

Submission to the UN Office of the High Commissioner for Human Rights for the consideration of the 2nd mid-term Universal Periodic Review of the Socialist Republic of Vietnam



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Unrepresented Nations and Peoples Organization

The Unrepresented Nations and Peoples Organization (UNPO) is an international, nonviolent, and democratic membership organisation. Its members are indigenous peoples, minorities, and unrecognised or occupied territories that have joined together to protect and promote their human and cultural rights, to preserve their environments, and to find nonviolent solutions to conflicts which affect them.

With the support of the [Khmer Kampuchea-Krom Federation](#)

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Table of Contents

I. Introduction.....	2
II. Examination of Vietnamese Compliance with Past UPR Recommendations.....	3
Religious Freedom and Freedom of Association.....	3
Freedom of expression, The Press and Information.....	6
Freedom from Torture and Judicial Rights.....	6
Women’s Rights.....	7
Land Rights.....	8
Language Rights.....	8
III. Conclusion.....	9
IV. Recommendations.....	9

Keywords: indigenous peoples; religious freedom; freedom of expression; judicial rights; land grabbing; women's rights.

I. Introduction

This mid-term report is submitted by the Unrepresented Nations and Peoples Organization (UNPO) in-between the second and third Universal Periodic Reviews (UPR) of the Socialist Republic of Viet Nam (hereafter, 'Viet Nam'). It draws attention to human rights violations occurring in the country that affect its indigenous peoples, and especially the Khmer Krom. The report will open with a brief introduction to the Khmer Krom and the Hmong peoples. In a second part, it will examine the compliance of Viet Nam with recommendations that were made during the country's last UPR.

NB: This report is based on the recommendations that were made by UNPO¹, the KKF² and States³ on the occasion of Viet Nam's second UPR in 2014.

This report is not meant to be comprehensive but will rather focus on the rights of the indigenous peoples of Viet Nam that are most affected by the country's behaviour and policies, namely: religious freedom and freedom of belief; freedom of expression, press and information; freedom from torture and judicial rights; women's rights; land rights; and language rights.

The Khmer Krom in Viet Nam

The Khmer Krom have traditionally resided in southwest Viet Nam, primarily in the Mekong Delta (*Kampuchea Krom* in the Khmer language), where approximately 80 percent of the eight million Khmer Krom people currently live. They have lived in present-day Viet Nam since the beginning of the first century and rose to prominence under the Khmer Empire in the ninth century. During the 13th-15th centuries, the Khmer Empire declined and its people in Kampuchea Krom were displaced by south-moving Chinese and Vietnamese, which ultimately resulted in the scattering of Khmer Krom people throughout the rural Mekong Delta. Up until the departure of the French from Viet Nam, intermarriage was used as a tactic by the Vietnamese to continually diminish the Khmer population of the Mekong Delta. Under the presidency of Ngo Dinh Diem (1955-1963), all Khmer names were changed to Vietnamese and the Khmer Krom experienced further displacement, including from their traditional centre of commerce, Prey Nokor, currently known as Ho Chi Minh City. Viet Nam continues to refuse recognition of the Khmer Krom as a distinct indigenous people in the Mekong Delta.

The Hmong in Viet Nam

The indigenous Hmong ChaoFa people live in the ChaoFa region of Northern Laos and have been historically subject to forced repatriation, targeted killings and discrimination. Many have fled Laos's repressive policies toward them, resulting in large concentrations of Hmong communities in Viet Nam, predominantly in the Northern Highlands. Due to their participation in the "Secret War" and their collaboration with American forces, they face retaliation and persecution in Viet Nam, as was demonstrated in 2005 by a four-month campaign by the Vietnamese provincial officials to eradicate Protestantism among the Hmong⁴. Among the biggest issues for the Hmong are Vietnamese and Laotian Government agreements to coordinate military efforts to detain

individuals and families seeking refuge in Viet Nam and to forcibly return them to Laos, where further abuse awaits.

