

Sharpen the ideology of the proletarian class until it become very sharp and strong

We would like to introduce the basic and strategic document on the ideology so that all comrades within the Party, the revolutionary ranks, and the revolutionary military can examine, think, and study about it regularly; and to strengthen the political, ideological, and organizational stance during the new period of the socialist revolution and socialism building. Practically, you will become the constantly strong forces on politics, ideology, an organization for storming the attack to complete the task in accordance with the 1976 plan, and to prepare ourselves to launch a stronger and further attack on the other task in accordance to the Party's 1977 plan, until we receive a great victory at a great leap forward pace.

About doing socialist revolution in all sectors



Suggestion:

To grasp firmly the real nature of the socialist revolution by standing on the class struggle between the proletarian class and the capitalist class, between the proletarian class and various oppressive classes, between the collective possession of the proletarian class and the private possession of various oppressive classes, and between the socialist possession and the private possession. This means that we will offer education to our Party, cadres, and Party's member, so that they can struggle to absolutely and subsequently eliminate the real nature of the capitalist class, the real nature of various oppressive classes, and the real nature of private possession of all kinds, and strive to build up and firmly arm ourselves with the real nature of the proletarian class, the real nature of the collective possession and of the socialist possession in all sectors.

Describing the suggestion:

We study the documents about socialist revolution in all sectors in order to absorb/understand the socialist revolution. We will not be able to educate ourselves successfully unless we understand the real nature of this socialist revolution, and understand about the socialist revolution and its targets so that we can attack them rightly. The targets to be attacked are the real nature of the capitalist class in all sectors including economy, culture, social affairs, and sentiment etc... If we know clearly about these, we can prepare the right weapon to attack and defeat them directly. If we do not target the right subjects to be attacked, or we are not clear about them, we cannot attack them effectively. We cannot attack them right in one day; we cannot attack them right in one year; and we cannot attack them right even in 10 years.

But this problem is not beyond the ability of the base class. It, in fact, is a good match for the base class's ability; and the good thing is the sense of possession within the base class is weak.

However, the socialist revolution will have a hard time to succeed if it starts with other classes such as the capitalist and the intellectual-capitalist, who still have the intelligence and material possessions. That is because this possession [sense] will obstruct our absorption of socialist revolution. Regardless how much explanation is given, we cannot struggle to eliminate it. In order to topple it, we must attack it strongly with the big guns.

So, the subject to be attacked within the socialist revolution not only exists in the capitalist class, but also exist in the worker class. But it is easier to attack [eliminate] it in the worker class while it is more difficult to attack it within the capitalist class.

However, the subject to be developed is the stance of the proletarian class, the stance of collective possession and that of the socialist possession. So, we must grasp this issue and build our self and our Party within this framework. Do not do it randomly, but attack the problem directly.

The substance of the document:

- 1-The real nature of the socialist revolution.
- 2-What do we have to struggle to eliminate and what do we have to struggle to develop?
- 3-Whom do we have to struggle to eliminate and whom do we have to struggle to re-educate?
- 4-Why do we have to struggle to eliminate the capitalist, the oppressive classes, and the private possession, and then strengthen the proletarian class and the collective stance?

1-The real nature of the socialist revolution.

The real nature of the socialist revolution is the nature of class struggle between the proletarian class and the capitalist class.

It is different from the real nature of the Democratic National Revolution when class struggle was made by the people against the imperialist, the feudalist, and the capitalist-reactionary. This is the original meaning of the socialist revolution.

But in the present Kampuchean society, class struggle between the proletarian class and various oppressive classes still exist. That is why we continue our attack further on various oppressive classes and on the private possession.

So, the real nature of the socialist revolution is the class struggle between the proletarian class and the capitalist and various oppressive classes, and between the collective possession of the proletarian class and the private possession.

Is this citation right or wrong? Does the imperialist still exist in our society?

Do the feudalist and capitalist-reactionary still exist?

The imperialist image has been dispersed, but it still disturbs us.

The feudalist and capitalist classes have in fact been toppled, but the real nature of its conflict still exists. It exists in the form of politics, ideology, stance and class-wrath. So, what we have cited here is not wrong. The private possession still also exists in the worker class. We strive to eliminate this private possession so that the collective and socialist possessions can prevail.

If we target only the capitalist class, we cannot master the situation. That is because we are careless about anything not capitalist.

Another experience: There is a revision in the world because they only target the capitalist. They do not see any danger from other things than the capitalist, so they do not attack it. They do not see private possession which still exists in the Party, the military, and the people, so they do not target it. So, the private possession keeps strengthening and expanding its self. If the private possession is expanding, the collective possession is shrinking.

That is why we attack the private possession. This attack must be carried out constantly and extensively. The private possession cannot be eliminated in a short time. It requires an ongoing tough and constant struggle. What we bring up here is based on the obvious situation of our revolutionary movement. If we do not talk about it, the private possession will be strengthened and expanded itself in our worker, peasant, and secondary capitalist. The private possession is the real nature of the capitalist. The private possession strengthens and expands itself through activity like stealing the collective goods to sell or trade. That is the real nature of the capitalist. The only difference between them is that they are either the petit capitalist or the grand capitalist.

Is our citation too right?

To speak conclusively this is not too right. Is this too left? This question circumstantially is already over because we have done what we are supposed to do already. We have already attacked and toppled the capitalist and the feudalist classes and we continue our attack on them further. We also attack the private possession in the secondary capitalist, peasant and worker. We do not do it randomly. We attack them and, at the same time, we organize the collective regime. We develop the regime. As for them, they have accused us of being left for a long time.

During the political struggle, even we did it with Sihanouk, they accused us of being on the left. During the time of arm struggle and internal warfare, they also accused us of being on the left and taking risk [in doing that]. But when we re-examined the situation later, we saw that had we not made those struggling, we would not be able to protect, strengthen and expand our forces, and prepare the view and stance of the people, Party, and military to deal with the coup d'état in 1970.

When we refused to negotiate in 1973, they also accused us of being too left. When we moved the people out of the city and abolished money, they also accused us of being too left. But we had our own reasons, and our movement confirmed that we were right. And at present everyone has admitted that we were right then.

So, to examine whether our line is left or not left must be based on the movement. It must not be based on the bible.

2-What do we have to struggle to eliminate and what do we have to struggle to develop?

We have to develop all sectors include our world view (our knowledge), our life view (our understanding about our life), our living, all economic sectors, culture, art, sentiment, ideology and thought.

