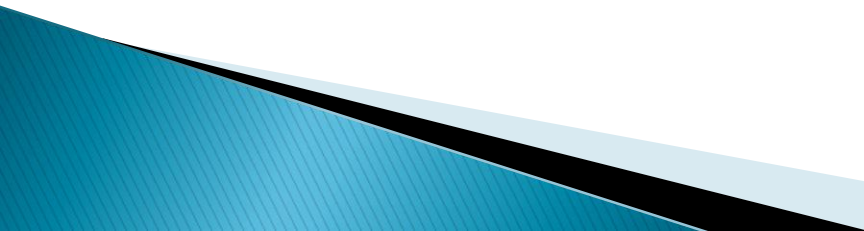


MUSLIM FAMILIES IN KAMPUCHEA: PROGRESS AND CHALLENGES

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INTRODUCTION

- ▶ Kingdom of Champa: 192 – 1835
 - ▶ The Cham lived on the coastal area of the present day Vietnam, from Hoanh-son (Porte d'Annam) to Vinh Tau / Vung Tau (Cape Saint-Jacques) in the south.
 - ▶ Champa was one of the highly civilised 'Malay' Kingdoms in Southeast Asia.
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DISPLACEMENT OF THE CHAM

- ▶ Champa people were progressively displaced from their territories in search of safety in various parts of SEA
- ▶ They are found in Cambodia, parts of the present day Vietnam, Laos, Thailand, in the Malay Archipelago
- ▶ The fall of Indochina in 1975 saw the Cham moved further away from Indochina: Malaysia, Australia, New Zealand, Japan, USA, Canada and France.



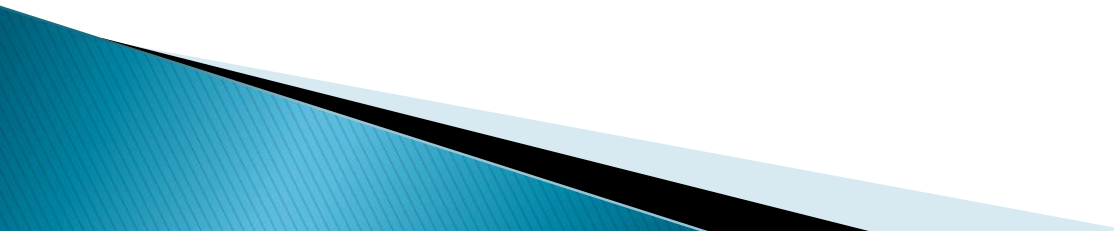
BANGUN JATUH NEGARA MELAYU CAMPA (192 - 1835 M).
 NAM TIEN, KEMARAAN ORANG VIETNAM KE SELATAN

THE CHAM OF KAMPUCHEA

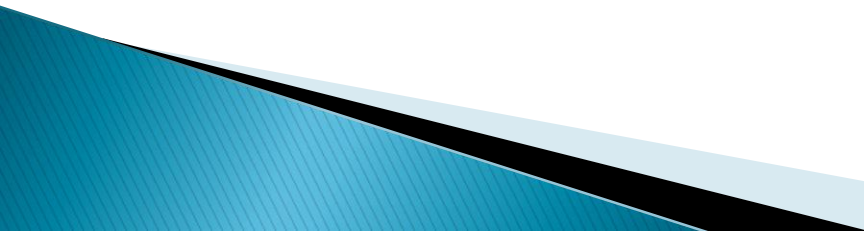
- ▶ The Cham have been found to be present in Kampuchea since the 7th century
- ▶ bas-reliefs of Banteay Chmar (Angkor) were proof of their present in the 13th Century
- ▶ A big number of them arrived after the fall of the kingdom Capital, Vijaya, in 1471
- ▶ And they kept coming in big number until early 19th century

