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Revolutionary Male and Female Youths

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* The revolutionary male-female youths must help to solve the people livelihood directly.....	1
*To eliminate the individual and private possession decisively and strengthen and expand the collective possession forcefully	15
* The life struggling in the great revolutionary storm	30
*The revolutionary male-female youths news.....	53
*The revolutionary poem	60

The revolutionary male-female youths must help to solve the people livelihood directly

I-Must see the insufficient livelihood of our people

The savage and invasive war of the American imperialist and its servants for over 5 years in the past has left an indescribable destruction for our nation and Kampuchean people. Each time, hundreds of villages and houses of our people were burned to the ground by bombing and shelling by the American imperialist and its servants. Sometimes, the enemy bombed and spayed the machine gun at or burned up our people houses of the entire village. Many farms, gardens and paddies were bombed, shelled and burned up by the enemy every day. Rice crops produced by the sweat of our people, which was kept in the storage, were burned up by the enemy each time they were raiding the village-commune. The cattle, which were the important forces for food production for our people, were also destroyed by the enemy machine gun and bombing; or they were captured and brought to the enemy base every day where they were killed for food, causing a near extinction to our cattle breeds.

Besides this, during the past over 5 years of the revolutionary war, our people sacrificed every thing of their belongings to support the revolutionary war. That helped us to defeat the enemy. Brothers sacrificed sons and daughters to serve in the military and join the revolution rank. Although brothers were facing with the shortages and hunger, caused by the enemy daily destructive activities, brothers were still able to manage to split up some rice, food, scarf, blanket, and [mosquito] net and sent to support the front battleground with a pleasure and kind spirit. Moreover, brothers sacrificed the physical and mental strength and even own life to serve in the revolutionary war.

In conclusion, during the savage and invasive war of the American imperialist and its servants for the past over 5 years, our Kampuchean people were suffering immensely.

After the entire country was liberated, our Kampuchean people, especially the base-people who just came out of the recent war and still lack every thing, have to take another responsibility to feed nearly 3 additional millions people who had come from Phnom Penh and other provincial towns. Even in this situation, our people still do not make any complaint. Brothers have united together to support and supply food to those new-people without any hesitation or discontent. Our people, especially those of the cooperatives, still do not complain about their own shortage or hunger.

So, nowadays, the livelihood of our people is seriously insufficient. They are in shortage of food, clothing, means, production equipment and tools, and medicines. But,

although they lack everything and are short of food, our people never demand any thing from the Party. Brothers try to use own best ability to solve the problems by them selves because they understand clearly that our country has just come out of the invasive and great destructive war, so, our country and revolution are still poor.

Undeniably, this is true and obvious. Our revolutionary male-female youths must see and understand clearly this obvious truth. That is to see that our people are facing with a very difficult livelihood presently because they lack every thing. But we do not view this in order to feel upset and pessimistic, or to blame or accuse this or that person, or this or that Angkar. Our revolutionary male-female youths must see this obvious truth as the painful experience for us so that we will feel stronger to react as we are the servants and the flesh and blood of the people. [We] must have a practical measure and personally use our best ability to help the people to solve their livelihood problem.

[Photos]

[In this photo:] On the very large rice field in Battambang (បាត់ដំបង) province our revolutionary male-female youths are vigorously implanting rice along with the members of the cooperatives, joining them in working to restore the economy and build a new Kampuchea to become a strong and prosperous country as quickly as possible!

II-View, stance and some past wrong activities that affect the people livelihood

After the entire country got the victory, many of our revolutionary male-female youths have fallen into a pacifism situation, become overjoyed with the victory, flashy, and careless about their daily life, and completely forgot about the revolutionary moral stance.

While the people are almost starving, some of our revolutionary male-female youths do not see this misery, or they see it but they ignore it. They are not bothered with that, and do not connect their livelihood to that of the people because they think that if the people are starving, it is the people problem. As for them, who are the revolutionary male-female youths in the rank, the military, office, ministry, or various work camps, they do not worry about hunger since they have their ration provided by the Party. Because they have this wrong view and stance, some of our revolutionary male-female youths have committed some wrong activities that affect the people livelihood.

Example: Shortly after the entire country had been liberated, the Party instructed them to collect various booties included rice, salt, material, clothes, pan and pot etc... and redistribute to the people who were facing with shortages and needed those things critically. But some of our revolutionary male-female youths did not understand the seriousness and importance of the people livelihood, or they just did not care about the misery of the people, so they did not pay attention to this booties collecting work. Some comrades were careless while collecting the booties. They did not care about it. They did not pick up rice and salt which had been spilled over on the ground, and even let the salt melt away. Some comrades left clothes and material under the sun and rain, causing them to be rotten. They did not dry them up or keep them in a safe place. When they were collecting pan and pot, they carelessly tossed them over, and were not concerned that those things would be broken down. They did not deplore any damage to those things because they saw that there was plenty of pans and pots etc...

Example: While the Party was concerned about how to conduct the work of collecting of the necessary things for redistribution to the people who critically needed them, some of our revolutionary male-female youths collected only things they loved and kept them for their own use, or kept for their unit, or sent to their relatives and family. Sometimes, they did not necessarily need those things but they took them to store in the warehouse while our people were in need of those things critically.

Example: While our people were almost starving, some of our revolutionary male-female youths at certain offices, units, and ministries were living well, eating well, wearing flashy clothes, wasting things, and having plenty. They were disconnected and far away from the people livelihood. At some places, they did not follow and apply the Party food ration. They instead cooked rice excessively because they saw that there was plenty of rice in the warehouse. They left the excessive cooked rice to be rotten, or they dumped it in the garbage, or let the pig and poultry eat it. So, while the people were almost starving, some of our comrades had excessive foods and even threw away half of them. When their clothes were old or having a small tear, they did not mend or fix them, but they threw them away by stuffing them in the banana bush or between the walls, and

asked for the new ones. In doing so, our comrades did not care about the people who were poor, almost naked and wearing only the torn up clothes.

