

Teacher's Lesson Plans – Cambodia

Written by Bhavia C. Wagner, educator and author of *Soul Survivors – Stories of Women and Children in Cambodia* with support from Northern Illinois University.

Introduction

Nine lessons relate to the subjects of Cambodian history, art and culture, genocide, human rights, landmines, sweatshops, refugees in America, war and peace, and powerful women. Each lesson plan relates to chapters in *Soul Survivors – Stories of Women and Children in Cambodia* by Carol Wagner. The lessons are taught through the life stories of Cambodian people. Lists of related books, videos and websites are included. These lessons may be used in sequence or individually. The first lesson is a good overview of the country and is a useful introduction to any of the other lessons.

Cambodia is a dramatic country. Within its history are the mystique of a beautiful ancient empire, the horrors of genocide and war, and the excitement of an emerging democracy. It has opportunities for students to learn about how the US government affects the lives of people in other countries, both negatively and positively. Students discover how their personal clothing purchases impact people in Cambodia. They gain insight as to what it is like to be a refugee in this country. Students are inspired by strong Cambodian women who put into action their desire to benefit humanity.

Grade Level: 8 – 12 (written for high school, but adaptable for middle school)

Materials Needed: Copy of *Soul Survivors – Stories of Women and Children in Cambodia* by Carol Wagner (now out of print, but used copies are available from online bookstores). World map.
Optional: Students can use the internet for research.

Lesson One – Introduction to Cambodian History - Students gain an overall picture of Cambodia's history, appreciate how ancient Angkor still lives in Cambodian culture, understand the resentment that builds during foreign occupation, and get to know a Cambodian student named Daravuth and the challenges he faces.

Lesson Two - Genocide in Cambodia – Learn to recognize the eight stages of genocide, as they occurred in Cambodia and elsewhere, and what can be done to prevent each stage. Meet a 15 year-old girl who survives the genocide and works to rebuild her life. She becomes the leader of an organization working to help poor women.

Lesson Three - Human Rights in Cambodia Learn about human rights in Cambodia through the story of Chath, a genocide survivor and US refugee, who now works for a Cambodian human rights organization. Discuss the Universal Declaration of Human Rights and how they have been violated in Cambodia and in our own communities. Learn about non-governmental humanitarian organizations in Cambodia.

Lesson Four – Sweatshops in Cambodia Through the study of sweat shops we explore the link between American students' clothes and exploitation of Cambodian garment workers. Students will consider what can be done about sweatshops.

Lesson Five - War and Peace in Cambodia Discuss the role of US foreign policy and how it affected Cambodia from 1969 through today. Learn about US aid to Cambodia, activities of the UN and the Buddhist peace movement.

Lesson Six - Cambodian Artists and Culture Through the stories of a dancer and a weaver students will learn about Cambodia's traditional arts of classical dance and silk weaving. Students will also learn about other aspects of Cambodian culture including food, celebrations, holidays, language and literature.

Lesson Seven - Powerful Women in Cambodia Students will read the personal stories of two women in Cambodia. One became a doctor and the other started a non-profit organization to help poor women. Students will learn about the problems facing women in Cambodia and how to improve the status of Cambodian women.

Lesson Eight - Landmines in Cambodia Students will read the story of Maline, a school girl who stepped on a landmine and survived. They will learn about landmines, demining efforts, the campaign to ban landmines and what we can do.

Lesson Nine - Cambodian Refugees in America The topic of refugees will be explored through the stories of two orphaned Cambodian boys who came to live in the US. What challenges did they face? What are the similarities and differences between their culture and life experiences and our own? How can we help refugees?

These lessons plans are available on the web at www.niu.edu/cseas/outreach. Click on Elementary and Secondary Schools Lesson Plans and then go to Cambodia.

Bhavia C. Wagner is available for questions or speaking engagements and can be reached at cambodiaedu@hotmail.com.

Lesson One – Introduction to Cambodia

Goals: To gain an overall picture of Cambodia’s history.

To appreciate how ancient Angkor still lives in Cambodian culture.

To understand the resentment that builds up during foreign occupation.

To get to know a Cambodian student and the challenges of his life.

Homework prior to class. Read Summary of Cambodian History (Appendix A). In *Soul Survivors* read the chapter titled “Daravuth.” (Note for teachers: Daravuth is a Cambodian boy who lives in an orphanage. He tells about going to school, his friends, what he likes to eat, sports, music, overcoming difficulties and being kind to others.)

Answer the following questions:

1. What helped Daravuth succeed in life?
2. What challenges did Daravuth overcome?

In Class – The teacher leads an interactive discussion introducing Cambodia, including a recap of the history reading.

Materials needed: world map, optional: picture of Cambodian flag (with image of Angkor Wat; try www.flags.net)

Geography of Cambodia

Where is Cambodia located? Southeast Asia, neighbors with Vietnam, Laos and Thailand. **What is the name of the capital?** Phnom Penh

What is the climate like? It is located close to the equator. It is hot and tropical with a rainy season and a dry season.

Tonle Sap is a great lake in Cambodia and there are many rivers. **What kind of food could you get in a country with lakes and rivers?** Cambodians catch fish and grow rice. Eighty-five percent of the people are rice farmers.

Language – The language spoken in Cambodia is called Khmer or Cambodian. The people who live there are also referred to as Khmer or Cambodian. You can use either word.

History - Cambodia has had many different types of government during it’s history. (Teacher’s note: the answers to the following questions can be elaborated on)

Can you name some types of governments? (democracy, kingdom, communist)

What was the famous ancient government in Cambodia? The Kingdom of Angkor.

Who can tell us something about this period? Such as territory, temples, religion, slaves, life for peasants, threats.

What happened to Angkor? Decreased in size and power due to invasions from Thailand and Vietnam.

Which foreign country colonized Cambodia? The French took over.

What was an advantage of being controlled by the French? Cambodia was protected from its invading neighbors.

What was a disadvantage? They lost their freedom. They felt resentment toward being controlled by foreigners. Was America ever controlled by foreigners? How did we feel? What did we do? Does the US exercise colonial power over any countries or territories? Puerto Rico, Siapan (location of US sweatshops)

When did Cambodia become independent from France and who ruled the country? 1954
Prince Sihanouk

Why did the US start bombing Cambodia in 1969? Because they thought Cambodia was supporting the Vietnamese communists.

What happened in 1975? The genocide began. The Khmer Rouge took over, put everyone in work camps and started killing educated people. 1.7 million people died from execution, starvation or disease over the next 4 years. (Teacher's note: Lesson 2 is devoted to the genocide)

How did the genocide end? The Vietnamese invaded and pushed them out in 1979.

What was the attitude of the Cambodians toward the new Vietnamese-backed government?
They were glad to be free from the Khmer Rouge but they didn't like being controlled by the Vietnamese.

Who was the civil war between? The Cambodian government vs. the Khmer Rouge and other groups.

What finally ended the civil war? Pol Pot's death. It is interesting that one man was able to keep the brutal Khmer Rouge movement going for over 20 years after the genocide ended.

Who is the current leader of Cambodia? Hun Sen

What happened to the Khmer Rouge leaders? All but two of them live freely. The United Nations and Cambodia are negotiating to set up an international tribunal to bring the Khmer Rouge leaders to trial.

What is Cambodia like today? Buddhist, democratic, recovering from genocide, poverty, lack of schools and medical care, government corruption.

What did you find interesting about Daravuth's story?

- Why was he well-liked by the other orphans?
- How does he deal with anger?
- How did corruption affect his education?

In 1999 Daravuth won the immigration permit lottery in Cambodia and was given permission to move to the US with his wife and son. He lives in Philadelphia, Pennsylvania. If you'd like to write Daravuth you can send an email to cambodiaedu@hotmail.com and it will be forwarded to him.

Website Resources on Cambodia - Three of my favorite sites:

1. PBS Frontline/World: Cambodia – Facts and Stats
(www.pbs.org/frontlineworld/stories/cambodia/didyouknow.html)
2. Cambodia – A Country Study (use Google to find this website – it is through the Library of Congress) Excellent summaries of Cambodia's historical periods.

3. To read about current events in Cambodia use www.google.com to search for “Yahoo World News Cambodia”

More links for Cambodia can be found at:

East and Southeast Asia: An Annotated Directory of Internet Resources
(www.newton.uor.edu/Departments&Programs/AsianStudiesDept/cambodia)

Mekong Net: Beauty and Darkness – The Odyssey of the Khmer People
(www.mekong.net/cambodia/index) Lots of links and a collection of articles, essays, and photos focusing on the Khmer Rouge campaign.

Asian Educational Media Service (www.aems.uiuc.edu) Links to lesson plans, geography, culture, maps, photos, news, historical sites, human rights, portals

Web sites with background information on Cambodia:

Cambodia NGO Forum www.bigpond.com.kh/users/ngoforum
Embassy of Cambodia www.embassy.org/cambodia
Cambodia Information Center www.cambodia.org
US Indochina Educational Foundation www.usief.org

Books about Cambodia

Soul Survivors – “Further Reading Chapter” lists books on Cambodia by category.

Emily’s Books is an online bookstore with an excellent collection of books on Cambodia for children and adults, also music and videos. www.emilysbooks.com

Sharma, Sanjeev. **Cambodia: A Historical Overview**. 1994. University of Hawaii at Manoa. 179 pages. A comprehensive middle/high school workbook on historical and contemporary Cambodia. Includes exercises, maps, discussion questions, and tests. \$10 plus shipping. (use Google to find the website for University of Hawaii, Center for Southeast Asia Studies, Outreach)

Brown, Ian. **Cambodia – An Oxfam Country Profile**. 2000. 88 pages. The background, issues and people. Excellent for students!

