

e. Pagan (pah-GAHN)

- Ancient Burmese city founded in the mid-ninth century.
- King Anawrahta expanded the city into an empire by conquering the Mons in Southern Burma.
- Anawrahta introduced Theravada Buddhism while allowing Mon art and architecture to remain.
 - Mongol Empire under Kublai Khan conquered the Pagans in 1287 with aid from the Shans in the North.

f. Pyu

- People who formed the earliest known civilization in Burma. City-states were first discovered in the 1960s and 1970s.
 - History dates as far back as 200 B.C.E. until invasions in the early ninth century.

g. Shan (shahn)

- Ethnic group native to eastern and northern Burma. Ruled parts of central and southern Burma from 1299-1555.
- Best known for its patronage of Burmese literature.
 - Shan states annexed by Britain in 1886

h. Thant, U (tahnt, 1909-1974)

- Third secretary-general of the United Nations from 1962-1972.
- Wrote *Cities and Their Stories* (1930); *Towards a New Education* (1946); and his essays *Toward World Peace* (1964) and *View from the United Nations* (1978).



8. Resources for Further Study

a. Cross-Cultural Resources

Cummings, Joe and Tony Wheeler. Lonely Planet Travel Survival Kit--Myanmar. Berkeley, Calif.: Lonely Planet, 1993. AISO--Bur 915.91-/-045 C971

The best series, by far, of readily accessible travel guides. Don't leave for Myanmar without this text.

Klein, Wilhelm. Insight Guides--Myanmar Burma. Singapore: APA Publications, 1992. AISO--BUR 915.91045 K641

Part of the aesthetically pleasing and helpful Insight series. Beautiful photographs, in National Geographic manner, make this a helpful text.

Yin, Saw Myat. Culture Shock! Burma. Portland, Oregon: Graphic Arts Center Publishing, 1994.

Beg, borrow, or purchase books in this series. Highly recommended by the Overseas Briefing Center, U.S. Department of State.

b. Biography, novels, literature, poetry



Aung, Maung Htin. Burmese Folktales. London: Geoffrey Cumberlege: Oxford University Press, 1954.

⇒ Aiso Library: Burma BUR 398.209-/-591 A926 1954

Seventy Burmese folktales arranged in four sections: animal, romantic, wonder, and humorous tales. In his introduction the author describes the original sources of the tales, the background of Burmese folktales and their place in Burmese literature.

Aung-Thwin, Michael. Pagan: The Origins of Modern Burma. Honolulu: University of Hawaii Press, c1985.
⇒ Bosun Library: General DS529.2 .A86 1985

Describes the layout, institutions, and economy of the Burmese city/state. Ends with a section on the significance of Pagan in Southeast Asian history and growth.

Ba U, U. My Burma: The Autobiography of a President. Taplinger Publishing Co., 1959.
⇒ Bosun Library: General DS528.5 .B2

The first Burmese President writes on his parents, childhood, education, careers as a lawyer and judge, Japanese Occupation, and Burmese independence. Written in a clear voice which tries to be objective in the face of the eighteenth and nineteenth centuries "might is right" ideology in subjugation of foreign nations and peoples.

Gordon, Ernst. Through the Valley of the Kwai. New York: Harper and Row, 1962.

Account of the spiritual triumph and Christian renaissance which took place in a World War II POW death camp. Ernst Gordon is the chaplain emeritus of Princeton University Chapel.

Scott, James George, Sir. The Burman: His Life and Notions. New York: Norton, [1963].
⇒ Bosun Library: General DS527.9 .S4

Written by a British civil servant who spent over thirty years in Burma in 1882. A wonderfully bright and human book which covers childbirth rites, astrologers in Burmese society, and Buddhism.

Thant, U. Toward World Peace; Addresses and Public Statements, 1957-1963. New York: T. Yoseloff, [1964].

⇒ Bosun Library: General D843.T3

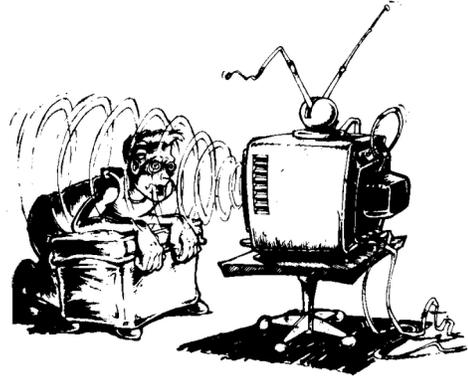
Well-documented speeches of U Thant that are separated into topics such as science and technology, education, peace, crises, and East/West relations. Includes a solemn memorial statement to John F. Kennedy.

