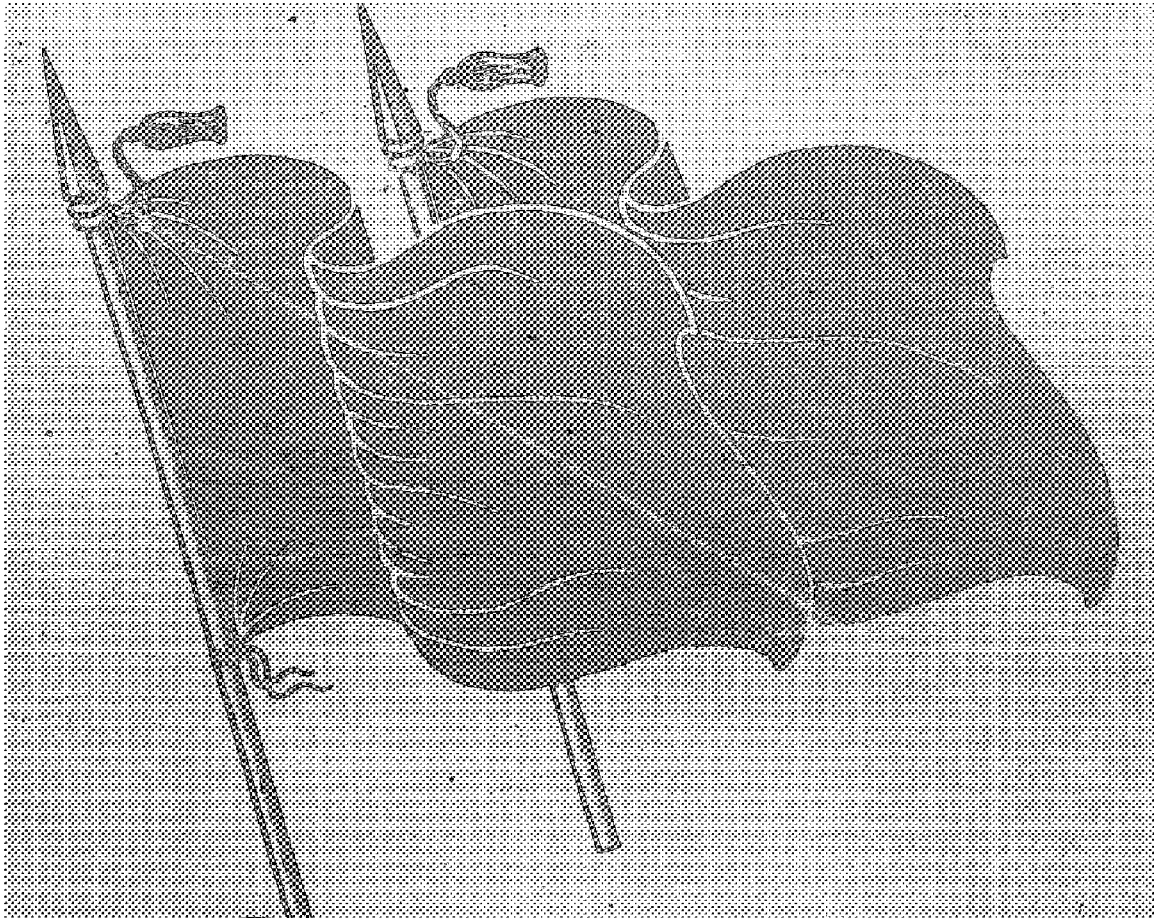


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# REVOLUTIONARY YOUTH

Issue No. 10

October 1975

**REVOLUTIONARY  
YOUTH**

**THE PROPAGANDA AND  
EDUCATION  
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OF  
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## **Kampuchean Youth Must Forge and Re-Fashion Themselves in the Movement To Strengthen and Expand Production Cooperatives**



After 17 April 1975, Kampuchea was completely liberated. The American imperialists, along with the other imperialists, were driven from Kampuchean territory. The feudalist class and the capitalist class that were exploiting classes that had had a solid economic base and political regime in our Kampuchea for more than two millennia had been basically overthrown completely both in terms of their economic foundations and political regime. Therefore, the Kampuchean people and the Kampuchean youth, under the correct and clear-sighted leadership of the Communist Party of Kampuchea, have already completely succeeded with the national-democratic revolution.

However, our Kampuchean people and youth must continue further by conducting socialist revolution in Kampuchea. Therefore, our Kampuchean youth have two main new revolutionary duties: the duty to defend the country and the duty to build the country.

Given that Kampuchea is a backward agricultural country and possesses a lot of agricultural capital, the work of defending and building our country must rely basically on agriculture.

Who is to push building agriculture? Where is agriculture to be done?

Agriculture primarily is rice farming. Therefore, agricultural work is done in the rural rice fields and farms, and the peasants work the rice fields and farms and grow the rice.

Ever since the middle of 1973, the overwhelming majority of our brother and sister peasants, particularly the poor and lower-middle peasants, have all become members of upper- and lower-level production cooperatives. And after the liberation of the entire country, the cooperative movement has been mightily and ceaselessly strengthened and expanded, advancing from the organization of teams of 15 to 20 to 30 households to the organization of village cooperatives, i.e., those in which the village is taken as the fundamental unit in the organization of production cooperatives. Therefore, the production cooperative is the mighty and huge production force leading and pushing

and building agriculture in our new Kampuchea. Thus, in the movement to defend and build the country in the new revolutionary era, the production cooperative movement is the most seething of all the movements.

Why is the cooperative movement the most seething movement in the new revolutionary era?

After the liberation of the entire country, 99.9% of the Kampuchean people have been obliged to live in the countryside so as to be able to participate in the movement to increase production to sustain themselves and contribute to defending and building the country. During this initial period in which we have just emerged from the massively destructive war and there are all kinds of shortages, everything from, shelter, housings, food supplies, the various means and tools from production, etc, the cooperatives

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scattered all over our Kampuchean countryside are the guarantors sorting out these temporary complications and shortages. Our production cooperatives are responsible for this heavy burden and have the potential and the capacity to successfully sort out all these problems. Not only that, our production cooperatives are also responsible for harmoniously and orderly managing the education and building of the more than two million people who have just been liberated from the rule of the contemptible traitors.

In the complex situation where more than two million new people have just gone down to live in the countryside and enemy agents and various other bad elements are still chaotically mixed in among the ranks of the new people, our production cooperatives also have the duty to help strengthen the state authorities in the villages and subdistricts, help maintain security for the new people and maintain order at the grass roots in the villages and subdistricts. And along with all the heavy duties mentioned above, our production cooperatives fight day and night to increase production, fight ceaselessly, without any rest at all, to resolve the problem of water in order to obtain products to sustain themselves and sustain the more than two million new people that have just gone to the countryside and who have only their bare hands.

