Thirteen of Reaksa Himm's immediate family, including both his parents, were executed by the Khmer Rouge under Pol Pot. The young killers marched them from the remote northern village to which they had been exiled, out into the jungle. One by one the machetes fell. Severely wounded, Reaksa was covered by the bodies of his family. His remarkable story of survival is told in 'The Tears of My Soul'. In this second book he describes how he tracked down his family's killers, one by one, embraced them, gave them a scarf of friendship and presented each with a Bible. He has also funded and had built a clinic, school and five churches in the area. This is an astonishing tale of the consequences of spiritual rebirth.

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Compares the presidencies and accomplishments of Wilson and Roosevelt

The African American saga in the land of Uncle Sam is an empirical tale of drama replete with conflict and struggle, at the physical, spiritual, and psychological level, as individually and collectively experienced by Africans in America. Preoccupations and concern with identity issues have been a driving force in spurring many black American leaders and intellectuals, the like of Dr. W.E.B. Dubois, to espouse the uniqueness of the American Negro's dual identity and inheritance, an inescapable product of their African ancestral heritage and American experience. Addressing this psychological and genetic dualism encoded within the African-American, Dr. Dubois once asserted and concluded that it was indeed possible to "wear both hats": that of Africa, and that of America. However, coming to terms with this double consciousness requires a gradual process of unlearning and deconstruction that engages the individual self. In the beginning pages of this book, the author sets the tone to what appears to be a journey of self-discovery, once he sets foot in Africa. He (Lit space E-the protagonist) goes through great length depicting the inner psychological struggle raging from within himself as his prior mis-education and mental programming that schools and the western social media had deceitfully projected, collides headlong with the reality of Africa, a continent on uphill mobility. Paradoxically, unlike the Tarzan image depicted by Hollywood, Lit gradually comes to grips with the depth of western deception as his African adventure unfolds. This progressive realization of the misrepresentation of the true African identity and heritage was central to the internal conflict that was raging in the innermost confines of the narrator’s mind. He was now an eye-witness and "real-time" observer of the beauty and majesty of the Motherland. Undoubtedly, this mental re-examination was not only an eye opener, but more importantly, it helped expose lies and dispel misconceptions and the distorted
image about the Continent as a waste land still entrenched in backwardness. This critical introspection, inevitably, helped resurrect and empower the dormant spirit of Kunta the warrior within Lit, the protagonist, by setting the records straight and truth back into perspective. To the narrator, as to many African American brethren, “Roots” of Alex Haley is the most popular near-authentic historical source of reference that documents the African American journey from Freedom (in homeland Africa), through the Middle passage (conditioning), to servitude/bondage and slavery in America. This progressive psychological transformation from Kunta (Warrior spirit) to Toby (Submission) in Haley’s novel, was skillfully used by the author to elaborate a poignant and introspective fictional narrative that delves deep into the psychological recesses of the narrator’s passionate quest for redeeming answers and retribution. Perhaps, the idea of retribution or, at least, re-establishing the truth, has the outcome of vindicating the un-human, age-long mistreatment slaves suffered at the hands of slave industry perpetrators and white supremacy. In the parallel world of the author’s imagination, historical flashbacks, bringing back to life biblical figures such as Pharaoh of Egypt and Judas serving punishment for their crimes, interacting with current postmodern institutionalized programs such as public aid and food stamps designed to perpetrate bondage, oppression and keep the Black family divided, are juxtaposed. By the same token, powerful images and iconic figures, the likes of Kwame Ture, Malcolm X, Dr. King, Mohammed Ali, Marcus Garvey to name only a few, postured as crusaders against the white supremacist establishment and represented signs of Kunta on the rise. These icons had indeed transcended the Toby spirit; a brainwashing condition that afflicts most Negro Americans, and have fully assumed and championed Kunta. It is precisely the very resurrection and reconnection with this African spirit that fueled the author’s desire and determination to deepen his search for the truth as he proceeded to uncover the inconsistencies and misconceptions entrenched in his American mis-education. The protagonist’s pilgrimage to the slave house on Goree Island set the stage for the gist of the narrative and marked a turning point in the story by elevating the author to new levels of consciousness and awareness.

Relates to the 1980s and 1990s.

Psychologists have done a great deal of research on the effects of trauma on the individual, revealing the paradox that violent experiences are often secreted away beyond easy accessibility, becoming impossible to verbalize explicitly. However, comparatively little research has been done on the transgenerational effects of trauma and the means by which experiences are transmitted from person to person across time to become intrinsic parts of the social fabric. With eight contributions covering Africa, Central and South America, China, Europe, and the Middle East, this volume sheds new light on the role of memory in constructing popular histories - or historiographies - of violence in the absence of, or in contradistinction to, authoritative written histories. It brings new ethnographic data to light and presents a truly cross-cultural range of case studies that will greatly enhance the discussion of memory and violence across disciplines.