Example: Some of our comrades in charge of guarding the warehouse or transporting various booties such as rice, salt, cloths, clothes, pan and pot etc...for distribution to the people still did not yet take care of these things properly. Some warehouses were flooded and leaked by the rain, causing cloths in them to be rotten. Some places were reckless with the cigarette butt [disposal], causing fire to the entire warehouse in which all the materials were burned up etc...

Example: Some offices and units had collected many hoes, knives, machetes, and hatchets to be kept and used for production at their own unit only while many people did not have any tools for rice farming, and some cleared land for the new farm with their bare hands. After using these tools [at those offices], they left them pell-mell on the ground and under the rain and sun, causing some tools to be damaged by rusting and others buried in the rubbish etc...

These were just some wrong activities of our revolutionary male-female youths in the past which affected the people livelihood seriously. These past wrong activities are very painful for all of our revolutionary male-female youths, so we must determine to eliminate them decisively so that they will not take place again in our view, stance, and application.

III- Our revolutionary male-female youths must personally help to solve the people livelihood directly and effectively

Our revolutionary male-female youths, whether we are in the military, offices, ministries, work camps, or at the village-commune and cooperative bases, are the servants of the people but not their leaders or supervisors. And we all are the flesh and blood and the children of the people. So, the materials, spirit, and sentiment for our daily living have to be welded and connected to that of the people constantly in any circumstances, the easy and difficult ones. It is to say that when people are hungry, we must be hurt and have a practical measure ready so that we can dig in to help to solve their problems with our best ability. If the people are still poor and hungry and not yet prospering, our revolutionary male-female youths must not live a flashy, fancy and peaceful life ahead of the people. In order to join in the work of solving the people livelihood effectively, our revolutionary male-female youths must have the following practical measures:

1-All of our revolutionary male-female youths, whose offices and ministries are near the people and cooperative, should use their extra time after their core task to work and eat with the cooperative people directly. And when going to work with the people, they should take their food ration to put in the collectivity with the cooperative. The food production work of their offices and ministries is just secondary.

2- As for the revolutionary male-female youths working at the village-commune, bases and cooperatives, they have to go down to work directly with the cooperative members and live and eat with them. They should not have a separate center and a separate food ration from the people.

3-As for those at various offices-ministries and units locating near the people, they can share part of their food ration with the people in order to mitigate the people hunger.

For example, if our rice ration is one and a half cans for each person, we can give a half can to the people. For example, our salt ration is 1 can per month for each person. So, if our unit composes of 30 persons, we collectively get 30 cans of salt per month. So, we can give 5 or 10 cans of our collective salt ration to the people.

4-As for various tools for production, if our centers/offices or units have many hoes, knives, machetes and hatchets, we can give more of them to the people, and just keep a small number for the production work at our centers/offices. This is because the production work at the offices or ministries is not characterized as that for reforming the society. It is not designed to help solving the people livelihood. It can only help partly the livelihood of those in the offices. The production by the cooperative people is designed to reform the society and build the country, so it will help to solve the people livelihood accordingly.

5-As for the offices, ministries or units which have no direct connection with the people, they must live on the ration decided by the Party absolutely. Although there is plenty of materials and food supply in stock at their places, they must understand that these are the collective things allocated by the Party for redistribution to the people and to various units countrywide. So, we must not take them arbitrarily to use and eat by our selves, or give them to this or that person without any instruction. However, we must help to take care and watch them carefully so that they will be in a proper care, and eventually they will be absolutely in the hands of our people. As for the things for personal use or the collective rations for the unit, they must use, eat and wear them in a highly thrifty way. Do not waste them or leave them uncared. Do not base your thought on the ground that the ration will be distributed regularly. Must have a highly thrifty view and stance, and save these things for redistribution to the people.

[Photos]

[In this photo:] A group of the revolutionary female youths of the Ponrg Teuk (ពងទឹក) cooperative in Kampot (កំពត) province are lifting the elephant foot [pounder] to tamp down earth vigorously at a dam construction site.

If all our revolutionary male-female youths are able to follow this, it means that we are actively and effectively sharing the work of solving the people livelihood and helping to take some burden from the Party who is very concerned about it. In doing so, our revolutionary male-female youths will satisfy the people and gain admiration from them. Also, they will always be satisfied, confident and comfortable with our Party and revolution. So, even the enemy has a poisonous trick to burrow within us or to overthrow the state authority of our revolution, they will not be able to get in us because all people are absolutely standing on our side. Also, [in doing this] our revolutionary male-female youths can have a chance to be tempered, tested, and educated themselves in the hot movement and at the same time learned from our people.

So, our revolutionary male-female youths must consider the task of solving the people livelihood as their daily task, and weld and connect their daily living to that of the people in any circumstances, either in the easy or difficult one.

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To eliminate the individual and private possession decisively and strengthen and expand the collective possession forcefully

Possession means controlling, greed, or an intention for one thing by a person or by many persons, by one class or by many classes. Our human being or any classes always have many kinds of possessions such as:

- Material possession which includes consumer goods, food, and clothing.
- Ideology [feeling] possessions which are individualism, free-ism, bragging, limelight, rank, and personal honor etc...
- Power possessions which are authoritarianism, mandarin-ism, bureaucracy, ministry-ism, section-ism.
- Sentiment possessions which include love, anger, compassion, worry, and happiness etc...

1-Private possession: These include greed, controlling, and willing to get rich [by owning] various materials. These exist within the ideology and sentiment of any individual. It is like one of our old sayings says [""] everything is mine, everything belongs to me [""]. This is to say that it is I who dominate the human society around. This private possession ideology is the ideology of the oppressive classes, who always exploit, oppress, and rob the poor people so that they can become rich. They take everything into their possession, and do not care about the misery of the people. They do not feel any headache or hurt when people are hungry and starving. This private possession is the view and the ideological stance of the imperialist, feudalist, and capitalist classes which our revolutionary male-female youths must fight to eliminate them from Kampuchean society, from our revolution rank, and from our selves.

2-Collective possession: It is the controlling or the collective property of the mass people-laborer, who are the producers, inventor, society reformer, human history maker. Therefore, the collective possession is good and just. This collective possession ideology is wanted by our revolution, so, our revolutionary male-female youths must strive to build it within our Kampuchean society, our revolution rank, and each of us.