Thant, U. View From the United Nations. Garden City, NY: Doubleday, 1978.

⇒ Bosun Library: General CT20.H2 T36

Memoirs of Thant's 10 years as secretary general for the United Nations during the turbulent sixties. Thant was a strong advocate for world peace; dedicating his book to "all who strive for peace, justice, and progress."

c. News articles



"Burmese Rebels Blamed for 2 Temple Blasts." New York Times, 26 Dec. 1996.

Bombings at the cave holding a sacred relic of the Buddha, one of two teeth that have survived since his death 2,500 years ago.

"Burmese Stepping Up Security After Buddhist Raid on Mosque." New York Times, 23 Mar 1996.

"Buddhist monks went on a rampage, attacking several mosques and starting street protests (in Mandalay) after reports that a Buddhist girl had been raped by a Muslim man."

Erlanger, Steven. "Clinton Approves New U.S. Sanctions Against Burmese." New York Times, 22 Apr 1997, p. A1.

"Human Rights At Issue...Ban Will Apply Only to Future Investments by American Companies in Myanmar."

Mydans, Seth. "Burmese Regime Wins Role in Southeast Asian Bloc." New York Times, 1 Jun 1997.

ASEAN announces that it will embrace Myanmar as a member this year, overriding American concerns for human rights.

Mydans, Seth. "Burmese Sanctions Get Little Backing in Asia." New York Times, 25 Apr 1997, p. A5.

ASEAN is "intent on welcoming Myanmar as a member this year...regional leaders in recent years praise the idea of 'Asian values,' in which group welfare takes precedence over individual rights. It is a bottom-line philosophy that suggests, in effect, that if everybody can do business and get richer, everyone will be better off. Issues like child labor, environmental protection and individual liberties must take second place."

Myers, Steven Lee. "Trade vs. Rights: A U.S. Debate With a Burmese Focus." New York Times, 4 Mar 1997.

Debate over whether further application of sanctions against Myanmar is necessary.

Salpukas, Agis. "Foreign Energy, Domestic Politics: Burmese Project Tests Unocal Resolve." New York Times, 23 May 1997, p. C1.

Problems encountered by Unocal in laying a natural gas pipeline off the coast of Myanmar to Ratchaburi, Thailand, some 416 miles away. Plans call for completion in Jul 1998.