What to eliminate: To eliminate the world view of various classes and private world view.

What to develop: To develop the world view and life view of the proletarian class, the economy of the proletarian class, the sentiment of the proletarian class, and the moral of the proletarian class.

The meaning of real practice:

Usually in our Party, to say briefly, there are merits and shortcomings. As our merit, the nature of socialism has been developed to a certain degree. We have struggled to eliminate anything representing the capitalist, the oppressive classes, and the private possession stance successfully to a certain degree. But some shortcomings still remain in us, including the world view, life view, economy, and moral of other classes. That is why the phenomena of wanting to possess some minor materials still exist. This problem is minor, but it is a phenomenon of private possession. This phenomenon is not fully consistent with the socialist revolution. It is not yet a beautiful phenomenon. If we take the socialist stance, we will see this. We can also take a look at this phenomenon in ourselves and in our unit. So, the socialist revolution and socialism building movement has not yet moved smoothly. It is stuck.

The possession of power still also exists. Other than that, our thought on living, life view and world view is still not yet beautiful; and it is not yet beautiful based on the proletarian class term; and this thought is different from that of the collectivity and the socialist. This thought is a mixture of the private and the collective thought. Sometimes it is clear, but other times it is not. It is not yet clean.

The working procedure: The leadership and other works, the collective work and individual work, to say briefly, are strong, but we have to examine some shortcomings and lateness. This happens because the stance of some of our comrades is not serious about our socialist revolution movement. Or these two aspects still exist in each of us.

Inside our worker, although there is the nature of socialist, some shortages still exist. For example, there is a lack of will to economize and care for goods and machine. That affects the process of building socialism. The affect is that, one, we run out of materials; and two, we have to buy them from other countries. When this happens, it is not the worker's problem, but the Party's problem.

This example confirms that the conflict still exists. It is the conflict between the socialism and the non-socialism. It is not a serious conflict, but it can obstruct the socialist revolution and socialism building movement. If many tools have been produced but many knives are broken, it is because the socialist revolution is not yet good. The good socialist spirit is starting from the not-know-how to the know-how and to the good care of the collective materials. At various ministries and the cooperatives, if the Party is strong, it will have a good influence on the masses at the cooperative. So, we should know how to take good care of cattle, hoe, machete and ax. We do not have to do this by our self, but we organize people to take charge of it and we educate and nourish them continuously.

There are other problems like the sluggish, strong and weak workers in the Party, office, factory, and cooperative. Some persons are very active, some are fairly active, some are indifferent, and some are lazy. For those who are very active, we have to push them to keep on doing it, arming them with the stance of socialist revolution. For those who are fairly active, we have to push them further. Some people are indifferent because they do not yet have the strong fire of the socialist revolution. If we leave them like that, it will affect our socialist revolution movement, our revolution's life, and our country defence work. For

example, if they fail to produce 3 tons of rice on the 1 hectare of land but only one and a half tons, this will affect our country defence and country rebuilding works. We have to see this aspect so that we will not allow it to happen. We have to set the strong blaze for them. Is this problem already too late? No, it is not. The 1976 plan is not yet over. Although most of the paddies have been completed, 20 % of them still remains. First, we have to work on these 20% paddies in order to offset with any unexpected damages which might happen to the already completed 80%. Secondly, we have to take care of that completed 80% carefully by clearing grass, adding water and fertilizer, and promoting the spirit and stance of the socialist revolution. If we do not take care of that 80% well, it can deteriorate.

3-Whom do we have to struggle to eliminate and to re-educate?

We have to struggle to eliminate and re-educate those within the entire Party, in all core organizations, in all collective worker-peasant, in the entire national society, and especially with each individual, and more importantly with each cadre and Party's member.

As the Party's member and cadre, each of us has to eliminate anything representing the oppressive class and the private possession, including the stance, view, sentiment, custom, literature, and arts which is still, more or less, left over in ourselves. As for re-education, we have to re-educate ourselves about anything representing the collectivity and socialist revolution, and to develop the proletarian class's world view, stance, thought, custom, moral, and sentiment etc...

Re-education method: There must be a clear border line between private possession and collective possession, private stance and collective stance, and private thought and collective thought. Anything moving in the private direction must be eliminated. We usually stand on the collective stance for most matters although some matters might require us to stand on the private stance. If we stand on the private stance, there will be a conflict with the collectivity. Anything includes our thinking and working must be based on the collectivity, not on the private one. We have to develop the alerting nerves, to alert us to seat on the collective side. We have to solve the internal conflict within the Party and the people based on the collective principle. The organization has to be based on the collectivity. Management has to be based on the collectivity. We will be confused and weak if we stand on the border line. It will not take long for the objectivity to pull us on the private side. If we have already stood on the collective side, we will have time to think before the objectivity can influence us. When we think and know that we are about to slip into the private side, we have to jump back to the collective side immediately.

Listening to the report has to be based on the collectivity. Solving any conflict between our country and any other country has to be based on the collectivity in order to see whether it will benefit or harm our revolution movement. Solving a conflict between individuals must also be done in the same way. If we take side with an individual in order to influence another one, we will lose. It is also wrong if we disgrace a person and ignore the promotion of his/her merits.

So, immediately after anything happens, we have to stand on the collective side. Do not stand on the border line. Move as deep as possible into the collectivity. When taking a seat, be prepared to sit on the collective chair. Before examining each problem, we have to examine

our self first to see whether or not we have already stood on the collective side. Sometimes we think that we have already stood on the collective side, but if our solution affects the collectivity, this means our stance is not yet correct and our solution line is not yet correct either. We have to re-examine our stance then.

It is the same for moral. For example, we are staying with the girl, when we stay long with her, the material environment can influence our sentiment toward her. If we base our stance on the collectivity, we can solve this problem by moving out to other organization. However, if we continue staying in the same organization with that girl, this is a strong private stance. When the strong private stance exists for a period, it will affect the moral codes.

Then, we should not blame the objectivity that it creates a private chair for us to sit on. No one gives this chair to us. These private chairs are everywhere around us. So, we have to find a collective chair, and grasp it firmly.

4-Why do we struggle to eliminate the capitalist class and the private possession, and strengthen the proletarian class stance and the collective stance?

We do this in order to build a strong socialism. When the capitalist class and anything of the oppressive class and private have been eliminated, we will be able to move the socialism building movement rapidly and smoothly. After that, thrifty practice, carefully use of material, and good working [habit] will take place well at the factory, cooperative, and office. And then the result of building socialism and defending the country will be well protected and will have a good influence overseas. When the people's livelihood has been solved, the people forces will become stronger, and, consequently, the revolution force becomes much stronger.