So, in summary, during the current new revolutionary era, the production cooperative movement is the most seething movement, fighting the sharpest, fighting constantly seething, every single day, and seething both night and day. The production cooperatives fight to sort out all the complex problems that have come up among the people, sorting out both political and economic problems, sorting out both military and security problems, sorting out social action and public health problems, sorting out the living standards of the people. Therefore, going through all these complex problems which have come up at the grass roots in their village and subdistricts, our cooperatives have gained even more and even more complete experience in leading and managing cooperatives, for instance in allocating and distributing labor manpower, increasing production, and distributing products to both cooperative members and the new people.

With all these complex problems occurring

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in the cooperatives, class struggle is constantly seething as well. Therefore, in the cooperatives class combat and class contradictions are constantly being sorted out. Therefore, in the cooperatives there are no pacifist phenomena, no frivolity phenomena, no desire-to-be-fully-equipped phenomena, no wastefulness phenomena, no chaotic liberal phenomena, because the movement is constantly seething and must be constantly fighting and constantly sorting out.

Aside from this, in the cooperatives there is correct and clear organization, firm and conscientious organizational discipline, lifestyle meetings, regularly held criticism/self-criticism meetings, constant political and cultural study meetings all the time; there are experience-drawing meetings to combine and summarize experience for capacity building in all aspects of work, one after another. Therefore, the cooperative movement is constantly and mightily agitating, rapidly progressing in terms of political stances and revolutionary ideology, organization, work capacity, culture, and daily living standards. In particular, the cooperative movement has very correctly and conscientiously strengthened and expanded communal outlook and stances and communal ideology, because the living conditions, work, and study are all communal.

This is why, if our Kampuchean youth want to refashion themselves to progressive solid in every aspect -- revolutionary political-ideological stances revolutionary organizational stances, and working capacity -- to serve the nation and serve the poor class, they must forge and re-fashion themselves in the production cooperative movement, because the cooperative movement, now as well as in the future, is and will be the most seething movement with the sharpest combat, the movement fighting in every aspect, from class combat, combat to produce and to build and defend the country, combat against drought or flood, combat to build and rectify society, combat to build one's stances, etc. Therefore, fighting and struggle in every aspect, sorting out every type of contradiction, is centralized in the production cooperatives. Therefore, the lesson and experience from every kind of right and wrong are located right there in the production cooperatives.

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Therefore, the production cooperatives are the most seething battlefield for our Kampuchean youth to forge, re-fashion, and strengthen themselves, to test their stances: they are the largest universities for our Kampuchean youth to study all revolutionary knowledge and every aspect of the knowledge of defending and building the country. If we Kampuchean youth fight to forge, train, and build ourselves on the seething battlefield of the production cooperatives, go to study and absorb every aspect of knowledge -- the sour, the bitter, the sweet, the hot, the cool, the cold, the difficult, the easy -- in the university of the production cooperatives, we the Kampuchean youth, will truly have firm

revolutionary stances, truly have experience and working capacity in every aspect of revolution, truly have a bright red and clear future rising in front of us. Therefore, we the Kampuchean youth will have a guarantee of our own revolutionary life to continue making socialist revolution all the way until communist revolution ultimately, and without fail, succeeds.

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**Youth teams in Sâmraong Torng District Production Cooperative joining in close solidarity on an offensive to dig a major canal to supply water from the Kampong Speu Tributary to irrigate the rice fields**

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In the past, there have been a number of erroneous phenomena in the ranks of our Kampuchean youth in terms both of outlooks and stance. Some Kampuchean youth have the erroneous view that only by working in one of the revolution's offices or ministries will one be able to forge and re-fashion oneself and to develop and be able to study revolutionary know-how and knowledge, study political theory systematically, etc.

Other Kampuchean youth have outlooks and stances of fearing work involving hardship, exhaustion, and heavy labor, thinking that it is very difficult and exhausting in the cooperatives, but by working in the various offices or ministries of the revolution, they will be more comfortable.

Other Kampuchean youth have the erroneous outlook and stance there is no status in the cooperatives, no posts at all, and if they worked in an office or ministry of the revolution, they would gain status and a clear function and post, etc.

So then, those Kampuchean youths fear and dread the cooperative movement and look-down upon cooperative duties, or are faint-hearted, or even harbor ill-feelings toward the Organization

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that sent them to temper, to study, to re-fashion themselves in the cooperative movement. Then when they go get involved in the cooperative movement they pay no attention at all on concentrating and going all-out to re-fashion themselves in the cooperative movement, going all-out to study from the cooperative, studying from the cooperative members that are poor peasants or lower-middle peasants. They live in the cooperative and they work collectively along with the poor peasants and the lower-middle peasants who are excellent members of the production cooperative and they malingers, and not combat-active, and are not satisfied at all. To the contrary, their ideology and thoughts are dreaming of working in the various offices or ministries of the revolution instead. Their eyes look beyond the cooperative movement; they do not see the lively revolutionary model of the poor peasants and lower-middle level peasants surrounding them in the cooperatives threshing and mightily agitating day and night. They lay about waiting for the time, the day, when the Organization will summon them back to work in the offices or ministries of the revolution. Their eyes cast about for posts in the various offices and ministries of the revolution. Thus, even though they are located inside such a seething movement, they are unable to study from the masses, to study from the poor peasants, to study from the lower-middle peasants that are the superior members of the cooperatives. Therefore, they are unable to flourish in the cooperative movement or to keep up at all with the cooperative movement that is leaping forward every single day.

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In the revolutionary movement of the current new era, as in the future, the cooperative movement is and will be the most seething movement, the movement of every aspect of struggle, the best place, the most progressive place, for Kampuchean youth to temper, train, and re-fashion themselves, to test their own revolutionary stances, to strengthen and expand their own revolutionary political-ideological and organizational stances at all times.

As for the movement in the offices, it does not currently seethe like the cooperative movement. It is only a secondary movement. Therefore, Kampuchean youth must go down to temper, train,

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and re-fashion themselves in the movement to strengthen and expand the production cooperatives to be constantly seething and ever more profound by involving themselves in production labor, plowing, harrowing, transplanting, harvesting, putting up dams, digging canals, digging feeder canals, putting up paddy dikes close to the brother and sister poor peasants and lower-middle peasants who are the members of the cooperatives, doing so without fearing at all the hot, the cool, the cold, or the fatigue. It is imperative to go down to get involved in the movement of struggle to build internally in the cooperatives, go down to get involved in the fight to sort out the lives of the people in the cooperatives, go down to get involved in sorting out every complex contradiction that comes up in the cooperatives, go down to get deeply involved in the collective life in the cooperatives, go down to get involved in production, to the maximum, with the outlook of rectifying society and defending and building the country, etc. Only by doing so can our youth successively gain more experience on every problem. Therefore, our youth will be able to re-fashion themselves quickly and well, strengthening and expanding every aspect of their revolutionary stances.

There is an ancient saying: "Only a hot flame can forge steel to be good and hard." And so, only in the seething revolutionary movement can we re-fashion ourselves well, strengthening and expanding our revolutionary stances to be hard. Therefore, Kampuchean youth, now in their time of youth when they still have full energy and quick agile intelligence, must get fully involved in the present seething movement in the production cooperatives, not fearing hardship, not fearing fatigue, not fearing hot or cold, in order to temper and re-fashion themselves to be as hard as steel in order to carry-on making socialist revolution and communist revolution until they seize a complete and permanent great victory.

