

The True History of Khmer Krom

[8] Khmer Krom compatriots have been noiselessly murdered since communist victory, 30 April 1975

SLK
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30 April 1975 was the Dark Age, in which vampires/Dracula's/imps/ghosts/demons/evil-spirit/phantom/ghouls/ specters/poltergeists/banshees were all vicious murderous Communist Vietminh and Vietcong to come out of the jungles everywhere in both Khmer Krom and Khmer Kandal to brutally murder millions of Cambodians. Especially Khmer Krom Buddhist monks and Khmer Krom people, who were noiselessly butchered at its free will, painfully cried for help from the people in the outside world to rescue them all from the murderous Vietminh and Vietcong, but in vain. The Murderous Yuon communists keep enjoying killing Khmer Krom people and Buddhist monks so freely without being afraid of anyone-especially of Human Rights Watch and the UN at all...etc. Clearly, Khmer Krom has silently fallen into the hands of Yuon Vietcong monsters whose hot-iron grips are to control and lead all Khmer Krom people and Buddhist monks on the noses.

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MOST of the foreign journalists, or even CIA and evil scholars who didn't know much about one million Super-Dirty –Fearful Tricks and super-ambitions of Vietminh and Vietcong who tried so extremely patiently in eliminating both Khmer Krom people and Khmer Kandal people. Now Cambodians/Khmer Krom people are on the brink of extinction. These CIA men, who are so expert on investigating and collecting all information of whereabouts of their enemies, in the end were fiercely kicked out of Indochina in a disgusting-shameful manner to have handed all Khmer Krom, Champa, Laos and Cambodia over to the murderous Yuon Vietcong Communist Dictatorial leaders who are the worst violators of human rights on earth are morally higher than neo-Nazis and Stalinists. They seek to justify and carry out terrible crimes. They are exploiting suffering, in order to impose misery on Khmer Krom and Degar people. Denunciations of those who condemned Nazi and Stalinist crimes on the basis of the terror and atrocities of resistance forces and the horrible aftermath of the defeat of fascism and the collapse of the USSR...and the people in the outside world frequently saw one side of the story that has taken place in Khmer Krom that is less often seen.

The world, UN and mass foreign Medias never ever describe about totalitarianism in South Vietnam at all. They only describe it in Soviet, Italia and East Germany instead...etc. That's a very weird story:

Totalitarianism

Totalitarianism is a typology employed by political scientists to describe modern regimes in which the state regulates nearly every aspect of public and private behavior. Totalitarian regimes mobilize entire populations in support of the state and a political ideology, and do not tolerate activities by individuals or groups such as labor unions, churches and political parties that are not directed toward the state's goals. They maintain themselves in power by means of secret police, propaganda disseminated through the state-controlled mass media, regulation of free discussion and criticism, and widespread use of terror tactics. Critics of the concept contend that the term lacks explanatory power. They argue that governments which are often classified as totalitarian may not be as monolithic as they appear from the outside, since they may hide a political process in which several groups, such as the army, political leaders, industrialists, and others, compete for power and influence.¹

¹ <http://en.wikipedia.org/wiki/Totalitarianism>

Origins of the term

The term, employed in the writings of the philosopher Giovanni Gentile, was popularized in the 20th century by the Italian fascists under Benito Mussolini. Referring to an 'all-embracing, total state,' the label has been applied to a wide variety of regimes and orders of rule; during the period of the Cold War it gained renewed currency, especially following the publication of Hannah Arendt's *The Origins of Totalitarianism* (1951).

Cold war-era research

The political scientists Carl Friedrich and Zbigniew Brzezinski were primarily responsible for expanding the usage of the term, reformulating it as a paradigm for the Soviet Union under Joseph Stalin as well as fascist regimes. For Friedrich and Brzezinski, the defining elements were intended to be taken as a mutually supportive organic entity comprised of the following: an elaborating guiding ideology; a single mass party, typically led by a dictator; a system of terror; a monopoly of the means of communication and physical force; and central direction and control of the economy through state planning. Such regimes had initial origins in the chaos that followed in the wake of the World War I, at which point the sophistication of modern weapons and communications enabled totalitarian movements to consolidate power in Italy, Germany, and Russia.²

Criticism and recent work with the concept

In the social sciences, the approach of Friedrich and Brzezinski came under criticism from scholars who argued that the Soviet system, both as a political and a social entity, was in fact better understood in terms of interest groups, competing elites, or even in class terms (using the concept of the nomenklatura as a vehicle for a new ruling class). These critics pointed to evidence of popular support for the regime and widespread dispersion of power, at least in the implementation of policy, among sectoral and regional authorities. For some followers of this 'pluralist' approach, this was evidence of the ability of the regime to adapt to include new demands. However, proponents of the totalitarian model claimed that the failure of the system to survive showed not only its inability to adapt but the mere formality of supposed popular participation. Its proponents do not agree on when the Soviet Union ceased to be describable as totalitarian.

The notion of "post-totalitarianism" was put forward by political scientist Juan Linz. For many commentators, such as Linz and Alfred Stepan, the Soviet Union entered a new phase after the abandonment of mass terror on Stalin's death. Discussion of "post-totalitarianism" featured prominently in debates about the reformability and durability of the Soviet system in comparative politics.

² <http://en.wikipedia.org/wiki/Totalitarianism>

As the Soviet system disintegrated in the late 1980s and early 1990s, opponents of the concept claimed that the transformation of the Soviet Union under Mikhail Gorbachev, and later the total and sudden collapse of the Soviet Union, demonstrated that the totalitarian model had little explanatory value for researchers. Several decades earlier, for example, Bertram Wolfe in 1957 claimed that the Soviet Union faced no challenge or change possible from society at large. He called it a “solid and durable political system dominating a society that has been totally fragmented or atomized,” one which will remain “barring explosion from within or battering down from without.” Many classic theories of totalitarianism discounted the possibility of such change; however, later theorists not only acknowledged the possibility but in fact encouraged and welcomed it. Any suggestions of the indefinite stability of states labeled totalitarian among proponents of the term were largely discredited when the Soviet Union fell by the wayside.³

Political usage

While the term fell into disuse during the 1970s among many Soviet specialists, other commentators found the typology not only useful for the purposes of classification but for guiding official policy. In her 1979 essay for *Commentary*, “Dictatorships and Double Standards” (later expanded upon), Jeane Kirkpatrick argued that a number of foreign policy implications can be drawn by distinguishing “totalitarian” regimes from “authoritarian” ones. According to Kirkpatrick, authoritarian regimes are primarily interested in their own survival, and as such have allowed for varying degrees of autonomy regarding elements of civil society, religious institutions, courts, and the press. On the other hand, under totalitarianism, no individual or institution is autonomous from the state’s all-encompassing ideology. Therefore, U.S. policy should distinguish between the two and even grant support, if temporary, to authoritarian governments in order to combat totalitarian movements and promote U.S. interests. Kirkpatrick's influence, particularly as foreign policy adviser and United Nations ambassador, was essential to the formation of the Reagan administration's foreign policy and her ideas came to be known as the “Kirkpatrick Doctrine.”⁴

Police state

A police state is a state in which the government maintains strict control over the population, particularly through suspension of civil rights, usually by means of a force of secret police. Given that its objective is often to repress internal opposition among its citizens, “police state” is often considered another name for dictatorship.

³ <http://en.wikipedia.org/wiki/Totalitarianism>

⁴ <http://en.wikipedia.org/wiki/Totalitarianism>

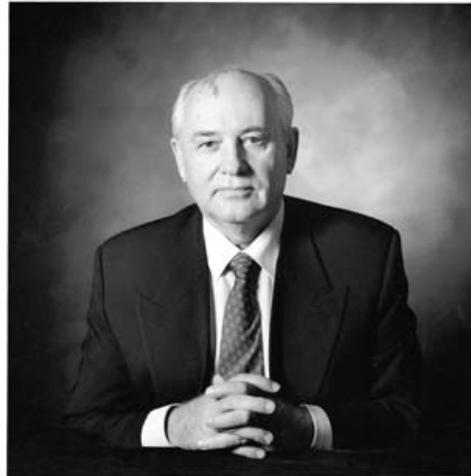
The best-known literary treatment of a police state is George Orwell's novel *Nineteen Eighty-Four*, which describes a totalitarian régime that uses the excuse of constant war to permit police and security cameras to keep constant watch on the entire population.⁵

Examples

As the definition of a police state depends often on what one perceives to be or not to be a crime the police should legitimately intervene against, examples of police states are inherently biased. Most people will agree that Nazi Germany and Fascist Italy were police states. Warsaw pact countries, as Romania, East Germany, the Soviet Union are considered in the West as typical examples of police states. It should be remembered that they were not necessarily similar, nor was the pressure on the population equal through the years (compare Josif Stalin's rule to Mikhail Gorbachev's).