I-The status of possession in our present Kampuchea society

After the entire country had been liberated, the American imperialist and its servants were expelled from Kampuchea. The feudalist and capitalist classes were basically overthrown politically and economically. The production means, included small, medium and big ones, have fallen into the hands of the state, worker-peasant, and the cooperative people totally.

Example: In the city, the factory, port, roads, water and land communication means have all fallen into the hands of the state and worker-peasant. All workers living and working in the factories are in the union framework with the collective characteristic.

In the countryside, more than 99% of the main production means such as land, paddy-farm, cattle, cart, seeds etc... belong to the collectivity of the cooperative. So, nowadays, in the countryside, in both the previously and currently liberated zones, our people are living in the cooperative. The human forces, the production means, and the daily living and working are in the collective form. As for the private possession, it has been eliminated subsequently. Nowadays, our new and old peasants are living, working, learning, playing, having and not having together collectively in the collectivity of the cooperative under the leadership of the Party. So, their stance, spirit and ideology are also moving up toward the collectivity.

In conclusion, it appears that presently in the new Kampuchea society, the worker-peasant people in the countryside and town is already in a high level of the collective spirit and organization. In the future, when the cooperative and union strengthen and expand themselves further, the collective possession stance of our people will evolve higher, and the private possession is moving toward a total collapse. This is a good aspect and evolution for our new Kampuchea society.

II-The status of possession in our revolution rank

In our revolution rank, our revolutionary male-female combatants and cadres sacrificed private possessions such as housing, paddy-farm, garden, family, parents, relatives, children and other properties in order to serve the Party, revolution, and the people. After joining the revolution rank and receiving constant propaganda, education and instruction from the Party, our comrades have strived to build the higher stance of sacrificing of material, ideology, and sentiment. Even this has been done, the ideology of the private possession is still not completely eliminated from within our rank. This is the obvious truth which we must see and pay attention to it and strive to eliminate it subsequently. We must see clearly and have a correct view that all us, comrades, regardless what their original class was, have just come out of the imperialist, feudalist, and capitalist society and used to live for many years in the private possession society. So, whether we want it or not, or realize it or not, more or less we bear the ideology of the private possession, or in other word, it is called the individual possession, which is the influence of the previous regimes. That is why in there were some wrong activities stemming from the private possession stance taking place in our revolutionary male-female youths rank. These include material possession such as collecting the booties for their own unit or for themselves, privately using the booties or collective materials in violation of the Angkar-disciplines and assignment, and taking control of various collective materials etc....

-Authority possession is authoritarianism applying authority on the people and on the male-female combatants in the ministry, cursing and scolding the revolutionary male-female combatants whose work can not satisfy them, and blame and punish the revolutionary male-female combatants who made just a little mistake. Some comrades even use the authority to kill people who made a mistake, but who were not the enemy. Some comrades are mandarin-ism, bureaucratic, and arrogant. They show that they are

the supervisor who has the power to control over other people or male-female combatants. They only order other people to work, but they themselves do not want to do the direct work. They are not close to the people, and do not understand the wellbeing of the people and the male-female combatants etc...

-Ministry, section and unit possession: For example, they keep the booties collected for use only in their own unit, ministry, and section, and do not care about the need of the country or other sections and ministries although the people and those units and ministries need them critically.

For example, if other people do or say something about or criticize their ministry, they react angrily and attack back on the other units or ministries without thinking that their action might affect the internal solidarity and unity.

For example, if something happens, they see that only their ministry, their section and unit are right, but others are all wrong.

-Ideology possession: These include bragging, revolutionary impoliteness, individualism, selfish, free-ism, subjective, limelight, rank, role, and personal honor etc....

-Knowledge possession: This view and stance is [that of the persons] who considers that they are the only [ones who] know and understand more, so they reject the opinion or knowledge of the mass. Those with the knowledge possession mostly consider their idea as better, and do not listen to the Party instruction.

-Sentiment possession: Only care about, sympathize with, and love their own family, friends, relatives and parents. If the people are sick, hungry or starving, they do not care and consider that as normal. On the other hand, they love and like only any individual who know how to flatter and please them. They ignore and do not like any male-female combatants who do not come to please them regardless how hard they work etc...

These are the wrong activities stemming from the individual possession stance, which is the ideology of the oppressive classes included the imperialist, feudalist and capitalist. Our revolutionary male-female youths must see this and have a clear view that the individual possession ideology still exists in our revolution rank, our revolutionary male-female youths rank, and our selves. This does not mean that we see this and become pessimistic and hopeless, and allow it to exist and hide in our selves, our revolution rank, and our revolutionary male-female youths rank longer. We see this situation objectively in order to be vigilant and to resist it constantly, and then have a practical measure to deal with it and to absolutely eliminate it.

**III-Our Revolutionary male-female youths
must eliminate the individual possession decisively,
and then educate and arm themselves with
the collective possession forcefully and constantly**

Presently we are moving in the socialist revolution period, and preparing to go into the period of building socialism in Kampuchea. In order to become a socialism country, it

is required that our male-female youths and the whole population have to have the very high and firm collective possession stance.

After seeing the current situation of our people and the Kampuchean society, and seeing the current situation of private possession within our revolutionary rank, can our revolutionary male-female youths develop a high collective stance so that we can move into socialism? Objectively, based on the status of merit and shortage mentioned above, we truly believe that our revolutionary male-female youths can definitely reach the goal of the collectivity, and must absolutely strive to attain this collective goal.

In the past, we fought to expel the imperialist and its new colonist regime from the Kampuchea land successfully. We basically have overthrown the feudalist and capitalist classes. So, we have smashed the private possession and individual possession from our Kampuchean society successfully. Our Kampuchean people have so far sacrificed everything of their private possessions, such as paddy-farm, cattle, labor force, and even their intelligence, to the collective possession of the cooperative. So our Kampuchea society presently has already reached the collectivity, and is evolving progressively and strongly. This evolution is moving very fast, and it does not allow our revolutionary male-female youths to hold back. Furthermore, our revolutionary male-female youths have been already organized collectively. Our comrades have sacrificed every thing in joining the revolution rank in order to serve the Party and people unconditionally. At the same time, our comrade male-female youths want to be re-educated and developed by them selves in order to catch up with the movement; and no one wants to drop off or stay away from the movement.