II. Examination of Vietnamese Compliance with Past UPR Recommendations

Religious Freedom and Freedom of Association

In its 2014 UPR report, Viet Nam claimed that “*freedom of religion and belief of people from ethnic minorities are (...) protected and promoted by the State.*”⁵ In reality, Viet Nam has successfully forced most of its people to join religious organizations that are under the government’s control, and passed a law restricting this right.

Recommendation 1: Freedom of Religion

“In its implementation of Constitution article 69 [currently article 25⁶], ensure compliance with its obligations under the International Covenant on Civil and Political Rights (ICCPR)” (Norway)

Article 18 of the ICCPR provides that “*Everyone shall have the right to freedom of thought, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching.*” Viet Nam ratified the ICCPR in 1982, and as such should observe the obligations provided in the text. The country also has freedom of religion guaranteed in its constitution, article 24: “*1. Every one shall enjoy freedom of belief and of religion; he can follow any religion or follow none. All religions are equal before the law. 2. The State respects and protects freedom of belief and of religion.*”

However, in July 2014, the UN Special Rapporteur on freedom of religion or belief, Mr Heiner Bielefeldt, reported scheduling and then cancelling visits to the provinces of An Giang, Gia Lai and Kon Tum. He had received reports that some individuals whom he planned to visit had been “*under heavy surveillance, warned, intimidated, harassed or prevented from traveling by the police*”⁷. According to Mr Heiner Bielefeldt, “*serious violations of freedom of religion or belief are a reality in Vietnam*”⁸.

This was confirmed by the Congress of World Hmong People which, since the beginning of 2015, received many concerning calls from the regions of Dien Bien Phou, Mounng Ghe, Lao Cai and La Caus. These calls were made by Hmong women, mostly Christian, who were facing harassment due to their religious beliefs. They reported that local authorities pressured them to convert back to the more traditional Animist cults. According to a Hmong man living in the country, “*local authorities rape the women on their way to the farm and force them to convert to Animism or they will continue to rape. The women are very scared now and we, the men, cannot do anything. If we report to the local authorities, they come to beat us up and we do not know what to do. I recall a woman called the Heaven for help, which is all we can do here.*”⁹

Another citizen reported: “*The community is being watched carefully and the authorities search for the women when they are out for shopping and return home. We the Hmong here suffer great oppression and control from the authorities. We cannot raise our voices at all. Every time a visitor comes, we have already been told not to say anything wrong or else we will be punished afterwards.*”¹⁰

Indigenous peoples today fear that this situation may, indeed, worsen. On 18 November 2016, the 14th National Assembly passed its Law on Belief and Religion, which requires all religious groups to register with the authorities – who have the power to refuse registration – and report on their activities.

In practice, this law also violates article 27 of the ICCPR, which states that “*in those States in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with the other members of their group, to enjoy their own culture, to profess and practise their own religion, or to use their own language.*” The Communist Party recognises 39 religious organisations within 14 religions, including Protestantism and Theravada Buddhism. The latter are represented in the Communist Party-affiliated Vietnam Buddhist Sangha (VBS), which interferes heavily with the day-to-day operations of Khmer Krom pagodas.

In 2016, the government continuously monitored, harassed and cracked down on religious groups under their jurisdiction. The authorities imposed intrusive surveillance to Khmer Krom Buddhist temples¹¹.

The Khmer Kampuchea-Krom Federation (KKF) fears that the Vietnamese authorities may use the Law on Belief and Religion to silence whoever complains about their religious rights being violated. Indeed, the law bans religious activities that infringe on national defence, security, sovereignty, and social order and safety; harm social ethics, personal lives and assets; offend other persons’ honour and human dignity; prevent the performance of civil rights and obligations; and disunite the nation, religions and among belief and religion followers and non-followers.

As a consequence, the Khmer Krom today fear to report on the building of guesthouses inside the property of the Mahatup Temple¹². They also fear to complain about the authorities allowing taxis to park inside the property of Khleang Temple¹³.

