

Joint Submission to the United Nations Human Rights Council for the Third Universal Periodic Review of the Kingdom of Cambodia

Khmer Krom Rights in Cambodia

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1. Introduction

1. This joint stakeholder submission is submitted to the third Universal Periodic Review of Cambodia by Khmer Kampuchea Krom for Human Rights and Development Association (KKKHRDA), Minority Rights Organization (MIRO), Cambodian Center for Human Rights (CCHR), Alliance for Conflict Transformation (ACT) and a five other Khmer Krom Human Rights Organizations based in Cambodia and working on Khmer Krom human rights.

1.1 History

2. The Khmer Krom are a minority whose population is concentrated in an area spanning modern day southern Cambodia and Viet Nam's Mekong River delta. Historically, this region has been referred to as *Kampuchea Krom* (meaning lower Cambodia). Research suggests that Khmer people have lived in this region from as early as the 1st century B.C.E.¹ Khmer rule over the Kampuchea Krom region continued well into the 17th Century but was latterly eroded by Vietnamese influence and colonization.² In the 1880s, the French formally colonized the region and partitioned Kampuchea Krom. This began a period of relative stability, with the Vietnamese and Khmer Krom co-existing and naturally and gradually integrating. Upon Vietnamese independence in 1949, the area of Kampuchea Krom became part of the new Vietnamese state.³
3. Ngô Đình Diệm's 1955-1963 regime, which gained control of the south and transformed it into the Republic of Viet Nam, oversaw forced integration between the Vietnamese and the Khmer Krom. The regime also passed several ordinances to confiscate thousands of hectares of Khmer Krom farmland for distribution to Vietnamese migrants, whilst various repressive measures forced the adoption of Vietnamese names and language.⁴
4. Meanwhile, Khmer Krom suffered further abuses in Cambodia during the Khmer Rouge regime of the mid-1970s, often being referred to as "*Khmer bodies with Vietnamese minds*."⁵ The vast majority fled to Viet Nam. After toppling the Khmer Rouge in 1979, the Vietnamese government repatriated the refugees back to Cambodia. The alleged crimes that are being considered as part of Case 004, which is currently under investigation by the Co-Investigating Judges of the Extraordinary Chambers in the Courts of Cambodia, include charges against Mr. Yim Tith of carrying out genocide of Khmer Krom.⁶

1.2 . Khmer Krom in Viet Nam today

5. Culturally, the Khmer Krom have a deep connection with Cambodia, with the majority speaking Khmer and practicing Theravada Buddhism. A cultural divide from the Vietnamese has resulted in pressure upon the Khmer Krom - to suppress their identity and assimilate into Vietnamese culture. Protests over confiscated land or restrictions to political freedoms have been met with violent suppression by Vietnamese authorities. Examples of restrictions include interference with religious practices and harsh responses to protests conducted by ethnic Khmer, including reports that, following peaceful demonstrations, numerous Khmer monks were defrocked by local authorities, while others have allegedly been imprisoned or face pagoda detention and surveillance.⁷

6. The Vietnamese government's official position is to promote and support the Khmer Krom, including their linguistic and religious rights.⁸ Yet, the Khmer Krom feel they are denied the equal rights and opportunities granted to other minorities in Viet Nam, leading many to seek refuge in Cambodia.⁹

1.3. Khmer Krom in Cambodia

7. Khmer Krom are treated inconsistently by the RGC. Formally, they have been offered citizenship if they choose to live in Cambodia. However, this policy has proven to have issues surrounding its implementation.¹⁰ At a local level, Khmer Krom have experienced discrimination in Cambodia because they are viewed as being Vietnamese, despite their Khmer ethnicity and religious, cultural and linguistic ties. Khmer Krom protests and activism have been shown a degree of tolerance in Cambodia, provided they do not aggravate Cambodian-Vietnamese relations. However, a wave of protests in 2007 and 2008 resulted in a violent crackdown in both Viet Nam and Cambodia.¹¹ Protests by Khmer Krom have continued to take place, especially since 2012.¹²