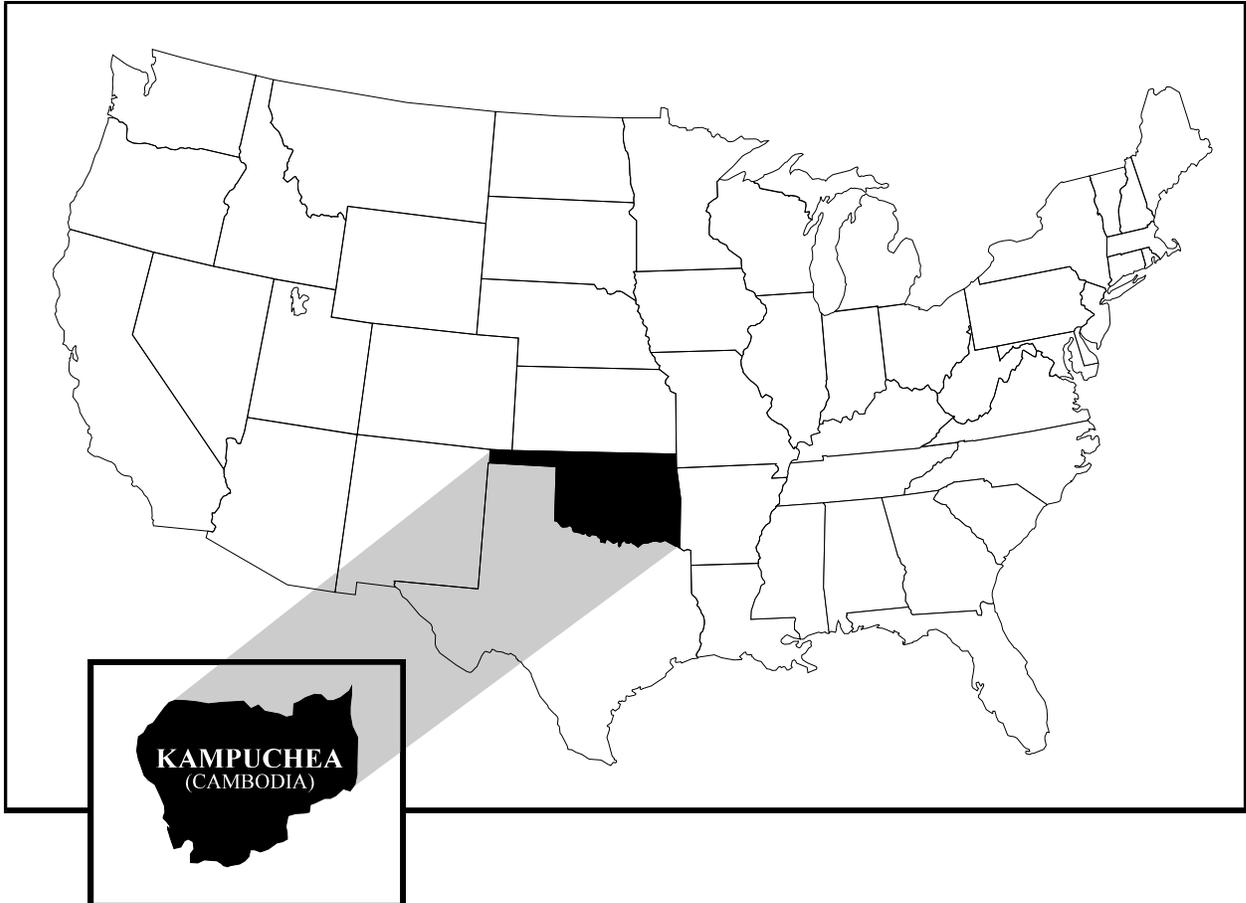
Swerdlow, Joel. "Burma, the Richest of Poor Countries." National Geographic, Jul 1995, p. 70.



"Stay focused."

Cambodia

(kahm-BOH-dee-ah)



Kampuchea (kahm-poo-JHEE-ah) A term for ethnic Cambodians used by Communists to identify the whole country.

<u>Population</u>	10,561,373
% under 15 years	45%
<u>Commo</u>	
TV	1:133
Radio	1:9
Phone	1:1,600
Newspaper	no figure
<u>Health</u>	
Life Expectancy	Male 48/Female 51
Hospitals	1:632
Doctors	1:14,300
IMR	110:1,000
<u>Income</u>	\$600.00 per cap

1. Religious Groups

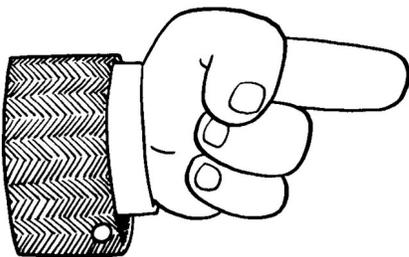
a. Theravada Buddhist 95%

(1) Hindu/Buddhist origins "Buddhism began as a reaction to Hindu doctrines and as an effort to reform them. Nevertheless, the two faiths share many basic assumptions. Both view the universe and all life therein as parts of a cycle of eternal flux. In each religion, the present life of an individual is a phase in an endless chain of events. Life and death are merely alternate aspects of individual existence marked by the transition points of birth and death. An individual is thus continually reborn, perhaps in human form, perhaps in some non-human form, depending upon his or her actions in the previous life.

The endless cycle of rebirth is known as samsara (wheel of life). Theravada Buddhism is a tolerant, non prescriptive religion that does not require belief in a supreme being. Its precepts require that each individual take full responsibility for his own actions and omissions."

(Unless stated otherwise, all quotations are from the Library of Congress Country Studies/Area Handbooks--Cambodia)

(2) Monks Bonzes (BUHZ) are Cambodian novice monks. A fully ordained bonze is a **Bhikkhu**. "It is possible to become a novice at as young an age as seven, but in practice thirteen is the earliest age for novices.



