



Nourish and Integrate

The Cambodian Cultures in America



Sunday August 27, 2006
Ben Brenman Park
5000 Duke Street
Alexandria, VA

Cambodian Community Day

*Sponsored by Alexandria Department of Recreation, Parks and Cultural Activities.
Co-sponsored by Cambodian Community of the Greater Washington, D.C Area.*

PROCLAMATION

WHEREAS, every year for the past 26 years, the Heritage of Cambodian Americans has been honored and celebrated in the Greater Washington Metropolitan area and in other parts of the United States; and

WHEREAS, the City of Alexandria is home to many Cambodians who are rich in their cultural heritage and are very successful in their professional lives; and

WHEREAS, this year, the Cambodian Community in the City of Alexandria and in the Greater Washington Metropolitan area, will celebrate its rich heritage and culture through various cultural activities, live performance of classical, folk and traditional dances, arts and crafts displays, traditional games, and ethnic food tasting; and

WHEREAS, the City of Alexandria is very proud of the rich and diverse cultural heritage of its Cambodian citizens, and recognizing their continuing contribution to the culture, education, arts, industries, community, civics life, the City of Alexandria joins the rest of the Commonwealth in celebrating Cambodian Community Day;

NOW, THEREFORE, I, WILLIAM D. EUILLE, Mayor of the City of Alexandria, Virginia, and on behalf of the Alexandria City Council, do hereby proclaim August 27, 2006 as:

"CAMBODIAN COMMUNITY DAY"

in the City of Alexandria, and call upon all the residents of this great city to join me in recognizing the multiculturalism and diversity of the Cambodian American heritage.

IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the City of Alexandria to be affixed this 27th day of August 2006.



WILLIAM D. EUILLE MAYOR

On behalf of the City Council
of Alexandria Virginia

Cambodian Community Day, August 27, 2006

PROGRAM

MASTER OF CEREMONY: Hasan Kasem and Mantha Young

1. **11:00 AM – 12:00 PM**

- Arts & Craft Exhibitions, friendship building and networking.
- Children popular and folk games.
- Cambodian Music CD: the Khmer Traditional and Modern music.

5. **12:00 PM – 12:10 PM**

- Salute of Colors
- American and Cambodian National Anthems
- Silence to salute our troops

9. **12:15PM – 1:00 PM**

- Cambodian Traditional Music: The Mohori Phirum Ensemble** **12:15 – 1:00**

Instructor: Master Ngek Chum; organized and led by Tevy Roth Veun

11. **1:05 PM – 1:25 PM**

- Welcome Remarks** by Cheryl Lawrence, Alexandria Dept of Recreation, Parks and Cultural Activities, Special Event Supervisor
- Introduction of Guests and Opening Remarks** by Boran Tum, CCD Chairman

14. **Guest Speaker: William D. Euille**, Mayor of Alexandria City “**Mayor comes at 1:15Pm**”

- CCD 2006 Proclamation Presentation by the Mayor of Alexandria.
- Present Certificate of Appreciation to the Mayor of Alexandria, Va.
- Guest Speaker: H.E Sereywath Ek**, Cambodian Ambassador to the United States
- Present Gift of Guest of Honor to the Cambodian Ambassador to the United States.

19. **1:25 PM – 1:30 PM**

20. **Poem Recital**

- Performed by Salang Bao, Sipo Dan, Sophia Tep, Sinara Ly, Soady Sok

22. **1:30 PM – 2:45 PM**

23. **Cambodian Classical Dances and show**

Presented by Cambodian Buddhist Society Inc. “**CAMBODIAN BUDDHIST SOCIETY CULTURE GROUP**”

- Robaim Bopha Lokei** (The world Flowers Dance) **1:30 – 1:40**
Performed by *Sabre Pusey, Amber Ittielag, Evalyn Thao, Natalie Meighre, Sabrina Keo.*
- Robaim Sovann Machha** (Golden Mermaid Dance) **1:40 – 1:50**
Performed by *Lena Ouk, Phasda Sek.*
- Mak Theung Show** **1:50 – 2:05**
Instructed by **Seychan Ouk, Led by Mealy Chhim**
Performed by Peter, Chyak, Sophia, Somony, Saody, Salang, Natelie, Sovannroth, Sakhan, Sophea, Phallivan, Inos, Makara, Somony Pen.
- Robaim Phoung Neary** (Garland Girls Dance) **2:05 – 2:15**
Performed by *Amara Devi Suy, Bopha Reangsey Suy, Borey MinPhlich, Charya Chhoeun, Chan Sotheavrinne Man*
- Robaim Preap Sar** (White Dove Dance) **2:15 – 2:25**
Performed by *Dinita Mani., Victoria Bou, Vichethyda Sam, Evelyn Thao, Alyssa Thao, Amelia Ittielag*
- Robaim Santipheap Thed The Vapathor Rong Roeng** (Lasting Peace and Flourishing Culture Dance) Performed by Vathana Say, Vathany Say, Bunnida Chheang Manida Samketh, Chanveasna Omkar, Vothey Meas, *Rachna Chhay, Anname Phann, Annong Phann, Joulleana Chu-Ek, and Suejane Iv-Tan* **2:25 – 2:45**

30. **2:45 PM – 3:00 PM**

- Cambodian Fashion Show** **Instructed by Sharon Young and led by Boramy and Samedy** **2:45 – 2:55**
Performed by Makaravine Doung, Melina Doung, Soriya Eath, Melisa Khlok, Asia Sam Rajani, Duong Paulette, Nginn, Thearen Huy, Maneth Sarik, Manik Sarik, Melinda Doung, Monika Sarik, Odommoni Nginn, Eric Ma, Horn Yim, vitya Nginn.
- Group Children Singing in Khmer: Chun Cheat Khmer** (Cambodian Homeland) **2:55 – 3:00**
Performed by Cambodian Children Association Incorporated (CCAI) “Names are in line 32”

33. **Closing Remarks**, by Ben Bao, CCD Advisor

34. **3:00 PM – 6:00PM**

Social Dances

Performed by Monorum Band Rom Vong, Rom Khbach, Saravann, Cha Cha Cha

ខ្ញុំសូមគោរពលោក លោកស្រី និងប្រិយមិត្តជាទីមេត្រី!

ខ្ញុំសូមថ្លែងអំណរគុណចល់លោកលោកស្រីនិងប្រិយមិត្តទាំងអស់ ដែលបានអញ្ជើញមកថ្ងៃនេះ។ វត្តមានអស់លោក លោកស្រីថ្ងៃនេះ បានញ្ញាំងអោយយើងបានរួបរួមគ្នា លើកចំកើង និងជួយផ្សព្វផ្សាយវប្បធម៌អារិយធម៌ខ្មែរយើង។

ខ្ញុំយល់ថា យើងជាខ្មែរម្នាក់ៗមានភារៈកិច្ចរួមខ្លួន ជួយជាតិតាមមធ្យោបាយណាមួយ។ ការចូលរួមក្នុងទិវាសហគមន៍ខ្មែរ ក៏ជាមធ្យោបាយមួយ ព្រោះគោលពំណាងចំរបស់ ពិធីបុណ្យនេះគឺធ្វើយ៉ាងណា អោយអង្គរជាតិគេមើលឃើញថាខ្មែរយើងជា ជាតិមួយមានអារិយធម៌ ខ្ពង់ខ្ពស់។ សូមលោកលោកស្រីនិងប្រិយមិត្តជាទីមេត្រី ទទួល ការសប្បាយរីករាយ និង ភ្លេចមហោរី រាំបូរាណា ល្បែងប្រជាប្រិយ និងរាំលេងកំសាន្តជា មួយរង់ត្រ្រីសម័យ។ សូមអរគុណ ដល់វិភាគទាន អស់លោកលោកស្រី និងប្រិយមិត្តទាំងអស់។ ពិធីបុណ្យទិវាសហគមន៍ខ្មែរ កើតឡើងបាន ក៏ដោយសារតែសង្គ្រាមចិត្តសប្បុរស របស់លោក លោកស្រីដែរ។

Ladies and Gentlemen,
My fellow Cambodians,

On behalf of the Cambodian Community Day Committee, I would like to sincerely thank for your present today. We gather all the Cambodian people to show and to play our traditional games that we have missed for so long. Please take a moment to reflect of what you have done to our community. There are many good things happening since August last year. Our community has bonded together stronger than before. We have participated in Cambodian Friendship Night celebration, for reminding an old traditional dance while we were celebrated at the Cambodian New Year during peace time. We supported Angkor Association during their fundraising event. We have participated in promoting Cambodian Cultural in Cambodian Temple at Silver Spring, Maryland. We participated with Cambodian American Heritage Inc show in April, 2006. We are proud of what we have done to promote Cambodian Culture.