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## **In the New Current Phase of the Revolution, Our Youth Must Constantly Strengthen Their Stance of Absolute and Seething Class Struggle**



Now peace has come to Kampuchean territory again. The Kampuchean nation and people have been completely liberated from exploitation and all kinds of pressures. All types of imperialists, in particular the American imperialists and their servants, have been driven from Kampuchean territory. The feudalist class and the capitalist class that were the major exploiting classes put down the deepest roots in Kampuchean society for more than two millennia now have basically been completely overthrown by the workers and the peasants under the correct and clear-sighted leadership of the Communist Party of Kampuchea, i.e. both their economic foundations and their political regime have been overthrown.

Thus, the new Kampuchean society after 17 April 1975 has only two classes: the worker class and the peasant class. On 17 April 1975, we completely achieved the national-democratic revolution. So now we are advancing into the next phase, making socialist revolution.

Therefore, the new Kampuchean society is a society without exploiters, a society in which the worker-peasant people live in equality, in harmony, in an atmosphere of solidarity where everyone performs labor on offensives together to produce night and day in order to defend and build the country. This is a concrete fact that cannot be denied.

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However, another concrete fact also exists along with the concrete fact mentioned above, i.e., the imperialists, especially the American imperialists and their servants, have truly been driven from Kampuchean territory. Their political-military and espionage networks have truly been smashed and scattered in bits. Their neo-colonial regime has

truly been completely smashed and discarded. The feudalist class and the capitalist class has fundamentally been overthrown, both their economic foundations and their political regime, but feudal individuals and capitalist individuals that today have gone down to increase production in the countryside along with our peasants are still mixed in along with our peasants throughout the countryside. Therefore, these feudalists and capitalists still have their outlooks and stances: their greedy desires from the old days when they exploited the workers and the peasants still reside within their bodies and their thoughts. Their outlook, stances, ideology, worldview and credo are aphysical objects that are impossible to attack, completely smash and dispose of immediately. Whether wanted or not, they still exist in our people, in particular in the strata of the new worker-peasant people newly-liberated from the contemptible traitors. Now the new worker-peasant people from the various towns still live mixed in among our veteran worker-peasant people scattered throughout Kampuchea. Because of this, whether they want to or not, whether they realize it or not, these new worker-peasant people are all leading carriers of imperialist-feudalist-capitalist outlooks, stances, ideologies, worldviews, and credos who are disseminating them among our veteran worker-peasant people and in our production cooperatives.

Moreover, among our veteran worker-peasant people in our revolutionary ranks, in the ranks of our army, in our upper- and lower-level production cooperatives, whether in greater or lesser degrees, still carry the remnant scurf and bad influence of imperialist-feudalist-capitalist outlooks, stances, ideologies, worldviews, and credos.

Example: There are still ideologies and stances of

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regionalism, cohort-ism, organizational-ism, group-ism and there still is not any outlook, stance, or ideology of seeing or thinking the entire country in big and broad terms, even though the Party and the Kampuchean people grasp state power and govern the entire country.

Example: There are still ideologies of status, ranks, position, function, and personal achievements and feats of arms, not seeing the leadership function of the Party, not seeing the importance and huge mighty strength of the worker-peasant people that defeated the American imperialists and liberated Kampuchea, liberated the Kampuchean people, and liberated the worker-peasant class that had previous been exploited for more than two millennia throughout the country. Therefore, there is not yet to be seen any correct revolutionary worldview toward the matters of honor, dignity, glory, or superiority at all.

Example: There is still the ideology of personalism, seeing and thinking only one's personal surroundings, only one's family and clique surroundings, not yet seeing far away and broadly all over the country, not yet thinking of joining in the hot and the cold and the hunger along with the worker-peasant people throughout the country, not yet

thinking of the common interest of the collective, whether in one's cooperative, unit, or office, and thinking even less of the interests of the entire nation ... etc.

In today's new Kampuchean society, whether in the production cooperatives or in the offices, ministries, or in the various work sites of the revolution or in each unit of the army or inside each of us individually, there is ongoing combat between personal feelings and communal feelings, between individual interests and collective interests, between the old worn-out exploitive reactionary imperialist-feudalist-capitalist world views and the new correct, pure and progressive revolutionary world view, between the stances of the exploiting class and the various other non-working classes and the views and the Party's proletarian outlook and stances, between the corrupt imperialist-feudal-capitalist credo of letting things slide and the correct, pristine, materialistic and scientific credos of the revolution.

All of this combat is part of the tough and tenacious class combat in the new current phases of the revolution.

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A second concrete truth clearly shows that in our new Kampuchean society, in which exploiting classes are non-existent and despite the fact that on the worker-peasant classes remain, class struggle has not yet ended or been extinguished, and acute class contradictions continue to exist. It is merely that their appearance is different from what it was in the war period, when the feudalists and their servants, the capitalist-feudalist exploiting class, still existed. Thus, class struggle in the new Kampuchean society must continue to be carried out mightily in a new form appropriate with the new revolutionary times. But even though class struggle in this new revolutionary period does not take the form of armed violence, revolutionary war, riots, or blood-letting combat between one another, class struggle in this new revolutionary period must be sharp, tense and tenacious; we cannot relax at all.

If we make a superficial examination of outward appearances, we seem to see that class struggle in this new phase of the revolution has cooled down, is easier and more relaxed than during the era of revolutionary warfare because there is no shooting and killing and blood-letting. But under in-depth examination, class struggle in this new phase of revolution is as tense and tenacious and life-and-death as it was during the era of revolutionary war and is even more difficult than blood-letting struggle because we must fight with aphysical enemies and adversaries who can neither be seen nor captured. During the period of class struggle in this new form, if we were to be careless, lax, or look down upon the problem of class contradiction, the problem of class struggle, and the Party's working-class stance, the enemy could easily interfere and enter our ranks, and could easily bore holes to attack our the stances of our revolution. Therefore, they could easily overthrow our present state power and system of rule.

Therefore, our revolutionary youth must continue to strive and concentrate on strengthening a constantly seething stance of class struggle. This new phase of the

revolution, waging socialist revolution and defending and building the post-liberation country to become lasting and invulnerable, mighty, happy, affluent, esteemed, and prosperous demands from our revolutionary youth the proletarian class stance of a strong Party, and a sharp and absolute and seething stance of class struggle,

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never relaxed, never loose, never eased, not even for a moment. If not, even though we liberated the entire country, even though we manage state power throughout the country, even though we have established production cooperatives throughout the countryside, the enemy may be able to overthrow us by way of stances and then attack and smash us militarily and seize state power back from us.

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Therefore, as measures to strengthen the stance of class struggle among our revolutionary youth to be constantly seething, sharp, and absolute:

1. It is imperative to fight to struggle to build internally to be mighty, deep, and constantly seething, to inspect and monitor and help in warning and reminding one another at all times, to rectify one another constantly not to take things lightly, not to be sloppy and let things go letting errors continue one after another by using the pretext that the enemy is gone, the exploiting class is gone, etc.