Josif Stalin⁶



Mikhail Gorbachev⁷

Post-war era

In the post-war era dictatorship became a frequent feature of military government, especially in Latin America, Asia, and Africa. In the case of many African or Asian former colonies, after achieving their independence in the post-war wave of decolonization, presidential regimes were gradually transformed into personal dictatorships. These regimes often proved unstable, with the personalization of power in the hands of the dictator and his associates making the political system by posing problems of succession.

After the enactment of laws as the USA PATRIOT Act, some have raised concerns that the United States of America has been acquiring traits typical of a police state.

⁵ http://en.wikipedia.org/wiki/Police_state

⁶ http://i.idnes.cz/05/05/cl/MADaac95e75a_Josif_Stalin_c_profimedia_cz.JPG

⁷ http://www.scu.edu/ethics/architects-of-peace/Gorbachev/resources/portrait_hr.jpg

When it compares the Khmer Rouge crimes to the “robbery and murder” committed by U.S. troops:

Occupying Japan or their participation in mass murder of members of the anti-Japanese resistance in the Philippines.

Anyone believing that the Khmer Rouge would allow the sight of starving people or dead bodies in view of visitors would clearly be less than objective, they warned.

While Chomsky’s comments on Cambodia are misleading and inaccurate, one important point must be borne in mind: The actions of the United States were largely responsible for the growth of the Khmer Rouge. But again, Chomsky cannot leave well enough alone: he pushes every theory too far, and paints every stroke with a brush that is too wide. Thus, he is not content to demonstrate that U.S. actions drove thousands (or even tens of thousands) of peasants to join the Khmer Rouge: the violent nature of the regime must also blame on the Americans.

Chomsky is not alone in this respect. Several mainstream scholars and journalists, for example Kiernan and Shawcross, also accept this view. It is not, however, a position that stands up to examination. The essence of this argument is that the brutality of Khmer Rouge is a direct result of the violence of the U.S. bombing. A number of factors, however, demonstrate that there is no correlation between the two. Laos was bombed more heavily than Cambodia, and yet the Pathet Lao never resorted to the level of violence of the Khmer Rouge.(132) Vietnam, too, was far more damaged than Cambodia, and yet the Vietnamese communists did not resort to genocide.

Meanwhile, genocide has occurred in several countries that were never carpet-bombed by B52s (Rwanda, for example). Moreover, massive killing has occurred in countries which shared the Communist ideology of the Khmer Rouge (for instance, China during the Cultural Revolution).

Describing the difference between good science and bad, Nobel Prize-winning physicist Richard Feynman stressed the importance of including all available evidence:

“Details that could throw doubt on your interpretation must be given, if you know them. You must do the best you can - if you know anything at all wrong, or possibly wrong - to explain it. If you make a theory, for example, and advertise it, or put it out, then you must also put down all the facts that disagree with it, as well as those that agree with it... In summary, the idea is to give ALL of the information to help others judge the value of your contribution; not just the information that leads to judgment in one particular direction or another.”(150)

Seen in this light, the first step is to discredit conflicting accounts of any event. Arguments advanced for this purpose need not be consistent. If one reader decides that Barron and Paul are unreliable because they relied on government sources, fine; if another reader decides that Chomsky and Herman are reliable because they relied on government sources, that’s fine, too.

Even the figure of three million deaths, which Hitchens attributed to “Radio Moscow and Radio Hanoi,” was not simply a propaganda invention; as Craig Etcheson notes in his article “The Number - Quantifying Crimes Against Humanity in Cambodia,” it was based on a house-to-house survey conducted shortly after the Khmer Rouge were overthrown.⁸

As we can see clearly the violation of human rights are well-recorded by many evil scholars who never ever describe any brutality, inhumane treatments, oppression, totalitarianism and forced-labours...etc. that have been taking place in Khmer Krom/South Vietnam since wondrous victory of Indochinese Communist Party on 30 April 1975. Why didn't these evil scholars describe about the genocide, human right abuses and crimes...etc. were committed by evil Yuon Communist Leaders? Where were these evil scholars and UN when all Khmer Krom people including Khmer Krom Buddhist monks crying loudly for help nearly breaking the Sky with their voice? They kept crying and crying and crying was that their rectums nearly came out but their voice had never been heard to the ears of these evil scholars and the UN at all. Why didn't these evil scholars/authors hear Khmer Krom people's crying for helps like that? Because these evil scholars are sitting in their offices or in their homes drinking a nice cool drink and playing Chinese Kong Fu with their partners in bed of a nice hotel/motel to collect all wrong information from CIA/KGB and especially from Khmer enemies whilst all Khmer Krom people are completely cut off from the people in the outside world. In fact, the genocide really has taken place committing by all Yuon communist dictatorial-Dracula leaders since their liberation of Prey Nokor/Saigon in 1975, or since 18th century up until today. Why didn't they describe about crimes against humanity in Khmer Krom/South Vietnam like that? Because the genocide and crimes against Khmer Krom people, which always take place in the dark places everywhere across Mekong Delta, have tactfully and perfectly sealed off or prevented the people in the outside world from seeing these tragic events. So when nearly all evil-bullshit-artist scholars/authors and CIA officers, who claim themselves expert, dared write History of Cambodia in their books in their good English sentences with graphic describing nothing about Khmer Krom like riding a horse inside a horse station can't go out:

Irvine derived from the Television News Index and Abstracts a statistical table on media coverage of human rights in Chile, South Korea, North Korea, Cuba and Cambodia. The news organizations covered were the New York Times, the Washington Post, and the three television networks, ABC, CBS, and NBC. The findings were startling.[198] The table covers 1976, and had by then passed the first anniversary of the evacuation of Phnom Penh by the Khmer Rouge. In table 4.1, the reader will see that contrariwise to the Porter-Hildebrand-Chomsky-Herman claims, the New York Time and Washington Post published four and nine stories on human rights in Cambodia, respectively.

⁸ <http://www.mekong.net/cambodia/media1.htm>

Table 4.1: Human Rights in the News 1976:

	Chile	South Korea	North Korea	Cuba	Cambodia
New York Times	66	61	0	3	4
Washington Post	58	24	1	4	9
Sub-total	124	85	1	7	13
ABC	5	2	0	0	1
CBS	5	3	0	0	2
NBC	3	0	0	0	0
Sub-total	13	5	0	0	3
Total	137	90	1	7	16

Source⁹

According to table 4.1, Chile received more than eight times the coverage “on human rights problems” as compared to Cambodia. Pinochet was no angel, but he was no Pol Pot either. South Korea was covered merely 5.6 times more often. The total allocation of media resources to Cambodia paled in comparison to the massive campaign against Chile and South Korea, two non-communist countries.[199] Perhaps the reason why Chomsky and Herman use anecdotal evidence to prove their theories, is because they know that aggregate analysis would show that they were wrong.

It is always easier to forget than to remember the past, but for this parenthesis in history, we may use the World War II phrase:

*“Ask not for whom the bell tolls, it tolls for people.”*¹⁰

⁹ AIM Report, November 1977, Part I, No. 21, P. 2.

¹⁰ <http://absara.free.fr/Khmer-books/ruos-pruos-hearslab/1ruos-pruos-hearnslab00.htm>

Vietnam Remembers and Reflects

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On April 30, 1975, slightly after noon, a North Vietnamese tank crashed through the gates of the presidential palace in Saigon, capital of the South Vietnamese regime.

Hours earlier, the American military operation “Frequent Wind” was coming to an end. Photos of the last helicopters leaving the roof of the U.S. Embassy in Saigon evacuating the last U.S. citizens out of the country, became the symbol of America's defeat.

In a broadcast to the nation that day, South Vietnam President Duong Van Minh announced the unconditional surrender of the Saigon government and its military forces.

After three decades of fighting, civil war in Vietnam had ended. The blue and red flag with the golden star - the flag of the Vietcong - was raised. Saigon would be renamed.¹¹

April 30, 1975 - North Vietnamese capture Saigon. Three days later.....Former Prime Minister Son Ngoc Thanh is arrested in Vietnam .