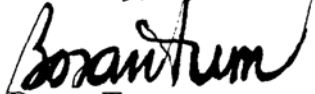
I truly believe that you will enjoy all activities. The CCD seeks to promote our culture, to raise the awareness of our cultural heritage, and to bridge our community to other communities. We need to teach our young generation to love our origin and to value our heritage, customs and traditions. Many of us were born and raised back home in Cambodia. We have seen and witnessed our culture and traditions first-handed. Our kids do not have the same kind of experiences. If you don't teach them, they will forget our root. If you don't value our heritage, who will?

We would like to salute our troops who are defending freedom so that we can enjoy our lives here in America.

Again, thank you very much for supporting the CCD festival.

Happy Cambodian Community Day!

Sincerely,



Boran Tum

Cambodian Community Day, Chairman

FACT ABOUT CAMBODIA

COUNTRY PROFILE

Source: Library of Congress web Site
<http://lcweb2.loc.gov/frd/cs/khtoc.htm>
<http://en.wikipedia.org/wiki/Cambodia>

Short Form: Cambodia

Term for Citizens: Cambodians

Capital: Phnom Penh

Date of Independence: November 9, 1953

Size: Total area 181,040 square kilometers.

Topography: The **Kingdom of Cambodia** (for various names in the [Khmer language](#), see [below](#)) is a country in [Southeast Asia](#) with a population of more than 13 million. Cambodia is the [successor state](#) of the once powerful [Khmer Empire](#), which ruled most of the [Indochinese Peninsula](#) between the 11th and 14th centuries. A citizen of Cambodia is usually identified as "Cambodian". "Khmer", which strictly only refers to [ethnic Khmers](#), is also used. Most Cambodians are [Theravada Buddhists](#) of Khmer extraction, but the country also has a substantial number of predominantly [Muslim Cham](#), as well as small hill tribes. The country shares a border with [Thailand](#) to its west and north, with [Laos](#) to its northeast, and with [Vietnam](#) to its east. In the south it faces the [Gulf of Thailand](#). The geography of Cambodia is dominated by the [Mekong](#) river (colloquial [Khmer](#): *Tonle Thom* or "the great river") and the [Tonle Sap](#) ("the fresh water river"), an important source of fish.



Climate: Temperatures range from 10°C to 38°C. Tropical monsoons: southwest monsoon blowing inland in northeasterly direction brings moisture-laden winds from Gulf of Thailand/Indian Ocean from May to October with period of heaviest precipitation September-October; northeast monsoon blowing in southwesterly direction toward coast ushers in dry season, November to March, with period of least rainfall January-February.

Maritime claims: contiguous zone: 24 nm, continental shelf: 200 nm exclusive economic zone: 200 nm, territorial sea: 12 nm.

Elevation extremes: lowest point: Gulf of Thailand 0 m, highest point: Phnom Aoral 1,810

Natural resources: timber, gemstones, some iron ore, manganese, phosphates, hydropower potential

Population: July 2005 est. 14,071,000 (63rd). In 1998, Census est. 11, 437,656. Density 78/Km2 (111th) 201/sq mi.

Ethnic Groups: Ethnically homogeneous, more than 90 percent Khmer.

Languages: National language Khmer, a member of Mon-Khmer subfamily of Austro-Asiatic language group.

Religion: Theravada Buddhism, suppressed by Khmer Rouge, revived but controlled under successor regime; wats (temples) and monks privately supported; wats administered by lay committees; Buddhist clergy or *sangha*; chairman (*pratheat*) heads ecclesiastical hierarchy.

A BRIEF HISTORY OF CAMBODIA

Researched By Dr. Lowell Cole

Pre-history. Archaeologists have unearthed evidence that Stone Age people as far back as 2000 B.C inhabited parts of present-day Cambodia. By the first century A.D., more advanced cultures emerged along the coasts, in the lower Mekong River valley, and in the delta regions. These cultures developed stable, organized societies, cultivated rice by irrigation, and raised domesticated animals.

Funan. Funan, dating back to the first century A.D., is regarded as the first of the Khmer kingdoms. The earliest written account of Funan is by a Chinese mission traveling in the area in the third century A.D. The Chinese "Funan" derives from the old Khmer word *bnam*, meaning mountain (possibly echoed as *phnom* in

modern Khmer). Economic life was based on fishing and rice cultivation surrounding the Mekong and Tonle Sap Rivers. Important to its livelihood, this waterborne culture developed a maritime trade, probably centered at the port at Oc Eo (now in Viet Nam). Funan gradually became culturally Indianized by contacts with outside travelers. By the 5th century the cultural elite and court adopted Indian ways. Civil wars weakened Funan, making it prey to its northern neighbor, Chenla, which by the 7th century lorded over Funan.

Chenla. After taking control of Funan, Chenla conquered large areas of Laos, added parts of the Mekong Delta, and swept over lands that are now western Cambodia and southern Thailand. Although the royalty of Funan and Chenla intermarried, Funan's society and institutions were maintained. In the eighth century A.D. Chenla split in two. The part known as Land Chenla remained a fairly stable society, but the other half, Water Chenla, was often racked by chaos. Suffering attacks by pirates from Java, Sumatra, and the Malay Peninsula in the late 8th century, Water Chenla became subservient to Javanese. Struggle among Land and Water rivals ceased with Jayavarmen II (A.D. 802-50) taking the throne, thus launching a unified Khmer nation.

Angkor Period. Lasting from the 9th to the 15th centuries, this period is culturally and politically the golden age of Cambodia. The temple-cities of Angkor Wat and Angkor Thom dominated the life and culture of this period. Reservoir and canal projects protected crops from seasonal weather changes. Angkorian society was hierarchical, with the "divine" king ruling over the land and his subjects. Commoners suffered forced labor duties, while a slave class built monuments. Jayavarman II (800 A.D.) launched the Khmer ship of state, called Kambuja, by establishing its constitution, religion, and capital, Harikarlaya. A long series of Kings succeeded him until the early eleventh century. Suryavarman I (1006-1050) then becomes king. It was he who planned and set the foundations of the present day Angkor. He spread Mahayana Buddhism in Cambodia. One of the greatest kings of Angkor period was Suryavarman II, who expanded his reign to Viet Nam, Thailand, Burma, and the Malay Peninsula. His greatest accomplishment was the construction of Angkor Wat, the world's largest religious complex. A Cham invasion destroyed the Angkor city in 1177 A.D., but the Cham were expelled. The high point of Kambuja's power followed with the reign of Jayvarman VII (1181-1218). After Jayavarman's death, the Kingdom declined and disintegrated. The Thai captured Angkor Wat in 1353 and Angkor Thom in 1431. Khmer territory also fell to the Lao kingdom.

Cambodia's Struggle for Survival. As Angkor was abandoned in the fifteenth century, Cambodia became a pawn in the power play between the Thais and Vietnamese. Monument building ceased, Mahayana Buddhism and Hindu divine king cults faded in favor of Theravada Buddhism. A new capital was established where the Mekong and Tonle Sap rivers meet, what is now Phnom Penh. To avoid a Thai threat, King Ang Chan (1516-66) then moved the capital north up the Tonle Sap. This new state connected with trade routes of international commerce, forming a global trading center. In fear of encroaching Thai, King Satha enlisted the protection of personal guards from Spain and Portugal. While Spain hoped to make Cambodia a Christian protectorate, the Thai captured Lovek and the Kingdom in 1594. Thai and Vietnamese domination persisted until the 19th century.