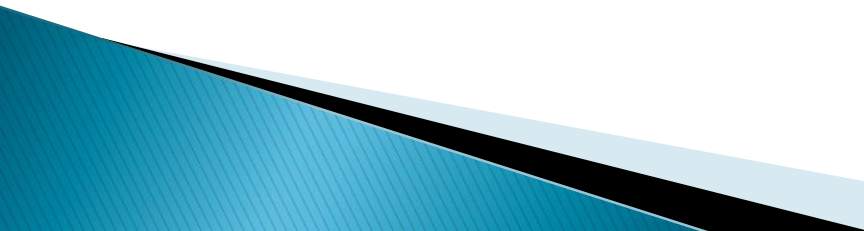
LOCATIONS OF THEIR PRESENCE IN KAMPUCHEA

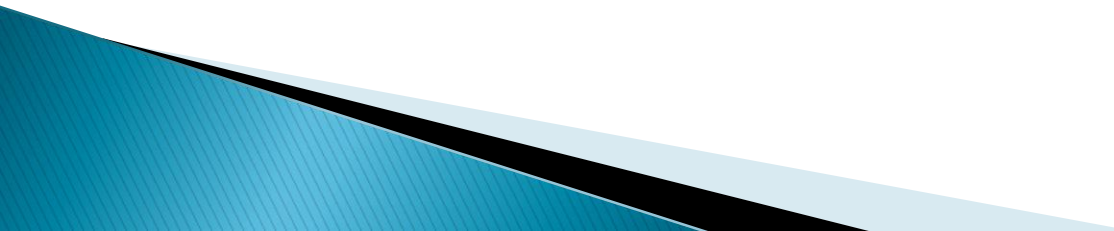
- ▶ Earlier on their concentrations were along the *Tonlé Thom* (Mekong river), from Kratié to Phnom Penh,
- ▶ along the Tonlé Sap river from Phnom Penh to Kompong Chhnang, especially in Chrang Chamrès, Khleang Sbek and Kompong Luong
- ▶ In the provinces of Kampong Cham, Pursat, Battambang and Kompot
- ▶ Suburbs of Phnom Penh like Chroy Changvar and Prêk Pra

- ▶ Nowadays the Cham are found every where in the Kingdom
 - ▶ The 1975–79 event has drastically changed their lives
 - ▶ If before they were farmers, live stock breeders, fishermen, businessmen, government officers (civil or military).
 - ▶ now many have become maids in foreign lands, a profession they never thought of before
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Social Structure

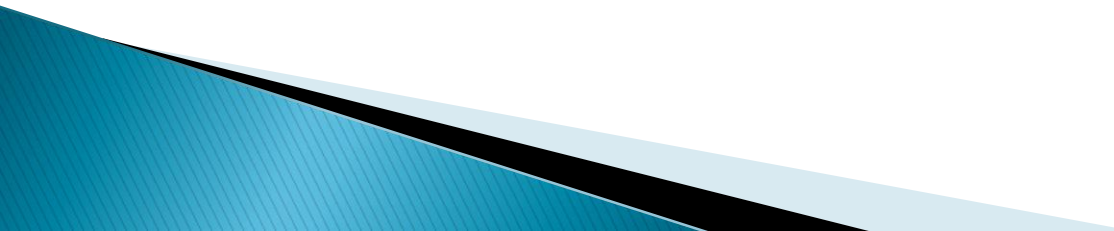
- ▶ In the earlier centuries, the Cham practiced Hinduism and Buddhism, and later they embraced Islam
 - ▶ Nowadays only a very small number of them still practicing Buddhism
 - ▶ A very small number practicing a form of Islam; they are known as Cham Bani
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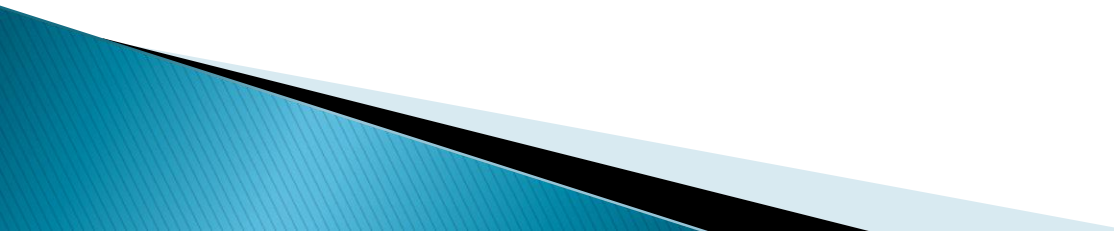
- ▶ The rest are of Sunni Muslim, with a very small number practicing Wahhabism
 - ▶ They hold on to their customs too
 - ▶ Those who profess the Islamic faith still believes in some forms of animism, Hindu and Buddhist
 - ▶ Poligamy is very rare
 - ▶ They mix freely with the Buddhist Khmer
 - ▶ there are now many mixed marriages, rarely found prior to 1970s.
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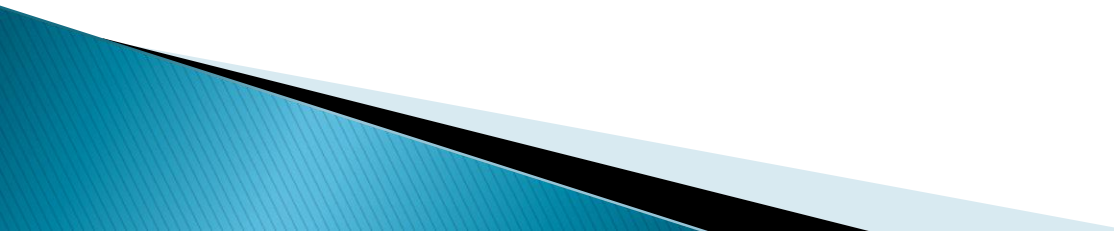
- ▶ They have become full fledged community of the nation of Kampuchea
 - ▶ total integration of the Cham
 - ▶ Since their arrivals in the kingdom they are very well accepted by the kings and the whole population
 - ▶ They are given freedom to practice their religion and any profession they wish
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Muslim villages:

- ▶ Muslim villages are now found every where in the kingdom (min)
- ▶ 454 villages of 30 or more families
- ▶ Each village has
 - a spiritual head, known as Imam, gly chosen among the most knowledgeable person in Islamic teaching, and appointed by the Mufti
 - an official head Me Phum, appointed by the state

- ▶ Non registered villages of less than 30 muslim families are also found in many parts of the kingdom
 - ▶ The newly formed villages are the result of economic situation of the Cham who could not earn a living in their home village
 - ▶ They are forced go far away to open up new land for farming
 - ▶ The members of the newl formed villages usually are family members and friends
 - ▶ They grow fruit or rubber trees
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- ▶ Many people from Chroy Changvar, Prek Pra and Chrang Chamres are those settlers
 - ▶ In these suburbs they are mostly small time peddlers, fishermen or motor taxi drivers
 - ▶ Their meagre income force them to move out of their villages
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- ▶ Another factor: peaceful and stable situation of Kampuchea has brought along new development
 - ▶ Lands in Phnom Penh and its surroundings are purchased at a very good price by the rich Cambodians or foreigners
 - ▶ As consequence, Chroy Changvar ceased to be a Cham village and is undergoing a big transformation
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- ▶ Many more villages, like Chrang Chamres (Km7, 8 and 9) are facing the same fate
- ▶ the poor owners'd sell their land to a high bidders

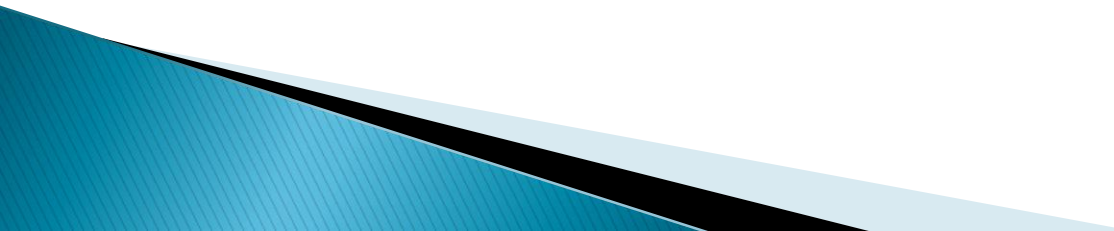
Cambodian saying:

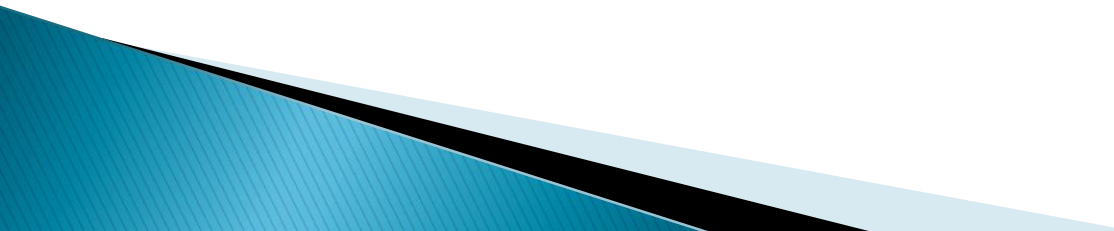
the Chinese chases the Khmer
the Khmer chases the ghost

challenge

- ▶ They do not know what to do with the big sum money they obtained from the sale of their land
- ▶ Through my observations, most of the new rich men, just go further away from the city
 - To buy a piece of land and build a new house,
 - finish off the money
 - no children to be sent to higher education as they stop schooling at a very young age

- ▶ They continue to live the way they were before as they have no knowledge of how to invest the money they have just obtained

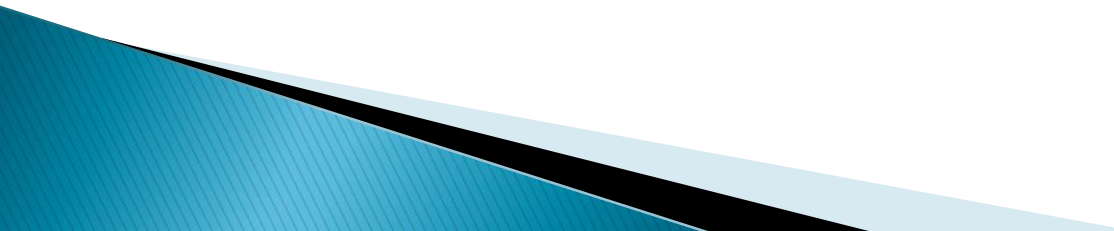
- ▶ If at all they were also involved in business, the number is still small, their businesses are generally small
 - ▶ With the exception of a few
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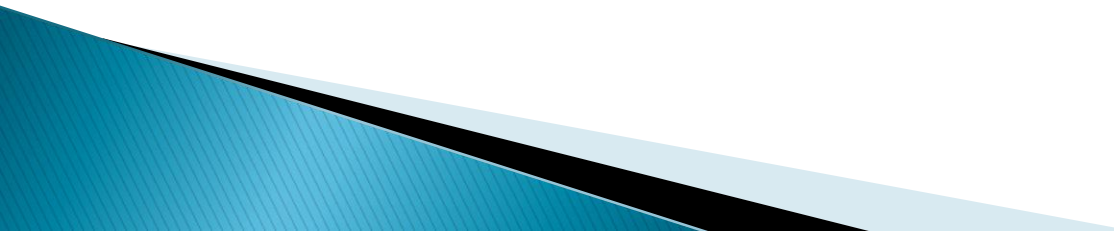
- ▶ **The Cham participate actively in the political life of Cambodia**
 - ▶ **They can be found in almost all the political parties**
 - ▶ **But most are members of the CPP (Cambodian People's Party)**
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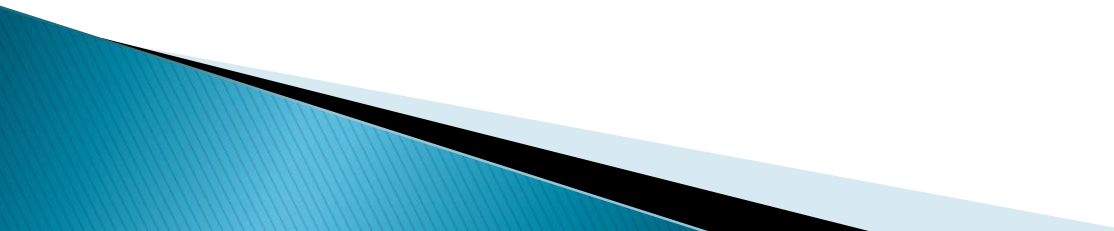
EDUCATION