These are the good qualifications that will help to make our revolutionary male-female youths to eliminate the individual possession decisively, and strengthen and expand the collective possession further and absolutely stronger. As for the shortages mentioned above, these are only the temporary activities which are evolving down into class struggle movement which is presently burning. But, at the same time, our revolutionary male-female youths must also see that this individual possession stance still has its strong leverage within the revolution rank and inside each of us. If we do not have a practical measure and high determination to smash it, it will survive and expand its self further within the revolution rank and inside each of us.

At the same time, our revolutionary male-female youths must understand and have a clear view that the struggle between the private possession ideology and the collective possession ideology within the revolution rank and inside our selves is part of the class struggle. So, it is a life and death, tense and tough struggle which our revolutionary male-female youths should not compromise with it or tolerate it or ignore it. If we compromise with it or tolerate or ignore it, the collective possession stance will definitely be defeated by the private and individual possession stance. So, it means that the revolution is defeated by the feudalist-capitalist regime. So, the people and the mass—who have already traveled very far on the collectivity line and who want our revolutionary male-female youths to catch up with this hot movement quickly—will absolutely not allow this feudalist-capitalist stance to dominate us again. So, if any revolutionary male-female youths are still attached to this individual possession and regretting it, they can stay behind and embrace this individual possession further, but the people and the mass can not wait for them and will leave them behind. So, it means that you, comrades, are dropped off from the movement.

Seeing this situation objectively, our revolutionary male-female youths, who are subjective, must strive to run fast and catch up with the movement. We can not take a break even for a short moment. So, comrades, you should understand and remember that it is you who have sacrificed everything continuously, even your young life, for the Party, the revolution, and the people in smashing up the new colonist regime of the American imperialist and the feudalist-capitalist regime until they have been gone from the Kampuchea land. So, why should you still regret or want to embrace the individual possession, which is the legacy of the colonist, feudalist, and capitalist regime which has been already kicked out by us? There is no material better than socialism.

[Photos]

[In this photo:] A group of female youths are pedaling the water wheel to pump the water into the paddy in an active and optimistic mood. They are strongly believing in the bright future which is rising brightly in front of them

Comrades had joined the tense and difficult revolutionary struggle until we completed the Democratic National Revolution. Now, the Party and people give comrades the role to carry on the task of doing socialist revolution. This is the great honor and very pure happiness for our revolutionary male-female youths, and we all have to make a determination to achieve it absolutely. So, we have to throw away the old pack which is called the individual possession. And we arm our selves with the collective possession stance firmly and strongly, and turn it into a force that will push our trip faster constantly until we absolutely reach the socialism goal.

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The struggling life in the great storm of the revolution

Childhood

Comrade Khorn (ឃុន) is a child of a poor peasant in Cheang Torng (ជាងទង) commune, Trăm Kâk (ត្រាំកក់) district, Takeo (តាកែវ) province. Now, comrade is just 15 years-old.

Comrade had lost the mother and became an orphan since age 3. Comrade's mother fell ill and subsequently died because the family lived in a very poor and starving condition. When she fell sick, she could not get any medicines for treatment. After comrade's mother had passed away, his father alone was responsible for raising 2 sons. They lived a difficult life and faced with shortages daily. The 2 sons were Khorn and his elder brother.

In 1968 the LON Nol (លន់ ណុល) and Sirikmatak (សិរិមតៈ) traitors, under the order from the American imperialist, started the internal war in an attempt to destroy the Kampuchea revolution by smashing the revolutionary forces and the supporting bases of the revolution. At the same time, their groups carried out the large scale raids in the villages, communes, and districts through out the country, especially, in the remote countryside. It is to say that their group wanted to globalize the fascist policy on <<kill all, burn up, smash up>>. They collected rice from the people, causing starvation and death to them. They created gambling and brothels in the village and district and everywhere to pollute our people so that the people would forget about their own suffering, and pay no attention to their oppression and their blood sucking and bone chewing activity. At the same time, the traitors LON Nol and Sirikmatak and the reactionary ruling classes at the villages-communes levels were very fascist and savagely suppressing our people. They killed the people without any trials. They arrested and tied up the people, and then took them away to be tortured physically in a very fascist and savage way until some of them were dead on the scene. Some brothers sustained permanent suffering and became handicapped for life time. Some brothers were arrested and taken to a place where their abdomen or back bones were cut open in order to have their liver and gall bladder taken out. For some brothers, after they were arrested, their bodies were sliced, eyes were poked out, and limbs were cut off while still alive. They were then tied up behind and pulled by a horse in the village and along the road etc... The enemy did like this in order to threaten and terrorize our people with an attempt to discourage them from supporting the revolution and to prevent them from uprising against their group.

Facing with this cruel and fascist suppression by these traitor reactionary ruling classes, the brave Kampuchean people—who used to have a long history of resisting against the colonist and the oppression of the feudal class—under the smart leadership

of the Communist Party of Kampuchea, raised and waved the attacking flag higher and braver. As for brothers whose [underground work] was not yet revealed, they kept on working for the struggle movement in the village. As for brothers [whose work] was revealed, they fled into the jungle to continue their revolutionary struggle there. At that time the situation in the remote countryside was very tense, and the people in Cheang Torng commune, included comrade Khorn father, helped to hide our revolution cadres and provided them food and even evacuated them from the village to the base in the jungle.

One day the enemy carried out a large scale raid on the Cheang Torng commune. They arrested comrade Khorn's father and 3 other people, and took them to be detained in their fort. On the first day the traitorous military chief called comrade Khorn father to meet with him alone. He said to Khorn father: <<I see you are poor, I pity you! Now I want you to have a happy life, so you should tell me the truth. Where did you hide Phēng⁽¹⁾ (ផែង) and his group?>>

Our uncle [Khorn's father] kept quiet without saying any words back. He [the chief] continued: <<You do not need to hide this from me! I believe that you are a good man. But because you are very poor, you agree to serve the Khmer Rouge...>>.