French Colonial Period. In the early 19th century, France began to spread its influence to Southeast Asia. The promise of vast minerals and forestry wealth, as well as the hope of commercial openings via the Mekong River deep into China, contributed to France's ambitions in the area. The rediscovery of the Angkor ruins by French naturalist Henri Mouhot around 1860 sparked more visions of wealth. In the 1880s the French coerced Cambodia, helped by gunboat diplomacy, to sign a treaty that abolished slavery, allowed private ownership of land, and placed French governors in provincial cities. Local Cambodian elites stirred up rebellions over the terms of the treaty, which was not ratified until King Norodom's death in 1904. In 1887 France unified Cambodia, Vietnam, and later Laos, into a colony called the Indochina Union. The French assumed all of the authority of the king, who became a mere figurehead. In 1941 the French installed Norodom Sihanouk to the crown to succeed King Monivong. As France granted Indochina full independence, Cambodia then on to celebrate its independence on November 9, 1953 under Sihanouk. Although Sihanouk held his royal position until he abdicated in 2004, his actual power lasted only until 1970.

Insurrection, Coup d'Etat, and War, 1967-1975. In the mid-1960's, Norodom Sihanouk tried to steer a course between the political left and right domestically and take a neutrality stance in the region's Vietnam Conflict. This straddling tactic began to crumble. He harassed the left and withdrew his support for them and displeased the right by neglecting the economy and appeared little concerned by the influx of the North Vietnamese and Viet Cong armies. North Vietnamese and Viet Cong logistic bases appeared in Cambodia, while South Vietnam and its allies conducted intelligence and sabotage missions from Cambodia. Insurrections erupted in Battambang set off by tax collections and land expropriation. The unrest spread to other provinces. While Sihanouk was visiting Moscow and Beijing, General Lon Nol, prime minister, ousted the King (or "Prince") in a coup d'etat in March 1970. Sihanouk formed a coalition with the Kampuchean Communist Party (KCP, Khmer Rouge). This partnership flourished after Lon Nol abolished the monarchy and declared a republic, an unpopular move with villagers who were comforted by a monarch. Warfare widened to include virtually all the participants of the Vietnam War and Cambodian contingents. The Khmer Rouge launched their offensive on New Year's Day 1975 to capture the Cambodian capital. On April 1, 1975 resigned the presidency and fled the country. The Khmer Rouge entered Phnom Penh on April 17, 1975.

Democratic Kampuchea (Khmer Rouge). The Cambodian New Year seemed augur a new beginning for Cambodians, anticipating peace with the arrival of their new leaders. Cheer soon vanished when armed, grim-faced youths dressed in black and with checkered scarves entered Phnom Penh on the 17th of April 1975. Without a pause, the troops ordered Phnom Penh evacuated of its 2.5 million people, clogging the outbound roads in the process. Other cities were evacuated as well. The evacuees were sent to forced-labor camps to raise crops, thus becoming peasants. Anyone associated with the previous government was executed. Other victims were the educated people and monks. Some survived by pretending to be peasants or workers. Using any excuse, Pol Pot and his Khmer Rouge caused the killing fields to be populated with victims by murder, starvation, exposure, or disease. By the end of 1978, an estimated 2 million lives vanished.

After the Khmer Rouge. Relations between Vietnam and the Khmer Rouge were never good and became worse. Border skirmishes were common and Khmer Rouge atrocities against Vietnamese, both national and ethnic, were reported. Vietnam delivered air strikes against Kampuchea, but still hung on, Pol Pot declaring "victory". Khmer Rouge belligerence persisted. Vietnam, exasperated, mounted a 17-day blitz-krieg against Cambodia, taking Phnom Penh in January 1979. Pol Pot and his compatriots continued an insurgency from the mountains and jungles against the Hanoi-backed Khmer regime, which they were unable to overthrow. When fighting ended in 1979, Vietnam withdrew. Many fled to Thailand and lived in refugee camps for several years before returning to Cambodia or immigrating to other countries.

In the early 1990s, a coalition government of political parties was formed, elections organized, and monitored by the United Nations. Even the mercurial Norodom Sihanouk participated, regaining the throne. To this day, a politically unsettled Khmer nation exists, as Cambodians strive to make their lives better.

For More Information

>Much of this account of Cambodian history was found in the Library of Congress Country Studies:

<http://lcweb2.loc.gov/frd/cs/khtoc.html#kh0047>. >Also see: <http://www.angkorwat.org/>

> Solange, Thierry, *The Khmers* (Kailash Editions, Paris, 1997). This is thorough and engaging history of Cambodia.

HAPPY CAMBODIAN COMMUNITY DAY!

THE KHMER MENTALITY

ព្រលឹងខ្មែរ

Based on a 1997 translation of the original Khmer text, "Proloeng Khmer," published in 1973)

*Author: Professor Sar Sarun (deceased)
Faculty of Arts and Human Sciences
University of Phnom Penh
Editing author: Khmer Aphiwath Group
Publisher: Khmer Aphiwath Group,
Melbourne, Australia
Translator: Kua Cham
Further Edited 2003 for the Khmer Institute
by Vannareth Lamm and William Snyder*

Note: By Boran Tum

I just want to share with you an article about "Khmer's mentality." I know that this could be a touchy subject but I thought I'd take the risk and see what everyone thinks? This is a very lengthy article but it is a very good paper written by late Prof. Sar Sarun.

The main points to think should be:

1. How true and relevant are the descriptions of the Khmer Mentality?.
2. How can these factors explain the failure of Cambodians to get out of that mess in which they are in?
3. Have Cambodian-Americans changed while living in this country.
4. What are those changes that can be of help to make Cambodian-Americans be more integrated in and benefit from the American mainstream society?

This Proloeng Khmer is based on the REAL things we heard, we touch, we understand. It's not from any big book. It's REAL! Because it's so REAL, the late Prof. Sar Sarun was victimized by the extremists in the Lon Nol - Khmer Republic era. At that time, no one praised this truth except the ones who had sharp eyes only.

The Yes-men/women always praised the wrong ideas and accepted blindly what is real in Khmer. This is one of the Khmer mentalities which lead to self-destruction like in the case of Khmers Rouges. Unless we can see "we had something "we will appreciate and regret of what we had lost in the past. It's not too late to go back and look for "what " is REAL in Khmer-ness and what is not. It's an act of courage of some people who always want the TRUTH.

The First Root: MATRIARCHY

A principal component of the Khmer mentality is matriarchy. At all levels of organization within Khmer society, ranging from family life to national government, the accepted leader or decision-maker is a woman.

This pattern dates back to the beginnings of our recorded history. During the Funan Period we had as our monarch a queen known variously as "Soma," "Liev Yi," or "Neang Neak." An Indian prince known as "Kaodinhya" (Indian name), "Hun Tien" (Chinese name), or "Preah Thong" (traditional Khmer name) conquered the nation of Funan and eventually married the Khmer queen. During the wedding the prince followed the queen, and held on to the edge of her scarf so as not to be distracted by his surroundings.

Our Khmer ancestors carved this story into the walls of Angkor to remind us of the ancient origins of our matriarchy. At present-day royal weddings, custom still requires the groom to hold the edge of the bride's scarf. For ordinary people as well, matriarchy is a basic principle of social organization. This can be seen in the titles of important positions, in educational maxims, and in common social beliefs.

A) Within the family, female titles normally precede male ones:

- "mother and father"
- "grandmother and grandfather"
- "aunt and uncle"

B) In the armed forces, important titles include:

- "mother of the army" (army chief)
- "mother of the command" (commander)
- "deputy mother of the command" (deputy commander)

C) Government titles include:

- "mother of the commune" (commune leader)
- "mother of the town" (mayor)
- "mother of the district" (district councilor)
- "mother of the block" (block representative for a group of ten households)

D) An educational maxim:

- "It is better to face a shipwreck than to have the house burn down." (meaning: it is better to lose the father than the mother, because the father is less important.)

