

**Second Conference with Minority Groups in Cambodia
UNDERSTANDING GENOCIDE: TRUTH, MEMORY AND JUSTICE**

Report by Sok-Kheang Ly
Edited by Christopher Dearing
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I. Executive Summary

The second genocide conference with minority groups is specifically organized for the various minority groups in Cambodia. Like other countries, Cambodia is multi-ethnic and a place where minority groups lead peaceful lives and enjoy fundamental rights and freedoms. The Cham Muslim population ranks second in size in terms of percentage of the country's population—after the majority Khmer—and accounts for the largest proportion of conference attendees. The rest of the population consists of Vietnamese, Khmer Kampuchea Krom (or Lower Land Khmer), Buddhist monks, *Phnong* from Ratanakiri province, *Kuoy* from Preah Vihear province, and *Mil* from Kratie province. During the Democratic Kampuchea (DK), the majority of the population, including minorities, faced some of the most serious inhumane acts they ever experienced in history. Each individual during this time period has suffered immeasurable harm and suffering. Nearly two million people died a tragic death as a result of DK policies.

With around three decades elapsing, the glimpse of justice has turned out to be a promising sign as the legal cases built up against the five DK leaders— former head of state Khieu Samphan, ex-foreign minister Ieng Sary, ex-social affairs minister Ieng Thirith, ideologue Nuon Chea, and former Tuol Sleng prison chief Kaing Guek Eav—better known as Duch.

After the thirty-five-year verdict against Duch, the forthcoming trial of the four leaders named above (Case 002) has drawn even more attention from the public. They expect the “senior KR leaders” will help to explicitly explain why the DK regime caused the death of so many people and the true intent of such policies. Among the criminal charges under national and international laws, the Extraordinary Chambers in the Courts of Cambodia (ECCC) charged the four with the crime of genocide against two minority groups—Cham and Vietnamese (including Khmer Kampuchea Krom), among other charges.



In an effort to provide a better understanding about the charge, the conference is taking a step to gather around three hundred members of the Cham, Vietnamese and other minority groups from sixteen provinces and the capital city of Cambodia. The gathering aims to improve the understanding of the term genocide and the history of the genocide convention. In addition, the gathering hopes to build up a more

complete history of DK through oral histories as well as promoting further discussion on DK and encouraging their active involvement in the process of seeking a certain degree of truth.

To this end, the project has invited a number of legal experts, Khmer literature professors, and scholars to give an explicit explanation about what is genocide in law, Khmer culture, and social science. It is followed by the film screening of “Lost Loves” and the inspiration of attendees speaking and sharing their experiences with their children, their community and others. This is a pragmatic approach toward building unity in diversity and genocide prevention.

II. Activities of the Conference

Each participant began to arrive at DC-Cam individually and in groups, some having traveled from distant provinces. For many, the trip to Phnom Penh only took several hours, while others spent the entire day. Upon arriving on November 23rd, they were provided with warm hospitality and after lunch they were given their accommodations. Each participant also received five sets of materials to read before the conference on November 24th. All the participants spent the day reading and obtaining a basic knowledge of the materials

A. Morning Session

On November 24th, Cham Muslim Oral History Project leader, Farina So, waited in the conference room for the Institute of Technology of Cambodia (ITC) for the arrival of the participants. The participants took their seats, and Ms. So began by expressing her thanks to the attendees for taking time to participate in this conference. From that point, Ms. So took a few minutes to draw the attendees’ attention to the deadly stampede during the Water Festival, which claimed the lives of 351 people and caused 395 wounded. She expressed her

deep condolences to the families of the victims and asked the attendees to take a moment of silence after the national anthem in respect for the victims and their families.

In accordance with the schedule, Ms. So asked the participants to fill out a pre-meeting survey in order to assess their knowledge about what is genocide. Upon completion, DC-Cam Deputy Director Vanthan Peou Dara gave a brief speech to mark the official beginning of the conference and to welcome the attendees and guest speakers.

Mr. Vanthan thanked the participants and other guest speakers for their attendance and highlighted the importance of this conference. “It is very special,” said Mr. Vanthan, adding that the people, especially the minority groups, have heard and talked about the term “Genocide” for so long, but the clear understanding of this word is still vague for them. He urged the attendees to stay focused on this valuable meeting in order to better their knowledge and understanding of this issue.



