Khmer (Cambodia) - 1 June 2002 Source: Ecpat Int'L...⁵⁴

⁵⁴ <http://www.ecpat.net>



POLITICS FORUM

Phnom Penh, Top Criminal City

Posted By: Alexis

Date: Sunday, 28 July 2002, at 10:52 a.m.

This report by the Viet Nam Agency failed to point out the causes of these crimes such as corruption, incompetency, bribery, law and power abuses, denial of responsibility by hiding behind the authority of king, prime minister and a bunch of powerful men and rich men...When the power of executive is vested in the hand of criminals, crime is only to be developed.

CAMBODIA SEES INCREASE IN CRIME

Phnom Penh, July 24 (VNA) -- As many as 2,500 criminal acts reportedly took place in Cambodia in the first half of this year, according to the Cambodian Ministry of Interior. Among them, 1,047 cases were serious penal offences including 15 kidnappings, 609 robberies and 268 murders. Robberies alone resulted in 319 deaths and 716 injuries. The figures showed an increase of 52 criminal cases over the same period last year.

The ministry said that the main reasons for the increase in crime are drug abuse, gambling and poverty. Phnom Penh is on the top of the list of criminal acts, it reported. POLITICS FORUM is maintained by Webmaster at #CAMBODIA WEB.

How come Vietnam Agency knew all these details about crimes in Cambodia? Are Yuon secret agents working in the Khmer Ministry of Interior? How many Yuon secret agents working in this department with Khmer police are there? Its' really hard to tell about Yuon secret agents working in Cambodia because there are so far many Yuon citizens, who look like Cambodians, have committed so much barbaric crime against Khmers in order to stir up an unrest in Khmer society.

It's really like a natural disaster of earthquake is being erupted in Cambodian society with all Yuon criminals that no one can stop it at all.

If one of Khmer victims criticises Yuon criminals in Cambodia, who would have been killed sooner or later. And there are many examples of killing Khmer nationalists both in Khmer Krom and Khmer Kandal that are being committed by all Yuon criminals and its dictatorial communist leaders:

Subject: Re: Hurt and sad news

Date: Sat, 1 Nov 2003 10:05:23 -0400

Dear all,

Please check the hurt and sad news from Cambodia.

Cambodian fisherman killed by Vietnamese mob (1)

According to several witnesses, on 13 October 2003, a well organized group of about twenty Vietnamese fishermen armed with an AK47 gun, arrested a Cambodian fisherman named Ouk Mao, 33, in Roveang village, Svay Rompea commune, Kompong Leng district, Kompong Chhnang province. The Vietnamese



accused Ouk Mao of stealing their fishing nets a few days before; they tied his arms and legs together and said they would punish him. The Cambodian witnesses begged the Vietnamese to release Ouk Mao, but to no avail. Ouk Mao was taken to a remote place and his body was found floating in the Tonle Sap River two days later. Even the Cambodian police is afraid of the large Vietnamese fishermen community in that area of Kompong Chhnang province (Rasmei Kampuchea, 19 October 2003, page 7; Koh Santepheap, 19 October 2003, pages 1 and 4). In 2000, at least three officials of the Fisheries Department were killed by Vietnamese fishermen while trying to inspect their boats in Kandal province.

Re: Vietnam Marin Kill 3 Khmer fishing boat

Posted By: Op Sok

Date: Sunday, 4 July 2004, at 8:24 p.m.

In Response To: Vietnam Marin Kill 3 Khmer fishing boat (Khmer)

The other day I heard (on RFA) about Khmer got killed in Thailand too... The way I see it the scenario is like this... Thai wants to hire real cheap Khmer to do some work. After the work, Thais don't have to pay, just kill the Khmer guy. When the police come, the only excuse given was that the Khmer guy crossing the border illegally. And the Thai guy would be exonerated and even congratulated.

But in Cambodia, illegal immigrants from the north, south, east, and west can just come and go freely without care. Cambodian gov't better start thinking beyond making Phnom Penh look good for tourists.

Re: Hun Sen's Yuon Dogs

Posted By: Reahoo

Date: Sunday, 4 July 2004, at 7:29 p.m.

In Response To: [Vietnam Marin Kill 3 khmer fishing boat](#) (khmer)

Don't worry Folks!!! I'll gather all my CHAMS families n' friends to kidnap Yakcong (Vietcong) and "Beheaded them" then send their remains by Mekong river all the way to Srok Yuon one of these days!!! Justice will reveal one of these days. Cambodians still has hopes, we'll survive despite Yuon try to eliminate us with the help of CPP.

POLITICS FORUM

This is outrageous, Khmer folks! Enough is Enough!

Posted By: FKR Date: Sunday, 4 July 2004, at 5:51 p.m.

In Response To: [Vietnam Marin Kill 3 khmer fishing boat](#) (khmer)

Three Khmer fishermen were fishing in the Cambodian territorial sea when the Vietnamese marines opened fire and killed two of the three. On top of it, the Viets caught the last one who managed not to get killed by the Viet bullets.

The Cambodian authorities have reported that this savage act of the Viets marks the ongoing atrocities of shooting and abducting the Khmer fisher people at sea.

This is outrageous, Khmer folks! Enough is enough. When the numerous Viet immigrants stream into Cambodia, we say nothing. When only a few of our Cambodian people migrate to their side, the Vietnamese authority abuses and deport our people back across the border to Cambodia.

It is also not a secret that the Vietnamese fishermen have violated our territorial sea, exploiting our food sources. However, the Cambodian authorities only choose to detain those Viet criminals and return them safely back to their country of Vietnam. The criminal Viets have taken over our ancestral sea and islands. We can only have access to a small body of sea within our official geographical boundary. However, the mean-spirited Viets choose to be time and time again malicious towards the Khmer people. The Viet marines continue to shoot the Khmer fishermen dead in the Cambodian territorial sea.



This is outrageous, Khmer people! I say enough is enough! How do you all feel about this matter? How do the peaceful Khmer folks suppose to deal with the malicious Viet criminals?

POLITICS FORUM

Re: This is outrageous, Khmer folks! Enough is enough!

Posted By: Reahoo

Date: Sunday, 4 July 2004, at 7:09 p.m.

In Response To: [This is outrageous, Khmer folks! Enough is Enough!](#) (FKR):

I personally agreed with what you just said in here. CPP is backed by YUON V/C scared to confront Yakcong and ask them why they shot and killed Khmers w/o reasons. I read Kosantepeap my self and base on their (Kosantepeap) claimed that Khmers fishers were on our side of the border. The Yuon Marine shot and killed 'em just for "Fun" also kidnapped one of the fisher as well. I would love to confront those Yuon thugs myself why you killed these people- What did they do to deserve the punishment? This is not the first time that Mother F69 Yuons F69 killed Khmers on Khmers sea water! CPP won't dare to challenge Yuon or ask for the "REASONS" What's a coward Yuon Dogs CPP= Hun Sen! When Khmers went to their side they called us "Beggars" when Yuons come to Khmer side Hun Sen protected them. I'd love to skin one of their Yakcong like to skin Catfish, (rips off their skin alive!) Make my blood boil to hear the story in Kosantepeap news.

Re: Vietnam Marin Kill 3 Khmer fishing boat

Posted By: Khmer

Date: Wednesday, 7 July 2004, at 10:47 p.m.

In Response To: [Re: Vietnam Marin Kill 3 khmer fishing boat](#) (Khmer Patriot) ⁵⁵

CPP is nothing less than a Viet slave. In order to get rid this kind of atrocity in the future, Hun Sen must be out of power. As long as this Viet dog remains in power, Cambodia will never have a full sovereignty. It had been long over due. Folks, its time. Lets wake up and work together to remove CPP Viet slaves from Cambodia. K.P; Khmer think that one still alive, but it is sad Viet turn the body to family member today! ⁵⁶



Khmer fishers who were shot dead in Khmer sea in Krong Kep on 28 June, 2004. On 30 June, 2004, seeing one body of Khmer fishermen are known that who were in danger at sea fishing on Khmer Ka island. Two of three fishermen who shot dead by machinegun and another was captured alive by of Yuon marines. According to Kosantepeap's detailed report, another new step, about shooting over Khmer Fishermen, the body of relatives who indicate that one body was found at 12 noon 30 June after having disappeared for two days. The families of the victims indicated that three fishermen and one boat went to the sea fishing around 3 p.m. on 28 June.

⁵⁵ <http://camweb.org/bbs/politics/index.cgi?#52372>

⁵⁶ http://www.kohsantepeapdaily.com.kh/khmer/youn04_07.html



In the morning of 29 June, didn't see the three coming home. The families then searched for, and sea fishermen told them they heard many gunshots at about 10 pm in the Ka Rang Island but they didn't know what Yuon marines shot at, just only know the truth is Yuon marines. In the morning of 30 June, they saw a body floating near Angrang. The body was known, named Nhet-Chan Than, 21, residing at Phum Thai Sangkat Prey Thom Khan Kep, Krong Kep. Police of Kep and Royal Army investigated on the body by seeing three bullets are one of them broke through the skull. Named Khieu Thea who was captured alive by Yuon Marines reporting to Police's Headquarter in Kep City that he's still alive being detained in Kieng Giang province (Khet Peam in Khmer Krom). A Minister of Royal Army indicated secretly that Yuon Marines certainly fired at those fishermen but didn't know what caused the shooting.

It's noted that Yuon marines fired at Khmer fishermen for two times thinking from 2002 except capturing alive. On the contrary, Khmer authority has never made any replies violently against Yuon fishermen who came into Khmer sea at all.

According to Cambodian Police Report, Vietnamese Marine Soldiers shot and killed 3 Cambodian Fishermen near by Cambodian Sea in Province Kab. In addition, they have shot and destroyed other Cambodian Fishing Ships in this area too.

This is the most cruelty that Vietnamese Soldiers have done to Cambodian Innocent Fishermen. These 3 dead bodies were found by other Vietnamese Fishermen. The dead bodies were handed over to Vietnamese Police. Then the Cambodian Police went to the border and took the dead bodies. So they can returned them to their relatives. This is not first incident that Vietnamese Soldiers have done to Cambodian People. Cambodian People who are living by the border of Cambodia and Vietnam. They face danger everyday. Many of them are afraid of Vietnamese Soldiers would come over and killed them with no reason.



Date: 07/08/2004

Author: Newspapers From Cambodia

Shooting Khmer fishermen dead also reminds me back in the past, 2002. One evening, I heard Radio Free Asia interviewed one of survivors, after some Yuon thugs tried to kill all Khmer Fisheries who were patrolling along the Tonle Sap River to watch over all Yuon criminals who illegally catch undersize- fish. Un-armed Khmer Fisheries who thought Yuon citizens living in Cambodia are to abide by Khmer law. They wrongly thought about that, so when they approached Yuon Fishermen boats along Tonle Sap River in a dark evening of 2002 according to RFA's interview. All of sudden, it's a great opportunity for Yuon criminals who saw un-armed Khmer Fisheries like that. A thug of Yuon criminals brutally started to club those Khmer Fisheries/Rangers to death. One of survivors, who was near-lynched to his death, pretended to dive in to water, being safely rescued by Khmer villagers. That victim heard and told RFA the Yuon criminals saying to each other in a Genocidal-barbaric-demonic manner: "We must kill all Khmers!" Some of un-armed Khmer Fisheries were brutally clubbed to their death, whose bodies were recovered by their families from the Tonle Sap River. And some of Yuon criminals who were arrested, but released later because there are so many Yuon secret agents in nearly all ministries in Cambodia. Some disappeared into Srok Yuon for their safety.

Yuan people grit their teeth so angrily toward Chinese marine police who shot Yuan fishermen dead. What about Cambodian fishermen and fisheries who were shot dead in



Tonle Sap and on the sea in Cambodian territory? Can these Cambodian people grit their teeth angrily toward Yuon criminals too? If Yuon people can grit their teeth so angrily toward Chinese marines. So can Cambodians. Yuon people feel so sorry for their Yuon fishermen who were shot dead...and united together to demand the Chinese authority the justice for the innocent victims:

To: China embassy

This Petition is created to collect signs of Vietnamese people all around the world for the "Vietnamese fishermen shot dead by Chinese marine police" case at the Beibu Gulf on Jan. 8th 2005. Under here is the letters of demand to Chinese ambassadors ask for the justice for the innocent victims. ⁵⁷

From: Vietnamese People

To: Chinese Government, Leaders, Diplomatic Authorities, and Embassy of the People of Republic of China

REF: Vietnamese fishermen shot dead by Chinese marine police
His/Her Excellency,

We, Vietnamese people, vehemently oppose the outrageous and brutal actions of Chinese marine police on innocent Vietnamese fishermen on January 8, 2005 at Beibu Gulf.

On January 8, 2005, at Beibu Gulf, Vietnamese sea area, Chinese marine police unduly attacked, opened fire on two Vietnamese fishing vessels and ruthlessly killed 9 fishermen, wounded 7 and, captured 8. Chinese marine police also captured illegally fishing vessels and assets of these fishermen. Upon information and belief, all of these fishermen are innocent people. These victims are extremely poor innocent people who have been trying very hard to make a living to support their families. As a result of the brutal killing by Chinese marine police, many innocent children fatherless, many wives widows, and many parents without sons. In addition, all of the victims are the main sources of income for these poor families. Attached are photos evidencing these poor families. At present, the fates of the 8 captured fishermen are still unknown. Their loved ones are traumatized worrying about their status. We, Vietnamese People, strongly believe that the Chinese marine police's brutal actions extremely violated Principles of the United Nation Charter, the Five Principles of Peaceful Coexistence, regional and bilateral agreements on sea border issues, and specifically Joint Statement on All-round Cooperation in the New Century Between the People's Republic of China and the Socialist Republic of Vietnam dated 12/26/2000 which two countries agreed to pledge not to take extreme action or make use of force on fisheries-related issues. For the long-lasting economic and diplomatic relationship between the two countries, we respectfully request the Chinese government and/or authorities to take immediate efforts to prevent and stop these actions, open a due and thorough investigation, and severely punish the murderer. We demand the Chinese authorities to promptly release the illegally captured

⁵⁷ <http://www.petitiononline.com/hauloc/petition.html>



Vietnamese fishermen, fishing vessels and assets. Due to the level of violence that was inflicted upon Vietnamese innocent fishermen and callous actions of Chinese marine polices, who displayed a depraved indifference to human life, we demand that the Chinese government adequately compensate for lost lives and assets caused by the above-mentioned ungrounded killing and seizure of Chinese marine polices. Without proper and persuasive evidence and/or proof, we strongly oppose Chinese diplomatic authorities' unreasonable remark that these above Vietnamese innocent victims are pirates. We demand that the Chinese government comply with the international rules and respect bilateral agreements, and traditional diplomatic customs in regards to the common sea border between Vietnam and China.

Finally, we demand the Chinese government to take due efforts to unveil the truth and bring justice to these innocent lives. Especially, on the occasion of celebrating 55 years of establishing diplomatic relationship between China and Vietnam, 01/18/2005, we again expect Chinese authorities to pay prompt and due attention to these matters.

Regards,
Vietnamese People

The following quotations of IOM, which clearly reveal all Yuon criminals, are so active in Cambodia in prostitutions:



IOM International Organization for Migration

March 1998

By Annuska Derks

This survey on the trafficking of Vietnamese women and children to Cambodia is designed as a follow-up on the survey on the trafficking of Cambodian women and children to Thailand. Together, these surveys strive to gain more insight into the cross-border trafficking processes in Cambodia, being a sending as well as receiving country. At the same time, they will provide more insight in the sending and receiving processes in the neighbouring countries, Vietnam and Thailand. In both surveys the focus has been especially on the recruitment procedures related to trafficking. For both surveys the research was primarily conducted in Cambodia.

In this survey the focus is on the different ways, routes, reasons and perceptions of trafficking of Vietnamese women and children to Cambodia. The fact that this research was conducted in the receiving country has led to a very different perspective on the topic of trafficking compared to the earlier survey on trafficking from Cambodia to Thailand. While greater focus is placed on the situation of ethnic Vietnamese in Cambodia, as migrants as well as victims of trafficking. Also more attention is paid to the perspectives and wishes for the future for those Vietnamese women and girls who have become victims of trafficking.



These differences are related to the different economic, political and historical realities of the countries involved. A broader understanding of these situations will help gain more insight into the push and pull factors, the rationale, the role of social and cultural factors and the selection processes related to the trafficking in general and the trafficking of Vietnamese women and children to Cambodia in particular.

The survey was conducted by Mrs. Lim Sidedine and Ms. Annuska Derks, with additional help from Mrs. Rakline and Mrs. Tean Sophorn for the Vietnamese and Khmer translations. Some information was collected through organizations working on the topic in Ho Chi Minh City. The survey itself was conducted in Cambodia, in different shelters and areas in Phnom Penh and Kompong Som and in the border provinces Takeo, Svay Rieng and Ratanakiri in order to find out more about the movement of people from Vietnam to different places in Cambodia.

The experiences, knowledge, reasons and consequences of the trafficking of Vietnamese women and children were explored through interviews with Vietnamese women and children, especially girls, who had been victims of trafficking. Because the police had raided many brothels in different parts of Phnom Penh, many of these women and girls could be contacted in the various shelters. Other women and girls were interviewed in brothels, dancing halls, massage places and karaoke bars. For more background information, family members of the girls and women, brothel owners, police and other authorities, representatives of Vietnamese and Vietnamese migrants in Cambodia, non-governmental organizations (NGOs) and international organizations (IOs) working in this field and other resource persons were also interviewed. This survey could not have been conducted without the kind cooperation of these different organizations, authorities, related persons and, especially, the Vietnamese women and girls who shared their experiences with us. We would like to thank them all.

The situation between Cambodia and Vietnam is quite distinct. The migration of Vietnamese to Cambodia is not a new phenomenon. But the trafficking of Vietnamese, especially women and girls, to Cambodia has only come to the attention of non-governmental and international organizations, and the governments of Cambodia and Vietnam, in the past few years.

Vietnam has undergone a similar, although not as far-reaching reform process from a socialist to a more market-oriented economy since the late eighties. As a result of this 'renovation' or doi moi, Vietnam has experienced enormous economic growth rates. Irvin states that this "breakout" to the market has benefited mainly the poor, i.e. the peasantry. Vietnam is still a predominantly agricultural country, with 80 percent of the population living in rural areas and 72 percent of the labour force being engaged in agricultural activities, while little more than one-tenth is involved in industry. The growing privatization of land use from 1988 onwards as well as the increasing role of the private sector has brought economic opportunities to many farming families. However, for those families who did not have the capability or the access to the capital or the technology to farm their plots successfully, the reforms created more economic difficulties. As a result, Vietnamese farmers who cannot earn enough to support their families in agriculture seek



additional employment somewhere else, in urban areas or even abroad. This is, according to several authors, not necessarily a consequence of growing poverty, but also of growing expectations brought about by economic growth and a broader view on the outside world through more open (trade) relations with other countries. Rigg writes that:

[G]rowing expectations and an absence of sufficient opportunities within agriculture are creating the conditions in which rural households are looking further a field, both spatially - beyond the village - and in sectoral terms - beyond agriculture.

Although growth rates have been high in Vietnam during the past years, they have not been equally high in different regions among different sub-groups of the country, causing relative poverty to increase. Income disparities are rising, while at the same time the quality and quantity of some social services are declining. Therefore, the economic benefits are often set against the social costs of the adjustment policies. Truong* writes regarding this:

Vietnam has always been proud of the fact that despite being [one] of the poorest countries in the world, it has an extensive social infrastructure and relatively high rates of access to education and health. But this position is being threatened by fiscal reforms introduced since the beginning of [doi moi].

This means that the shift in responsibility of reproduction as well as production from the cooperatives to the household has caused an increased workload for women on the farm and at home. Statistics show that women's visible employment in the agricultural sector is declining. Besides, women working in the industrial sector are moving towards positions that are more labour-intensive, are lower paid and have less security.* These developments have created "a constant and rapid turn over of women workers."* Truong argues that the lack of sustainable alternatives for these women has given rise to increased poverty and bonded labour, which leads again to other social costs, such as women being driven into prostitution, international trade of sexual slavery and the mail-order-brides market. In a UNICEF report similar concerns are raised:

The introduction of an open door policy and a market economy has had both positive and negative results in society and economy. Traditional values may be deteriorating, as families are faced more and more with material desires, which they cannot meet. As a result, child employment and the sale of children for labour (and eventually other forms of exploitation) have been increasingly noticed in Vietnam.

The deterioration of so-called traditional values is often mentioned as an important determinant of an increase in trafficking and prostitution in Vietnam. The introduction of

* *The Women's Question in Viet-Nam Revisited*, Working Paper Series, No. 212, Institute of Social Studies, The Hague, P.16

* *ibid.*, P.20

* *ibid.*, P.24



a nascent market economy and the broadening relations with other countries are said to stimulate consumerism and promotion of enjoyment, but also a loss of social control and family functioning. However, others reason that the re-emergence of so-called traditional traits -like growing disparities between rich and poor, men and women, but also between different groups in the society- are contributing to practices regarding trafficking and prostitution. In reality, neither the loss of certain values nor the re-emergence of other characteristics can explain completely the issues related to trafficking in Vietnam. Therefore, a careful look at all issues involved will be necessary for a real understanding of the problem.

TRAFFICKING IN AND FROM VIETNAM

Attention to the problem of trafficking in women and children has increased considerably over the past years. More and more attention has been given to the different routes, motivations and consequences of trafficking. In Vietnam, although the problem has been recognized, little information is available. It is therefore difficult to estimate the number of women and children trafficked every year. However, some clear patterns of movement have been identified. *

IN-COUNTRY TRAFFICKING

In-country trafficking within Vietnam is taking place from rural and ethnic areas to urban areas for adoption, forced labour or prostitution.* Most documents on the trafficking of women and children in Vietnam have focussed on trafficking for prostitution. Young girls from the poorer rural areas are kidnapped, deceived or brought by their parents to brothels in the big cities. Commercial sex work is practiced in different price-ranges in brothels, mini-hotels, cafe or beer om [cuddle] places or on the street. Some young girls are initiated into commercial sex through the sale of their virginity, which is believed to help the customer remain virile or succeed in business.* Also boys have been reported to engage in commercial sex, but they are often working more individually on the street whereas girls are usually working in the more organized commercial sex business. *

The growth of prostitution is often explained to be a result of the growing numbers of foreigners, and especially sex tourists, visiting Vietnam. However, as Anja Nitzsche* notes, the overwhelming majority of customers of prostitutes are local. She asserts that commercial sex work in Vietnam is not only the result of poverty, i.e. women

* Unicef, 1995, *Traffic in Women and Children in Vietnam - Issues and Problems*, paper prepared for the NGO Workshop on Trafficking of Children, Phnom Penh, P.1.

* *ibid.*, P.7

* Hopkins, Susannah, 1996, *Situation and Needs of Children in Vietnam: An Overview*, Hanoi, P.145

* *ibid.* P.146

* Nitzsche, Anja, 1995, *Vietnam: Women and HIV/AIDS: Consideration of needs specific to women in prevention activities - expectations and reality*, Berlin



and girls pushed into prostitution because of poverty, but also the consequence of increased wealth. Greater purchasing power resulted in increased local demand for commercial sex work. The economic growth since 1986 has thus provided a large group of new customers for commercial sex workers.

UNICEF reports that, in order to serve customer demand for women, several small private agencies have been set up to recruit women in the rural areas. The women are promised highly paid jobs in factories and restaurants, which sounds appealing to both the young women and their parents who can receive a high-interest loan for the arrangement of their daughter's trip.* Once brought to some city, the women are forced to work as prostitutes. It is estimated* that over half of the child sex workers started working as prostitutes by advice or persuasion of recruiters using deceiving methods to convince families in villages. These recruiters, in turn, work on behalf of brothel owners in order to be able to offer new 'fresh' girls for their brothel. Another non-negligible part of the supply were those women deliberately brought into prostitution by relatives of the girls.

Besides trafficking for prostitution within Vietnam, children have been reported to be trafficked for adoption purposes. Hopkins* mentions kidnapping of babies from a hospital with the purpose of selling them to childless Vietnamese and Viet Kieu* families as well as foreigners. In the same line, children are said to be sold for their organs. However, there is no evidence of the truth or prevalence of these practices.

CROSS-BORDER TRAFFICKING

Trafficking of women and children is not only an internal problem. Women and children have been trafficked abroad, especially to neighbouring countries China and Cambodia. The distinctive geographical, cultural and economic relations of northern and southern Vietnam are related to the routes of trafficking to these neighbouring countries. Trafficking to China takes place predominantly from the northern provinces of Vietnam, whereas the southern provinces are more linked to Cambodia.

UNICEF* reports that women and girls from the north are recruited as wives or domestic helpers in China. Unicef observed that a growing demand for wives and domestic workers within China has led to the recruitment of Vietnamese women, sometimes through special recruitment or mail-order-bride agencies. Entry into China is easy, since visa restrictions no longer apply, with the result that China, within a short period of time, has become a major receiving country.* Also in Taiwan, Hong Kong and Macau professional bride-order agencies have arranged marriages between Chinese men and Vietnamese women. According to Lee Chuan-Hsien, Vietnamese women attract

* Unicef, 1995, P.3

* Personal communication with relevant organizations in Ho Chi Minh City

* Hopkins, 1996, P.152

* Overseas Vietnamese

* Unicef, 1995, P.1

* Ibid



Taiwanese men because they are considered to be more submissive and willing to accept their traditional role as housewives than contemporary Taiwanese women. Estimates indicated that by the end of 1996 about 5,000 Vietnamese brides were living in Taiwan. Some of them ended up in fake marriages and were forced to work in the commercial sex business.

Women and children from Vietnam are also reported to be trafficked to Thailand. It is, however, not clear if these are also directly recruited in Vietnam and brought to Thailand or another third country. In some cases, Vietnamese women working in Cambodia are recruited for work or services in Thailand, as described in the report on Trafficking of Cambodian Women and Girls to Thailand.

The trafficking to Cambodia is, according to some resource persons working on the topic in Vietnam, most extensive. The existing documentation on trafficking of Vietnamese women and girls to Cambodia shows that the victims mainly end up in prostitution. This and related issues will be discussed more extensively in the next chapters.

TRAFFICKING FROM VIETNAM TO CAMBODIA

The idea of the seductive powers of Vietnamese women forms a recurrent theme in explanations of how the Vietnamese will try to overtake Cambodian territory. Because of their seducing skills, Vietnamese women can easily convince border police to let them cross into Cambodia, and their overwhelming presence (especially as prostitutes) could, according to some Cambodians, again lay the groundwork for a major Vietnamese takeover or at least could pose a threat to Cambodian culture and society. This conspiracy theory or fantasy regarding the influx of Vietnamese women and girls as spies of a greater power that will eventually take over, are a far cry from the stories the women and girls themselves recount about their reasons for and experiences in coming to Cambodia.

A Vietnamese young woman, who was working as prostitute in Kompong Som, explained why she followed a neighbor to Cambodia:

“My family was very poor. We only had five cong of farmland. My mother borrowed money from a moneylender to buy rice grain, fertilizers and to hire people to plough the field. After we harvested the rice, we nearly used all of it to repay the debts. We did not have enough left for food for all of us. My mother has three children and I am the eldest. I wanted to come to Cambodia to earn money for my mother and my brother and sister. So I followed a woman who lived in my village and who had been in Cambodia before... I must sacrifice my body for my family.”

Not only relatives and neighbours help new Vietnamese migrant families go to Cambodia. Specialized leaders also offer their services. These people are experienced in crossing the border. They are responsible for the whole trip and charge money according to the amount of people. A border official in Svay Rieng commented:



“There are Vietnamese from all provinces coming to Cambodia. They can come to work here. Most of these Vietnamese were led by neak noam [leaders]. They agreed to sell their rice fields to get some money to pay the neak noam. The neak noam gathers two or three families and brings them here... It is much easier to earn money here than in Vietnam. Even the vegetable sellers can earn more money here. Therefore the Vietnamese always want to come here... They don’t only come to work as prostitutes, but also to sell cigarettes, second-hand clothes or as workers.”

Poor Vietnamese might also try to get some money by going to beg in Cambodia. Especially in Neak Leung one can observe many Vietnamese kids begging for money. Some of them came along with their parents who sell food or toys, while they try to get some extra income through begging. We found no organized begging groups as in Thailand. Perhaps this is because, as a representative of the Vietnamese association in Phnom Penh suggested, they have too much competition from the Khmer beggars of whom they are afraid.

The decision to go to Cambodia is not only made because of financial need, but also because of financial ambition. More money can be earned in Cambodia, according to many informants, because doing business is not restricted with as many regulations and does not require as much capital compared to Vietnam. But also in day labour or in commercial sex work, more money can be earned than in Vietnam. A Vietnamese girl in a brothel in Kompong Som recounts how she was attracted by her friend’s wealth earned in Cambodia:

“I followed my friend to come here. She lived in the same village and she had lived in Cambodia before. I saw that she had jewelry and that she had brought money to her home. So I asked her to bring me to Cambodia.”

Besides the attractions of earning easy money, going to Cambodia can for some be a welcome escape from their situation at home. Several women interviewed wanted to be away from their husband, boyfriend, or family and therefore going to Cambodia was an attractive option to them. Often, these women had negative experiences being divorced, violated or betrayed. One Vietnamese woman said:

“My husband and I were divorced and I was very sad. I did not want to meet him anymore. So I came here. There was no-one who forced me to come here.”

Going to Cambodia is a chance to get away from the sad experiences and to live in a completely new environment. Although this escape is often seen as temporary, they hope to benefit from it emotionally as well as financially. For others, the excitement of having some fun or having some adventure and change in their life is the prime reason to come to Cambodia. A 28 years old prostitute in Svay Rieng commented:

“I heard that it is great fun living in Cambodia. I wanted to enjoy myself, so I decided to come here.”



A Vietnamese woman in a karaoke shop summarized why, according to her, Vietnamese are coming to Cambodia:

“There are many complex problems in our society that we cannot understand. There are some people who come here because they were sad, because they had problems. Others came because they were very poor... In Vietnam there are very rich and very poor people. There are mainly the poor people who come to Cambodia... Here one can work for other people and earn much more money than in Vietnam... But [the young girls] mostly were deceived to be sold here.”

VIETNAMESE WOMEN TRAFFICKED TO CAMBODIA

A better known purpose of recruiting Vietnamese is the recruitment, often deceptive or exploitative, of women and girls for prostitution in Cambodia. The recruitment processes in these cases are more similar to what was described in the survey on trafficking of Cambodian women and girls to Thailand. Unicef writes that “criminal groups” which are “highly organized, extremely violent, and often involved in other criminal activities”^{*} sometimes control the trafficking in women. Since this survey was geographically limited to Cambodia, it was not possible to find out about the extent and activities of the “criminal groups” that are involved. A representative of the Vietnamese in Phnom Penh estimated that every month about twenty young Vietnamese girls are brought to brothels in Cambodia. However, another Vietnamese representative in Kompong Som expressed concern about getting too involved in this issue, because “*they will hire people to kill me.*”

In this survey, we found that in most cases the recruitment of young Vietnamese women for prostitution in Cambodia operates on a small-scale level. Recruiters target one or a few girls at a time, in order to provide a family member, friend or other acquaintance some extra women in their brothel. The recruiters often approach poor, desperate or divorced women or girls who are receptive to promises of well-paid work in Cambodia. A Vietnamese woman in a karaoke shop in Kompong Som recounted that after her husband left her with her three-year-old child, a woman in her village told her to come with her to work in Phnom Penh. She and five other young women were brought to Phnom Penh, where they were all together sold to a shop in Tuol Kork. Later this woman opened her own shop using the money she got from selling the girls. A 17-year-old Vietnamese girl described, out of own experience, how the recruiters operate to recruit young girls:

“The people who persuade young girls to come to Cambodia are mostly women. They are like friends, but they sell their friends. They tell the girls that they can sell merchandise or work as a waitress... They only take young girls, of 16 or 17 years old.”

^{*} Unicef, 1995, P.4



For the recruiters it is necessary to know the language, the places where to go and which way to bring the women and girls to Cambodia. Therefore, the recruiters are often Vietnamese with contacts abroad. These can be Vietnamese women who have worked themselves as prostitutes in Cambodia or “specialist” recruiters who recruit women and girls on behalf of meebon [brothel owner] in Cambodia. The Vietnamese word for recruiter is mai môi, which is like the Khmer equivalent neak noam. A brothel owner in Takeo explained how they operate:

“The mai môi are people from Vietnam who have connections with meebon in Cambodia. The meebon has contacted the recruiter, so that he or she knows to which brothel to bring the women. These recruiters are always Vietnamese, because the Khmer don’t dare to cross the border.”