Besides, another example of infringement on the Khmer Krom’s religious rights is that of the authorities allowing a market to take place in front of the Dharma Hall inside the grounds of Srolon Temple¹⁴ (also known as “Chùa Chén Kiếu”).

This attitude toward religious institutions also constitutes a violation of the freedom of association, guaranteed under article 22 ICCPR.

Recommendation 2: Freedom of Association

“Urge Vietnam to freely allow formation of Khmer-Krom associations as stated in its constitution.” (KKF)

In its UPR report on the occasion of the 2nd session during which Viet Nam was under examination, the government claimed that “*freedoms of association and assembly are guaranteed by the Constitution (article 69 [today article 25¹⁵]) and legally protected in laws and by-law documents*” and went on to say that “*In Viet Nam, there currently are 460 associations, social – professional organisations whose geographic scope of activity are nation-wide or inter-provincial*”. However, only the associations under the government’s control are allowed to operate in Vietnam, as demonstrated with religious associations.

Recommendation 3/4/5: Criminalisation of Religious Activities or Religion-Related Complaints

“To repeal or modify the Penal Code relating to national security particularly articles 79, 88 and 258¹⁶, in order to prevent those articles from being applied in an arbitrary manner.” (France, Australia, Canada)

“To revise vague national security laws that are used to suppress universal rights” (USA)

“To amend domestic law provisions that criminalise certain religious activities on the basis of vaguely-defined crimes of national security” (UNPO)

Beside the Law on Belief and Religion, which reinforces fears of government oppression ostensibly on grounds of public order, national security or so-called national unity, articles 79, 88 and 258 of Viet Nam’s Penal Code (VPC) have remained unaltered. As of today, they still criminalise in ambiguous terms *“propagating against, distorting or defaming the people’s administration”* (article 88 VPC) and abusing communicative freedoms or the freedom of religion to *“infringe upon the interests of the state”* (article 257 VPC).

Recommendations 6/7/8/9: Prisoners of Conscience

“To immediately and unconditionally release all prisoners held in arbitrary detention and recompense them as requested by the Working Group on Arbitrary Detention.” (Germany & USA)

“Urge Vietnam to release Venerable Lieu Ny who was arrested, defrocked, and sentenced to 4 years in prison because he refused to follow an order from the Vietnamese authorities to defrock Venerable Thach Thuol.” (KKF)

“To release all prisoners who have been detained as a result of their nonviolent political and religious beliefs and practices” (UNPO)

As of today, Venerable Thach Thuol and Venerable Lieu Ny – Khmer Krom Buddhist monks – have been imprisoned since 2013 for peacefully claiming their right to teach Khmer language in their temple school. Mr Thach Thuol had also been interviewed by the *Voice of Kampuchea-Krom*, the Khmer Krom’s internet radio, on 23 December 2010, regarding the rights of the Khmer Krom to freely practice their religion in the Mekong Delta¹⁷.

On 1 August 2015, Khmer Krom monks Dav Tep and Chea Vanda were arrested and defrocked following false allegations that they had made death threats against a student. The alleged himself claimed he tried to withdraw his complaint but was prevented from doing so by the Vietnamese authorities. The monks, despite claiming their innocence, were sentenced on 1 April 2016 to two years and three months of jail, respectively.¹⁸ It is to be noted that the two men were well-known political activists who lobbied against the government in land disputes that caused harm to the Khmer Krom community.¹⁹

Freedom of Expression, The Press and Information

In its national report submitted to the United Nations Human Rights Council on 8 November 2013, Viet Nam claims that *“the rights to freedom of expression, press and information are enshrined in the Constitution and laws²⁰”*. Yet Viet Nam continues to arrest and imprison bloggers. In its report, Viet Nam also congratulated itself saying that *“by March 2013, there (...) [were] 812 print*

newspapers and 1,084 publications (compared to 676 and 700 respectively in 2009). In reality, the media are under the direct supervision of the Communist Party, and the only independent sources of information – bloggers and citizen-journalists – are the targets of persecution from the State, including police violence²¹.