July 8, 1977 – Former Prime Minister Son Ngoc Thanh died¹²

Son Ngoc Thanh, who didn't die naturally in the Chi Va Prison, was brutally tortured to his death by evil Yuon Communist leaders.

This practice was introduced actually already in 1975, when a small number of SRVAF transports engaged in supporting the final offensive against South Vietnam have got the Viet Cong insignia – instead of the usual North Vietnamese, ironically maintaining that “no” North Vietnamese forces would be involved in the invasion of the South.¹³

The leadership of Yuon Dictatorial Communist leaders adopted a policy of physically eliminating whole classes of Khmer Krom people, of purging anyone who was connected with the American, or punishing the entire urban population by putting them to work in the countryside. Khmer Krom was drowned in a sea of bloody pus with the hatred and animosity in their hearts and minds since they were born.

Cambodia's post-war regime and fervently maintain the hypocrisy of the media coverage when, on the one hand direct Yuon government cover-up of the massacres of Khmer Kroms' citizens leads to media silence, and on the other, those crimes being alleged of the Khmer Rouge are turned into a media frenzy. For instance, they argue that the media never takes into account the deplorable post-war conditions of the Khmer Krom. particularly in the present historical context, when allegations of genocide are being used to whitewash Western imperialism, to distract

¹¹ webmaster@www.rfa.org

¹² <http://www.geocities.com/khmerchronology/>

¹³ Indochina Database. Cambodia, 1954 - 1999; Part 3. By Albert Grandolini, Tom Cooper, & Troung. Jan 25, 2004, 06:25

attention from the 'institutionalized violence' of the expanding system of sub fascism and to lay the ideological basis for further intervention and oppression.[182]

“Yuon Revolutionary Regime is atavistic, anachronistic, barbaric, rustic ascetic, anarchic, cruel, irrational, and intent upon commanding a forced all Khmer Krom people marching back to the Dark Ages.” And that’s ignoring the U.S. responsibility in all that has happened to Cambodia Kandal and Khmer Krom since liberation.

Chomsky had been involved with the antiwar movement since the early days of Vietnam, and had made a name for himself as an outspoken critic of the war. Born in 1928, he is the world-famous MIT linguist who advanced the grammatical system known as transformational, or generative, grammar. By the late 1960s, however, he became engrossed in the debate over U.S. intervention in Vietnam, becoming one of its most formidable and ingenious critics.

There is no doubt that many hundreds of thousands, if not millions of people have perished in other third world countries in the same period as a direct or indirect result of the policies of Western powers, victims of aggression, starvation, disease, hideous condition of work, death squads, etc. Furthermore, this will continue, with continuing Western responsibility but without government protest or media exposure. The conclusions from such a comparison seem obvious. [189]

For instance, it was in early 1977 that Reader's Digest published the Barron-Paul book excerpt, at about the same time that Lacouture’s review appeared in the New York Review of Books. Later, in October, Morton Kondracke’s “How Much Blood Makes a Bloodbath?” appeared in the New Republic. Kondracke, who was in Bangkok, Thailand, interviewing refugees on the border writes:

[The] doves who pooh-poohed the bloodbath theory also were wrong and cannot escape the fact by saying, “oops it happened in Cambodia.” Some anti-war activists try to blame Cambodia's fate on the Untied States, claiming that American bombing “destroyed the fabric” of the Khmer society, uprooted its population and accelerated communist “revolution” ... but the doves themselves had better explain why similar things haven’t happened in Vietnam, where the bombing and uprooting were worse, and more sustained.

Kondracke, who makes assertions similar to Lacouture’s, interviewed twelve refugees for the story. The fall of Saigon took place a month after the fall of Phnom Penh, and it is true that the Vietnamese communists were more restrained than the Khmer Rouge were in seeking vengeance. For one thing, they did not evacuate Saigon. Writing for the New York Times later that October, Henry Kamm quotes a refugee as saying “Americans are good,” a statement he finds “unfounded in view of Cambodia's experience with the United States.”[205]

Shawcross also tackles charge of bias which Chomsky and Herman level against the media. The bias concerned differential coverage of East Timor versus Cambodia. In East Timor, the Indonesian government had allegedly killed 200,000 out of over a million Timorese, Chomsky and Herman asserted, a proportion roughly equal to that suggested for Cambodia where Ponchaud had said in 1977 that 1.2 million had died out of 7 million. Chomsky and Herman argued that the media did not cover the East Timor massacres because Indonesia, a country friendly to the U.S., was the perpetrator. Shawcross suggests instead that:

A different, less conspiratorial, but perhaps more structurally serious explanation is that there has been a comparative lack of sources [in the case of Timor]. The American Government was very anxious to say nothing of Timor. So was the Indonesian Government. There were not many refugees; there was no “border” for journalists to visit. [210]

Of course, we may ask, were the STAV scholars interested in visiting the Thai-Cambodia “border” where countless refugees had amassed? Porter was in Washington D.C., Summers and Caldwell were in England, Kiernan, a graduate student, was in Australia, and Chomsky was at MIT. Armchair fieldwork, perhaps? When Kiernan and Hildebrand finally cared enough to visit the refugee camps in 1979, they quickly realized that the massacres were not all “a big lie.”¹⁴

“What could have been done to stop the Vietcong Communists’ oppression, on slaughtering...?” Certainly, the UN and UNPO can exert more pressure on the governments like Yuon Communist leaders. And yet, the idea that we can do nothing about these abuses shows a poor understanding of international relations.

“But in the case of Cambodia, there is no difficulty in documenting major atrocities and oppression, primarily from the reports of refugees, since Cambodia has been almost entirely closed to the West since the war's end... The record of atrocities in Cambodia is substantial and often gruesome, but it has by no means satisfied the requirements of Western propagandists, who must labor to shift the blame for the torment of Indochina to the victims of France and the United States. Consequently, there has been extensive fabrication of evidence, a tide that is not stemmed even by repeated exposure.”(41)

Khmer Rouge regime was indeed “as monstrous as the Nazis at their worst.” Many in the West accepted the idea that the Communists would be “liberators” freeing the masses from the servitude of imperialism.

Why didn’t the population overthrow their oppressors? If the lack of a successful revolt indicates that a government was not oppressive, we must concede that Hitler's Germany, Stalin's Soviet Union, and Mao's China were actually benign. After all, their subjects did not rise up and overthrow them.

¹⁴ sopha1@csua.berkeley.edu. URL: <http://www.csua.berkeley.edu/~sopha1>

It is impossible to ignore Chomsky and Herman's double standards on the issue of the evacuation. Consider their reaction to another forced relocation: the U.S. government's "strategic hamlet" program in South Vietnam. Was the Saigon regime lauded for "saving lives" by removing people from combat zones? Of course not: Chomsky and Herman quite rightly labelled the strategic hamlets as "virtual concentration camps," and described the program as "savage."(77) The irony here is that Chomsky and Herman do indeed detect a double standard with the forced relocations instigated by the U.S., and the forced relocations instigated by the Communists... but they detect it only with regard to the West's criticisms of communist Vietnam's relocation of the Montagnards. This, they claim, "exemplifies once again the typical hypocrisy of the media."(78) They do not, however, detect any hypocrisy in their own defense of the far more brutal and far more extensive forced relocations conducted by the Khmer Rouge.

The hunt is on once again for war criminals, with ongoing trials of accused Serbs in The Hague, NATO raids seizing and killing other accused Serbs, and much discussion and enthusiasm in the media for bringing Pol Pot to trial, which the editors of the New York Times assure us would be "an extraordinary triumph for law and civilization" (June 24).

There are, however, large numbers of mass murderers floating around the world. How are the choices made on who will be pursued and who will be granted impunity? The answer can be found by following the lines of dominant interest and power and watching how the mainstream politicians, media, and intellectuals reflect these demands. Media attention and indignation "follows the flag," and the flag follows the money (i.e., the demands of the corporate community), with some eccentricity based on domestic political calculations. This sometimes yields droll twists and turns, as in the case of Saddam Hussein, consistently supported through the 1980s in his war with Iran and chemical warfare attacks on Iraqi Kurds, until his invasion of Kuwait in 1990, transformed him overnight into "another Hitler."