A bhikkhu must be at least twenty. The monk's life is regulated by Buddhist law, and life in the wat adheres to a rigid routine. A bhikkhu follows 227 rules of monastic discipline as well as the 10 basic precepts. These include the five precepts that all Buddhists should follow.

Women are not ordained, but older women, especially widows, can become nuns. They live in the wat and play an

important role in the everyday life of the temple. Nuns shave their heads and eyebrows and generally follow the same precepts as monks. They may prepare the altars and do some of the housekeeping."

(3) Khmer Rouge Persecution (kah-MAY ROOZH)

"Anticlerical feelings reached their highest point among the Khmer Rouge, who at first attempted to indoctrinate monks and to force them to pass anticlerical ideas on to the laity. Under the Khmer Rouge regime, monks were expelled forcibly from the wats and were compelled to do manual labor. Article 20 of the 1976 Constitution of Democratic Kampuchea permitted freedom of religion but banned all reactionary religions, that were 'detrimental to the country.' The minister of culture stated that Buddhism was incompatible with the revolution and was an instrument of exploitation.



Under this regime, to quote the Finnish Inquiry Commission, 'The practice of religion was forbidden and the pagodas were systematically destroyed.' Observers estimated that 50,000 monks died during the Khmer Rouge regime. The status of Buddhism and of religion in general after the Vietnamese invasion was at least partially similar to its status in pre-Khmer Rouge times."

b. Indigenous belief *"Highland tribal groups, most with their own local religious systems, probably number fewer than 100,000 persons. The Khmer Loeu have been loosely described as animists, but most tribal groups have their own pantheon of local spirits.*

In general they see their world filled with various invisible spirits (often called yang [zahng]), some benevolent, others malevolent. They associate spirits with rice, soil, water, fire, stones, paths, and so forth. Sorcerers or specialists in each village contact these spirits and prescribe ways to appease them.

In times of crisis or change, animal sacrifices may be made to placate the anger of the spirits. Illness is often believed to be caused by evil spirits or sorcerers. Some tribes have special medicine men or shamans who treat the sick. In addition to belief in spirits, villagers believe in taboos on many objects or practices. Among the Khmer Loeu, the Rade and Jarai groups have a well developed hierarchy of well-developed spirits with a supreme ruler at its head."

c. Christianity *"Christianity, introduced into Cambodia by Roman Catholic missionaries in 1660, made little headway, at least among the Buddhists. In 1972 there were probably about 20,000 Christians in Cambodia, most of whom were Roman Catholics."*

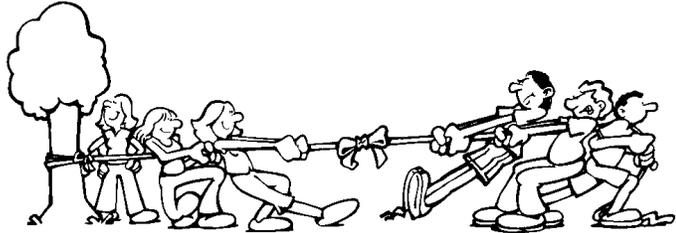
d. Islam *"Islam is the religion of the Cham (jahn-- also called Khmer Islam) and Malay minorities. According to Po Dharma, there were 150,000 to 200,000 Muslims in Cambodia as late as 1975. Persecution under the Khmer Rouge eroded their numbers, however, and by the late 1980s they probably had not regained their former strength. All of the Cham Muslims are Sunnis of the Shafii school. Po Dharma divides the Muslim Cham in Cambodia into a traditionalist branch and an orthodox branch.*

The traditional Cham retain many ancient Muslim or pre-Muslim traditions and rites. They consider Allah as the all-powerful God, but they also recognize other non-Islamic deities."

2. Ethnic/Racial Groups

- a. Cambodian** 90%
- b. Chinese** 5%
- c. Vietnamese** 5%
- d. Hill tribes, Chams and Burmese** (small numbers)

3. Gender Issues



a. Domestic violence *"International and Cambodian NGO workers report that violence against women, including rape and domestic violence, is common. There were reports of rape, but there were no statistics available on this problem. A study by an international NGO released in July estimates that one in six wives is physically abused by her husband, and half of those are injured."*



Authorities normally decline to become involved in domestic disputes. There are some indications that stress and other psychological problems originating during the Khmer Rouge period of the 1970's contribute to the problem of violence against women."