E) Some common social beliefs can be expressed as follows:

- Clean husband + Corrupt wife = Corrupt
- Bribe-free husband + Bribed wife = Bribed
- Husband's disapproval + Wife's approval = Approval

The wife is the chief of the family, while the husband seeks work outside the home in order to bring money back to her. If the sum is less than expected, his wife may chastise him. Khmer wives have the personality of "master-wife." In contrast, in Chinese society the husband controls the family's finances, and Chinese wives have the personality of "slave-wife."

The Second Root: HIDDEN STRENGTH

According to current research into our national history, a second element of the Khmer mentality is a "hidden strength," which has kept the nation from perishing despite repeated attacks from the outside world. We are now asking ourselves, "What is this hidden strength?"

Many academics, as well as other citizens who are concerned with the nation's future integrity, are now searching for the source of this defensive power. Historical research tells us that the Khmer nation has repeatedly been invaded. In some of these periods the Khmer were enslaved by the Thai. The successive Khmer capitals of Angkor and Longvek were subjected to terrible devastation. The great sages and scholars were taken prisoner and sent to serve in the invaders' country. How have the Khmer land and the Khmer people survived to the present day?

These case studies show that the Khmer have a hidden quality of persistence, which gives them defensive strength and keeps the Khmer nation from falling. For this reason our ancestors created the popular proverb, "The Khmer territories will never perish." The very fact that they had the confidence to say this clearly indicates the strength contained in the Khmer mentality. Yet, we no longer know the exact nature of this essential, hidden strength, nor exactly where it resides in the Khmer identity.

Only when we find this hidden part of the Khmer spirit can we continue to protect our land and our nation from danger. Until then, we will have no reason to believe the optimistic proverb mentioned above. The Khmer spirit and identity are tightly intertwined with our culture and civilization.

The third element of the Khmer mentality, based ultimately on considerations of geography lies in the fact that the Khmer have considerable pride, and have a strong inclination to praise themselves. This is because the Khmer people originally belonged to an ethnic family known as the Mon-Khmer, which inhabited the entire peninsula of Indochina. At that time the region was called *Sovanna Phum* ('Golden Country'), and shared a border with China.

The name comes from the Pali words *sovann*, meaning 'gold', and *phum*, meaning 'land' or 'country'. People living in the Golden Country of *Sovanna Phum* led joyful lives, blessed with natural riches, and in their unconscious mind there slowly developed a high level of pride, as well as a tendency to boast. The inhabitants of *Sovanna Phum* belonged to three different ethnic groups: the Mon, the Cham, and the Khmer. They lived in tribal communities without clear land boundaries, and mainly traded gold with the Portuguese who traveled by sail in the China Sea.

The people of the Golden Country had no concerns other than the gold trade. This is what gave rise to their boastful attitude, and to the development of a high level of pride. In this respect the Mon ranked first, followed by the Cham and then the Khmer, who were the humblest of the three. Nonetheless, the Khmer were firmly trapped in the same up-bringing, and our Khmer ancestors made this explicit in the following parable:

- The Mon take the heavens for their seat.
- The Cham raise a single palm to the sky.
- The Khmer ascend to the clouds, but then pass through the earthworm's shit.

According to this saying, the self-praise of the Khmer went as high as the clouds, but not so high as the sky or the heavens. Moreover, the Khmer usually came back down to earth quickly: They boasted, but then returned to reality. When the Khmer spoke among themselves, they did not realize that they were boasting, because they shared a common level of pride. But when they spoke with the Cham, who were even prouder, they could see that the Cham liked to boast. Likewise, the Cham did not see themselves as a boastful people, but when they spoke with the Mon, they did notice that the Mon were remarkably fond of boasting.

- The Mon boasted more than anyone else, until they lost all their land.
- The Cham, second only to the Mon in boasting, lost their land, too.
- The Khmer boasted only moderately, and thus retained some of their land.

Yet, by no means should we expect the Khmer to retain their remaining land forever. At present the Khmer nation is headed for catastrophe.

How did boasting cause these three ethnic groups to lose so much of their land? The answer goes something like this. As they continued boasting and enjoying their natural resources, they forgot that the surrounding ethnic groups coveted their land. The Thai, who originated in China's southern province of Yunnan, became known in the Eighth Century when they started to migrate southward. When the Mongolians invaded China in the Thirteenth Century, the Thai took advantage of the resulting chaos and attacked the city of Sukhotey. They took over all the Mon areas, and also conquered a number of northern Khmer provinces beyond the Danrek Mountains, along the Semourn River. These included Nokoreach, Surin, Sangkeas, Kouk-khan, Sisaket, and Burirum. Moreover, they extended their control into southwestern areas, as far as Malaysia. All of this territory had belonged to the *Sovanna Phum* Peninsula.

Later, in 1794 and 1795, three Khmer aristocrats were competing for state power. Each considered himself superior to the others, because all three belonged to an unconditionally proud people. One of the aristocrats, Ben, tricked another, Sous, into assassinating the third, Mou. Afterwards Ben tried to kill Sous, but failed, because the latter had strong allies. Ben then requested the help of the Thai army, whom he allowed to enter Cambodia. In exchange for their help, Ben let Thailand annex several Khmer provinces, including Battambang, Mongkolburi, and Serisophan.

What led these Khmer aristocrats to fight one another for power? In that day there was an active race for power based on self-proclaimed superiority, with assistance from foreign armies. The aristocrats had placed on the throne a six-year-old prince named Ang Eng, the son of Prince Otey II, who was too young to rule. Their goal was to seize power for themselves.

Thus, we can see from history that foreign invasions of the Khmer territory were possible only because Khmer leaders were stubbornly convinced of their own superiority, and failed to realize that the country was headed for disaster.

The Khmer fondness for boasting is also well-documented, for instance, in such ethical poems as "Father's Testament," "Rules for Children and Grandchildren," "Fable for Children and Grandchildren," and "Conduct Rules for Men." All these writings seek to awaken the Khmer people from their dreams of self-praise and irrational pride.

The following are some examples.

"Father's Testament":
DO NOT BOAST ABOUT YOUR STRENGTH...

"Fable for Children and Grandchildren":
A FROG BOASTS THAT IT CAN FIGHT WITH THE ELEPHANT...
A TOAD BOASTS THAT IT IS AS BEAUTIFUL AS GOLD...

"Rules for Children and Grandchildren":
DO NOT BOAST ABOUT YOUR RANK...

Another example comes from an academic conference held at Chakdhumuk Hall on 9 November 1970, where a Buddhist monk argued that the Khmer language "has excellent linguistic rules that are superior to those of any human language in the world [sic]."

Further discussion of our people's taste for boasting can be found in a recently published book by Mr. Bun Chan Mol, *The Character of the Khmer*.

The Fourth Root: AGRICULTURE

The fourth element of the Khmer mentality is a link to agriculture. From the beginning, Khmer society relied almost exclusively on agriculture, and eventually it took agriculture as an important source of cultural identity. All aspects of Khmer education have their "roots" in agriculture, because the Khmer have a strong tendency to use agricultural metaphors in explanations.

A) In the family domain:

- "WHEN YOU FARM, LOOK AT THE GRASS."
(meaning, when you marry off your children, look at their partners' roots.)
- "START FARMING NOW, WHILE THE SOIL IS STILL WARM."
(meaning, start courting the girl now, while your heart is still aflame.)
- "TRANSPLANTED RICE-PLANTS BRING ALONG THEIR ORIGINAL SOIL."
(meaning, a wife can elevate her husband.)

B) In the military domain:

- "YOU FARM A FIELD WITH WATER."
(meaning, you fight a war with food.)

C) In the domain of national development:

- "AGRICULTURE IS THE BREATH OF THE COUNTRY."

D) In education, more generally:

- "DROP BY DROP, THE PALM TREE FILLS THE TUBE."