So, the main root is the real nature of the socialist revolution, which is the source of the struggle for the elimination of anything of the capitalist class, of various oppressive classes, and of private possession. This is to speak conclusively. And it is also the same even to speak about it separately. In one cooperative, even there is only one Party's member, but if his/her proletarian class stance is good, he/she is definitely able to develop the core organization, based on the socialist stance, to push the socialist revolution movement in that cooperative vigorously.

Conclusion:

1-Must grasp firmly the real nature of the socialist revolution. What to attack? The socialist revolution must have the real nature for attacking the capitalist class, various oppressive classes, and the private possession. We have already attacked them, and we continue to attack them further under the absolute leadership of our Communist Party of Kampuchea.

2-What to build? To build the collectivity of proletarian class.

3-What are the effective method for building and eliminating them? There must be a clear border line between the private possession and the collective possession, and between the private stance and the collective stance of the proletarian class of the Party.

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About the class contradictions within the present Kampuchean society, class-struggle, and how to solve class contradictions within present Kampuchean society.

Suggestion:

This is to show the real nature of the class contradiction existing in the present Kampuchean society so that we can know clearly how the status of this class contradiction is, and through this, how do we do class struggle, and how do we solve this class contradiction? We do this here now so that we are not confused about the life and death antagonistic contradiction between us and the enemy, and about the internal contradiction existing in our circle and our people. By doing this we will know how to solve the antagonistic contradiction and the internal conflict within the Party and the people accordingly.

The class elements in the present Kampuchean society are different from the class elements in the Kampuchean society during the Democratic National Revolution. We have to see this so that we can classify them clearly what the antagonistic contradiction is and what the internal contradiction is so that we can attack them directly.

We have to see this so that we can foresee that class contradiction and class struggle have a long way to go. Do not misunderstand that since the Party and the worker-peasant class are now ruling the country, there is no class struggle anymore. There should be a view that class struggle is tense and tough, and has a long way to go.

The substance of the document:

- 1-Class classification in the Kampuchean society at present.
- 2-Kinds of the internal contradiction in the Kampuchean society at present and the contradiction from outside.
- 3-Class struggle in the Kampuchean society at present against the enemy from outside.
- 4-How to solve the internal contradiction in the Kampuchean society and the contradiction from outside.
- 5-View on the long term, tense, and tough class struggle.

1-Class classification in the Kampuchean society at present.

A-The forms of class classification:

What are the forms of class elements in the Kampuchean society at present?

They are as follows:

1-The worker class. We do not yet think about what their stance is, but about their business.

2-The peasant class. These include the old and new peasants. Are there any other classes besides these two classes? Is there any feudalism-landowner? Based on our observation, there is none.

Is there any capitalist? No, there is no one assigned to do business as the capitalist. Is there any secondary capitalist such as intellectual, professor, mandarin, and student? No, there is none. This is to speak about the different organizations.

There are only the worker, peasant, and our revolution ranks, which include the Party, the core organization, the revolutionary military, and the male-female combatants.

We made a decision in September 1975 that no other class stratum is allowed besides the worker-peasant class. We consider anyone working in the worker framework as a worker, and we consider anyone working in the peasant framework as a peasant.

Basically, our decision like this is correct. But we must not forget that besides the worker and peasant, there is still the revolution rank. This revolution rank is also one stratum. It is the ruling stratum. We must not forget about that. If we forget about it, it will be buried. It will strengthen and expand into a separate stratum. It appears as the worker-peasant, but it in fact rules over the worker-peasant.

Because it exists, to which direction we want to re-educate it? We do not want it to strengthen and expand and rule over the worker-peasant because in one day it will create a conflict with the worker-peasant. At present there is already a unifying view, but also a conflicting view with the worker-peasant class. We must eliminate any conflicting and different views which affect the worker-peasant. So, any section working within the worker-peasant framework must be the flesh and blood of the worker-peasant. They have to be recruited within the worker-peasant, and solve the problem based on the stance to serve the worker-peasant interest.

Obvious meaning:

After that, we have to build/develop our rank in each place, factory, and cooperative. After being recruited, these persons must stay on among the worker-peasant in order to join in the worker-peasant's real life and do the labour works with the worker-peasant.

This is a good measure and pattern at the base. It is moving in this direction. We had dissolved the Committee Serving Villager and reorganized them in the cooperative.

At the same time, the base has generally sent these village cadres to become the members of the cooperative or the cooperative cadres. This is the good pattern.

As for the commune throughout the country, some of which have already become the cooperative or they are not the Committee Serving Commune people anymore. They have become the cooperative members or the cooperative cadres. This has evolved in a good direction.

Besides this, there are some district cadres joining the cooperative. When cadres are joining the cooperative, it is a big gain because:

- they can personally see the cooperative's problem and make a report on time.
- they connect their sentiment with the cooperative.
- they can master the enemy's situation.

So, our ranks cannot strengthen and expand themselves into a separate stratum, but fade away instead.

-The military is also our one rank. How do we organize them? If they strengthen and expand themselves separately, they will become a separate stratum. If we put them to work with the cooperative, they will not become a separate stratum. Wherever they are operating, they can go to work with the worker or peasant. They can help them with ploughing land, implanting rice, and building dikes. They can go to help them but not to stay

in the cooperative. They have to stay in their unit because the military is the absolute instrument of the proletarian class of the Party. But they have to help with the cooperative works. As for their own work on rice farming, they should do it within the self-support framework.

If we organize them like this, our ranks will be very light and not creating another stratum.

In conclusion, based on this forms classification, there are only 2 classes in our society, the worker and peasant. At the same time, we must understand that there are also revolutionary ranks sent to work on the food production with the worker-peasant. If we do not solve the problem this way, we will have a conflict.

For these ranks, if we let them to strengthen and expand themselves into a separate stratum other than the worker-peasant, they will lead the worker-peasant to become the capitalist. This is the current situation in the world.