Chandler, David P. **The Land and People of Cambodia**. 1991. Harper Collins Publishers. David Chandler offers a comprehensive and readable introductory portrait of the history, geography, people, culture, government and economy of Cambodia. He examines how a proud people who once had built the great temples of Angkor Wat and who had established their own culture, endured repeated foreign invasions, civil war, and repression and who must now find the cultural resources to rebuild their nation and their lives.

Videos about Cambodia’s History

Samsara: Death and Rebirth in Cambodia 29 min; video; color. A video about survival and recovery in Cambodia, by Ellen Bruno. Documents the lives of the Cambodian people, long troubled by war, and brings a humanistic perspective to a country in deep political turmoil. Focuses on the Cambodians' struggle to reconstruct their shattered society in a climate of war and with limited

resources. Ancient prophecy, Buddhist teachings, folklore and dreams provide a context for understanding the Cambodians' world view and philosophies which guide their lives.

Cambodia: The Prince & the Prophecy 80 min; video; color. To understand Cambodia, this program delves to the roots of its culture and its conflicts--it looks back to the time of the great kings of Angkor, how they ruled and how they survived as their empire crumbled; Cambodia's fears and response to the thrust of their Vietnamese neighbors; the impact of colonization by France and the struggle for independence in Indochina after the Second World War. Explores the years of Prince Norodom Sihanouk's rule, his juggle for peace, his charisma and contradictions. Follows the Prince's overthrow, and traces Cambodia's destruction during the five years of war before Pol Pot's Khmer Rouge came to power and launched their revolution. (James Gerrand; 1988)

Cambodia Kampuchea 60 min; video; color. Exposes the nightmare of the revolution unleashed by Pol Pot's Khmer Rouge after their victory in 1975. Explains the paranoia and provocations that led to the Vietnamese invasion; the famine, exodus and grinding war of resistance that followed; the struggle for peace in Kampuchea that continues to the present day. A sequel to Cambodia: The Prince and the Prophecy. (James Gerrand; 1988)

Summary of the History of Cambodia (Appendix A)

Ancient Kingdom of Angkor - The first government in Cambodia was a kingdom. The ancient Kingdom of Angkor lasted from 802 to 1431 AD. At its peak, this powerful empire extended into Thailand, Vietnam and Laos and had a population of 30 million people. Many of the kings who ruled during this time associated themselves with one of the Hindu gods and then built a temple using slaves to honor the god and himself. Most of the temples were built of stone and have myths and stories carved in their walls. Beautiful dances were performed for the king. Today people from all over the world travel to Cambodia to visit these beautiful ancient temples which are one of the largest religious structures in the world. Another word for temple is wat. The most famous temple is named Angkor Wat.

Over time the predominant religion of the Khmer kings shifted from Hinduism to Buddhism and fewer temples were built. In 1431 an army from Thailand invaded Cambodia and took treasures from one of the temples. Later the Vietnamese invaded. Cambodia eventually lost a large part of its territory to Thailand and Vietnam. The capital of Cambodia was moved to Phnom Penh.

Even though the kingdom downsized, life for the peasants, which was most of the population, didn't change a lot over the next 400 years. They grew rice, lived simple lives in the rural areas, and sought protection from those in power.

French Colonial Period - The French arrived in 1863 and took over Cambodia. They controlled the country, but allowed King Norodom to be a symbolic king. One positive contribution from the French was the restoration of Cambodia's ancient temples from the Angkor period. The French also offered protection from Cambodia's invading neighbors, Vietnam and Thailand. The negative side of French colonialism was that Cambodia lost its freedom and was being controlled by a foreign country. In 1954 Cambodia became independence from France. Prince Sihanouk ruled the country until 1970.

US Bombing of Cambodia - In 1969 the Vietnam-American War spilled into Cambodia when the US started bombing Cambodia. International law states that it is illegal to bomb a neutral country, which Cambodia was, but the bombing continued for four years. The US felt that some people in Cambodia were helping the Viet Cong. In 1970, when Prince Sihanouk was on a trip to France, General Lon Nol took over Cambodia. Lon Nol supported the US in the Vietnam War. In 1970 US and South Vietnamese troops invaded Cambodia and war broke out throughout the country. Between 1970 and 1975 several hundred thousand people died in Cambodia.

Khmer Rouge Genocide - The communist movement started in Cambodia in the 1940's to oppose the French rule. After independence from France, the communists continued to work for better treatment of the peasant farmers in Cambodia. The communists were called the Khmer Rouge (meaning red Cambodians) and were led by Pol Pot. In 1975, the Khmer Rouge took over Cambodia. They had a vision of creating a country without class, where everyone was equal. However they were very brutal and started executing everyone who was middle or upper class. They moved everyone out of the cities and put them in slave labor camps in the rural areas. There was not enough food or medicine, so many people died from starvation or disease. During the four year reign of the Khmer Rouge, 1.7 million people died.

The Khmer Rouge invaded Vietnam, in an attempt to reclaim Cambodia's former territory. This provoked Vietnam into invading Cambodia, ousting the Khmer Rouge and taking over the country in 1979. Many Cambodians fled to the Thai border in 1979, when the Vietnamese were fighting the Khmer Rouge. These people became refugees and lived camps just over the Thai border. Some were given permission to move to the US. Now there are about 250,000 Cambodian-Americans living in the US today.

Vietnamese-backed Government - Vietnam controlled Cambodia from 1979 to 1991. Vietnam was a communist government, but it was very different from the Khmer Rouge. Vietnam helped Cambodia rebuild roads, hospitals and schools – everything the Khmer Rouge had destroyed.

Civil War - Some Cambodians did not like being controlled by Vietnam, their former enemy, so they started a war against the Vietnamese-backed Cambodian government. This civil war included people who were loyal to the king, people with business interests, and the largest group was the Khmer Rouge, still led by Pol Pot. The Khmer Rouge kept fighting the government until 1998 when Pol Pot mysteriously died the day before he was to be taken prisoner by the US.

Democratic Elections - In 1991 the Vietnamese left Cambodia because the Soviet Union collapsed and withdrew their aid from Vietnam. The United Nations then took over and helped Cambodia prepare for democratic elections. The first democratic election was held in 1993. Hun Sen and Prince Ranariddh became co-prime ministers. Hun Sen won the national election in 1998 and again in 2003. Hun Sen's government has had a lot of corruption. Powerful government officials have taken land, forests, and fishing rights from poor peasants.

Cambodia Today – The Cambodian culture is strongly influenced by the Angkor Period. The music and royal dance from the ancient empire are still performed today. The religion of ninety-five percent of the people living in Cambodia is Buddhism. The two biggest holidays are the Cambodian New Year which falls in April and the Water Festival in November. Once one of the most powerful countries of the world, Cambodia is now among the 10 poorest.

Cambodia's Challenges – Cambodia is still recovering from the Khmer Rouge genocide, when a quarter of the population, including most of the educated people (such as doctors and teachers) were killed. There still is a shortage of schools and hospitals. Half the women and 25% of the men living in Cambodia did not have an opportunity to go to school and cannot read or write. Only 30% of the population has access to clean drinking water. Almost half of the children in Cambodia are malnourished. There are 4 to 6 million landmines in Cambodian soil which are still being stepped on each day by civilians. Cambodia's greatest challenges today are poverty and government corruption.

Lesson Two - Genocide in Cambodia

Goals: To learn about Cambodia's genocide.

To understand what factors lead to genocide.

To learn how to prevent genocide.

To meet a 15 year old girl in Cambodia and hear about her life during and after the genocide.

Homework Prior to Class - In *Soul Survivors* read "Chronology of Cambodian History;" "Cambodia's Trauma and the Khmer Rouge," and "Serey Phal."

Answer the following questions:

1. What was the Khmer Rouge's vision for Cambodia?
2. Why did the Khmer Rouge kill educated people?
3. How was Serey Phal's life changed by the genocide?

In Class

Teacher's note: If you can devote two classes to studying genocide, then show the film "The Killing Fields" in the first class, available from most video stores. If you only have one class period, then you can encourage the students to watch "The Killing Fields" for extra credit.

Discuss the Eight Stages of Genocide – Based on the work of Gregory Stanton
(www.genocidewatch.org)

Genocide is a process that develops in stages that are predictable as well as preventable. If you have time, have the students suggest examples for each of the stages.

1. Classification - All cultures put people into categories creating "us and them" by ethnicity, race, religion or nationality. German vs. Jew. Hutu vs. Tutsi. Heterosexual vs. Homosexual. Colored vs. White. In Cambodia it was the capitalists (considered tainted by foreign influences) vs. farming peasants (considered pure).

The main prevention measure is to teach tolerance and understanding and to promote classifications that transcend the divisions, such as common language, religion or national identity. Also address the inequalities that build resentment, such as poverty.

2. Symbolization – We give names or symbols to the classifications. We name people "Arabs" or distinguish them by dress. Symbols may be forced on unwilling members of the hated group. The Nazis made Jews wear yellow stars. In Cambodia the urban dwellers were given blue scarves and targeted for execution.

To stop symbolization, hate symbols can be legally forbidden (such as swastikas). Gang clothing can be outlawed as well. Denial of symbolization can be powerful, as it was in Bulgaria, when many non-Jews chose to wear the yellow star, depriving it of its significance as a Nazi symbol for Jews.

3. Dehumanization – One group denies the humanity of the other group. Members are equated with animals, vermin, insects or diseases. Dehumanization overcomes the normal human revulsion against murder. In Cambodia, the Khmer Rouge dehumanized capitalists and ethnic groups like the Vietnamese, Cham and Chinese. The US justified bombing Cambodia because we believed communists were evil.