- "VERTICAL RICE PLANTS BEAR NOTHING, LEANING ONES BEAR GRAIN."
- "HAPPY FARMING AND PLANTING WILL BRING
- TRADE, RESPECT, AND A GOOD MEAL.
- REAL WEALTH ISN'T HARD TO GET.
- THE JOY IS TRUE, BECAUSE IT LASTS."
(from "Father's Testament"; original verse in crow's-walk rhyme)
- "THINK ABOUT, AND WORK ON, GROWING RICE
- DURING ALL THE SEASONS.
- A RICE FIELD SHOULD HAVE A SIGN,
- WHILE A FRUIT FARM SHOULD HAVE A FENCE."
(from "Inherited Conduct Rules"; original verse in Bhamngit rhyme)

The Fifth Root: INDIFFERENCE TO RULES

The fifth element of the Khmer mentality, due once again to considerations of geography, is a relative indifference to laws and regulations. Why should this be so? The Khmer region is seldom threatened by the natural disasters found in Japan and Europe:

- Freezing winters
- Earthquakes
- Volcanic eruptions
- Savage storms
- Typhoons
- Large-scale floods

The Khmer territory seldom faces such disasters. Indeed, natural disasters are almost unheard of, aside from minor floods that occur every few decades, and even they are not especially brutal.

The climate is so warm that Khmer people can survive without clothing. The only significant "earthquakes" are caused by bombs dropped by B-52's, which come day and night, destroying both the farmland and the occupants of many villages.

Because the Khmer countryside is rarely subjected to natural catastrophes, the Khmer people are less aware of nature, and have little need to adjust themselves to natural constraints. This exemption from constraints has shaped the Khmer mentality, making it insensitive to social and legal rules except where there is coercion. This stands in contrast to countries in colder regions, where people cannot even survive without appropriate clothing.

Yet, people from those regions who migrate to the Khmer territory eventually adopt a mindset similar to the Khmer people. Likewise, Khmer people who go to live in colder regions eventually adopt the mindset of the people there. Thus, the fifth element of the Khmer soul is explained by geographical conditions.

The Sixth Root: BEING INACTIVE

The sixth element of the Khmer mentality is inactivity. Because the Khmer people live in the tropics, they tend to avoid physical exertion. The Khmer artistic spirit dwells in a soft, fanciful, and romantic state, one that is low in energy. Khmer music tends to be sentimental, and to make people sleepy.

Khmer people move slowly. They set off for the workplace at a relaxed pace, as if they were on vacation. These factors have shaped the Khmer mentality to prefer people who are inactive rather than active, conservative rather than progressive.

Examples:

The Khmer admire people who work less and earn more, rather than people who work hard and earn little. Likewise, the Khmer admire a government official who simply signs a document and earns millions of riels, rather than one who works from morning till evening and hardly earns enough to survive. In fact they should appreciate the latter, who makes a personal sacrifice and saves money for the national budget. Yet, if an educator and a customs official simultaneously ask to marry a family's daughter, the former will end in despair. Where does this come from?

Indeed, this is the unfairness of society in a tropical country.

Shall we continue with this lifestyle, spoiled by nature? Or shall we try to win out over nature? Shall we destroy this root of the Khmer mentality, or leave it undisturbed? The solution lies mainly in the awareness of Khmer youngsters, but the right awareness will be possible only after education – that is, after enlightenment. If we lack enlightenment, our minds may unconsciously drift in the wrong direction. Being blind or ignorant is a great evil, and allows other people to manipulate us easily.

The authors of Khmer folktales exhibit this aspect of the Khmer mentality in the following ways:

- An ignorant man finds two jars of gold hidden in the ground;
- A senseless man usually has a wife of excellent quality;
- A stupid man is the one likeliest to get sacred powers;
- An uneducated man gets promoted to the rank of lord;
- Kong Hean is made a Khmer hero by his own shit.

Another example is an old Khmer saying that tells us, "A sage falls into a hole, while a fool rises up to paradise." Shall we retain this root of the Khmer mentality, or cut it off?

The Seventh Root: FUZZINESS ON COMMITMENT

The seventh root of the Khmer mentality is a tendency to be confused about commitments.

This is because the Khmer people live in a country in which the various seasons are not clear-cut: the rainy season and the dry season, as well as the cold season, start and end at fuzzy dates, known to no one. In contrast, countries in colder regions have clear-cut seasons. For example, on the European continent:

- Spring is from 21st March to 21st June;
- Summer is from 21st June to 22nd September;
- Autumn is from 22nd September to 21st December;
- Winter is from 21st December to 21st March.
- Clear-cut seasons have trained the people of that region to have clear plans:
- When they work, they concentrate on working;
- When they play, they concentrate on playing;
- When they study, they concentrate on studying;
- When they eat, they concentrate on eating;
- When they rest, they stop all work.

In France it is almost impossible to find a restaurant that serves anything more than drinks before 9AM, or after 10PM. The Khmer region's fuzzy seasons have spoiled the minds of the people living there, with fuzziness in all aspects of commitment:

- Work and play are mixed together;
- Conflict at work is similar to conflict at home;
- Study time and break time are intermingled;
- Eating time lasts from morning through the middle of the night, until the sun rises again;
- Office tasks and home tasks are mixed together;

- A government-owned car is also taken as a personally-owned car, and used to carry the wife, transport the children to school, and even carry the mistress;
- Experts at organizing theatrical plays, or at teaching in school, assume ministerial positions in the government (although different people have talents in different areas).
- In order to correct this root of the Khmer mentality, it is necessary to impose truly strict laws, and also to have good examples from the top down.
-

The Eighth Root: EXTREMISM

The eighth element of the Khmer mentality is an ambivalent extremism. Khmer extremist thinking is not always oriented in one particular direction. When we come to like something, we go out of our way to stick to it. But when we start to dislike it, we go far in the opposite direction.

This is reflected in the following popular expressions:

- The more loving, the more hating. For example, in the story of "Tum and Teav," Teav's mother initially loved Tum so much that she asked him to become her adopted son. But when she started to dislike him, she sought to have him killed in an extremely violent way.
- Teav's mother: "OR-CHOUN, YOU HAVE POWER. WHY NOT USE IT RIGHT NOW? ARREST THAT STUBBORN SHIT TUM. HAVE NO MERCY. ORDER YOUR MEN TO BEAT HIM, STAB HIM, KILL HIM. HIS GUILT IS TOO HEAVY TO BE PARDONED ON EARTH" (original verse in seven-word rhyme)
- When we believe people, we believe them a hundred and twenty percent. But if we stop believing, we stop forever.
- If you drink, then drink so much that others have to carry you. If you can still walk by yourself, then what was the point in drinking?
- If you kill someone, go ahead and taste the flesh.
- If you put your hand into the fish paste, go ahead and stick your whole arm in.
- If you want to cut someone, go ahead – don't just pretend!
-

The Ninth Root: HONORING OATHS

The ninth element of the Khmer mentality is the sanctity of one's "truth-word," or oath. Faithfulness to one's word is among the principal Khmer virtues. Examination of Khmer literature indicates that this has been true for a very long time. Some believe that it resulted from contact with Hinduism, for Hindu Brahmans were considered the agents of God, with a mission to spread their religion, and were said to honor their word strictly. Truth to one's word was seen as a major virtue of Hinduism, and indeed as the essence of its theology.

- The essence of the body is chastity.
- The essence of speaking is one's oath.
- The essence of the mind is courage.

We can see this philosophy in the Khmer version of an Indian legend called "Ramayana," where a king named Preah Bat Tusarath does not dare violate his oath. The King has promised a woman named Neang Kaikesi that he will leave his throne to a particular prince, Preah Phirut, if he wins a war with the Sun. In Part One of "Ramayana," the city of Aiyutya is at the center of a conflict over the throne, and the solution is for the King's oath to take priority over tradition. As a consequence, Preah Ream, Preah Laksma, and Neang Sita have to leave the kingdom and live in the forest.

In the story of "A Young Weaver of Palm-leaf Baskets," a personal oath is once again taken as a binding contract. The weaver is stuck at the top of a palm tree, and promises to become a slave to anyone who will save him from falling to his death. A person passing by, riding on an elephant, takes him at his word and initiates a rescue, without asking for any real guarantee of the promise. The elephant rider himself becomes trapped with the weaver. The two make the same promise to four bald men, who again come to their rescue without requiring any real guarantee, because they take the two men's promise as an oath.

