

DEMOCRATIC KAMPUCHEA



P O L P O T

Secretary of the Central Committee of the
Communist Party of Kampuchea
Prime Minister of the Government of
Democratic Kampuchea

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T A L K S

WITH THE DELEGATION OF THE

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ASSOCIATION BELGIUM - KAMPUCHEA
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Phnom Penh, August 5, 1978



Department of Press and Information
Ministry of Foreign Affairs
Democratic Kampuchea

PHNOM PENH AUGUST 1978

Ministry of
Democratic Kampuchea

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Department of Press and Information
Ministry of Foreign Affairs
Democratic Kampuchea



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Today, we are very pleased to talk with you and answer your questions by relying on the situation which prevails at present in Kampuchea and is in full development.

- I -

The role of the regular Army,
regional Army and guerilla forces

1- The regular Army play the role of mobile forces to annihilate the enemy forces.

The regional Army ensure the defence inside the provinces.

The guerilla forces ensure the defence in the bases which previously were villages and communes and at present, are cooperatives. The guerilla forces carry out patrols. If they meet the enemy, they immediately attack

them and report to the regional level. If the regional forces can engage the attack, they would do so. If the attack has to be on a large scale, the regular forces would intervene.

2- The recruitment into the Army

The recruitment is made on the basis of revolutionary, political and ideological positions of the fighters as well as their spirit of fighting and their sense of duty in the Army.

The voluntary adhesion of the person concerned is necessary, but in order to be admitted into the army, he has, besides, to prove his dynamism and combativity, for our Army is a revolutionary Army. This army have then to be endowed with a revolutionary spirit and ideology. Once they are in the Army, the fighters

and cadres receive a constant revolutionary, ideological and political education under the leadership of the Party.

3- Does the Army ensure the security?

The task of the Revolutionary Army of Kampuchea is to ensure the national defence. They do not ensure the security, except in certain circumstances when the help of one Army's unit is requested by such and such an organization.

4- Security

Our security is a public security fundamentally ensured by the people, for our policy is to prevent insecurity. It means that the people solve themselves all contradictions, small or big. Regular meetings are organized,

during which criticism and self-criticism are carried out, which allow us to solve all contradictions as they appear progressively and to ensure to the maximum the harmony within the people. Even those who are the most backward can make progress with a patient and constant education.

The Security service in Democratic Kampuchea is reduced to the minimum. There is no repression like in the past. Fundamentally, it is the people who ensure security.

5- Problem of military training within the people

Our people are not submitted to the military training. But we attach importance to inculcate them the revolutionary spirit, the patriotic spirit, the love for the people and to make them assimilate the political line of

our Party so that they actively participate in the national defence and construction. We also attach importance to inculcate them the spirit of solidarity with all the peoples the world over and the hatred towards all aggressors and expansionists. On this basis, the people are endowed with an ardent patriotism. That is the fundamental factor to ensure national defence and internal security.

- II -

**Problems of culture,
sports and leisures**

1. Culture

The culture of Democratic Kampuchea is a new one: a national and progressist culture based on national tradition.

From the national traditions we keep only what is progressist and useful to our revolution. We eliminate all what is reactionary and retrograde. Besides, basing on this national and progressist character, we create a new culture which at the same time as it serves a new, sound, pleasant life and the national construction, contributes to the political and ideological education of the people and to the strengthening of their revolutionary positions, their patriotism and their attachment to the independence, national sovereignty and territorial integrity.

The national patrimonies which have been saved from the enemy's destructions and plunderings during the war are preserved and we have progressively organized useful researches for our revolutionary movement. It is the same for all foreign progressist books saved from the war. The foreign cultures, so long as they are progressist, are also useful for us.