(Unless stated otherwise, quotations which follow come from the Report on Human Rights Practices for 1996--Cambodia, U.S. Department of State.)

b. Prostitution *"NGO's reported that prostitution and trafficking in women were serious problems. The Government passed a law against prostitution and trafficking in January, but human rights groups indicate that it is not adequately enforced."*

c. Equality *"According to an international labor NGO's report, women now comprise 55 percent of the population, but 60 percent of agricultural workers, 85 percent of the business workforce, 70 percent of the industrial workforce, and 60 percent of all service sector workers. Women are often concentrated in low-paying jobs in these sectors and are largely excluded from management positions, which remain dominated by men."*

The Constitution contains explicit language providing for equal rights for women, equal pay for equal work, and equal status in marriage.

In practice, women have equal property rights with men, have the same status in bringing divorce proceedings, and have equal access to education and some jobs. However, cultural traditions continued to limit women's ability to reach senior positions in government, business, and other areas."



4. Conflicts

a. International disputes *"Offshore islands and sections of the boundary with Vietnam are in dispute; maritime boundary with Vietnam not defined; parts of border with Thailand in dispute; maritime boundary with Thailand not clearly defined."* (CIA Factbook--1996)

b. Terrorism *The Party of Democratic Kampuchea (Khmer Rouge) "Now engaged in low-level insurgency against the Cambodian Government. Although its victims are mainly Cambodian villagers, the Khmer Rouge has occasionally kidnapped and killed foreigners traveling in remote rural areas. Up to two thousand members, it operates in outlying provinces...particularly in pockets along the Thailand border."* (Global Terrorism 1996 Report, U.S. State Department)

5. Holidays and Festivals (The following material, adapted from Holidays, Festivals and Celebrations of the World Dictionary, compiled by Sue Thompson and Barbara Carlson, [Detroit: Omnigraphics, 1994], is instructive).

a. Prachum-Ben (PRAH-choom-buhn, August-September)

- Fifteen-day period dedicated to rituals for the dead.
- Yama, the Hindu God of the Underworld, lets the souls of the dead visit their families.
- Food offerings are set out

b. Festival of the Reversing Current (Late October or early November)



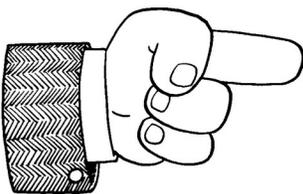
- Celebrates the reversal of tides in Tonle Sap (TOHN-lay-sahp), a lake connected to the Mekong River.
- Time of fireworks, merrymaking, and races of pirogues (PEE-ruhngs), or long canoes, at Phnom Penh.

c. Waso (June/July-Sep/Oct)

- Buddhist Rains Retreat, where monks remain in their monasteries for meditation during the rainy season.

d. Other Cambodian holidays:

- (1) Buddhist New Year (April)
- (2) Chinese New Year (February) Tet
- (3) Liberation Day (7 January) Commemorates the 1979 Vietnamese overthrow of the Khmer Rouge
- (4) Revolution Day (17 April) Remembers the fall of the Lon Nol (LUHN-nahl) Administrations in 1975
- (5) Front Day (2 December) Anniversary of the founding of the Front of National Reconstruction in 1978
- (6) Anniversary of the 1979 Friendship Treaty with Vietnam (18 Feb)



- (7) Genocide Day (9 May) Remembers victims of the Khmer Rouge regime

(8) Chrat Prea Angkal (May) Plowing of the Holy Furrow--ceremonial beginning of the rice planting season

(9) Anniversary of the founding of the Revolutionary Armed Forces of Cambodia in 1951 (19 Jun)

(10) Anniversary of the founding of the People's Revolutionary Party of Cambodia in 1951 (28 Jun)

6. Customs

a. Gestures

- **Handshakes** Expect few handshakes, especially from women
- **Buddhism** Avoid pointing with the feet, touching someone on the head, raising your voice to attract attention
- **Friendliness** Open interactions, with good eye contact and a smile, are valued

b. Disabilities *"The Government does not mandate accessibility for people with disabilities to buildings or government services. According to international human rights groups, 1 in 236 Cambodians is missing at least one limb. This figure reflects the continuing effects of land mines on the population.*