Another way of looking at our targeting of war criminals is by analogy to domestic policy choices on budget cuts and incarceration, where the pattern is to attack the relatively weak and ignore and protect those with political and economic muscle. Pol Pot is now isolated and politically expendable, so an obvious choice for villainization. By contrast, Indonesian leader Suharto, the butcher of perhaps a million people (mainly landless peasants) in 1965-66, and the invader, occupier, and mass murderer of East Timor from 1975 to today, is courted and protected by the Great Powers, and was referred to by an official of the Clinton administration in 1996 as "our kind of guy." Pinochet, the torturer and killer of many thousands, is treated kindly in the United States as the Godfather of the wonderful new neoliberal Chile. President Ford and Secretary of State Kissinger, who gave the go ahead to Suharto's invasion of East Timor and subsequent massive war crimes there, and the same Kissinger, who helped President Nixon engineer and then protect the Pinochet coup and regime of torture and murder and directed the first phase of the holocaust in Cambodia (1969-75), remain honoured citizens. The media have

never suggested that these men should be brought to trial in the interest of justice, law, and “civilization.”

In 1988-89 Vietnam withdrew its army from Cambodia, hoping that this would produce a normalization of relationships. Thailand and other nations in the region were interested in a settlement, but none took place for several more years “because of Chinese and U.S. rejection of any...move to exclude the Khmer Rouge. The great powers...continued to offer the Khmer Rouge a veto,” which the Khmer Rouge used, with Chinese aid, “to paralyse the peace process and...advance their war aims.” The Bush administration threatened to punish Thailand for “its defection from the aggressive U.S.-Chinese position,” and George Shultz and then James Baker fought strenuously to sabotage any concessions to Vietnam, the most important of which was exclusion of Pol Pot from political negotiations and a place in any interim government of Cambodia. The persistent work of the Reagan-Bush team on behalf of Pol Pot has been very much downplayed, if not entirely suppressed, in the mainstream media.

Scholars uniformly pointed to the important contribution the first phase made to Khmer Rouge behavior in phase two: by destroying the fabric of society and providing the victors “with the psychological ingredients of a violent, vengeful, and unrelenting social revolution” (David Chandler). But for the mainstream media, phase one did not exist; Cambodian history began with Khmer Rouge genocide starting in April 1975. Now we had “worthy” victims in a “gentle land” undergoing terror based on Parisian intellectual/Maoist theory, and reporters rushed to interview refugees in Thailand.

Power as Justice

In one famous formulation, “the bigger the crime the smaller the penalty” (Friedrich Schiller). This is not unreasonable for single countries, but in international affairs we need a refinement: the bigger the crime the smaller the penalty only if you are the dominant power, servant of that power, or military victor. Though Germany was powerful, some Nazi leaders were executed for war crimes after the German defeat; Pol Pot may be tried because he is weak, a loser, and no longer useful to the Great Powers as he was from 1979 to the mid 1990s.

On the other hand, Suharto services U.S., Japanese, and other global interests, is protected by the hegemonic power, and is therefore a “moderate” rather than war criminal for Western elites and mainstream media. Henry Kissinger’s role in the Cambodian genocide, Chile, and East Timor, makes him a first class war criminal, arguably at least in the class of Hitler’s Foreign Minister Joachim Von Ribbentrop, hanged in 1946. But Kissinger has the impunity flowing naturally to the leaders and agents of the victorious and dominant power. He gets a Nobel Peace prize, is an

honored member of national commissions, and is a favored media guru and guest at public gatherings.¹⁵

Many of the scholars, journalists, and human rights advocates who have spent years studying Cambodia. In addition to his initial scepticism regarding the reports of genocide, he has also misrepresented the nature of the media coverage during the years when the Khmer Rouge were in power. In the documentary about Chomsky, “Manufacturing Consent,” much is made of the amount of news coverage given to events in Cambodia relative to the appalling paucity of news coverage of East Timor. But, as Sophal Ear has pointed out in related posts, concurrent coverage of human rights violations in other right-wing regimes (specifically, Chile and South Korea) exceeded the coverage given to Cambodia. Perhaps my memory is a bit hazy... after all, these events were taking place during my “Dazed and Confused” high school years... but to my recollection there was very little written about Khmer Rouge atrocities until the Vietnamese invasion in 1979, when war, famine and chaos sent hundreds of thousands of starving, brutalized refugees into Thailand. It was then... and only then... that Cambodia became a cover story in the mainstream media. William Shawcross, I think, summed up the sudden flurry of interest rather nicely, dryly observing that journalists could report on a holocaust after enduring nothing more trying than a three-hour ride from Bangkok in an air-conditioned taxi.¹⁶

In 1975-1976, thousands of Khmer Krom were killed and hundred thousands of others were imprisoned and persecuted, Buddhist monks were sent to labor camps. These massacres across all Mekong Delta provinces were to punish Khmer Krom people for their demand of equality and the delivery of what they deserved as promised. The promises which the Vietcong and North Vietnamese have made to those Khmer Krom, who served in their ranks for political, economic, cultural and religious autonomy upon winning the war, to lure them into the communist ranks during the Vietnam War, but delivered them nothing. But yet, no foreign journalists are allowed to take the photographs of Khmer Krom victims as I already mentioned in Americans + Communists= Yuon Warmongers, it is only side of Lon Nol’s against Vietnamese residents living in Cambodia before 1970 were properly photographed in the foreign journalists’ presses/newspapers were to read like this:

When journalists arrived at a schoolyard in the town of Takeo, it looked like an abattoir, with flies buzzing through the classrooms and over the pools of coagulating blood. Dozens of wounded Vietnamese lay on the ground, grasping and writhing in the sun, watched by young Cambodian soldiers who lounged against the walls with spent cartridge cases around their feet.¹⁷

After the victory of anti-American imperialists in Vietnam War, Yuon silently have so brutally murdered too far many Khmer Krom Buddhist monks and Khmer Krom people so far so worse.

¹⁵ <http://www.zmag.org/zmag/articles/hermansept97.htm>

¹⁶ bruce@interaccess (Bruce Sharp) Newsgroups: alt.fan.noam-chomsky Date: 27 May 1995 04:57:16 GMT

¹⁷ William Shawcross: Sideshow: Kissinger, Nixon and the Destruction of Cambodia (1986) P.133

The people in the outside world who have been completely cut off from the Khmer Krom victims since 1975. There is no a single foreign journalist/writers... know nothing about Yuon who are the silent murderers keep enjoying to kill Khmer Krom people at their free will. The Dark Stone Age came to rule over Khmer Krom people with the hot-iron hands of Hanoi's Communist Terror Regime. Only God and Lord Buddha heard the painful cries of Khmer Krom people in Khmer Krom when they were led away to be brutally butchered by the murderous Yuon Communists in the name of Cap Tren/Angkar Leu in every province. Where is UN? Are you sleeping now in a comfortable hotel/motel with your eyes being closed like that?

After the Vietnam War, the government of the Socialist Republic of Vietnam took control over Kampuchea Krom since April 30, 1975, has continuously oppressed Khmer Krom across all provinces of the Mekong Delta, which including the province of Bac Lieu, Soc Trang, Tra Vinh, Vinh Long, Can Tho, Kien Giang, An Giang, etc. Khmer Krom people who aspire to preserve their religion, culture and tradition have been brutally murdered, regardless those who have devoted for the communist movement during the Vietnam War, I.E. the murder of the most Venerable Kim Toc Chon in 1986 and many others. There were cases where Khmer Krom who served in the government and the Vietnam communist party, and have the courage to demand the racial equality between the Khmer and the Vietnamese, were either got fired or forced to retire, or died in a sudden dead without any reason. There also Khmer Krom Buddhist leaders had died in the sudden dead without any reason.

Some American officials had feared there would be riots in the city and a rush for the landing zone-as there had been in Danang in South Vietnam-when the people finally realized the Americans were abandoning them. There was nothing of the sort. The gap between and American perception remained as large as ever.¹⁸

30 April 1975 was the Dark Age, in which vampires/Draculas/imps/ghosts/demons/evil-spirit/phantom/ghouls/ spectres/poltergeists/banshees were all vicious murderous Communist Vietminh and Vietcong to come out of the jungles everywhere in both Khmer Krom and Khmer Kandal to brutally murder millions of Cambodians. Especially Khmer Krom Buddhist monks and Khmer Krom people, who were noiselessly butchered at its free will, painfully cried for help from the people in the outside world to rescue them all from the murderous Vietminh and Vietcong, but in vain. The Murderous Yuon communists keep enjoying killing Khmer Krom people and Buddhist monks so freely without being afraid of anyone-especially of Human Rights Watch and the UN at all...etc. Clearly, Khmer Krom has silently fallen into the hands of Yuon Vietcong monsters whose hot-iron grips are to control and lead all Khmer Krom people and Buddhist monks on the noses:

After the complete occupation of South Vietnam by the Communists, the Khmer Krom people were put under the domination of the Vietnamese Communist authority. In that period Khmer

¹⁸ William Shawcross: Sideshow: Kissinger, Nixon and the Destruction of Cambodia (1986) P.362

Krom people's revolution was tightly maintained; it was hoped that the new regime would solve the Khmer Krom problem and would respond favorable to the Khmer Krom peoples' requests. But instead, Hanoi applied an oppressive policy more barbarous than Saigon's former government. The ministry was abolished. All the Khmer Krom Buddhist and Khmer Krom leaders were arrested and sent to re-education camps, where they were exposed to torture and excessive work.