2- Leisures

We have progressively organized leisures in conformity with situation of our country. At present, leisures are still limited for we are in a situation of post-war period and we have to strive to increase production in order to improve the people's living conditions. However that may be, since 1975 we have progressively organized and developed leisures, such as listening to the music and songs on the radio, artistic groups of amateurs organized in various basic units, film-shows in according to the possibilities. Besides, visits are organized in near or remote regions following the possibilities of each basic unit. These visits are excursions, exchanges of experiences and study tours and they have a deep political significance, for they let our workers

and peasants see a wider and wider horizon and know better and better their motherland and its progress in all fields: agriculture, industry, culture, etc.

3- Sports-

We have progressively organized sport activities. All units in the Army practice physical culture. The children and young people do the same by devoting themselves to production works, by sweeping house and yard, watering vegetables early in the morning before going to work.

4- Art

We have radio, cinema and artistic groups

of amateurs organized in the basic units, in Phnom Penh as well as in the countryside and in the cooperatives. We continue to develop these activities. Like we have preserved our national patrimony, Angkor Vat, we have preserved the good traditions which are useful to the new life of our people.

Justice

In Democratic Kampuchea, it is not the court, as in the former regime, which solves the contradictions among the people. It is the people who solve all the problems, in the factories as well as in the cooperatives. The high authorities at the district or regional level intervene only from 5 to 10 per cent of the cases.

The enemies of the people's power are sentenced by the people. In all cooperatives and factories; regular meetings are organized during which criticism and self-criticism are carried out. The qualities and shortcomings of each one are known to everybody. It is in this way that the education of the people is carried out, education which allows us to enlighten everyone and then to prevent any opposition. Nevertheless, if opponents appear, they would be completely isolated from the people's masses.

The counter-revolutionary elements, who refuse to correct themselves in spite of successive explanations, criticism and self-criticism are judged by the people. The court intervenes only in order to ratify the people's judgement.

We have no prison, and we do not even use that word. As for the bad elements, we send them to work in production.

1- For the ordinary cases, they are sent to carry out production work among the people.

2- For the cases of dangerous and inveterate recidivists, they are dispatched to work in the worksites and in the especially organized farms to allow them to reeducate themselves.

Wedding

The young men and young girls get married at their will. After the wedding, if there is any problem in getting on happily together, the collectivity helps the married couple to solve it amicably. But if the couple could not live together anymore, they could freely

get a divorce. The court has not to intervene. Today, in general, divorce is quite seldom, for everybody has already reached to a high level of political consciousness. Each family carries out a secured life, in a sound and pure society. In general, there could not then have any unsolvable contradiction inside the family.

The people's living conditions

95 per cent of the population enjoy much better living conditions than in the former regime. Previously, these people had neither land nor job. Constantly driven back to starvation and always being exposed to diseases, they had to sell their sons and daughters and even their wives. For them, life was hard and was not secured. They were submitted to oppres-

sion and exploitation. They worked as slaves and did not even receive the fair counter-part of their work.

At present, they are masters and enjoy all the fruits of their work. They work as they have done previously or less painfully. But their standard of living is much better and more secured than before. Their family's life has been notably improved.

There are only 5 per cent of the population who work harder than before, for in the former society, these latter did not work at all or very little. But now, they are conscious that in order to live they have to work and that they have to work in order to contribute to the defence, the national construction and the raising of the people's standard of living.

Therefore, the living conditions of the

people on the whole have been better secured and are progressively improving in all fields. And the people further enjoy happiness in the society, in the family and individually with the progress achieved by the country in all fields.

- VI -

Assembly of the People's
Representatives of Kampuchea

The Assembly of the People's Representatives of Kampuchea includes members and non-members of the Party. 60 per cent are members of the Party.

- VII -

Freedoms of the people

In Democratic Kampuchea, we carry out de-

mocratic centralism among the people in all problems.

By virtue of this principle, everybody has the right to put forward his opinions, favorable or not favorable, for or against, in all meetings, on all questions. It is only when everybody has expressed all his opinions that the collectivity would adopt a decision. Later, if someone has some problems to bring up against the previous decision or some suggestions in order to improve it, we discuss it again democratically at the meeting. And the collectivity decides it.

On that is based our democratic centralism.