1.4 The Identity Card Issue

8. It is estimated that 20-30 per cent of Khmer Krom in Cambodia lack identity cards.¹³ Identity cards are essential for access to healthcare, education, land ownership, employment, passports, finance and other benefits available to citizens such as the ability to vote. Many are denied registration for births and marriages without the identification cards, resulting in the creation of a generation of people who lack documentation.¹⁴
9. In part, the problem arises due to a lack of a formal administrative processes for Khmer Krom or other ethnic groups to access identity cards. A Khmer Krom applicant will likely have a Vietnamese-sounding name, a distinct accent, and documentation listing Viet Nam as their birthplace. Some have no fixed address or live on land without formal title. The problem is perpetuated because proof of residence in Cambodia is necessary in order to obtain an ID card, and one needs an ID card in order to buy land.
10. If their application for identification is not denied outright, Khmer Krom applicants report being asked to change their name to something that sounds "more Khmer" or to fabricate a birthplace in Cambodia. Khmer Krom thus face a difficult choice between sacrificing their heritage and identity or continuing to live without documentation. As recently as July 2016, the media reported Khmer Krom being denied identity cards or renewal of expired cards.¹⁵ Some government officials have claimed they needed to wait for a directive from superiors or the Ministry of Interior before issuing cards.¹⁶

2. Methodology

11. This submission was developed by a group of NGOs working with minority people in Cambodia, which held four consultations in Phnom Penh in March, April and May 2018 to gather firsthand credible evidence to showcase the issues that minorities and Khmer Krom people face. Secondary data stems from scholarly reports and first and second cycle UPR recommendations to Cambodia.

2.1. National UPR Context

12. On 28 January 2014, the Royal Government of Cambodia (the “RGC”) underwent its second Universal Periodic Review (“UPR”) at the United Nations (“UN”) Human Rights Council (the “HRC”), during which 76 States commented on Cambodia’s human rights situation and made a total of 205 recommendations on a wide variety of issues. Cambodia accepted 171 recommendations and deferred another 34. The HRC convened again in June 2014 for its 26th session, during which it formally adopted the Outcome Report of Cambodia’s UPR. As of 14 August 2014, Cambodia responded to recommendations by accepting 163, noting 42. It has become the settled practice of the HRC to conduct mid-term reviews within the UPR cycle, whereby states’ progress in implementing previous UPR recommendations is followed up by the HRC, through the voluntary submission of mid-term reports by the State under review and civil society. The mid-term review of Cambodia’s second UPR was scheduled for 2017 but the RGC did not publish a mid-term report. The third review of Cambodia is scheduled to take place in January 2019. In addition, the HRC had convened its 36th session in September 2017, when it held its annual discussion of the human rights situation in Cambodia.

3. Khmer Krom Rights

3.1. Citizenship Rights¹⁷

13. The Cambodian government has, over the past twenty-five years, repeatedly and publicly stated that it considers Khmer Krom who were living in Kampuchea Krom (southern Viet Nam) but then move to Cambodia to be Cambodian citizens, including in official documents¹⁸ and in responses given to the UN Committee on the Elimination of all forms of Racial Discrimination in 2010.¹⁹ Yet, in practice, there is no specific legal or administrative procedure by which Khmer Krom can realize their rights. As a result, there is a gap between the high-level statements of the RGC and implementation at local level, with the result that often Khmer Krom are not recognized as Khmer citizens in practice.
14. The Constitution of the Kingdom of Cambodia (“the Constitution”), provides that Khmer citizens will not be deprived of their nationality.²⁰ However, the criteria for the way in which one qualifies as a Khmer citizen is not set out in the Constitution, which simply provides that acquisition of Khmer nationality will be determined by law.²¹
15. The strict requirements - set out in the Nationality Law and related regulations - for individuals to be granted Cambodian identity cards mean that, in reality, many Khmer Krom are unable to access identity documents and enjoy the rights that citizenship should provide. Khmer Krom individuals, who are frequently born outside Cambodia and lack a permanent address in Cambodia, have difficulty satisfying the strict legal criteria in order to obtain an identity card. Identity cards are required to unlock the rights that accompany citizenship in practice. Without an identity card, a citizen cannot, for example, purchase land, secure employment or access education. Further, they cannot register to vote - a right which is of particular relevance as the July 2018 national election approaches.
16. Members of the Khmer Krom without identity cards continue to face difficulties living in Cambodia, including discrimination, lack of housing, and lack of recognition from the authorities: 60.6% of Khmer

Krom surveyed on this issue cited discrimination as one of the main difficulties or challenges they face in Cambodia.