Following Mr. Vanthan’s remarks, Ms. So invited Mr. William Smith International Deputy Co-Prosecutor and Mr. Chan Dara Reaksmeay, National Deputy Co-Prosecutor to address the audience. Speaking on behalf of The ECCC and, in particular, The Office of Co-Prosecutors, Mr. Smith shared his sadness with the festival-goers who died in the stampede. He then started his presentation on defining the crime of

genocide and how/whether the crime is used at The ECCC. Mr. Smith emphasized that, based on the Genocide Convention, “the crime of Genocide” was included in article 4 of the ECCC law and that the four KR leaders in custody were charged with this crime as it pertains to the ethnic minority groups—Cham and Vietnamese (including the Khmer Krom) in Cambodia. The crime was committed with the intent to partially and wholly destroy members of national, ethnic, racial and religious groups. He also pointed out that the crime of genocide was not worse than other international crimes, i.e., crimes against humanity. Mr. Chan Dara Reaksmeay added to Mr. Smith’s commentary by noting that genocide is a very brutal crime that continues today. The Convention was declared as an international crime in 1948. He outlined that although 140 countries ratified the Convention, the crime has yet to prove to be stoppable in the global context. He informed the attendees that the crime of genocide is now adopted by Cambodian Law and the Court and Cambodian government have jurisdiction to try genocide crimes in the future.

After their respective presentations, Ms. So encouraged the attendees to pose questions to the two prosecutors. Three Cham people from Kampong Chhnang province took the lead in the Q&A session. Mr. Ker Math expressed his skepticism over whether the United Nations knew about the genocide in Cambodia, and he inquired as to why the UN still allowed the KR to occupy the Cambodian seat after 1979. Mr. Norng Vandy found the UN incapable to prevent the genocide from happening, but he believed that the UN had done what it could

do after the genocide took place, despite the numerous lives lost. Both Mr. Math and Mr. Vandy concurred with Ms. Ly Saky who wished to see a quicker trial of the four KR leaders.

The wrapping up of the legal experts' session was followed by two Khmer literature professors—Prof. Chour Keary and Prof. Siv Thuon—and DC-Cam Deputy Director Eng Kok-Thay. Both Khmer literature professors explained the term genocide based on Khmer language and culture. Prof. Chour defined the term as “an act or killing of people indiscriminately in spite of the difference or commonality in race or religion.”



Prof. Siv acknowledged that genocide was a new term for Cambodia, adding that we just know about the brutal killing of people after 1979. Considering severity of the crime, Mr. Eng viewed the Genocide Convention as “too narrow and broad.” He argued that “political and social groups” deserve better protection and thus should be included in the definition. Unlike Mr. Smith, Mr. Eng also emphasized that the crime of genocide was worst than other international crimes.

B. Afternoon Session

The morning session was widely regarded as valuable and constructive by the attendees who were interested in hearing from the experts. Although the morning-long meeting made the attendees feel a bit tired, they refreshed and regained their energy after having lunch together and, for Cham Muslims, performing their ritual prayer in the conference hall. Others sat in groups and discussed a wide range of issues, ranging from the morning session to the sharing of their personal experiences during the KR regime. The post-lunch rest period and discussions created a friendly environment among the minority groups. It was noted that by expanding the break to over an hour enabled the attendees to continue their afternoon session with the film titled “Lost Loves.”

Ahead of the screening, DC-Cam Director Youk Chhang and Film Director Bora Chhay addressed the participants briefly. Mr. Chhang recalled his personal experiences during the KR period by stating that he had a vivid memory of a boy and a girl. He met only the boy who presented in the conference, while the girl had passed away. Thus, he encouraged all the participants to share what they suffered at that time. He said it was understandable that speaking out caused us to feel pain with bitter memory. However, this process was a way of healing and facilitating education at some levels. He insisted that if the younger generation appeared to be skeptical of KR history, we should not draw away from them, but struggle to make them understand and believe.