For prevention, hate radio stations should be illegal and hate propaganda in print should be banned. Hate crimes and atrocities should be promptly punished.

4. Organization – Genocide is always organized, usually by the state, though sometimes informally or by terrorist groups. Special army units or militias are often trained and armed, as were the Khmer Rouge. Plans are made for genocidal killings. Sometimes a charismatic leader with a solution for improving a nation in crisis rises up, like Hitler or Pol Pot. Cambodia had just been through war and the country was in chaos.

To stop this stage, membership in the militias should be outlawed. Their leaders should be denied visas for foreign travel. The UN should impose arms embargos on governments involved in genocidal massacres and create commissions to investigate violations. In the case of Cambodia, China supported the Khmer Rouge during the genocide and the US supported the Khmer Rouge after the genocide. There were reports of genocide in Cambodia, but they were not investigated.

5. Polarization – Extremists drive groups apart. Hate groups broadcast polarizing propaganda and may target moderates. Laws may forbid intermarriage or social interaction. The Khmer Rouge started out by intimidating the school teachers.

Prevention may mean security protection for moderate leaders or giving assistance to human rights groups. Assets of extremists may be seized.

6. Preparation – Victims are identified and separated out because of their ethnic or religious identity. Death lists are drawn up. Victims are often segregated into ghettos, forced into concentration camps, or confined to a famine-struck region. The Khmer Rouge forced everyone in work camps and then identified those they wanted to kill.

At this stage, a Genocide Alert must be called. With the support of the UN Security Council, armed intervention should be prepared, or heavy assistance to the victim group in preparing for its self-defense.

7. Extermination – Extermination begins, and quickly becomes the mass killing legally called “genocide.” It is “extermination” to the killers because they do not believe their victims to be fully human. Only one of the Khmer Rouge leaders living today feels any remorse about his actions. Pol Pot said he has a “clear conscience.”

At this stage, only rapid and overwhelming armed intervention can stop genocide. Safe areas or refugee escape corridors should be established with heavily armed international protection.

8. Denial – Denial always follows a genocide. It is among the surest indicators of further genocidal massacres. The perpetrators deny that they committed any crimes, and often blame what happened on the victims. They block investigations of the crimes, and continue to govern until driven from power by force, when they flee into exile. There they live freely, unless they are captured and a tribunal is established to try them. The Khmer Rouge continued to massacre ethnic-Vietnamese for 20 years following the genocide. Only two Khmer Rouge leaders have been captured and charged with crimes against humanity. The rest live freely.

The best response to denial is punishment by an international tribunal or national court. There the evidence can be heard and the perpetrators punished. Ultimately, an International Criminal Court needs to be established. The UN is working with Cambodia to set up an International Tribunal to bring the Khmer Rouge to trial.

Alternative Exercise (simpler)

What factors helped cause genocide in Cambodia? (previous governments were corrupt and didn't treat people well, hatred toward the rich, racism toward Vietnamese, chaos due to bombing, destabilizing the government by overthrowing Prince Sihanouk, charismatic leader with a strong vision, socialist and Maoist ideology)

Why were the Khmer Rouge so angry? (anger due to economic injustices and foreign intervention, from the French and US and historically from the Thai and Vietnamese; fear of loss of sovereignty; numbing due to exposure to violence in civil war; anger from exposure to domestic violence in childhood)

International Tribunal Cambodia and the United Nations are negotiating to set up an International Tribunal to bring the Khmer Rouge leaders to trial for their crimes against humanity. For the latest news about the tribunal use www.google.com to search for “Yahoo World News Cambodia”

Form groups of three. Each group should:

Make a list of ways genocide can be prevented in the future. (treat people fairly, help poor people, try to stop domestic violence through education, help people overcome racism, use the United Nations to stop brutal leaders)

Have each group share their lists.

The Next Genocide Which countries do you see factors similar to those that preceded the Cambodian genocide? (extreme hatred and racism between Jews in Israel vs. Arabs in Palestine, Hindus in India vs. Muslims in Pakistan, tribal groups in Liberia; unstable countries with warlords: Colombia, Afghanistan, Somalia)

Websites about Genocide and Cambodia’s International Tribunal

Genocide Watch www.genocidewatch.org

Cambodian Genocide Program www.yale.edu/cgp

Documentation Center of Cambodia www.bigpond.com.kh/users/dccam.genocide

Crimes of War Project www.crimesofwar.org/onnews/news-cambodia.html

Books about Genocide in Cambodia

Chandler, David P. **Brother Number One: A Political Biography of Pol Pot.** 1992. Westview Press.

Becker, Elizabeth. **When the War Was Over: The Voices of Cambodia’s Revolution and Its People** 1986. Simon and Schuster.

Vickery, Michael. **Cambodia 1975 – 1982.** 2000. Silk Worm Books.

Video about Genocide in Cambodia

“The Killing Fields” available in many video stores.

Lesson Three – Cambodia and Human Rights

Goals: To learn about international human rights.

To study human rights in Cambodia.

To learn what we can do to uphold human rights and support the work of NGO's.

To meet a Cambodian boy who suffered human rights abuses and ended up working for a human rights organization.

Homework Prior to Class – Read the Universal Declaration of Human Rights Plain Language Version (www.un.org/cyberschoolbus/humanrights/resources/plain). In *Soul Survivors* read the chapter “Chath.” (Note to teachers: Chath is a boy who survived the genocide and then experienced racism in the US, but ended up returning to Cambodia to work for a human rights organization.)

Answer the following questions:

1. From the list of 30 human rights, which are the 10 most important in your opinion?
2. How were Chath's human rights violated in Cambodia?
3. How were Chath's human rights violated in the US?

Extra credit – Read the Amnesty International annual report on Cambodia (available on line www.amnesty.org) and summarize the current human rights issues.

In Class

Discussion of Basic Human Rights - In groups of 5, read the Universal Declaration of Human Rights Plain Language Version and make a list of what you think the top 10 human rights should be.

Each group will post their list for all to see.

Do you see anyone in your community whose human rights may be violated? (homeless people without food or shelter, poor people who can't afford medicine, hate crimes against people, racism)

What can be done to help them?

How were human rights violated in Cambodia in the past?

What do you think human rights violations in Cambodia may be today?

- Lack of food, housing, medicine, education, jobs
- Racism and hate crimes towards the Vietnamese
- Political violence - prior to local elections in 2002 at least 17 candidates were reported to have been killed.
- Torture and ill-treatment in prisons is common.
- The criminal justice system is weak and corrupt. The person who pays the judge wins the court case.

Non-governmental Organizations or NGOs are working for human rights in Cambodia. Some of these groups are building schools and medical clinics, others offer loans to widows to start raising pigs, cows or chickens. One way we can help poor people in Cambodia is to support the organizations that are helping them.

Help build a school in Cambodia – Friendship with Cambodia (www.friendshipwithcambodia.org) a non-profit organization in the United States provides partial grants to communities in Cambodia to

build schools. The grant often covers the cost of the roof, and the community provides the rest of the materials including the walls and desks. For \$800 your class can help build a two room elementary school in Cambodia.

Meet students in Cambodia – Cambodia Classroom is a website for children who through their schools, can share the lives and culture of children in Cambodia. (www.classroomcambodia.net)

Help young people in Cambodia who are working to rebuild their country - Cambodian Volunteers for Community Development is a Cambodian organization that involves youth in the rebuilding of Cambodia through community service. It has programs addressing literacy, skills training, health issues, and environmental awareness. For more information or to make a donation you can write cvcd@forum.org.kh

Additional Web Resources about Human Rights in Cambodia

“Teaching for human rights in Cambodia” is a curriculum for primary and secondary schools created through the Australian aid program. (use Google to locate on the internet)

Human Rights Watch - Human Rights World Report 2002: Asia: Cambodia
www.hrw.org/wr2k2/asia3.html Latest human rights news www.hrw.org/asia/cambodia.php

Amnesty International – Annual Report 2003 for Cambodia www.amnesty.org/report2003/khm-summary-eng

Human Rights Center at University of Minnesota – Education guides and curricula. www.hrusa.org

Survivors International – Treatment and support for the survivors of torture. www.survivorsintl.org

Books about Human Rights in Cambodia

Brown, Ian. **Cambodia: An Oxfam Country Profile**. 2000. Oxfam UK.

Cambodia at War. Human Rights Watch 1995.

Ledgerwood, Judy. **Analysis of the Situation of Women and Children in Cambodia**. 1992. UNICEF.

Shawcross, William. **Cambodia's New Deal**. 1994. Contemporary Issues Paper No. 1 Carnegie Endowment for International Peace.

Mysliwiec, Eva. **Punishing the Poor: The International Isolation of Kampuchea**. 1988. Oxfam.

Videos about Human Rights in Cambodia

“Kampuchea: It's Land and People” 25 min; video; color. The slide-show format of this video provides a look at Cambodia's struggle to develop after the devastation of the Pol Pot regime. Emphasizes life today and the role of voluntary agencies in the rebuilding.

Lesson Four – Cambodia and Sweatshops

Goals: To become aware of where our clothes are manufactured and by whom.
To learn about sweatshop conditions in Cambodia and elsewhere.
To learn how to be responsible consumers.

Homework Prior to Class – In *Soul Survivors* read “Halimas.”

1. Describe the difficulties in Halimas’ life.
2. After the genocide Halimas still didn’t have enough food to eat. Can you explain why?
3. Go through your clothes, check the labels, and make a list of all the countries they were made in. You can ask your parents, brother or sister if you can check their clothes too.