17. Troublingly, the majority of Khmer Krom lack awareness of their rights under Cambodian law and of the procedures for acquiring Cambodian identity cards. In a survey conducted by CCHR, KKKHRDA and ACT and partners in 2016 among Khmer Krom communities living in Cambodia, a striking 91.6% of respondents reported being unaware of the citizenship rights for Khmer Krom under the Cambodian Constitution and Nationality Law. The research revealed that 59.5% of respondents had never applied for a Cambodian identity card, with the most frequent explanations for this being that they did not receive information on how to do so (25.95% of responses) and that they did not know if anyone could assist them (16.03%). The lack of clarity and legal certainty created by the contrast between the RGC's statements that Khmer Krom are Khmer citizens, and the absence of a clear administrative or legal avenue to allow them to access these citizenship rights in practice, is acting as a barrier to Khmer Krom realizing these rights²².
18. Some local authorities delay the process of Khmer Krom obtaining citizenship, and even deny renewal to those who are in possession of expired ID cards²³. It is not uncommon for agencies to require Khmer Krom to pay money in order to obtain legal documents, or for Khmer Krom to be forced to change their family name and place of birth in order to acquire an ID²⁴.

Recommendations

- i. Ensure that no person is prevented from enjoying their human rights due to their nationality, ethnicity or race, including through actively promoting the ability of Khmer Krom to access identification documents;
- ii. Ensure that implementation of the National Strategic Plan on Identification 2017 – 2026 takes account of the needs of minorities, including Khmer Krom, and addresses the specific issues they face in accessing identification documents;
- iii. Issue a clear restatement of the RGC's position that Khmer Krom are Khmer citizens, and therefore enjoy the rights and protections accorded to all citizens under the Constitution and domestic law;
- iv. Issue a legal instrument clarifying that the Law on Nationality applies to Khmer Krom and confirming that if an individual of Khmer Krom origin can show Khmer nationality by way of Khmer Krom ethnicity/parentage, they are eligible for identity documentation;
- v. Establish a public program to tackle and reduce discrimination against the Khmer Krom and ethnic minorities including the eradication of discriminatory legislation.

3.2. Freedom of Expression and Surveillance

19. Khmer-Krom human rights activists and individuals report being consistently subject to monitoring and intimidation by local authorities when conducting field research on Khmer Krom issues. In particular, authorities interfere with activities at the offices of the Khmer Krom associations that work with the Khmer Krom people, and in the temples of Khmer Krom Buddhist monks, as well as on social media and other online platforms. Such interference commonly takes the form of surveillance, photographing, recording and questioning of activists, which hampers freedom of expression by engendering self-censorship among activists due to legitimate fears for their own safety and that of their families.

*Recommendation*²⁵

- vi. Create and maintain, in law and in practice, a safe and enabling environment in which human rights defenders, including those promoting the rights and freedoms of Khmer Krom and other minorities, can operate free from hindrance and insecurity, in accordance with Human Rights Council resolutions 22/6 and 27/31.
- vii. Stop the practice of sending civilian police to surveil the legitimate activities of Khmer Krom activists.

3.3 Freedom of Peaceful Assembly

20. Every year, the Khmer-Krom people living in Cambodia organize a ceremony to commemorate June 4, which is the date their homeland was transferred by the French colonial rulers to Vietnam on June 4, 1949, without the consent of the Khmer Krom people. This event is regularly subject to extra-legal interference and / or prohibition every year. Although permission for peaceful assemblies is not required according to Cambodia's Law on Peaceful Assembly, the relevant authorities often ban the event on the grounds that it has not been granted permission²⁶. Instead of encouraging the Khmer-Krom people to commemorate this historical event, the Cambodian government uses various tactics to delay or deny approval of the event. If the Cambodian government decides to allow the event, they apply restrictions to limit the number of participants and the event is only allowed to be organized indoors in a location that the government approves of²⁷. Such restrictions illegitimately reduce the impact of this event, which is so important to the identity of the Khmer Krom people²⁸.
21. In June 2017, Khmer-Krom people in Cambodia sought to organize a peaceful procession to the National Assembly and Ministry of Foreign Affairs of Cambodia in order to submit a petition calling for respect for the rights of Khmer Krom people. The Phnom Penh City Hall banned the planned event and threatened to arrest people if they proceeded to march.²⁹
22. When participating in Khmer Krom cultural activities, for example, in the commemoration of the loss of the Kampuchea Krom or non-violent demonstrations, participants report worrying about their security and safety when returning to their homes, as local authorities accuse them of protesting against the government or participating in political activities.