In two other folk tales, "A Man and a Tiger" and "A Man and a Crocodile," the main character promises a wild animal that he will come back and be eaten, as soon as he has written his will. In each story, the man keeps his word. Likewise, in "Golden Arrow," a king states that he will kill anyone who interferes with his war plan. When he discovers that his own consort, the Queen, has made this mistake, he bitterly forces himself to keep his word, and executes her with the golden arrow.

To capture the sanctity of one's oath, the Khmer people have formulated the following proverb:

- "ONE'S WORD IS AS PRECIOUS TO A HUMAN BEING
- AS IVORY IS PRECIOUS TO AN ELEPHANT."

Yet, the sanctity of one's personal oath decreased somewhat after an event known as "the lord's tea-spilling," which first occurred around 1845 under an occupying Vietnamese general, Troeung Minh Yang. One night the general ordered his troops to behead four or five Khmer citizens, in response to an order from the Vietnamese emperor, Ming Mang. The victims' heads were then used to support the boiler for his tea.

This practice, which continued up until the French entered our country, shook the Khmers' spirit to its very core. In response, the Khmer people began to consider "tricky" approaches to problem-solving, as indicated in the following saying:

- "CONSIDER THE CURVED ROAD; AVOID THE STRAIGHT PATH."

Yet, the value placed on one's oath persists to this day, and has been inherited in something close to its original form by people in rural and mountainous areas, whose strict adherence to their personal word resembles the practice of an ascetic monk. In mountainous regions, people teach their children that a person who fails to honor an oath cannot live on the mountain.

The Tenth Root: CHASTITY AND PURITY

The tenth element of the Khmer mentality is to place a high value on chastity and purity. Indeed, the Khmer essence is a devotion to chastity, especially in women. Khmer women work incredibly hard to preserve their chastity, including, of course, their physical purity, or virginity. Correspondingly, Khmer men are inclined to accept as "queen" of their heart only a woman of fairly complete chastity, for which bodily purity is a necessary condition.

When a single woman loses her purity, she generally believes that her body has no more worth, having lost its essence. Her life becomes meaningless, and she sometime tries to end it through suicide. This stands in stark contrast to European women, who generally accept the loss of bodily purity as a natural event in their life, and who are more inclined to value the reality of their heart, which they consider the essence of their life.

Khmer people place greater value on the quality of the body, than on the quality of the heart. There are those who believe that this emphasis on bodily essence has its roots in Brahmanism, for the Brahman likewise values bodily essence as a principal quality of Brahmanhood. Yet, we believe that such a transfer of values is possible only when the recipient was, at some level, already thinking along similar lines.

The existence of this value in the Khmer mentality is noted in many works of Khmer literature:

- In the story of "Ramayana," when Preah Ream takes refuge in a forest, his wife Neang Sita accompanies him.
- In the story of "Preah Vesantar," when Preah Vesantar is exiled to a forest, his wife Neang Metri goes with him.

Some people think that these stories are influenced by Indian thought. Yet, acceptance by one country of another country's influence, whether in beliefs, customs, religion, or ideology, is possible only when the influence is compatible with the accepting country's pre-existing ideas. Hence, we conclude that Khmer women's devotion to

chastity existed even before the Indian influence, which simply added new momentum to our own way of thinking, and led to a greater fondness for stories that praise this value.

For example:

- In the story of "Tum and Teav," which is a purely Khmer love story, we see the Khmer woman's devotion to chastity clearly in the deeds of Neang Teav. When she learns that her lover Tum has been executed with a knife, she follows him by cutting her own throat with a knife.
- In the story of "Sophat," Neang Manyan believes that Sophat has drowned, and follows her sweetheart by drowning herself in a river.

Now, what evidence do we have that this characteristic is invariably present? One piece of evidence comes from the present-day rotation of Khmer soldiers through different locations, which is required by different missions of the armed forces. As the husbands respond to various dangers, the wives follow them and devote themselves to providing support. Despite the challenges to family finances, and the difficulty of constantly changing their habits and lifestyle, Khmer women take this devotion as their highest priority, and thereby preserve their chastity.

"Knowing others is Intelligent;

Knowing yourself is true wisdom.

Mastering others is power;

Mastering yourself is true strength."



WHAT'S HAPPENING AROUND THE CAMBODIAN COMMUNITIES IN WASHINGTON, D.C. METROPOLITAN AREA?

1. Cambodian New Year Celebration, April 13 – 18, 2006



The start of the Cambodian New Year is determined by the cyclical movement of the moon. Every year, the Cambodian New Year begins April 13. One complete cycle takes sixty years, composed of five 12-year cycles.

According to tradition, each of the 12 years was named by Buddha as he prepared to depart the land. After summoning all of the earth's animals to appear before him, he named each lunar year after an animal in the order they arrived. The Cambodians believe the animal ruling during one's birth year is deeply telling of an individual's character.

Find your birth year in the chart below and discover what the ruling animal says about your personality.

Rat : Chout	1912	1924	1936	1948	1960	1972	1984	1996
Ox : Chlov	1913	1925	1937	1949	1961	1973	1985	1997
Tiger : Khal	1914	1926	1938	1950	1962	1974	1986	1998
Rabbit : Thos	1915	1927	1939	1951	1963	1975	1987	1999
Dragon : Rong	1916	1928	1940	1952	1964	1976	1988	2000
Snake : Masanh	1917	1929	1941	1953	1965	1977	1989	2001
Horse : Momi	1918	1930	1942	1954	1966	1978	1990	2002
Sheep : Momer	1919	1931	1943	1955	1967	1979	1991	2003
Monkey : Vork	1920	1932	1944	1956	1968	1980	1992	2004
Rooster : rokar	1921	1933	1945	1957	1969	1981	1993	2005
Dog : Chaor	1922	1934	1946	1958	1970	1982	1994	2006
Boar : Kaor	1923	1935	1947	1959	1971	1983	1995	2007

All Cambodians people celebrate Cambodian New Year (Year of Dog) at the Cambodian Buddhist Temple, located in Silver Spring, Maryland. They come to celebrate New Year from the States of Pennsylvania, New York, New Jersey, Virginia, North Carolina, South Carolina; Some people come from far away as Rhode Island or Massachusetts.



Rat - Chout

Unlike the Eastern culture, the rat is revered as a symbol of luck and wealth in the East. The creature is known for its ability to seek out and quickly gather items of value. Sharp-witted and curious, the rat is popular and makes friends easily, although those who are most loyal will be shown an extra amount of generosity and protection. The sign is said to be motivated by self-interest; often times money and sometimes greed can take center stage.

Ox - Chlov

Solid and steadfast, the ox achieves success by setting goals and working methodically to achieve them. Often introverted in a crowd, many perceive the ox to be far too serious. Because of this, the sign tends to value close relationship with family and close friends. As companions, oxen are strong and reliable.

Tiger- Khal

Tigers are charismatic natural born leaders who are intent on following through on interests and often like to remain in control of situations. Unafraid of doing battle, tigers have raw power and passion that acts as a magnet to draw other signs in. Because of this intense passion, tigers are quick to pounce on others and act rashly; they are susceptible to emotional outbreaks and mood swings.

Rabbit - Thos

Rabbits are timid gentle signs who attract a large following of family and friends. Those in this sign usually dislike conflict and confrontation and will do anything to avoid it; they are often viewed as pushovers. As companions, rabbits tend to give more than they receive and are highly sensitive. They are extremely loving and nurturing to all those around them.

Dragon - Rong

Energetic and powerful, the dragon is viewed as the luckiest sign in the Chinese Zodiac. Intelligent and charismatic, dragons are viewed as the team leaders who inspire the masses to stay focused and intent on success. Retaining power and control in a dominant leadership position is the sole aspiration of the sign; defeat is not accepted gracefully.

Snake - Masanh

Hard-working and diplomatic, snakes are intuitive and often analyze a situation carefully before making a move. Charmingly seductive, snakes have little trouble attracting what they want, but may have deep-seeded insecurities and ill-placed jealousy in relationships. Snakes will rely on their own instincts and gut reactions, making them an attractive partner in business and money managing enterprises.