Khmer Krom people, who were tactfully conned by Yuon Hanoi communist leaders, were to have a faked-short-lived freedom of 1975 that made all Khmer Krom people to enjoy for a while. All Khmer Krom people who seemed happily with the faked peace forgetting the Yuon Hanoian Communist Leaders' Super-Dirty Demonic Tricks were to wipe out Khmer Krom race on the World Map like Champa. So Yuon Hanoian dictatorial communist leaders secretly selected many of ignorant Khmer Krom youths to be cadres/leaders of the Khmer Krom population in every village, district and province. Whereas murderous Yuon Hanoian leaders who noiselessly held the all the strings of Khmer Krom youths who brutally killed too far many of their Khmer Krom compatriots by accusing them of the traitors against Hanoi's Terror-Genocidal Regime.

“Either stay with us, or die. If you aren't with us – kill! Kill! Kill!” Such method of recruitment is the worst extermination policy against Khmer Krom people. Yuon Hanoi needs such persons as cruel and bloody ignorant children of Khmer Krom farmers to commit crimes against their fellow Khmer Krom compatriots to conceal its super-dirty demonic tricks. Nearly all Khmer Krom educated men, professionals and intellectuals are on the brink of extinction. All Khmer Krom people who are brutally forced to live in line with Yuon Hanoi Dictatorial Communists' own laws and they will not allow anyone to interfere.

To be able to exterminate the Khmer Krom people and take possession of the Kampuchea Krom, the Hanoi authority has continued applying an Aggressive, Genocidal and Destructive policy towards the Khmer Krom people similar to the one the South Vietnamese had used before. It is inflexible and unwilling to grant any of the Khmer Krom people's aspirations: it also continues to maintain a destructive policy as follows:

- 1) The Hanoi authority has established more Re-education centers than schools for the purpose of imprisoning compatriots educated Khmer Krom, religious leaders including students. The authority forced them to do exhausting work; some of them have been tortured to death. It does not grant any individual freedom to the Khmer Krom people in the Kampuchea Krom. Besides, it also forces Khmer Krom young women to marry Vietnamese in order to assimilate our people.
- 2) The Hanoi government has forbidden all political activities and forced Khmer Krom people to worship Ho Chi Minh only, and also it used an inhuman policy such as brain-washing some Khmer Krom for years.
- 3) It compelled Khmer Krom youngsters to live debauched lives. It abolished all Khmer Krom traditions and customs and it is compelling young Khmer Krom women to accept an unethical life to please Vietnamese security men and soldiers.

Consequently, agriculture centers are changing into entertainment centers. Parallel to these cases the Vietnamese authority has organized brigades to carry out secret assassinations in every hamlet and rice field. Some women walking out alone have been raped and killed by these troops.

- 4) In order to take over the Kampuchea Krom, it brought millions of millions of North Vietnamese to settle them throughout the Kampuchea Krom. Those Vietnamese have seized all fertile land and chased the Khmer Krom people away to rocky land and barren regions to isolate and more easily destroy the Khmer Krom. Besides, they have changes all the names of the hamlets, villages, routes, mountains, rivers, and lakes into Vietnamese and marked the map as their territory. Khmer Krom sovereignty was abolished and our compatriots were submitted to the Vietnamese policy against our will.

The Hanoi authority has forced the Khmer Krom to use only the Vietnamese language so that it can govern and assimilate the Khmer Krom people with ease. It uses an organized educational system with the following:

- 1) The Hanoi government confiscated all books in the Khmer language and burned them for the purpose of burying them in forgetfulness, so they could claim that only Vietnamese people were living in Vietnam. They forced the Khmer Krom people to study Vietnamese and prohibited them from learning their own Khmer language. Elementary schools in villages and hamlets are completely closed. The existing provincial secondary schools and colleges are only reserved for Vietnamese students. The government issued many obstacles and measures to weed out the Khmer Krom pupils. For example, school fees are very high and there is no boarding school for the Khmer Krom students. Also they live far from the city and do not have transportation to commute to the city to attend school.
- 2) The Vietnamese authorities urged the Khmer Krom youngsters to receive a backward and inadequate education, cutting off all knowledge from the outside world. They feared that the Khmer Krom people would become wise and discover Vietnamese deception. Therefore, their educational system was geared only to prepare people to be workers and soldiers. They concentrated on teaching the Khmer Krom children barbaric communist ideology. They tried to turn the parents against the legitimate resistance forces. They were taught to hate American, French and Chinese people accused as the murderers of their families and as the cause of suffering and death.

There were many other unknown places where such barbarous acts had been committed, but the Hanoi government always denied that such acts had been performed by its troops. Instead of ending all of these acts, Hanoi urged its troops to continue their crimes. Therefore the Communist government completely controls the Khmer Krom by force. The Khmer Krom people are not free to do as they wish. Whatever they want to do, they have to go through government channels and administrative red tape. The Khmer Krom culture requires celebrating their traditional holidays and seasonal festivities. The Khmer Krom people have a hard time getting permission for their customs and culture. Those who disobey the laws are severely punished or put in jail, tortured or have their money taken from them.

Thousands of the Khmer Krom people are still suffering in jail, having been falsely accused of being connected to French or American and Son Ngoc Thanhists', Khmer Rouge, Sihanoukists', and Son Sannists political activity... The Vietnamese are building up their strategic bases all over the Khmer Krom to control and exterminate the Khmer Krom people. They are bringing millions of millions of Vietnamese wicked settlers into the Khmer Krom to resettle permanently, taking over the fertile farming lands and wiping out the Khmer Krom culture, the ecosystem, and the vital resources of the tropical rain forest to pursue their daydream of Indochinese Communist Party/Federation, was formed in 1930, by the murderous Ho Chi Minh devil incarnate.

The Khmer Krom Tragedy of Genocide of Vietnamese colonialists 1976-1984

The Victim, name Thach Nho-Nav Rous escaped to take refuge in the Kingdom of Cambodia:

The torture that the Yuon Communist Authority committed against him. Thach Nho, known as Vong Sutha, 58 (1945), birthplace of Phum Dao Thung in Ta Khmau province.

- Have 9 siblings
- His father, Thach Suas
- His mother, Thach Se
- Thach Nho, was born in the year of Yuon implementing political genocide against Khmer Krom people from being wiped out of this planet.
- Thach Nho formed the Movement Resistance in 1976 (Freedom of Great Solidarity National Liberation Party of Khmer Krom). His Movement Resistance formation was strongly supported from Maha Son Thong, the President of Front of Cuu Long, as both MP and member of Vietnamese Central Communist Party. And Maha Vinh Cuong as the President of the Khet Hau Giang Front, as both MP and member of the Vietnamese Central Communist Party.

According to Thach Nho's speech that, why these two dignitaries supported him because Yuon betrayed not following the agreement that was signed with Samdech Norodom Sihanouk.

- Furthermore during the period of resisting, and the time that the South was completely liberated. The Party and Vietnamese Government raised their political goal that they would give freedom to the all nationals who lived in their Great Family, especially Khmer Krom people.
- In the end, the Vietnamese Government brutally oppress Khmer Krom people and Buddhist monks instead. Imprisoning Khmers for torturing. Imprisoning Buddhist monks who were accused of being American CIA, which frightened Buddhist monks to run away from Wats to hide in the jungles or they were captured to be killed at once like the case of Ven Thach Thoeun was the Abbot of Wat and Annu Kaun lived in Wat Kampi Sar Kar (Prek Chrov), Phum Samouth of the East, Commune of A Vinh Trach (old name), Srok Puthle, Khet Pol Lieu. At the same times, there were also two other Preah Gru/Abbots who set out from 1976 to 2003, neither corpses nor news of them.