In Class

Does anyone know what sweatshops are?

Most clothing and footwear sold in this country are made under highly abusive conditions, in factories in the US and other countries that are described as “sweatshops.” Workers in these factories earn poverty wages, they work long hours, are mistreated and often they work in unhealthy or dangerous environments.

- Ask the students to name the countries their clothes were made in.

Halimas’ daughter got a job in a sweatshop in Cambodia in 1998. She sewed clothes for The Gap. She worked from 7 am to 7 pm seven days a week. Halimas’ daughter said the workers protested the work schedule and said they would like to get off work at 4:30 pm so they could spend some time with their families. The management at the company changed the work hours from 7 am to 9 pm.

- Why do you think the management did that? (they don’t want the workers making demands)
- Halimas’ daughter won’t quit her job, even though it is a sweatshop, can you guess why? (she needs the income to help feed her family)

The Gap The Gap is one of the most powerful and successful clothing companies in the world. It owns more than 4,000 stores. Last year, the company made close to \$14 billion in sales, making it the largest branded retailer in the country. The Gap sells its products under the Gap, Banana Republic, Old Navy, GapKids, and babyGap labels. To produce its clothing, the Gap contracts with more than 3,600 factories in over 50 countries.

UNITE, a nonprofit organization working to end sweatshops investigated 41 Gap plants located in six countries, including Cambodia, and talked to hundreds of garment workers. Researchers found evidence of human rights abuses.

Have 5 students read the following quotes from workers:

1. “Our wages are not enough for us to eat well. We eat only enough to sustain us. We cannot afford to buy fruit, milk, eggs or other nutritious things with our basic pay. We cannot save money, and even if you work 30 or 40 years, you cannot buy an house. It is very sad.” Mega, Indonesian garment worker employed at a Gap plant
2. “The factory is very dusty. We can’t escape breathing in the fibers and particles from the air. When we cough, if the t-shirt we were working on was made of blue fabric, then our mucous would be

full of blue fibers.” Tebello, Lesotho garment worker who has watched family members become seriously ill as a result of working in a Gap plant

3. “If we make simple mistakes, they beat us up and they don’t pay us for our work.” Nanti, Bangladesh garment worker

4. “We organized a union because conditions were so bad in our factory. But then we lost our jobs when the Gap pulled its orders and our factory was closed down.” Deisy, ex-Gap worker in El Salvador

5. In Cambodia workers have been trying to organize unions for better working conditions. In October 2002, Chuon Sophea, the union president at the plant, was beaten outside the plant with an iron pipe, an assault that sent him to the hospital for treatment of wounds to his head.

A look at costs

The cost of a pair of Gap blue jeans at retail: \$39

Amount workers are paid for each pair of jeans: \$0.27

Added cost to a pair of jeans if workers’ wages are doubled: \$0.27

- Would you be willing to pay \$0.27 more so the worker who sewed your jeans is paid a fair wage?
- Why do you think corporations buy from sweatshops? (higher profits)
- Are there sweatshops in the US? (yes, especially in US territories like Saipan)

What Can We Do to Stop Sweatshops?

Do you think we should close sweatshops? Why or why not? (Workers, like Halimas’ daughter, need the jobs. It is better to improve the conditions)

Break into small groups and make a list of what we can do. Have the groups share their ideas. Here are some suggestions:

1. Contact US corporations, like the Gap, and tell them you don’t want to buy clothes from companies that contract with factories that don’t treat their workers well.
2. Educate others about sweatshops including retail stores.
3. Buy union made products. Unions are advocates for workers rights.
4. Buy products with a Fair Trade label. These products come from companies that pay livable wages and have a healthy work environment.
5. Ask Congress to pass laws requiring corporations to only buy from factories that treat their workers fairly. (Why could this approach possibly fail? Because corporations do not support laws or politicians that might reduce their profits. Corporations like The Gap influence laws by hiring strong lobbyists and by making donations to Congressional candidates’ political campaign funds.)

Extra Credit – Write a report about Sweatshops and what can be done to stop them.

Websites of Organizations Working Against Sweatshops

Unite! Stop Sweatshops Campaign – High School Students Against Sweat Shops (search through Google)

Global Exchange (www.globalexchange.org) – see Sweatshops, Gap Campaign

Behind the Label (www.behindthelabel.org) Gap Campaign

Co-op America's Guide to Ending Sweatshops and Promoting Fair Trade (www.sweatshops.org)

United Students Against Sweat Shops (search through Google)

Books about Sweatshops

Bonacich, Edna, Richard Appelbaum. **Behind the Label: Inequality in the Los Angeles Apparel Industry.** 2000. University of California Press.

Ballinger, Jeff and Claes Olsson. **Behind the Swoosh: The Struggle of Indonesians Making Nike Shoes.** 2000. Global Publications Foundation.

By the Sweat and Toil of Children: Vols. 1-6

free from the Department of Labor Bureau of International Labor Affairs, Child Labor Division, Rm. C 4325, Washington, DC 20210; (202)693-4900;

www.dol.gov/dol/ilab/public/media/reports/main.htm

Fair Trade Coffee: The Time is Now. A resource and action guide for student organizers by Oxfam USA and TransFAir USA. www.oxfamamerica.org/pdfs/coffeeresourceguide.pdf

Kielburger, Craig. **Free the Children: A Young Man's Personal Crusade Against Child Labor.** 1999. Harper Collins.

Fingers to the Bone: U.S. Failure to Protect Child Farmworkers

2000. Human Rights Watch.

Garment Industry: Efforts to Address the Prevalence and Conditions of Sweatshops free from the USA General Accounting Office, P.O. Box 6015, Gaithersburg, MD 20884-6015; (202)512-6000.

Ross, Andrew. **No Sweat: Fashion, Free Trade, and the Rights of Garment Workers** 1997. Verso Books

Varley, Pamela. **The Sweatshop Quandary: Corporate Responsibility on the Global Frontier.** 1998. Investor Responsibility Research Center.

Stein, Leon. **The Triangle Fire.** 2000. Cornell University Press

Videos about Sweatshops

Stop Sweatshops 8 minutes, 1996

Quick overview of campaigns against sweatshops in US and Central America. Good resource for short presentations with union or student groups. Produced by the Union of Needletrades, Industrial and Textile Employees (UNITE). Call: 212-265-7000, ex. 821 or StopSweatshops@uniteunion.org

Twenty Pieces. 26 minutes.

Exposes sweatshop practices world-wide, from factory to the home. 26 minutes. Produced by Australia's Fair Wear Campaign. Call: 61-03-92515200 or visit <http://vic.uca.org.au/fairwear>

Sweating for a T-shirt 23 minutes, 1999

Student and her activist mother investigate where university apparel is made. Good resource for university and high school students. Produced by Global Exchange. Call: 1-800-497-1994

Beyond McWorld: Challenging Corporate Rule 35 minutes, 1998

Excellent Canadian resource on youth involvement in corporate campaigns. Includes section on MSN and Nike campaign. Produced by The Council of Canadians and the Polaris Institute. Call: Just.In.Time Productions at: 416-416-2472 or just@interlog.com

Threads of Justice

27 minutes, 1997

Good Canadian resource on garment industry and homework. Includes footage of Labour Behind the Label Coalition Sweatshop Fashion Show. Produced by the United Church of Canada. Call: 416-231-7680 x4056

Made in Thailand. 33 minutes, 2000.

About women's union organizing in Thailand and the Kader Toy Factory fire. Directed by Eve-Laure Moros Ortega. Contact: evelaure@mindspring.com

The Emperor's New Clothes 53 minutes, 1995.

This NFB documentary examines the effects of NAFTA on workers in Mexico and Canada. Directed by Magnus Isacson. Call: 1-800-542-2164 from the US.

Zoned for Slavery; the Child Behind the Label. 23 minutes, 1995.

On Central America's maquiladora export assembly industry. Produced by the National Labor Committee. Call: 212-242-3002 or nlc@nlcnet.org

Guess Who Pockets the Difference? 18 minutes.

Video in English and Spanish on sweatshop conditions of US workers producing Guess jeans. Produced by UNITE. Contact: StopSweatshops@uniteunion.org

Something To Hide 25 minutes, 1999

US students visit El Salvador's maquilas. A good resource for university-based campaigns. Produced by the National Labor Committee (NLC) and United Students Against Sweatshops (USAS). Call: 212-242-3002 or nlc@nlcnet.org

Lesson Five - War and Peace in Cambodia. – US, UN and Buddhist Roles

Goals: To review the role and effect of US policy in Cambodia.

To learn about US aid, the role of the UN and the Buddhist peace movement.

Homework Prior to Class – In *Soul Survivors* read “United States’ Role in Cambodia” and “Glimmer of Hope.”

Answer the following questions:

1. Why did the US support the Khmer Rouge between 1979 and 1991?
2. What is the main message of Maha Ghosanada?

Optional: Look at the website for PBS Frontline/World: Cambodia (www.pbs.org/frontlineworld/stories/cambodia/history) and read Cambodian History from 1953 to present which explains the US role.

Note to teachers: If you have time to devote an extra class period to Cambodia’s peace movement, you can show a video called “An Army of Peace – Quest for a Nonviolent Cambodia.” The 52 minute film features a Buddhist peace march and highlights some of the remaining obstacles to lasting peace: landmines, displaced people, poverty, weapons, environmental destruction and violence against women. “An Army of Peace” can be ordered through cambodiaedu@hotmail.com. It is \$12 including shipping.

In Class

Discuss the US role in Cambodia – Help students see both sides of the issues and help them understand the impact of US policies.