Horse - Momi

Horses are energetic lovers of travel and adventure who can't bear even the shortest times of inactivity. Horses are deeply romantic and sensual, often coming on strong in the beginning of a relationship due to the sign's desire to experience love and intimacy. Often impatient, the horse may roam from one activity or group to the next, possibly out of a misguided inferiority complex.

Sheep/Goat - Momer

Sheep are wildly creative lovers of imagination. Disorganized and high strung, sheep thrive in occupations which allow them to exercise independence. Sheep are prone to phases of insecurity and incessant worry, often needing to feel loved and appreciated in a relationship to ward off insecurity.

Monkey - Vork

Monkeys are drawn toward fun and naturally know how to be the life of the party and have a good time. Good listening skills and constantly evolving interests draw others in. Prone to mischief, the sign often finds trouble while pursuing interests; and the monkey's quick wit may not be able to charm the displeasure away. Sometimes lacking self-control, the monkey may indulge in over-the-top pleasures and may jump from relationship to relationship.

Rooster - Rokar

Roosters are quick-thinking and resourceful creatures who would rather stick to the tried-and-true than experiment with unproven risks. Roosters pay careful attention to detail and are known for their open and honest nature. Drawn to high-style, roosters are social and engaging. The sign's need to maintain perfection and control can create conflict with other more relaxed individuals.

Dog - Chaor

Dogs are loyal and kind creatures who possess a deep-seeded sense of right and wrong. Sometimes appearing stubborn and self-centered, dogs have difficulty maintaining their temperaments in times of turmoil. Discreet and attentive listeners, dogs are coveted friends. Although the sign is typically trustworthy, dogs have a hard time finding that same trust in others.

Boar/Pig - Kaor

Contrary to Western belief, pigs in the East are perceived as generous and honorable creatures who take perfection seriously. Pigs are quite intelligent and alarmingly giving, leaving them susceptible to being taken advantage of. Pigs strive to help others and love to feel appreciated. Often so involved in lavish indulgences; pigs may miss exciting opportunities in life because they are so intent on focusing on only what is known and enjoyed.

2. CCD Fund Raising Trip to Atlantic City, May 13, and July 15, 2006

On May 13 and July 15, 2006 our CCD committees have organized fun trip to Atlantic City, NJ. All proceeds will be used in the preparation for CCD event on August 27, 2006. Each trip, we have full cooperation from our Cambodian communities in Virginia and Maryland. They are willing to help out to raise funds to cover for CCD expenses. We entertained our passengers on the bus all the way from Washington, DC to Atlantic City by telling jokes, singing, and watching movies. We have provided breakfast and snacks on the bus, which never had this kind of treatment for the entire bus line to the Atlantic City.

3. Cambodian Friendship Night Celebration, May 27, 2006



On May 27, 2006 Cambodian Community in Washington, DC metropolitan area had celebrated Cambodian Friendship Night. The committees got together to produce some of our traditional Cambodian theme songs and dances such as Romvong Anlong Romeat. They wanted to show our public to remember our traditional dances that were used to celebrate Cambodian New Year during Peace time. These traditional dances and games have been lost for a long time ago. It's almost disappeared from the Khmer society in Cambodia. We recreated the similar dances and scenarios, so called Rom Tak Thoy to show the young generation to see. The committees played Chayyam and classical dances. The performance troupe comes from the Cambodian Buddhist Temple in Silver Spring, Maryland.

HAPPY CAMBODIAN COMMUNITY DAY!

HOW MANY CAMBODIAN ASSOCIATIONS IN WASHINGTON, D.C. METROPOLITAN AREA?

- **CAMBODIAN BUDDHIST SOCIETY, INC.**
"DANCE SCHOOL OF THE CAMBODIAN BUDDHIST SOCIETY"

ព្រឹត្តិសមាគមខ្មែរក្រុងវ៉ាស៊ីនតុន

The dance school was organized in 1989 under sponsorship of the Cambodian Buddhist Society, Inc. of Silver Spring, Maryland, which serves as a place of worship as well as a community center for all Cambodians in the Washington metropolitan area. It is open every Sunday to all young people ranging from age 6 to age 20's. Cambodian music class and Cambodian language class are also offered. The program was founded by Mrs. Peou Khatna, master dancer and song of the royal palace school of dance, with the support of Venerable Oung Mean Candavanno, chief of the Cambodian Buddhist Society, Inc.

Two kinds of dances and music are taught to young people: classical and folk dance, Pinpeat and Mohory music. The teachers are master dancers and musician from Cambodia (they are the survivors of the Cambodia Holocaust).

The dance troupe has performed in several places, including the Kennedy Center, Library of Congress, Smithsonian, National Institutes of Health, and other federal/local government agencies. Recently, the troupe had performed for the United Nations High Commissioner for Refugees on the World Refugee Day with the presence of Ambassador Goodwill Angelina Jolie. The school hosts between 50 and 60 students each year.

Master teachers are:

- *Mrs. Masady Mani, co-art director, a graduate and Professor of the Royal University of Fine Arts in Phnom Penh.
- *Mrs. Ny Sin-Jewel, co-art director, a graduate of the royal palace school of dance.
- *Mr. Ngek Chum, music director, 2004 recipient of the Bess Lomax Hawes Award.
- *Mrs. Kantya Nou, a graduate of the royal palace school of dance.
- *Mr. Socheata Ung, specialize on Giant role, folk dance, and group costume.
- *Mr. Viphas Heng, a graduate of the royal palace school of dance, specialize on monkey dance)
- *Mr. Puthyrith Sek, specialize on monkey dance.
- *Mrs. Visal Peang Sam, teacher's assistant
- *Ms. Vathana Say, teacher's assistant

www.CBSCG.org

- **ANGKOR ASSOCIATION**

On December 31st, 2004 Angkor Association celebrate its 18th Anniversary. It was also a fundraising event. Proceed from this event will used to help Cambodian family who lost their love one. Angkor Association was founded in 1986 and incorporated in 1987. It is a Cambodian grass-root, community-helping community organization in the metropolitan area. It is a non-profit organization. Mr. Channa Pak is the current president. Angkor Association does the fundraising event at least twice a year. One is around Cambodian New Year, mid-April each year. Another is always on the New Year eve. On both occasion, they do the fundraising; celebrate the association's anniversary and also the New Year. The next celebration will be held on December 31st, 2005. There will be also an election for new officers this year. For more information, please call Channa Pak at 703-624-7723.

• **CAMBODIAN AMERICAN HERITAGE, INC (CAHI)**

Cambodian-American Heritage, Inc. (CAHI) is a non-profit organization, founded in 1980. The mission of the organization is the preservation of Cambodian arts and culture here in the United States. The centerpiece of the organization's cultural activities is its dance troupe and music ensemble. For almost 20 years, the troupe has performed selections from the repertoire of Cambodian classical and folk dances. In recent years, the dance troupe and music ensemble have performed in a variety of settings including the 150th anniversary of the Smithsonian Institution, the National Gallery of Art, the Freer Gallery of Art, the American Red Cross, presidential inaugural events, various folk art and heritage festivals and our annual observance of Cambodian New Year during the month of April.

CAHI has taught many young Cambodians to become proficient in Cambodian classical dances. For parents, this is a clear choice of having their own kids involved in preserving Cambodian heritage in America. As young groups like those in the above picture grow up and move on to their college lives, CAHI has to recruit another group of young kids and starts over again. This cycle has happened over the past 20 years. What could be more fun than to bring the whole family to the dancing classes? CAHI offers a free dancing and music classes every year. For 2005-2006, the class will start from the first week of December of 2005 to mid-April of 2006. If you are interested to have any or whole family to join, either to learn how to dance or to play traditional music, please call Mr. Sareum Tes at 301-292-6862 or 240-441-0915.

www.cambodianheritage.org.

• **CAMBODIAN CHILDREN ASSOCIATION, INCORPORATED.**

The Cambodian Children's Association, Inc. (CCAI) is non-profit organization dedicate to the education and well being of children, young adults, and women.