The class substance:

Based on our examination, in our society there are the worker class substance and the peasant class substance. At the same time the secondary capitalist class substance, the capitalist class substance, the feudalist-landowner class substance and the aristocrat class substance still also exist. This substance exists as the class stance, as the class attachment, as the sentiment, and as the habit which inspires us to oppress others. And this is the influence of the capitalist and the feudalist class existing in the worker-peasant, male-female combatants, and our revolutionary military ranks. On the other hand, although the capitalist has been toppled, its real nature and substance still exist. They still exist in many of us. They exist within the socialist revolution not because we have organized them, but because the organization has forced them to stay. Can their ideology become clean and clear step by step? Some elements can become clean and clear step by step. But some elements are still against us. However, all of them have no economic and organizational bases, and are under the absolute rule of the worker-peasant class.

2-The types of class contradiction in the present Kampuchean society and the contradiction from outside

Class contradiction within the Kampuchean society

What are the class contradictions in the Kampuchean society at present? Based on our examination of the forms of class classification and class substance in the Kampuchean society at present, we see the class contradictions are as follows:

Basically, it is the contradiction between the proletarian class and the capitalist class.

Besides this, there is still a contradiction with those in the feudalist class, including the landowner and aristocrat (namely commune chief, district governor, provincial governor, civil servant, police, and soldier).

So, in forms, there are only the worker class and the peasant class. But, for the peasant, there are the old and new peasants. Among the old peasant there are poor peasant, low mid peasant, mid peasant, upper mid peasant, and rich peasant. In the new peasant there are the secondary capitalist, capitalist, feudalist, worker, and various labourers. So, in the old peasant

the conflict starts with the upper mid peasant and up, especially, with the rich peasant. This contradiction is the life and death one. In the new peasant there is also a contradiction with the capitalist-feudalist, which is the life and death one. But, in this situation, if an individual can change, the conflict will not become the life and death one. But rarely anyone wants to change. This contradiction is buried because our absolute proletarian class's force is more powerful, so, it cannot resist. Some elements might change, but most of them will not. Before they die, these elements will tell their children to keep on resisting the communist.

We have an absolute authority over these groups. We can strengthen and expand an alliance with the worker-peasant to isolate them, making them exhausted step by step.

At the base most of those who are in conflict and arrested by us are civil servant, police, soldier, and student. As for the capitalist-landowner, they do not show their face. They are the mastermind, but they do not show their face. During the time they were in power, they did not show their face either. They gave money to the civil servant and their agent to appear for them.

Besides the antagonistic contradiction with the capitalist-landowner, there is also the internal conflict. This conflict exists because the political awakening is still low. But we can solve this contradiction through educational means.

In conclusion, the conflicts in the Kampuchean society at present are:

- 1-The secondary internal contradiction
- 2-The life and death antagonistic contradiction between the worker-peasant on one side and the capitalist-feudalist on the other.

The real nature of the contradiction is still the same: In the past the feudal-capitalist class was above the worker-peasant class. That was why the worker-peasant class did the revolution to topple the capitalist and feudalist. But now, the worker-peasant class is on the top. But, if the worker-peasant class is careless, the feudal-capitalist will regain back its power.

The conflicts from outside are:

- The secondary contradiction
- The life and death contradiction

3-Class struggle in the Kampuchean society at present and against the enemy from outside, and contradiction resolution.

There are two kinds of the internal contradictions in the Kampuchean society:

- The secondary contradiction
- The antagonistic life and death contradiction

There are also two kinds of contradictions from outside:

- The secondary contradiction
- The life and death contradiction

The class struggle phenomena in the Kampuchean society:

The phenomena such as killing the cattle, throwing the leaflets, and demonstration do not happen much, but there is a class struggle phenomenon. This includes destroying the

collective's and cooperative's properties, making propaganda against the collective regime, gathering various forces to resist the revolution and the proletarian class.

For us, do we do class struggle?

Yes, we do class struggle. When we evacuate people out of the city, we do class struggle. Strengthening and expanding the cooperative is class struggle because we attack to eliminate the capitalist-feudalist force. If the private regime exists, [the capitalist-feudalist class] has the power; but if we organize the collective regime of the proletarian class, we have power.

We see it like this in order to strengthen our class struggle stance further. Do not decide that class struggle is ended.

There are also many subsequent class struggle phenomena from outside.

So, how do we solve it?

We have to solve this by grasping firmly the view and stance that in our national society the contradiction is taking place constantly. And we should have a clear stance and view that this is the constant contradiction from outside. Do not see that this contradiction only happens once in a while and disappears. We must see that it is the constant and ongoing contradiction. As in our view and stance, we must see clearly that there are the secondary contradiction and the life and death contradiction. As for those involved the internal contradiction, we must solve it with them accordingly as they are our flesh and blood. They are not against the revolution but they do not understand us. So, we have to solve the problem with them through the educational means continuously.

As for the antagonistic contradiction, there are two ways for solving it. First, we can work with them through, political, ideological, and organizational education within the masses' framework. Generally, doing this is the way to reduce the degree of the contradiction so that it is not sharp at all times.

But, at the same time, there must be the thorough measures for organizing. All kinds of measures must be thorough. And among these measures, the basic one is the application of the absolute proletarian class on these groups. We apply the absolute proletarian class means, with these groups, we must not be deceptive. We give freedom to the worker-peasant. As for the feudalist-capitalist, they must be in the restricted framework. We must be clear whom we should give freedom to and whom we should not. Be careful not to let the feudalist-landowner travel to anywhere freely such as going to look for salt and herbal medicine, and tending the cow. For these groups, if they can travel freely, they will make contact with each other. We must educate our cooperative people to be careful with these groups.

As for the antagonistic contradiction from outside:

There must be a plan to educate the people constantly. There must be a thorough measure for protecting our forces and foreign policy, and for gathering friends constantly. But based on our revolution's experience, our basic measure is confidentiality. Taking the confidentiality as the base, we can protect our forces successfully, and the enemy cannot attack us rightly. We do it openly and secretly, but at the same time the secret stance is our basic one.

4-The view on the long term, tense, and tough class struggle

We bring this view up here in order for us to see that class struggle still has a long, tense, and tough way to go within and without the Kampuchean society and through political and military means in dealing with their subversion and their burrowing-within activities.

If we have this view, we can judge which way they will come through, and can master the situation in advance.

In conclusion, must grasp firmly the stance and view on the contradiction which exists constantly and continuously inside and outside our country. If we have this stance and view, we will always have the thorough measures in hand.

About the authority of the absolute proletarian class of the Party

Suggestion:

We maintain this view and stance so that we grasp firmly the real nature of the revolutionary authority of the Party, and the real nature of the absolute proletarian class of the Party; and have a clearer view on the revolutionary authority and on how to protect and strengthen that authority of the Party and the absolute proletarian class in all circumstances. In doing so, we will prevent other classes or enemies from capturing back that revolutionary authority from the Party.