Although it is important to have connections in Vietnam, not all recruiters are necessarily Vietnamese. A Khmer brothel owner in Svay Rieng explained how she recruits herself the girls in Vietnam for her brothel:

“My husband used to go to Vietnam very often to bring goods. So he knows many people there, also the authorities of the villages and communes. Now I go to these villages and I ask every family in the village. I ask whether they want to work in Cambodia as a waitress. I don’t mention the word prostitute, but if I say “waitress”, they understand what I mean. When the parents agree, we make a paper with the authorities which states that I will not resell the girls and that I will give them a certain amount of money every month for a certain period, like one chi per month. I also lend money to the parents. Sometimes I give them three bundles of dong*, which is 300,000 dong. For them it is a lot of money.*

I go to Vietnam once or twice a month, whenever I need new girls. When there are many girls in my house, I don’t go. Sometimes I bring back three girls, but that also depends on the parents. When other people see later that the girls come back home with a lot of money, they also want to send their daughters. I do not necessarily want virgin girls. Sometimes I bring back one virgin, other times three. If these girls agree to come with me I can call customers for them. The customer can pay \$450. They give me \$50 and the rest I split with the girls.

Sometimes other meebon also ask me to bring girls to their shop. But to do that is against the law. If I brought these girls to other meebon, and if they mistreat the girls, the girls will say that I brought them there. So I will be in trouble... I keep the girls in my house and I am responsible for them. Everybody knows me, so I don’t dare to bring them to other places.”

The shades of morality and responsibility and ‘legal obligation’ as formulated by this meebon are interesting. What seems important is that the girls are working under a known and trusted brothel owner, not that the girls are going to work as prostitutes.

* One chi of gold is worth about US\$ 37

* At the time of the survey 11,000 dong equaled about US\$ 1



Several brothel owners interviewed stressed the importance of having some kind of contract or relation of trust with the parents, especially the mothers, who send their daughters to work in their brothel. This is to contrast with those brothel owners who are involved in re-selling a girl to an unknown third person, which runs counter to the ‘rules’ of morality, responsibility and legal obligation of the brothel owner.

Recruitment of women and girls for commercial sex work has been given more and more attention over the past years. A representative of the Vietnamese association argued:

But the number of Vietnamese women who are brought here to work in prostitution is the same as last year. Here they don’t get arrested, while prostitution in Vietnam is restricted.”

In the Report on the Problem of Sexual Exploitation and Trafficking in Cambodia* another way for Vietnamese to enter Cambodia, besides by land or water, is mentioned: traveling by air. For this option a passport, visa and plane ticket are needed which means that this way of traveling requires relatively much money and administrative organization. Therefore, it is not an often-used way to enter Cambodia by the kind of migrants discussed in this paper. According to the above mentioned report, it is only used for pretty girls who can attract a high price, which are mostly those whom the neak noam has abducted or bought from parents in northern Vietnam. After arrival in Cambodia, they are brought to secret locations, mostly in Phnom Penh, where they are kept for clients who take them to a hotel.* During the survey, none of the Vietnamese women interviewed came to Cambodia by air. The most general way to travel from Vietnam to Cambodia is either by land or by boat.

The fact that it is relatively easy to cross the border does not mean that closing the borders through tight police and military control is an adequate solution to preventing illegal entry in general and cross-border trafficking in particular. Hundreds of people cross the borders daily from Vietnam into Cambodia, and the other way around, for business, family visits, or work. Closing the borders would therefore negatively affect social and economic relations between Cambodia and Vietnam.

In order to understand the full nature of the problems related to trafficking, it would not be adequate to concentrate solely on those who have been trafficked from Vietnam to Cambodia. The distinct processes, aspects and people involved in the different forms of migration from Vietnam to Cambodia are very much interrelated. Besides, the problem of trafficking and exploitation does not stop in Cambodia. Not every Vietnamese victim of trafficking comes ‘fresh’ from Vietnam. Some are recruited or otherwise forced within Cambodia, among the so-called newcomers as well as among the long-term residents.

* Commission on Human Rights & Reception of Complaints, 1997, *Report on the Problem of Sexual Exploitation and Trafficking in Cambodia*, National Assembly Cambodia, p.17

* Ibid



TRAFFICKING BY AND AMONG VIETNAMESE IN CAMBODIA

The ethnic Vietnamese living in Cambodia are in three main ways involved in the trafficking to and in Cambodia: as recruiters, as employers and as a source for these recruiters and employers. Especially important are the Vietnamese who came, or returned, to Cambodia during the eighties and early nineties. Some of them still have contacts in Vietnam and are involved as recruiters going to bring Vietnamese cieng or 'fresh' girls to Cambodia. They form important intermediaries because of their contacts in Vietnam as well as in Cambodia. A Vietnamese woman in Cbah Ampeu, living in Cambodia since the eighties, frequently goes back to Vietnam to visit her relatives. Sometimes she brings people from the same village back along with her to Cambodia. She related:

"In Vietnam there are many people, but the arable land is small. The poor people cannot live off their land and sell it to the rich. They become labourers for the rich... Some of the poor people want to come to Cambodia, because they heard they could earn money easily. I brought some people along, to sell merchandise like me... I paid for them to cross the border. When we came here, they had to earn money and pay me back."

This woman served as an intermediary for people who volunteered to come to Cambodia hoping to earn easy money, as was promised by those Vietnamese with experience in Cambodia. In chapter 3 several examples were given of Vietnamese who were asked to go to Vietnam to recruit specialized workers. These specialized labourers, as well as commercial sex workers, are often recruited through Vietnamese who have the necessary contacts, language skills and familiarity with the Vietnamese situation, as well as with the Cambodian situation. A Cambodian-born Vietnamese girl from Neak Leung recounted how some of the Vietnamese living in her neighbourhood were involved in recruiting girls for prostitution in Cambodia:

"Before there was a lady near my house. She had a Cambodian husband who worked with the police, but the lady was Vietnamese. She had lived in Cambodia for some time and could speak some Khmer. She had worked as a prostitute before. She went several times to Vietnam and when she came back, she brought Vietnamese girls with her. She had told their mothers that they would work as waitresses or hairdressers. When the police at the border asked about the girls, she would reply that they were her nieces. She wanted to sell the girls in Neak Leung..."

Another group of Vietnamese in Cambodia is involved as employers for whom these recruited cieng or women end up working. They are ethnic Vietnamese who have their own business and prefer to employ Vietnamese whom they recruit through others or by themselves from Vietnam.



Svay Pak, 11 kilometres north of Phnom Penh, is probably the best-known example of an area where Vietnamese dominate the business as brothel owners as well as commercial sex workers. One brothel owner explained how she got involved in the business:

“I had been living here before 1970, but I left because of the war. I came back with my parents in 1981. They were fishermen and I sold the fish at the market at Psar Touc [Svay Pak], where many other Vietnamese live. I saw that many people opened a shop [brothel] and I saw that it was easy to earn money. I knew one of the shop owners and she advised me also to open a shop... At that time I had no women, but the other shop owner brought some women here to help me. Later I brought myself a girl from Vietnam. I didn’t buy her, but I loaned some money to her parents... I saw that it was easy to earn money like this, so I continued. This was five years ago. Now there are many more shops.”

Lastly, Vietnamese migrants living in Cambodia are a source among which recruiters and employers recruit specialist workers and commercial sex workers. The recruitment of Vietnamese women and girls for commercial sex work does not only take place in Vietnam. Many of the ethnic Vietnamese, especially most recent migrants live together in easily identifiable areas.* Also in these areas meebon try to recruit Vietnamese women and girls to work in their brothel. A brothel owner in Ratanakiri explained:

“The Vietnamese women who work as prostitutes here came from different provinces in Cambodia. For example, when a meebon knows some Vietnamese people in Kompong Cham, she asks them to inform the Vietnamese women that they can come to work in her shop. There are also some Vietnamese women here who come directly from Vietnam, but they hide. They sell in the market or have a laundry shop and they work at their house. They don’t work in a brothel.”

Some of the Vietnamese women recruited within Cambodia for prostitution were born in Cambodia, whereas others followed their families who chose to go to Cambodia attracted by the stories of earning easy money. A young Vietnamese woman working in a brothel in Ratanakiri came to Cambodia to follow her mother, who worked as a tailor in Phnom Penh. Her mother had been working in Cambodia for some time, while she and her sisters stayed in Vietnam with her grandmother. When she came to Cambodia, she first stayed with her mother to help her cook and do the laundry. There she met a woman who asked her to come with her to work in a coffee shop in Stung Treng. She related:

“I did not tell my mother that I would leave with my friend for Stung Treng. But when we arrived there, she brought me to a brothel. Then I understood what my friend had done. I wanted to take the car back to Phnom Penh, but the brothel owner did not allow me to go. She bought me for 50,000 riel. I could not say anything, because I could not speak Khmer.”

Among the Vietnamese migrants who came to Cambodia not everybody has been as successful in earning money as vendors, construction workers, or other kinds of labour.

* Bertrand, 1996



Especially when faced with difficulties, like illness, family problems, rising debts, etc., some of these migrant families become easy targets for brothel owners who are interested in their daughters. A Kampuchea Krom woman, living in Cbah Ampeu, showed some houses next to hers where Vietnamese families had brought their daughters to 'sell' to brothels. She said about one of her neighbours:

"I know that one of my neighbours sold three daughters because of poverty. The three daughters also wanted to do that. The mother sold her daughters to get money to buy gold to go back to Vietnam. There she wants to buy land and build a house. The daughters always give the money they earn to their mother, so that she can buy gold to go back to Vietnam. She said that when her daughters stop to work, they will all go back to Vietnam and she will let her daughters marry and distribute the land and houses."

By no other means do parents have the opportunity to earn so much money in such short time as by bringing their daughter in prostitution. Although several informants stressed that parents bring their daughter to a brothel as a desperate move to 'solve' their financial problems, frequent exposure to this practice makes them perhaps more agreeable to actually bringing their daughters into prostitution. In areas where neighbouring families have daughters working as commercial sex workers, but especially in those areas where the brothels are around, Vietnamese families in dire financial need are exposed on a daily basis to the relative wealth that can be obtained in prostitution. A Vietnamese woman who lives with her three daughters in Cbah Ampeu, told that she was approached by recruiters trying to convince her to let her oldest daughter come with her. She related:

"Some people came here to ask whether there are girls who are old enough to be 'sold'. They also came to ask me, but I said I have no daughter. They are sometimes former prostitutes who still have a relationship with the brothel owner. For example, there was one girl in this phum [village] who has worked as a prostitute before. Then others saw that she has earned a lot of money. Some mothers told this girl that she should bring their daughter to a meebon for \$500. After the girl told the meebon, the meebon came to see whether the daughter is pretty. Then she was taken to the brothel where she got good food and white make-up to make her more beautiful."

However, about her own daughters she said:

"Even if I have no money, I will not sell my daughters. If I have no money, I am prepared to die. My husband and I agreed already about this. My daughter saw close to our house parents selling their daughter. When she came home and went to sleep, she had dreams about this. She dreamed that we agreed to sell her in order to relieve our poverty. She cried so much...."

In the brothel areas Svay Pak and Tuol Kork in and around Phnom Penh, we encountered some cases where Vietnamese families, especially mothers, had brought their daughters to a brothel. One 15-year-old girl related:



“When I came from Vietnam in 1991, my parents and I first went to Siem Reap. I helped my mother work in construction. But my father drank very much and he had a second wife, so my mother ran away from him. We went to Phnom Penh. There she got a second husband, from whom she got a child. But he also drank very much. And when my mother fell ill, we could not earn enough money to support ourselves. So she brought me to a shop to sell me for \$200. She took the money to repay the debts and to treat her disease...I didn’t want to do this work, but I needed to earn the money to buy medicine for my mother and to repay her debts. The creditor came every day to insult her. I couldn’t take it, so I had to do this work.”

For her mother, bringing her daughter to a neighbouring brothel was a desperate move. She commented:

“I wish that all this had not happened in my life... I thought that after my daughter had worked for three months in the brothel, I would bring her back to Vietnam. I was so afraid that she would get ill. I cried a lot, because I pitied her.”

Another mother, living in Tuol Kork, explained why she brought her daughter to a brothel:

“I came to Cambodia five years ago, because I had divorced from my husband. In Cambodia I met my present husband. He sells noodles to earn money. We had many debts, because we had to repay the loan we got for buying a television. I had no money and a lot of debts. The owner came to disturb me every day to ask for the money. But my husband could not earn enough money. That’s why I decided to bring my daughter to a shop. I got \$200 for she was still a virgin.”

Trafficking of women and girls is a regional problem which often involves people from the different sending and receiving countries. It is the cooperation between Vietnamese and Cambodians that makes trafficking possible, according to a border official in Bavet. This is related to officials who are involved, as “some of them do everything for money” as well as to the cooperation between Vietnamese and Cambodian recruiters and employers. The same border official remarked about the trafficking of Vietnamese women for commercial sex work in Cambodia:

“In general the people involved are both Cambodian and Vietnamese. They cannot do it alone... For example, the Vietnamese neak noam brings the women until the border and the Cambodian neak noam comes to receive the women from the border into Cambodia.”

Besides, within Cambodia cooperation between the Vietnamese employers and the police or other government officials is necessary. This is especially true in the case of the commercial sex business. This business is by many Cambodians perceived to be dominated by Vietnamese, although these -as well as the Cambodian establishments-



could not survive without some kind of cooperation from local authorities and/or law enforcers.

KHMER AND VIETNAMESE ATTITUDES TOWARD COMMERCIAL SEX WORK

The results of this survey gave a strong impression that although there are many different purposes for Vietnamese to (temporarily) migrate to Cambodia, those being forced or deceived are mostly ending up in commercial sex work. An earlier report on Vietnamese prostitutes described that for a lot of Cambodians there is a clear link between prostitution and Vietnamese women.* Not only are Vietnamese women considered to be very beautiful because of their whiter skin, they are also considered to be more sexually skilled than Khmer women are.* Therefore, Prasso writes, prostitution is considered to be ‘un-Khmer’: “The rationalization is, because all Khmer women are virtuous, all prostitutes must be Vietnamese.”* A meekrom, or group leader, in Cbah Ampeu even argued that it is a cultural trait of Vietnamese families to bring their daughters into prostitution. He said:

“Nearly 100 percent of the Vietnamese girls here are prostitutes. It is their tradition, even if the daughter is from a rich family...They mostly sell their daughters themselves. For example, they sell the girl to work with a meebon for a while. Then she has to work for many months or years to repay her parent’s loan. There is often a money problem between the meebon and the parents.”

There is a strong conviction that most of the commercial sex workers in Cambodia are ethnically Vietnamese. The numbers presented in the report on “The Problem of Sexual Exploitation and Trafficking in Cambodia”**, however, show a very different picture. According to this report 18 percent of the prostitutes working throughout the country are Vietnamese. One has to note that some underreporting is possible, since Vietnamese women might have covered their identity out of fear of expulsion.

According to several informants, there are significant differences between the Vietnamese and Cambodian prostitutes. In most cases, the Vietnamese are considered to be less ashamed, smarter when it comes to earning money, and more hygienic. A health worker in Ratanakiri commented:

“In general the Vietnamese recruiters, who bring Vietnamese women to work as prostitutes in Cambodia, give some money to the parents of the women. When the women stay in the brothel, the meebon takes a certain percentage for food and shelter. The rest is for the women. For Khmer women this is 100 percent different. The Khmer women are all deceived, by the recruiters and the meebon. When a

* Derks, 1996, P.263

* ibid. P.264

* Prasso, 1995, *Violence, Ethnicity and Ethnic Cleansing: Cambodia and the Khmer Rouge*, Department of Sociology: University of Cambridge, P.22

* Commission on Human Rights & Reception of Complaints, 1997



Khmer woman comes to brothel, the meebon gives some money to the recruiter and provides her some clothes. After that she is not free to go. The money she earns goes to the meebon, but the woman does not receive any money. If she wants to leave for another brothel, she has to pay the meebon and sometimes she is just sold to another meebon.”

This view on the differences between Vietnamese and Cambodian prostitutes fits very well in the stereotype of Vietnamese being clever business people, whereas Cambodians are the simple farmers and casual labourers. However, in the report on trafficking of Cambodian women to Thailand it became clear that Cambodian women were also calculating commercial sex workers. A health worker in Svay Rieng argued that Vietnamese women, besides being able to save much more money, are also thinking much more about their health:

“The Vietnamese women only work for one or two months and they have a lot of jewellery. The Vietnamese women are usually changed often by the meebon and therefore they can attract more customers. The Khmer women work for two years and have nothing left. They spend their money on games and their sangsaa [boyfriend]. Khmer women also get more often sick, because they don’t think of sexually transmitted diseases when they are with their sangsaa, or when customers refuse to use condoms. The Vietnamese prostitutes finish ten boxes of condoms in a month, whereas Khmer prostitutes cannot finish even one.”

A meebon in Svay Rieng related:

“The Vietnamese women don’t take care about their honor, because they know that when they go back to Vietnam, they will still become wives. It is very interesting, they earn money for a motorbike, or a new house and when they get married they stop to work here... The Khmer women can’t earn money, while the Vietnamese women can earn a lot of money and after three or four months they go back to Vietnam. When they come back here again, they are new again and can receive a lot of customers. They can receive ten customers per day. For them the most important thing is to earn money and they don’t spend it. The Khmer women, after receiving two or three customers are afraid and don’t want to receive more. The Khmer women spend all their money. In the end, only their body remains.”

These comparisons lead very much to the image of Vietnamese women doing everything for money, with a clear goal and without shame or fear of losing honor. This is explained by the idea that Vietnamese women who have worked as prostitutes remain marriageable once they return to Vietnam. The Khmer women are, to the contrary, described as victims of deception and exploitation who have no idea how to get money out of such a dishonourable situation that makes them a *srey kouc** forever. This view may be used by Khmer to confirm a negative image of Vietnamese and the ideal image of Cambodian women, but it fails to see the many similarities regarding the processes, attitudes and causes of the prostitution of Vietnamese and Cambodian women and girls.

* Literally ‘broken woman’, but commonly used to describe a prostitute



In many reports about the role of women in Southeast Asian societies, women are described as being responsible for the family economy and controlling the family finances. It is maybe therefore that many young women working as prostitutes stress their responsibility in contributing to the family economy. It might also explain why meebon or former prostitutes recruiting and employing girls for prostitution justify their activities in the responsibility they bear for supporting their family. The same line of argumentation can be observed among mothers who brought their daughters into commercial sex work because of the financial needs of their family.

A Vietnamese woman living in Phnom Penh commented that the girls who become prostitutes do this because of a good cause, i.e. to help their families:

“Actually, some Vietnamese girls are good. They are grateful to help their parents... I have never seen a girl who cried because her parents obliged her to work as a prostitute. They agree to do this themselves.”

It would require more in-depth research to understand these relations between mother and daughter within the family, but also in relation with the recruiters and meebon who employ the young women.

TRAFFICKING IN VIRGINS

According to the report on sexual exploitation and trafficking in Cambodia*, child prostitutes (under 18 years old) constitute about 15.5 percent of the total number of prostitutes in Cambodia. In the youngest age group, that is from 9 to 15 years old, about three-quarters were reported to be Vietnamese. Although we did not encounter cases of girls under 13 years old in this survey, child prostitution is definitely part of the commercial sex business in Cambodia. The very young girls are worth a lot of money as virgins. Deflowering a young girl is, among some (especially Chinese) groups, believed to have a rejuvenating effect on men. The word used in this context is derived from the Vietnamese word ‘khui’. Literally, khai means to open a bottle, to uncork or to make a hole. The term khai is also used figuratively to describe having sex with a girl or woman who is still a virgin. Some men even use the term in the meaning of having sex with a woman, without especially referring to her virgin or non-virgin status. However, women or girls who have had sex already are worth a lot less in the sex business. The first time they can receive \$200 to \$1,000, depending on the age and beauty of the girl. The second time, she is worth already a lot less, after which her ‘value’ diminishes even further. These girls or women are so-called khai haey or kouc haey [deflowered already] and therefore have lost their special ‘value’. The idea prevails that especially Vietnamese girls are sold to be khai-ed, as a meebon in Svay Rieng commented:

* Commission on Human Rights & Reception of Complaints, 1997, P.2



“The Vietnamese people don’t mind about virginity. They don’t care about their daughter losing virginity. They are glad that their daughter can earn much money...”

For the very young girls, being forced to be khui-ed is often a traumatic experience. They usually do not know what awaits them. A Vietnamese girl, who lived with her mother next to Svay Pak, was brought to a brothel when she was 14 years old. She remembers:

“My mother sold me for the first khui for \$500. I did not know what to do, but she told me I had to stay in that place for four to ten days and that she would bring me back home afterwards. Then the meebon ordered me to sleep with a guest. I hurt so much. I cried, I had heavy bleedings. I was so afraid.”

The bleeding after deflowering is an important sign of virginity of the girl for the meebon and especially the client. In some cases, the meebon will have a doctor do a check-up in order to see whether a new-brought girl is still a virgin. A Vietnamese girl who was 15 years old when she was brought to a brothel was checked by a doctor and declared not to be a virgin. This was not because she had had sex before, but according to the doctor, possibly because she rode a bicycle. Therefore, the meebon put the girl among the “ordinary place” and not among the virgins. A client, who agrees with the meebon to pay a high price for deflowering a virgin girl, expects the virgin girl to bleed. If not, the client will refuse paying anything at all. A 16-year-old Cambodian-born Vietnamese girl interviewed in a shelter recounted how she ‘devaluated’ after the meebon found out that she was not khui:

“At that time we were very poor. Everyone looked down on us, even my sister. My mother told me to try to earn money, so that we did not need to be ashamed with our neighbours who had a lot of jewelry. My mother didn’t know that I was deflowered with my boyfriend. She thought that I was a virgin. She talked with a meebon to bring me to khui... They didn’t know that I was khui haey. But after sleeping for the first time with a customer, I did not bleed. After this the meebon gave my mother only \$50 to take back home.”

Some girls are sold only to be khui-ed. They are not sold to a brothel owner who, after an initial high price, will keep on employing the girl as a ‘regular’ prostitute. This can happen in individual cases, when parents agree with someone to let their daughter spend a week in exchange for some money or when girls decide by themselves to be khui-ed, as the money offered is often way above their imagination. A Vietnamese girl in Ratanakiri recounted how, when she was working in a coffee shop, she was asked to be khui-ed:

“There was a customer who came to ask me whether I was a virgin. When I told him that I was still a virgin, he asked me to sleep with him. He would give me \$600. I thought that \$600 was a lot of money. It’s over one domlung! So I agreed with him.”*

* One domlung gold is worth about US\$ 370



However, those girls who are sold to be khui-ed only often do end up as a regular commercial sex worker in a brothel or dancing hall. For those who are deceived and completely left without any money, there is no other way to get some money to go back home. For others once khui-ed already, prostitution is an attractive option for earning easy money.

Although some girls are (made) aware of their worth as a virgin and therefore agree to be khui-ed, many are deceived and do not get anything for losing their virginity. There are more or less specialized middlemen or -women who recruit virgin girls in Vietnam for individual customers or brothel owners. A Kampuchea Krom girl told how she, four years ago, was brought to Phnom Penh by a woman from her village in order to be khui-ed. Every one or two months, this woman brought virgin girls from Vietnam to Cambodia and offered them to soldiers or other (rich) men who want virgin girls. The girls are forced to stay with the man for one week in a hotel. The woman receives \$350, of which the girls do not even receive a small share. After having been khui-ed, the girls have often no other possibility but work as a prostitute in a regular bar or brothel, in order to save some money to go back home.

Also some brothel owners are, either directly themselves or through certain mediators, interested in recruiting young virgin girls. Some will order mediating recruiters to find virgin girls; others pay huge amounts to mediators who come to offer virgin girls. A Vietnamese girl in a massage place in Kompong Som recalled how she was deceived when she was 17 years old to be khui-ed in a brothel in Phnom Penh:

“A woman told me that if I could work in Cambodia as a cook for other people and earn one chi of gold a month. So I followed her and the man who was working with her. They ordered me not to tell my mother, because she would not allow me to go with them and then I would not get a good job in Cambodia. When we came in Phnom Penh, they brought me to a shop. I saw many prostitutes of my age. I saw that the meebon gave 7 chi to the people who brought me there and then they left. Later the meebon told me that these people brought me to his shop to sell me for seven chi to khui me. The same day I was khui-ed. I first didn’t agree, but they hit me and they used electricity shocks to force me.”

Working and living conditions of Vietnamese sex workers

Vietnamese women and girls who work as commercial sex workers in Cambodia can be found in brothels, karaoke shops, massage parlors, dancing halls, and kokh-chol [coin-rubbing] places or in their own rented places. Not all of the Vietnamese women working in these places are victims of trafficking, although it is hard to draw a line between those who came voluntarily and those who were forced or deceived. They sometimes end up in the same places with similar working and living conditions.

Among the various places where Vietnamese commercial sex workers can be found, many different classes in price, beauty of girls, hygiene practices and openness can be



distinguished. We visited brothels where the rooms were not more than some partition-walls made out of cardboard, whereas other brothels were big stone houses. These differences in brothels are related to the different price ranges and the different categories of customers for whom they are catering. As many studies have shown, the majority of the brothels are catering to Cambodians and charge prices varying from 2,000 riel to 20 dollars or more. In Phnom Penh and Kompong Som the most expensive places can be found, especially those catering for foreigners.

Some of the women working in these dancing halls are, indeed, independent, whereas others are working under the strict supervision of a taipan. A taipan is described as the boang [elder sister] of the girls. She is sometimes an ex-prostitute who has been assigned by the owner of a dancing hall/restaurant to facilitate between the clients and the prostitutes. A Vietnamese girl who worked in a dancing hall in Phnom Penh argued that her colleagues under supervision of the taipan are controlled like prostitutes in a brothel. They are not free to go, whereas she rented her own room and decides for herself whether she wants to go with clients, who are mostly tourists from different countries. When she thinks a customer is not good she doesn't go with him. Others are nice and take her for dai leeng [a trip] to Kompong Som or Siem Reap.

The very young girls working in brothels are perhaps least free. They are often not allowed to go out, especially those who are trafficked to be khui-ed, since they are among the most valuable for the meebon. Besides, their appearance might alarm police or NGO-workers, who could come to rescue the girls and arrest the meebon. These brothels were, therefore, most difficult to approach during this survey. However, in more open brothels and in shelters we talked to girls who had been forced to work in such environments. A 15-year old girl in a shelter remembered:

“We were not allowed to sit outside and call the guests with our hands. This was done by the meebon. If there were foreign guests, the meebon let my group receive the guests. The meebon let us only receive Taiwanese and foreign guests. If Khmer guests came, the meebon let the other prostitutes receive them.”

For those Vietnamese women and girls who came to Cambodia without knowing the language, people or places to go, non-financial bonds are easily created by the meebon. The meebon can end up as a kind of ‘rescuer’ for Vietnamese girls who are deceived by other meebon, or who fall into the hands of police. A Vietnamese prostitute in Takeo decided to go to Cambodia after her elderly father fell ill and had no means to earn money for the treatment. Her other brothers and sisters had left already their parental house, leaving her with the responsibility to take care of her parents. Others in her village had told her that it is easy to earn money in Cambodia. As she was still very sad because her boyfriend who made her pregnant had left her, she decided to go to Cambodia. She took the boat and at the border she walked through some secret path to enter Cambodia. But the police caught her when she wanted to continue her way by boat. She recounted:

“I told them that I came to find my mother who sells cucumbers in Cambodia. But they didn't believe me and charged me 100,000 riel. I did not have the money, so I



told them the truth. I asked them to call the meebon, whose name I had heard from a lady who knew her. This lady had told me that if I worked for this meebon, I could earn a lot of money. The police brought me to this meebon and she paid them 30,000 riel to let me work in her bar.”

This young woman did not only become financially dependent, as she had to pay the bribe back to the meebon, but also emotionally, since the meebon was her ‘rescuer’. For many girls and women who come from Vietnam, the meebon becomes a kind of matron figure who expects services in exchange for food, shelter and protection. This matron figure is especially important for those Vietnamese girls and women who came without knowing anyone in Cambodia nor the Cambodian language, which leaves them in a very vulnerable position. For these women and girls the meebon will also provide some kind of security against arrest and being sent back to Vietnam by the Khmer police or military. The girls who came from Vietnam without residence papers will not leave the ‘protected’ environment of the brothel, out of fear of being caught by police. The feeling that there is someone who, as a Vietnamese prostitute in Svay Pak formulated, can ‘guarantee’ them this protection, is very important. A meebon in Svay Rieng assured that she does provide this guarantee for Vietnamese women who stay in her brothel:

“When they come to stay in my brothel, they are not afraid of the police, because I support them. The police also don’t disturb them, because they know that they are under my supervision.”

This kind of protection is, however, not only necessary for the Vietnamese prostitutes who stay illegally in Cambodia, but also for the brothel owners themselves. Many of the brothel owners interviewed were married to police, military or border officials, or were otherwise on good terms with them. They are expected to pay for being allowed to keep a brothel either in cash or in kind, i.e. a box of beer or sleeping with her prostitutes without paying. This is not only a ‘loss’ for the meebon, but it makes the women and girls work longer to repay their loan. A meebon in Svay Pak noted that girls have to work longer in order to compensate the ‘taxes’ she has to pay the police:

“Most of the girls here were brought by their mothers... I give them a loan of \$500 or \$700, depending on the beauty of the girl. The girl can go back home, when she has repaid the loan. In general they work for three months, but if the police come often to cause troubles, they have to work for five months.”

In some cases, the police charge more for the presence of Vietnamese girls in a brothel. For a brothel owner it is therefore important to have the right contacts with the police and military, or to pay the money. A meebon in Svay Rieng complained:

“It is very difficult. There are many different kinds of police who come to tax me. They say they want to take statistics. If I had enough money, I would stop working with this shop, because I hate these police so much. I have no money to give them. They charge me so much that it is difficult to stay in business.”



REPEATED TRAFFICKING

Many trafficking stories continue in different brothels at different places. Girls and women who start working as a prostitute in one place, in many cases Phnom Penh, often move, forced or voluntarily, to other brothels. The freedom of movement according to one's own choice, as well as adaptation to the kind of work, seems to increase the longer the women stay in 'business'. The women working in brothels in the provinces can tell their stories more freely and more self-confidently than those who are new arrivals under the strict supervision of the meebon. A prostitute interviewed in a brothel in Kompong Som was sold several times to different brothels. She related:

"I am a Cham woman. I was born in Vietnam. My parents have a small farm in Moat Chruk. I used to sell food to earn some money. At that time I had a boyfriend. I thought that he would be faithful with me, but he left me. I was very disappointed. Later, a lady who was the mother of a friend came to see me. She explained that it is very beautiful in Phnom Penh, and persuaded me to go with her to visit Phnom Penh. She ordered me not to tell my parents. I believed her, so I followed her. She brought me to a brothel in Tuol Kork. I cried. The brothel owner bought me for \$300. She suspected that I was deceived to be sold. She bought me, because she didn't want me to go anywhere. I had to work as a prostitute to repay her the \$300.

I stayed with her for eight months. Then I got out and she gave me \$100 to go back to Vietnam. But I didn't know where to go. I could not speak Khmer. Then I met a lady who let me to dance in her bar and taught me some Khmer. I danced in the bar with my girl friends with whom I rented a house. The lady first planned to sell me at 'Kilometer 11' [Svay Pak] for \$1,000. But when she met the meebon, they could not come to an agreement. Then she brought me back and sold me to another meebon for \$500. I stayed there for one year. I worked as a prostitute and also as a servant. The meebon locked me in the house and didn't let me go out. It was like in a prison. I worked there for one year without earning any money.

Fortunately, I could escape from this place. I lied to the meebon that I was ill and that I wanted to see a doctor to treat my disease. The meebon agreed. She lent me \$10 and let another girl come with me. The girl was also sold to the brothel, like me. When we got out, I told her that I wanted to run away. She wanted to come with me. So we both left for Kompong Som."

Commercial sex workers do not change brothels, dancing halls or bars only because they are forced to do so by being sold. A meebon in Svay Rieng noted:

"When the old women go from my brothel, they tell other women to come here, because they know I am good. The women who are here a long time want to go somewhere else, because they become new again and can earn much money. They often go for a while, but after some time they come back here. Then they are new again."