Mr. Chhay considered this film a platform to show a corner of the bitter history. Like Mr. Chhang, Mr. Chhay said the film serves as a visual message to the younger generation. He

also acknowledged that writing and telling them orally about KR history plays a vital role. He confirmed the truth of the story of his wife and mother-in-law. His mother-in-law had never saw her father again after several KR soldiers brought him in a military jeep. Below is its brief description:

The film tells a personal story of a woman named Amara (Sela) and that of her family members during the Khmer Rouge regime. Amara, mother of five children and a struggled woman, managed to live through the regime. Once well-off, the family was forced to leave home and carry out hard labor in the rice fields like other Cambodia people. The first member, who was arrested and killed, was her father, Ex-General of Lon Nol's Khmer Republic. Her husband was the second. During the KR regime, her children and family members lost their lives due to starvation, disease, and execution. This heart-breaking film reveals emotional resistance, courage, love between mother and children, and sharing between family members, and guilt during this difficult time. Amara managed to survive, with her two remaining children forced to carry the burden of their loss and suffering. The emotional scars continue even today. Amara seeks to heal her suffering through her narrative and pursuing religious purification and belief.



This film is written by Ms. Kouv Sotheary (who plays her mother's (Amara) role) and directed and produced by Mr. Chhay. The purpose of the film is to inspire the people to speak out, heal the wounds, and educate younger generation about the regime. According to my observation, this film touches the right chord with most participants, either the KR survivors or the youth. Many watched it in a very emotional way. Like others, a Khmer Krom lady wept openly and walked out of the room to wash her face for a moment. A youth sitting in front of me kept wiping her constantly flowing tears. Undoubtedly, the film has drawn a chain of reactions from the participants. Below are the feedbacks from four senior people:

- "This is a true and unforgettable story. I support it. I feel pain because my father was burnt alive at that time. I would suggest that such a regime must be prevented."
- "This film is so emotional. It is a true story. If anyone mocks the film, it is like mocking their mother and the entire country. I wish all younger generations to watch it."

- “This film should be brought to all the people across Cambodia.”
- “I see the film for the first time. I would like to suggest that it should be shown to the four senior KR leaders in custody. The question to them would be, ‘Did you know about this horrible life of the Cambodian people?’”



Below are feedbacks from three youths:

- “It has an impact on my thinking, and I will tell my friends about this film. Please let all youths watch it. I wish you [Film Director] would produce more films.”
- “I feel so shocked and emotional. Many documentary materials could not make me feel like this.”
- “I cried while watching it. I’d like to thank you for showing it. I wish more screening of this film in the local areas.”



Overall, this film screening can be a catalyst for prompting everyone to speak and share with their friends and neighbors about the horrible crimes on the Cambodian people, including

those perpetrated on minority groups. Showing this film would be a pragmatic approach toward building stronger social relations.



III. Genocide Convention and Minority Rights

Numerous man-made tragedies have taken place in world history. Legal experts have managed to write and update a series of international laws in the hope that these legal instruments would serve as a preventive mechanism. Both national and international tribunals have been designed to bring to trial those who are believed to be accountable for the serious crimes against mankind. One of the most horrible crimes is genocide. The history of coining this term could be traced back to German mass killings. In describing this crime, a Polish Jewish lawyer Raphael Lemkin called it “Genocide” in 1944. Experts from various disciplines debated the newly coined term to define and use it as an international law. Four years later, there was an official stipulation of the United Nations Conventions on the Prevention and Punishment of the Crime of Genocide, under which its Article II defined that:

Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial, or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group.

The Convention laid a strong foundation to protect “national, ethnic, racial, or religious groups” from being partially or entirely destroyed. Signatory states, including Cambodia, are required to enforce this legal framework. However, since its existence, the crime of genocide has still continued to fester around the world, especially with respect to the targeting of ethnic minority groups. For example, the genocide which took place in Bosnia (1992-95), killed approximately 200,000 people. The Rwandan genocide claimed the lives of

approximately 800,000 Tutsi and moderate Hutu in 1994. The nearly 100 days of mass killing of minority Tutsi represented a very horrific crime. In addition, the DK regime is alleged to have met the definition of genocide in its intent to kill the Cham and Vietnamese (including Khmer Krom) during its four-year rule (1975-79). Minority groups are often targeted and victims of genocide even though they are protected by the UN Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities. The Declaration was adopted by General Assembly resolution 47/135 of 18 December 1992, and Article 1 stipulates:

“1. States shall protect the existence and the national or ethnic, cultural, religious and linguistic identity or minorities within their respective territories and shall encourage conditions for the promotion of that identity. 2. States shall adopt appropriate legislative and other measures to achieve those ends.”