The substance of the document:

1-The real nature of the revolutionary authority of the worker-peasant under the Party leadership.

2-The real nature of the absolute proletarian class of the Party.

3-The view, stance, and various measures for protecting and strengthening the worker-peasant's authority under the absolute proletarian class of the Party until it is absolutely firm.

1-The real nature of the revolutionary authority of the worker-peasant under the Party leadership

The real nature of the revolutionary authority of the worker-peasant under the Party leadership is the authority of the Party and the proletarian class to serve the interest of the worker-peasant. It does not serve any other classes which are not worker-peasant. We must grasp this idea firmly so that we will not be mistakenly using this authority to serve any other classes whether it is the secondary capitalist or the feudalism or the capitalist. Otherwise, these groups will demand their rights, and we will tolerate them. Unless they can transform themselves into the worker-peasant, they will not deserve to be served by this authority. However, if we use this authority to serve them, it is a mistake. And that is not a common mistake because we will help them to strengthen and expand their forces.

As for the capitalist and feudalist-landowner elements who have already become the new peasant, we must re-educate and refurbish them until they become the real worker-peasant. For some, we might be able to re-educate them, but for others, they will not change. They keep on looking for an opportunity to oppose the revolution.

Where has this authority come from?

This worker-peasant's revolutionary authority of the Party does not happen spontaneously. It is not the result of the parliamentary election. It is not obtained through any negotiation. But it is obtained through the tough and difficult struggling, through the forth and back arm and political struggling, through the open and underground struggle, through legal and illegal movement, through political violence and armed violence, in which many lives of the people, of the Party ranks, and of the revolutionary military have been sacrificed. Various oppressive classes, basically the capitalist and feudalist, joined hand with the imperialist to attack our people and revolution vigorously. They used all kinds of forces and diplomatic activities to attack us. But through our violent means, we have conquered this authority. To see the condition of the tense attack in order to see the value of this authority. The authority in the cooperative and the authority in the factory have been obtained through the long bloody attack.

After we have conquered this authority, what is our next task for it?

We must protect it. We must polish and strengthen it so that the enemy from outside the country and various oppressive classes, which have been already toppled, cannot capture it back. Based on our authority, we prepare to defend and rebuild our country until it becomes prosperous. If we do not have this authority, we cannot rebuild our country, solve people's livelihood, and change people's livelihood into a prosperous one. If the revolutionary authority is in the Party's hand, we will be able to rebuild the country and improve the people's livelihood quickly. So, we must absolutely protect, strengthen, and polish this authority until it becomes the good element, in accordance to the Party's stance and line, in the cooperative, the factory, and throughout the country. For the enemy, sometimes, if they cannot attack us countrywide, they will attack us in the cooperative or factory. So, we have to promote the spirit of the revolutionary vigilance in all places, and protect this authority firmly, preventing it from falling back into the enemy's hand.

2-The real nature of the absolute proletarian class of the Party

The absolute proletarian class of the Party includes:

- 1-The worker-peasant have freedom and democracy.
- 2-Applying the absolute proletarian class on the capitalist and various oppressive classes.

On the revolution side, the worker-peasant has the right and power.

And based on this right and power, we have to apply the dictatorship rule on the oppressive classes so that they will not have the freedom to strengthen and expand their forces to attack the proletarian class's authority again. So, we are not afraid of becoming the dictator over the oppressive class. If they are given the same equality and freedom as the worker-

peasant, they will definitely strengthen and expand their forces to destroy and crush us. This is our stance. We do not stand on the feudalist-capitalist's moral. We stand on the proletarian class's moral.

When recruiting cooperative cadre and factory cadres, do not recruit them from the elements of the capitalist or of the other classes. This is also called the absolute proletarian class. If we recruit them as cadres, they will have the right to manage materials, and more dangerously, they will have the right to include their people in the cooperative and factory leadership committees.

**3-View, stance, and various measures
for protecting and strengthening
the worker-peasant authority of the Party
under the absolute proletarian class of the Party
until it is absolutely firm.**

This worker-peasant authority that we have captured is the result of a long bloodshed. The oppressive classes within and without the country are angry and wanting to take a revenge with us to capture this authority back. Based on this view, we must have a stance to protect this authority absolutely, using the absolute proletarian class as our weapon. We use this absolute proletarian class as the weapon to protect it and to prevent the oppressive class within the country from joining with the enemy from outside to attack us.

If we have the correct view and stance, we will have the correct measure as our base. It worries us if this view and stance have not yet been armed. If the view and stance are loose, not correct and not firm, it is dangerous. So, we must have the firm stance and view constantly.

At the same time there must be measures for organizing and screening our authority until it is clean, firm, and strong.

Screening the enemy in the people until they are clean, good, firm, and strong.

There must be measures for changing people's livelihood, and for strengthening the military, who is the armed absolute instrument of the Party.

The inside factor is the key factor. Without the inside factor, the enemy from outside cannot do anything to harm us. If our measures are correct and thorough like this, they cannot do anything to us. In order to have the correct and thorough measures, we must grasp the lines of the Party in all sections.

We look at the conflict situation and solve the conflict subsequently. So, the organizing work must be flexible. Sometimes, certain elements can take the task at a certain period, but cannot do it in the other. And not just that ...

[Pages 88 and 89 in Khmer are missing]

**About the class struggle on
private possession of various classes
against the collective possession
of the proletarian class.**

Suggestion:

Educating them about each subject separately so that they can understand more clearly about the nature of the private possession and the destruction it can cause to the collective stance, socialism, socialist revolution, and socialism building. When this happens, it opens the way for various oppressive classes and the enemy from outside to defeat the revolution. So, there must be a clear view and stance about the contradiction between the private possession of various classes against the collective possession of the proletarian class; and we must struggle to absolutely eliminate any form of this private possession.

The suggestion description:

This document follows the one above. But in here we have a separate suggestion regarding to the private possession so that this issue will become an outstanding one. This private possession exists everywhere. At anywhere it exists, it blocks the socialist revolution and socialism building movement from moving forward. We bring it up here in order for us to pay more attention to it, and carefully struggle to eliminate and shrink it subsequently, and then open a way for the collective possession to expand. We are cautious; and so is the collectivity. Our leadership's stance is to arm/educate us about this matter. In doing so, we will not fall into revisionism. Otherwise, the private possession will loop around the Party little by little until we cannot free ourselves from it.