To see that I came across the strategy, above two dignitaries who encouraged me to have politicised that, if we didn't do it, sooner or later, the Vietnamese Government would kill us all the same. Because time after time only seeing that the Vietnamese authority checked up in every Khmer house, confiscating everything consisting of knives and so on. In each house they let us have one knife for only cutting fish.

During the time, I formed the Movement Resistance, I tried to get Khmer nationalists to uprise of resisting; those who were Achar Hieng Thach Saveth, Thach Chant as colleagues and other thousands of Khmers participated in our Movement Resistance. This was the first time movement had to be defeated, the Vietnamese government killed some. Some were imprisoned. Some had fled. Some crossed the border to the Third Country. Some have hidden themselves in the country.

The second time, again, the Vietnamese Authority arrested Achar Danh Tieng, Ly Chhun, Ly Thanh Tam, Thach Ngoc Son, Ven. Kim Toc Chong-Preah Mee Kun of Khet Cao Long (Heard that his stomach was cut open in prison), Gru Krong Preah Tech Kun Thach Chant of Abbot of Wat Dayta Pai, Gru Duc Tu of Abbot of Wat Bralien.

As for me, I was arrested by the Vietnamese Authority on 8-7-1985. They read their verdict sentencing me to 18 years imprisonment. When they arrested me. They first detained me in the District of Police Headquarter for three days. Within three days, I was allowed to eat a small bowl of rice/porridge and two spoons of water a day. During the day, they didn't torture me. During the night time at about 7-8pm, they started to hit me for cross-examination. I was hit unconscious in one night a few times because of thrusting me with a gun, fists, elbows, knees, holding hair on the head banging against the concrete wall, twisting testicles.

On fourth Day, they sent me to Tinh Hau Giang. Arriving at the province prison, I was carried off the truck dropping into the shackle in another new way. They squeezed my head so hard and then hang a drum of water over my head above 2 metres high. They connected a hose to let the water dropping on my head day and night. Three days later, they came to interrogate me again and again. And then I was interrogated once a week. They dropped water my head for 20 days, and then stopped.

Time after time again, they hit me for interrogation when I was unconscious. They walked off.

I don't expect that I'm still alive as today because this torment I can't find a word to describe at all.

These are the truthful words that I've just mentioned as above. (Thach Nho)

Since 16-November-1976, I was arrested and taken to be imprisoned by Yuon in Long Ho Province. Yuon interrogated and tortured me with electric shock, pouring shampoo, fish sauce, roping me to unconsciousness for three times a day. And I was chucked into the cell for 4 years.

For 4 years in the dark cell of political prison, ate only two times everyday and night. Yuon allowed me to eat only a small bowl with cooked rice of half unhusked rice, a few pieces of salt. I was allowed to drink three spoonful water a day, to have shower for three cans of water. When being sick, they just ignored. "Two Aspirin tablets" for a severe sick man, or other "... "that's it. Even though at night or day, they always cuffed my legs and hands. They released me from the cell for showering, going to the toilet and un-cuffed my legs when I was only to call for interrogation.

During the day, they let me sleep for one hour, if during the night of 9pm, I was allowed to have law of sleep until 5am. If we woke up, were accused of, that we did not sleep, having intention to break the lock of the cell to escape. They walked us to be interrogated endlessly. If we could sleep, that is no problem, in the morning, they made us to carry human manures and urine to be dumped and then we were allowed to have only three cans of water to wash our body whether cleaned or not. Sometimes, we felt so thirsty, were forced to drink our own urine, which we urinated into a bamboo container that Yuon kept for urinating. Drinking urine for the present was so tragic. The prisoner of Yuon Communists, for one day seems 100 years living out of the prison "the living of ordinary people".

On 30-April-1980, The Yuon Court sentenced me, Kim Keo, imprisoned for 15 years with forced labours such as carrying human manures to be dumped and so on.

In 1980, the same Yuon had killed 51 political prisoners, in which there were 3 women and 48 men in Long Ho and Preah Trapeang/Tra Vinh Provinces. In 1977, Yuon terribly tortured on Khmer Krom people who were forced to do extremely hard work such as dam in Ben Gia and so on.

There were numbers of 2717 prisoners. There were 300 monks being arrested from Kanchong District and 200 other monks were taken from other villages, communes and Preah Peang province on 16-November-1976.

Both men and women were sent to Ben Gia Prison in 1977. Under the control of the chief Yuon Prison, names:

- 1) Sub-chief of Prison, name (Hai Thanh).*
- 2) Committee, name Ut Tam (Ut Tam) Truc Trai.*
- 3) Committee, name Ut Do (Ut Do) Truc Trai.*
- 4) Committee, name Tu Lien (Tu Lien) Truc Trai.*

These four men, who tortured Khmers who were in prison during torturing, spoke out to our Khmer Krom brothers: Bloody you are! Wanting to reclaim 21 provinces?

This is the brutallest word that is nothing can be compared. They forced us to do hard work such as building the dam, closing pits, clearing the forests...etc.

They compared Khmer Krom people as animals that are allowed to eat very little and then they changed to do hard work like Mr. Kim Keo who was forced to do hard work didn't agree to go along. They clubbed him to bleed through his mouth until he was unconscious and then they cuffed him every night for two years.

Every case that Yuon tortured as above-mentioned, I would like to complain requesting to the Three Institutions as aforesaid. Please help find justice for me. (Kim Pok Keo)

The Hanoi government did not apply the law to the Khmer Krom people, but only used an extermination policy. For that reason it had prepared many plans to control the people such as:

The Khmer Krom people's traditions and customs were radically abolished and the judiciary rights were cut off. The offenders had to be judged at the people's tribunals where judgement depended on the party. All documents in tribal law were confiscated and burnt. The Khmer Krom people were forced to adopt the Vietnamese one.

The Vietnamese government put into concentration camps all the compatriots, including educated civil servants and students. They were imprisoned in Hanoi, Ha Tinh, Nghe-An and many unknown places. Many prisoners went insane because of the perpetual mistreatment and hopelessness of their situation. They wait only for death as their salvation. Those who had received brainwashing drugs became crazy and useless, so they were allowed to return home in order to avoid adverse international opinion. But finally those miserable victims could not avoid death.

On 30-April-1975, Vietnamese Communist Party had defeated the Republic of South Vietnam, the Provisional Government of People's Revolutionary came to control the whole land of Khmer Krom is the part of the present South Vietnam.

But what a great number of Khmer Krom had taken part in the Revolution Movement fighting to drive out the American Imperialists, didn't receive a sound result according to the Policy Rights of Communist party, which was said that after driving the imperialists out of Indochina, those minority ethnics would have to have rights in organizing their personal work. The right of separation or forming an Independent State and implementing politic regime with their selection.

In 1975, after the parliament of Vietnamese People formed Socialist Republic of Vietnam, Le Daun who was the secretary of Central Communist Party of Vietnam stated publicly in an slogan that one Vietnam, one Vietnamese people. Vietnamese Communist Party made the global unity

(Nuoc Viet Nam La mot Dan toc Vietnam la mot Dang cong sang Vietnam lam cho thong nhat the gioi) that was opposite of the wills of Khmer Krom people who wanted an independent state had self-determination on their motherland “Khmer Krom”. And political opposite essence goals of Communist Party that proclaimed in the levels of administrators and Revolutionary Army of Khmer Krom during the war against Americans, it was said that, will give back 5 large provinces in the area of Nam Bo (Khmer Krom) to Cambodians after driving Americans out. The resistance of driving the Americans out of the administrators and Khmer Army on their motherland according to the line of the Communist Party, later we knew that being conned by Hanoi leaders.

On 16-11-1976, those Khmer Nationalist Armies were ready to uprising and gun battles broke out in some areas, timed at 9am but having the planned leaked to make large Army in Khet Tra Vinh could not act. As for small army in base camps who uprose were completely defeated.

Like the case of Kim Sok who was in Khmer Nationalist Army liberating motherland from the Yuon colonialists had encountered the events that his wife Hong Song described:

Hong Song, born 1934, lived in Phum Sleng Thmei at the end of jungle (Phuoc Hung) Nikum Thkov (Tra Cuu) Khet Preah Tra Peang (Tra Vinh). Her husband, Kim Sok, both was the families of farmers. Hong Song and Kim Sok had 7 children-4 boys and 3 girls.