After the women or girls have earned enough to compensate for the loan or recruitment fee, they are relatively free to go to another place. For the business of the meebon as well as the girl herself, this is even more profitable, since clients want change in the supply of women. Brothel owners do not always have to search actively for new women. They can use the women who worked for them to recruit new women, as a meebon in Ratanakiri mentioned “when the women who worked for me have earned enough money, they leave and inform their friends about my place.” But also motorbike drivers are involved. The same meebon remarked:

“A motorbike driver can usually earn only 10,000 riel a day. But when they bring a prostitute they can earn more. So, when they know a woman has left my brothel to work somewhere else, they will bring me a new one.”

Motorbike-drivers and taxi-drivers can function as intermediaries between women and brothel owners. They have contacts with certain brothel owners and therefore know where to bring women who ask them. They sometimes borrow the money for transport to the brothel, knowing the brothel owner will pay them back. There are also contacts between brothel owners themselves to guarantee a certain flow in their supply of women. A meebon in Ratanakiri explained how brothel owners among each other exchange women working for them:

“When a meebon wants to take a woman from another shop, she must pay the other meebon according to how much the woman still owns the other meebon. For example, if the woman owes the meebon 50,000 riel, the meebon must pay the other meebon 50,000 riel. It is also according to the feelings of the woman whether she wants to leave her brothel or not.”

Although most women say they do not want to continue working as prostitutes, they also do not necessarily quit the sex business as soon as they are declared free to go. Some of them are at that point left without any money at all, while others view this work as the only possible option for earning a lot of money. The women and girls, who already had to go through the shame this work puts on them, do not want to return home empty-handed. They want something to show for their absence, and money is probably the most suitable. For many women, the economic motivations for continuing working as a prostitute are very strong. Some women go back home every once in a while to bring back the money earned and return later to their brothel madam in order to earn more money. A Vietnamese prostitute in Svay Rieng mentioned that she had been back to Vietnam two times during her one-year stay in Cambodia. Every time she took back some money, one or two chi gold. She planned to go back again for Vietnamese New Year, but said she might decide to work again for some time in the same brothel:

“I can say that when my family is still very poor, I will come back here. But when I see that my parents are too old, I will stay in Vietnam to help them... The people back home don’t know that I do this work, they think I work casual work for other people... I agreed to suffer myself, but I don’t want my sister to work like me.”



Even when the meebon does share the income with the prostitutes in her brothel, it is not always easy to save enough money to bring back home. According to several meebon interviewed in Phnom Penh and in different provinces, the sex business has slowed down over the past year. This can partly be explained by a crack-down on brothels as part of a government policy. Some meebon blamed the decrease in customers and therefore their prostitutes' income on the slackening economy, because of which clients do not have as much money to spend.

So far, the Cambodian authorities have not developed a consistent policy regarding the presence of illegal migrants in Cambodia, although some have very outspoken ideas about the bad influences of the illegal Vietnamese on Cambodian society. Sambath Kang* writes, "[t]he most noticeable aspect of the society is the problem of the Vietnamese settlers who illegally come to live in Phnom Penh and throughout Cambodia." He continues that these illegal Vietnamese create many problems in Cambodian society, and that the Vietnamese were the first to open brothels and therefore have brought the problem of prostitution into Cambodia. Furthermore, he argues that Vietnamese goods are flooding into Cambodia, which combined with the Vietnamese settlers entering Cambodia causes the "Vietnamization" of Cambodia.⁵⁸

As Radio Free Asia, on 15/06/04, clearly described according to US Secretary of State's report; Cambodia is a place for trafficking Vietnamese girls to be prostitutes. And recently, AFESIP has launched a special operation to rescue more than 80 prostitutes in Phnom Penh; many of the them are real Yuon hookers, who are illegally working in Cambodia according to RFA broadcasting in Khmer, being strongly supported and sponsored by Cambodian top officers with Yuon ringleaders in secret and dark place behind all of these crimes:

U.S. prods Cambodia on anti-sex trafficking officer

14 Dec 2004 19:40:05 GMT

WASHINGTON, Dec 14 (Reuters) - The United States urged Cambodia on Tuesday to praise and support, not punish, a policewoman who led the rescue of 84 female sex trafficking victims from a brothel.

Washington is "deeply concerned" that the head of Cambodia's Anti-Human Trafficking and Juvenile Protection Department, General Un Sokunthea, was suspended on Monday, State Department spokesman Richard Boucher said. "Obviously, any punitive measures against her would call into question Cambodia's commitment to fight human trafficking," he told a news briefing. "We fully believe that General Un should be commended for the courageous efforts to investigate this brothel and other brothels," Boucher said. He called on Cambodia to "do the right thing and support these kinds of activities." Un's unit rescued 84

* Kang, Sambath, 1993, 'Look at an Aspect of Wartime in Cambodia', in *Khmer Conscience*, March-April 1993, Volume VII, No.2, p.20

⁵⁸ Phnom Penh, March, 1998. Hans R. Beckers. Dr. William Collins Chief of Mission, IOM Phnom Penh Acting President CAS



women and girls from a Phnom Penh brothel hotel on Dec. 7. But a day armed gunmen seized the victims and seven others from a shelter, the State Department and local police said. General Heng Peov, the police chief of Phnom Penh, told Reuters during the weekend that the women had gone home or returned to the Chhay Hour 2 hotel. He said they were not sex workers, and "just worked as massage or karaoke girls." The NGO which ran the shelter, Agir pour les Femmes En Situation Precaire -- Acting for Women in Distressing Situations (AFESIP), disputed the official version of events. The group, which gets U.S. funding, closed its doors after its workers received death threats last week.

Cambodia emerged in the early 1990s from decades of war and the death of an estimated 1.7 million people under Pol Pot's 1975-79 "Killing Fields" regime. But the Southeast Asian state remains one of the world's poorest countries.⁵⁹

Rescued sex workers kidnapped in Cambodia

Associated Press

Thursday December 9, 2004

About 30 men and women, some armed with handguns, attacked a shelter in the Cambodian capital and kidnapped more than 80 sex workers that authorities had rescued earlier this week, a local newspaper reported today.

The attackers surrounded the shelter, assaulted its guards and forced the women - half who were underage - into four-wheel drive vehicles, according to Somaly Mam, the president of Afesip, a French group helping abused women in the region. Authorities had rescued the 83 women and girls from a brothel in Phnom Penh on Tuesday. "The girls were very afraid," Ms Somaly told the Cambodia Daily newspaper. "They told me the boss of the hotel has a lot of power, and that he would come to take them." Ms Somaly said two interior ministry policemen were on duty during the raid, but were too afraid to intervene. She also said eight police officers from an elite unit who were supposed to guard the shelter had abandoned their posts. Neither Ms Somaly nor an interior ministry spokesman could be reached by telephone today. Afesip will scale back its work as a result of the attack, legal adviser Aarti Kapoor told the Cambodia Daily.

The US said in its 2004 global trafficking report that Cambodian authorities had increased arrests and prosecutions of traffickers last year, but their efforts were hindered by corruption and a weak judiciary.⁶⁰

Wednesday, November 17, 2004 at 04:36 JST

PHNOM PENH — Foreign diplomats, representatives of international organizations and government officials gathered in Phnom Penh on Tuesday to discuss human trafficking in Cambodia and ways to combat the problem.

⁵⁹ <http://www.alertnet.org/thenews/newsdesk/N14536782.htm>

⁶⁰ <http://news940.dserv.ca/news.php?cat=10&id=w120861A>



In an opening speech at a two-day conference, Prime Minister Hun Sen said "human trafficking is the most serious form of human rights violation." (Kyodo News)⁶¹

Cambodia hosts talks to combat human trafficking

16/11/2004 22:10:58

A conference aimed at stopping human trafficking has opened in Cambodia, one of the Asian nations at the heart of the illegal trade.

Cambodia is viewed as a sender and receiver of trafficked people because of its weak border controls and poorly enforced migration laws. At the conference in Rangoon, the Prime Minister, Hun Sen, has acknowledged growing trafficking, particularly in urban and border areas. He has conceded the kingdom still lacks some laws to fight trafficking. Cambodia, China, Laos, Thailand, Vietnam and Burma signed an agreement last month in Rangoon to cooperate in combating trafficking.

An estimated 800,000 men, women and children are trafficked annually across borders worldwide in a billion-dollar illicit trade.⁶²

Asian Children Demand a Tougher Stance against Trafficking

2004.10.21



Girls at the Mekong Children's Forum speak out against human trafficking. RFA PHOTO

BANGKOK—Children from five Asian countries are calling on their governments to take a far tougher stand against human-trafficking, including much stiffer penalties for those who enslave and abuse young people.

Twenty-five youths, all under the age of 18, from Cambodia, southern China, Laos, Thailand, and Vietnam gathered for the first Mekong Children's Forum on Human Trafficking and called on their governments to shut down karaoke bars linked to the sex trade and crack down on corruption. They also urged governments to introduce harsher punishments for traffickers and those who use child labor. The forum, an initiative of the International Labor

⁶¹ <http://www.japantoday.com/e/?content=news&cat=7&id=319081>

⁶² http://www.abcasiapacific.com/news/stories_to/asiapacific_stories_lofi_1245068.htm



Organization (ILO) and Save the Children UK, comes ahead of a pact to fight trafficking expected to be signed by the same countries, along with Burma, when ministers meet later this month in Rangoon. The United States estimates that up to 800,000 men, women and children are trafficked across international borders each year, more than half of them for sexual exploitation. Campaign against sex tourism. A new international campaign meanwhile says it will target potential child sex offenders in Asian countries before they offend, as well as warning pedophiles that they could end up serving jail terms in the United States. “Where do the tourists come from? Many of them wealthy, democratic countries.”

John Miller, U.S. State Department

John Miller, a top anti-trafficking official in the U.S. State Department, told RFA in a [recent interview](#) that while previous campaigns have focused on the victims of child sex tourism, the new initiative will target offenders and potential offenders. “The problem is also on the demand side,” said Miller, who is ambassador at large for the Office to Monitor and Combat Trafficking in Persons. “Where do the tourists come from? Many of them wealthy, democratic countries.” “When I visited Chiangmai in Thailand, which unfortunately has many children who have suffered, I asked the nongovernmental organizations, who is coming to abuse these children? Are they Thai? No, they are men, they said, from the Netherlands, Germany, the United Kingdom, the United States, Japan, Australia,” Miller told RFA. Campaigners estimate that 25 percent of child sex tourists worldwide are Americans. It is estimated that about 2 million children are enslaved in the global sex trade, many of them as young as five years old.

The Child Sex Tourism Prevention Project is a joint effort among World Vision, the U.S. Department of State, and U.S. Immigration and Customs Enforcement, funded by a U.S. government grant and private donors.⁶³

US funds to aid fight against human trafficking

Cambodia is one of the countries that will receive American funds to help fight human trafficking.

The projects will focus primarily on fighting sex slavery, the fastest-growing category of trafficking, by increasing criminal prosecutions while rescuing, rehabilitating and reintegrating trafficking victims. The goal is to build the capacity of non-governmental organizations and to work in partnership with governments in each country. US President George W. Bush announced that 50 million US dollars will be given to eight countries. They are Cambodia, Brazil, India, Indonesia, Mexico, Moldova, Sierra Leone and Tanzania.

The State Department said in a statement say these countries face significant challenges with human trafficking, and they have been receptive to anti-trafficking cooperation.⁶⁴

⁶³ <http://www.rfa.org/english/news/social/2003/10/03/117135/>

⁶⁴ http://www.abc.net.au/ra/newstories/RANewsStories_1156080.htm



Long time ago, the people in the outside world who really didn't know much about Yuon criminals who have committed against both Khmer Krom and Khmer Kandal. But when there are a few million Yuon Boat People, who escaped from the Yuon Hanoi Communist Dictatorial Leaders to find better lives and peace in the third world, really stunned nearly all Europeans about their crimes are spreading all over the globe as we can see a Khmer artist showing us Khmer victims in his drawing cartoon about Yuon criminals in Cambodia.



An artist depicting Yuon criminal in Cambodia society *

Vietnamese convicted of organizing illegal people movement to Cambodia

31/07/2005 13:32:14

Nine Vietnamese people, including three women, have been jailed for organising illegal movements of people to Cambodia.

The nine aged between 23 and 53, have been jailed for between three and 13 years. The group has been convicted of inciting people to flee to Cambodia, where they publish articles criticising Vietnam and calling for foreign interference. Hundreds of people, especially ethnic Montagnards, have been jailed in recent years after fleeing to Cambodia. They are often returned to Vietnam where they face charges of causing unrest against the Vietnamese regime.

The Montagnards began fleeing to Cambodia after security forces crushed demonstrations in 2001.⁶⁵

* Sacrava

⁶⁵ http://www.abcasiapacific.com/news/stories_to/1426441.htm



Cambodian court jails Vietnamese for human trafficking

22/09/2005 15:09:56

A Cambodian court has convicted two Vietnamese of trafficking two women to Malaysia.

Police say they arrested the pair in April as they tried to take two Vietnamese women, aged 17 and 21, to the Cambodian-Thai border. From there, they were to be taken to Malaysia to work as prostitutes. The Vietnamese man has been jailed for 16 years. His female accomplice has been sentenced to 13 years jail. The court has sentenced in absentia the woman's husband, who is at large, to 18 years in prison for trafficking the two women and making fake passports. In July, the court handed sentences of 10 and 15 years to two Vietnamese for trafficking females from their homeland, including the daughter of one of them, to be sex workers in Malaysia.

Cambodia is both a significant sender and receiver of trafficked people because of its weak border controls and poorly enforced migration laws, according to the AFP news agency.⁶⁶

POLITICS FORUM

The Viet Version of the "Tea Pot Story"

Posted By: ForTheEyesCanSee&TheEarsCanListen⁶⁷

Date: Thursday, 13 May 2004, at 10:37 p.m.

Even in their host Western countries, some of the Vietnamese immigrants have again proven and revealed their true identity as savage predatory criminals.

For a further reading of other Vietnamese criminals, please read this article below:

Background of Vietnamese Criminals. The Coordinated Law Enforcement Unit or CLEU is police partnership involving the Vancouver City Police, the Royal Canadian Mounted Police, and other area police agencies in the Lower Mainland of British Columbia. One of the primary focuses of CLEU in recent years, has been to combat the alarming growth in Asian crime, of which Vietnamese criminals have come to be its chief protagonist.

CLEU for the purposes of this learning material provided some insights into their dealings with Vietnamese criminals in the greater Vancouver area.

CLEU recognizes that Vietnamese criminals can to some extent, be separated into those of South Vietnamese and North Vietnamese origins. Of these, the North Vietnamese, or persons from the present Republic of Vietnam, represent the greater majority of the criminal element in Canada. One CLEU officer described these criminals as; "the most tenacious, extraordinarily focused criminals ever introduced into Canada".

Vietnamese criminals are involved in a wide range of criminal activity. Murders, robberies, home invasions, extortion, property houses, counterfeit money and credit cards, drug traf*!#@ing, prostitution, and marijuana cultivation to highlight their major activities.

Many Vietnamese criminals were cultivated during their internment in refugee camps, where along with the legitimate law abiding population, gang members and criminals of all sorts and kinds thrived in the oppressive atmosphere. Other criminals have also entered Canada through regular immigration channels, through both legitimate and illegitimate means.

Vietnamese gangs soon proved themselves so ruthless and effective that they intimidated other more established Asian gangs, either pushing them aside, or forming mutually beneficial alliances. It is claimed that even the notorious Hells Angels motor cycle gang has been forced to develop a

⁶⁶ http://www.abcasiapacific.com/news/stories_to/1470584.htm

⁶⁷ <http://camweb.org/bbs/politics/index.cgi?read=51240>



working relationship with Vietnamese gangs in their previously unchallenged control over the drug trade. It is, in fact, now believed that Vietnamese criminals, by and large, now control the drug trade in the Lower Mainland of B.C.

Vietnamese criminals range widely, and there are many examples of Vietnamese criminals from Vancouver committing crimes throughout California, Western Canada, and even out as far as the United States eastern sea board, or Toronto and Montreal, before returning home. This mobility, coupled with a total contempt for what they perceive as a weak and ineffectual criminal justice system, and a benign sense of concern for their own safety, as well as a preparedness to use vicious and brutal methods to achieve their aims, makes them a dangerous adversary.

Other countries most notably, the United States and Australia also have well established, equally effective and deadly, Vietnamese criminal networks and street gangs. The traffic in heroin is widely connected with Vietnamese criminals today throughout the world. The experiences of police with Vietnamese criminals wherever they exist, appear to have many factors in common.⁶⁸

Introduction

In this module, you will be examining the Vietnamese experience in Canada, by deriving an understanding of how this community came to be in Canada, the pressures and problems exerted upon this community, and the causation and nature of Vietnamese crime in this country.

Objectives

AT THE END OF THIS MODULE YOU WILL BE ABLE TO:

- (a) Explain the nature of the crisis which followed the unification of Vietnam, and how this impacted upon Canada.
- (b) Determine and explain the difficulties encountered by Vietnamese persons in acclimatizing to Canadian society.
- (c) Identify three important things to know when conducting a vehicle check of suspected Vietnamese criminals.
- (d) List five areas of criminal activity involving Vietnamese criminals operating in Canada today.

Vietnamese Immigration to Canada

While Canada did not participate in the Vietnam War, humanitarian reasons fuelled a generous acceptance of Vietnamese refugee and immigrant claimants following its conclusion.

Vietnamese immigration to Canada has come in five consecutive waves, which began back in the 1950's and early sixties when students began to arrive taking their studies in Quebec. A number of these French speaking, primarily wealthy, students remained in Canada, to the extent that there were some 1200 persons of Vietnamese origin living in Quebec by 1970.

⁶⁸ http://www.rcmp-learning.org/vietnam/module_d.htm



The American defeat in Vietnam, and subsequent fall of the South Vietnamese government in 1975, lead the Canadian government to accept 6500 Vietnamese immediately as political refugees. By the end of 1978, the total population had jumped to 10,000, spread amongst the five urban centres of Montreal, Toronto, Calgary, Edmonton, and Vancouver. The vast majority, some 80%, were ethnic Vietnamese, primarily men from professional, bureaucratic, military, or academic backgrounds.

Later in 1978, the exodus of boat people greatly increased Canada's commitment to Vietnamese settlement. The masses of refugees into neighbouring countries such as Thailand and Hong Kong created a desperate situation, and in response Canada accepted an additional 59,970 refugees over the next two years. Over 32,000 of these people were sponsored by some 6887 private groups and churches. This wave of refugees included a broader ethnic and cultural composition, including ethnic Vietnamese, Vietnamese Chinese, Lao, and Khmer persons.

While sponsorship attempted to disperse the refugees across the country, many subsequently migrated to the cities, especially Toronto, Ottawa, Montreal, Edmonton, Calgary, and Vancouver. Throughout 1981 to 1986, there were further refugee claimants, and designated class immigrants totalling an additional 24,000 persons. Still others, 16,500, between 1984 and 1986, arrived in Canada through normal immigration channels. The Canadian government over these years worked at re-uniting families as well, bringing still further persons into Canada. Today, it is estimated that the Vietnamese population in Canada is at least 100,000, with over half living in urban areas in Ontario, and the rest spread roughly equally through Alberta, Quebec, and British Columbia.

In addition to former South Vietnamese persons entering Canada, there are numerous persons living here now from the former North Vietnam and from the present Republic of Vietnam. In the latter's case there have been several defections from Vietnamese trade delegations in recent years, indicative of the continuing unrest and failure of the country to resolve it's economic woes.

Vietnamese Canadians remain primarily urban dwellers, or live in areas linked to urban communities. Often they have attempted to assume employment and business opportunities in their former fields, but language has hampered a return by many professionals to their former occupations. Vietnamese Chinese, essentially the merchant class in their former country, generally have assumed similar tasks in Canada with some success. Vietnamese also compose a portion of the Pacific coast fishing fleet. The younger generation of Vietnamese who were either children in their former country or were born in Canada, are now assuming a broader range of professions and vocations; for example, there are now several members of the RCMP of Vietnamese origin.

The initial insulation of all new immigrant communities is slowly giving way, as more and more Vietnamese become more comfortable and acclimatized in Canada. The Canadian Federation of Vietnamese Associations is a national umbrella network for a host of cultural, recreational and socio cultural groups across Canada whose general goal is to retain Vietnamese culture while facilitating social integration in Canada.



THE ORIGINS OF VIETNAMESE CRIME

The causation of crime and the reasons why certain individuals engage in criminal activity forms a vast, if not exhaustive body of research, of which no doubt, the final word has yet to be said. No community or people throughout the world appear to be immune to crime or criminal inclinations. Clearly to identify crime in terms of cultural or racial specificity does any people a great disservice, as the criminal element in all societies is representative of only the few.

The wave of Asian crime which has unfortunately accompanied Asian immigration in recent years, has been a matter of study and alarm. Largely due to its relative unfamiliarity and scope prior to recent times, it has been a subject of significant public interest, and concern.

The roots of Vietnamese crime bear some of the somewhat romantic or mystical origins associated with other Asian crime. The Vietnamese appear to have been subject to the same development of Triads, in the like manner as the Chinese, and like the Chinese, their Triads were theoretically formed to fight oppression and injustice on behalf of the people. The Mafia in Italy of course, claims a similar heroic origin.

Whatever its original nature, organized crime existed in Vietnam during the French Colonial regime, and continued to grow effectively during the brief existence of South Vietnam. Political and police corruption which were ripe in the country, only lent power and wealth to criminal organizations.

Vietnam, being a maritime nation, also has a long and deadly history of river and ocean piracy. Pirates continue to ply the waters of modern times, a fact tragically demonstrated during the boat people exodus from the country, in which many refugees were robbed, exploited, and murdered by pirates.

Vietnam has a long and painful history with opium. The Vietnamese criminal underworld continues, despite alleged government efforts, to be one of the leading exporters of this drug throughout the world.

BACKGROUND OF VIETNAMESE CRIMINALS

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Many Vietnamese criminals were cultivated during their internment in refugee camps, where along with the legitimate law abiding population, gang members and criminals of all sorts and kinds thrived in the oppressive atmosphere. Other criminals have also entered Canada through regular immigration channels, through both legitimate and illegitimate means.

Vietnamese gangs soon proved themselves so ruthless and effective that they intimidated other more established Asian gangs, either pushing them aside, or forming mutually beneficial alliances. It is claimed that even the notorious Hells Angels motor cycle gang has been forced to develop a working relationship with Vietnamese gangs in their previously unchallenged control over the drug trade. It is, in fact, now believed that Vietnamese criminals, by and large, now control the drug trade in the Lower Mainland of B.C.

Vietnamese criminals range widely, and there are many examples of Vietnamese criminals from Vancouver committing crimes throughout California, Western Canada, and even out as far as the United States eastern sea board, or Toronto and Montreal, before returning home. This mobility, coupled with a total contempt for what they perceive as a weak and ineffectual criminal justice system, and a benign sense of concern for their own safety, as well as a preparedness to use vicious and brutal methods to achieve their aims, makes them a dangerous adversary.

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CHECKING VIETNAMESE CRIMINALS

CLEU provided a number of tips on checking known, or suspected, Vietnamese criminals:

CLEU emphasized that caution must in all cases be exercised when checking vehicles or persons on the street. Many Vietnamese males, because of their comparatively short stature and slight builds, often appear to be younger than they are which may lead police to believe on first appearance, they are dealing with teenagers, rather than adult, and in some cases, seasoned criminals. Gang members tend to demonstrate more bravado when in a group, and as a general rule, will be more deceptive and manipulative under these circumstances, than by themselves.

Knives are the weapons of choice, but clubs, machetes, and some handguns have been located in searches. (These facts may be indicative more to the Vancouver scene than among all Vietnamese criminal networks in North America.)

CLEU states that it is extremely important that the officer acquire the suspect's Vietnamese name that he/she was born with as well as their adopted Canadian name. When possible get the suspect to write their name down for you.

Checking occupied vehicles should never be conducted alone. A proper search can only be accomplished with other members present. Beside safety considerations, Vietnamese criminals are known to be extremely adept at hiding and discarding evidence. Often girlfriends are used as "mules", as in other gangs, to transport and conceal weapons and narcotics.

Vietnamese criminal's vehicles should be checked thoroughly both inside and out. Often the evidence, be it narcotics or other items, will be found underneath the car. Often the evidence will be dropped through cleverly constructed holes in the floor or the side of the transmission housing. The evidence will be dropped through just as the member is approaching the vehicle.

Additionally, check underneath the dash, seats, etc, for magnetic cases containing drugs. Weapons are often found taped to these same locations. Check trunks, engine compartments, lining of the ceiling, spare tires, lining of the doors, underneath the car, and on top of the muffler. When checking under the dash, you should look as well as reach; sometimes what you feel is not what you think it is.

Vietnamese criminals tend to be creatures of habit. In the greater Vancouver area for example, it has been noted that they tend to buy their automobile insurance from the same agencies. These results in them acquiring virtually the same numbered and lettered license plates, with the digits only one or two different between vehicles. When arrested,



or checked too often, they will change their plates, but often return to the same agencies, beginning the cycle over again.

Vietnamese criminals use cellular phones to conduct a great deal of their illegal business. A vehicle check of a suspected criminal will often see him attempting to lock down the cell phone. Questioning him concerning the number or the owner of the phone will frequently result in evasive replies, indicative of criminal involvement. (Most people after all, know the number of their own phone, or at least who it belongs to if it isn't theirs!) Criminals often do their business in other person's vehicles, an insurance check is likewise important.

Because of the miserable lifestyle suffered by the lower echelons of the Vietnamese criminal community, they can be turned as sources. The drug courier, thief, extortionist, is frequently exploited by his bosses, who profit often greatly at his expense. These criminals can often grow disillusioned and police should keep an eye open to opportunity, as a Vietnamese criminal can prove to be a valuable source of information.

CLEU offered this last advice when communicating with the regular, law abiding, Vietnamese community.

Most of all, don't be a phoney. Vietnamese people are a people of first impressions (most of us are). A poor first impression will be long lasting, probably unchangeable.

Vietnamese Canadians have made a great deal of progress in Canada over the past few decades. The transition has often been a difficult one, and their communities continue to be plagued by criminal exploitation. Increasing trust in Canadian police has however, meant that they are no longer suffering quietly alone, and constructive partnerships have been formed which are helping to isolate and identify the criminal element.

This completes "The Vietnamese"; I hope you found this learning material interesting and informative.

At the conclusion of this module, each candidate will be able to:

- (a) In his/her own words, describe how the three main invading cultural influences have impacted upon Vietnamese development.
- (b) Explain in her/his own words, how Vietnamese nationalism and resistance has shaped and influenced Vietnam and Vietnamese people to this day.
- (c) Explain in his/her own words, how communism, the American war in Vietnam and Vietnamese immigration has impacted upon Vietnamese development.

Vietnamese culture and customs, employees are introduced to Vietnamese philosophy, culture, and traditional customs.



Many Vietnamese persons living in Canada continue to embrace many aspects of their traditional values and belief systems. This is important to know for police officers working within Vietnamese communities, and is part of the key to effective policing.

D. From a list of Asian names, be able to identify names of Vietnamese origins, and determine the first, middle, and surname.

The Vietnamese in Canada Employees will acquire some understanding and appreciation of the difficulties and sacrifices made by Vietnamese persons often forced to flee their home land.

The purpose of this module to familiarize employees with how Vietnamese persons came to be in Canada, the problems they have encountered here, and the continuing pressures exerted on this community. Candidates will also receive a brief exposure to Vietnamese criminal problems, and be given some tips on dealing professionally with Vietnamese criminals.

This module is perhaps the most controversial, in that some detractors may choose to believe that this course is linking Vietnamese people with criminal problems. It is appreciated that this is a matter of some sensitivity within the Vietnamese community, however, crime is a fact of life, and it is believed that training and understanding of its origins and nature, only serves to make police officers more effective in dealing with a problem which hurts the Vietnamese community as deeply, perhaps even more so, than the rest of Canadians.

(e) FROM A LIST OF ASIAN NAMES, BE ABLE TO IDENTIFY NAMES OF VIETNAMESE ORIGINS, AND DETERMINE THE FIRST, MIDDLE, AND SURNAME.

1. South East Asia.
2. A mountain spirit or fairy and a dragon.
3. China.
4. The Vietnamese language, which is written in Roman script and adopted from the French.
5. Resistance. The Vietnamese have always resisted foreign invaders; however, they have in many cases adopted certain aspects of their culture.

Aside from doctrinaire communism, traditionally minded Vietnamese follow many of the same religious and folk practices as the Chinese. Ancestor worship, belief in places and objects holding spiritual significance, a desire to live in harmony with nature, and other persons, are characteristic of these beliefs.

(e) The following are important things to remember when conducting a vehicle check of suspected Vietnamese criminals:



Acquire suspect's Vietnamese name and their adopted Canadian name.

Never conduct vehicle checks alone.

Vietnamese criminals are very adept at hiding and discarding evidence, so check vehicles thoroughly inside and out. Remember to check the trunk, engine compartments, lining of ceiling, spare tires, lining of doors, top of muffler, under the dash, under seats, and under the car. Girlfriends are also frequently used as "mules" for concealing/transporting weapons and/or narcotics.

- (e) Vietnamese criminals have been known to be involved in such criminal activities as murders, robberies, home invasions, extortion, property houses, counterfeit money and credit cards, drug trafficking, prostitution, and marijuana cultivation.
- (e) Many Vietnamese persons found it difficult re-establishing themselves in Canada. Language proved to be the greatest obstacle for many people to overcome. Many professionals in their former country, were compelled to find menial jobs in order to make ends meet.

Yuong wargang in Germany

The wargang of Yuon mafia in Germany caused at least 40 dead in the past 10 years because they tried to run the black market by smuggling cigarettes into Germany. According to RFA on 01/03/05:

Yuong mafia and his man who were sentenced for murdering 6 Yuon citizens who had connection in smuggling cigarettes in the past 10 years. The judge in Berlin has released statement, "This suspected man is the head of mafia, Quang Binh, 38 years old, who used to order his gang to kill more competitors the better." In March 1995, 6 Yuon; 4 men and 2 women who were shot dead in Berlin.

What about Yuon criminals in Australia. If my readers are living in Australia, you might already know a lot of Yuon criminals in Australia all over the states through the national news appearing in both Newspapers and Televisions of every channel. This is a tiny example of Yuon criminals in Australia, which I have excerpted from the EBSCO of Research Databases, Dandenong Library & Info Service:

Title: NSW: Political assassin Ngo lose bid to appeal murder conviction

Source: AAP Australian national Wire; 28/05/04

Accession Number 74CO3966 10329

Persistent link to this record: <http://search.epnet.com/direct.asp?an=74C0396610329&db=anh>

Database: Australia/New Zealand Reference Centre

NSW: Political assassin Ngo lose bid to appeal murder conviction Ngo (Sydney)



The man who assassinated New South Wales MP JOHN Newman ten years ago has been refused leave to appeal against his 2001 conviction for murder. A NEW South Wales Supreme Court Jury found Phuong Ngo guilty in June 2001 of fatally shooting the Cabramatta Labor MP outside his home in south-west Sydney in 1994. He was sentenced to life imprisonment. In April last year Ngo lost his appeal in the New South Wales Court of Criminal Appeal against the conviction. And the former Fairfield councillor had lost his bid in the High Court today to again appeal the decision. Two other men, Tu Quang Dao and David Buy Thai Dinh, were found not guilty of the murder.⁶⁹

The very funny thing was when I watched the News on every Channel in Victoria a few days of assassinating John Newman, there was a handful group of Vietnamese demonstrators with that councillor, Phuong Ngo, protesting to clean their names that the killing of John Newman wasn't Vietnamese behind. After a very careful investigation of John Newman's death with Australian Federal Police who found all evidence that Vietnamese councillor was behind the killing field. An Australian Judge said firmly in the Court of Criminal: "Here, no room for violence and murder..." as far as I can remember this phrase. Vietnamese used to creating too far many killing fields both in Khmer Krom and Kandal, but Vietnamese leaders had never ever confessed that they did. Instead, they blame Khmers who killed Khmers. In fact, the killing fields are secretly created by all Yuon secret agents...

Yuon might have thought that they could conceal their super-dirty demonic tricks in the eyes of Australians. On the contrary, they are completely wrong, because in Australia there is no a single Vietnamese secret agent who can disguise themselves as an Australian police. Because they all look so different from Europeans. But strangely, in Cambodia, it's very easy for Yuon secret agents who can disguise themselves as Khmer police and soldiers, because many of Yuon citizens who really look like Khmer people.