Programs administered by various NGO's have brought about dramatic improvements in the treatment and rehabilitation of amputees. However, they face considerable societal discrimination, particularly in obtaining skilled employment." (Human Rights Report...)

c. National/racial/ethnic minorities *"Citizens of Vietnamese and Chinese ethnicity have long comprised the largest ethnic minorities. Ethnic Chinese are well accepted. However, fear and animosity continue toward ethnic Vietnamese people, who are seen as a threat to the Cambodian nation and culture.*

The rights of minorities under the nationality law passed in August are not explicit; constitutional protections are extended only to 'Khmer People,' that is, Cambodians.

There were reports that Vietnamese nationals were singled out for harassment at illegal government security force checkpoints.

The Khmer Rouge continued a calculated campaign of inflammatory propaganda directed against ethnic Vietnamese, and there were reports that 25 citizens of Vietnam were killed as part of a Khmer Rouge ethnic cleansing campaign in August."

d. Freedom of religion *"The Constitution provides for freedom of religion and prohibits discrimination based on religion. The Government respects this right in practice. Buddhism is the state religion. The Khmer Rouge have traditionally banned or discouraged religion."*



7. Cultural Literacy Concepts/Terms The following terms, adapted from The Dictionary of Global Culture, (edited by Kwame Appiah and Henry Gates, Jr., NY: Alfred Knopf, 1997), apply to Cambodia. Consult this helpful dictionary for further information.

a. Angkor era (AHN-kohr)

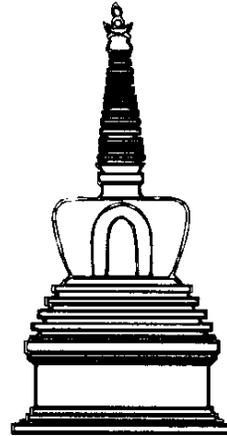
- Khmer period (ninth - fifteenth centuries) remembered as the Golden Age of Cambodia.
- Strongly influenced by Hinduism, recognizing the king as divine.
- Peace allowed for construction of numerous temples, irrigation canals, and emperor tombs.

b. Bakong (BAH-kohng)

- Pyramid shaped temple built by Khmer King Indravarman I in 881. Served as his tomb.
- The first temple made of stone rather than brick and shaped in a perfect pyramid.

c. Cambodian art and architecture

- Reached peak during the period of the Khmer Empire.
- Architecture encompasses art. Indian influences seen in buildings fashioned after Hindu Mt. Meru, the center of the universe located beyond the Himalayas
- Wall carvings, motifs, and patterns depicting mostly Hindu and Khmer history.



- Most well-known structure is the Temple of Angkor Wat.
- Built by Suryavarman II and completed in 1150
 - Sandstone work surrounded by a moat 2.5 miles long and 650 feet wide.

d. Chbap

- "Rules" a form of Khmer literature consisting of short poems with puns and a moral ending.
- Written by Buddhist monks from the fourteenth-seventeenth centuries to teach children proper behavior.

e. Hari-Hara

- Khmer divine entity whose name means "grower-remover."
- Hari-Hara is compilation of the gods Vishnu and Shiva, representing good and evil, life and death.

f. Khmer Rouge (kah-MAY ROOZH--Khmer is the Cambodian ethnic group, Rouge is French for red.)

- Communist party in Cambodia.
- Strongly opposed the 1970 coup which ousted Prince Sihanouk; rather than supporting the Prince they revolted for control themselves.

- Captured the capital city, Phnom Penh, in 1975 (Kampuchea).
- Pol Pot began genocidal policy eliminating all factions of intellectual, religious, and minority groups



- Before Pol Pot was removed in 1979 by the Vietnamese, approximately 3 million people had been killed.
- Khmer Rouge remain to fight against the Vietnamese and continue guerrilla warfare tactics today against the present Cambodian government. United Nations forces presently assist Cambodia.

g. Ream Ker (REEM-kay)

- 17th century epic poem meaning "the Glory of Rama."
- Khmer poets modeled their epic after the Indian Ramayana
 - The Ream Ker alters Hindu thought to represent the Buddhist Khmer and balance of good and evil in the world.

h. Sihanouk, Prince Norodom (SEE-ah-nook nohr-OH-dahm, 1922-)

- Appointed king of Cambodia in 1941
- In 1955, Sihanouk ousted the French forming the Sangkum Reastr Niyum (People's Socialist Community).
- Attempted to keep peace in Cambodia and stated a position of neutrality during the Vietnam War.