In the 1970s and 1980s US foreign policy focused on eradicating communism. It was called the Cold War. The build up of nuclear weapons and the Vietnam War were two aspects of the Cold War. The two biggest players in the Cold War were the US and the Soviet Union. Communist countries aligned with the Soviet Union were considered to be enemies of the US.

- What does the US value the most for its citizens? (democracy, individual freedom, and free enterprise)
- What did the Soviet Union value the most for its citizens? (socialism, economic equality, providing services through the state such as medical care, jobs and housing)
- Why did the US feel threatened by communism? (They feared the Soviet Union might become powerful enough to attack the US. Also, American businesses aren’t able to operate freely in socialist or communist countries.)

The Vietnam War was a struggle between the communists in North Vietnam called the Viet Cong and the pro-democracy Vietnamese in South Vietnam. The US sent troops to help South Vietnam fight the communists in the north.

- Why did the US get involved in this war? (we felt it was a war against communism and we feared “the domino theory” which said that when one country fell to communism others would follow)
- What was the impact on the US? (thousands of US soldiers died, many of the homeless people today are Vietnam veterans who now have mental problems from being soldiers in a war)

The US bombed Cambodia during the Vietnam War.

- Why did President Nixon support this action? (he wanted to kill the Viet Cong and their supporters)
- Why did others think it was a bad idea? (it was against international law - as Cambodia was a neutral country, it mostly killed innocent civilians who weren't communists, it was ineffective at stopping the Viet Cong)

The US supported overthrowing Prince Sihanouk in Cambodia in 1970 and installing General Lon Nol.

- Why did the US government support this action? (because the Prince Sihanouk wasn't supporting the US in the Vietnam War)
- What was the negative impact of this action? (it destabilized the country, created chaos and set the stage for the Khmer Rouge to take over)

The US convinced the United Nations to block humanitarian aid to Cambodia in the 1980's.

- Why did the US do this? (the Cambodian government was supported by our enemy – Vietnam)
- What was the impact? (the aid embargo hurt efforts to rebuild the country after the genocide)

The US supported the Khmer Rouge as Cambodia's representative in the United Nations.

- Why did the US do this when the Khmer Rouge wasn't the official government? (we didn't want to recognize the Vietnamese-backed government because we still considered Vietnam our enemy)
- What was the impact? (Cambodia's new government was not represented in the United Nations)

The US helped fund a civil war against the Vietnamese-backed government in Cambodia by supplying military and humanitarian aid to the Khmer Rouge and other opposition groups.

- Why did the US do this? (it was part of our Cold War policy, to prevent the spread of communism, and to get back at Vietnam after we lost the war)
- What was the impact? (more people were killed, more landmines planted, the Cambodian government had to put its resources into fighting a war instead of rebuilding the country after the genocide)

In 1991 a Peace Accord was signed between all the warring factions in Cambodia including the government and the Khmer Rouge.

- What finally made this possible? (the Soviet Union collapsed in 1991 and the Cold War ended)

In the early 1990's the US reversed its policy toward the Khmer Rouge. Instead of supporting the Khmer Rouge, the US passed the Genocide Investigation Act and funded the gathering of evidence to bring the Khmer Rouge to trial.

- Why did the US change its attitude toward the Khmer Rouge? (We supported them only because they were our ally against the Vietnamese. When the Vietnamese left, there was no need to support this genocidal group.)
- Do you favor supporting the Khmer Rouge? Why or why not?

Looking back at US foreign policy, do you think the US could have acted differently in the Cold War?

- Was it necessary to go to war with Vietnam?
- Was it necessary to bomb Cambodia?

Which countries does the US consider its enemies today? Why?

US Aid to Cambodia

After Cambodia's communist government ended in 1991, the US started giving money to Cambodia. These are some of the programs we support:

- Help for War Victims – training for jobs and building artificial limbs
- Promoting Democracy - helping create a judicial system, help with elections
- Small Loan Fund – primarily to women to start a small business, like raising chickens
- AIDS Prevention– through education

In 2001 the US gave Cambodia \$24 million. We are the eight largest donor.

United Nations' Role

The UN came to help Cambodia in 1991 after the Peace Accord was signed, the Vietnamese left, and elections were to be held. UN forces in Cambodia were made up of 20,000 people from countries all around the world. UN workers helped people living in the refugee camps in Thailand return to Cambodia. They also helped Cambodia prepare for national elections. They tried to keep peace in the country at a time when the Khmer Rouge was still killing people. This was the largest project ever undertaken by the UN to date and it cost \$2 billion.

There is a difference of opinion as to whether the UN should be more involved in conflicts around the world.

- Why do some people want to weaken the UN? (some people want less governmental control and lower taxes)
- Why do other people support the UN? (they believe it is worth the money to invest in a stronger world government to maintain peace in the world)
- What is your opinion?
- In the case of Cambodia, do you think the UN could have had a stronger role? How could the UN have helped prevent the genocide?

Discuss Cambodia's Buddhist Peace Movement

Each year from 1991 to 1999 the Buddhist monks and nuns in Cambodia organized a peace march across their country.

- What was the purpose of the peace walks in Cambodia? (to give people hope, to call for an end to war)

What is the main message of Maha Ghosanada, the leader of the walks? (Hatred is never overcome by hatred. Only love can overcome hatred. This is the eternal law.)

- When you were younger and you hit your brother or sister what did they do? (they hit back)
- What happens between gangs? (each gang takes violent revenge)
- What happens when terrorists attack the US? (the US attacks back)
- Can you give an example of when love overcame hatred? (community response to hate crimes – such as supporting families that have been attacked; victim-offender reconciliation programs, civil rights movement)

Buddhist leaders teach that if true peace is to be achieved, each person must first focus on becoming peaceful inside themselves?

- Do you agree? Why or why not?
- How do you become peaceful inside yourself? (go into nature, listen to music, meditate)

The teaching of non-violence by the Buddhist monks is well-received in Cambodia because the Cambodian people love and respect Buddhism.

- How do you think non-violence could be taught in the US?

Web Site about Peace in Cambodia

Centre for Peace and Development in Cambodia – Part of the Cambodia Development Resource Institute. www.cdri.org.kh/cccr.htm

Book about Peace in Cambodia

Ghosanada, Maha. **Step by Step.** 1992. Parallax Press.

Video about Peace in Cambodia

An Army of Peace – Quest for a Nonviolent Cambodia. This 52 minute video features a Buddhist peace march and highlights some of the remaining obstacles to lasting peace: landmines, displaced people, poverty, weapons, environmental destruction and violence against women. Order through cambodiaedu@hotmail.com. \$12 including shipping.

Lesson Six - Cambodian Artists and Culture

Goals: To learn about Cambodian dancing and weaving through the stories of the artists. To learn about other aspects of Cambodian culture including food, celebrations, holidays, language and literature.

Homework Prior to Class – In *Soul Survivors* read “Sam Ol – Classical Dancer” and “Thavery – Silk Weaver.”

Answer the following questions:

1. Why did Sam Ol decide to stay in Cambodia and not cross the border into Thailand? (she wanted to see her parents again and she was afraid of the wild animals in the forest)
2. When Sam Ol got very sick and almost died in the Khmer Rouge work camps, what saved her life? (the ceremony for her spirit teacher that the local villagers prepared for her)
3. Why is Sam Ol afraid that some of the dances will be lost? (because only one teacher is still living who remembers the dances)
4. What was Thavery’s experience in the Khmer Rouge hospital? (A friend came and told her that in two days all the people in the hospital would be taken away to be killed. Thavery wanted to see her parents again, so she got up and started cleaning and the Khmer Rouge sent her back to her work camp.)
5. What is a *pidan*? (a 20 foot long weaving with a religious story on it that is hung in temples)
6. What did you find most interesting in Sam Ol’s story?
7. What did you find most interesting in Thavery’s story?

In Class

Dance – Cambodia has two types of dance. One is the traditional folk dance that were done by peasant farmers, like the Coconut Dance. The other type of dance is a more formal dance that has been performed for the king for the last 1000 years. The ancient dancers were called apsaras and were considered to be messengers from the gods to the king. Images of the apsaras are carved into the stone temples at Angkor Wat. This type of dance is called classical dance, court dance or royal ballet. It is still performed today for the king and for tourists. Sometimes school children have an opportunity to learn classical dance.

Sam Ol performs the classical dance.

- What did Sam Ol say about dance? (she loves it, it was created for the king and is very proper, there are about 30 dances, the Queen used to support the dances by helping them create new ones and by obtaining materials for costumes from other countries)

Like other artists in Cambodia Sam Ol has a spirit teacher who helps guide her.

- What does Sam Ol do for her spirit teacher once a week? (she and the other dancers offer incense and fruit to their spirit teachers)

Weaving – Silk weaving is another ancient art in Cambodia. The looms are over 10 feet long and they are set up under the houses, which are on stilts. When girls are learning to weave, they weave cotton *kromars*. A *kromar* is a checkered Cambodian scarf that has many uses including a head scarf for women, a head tie for men, a baby carrier, a man’s skirt, a towel and is useful for carrying vegetables home from the market. As the weaver improves her skill she will start weaving in silk, which are finer threads. The very skilled weavers will create designs in the cloth by dyeing the threads first.

Thavery is a silk weaver who does a special weaving called a *pidan*. A *pidan* is like 20 foot long picture story book.

- Does anyone remember what the *pidan* is used for? (they hang in temple and tell a religious story)
- Why do you think it was important to use pictures to tell a story? (because most people didn’t know how to read)
- Why does Thavery have to import her silk thread from Vietnam? (because the Khmer Rouge cut down all the mulberry trees that the silk worms feed on)

Holidays, Celebrations, Language, Literature and Food

Cambodia: A Classroom Study is a wonderful website from Cornell University with information about Cambodian Culture.