John Newman who was brutally killed by a Vietnamese councillor in New South Wales in 1994. After the Killing of Newman, a group of Vietnamese demonstrators protested in order that they were not behind the Killing. But after a year or so, Australian police found out a Vietnamese councillor who was the behind the killing. He was sentenced to life-imprison in 2003.

That Vietnamese councillor might have thought that the Australian police are as stupid-idiot gullible as Cambodian police, many of them are real Vietnamese nationals as in disguised as Khmer police, who could conceal his dirty plan in the eyes of the Australians. The Vietnamese have done these terrible things against Khmer Kandal (Middle Kingdom) and Khmer Krom people up till now.

⁶⁹ AAP Australian national Wire; 28/05/04



Vietnamese boat people

Boat people may have day in court
Nguyen van Hoa
Herald-Sun, Friday, July 4, 2003

An attempt to deny 53 Vietnamese boat people access to the Australian legal system may have backfired. It appears their boat pierced the migration zone before it was stopped less than 3km off Port Hedland. They were taken to Christmas Island but may yet be entitled to the same legal rights as on the mainland.

Bungle fear on Viets' boat bid

By mark Philips:

A costly attempt to deprive 53 Vietnamese boat people of access to the Australian legal system may have backfired, the Federal Government conceded last night.

The Government admitted last night the boat had entered Australia's migration zone. The flimsy fishing boat was finally stopped on Tuesday, less than 3km off Port Hedland, Western Australia. The group was forced on to HMAS Canberra which is taking them 1800km to a disused detention centre on Christmas Island. The Government had hoped to detain the Vietnamese without access to Australia's court. But Immigration Minister Philip Ruddock last night admitted the group would be entitled to the same legal rights as on the mainland. The decision to ship the boat people to Christmas Island will cost taxpayers hundreds of thousands of dollars in naval costs and reopening the detention centre. There are also like to be massive legal costs as the group is processed under immigration laws. The Government yesterday came under fire from labor and the Democrats for the handling of the incident. A spokeswoman for Mr Ruddock said maps showed the boat was within the migration zone-defined as any place on shore or next to a port-when it was intercepted. Under the Migration Act, asylum-seeker arriving in Australia's migration zone can apply for refugee protection and must be detained and their claim processed. They then have accessed to the courts, including the refugee Review Tribunal. Mr. Ruddock said: "That's the advice I have, that the port, including the waters in the port, is within the migration zone. "If they are within the migration zone, then the more complex, time consuming and expensive arrangements will be engaged in which people will be able to the Refugee Review Tribunal and probably to the courts..." "It would be disappeared pointing but that would be the outcome." Labor's new spokeswoman for immigration, Nicola Roxon, yesterday accused the Government pg bungling the first arrival of boat people in 18 months. She said in their haste to remove the group, the Government failed to check if they were within the migration zone. "It makes it even more bizarre that they would take people to Christmas Island, if it's in fact the case that they could have taken them to Port Hedland at much less cost to the public," she said. Democrats leader Andrew Bartlett-who hopes to



meet the boat people on Christmas Island today with other members of the Senate's migration committee-said Government had made a costly blunder. Mr's spokeswoman said the Government was confident it acted lawfully. She said it was irrelevant whether they were processed on the mainland or the island. Leading migration law expert Mary Crock, of Sydney University, said once the boat entered the port limits at Port Hedland it was deemed to be in Australia territory. "If that's the case, Australia was obliged to take them into custody and detain them and process them here," she said. A 46-year-old Australia man of Vietnamese origin was yesterday charged by Australian Police after being taken into custody on Wednesday night. It is believed he was at the helm of the boat. He has been charged with bringing in 53 people illegally. The charge has a maximum penalty of 20 years' jail.

The man was refused bail and will appear before South Hedland Magistrates' Court today.

Killer deported to birth country

Herald Sun, Monday, December 29, 2003

A Vietnamese-born killer has been deported to his native country after living in Melbourne.

The man, who has convictions for murder and intentionally causing serious injury, had been facing prison sentences of up to 16 years imposed by Victorian courts. Security officers escorted the man on a commercial flight to Ho Chi Minh City on Saturday. The man came to Australia as a child in 1980 and has most recently been held at the Maribyrnong immigration detention centre.

He was deported under a criminal deportation exchange between Australia and Vietnam.

Sisters jailed in \$335,000 tax fraud

28 June 04

TWO Sydney sisters were jailed after concocting a sophisticated tax-avoidance system to dodge duty on more than 50 million cigarettes.

Burwood Duty Free director Bach Lan Vo and her sister, Bach Dang Tran, director of Saigon Duty Free in Cabramatta, pleaded guilty to defrauding the Commonwealth of \$335,000 in taxes, the Australian Taxation Office (ATO) said today. They were jailed for three and two-and-a-half years respectively. Bach Lan, 41, and Bach Dang, 54, bought cigarettes from three Australian manufacturers between December 2000 and November 2001. An ATO spokesman said the duty-free retailers claimed the packs would be resold to international shipping crews. "That way they avoided paying excise and customs duty on the whole lot," he said. "But they didn't do what they said they would."

The scam was uncovered during Customs audits in November 2001 and was followed up with an ATO and Customs joint investigation. The women, formerly



from Vietnam, were sentenced in the NSW District Court in Sydney on Friday. The ATO spokesman said Judge Ann Ainslie-Wallace described their tax-avoidance system as "sophisticated", and ordered Bach Lan to repay the \$206,683 she defrauded. Bach Dang's \$134,987 debt had already been paid back, he said. Tax Commissioner Michael Carmody said the jail terms sent a strong message to those involved in tax evasion. "The tax office is devoting significant resources to its compliance activities in this area," Mr Carmody said.⁷⁰

Singapore court due to hear appeal against Australian's death sentence.

Singapore's High Court is due to hear an appeal to save an Australian man from the gallows.

Nguyen Tuong Van has been on death row in Changi prison since March when a court found him guilty of smuggling almost 400 grams of heroin into the country. Our South East Asia correspondent, Peter Lloyd, says the 23-year-old was arrested in December 2002 trying to board a Qantas flight to Melbourne. Security officers found the drug taped to his back and inside a backpack. Under Singapore's strict anti-drug laws, anyone found with more than 15 grams of heroin faces a mandatory death penalty. Nguyen's Australian barrister, Lex Lasry, QC, says the appeal will question the constitutionality of the death sentence and the integrity of evidence given during the original trial. If the appeal is lost, a plea for clemency can be presented to Singapore's President, but legal and diplomatic observers say the Government here rarely shows mercy even in cases involving foreigners.⁷¹ 26/07/2004 11:55:06

Court bid to save death row Aussie

26 Jul 04

LAWYERS for a 23-year-old Australian man will today launch a court bid to save him from the gallows after he was convicted in Singapore on drug trafficking charges.

Melbourne man Nguyen Tuong Van has been on death row in Changi prison since March, when a Singapore court found him guilty of smuggling almost 400 grams of heroin from Cambodia. Nguyen was caught in transit at Singapore's Changi airport in December 2002 when he was on his way to Melbourne. Singapore police testified that one packet of heroin was strapped to Nguyen's back and another was found in his hand luggage after he was stopped for a routine check. The two packets of heroin weighed 396.2 grams. Nguyen said he had the drugs because he was trying to raise money to clear debts incurred by his twin brother. Nguyen's mother fled Vietnam alone in a boat in 1980 and bore her twin sons in a transit camp in Malaysia before being accepted into Australia four months later. Nguyen's Australian barrister, Lex Lasry, QC, left for

⁷⁰ <http://www.heraldsun.news.com.au/common/story>

⁷¹ http://www.abc.net.au/ra/newstories/RANewsStories_1161545.htm



Singapore yesterday. He said the appeal against his client's sentence would question the constitutionality of the death penalty in Singapore. The case, to be heard in Singapore's High Court, would also question evidence given in the initial trial, particularly the integrity of some exhibits, he said. If the appeal is lost, Mr Lasry will lodge a written submission for clemency with Singapore's president SR Nathan. Mr Lasry said Foreign Minister Alexander Downer had personally called on the Singapore Government to spare Nguyen's life. "(The Australian Government) have been assisting us and supporting us," he said. Nguyen's appeal will begin at 10am Singapore time (1pm AEST) today. He is the fourth Australian sentenced to death by Asian countries on drug charges, following the hanging of Brian Chambers and Kevin Barlow in Malaysia in 1986.

Queenslander Michael McAuliffe died by hanging in Malaysia in June 1993 after serving eight years in jail.⁷²

Execution will help drug lords: lawyer

24 Oct 05



THE hanging of a Melbourne man set to be executed for drug smuggling in Singapore will benefit the drug lords he could have implicated, his lawyer said today.

Nguyen Tuong Van, 25, was sentenced to death for smuggling heroin in March and will be executed within a month after the Singapore Government last week rejected his plea for clemency. He was caught in transit at Singapore's Changi Airport in December 2002 with almost 400 grams of heroin strapped to his body and in his hand luggage. Lex Lasry QC today said the Nguyen had given detailed information about the heroin smuggling ring to the Australian Federal Police, who had flown to Singapore to see him. "He would be the primary witness in the prosecution of any criminal conspiracy, of which he was a relatively minor part," he told ABC Radio. Nguyen has said he was acting as a drug mule between Cambodia and Australia in a bid to pay off debts incurred by his twin brother. Mr Lasry said any chance of convicting the ring leaders would disappear with Nguyen's execution. "I would have thought so because he's a first-hand witness," he said. "He was a part of the arrangement, he was given instructions, he met people, saw people, and made the trip, collected the heroin and was on his way back to Melbourne when he was apprehended." So he was central to any prosecution that might apply from those circumstances." Mr Lasry said the legal team would continue to agitate for the clemency refusal to be reconsidered, although he admitted this would be unprecedented. He has called for the Australian Government to continue its pressure on Singapore. But Foreign

⁷² <http://www.heraldsun.news.com.au>



Minister Alexander Downer said today there was little more the Government could do to save Nguyen's life. "Tragically, and I feel very badly about this because I'm a complete opponent of capital punishment, I really do feel terribly sad about this, but I honestly, to be frank about it, I'm not sure that there's much else we can do," Mr Downer told ABC radio today. "We've had the Governor-General, the Prime Minister and me lobbying every imaginable relevant person in Singapore over quite some long period of time now." "I mean, we can make more appeals but I think at this point it's just not going to have any effect." Prime Minister John Howard yesterday said there was no hope Nguyen would not be executed. "We have tried everything at a political and diplomatic level," he said. "... The answer came back on Friday that the execution would go ahead."

Nguyen's mother Kim went into shock when she learned of her son's fate hours after visiting him in Singapore's Changi Prison last Friday. "I'm asking everyone to please help us, please, the Government of Australia, help us," the softly spoken woman said in Melbourne yesterday, after flying home to be comforted by friends and family. "My son, he is a young boy. He is sorry in jail, very sorry, he has learned a lot," she said. "I know my son is scared about what is going to happen to him and it hurts my heart." "Every time I go to see Van, I tell him mummy loves him very much. My family is very close." "He is my heart. If something happens to my son, my heart will be stopped." Nguyen was born in a refugee camp in Thailand and came with his mother to Australia as a refugee.

"This is a young man with his life in front of him, got enormous potential, completely rehabilitated, a valuable source of information, who is about to be put to death for a crime that here in Australia we would never ever consider executing someone for," Mr Lasry said.

Friends in last-ditch plea to save Nguyen

28 Oct 05

CLOSE friends of a Melbourne man on death row in Singapore pleaded with Australians today to back a campaign to save his life.

Kelly Ng and Bronwyn Lew launched the Reach Out Campaign in Melbourne, giving out tracings of their friend Van Tuong Nguyen's hand to the media and asking people to trace their own hands and write messages of support on them. Twenty five-year-old Nguyen faces execution in Singapore after last week losing a clemency appeal against his drug smuggling conviction. Ms Ng, an old school friend of Nguyen, said his mother, Kim, received a letter from her son last week after getting off the plane from visiting him at Changi Prison in Singapore. Inside was a tracing of her son's hand. "She opened the letter while we were in the car and as soon as she saw his hand she started crying," Ms Ng said in the chambers of Nguyen's lawyer Lex Lasry QC today. "As you may be aware, every time his mother goes over to visit him, they are physically separated by a piece of glass. And it hurts her so much." Breaking down in tears, Ms Ng said the last time Nguyen saw his mother, he held his hand up to the prison glass and said: "Mum, hold my hand". "And she in return put her hand up and said 'I'll hold you forever'," Ms Ng said. "To be able to physically comfort him is all that we want."



Ms Lew, who said she had been friends with Nguyen for many years, wanted Australians? Including Prime Minister John Howard? To trace their own hand on a piece of paper and write a message of support. "The reason why the hand is so important ... is because hands are a form of how you actually touch somebody," she said. "As soon as he sees us he puts his hand on the glass straight away to try and reach out to us." Ms Ng said Nguyen had admitted his guilt from the beginning and was asking for forgiveness. Mr Lasry said it was important people showed their support as soon as possible because? Although a date has not been set? His client could be executed in a "very short" time.

Anyone interested can send hands of support to The Reach Out Campaign, c/o Howells, 205 William Street, Melbourne 3000. ⁷³

Customs seize heroin buttons

By Chloe Adams
09 Nov 04

A WOMAN was caught at Melbourne airport with dresses decorated with \$1.5 million worth of heroin-filled buttons, a court heard yesterday.

Thi Kim Phuong Nguyen, of St Albans, was arrested at Tullamarine on October 21 after Customs officials discovered more than 1000 heroin-filled metal buttons sewn on dresses in her luggage. Federal police agent Jacinta Taylor told Melbourne Magistrates' Court Mrs Nguyen, 44, insisted she was carrying the dresses for a man she met at Ho Chi Minh airport who had excess baggage. She told police she felt uneasy about taking his suitcase but agreed to carry its contents. Mrs Nguyen, an asparagus cutter, is charged with importing and possessing a prohibited import. Ms Taylor told the court 1.56kg of mixed heroin powder was found in buttons sewn on to 50 dresses. Ms Taylor said Vietnamese-born Mrs Nguyen was co-operative and even offered to organise a controlled delivery of the heroin to the man. Mrs Nguyen told police she did not know the dresses contained heroin and was only doing a favour. The court heard Mrs Nguyen had travelled to Vietnam 11 times since January 2000, which she said was to visit her elderly sick mother.

Magistrate Lisa Hannan refused Mrs Nguyen bail.

Man killed in high-rise ambush

By Sam Edmund, Holly Ife and Geraldine Mitchell
09 Nov 04

ONE man is dead and another lucky to be alive after an attempted double execution by gunmen who stormed a crowded high-rise flat yesterday.

The victims, two Asian men, were taken by surprise when they answered a 1am knock on the door of the Lygon St, Carlton, flat. Detective Senior-Sergeant Charlie Bezzina said three Asian men rushed into the level 12 Housing

⁷³ <http://www.heraldsun.news.com.au>



Commission flat and opened fire. Both victims were shot in the head. A St Albans man, 21, died in hospital late yesterday while a 19-year-old North Melbourne man was in a stable condition after undergoing surgery. Det Sen-Sgt Bezzina said five men, believed to be of Vietnamese origin, were in the flat at the time of the shooting. He said police were hunting for three men seen arriving at the block.

"There were at least half a dozen other people in the unit at the time of the shooting and we've yet to establish the full context of what took place." A neighbour, who did not want to be named, said he heard shots but did not venture outside. He said there were usually a lot of people in the flat who would often go out during the day and return late at night. "They were noisy -- always talking, yelling, making noise," he said. Detective Inspector Steve Francis said the two men were shot in the lounge room. Det-Insp Francis said the other men who were in the flat at the time of the shooting were assisting the Asian and homicide squads with their investigation. "What I can say is that the shooting does not relate to any gangland killings," he said. Police have appealed for witnesses who were inside or near 480 Lygon St to come forward.

Anyone with information should contact Crime Stoppers on 1800 333 000. ⁷⁴

I quite agree with what has appeared in Herald-Sun as above-mentioned. I used to live along Springvale RD, there were two Yuon men starting to drink beers from the early evening to the early morning, talking so noisily like one hundred people go on strike chanting in slogans in demanding of something...so loudly. But that Yuon family isn't bad at all to its neighbours. We all quite get along together very well.

Australian loses death penalty appeal

By Kimina Lyall
22 Mar 05

AN Australian man on death row in Ho Chi Minh City for a drug offence has lost his appeal against his death sentence, leaving presidential clemency as his only hope of avoiding a Vietnamese firing squad.

Tran Van Thanh's wife, Do Lan Tanh, who lives in Cabramatta, yesterday said she did not know whether the Howard Government could successfully intervene to save her husband's life. "I don't know, how can I?" the mother of two boys, 5 and 3, said as she awaited news of the appeal court's decision. "Please ask them to help me." A Department of Foreign Affairs and Trade spokeswoman said the Australian Government would support Mr Tran's appeal, which must be lodged within seven days. Already the Government is involved in the high-profile case of Nguyen Tuong Van, 24, who has appealed to Singapore president SR Nathan to avoid Singapore's hangman for attempting to traffic heroin through Changi airport. Catholic Archbishop George Pell has also vowed to ask the Pope for help to save Nguyen's life. Mr Tran's case has received much less publicity. Mr Tran, 39, who migrated to Australia six years ago, was arrested along with four others, including Australians Pham Martin, 47, and Tran Van Viet, 29, after

⁷⁴ <http://www.heraldsun.news.com.au>



one member of the group was caught in a hotel room with 682g of heroin hidden inside tennis shoes.⁷⁵

Smuggle drugs or die, suspects told

Rhett Watson
Denpasar
22 Apr 05

Alleged ringleader Andrew Chan also threatened to kill their families, Lt-Col Bambang Sugiarto said. "At first, he gave them \$500 to come over here with hotel and food covered, and promised to pay \$10,000 when they returned," he said. "(Once here) they were told if they don't want to take drugs then they will be killed and also their family in Australia."

The nine young Australians nabbed in the bust were officially declared suspects yesterday. Lt-Col Sugiarto said they were being held under a drug law that carried a maximum sentence of 10 years in prison. But he said five of the suspects -- the four allegedly caught with heroin strapped on their bodies at Denpasar airport, plus Mr Chan -- might eventually prosecuted be under a law that carried the death sentence. Lt-Col Sugiarto revised down the amount of drugs seized in last Sunday's raids at the airport and a Kuta hotel, where four of the nine were caught. He said a net amount of 8.65kg of heroin had been recovered.

Initially, Indonesian police said the gross weight of the drugs was 11.25kg. Lt-Col Sugiarto said investigators had not yet determined who or where the heroin had come from or how pure it was. He alleged Tach Duc Thanh Nguyen, 27, was the financier and paid for the heroin from an unknown source. He said Mr Nguyen, who was arrested at the Hotel Melasti, co-operated when interviewed yesterday. Mr Nguyen and three others arrested at the hotel -- Sydney men Myuran Sukumaran, 24, Si Yi Chen, 20, and Matthew Norman, 18 -- had been holding open-dated air tickets to Australia - a sign, police believe, they were also planning to smuggle heroin.

The investigation progress has been delayed because some of the suspects were ill and had to see a doctor, and lawyers and translators were not immediately available for others.⁷⁶

Our agents want to grill Bali nine

Keith Moor
22 Apr 05

EVIDENCE gathered in Australia may be used against nine alleged heroin smugglers during their trials in Bali.

Australian Federal Police agents have already provided a wealth of intelligence to the Indonesian National Police. The AFP has asked the INP for permission to interrogate the nine Australians in Bali.

⁷⁵ http://www.heraldsun.news.com.au/common/story_page/0,5478,12620757%255E401,00.html

⁷⁶ http://www.heraldsun.news.com.au/common/story_page/0,5478,15045532%255E662,00.html



The exchange of information was revealed as the AFP said it was concerned by suspect Renae Lawrence's claim that her family would be killed if she dobbed on the ringleaders. Ms Lawrence was caught on a security video camera telling co-accused Martin Stephens: "By dobbing some other f---er in I'm going to kill my family." AFP border and international network manager Mike Phelan said the AFP had already contacted some of the families of the nine arrested. "We take the things that were raised on that tape extremely seriously," he said. The co-operation between Australian and Indonesian police is expected to continue as both agencies are investigating the Asian-based organised crime gang believed to have supplied the heroin. It is believed the syndicate leaders are more likely to be in Asia than in Australia. Intelligence suggests the heroin would have been distributed to people lower down in the gang if it had arrived in Australia. AFP Commissioner Mick Keelty told the Herald Sun those behind the shipment were probably based in the notorious Golden Triangle region on the borders of Burma, Laos and Thailand. "The outcome here was going to be these people would have travelled to Australia as couriers," he said. "They would have arrived in Australia and distributed the drugs within Australia, which would have been to lower-level operatives. "The higher-level operators are the ones who are overseas because heroin is not produced in Indonesia or Australia. "So the heroin had to have been produced elsewhere and clearly the focus of the INP and the AFP is to work with the Burmese and the Thai authorities and the Chinese authorities to determine the origins of the heroin and the people behind it." Mr Phelan said there had been a free flow of information between the AFP and the INP over the case. He said that flow of information might change as the INP would have to request evidence from the AFP at government-to-government level after charges were laid and it would be up to the Australian Government to determine what evidence was provided. "In an important investigation like this there is a lot of intelligence exchanged, so the INP will be aware of the things we discover," Mr Phelan said. "We have been very forthright in the information we have supplied to them so far and I see no reason to change that." ⁷⁷

Police claim man had drugs in jeans

15 May 05

A MAN has been arrested after allegedly trying to smuggle amphetamines into Australia inside the fabric of six pairs of white jeans.

The 43-year-old man, from Cabramatta, in Sydney's southwest, was arrested at Sydney Airport today after he arrived on a flight from Vietnam. The fabric of the jeans, which were in separate plastic wrappers in the man's luggage, tested positive to the presence of amphetamines, Australian Federal Police said.

The man will appear in Sydney Central Court Local tomorrow to face charges of importing and possessing a prohibited import.

⁷⁷ http://www.heraldsun.news.com.au/common/story_page/0,5478,15045532%255E662,00.html

**Student's last 'cry for help' before body found**

16 May 05

UNIVERSITY student Vay Linh Phung made a desperate phone call to a friend in which she was heard screaming the day before she was found strangled, a court heard today.

Ms Phung, 22, was found dead in the boot of her car in the inner-west Sydney suburb of Petersham on August 23, 2003, four days after she went missing and a day after a \$70,000 ransom had been demanded from her family. Sydney man Trung Son Huynh, 28, is today facing a committal hearing at Central Local Court charged with the murder of Ms Phung. Huynh's wife was a classmate of the victim at the University of Technology, Sydney (UTS). Ms Phung's friend Carmen Taing told the court she gathered with other friends, including the victim's sister, at the Phung family home in Earlwood on Friday August 22, 2003. About noon, Ms Taing said she received a phone call on her mobile in which she heard Ms Phung's laboured breathing. "I heard her breathing and then someone was screaming," Ms Taing told the court. She then heard Ms Phung say that "her contact lenses were dry". "She said it in a way that sounded like she was suffering," Ms Taing said. Ms Taing said that in shock she then threw down the phone, which was subsequently picked up by Ms Phung's sister, who tried unsuccessfully to speak to Ms Phung.

Following the phone call, three text messages demanding a \$70,000 ransom from Ms Phung's family were then sent to Ms Taing's phone. The hearing continues.

Sex worker killer faces deportation

By Karen Michelmores

17 May 05

A TEENAGER who drowned two sex workers in a crocodile-infested Northern Territory river could face deportation if he is found not to be an Australian citizen, a court heard yesterday.

Vietnamese-born Phu Ngoc Trinh and Ben William McLean continue to deny they murdered sex workers Phuang Sri Kroksamrang, 58, and Somjai Insamnan, 27, as a judge prepares to lock them up for at least 25 years. The women were bound with cable ties, weighed down with car batteries and thrown alive into the Adelaide River near Darwin after having consensual sex with Trinh and McLean in March last year. Their floating bodies were discovered by crocodile-spotting tour guides a few days later. Justice Dean Mildren said there was no apparent motive for the murders. Lawyers for the two 19-year-old high school friends yesterday urged the NT Supreme Court to set only the minimum 25-year non-parole period, after a jury found them guilty in March. The prosecution said it would not seek more than 25 years. However, Justice Mildren said it might "seem a bit unjust" if Trinh, the primary offender, received the same sentence as McLean. The court heard Trinh strangled the women in the back of his family van while McLean drove to the river, where both men threw them off a



bridge, apparently unaware the women were still alive. Justice Mildren queried the immigration status of Trinh, who was born in a rural village in Vietnam and came to Australia as a refugee. Trinh told his lawyer he was a citizen, but Justice Mildren ordered the defence to produce documentation or "he might face deportation". McLean's lawyer, Suzan Cox, said her client had never been in trouble with the police until now and was of good character. Meanwhile, a victim impact statement, signed by Thailand's ambassador to Australia, said Ms Insamnan's family continued to suffer after her death, as she provided the main source of income for the impoverished family in a Thai village. As well as the trauma of losing a loved one, the family had found it difficult to pay for the return of Ms Insamnan's ashes to Thailand and for her funeral, and now lacked financial support.

Trinh and McLean, who are appealing against their convictions, will be sentenced today.⁷⁸

46 Aussies on drugs charges in Asian jails

By Mark Dodd
28 May 05

ACROSS South-East Asia, 46 Australians are languishing in prison cells on drug-trafficking charges, with little prospect of attracting the same support as Schapelle Corby.

The Department of Foreign Affairs said yesterday that three Australians were on death row after being convicted of narcotics offences in Asia. Vietnam, which has some of the world's toughest anti-drug laws, last year sentenced an Australian man to death by firing squad for heroin trafficking. Tran Van Thanh, 39, was sentenced by a Ho Chi Minh City court last year after being convicted of attempting to traffic 700g of heroin from Vietnam to Australia. His two accomplices, both Australians of Vietnamese descent, Pham Dai Nhon and Le Thi Loan, received 16- and 20-year jail terms respectively. Last August, 33-year-old Australian Tran Thi Hong Loan was found guilty of trafficking 881g of heroin hidden in a hairspray bottle. She was detained at Ho Chi Minh International Airport while preparing to board a flight to Sydney. Her original death sentence was later reduced to life imprisonment. Another Australian, Nguyen Van Chinh, 45, faces death by firing squad in Vietnam. She was sentenced in a one-day trial in Ho Chi Minh City after spending more than two years in jail following her 2002 arrest for smuggling 1050g of heroin. In Singapore, 24-year-old Vietnamese-Australian, Nguyen Tuong Van of Melbourne sits in death row after his conviction for smuggling 400g of heroin on his way home from Cambodia. Narcotics trafficking in Singapore usually mean a mandatory sentence of death by hanging. While three Australians are facing sentencing for drug smuggling in Cambodia's notoriously corrupt courts, 16-year-old Sydney teenager Gordon

⁷⁸ http://www.heraldsun.news.com.au/common/story_page/0,5478,15314320%255E421,00.html



Vuong is languishing in a Phnom Penh jail for minors after his controversial conviction for trying to smuggle 2kg of heroin out of the country.⁷⁹

Australian jailed for 20 years

03 Jun 05

AN Australian man has been sentenced to 20 years' prison in Vietnam after being convicted of trying to smuggle 200g of heroin from Vietnam to Australia.

Tony Tran, 43, an Australian of Vietnamese descent, was arrested at a house in Phu Yen province after trying to send the heroin in laminated photographs to Australia, said Nguyen Van Minh, a court official in Phu Yen, 500km north of Ho Chi Minh City. Tran faced a maximum sentence of death, but the court imposed its lightest penalty. The court said Tran and his girlfriend bought the heroin in Ho Chi Minh City, and tried to post it in small portions in May 2004, Mr Minh said. "We seized the heroin in the photos before it was sent out, and the crime is punishable by between 20 years in prison and the death sentence, so he was given the lightest sentence," the court official said. Tran's 33-year-old Vietnamese girlfriend, Le Thi Van, was given 15 years' jail after the two-day trial that ended yesterday. "An Australian-based officer from the consulate was present at the trial," a spokesman for the Australian consulate in Ho Chi Minh City, said. Tran has 15 days to launch an appeal, the spokesman said. "We ensured that he is aware of his right to seek an appeal," the spokesman said. The case comes less than a week after Gold Coast woman Schapelle Corby was sentenced by an Indonesian court to 20 years' prison for trying to smuggle 4.1kg of cannabis into Bali. A spokeswoman for the Department of Foreign Affairs and Trade in Canberra said Australia's travel advice warned of very stiff penalties for drug trafficking.

"We urge all citizens to read the advice about harsh penalties and the limits to the assistance we can provide," she said.⁸⁰

Australian gets death sentence over drugs

10 Jun 05

AN Australian man has been sentenced to death by firing squad for trying to send heroin stuffed in loudspeakers from Vietnam to Australia.

Mai Cong Thanh, 46, received the death penalty yesterday, two years after his arrest for having conspired with two other Australian nationals to smuggle heroin from Vietnam to Australia, a Ho Chi Minh City court official said. One of the two accomplices, Nguyen Manh Cuong, was diagnosed with mental disorder and found incompetent to stand trial. The other, Lee Benjamin, is believed to have fled to Australia and Vietnamese police have issued a warrant for his arrest. The

⁷⁹ http://www.heraldsun.news.com.au/common/story_page/0,5478,15429833%255E401,00.html

⁸⁰ http://www.heraldsun.news.com.au/common/story_page/0,5478,15491797%255E662,00.html



three were reported to have compressed two kilograms of heroin into small pieces and hidden them in loudspeakers. Vietnam has some of the toughest drug laws in the world. Those in possession of 300 grams of heroin or more than 10 kilograms of opium often receive the death penalty. Several other Australian nationals of Vietnamese origin are on death row but foreigners are rarely executed in the communist country. In April 2000, a Canadian of Vietnamese origin became the first and only westerner since 1975 to be executed. In July 2003, an Australian woman had her sentence commuted to life imprisonment. Earlier this month, an Australian man of Vietnamese origin was jailed for 20 years for drug smuggling.

The Vietnam cases come after Australian woman Schapelle Corby received a 20-year-jail term in Indonesia last month for trying to import 4.1 kilograms of marijuana into the resort island of Bali.⁸¹

Death-row Australian loses appeal

12 Jul 05

AN Australian citizen sentenced to death in Vietnam for trafficking heroin has reportedly lost an appeal against his sentence.

The state-owned daily newspaper Nhan Dan reported that Nguyen Van Chinh's case was rejected by the Court of Appeal in Ho Chi Minh City. According to Vietnamese law, only a presidential pardon can save Chinh from execution. The 45-year-old Chinh was found guilty in April of buying 1.05kg of heroin. He was arrested in December 2002 with 56-year-old Huynh Thi Anh Dao, a woman who sold the drugs and whose appeal against her life sentence has also been rejected. Trafficking in more than 600g of heroin in Vietnam is punishable by death by firing squad. In June 2005, 46-year-old Australian Mai Cong Thanh was sentenced to death in Ho Chi Minh City for attempting to send nearly 2kg of heroin to Australia stuffed in loudspeakers.

In 2003 and 2004, two Australians of Vietnamese descent were sentenced to death for trafficking heroin from Ho Chi Minh City abroad. It was not known whether the sentences had been carried out.⁸²

Death sentence for drug prisoner

13 Jul 05

A VIETNAMESE appeal court has confirmed the death sentence on an Australian man convicted of drug trafficking, a court official said yesterday.

Nguyen Van Chinh, 45, lost his appeal to Ho Chi Minh City's Supreme Court yesterday. Two Vietnamese women of the gang to which Chinh belonged were sentenced to life imprisonment. Another defendant was jailed for 20 years. The four were arrested in December 2002 while buying one kilogram of heroin in the southern business capital to traffic to Australia. An Australian diplomat in Ho

⁸¹ http://www.heraldsun.news.com.au/common/story_page/0,5478,15568696%255E661,00.html

⁸² <http://www.heraldsun.news.com.au/common/story>



Chi Minh City said Chinh had seven days in which to appeal to the Vietnamese president for clemency. In March, the same court rejected an appeal from another Australian man of Vietnamese origin who was sentenced to death last year.

Last month a 46-year-old Vietnamese-Australian received the death penalty, two years after his arrest for having conspired with two other Australian nationals to smuggle heroin.⁸³

Kidnap woman found in car

Shelley Hodgson
01 Aug 05

A YOUNG woman was kidnapped at knifepoint yesterday and held for eight hours.