- After elections in 1993, crowned king of the constitutional monarchy in the U.N. protectorate of Cambodia. Currently resides in exile in Beijing.



8. Resources for Further Study

a. Cross-cultural resources

Robinson, Daniel and Tony Wheeler. Lonely Planet Travel Survival Kit--Cambodia. Berkeley, Calif.: Lonely Planet, 1992. AISO--915.96 R659

The best series, by far, of readily accessible travel guides. Don't leave for Cambodia without this text.

b. Biography, novels, literature, poetry

Armstrong, John P. Sihanouk Speaks. New York: Walker, [1964].

⇒ Bosun Library: General DS554.8 .A82

Biography of the statesmanship of the "playboy prince." Interviews with Sihanouk himself aided in the writing.

Briggs, Lawrence Palmer. The Ancient Khmer Empire. Philadelphia: American Philosophical Society, 1951.

⇒ Bosun Library: FOLIO DS557.B265 B8 OVERSIZE

Covers every period of Khmer rule with photos, charts, and an easy-to-read historical fact format.

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

⇒ Bosun Library: General CT16.0398 C32 1992

Covers Pol Pot as a young Khmer, his introduction to Communism, growth of the Red Khmer, fall from power, and his later years.

Chula, Prince. Lords of Life: The Paternal Monarchy of Bangkok, 1782-1932, with the Earlier and More Recent History of Thailand. Taplinger Publishing Co., 1960.

⇒ Bosun Library: General DS578.C5

Fiffer, Sharon Sloan. Imagining America: Paul Thai's Journey from the Killing Fields of Cambodia to Freedom in the USA. New York: Paragon House, 1991.

⇒ Chamberlin Library: 959.604 FIFFER

Biography of a boy's life in Cambodia before and after the Khmer Rouge. Paul Thai's journey to the United States with his family and the subsequent challenges of being a refuge and immigrant.

Martin, Marie Alexandrine. Cambodia: a Shattered Society. Berkeley: University of California Press, 1994.

⇒ Aiso Library: General GEN 959.604 M382 1994.

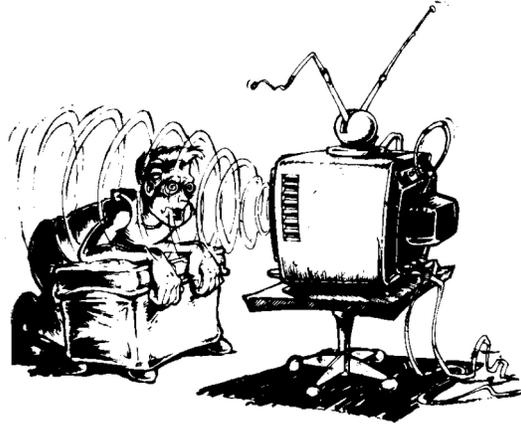
Written by an ethnobotanist working in Cambodia both before and after the war. Martin covers the peace of Cambodia through discussing culture and tradition. She then moves to the causes of war, its effect on the people, and its aftermath. An emphasis on the Khmer people and culture pervades the entire work.

Ngor, Haing A. A Cambodian Odyssey. New York: Macmillan, 1987.

⇒ Chamberlin Library: 959.604 NGOR 1987

Written by an Academy Award winner for his portrayal of a Cambodian reporter in The Killing Fields. "I have been many things in life: A trader walking barefoot on paths through the jungles. A medical doctor, driving to his clinic in a shiny Mercedes. In the past few years, to the surprise of many people, I have been a Hollywood actor. But nothing has shaped my life as much as surviving the Pol Pot regime. I am a survivor of the Cambodian holocaust. That's who I am."

c. News articles



"Cambodia's Bureaucracy of Death: Reams of Evidence in Search of a Trial." New York Times, 20 Jul 1997.

"There were still bloodstains on the floors of the Tuol Sleng torture chamber when a handful of scholars discovered in its back rooms a huge, meticulously kept archive of what has come to be known as Cambodia's 'bureaucracy of death.'"