The substance of the document:

1-The real nature and phenomena of the private possession of various classes other than the proletarian class.

2-The bad cause and the danger of the private possession.

3-The struggle to eliminate private possession through the political, ideological, and organizational measures in order to strengthen and expand the collective possession of the proletarian class.

**1-The real nature and phenomena of the private possession
of various classes other than the proletarian class.**

The real nature of the private possession is the real nature of the capitalist class. It is the substance or the essence of the capitalist class activity. The capitalist life and work are based on private possession. The private possession is the soul of the capitalist class. If there is no private possession, the capitalist class does not have its soul anymore. They buy, sell, and do business privately. Through private possession, they make profit and oppress worker and peasant and middle class. They follow their private law and commercial technique to oppress people.

Other classes also have private possession. The feudalist-landowner also stand on private possession. While the capitalist trade things privately, the feudalist-landowner rents out their land to others privately. This form of private possession is not as modern as that of the capitalist.

The real nature of the rich peasant is haft capitalist and haft feudalist-landowner. However, these 3 groups have the private possession as their base.

Besides these, are there any ones else in the private possession category with the status as the oppressor? There are the upper secondary capitalist and the urban upper secondary capitalist, including the small/big traders at the market and the upper secondary capitalist in the countryside who are the upper mid peasant. These groups, to some extent, also stand on the private possession in order to make profit in their business. So, more or less, they also oppress others.

The low and mid secondary capitalists also have private possession. The low mid peasant and poor peasant also have private possession. The worker-labourer also has private possession. But the private possession of these groups is not their base because they are in the subordinate class. These classes do not stand on the private possession, but they are in the private possession because they are dominated by it. They are not the ones who use private possession as the weapon to oppress and attack others, but they exist in the private possession regime. Because of that, their thinking habit, living habit, and working habit are in the framework of the private possession. So, their ambition and thought about living, working, and doing good deed are still private. But their type of private possession is not the base. This type of private possession is the influence of the private possession of the capitalist class. So, when we attack the private possession and build the collective regime, it is not difficult to work with these classes. So, do not see their conflict with the collectivization movement as the antagonistic contradiction. The private possession of the capitalist-landowner and the rich peasant is the thick one, which requires a strong, absolute and vigorous struggle and absolute class.

Private possession	1-Capitalist		10
	2-Landowner		
	3-Rich peasant		
	4-Upper secondary capitalist	-Upper mid-peasant -Trader	4

	-Low secondary capitalist Mid secondary capitalist -Poor peasant Low mid peasant -Worker-labourer	Being influenced
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The private possession phenomena:

-Sector-ism and unit-ism is a private possession phenomenon.

-Mandarin-ism and authoritarianism is a private possession phenomenon.

-Individualism, showing off, rank-ism, and bragging is a private possession phenomenon.

There are still many more including the habit of living, working, and doing business privately. These are the general problems.

Sometimes, the private possession exists in the collectivity. For example, if a unit cares only about itself and its achievement and ignore the instruction of the Sector and Zone to help other units nearby, it is a private possession phenomenon.

Other phenomenon is the possession of own view in organizing. When anyone does not stand on the political, ideological, and organizational line of the Party in organizing, but sentimentally does it in favour of his/her own family and group, it is wrong.

This is wrong whether it happens in the cooperative or in the factory. When anyone carelessly organizes/recruits any element into the leadership based on his/her own idea, he/she has a private possession.

The cooperative, which organizes their work and their living based on the collective pattern, is following the Party's line. But if they follow and expand the private pattern based on their own thought, it is wrong because that follows the private possession pattern.

Everything of the private and collective possessions is interrelated. They attack [contradict] each other constantly. They attack each other ideologically, politically, and organizationally. Organizing things either inside or outside the Party and organizing work and living will be based on either the collective stance or on the private stance.

2-The bad cause and danger of the private possession

The private possession never gave us a good cause since during the time of the Democratic National Revolution. Starting from the beginning of our struggle and, subsequently, during our political struggle and during the war, the private possession affected the revolution's interest. For example, any ones who are concerned about their family's

interest too much always deviate from the revolution. They leave the revolution to live separately, seeking happiness in their family but not in the Party. Then, in one day, their quality is changed, and they have the conflict with the Party. Then they are persuaded by the enemy. Some elements with a fair sense of private possession do not work for the enemy, but they live peacefully by themselves. However, there are other elements working for the enemy and betraying the revolution.

After we have entered the socialist revolution and socialism building period, there are still some conflicts between the private possession and the collective possession. These minor conflicts are about showing off, ranks, and role and function. Besides these, there are major conflicts involving some people who have violated the moral codes as the network. [These persons] are not able to struggle by themselves, and cannot be saved by the collectivity because their private possession is too heavy. So, they fell down, causing bad influence for themselves and for the revolution.

Some other elements, whose private possession is thick, have decided to confess. Unlike in the past, there are not any enemies in the area for them to join hand with. But as time goes, their conflict with us becomes the antagonistic one, so, they join with the enemy from outside to attack the Party. To say this conclusively, this is the class conflict which is dangerous for themselves and for the revolution as well.

3-The struggle to eliminate private possession through political, ideological, and organizational measures in order to build, strengthen, and expand the collective possession of the proletarian class.

Having seen the bad cause of the private possession, it is imperative to take the following measures:

1-The political and ideological measure is the strategic and basic one. It is the awakening measure, which makes us understand about the real nature of each class and their conflict in the Kampuchean society at present. The constant conflict is the one with the private possession of the oppressive class. This is the antagonistic conflict. The type of possession existing in our Party is not considered as the antagonistic conflict. But if we allow it to strengthen and expands itself continuously, it will become the antagonistic conflict.

Even if it does not become the antagonistic contradiction, it will interrupt our progress. The less the private possession is, the more the progress for us. If the private possession is more, the collective possession is less, so, our progress will be slow. And it is not only slow, but it also interrupts the work of the revolution. If we do not struggle to eliminate that, it will at one time change its quantity and then its quality until it becomes the antagonistic conflict. Sometimes, we do not intend to betray the revolution, but because the influence of the private possession keeps expanding, it will evolve in that direction. It keeps expanding until, one day, it takes shape as the antagonistic contradiction.

So, we must see clearly the danger of the private possession so that we know how it is. Anywhere we go, we know it. We know it, and the collectivity knows it, so they can help [us as needed]. That is why we must arm/train the Party Centre and the entire Party, the military, and the core organization so that they can self-struggle and have a weapon for struggle with a clear thought. In doing so, the Party internal unity is very strong. Any

individual walking against the Party's line will be exposed to the masses. No measure is needed if the masses agree with the Party.