An annotated multi-disciplinary bibliography of some 1,000 detailed, thoughtful entries, concentrating on areas which have received the most attention from writers and researchers, such as traveller’s accounts, archaeology and ancient art, history, and politics. Of special interest is coverage of Cambodia in Western literature, human rights and genocide, mines, refugees, the peace process, and foreign relations. Includes sections on films and videos, recorded music, audio and Braille books, and Internet sites and databases. For general readers, students, researchers, librarians, and those in media. Annotation copyrighted by Book News, Inc., Portland, OR

Visit Cambodia with our little book of cultural Do’s and Don’ts will guide you through this wonderful land ensuring you emerge in love with the country and its hospitable people. Our advice might sometimes lead you to suspect that Cambodia is the wild west of Asia where oddballs and eccentrics go off the rails. As Phnom Penh resident Dr. David Hill explains, there are foreign visitors who completely lose their way. But for most of the millions of visitors to this antique
kingdom, Cambodia is a jewel and so different from anywhere else. Dr. Hill guides us through the Do's and Don'ts of the splendors of Angkor Wat, the bustle of Phnom Penh and the pristine beaches of Sihanoukville. He helps us to understand the Khmer Rouge period, and to learn where you Do or Don't ask Cambodians about that history or if they prefer to forget. On the lighter side, this outstanding guide gives you tips on superstitions, magic, body language, Buddhism, how to have a safe night on the town, and what to Do or Not To Do if you're invited to a wedding, funeral, sleepover, or a shopping spree. The author guides your every steps to ensure that your aura repels the most potent of spells and that your shopping expeditions and treks will be happy and successful. To ensure that you, the foreign resident, fleeting visitor or armchair traveler, enjoy your stay in Cambodia Dr. Hill presents a light hearted but practical guide to the Do's and Don'ts of this wonderful country. DO be nice to three colored male cats because they bring good luck. If someone asks if you want a dahleng DON'T confuse it with an offer of romance. DO speak with a smile and never get cross and complain loudly. Want to know more? Then DO buy this book!

Religiopolitical study.

Khmer Women on the Move offers a fascinating ethnography of young Cambodian women who move from the countryside to work in Cambodia's capital city, Phnom Penh. Female migration and urban employment are rising, triggered by Cambodia's transition from a closed socialist system to an open market economy. This book challenges the dominant views of these young rural women--that they are controlled by global economic forces and national development policies or trapped by restrictive customs and Cambodia's tragic history. The author shows instead how these women shape and influence the processes of change taking place in present-day Cambodia. Based on field research among women working in the garment industry, prostitution, and street trading, the book explores the complex interplay between their experiences and actions, gender roles, and the broader historical context. The focus on women involved in different kinds of work allows new insight into women's mobility, highlighting similarities and differences in working conditions and experiences. Young women's ability to utilize networks of increasing size and complexity allows them to move into and between geographic and social spaces that extend far beyond the village context. Women's mobility is further expressed in the flexible patterns of behavior that young rural women display when trying to fulfill their own "modern" aspirations along with their family obligations and cultural ideals.

This comprehensive social work book discusses how to work with clients of four major ethnic backgrounds: African-American, Latino/Hispanic-American, First Nations People, and Asians/Pacific Islanders. The book shows readers how to approach helping by first understanding the world view of each of these groups. Each chapter includes indigenous strategies and/or a biculturalization approach to assessments, interventions, and evaluations. Levels of practice include individuals, families, organizations, and communities. Each chapter includes case vignettes that illustrate the helping strategies. For social workers and social work students interested in culturally competent social work practice, or diversity practice.

This volume analyzes four aspects of political violence in Southeast Asia: elections and violence; intra-ethnic conflict; communist insurgency; terrorism and religious extremism and lethal crime and politics. Together, the ten case studies on Cambodia, Indonesia, Malaysia, the Philippines and Thailand challenge the idea that democratic governance will bring an end to internal violent conflict. As some examples in the region suggest, semi-democratic polities in Southeast Asia even may be more successful in reducing levels of internal violence, compared to new democracies in their neighborhood and other types of political regime they have tried in the past. Aurel Croissant teaches is professor at the Department of Political Science at the University of Heidelberg (Germany). Beate Martin is a researcher at the Friedrich-Ebert-Foundation in Bonn (Germany).
Sascha Kneip is a researcher at the Social Science Research Center, Berlin (Germany).

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