*Recommendation*³⁰

- viii. Ensure that the Phnom Penh authorities and provincial authorities in the sixth mandate of the National Assembly (2018-2022) facilitate peaceful gatherings and activities planned by Khmer Krom associations, in accordance with the Law on Peaceful Assembly.
- ix. Fully uphold freedom of peaceful assembly, including for the members of ethnic Khmer Krom people, religious and linguistic minority groups, even if not officially recognized as national minorities, including the enjoyment peaceful political and religious practices and expressions of cultural identity.
- x. Ensure that the Phnom Penh authorities and provincial authorities in the sixth mandate of the National Assembly (2018-2022) enable Khmer Krom associations to conduct celebrations in places and times that do not mute their impact, in accordance with the Law on Peaceful Assembly.

3.4 Housing Rights

- 23. Many Khmer-Krom cannot access legal rights to own land or housing. This has happened to hundreds of families in Phnom Penh (Po Senchey and Sen Sok districts), and hundreds of families in Takeo province, who experience land conflicts with the authorities.

Recommendation³¹

- xi. Ensure the equal right to legal ownership of land and housing rights for Khmer Krom.

3.5 Education Rights^{32, 33, 34}

- 24. Many Khmer Krom minority children who were born from parents who have lived long-term in Cambodia, especially living on floating communities along Tonle Sap Lake of Kampong Chhnang, Pursat, Battambang, and Siem Reap province cannot access primary school because they don't have basic documentation such as their birth certificate as proof.³⁵

Recommendation

- xii. Ensure access to primary school for Khmer Krom children by allowing for the use of attestation documents as proof of legal documents, instead of requiring a birth certificate.

3.6 Specific case studies affecting Khmer Krom

- 25. On 19 June, 2017 a Khmer Krom Buddhist monk, Meas Vichet, disappeared following a conflict with local people. He was a former member of the management committee of the Union Khmer Kampuchea Krom Buddhist Students. He had interactions with Siem Reap police in the village of Totea, Krobey Real commune, Siem Reap province. After his disappearance, the Siem Reap provincial authorities

have apparently not attempted to investigate the case, but human rights monitors have questioned the official version of events.³⁶

26. On April 12, 2013, Mr. Ly Chhuon, Editor-in-Chief of the Prey Nokor News magazine in Cambodia, along with his wife and daughter, left Phnom Penh, Cambodia, to visit relatives in Kampuchea-Krom (Mekong Delta) during Cambodian New Year. His family wanted to celebrate Cambodian New Year with his relatives in his homeland. The Vietnamese authorities detained them for three days and then deported them back to Cambodia. While Mr. Ly Chhuon was being detained, the Cambodian government took no action to protect him.

Recommendation

- xiii. Conduct a thorough and independent investigation into the disappearance of Ven. Meas Vichet and bring any perpetrators to justice.
- xiv. Ensure cooperation between with Cambodia-Viet Nam border officials, in order to facilitate the passage of Khmer Krom people between Cambodia and Viet Nam without restraint or detention.
- xv. Ensure that all police and local authorities refrain from any acts of discrimination against Khmer Krom people, by characterizing them as Vietnamese nationals or as supporters of opposition political parties.

4. Conclusion

27. The current situation of the Khmer Krom and other ethnic minorities in Cambodia is worrying. The standards applied to Khmer Krom and ethnic minorities are remarkably different from those applied to the majority of the population. For Khmer Krom, the right to citizenship is restricted and there is significant discrimination because of perceived political tendencies, leading to denial of many different human rights.
28. Urgent action is required to resolve and clarify the citizenship status of Khmer Krom. The land rights situation of the Khmer Krom must also be addressed.
29. Regarding ethnic minorities, especially minorities that are living on the floating communities along Tonle Sap Lake, they are in a situation of statelessness by having no legal status even if they have lived long-term in the same area. This vicious cycle negatively affects the opportunities of the next generation and restricts access to public services and the realization of human rights. Specifically, children of stateless parents have no rights to access school because they have no basic documentation to support their birth certificate.

Advanced questions

- 1.1 Representatives of the Royal Government of Cambodia have repeatedly stated that Khmer Krom from southern Viet Nam to Cambodia are legally Cambodian citizens. Does the Ministry of Interior plan to

ensure that sub-national authorities know and implement this policy? When is the government planning on including these statements in enforceable legal instruments?