Our uncle could not endure it anymore, so he replied: <<I do not serve any one. Even I am poor, I am absolute. I do not sell out my self to commit any bad act. I am a poor peasant, but I am truly faithful to the nation; that is unlike your group who are enjoying a happy and flashy life on the pus and blood and the misery of the nation and people...!>>.

This traitorous military chief became enraged. His face became red but he controlled his reaction and spoke again smoothly: <<I still know about it even you want to cover it up. You, uncle, must know that your offense is very severe. If you agree to confess to me, you will be released, uncle. If you are stubborn and trying to cover this up, you will not see the face of your children again>>.

Our uncle was sitting still. Even the traitor was smiling at him, he still maintained his usual calm manner. He did not say a word back to the chief. After seeing that, the traitorous military chief became more enraged and ordered his subordinate:

<<A Chhang (អង្គាង), take this man away and manage him accordingly! And bring in another person to see me at my place.>>

A Chhang received the order from his chief, and then brought a rope to tie up our uncle. But the uncle did not let Chhang do it easily. Being overwhelmed by the burning anger at the traitors, the uncle yelled to the military chief: <<I did not commit any offense, I will not let you tie me up!...>>.

The military chief grabbed a walking cane and tried to strike the uncle. Our uncle grabbed that cane and then punched him strongly on his chest. This chief fell on the concrete ground and screamed for help. A Chhang and his men arrived to surround our uncle and then started beating him up. Because our uncle was skinny, not strong, and alone, he was beaten up by those killers until he became unconscious. Then they tied him up and dragged him away.

(¹) (Phēng is the name of one of our revolution cadre in that area)

After our uncle woke up, he realized that he was tied up by them and hung down from a big mango tree. His body was covered with blood and open wounds.

When they saw he became conscious, A Chhang approached him and said: <<Look! You must tell me the truth. Where do you hide the Khmer Rouge?...>>.

The uncle angrily answered: <<I do not know!>>. After hearing that, those killers grabbed him and swung his body against the mango tree until he became unconscious again. They did this repeatedly in order to extract the confession from him, but they did not receive a word from him.

They hung him at that mango tree and tortured him repeatedly for 2 days and 2 nights. On the 3rd day, at about 4 am in the morning, they untied our uncle and our 2 people from the mango tree. They took the uncle and those 2 persons to a place of a big pit they had dug earlier. In that pit, they dropped the corpse of one of our people whom they beat to dead earlier in the evening. They tied up the arms and legs of these 3 uncles and dragged them into the pit, and buried them alive. Before their last breath, our 3 uncles shouted for the last time:

<<Long live Kampuchea Revolution!>>
<<The traitors will be definitely smashed!...>>

Our uncles have sacrificed their life bravely, and absolutely kept confidential about the revolution. They had absolutely protected the revolutionary forces well, and continued the revolutionary struggle to smash the enemy until we have captured the present victory.

Khorn and his elder brother have lost their parents since that time and lived as the orphans with no support in the middle of the great storm of the savage fascist oppression by the traitorous reactionary ruling classes. At that time, Khorn was only 8 years-old....

Living in the enemy cage

Two to three days later, the traitors LON Nol and Sirikmatak ordered their hired soldiers to continue their raid. They forcibly evacuated people to live around their base and fort. During that time our people livelihood was very poor and difficult. One problem was that they were starved because their rice crops had been confiscated by the enemy. When they wanted to go to find cassava and wild potato in the jungle, the enemy banned them not to do it. Another problem was that they were forced to work hard by the enemy, like to build guarding post, fort, bunker and trench for them. So, they were hungry and tired after working for the whole day. Even at night, they did not have break because the enemy forced them to guard their post and fort.

As for Khorn and his elder brother who were known to the enemy as the orphans of a former resistant, they were taken to be raised by a cruel captain. This person [captain] named Chhut (ឈ្មោះ). When he saw these two boys, Chhut said to them: <<Your father was killed by the Khmer Rouge because he had stopped working for them. Now, do not cry or miss your father. You should try to eat more rice so that you will grow up

fast. Then you can join the army to fight the Khmer Rouge and take a revenge for your father. I guarantee to raise you until you have grown up!...>>.

In response to the sweet words of Chhut, Khorn answered: <<No, I do not believe that! On that day I saw the [your] soldier tied up my father, dragged him with a riffle and walked him away. At that time there was a soldier beating up my elder brother as he was crying and pleading to follow my father. [The soldier] beat up my brother until he became unconscious. He even threatened me not to cry or follow my father. I still recall the face of that soldier clearly. He was the person who just took me here just now!...>>.

A Chhut threateningly responded to Khorn: <<You are still young, so you do not know any thing. The arresters of your father were the Khmer rouge who dressed in soldier uniform.... You do not respond to me any more! Eat more rice to make your self grow up so that you can become a soldier!... Do not follow your father path!...>>.

Khorn and his brother stayed still and stopped talking. But inside, the two boys still clearly remember [what happened to their father] and strongly believe that <<Our father was killed by the cruel soldiers. So, we must not forget the fresh blood of our father....>>.

A Chhut took the two boys to live with him inside the fort. Whenever, day or night, he went out gambling, he took the boys with him. The two boys lost sleep day and night because they had to fan for him while he was gambling. The two boys were cursed at and beaten up by him every day without any reason. Whenever he was mad or when he lost gambling, he would make trouble for the two boys. From one day to another, the two boys became skinnier and pale and fell sick subsequently. But even the boys were sick, he still took one of them to fan for him when he went gambling. Because they were very tired and sleepy, the boys sometimes fell asleep, causing the fan to fall off their hand. That bothered Chhut, and each time that happened, he cursed at the boys or beat them up.