With the Convention and UN Declaration, scholars, lawyers, and researchers still find it hard to prevent. There are a few reasons for this difficulty in prevention: first, genocide is usually committed by the state against its own people and particularly minority groups. Second, international law prohibits one country from violating another country's sovereignty. Like other minority groups in the world, many people from the Cham Muslim community express their discontent with this conduct. They suggested that UN and other international organizations should be able to take preventive measures in dealing with these crimes. To the victims of such crimes, it is more important than just bringing the wrongdoers to justice, indeed, most Cambodian people say: “To prevent is better than to cure.”

IV. Attendees' Understanding of Genocide

With genocide charges being brought against the four DK leaders, it is very important to provide a basic knowledge to the various minority groups who were targeted during the KR regime. The conference is a space where they can share their experiences with others about genocide. A sampling of surveys shows participants describe the crime of genocide as forms of “extermination with an intent to frighten enemy, to eliminate threat, and to gain economic benefit,” “destruction and killing based on ethnicity, religion, culture and civilization,” “indiscriminate killing of ethnicity and race,” “targeted killing of race and destruction of national religion, economy and politics,” “homicide or serious torture to entirely destroy a particular group,” “indiscriminate and deliberate killing of people or minority groups to implement an ideology,” “intention to wipe out a particular race,” “prohibition of religions,” “assimilation of minority groups,” and “the act of non-believers who killed people arbitrarily.”



The 100 surveys¹ sampled above (and taken at the beginning of the conference) show a partial understanding of the crime of genocide. Understandably, “genocide” is one of the more complicated terms understood among the people. However, the post-conference survey and interviews proved that the training made substantial improvement in the participants’ understanding of international law, genocide, and

the process of bringing justice to the KR regime. Many stressed a better knowledge of the Genocide Convention and the ECCC’s genocide charges for the four KR leaders.

Mr. Kriya Sleh, a fifty-three-year-old Cham from Kampong Cham province, said after listening to the speakers about the Genocide Convention, the crime of genocide was an appropriate term to describe the KR’s intent to kill off Cham people. Mr. Sleh further explained that Cham people had their distinct culture, language, and religion. He implied that Cham people should be protected by the UN Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities. Similarly, Mr. Lin Kaub, a sixty-year-old Cham from Kratie province, said he agreed and understands the explanation about the definition of genocide. Mr. Kaub also remembered that genocide had taken place in many parts of the world. Further, Mr. Him Math, a fifty-seven-year-old from Kampong Cham, pointed out that the Khmer Rouge committed genocide on both Cham and Vietnamese (including Khmer Krom).

Most participants considered the one-day conference as having multiple functions and values to their learning and the country. The training served as a message to their children to safeguard against the reoccurrence of genocide and mass atrocities. History has shown that genocide has been quite often committed by the state. So the people, including the minority groups, could initiate a number of approaches toward preventing the rise of conditions which legitimize genocide in Cambodia and the rest of the world. The selected answers of attendees to genocide prevention are as follows:

- “I would like all to establish strong relations between our country and the neighboring countries,” said Mr. You Soh, a 34-year-old Cham from Siem Reap province.
- “We need to compile documents and teach the younger generation not to repeat the mistakes [during this time period],” said Mr. Neh Mash, a 65-year-old Cham from Kampong Chhnang province.
- “We need to broadcast through all kinds of media outlets,” said Mr. Ry Math, a 58-year-old Cham from Takeo province.
- “The court of law also helps prevent the genocide from happening,” Mr. Kaub said.

¹ Approximately 400 pre-meeting and post-meeting surveys were collected before and after the meeting.

- “We need to obey the rule of law, both domestic and international laws,” Mr. Sleh said.
- “I am an ordinary person. I have no capability to prevent it. What I can do is to suggest that all leaders of each country should not commit the genocide,” said Ms. Ham Limao, a 45-year-old *Kuoy* from Preah Vihear province.