- 1.2 Khmer Krom are Khmer citizens, but when they organize any workshops, training courses and other celebrations, why do police officers in civilian dress regularly surveil and record such events? How is the Ministry of Interior of Cambodia going to stop this practice?
- 1.3 The Cambodian Constitution guarantees freedom of assembly, and Khmer Krom are Khmer citizens. Why is it that in some provinces of Cambodia, such as Takeo, Siem Reap, Kandal and Phnom Penh, activities undertaken by the Khmer Krom population and Khmer Krom activists are stopped by local authorities, even when registered and acting in compliance with all relevant laws?

¹Peter Scott and Khmer Kampuchea-Krom Federation 'A Brief History of the Kampuchea Krom: The Khmer-Krom Journey to Self-Determination', Khmers Kampuchea-Krom Federation, 2009, <https://khmerkrom.org/history>. (Archeologists have found the site of a city which "provides evidence that the Khmer civilization lived in 1st century B.C., or during the Nokor Phnom (Funan Kingdom) period").

²Laura Marcia Kirchner, 'Living on the margins: On the Status and Standing of Minorities and Indigenous Peoples in Cambodia', Heinrich Böll Foundation, 2015, https://kh.boell.org/sites/default/files/hbs_living-on-the-margins_a5_3_rz-online-with-publishing-date.pdf (hereafter referred to as "Laura Marcia Kirchner, 2015").

³'Citizenship Rights for Khmer Krom in Cambodia', Alliance for Conflict Transformation, Cambodian Centre for Human Rights and Khmer Kampuchea Krom Human Rights and Development Association, January 2017, page 3, https://cchrcambodia.org/admin/media/report/report/english/2017_01_27_CCHR_Report_on_Legal_Status_of_Khmer_Krom_English.pdf.

⁴Human Rights Watch, 'On the Margins: Rights Abuses of Ethnic Khmer in Vietnam's Mekong Delta' Human Rights Watch, 2009, <https://www.hrw.org/report/2009/01/21/margins/rights-abuses-ethnic-khmer-vietnams-mekong-delta>, (hereafter referred to as "[Human Rights Watch, 2009](#)").

⁵Mahdev Mohan, 'Reconstituting the "Un-Person": The Khmer Krom and The Khmer Rouge Tribunal', 2008, 12 SYBIL, 43-55, https://ink.library.smu.edu.sg/cgi/viewcontent.cgi?referer=&httpsredir=1&article=1005&context=sol_aprl; citing Kim Keokanitha, "Khmer Kampuchea Krom in the mind of Khmer Rouge" *Searching for the Truth*, 31 July 2002, p. 26.

⁶Press release, 'Mr. Yim Tith charged in Case 004', Extraordinary Chambers in the Courts of Cambodia, 9 December 2015, https://www.eccc.gov.kh/sites/default/files/media/ECCC%20PR%209%20Dec%202015%20Eng_0.pdf.

⁷UN Human Rights Council, Report of the independent expert on minority issues, Gay McDougall, Addendum: Mission to Viet Nam (5 - 15 July 2010) United Nations General Assembly, Sixteenth session 24 January 2011, A/HRC/16/45/Add.2, paras. 32, 44, 66.<<https://documents-dds-ny.un.org/doc/UNDOC/GEN/G11/103/82/PDF/G1110382.pdf?OpenElement>>

⁸Human Rights Watch, 2009.

⁹'Citizenship Rights for Khmer Krom in Cambodia', Alliance for Conflict Transformation, Cambodian Centre for Human Rights and Khmer Kampuchea Krom Human Rights and Development Association January 2017, page 4, https://cchrcambodia.org/admin/media/report/report/english/2017_01_27_CCHR_Report_on_Legal_Status_of_Khmer_Krom_English.pdf.

¹⁰[Human Rights Watch, 2009](#) (refers to a letter written by King Norodom Sihanouk, dated 22 December 1992 upon which the following statement is based: "the Cambodian government has repeatedly and publicly stated that it considers Khmer Krom from Vietnam who move to Cambodia to be Cambodian citizens"). See also, Letter from the Deputy Prime Minister and Minister of Foreign Affairs to Minister of Justice, Letter No. 7725, November 21, 2006.