Police kept the crime under wraps as they scoured the city for the woman, 24, who was abducted from her Flemington flat. She was found unhurt when police intercepted a 1997 Nissan Skyline in Preston at 3.25pm and arrested two men. The woman was at home with her boyfriend and nine-year-old niece in Flemington Rd about 7.35am when the two men were let in after demanding entry. "There were demands made for money in the first place and then it's alleged the knives were produced when those demands for money were refused," said Det-Insp Kim West, of the tactical response squad. The kidnappers allegedly threatened to abduct the girl. They eventually forced the woman from the flat. She was taken away by car and her family received several demands for cash by phone during the day, Det-Insp West said. Police, who were given a description of the kidnappers and their car, arrested a Fawkner man, 27, and North Melbourne man, 33, in Bruce St, Preston. Det-Insp West said the victim was traumatised but not injured. "She's going through some routine medical examinations," he said. "It would be a significant ordeal for any woman to go through." Police said the kidnappers and the people in the flat were remotely known to each other. Police made an operational decision not to publicise the kidnapping while the woman was still missing. "Any kidnapping is a very serious investigation," Det-Insp West said. "That's why we have a specialist squad to concentrate on that type of crime."

Phone photo claim in kidnap ordeal

Patrick O'Neil
02 Aug 05

TWO men accused of kidnapping a woman at knifepoint took mobile phone camera pictures of their victim to demand \$200,000 ransom, a court heard yesterday.

Melbourne Magistrates' Court heard the pair bound and abducted Han Thi Vo, 25, driving her around at knifepoint in a terrifying eight-hour ordeal. The men are also accused of trying to kidnap Ms Vo's 10-year-old niece and threatening to

⁸³ <http://www.heraldsun.news.com.au/common/story>



sexually assault her. Khai Le, 28, of Fawkner, and David Quach, 30, of North Melbourne, both face four charges, including kidnapping, demanding a ransom and aggravated burglary. Ms Vo was at home with her boy-friend and niece about 5am on Sunday when the men came into the apartment and threatened them with a knife, the court heard. Documents tendered to court allege the pair entered the kitchen and put on rubber gloves before asking Ms Vo: "Do you know how much it hurts to bleed?" The summary alleges Mr Quach demanded his victim and her boyfriend pay \$100,000 each by the next day or they would be killed. "If you come up with the money we won't do you," Mr Quach allegedly said. Mr Quach and Mr Le allegedly then woke Ms Vo's niece and threatened to kidnap her before deciding to take Ms Vo instead. Police stopped a Nissan Skyline containing the victim and the two defendants in Preston about 3.20pm. Ms Vo told police she had been bound, gagged and photographed before being digitally raped by Mr Quach. Mr Le applied for bail but was refused by Magistrate Paul Smith. The men were remanded to reappear in October.⁸⁴

Man arrested over hold-ups

Jane Metlikovec
05 Aug 05

A SUSPECTED armed robber alleged to have hit nine service stations in the past week was behind bars last night.

Police arrested Tu Le at 8.30am yesterday, just six hours after a hold-up in Coburg. During a week-long spree, a bandit brandished a handgun, a knife, and a samurai sword. Tipped off after intercepting a car in Altona North, police arrested Mr Le, 28, at a Sydenham address. He appeared in Melbourne Magistrates' Court yesterday charged over 11 armed robberies, including two hold-ups in May. Police allege Mr Le, of St Albans, struck at service stations from East Melbourne to Deer Park, including three in one night. Mr Le was remanded in custody and will appear in court again today.⁸⁵

Seven found guilty of nightclub murder

19 Sep 05

SEVEN men have been found guilty of murder over the deaths of three people outside a Melbourne nightclub three years ago.

A Victorian Supreme Court jury has found the seven guilty of pursuing and hacking 19-year-old James Huynh to death with a samurai sword. Two of the accused were also found guilty of chasing his cousins Nam Huynh, 21 and Viet Huynh, 25, into the Yarra River where they drowned in the early hours of July 8, 2002. Cuong Quoc Lam, 25, of Sunshine, and Hung Tu Van, 28, of Footscray,

⁸⁴ http://www.heraldsun.news.com.au/common/story_page/0,5478,16121736%255E2862,00.html

⁸⁵ http://www.heraldsun.news.com.au/common/story_page/0,5478,16153079%255E2862,00.html



pleaded not guilty to three counts of murder. Linh Van Nguyen, 26, of Altona Meadows, Thanh Nha Nguyen, 25, of St Albans, Long Thanh Tran, 22, of Footscray, Hong Bui, 23, of St Albans, and Hoang Quang Tran, 22, of Sunshine, pleaded not guilty to the murder of James Huynh. During the trial, the Supreme Court jury was told the murders happened after James Huynh's brother, John, hit one of the accused men with a bottle inside the nightclub as revenge for a brawl at Crown Casino's Odeon nightclub several days earlier.

The verdict came shortly after 2pm today after a trial lasting more than six months. The jury began its deliberations at midday on Thursday.⁸⁶

Shooting Khmer fishermen were like chasing and killing each other in Melbourne, Australia, Salt Nightclub that has been shut down forever in recent months, 2004, being fiercely committed by Yuon youth criminals. I watched this terrible news of nearly every channel when this event was happening in Victoria:

Murder gang guilty after 148-day trial

Elissa Hunt, chief court reporter

20 Sep 05



All guilty: The seven in court.

VICTORIA'S longest murder trial ended yesterday with guilty verdicts for seven killers.

In a trial lasting eight months, a Supreme Court jury convicted the violent gang over the machete murder of James Huynh after a brawl at the notorious Salt nightclub in July 2002. Two of the men were also convicted of the murders of James's cousins, Nam and Viet Huynh, who drowned after diving into the Yarra to flee the attackers. The families of the three boys said their lives had been put on hold during the hearing but there was justice in the end. "We have all had to stop our lives to attend here . . . this has pretty much become a part of our life," Christine Huynh, the sister of the Huynh brothers, said after the verdicts. "Thanks to everyone who has been involved in this case, we can put our minds at ease now." Nam, 21, and Viet, 25, worked at the family's restaurant, and their father Quang Van Huynh yesterday thanked customers and other supporters who offered their best wishes. He also thanked the investigating officer, Det-Leading Senior Constable Brett Smith, who was present every day of the marathon 148-day trial. Cuong Quoc Lam, 25, of McIntyre Rd, Sunshine, and Hung Tu Van, 28, of Monash St, Footscray, were found guilty of all three murders. Hong Bui, 23, of Gillespie Rd, St Albans, Thanh Nha "David" Nguyen, 25, of Jacinta Way, St Albans, Linh Van "Johnny" Nguyen, 26, of Talbot St, Altona Meadows, Hoang Quang Tran, 22, of Warwick Rd, Sunshine, and Long Thanh Tran, 22, of Ryan St, Footscray, were all found guilty of James Huynh's murder. James Huynh, 19, was

⁸⁶ http://www.heraldsun.news.com.au/common/story_page/0,5478,16650702%255E661,00.html



chased for 360m down Chapel St before collapsing because of his asthma. The gang hacked him to death with swords and machetes. One of his hands was partly severed and he suffered many stab wounds, including a 30cm incision through the lung and heart. The rival groups had been in a similar brawl only two nights previously at Club Odeon in the Crown complex, and that fight had followed a melee at an Adelaide nightclub. James's brother, John, and his cousins jumped into the icy water of the Yarra as Lam and Van stood on the riverbank waving swords and taunting them. The cousins were not strong swimmers and despite John Huynh's efforts to drag them to safety, they drowned. The trial began on January 24 and the jury was empanelled a week later. While the trial of Australia's most famous outlaw Ned Kelly took only a day -- reportedly because the judge wanted it finished in time for the Melbourne Cup -- times have changed. A suggested 16 weeks for the hearing blew out to eight months and the jury spent 10 days considering its verdicts, with time out from the deliberations for a trip to Sorrento one Sunday. One barrister fell asleep during the trial and had to be woken by the judge. Legal sources estimated the lawyers' fees at about \$2 million. The courtroom was refurbished with a supersized prisoners dock and security upgrades at a cost of about \$500,000, with daily operating costs pushing the trial to about \$3 million. Rob Melasecca, chair of the Law Institute's criminal law section, said privately funded lawyers could have earned up to three times the amount paid to legal aid lawyers in the record-breaking trial. "For a barrister it's a fairly poor return," he said. "Senior barristers appearing in these sorts of cases are probably doing it because they believe in the system, not for financial reasons."

He said the daily legal aid fees paid for murder trials were equivalent to those earned by a first-year barrister. Justice Robert Redlich remanded the seven men in custody for sentencing at a later date.⁸⁷

Commission flats drug centre is raided

Shannon McRae
24 Mar 06

DETECTIVES have smashed a multi-million dollar heroin dealing operation centred on Collingwood's housing commission flats after a series of drug raids.

Dealers were rostered to "work" in shifts, and travelled to the flats from outer suburbs in latest model four-wheel-drives to sell their wares, police allege. Police seized the two vehicles, heroin worth \$60,000, \$40,000 cash and hundreds of gadgets including laptops, iPods and Xboxes, believed to be stolen goods, hocked to the dealers for drugs. Yarra criminal investigation unit Insp John Manley said the drug dealing operation was highly organised and run like a business. Police said the operation was turning over in excess of \$1 million a year.

⁸⁷ http://www.heraldsun.news.com.au/common/story_page/0,5478,16658400%255E2862,00.html



Seized items: police officers Chris Alexander and Damien Madden.
Picture: Janine Eastgate

The arrests came after an intense six-month police operation against heroin dealers in inner suburbs including Collingwood and Richmond, culminating in drug raids on Wednesday night. Insp Manley said the meticulously organised drug-dealing operation was typical of the way drug rings were run, with drug dealers implementing increasingly complex systems to try to avoid being caught. "It was a well co-ordinated and organised drug-trafficking group, where they were effectively operating a roster and running shifts," Insp Manley said. "They used the most modern tools of the trade available to run the business. It took a very well planned police operation to lead to the arrests." Seven men faced Melbourne Magistrates' Court yesterday charged with conspiracy to traffic heroin and possessing the proceeds of crime after simultaneous drug raids at six properties in Collingwood, Delahey, Braybrook, St Albans and Oakleigh South. Quang Ha Ly, Tam Minh Do and Bobby Chaophrasy, were remanded in custody to appear in the same court in June.

Four men, Lam Nguyen, Benjamin Medina, Si Vu Nguyen and Kim Truong, were released on bail. Police were yesterday interviewing more people over the drug raids.⁸⁸

What about Yuon criminals in Khmer Krom at the moment? I'm trying to look up for an English word to put in here but it's really hard for me to recount...according to Voice of Khmer Krom on 2 November 2004, Yuon Hanoi leaders are trying to play a new brutal trick intimidating...:

In Khleang, Pol Lieu, Moat Chrouk, Kramorn Sar and Preah Trapeang provinces; Yuon are playing tricks outlaw system to intimidate Khmer Krom people to suffer, living without freedom is that Yuon have sent down Yuon Hanoi of perpetrators/gangsters to every province, village and district where Khmer Krom people are living. Those who seemed to be well-trained with a kind of action:

1. To rob and plunder (during) Khmer Krom people who have national festivals in temples.

⁸⁸ http://www.heraldsun.news.com.au/common/story_page/0,5478,18581461%255E661,00.html



2. To rob in the houses and in the streets with arms, knives pointing at (Khmer Krom victims).
3. After they have robbed in the houses, they told (Khmer Krom victims), “If any of you listen to Radio Free Asia and Voice of Khmer Krom. We will come to rob you again.”

These are all the roots of the reasons that the Khmer people who really considered Yuon as their 3-Centuries-old-Leech-Hereditary Foes who are the worst murderous violators of human rights on earth. And this is the clearest revelation unfolds their Past Unforgettable Painful Suffering Tragedies, Hatred and animosity against Yuon, and many Secret Killing Fields that Yuon committed against Cambodians in the bitterest past are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and now Khmer Krom that were being effaced on the World Map? Yuon colonialists and imperialists are still trying to cover up its Super-Dirty Demonic Plans in Khmer Krom before the eyes of Khmer Krom people and the world community. Who created Killing Fields in 1975 to 1979 to brutally massacre more than three million innocent Cambodians, and more 460 000 lives again from 1979 1991 in Cambodia like that? Tragic irony of history; their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. And the killings still take place in the dark place very secretly.



(9) YUON COMMUNIST LEADERS BRUTALLY TRY TO SHUT UP ITS OWN CITIZENS' MOUTHS

NATURALLY, Chomsky himself has spent a great deal of time considering the nature of propaganda. In an article entitled "Propaganda, American-style," he outlines his theory on how propaganda functions in a democracy:

"In totalitarian societies where there's a Ministry of Truth, propaganda doesn't really try to control your thoughts. It just gives you the party line. It says, 'Here's the official doctrine; don't disobey and you won't get in trouble. What you think is not of great importance to anyone. If you get out of line we'll do something to you because we have force.' Democratic societies can't work like that, because the state is much more limited in its capacity to control behaviour by force. Since the voice of the people is allowed to speak out, those in power better control what that voice says -- in other words, control what people think. One of the ways to do this is to create political debate that appears to embrace many opinions, but actually stays within very narrow margins. You have to make sure that both sides in the debate accept certain assumptions -- and that those assumptions are the basis of the propaganda system. As long as everyone accepts the propaganda system, the debate is permissible." [\(151\)](#) ⁸⁹

Solomon's Proverbs:

Bloodthirsty people hate anyone who's honest, but righteous people will protect the life of such a person. (p.720)

Wicked people cannot sleep unless they have done something wrong. They lie awake unless they have hurt someone. Wickedness and violence are like food and drink to them. (p.698)

All that wicked people want is to find evil things to do, but the righteous stand firm. (.705)

The road of the wicked, however, is dark as night. They fall, but cannot see what they have stumbled over.

Why are Murderous Yuon Communist, Colonialist and Imperialist leaders brutally trying to shut up its own citizens' mouths like that? Why are all murderous Yuon communist leaders trying to strictly monitor all internets in café and many other places in Srok Yuon like this? Why are evil-Yuon Hanoi leaders so afraid of internets, now? What's the matter with the internets? Are all murderous Yuon-Hanoi communist leaders so afraid of the truths that they have secretly buried in their evil heads for so many decades? Vietnam is however, vehemently opposed to this human rights act. Why? Why is Vietnam opposed to human rights? The answer is simple "Murderous Communist Vietnamese leaders desperately want the benefits of Western trade deals and business but they do not want to relinquish control over its citizens". Murderous Communist Vietnamese leaders are also

⁸⁹ <http://www.mekong.net/cambodia/media1.htm>



afraid of the world will openly discover how their regime has oppressed its people and committed genocide/barbaric crimes against a vanishing race of Khmer Krom people. (See more “*Yuon Communist leaders’ve still brutally committed crimes against Khmer Krom...*”). The murderous Yuon communist dictatorial leaders do not only try to shut up Khmer Krom’s, Laotians’ and Chams’ mouths. They are trying so brutally to oppress, repress, intimidate and threaten to close all their Yuon hungry-freedom-lovers’ mouths tightly since the Communist Victory of 1975:

VIETNAM

22 November, 2004

50 Buddhist monks on a sit-in



Hanoi (AsiaNews/Agencies) – About 50 monks belonging to the unofficial and banned Unified Buddhist Church of Vietnam organised today a sit-in against the police which had prevented a Church delegation from visiting its sick leader in hospital.

According to the International Buddhist Information Bureau (IBIB), the demonstration took place in Ho Chi Min City after police stopped a van carrying ten monks on their way to Ouy Nhon Hospital, north of the city, where Thich Huyen Quang, the 87-year-old Church leader is recovering. Thich Quang Do, 76, the Church’s number two was among those stopped. In its statement IBIB said that 50 monks came to their colleagues’ rescue but were dispersed by the police. The Unified Buddhist Church of Vietnam was banned in 1981 for refusing to come under the control of the Vietnamese Communist Party. For the past year, the government has increased its repressive measures against the Church and its two top leaders are under virtual house arrest charged with possession of state secrets.

Before the latest incident, things seemed to be improving. Last Sunday, US diplomats were allowed to visit Thich Huyen Quang, among them Elizabeth Dugan, US Deputy Assistant Secretary in the State Department’s Bureau of Democracy, Human Rights and Labor and Michael Marine, US Ambassador to Vietnam.⁹⁰

⁹⁰ <http://www.asianews.it/view.php?l=en&art=1950>



18 November, 2004
VIETNAM

Police stops young Buddhists from going on pilgrimage



Ho Chi Minh City (AsiaNews/Eda) – Vietnamese authorities stopped and interrogated members of the Vietnamese Buddhist youth movement ‘The Family’ who were on their way to India on a pilgrimage. National security was given as the reason. They had agreed to meet in early November at Ho Chi Minh City’s International Airport and then go on a pilgrimage to the places where Buddhism was born.

As they prepared to board their flight, they found that their names were on a list of people not allowed to leave the country. After police interrogation at the airport, they were released and handed a note stating that they were stopped for “national security reasons”. The trip had been planned a year in advance and the participants had filled out all the necessary procedures to obtain both passport and visa. Why the police deemed the trip “a danger to national security” remains a mystery. It might however fall under the new Ordinance on Beliefs and Religions law which guarantees “freedom of worship” but under the “control of the state”. The incident caused commotion in Vietnam’s Buddhist community. The young pilgrims wanted to visit Buddhism’s holiest sites in India and take part in the ‘World Movement of Vietnamese Buddhist Youth’. They were also supposed to meet other movement members living abroad. An estimated 20,000 are in fact settled outside Vietnam. The congress took place in Bodhgaya (India) and was attended by members from the US, Canada, Europe and Australia.

At the end of the proceedings, participants adopted a double resolution. In the first part, they deplored the absence of delegates from Vietnam. The travel ban shows the authorities have contempt for their own laws and international rules. In the second part, they asserted the support of young Buddhists to religious freedom and backed their demand for official recognition.

Wed Sep 15, 11:53 AM ET – AFP

WASHINGTON (AFP) - Saudi Arabia, Vietnam and Eritrea were classified as "countries of particular concern" for the first time in the US annual report on international religious freedom.

The report also maintained Myanmar, China, Cuba, Laos, North Korea and Vietnam as "totalitarian regimes" restricting religious freedom in their



societies. The department said that Cuba and the five Asian nations regarded some or all religious groups as enemies of the state and that the practice of religion was often seen by them as a threat to power. US law mandates that the State Department issue an annual report on the status of religious freedom around the world.

Two US congressmen oppose 2003 Human Rights Bill

The US House of Representatives on Thursday discussed the Vietnam Human Rights Bill 2003 to "promote freedom and democracy in Vietnam" which was proposed by congressman Christopher H. Smith.

After 50 minutes' debating, the House decided that it is to vote on the bill on Friday. Before voting, US congressmen Rob Simmons and Lane Evans sent a letter to the House, expressing their opposition to the bill. They said they fully support the on-going development of the US-Vietnam relations and called on the House to consider other prospects of co-operation with Vietnam rather than dwelling on human rights issues.⁹¹

Thu Jul 10, 3:28 PM ET

By TINI TRAN, Associated Press Writer

HO CHI MINH CITY, Vietnam - Vietnam's most celebrated Buddhist monk has spent a lifetime in and out of jail and house arrest for promoting religious freedom and democracy.

Freed again two weeks ago, Thich Quang Do remains as feisty and outspoken as ever. "People are very afraid of the government. ... Only I dare to say what I want to say. That is why they are afraid of me," the 74-year-old Nobel Peace Prize nominee said during an interview at the Thanh Minh Zen Monastery where he was confined for two years. It was his first meeting with a foreign journalist since his June 27 release. Shaven-headed, with a disarming gap-toothed smile, Do cuts an elfin figure in his brown robes. Yet as deputy head of the banned Unified Buddhist Church of Vietnam, his words carry weight. As communist Vietnam embraces the free market and seeks foreign aid and investment, its weak human rights record is under increasing international scrutiny. While welcoming Do's release, Western diplomats and human rights groups remain wary of whether it signifies a true change of heart. "Given the number of people who are coming in (to prison), a high-profile release, in and of itself, is not necessarily a big improvement," said Brad Adams of New York-based Human Rights Watch. Do's early release was a singular bright spot in a year that saw an intensified crackdown on political dissidents and continued persecution of ethnic minorities. He credits international pressure, particularly from U.S. and European legislators, with helping shorten his detention, but believes it was a token gesture. The Vietnamese government "wants to join the (World Trade Organization (news - web sites)). That's important to

⁹¹ http://www.vov.org.vn/2004_07_16/english/chinhtri.htm#Fatherland



them. So they have to ease up on human rights and religious freedom... But this is only temporary. In reality, they haven't opened up at all," he said. Last month, Vietnam provoked an international outcry by sentencing dissident Pham Hong Son to 13 years in jail for circulating pro-democracy materials over the Internet. His major offense: translating a U.S. State Department essay titled 'What Is Democracy?' Carlyle Thayer, a Vietnam expert with the Australian Defense Force Academy, believes Do's release one week later was an attempt to salvage international good will and perhaps mend fences with the outlawed Unified Buddhist Church of Vietnam, whose leaders are seen as less threatening than political dissidents. "The Buddhists have been arguing for religious freedom and the ability to control religious affairs. They're not trying to overthrow the Communist Party," Thayer said. Vietnam maintains that its citizens enjoy freedom of speech and religion and only punishes lawbreakers. But its definition of crime raises questions. In 1995, when Do was sentenced to a five-year prison term, the charges included sending two faxes to overseas Buddhists accusing the government of obstructing a church-sponsored flood relief mission. During his latest confinement, Do was kept behind the red wrought-iron gates of the pagoda. His phone line was cut, he was denied visitors and letters, and security police were on duty round the clock. Even now, "on paper, I am free, but they are always watching," Do said, bursting into peals of laughter. After greeting guests in a small sitting room upstairs, he spoke at length about freedom, human rights and democracy. "In my opinion, these are more important than economic development," he said. "If we don't have it, we cannot make any progress in the real sense." Do expressed particular concern over the heavy prison sentences meted out to several "cyber dissidents," and urged foreign governments to campaign privately and publicly on their behalf. "They are simply asking for democracy and human rights, but the government is afraid of losing control, and tries to silence them," he said. He could have been describing himself. His defiance of repressive governments predates the 1975 communist takeover of South Vietnam and the former Saigon, now Ho Chi Minh City. He was first jailed under Catholic leader Ngo Dinh Diem. In 1981, the government created the Communist Party-controlled Vietnam Buddhist Church and forced Do into "internal exile." International outcry led to early release from his 1995 sentence but he was again placed under house arrest in 2001. In recent years, Vietnam has become more tolerant of public worship, and the faithful crowd into incense-filled Buddhist temples and Catholic churches.

But for Do, religious worship does not equal religious freedom and he plans to pick up where he left off. "I must speak the truth and do what I believe is right. If it means being arrested again, well, I will accept it," he said with another defiant laugh.

posted by KK4Ever!



Joined: Jul 21, 2003

Posts: 177

Location: Canada

Posted: Sat Sep 18, 2004 2:58 am

Post subject: **Vietnam: 65 Internet Cafes Shut down by authorities**

On one hand, more and more government websites have been set up to run their distorted news and propaganda, to tell the world of their one-sided stories. On the other hand, the Vietnam authorities are shutting down their citizens' rights to the freedom of speech and the freedom of the press and the freedom of expressions. Communism has to go!!! kk4ever!

Fri Sep 17, 2:31 AM ET

HANOI (Reuters) - Authorities in southern Vietnam have shut down 65 Internet cafes and kiosks after finding hundreds of addresses of pornographic and anti-government Web sites on their computers, a newspaper reported on Friday.

The communist government recently intensified efforts to control use of the Internet by requiring customers of Internet cafes to register their identities and making cafe owners monitor the sites customers visit. Last month, authorities set up a special police unit to investigate online crime and curb the distribution of banned material in cyberspace. The 65 Internet outlets were shut down over the past two weeks in the bustling commercial hub of Ho Chi Minh City, the city-run Phap Luat (Laws) newspaper said. Inspectors were continuing to scour computers in Internet outlets to see what sites customers had been visiting, the newspaper quoted the deputy head of the city's science and technology department, Hoang Le Minh, as saying. While the number of Internet users in Vietnam has been rising



quickly, hitting 5.34 million at the end of July, the government curbs access to the global network through firewalls that block sites deemed inappropriate. All media in Vietnam are state controlled.⁹²

KEY VIETNAMESE DISSIDENTS TO FACE TRIAL

2004-07-07

BANGKOK—Vietnamese authorities are expected put two key dissidents on trial over the next week, RFA's Vietnamese service reports.

Academic Tran Khue and former Army colonel and military historian Pham Que Duong were arrested more than a year and a half ago for suspected anti-government activities. Que will face trial beginning July 9, while proceedings against Duong are expected to begin July 14, sources in Vietnam said. "We just learned the news from our lawyers," Duong's wife, Do Thi Cu, said in an interview. "We don't know whether we can or can't attend the trial." Duong, 72, has been ordered to appear at the Hanoi People's Court on July 14. No details were immediately available about Khue's trial. Duong was previously charged with "espionage and violation of a house arrest order," sources said. But those charges have been dropped and replaced with "abuse of democratic rights with the aim of harming the interest of the State and the rights and interests of its organizations and its citizens." "I didn't know [about the new charges] until my husband told me so," Cu said. Duong was taken into custody with his wife and three others on Dec. 28, 2002, at the Ho Chi Minh City train station. They were preparing to return to Hanoi, according to sources in Vietnam and the United States. They had been visiting Khue, who had been under house arrest for his pro-democracy activities. On Dec. 29, Khue—a specialist in classical Chinese and Vietnamese—was arrested at his Ho Chi Minh City home. Security officers confiscated his computer and two floppy disks. Duong and Khue had recently emerged as de-facto spokesmen for the dissident movement inside Vietnam, in the North and South of the country, respectively. Khue has been formally charged with "espionage and violation of a house arrest order," according to the U.S.-based Committee to Protect Journalists (CPJ). Shortly after their arrest, the Vietnamese Foreign Ministry said the two men had been "caught red-handed while carrying out activities that seriously violate Vietnamese laws and will be tried in accordance with state laws."

Both Duong and Khue were among 21 signatories, many of them former Communist Party members and military veterans, on a petition sent to Vietnam's parliament on August 2002 calling for democratic reforms and a fight against corruption.

⁹² <http://www.khmerkrom.net>



VIETNAM STEPS UP INTERNET MONITORING

2004-06-09

BANGKOK—Vietnam has issued new guidelines to coordinate greater government control and censorship of the Internet by its citizens, including a permanent monitoring system aimed at the country's privately run Internet cafes, RFA's Vietnamese service reports.

In a document known as Communiqué 99, issued May 8, Deputy Prime Minister Khiem Gia Pham announced greater coordination between the Ministries of Culture and Information, Post and Telecommunications, and the Central Department of Cultural Thoughts. "The Ministry of Culture and Information must collaborate with the Ministry of Post and Telecommunications, and the Ministry of Security in permanently controlling the system of information and communication that, according to these agencies, carries unhealthy content via the Internet," the communiqué said. "The Ministry of Culture and Information must also collaborate with the Central Department of Cultural Thoughts in setting up standards for editors-in-chief of electronic newspapers. Also, they must work with the managing agencies to improve and consolidate the teams of editors-in-chief of electronic newspapers," it said. The communiqué is not the first move made by Hanoi toward regulating Internet access by its citizens, but it is the first to institute a system-wide and permanent monitoring system to stamp out political activism and opposition views disseminated online. Managers of Internet cafes told RFA they are already complying with government regulations aimed at preventing their customers from searching and surfing Web sites that, according to Hanoi authorities, have committed political violations or which carry porn. "We frequently monitor and prevent our customers from viewing bad advertisements via the Internet," one manager of an Internet service station in the northern part of Central Vietnam told RFA. "In reality, the dirty pages on the web pop in and out without our ability to control them." A manager in Ho Chi Minh City said it didn't greatly affect his business to implement the government rules. "Even if we let them surf such dirty Web sites, we don't get extra income because we always charge them by service hours. In fact we do our Internet business mainly by providing e-mail and telephone services," he said. The Communiqué 99 regulations will attempt to tighten up the government's monitoring system, which includes political content, by requiring all Internet service users to show their ID cards. But some businesses feared this would be hard to put into practice. "It is difficult to ask a service user to exhibit his or her ID card simply for checking his or her e-mails. Some customers may leave our station if we ask them to show their ID cards," said the Ho Chi Minh City manager. Several Vietnamese cyber-dissidents have been handed stiff prison terms over the last two years for publishing material critical of the government, or for calling for greater freedom and democracy. The government has already prohibited use of the Internet to disseminate "state secrets" and called for measures to stop acts that "infringe upon national security or social order and safety."



Last month, an appeals court upheld the seven-year jail term handed down to cyber-dissident Nguyen Vu Binh, who was convicted of espionage after posting an article on the Internet criticizing the Vietnamese government.⁹³

POLITICS FORUM

Youn tighten on Khmer Krom

Posted By: surprise world

Date: Wednesday, 7 August 2002, at 12:31 p.m.

Daily News

Vietnam reportedly orders tighter control over Internet cafes

By Agence France-Presse.

August 07, 2002

Communist-ruled Vietnam has ordered a tightening of control over Internet cafes to prevent "poisonous" materials from being disseminated on the Web by critics of the regime, state media said Monday.

The Directorate General of Post and Telecommunications has asked authorities in the country's provinces and cities to mete out severe punishment to those caught spreading dissent online, the Tin Tuc (News) daily reported. The department also has asked government ministries and agencies to compile a list of all banned Internet sites and services. Notoriously sensitive to criticism and fearful of its potential to stir up unrest, the authorities have maintained tight control over the Internet since the World Wide Web was introduced into the country in 1997. Firewalls block access to Web sites deemed objectionable, such as those of the émigré opposition. E-mail also is monitored regularly. The new circular came less than two months after Prime Minister Phan Van Khai ordered authorities nationwide to prevent Internet cafe patrons from accessing pornography, "state secrets" or "reactionary documents." International human rights groups have long criticized Vietnam's censorship policies. In July, the New York-based Committee to Protect Journalists called on Vietnam to release dissidents Pham Hong Son and Le Chi Quang, who were both detained for writings they published on the Internet. Son was arrested in March for translating and circulating online a piece on democracy taken from a U.S. State Department Web site. Quang was arrested in February for posting on the Internet an essay critical of concessions granted to China in a 1999 border agreement.

As of June, there were 175,000 registered Internet users in Vietnam, a 30 percent increase over 2001. But the actual number of people with online access, mainly via Vietnam's 4,000-plus Internet cafes, is estimated to be as many as 600,000 of its 79 million populace.⁹⁴

⁹³ <http://www.rfa.org/front/>

⁹⁴ Reported by Agence France-Presse

**Penalty: Police detainment**

Location: 37 Ly Nam De, Ha Noi, Viet Nam

(37 Ly Nam De Street, Hanoi, Vietnam) Telephone : (84-4) 823-1372
(disconnected September 2001)

Born 1931, Pham Que Duong is a former Communist Party member and distinguished military historian. He attained the rank of colonel and from 1982-87 was editor-in-chief of the main historical journal of the People's Army of Vietnam, Tap Chi Lich Su Quan Su ("Military History Journal").

His questioning of communist practices caused his early retirement. In 1991, he was investigated three times for allegedly distributing materials critical of the Party. In 1995, his home was searched during a government crackdown against dissent. In January 1999, Pham Que Duong publicly renounced his membership in the Communist Party to protest the expulsion of former general Tran Do from the Party a few days before. In an interview with Radio Free Asia, Pham Que Duong confirmed his action and also revealed that many other high-ranking military personnel shared his feelings and were supportive of Gen. Tran Do's position. On May 19, 2000, Pham Que Duong joined with four other pro-democracy activists (Hoang Minh Chinh, Nguyen Thanh Giang, Hoang Tien and Tran Dung Tien) in an unprecedented joint appeal to the Vietnam National Assembly to protest the government's persecution of the writer Ha Sy Phu and to call for true democracy. On September 2, 2001, Pham Que Duong (along with Tran Khue) submitted an application to form "The Association of Citizens to Combat Corruption" in support of the oft stated intent of the government and party to fight this national scourge. Within days, authorities detained both co-signers. Pham Que Duong, the group's contact person in the north, faced weeks of interrogation and harassment. In June 2002, he joined with 16 others in a petition to protest the government's repression of peaceful voices. Besides the well known activists, the appeal was also signed by the mothers and wives of several jailed activists. The following month Pham Que Duong joined with 20 others in a letter to the National Assembly protesting non-constitutional actions of the party and government. The letter noted that a "democracy group" (written in lower case) would be formed with Pham Que Duong and Tran Khue as the spokesmen.