2. It is imperative to constantly fight to build, indoctrinate, strengthen, and expand the Party's proletarian stance to reach one's self, to reach the ranks of our revolutionary youth, not making allowances for ourselves, not relaxing and keeping the door open for other non-working class stances to enter and co-mingle along with the Party's proletarian stance. Our revolutionary youth must constantly keep on building, strengthening, expanding, and arming themselves the four essential proletarian qualities of the Party: the highest sacrifice, the sharpest combat, unconditional respect for organizational discipline, and unceasing innovation and building.

3. Along with this, it is imperative to constantly have a high spirit of revolutionary vigilance, vigilance in outlook and stance, vigilance in organization, vigilance in routine daily life, absolutely respecting the organizational discipline of the Party, absolutely respecting and implementing the Party's line and organizational provisions. In the era of revolutionary war when the enemy struck, suppressed, chased, wrecked, and smashed our revolution all the time, each and every one of us was constantly ready and had a constantly seething vigilance.

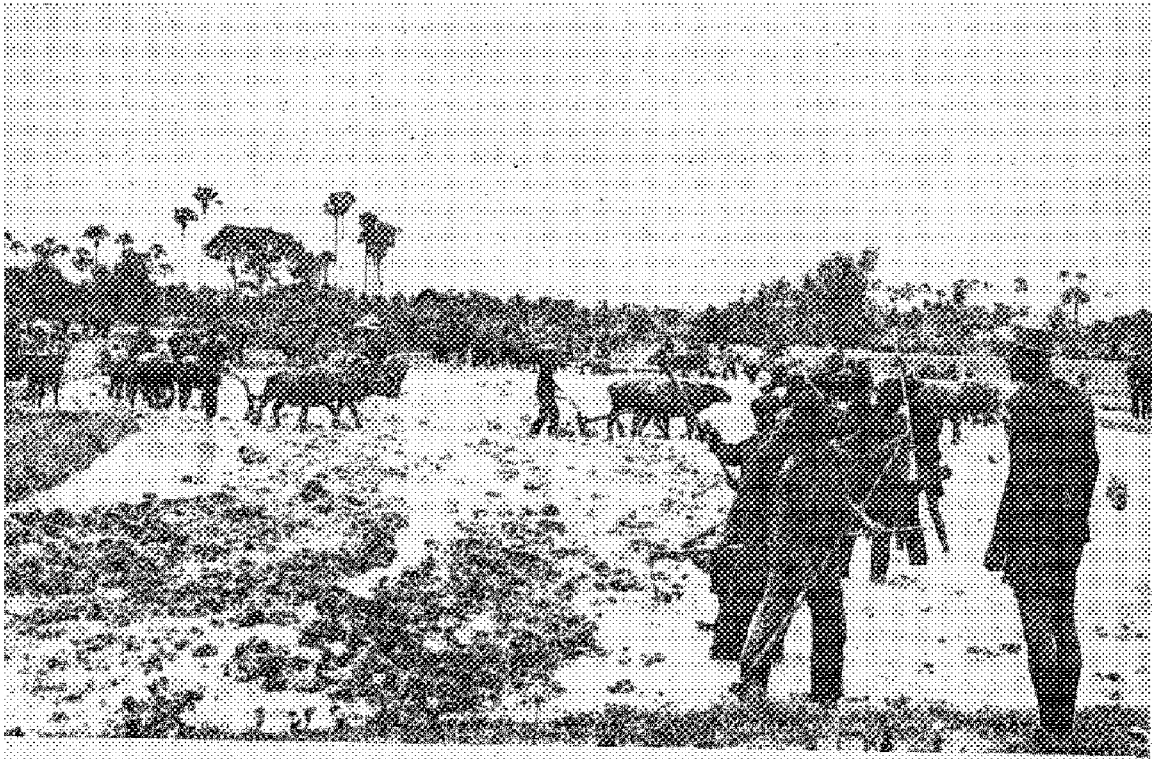


**Female Teams of the Trapeang Thom Subdistrict Cooperative, Trâm Kàk District, Takeo Province, on the offensive transplanting to be in time for the season**

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Therefore, our stance of class struggle was hard and absolute. In the current era of peace and in the future, when there are no physical enemies, whether American imperialists or other imperialists, the feudalists-capitalists on suppression campaigns or overtly, brazenly causing hot wars, and in conditions where material life and spirit are more happy and well-off than during the era of war and keep on rising to one level after another, in conditions when we all live in happiness, we mostly forget the enemy, get careless, are mostly relaxed in terms of organizational discipline in Party line and in the various organizational characteristics of the Party, we mostly take the enemy lightly, and especially, we hardly see the aphysical enemy in such times. Then all these extremely poisonous aphysical enemies that attack our revolutionary stances and overthrow them without us realizing it attack and overthrow us by peaceful means. This danger has occurred before and is occurring now in a number of countries around the world that are

revolutionary only in name, socialist in name, but whose essential reality and stances have all become capitalist.



**Kampuchean youths going down to get involved in unceasing day and night production in a production cooperative. This is a cooperative youth team actively plowing, harrowing, and digging a rice field plot.**

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Seeing this, in order that our revolutionary youth be constantly vigilant, do not be frivolous, do not forget ourselves, do not be pacifist; to the contrary, it is in this era of peace that we the revolutionary youth must be at our highest vigilance in order to strengthen our stance of class struggle to be solid, absolute, and constant.

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We the revolutionary youth used to have an absolute stance of class struggle, used to join with the worker-peasant people in revolutionary struggle and defeated the American imperialists that are the biggest ring-leaders in the world and who have innumerable modern weapons of all kinds, causing them to flee and scattered from Kampuchea in the most humiliating way. Therefore, in the present new phase of

revolution and in the future as well, we the Kampuchean youth will certainly maintain these glorious and supreme traditions forever, and we absolutely strengthen the stance of class struggle in order to achieve socialist revolution in Kampuchea in total success and to advance on to communist revolution in Kampuchea.

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## Revolutionary Sentiments



Revolutionaries, Communists, are people with the highest sentiments, the most loyal and the purest toward their families, toward their parents, spouses and children, as well as toward the entire Kampuchean people. But these sentiments are revolutionary sentiments fused to the fate of the entire nation and people and fused to the entire poor class. Therefore, these are not personal sentiments, narrow, only surrounding one's self.

### Ten years after leaving village of origin

Bat Doeng was a small market town and the first railroad station after leaving Phnom Penh for Battambang. During the war of aggression, the cruel legacy of more than five years of the American imperialists and their servants, Bat Doeng was an extremely hot battlefield all the time. And along with this, Bat Doeng was turned into a pile of ashes, a symbol of the great disaster of the cruel war of aggression.