One day, after returning from gambling, Chhut fell asleep. On that day, after they had recuperated from their sickness, the two boys took a chance to escape from Chhut house. In front of his house there were soldiers guarding. In the compound and at the fort entrance there were also soldiers guarding and patrolling. Those guards ignored and did not pay any attention to what the two boys were doing. But some of the guards seemed to watch the boys moving. The older boy at that time took Khorn quickly on foot to the fort entrance without paying any attention to those guards. When they reached the fort entrance, the two boys noticed that an enemy soldier [guard] was alone falling asleep in his guarding post. The boys looked around, left and right, and saw no one else. But when they looked back, they saw a soldier standing and staring at them. The soldier asked: <<Where are you trying to escape to?>>.

The two boys stayed still for a short moment before the older one replied: <<The uncle [captain] let us go back home! If you do not believe me, you can go to ask him>>

That soldier approached the two boys and wanted to take them back to Chhut house. But he was able to catch only Khorn. The older boy managed to escape into the guarding post to grab the riffle from the guard and pointed at the cruel soldier and yelled: << Release my younger brother now...>>.

The cruel soldier did not release Khorn. The older brother then pulled the trigger to shoot that soldier. The soldier was shot and falling to the ground immediately, but he still held Khorn's hand firmly. Because he did not know how to reload the gun, the boy took out a bayonet and tried to stab to end the life of that cruel soldier. Suddenly, there

was another soldier approaching him from behind to grab his hand firmly. The older boy was trying to resist him, but he was not able to do it. The soldier tied up the boy arms backward and dragged him back inside the fort. Then they pulled Khorn by the arm back to Chhut's house.

At the same time Chhut arrived. A soldier saluted Chhut and reported the event to him. Chhut was enraged. His face became red. He ordered his soldier to take the older boy away to be interrogated. He himself grabbed Khorn to go with him back to his house.

When he arrived at his home, Chhut asked Khorn the following: <<Khorn! As you know it, who incited you to leave the fort?>>.

Khorn replied: <<No one incited me. I escaped because it is too hard for me to stay with you. I was seriously sick, but you still made me work. You used me to fan for you without sleeping. So, no one could live in that condition...>>.

Hearing Khorn said that, Chhut was enraged. He threatened that: <<Does your brother tell you to speak like this to me? ...No problem, I will kill him as a warning to you so that you will not be so rude to me like this!>>.

After that, Chhut dragged Khorn into a dark room and locked him up inside. In the dark room, Khorn kicked the wall and door and cursed at him all the time.

Chhut then left. One half hour later Chhut returned and told Khorn: <<Your elder brother is dead!... Be careful, if you keep cursing, you will be killed like your brother!...>>.

Khorn angrily replied: <<Go ahead! Do whatever you want to do to me... You killed my father, and now you killed my elder brother! I have no interest to live this miserable life anymore!...>>.

Khorn kept cursing at him constantly. That enraged Chhut and caused a headache for him. But Chhut pretended that he was asleep and tried to ignore Khorn cursing. Still, he was not able to sleep because Khorn cursing became louder and sharper. Based on how enraged he was, he might have killed Khorn already. But he did not dare to use the hot method because he had received the order from his superior not to do so. His superior ordered him to take care of these two brothers well in order to get from them the information about the locations of the revolution bases in Cheang Torng commune. They believed that these two boys could know about that. And after all the information are collected, they will kill these two boys. That was why Chhut could not violate his superior order.

Khorn continued to swear and curse at him and also kick the wall and door, causing the loud noises inside and outside the house. Turned to Chhut, angrily he was lying on the bed with his arm on his forehead. But he still kept up hope that in one day in the future, Khorn would tell him about the location of the revolution bases.

At noon, Chhut came to the detention room and spoke softly to Khorn : <<Stop cursing me! Whatever you blame me for, I take it all. Your elder brother is still alive, and I have already sent him to the hospital. Please stop making noise, my dear boy!...>>.

But Khorn still kept cursing and kicking wall and door, and making louder noises.... One hour later the situation inside the room became quiet. Chhut was panic, so he rushed to open the door to check it up. Khorn was exhausted and falling asleep. His shirt was soaked with sweat. After seeing that, Chhut shut the door and locked it back. He then dressed up and went out.

It is dusk now, and Chhut still not yet return home. Even as the night falls, Chhut is still not yet back. The atmosphere in the house is very quiet. There is no one in the house. Khorn fell asleep in this dark room without eating any meal.

Until 2 o'clock after midnight, there are soft knocks on the door. Khorn woke up and was surprised to hear someone whispering: <<Turn the door knob from inside and come out please!...>>. Immediately Khorn slid the door latch, opened it and walked out of the room. Khorn walked in the dark toward the front door of the house. He unlocked the front door and walked out of the house. The boy then saw a person dressing in the enemy military uniform and carrying a rifle. This person then took the boy to escape from Chhut house. When they arrived at an illuminated place, Khorn could recognize this person face right away. This person was a close friend of his father and used to do the revolution work together when his father was alive.

Shortly after they left, Chhut house was under fire. The fire spread to the other neighboring houses, and [the blaze] made half of the sky look red. The enemy soldiers became chaos in the whole fort compound. Our uncle then took Khorn to escape through a rear gate of the fort. When they were approaching the gate, there was a patrolling soldier flashing a flashlight on their face and asked: <<Which group do you belong to? And where do you take this boy to?...>>.

The uncle replied: <<Get out of my way because I am in a hurry. If you want to find out anything, go to ask Mr. Chhut! Do you see Mr. Chhut's house is burning?...>>.

That patrolling soldier was still standing on our uncle way. Our uncle then shot him dead. Then he and Khorn ran away from the scene very fast.

At the same time, the sound of the gunfire was heard all over the places. They shot from inside the fort in the direction where our uncle and Khorn are running. The flashlights are flashing everywhere behind them. While running, our uncle was sometimes shooting back at the enemy. After they were a little away from the fort, our uncle whispered to Khorn: <<Keep running on this road!...>>. He was pointing to the direction in front of them. Our uncle then turned back, ducked to the ground and returned fires at the enemy. A short moment later, he was wounded on the chest by the enemy gunfire. The uncle turned back and saw Khorn was still standing. Khorn still did not yet leave, so he urged him to leave right away: <<Run away! Run away now! The revolution is waiting for you over there!...>>.