Recommendation 10: Freedom of Expression

“Ensure that any law governing the Internet is in compliance with the international human rights obligations of Viet Nam as a State party to ICCPR” (Belgium)

“Urge Vietnam to stop blocking websites that (...) have contents about human rights (...) such as the KKF[s] website (khmerkrom.org) and (...) Voice of Kampuchea Krom (vokk.net)” (KKF)

According to its January 2017 circular 38 on cross-border dissemination of information, Viet Nam now has the right to block “*ill-intended and toxic*” online content, which “*responsible entities*” shall take down or adapt according to the authorities’ request, within 24 hours. This ban already existed since 2013, thanks to decree 72/2013/ND-CP on the management, provision and use of internet services and online information²², but it now applies to all individuals, businesses and organisations that provide information for Vietnam. And this, even across borders²³.

Overall, the whole media landscape – newspapers, editors, the radio, television – is still under governmental control. Some of the websites providing human rights information and reporting human rights violations, including the KKF website²⁴, are currently being blocked by Viet Nam. Khmer television programmes that are broadcasted a couple of hours per week are the vector of the government’s propaganda. This explains why the Khmer Krom people wish to turn to satellite television programmes broadcasting from Cambodia, which the Vietnamese government prevents them to do²⁵.

Freedom from Torture and Judicial Rights

On the occasion of its second UPR, Viet Nam claimed that it “*always respects basic human rights of detainees*” and that “*legal procedures are conducted in conformity with a principle that rights and obligations of the persons taking part in litigations are fully guaranteed in a fair and democratic manner.*”²⁶ The reality is far from that for the Khmer Krom, as those who are arrested are sometimes victims of enforced disappearances, or forced to admit to crimes they haven’t committed.

Recommendation 11: Enforced Disappearances

“To ratify the International Convention for the Protection of All Persons from Enforced Disappearance” (Portugal, Uruguay, Iraq et al.)

On 20 May 2013, Venerable Thach Thuol and Venerable Lieu Ny were arrested with two Khmer Krom Buddhist followers, Thach Tha and Thach Phum Rich. Their whereabouts remained unknown until they were brought to court on 27 September 2013.

To this day, Viet Nam still has not ratified the Convention.

Recommendation 12: Torture

“To ratify the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment (CAT) as soon as possible, and allow for CAT Committee state visits under CAT Optional Protocol.” (Kazakhstan, Denmark, Belgium et al.)

“Urge Vietnam to have a specific date to ratify the United Nations Convention Against Torture and its Optional Protocol.” (KKF)

Viet Nam ratified CAT on 5 February 2015, but still hasn't signed the Optional Protocol. Besides, three months after the ratification of CAT, on 2 May 2015, the Vietnamese authorities refused an inquiry procedure by the Committee against Torture.²⁷ It must be noted that States are invited by the Committee to cooperate on inquiries *“if the Committee receives reliable information which appears to it to contain well-founded indications that torture is being systematically practiced in the territory of a State-Party”*.

Women's rights

Khmer Krom women face many obstacles in the Vietnamese society, and they are often confronted to double discrimination because of being both Khmer Krom and women. This is especially visible in the field of education.

Recommendation 13: Right to Education

“Increase investments aimed at closing the quality gap between education in urban and rural, remote areas or those with ethnic minorities” (State of Palestine)

“Take more adequate measures to provide education to ethnic and religious minorities” (South Sudan)

“Further implement relevant measures to protect women's and children's rights to improve women's status in economic, social and family life” (China)

Even though classes are organized in the most remote provinces of the country, the percentage of Khmer Krom girls dropping out of school has increased alarmingly in recent years. They leave school to help their parents work on the farm or search for a job to support their families, who often struggle financially. Without education, the future of these girls is compromised. Poor, uneducated, and lacking opportunities in the rural areas in which they live, Khmer Krom girls are often forced to travel outside of their provinces, where they are prone to becoming victims of human trafficking²⁸.