After the liberation of the entire country on 17 April 1975, the people of Bat Doeng returned to their village of origin. Under the leadership and with all kinds of support both spiritual, material, and political, our brother and sister peasants at Bat Doeng joined in solidarity to establish a production cooperative and fought to sweep clean the signs of war, fought to re-build the district and villages, and fought to increase production in time with the seasons in order to support themselves and contribute to the restoration of the economy, to build and defend the country.

When our brother and sister peasants returned to their village of origin, they saw just piles of ashes, piles of charcoal, and blackened burned-out stumps of pillars. They saw that the trees and crops had been totally destroyed. Our brother and sister peasants were extremely angry and they hold a life-long grudge against the American imperialist bandits and the Lon Nol - Sirimatak - Son Ngoc Thanh - Cheng Heng - In Tam - Long



Boret - Sosthene traitor groups that were their servants. The brothers and sisters determined to turn all that anger and pain into a mighty combat force to re-build their area to be even more beautiful and affluent than before, and they agitated and pushed the production movement to even more mighty, to support themselves, restore the economy, and build the country to rapidly and strongly advance to prosperity and affluence. Immediately after returning to the district and villages, the brothers and sisters allocated forces to go on day-and-night work offensives. Some teams built and allocated houses, some teams swept clean the remnants of the war of aggression and dug up and moved the debris and shrapnel of ammunition large and small and the enemy's debris of war left scattered all over the land and rice fields. Some others brothers and sisters went on offensives putting up paddy dikes in the new style, removing the small ones and putting up large new ones in lines straight as arrows, criss-crossing squares, both in order to hold rain water in the rice fields and also to increase the area of the rice fields to be favorable for the communal plowing and harrowing that uses tens of plows and harrows and at a time. Some other brothers and sisters put up dams in low-lying areas reached by river waters in order to hold back river water in the low-water season from flowing uselessly back into the river. Some other brothers and sisters dug small and medium feeder canals to connect to the rice fields for irrigating the rice fields. The brothers and sisters went on these non-stop day and night offensives as they had in the era of revolutionary war when they fought and smashed the enemy. Therefore, five months after liberation, Bat Doeng, which had been a vast empty area full of devastation in every corner, had been transformed into a new fresh area full of life and lively activity, busy all the time. Many small but beautiful and suitable houses were orderly lined up straight as an arrow. In each village surrounding the houses, bananas, papayas, and various vegetables were seen coming to life and growing. New green

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rice seedlings filled the rice fields. The rice fields and feeder canals and dams newly arranged by the brothers and sisters were filled with water. Therefore, this year, even though there was some delay, even though the region northwest of Phnom Penh has not had much rainfall, our brothers and sister peasants at Bat Doeng went on an offensive and grew rice on all the land in time for the season. Now the rice of the brothers and sisters is blooming very well, making our brother and sister peasants who are the true owners, happy, hopeful, with clearly confident in a bright future of their areas as well as the bright future of the Kampuchean nation in this new era.

One afternoon, after the work in the rice fields and the other work was finished and after everyone had eaten, the members of the Bat Doeng Cooperative gathered together for a lifestyle meeting, as was the cooperative's normal habit. Then a combatant of the Revolutionary Armed Forces of Kampuchea carrying a back pack was seen entering the village. Our comrades watched with both happiness and sadness, as if they were seeing some sad memory. Seeing this, the cooperative chairman rushed from the meeting to shake the hand of and most warmly greet and receive our Revolutionary Army combatant. Since it was already near sunset, the cooperative chairman invited our Revolutionary Army comrade to stay in the village for a while and asked about his

background and his mission where he was going. Then all the people in the cooperative, male and female, young and old, came to meet our comrade. Our comrade began to speak, describing the following to the villagers:

“I have no duties. I came to Bat Doeng to visit my home village after having been away for ten years ...”

Immediately upon hearing these words, our brother and sister peasants, male and female, young and old, were startled and tried to think who the comrade was. Our comrade went on to describe, “My name is Phin: my home village is here at Bat Doeng. My parents Sokh and Yim were peasants at Bat Doeng. I have come to visit my parents, but do not know whether they are alive or they have died,

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because their house and the village was bombed and completely burned. Have my aunts and brothers and sisters who have just come to rebuild this village ever known them or heard their names?”

Then all the older aunts and uncles shouted, “Oh! Nephew Phin?” A chorus of sound exploded among our brother and sister peasants who surrounded the comrade. The flames of two or three torches that were normally lit only when necessary were lit to provide light. When they brought the torches to clearly illuminate the face of our comrade, one thin dark-complexioned grey-haired aunt rushed forward to embrace Comrade Phin, tearing flowing, saying, “My child Phin! My child Phin!” Before the words were out of her mouth, she cried tears of happiness without realizing it. She was excited and she shook with extreme happiness at meeting her beloved son, whom she imagined had died long ago. She could find no words to say to her son because her throat was tight; her heart pounded. Her body became light, as if she was in a dream. She could not take her eyes off her son, and she just kept repeating her words, “My son Phin! My son Phin!” All the other brother and sister peasants who saw these events were greatly excited. They all shed tears without being aware.

Comrade Phin, in the face of these events, was extremely excited and seemed also to be dazed for a moment. Then he began to speak with a smile full of the most profound revolutionary sentiments.

“Oh! All you brothers and sisters and aunts and uncles seem to be our former villagers! Oh! Mother, you have changed much. Ten years have passed; mother is old; I almost do not recognize you!”

Our comrade kept on asking about the welfare of his family and all the people of Bat Doeng Village. Our brothers and sisters and the cooperative chairman described their welfare and the lives and the struggles of our people in Bat Doeng Village

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during the past ten years, informing the comrade on the broad sequence of events. From the sounds of the voice of Aunt Yim, the comrade's mother, the comrade learned about all of his family. The comrade's father had been shot and killed by the enemy in early 1972 when the comrade's family and relatives and all the brother and sister peasants were fleeing into the liberated zone. The comrade's three younger brothers joined to serve the Revolutionary Army, and two of them died on the battlefields at Phnom Baset in 1974. The comrade's two younger sisters had also joined the ranks of the revolution. The first was a combatant in the women's army. The second is now a revolutionary medic said to be serving at P17 hospital in Phnom Penh. So, the comrade's mother was living alone, along with the people of the village in the Bat Doeng Village Cooperative.

The comrade asked his mother, "So Mother is living alone now! How is your daily life?"

Aunt Yim replied to her son with a smiling face full of the highest revolutionary pride.

"My son! Your mother is now living in happiness and dignity and in the highest honor in the status of the mother of revolutionary combatants all of whose beloved sons and daughters were in the service of the revolution and contributed in smashing the enemy, liberating the country, liberating the people, and liberating our poor peasant class. Mother has constantly been spiritually and materially supported by the Organization and the brothers and sisters of the people. Now, having returned to live in our home village with the support of the Organization, Mother and all the people of the village have joined as members of the production cooperative. With the production cooperative, we poor peasants live, live happily in comfort, honor, and dignity with 100 percent guarantees. Mother has no children or grandchildren near her, but the children and grandchildren members of the cooperative are Mother's children. In every task of production, social action, public health, daily living and eating and clothing, the collective in the cooperative sorts out everything. Even though Mother is old and weak in strength, Mother has light tasks in the village and contributes

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with a mother's pride to strengthening and expanding our cooperative. The cooperative cares for Mother in return, appropriately, sufficiently, and as required."