Khorn heard that and ran in the direction pointed by the uncle. After Khorn had disappeared in the dark, our uncle sacrificed his life in the pool of blood. He fought the enemy until his last breath.

Khorn ran further without taking any break. A moment later, the boy met with an elderly granduncle. The boy was so happy and said to him: <<Granduncle, is it you!>>.

This granduncle is a revolutionary cadre who used to hide in the house of Khorn's father when the enemy was hunting for him. Later at that time, Khorn father helped to evacuate that granduncle from the village to the jungle. And 2-3 days later, the enemy arrested Khorn father, tortured him and buried him alive. Khorn still remember granduncle face because Khorn used to serve him meal while he was hiding in the rice storage. His meeting with the granduncle reminded Khorn about his innocent father who had been arrested and killed by the enemy. [When thinking about it] the boy was angry. He bit his teeth and told the granduncle: <<So, I will be able to take a revenge for my father! When I grow up, I will ask you, granduncle, for a gun to shoot at the enemy!...>>.

The granduncle smiled and patted the boy head satisfactorily. Then he and Khorn walked on. On the road, he told the boy: <<Our brothers were looking for you everyday, but we could not find you. Until yesterday morning someone saw you, so our brothers made a plan to rescue both of you in the night. As for Khon (ខ្មែរ), your elder brother, he had been rescued by our brothers earlier and was taken to rest at our center in the jungle. As for you, boy, you stay with me. You will study and work with the adult Chhlorps [militias], and when you grow up, you can go to fight the enemy and take revenge for your father and for our people who were killed by the enemy...>>.

Later on Khorn and the granduncle arrived in a center locating in the deep forest. The boy study and work there since then.

Joining the Chhlorp

In the forest, Khorn is nourished [indoctrinated] culturally, politically, ideologically, and organizationally about the revolution by the Party and other adult Chhlorps. Not for long, Khorn—who is a son of a poor peasant and used to live a miserable life, and who is an orphan being looked down, mistreated, scolded, kicked on and beaten up every day—has become a very smart and brave revolutionary youth in terms of studying, fighting the enemy, and serving the people. The boy has grown up physically and intellectually. His revolutionary stance has progressed well within the great movement of political and armed struggle against the internal war, which was started by the American imperialist and its traitorous servants. The boy has a high patriotic and people-loving spirit. He is constantly angry and hurt by the American invasion of Kampuchea, and always keeps the animosity toward the traitorous reactionary classes, who betray the people, oppress, suppress, and kill our people arbitrarily like animal. At the same time, Khorn has also studied military skills from the adult Chhlorps.

In 1970, after the coup d'état to topple the independence, peace, and neutrality in Kampuchea, in May, the American imperialist and its Prey Norkor [Saigon] puppet sent hundred thousands of troops to invade Kampuchea directly in a large scale. At that time, the Party decided to expand our revolutionary armed forces in order to make the revolutionary war to counter the invasive war of the American imperialist and its servant. At that time Khorn was only 10 years-old, but he grew up well. Because all the adult Chhlorps had gone to join the conventional military units, the Party recruited youth to take on the Chhlorp work. They were assigned to guard and defend the revolution bases at the rear line and to serve as the messenger for delivering letter or as the Chhlorp to spy on the enemy. At that time Khorn voluntarily asked Angkar to serve in the Chhlorp unit. Khorn was the youngest person in the unit, but he was smart, alert, and had a highly brave spirit of attack. Because he had good qualifications, he was recruited by Angkar to work as a Chhlorp. The boy was very happy because he was reaching the goal which he had kept for a long time. The boy strived to complete every task assigned by Angkar. He always led others in doing his work bravely. Even in the dark night, walking through mountainous jungle or rocky path, or crossing many river and creek, or going into or through the enemy zone, or in the heavy rain and storm, or in the battleground and under the rainy bombing and shelling by the enemy, Khorn was never been reluctant or afraid

of doing it. The boy always attacks through the hardship and obstacles to complete his task for the Party. The more revolutionary tasks he has completed, the more experiences he has gained in terms of fighting the enemy and fulfilling various tasks. The attacking will of the boy has been tempered and tested repeatedly, and it has been strengthened and sharpened further every day. Khorn and some other revolutionary youths have become the very sharp leading youths, who actively join with the uncle and elder brother soldiers to attack and smash the enemy on all battlefields.

(To be continued in the next issue)

The revolutionary male-female youths news

1-The spirit of vivid invention of the new workers at the weaving factory and jute sack factory in Battambang (បាត់ដំបង) province

After the entire country has been liberated, our revolutionary male-female combatants have the tasks to attack to rebuild the economy and the country as quickly as possible. So, there are many kinds of works that need to be done. Our revolutionary male-female combatants, who have just come out of the war, and while the smell of gun powder is still not yet gone, have immediately joined in all the battlegrounds to rebuild the economy and country. Some of our comrades went down to work on building dike, dam, and canal for the irrigation system for food production at the work sites with our peasants in the cooperatives. Some other comrades are in charge of bridge construction, road and rail way repairing in order to ensure that various products will be distributed to the people on time. Some others are responsible for controlling and repairing the factories so that those old factories, which have been left by the enemy, can be back in operation again normally and produce necessary goods for our people as needed.

Regardless what kind of tasks, our revolutionary male-female combatants strive to go through all kinds of hardships and obstacles in order to attack and complete these new tasks with a high spirit of responsibility, mastery, and vivid invention as they are the owner of the country, factories, and all kind of works they are assigned to do.