¹¹[Laura Marcia Kirchner, 2015](#), p.23; See also, [Human Rights Watch, 2009](#).

¹²'Citizenship Rights for Khmer Krom in Cambodia', Alliance for Conflict Transformation, Cambodian Centre for Human Rights and Khmer Kampuchea Krom Human Rights and Development Association January 2017, page 4, https://cchrcambodia.org/admin/media/report/report/english/2017_01_27_CCHR_Report_on_Legal_Status_of_Khmer_Krom_English.pdf.

¹³Minority Rights Organization, 'Khmer Krom Background' (Minority Rights Organization, 2014), http://mirocambodia.org/?page_id=11.

¹⁴'Citizenship Rights for Khmer Krom in Cambodia', Alliance for Conflict Transformation, Cambodian Centre for Human Rights and Khmer Kampuchea Krom Human Rights and Development Association January 2017, page 4, https://cchrcambodia.org/admin/media/report/report/english/2017_01_27_CCHR_Report_on_Legal_Status_of_Khmer_Krom_English.pdf.

¹⁵May Titthara, 'Khmer Krom Refused ID Cards', Khmer Times, 12 July 2016, <https://www.khmertimeskh.com/news/27111/khmer-krom-refused-id-cards/>.

¹⁶CCHR 'False Promises: Exploring the Citizenship Rights of the Khmer Krom in Cambodia', July 2011.

¹⁷'Citizenship Rights for Khmer Krom in Cambodia', Alliance for Conflict Transformation, Cambodian Centre for Human Rights and Khmer Kampuchea Krom Human Rights and Development Association, January 2017, page 9, https://cchrcambodia.org/admin/media/report/report/english/2017_01_27_CCHR_Report_on_Legal_Status_of_Khmer_Krom_English.pdf.

¹⁸[Human Rights Watch](https://www.hrw.org), 2009, footnotes 251 ("In a letter dated December 22, 1992, King Norodom Sihanouk publicly affirmed that all Khmer persons born in Vietnam have the right to Cambodian citizenship with full legal status if they come to reside in Cambodia"), 252 ("Cambodian Ministry of Foreign Affairs letter N°. 1419, August 2, 2005"), 253 ("Letter from the Deputy Prime Minister and Minister of Foreign Affairs to the Minister of Justice, letter N°. 7725, November 21, 2006"), 254. "His Excellency Deputy Prime Minister Hor Namhong [sic] meets with the US Assistant Secretary of State," Cambodian Ministry of Foreign Affairs news release, February 8, 2007, <http://www.mfaic.gov.kh/bulletindetail.php?contentid=2172>.

¹⁹Cameron Wells and Tharum Bun, "Khmer Krom ID denied", The Phnom Penh Post, 22 February 2010, <https://www.phnompenhpost.com/national/khmer-krom-id-denied>.

²⁰Kingdom of Cambodia, 'Constitution', 1993, amended 2008, https://www.constituteproject.org/constitution/Cambodia_2008.pdf?lang=en, (hereafter referred to as the "Cambodian Constitution"), Art. 33. *Note*: while some jurisdictions distinguish between the concepts of "nationality" and "citizenship," in Cambodian law the two terms appear to be used interchangeably. Article 2 of the Nationality Law provides: "A person of Khmer nationality/citizenship is a Khmer citizen."

²¹[Cambodian Constitution](#), Art. 33.

²²'Citizenship Rights for Khmer Krom in Cambodia', Alliance for Conflict Transformation, Cambodian Centre for Human Rights and Khmer Kampuchea Krom Human Rights and Development Association January 2017, page 1, https://cchrcambodia.org/admin/media/report/report/english/2017_01_27_CCHR_Report_on_Legal_Status_of_Khmer_Krom_English.pdf.

²³ Khmer Krom cases in Sangkat Ksam of Kampong province, authorities denied to re-new ID card, MIRO report www.mirocambodia.org

²⁴ 'Citizenship Rights for Khmer Krom in Cambodia', Alliance for Conflict Transformation, Cambodian Centre for Human Rights and Khmer Kampuchea Krom Human Rights and Development Association January 2017, page 27, https://cchrcambodia.org/admin/media/report/report/english/2017_01_27_CCHR_Report_on_Legal_Status_of_Khmer_Krom_English.pdf.

²⁵In line with the supported recommendation made by Colombia in the 2nd cycle: <https://s.upr-info.org/2wul1MH>.