Then Aunt Yim asked about the welfare of her son, questioning about her son's life during the past ten years that they had been separated. Then Aunt Yim recalled a strange story to tell her son, a mysterious one for her up until this day. Aunt said:

"In 1968, the enemy in Phnom Penh took Mother to a special agent location and took me to meet a youth that they had captured in Kampong Cham and whom they had beaten and bruised all over his body and face. Upon arrival, they pointed him out to

Mother told me that the youth was my son. Then they said that if the youth was actually my son, they would release him back to his mother immediately. When Mother entered to meet that youth, even though his face was bruised totally black, Mother looked and clearly saw that he actually was my son. Mother rushed to embrace the pitiful youth and cried and called out, "Child, child!" But the youth pulled Mother's hands away and solemnly denied that he was my son, saying that he had never known me. He said that his parents were dead, and that he was orphaned and alone. Mother drew back, then sat and looked at the youth, with sentiments of great pity; Mother thought that perhaps I had been mistaken. But even if I had not been his mother, I would have been happy to accept that he was my child so that the enemy would release that youth from imprisonment and torture of every kind. Mother begged the youth to agree to respond that he was Mother's son. Mother guaranteed to raise him, but no matter how Mother screamed and pleaded, the youth still solemnly denied that he was Mother's son, saying he had never known Mother. Finally, the youth sat with his back to Mother, not bothering to say another word. At a dead-end for ideas, Mother left the detention room and returned, forcing herself to tell the enemy that the youth was not my son and that Mother had never known him. Then Mother returned home with sadness in her heart, with a strangeness that I could not get out of my mind, an uncertainty.

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Today I still constantly think of this: What was the fate of that youth?"

Comrade Phin listened to his mother's mysterious story with a smile. He jokingly replied to his mother, "And now that you see your son is alive, why are you still worried and suspicious?"

Aunt Yim responded to her son with a sad expression, "Oh. I see my son's face, and I clearly see that you are alive and I am very happy, like I am born again! But when I see my son, I still worry about that poor youth who made revolution like you, who looked like you, and whose attitude and speech were like yours. But now I don't know if he is dead or alive."

Seeing his mother said like that, Comrade Phin led his mother in talking about this and that to make her happy again. Then Comrade Phin summarized the story of his life in the struggle during the past ten years.

### **Sacrificing everything for the Revolution**

"Mother, do you remember back in mid 1966 when I asked you for 200 riels saying I was going to have clothes made to go to Phnom Penh? In fact, I had a revolutionary mission that I had to fulfill: I had to transport secret documents from Phnom Penh to the base area in the countryside in Battambang Province. At the time, I hired a ride to Battambang and hid the secret documents at the bottom of a basket of longan fruit. When I reached Sala Lekh 5, a group of four to ten spy agents and military police stopped the hired vehicle and very strictly searched all the items inside. At the time

they concentrated most on searching youths travelling between provinces, because in that era the people's resistance movement under the leadership and agitation of the Communist Party of Kampuchea was moving with a mighty momentum striking the America imperialists and their servants and the traitors who held power inside the country. The resistance movement of the youth had struck mightily in Phnom Penh during the subsequent three-year period, and later the resistance movement spread to the various other provinces.

Immediately when they began to search the vehicle, the enemy took the cards of the all the passengers and inspected them. And after they checked them, if nothing had happened they would have handed the cards back. But that day, one MP searched and turned over that basket of longan. The secret leaflet under the basket fell out. They were startled and aroused, and picked up the secret pamphlet for examination.

Seeing things were not good, I immediately evaded, not letting the enemy capture me. I stripped off my clothes and stuffed them in a memorial stupa at a nearby temple. I took just the 200 riels that Mother had given me from home and I kept one pair of shorts, then wrapped a scarf around my upper body, disguising myself as a local peasant. Then I walked through the forest heading for Peam Subdistrict, an old base of the revolution, to find a contact to tell the Organization in Phnom Penh. I walked, and one night and one day later when I reached Peam Subdistrict, I found and contacted the revolutionary network as I had intended. At the time, it was the opinion of the Organization that I had been exposed and could not return home and I could not carry out any overt activities north or northwest of Phnom Penh. After from living in secret in a house for one week, the Party decided to have me help with work in the East Zone in Kampong Cham Province instead, because that was far away from the location of exposure and no one there knew me.

Later on, I lived with a peasant family in Memot District, Kampong Cham Province, using the guise of being "the adopted younger brother of the house owner." Both the house owner and our people in the area all knew me just as an orphan without parents or relatives. After making a living at the Suong market, the owner of the house and I became adopted brothers. Making a living at the Suong market became too difficult, so I went to live with my adopted older brother in Memot to help him farm and to make a living pedaling a pedicab, but in fact the house of my older brother was a courier station of the revolution, and I had the mission of being a courier of various letters or documents

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until 1968, when the situation was tense and the majority of our comrades were exposed or under suspicion by the enemy and had to flee to the forests to wage armed struggle. As for me, I had not yet been exposed, and the Party decided to have me stay at the same village and continue my mission acting as a bridge connecting the base areas and the various population centers to the leadership in the forest. At the time, the enemy suppression campaign was strong everywhere, both in the markets and population centers and in rural hardship areas. The enemy carried out a policy of fascism in the old

revolutionary base areas, and captured and killed and smashed to bits, wrecked to bits. At the time, there did not have to be any evidence: they made arrests just on suspicion. The enemy said they were happy to arrest 100 by mistake rather than let one “Khmer Rouge” go free.

I continued my mission as a bridge for the revolution until mid 1968. One day I was pedaling a *reimàk* back from the Memot market to go home to eat when suddenly soldiers ambushed me along the road for no known reason and with no advance sign. They searched my body and found no evidence; they searched the *reimàk* and found nothing. But the enemy still arrested me and took me to their barracks. They accused me of being a “Khmer Rouge” agent supplied food to the “Khmer Rouge” in the forest. I solemnly denied all the enemy charges because I knew for certain that they had only arrested me on suspicion, and furthermore, the enemy had no evidence at all to charge me or to arrest me.

### **In the face of enemy trickery**

Afterwards, the enemy sent me to Kampong Cham Town. There, no matter how the enemy threatened me and tortured me, I still denied it, just as I had at Memot. Out of ideas, not getting anything in their interrogations, not discovering any evidence at all,

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the enemy prepared a request letter and a photograph to be sent to Phnom Penh in preparation to release me. They told me that I would probably be released within one week. Suddenly four days later when I was walking in the prison yard, an agent walked straight up to me with a card which held my photograph and asked:

“Do you recognize this card as yours?”