The corporation is organized exclusively for educational and charitable purposes. CCAI is registered under the 501(c)(3) section of the Internal Revenue Code. Membership is open to all persons who are willing to support the purposes of the corporation.

CCAI supports the community by providing: information referral; Cambodian classes for those who want to learn how to read and write the Cambodian language; English class for new comers and senior citizens; sewing classes for young ladies and low-income women; and conflict resolution sessions for children and parents.

Teaching them how to adapt to a new culture and to improve language skills enables the participants to acquire gainful employment and allows for eventual full and successful integration into the community neighborhood (the multi-culture) in which they now live.

CCAI is multi-cultural as an organization. American-born friends of refugees and immigrants serve as both our Board members and our Program advisors. All are volunteers.

CCAI's Board and program advisors have met many refugees and immigrants in the Washington Metropolitan area, who need a support community of friends and teachers, who will help them adapt to a multi-cultural American Community. For more information, please contact Sharon Young at 703-228-1662.

HAPPY CAMBODIAN COMMUNITY DAY!

• **United Cambodian American Resources for Enrichment (UCARE)**



United Cambodian American Resources for Enrichment

Developing And Sharing Resources For A Sustainable Community

UCARE – *United Cambodian-American Resources for Enrichment* – is a national non-profit 501(c)(3) organization dedicated to the sustainable advancement and betterment of the Cambodian-American community. It seeks to serve as the focal point for the gathering, development, sharing, and dissemination of community resources and information to strengthen the coalition of all Cambodian-American individuals and organizations nationwide.

Since its inception in 2002, it has promoted and disseminated the traditional Cambodian arts and culture nationally and internationally through the participation in conference in Cambodia, the organization of dance and music classes at grade schools from K-12, the presentation of Cambodian classical and folk dances at the Kennedy Center for the Performing Arts, and sharing and collaboration of resources with numerous Cambodian and mainstream organization.

Contact: Natalie Chhuan, Program Director
 Phone: (240) 603-9788 Fax: (301) 977-9148
 Email: iucare@yahoo.com



CCD COMMITTEES for 2006.

<p>Chairman: Boran Tum 1st. Chairman: Peter Ngan 2nd. Chairwoman: Sophia Tep Treasurer: Saody Sok Secretary: Somony Yann Advisor: Ben Bao</p>	<p>General Program Coordinators: Sovannroth Tum, Mantha Young Food Vendor Coordinators: Salang Bao, Mony Soung Arts and Crafts Coordinators: Mealy Chhim, Sophorn Tet Logistics Coordinators: Sinara Ly, Dara Srey. Traditional Games Coordinator: Komabonn Holl</p>
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HAPPY CAMBODIAN COMMUNITY DAY!



Sambonn Lek
President and Founder.
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501-C-3 ID # 52-2359082

A Non-Profit-Charitable Organization dedicated to providing education and educational resources to the impoverished children of Cambodia. "Economic prosperity and reduction of global poverty cannot be accomplished unless all children in all countries can at a minimum complete a primary education of good quality. Education alone will not solve this problem, but the problem cannot be solved without education.

Students who fail to complete five or six years of schooling remain functionally illiterate for the rest of their lives, and their chances of living in poverty are greatly increased." Supporting the Educational Opportunities For Cambodia's Impoverished Children, Schools, Wells, Rice.

E-mail: SambonnLek@SamRelief.org

www.SamRelief.org

7507 Sawgrass Terrace
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Education is the most wholesome to combat and alleviate poverty.



These pictures are the results of your charitable donations.

Statistical Profile

(Courtesy of Southeast Asia Resource Action Center)
(SEARAC 2004)

<http://www.searac.org>

US Census 2000

Asian American Populations

All Reports of Membership in Asian Groups (1)
Population

Chinese, Except Taiwanese	2,734,841	Taiwanese	144,795
Filipino	2,364,815	Indonesian	63,073
Asian Indian	1,898,828	Bangladeshi	57,412
Korean	1,228,427	Sri Lankan	24w587
Vietnamese	1,223,736	Malaysian	18,566
Japanese	1,148,932	Burmese	16,720
Other Asian, not specified	369,430	Okinawan	10,599
Cambodian	206,052	Nepalese	9,399
Pakistani	204,309	Singaporean	2,394
Laotian	198,203	Indo Chinese	199
Hmong	186,310	Iwo Jiman	78
Thai	150,283	Maldivian	51

People from Cambodia, Lao, and Vietnam Naturalized as U.S. Citizens Between 1987-2001

Cambodia	Lao	Vietnamese	Total
62,475	84,180	489,911	636,566

Source: Statistical Yearbook of INS (Fiscal Years 1986-2001) and www.ins.gov

Percentages of Foreign-Born People

Naturalized as U.S. Citizens

Populations	Females	Males
Total U.S.	43.0	37.6
All Asians	50.6	49.0
Cambodian	42.7	49.1
Hmong	29.7	33.3
Laotian	46.3	49.7
Vietnamese	55.9	60.4

People Reporting Southeast Asian Heritage Born in the United States

Population	Number
Cambodian	69,207
Hmong	83,357
Laotian	68,715
Vietnamese	332,361
Total	553,820

Acknowledgement

We wish to thank the City of Alexandria, Dept of Parks, Recreation and Cultural Activities, all CCD 2006 committee, volunteers and their families; individual and group organization sponsors; business advertisers, professional and non-profit communities, all artistic performers and musicians, all Cambodians, Americans who comes and support us today. The CCD preparation is the hard work of people who involved all year round. We appreciate for all the contributions and donations that made the CCD possible.

We like to thank Mayor William Euille and Vice-mayor Del Pepper who always champions the ethnic and cultural diversities.

CCD COMMITTEES

Would like to recognize the following organizations and individuals for their generous support of the Cambodian Community Day. Their financial and in-kind supports made this festival possible.

Supporters

**CAMBODIAN BUDDHIST SOCIETY, INC.
“DANCE SCHOOL OF THE CAMBODIAN BUDDHIST SOCIETY”.
Cambodian Children Association, Inc.
Cambodian American for Human Rights and Democracy.
United Cambodian American Resources for Enrichment.
Cambodian American National Council.
Cambodians Investment Group.
Lycee Sisowath Alumni.
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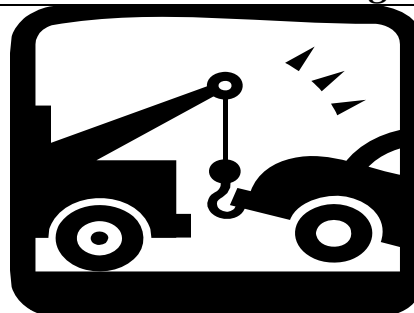
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Cambodian American for Human Rights and Democracy

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8516 Thames Street, Springfield, Virginia 22151

E-mail: cahrad@googlegroups.com , Website: <http://www.cahrad.org>



CAHRAD is an independent non political, non partisan and non profit organization promoting human rights and democracy in Cambodia thru peaceful mean by protecting and defending human right and democracy working groups so that they can safely and effectively conduct and carry out their works such as, Community Forum, Community for Democracy project etc... conducted by the Cambodian Center for Human Rights (CCHR).

The Community for Democracy Project or CfD. CCHR is trying to create a grass root movement in the commune, which has many, important and useful functions, roles, activities, and services of CCHR such as monitoring government's implementation of human rights in the local level, organizing of public forums, community dialogues, public hearings; facilitating participation of the people in the commune, such as participation in the planning initiated by local authorities and participation in political activities such as **ELECTION**.

For the realization of this CfD project, CCHR need resources, financial and in kinds, to recruit, train, educate, provide assistance and support to local volunteers to create a core group of the democracy movement in the commune to carry out the above activities. CCHR or CfD needs your donation. To donate, please visit CAHRAD website at <http://www.cahrad.org>

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CCD COMMITTEES

Would like to recognize Mr. Seychan Ouk, Khmer Folklore and Opera experts, who has sacrificed his precious time to teach our committees the Mak Theung show.