²⁶Chhay Channyda, 'Kampuchea Krom anniversary quieted', The Phnom Penh Post, 3 June 2014, <https://www.phnompenhpost.com/national/kampuchea-krom-anniversary-quieted>.

²⁷Churom Sereyoth, 'Khmer Krom organizations will file a petition to the Vietnamese government to address human rights abuses', Radio Free Asia, 5 June 2017, <https://www.rfa.org/khmer/news/human-rights/khmer-krom-06032017225004.html>; Sungkem Soen, 'Cambodian Krom human rights groups ask Vietnam to stop the Khmer Krom people', The Phnom Penh Post, 6 June 2017, <https://www.postkhmer.com/%E1%9E%96%E1%9F%90%E1%9E%8F%E1%9F%8C%E1%9E%98%E1%9E%B6%E1%9E%93%E1%9E%87%E1%9E%B6%E1%9E%8F%E1%9E%B7%E1%9E%80%E1%9F%92%E1%9E%9A%E1%9E%BB%E1%9E%98%E1%9E%9F%E1%9E%B7%E1%9E%91%E1%9F%92%E1%9E%92%E1%9E%B7%E1%9E%98%E1%9E%93%E1%9E%BB%E1%9E%9F%E1%9F%92%E1%9E%9F%E1%9E%80%E1%9E%98%E1%9F%92%E1%9E%96%E1%9E%BB%E1%9E%87%E1%9E%B6%E1%9E%80%E1%9F%92%E1%9E%9A%E1%9F%84%E1%9E%98-%E1%9E%9F%E1%9F%92%E1%9E%93%E1%9E%BE%E1%9E%B2%E1%9F%92%E1%9E%99%E1%9E%9C%E1%9F%80%E1%9E%8F%E1%9E%8E%E1%9E%B6%E1%9E%98-%E1%9E%88%E1%9E%94%E1%9F%8B%E1%9E%92%E1%9F%92%E1%9E%9C%E1%9E%BE%E1%9E%94%E1%9E%B6%E1%9E%94%E1%9E%96%E1%9E%9B%E1%9E%9A%E1%9E%8A%E1%9F%92%E1%9E%8B%E1%9E%81%E1%9F%92%E1%9E%98%E1%9F%82%E1%9E%9A%E1%9E%80%E1%9F%92%E1%9E%9A%E1%9F%84%E1%9E%98>.

²⁸Sek Odom, 'City Hall bans Khmer Krom ceremony in Freedom Park', Cambodia Daily, 29 May 2015, <https://webcache.googleusercontent.com/search?q=cache:vkwl1N1kjPo0J:https://www.cambodiadaily.com/news/city-hall-bans-khmer-krom-ceremony-in-freedom-park-84585/+&cd=1&hl=en&ct=clnk&gl=kh>.

²⁹Mom Kunthea, 'Kampuchea Krom protest banned', Khmer Times, 22 June 2017, <https://www.khmertimeskh.com/news/39562/kampuchea-krom-protest-banned>; Tin Zakariya, 'Khmer Krom community will discuss the 68th anniversary of the loss of land', Radio Free Asia, 21 June 2017, <https://www.khmertimeskh.com/news/39562/kampuchea-krom-protest-banned>.

³⁰In line with the supported recommendation made by Colombia in the 2nd cycle: <https://s.upr-info.org/2wVUHvr>.

³¹UPR 2nd cycle Republic of Korea recommendation <https://s.upr-info.org/2wTCIFC>.

³²In line with the recommendation made by Portugal in the 2nd cycle: <https://s.upr-info.org/2KCKPse>.

³³Action 2 of the Global Action Plan to End Statelessness: 2014 – 2024: <http://www.unhcr.org/ibelong/globalaction-plan-2014-2024/>.

³⁴ In line with the supported recommendation made by Argentina in the 2nd cycle: <https://s.upr-info.org/2wWGrIV>.

³⁵

³⁶[Andrew Nachemson](#) and [Chhay Channyda](#), 'US government calls out Cambodian rights abuses', Phnom Penh Post, 25 April 2018, <https://www.phnompenhpost.com/national/us-government-calls-out-cambodian-rights-abuses>; Pav Suy, 'Police ensnared in missing monk mystery', Khmer Times, 4 July 2017, <https://www.khmertimeskh.com/news/39933/police-ensnared-in-missing-monk-mystery/>