Glancing at the card, I was startled and knew for certain that it was my card that the enemy had taken at Sala Lekh 5 in 1966. But immediately I saw that the enemy had only suspicions; they had no evidence, and they pressured me to admit that the photograph was mine. Therefore, I immediately denied it, saying I did not recognize it, saying that I was a native of Tonle Bet and had been orphaned since I was a little boy.

The next day, the enemy sent me on to Phnom Penh. Upon arrival at the special agent location in Phnom Penh, the enemy tortured me barbarically for three continuous days and nights, pressuring and forcing me to make me confess that the card was mine. But no matter what, I still denied it all along, like before.

Suddenly, on the fourth day, I saw the enemy bring Mother into my cell. I was startled! With sentiments of love and longing for Mother, I almost rushed forward to hug Mother. But at that instant, I saw the enemy’s ruse. I understand for sure that the enemy was doing this to defeat me and to get certain evidence. If I had recognized Mother, the enemy would have had certain evidence that I actually was a revolutionary. Therefore, I would have been smashed, and my contacts at Memot would all have been smashed. That

would be of great damage to the revolution. Seeing this, I forced myself to not be excited and tremble in front of the eyes of Mother or to any plea by Mother. I solemnly refused to accept that you were my mother, and I refused to talk to you any further.”

At this point, the comrade looked at his mother’s face and joked with her, “I was that poor youth of yours back then.”

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Aunt Yim rushed forward to grab her son’s hand, shedding tears as she had when she faced those events in 1968, saying with excitement and extreme happiness, “Oh my son! My son! You are alive again! Mother never imagined that you were still alive! Mother had no hope of ever seeing your face again! How about the rest of the story?”

Comrade Phin spoke again: “After Mother left my cell, the enemy beat me and re-interrogated me, but I still denied everything, as I had done before. The enemy was defeated and at a dead-end, and not finding any evidence at all, they sent me to Prey Sâr for detention. In late 1969, the enemy released me from Prey Sâr to conduct surveillance and search out the other secret contacts that came to make contact with me.

Immediately after I left Prey Sâr Prison, the Party network in Phnom Penh came to make contact and to send me to work in the base area in the forests of the Northwest, and from that time until now, I have served in our Revolutionary Army and have participated in the constant combat to smash the enemy until our entire beloved Kampuchea and all of us were totally liberated.”

At this point, our people sitting and listening to the story from beginning to end shouted, “The enemy exploited and pressured, mistreated, killed and spilled the blood of many of us peasants and made us live in sorrow and pain separated from our families after fleeing our homes everywhere throughout Kampuchea. We must remember these stories forever, and use them in the future to educate our children to hold a hereditary grudge against the enemy forever. Now, because of the good deeds of the Party and the Kampuchean revolution, our country is at peace again, and our nephews near and far have come back to reunite with family and relatives. We poor peasants have returned to our villages of origin to live and work in happiness, honor and dignity, in the status of true masters of the country, masters of the territory, masters of the villages and their own rice paddies and farms. All of us must resolve to keep on making every sacrifice to defend our country, to defend our present revolutionary state power to be invulnerable and ever stronger forever. Our cooperative resolves to go all out in and offensive to farm rice and get the highest yields in order to participate along the nephews and nieces in the Revolutionary Army and our brother and sister worker-peasants throughout the country in building a new Kampuchea, mighty, happy, affluent, esteemed and glorious.”

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**NEWS**

**REVOLUTIONARY YOUTH**





## **1. The New Revolutionary Worldview of our Kampuchean Youth With Regard to Knowledge**

Back in the old society, a half-colonial half-feudalist society, our Kampuchean youth were under the influence of the credos and propaganda and education of the imperialists, feudalists, and the capitalists that were the exploiting classes

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drinking the blood and gnawing the bones of the poor people and were the extremely corrupt and reactionary classes that poisoned the education of our Kampuchean youth to make them love, make them have respect for silly beliefs, taking black as white, taking bad for good, so that they could easily distort our Kampuchean youth into tools to serve the greedy exploiting classes and their corrupt and hooligan acts. Thus, a large proportion of our Kampuchean youth went astray and became confused and went along with the worldviews of the exploiting classes.

Back in the old society, our Kampuchean youth preferred to study French, drink French alcohol and beer, study wrestling, and fight one another in fascist Japanese styles, Taiwanese puppet styles, in Seoul (South Korean) styles called judo, karate, Tae Kwan Do, etc. They were all proud of this hooligan knowledge.

After the liberation of the whole country, the Party educated our Kampuchean youth to love the nation, to love the territory, to love the people, and agitated for all of them to join in the great movement to increase production in order to defend and build the country rapidly. Our Kampuchean youth all joined the great movement to increase production because of the Party's education and propaganda and indoctrination in terms of worldview and political, ideological and organizational stances. Also, when they joined intimately in the life of the worker-peasant people and began personally involved in doing productive labor, the worldview of our Kampuchean youth rapidly changed. Now, our Kampuchean youth see clearly that the major and the highest knowledge in the world is the knowledge and know-how of increasing production. Anyone who knows how to increase production can then live in honor and dignity. Therefore, our Kampuchean youth concentrate on going all-out to study rice farming, to study plowing and harrowing and transplanting, to study cattle tending, to join in the movement to put up dams, to put up paddy dikes in order to sort out the problems of water to increase production non-stop, day and night. They all have the proper revolutionary pride with regard to the knowledge of increasing production. They all clearly see that

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when they have the knowledge and know-how to increase production, they all have the duty of contributing to defending and building the country along with rectifying and building a new Kampuchean society to prosper and grow in quick leaps forward, giving world-wide honor and glory and prestige to the Kampuchean nation and people.

This is the worldview of Kampuchean youth toward the social knowledge and know-how that they must study.

## **2. The Heroism of the Mobile Production Brigades in the Northwest Zone**

Today many mobile production unit teams have been set up in every sector of the Northwest Zone, especially in Battambang Province. They are the sharp production forces for moving about on offensives to increase production at every location. They have good qualities, but a shortage of labor forces. The members of these mobile units are all youths at full-strength. They organize these mobile units into companies (with 100 members or more) and battalions (with 300 members or more.) These mobile units go around on all types of work offensives to push the movement to increase production to be mighty, fast, and timely. When any location requires, these units go set up camps and go on an offensive working day and night until it is accomplished: only then can the mobile units go somewhere else. These teams have two tasks: one to increase production in their own worksites, and the other to go around helping the various cooperatives increase production.

Originally these mobile units had to fight quickly with independence/mastery to successfully increase production in the rice fields that were their own worksites. Then they withdrew their forces to go help with offensives giving impetus to increasing production in the various cooperatives. But while these units were working their own rice fields, when any of the cooperatives had an urgent requirement, these mobile units arranged for a large part of their forces to go help the cooperatives first.