It must be recognised that some Khmer Krom girls receive scholarships from the government to attend university or vocational schools. Yet, after graduation, many of them cannot find a job related to their field of study. They often lack a network and money, which are both required in a corrupt hiring system.²⁹

Very few Khmer Krom women hold a Master's degree or a PhD and, due to state-organised discrimination, they do not benefit from the scholarships that the government generously offers to the thousands of students studying abroad. International efforts to support Khmer Krom students in their education are also blocked by the government³⁰.

Recommendation 14: Reproductive Rights

“Combat discrimination against women (...) by curbing (...) violations of reproductive rights” (Netherlands)

In 2014, the free health care programme from which the Khmer Krom benefited, and which allowed among others for women to get free health check-ups during their pregnancies, was revoked³¹.

Land Rights

Recommendations 15/16/17:

“To end enforced evictions and confiscation of property of ethnic minorities.” (Mexico)

“Urge Vietnam to implement a law that allows for the return the Khmer Krom temples’ confiscated lands” (KKF)

“To, in line with article 8 of the Universal Declaration on the Rights of Indigenous Peoples³², create an effective mechanism for the settlement of outstanding land claims by both indigenous groups and to compensate those groups for the loss of their ancestral lands.” (UNPO)

As indigenous peoples of the Mekong Delta, land is part and parcel of the Khmer Krom’s lives. However, land disputes between Khmer Krom and Vietnamese citizens or the Vietnamese government often come to a conclusion that is favourable to the Vietnamese, since Khmer Krom victims have no right or means to seek justice, for example through filing complaints.

This also happens with holy land, as was demonstrated by the case of the Muniransi temple. On 30 December 2016, the local authority of Tra Vinh province took over portions of the Muniransi temple’s land and forced the head monk to sign a document allocating sacred soil to a Vietnamese resident, who had allegedly bought it. The temple denies having sold sacred land to a Vietnamese resident and denounced a violation of religious and indigenous rights. In the week following this forced signing, the temple and indigenous residents were the victims of harassment from the alleged new owner of the land³³.

Language Rights

Recommendations 18/19:

“Urge Vietnam to allow the Khmer Krom students to study their Khmer language from Elementary school to University.” (KKF)

“To allow the Khmer Krom children to freely study their native language in public schools starting from kindergarten; and to recognise the Khmer language as an official language in Kampuchea Krom.” (UNPO)

The Khmer Krom are reportedly not allowed to freely learn and use Khmer. The current teaching of the Khmer language in public schools attended by Khmer Krom students is not sufficient to really allow Khmer Krom children to learn their mother language. Khmer classes are only provided for two or three hours a week³⁴. Thus, most of the young Khmer Krom cannot read nor write their own language³⁵.

III. Conclusion

In the eyes of the Vietnamese authorities, who refuse to recognise them as a distinct ethnic group or as an indigenous community, the Khmer Krom don't officially exist. In June 2014, a Vietnamese diplomat even went as far as to offend the Khmer Krom community by claiming that the Kampuchea Krom provinces belonged to Viet Nam long before France's official transfer of the land in 1949. This led to peaceful protests among the Khmer Krom people worldwide. Following these protests, the Vietnamese Embassy in Cambodia issued a statement condemning them and considering them an interference with its sovereignty and internal affairs.

Since then, the indigenous peoples of Vietnam have been hit especially hard by the toughening of absolute state-control over religious organisations and their practices by the 2016 Law on Belief and Religion. According to this piece of legislation, total government control over ways of living that do not absolutely conform to the Communist Party's rigid stipulations must be considered the guiding principle of Viet Nam's current interior policies.

Although the ratification of the CAT can be considered a commendable step, it must now be shored up by adequate measures of implementation and, ideally, by the ratification of its Optional Protocol. Trusting their society's diversity by empowering all of its segments in respect of their identities would undoubtedly lead to an even more powerful, human rights observant and sustainably cohesive society than can be achieved by strict regulations which severely violate their citizens' most basic rights.