(www.einaudi.cornell.edu/SoutheastAsia/outreach/resources/CambodiaWebUnit/)

The following descriptions of Cambodian culture come with gratitude from that website.

Options for classroom activities:

- Read the following descriptions of Cambodian culture to the class.
- Watch the 56 minute video “Dancing Through Death: The Monkey, Magic & Madness of Cambodia.” This video that shows how Khmer children who survived the killing fields are being taught, both in Cambodia and America, to carry on their dance tradition for the sake of cultural survival.
- Watch the 25 minute video “Hidden Temples: Cambodia’s Angkor Wat.” This video depicts the magnificent temples and vast reservoirs of Angkor Wat that comprise the single largest religious complex ever built, an ancient wonder rising out of the Cambodian jungle.
- Get a copy of the Chinese horoscope animal descriptions for the students to read and take home.
- Read students a folk tale from the Cambodia: A Classroom Study website.
- Show students the items in a Cambodian Culture Kit. The kit includes a Cambodian scarf (*kromar*), woven basket, music cassette, Cambodian flag, and color photos of Cambodia and Chinese horoscope. Rental cost is \$10 including shipping, with a \$25 refundable deposit. Order through cambodiaedu@hotmail.com.

New Year The Cambodian New Year takes place in mid April, during the dry season when farmers do not work in the fields. Astrologers determine the exact time and date by calculating the exact moment the new animal protector (tiger, dragon, or snake) arrives. Cambodians spend the entire month in preparation for the celebration, cleaning and decorating their house with candles, lights, star shaped lanterns and flowers. During the first three days of the New Year, everyone travels to the temples to offer food to the monks.

Pchum Ben Pchum Ben is a religious ceremony in September when everyone remembers the spirit of dead relatives. For fifteen days, people in Cambodian villages take turns bringing food to the temples.

On the fifteenth and final day, everyone dresses in their finest clothing to travel together to the temple. Families bring overflowing baskets of flowers, and children offer food and presents to the monks. Everyone says prayers to help their ancestors pass on to a better life. According to Khmer belief, those who do not follow the practices of Pchum Ben are cursed by their angry ancestors.

Water Festival Another very colorful festival is the Water Festival or the Festival of the Reversing Current. It takes place in late October or early November and marks the reversal of the Tonle Sap River so that it once again flows south from the Tonle Sap Lake into the Mekong River. The highlight of the three-day festival is the boat races that are held in Phnom Penh. Individual villages build their own boats by hollowing out a log to make a dugout canoe that is rowed by as many as forty people! The prow and the stern of the canoe turn upward and the prow is painted with an eye, just like the war vessels on the wall of the temples at Angkor Thom. On the first two days of the festival, pairs of boats race each other. At sunset on the third day, there is a big race and everyone believes that the river is happy, the fish will be plentiful and the rice crop will flourish.

Weddings Weddings are the most important social events in the lives of young people. Men usually get married between the ages of nineteen and twenty-four and women between the ages of sixteen and twenty-two. Most families want their children to be married by the age of twenty-five, otherwise other people might wonder why the family is unable to find people willing to marry their children!! Most marriages are arranged by the parents. The bride and groom meet for the first time shortly before their wedding. There are traditional ways in which a family should decide if a partner is suitable or not. Each family appoints a representative to investigate the other family who makes sure that the other family is honest and, hopefully, wealthy. Once the two families agree to the wedding, they exchange gifts of plants and food and then they consult an astrologer who chooses a lucky date for the ceremony. The wedding ceremony takes place at the bride's house. The bride and groom exchange gifts and rings. Their wrists are tied together with red thread that has been soaked in holy water. A Buddhist priest delivers a sermon, and married guests pass around a candle to bless the new couple. After the ceremony, there is a grand feast. People eat fruit, meat, and small round cakes filled with rice or coconut. Musicians play traditional instruments.

Funerals Most Cambodians are Buddhists. Accordingly, they do not look on death as the end of life. Rather, they consider it the beginning of a new life that they hope will be better than the one which ended. Therefore, just as performing the wedding rituals correctly is very important, it is also very important to perform the ceremonies for death in the correct Buddhist tradition. Otherwise the relative will not be able to pass on to their new life. When a person dies, their body is washed, dressed and put into a coffin. Flowers and a photograph of the deceased are usually put on top of the coffin, which is then carried to a special Buddhist temple to be cremated. All the family members walk with the coffin to the temple. If the dead person was important, everyone in the village also joins the procession. Family members sometimes show their sorrow by wearing white clothing and shaving their heads. White is the traditional color of death instead of the Western idea of black. Because the rituals connected to death affect the ability of the dead person to have a happy next life, many Cambodians were distraught that they were not able to perform the correct rituals for loved ones who died under the Khmer Rouge regime.

Birthdays Cambodian children do not celebrate their birthdays and it is not a special day for them. Often their parents just remember what season they were born in, but not the exact day so they don't know for sure. During the Khmer Rouge years, many people were separated from their families and they lost their birth certificates. However, all Cambodians know which year they were born, and what it means in the Chinese animal calendar: Do you know which year were you born in and which characteristics you should have?

Language Cambodia's national language is Khmer. It is the only language taught in the country's schools and is used in government documents. The Khmer writing system comes from an Indian alphabet that was brought into Cambodia over a thousand years ago. In Khmer, everyone refers to each other as older brother and older sister, or Aunt and Uncle. Many ancient words are borrowed

from Pali or Sanskrit and many more recent words are from French, words such as "chocolate" and "gateaux." Khmer grammar is very simple. For example, there are no tenses. If you want to change "I go to the market" into the past tense, you just add the word already. But Khmer is precise in ways that English isn't. Like many languages, it has many words for articles which are useful for Cambodian people, for example there are over one hundred words for rice!! Also, there are different words for "you," depending on whether you are speaking to a child, a parent, a Buddhist monk, or a member of the royal family. Under the Khmer Rouge regime, they tried to forbid some of these pronouns so that everyone was placed on the same level. Among educated Cambodians over fifty years of age, French is still a second language. In the mid 1980s, however, French was overtaken informally by English as the European language that urban Cambodians wanted to learn. In rural areas, not many people speak a foreign language.

Literature The greatest piece of literature in Khmer is called The Reamker. It is the Cambodian adaptation of the Indian epic of the Ramayana. It dates from the fifteenth or sixteenth century. The story of Hanuman and Sovann Macha (which is described separately) is derived from this story and made into a dance. Many Cambodian dances, and shadow plays are also taken from the Cambodian version of The Ramayana. The Ramayana is found in many cultures throughout Southeast Asia. Cambodians also like to tell their children *chbaps* or moral proverbs which school children memorize, as well as stories from the Reamker or folk tales. The *chbap* teaches the values of Cambodian society, such as being obedient to your elders and protecting those who are less fortunate than yourself. Here are some examples of Cambodian Proverbs: "Don't take the straight path or the winding path. Take the path your ancestors have taken." "Don't let an angry man wash dishes; don't let a hungry man guard rice."

Cambodian Food

Have you ever tried Thai, Chinese, or Vietnamese food? Well, Cambodian food is a relative of all of those foods! In Cambodia, the foods that everyone eats every day are rice and fish. People eat the rice, fried, steamed, or as rice noodles. They eat the fish fresh, dried or salted. Seasonings which Cambodians like to use include hot peppers, lemon grass, ginger and mint.

A Cambodian Food You Might Not Want to Eat! Cambodians always want to ask foreigners if they want to eat "prohoc," which is one Cambodian food which they think foreigners can't possibly be able to eat. Prohoc is made from rotten fish which is left to ferment to become a fish paste, which they eat with rice. Although this description makes prohoc sound worse than it is, many foreigners have a difficult time getting accustomed to its rather strong taste! What is especially interesting is that Cambodians call cheese "prohoc barang," which means French prohoc. To Cambodians, cheese must taste like rotten fish paste!

Many older Cambodians chew betel nuts. Chewing betel nuts turns their teeth and gums a dark shade of red. The Cambodians consider dark teeth to be beautiful because white teeth are like the teeth of a skull. Even Cambodians who do not chew betel nuts often deliberately darken their teeth with paste. So, don't be alarmed when you often see people spitting out a jet of red liquid which looks rather like blood. This is in fact the juice from betel nuts, chewed for its digestive and mildly stimulating effects!

Desserts are made from either fruit or rice. Cambodians love to eat very sweet desserts. In the cities, ice cream is popular but in the countryside there is no way to keep it cold. Tea is the most readily available drink but Cambodians also like coffee which was introduced by the French. They like to drink it with very sweet condensed milk.

Websites Related to Cambodian Culture

Cambodia Culture Links – use Google to find Marsh Jr. High Library's Cambodia Links

Dance – The Spirit of Cambodia www.asiasource.org/cambodia - listen to Cambodian music or watch a dance, many articles on Cambodia and A Study Guide About Dance, Ecology, and History
Welcome to the Kingdom of Cambodia www.suasdey.com – “Art and Culture” has nice descriptions of the dance and music, with photos
Cambodian Court Dance www.users.rcn.com/tskramer/dance
Taansooa - crafts from Cambodia www.taansooa.com

Books and Teaching Materials about Cambodian Culture

The Arts of Cambodia and Its Neighbors. Asian Art Museum of San Francisco. 1997. A resource packet designed as supplementary material for their teacher workshop on Southeast Asia. The packet includes 20 slides and descriptions, an essay providing a historical overview of Cambodian art and that of surrounding countries, charts, drawings, maps, lesson plans and bibliography.