Nowadays, Hong Song, who have 6 children-3 boys and 3 girls, sadly described on 16-11-176, after the uprising in the Chong Prey Commune (Phuoc Hung). Phuoc Hung Authority (Chong Prey), named Tu Tieu and Nam Hai, both of them were brothers who used to going to live in Hanoi for 26 years (tap ket Ha Noi). In 1975, being head of Khum Phuoc Hung (Chong Prey) led an army to search and arrest four Armed Khmers and many other un-armed Khmers like her husband who was unarmed man didn't do activity. He, who just only was in Army Resistance Liberation of Motherland from Yuon communist colonialists, was also killed.

Hong Song continues to describe that after gun battle breakout had passed, one night-one day, she saw her husband's body on a bridge of Prek Sleng with other 4 Khmer men whose names-1 Kim Sang, about 30, -2 Kim Eng about 30, -3 Thach Rach about 40, -4 Thach Truong about 20. When Yuon completed a fingerprint form giving the bodies to Hong Song. Only a few villagers who helped carrying the body to be buried at Prey Wat Sleng Thmei among other 5 men being so afraid of having traditional funeral ceremony because Yuon threatened no-one daring to come out of the houses.

Hong Song confirms that when Yuon arrested her husband to Salaa Khum, Gru Thach Tich who was also arrested then was released. Yuon hit Kim Sok of her husband beside the torture, punching, kicking. They axed him on the head (Kim Sok). He screamed for his children in agony until he passed away. As for me, Thach Tich, was also tortured in this way but did not die. Thach Tich just died in 2000 of the terrible painful torture was left behind.

Hong Song continues to tell on that her eldest son, name Kim Ri, 19 (1976). When seeing Yuon arrested his father so, being so terrified escaping from the house for 5 months then Yuon arrested him who was thrown into the prison in Khet Cuu Long for 4 years. Whilst her son was imprisoned, Hong Song had visited too, but the guard didn't allow Hong Song to see her son's face (Kim Ri). They accepted things that she sent to her son only.

On 16 November 1981, they brought her son to be sentenced in Tra Vinh "Khet Preah Tra Peang). When the Cuu Long Court opened the hearing sentencing her son. She was allowed to take part in three days' hearing but didn't speak to her son at all, only saw each other from distance. No lawyer to defend, and Yuon didn't allow to complain a word in that hearing of her son who was sentenced to death in the Court of Khet Cuu Long with other two Khmer men, Thach Kun (birthplace of Phum Chey Tey) (Tra Vinh) and Thach Dec in Tra Vinh who was a one-leg-cripple man.

Other 18 Khmer Krom men, who were sentenced to imprisonment in the same day Kim Ri and the same case, were transferred to Ben Gia Prison in Khet Preah Tra Peang (Cuu Long).

Hong Song goes on telling that three days later, workers in the same village who went to take part in killing her son told one villager who was a generous man secretly told Hong Song about that killing. She went to that place where Yuon killed Kim Ri who was her son in the Airfield that was long-abandoned in Khet Preah Tra Peang.

Hong Song saw three poles that Yuon set up for tying her son and other two men, and three mats for wrapping those who were shot dead. The documents of the three bodies who were buried by those poles. Yuon didn't let Hong Song know about killing and didn't give the body to her to be held a traditions funeral ceremony.

After killing Kim Ri, her son, Hong Song always sneaked to offer the graves to pray for those three souls, too. Hong Song indicates that those three graves now are, perhaps, very hard to find because trees are planted on them.

After unfair death that Yuon colonialists killed her husband and son. She lives with the most painful frightening and difficulty to bring up children.

In 1992, she made her mind to run away from her beloved motherland that she had encountered so bitter, un-justice, inhumane stories under the ruling regime of Socialist Republic of Vietnamese Government to shelter in the Kingdom of Cambodia.

Today, Hong Song, who has so difficult burden, is to bring up two orphaned grandchildren, of whose parents died when they were five years old each (two her daughter-in-law died leaving children for her to raise). Her children work as pushing a kind of cart in Phnom Penh. Some sell baby eggs, bread, fruits can solve daily living and try to bring up grandchildren to learn.

Hong Song would like to request Khmer Krom Federation. Please complaint to the International Court of Justice/Penal. Please find justice for her family like other Khmer Krom in general for punishing the Socialist Republic of Vietnamese Government who have committed inhumane brutalities inflicting on the nation. (Hong Song)

In 1978 the tragedy had taken place, for Yuon destroyed Khmer Krom people once again. With a trick, the Government of Le Daun had to change a name that to break the rice cookers of Khmer Krom people. This time, they had to force Khmers of Khet Moat Chrouk (An Giang) out of their houses. By sending Yuon settlers to live in Khet Khleang, Pol Lieu, and Takhmau...etc. Houses, cows, buffalos, farms were completely robbed by Yuon. After 3 years, Khmer Krom people who were allowed to come back to their villages, were starved, did not have land, and lost houses. Children were in ignorant condition was Yuon didn't want Khmer Krom children to have high education, being afraid of Khmer uprising to claim the lost land and everything that belong to Khmer ancestors.

Between 1978 and 1979, Yuon killed Khmer Krom people in many districts, in many provinces such as in Srok Bay. Srok Chruy Nh, Srok Heung Ton Say, Srok Pra Sat Kong, Khet Khleang and many other provinces such as Khet Preah Tra Peang...etc. The reason they accused Khmers uprising, Khmer White Scarf, Khmer Issarak and Khmer Freedom Fighters...

As for educated Khmer Krom men, if were founded, who had to be imprisoned first, and then they hinted a slogan: "Rather mistakenly arresting than not releasing the wrong man." We ask ourselves if Khmer Krom people live in such Slave Regime. Is it cheaper than animals? The Justice-Lovers can help to rescue the painful suffering from Yuon-land-plunderers.

That's what the tragedy of Khmer Krom children aren't different from the event of Tae Ong. This time, having court to conceal the eyes and lying to the world opinion.

On 25-07-2003, after Phan Van Khai, Nong Duc Mach, received the news public statement of UNPO who forced Yuon to respect the human rights of Khmer Krom and give back immediately the land of 68,600 km², which Yuon colonialists have swallowed up on 4-6-1949 with the French Authority was Caston De Fait who secretly ceded it to Bao Dai. That's why mad Yuon intimidated me once again. Then, Trung Tuong Nguyen Viet Thanh secretly ordered Secret Central Policemen, Vinh and Vung in Khet Khleang to bully me once again by accusing me of a staff reporter reporting to Khmer Krom Federation and United Association of Khmer Krom Buddhist Monks, led by Ven Liv Peo. Yuon are races who never spew out venom and ambition of robbing Khmer Krom land or like torturing, killing Khmer Krom people. The killing fields still exist now! ¹⁹

¹⁹ Thanh Vann Bin. Khmer Krom Buddhist monk

Environmental Terrorism and Vietnamese settlements in Khmer Krom homeland

Posted by user - Saturday, January 18 2003 @ 07:08:35 PST

January 12, 2003

According to Khmer Krom's victims in Tra Vinh and Bac Lieu province, the government of Vietnam are committing environmental terrorism and encourage Vietnamese settlements in the areas resided by the Khmers in the Mekong Delta. In Tra Vinh and Bac Lieu province Khmer residents have been driven away from their ancestors land.

Khmer residents in Bath Krama hamlet, Cau Ke district, Travinh (Preah Trapeang) province are facing landless and homelessness problem. The government of Vietnam confiscates the Khmer Krom's homeland in the hamlet. Their home and land has been bulldozed and turn into the toxic waste dumpster. Thousand of residents in the hamlet resist the move to protect their property, however upon completion of the government on going project the remaining Khmer residents in the Bath Krama hamlet have to move out and become homeless due to fume and odour of the toxic waste dump. Similarly, Khmer residents in the Xeo Me (Deum Ompearl) hamlet of Vinh Chau district, Bac Lieu province are facing similar schemes. Their little-remaining harvested land has been encroached by the Vietnamese settlers. The Vietnamese government assists and encourages the Vietnamese settlements on Khmer Krom's homeland. The successive governments of Vietnam have used these deceitful tactics for centuries to vacate the Khmers from their homeland to pave ways for Vietnamese settlements to achieve its assimilation and ethnic reengineering policies. After the Vietnam War, the government of the Socialist Republic of Vietnam took control over Kampuchea Krom since April 30, 1975, has oppressed Khmer Krom continuously across all provinces of the Mekong Delta, which including the province of Bac Lieu, Soc Trang, Tra Vinh, Vinh Long, Can Tho, Kien Giang, An Giang, etc. Khmer Krom people who aspire to preserve their religion, culture and tradition have been brutally murdered, regardless those who have devoted for the communist movement during the Vietnam War, I.E. the murder of the most Venerable Kim Toc Chon in 1986 and many others. There were cases where Khmer Krom who served in the government and the Vietnam communist party, and have the courage to demand the racial equality between the Khmer and the Vietnamese, were either got fired or forced to retire, or died in a sudden dead without any reason. There also Khmer Krom Buddhist leaders had died in the sudden dead without any reason.