IV. Recommendations

In particular, UNPO urges the Vietnamese authorities:

To acknowledge the indigenous status of the Khmer Krom people;

To ensure the protection of the freedoms of religion, expression and association in compliance with the corresponding ICCPR rights; in particular, to repeal or modify the 2016 Law on Belief and Religion as well as articles 79, 88 and 258 of the Penal Code, in order to prevent those articles from being applied in an arbitrary manner;

To allow the free formation of religious, social and professional associations outside the control of the Vietnamese Fatherland Front;

To release all prisoners who have been detained as a result of the expression of their nonviolent political and religious beliefs and practices; in particular, to release Venerables Thach Thuol and Lieu Ny and their followers;

To stop blocking websites with human rights content, such as the KKF's website (khmerkrom.org) and that of the Voice of Kampuchea Krom (yokk.net);

To ratify CED and to set a specific date to ratify the CAT Optional Protocol;

To, in line with article 8 of the Universal Declaration on the Rights of Indigenous Peoples, create an effective mechanism for the settlement of outstanding land claims by Khmer Krom and Hmong indigenous groups and to compensate those groups for the loss of their ancestral lands;

To allow Khmer Krom children to freely study their native language in public schools starting from kindergarten, and to particularly improve the access to education for Khmer Krom girls and women;

To recognise the Khmer language as an official language in Kampuchea Krom;

To reinstitute the free health care programme.

¹ UNPO, [Submission to the UN Office of the High Commissioner for Human Rights, Universal Periodic Review: Vietnam](#), 2014.

² Khmer Kampuchea-Krom Federation (KKF), [Submission to the UN Office of the High Commissioner for Human Rights – Universal Periodic Review: Socialist Republic of Vietnam – 18th Session](#), 2014.

³ Human Rights Council, [Report of the Working Group on the Universal Periodic Review – Viet Nam](#), 2 April 2014.

⁴ United Kingdom Home Office (2006) Country of Origin Report: Viet Nam, 6.82.

⁵ Viet Nam, [National report submitted in accordance with paragraph 5 of the annex to Human Rights Council resolution 16/21](#), 2014.

⁶ In Viet Nam's Constitution as amended in 2013, communication freedoms are guaranteed in article 25. It states: "The citizen shall enjoy the right to freedom of opinion and speech, freedom of the press, of access to information, to assemble, form associations and hold demonstrations. The practice of these rights shall be provided by the law."

⁷ Office of the High Commissioner for Human Rights, [Press statement on the visit to the Socialist Republic of Viet Nam by the Special Rapporteur on freedom of religion or belief](#), 31 July 2014.

⁸ Christian Solidarity Worldwide & Stefanus Alliance International, [Freedom of religion or belief in Vietnam – The alternative report](#), 2014.

⁹ Calls received and made by the Congress of World Hmong People in 2015 with Hmong citizens in Viet Nam.

¹⁰ Calls received and made by the Congress of World Hmong People in 2015 with Hmong citizens in Viet Nam.

¹¹ Human Rights Watch, [World Report 2016, available here](#).

¹² Located at 73B đường Lê Hồng Phong, khóm 9, phường 3, thành phố Sóc Trăng, tỉnh Sóc Trăng.

¹³ Located at 71 đường Mậu Thân, khóm 5, phường 6, thành phố Sóc Trăng, tỉnh Sóc Trăng.

¹⁴ Located close to Quốc lộ 1A, xã Đại Tâm, huyện Mỹ Xuyên, tỉnh Sóc Trăng.

¹⁵ See endnote 6.

¹⁶ Article 79 tackles "activities aimed at overthrowing the people's administration"; article 88 "Conducting propaganda against the Socialist Republic of Vietnam"; and article 258 "Abusing democratic freedoms to infringe upon the interests of the State, the legitimate rights and interests of organizations and/or citizens".

¹⁷ See The Khmer Krom Network, "A Khmer-Krom Buddhist Monk, Venerable Thach Thuol, Concerns about His Safety", <http://www.khmerkrom.net/km/node/4236>.