There are two types of organizational measure. The 1st organizational measure is the important measure. That is to organize the collectivity, strengthen and expand, modify and screen our collective organization from time to time. We cannot do it well 100% in just one time. We have to do it step by step following the collective pattern. This means living collectively, managing collectively, working collectively, and leading collectively. Some elements, who never lived collectively in the past, might have a difficulty to live in this life style. But they will adjust to it step by step. When the collective regime progresses, the masses will see that the regime makes them more convenience with many things like eating and working, and raising their children. Security is also guaranteed. These things along with political and ideological education will make our collective regime stronger and expand further, and consequently, the private possession will shrink from time to time until it is vanished.

We can master it if we organize the collectivity this way. We have to storm the attack and put pressure constantly on the private possession so that it will not have time to breathe and strengthen and expand itself. This attack is the strategic attack; and this is the strategic and basic measure.

The 2nd organizational measure is the less important one. When any minor mistakes have been made, we should use political and ideological education, warning, criticizing and refurbishing to deal with them. Secondly, we should first remove them from the Party function, and reassign them with a new task in accordance to the degree of their mistake and then move on to upper level of the measures accordingly. This measure is the preventive measure, and it is called the tactical measure.

In order to master the situation, it is imperative to pay an attention to the political and ideological works and the 1st organizational measure.

Conclusion:

The Party brings this document up here in order to reflect our view on the private possession, what its nature is, and how dangerous it is so that the entire Party can have the strategic and the tactical measures for dealing with this matter and eliminating it until everything is gone.

A review on the interaction of the cause and effect of dialectic materialism

Suggestion:

To nourish further about the four principal features of dialectic materialism in order to improve the quality of our view and stance on how to analyse all kinds of problems within our revolution. The analysing view and stance must be based on Marxist-Leninist dialectics in dialectic materialism, otherwise, it will not be correct. If our analysing is basically correct, our measure is also basically correct.

Dialectic materialism is basically the main Marxist-Leninist document . It originates from the Marxist-Leninist doctrine. Grasping this document well will make the analysing stance correct and extensive; and analysing correctly and extensively will lead to the correct and extensive measure.

The substance of the document:

- 1- [The universe is an integral whole in which] things are interdependent.
- 2- The natural world or cosmos is in a state of constant motion (evolves).
- 3- Development is a process whereby [insignificant and imperceptible] quantitative changes lead to [fundamental, qualitative] changes.
- 4- All things contain within themselves internal dialectical contradictions.

1-[The universe is an integral whole in which] things are interdependent.

This means that everything always influences each other forth and back. This means that everything cannot exist alone, and they never exist alone.

To examine the work inside and outside our revolution, we see that they are always within this framework.

For example, a person cannot lives alone. He/she must connect him/herself to, more or less, with other labour forces.

For example, the economy cannot exist alone. The military cannot exist alone either. They are interdependent. Country defence coexists with country rebuilding, and the other way around. So, country rebuilding coexists with country defence.

A country cannot exist by the domestic policy alone without any connection with foreign countries. And a country cannot exist by the foreign policy alone, it has to coexist with the domestic policy.

The industry is related to the agriculture, and the agriculture is related to the industry.

Let's look into our leadership, how can we analyse our each problem, and do we have to stand on the 1st rule? When seeing any problem rising, we must stand on the 1st rule in order to find its relation with other problem. Is this problem related to another one? Do not look only at this problem alone. If we look at it alone, we cannot analyse it correctly. This is our stance, our alerting nerve. Make this becomes our analysing habit.

For example, there is an event in which people cut the buffalo's leg in the cooperative. We must analyse this event. If we do not analyse it, we will send the buffalo inside the barn and release it as usual to the field the next morning. We must ask whether any children or adults, who tend the buffalo, who cut it. And why do they cut it? Do they do that for fun or do they cut it because they are against the cooperative. Who else are involved in this event, and where are the buffaloes taken to be tended? We do this in order to find out if there are any persons other than the buffalo tenders who cut it. What element these tenders are in? What is their class and political stance? Which milieu do they have the connection with? If the tenders do not cut it, we ask them if any ones are coming in the field where the buffaloes are being tended etc... We have to find the answer for that. That is the measure. If we cannot find the answer in one day, keep on doing it in the second day, the 3rd day, and the 4th dayuntil we find it.

It is the same when the cow becomes skinny. We must analyse the cause. Why does it become skinny? Is it because of the material factor or the ideological factor?

We bring this up here in order to specify the rules of the interaction of the cause and effect of materialism so that we can develop the habit of analysing based on these rules.

Another example, there are 2 cooperatives: The 1st cooperative reports about this or that problem of the 2nd cooperative. And the 2nd cooperative does the same toward the 1st one. Based on these reports, the branch can decide whether a conflict between these 2 cooperatives is existing. If our analysis is based on the report of the 2nd cooperative, we are subjective. We do not stand on the rules that everything is interrelated. We must base our analysis on the reports of both cooperatives. And not just that, we have to analyse what element is in the 1st cooperative, and what is in the 2nd cooperative. What the strong and weak points of each cooperative are. If we see that the 2nd cooperative is composed of many not good elements and caused more troubles in the past, it means that the 1st cooperative is composed of more good elements. After this analysis, we can develop the measure to screen the 2nd cooperative.

If we do not stand on the 1st rule and analyse the event subjectively based on our personal sentiment, it is very dangerous. The bad cause is because we do not analyse the problem from all angles. The quality of our analysis, whether it is correct or not, will influence the quality of our leadership.

For example, on the battlefield, the enemy cuts off our defence line. Some commanders analyse this alone and only see that the enemy is strong, but do not see the weak point of the enemy. These commanders are defeated. Other commanders analyse both the strong and weak points of the enemy as well as our strong and weak points. In doing so, the latter can find the opportunity to counterattack and return the situation back to normal. These commanders have the same forces, but different analysis. For the former commanders, their analysing stance is not based on the 1st rule.

During the political struggling, the enemy suppressed us badly. Each time they arrested our people, they did it until no one was left. Some of us were frightened and saw that the enemy was strong. But we analysed the situation then based on the 1st rule. The enemy suppressed us badly, causing many difficulties for us. As a consequence, the people at that time were outraged, so we developed the measure to incite the masses to rise up and resist.