On December 28, 2002, Pham Que Duong was arrested at the train station in Saigon after visiting Tran Khue. He is currently being detained and his whereabouts are unknown.



VOICES OF CONSCIENCE
Le Chi Quang
COMPUTER TEACHER

Penalty: 4 year prison sentence

Location: Trai Giam B14, Ha Dong, Viet Nam (B14 Prison Camp, Ha Dong province, Vietnam)

Born June 30, 1970 in Hanoi, Le Chi Quang studied in the former Czechoslovakia where he became active in the pro-democracy movement. With other Vietnamese students in Brno, he wrote for the "Freedom Forum." After two years abroad, Le Chi Quang returned to Vietnam in 1991 for health reasons. Although suffering from kidney disease, he completed a law degree and became a computer teacher. In August 2001, following the communist party's call for ideas on amending the Constitution, Le Chi Quang responded with detailed suggestions. Article 4, guaranteeing the supremacy of the communist party, should be abolished, he wrote: "To be the Constitution of all the people, [this document] must allow for the many streams of thought from all groups in society. It must be democratic, pluralistic. One party rule always leads to dictatorship, always is anti-democratic, and always squelches democracy." In September, Le Chi Quang headed another call from authorities. This time in response to the issue of corruption. With several prominent dissidents, he signed a petition requesting to form "The Association of Citizens to Support the Government and Party Fight Corruption." Within days, authorities cracked down against all the organizers. Le Chi Quang was briefly detained and over a two week period faced public accusation sessions with a virulence not seen since the Maoist land reforms. But perhaps it was the article "Beware of Imperialist China" by Le Chi Quang in October 2001 which most caught the ire of authorities. Distributed over the Internet, the article detailed how the Vietnamese authorities made significant territorial and maritime concessions to China in two treaties on the land and sea borders signed in 1999 and 2000. According to Le Chi Quang, the Vietnamese communist party traded Vietnamese sovereignty for Beijing's political support for the current regime. On February 21, 2002, Le Chi Quang was arrested in an Internet café in Hanoi on a tip by FTP, the operator of the café and a major Internet service provider in Vietnam. Security police later ransacked his home. His parents have also been subject to numerous interrogations. In July 2002, Human Rights Watch honoured him with the prestigious Hellman/Hammett award which recognizes the courage of writers facing political persecution. In a three hour trial on November 8, 2002, authorities sentenced Le Chi Quang to four years in jail and three years of house arrest. Besides the defendant's parents, only security officials were present. Forced to answer "yes" or "no" to the allegations against him, Le Chi Quang acknowledged writing essays and distributing them over the Internet, but refused to admit that these actions were criminal. Le Chi Quang is currently imprisoned in Ha Dong province, northern Vietnam. According to physicians familiar with his medical case, Le Chi Quang suffers from Nephrotic Syndrome and severe Chronic Glomerulonephritis and cannot



survive in jail. Without adequate medical treatment, he could die of acute renal failure or stomach bleeding/perforation.⁹⁵

VOICES OF CONSCIENCE

Bao Cu

WRITER

Penalty: Police surveillance, past house arrest

Location: 35 Nguyen Dinh Chieu, Dalat, Lam Dong, Viet Nam

Born 1945 in Hue City in central Vietnam, Bao Cu is also known under the pen names: Tieu Dao Bao Cu, Vu Hoai, and Truong Son Ca.

He was a member of the Vietnamese Communist Party and last served as Standing Member of the state sponsored Artists Association of Lam Dong Province and Deputy Editor-in-Chief of the Langbian magazine. In late 1988, with poet Bui Minh Quoc, he travelled throughout the country to campaign other intellectuals and artists to sign a joint petition asking the Vietnamese Communist Party to implement real democracy. Right after the trip, the Langbian magazine was shut down and the two main campaigners, Bui Minh Quoc and Bao Cu, were expelled from the Party.

The expulsion from the Party only fuelled Bao Cu's outspokenness. His novels and commentaries, unveiling the depth of Vietnamese society and analysing harsh government policies, were circulated underground inside Vietnam and widely published abroad. When the Vietnamese government arrested and, nine months later, put on trial dissident Ha Si Phu, Bao Cu became a strong voice protesting the injustice. He sent letters to various government officials and Party leaders demanding justice and freedom for his friend. He also wrote several articles reporting the preposterous proceedings of the trial as well as the invincible spirit of Ha Si Phu. A few of these articles were brought out of Vietnam : "Ha Si Phu : the Symbol of Intellect and Freedom of Thought", "Ha Si Phu and the Strenuous Journey of the Vietnamese People", and "New Discoveries of the Trial." In early 1996, the Vietnamese government escalated its attacks on intellectuals, writers, and artists who had protested the arrest and theatrical trial of Ha Si Phu. Among the most heavily targeted was Bao Cu. Since November 1996, both Bao Cu and his wife, Madame Pham Thi Bach Yen, have repeatedly been escorted to Public Security offices for interrogation. In April 1997, Bao Cu was placed under "administrative detainment." The family's telephone service was permanently disconnected. Security cadres camped outside the family's residence, searching people to and from the house and occasionally confiscating possessions.

Bao Cu is no longer under house arrest, but remains under police surveillance.⁹⁶

⁹⁵ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=12

⁹⁶ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



VOICES OF CONSCIENCE
Bui Minh Quoc
POET AND JOURNALIST

Penalty: House arrest

Location : 3 Nguyen Thuong Hien, Dalat, Lam Dong, Viet Nam

Born October 3, 1940 in Ha Tay province in northern Vietnam, Bui Minh Quoc is also known under the pen name Duong Huong Ly.

Bui Minh Quoc was a Communist Party member and well known poet in North Vietnam. After the war, he was assigned Chairman of the Writers and Artists Association of Lam Dong province, and later Editor-in- Chief of the Langbian Magazine.

In late 1988, Bui Minh Quoc organized and led a delegation of young intellectuals and artists travelling throughout Vietnam. They stopped along the way to campaign other intellectuals and writers to join them in asking the Vietnamese Communist Party for a democratic social structure and freedom of the press. Immediately after the trip, Party leaders in Hanoi terminated Bui Minh Quoc's position at the Langbian Magazine and expelled him from the Party. Despite the punishment and threat to his personal safety, Bui Minh Quoc continued to openly present his views to the National Assembly, the Party Central Committee, the Fatherland Front, the People's Supreme Inspectorate, and the State media. In an October 3, 1993 letter, he wrote : "I earnestly suggest the following urgent actions : (1) Respond promptly to the 7-point petition by Hoang Minh Chinh ; (2) Print and distribute to all citizens the Universal Declaration of Human Rights, which our government is a signatory ; (3) Move Marxism- Leninism to its proper place as the ideological choice of the Party and do not impose it on the people ; (4) Drop Article 4 of the Constitution and issue a set of laws on the operation of the Vietnamese Communist Party ; (5) Redress past injustices publicly, completely, and systematically ; (6) Add to the current laws on the press allowances for private newspapers ; (7) Change current election laws to guarantee people's right to run for offices instead of letting the Party assign the seats in advance ; (8) Stop considering the topics of multi-parties and pluralistic systems taboos, but organize public and fair debates on these matters so that people can take appropriate steps together in the effort to democratize the country in peace, stability, and development." After the poetry collection Poetic Flashes in the Interrogation Chamber by Bui Minh Quoc found its way across and out of Vietnam in April 1998, Public Security cadres forced their way into his residence, ransacked the place, and took away most of his writings and reading materials. In the following days, the dissident was interrogated at the local Public Security office from early morning to after sunset each day. His phone service was also disconnected. He was put under house arrest for two years under Directive 31/CP, the administrative detainment decree.

On January 8, 2002, Bui Minh Quoc was arrested at a train station in Hanoi and after three days of interrogation, was transferred back to Dalat city



where he is under house arrest again. He had been to the Viet-Sino border to write about the territorial concessions which Hanoi had recently made to Beijing.⁹⁷

VOICES OF CONSCIENCE

Ha Si Phu
BIOLOGIST

Penalty: House arrest, past imprisonment

Location: 4E Bui Thi Xuan, Dalat, Lam Dong, Viet Nam

(4E Bui Thi Xuan Street, Dalat, Lam Dong province, Vietnam)

Telephone : (84-63) 823-510 (disconnected April 1997)

Born April 22, 1940 in Bac Ninh province in northern Vietnam, Ha Si Phu is the pen name of Nguyen Xuan Tu.

A biologist by training, Ha Si Phu completed his post-graduate work in Czechoslovakia. Upon returning home, he worked at the Vietnam Institute of Science and distinguished himself by adhering to scientific methods in research. As he moved up the academic ladder, eventually holding the post of vice-director at the Vietnam Institute of Science in Da Lat City, Ha Si Phu was invited to join the Vietnamese Communist Party. His refusal to apply for Party membership caused his early retirement. With his scientific interests stymied, he turned toward the study and analysis of social problems. In September 1988, Ha Si Phu penned "Hand In Hand We Go Under the [Direction of] Intelligence." The essay, circulated among close friends, methodically dissected socialism under the current communist regime and pointed out its many contradictions. This ten-page discourse eventually made it to the Politburo of the Vietnamese Communist Party, sending shock waves through the leadership. Over the next two years, no less than thirty commentaries in the official media attacked the article and its author. He subsequently wrote two more influential essays: "Reflections of a Citizen" (1993) and "Farewell to Ideology" (1995). In December 1995, Ha Si Phu was arrested while visiting relatives in Hanoi. While riding his bicycle in the street, authorities staged an accident and took his knapsack. He was charged, several days later, with "stealing state secrets." The Vietnamese government jailed Ha Si Phu without trial for over eight months and on August 22, 1996, in a closed-door trial lasting half a day, formally sentenced him to one year in prison. On December 4, 1996, under intense pressure from the international community, the Vietnamese government released Ha Si Phu. In an interview with the overseas press shortly afterwards, Ha Si Phu vowed to continue the quest for truth and justice in Vietnam. Authorities responded with various harassment tactics, such as termination of telephone service, interrogation, and economic isolation. When this failed to cover him, the Vietnamese Communist Party installed a security cordon around his residence and searched everyone from or to his home. In addition, the government issued a decree in April 1997 forbidding Ha Si Phu and other dissidents from all outside contacts, particularly with foreign reporters. Ha Si Phu formally protested his treatment in an open letter with two other dissidents to the National Assembly, dated April 10, 1997: "When our Constitution stated citizens

⁹⁷ http://www.hdvnbtdt.org/rubrique.php?id_rubrique=14



had their right to the freedom of thought, freedom of expression, it must have meant people had all the freedom to write and speak out their private thought."

Ha Si Phu is currently under house arrest. His family faces severe psychological harassment.⁹⁸

VOICES OF CONSCIENCE

Hoang Minh Chinh

FORMER COMMUNIST PARTY MEMBER

Penalty: Police surveillance, harassment of family, past imprisonment

Location : 26 Ly Thuong Kiet, Hoan Kiem, Hanoi, Viet Nam

(26 Ly Thuong Kiet Street, Hoan Kiem District, Hanoi, Vietnam)

Telephone : (84-4) 824-9252 (disconnected September 2001)

Born November 16, 1922 in Nam Ha province in northern Vietnam. From 1957-1960, Hoang Minh Chinh received advanced political training in the Soviet Union and upon his return to North Vietnam was assigned to high level positions, including Director of the Marxist-Leninist Institute until 1967. During this period, he opposed the policy of invading the South militarily and proposed more democratic proceedings in Communist Party activities. Both of his stances placed him in direct confrontation with the prevailing view. In 1967, Hoang Minh Chinh wrote a 200-page document, Dogmatism in Vietnam, criticizing the Communist Party. As a result, communist authorities imprisoned him twice for eleven years (1967-1972 and 1981-1987) and put him under house arrest for nine more years (1972-1978 and 1987-1990). Taking advantage of the time between prison terms, Hoang Minh Chinh tirelessly demanded the Communist Party and government to publicly retry his case and those of other party members who had been falsely accused and destroyed along with their families. Hoang Minh Chinh courageously attributed the unchecked and permanent power of the Vietnamese Communist Party as the cause of these and other human tragedies in Vietnam. In an open letter, dated August 27, 1993, Hoang Minh Chinh wrote: "I respectfully suggest that the IX National Assembly in your 4th Meeting take a complete and profound look at the abolition of Article 4 of the 1992 Constitution. [Such an act would cause] a propitious environment for a real democracy and legalistic government to be built. That is the long-time aspiration of our fellow compatriots and overseas Vietnamese as well as the well-intended suggestion of the world." Hoang Minh Chinh was arrested again in 1995 and imprisoned for one year. On May 19, 2000, Hoang Minh Chinh joined with four other pro-democracy activists (Nguyen Thanh Giang, Hoang Tien, Pham Que Duong and Tran Dung Tien) in an unprecedented joint appeal to the Vietnam National Assembly to protest the government's persecution of the writer Ha Si Phu and to call for true democracy.

Hoang Minh Chinh is currently under police surveillance and threat of arrest.⁹⁹

⁹⁸ http://www.hdvnbtdt.org/rubrique.php?id_rubrique=14

⁹⁹ http://www.hdvnbtdt.org/rubrique.php?id_rubrique=14



VOICES OF CONSCIENCE

Hoang Tien

WRITER

Penalty: Police surveillance, harassment of family

Location : Nha A11, Phong 420, Khu Tap The Thanh Xuan Bac, Hanoi, Viet Nam (House A11, Room 420, Community Residence Complex Thanh Xuan Bac, Hanoi, Vietnam)
Telephone : (84-4) 553-0377 (disconnected September 2001)

Born August 15, 1933 in Hanoi. In the early 1960s, Hoang Tien was a lecturer at the School of Cinematography in Hanoi. A Communist Party member, he emerged as a dissident in the mid-1960s when the Vietnamese Communist Party took a hard-line pro-Chinese Communist Party stance which advocated forceful reunification with South Vietnam.

In recent years, Hoan Tien took to writing with his essays gaining a large underground audience inside Vietnam. During the arrest and subsequent trial in 1996 of dissident Ha Si Phu, Hoan Tien's frequent reports were an important source of independent news on the farcical criminal proceedings against the prominent dissident. In one article, Hoan Tien wrote: "During his [Ha Si Phu's] arrest and later trial in Hanoi on August 22, 1996, the papers were not allowed to cover the events; they could only offer brief bits of news according to what the authorities handed down. Consequently, I feel that I have the responsibility to present what I know about the case of Ha Si Phu, and in so doing, comment on the democratic rights in our country." On February 6, 1997, on the eve of the Lunar Year and in the first broadcast of Radio Free Asia to Vietnam, Hoang Tien read an open letter to the Vietnamese Minister of Culture requesting the Government to permit an independent press. The Vietnamese government responded in the official media, blasting Hoang Tien for turning his back on the revolution and serving as part of the "anti-Communist advancing troops." On June 16, 1997, Hoang Tien submitted legal charges against the Nhan Dan, the official daily of the Communist Party, for libel. The Vietnamese judicial system has not reacted to Hoang Tien's legal suit. On April 12, 1999, Hoang Tien was snatched in the middle of Hanoi by authorities and detained two days for interrogation. His family had no idea of his whereabouts. On May 19, 2000, Hoang Tien joined with four other pro-democracy activists (Nguyen Thanh Giang, Hoang Minh Chinh, Pham Que Duong and Tran Dung Tien) in an unprecedented joint appeal to the Vietnam National Assembly to protest the government's persecution of the writer Ha Sy Phu and to call for true democracy.

Hoang Tien currently remains under close police surveillance and threat of arrest.¹⁰⁰

¹⁰⁰ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



VOICES OF CONSCIENCE
Father Nguyen Huu Giai
CATHOLIC PRIEST

Penalty: Police surveillance, period interrogation, past imprisonment

Location: c/o Nha Chung Giao Phan Hue, 37 Phan Dinh Phung, Hue, Viet Nam

Telephone: n/a

Born in 1941 in Quang Binh province, Nguyen Huu Giai studied at the Pious X Pontifical Institute in Dalat City and was ordained as a Catholic priest in 1972.

In 1976, Father Nguyen Huu Giai was appointed the Superior of the Hoan Thien Seminary by Archbishop Nguyen Kim Dien. This was a difficult assignment given the new communist government's restrictions on religious training.

Authorities were especially livid upon discovery that Father Nguyen Huu Giai had organized an underground religious order which required neither monastery nor uniform clothing to avoid the eyes of the government. The authorities then ordered Father Giai to sign the Hoan Thien Seminary over to the government. He steadfastly refused but the government eventually took the Seminary by force. (Details of this incident were recounted in Father Nguyen Van Ly's 10-point Statement released in 1994).

Father Nguyen Huu Giai was subsequently transferred by Archbishop Nguyen Kim Dien to Luong Van, a small parish 12km to the south of Hue, where he continued serving parishioners and leading an underground religious order. For his fervour, the government jailed Father Giai from 1982 to 1988 without trial. He was initially held secretly in a private home and later in some of the most notorious prison camps in Vietnam, including Dong Son prison camp in Dong Hoi province and Binh Dien camp in Thua Thien province. It was at the latter that he was detained with Father Phan Van Loi. Following Father Giai's release from prison, he was sent into internal exile at Nguyet Bieu parish. After several years, Father Giai was reinstated to his former parish of Luong Van. In addition to his church duties, Father Giai in coordination with an unofficial religious association helped bury aborted fetuses, shelter unwed pregnant girls, and arrange for adoptions if necessary. During the floods in 1999, Father Giai led the relief efforts for victims of all faiths in the Luong Van area despite obstacles from government officials. His free classes for poor children in the area were also repeatedly shut down by the government after a few months of operation.

Father Nguyen Huu Giai currently faces constant police surveillance and threat of repeated arrest.¹⁰¹

¹⁰¹ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



VOICES OF CONSCIENCE

Nguyen Dan Que

MEDICAL DOCTOR

Penalty : Police detainment.

Location : 102/7 Nguyen Trai, Q5, TP HCM, Viet Nam
(102/7 Nguyen Trai Street, District 5, HCM City, Vietnam)
Telephone : (84-8) 835-6445 (disconnected May 1999)

Born in Hanoi in 1942. Nguyen Dan Que graduated from Saigon Medical School in 1966. In 1968, he was awarded a scholarship by the World Health Organization and furthered his studies in Belgium, France, and England. In 1974, he turned down a position at the United Nations, and instead returned to Vietnam and taught at the Saigon Medical School.

When Saigon fell into communist hands in 1975, Nguyen Dan Que refused to leave Vietnam. In 1976, frustrated by the lack of human rights throughout the country, he and a number of close friends formed the National Movement for Progress. This Movement published two underground papers: The Revolution for young people and students and The People's Revolution for the general population. In 1978, the Vietnamese government arrested Dr. Nguyen Dan Que and 47 other activists. He was held in prison without trial for ten years. During this time, he endured torture, endless beatings, and being chained in solitary confinement. For some periods of time, up to two months long, he was thrown into a five-by-six by- four cell with no sanitary facilities. In 1988, after an intensive international campaign by Amnesty International, Nguyen Dan Que was released from jail. In 1990, Dr. Que and his associates founded the Non-violent Movement for Human Rights in Vietnam. On May 11, 1990, he issued an appeal calling for a non-violent struggle for a free and democratic Vietnam. The movement called upon the Hanoi regime to respect basic human rights, to accept a multiparty system, and to restore the rights of Vietnamese people to choose their own form of government through free and fair elections. For this appeal, the government arrested him on June 14, 1990. On November 29, 1991, he was tried for "trying to overthrow the regime." On the same day, after a brief appearance at the court without legal representation and forbidden to speak, Nguyen Dan Que was condemned to another 20 years of hard labor and 5 years of house arrest after that. Dr. Que's efforts have attracted international admiration. On June 12, 1994, Dr. Nguyen Dan Que received the Congressional Human Rights Foundation's Raoul Wallenberg award in absentia. Both the U.S. Congress and Australian Senate have designated May 11, the day that Dr. Que issued his appeal for human rights, as Vietnam Human Rights Day. And he has been a repeated nominee for the Nobel Peace Prize. He was released from prison in September 1998. Although under house arrest and constant police harassment (most recently on September 20, 2002 when his home was raided), he has steadfastly criticized the Communist Party for its human rights abuses and monopoly on power. Dr. Que announced that: "I am going to organize-and this is a challenge to the government-a meeting



of former political prisoners in Vietnam." Dr. Nguyen Dan Que was arrested at 8:00pm on March 17, 2003 outside his residence. Four hours later public security officials ransacked his home, confiscating a computer, mobile phone and documents. Just a few days earlier, on March 13, 2003, Dr. Nguyen Dan Que issued a communiqué calling for freedom of information in Vietnam.¹⁰²

Posted: Wed Oct 27, 2004 3:26 am

Post subject: **Vietnam human rights activist sent to harsher labour camp**

Joined: Jul 21, 2003. Posts: 211. Location: Canada

26 October, 2004

VIETNAM

Ho Chi Minh City (AsiaNews) – Vietnamese authorities have made Nguyen Dan Que's detention harsher. According to Dr Que's sister Quan Nguyen, the 62-year-old endocrinologist and human rights activist, who has been a target of government repression for many years, was moved to Lam Son camp, a hard labour camp for criminals located in a remote and isolated area of Thanh Hoa Province, almost 2,000 km (1,200 miles) from Ho Chi Minh City and more than 200 km (130 miles) south of the capital Ha Noi. Ms Quan is very worried about his health because Dr Que suffers from high blood pressure, peptic ulcers and kidney stones. He has already spent 20 years in prison or under house arrest. He has also been tortured. All this because he has openly called for a multiparty system in Viet Nam and an end to censorship. His last arrest was on March 17, 2003, when he e-mailed a document to a relative in which he argued for political reforms and human rights guarantees in the country. On July 29 of this year he was sentenced to two and half years in prison for "abusing democratic rights and infringing upon the interests of the State". The activist's sister described how the authorities moved him to his new prison. "Few days before his transfer, his wife was instructed to provide him with more medications and money because they were going to move him to another prison far away from Saigon. He was unaware of the whole thing," she said. By transferring him the Viet Nameese authorities "aim to isolate him, to punish him in hope that they could silence his voice," she added. Since Dr. Que's transfer his wife has not yet been allowed to visit him. Should she be able she still would have to embark on a two-day trip just to get to the camp. In the meantime, she cannot talk to him by phone. In light of the situation, many are concerned that his health might further deteriorate as a result of prison authorities' indifference. Dr Nguyen Dan Que founded the High Tide of Humanism Movement (Cao Tran Nhan Ban) and has been committed to helping the poor by providing medical care. He set up a free clinic staffed with volunteer doctors, nurses and medical students. He has also campaigned for a better prison system, for human rights protection and for the rights of Viet Nam's ethnic minorities. This year the New York Academy of Sciences awarded him the 2004 Heinz R. Pagels Human Rights of Scientists Award. The honour comes in recognition of his courage and singular moral responsibility as a medical doctor committed to the welfare and health care of the Viet Nameese people and for

¹⁰² http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



peacefully promoting human rights in Viet Nam. Viet Nam was a member of the United Nations Commission on Human Rights between 2001 and 2003. It has ratified the International Covenant on Civil and Political Rights which guarantees (art. 19) “Everyone [. . .] the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of his choice. (MA) ¹⁰³

VOICES OF CONSCIENCE
Nguyen Dinh Huy
PROFESSOR

Penalty: 15 year prison sentence

Location: Trai Giam Z30, Xuan Loc, Viet Nam
(Z30 Prison Camp, Xuan Loc province, Vietnam)

Born 1932, Nguyen Dinh Huy was previously a history professor in South Vietnam.

Following the fall of Saigon in 1975, he was jailed continuously for 17 years until February 1992. Three months following his release, he organized the Movement to Unite the People and Build Democracy consisting of political associates inside Vietnam and supporters abroad. The non-violent political program of the Movement was announced in Washington D.C. on December 11, 1992.

Subsequent to the release of their political program, Nguyen Dinh Huy and other associates inside Vietnam were targeted for persecution by the Vietnamese government. The Movement to Unite the People and Build Democracy along with several overseas Vietnam democracy groups made plans to organize an International Conference on Developing Vietnam on November 27, 1993 in Saigon. On November 17, 1993, the Vietnamese government arrested Nguyen Dinh Huy along with other organizers. Nguyen Dinh Huy was held without trial for two years.

In August 1995, he was given a 15 year prison sentence in a closed trial without independent legal representation. Eight other defendants were also sentenced to prison. ¹⁰⁴

¹⁰³ <http://www.khmerkrom.net>

¹⁰⁴ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



VOICES OF CONSCIENCE
 Nguyen Ngoc Lan
 WRITER

Penalty: Police surveillance, virtual house arrest

Location: 256/13 Tan Phuoc, P6, Q10, TP HCM, Viet Nam
 (256/13 Tan Phuoc, Ward 6, District 10, HCM City, Vietnam)
 Telephone : (84-8) 855-3862

Nguyen Ngoc Lan is a former Catholic priest. Prior to 1975, he was a member of a Catholic order in South Vietnam that advocated communism and opposition to the war. He helped publish the magazine *Opposition*.

Following the war, he was an outspoken critic of the communist government for failing to implement its promises and causing deteriorating living standards. The new communist government soon banned publication of the *Opposition*. On August 5, 1990, Nguyen Ngoc Lan was placed under house arrest. While detained, he wrote a highly critical essay titled "Newspapers as Instruments of the Party." In recent years, Nguyen Ngoc Lan took advantage of the lessening conditions of his house arrest to communicate with other dissidents and circulate underground writings. His article, "The Thai Binh Incident-A Vietnamese Perspective" gave a complete account of the large-scale peasant protests (ignored in the official press for five months) that gripped several northern provinces beginning in April 1997 and lasting through the summer.

On the morning of May 3, 1998, Nguyen Ngoc Lan was seriously injured in a staged traffic accident as he and another dissident, Father Chan Tin, were preparing to leave for the funeral of the prominent dissident Nguyen Van Tran. Nguyen Ngoc Lan had come to the Church of Our Saviour to pick up Father Chan Tin. As the two emerged from the Church, they were immediately surrounded by assailants who kicked the front wheel of Nguyen Ngoc Lan's motorcycle, sending both riders violently to the ground. Nguyen Ngoc Lan was knocked unconscious and suffered severe head injuries.

Injuries from the traffic accident kept him bed-ridden. A friend of his, who is a doctor, confirmed that Nguyen Ngoc Lan is 72 years old, 1.70 meters tall, and weighs only 35 kilograms (measured on June 30, 1998).¹⁰⁵

VOICES OF CONSCIENCE
 Nguyen Vu Binh
 JOURNALIST

Penalty: Imprisonment without trial, police harassment

Location: Nha 25, to 67b, p Vinh Tuy, Quan Hai Ba Trung, Ha Noi, Viet Nam
 (House no. 26, group 67b, Vinh Tuy ward, Hai Ba Trung district, Hanoi, Vietnam)

Born November 2, 1968, in Nam Dinh province in northern Vietnam. Nguyen Vu Binh is a graduate of the school of economics at Hanoi University. For eight years, he worked as a correspondent on economic affairs for the *Journal of*

¹⁰⁵ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



Communism, the official ideological review of the Vietnamese Communist Party, until he became disillusioned with the communist system. He is one of a number of young democracy activists in Vietnam today.

On September 2, 2000, Nguyen Vu Binh submitted a petition to the highest leaders of Vietnam to form an opposition political party. Along with the petition, he distributed an essay titled "Vietnam and the Road to National Restoration," which analysed the impasses facing Vietnam and concluded that a democratic system is the only way out. Authorities never formally responded to the petition, but began to follow and harass him. In September 2001, he publicly endorsed a petition to form a citizen's watchdog group against corruption. Like the other supporters of this petition, he was detained and repeatedly interrogated by authorities. Authorities disconnected the phone service at his home and even banned media organizations from hiring him. Not deterred, on July 6, 2002, he and 16 other democracy activists in Vietnam co-signed a petition protesting the repression of peaceful voices by authorities. For Nguyen Vu Binh's first-hand view on the condition of freedom of expression in Vietnam, the U.S. Congressional Human Rights Caucus invited him to testify for a hearing on July 23, 2002. A few days before the hearing, the Vietnamese authorities detained Nguyen Vu Binh. He had, however, already submitted his written testimony in which he concluded: "I always believe that when we can successfully stop and prevent human rights violations across the country we have also succeeded in democratizing this nation. Any measures to fight for human rights, therefore, should also aim for the ultimate goals aspired for so long by the Vietnamese people: Individual liberty and a democratic society." In July 2002, Human Rights Watch honoured him with the prestigious Hellmann/Hammett award which recognizes the courage of writers facing political persecution.

After several months of being periodically detained and interrogated, Nguyen Vu Binh was arrested by authorities on September 25, 2002. His current whereabouts are unknown.¹⁰⁶

VOICES OF CONSCIENCE
Father Nguyen Van Ly
CATHOLIC PRIEST

Penalty: 15 year prison sentence, past imprisonment

Location: Trai Nam Ha, Phu Ly, Tinh Nam Ha, Vietnam
(Nam Ha prison camp, Phu Ly village, Nam Ha province, Vietnam)
Telephone: n/a

Born August 31, 1947, in Quang Tri province in central Vietnam. Father Nguyen Van Ly was ordained in 1974 and served as secretary to the late Archbishop Nguyen Kim Dien.

In September 1977, Father Ly was arrested for distributing two essays by Archbishop Nguyen Kim Dien critical of the government's religious repression. He was given a 20 year sentence and sent to a labor camp near Hue. Several

¹⁰⁶ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



months later, authorities released Father Ly, but prohibited him from engaging in religious activities. Father Ly continued religious teaching and in January 1983 was ordered into internal exile by authorities. He sent a letter in reply which exposed the government's religious repression and pledged to stay at his parish where followers gathered around his residence in support. On the morning of May 18, 1983, security forces forcibly removed Father Ly from his home. He was subsequently sentenced to 10 years imprisonment and 4 years probation. Released in July 1992, Father Ly was placed under police surveillance and again banned from conducting religious activities. On November 24, 1994, he issued a "10-point Statement on the State of the Catholic Church in Hue Diocese" detailing the government's violations of religious freedom. Authorities exiled him to Thuy Bieu village (near Hue) with only a small Catholic community. Father Ly re-released his 10-point Statement in November 2000 followed by an appeal titled "We Need True Religious Freedom in Vietnam." In these documents, he described the communist government's long-standing policy on religions in general and the Catholic Church in particular as a "noose around the neck of the religions." On December 4, 2000, in protest of the government's seizure of church property and restrictions on their activities, Father Ly and parishioners Nguyet Bieu planted a large banner with the words "We need Freedom of Religion" on the church's land and started to sow seed. Public Security cadres arrived immediately and engaged in acts of intimidation. In early 2001, authorities increased the harassment and isolation of Father Nguyen Van Ly. His telephone line was intermittently cut-off. Father Ly, however, continued to speak out. In February, he provided written testimony for a hearing by the US Commission on International Religious Freedom. He also submitted written remarks for a briefing by the US Congressional Human Rights Caucus on May 16.

On May 17, 2001, over 600 security police stormed An Truyen Parish to arrest Father Nguyen Van Ly. In a two-hour trial on October 19, 2001, authorities sentenced Father Ly to 15 years in prison and 5 years of house arrest.¹⁰⁷

VOICES OF CONSCIENCE
 Father Phan Van Loi
 CATHOLIC PRIEST

Penalty: House arrest, period interrogation, past imprisonment

Location: c/o Nha Chung Giao Phan Hue, 37 Phan Dinh Phung, Hue, Viet Nam
 Telephone: n/a

Born March 9, 1951, in Thua Thien province in central Vietnam. Father Phan Van Loi enrolled in the Hoan Thien Seminary in 1961 and the Xuan Bich Hue Major Seminary in 1969. He completed his studies in 1976, but the communist government did not permit his ordainment.

In 1978, Phan Van Loi and 17 other seminarians were expelled from Xuan Bich Seminary by the government. He returned to live with his parents in nearby

¹⁰⁷ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



Phu Cam parish and in May 1981 was secretly ordained by then Archbishop Nguyen Van Thuan who himself was living under internal exile in Son Tay. In September 1981, on the day commemorating Vietnamese Martyr Saint Thomas Thien, Father Loi and several former seminarians in Phu Cam parish wrote and performed a short play at the reunion of families of seminarians. The 5-minute skit, called "Offering Children to Our Mother," portrayed the government's harassment of Father Nguyen Van Ly during the pilgrimage to La Vang in August 1981. For this performance, Father Loi was sentenced to four years in jail. Four others also received jail terms ranging from two to three and a half years.