¹⁸ The Phnom Penh Post, "Khmer Krom monks given prison terms", 4 April 2016, available here: <http://www.phnompenhpost.com/national/khmer-krom-monks-given-prison-terms>.

¹⁹ The Khmer Times, "Abbot Warns of Protests Over Arrest of 'Activist Monks'", 16 August 2015, available here: <http://www.khmertimeskh.com/news/14483/abbot-warns-of-protests-over-arrest-of-activist-monks-/>.

²⁰ Viet Nam, [National report submitted in accordance with paragraph 5 of the annex to Human Rights Council resolution 16/21](#), 2014.

²¹ Reporters without Borders, ["Vietnam"](#), last visited on 26 January 2017.

²² Which provides in its article 5 that prohibited acts that is, among others, "abusing the provision and use of Internet services and online information" for "opposing the State of the Socialist Republic of Vietnam; undermining the national security and social order safety; sabotaging the great national unity bloc; conducting propaganda about wars and terrorism; showing hatred and contradictions among nations, races and religions". [The full decree is available here](#).

²³ Circular 38 is not, to our knowledge, available online, but this information was reported by several news sources such as [the Saigon Times](#) and [Vietnam Breaking News.com](#).

²⁴ <http://khmerkrom.org/>.

²⁵ According to the Khmers Kampuchea-Krom Federation.

²⁶ Viet Nam, [National report submitted in accordance with paragraph 5 of the annex to Human Rights Council resolution 16/21](#), 2014.

http://tbinternet.ohchr.org/_layouts/TreatyBodyExternal/Countries.aspx?CountryCode=VNM&Lang=EN.

²⁸ Khmers Kampuchea-Krom Federation, *Alternative Report submitted to the United Nations Committee on the Elimination of Discrimination Against Women for the consideration of the Combined Seventh and Eighth Periodic Reports of the Socialist Republic of Viet Nam (CEDAW/C/VNM/7-8) during the examination of Viet Nam in the 61st Session*.

²⁹ Khmers Kampuchea-Krom Federation, *Alternative Report submitted to the United Nations Committee on the Elimination of Discrimination Against Women for the consideration of the Combined Seventh and Eighth Periodic Reports of the Socialist Republic of Viet Nam (CEDAW/C/VNM/7-8) during the examination of Viet Nam in the 61st Session*.

³⁰ Khmers Kampuchea-Krom Federation, *Alternative Report submitted to the United Nations Committee on the Elimination of Discrimination Against Women for the consideration of the Combined Seventh and Eighth Periodic Reports of the Socialist Republic of Viet Nam (CEDAW/C/VNM/7-8) during the examination of Viet Nam in the 61st Session*.

³¹ Khmers Kampuchea-Krom Federation, *Alternative Report submitted to the United Nations Committee on the Elimination of Discrimination Against Women for the consideration of the Combined Seventh and Eighth Periodic Reports of the Socialist Republic of Viet Nam (CEDAW/C/VNM/7-8) during the examination of Viet Nam in the 61st Session*.

³² This article provides that “States shall provide effective mechanisms for prevention of, and redress for (...) any action which has the aim or effect of dispossessing them of their lands, territories or resources”.

³³ Write4Rights, “In Vietnam’s Mekong Delta, State Authority confiscate religious ground for residential use”, 31 December 2016. Videos are available in the article: <http://write4rightsroundourworld.org/2016/12/31/in-vietnams-mekong-delta-state-authority-confiscate-religious-ground-for-residential-use/>.

³⁴ Khmers Kampuchea-Krom Federation, *Alternative Report submitted to the United Nations Committee on the Elimination of Discrimination Against Women for the consideration of the Combined Seventh and Eighth Periodic Reports of the Socialist Republic of Viet Nam (CEDAW/C/VNM/7-8) during the examination of Viet Nam in the 61st Session*.

³⁵ Khmers Kampuchea-Krom Federation.