Cambodia. FACES: People, Places and Cultures. Volume 15. Number 1. September 1998. Cobblestone Publishing Co. Peterborough, NH. This issue of FACES focuses on the country of Cambodia. Topics include the revival of the Khmer culture, the Royal Cambodian Ballet, and Angkor Wat. This issue also profiles two Cambodian teenagers whose lifestyles are very different: a novice Buddhist monk and a young woman highlander. Articles on food, festivals, the smallest bear in the world, and a Cambodian folktale are also included in this issue.

Chandler, David P. **The Land and People of Cambodia.** Harper Collins Publishers. 1991. David Chandler offers a comprehensive and readable introductory portrait of the history, geography, people, culture, government and economy of Cambodia. He examines how a proud people who once had built the great temples of Angkor Wat and who had established their own culture, endured repeated foreign invasions, civil war, and repression and who must now find the cultural resources to rebuild their nation and their lives.

Ebihara, May M., Carol A. Mortland and Judy Ledgerwood, eds. **Cambodian Culture since 1975. Homeland and Exile.** 1994. Cornell University. A collection of essays by scholars.

Phim, Toni Samantha and Ashley Thompson. **Dance in Cambodia.** 1999. Oxford University Press. An introduction to Cambodian dance as it is practiced today. Chapters on shadow theatre, masked dance-drama, classical and folk dance with cultural and historical contexts.

Emily’s Books is an online bookstore with an excellent collection of books on Cambodia for children and adults, also music and videos. www.emilysbooks.com

Videos about Cambodian Culture

House Of The Spirit 42 min; video; color. A Cambodian midwife, a shaman, an herbal doctor, and a Buddhist monk explain the Cambodian world view, their perceptions of health and well-being, and the natural and supernatural forces responsible for illness and mental disorder. (American Friends Service Committee; 1984)

The Tenth Dancer 52 min; video; color. Provides a fascinating and rare window on women's lives in Cambodia, a country under cultural and political reconstruction following the brutal Pol Pot regime. Under Pol Pot over 90% of Cambodia's artists were killed, including most of the classical dancers of the Royal Court Ballet. Only one in ten survived. This poignant portrait is the story of the tenth dancer and her relationship with one pupil. This is an extraordinary tale of human dignity and survival and testament to the critical role culture plays in rebuilding society in Cambodia.

Cambodian Dance 50 min; video; color. Cambodian classical and folk dances performed at Cornell University in November, 1979. The program includes Apsara, The Magic Scarf, Elephant Hunting, Sovan Macha, Cambodian Music, Krab, Chhayam, and Dance of Greetings and Best Wishes. Price: \$29.95

Dancing Through Death: The Monkey, Magic & Madness of Cambodia. 56 min; video; color. This video that shows how Khmer children who survived the killing fields are being taught, both in Cambodia and America, to carry on their dance tradition for the sake of cultural survival.

Hidden Temples: Cambodia's Angkor Wat. 25 min; video; color. This video depicts the magnificent temples and vast reservoirs of Angkor Wat that comprise the single largest religious complex ever built, an ancient wonder rising out of the Cambodian jungle.

Lesson Seven - Powerful Women in Cambodia.

Goals: To learn about two courageous women in Cambodia who survived the genocide and chose to help humanity.

To learn about the problems facing Cambodian women.

To learn how to improve the lives of Cambodian women.

Homework prior to class. Students can choose to read one of the following stories from *Soul Survivors*:

- Ratha – A teacher who formed an organization to help poor women and to work for human rights.
- Lieng – One of the 50 doctors who survived Cambodia's genocide. She could have left Cambodia, but she chose to stay and help her country.

Answer the following questions:

1. What did Ratha or Lieng do before the genocide began?
2. How would you describe her character and personal values?
3. How did Ratha or Lieng help other people?

In Class

Problems Facing Women in Cambodia

In most of the world, including Cambodia, women do not have as many rights and opportunities as men. Only half of the girls in Cambodia today can go to school while $\frac{3}{4}$ of the boys go to school. At the university level, only 10% of the students are women, not because they aren't as smart as men, but because they aren't given the opportunity. Even when women work, they still have to do most of the shopping, cooking, childcare and cleaning.

A Cambodian government report summarized the problems facing Cambodian women as unemployment, prostitution, AIDS, a shortage of day-care centers, domestic violence, landlessness, illiteracy, lack of education and vocational training, under representation in politics and government, and high rates of maternal and child mortality.

Lieng, a Cambodian medical doctor stated, "Since the Khmer Rouge regime, I've seen a lot of insane women on the streets of Phnom Penh. My aunt used to be a fine person, but she lost her sanity after the Khmer Rouge killed her husband and children; now she doesn't make sense when she speaks. Nearly half the older women in Cambodia have health problems related to the Khmer Rouge period, and as a medical doctor I see a lot of nervous disorders and circulation problems in women. When something triggers a woman's memory, like seeing a person's face who reminds her of her dead husband, it is common for her to have a seizure."

How are women in the US oppressed? (paid less than men, not many women in political office, there's never been a woman president or vice-president, many have to do the housework and childcare in addition to work, in advertising women are often shown to be sex objects)

How to Improve the Status of Cambodian Women

Serey Phal, director of the Cambodian Women's Development Association, states "Women's issues are not recognized since we don't have women represented in our government. Men do not clearly comprehend women's problems because they are not in the same situation as we are. If we want to help women participate more in government and decision making, we need to think about women's education as part of the long term plan because at the university level only ten percent of the students are women.

“Education alone is not empowering because Cambodian women feel scared and hesitant, so we must encourage them and build their self-confidence. Cambodian men should learn to value and respect women, and the school curriculum ought to be changed to convey these concepts. We also must address the underlying difficulties that keep girls from attending school, such as poverty.

“My life is similar to the lives of women around the world. I face the same problems as women in other developing countries. Cambodians have many difficulties because our country is one of the poorest. I have decided to work hard and sacrifice, so that the next generation can have a better life. When I talk to women of different nationalities, they all say, “We want to live in peace. We want our children to live in happiness.” This is the common wish of women all over the world.”

Success of Women

Ratha and Lieng were more successful than most Cambodian women.

- What advantages did they have? (an education, a middle class family)

Like many women in Cambodia, Ratha and Lieng’s husbands were killed during the genocide. Today 25% of Cambodian families are headed by women.

- What challenges do you think they face? (getting a job, supporting their family, funding their children’s’ education)

Both Ratha and Lieng chose to devote their life to helping other people.

- What in their life experiences influenced them to do that? (their parents taught them to be kind to others, they saw people suffering and saw injustices and they wanted to help)

The strength of these women didn’t come from aggression or force, their strength came through the gentle qualities of a mother.

- What are the qualities of a mother? (love, empathy, compassion and patience)
- Can men have these qualities also?

Books about Women in Cambodia

Ledgerwood, Judy. **Analysis of the Situation of Women in Cambodia.** 1992. UNICEF

Journal Articles about Women in Cambodia

Cambodia: reconstructing the fabric of women's lives / Leiper, Sochua Mu
Connexions, no. 46, 1994, p. 29

Cambodia's women: shouldering the burden / Pat Orvis
Populi, v. 20:3, March 1993, 5 pgs.

Explosive spread of HIV and sexually transmitted diseases in Cambodia / Ryan, C.A., et. al.
Lancet, v. 35, no. 9110, April 18, 1998, p. 1175-6.

New Women's Media Center in Cambodia

Women Envision, v. 22, Feb 1995, p. 16

Plates in a basket will rattle: domestic violence in Cambodia

Women in Action , Mar 1996, p. 54

Politics and gender: negotiating conceptions of the ideal woman in present day Cambodia / Judy Ledgerwood.

Asia Pacific Viewpoint, v. 37:2, August 1996, p. 139-152

Women shoulder the burden of Cambodia's economy / Roess, Veronique

World of Work, Sept-Oct 1994, v. 9, p. 24-25.

Women widows in Cambodia are employed as deminers-clearing fields of landmines.

Sister Namibia, July 1997, v.9:3, p. 38.

Lesson Eight - Landmines in Cambodia

Goals: To learn about landmines.

To gain empathy for landmine victims by reading the story of school girl who stepped on a landmine and survived.

To learn about demining efforts and the campaign to ban landmines.

To get involved with efforts to eliminate landmines.

Homework prior to class In *Soul Survivors* read “Maline” and the chapter “Obstacles to Recovery – Millions of Landmines.”

Answer the following questions:

1. Why did Maline have to sell food from village to village? (her dad was killed by the Khmer Rouge and her mother was sick, so she wanted to help earn income for her family)
2. What helped Maline recover her sense of self-worth? (vocational training, getting a job, having a prosthesis that looked better)
3. Why did mine manufacturers reduce the explosive? (so the mines would maim rather than kill the victims because a disabled person is more of a burden on society than a dead person)
4. What does the international campaign to ban landmines call for?

In Class

Teacher’s note: Students, especially in lower grades, often have a lot of questions about landmines. One approach to your discussion might be to list everyone’s questions on the board and then answer them. There is a lot of information available on the web about landmines, and there are good projects for students:

- The International Campaign to Ban Landmines (www.icbl.org) won the Nobel Peace Prize in 1997. They have a project to sponsor a mine detection dog. Use this site for current information about efforts to eliminate mines.
- The Adopt a Minefield (www.landmines.org) has a project where you can raise funds to help demine a particular field in Cambodia or another country. Their site has a lot of background information on landmines.
- Schools Demining Schools (www.un.org/cyberschoolbus/banmines) is a UN project with a teaching curriculum. Students in the US raise funds to remove landmines at schools in mined countries.