In 1973: The B-52 attacked us severely. Objectively, we had a lot of pressure. That was our difficult time. But how did we analyse it? We made an analysis then based on the 1st rule. We analysed the strong and weak points of the enemy and that of ours. We analysed the good and bad causes of the negotiation. We saw the danger that would result from the negotiation. The danger was that the enemy would destroy us later. The danger was that we would become the serfs of others. So, we decided to absolutely continue fighting.

The meeting in March 1976: We analysed the situation of our rice crops in 1975. We had done well with our rice production but to what extent. We found out that some [cooperatives] used up their rice in March, and others

Made it till April; but generally, all of us used it up in June. These were our weak and difficult points. But we did not see only the difficult points. We looked at our strong points, which included the Party, people, soil, corn, and potato etc...

We prepared these crops as the strategic crops for the transitional period so that we could storm the attack on the next rainy season rice. So, we were able to solve most of the problems. For some Zones, they were not able to solve all the problems well because they had

not analysed the transitional period from every angle. They did not uncover until in May or June, at which time it is already too late.

So, when solving each problem, we must look at it from every angle, and think about the good aspect and the bad aspect, the losing aspect and the gaining aspect, methodically losing but strategically gaining, or gaining both methodically and strategically.

However, if we are alone making an analysis based on the 1st rule, we cannot afford to grasp them all. So, we must analyse it collectively.

2+3-Everything always changes (evolve)

-Everything always change from quantity to quality.

Everything always changes (evolve): Nothing ever stays the same and unmoved. It must evolve and change. Sometimes, it progresses but other time it moves backward. But it always changes.

For example, our Party has changed subsequently since its inception. It does not stand still. To speak conclusively, our Party has evolved progressively and grown well in both quantity and quality until it becomes a Party to lead the authority countrywide, and to accomplish the task of Democratic National Revolution, and continue doing the socialist revolution. If we speak about individual persons in the Party, they have also changes. A big number have evolved progressively and strong. But some cannot evolve to catch up with the movement. They even oppose and betray the movement. Each Party's member said that as the member, one has to have 3 natures: The 1st nature is politic, the 2nd nature is ideology, the 3rd nature is organizing to work.

Politically, each Party's member has changed as follows: Some individuals have evolved fast while others have been slow. Sometimes, some elements even evolved backward. Some individuals have always evolved forward, and this is the good evolution. We should be careful with those individuals who have evolved backward even just a little. Even with our self, we must be very careful. We cannot say that no, I cannot betray the revolution while we are not striving to move forward progressively. This is because each of us always evolves. We will not stay still. If evolving backward, we will fall subsequently step by step until we surrender to the enemy and betray the revolution. If one is evolving progressively, we must urge him/her to keep doing it. If one evolves backward, we must be careful with him/her. So, for the leadership at all levels, we must have the view on the evolution process.

For example, an individual evolves progressively but still has the moral possession which is evolving. After a period of time, this evolution will not happen only with the ideology, but also with the practical work. For example, when he/she is being criticized, he/she is defensive. After a period of time, the ideological possession will prevail, causing him/her to violate the moral codes.

As for our self, when we have an ill feeling/ideology, we must be careful because based on rule 2, this ideology/feeling does not stay still. We must be careful not to let this ideology/feeling changes its quantity. We grasp these rules in order to examine the Party, the Party's member, and ourselves. If we see this bad evolution exists, we must destroy it immediately so that it will not grow further.

For example, two individuals have a minor contradiction with each other. It is the contradiction phenomenon. Is this phenomenon evolving? Yes, it is. Sometimes, it evolves to zero and the contradiction is vanished. But sometimes, the contradiction evolves worst until

the persons become badly divided and cannot stay together anymore. In this case, we have to look at its clue, and if we see a good phenomenon, we strengthen it. But if there is a not good phenomenon, we must struggle to solve it immediately.

Another example: Our revolution was weak in the past, but it did not stay still. It either progressed or fell apart, but it did not stay still. When we grasped these rules, we prepared politics, ideology, and organization to make it progressed. When there was anything affecting the movement, we solved it immediately. We did not act like the observer.

The same thing will happen in each unit, each Zone, and each branch, if we are not organized well, we will be broken down and disunited. So, if there is any sign of incorrect ideology, we must struggle to eliminate it immediately; or if there is any sign of incorrect organization, we must struggle to eliminate it immediately also. We must do political and ideological works with them so that they can understand. We tell them that organizing things the way they do is not correct based on the organizational line of the Party so that they can understand and change.

It is the same when leading a branch. When there is a sign of incorrect ideology, politics, and organization, we must struggle to solve it immediately. Otherwise, it will become confusing and complicated. It will be complicated internally and within the movement. The method for solving the problem is to re-educate, learn, and do criticism and self-criticism together.

It is the same for our own self. If there is anything not good in our feeling, do not nourish it. For example, if the private possession bud is conceiving in us, do not nourish it, but eliminate it immediately. In doing so, we can master [control] our self to a certain degree, and we even become stronger when joined by the collectivity. It is not acceptable to let thing happens uncontrollably. It is not acceptable to think that some persons can do this and that, so why cannot I. If that happens, it will cause a complicated conflict.

4-Everything is always in conflict.

1-The contradiction condition is constant.

Do not be surprise when seeing a contradiction.

2-There are two types of contradiction.

-The secondary internal contradiction.

-The life and death antagonistic contradiction.

What is the internal conflict and what is the antagonistic contradiction?

We must be clear on this matter because, sometimes, if a strong possession stance exists in us, it can make a minor mistake to become the antagonistic contradiction. A minor mistake can lead to the antagonistic contradiction, in which situation we cannot work and live together. So, it is important that we have to grasp the conflict situation. The internal conflict must be solved internally.

3-The conflict must be solved according to its situation and type whether it is the internal conflict or the life and death one.

This issue relates to that of the leadership. At the branch and unit, if we analyse the conflict wrong, we will not solve it correctly, and it will cause a confusion.

Page 143 in Khmer version is missing.

On the contrary, do not mistakenly see the life and death contradiction as the internal contradiction. We must analyse the contradiction clearly so that we can have the clear measure to deal with it.

In order to make a precise analysis, first, each of us has to grasp rule 4 firmly, and second, we must analyse it collectively.

Conclusion:

These four rules of the interaction of cause and effect relate to the quality our socialist revolution leadership. In leading, if we grasp and analyse the problem well, whether it is small or big, based on these four rules, our leadership quality will be improved.