The interviewees expressed their views which reflected their experiences. Mr. Soh’s remark above relates to the need for neighboring countries to take steps in stopping genocide. For example, in 1979, the Vietnamese volunteer army toppled the DK regime, ending a period of atrocities which caused nearly two million deaths. In response to the oft-repeated argument that news about genocide in Cambodia was very scarce and the outside world had little knowledge of events within Cambodia during this time, Mr. Math believed that media should be a constructive means to get the international community to know about what is happening in a specific communities and countries. Furthermore, the outside world should be even more responsive and active in investigating any perceived killings. Most participants agree, in principle, that the most visible warning against the masterminds of genocide is through legal justice, such as that seen at the ECCC and other international courts.

V. The Importance of Truth and Justice

Revealing the larger truth is one of the main themes that the conference wishes the attendees to engage with and after hearing several presentations from experts, most Cham people took the lead in sharing their personal and collective stories as well as linking their experiences to their questions. A few participants from the Khmer Krom also had the opportunity to stress the severity of the KR killing en masse in Pursat province and other places. The program was designed to facilitate mutual story-telling and an atmosphere in which participants’ stories are heard and acknowledged. Mr. Svay Phoeun, 60, of Kratie province said: “The conference provided an extraordinary memory. The film [Lost Loves] resonates with my story. Most importantly, this meeting makes youths understand and believe in the true events which corroborate the crime of genocide.”

In both interviews and surveys, one thing that the participants have in common was an appeal to speed up the trial of the four KR leaders. Mr. Roun Loas from Kampong Chhnang province said he would like to call upon the ECCC to try them as soon as possible. Mr. You Soh, 34, from Siem Reap province further pointed out that what we expected to hear the truth from those KR leaders was that “why and for what purpose the KR regime was created?” Also, Mr. Roun emphasized the importance of disclosing their true intentions. In other words, the participants expressed his concern over the aging KR leaders. Mr. Hap Soh, a 66-year-old Cham from Kandal province said if they died, the “black and white” about the genocide intent would never be found.



It has been more than thirty years after the KR regime collapsed. Duch was the first to be punished at the ECCC. Ms. Mai Ros, a 9th grade student from Kampong Chhnang province, said she was happy with the 35-year verdict on Duch. It is certain that the trial will serve as a concrete indication to the youths about the KR atrocities and especially the genocide on Cham and Vietnamese (including Khmer Krom). It is expected that the truth coming out from the ECCC will provide the people and especially the minority groups with a certain degree of healing and reconciliation.

VI. Conclusion

The attendees considered the conference as constructive and helpful. In particular, they received a better understanding of the concept of genocide through the detailed explanation from experts. The subsequent presentations have focused on the historical backgrounds of genocide, as it took place in the global context, as well as its acceptance as an international legal norm. The 1948 Genocide Convention has protected “national, ethnic, racial or religious groups” from partial or entire destruction. Based on their understandings, most participants came up with ideas of genocide prevention through the channels of a sensitive and responsive inter-state intervention, an even broader media coverage, and a legal mechanism of trying the masterminds of genocide. The participants understand some legal procedures surrounding the genocide charges against the four Khmer Rouge leaders at the ECCC.



It is notable that two minority groups—Cham and Vietnamese (including Khmer Krom)—fall within the numerous ethnic groups that are protected under the UN Declaration on the Rights of Persons belonging to National or Ethnic, Religious and Linguistic Minorities. Given this fact, they demand a more truth on their past sufferings and losses of loved ones during the KR regime. Apart from the truth which was

revealed in the conferences, the ECCC's hearings should be able to provide at least an official truth about the mass killings.

Most importantly, the conference also helps equip the minority groups with the sense of unity in diversity. It paves the way for empathy and harmony among the groups. The participants also promise to pass their understanding onto friends and neighbors. The participants found that speaking out about the bitter experiences made them feel pain today in exchange for reconciliation tomorrow.

Although the conference has met its objectives, we have faced a number of challenges. We acknowledge that the one-day conference could only provide a limited understanding of the Genocide Convention and other legal mechanisms and terms. In addition, given the overwhelming number of male attendees, men are taking the most benefits from this event. This is not surprising, given the fact that they are religious leaders of their communities. Because male attendees are more common and women are also critical to the education of children about genocide and particularly the female perspective, DC-Cam's Cham Muslim Oral History Project has dramatically increased female participants. This effort also assures that the female participants' experiences and struggles during the KR regime are also given equal recognition. During the second conference, approximately 60 minority women were invited from across Cambodia.