While Father Loi was in prison, the authorities discovered that he had been a priest "without State authorization" and extended his sentence by three years. Upon his release in October 1988, Father Loi returned to his parents' home in Phu Cam parish. In April 1998, Father Loi was summoned before the public security office for having allegedly distributed the "Tin Nha" (News from Home) bulletin published by overseas Vietnamese Catholics. Lacking any proof or witnesses, the authorities subsequently accused him of publishing religious materials without permission. His computer and printer were confiscated as a result.

Father Phan Van Loi is currently under de facto house arrest. Outside his residence is a small coffee shop, built and staffed by security police, to monitor anyone coming to or leaving the home.¹⁰⁸

VOICES OF CONSCIENCE

Pham Vu Son

FORMER COMMUNIST PARTY MEMBER

Penalty: Police surveillance

Location: Nha C20, Phong 102, Khu Tap The Thanh Xuan Bac, Ha Noi, Viet Nam
(House C20, Room 102, Community Residence Complex Thanh Xuan Bac, Hanoi, Vietnam)

Born in 1922, Pham Vu Son is a former Communist Party member (over 40 years) and military veteran (over 50 years of service).

He is typical of the growing number of life long revolutionaries who have come to regret the policies of the Vietnamese Communist Party and the wasted sacrifices for the war and socialism.

On April 2, 1997, Pham Vu Son released an "Open letter to Bui Minh Quoc and Friends" to reassure dissidents, including Bui Minh Quoc, of the attitude and behaviour of Nguyen Thanh Giang, another dissident, during a "public accusation" session on March 4, 1997. Summoned to appear before the Cultural and Ideological Committee of the Communist Party Central Committee, Nguyen Thanh Giang was harshly attacked by officials for releasing an influential discourse on human rights. Afterwards, authorities initiated rumours of Nguyen Thanh Giang's "cowardice and servitude" during the "public accusation" session to create divisions among the ranks of Vietnamese dissidents. The open letter by

¹⁰⁸ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



Pham Vu Son rejected any hint of collaboration by the dissident Nguyen Thanh Giang. On February 20, 1998, Pham Vu Son wrote to the Vietnamese Communist Party and government in support of the 13-page letter released by retired-general Tran Do earlier in the year which advocated political reform. "I propose," wrote Pham Vu Son, "that the letter by Tran Do be published on all the papers so that every Vietnamese may be informed and contribute opinions. The difficulties of Vietnam can be solved by Vietnamese intellectuals." To protest the expulsion of Gen. Tran Do from the Communist Party on January 4, 1999, Pham Vu Son himself quit the Party on January 15, 1999. He concluded in a letter to party leaders: "I do not agree with [the expulsion]. The actions and thoughts of party members must concur with those of the Central. My conscience forbids my concurrence. I hereby request to leave the Party, to return my Party card and Party medal honouring 40 years of service. I believe Vietnam's history will in time render a just verdict."

Pham Vu Son is currently under police surveillance. Authorities are worried by Pham Vu Son's influence, especially on current Communist Party members.¹⁰⁹

VOICES OF CONSCIENCE
The Most Ven. Thich Huyen Quang
HIGHEST-RANKING LEADER
UNIFIED BUDDHIST CHURCH OF VIETNAM

Penalty: House arrest, internal exile

Location: Chua Phuoc Quang, Nghia Hanh, Quang Ngai, Viet Na
(Phuoc Quang Temple, Nghia Hanh District, Quang Ngai province, Vietnam)

Born Le Dinh Nhan on September 19, 1919, in Binh Dinh Province, the Most Venerable Thich Huyen Quang went into the monk hood at the age of 13.

In March 1977, two years after Vietnam came under communist rule, Ven. Thich Huyen Quang, as the second highest leader in the Unified Buddhist Church of Vietnam (UBCV), wrote a letter to Prime Minister Pham Van Dong detailing 85 instances of government repression of the UBCV. For this letter of protest, Ven. Thich Huyen Quang was arrested on June 9, 1977 together with five other prominent church leaders and charged with opposition to government policy. Brought to trial on December 8, 1978, he was given a two-year suspended sentence for "agitating against the military service law and other social duties." Because of his continued opposition to the planned incorporation of the UBCV into a church more pliable to government wishes, he was arrested for 24 hours in October 1981, then for a third time on February 15, 1982 and sent into exile at Hoi Phuoc Pagoda in Quang Ngai province and put under constant surveillance. His name became internationally known when two Nobel Laureates nominated him for the Nobel Peace Prize that year. Since 1982, from his place of internal exile he has sent out a series of pronouncements admonishing the Vietnamese

¹⁰⁹ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



government to reform its ways. These statements have put him in deeper trouble still with the authorities.

Venerable Thich Huyen Quang's letters have amounted to a sweeping restatement of the role of Buddhism in Vietnamese culture, of the UBCV as the legitimate Buddhist church of Vietnam, and a rejection of communism as the means of repression against the Vietnamese people. He has spoken with the authority of the Church's highest leader. On his death bed, the late Most Venerable Thich Don Hau selected Venerable Thich Huyen Quang as his successor at the head of the UBCV Institute for the Propagation of the Dharma, a mantle which Venerable Thich Huyen Quang took in April 1992 at the funeral of Venerable Thich Don Hau.

On December 29, 1994, Public Security forces went into the Hoi Phuoc Pagoda, confiscated all official papers and the seal of the UBCV, and transferred Venerable Thich Huyen Quang to a new location, keeping him in total isolation. He suffers from high blood pressure, requires immediate medical care, and is currently denied visitation.¹¹⁰

VOICES OF CONSCIENCE
The Most Venerable Thich Quang Do
SECRETARY GENERAL
UNIFIED BUDDHIST CHURCH OF VIETNAM

Penalty: House arrest, past imprisonment

Location: Thien Vien Thanh Minh, 90 Tran Huy Lieu, Q Phu Nhuan, TP HCM, Viet Nam (Thanh Minh Zen Center, 90 Tran Huy Lieu Street, District Phu Nhuan, HCM City, Vietnam)

Born Dang Phuc Tue on November 27, 1928, in Thai Binh province.

In 1975, after Vietnam fell under communism, Ven. Thich Quang Do, as a high ranking leader in the Unified Buddhist Church of Vietnam (UBCV), protested against the Revolutionary government's infringements on religious freedoms and confiscation of UBCV properties. Considered "an obstruction" to the work of the government in religious matters, he and five other leaders of the UBCV were arrested in April 1977. They were tortured and, in October of that year, asked to admit that they worked for the CIA. Ven. Thich Quang Do was brought to trial on December 8, 1978. The government only charged him with "disturbing the peace and spreading misinformation" and later released him.

To undermine the UBCV's influence in the population, the government created its own Buddhist Church of Vietnam in 1981. Ven. Thich Quang Do and various other Buddhist leaders were detained for 24 hours so that the incorporation of the UBCV into the structure of the state-run church could proceed. The government then announced the unification of the Buddhist Church had been "complete" and the UBCV was declared illegal. That was how the government justified its arrest on Feb. 25, 1982 of Ven. Thich Quang Do and Thich Huyen Quang, the two most prominent figures of the "recalcitrant opposition UBCV." They were subsequently exiled to separate locations. Ven. Thich Quang Do was sent to his birth place of

¹¹⁰ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



Vu Doai in Thai Binh province. His mother, then in her 90s, was also exiled with him and died of cold three years later in the winter of 1985. In March 1992, after more than ten years of internal exile, Ven. Thich Quang Do took it upon himself to return to Saigon. In August 1994, he wrote a 44-page document addressed to Party General-Secretary Do Muoi detailing the persecution against the UBCV since the communists came to power in Vietnam. For writing this document, he was arrested on January 4, 1995. On August 15, 1995, Ven. Thich Quang Do and five other monks and laity were tried by the People's Court of Ho Chi Minh City and convicted of "sabotaging government policies and damaging the interests of the state." The chief evidence was the defendants' attempt to organize an emergency food convoy to flood victims in the Mekong delta and the distribution of letters written by the patriarch of the UBCV, who is under house arrest. Ven. Thich Quang Do received a prison term of five years. He was released from prison on August 30, 1998. Periodically detained and interrogated, he decried human rights abuses in interviews with the foreign media and letters to world leaders. Widely respected internationally, he was nominated for the 2000 Nobel Peace Prize by 200 parliamentarians from the US, Canada, Australia, France and Belgium. In June 2001, authorities formally placed Venerable Thich Quang Do under house arrest after he announced his intention to escort back to Saigon the 82-year old patriarch of the UBCV living under house arrest for the last 19 years. Security police currently maintain a 24-hour cordon around the pagoda of Venerable Thich Quang Do.¹¹¹

Thu Jul 10, 3:28 PM ET

By TINI TRAN, Associated Press Writer

HO CHI MINH CITY, Vietnam - Vietnam's most celebrated Buddhist monk has spent a lifetime in and out of jail and house arrest for promoting religious freedom and democracy. Freed again two weeks ago, Thich Quang Do remains as feisty and outspoken as ever. "People are very afraid of the government. ... Only I dare to say what I want to say. That is why they are afraid of me," the 74-year-old Nobel Peace Prize nominee said during an interview at the Thanh Minh Zen Monastery where he was confined for two years. It was his first meeting with a foreign journalist since his June 27 release.

Shaven-headed, with a disarming gap-toothed smile, Do cuts an elfin figure in his brown robes. Yet as deputy head of the banned Unified Buddhist Church of Vietnam, his words carry weight. As communist Vietnam embraces the free market and seeks foreign aid and investment, its weak human rights record is under increasing international scrutiny. While welcoming Do's release, Western diplomats and human rights groups remain wary of whether it signifies a true change of heart. "Given the number of people who are coming in (to prison), a high-profile release, in and of itself, is not necessarily a big improvement," said Brad Adams of New York-based Human Rights Watch. Do's early release was a singular bright spot in a year that saw an intensified crackdown on political dissidents and continued persecution of ethnic minorities. He credits international

¹¹¹ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



pressure, particularly from U.S. and European legislators, with helping shorten his detention, but believes it was a token gesture. The Vietnamese government "wants to join the (World Trade Organization (news - web sites)). That's important to them. So they have to ease up on human rights and religious freedom... But this is only temporary. In reality, they haven't opened up at all," he said. Last month, Vietnam provoked an international outcry by sentencing dissident Pham Hong Son to 13 years in jail for circulating pro-democracy materials over the Internet. His major offences: translating a U.S. State Department essay titled 'What Is Democracy?' Carlyle Thayer, a Vietnam expert with the Australian Defense Force Academy, believes Do's release one week later was an attempt to salvage international good will and perhaps mend fences with the outlawed Unified Buddhist Church of Vietnam, whose leaders are seen as less threatening than political dissidents. "The Buddhists have been arguing for religious freedom and the ability to control religious affairs. They're not trying to overthrow the Communist Party," Thayer said. Vietnam maintains that its citizens enjoy freedom of speech and religion and only punishes lawbreakers. But its definition of crime raises questions. In 1995, when Do was sentenced to a five-year prison term, the charges included sending two faxes to overseas Buddhists accusing the government of obstructing a church-sponsored flood relief mission. During his latest confinement, Do was kept behind the red wrought-iron gates of the pagoda. His phone line was cut, he was denied visitors and letters, and security police were on duty round the clock. Even now, "on paper, I am free, but they are always watching," Do said, bursting into peals of laughter. After greeting guests in a small sitting room upstairs, he spoke at length about freedom, human rights and democracy. "In my opinion, these are more important than economic development," he said. "If we don't have it, we cannot make any progress in the real sense." Do expressed particular concern over the heavy prison sentences meted out to several "cyber dissidents," and urged foreign governments to campaign privately and publicly on their behalf. "They are simply asking for democracy and human rights, but the government is afraid of losing control, and tries to silence them," he said. He could have been describing himself. His defiance of repressive governments predates the 1975 communist takeover of South Vietnam and the former Saigon, now Ho Chi Minh City. He was first jailed under Catholic leader Ngo Dinh Diem. In 1981, the government created the Communist Party-controlled Vietnam Buddhist Church and forced Do into "internal exile." International outcry led to early release from his 1995 sentence but he was again placed under house arrest in 2001. In recent years, Vietnam has become more tolerant of public worship, and the faithful crowd into incense-filled Buddhist temples and Catholic churches. But for Do, religious worship does not equal religious freedom and he plans to pick up where he left off. "I must speak the truth and do what I believe is right. If it means being arrested again, well, I will accept it," he said with another defiant laugh. (Posted by KK4Ever!)

**Released in February 1997, Luc was again placed under house arrest**

Wary of the UBCV's popular support in a country where at least 70 percent of the population are Buddhists, the Communist Party banned it in 1981 and created the Vietnamese Buddhist Church in its place. Wed Aug 13, 4:27 AM ET

HANOI (AFP) - Vietnam's most famous Buddhist dissident, recently released from house arrest, has protested to the government over the alleged kidnapping from Cambodia and subsequent detention of a fellow monk, an overseas church group said.

Thich Quang Do, deputy head of the banned Unified Buddhist Church of Vietnam (UBCV), sent a letter on Tuesday from Ho Chi Minh City to the communist nation's top leadership calling for the "urgent release" of monk Thich Tri Luc. In a statement, the church's Paris-based International Buddhist Information Bureau (IBIB) cited Do in his letter as saying that Luc had been persecuted for over a decade because of his active membership of the UBCV.

Luc, whose secular name is Pham Van Tuong, was kidnapped and forcibly repatriated to Vietnam in July last year after he sought asylum in Cambodia, according to the IBIB. He had fled Vietnam on April 19, 2002 and was granted refugee status by the United Nations (news - web sites) High Commission on Refugees (UNHCR) in Phnom Penh on June 28 the same year. The monk was under UN protection when, one month later on the night of July 25, unidentified individuals came to the guest house where he was staying in the Cambodian capital and took him away in a car, the IBIB said. The Cambodian and Vietnamese authorities had both denied any knowledge of his whereabouts and the UNHCR was unable to obtain any information on his case. Luc was not heard of again for more than one year until his family late last month received a summons from the Ho Chi Minh City People's Court ordering them to attend his trial on August 1. The charges against him were not specified, but the trial was subsequently postponed. "Clearly, it is pretty concerning that the rumours about his kidnapping last year now appear to be true," said one Western diplomat.

The Vietnamese foreign ministry has refused to comment on the case. "Thich Tri Luc has committed no crime," Do said in his letter. "All he wanted was to peacefully practice his religion and realise Buddha's teachings of compassion by helping people in need." Do called on the government to explain Luc's 12-month secret detention, the charges against him, and why his whereabouts has been hidden from the UBCV and his family "in flagrant violation of domestic and international law". His demands are likely to infuriate the regime, which released the 75-year-old church elder in late June after more than two years of house arrest in an apparent bid to appease its international human rights critics. Luc was first arrested in October 1992, jailed without trial, released and placed under indefinite house arrest. Nearly two years later, in 1994, he joined a rescue mission organized by Do to collect and distribute aid to victims of devastating flooding in the southern Mekong Delta region. Security police, however, intercepted the convoy and arrested its organizers. In August the following year Luc was sentenced to 30



months in prison and five years "probationary detention". Do was given a five-year jail term.

VOICES OF CONSCIENCE

Phung Van My

WRITER

Penalty: Police surveillance

Location: B1, Can 9, KTTT, Cuc Quan Ly Ruong Dat, Q. Dong Da, Ha Noi, Viet Nam
(B1, Can 9, KTTT, Cuc Quan Ly Ruong Dat, Ward Dong Da, Ha Noi, Vietnam)

Phung Van My is a writer also known under the pen name Cam Ly. During the 1960s, as an intellectual in North Vietnam, he was persecuted for having "anti-party, revisionist" views. In particular, Phung Van My supported the "peaceful-coexistence" theme pronounced at the 20th Congress of the Communist Party of the Soviet Union, while the Vietnamese Communist Party took a hard-line pro-Chinese Communist Party stance which advocated forceful reunification with South Vietnam.

In February 1998, Phung Van My became one of the first dissidents in Vietnam to comment on the 13- page letter advocating political reform by retired general Tran Do which had been released the month before. In his letter to Tran Do, Phung Van My endorsed Tran Do's suggestions for free elections and press freedoms and asked the former high-ranking party member how those political reforms could be implemented. While the Vietnamese government has not allowed Tran Do's proposals to be published in the state press, Phung Van My and other dissidents have sustained the discussion initiated by the retired-general's influential 13-page letter through writings widely circulated underground inside Vietnam.

Phung Van My is currently under police surveillance. Authorities are worried by Phung Van My's influence, especially on Communist Party members.

¹¹²

VOICES OF CONSCIENCE

Reverend Thich Tue Si

BUDDHIST SCHOLAR

Penalty: Police surveillance, past imprisonment

Location: Chua Gia Lam, TP HCM, Viet Nam
(Gia Lam Pagoda, HCM City, Vietnam)

Born, Pham Van Thuong, on February 15, 1941. A scholar of Buddhism, Rev. Thich Tue Si studied under prominent Buddhist monks and was co-editor of the Encyclopaedia of Vietnamese Buddhism (with Rev. Thich Tri Sieu).

In 1978, he was arrested for making peaceful calls for religious freedom and sent to a "re-education" camp for three years. In April 1984, he was arrested with other Buddhist monks and followers at the Gia Lam Temple. He was detained for four years without trial. On September 30, 1988, Rev. Thich Tue Si,

¹¹² http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



a member of the Unified Buddhist Church of Vietnam (UBCV), was brought to trial for "plotting to overthrow the People's Government" and given a death sentence. On November 15, 1988, following international protest, the Supreme People's Court of Vietnam commuted the sentence of Rev. Thich Tue Si to 20 years imprisonment. On August 21, 1998, Rev. Thich Tue Si was summoned by prison authorities and told to write an appeal for clemency. He declined to do so and initiated a hunger strike. According to a human rights organization (the International Buddhist Information Bureau) he refused all food and water for ten days. His condition became so alarming that the prison authorities had him intravenously fed. On September 1, 1998, he was released from prison and put unaccompanied on a train. Rev. Thich Tue Si recalled what had happened: "I told the prison authorities: I will not accept your clemency and I will not ask for an amnesty. You had no right to arbitrarily arrest and imprison me, so you have no right to grant me an amnesty today. Then I went on hunger strike, even though I knew that I was completely alone, with no-one to support me, no journalist to write about my act, and no-one on the outside knowing what I had decided to do. I carried out my solitary struggle, in spite of my loneliness and despair. It was the only way I had to affirm my dignity as a human being."

Rev. Thich Tue Si, who had been house arrest at the Gia Lam Pagoda in Ho Chi Minh City, is currently under police surveillance.¹¹³

VOICES OF CONSCIENCE

Tran Dung Tien

FORMER COMMUNIST PARTY MEMBER

Penalty: Police detainment

Location: 26/95/10 To 5, P. Thuong Dinh, Q. Thanh Xuan, Ha Noi, Viet Nam

(26/95/10 - Group 5, Ward Thuong Dinh, District Thanh Xuan, Hanoi, Vietnam)

Telephone: (84-4) 858-6321 (disconnected September 2001)

Born October 1, 1929, Tran Dung Tien is a long-time Communist Party member and military veteran. From 1946-47, he was a bodyguard for Ho Chi Minh.

Tran Dung Tien is typical of the growing number of life long revolutionaries who have come to regret the policies of the Vietnamese Communist Party and the wasted sacrifices for the war and socialism. In an open letter to Party and government leaders on April 1, 1998, he asked why the social ills that plagued Vietnam during the colonial era such as corruption, abuse of power, and contempt for the people, still persisted half a century later in a supposedly independent Vietnam. In May 1998, Tran Dung Tien became yet another party veteran to protest openly the Communist Party's orchestrated campaign against retired general Tran Do who in January 1998 released a 13-page letter advocating political reform. In a letter titled, "Ill-Manner or Insolence?," Tran Dung Tien took issue with the Party publishing in the official daily Nhan Dan (People) a letter claimed to have been written by a Vietnamese in the U.S., lecturing Tran Do on, among other things, self-respect and Party discipline. Tran Dung Tien wrote: "How could the Ideology and Culture Office of the Vietnamese

¹¹³ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



Communist Party Central Committee solemnly print the letter by 'a person' who signed as Hoai Viet from California. Who is he?" Judging by the tone, it is believed that the letter by the concerned individual from California was written by the Party's own Culture and Ideology Office. On January 22, 2003, Tran Dung Tien was arrested by public security in Hanoi. He was taken away after writing an essay protesting the arrests of Pham Que Duong and Tran Khue. In the essay, Tran Dung Tien also reported that authorities had confiscated a list with names of people who had joined the Citizens' Association Against Corruption. These individuals are now under threat of persecution themselves. Tran Dung Tien's whereabouts are currently unknown to his family.¹¹⁴

VOICES OF CONSCIENCE

Tran Khue

LITERATURE PROFESSOR

Penalty: Police detainment, Past house arrest

Location: 296 Nguyen Trai, Q5, TP HCM, Viet Nam

(296 Nguyen Trai Street, District 5, HCM City, Vietnam)

Telephone: (84-8) 363-825 ((disconnected September 2001))

Born in 1936, in Nam Dinh province in northern Vietnam. Tran Khue is a well known professor and author of Vietnamese and Chinese literature. He is widely recognized for his research in ancient Vietnamese and Southeast Asian culture.

In June 1999 he wrote an essay titled "Reform to survive and develop" on the problems of law breaking and corruption within the party. He later wrote "Dialogue 2000" and "Dialogue 2001" with professor Nguyen Thi Thanh Xuan which became regular instalments in an underground publication called Doi Thoi (Dialogue) carrying the writings of Vietnam's most well known voices of dissent. In August 2001, while conducting an investigative trip into the situation of the Vietnam-China border, he was detained and escorted back to Saigon.

On September 2, 2001, Tran Khue (along with Pham Que Duong) submitted an application to form "The Association of Citizens to Combat Corruption" in support of the oft stated intent of the government and party to fight this national scourge. Within days, authorities detained both co-signers. Tran Khue, the group's contact person in the south, faced repeated "public accusation" sessions and subsequently was placed under house arrest. Although authorities disconnected his phone line and applied various measures to isolate him, he refused to accept the administrative detainment order ("Directive 31/CP") and challenged the government to bring him to trial. In February 2002, Tran Khue sent an open letter to Chinese president Jiang Zemin to protest the recent land and sea treaties between Hanoi and Beijing. In the letter, which was distributed over the Internet, Tran Khue called on the Chinese leader to make public the contents of the treaties. On March 8, 2002, security police burst into Tran Khue's home in Saigon searching for and confiscating documents and equipment including a laptop, scanner, printer, Canon camera, 2 mobile phones, and 5 Sim cards. The

¹¹⁴ http://www.hdvnbtdt.org/rubrique.php3?id_rubrique=14



total value of the confiscated equipment was about 45 million Vietnamese dong (equivalent to US\$3,000). In July 2002 Human Rights Watch honoured Tran Khue with the prestigious Hellman/Hammett award which recognizes the courage of writers facing political persecution. In August 2002, Tran Khue joined with 20 others in a letter to the National Assembly protesting non-constitutional actions of the party and government. The letter noted that a "democracy group" (written in lower case) would be formed with Pham Que Duong and Tran Khue serving as the spokesmen.

On December 29, 2002, authorities detained Tran Khue following a visit by Pham Que Duong and other democracy activists. Tran Khue's whereabouts are currently unknown.

My readers want to read more in Yuon language, please surf to this website:
http://www.hdvnbtdt.org/article.php3?id_article=112

Even their comrades-at-arm, who used to fighting against the French colonialists in 1950s and Yankee Imperialists in 1960s and 1970s, were still accused of traitors.

VIETNAM FREES ONE DISSIDENT, SECOND TO BE TRIED NEXT WEEK

2004-07-09

BANGKOK—The Vietnamese authorities have released an elderly dissident after handing him a 19-month jail term for publishing writings critical of the communist regime on the Internet.

Tran Khue, 68, was sentenced by the Ho Chi Minh City People's Court after being found guilty of "abusing his democratic rights" to undermine the state, a court official told reporters. But he was freed after time already spent in detention was taken into account. Khue was placed under house arrest in September 2001 following his involvement in attempts to form an association to campaign against widespread corruption within the ruling Communist Party and the state apparatus. He is the latest in a series of writers and intellectuals to be prosecuted in an apparent bid by the authorities to prevent Vietnam's tiny but vocal dissident community from using the Internet to air its views. Proceedings against former Army colonel and military historian Pham Que Duong will take place Wednesday in Hanoi, on identical charges. The two were initially charged with espionage, but the charges were reduced. The Paris-based Reporters Without Borders earlier this week said the criminal action against the two dissidents was a "mockery of justice", while the Committee to Protect Journalists called for their unconditional release. Political analysts welcomed the news of Khue's release, however, saying the government had probably responded to international pressure in the two cases. Duong was taken into custody with his wife and three others on Dec. 28, 2002, at the Ho Chi Minh City train station. They were preparing to return to Hanoi, according to sources in Vietnam and the United States. They had been visiting Khue, who had been under house arrest for his pro-democracy activities. On Dec. 29, Khue, a specialist in classical Chinese and Vietnamese,



was arrested at his Ho Chi Minh City home. Security officers confiscated his computer and two floppy disks. Duong and Khue had recently emerged as de facto spokesmen for the dissident movement inside Vietnam, in the North and South of the country, respectively. Shortly after their arrest, the Vietnamese Foreign Ministry said the two men had been "caught red-handed while carrying out activities that seriously violate Vietnamese laws and will be tried in accordance with state laws."

Both Duong and Khue were among 21 signatories, many of them former Communist Party members and military veterans, on a petition sent to Vietnam's parliament on August 2002 calling for democratic reforms and a fight against corruption.¹¹⁵

KEY VIETNAMESE DISSIDENT TO FACE TRIAL

2004-07-15

BANGKOK-Another veteran critic of the Vietnamese government, Nguyen Dan Que, is to go on trial next week for opposing the regime, RFA's Vietnamese service reports, 16 months after his arrest.

A Vietnamese official who asked not be named told RFA Que is charged with abusing democracy, contacting exiled Vietnamese organisations that oppose Hanoi, and violating a house arrest order. His trial is scheduled for Monday, July 19, sources said. Que was detained March 17, 2003, after releasing a statement denouncing Vietnam's heavy-handed curbs on the media. Que was initially held incommunicado and only in recent months has his wife been allowed to meet him in prison. He is in poor health and is suffering from kidney stones, a bleeding ulcer, and high blood pressure that requires medication, Amnesty International said in a statement. "Dr. Nguyen Dan Que, a winner of numerous international human rights awards, has worked tirelessly to defend the fundamental human rights of his fellow Vietnamese. His repeated imprisonment is both a personal and national tragedy," Amnesty International added. Que has previously been imprisoned twice, for a total of 18 years. In February 1978, he was arrested and accused of "rebellious against the regime" and forming a "reactionary organization named the National Front of Progress." He was released in 1988 after 10 years in jail without trial. He was arrested again in June 1990 after founding a new pro-democracy group. He was sentenced in November 1991 to 20 years' imprisonment for "activities aimed at overthrowing the People's Government." He was released under a special amnesty in September 1998. Over the last week, Vietnam has tried and sentenced two other veteran dissidents. Former colonel and historian Pham Que Duong, 73, was convicted of "abusing his democratic rights and harming the interests of the state, social organizations, and citizens." He will be freed in two weeks' time because of time served since his December 2002 arrest. His conviction came five days after Tran Khue, a literature professor and cyber-dissident, was convicted of similar charges and received the same sentence from a Ho Chi Minh City court.

¹¹⁵

<http://origin.rfaweb.org/front/article.html?service=eng&encoding=10&id=140706>



They tried unsuccessfully to organize an anti-corruption organization in September 2001, when they also called on the National Assembly to implement democratic reforms.¹¹⁶

Subject: US House votes to freeze aid to VN over human rights record

THANK YOU VERY MUCH AMERICA! KK4EVER!

Source: AFP

20 July 2004

WASHINGTON - The US House of Representative late Monday voted to freeze all non-humanitarian assistance to Vietnam and provide aid to its dissidents in response to what it described as “a policy of harassment, discrimination, and intimidation” vis-a-vis those who dare to disagree with the country’s government.

By a vote of 323-45, the chamber passed the Viet Nam Human Rights Act that bars the government from increasing non-humanitarian assistance to the southeast Asian nation over this year’s level of about 40 million dollars unless the president certifies that Hanoi is releasing political prisoners and is making steps to improve its overall human rights record. It also authorized the White House to spend four million dollars in fiscal 2004 and 2005 to provide support for Vietnamese dissidents and groups that “promote internationally recognized human rights.” More than 10 million dollars are being offered over the same period of time to overcome Vietnamese jamming of Radio Free Asia, a surrogate Congress-financed radio station that beams US programming to the region. “The government of Viet Nam consistently pursues a policy of harassment, discrimination, and intimidation, and sometimes of imprisonment and other forms of detention, against those who peacefully express dissent from government or party policy,” states the preamble of the legislation. “This policy includes collectively punishing family members of individuals targeted for persecution.” But the bill also grants the president broad waiver authority that will allow him to overlook its provisions if he deems it necessary to further US national security interests. “We cannot stand idly by while the human rights situation in Vietnam deteriorates and goes from horrific to even worse,” said Republican Representative Chris Smith, vice chairman of the House Committee on International Relations and sponsor of the measure. He vowed to do everything in his power to overcome the Senates opposition to the measure. The bill first passed the House three years ago, but it died in the Senate where, according to Smith, Massachusetts Senator John Kerry, the current Democratic presidential candidate, placed a hold on it and prevented it from being brought to the floor. Khmer Krom Americans and as well Khmer Krom worldwide should write letters to lobby in support of Republican Representative Chris Smith to help this bill passed in the Senate. Here again John Kerry is being mentioned when it comes to US foreign policy on Viet Communists. Please write to Chris Smith as soon as possible in support of his fight for democracy and justice in Vietnam.¹¹⁷

¹¹⁶ <http://www.rfa.org/front/article.html?service=eng&encoding=10&id=141175>

¹¹⁷ <http://www.house.gov/chris-smith/>



Congressman Chris Smith's website. Please drop him a line or two!
And his Washington D.C. Legislative Office:
Phone: (202) 225-3715
Fax: (202) 225-7768

Good job kk4ever!

Your hard work and dedication to Khmer Krom causes are very much appreciated. I will definitely write to Congressman Chris Smith in supporting his stand against Vietnam human right violations. There are countless, both current and passed, undocumented HR violations against Vietnam. Please everybody tell your version of the HR violations that Vietnam did to you, your family, or friends. You can even do your own researches/interviews and document stories, events, and many others that you could think of. Ask your parents and elders within your community and I assure you that their stories will never end. Once they start, they don't want to stop. As the article mention, the current Democratic presidential candidate, John F. Kerry is Hanoi friend. The two are friends since Senator Kerry decided to protest against the Vietnam War after a couple of months of services. Due to Senator Kerry record, this is another reason not to vote for him. Normally you would vote for someone that will be on your side, so vote for President Bush! Bush doesn't talk much but he gets a lot of works done.
(Choup Khnear Nau KK! Joined: Jul 21, 2003 Posts: 12. Location: Canada)

Posted: Tue Oct 26, 2004 2:33 am

Post subject: **Human Rights Watch slams Vietnam over religious repression**

Joined: Jul 21, 2003

Posts: 210

Location: Canada

Fri Oct 22 2004

HANOI, (AFP) - Human Rights Watch condemned a crackdown on Mennonite Christians in Vietnam and accused the communist regime of intensifying its campaign against religious freedom.