Becher, Elizabeth. "On Its Last Legs, the Saddest Cambodian Army." New York Times, 20 Oct 1997, p. A4.

Confusion in the ranks of Cambodia's royalist army. Nhek Bun Chhay, once deputy chief, presently leads 300 troops in a burnt-out town near the Thai border. He says the Khmer Rouge have broken with their former mass murder ways.

Crossette, Barbara. "An Ancient Silk Trade Is Reborn." New York Times, 20 Apr 1997. p. 10.

Account of the revival of the traditional Cambodian silk weaving industry.

Crossette, Barbara. "How the War Goes On (And On) in Cambodia." New York Times, 1997.

Crossette, Barbara. "In Cambodia, a Middle-Classless Society." New York Times, 3 Aug 1997, p. 14.

"Pol Pot led the Khmer Rouge campaign against Cambodia's middle class...For the Khmer Rouge--a radical Communist movement that glorified peasant life (though its leaders were Paris-educated intellectuals) and believed that Cambodian society could be purified and recreated only by eliminating those who enjoyed material comfort or official power--the policy was all too successful. For Cambodia, however, the loss was inestimable."

Crossette, Barbara. "World Justice System Lacks Means to Try Pol Pot." New York Times, 21 Jun 1997.

Goodman, Walter. "Cambodians Were Crying 'Crush!'" New York Times, 17 Aug 1997, p. 27.

Account of Cambodians reacting to the jungle trial of Pol Pot.

Kiernan, Ben. "Pol Pot's Brothers in Crime." New York Times, 20 Jun 1997.

Editorial asking "Will the Khmer Rouge get away with genocide?"

Kristof, Nicholas D. "For Third World, Water Is Still a Deadly Drink." New York Times, 9 Jan 1997, p. A1.

Descriptions of illnesses brought on by filthy water. "Toilets cluster along the Mekong River in Phnom Penh, Cambodia..."

Mydans, Seth. "Cambodia Poses quandary for World Diplomats." New York Times, 12 Jul 1997.

How to assist the Cambodians in the face of the ouster of Prince Norodom Ranariddh by Hun Sen, who now desires foreign aid.

Mydans, Seth. "Coups Halts Lifeline to Cambodia Poor." New York Times, 20 Jun 1997.

Without foreign aid, families like that of Cheoun Pheap suffer.

Mydans, Seth. "Faces From Beyond the Grave." The New York Times Book Review, 25 May 1997, p. 21.

Book Review, with pictures, of The Killing Fields, edited by Chris Riley and Douglas Niven. "Before the Khmer Rouge killed thousands of Cambodians, they took their photographs...Of more than 14,000 imprisoned at the Tuol Sleng prison in Phnom Penh between 1975 and 1979, virtually all were killed."

Mydans, Seth. "In His Prison Hut, Pol Pot Is Feeling 'a Little Bit Bored.'" New York Times, 24 Oct 1997, p. A7.

Account of an interview with 72-year-old Pol Pot, his first interview in 20 years. "The interview came at a time of renewed suffering in Cambodia, where Pol Pot's legacy of violence, political chaos and shattered lives continues..."

Mydans, Seth. "Official Says Pol Pot's Foes, Fearing Trial, May Kill Him." New York Times, 24 Jun 1997.

Mydans, Seth. "Sihanouk Leaves Cambodia After Mediation Bid Fails." New York Times, 27 Oct 1997, p. A9.

Account of 75-year-old King Norodom Sihanouk leaving his home for China after failing to mediate conflicts.

"The King had spent two months in his country's ancient capital at Siem Reap, meditating and saying Buddhist prayers, on a visit from Beijing, where he makes his home and receives medical care."

Mydans, Seth. "The Khmer Rouge Implosion." New York Times, 16 Jun 1997.

Excellent analysis of current conditions in Cambodia.

Mydans, Seth. "Upheaval Makes Cambodia's Vietnamese Uneasy." New York Times, 2 Aug 1997, p. A8.

"Ethnic Vietnamese in Cambodia fear that they will be used as scapegoats during the country's upheaval, as has happened in the past."

Reif, Rita. "Restoring a Fine Khmer Craft Rent by Revolution." New York Times, 22 Jun 1997, p. 34.