Furthermore, most participants have urged DC-Cam to organize more conferences, as illustrated in their surveys and interviews. Despite this need, we found that hand-outs should be able to help provide them with more than enough understanding about the legal proceeding at the ECCC and the genocide charges against the four KR leaders. In this regard, participants received an informational package including "Case 001: The Duch Verdict booklet," "Case 002 booklet," "Searching for the Truth" monthly magazine of DC-Cam, summary of William Schabas's paper, and Guest Speakers' presentation in Khmer. These materials should certainly augment their understanding on genocide.

The team also received a written request for genocide education text books and other Khmer Rouge-related materials from a Cham representative in Chhlong district, Kratie province. The representative sought materials for her students, and she forwarded other

verbal requests of similar materials from scores of participants. Some attendees handed individual and collective village statistics, mosque photos, and history of their local mosques to the Cham Muslim Oral History Team for posting on the Cham website.

Appendix: List of the Attendees from the 16 Cities and Provinces.

Attendees	Number	Ethnicity	Religion	Cities-provinces
Cham (Imam khet, Imam srok, hakim, deputy hakim, religious teachers, women representative, and youth)	250	Cham	Islam/Sufism	Kampong Cham, Kampong Chhnang, Koh Kong, Kratie, Kampong Thom, Banteay Meanchey, Phnom Penh, Preah Sihanouk, Siem Reap, Takeo
Khmer Kampuchea Krom and Vietnamese	7	Khmer Kampuchea Krom	Buddhism	Pursat
Hill Tribes	40	Mil, Kuoy, Phnong	Animism/ Buddhism	Kratie, Ratanakiri, Mondul Kiri, Preah Vihear
Buddhist Monk and Achar	3	Khmer	Buddhism	Kandal
(Christian) Priests	3	Christian	Christianity	Prey Veng
Total	303			16 cities-provinces

Media Coverage

<http://www.voanews.com/khmer-english/news/Minorities-Gather-to-Discuss-Tribunal-Genocide-Charges-110647749.html>

Saturday, 27 November

Minorities Gather to Discuss Tribunal Genocide Charges

Kong Sotharith, VOA Khmer | Phnom Penh Thursday, 25 November 2010

"Our minority was forced to eat what we cannot, forced to abandoned our religion."

More than 300 victims of the Khmer Rouge, many of them are Cham Muslims, gathered at the Documentation Center of Cambodia on Wednesday to learn more about genocide charges for the upcoming trial of four regime leaders. Chams suffered to a great degree under the Khmer Rouge, and their plight in part makes up the charges of genocide against the four leaders.

Those leaders, Nuon Chea, Khieu Samphan, Ieng Sary and Ieng Thirith, will face charges they contributed to the targeted killings of Chams, Vietnamese and the Khmer Krom, the Khmer ethnic minority in today's southern Vietnam.

Other groups represented at Wednesday's meeting were those from the Kuoy, Phnong and Mil ethnic groups, as well as Cham and Khmer Krom. They came from as far as Banteay Meanchey province in the north and Takeo in the south.

"We want them to understand widely what genocide is," said Vannthan Peou Dara, deputy director of the Documentation Center. A better understanding of genocidal acts of the Khmer Rouge could help prevent such acts in the future, he said.

As many as half a million Chams died under the Khmer Rouge, which is thought to have killed up to 2 million Cambodians altogether. Hundreds of Vietnamese were killed while the regime was in power, along with thousands of Khmer Krom.

Cham Muslims were especially targeted, forbidden to undertake their religious practices and forced to eat pork, among other violations.

"Our minority was forced to eat what we cannot, forced to abandon our religion," said Ron Sem, a 62-year-old Cham from Takeo province. "They wanted us to die quietly."

The Chams participated in several revolts against the rule of the Khmer Rouge, which led to massacres, execution of religious leaders and the destruction of mosques and religious schools. How the treatments of the Chams and other groups will play out in the upcoming case remains to be seen.

"We want to know what is going on with the trial," said Thin Theam, a ethnic minority Mil from Kratie province.