The New York-headquartered organization said authorities had bulldozed a church and arrested pastors and followers of the Mennonite church, a Protestant denomination not recognized by the government. This, it said, occurred against a backdrop of repression against other independent religious groups, including a Buddhist church whose monks have been detained and their places of worship shut down or placed under surveillance. "Thousands of Vietnamese citizens are being persecuted simply because they want to worship outside government restrictions," Brad Adams, executive director of Human Rights Watches Asia Division, said in a statement. Hanoi bans independent religious associations and only permits religious activities by officially-recognized churches and organizations whose governing boards are approved and controlled by the ruling Communist Party. Last month the US State Department designated Vietnam as one of the world's worst offenders on religious freedom. It said the authorities held 44 religious prisoners and detainees but cautioned that the actual number could be much higher and that 11 other individuals were also being held under de facto house arrest. Human Rights Watch also criticised a new law due to go into effect on November 15 that bans any religious activity deemed to threaten



national security, public order or national unity. "Whether through legislation or through violence, the government has shown it is increasingly unwilling to tolerate religious practice outside its strict control," said Adams. The rights group highlighted the destruction of a Mennonite church in the Central Highlands province of Kontum on September 24. It said more than 200 officials, including paramilitary police, descended on the chapel and home of Pastor Nguyen Cong Chinh, who is superintendent of the Mennonite churches in the Central Highlands. His property and farm animals were confiscated and the buildings set on fire. The authorities then used two bulldozers to flatten the remains. Chinh was out on a pastoral visit at the time, but his wife and children were arrested by officials and detained for one day. His wife, who is seven months pregnant, reported being hit in the stomach and stepped on while in custody, Human Rights Watch said. "The government has not made any credible charges that the Mennonite church constitutes a threat to national security -- this is just about control over public life," said Adams.¹¹⁸

US scrutinize Vietnam over Human Rights' violations

Sun Aug 24, 2:42 AM ET
 Posted 2003-08-25 on 12:55
 Registered to:
 21-07-2003
 Messages :84
 From :Canada

HANOI (AFP) - Amid moves by the US Congress to punish Vietnam over its human rights record, a Vietnamese cyber-dissident and pro-democracy activist jailed for 13 years on espionage charges will appeal his conviction.

The case of Pham Hong Son, a 34-year-old businessman who was found guilty on June 18 of being in contact with "political opportunists" and "reactionary forces overseas," has attracted widespread international attention. He was arrested in the capital on March 27, 2002, a few weeks after translating and publishing online a feature entitled "What is democracy" extracted from the US State Department's website. After a trial that lasted only two hours, his conviction triggered outrage within Vietnam's diplomatic community and among human rights groups. It also provoked a stern denunciation from Washington. The New York-based Committee to Protect Journalists (CPJ) accused the regime of using Son's trial "to send a chilling signal to anyone in Vietnam who uses the Internet to distribute news and information to colleagues overseas". The government, however, rejected the criticism, saying use of the Internet must comply with Vietnamese laws, which prohibit "inciting instability and creating social disorder". If his sentence is upheld, it will give more ammunition to the communist regime's critics in the US Congress who are trying to push through legislation capping non-humanitarian aid to the Southeast Asian country at 2003 levels unless a series of human rights conditions are met. It was introduced as an amendment to the State Department's appropriations bill for 2004/05 and sailed through the House of



Representatives on July 15. The legislation still has to win Senate approval, but political observers, say it is likely to get through, particularly following the storm of protest unleashed among Congressional ranks over Son's sentencing. "Senators who previously have supported Vietnam and prevented the passage of similar bills aimed at the regime are getting increasingly fed up with being seen as apologists for the country," a Western diplomat said. As was the case with the original trial, diplomats and foreign media have been barred from attending Tuesday's proceedings. "This does not send a good message. In fact the message they are giving us is that they don't have any case against him. They are embarrassed for us to be there to witness it," said one Western envoy. Ahead of his appeal, human rights groups have called for Son's conviction to be quashed, saying he should never have been imprisoned in the first place. "Amnesty International hopes that this appeal will be an opportunity to right a terrible wrong and will result in the release of a prisoner of conscience," the London-headquartered organization said. "We believe that all charges against Son should be reversed and that he should be released," added Ann Cooper, CPJ executive director. Given the unwanted attention from the diplomatic community and the pending US legislation, opinion is divided as to whether or not Hanoi will reduce Son's sentence, which also includes three years under house arrest on his release. "One thing is certain and that is the government has become a lot more canny and media savvy," said one diplomat. Another certainty, however, is that the government will not quash his sentence. To do so would send the wrong sort of message to other would-be critics of the authoritarian regime. Son was one of 21 dissidents who signed a petition last year calling for peaceful political reform.

His detention was part of Hanoi's crackdown on intellectuals and dissidents who use the Internet to circulate news or opinion banned from the tightly-controlled state press.

Posted: Sun Oct 24, 2004 4:59 am

Post subject: **A Royal Solution for a Nationalist Vietnam**

The Imperial Nguyen Dynasty of Vietnam is politically pressuring the government of Vietnam to protect the liberty, religious rights of the Vietnamese people as well as the culture, traditions, languages of the Montagnards and Khmer Krom in Vietnam.

Today, Vietnam is experiencing a minor period of outward growth. Communist economic policies, proven to be ridiculous and harmful, are being dropped by even the most dedicated Communists, and capitalism is being introduced, with the Communist Party maintained only as a vehicle to exercise absolute control of the elite Party leaders over the common people. What about the problems of Vietnam? The benefits being seen also hide a plague of tyranny and corruption that threatens the most basic foundations of Vietnam. There is still no political freedom at all. Personal liberty and civil rights are all but non-existent. There is no freedom of speech, no freedom of religion and human rights remain under the whim of the Communist Party. Economically, Vietnam seems to be improving, but the outer appearance can be deceiving. Most people are still



very poor and the foreign businesses established in Vietnam often function only to exploit the impoverished workers in need of a job. The attached corruption has mostly served to make the Communist Party officials richer and the Vietnamese people poorer. However, the greatest danger to Vietnam is not easily seen. There is a lack of freedom, but the Vietnamese have endured oppression in the past, surviving the domination of China and France. Largely, this was accomplished because Vietnamese nationalism could always survive. Even during the long years of French colonization the Emperor remained and the national traditions were always carried out. Today, however, things are much different. The Communist Party has worked hard to destroy the traditional national culture of Vietnam and replace it with the foreign culture of Communism, developed in Soviet Russia and Maoist China. There is no longer an Emperor or any group to preserve Vietnamese traditions, and keep them alive for all future generations. This threat is often called “Cultural Colonialism”. Many people in Vietnam, even former Communists, are becoming alarmed by the way the national heritage of Vietnam is being ignored and forgotten. It is also a constant threat to the exile community who must struggle to maintain their own ideals and traditions while living in a foreign environment. What can save Vietnam from this danger of Cultural Colonialism? There are numerous ways to bring democracy to Vietnam, human rights and political freedom. All parties claim to support these things, all that is necessary is that they honor their promises. However, lasting freedom can only come for Vietnam if it is done in a way that recognizes Vietnamese heritage and traditions. To preserve the cultural independence of Vietnam, so vital to other aspects of the country, only the limited monarchy of the Imperial Nguyen Dynasty can succeed. Since, in truth, of what value is freedom at all, if the people lose sight of who they truly are? Only a government which upholds Vietnamese nationalism and personal freedom can fully succeed in restoring the Nation. How have the Communists tried to solve these problems? They claimed to fight for the freedom and liberation of the people, but instead of showing patriotism, loyalty and brotherhood, they killed their own people including minorities such as the Khmer Krom and Montagnards that are living in Vietnam, forcing everyone to submit to a single political party and gave all of their worship to the foreign demagogues of Communism such as Karl Marx, Joseph Stalin and Mao Zedong; instigators of the massacres of tens of millions of people around the world. The Communists claim to also be preserving the heritage of Vietnam through cooperation with UNESCO, to preserve and rebuild the sacred palaces, tombs and temples of Hue Imperial City. However, this is simple hypocrisy since the Communist Party defiles and ridicules the revered places and all they represent. They do not protect the culture, traditions, of the Vietnamese People as well as the Khmer Krom and Montagnard People of Vietnam. The Vietnamese communist government has not shown any reverence and respect, but hold up the honoured heritage of the Vietnamese for economic exploitation (i.e. WTO) to benefit the Communist Party and glorify their dictatorship over the people. The only way to solve these problems is by restoring to Vietnam a government similar to that proposed by the Vietnamese Imperial Family. There must be democratic elections for the people to choose, from among whatever party they wish, who will



represent them in government. It can be possible as The Kingdom of Cambodia has achieved a democratic government that represents all political parties under the protection of the monarchy, is an example with the help of the United Nations. There must be a clearly written constitution that will be strictly enforced, and there must be the monarchy, to provide a focus for unity, an Emperor that is above all parties and political disputes, who can maintain the noble traditions of Vietnamese culture, care for all of his people regardless of their politics and act a symbol, through the succession of the dynasty, of the eternal values and principles of Vietnam that have existed since the founding of the nation thousands of years ago. The Emperor is a link to the past, and a living reminder of the historic and future greatness of Vietnam."When we are not devoted to serve the People, we cannot have the right to ask for the favors from the nation."

Prince Nguyen Phuc Buu Chanh of Vietnam Prince Regent of the Imperial Nguyen Dynasty of Vietnam President of the Vietnamese Constitutional Monarchist League

P.O. Box 6621

Aurora, IL 60598 USA

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The Official New Release with Photos:

<http://www.prweb.com/releases/2004/10/prweb170761.php>

The Imperial Nguyen Dynasty of Vietnam:

<http://users.panola.com/vietnam/>

<http://www.khmerkrom.net/modules.php?name=Forums&file=viewtopic&t=357>

2005.12.13

Mob Attacks Home of Vietnamese Dissident, Family

2005.12.06



Hoang Minh Chinh.

WASHINGTON—Dozens of people armed with wooden sticks and rotten food attacked a prominent 84-year-old Vietnamese dissident, while police allegedly looked on and later refused to take a report.



“About 50 people, maybe more, maybe less, gathered in front of our house,” former Communist Party intellectual Hoang Minh Chinh said. “They encircled me and harassed me. They shouted, ‘You bastard, what did you do? You went abroad and said bad things about the government.’” The Dec. 1 attack is the latest in a series against Chinh, who is currently staying with his adult daughter in Hanoi following a U.S. trip in August. While in Washington, Chinh testified to a U.S. congressional committee on human rights violations in his homeland. Hoang Minh Chinh “They then encircled me. Some guys hit my head with their bottles of spring water. They beat me three times altogether,” he said. Grown children beaten by mob “Then a guy took out a one-meter-long stick of iron and a one-meter-long stick of wood. Our children stood at the door,” he said. “Three guys jumped forward, and beat one of them. One member of the mob, aged about 50, came forward to our eldest daughter, grabbed her hair, pinned her down, and hit her hard.” Chinh, 84, said repeated calls to security services and officials produced little response. “It was a critical and threatening situation,” he told RFA reporter Gia Minh. Born on Nov. 16, 1922 in the northern province of Nam Dinh, Chinh is a former Secretary General of the Vietnam Democratic Party and also a former director of the Vietnam Institute of Philosophy. In Sept. 29 testimony to the Committee on International Relations of the U.S. House of Representatives, Chinh recounted a litany of rights abuses against religious groups, pro-democracy politicians, and prisoners of conscience. The Dec. 1 attack lasted around three hours, during which the house was pelted with rotten eggs and tomatoes, and further threats were hurled, while four uniformed security agents looked on, Chinh said.

Central government blamed

Usually a crowd of 30 people or so must be dissolved immediately. Also, special permission had not been requested in this case. What was very strange was that the mob intentionally attacked, insulted, and threw dirty stuff at the old couple and their children.

Writer Hoang Tien

“[They] just stood there and watched the mob, and disregarded the attackers,” he said. The guards only intervened when the mob moved to break down the front door of the family home. Last month, Chinh issued an appeal to the United Nations and the international community to intervene to prevent repeated attacks on his daughter’s house, which included a neighbour brandishing a butcher knife and someone throwing acid into his house. In previous interviews with RFA’s Vietnamese service, Chinh said he was fairly sure where responsibility for the attacks lay. “The circumstances indicate to me that this is not a spontaneous reaction on the part of the local authorities but it is instigated by higher authorities,” he told RFA reporter Viet Hung. “The circumstances mean that the centrally-controlled Party media have already made false allegations against me. Thus they have stirred anger in the people in readiness for violations against my



safety and the safety of my whole family,” he said. Writer Hoang Tien witnessed the incident, he said. The couple called officials and security officers who promised help, but officials arrived only after most of the damage was done and then refused to take a crime report, Tien said. “Only after they attacked, intimidating from outside the house, breaking the glass door, insulting [the Chinhs], and throwing such smelly things as shrimp sauce did the green-uniformed security agents appear, and by that time the dirty attack had already finished,” he said. “The victims asked to file a report, [but] their request was refused. So our conclusion was that the government had certainly given a green light for the attack.” “Usually a crowd of 30 people or so must be dissolved immediately. Also, special permission had not been requested in this case,” Tien said. “What was very strange was that the mob intentionally attacked, insulted, and threw dirty stuff at the old couple and their children.”

Police response

Residents of the Viet Kiet Compound later reported seeing some plainclothes security agents in the crowd, using their mobile phones, he said. Security officials at the Hang Bai precinct in Hoan Kiem District, asked how they had handled the Chinhs’ calls for help, declined to comment. “Sorry, I can’t answer you on the phone,” a spokesman said after consulting with a superior officer. “Sorry, I can’t answer your question. Please understand me... Please understand me. I can’t answer you.” An official with Security Task Force Team 113 of Hoan Kiem District acknowledged logging a request for help and dispatching officers who found nothing amiss. “According to our...daily incidents log, someone called our office to report that a crowd of rowdy people came to cause disorder that affected the safety of local residents. After the report, members of Security Task Force Team 113 arrived at the spot,” the official said. “After evaluating the information sources, they noticed that there was nothing but a relationship between a number of people and a certain person that came back home from a medical treatment trip overseas, and that they wanted to question him about his feedback about information sources abroad,” he said. “These people reported that they just wanted to get more understanding about such a thing and just questioned him about it. And indeed they did not intend to take any action of violence...If you have any concern or feel that such an incident may have its negative impact, go ahead and file a complaint or directly contact some other responsible authority.” Original reporting by Gia Minh for RFA's Vietnamese service. Vietnamese service director: Diem Nguyen. Produced for the Web in English by Sarah Jackson-Han.¹¹⁹

Hoang Minh Chinh's Testimony Before The Committee on International Relations of the US House of Representatives Honorable Chris Smith, Ed Royce, Tom Lantos and Honorable members of the Committee on International Relations.

¹¹⁹ http://www.nvnp.org/news/news_06.htm



First of all, I would like to take this opportunity to express my sincere appreciation to representative Ed Royce, CA, Chairman of International Terrorism and Non-proliferation subcommittee and Vice Chairman of Africa, Global Human Rights and International Operations subcommittee and member of Oversight and Investigations subcommittee and member of International Relations committee who provided me the greatest honour to appear before this most respected members. It is also my greatest honour and my humble pleasure to see the presence of other honourable members today.

It is very painful for me to admit that Social Republic of Vietnam has been put in the list of the most poorest nation in the world, the most corrupted country in the world and also the most violation country of human rights and religion in the world by the international organizations.

Vietnamese with conscientious hearts and integrity have been frightened for the destiny of this nation. Not a soul hasn't been in distressed and shocked by the repression and brutality of religious organizations in the last few months of the communist regime. Just like the hounding persecution of democratic members and the cruel treatment of prisoners of conscience. The repression of religious organizations has been repeatedly carried out right in Ho Chi Minh city (formerly Saigon) and in Southern provinces, Western and north-western provinces and uncountable places in the far corners of Vietnam.

I would like to present a few factual events. Such as the self-immolation of two members of Hoa Hao Buddhist in Southern Vietnam were Mr. Ut and Mr. Buu in the morning of August 5, 2005 to protest the communist regime continuing its suppression policy and the imprisonment high priests of the Hoa Hao Buddhist Congregation. Mr. Ut died in the morning of August 5, 2005. Three days after, on August 8, 2005, only then, the regime allowed the return of Mr. Ut body to his family for burial. Moved by his death, Hoa Hao Buddhist constituents and other members of different religious organization came to his house for the final respects. Thousands of people were there, packed in his courtyard and spilled out to the street beyond crying and weeping that could not be described for such a tragic loss and mourning of a family.

Unsuccessful to ban the crying and weeping there, the communist regime decided to use the anti-demonstration grenades and fire engine hosing water to disperse those thousands of people. It was horrifying and sicken for such an undertaking of a government, the brutal, the cruelty and the sadistic repression and beyond belief and outrageous from the regime that saying freedom of religion and freedom of expression is our law. Where, in this world a government would do this to the thousands people in mourning and grief of a fellow man! And of course, this horrendous act shocking and disgusting the people of Vietnam as well as the public opinion of the world when the news travelled afar.

Those repression were not the only one as they have been carried out in Western and Northwestern province and remote regions of Vietnam to the high priests and officials of Catholics, Protestant, Cao Dai Sect, Hoa Hao Buddhists, Menonite, independent religion groups and especially the Unified Buddhist Congregation of Vietnam have been banned, harassed and under arrest. The most venerable Thich



Huyen Quang and Thich Quang Do have been arrested and detained for many years now.

Public opinions were dismayed over the news that Vietnam Prime Minister Phan Van Khai promised to President George W. Bush on June 21, 2005 the relaxation of religious worships.

But it was only the grandstanding to soften American repulsive of such a so called government of the people that killed its innocents and imprisoned religious cleric officials. Yet, in reality,

He has ordered the mercilessness treatment and the tightening toward the people of religious members who were not silenced even under their atrocities such as the incident illustrated above and other hideous acts.

To the converts of democratic proponent, communist regime did relax in their repressive

behaviours in a few cases to gain favorable international public opinions and inside Vietnam. Nevertheless, they've been restless in the harassment, encirclement, clandestine tracking, continuing disconnect landline phones, disrupting phone conversations and tightening their control.

But the three young political prisoners never have the relaxation had been promised to president Bush of June 2005. They are Doctor Pham Hong Son, Journalist Vu Binh and veteran/teacher Nguyen Khac Toan.

Those three young democratic advocates, their only crimes were they have asked for the real peace for Vietnamese people, non-violent dialogues, non-violent toward the democratization of Vietnam. Communist court ruling that according to article 80 of civil criminal act, they have committed as agents of foreign power and sentenced to the maximum of the law.

Doctor Pham Hong Son is in serious ailment, the grave intestines disease of the last few years and cough up with blood, he could die at any moment; his family was asking the authority to get him to the hospital and his family would pay for it but the answer was no!

Journalist Vu Binh has been in solitude locked up, live out his sentences in isolation confinement. This is the reprisal for his outburst: "Freedom or die!" during his court day in Hanoi, then went on for the hunger strike in 10 days. At the Ba Sao prison (Nam Dinh province), the old trick has been forced upon prisoner of consciences Vu Binh: if he admit in a written confession, he would be released. Vu Binh said in a loud voice: "No" His wife has indefatigably supported his decision as she declared "my husband is not guilty"

Mr. Nguyen Khac Toan, veteran/teacher was sentenced the heaviest, foreign agent as his crime. He has been in solitude confinement for 3 months and the heavy iron chain around his ankles given him the bloody mess with infection. He was shackled because he suggested to the guards of Ba Sao prison that they should have not sold with much profit on instant dried noodles to 50 of Highland Vietnamese and very poor political prisoners.

The three Pham Hong Son, Nguyen Khac Toan and Vu Binh at courts and in prison have shown their determination, their integrity for the belief of liberty and democracy and rather die than subjugated.



Public opinions in Vietnam, in the international, especially the United States of America and EU countries have strongly asking for the immediate release of those three prisoners of consciences.

Nearer to the end of 2005 and the coming of 2006, the communist regime should demonstrate though of late, to carrying out the promised to President Bush in last June 21st, 2005 that they would relax the freedom of religion and human rights to the people of Vietnam.

The Unified Democratic Movement of Vietnam demand the communist regime removes immediately the detention of the two most venerable Buddhists Thich Huyen Quang and Thich Quang Do and release without any conditions to the three prisoners of consciences doctor Pham Hong Son, journalist Vu Binh and teacher Nguyen Khac Toan without delay.

The Unified Democratic Movement of Vietnam shall continue to fight for the democratization of Vietnam, to call for the immediate release of hundreds prisoners of consciences in side the prisons of Social Republic of Vietnam and the removal of all detention of all members of the clergy.

Finally, once again, it is my greatest humble appreciation to the International Relations committee members that have never ceases to fight for and to intervene for the freedom of religion and the release of prisoners of consciences in Vietnam. Also, My utmost heartfelt appreciation to honorable representative Ed Royce, for the opportunity to be listened to and the supports given today. On this very memorable occasion, in the deepest of my heart, I respectful request the United States of America to support our causes of democracy and The Unified Democratic Movement of Vietnam.

Thank you.

Hoang Minh Chinh

September 29, 2005

Hình (NXN): Cụ Hoàng Minh Chính và DB Ed Royce (CHY, CA) tại văn phòng Hạ Viện ngày 29.09.2005. ¹²⁰

At the meantime, Yuon Communist dictatorial leaders are trying to shut up its Yuon citizens' mouths as I already mentioned above. Yuon Dracula Leaders try to please and con Westerners that in Srok Yuon now everyone has a right to go to the poll for voting only Communist Party, in which there are only some prominent people who hold all the powers in matter of live and death of its own people daily in the name of ruling Communist Party. According to Khmer Krom refugees and Ven. Liv Peo who are residing permanently in Australia clearly tell me that the members of Yuon Communist Party who come to knock on our doors asking us to vote for them. It's a fake democracy in Srok Yuon! Because Europeans, who never live in the countryside with us Khmer Krom as Khmer Krom people, know nothing about Yuon Communist leaders' Super-Dirty Demonic Tricks. Everything they set up for us is to vote for them in the name of ruling Communist Party. No single of Khmer Krom people dares say 'no' when Yuon Communists come to knock on our doors. Not only that, no one is interested in voting

¹²⁰ http://www.nvnp.org/news/news_06.htm



even Yuon citizens themselves because they still reasoned that once they go to poll. Their votes would be surely uncounted and all members of Ruling Communist Party will have all the votes in their hands:

Vietnamese to go to polls cynical but dutiful

By David Brunnstrom

HANOI, May 16 (Reuters) - For the past several weeks, early morning loudspeaker calls of often ear-splitting intensity have been urging Vietnamese to exercise their right and patriotic duty by voting in National Assembly polls on Sunday.

Most of the 40 million eligible voters will do so, despite much cynicism about their ability to change a predetermined power structure in their one-party Communist state. But it is still guided in all tasks, including ministerial changes, by directives from secretive meetings of the ruling Communist Party. "People will go to vote because they feel they should, but they are not really too interested in the elections, because they know their vote won't really count," said one Hanoi resident. "Everything is determined in advance behind the scenes, and how the votes are counted nobody knows." Foremost is recognition of the unchallenged role of the Communist Party -- something not easily forgotten in a country where calls for multiparty democracy are a criminal offence. More than 80 percent of delegates in the new assembly will be first timers, but showing that nothing is left to chance, a full 634 of the 759 candidates approved by the communist mass organisation, the Fatherland Front, are party members. "If the party is able to provide a decent living for its people, changes people hope for in terms of democracy could take some time," an Asian diplomat said. "But if you were allowed free and fair elections here, I think rival parties would come up with a pretty good showing. It's difficult to say if the Communist Party would come up with a clear majority or even win in the first place." 05/16/02 06:21 ET

Not only Yuon Communist dictatorial leaders brutally try to shut up its own citizens' mouths, but corruption is really hot topic being uncontrollable in Srok Yuon at the moment:

Although the assembly, once merely a rubber stamp for the Communist Party, has achieved some independence in recent years, its powers remain tightly constrained. It is still guided by secretive party directives, and most bills are still written by government agencies. One, a member of the party's powerful Central Committee, was removed because of accusations he helped protect an underworld gang lord. Another, a provincial governor, was accused of falsifying his personal history, while the third, a provincial deputy party secretary, allegedly arranged a civil service job for his son. Widespread corruption was the main concern of voters at a campaign meeting in Hanoi attended by Manh, the party chief. "Corruption is a national disaster," said voter Nong Quang Lap. "It directly threatens our political system."



Manh replied that tens of thousands of party members and civil servants had been disciplined for graft, but acknowledged that ``corruption has not declined. It's not easy to discover." 05/18/02 03:10 EDT (Vietnam Entrepreneurs Seek Office. By DAVID THURBER.c the Associated Press)

Vietnamese Protestants Report Abuse, Despite Premier's Order

2005.05.25

High school girls ride bicycles past a Catholic church in downtown Buon Ma Thuot. Photo: AFP/Hoang Dinh Nam



BANGKOK—Two months after Prime Minister Phan Van Khai banned religious persecution, local authorities in northern and central Vietnam are still exerting heavy-handed pressure on Protestants to renounce their faith, Protestants from both regions have told RFA's Vietnamese service. In separate interviews, Protestants from Lao-Kai, Thai Binh, and Gia Lai provinces have described incidents in which local officials either harassed or assaulted church members or failed to intervene when others did so. Local authorities interviewed by RFA reporters denied that any beatings had occurred, and the Vietnamese central government rejects allegations that it sanctions harassment or persecution based on religious beliefs. Prime Minister Khai's order instructed officials to "ensure that each citizen's freedom of religious and belief practice is observed [and] outlaw attempts to force people to follow a religion or to deny their religion." But New York-based Human Rights Watch said that while registration requirements are looser, only churches that have conducted "pure religious activities" since 1975 can register for official authorization—eliminating Montagnard house churches in the Central Highlands, most of which started up in the late 1980s and early 90s.



Rice fields confiscated

One group of Protestants in the northern province of Lao-Kai, bordering China, were beaten and had their rice fields confiscated in April after they refused to break with their church, according to Protestants who say they were among those targeted. “They [officials] told me, ‘The prime minister’s decree applies only to the area around Hanoi, not remote areas. Tell the prime minister to come here with the decree, and we will solve the problem,’” said Giang-A Tinh, 27, a minority Hmong from Ta-phin village in the Lao-Kai’s Sapa district. Tinh spoke to RFA’s Vietnamese service from Hanoi, where he traveled to complain to the central government. Local authorities “took all the rice fields of 12 families,” he said. On April 23 and April 29, Tinh said, police and village officials beat him up after he refused to renounce his faith in writing. His mother, Vang Thi Ria, 70, and brother, Giang-A Pao, 32, were also roughed up, and his brother remains bedridden, he said. “There are 45 protestant families in Ta-phin village. There are more in other villages but I don’t know what happened to them,” he said. Another source who asked not to be named confirmed that local authorities, led by village police chief Thao A Cau, had seized land owned by 12 Protestant families. One Hmong Protestant from the same village, Tr’ang-A-Cam, told RFA that police beat him and three other villagers after they refused to renounce their faith. He said he and Tinh had fled to Hanoi to avoid further beatings and possible arrest, and to petition for the central government to intervene. “The authorities in the village and district let a group of ‘brothers’ [cadres and villagers] plunder all our land—they beat us all up in the Ta-phin People’s Committee office and in the rice fields. Numerous petitions to the province haven’t helped, so I brought our petition here to Hanoi to see if they can help,” Cam said. “They produced papers saying I was renouncing my religion and told me to sign them. When I didn’t sign they beat me and others.” He said one police officer told him, “Your God is the God of the French and the Americans... It’s not the religion of Uncle Ho [Chi Minh]. If you don’t put up an altar to the ancestors, you don’t have the rice fields of the ancestors,” Cam said. “They told me to sign and renounce my religion, but I did not sign and did not quit my religion.” The chairman of the village People’s Council, Tr’ang A Xa, denied that any beatings had occurred. “They don’t have altars in their homes for Thien [an ethnic Vietnamese deity], and that is wrong,” Tr’ang A Xa said in an interview. Officials allegedly looked on during beating “You want to follow a religion, you have to register and get permission of the local authorities, get agreement from relatives—and if they don’t agree, you can’t do it.” Separately, in the northern province of Thai Binh, 10 people assaulted a protestant preacher and an assistant on May 14 as village officials looked on, the preacher, Nguyen Van Cam, said in an interview. Police officers stopped the two as they spoke with a female follower and invited them into the Dong Lam village administrative offices in Tien Hai district, about 100 kms (60 miles) southeast of Hanoi, Cam said. I work with local police every day, and I have meetings with them every week, and I haven’t heard about any such incidents. I’ve never heard about any Protestant activities in Tien Hai at all—I know only about Buddhists and Catholics here. If Protestants come to see us, we always help them, even give



them protection under the law. Bui Quy Hanh, Tien Hai district Fatherland Front “They invited us to the office where they beat brother Dien, a believer who was with me. They had us report about our relation with a woman named Ms. Liet and sign a paper promising not to go to her anymore. We refused, and they said, ‘You’ll see what we can do to you with our hands,’” he said. About 100 meters (yards) from the village administrative office, at about 8 p.m. May 14, he said, a group of 10 people they didn’t recognize surrounded them and began beating them with sticks. They called out for help before Dien fell unconscious, as several local officials looked on, “watching without doing anything,” Cam said. “I submitted a complaint to Tien Hai district police, and I worked with them for two hours... They asked me to change the issue from religious persecution to personal conflict, but I refused,” he said. The chairman of Tien Hai district's Fatherland Front, Bui Quy Hanh, denied any such incident had taken place. 'Invited' to police station “I work with local police every day, and I have meetings with them every week, and I haven't heard about any such incidents,” Hanh said. “I've never heard about any Protestant activities in Tien Hai at all—I know only about Buddhists and Catholics here.” “If Protestants come to see us, we always help them, even give them protection under the law,” he said. Hanh also said he has just distributed the National Law on Belief and Religion to officials in the region. “I didn't see any problems, no negative reactions. Everyone was excited.” Under threat of physical abuse or confiscation of property, some ethnic minority Protestants allegedly were made to sign a formal, written renunciation or to undergo a symbolic ritual, which reportedly included drinking rice whiskey mixed with animal blood. Others refused, often with no known negative repercussions. State Department human rights report, Feb. 2005

On May 19, in Gia Lai Province in Vietnam’s Central Highlands, a Mennonite pastor and a preacher who were arrested and forced to denounce their faith in 2004 were summoned by police and told to renounce their religion again, they said. A note signed by Chu A village police chief Nguyen Tien Mai and sent through the People’s Committee of Plei Mo Nu hamlet invited pastor Y Kor and preacher Y Yan to come to the village office at 8 a.m. May 20 for a working session with police.

Pattern of alleged abuse

Y Yan said he was kept at the police station for four hours, during which the ranking officer told him the Mennonite church was “reactionary” and illegal. “I told them I live and die with the Mennonites, and nobody can tell me to abandon it,” Y Yan said. The police treated him kindly, he said, urging him to remain calm and list all Mennonites in the village, but he refused. In its annual review of human rights around the world, released in London on May 25, Amnesty International reported that Hanoi had jailed dissidents and forced religious followers to renounce their faith over the last year. And in its most recent annual report on human rights around the world, the U.S. State Department said that while Vietnam’s constitution and government decrees provide for freedom of



religion, Hanoi last year “continued to restrict significantly organized activities of religious groups that it declared to be at variance with state laws and policies.”

“According to credible reports, the police arbitrarily detained persons based upon their religious beliefs and practice, particularly among ethnic minority groups in the Central and Northwest Highlands. In 2003 and 2002, there were also reports that two Protestants in those areas were beaten and killed for reasons connected to their faith,” it said. Original reporting by Viet-Hung for RFA's Vietnamese service. Service director: Viet-Long. Written and produced for the Web by Sarah Jackson-Han. 202-530-4900 | webmaster@www.rfa.org. © 2005 Radio Free Asia

These are all the roots of the reasons that the Khmer people who really considered Yuon as their 3-Centuries-old-Leech-Hereditary Foes who are the worst murderous violators of human rights on earth. And this is the clearest revelation unfolds their Past Unforgettable Painful Suffering Tragedies, Hatred and animosity against Yuon, and many Secret Killing Fields that Yuon committed against Cambodians in the bitterest past are still very hot and fresh being everlasting-imprinted in every heart and mind of Khmer people. What means do we Khmer have to protect Cambodia from being wiped out of the World Map like Champa...and now Khmer Krom that were being effaced on the World Map? Yuon colonialists and imperialists are still trying to cover up its Super-Dirty Demonic Plans in Khmer Krom before the eyes of Khmer Krom people and the world community. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, and more 460 000 lives again from 1979 1991 in Cambodia like that? Tragic irony of history. Their victims, the peasants of Indochina, will be unforgotten. They will join the countless millions of earlier victims of Yuon tyrants, intimidators, murderers and oppressors. The misery and destruction for which all Yuon Dictatorial Communist leaders bear direct responsibility are crimes that can never be forgotten.

VIETNAMESE-SOVIET= WILL SURELY COLLAPSE!!!

TO BE CONTINUE.... PART 2

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