Example: At the weaving factory in Battambang: After it was liberated, this factory was seriously damaged because the enemy had destroyed it before they retreated. Our revolutionary male-female combatants have the task to repair this factory so that it can be back in its normal operation. Brothers have to face with many difficulties and complications. One difficulty is because our male-female combatants are the children of the poor peasants who never knew anything about machine and engine. Another difficulty is because the machine in the factory is mostly damaged and no spare parts available. Also, our combatants lack of technique, experience, materials and spare parts to repair it. But since they have the stance of absolute attack, the stance of independence-mastery and self reliance, and a high spirit of responsibility as they are the owner of the country and factory, our revolutionary male-female combatants have joined with some former workers trying to understand, invent, and repair the machines in the factory using the invented bolts and nuts to replace the damaged parts. Subsequently, they have repaired the machine in the factory back to its operation. Nowadays, the weaving factory and the jute sack factory in Battambang are, after being repaired, back in its normal operation. Our brothers do not just repair the machines in the factory back to its normal operation, but they have invented the technique for that machine of the enemy to produce more products than before.

Example: At the weaving factory in Battambang town, in the previous regime, a worker could, on a daily average, produce only 6 meters of cloth in 8 hours. But

presently, on an average, each of our worker can produce 20 meters of cloth in the same 8 hours time period. So, nowadays, this weaving factory can produce 6,500 meters of cloth each day.

Example: The jute sack factory has 100 automatic machines. In the old regime, this factory used more than 1,000 workers. But each day, it was able to produce only 7,000 sacks. Now, our new workers have invented and fixed the old machines of the enemy until they can produce 15,000 sacks each day by using only over 400 workers. This is to confirm the high spirit of mastery and vivid invention, and the high stance of ownership of the country and factory of our new workers.

[Photos]

Shortly after the liberation of the country, some of our male-female combatants have become the workers in various factories in order to help to repair them back to their normal operation.

[In this photo:] This is a new revolutionary worker operating a machine skillfully in a milk factory.

Because they have a firm revolutionary stance, our new workers use only the same old machine, which were used the enemy, to produce 200% -300% more products than that the enemy did. We even use less forces than the enemy did.

In the future our new workers, who have gained better techniques and experiences, will determine to double the production in order to share the task of solving the people livelihood and the task of rebuilding the economy and country so that it will prosper as soon as possible.

2-Fighting the enemy victoriously, grasping the techniques quickly

The combatants of our revolutionary armed forces are the children of the poor peasants, who used to live a miserable life, live in a hunger condition and constant shortages under the very barbaric fascist oppression of the imperialist-colonist and the feudal-capitalist. Our brothers [previously] never ate enough and never had a happiness, and this is not to include the cultural education and technical training. In the previous regime, which was that of the colonist-semi feudalist, brothers were looked down and treated like animal, and were considered as the ignorant people within the society by the oppressive classes.

During the revolution era, the communist Party of Kampuchea attentively makes propaganda to educate and arm the children of the poor peasant with the revolutionary politics, ideology and organization. So, under the ray light of the Communist Party of Kampuchea, very quickly, the children of the poor peasant become revolutionary and class awakening. Their class-anger is blazing, and they have determined to join in the revolution rank to smash the enemy of the nation who invaded Kampuchea, and to smash the class-enemy that oppressed the Kampuchean people for over 2 thousand years in the past.

Because they had the firm class stance and blazing class-anger, and because the Communist Party of Kampuchea educated and led them constantly, the children of our poor peasant were moved from holding the handles of the plow and rake and the cattle tether rope to carry gun to attack and smash the enemy to liberate the country and people.

During the war, the children of our poor peasant knew how to fire all types of the small and big and the machine guns. They even knew how to repair them and to make certain weapons to attack and smash the enemy. Brothers were moved from fighting the nature for food production to fighting the American imperialist who was the biggest imperialist leader in the world. And brothers even defeated the American imperialist.

Immediately after the liberation of the country, brothers seized weapons, tanks, and all types of small and big guns. Immediately after entering Phnom Penh, brothers learned how to drive the tank successfully. Now, not only how to drive the enemy tank, but brothers even know how to repair 99% of the tank engines. Nowadays, brothers have repaired all the broken old enemy tanks, making them run normally.

This is to confirm that the children of our poor peasant, with a high class awakening and firm revolutionary stance, are able to make war and defeat all types of enemy and to quickly learn and grasp new technology. They are the back bone for the country defense and country rebuilding tasks at present and in the future.

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POEM

The male-female youths of the cooperative attack to build dike and dig canal in order to solve the water problem

1-At our cooperative and villages, the adult-children are gathering,
not let the forces freezing, but altogether growing crops,
constantly and vigorously, also digging pool and pond
and building dam.

2-Dig moat-canal, for flowing water out,
and keeping water in the reservoir, for solving the water problem.
Grow crops continuously, to make enough self support
and also to support the state.

3-In the dry and rainy seasons, in the paddy and farm,
we should try, to assign some forces
to build more dikes, for keeping the water in,
the paddy system.

4-Here is the crocodile shit soil [dug soil], comrades at the top
are waiting to catch it, so I throw the basket to you
filled with the dug soil, comrades catch it
without spilling it over.

5-You empty the basket, and return it to me,
we do that in string. Comrades refill the basket with soil,
and tamp it, and send it back
so that there is no interruption.

6-While digging the bottom of the canal, spark fires are seen,
coming constantly, when the pickax
hit-dig the soil. Then comrades carry the soil to fill the site,
and I stay and dig for more.

- 7-I open the water gate, the water flows out,
the flow sounds like a storm, as it flows into the canal.
It flows to cover the paddy as far as it can, and flows non stop,
like the attacking will.
- 8-Comrades trim the canals, small or big, near or far,
straight or curve, so that the water can flow into all the paddies,
and stay there, making the rice grow well,
that has solved the problem.
- 9-We build the twin dikes, which are big, strong and high,
like the chess squares, so that the water and fertilizer are kept,
within the dikes system, and generate crop at least
3 tons per 1 hectare.
- 10-Having water, having rice, having all possible means,
full of possibilities, we should grasp this slogan,
and understandably apply it, [to make] Kampuchea an equal [society],
and prosperous.

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[Photos]

[In this photo:] The male-female combatants of the revolutionary armed forces are closely cooperating with the peasants of the cooperative to attack on building new irrigation system and twin dikes so that they will be well prepared to increase the next year rice crop to 3 tons per 1 hectare