▶ Islamic

- There are some 454 muslim villages
- There are >800 Masjid and Musallah
- Some 80% of these masjid & musallah have pondok or madrasah
- Some pondok or madrasah are run by individuals, generally graduates from Malaysia, Thailand or West Asia
- Teaching basic lessons of Islamic Knowledge
- ▶ There are a few well organised secondary schools offering at the same time both Islamic and national education subjects

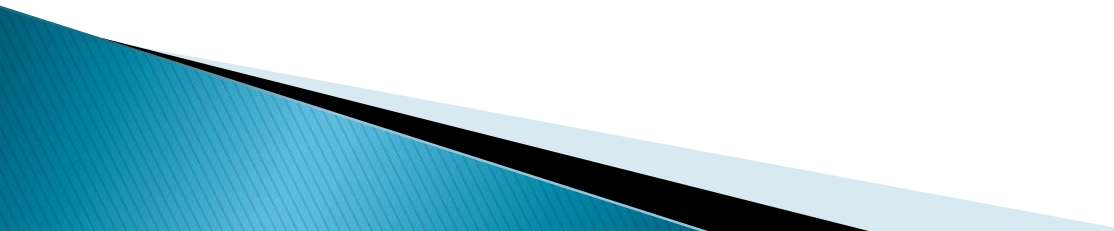
- ▶ **National education**
 - ▶ Some children stop schooling after grade 3
 - ▶ Some other after grade 6
 - ▶ Small number finish grade 12
 - ▶ Very few are able to further tertiary education
 - ▶ All these are generally the result of poverty
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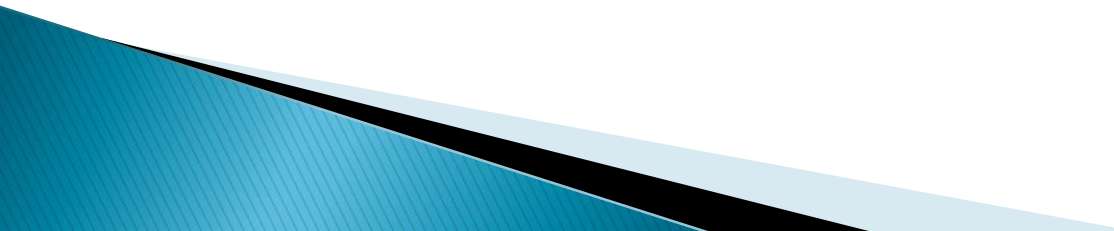
- ▶ Some secondary school graduates further their studies in foreign countries, especially in Islamic studies
 - ▶ Those who further their tertiary education locally chose mainly, management, IT or English as they could easily find job
 - ▶ So few graduates in other fields, medical or engineering
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- ▶ Since 1993, some parents send their young of 10–15 yrs of to learn Islamic teaching, or to memorise Quran, in Malaysia and southern Thailand
 - ▶ Some have returned and open their hafiz schools
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Change and Continuity

- ▶ All the Cham of Cambodia know that education is very important
 - ▶ They know that only **education** can bring them **social mobility**
 - ▶ to a majority of them, **poverty** coupled with the infrastructure of the country, has forced them to abandon this noble goal of giving good education to their young children.
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- ▶ There are quite a number of successful businessmen
 - ▶ their businesses are small and private
 - ▶ In the present day situation, they have to face with big enterprises and corporations.
 - ▶ And in order to survive they have to go through big **changes** in their approaches, which **they lack**
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Conclusion

- ▶ Have a research on the present day situation of the Muslim community in Kampuchea
- ▶ Set up a research center and an institution which can provide
 - First, a non-formal non-certificate or degree oriented but an introduction to various tricks of the trade

- the institution will next provide to all Cambodians diploma or degree courses

May we be blessed with
this noble endeavor

Thank you very much

13-14 December 2010