The tasks of the mobile units go to help the cooperatives are as follows:

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- hacking-up, cleaning off, and breaking out new paddy fields for any cooperative suffering from a shortage of land or having too little land

- helping with plowing, harrowing, and transplanting at any cooperative where the water arrives first and which lacks the strength to conduct an offensive to keep up with the water

- helping to put up dams and build feeder canals to bring water in from streams to the paddy fields in any sector lacking water or in which there is insufficient rainfall

- helping any place where there is sufficient rainfall but which is inexperienced in making new paddy dikes to hack up and dismantle the small paddy fields from the old society and to put up new paddy dikes in a checkerboard pattern in order to catch rainwater and hold it in the paddy fields in order to make full-scale use of rainwater

- helping any cooperative team or sector in which lots of paddy ripens first to complete the harvest in time and prevent ripe paddy from becoming waterlogged or broken and ruined, if the forces of that cooperative are unable to conduct an offensive in time. And so on.

The youths of these mobile production units go on unceasing day and night offensives to fulfill all of the above tasks, overcoming every obstacle, withstanding every difficulty, fatigue, hot, cold, rain, wind, rain and hail, sleeping in rubber plantations in clumps of forest, and so on. However, the brothers and sisters are always happy and revolutionarily optimistic, thinking about doing whatever can be done to accomplish their tasks completely and successfully. This is why wherever these mobile production units go into action, there is nothing which they say cannot be done and there is no problem that they cannot sort out.

Therefore, since the creation of these mobile production units, they have actively and most effectively contributed in providing impetus to the movement to increase production and to sorting out the complex problems that have arisen in the movement to increase production in the Northwest Zone. Furthermore, these mobile production units have the duty to make propaganda, to educate, and to disseminate from one cooperative to another and from one sector to another good new technical experience in increasing production. Also, with their clear and high organization and with correct and meticulous organizational discipline and a military regime of living and working, these mobile production brigades have become models of sharp combat against nature and combat to sort out contradictions and complications inside the production movement, models of withstanding all kinds of difficulties and fatigue who never hesitate or back away, never say one word in complaint. They are models of high self-abnegation, not thinking of their own personal interests or the interests of their units, but doing everything for the common interests of the people of the cooperatives and of the nation to grow and prosper. Therefore, they serve as models for the various cooperatives in thinking broadly about the common interest.

### **3. The Combat Spirit to Conduct Revolutionary Work Of Our Disabled Combatants In Ponhea Krèk District, Kampong Cham Province**

Today in Ponhea Krèk District, Kampong Cham Province,



**This is a group of female combatants weaving hundreds and thousands of scoop-baskets in preparation for going down to put up paddy dikes according to the new method of generalized checkerboards in order to increase rice production to the level of three tons per hectare.**

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there are a number of disabled brother and sister combatants from era of revolutionary war. All these brothers and sisters receive every kind of attentive care from the Party: medicines, housing, clothing, even care in terms of ideology and politics. Despite this, our brothers and sisters do not stay idle. Some brothers and sisters go down to help train and teach reading and writing and mathematics to the nieces and nephews in the villages and the subdistrict base areas. Some brothers and sisters get involved in increasing production along with the other brothers and sisters in the offices or with the people of the cooperatives. Some brothers and sisters go down to get involved in plowing, harrowing, transplanting, and growing other strategic secondary crops like potatoes, bananas, coconuts, and sugar cane inside or outside the offices, leaving no land idle. Some of these brothers and sisters go to tend cattle and horses and to help feed cattle, water buffaloes, and horses, cleaning the corrals and shoveling manure to be placed in fertilizer pits. At the same time, the brothers and sisters strive to raise animals like pigs, chickens, and ducks, to get meat to support their own offices in a high spirit of independence/mastery and self-reliance. Some brothers and sisters slice bamboo or rattan to make baskets and scoop-baskets for use both in both their own offices and also to support the various cooperatives when the brothers and sisters in the cooperatives join hands to put up dams,

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and make fish traps to be placed in vast dam and stream waters to catch fish. Other brothers and sisters that have the techniques help repair the water wheels, plowshares, and harrows, ox carts or horse carts, of the various cooperatives or offices. They help build houses and schools for children or warehouses to store the materials of the Organization, and so on.

In their status as disabled combatants, the brothers and sisters are very happy to have fought to fulfill their revolutionary tasks to increase production along with our peasants and people and our other revolutionary combatants to contribute to defending and rapidly building the country following the direction set by the Party.

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# POETRY

## DO NOT FORGET THE BLOOD GRUDGE OF OUR REVOLUTIONARY ANCESTORS



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|----|--|--|
| 1. | Connected to the mango tree<br>The enemy tied us, two arms' length<br>Child, look at this mango tree<br>Because our blood has flowed | A dead-end stream<br>From the ground<br>Dead and dry<br>Watering it for tens of years                            |
| 2. | Hands in restraints<br>"Hurray for the revolution"<br>Stomachs shot through<br>Mouths saying, Keep-on                                | Mouths shouting out<br>As a routine<br>In constant pain<br>Do not stop, your turn of duty                        |
| 3. | Blood flowing, watering until<br>Flowing into a pool<br>Our ancestors<br>Unceasingly, non-stop,                                      | The big mango tree died<br>Of class feud, grudge<br>Never backed-off, not even one man,<br>They waged revolution |
| 4. | Hung by the legs<br>Swung into the mountain<br>Skin in tatters<br>Body encircled in ropes  | From the <i>kântaol</i> tree<br>Kicked and beaten as well<br>Bones dislocated and broken<br>Arms hanging down    |
| 5. | Blood flowing from the body<br>Watering the <i>kântaol</i> tree<br>Sucking up the red blood<br>The blood not slaking its thirst      | Flowing in torrents<br>Until it shed its bark<br>Soaking in a pool<br>Until the tree died                        |
| 6. | Still breathing<br>Threatening their spirit<br>"Hurray for the<br>The enemy trapped at dead-end                                      | We fought on<br>The enemy's liver shrinks<br>Great people"<br>Frightened, in panic                               |

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| 7.  | The <i>kântaol</i> tree, the mango tree<br>Are dead, but strong<br>Like our ancestors<br>Helping to wave                | Both of them<br>Standing, leaning-over<br>Leaping, diving forward<br>The flag of combat                         |
| 8.  | The enemies of the nation<br>Toppling over without hesitation<br>Dissolving, disappearing<br>We kept alight             | The enemies of the class<br>Shaking and trembling<br>Into bits and pieces, away<br>The flame of class           |
| 9.  | Child, our blood<br>If weighed, is still light<br>Worker-peasants<br>Shed their blood                                   | Flowing like that<br>In many levels and strata<br>Of common class<br>Carpeting the land                         |
| 10. | The <i>kântaol</i> and the mango<br>Child, strive to defend<br>A society of equality<br>Casting the rays                | Burn in anger<br>And re-build anew<br>Ours, in renown<br>Of glory afar  |
| 11. | Stance, combative<br>Keep on sharpening, do not stop<br>Do not think of play<br>Do not forget the blood spilled         | Class, sharp<br>Do not tire<br>Frivolity, comfort<br>During tens of years                                       |
| 12. | The <i>kântaol</i> and the mango<br>Standing, telling all<br>The fresh blood of the revolution<br>Is recorded and fused | Still stand high<br>For you child, to remember that<br>The sacrifice of life<br>In every place, every direction |