The gross violation of the Khmer Krom human rights in 1976-1979 by the current Vietnamese communist government, who have robbed their farmland, properties and murdered thousands of the Khmer Krom citizens across all provinces of the Kampuchea Krom homeland. Ten of thousands of their families have been broken and hundreds of thousands became victims. However, the Vietnamese leaders/architectures who caused such atrocities remained at large and continue to look down on Khmer Krom and disregard the international justice systems. In parallel, their (Vietnam leaders') partner, Saddam Hussein in Iraq who had committed genocide against the Kurds in Northern Iraq. Today Saddam Hussein and his cruel Baathist party have been removed from power. What the world should do to the Vietnamese communist regime today?

Posted by user - Monday, December 08 2003 @ 16:35:15 PST
From the editorial of the Voice of Kampuchea Krom, February 24, 2003 By Mr. Trieu Funan

Cambodia Solution to the Third Indochina War

129 B - The Cambodian Solution to the Third Indochina War, Cornell Review, Ithaca (n.y.), n°6, été 1979, p.35-41. By Serge Thion

Southern Khmer People Form an integral part of Vietnamese Community Hanoi, June 11 (VNA)
- The Khmer community living in the south (Nam Bo) of Viet Nam forms an integral part of the 54-ethnic group Vietnamese community, says a Foreign Ministry spokesperson in a statement released in Hanoi on Tuesday.

For hundreds of years now, Nam Bo has been a sacred territorial region of Viet Nam, the statement further notes.

“The Socialist Republic of Viet Nam exercises a policy of equalling, unity and mutual assistance among ethnic communities and she does not allow any action of racial discrimination or division. Ethnic groups enjoy the right to speak and write in their own languages, to preserve national identity and to promote their own culture,” the statement stresses. It goes on: "The Vietnamese State has implemented a policy of comprehensive development gradually improving the material and spiritual lives of ethnic minority people. This is clearly stated in the Constitution, respected and carried out in reality". It also says that ethnic groups, including the Khmer, are respected, equally treated, and given due attention and every favourable condition by the Vietnamese Government to improve their material and spiritual lives. “It is totally groundless to say that the southern Khmer people are subject to racial discrimination,” the statement affirms. It describes the fact that a group of Khmer extremists in Cambodia recently conducted extremist activities, distorting the history and groundlessly accusing Viet Nam of discriminating against the southern Khmer people as a move to jeopardise the great unity bloc of Viet Nam, to cause instability in the western Nam Bo region, to incite racial hatred, and to undermine the development of relations between Viet Nam and the Royal State of Cambodia.

“The action runs counter to the aspiration of the southern Khmer people and harms the friendly, neighbourly friendship and multi-form cooperation between Vietnam and Cambodia,” the spokesperson stresses. Vietnam and Cambodia have long established a neighbourly friendship and multi-faceted cooperation on the principle of respect for independence, sovereignty, territorial integrity and non-interference into the internal affairs of each other, the statement notes. It says: “We demand that the Royal State of Cambodia takes appropriate measures to prevent the above-said actions from re-occurring and from adversely affecting the existing fine friendship and neighbourliness between the two countries”.- Enditem English I VNA Hanoi admits mistakes in restive Central Highlands

In order to be able to carry out their devious administration, to die their acts from international opinion and from the Khmer Krom people, the Vietnamese Communists hide behind their slogan which looks logical to outsiders. They say their way of governing is based on equality; by such a

slogan they wish to conquer the Khmer Krom people's will and to use them as they wish, especially in compelling persons to serve in the military from fifteen up to forty-five years of age without sex distinction. Besides, they also are deceptive in that the Khmer Krom and Vietnamese country and people are one. They are attempting to hide their tricks from the outside world and to Vietnamise legally the Khmer Krom territory and people. The most effective methods adopt these ways:

They have installed faithful brainwashed puppets as official employees in all the administrative infrastructure services at hamlet, district and province levels for their own interests. This enables them to direct their harmful deeds on the Khmer Krom people. Hanoi has a very insidious political aim of taking possession of Khmer Krom territory.

To consolidate their position, the government assigns ignorant civil servants loyal to the party to every function from the Central echelon to the grass-roots level. As a result, all the civil servants have no initiatives but to act as the party wills. They control every aspect of the daily life of the Khmer Krom. Whoever opposes their orders must be jailed or killed. So they have isolated the people by forbidding all communication and by setting up spies to block the communication line between the Khmer Krom movement and its people.

What has Vietnam helped the Khmer Krom? Are those claims commensurate with the natural resources and other products of Kampuchea-Krom, where the Khmer Krom are the indigenous owners entitled to.

For the stormy relationship between the Khmer Krom and the Vietnamese of the last 380 years, especially in the new colonization strategy of the Vietnamese authority, has driven Khmer Krom to be one of the poorest people on earth, and has lowest percentage of intellectuals on earth. In contrary, if the Khmer Krom have the right to develop Kampuchea Krom by themselves, then the level of education of Khmer Krom shall be improved dramatically. And the standard of living of the Khmer Krom will gradually increase and eventually will be able to compare with those standards of livings of the Saudi Arabia or Brunei.²⁰

During this period, hundreds of thousands of Khmer Krom had escaped the Vietnamese persecution and crossed the border to Cambodia as refugees. Vietnamese communist forces occupied Cambodia then continued to persecute them. The late patriarch of Travinh, Venerable Maha Srey, was caught in Cambodia during his escape, forced to disrobe, brought back to Vietnam to face heavy punishment until he died in 2002 was a typical example. Khmer Krom's Hope.

²⁰ By Mr. Trieu Funan, The editorial of the Voice of Kampuchea Krom February 24, 2003

In 1978 and 1979, Khmer Krom people in the entire province of An Giang were forced to vacate their homes, their temples, yield their land, their crops to the Vietnamese communist occupation prior to its invasion and occupation.

Those Khmer Krom who returned afterward to their villages become homeless, landless, and their Buddhist Temples were looted and destroyed. The Khmer Krom people in the province have suffered heavy losses until today.

A Khmer Krom father, Chau, who has two daughters and one son, has been living in Australia for more than 20 years, sadly told me as above mentioned. Today one of his daughters, who has a Yuon boyfriend, told her mother to divorce her father because he does not like her to have a Yuon boyfriend. He really hates Yuon so much in his gut because Murderous Yuon Communist, Colonialist and Imperialist leaders who forced him out of his house when he, his family and other villagers came back to their villages, which already were filled up with all illegal Yuon settlers in there. Now he can't visit his family back in Khmer Krom. If he went there right now, he would be arrested on the spot.

Your Free Press in East Asia

Vietnam Diary 2: A Tiger Unleashed

2005.07.01

Radio Free Asia

I've heard complaints about how Party bosses have profited from the Saigon boom. Not long after North Vietnamese tanks arrived to "liberate" Saigon on April 30 1975, the new leaders and their supporters began to take over the best land, buildings, and jobs. "They took this villa, that building, and that property," says one of our taxi drivers, gesturing to the right and left as we drive through downtown Saigon. He is, of course, a native southerner who had hoped the communists would live up to their rhetoric about socialist morality. They didn't.²¹

These are the ninth roots of the reasons that the Khmer people who really considered Yuon as their 3-Century-Leeches-Hereditary Foes who are the worst murderous violators of human rights on earth. And this was the seventh Killing Fields that Yuon committed against Cambodians in the bitterest past. Yuon colonialists and imperialists are still trying to cover up their One Million Super-Dirty-Demonic Genocidal Plans against Khmer Krom before eyes of people in the outside world. Who created Killing Fields in 1975 to 1979 to brutally massacre more than 3 million innocent Cambodians, more 460,000 lives 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. Why were about three million Cambodian lives spent from 1975 to 1979 like that? Without about 3 million Khmer Kandal lives

²¹ Produced for the Web by Maggy Sterner

were spent; can all Khmer Krom people, who are still living in Khmer Krom/South Vietnam, be allowed to reveal their Endless Past and Present Unforgettable Painful Suffering Tragedies to the UN and world like that? No, they can't. Why can't they? Because all their mouths are completely shut up automatically, and all Khmer Krom educated men are also hunted down to be eliminated.