Discussion

What is a landmine? A landmine is an explosive that is buried just below the surface of the ground to keep enemy soldiers from crossing into your territory. The landmine explodes when someone steps the ground above it. It usually destroys the person’s leg and sometimes it destroys both legs. If the victim is a child, they usually die. If they are an adult, but can’t get to a hospital soon enough, which is often the case in Cambodia, then they die. Over half of the victims survive and become amputees. Cambodia has over 35,000 amputees. One out of every 340 people is an amputee.

Where are landmines found? Mines are planted in war zones. They may be laid by hand or “seeded” from an aircraft or by artillery. Mines may be laid around a village, along a road, on bridges,

along river banks, in fields or in forests. Many mines float so that after heavy rains they are found in unexpected locations. Mines continue to be dangerous even if they have been in the ground a long time. When the military conflict ceases, mines remain hidden in the ground, a threat to the people who work the fields and walk the roads.

Buying a mine only costs a few dollars, but clearing mines is very expensive. It costs about \$1000 to remove one mine. So, in many places, fields and sometimes entire villages remain mined for years after conflicts end making it difficult to farm and support a family. Landmines continue to kill and maim civilians, mostly women and children.

How many landmines are there? It is estimated that there are between 45 and 50 million landmines in the ground in at least 70 countries. How many mines are there in Cambodia? No one knows for sure, but some estimate 4 to 6 million. In the year 2001 there were 813 landmine casualties and 232 were children. Each day 2-3 people step on a landmine in Cambodia, 95% are civilians.

How are they removed? The person who removes landmines is called a deminer. She lies on her stomach and probes the ground inch by inch with a knife, hoping to touch the side of the landmine. When she discovers one, she carefully uncovers it and removes it for destruction. Most landmines are made of plastic so they cannot be found with a metal detector. Driving a big demining machine over the land only works on open sandy soil, like deserts, and it doesn't find all the mines. Trained dogs are very good at finding landmines with their keen sense of smell.

Do you think landmines should be used or not? Those in favor of landmines are the businesses that profit from selling them and the military. Landmines maim or kill 10,000 civilians every year. Victims have a lifetime of physical, psychological, and economic hardship. The Secretary-General of the United Nations Kofi Annan says, "the use of a weapon whose victims are overwhelmingly women and children is fundamentally immoral." What does immoral mean?

What is being done to stop landmines? An organization called the International Campaign to Ban Landmines (www.icbl.org) encourages countries to support a treaty banning the use, production, stockpiling, and transfer of antipersonnel landmines. In 1997 the treaty was signed by 147 countries and became law. Countries may no longer sign it, but they can choose to support it. The United States does not support the ban on landmines.

What can we do?

- **Urge the US government to support the mine ban treaty** and destroy all stockpiles of mines. (www.icbl.org)
- **Educate the public** – Organize an educational/fundraising event to tell people about the tragedy of landmines. Feature an article about the campaign on your school website and in your school paper.
- **Sign the Youth Against War Treaty** if you are under 26. (www.icbl.org)
- **Write a letter to the editor** or an op-ed to your local newspaper to express your concern about landmines. The media needs to know that the global landmine problem has not gone away just because we now have an international treaty outlawing the weapon. We still need to get all countries to ban this weapon, including the United States. We need to clear the millions of mines still lying in the ground, and we will need to take care of the hundreds of thousands of innocent people who have survived a landmine explosion but are now disabled. (www.icbl.org)

- **Provide Vocation Training to Landmine Survivors** – Most people who step on landmines are rural farmers. After they lose a leg, they can no longer farm and need to find another way to earn money so they can buy rice and food for their family. Friendship with Cambodia (www.friendshipwithcambodia.org) supports a project that offers landmine survivors an opportunity to get job training and to start their own business. They can choose between repairing motorcycles, repairing electronics like TVs, or sewing clothes. A donation of \$500 will help fund a landmine survivor's vocational training. For more information write to cambodiaedu@hotmail.com or call (541) 343-3782.
- **Sponsor a Mine Detection Dog** – Mine detection dogs are trained to recognize the explosives found in mines. They help deminers by sniffing the ground slowly and carefully. When they smell explosives they signal to the deminers, who then start clearing the land. Some of the costs involved in training and maintaining a dog include purchasing the dog, the dog handler's salary, veterinarian bills, dog equipment, kennels, kennel staff, transportation and training. Money raised from this program supports Norwegian People's Aid mine detection dog program. Every dollar given to sponsor these dogs translates into land that is cleared of landmines and returned to communities so that people everywhere can walk without fear! (www.sponsor-a-minedog.org)
- **Adopt A Minefield** Local communities in mine-affected countries often do not have the resources to clear their own land and to provide adequate care for their landmine survivors. They depend primarily upon financial assistance from governments and international and nongovernmental organizations. Adopt-A-Minefield® is a grassroots effort to provide this aid. To find out more about how students can participate in the Adopt-A-Minefield® Campaign, visit their website www.landmines.org, e-mail them at info@landmines.org, or call them at (212) 907-1300.

Example of an adoptable minefield in Cambodia

Kandal is a village in southern Pursat with 227 families. The population is very poor and their land is contaminated by landmines leftover from intense fighting in 1987. Economic necessity forces families to farm in unsafe areas and recently, 10 people have been involved in landmine accidents. More than 40 farm animals have also been killed. Clearance of this minefield will make land available to five poor families for farming. It will take 8 weeks to clear the mines and it will cost \$29,532.

- Why do people live and farm in mined areas? (They have no other land to live on or means of earning a living.)

Additional Web Resources about Landmines

US Campaign to Ban Landmines www.banminesusa.org

Cambodia Mine Action Center www.camnet.com.kh/cmacc

Vietnam Veterans of America Foundation www.vvaf.org/humanitarian/cambodia.shtml

Books about Landmines in Cambodia

Davies, Paul. **War of the Mines: Cambodia, Landmines and the Impoverishment of a Nation**. 1994. Pluto Press.

Landmines: A Deadly Legacy. Human Rights Watch. 1993

Video about Landmines in Cambodia

Terror in the Mine Fields, Item Number 2301, Nova (800) 255-9424, \$19.95

Lesson Nine - Cambodian Refugees in America

Goals: To learn about the lives of two orphaned Cambodian boys who came to live in the US.
To develop empathy for refugees in America.
To appreciate cultural differences.

Homework prior to class In *Soul Survivors* read “Chath” and “Saroan.” (Note to teachers: Chath’s story is also assigned in Lesson 3 Human Rights in Cambodia.)

Answer the following questions:

1. What did Saroan do when he heard his parents had been killed by the Khmer Rouge?
2. What challenges did Chath and Saroan face when they moved to America?
3. What does Chath say about his life goals?

In Class

Refugees

What is a refugee?

Name other ethnic groups who came to America as refugees? (everyone except Native Americans, but more recently: Vietnamese, Hmong from Laos, Haitian, Salvadoran, Russian)

What do you remember about Saroan’s life?

What are the similarities between your life and Saroan’s life?

What are the differences between your life and Saroan’s life?

What do you remember about Chath’s life?

How did Chath’s experience under the Khmer Rouge shape his career? (he felt like he must do something, because he didn’t want genocide to happen again)

What helped Chat adjust to life in America?

Common Difficulties Facing Refugee Children (from Cambodia: A Classroom Study from Cornell University www.eiaudi.cornell.edu/SoutheastAsia/outreach/resources/CambodiaWebUnit)

- Communication
- Values and Belief Systems
- Learning Styles and Educational Systems
- Parental Assimilation and Involvement within the School
- Lack of Wealth and Material Possessions
- Physical Appearance
- Socialization

What are some nice aspects of having refugees in America? (cultural diversity is interesting, they bring different foods and traditions, it gives us an opportunity to help those who are less fortunate)

How can we help refugees? (help them learn English, help them with their homework, ask them to share their traditions, customs and food with the class; invite them to our homes and to share our favorite activities)

Guidelines for Teachers Who Work with Children from Different Cultures (from Cambodia: A Classroom Study from Cornell University)

- Gain a better understanding of a child's background by working closely with their parents.
- When conflicts arise, do not make quick judgments, but try to understand exactly what happened because injustice will increase negative feelings between children of different races.
- Be aware that children may experience a high degree of stress during acculturation and try to help alleviate the stress.
- Be patient and provide positive reinforcement to children who are learning English.
- Learn to understand the child's body language to facilitate communication.
- Be aware that it takes time to learn a new learning style and classroom behavior.
- Encourage children from another culture to share their traditions, customs, food, etc. with the rest of the class as this will foster mutual understanding.

Website about Cambodian-Americans

PBS Frontline/World: Cambodia (www.pbs.org/frontlineworld/stories/cambodia)
Stories about Cambodian-Americans – a rapper, a dancer and a storyteller.

Book about Cambodian-Americans

Welaratana, Usha. **Beyond the Killing Fields. Voices of Nine Cambodian Survivors in America.** 1993. Stanford University Press

Criddle, Joan D. **Bamboos and Butterflies: From Refugee to Citizen.** 1992. East West Bridge Publishing House.

Video about Cambodian-Americans

Rebuilding the Temple: Cambodians in America 60 min; video; color. Examines the Cambodian refugees' efforts to adjust to Western life and preserve their own culture; shows the significant role played by Khmer-Buddhist culture in the process. During the 1970's, one out of every seven Cambodians died at the hands of the Khmer Rouge. Those who survived faced the Khmer Rouge's attempts to destroy the family system, traditional arts such as music and dance, and the Buddhist religion which formed the foundation of their society. Shares the experiences of Cambodian refugees who are determined to build their temples, hold their religious ceremonies, and survive as a culture.