- VIII -

Religion

In Kampuchea, buddhism is linked to the

peasantry. The overwhelming majority of monks came from the peasant circles. The peasants have participated in the revolution and acquired a deep revolutionary consciousness. Particularly during the national liberation war, the revolutionary movement was very powerful. The peasants have very actively participated in it, on the one hand by sending their children to fight at the front, on the other hand, by developing production in the rear. It was this revolutionary peasantry who had driven the monks to join the revolution. Numerous are the monks who have so unfrocked themselves. Especially during 1973-1974, the number of monks have been greatly reduced. Now, it has still been further reduced. It remains only a small number of believers, including mainly old aged people. The problem of religion has thus been solved by itself in Kampuchea.

As for pagodas, they have been destroyed by the enemies. At present, we preserve those which are still in good condition.

The former civil servants of the Lon Nol regime

At present, they live and work like everybody in the cooperatives. It is the same for the national capitalists. Some work in the State services and departments, but most of them are in the cooperatives.

Concerning those who come back from abroad

Those who come back from abroad work whether in the cooperatives or at the worksites or in the State services and departments. Most of them participate in the production work with the people's masses, so that they could be aware of that the people's masses constitute an inexhaustible source of knowledges and

that they could strengthen their confidence in their own people and nation. They could ever since then participate in national construction following the position of independence, sovereignty and self-reliance in accordance with the concrete conditions of the country, by bringing about their knowledges in contribution to the rich experiences of the people's masses. Otherwise, they can neither display their initiative nor their creativeness.

Now, a great majority of them have already succeeded in strengthening their confidence in the people and usefully bring about their contribution to the task of national construction.

- XI -

Concerning the Kampuchea's nationals
living abroad

Those who wish to come back to the coun-

try could do so at any moment, without taking into account the country where they live, provided that this return is made following the rules and laws in force.

Among those who left the country before the liberation or right just after the liberation, some were indeed enemy's agents, but the others were victims of lying propagandas of the latter. It is normal that those who have been duped want to come back home. If they decide to do so, we are glad to welcome them back. Some of them have already done so. Besides, a great number of our nationals living abroad are patriots and firmly defend Democratic Kampuchea against the slanderous and disparaging campaigns of the imperialists, expansionists, reactionaries and traitors.

As for the traitors and enemy's agents,

they are just a small handful. They have betrayed when they were in the country and they continue now to betray from abroad. This is nothing out of the ordinary. It is so in every country in the world.

As far as we have been aware of, for Democratic Kampuchea, the problem is much lesser than for some other countries.

- XII -

Concerning foreign husbands and wives

We respect the will of the concerned people. They are free to join back their husbands or wives in Kampuchea. As for their children, they are also free to take up the nationality of their choice. All this would only depend on them. We do not carry out discrimination.

We have noticed that, because of the war, some could not support to live in Kampuchea and went to live abroad. At present, our country has been liberated, but it is still in a situation of post-war period, a war of the most devastating ones. We have to do all our efforts to increase production and to provide for our needs.

In this situation, some have come back to Kampuchea.

- XIII -

Telecommunications

We have proceeded by stages in accordance with our possibilities. We have established connections with China and, through China, we can get into communication with the other

parts of the world.

We have just established direct connections with Singapore. We will progressively establish connections with other countries.

As for the Kampuchea's nationals living abroad and having received no news from their families or their friends staying in the country, they can send their letters through our Embassy in Peking.

- XIV -

Cities

The population come back progressively in the cities in accordance with the development of the industry.

- XV -

Concerning drug addicts,
prostitutes and their children

We give them the possibility to live, and to educate themselves among the people. Like the whole people, they enjoy political education. Most of them have become ordinary people. Their children live also among the people like everybody.

- XVI -

Concerning coups d'état

Since the liberation, the US imperialists have successively fomented coups d'état but they failed.

The most serious attempts at coups d'état have been fomented by Vietnam and their sup-

porters, for their objective is to swallow Kampuchea. In order to realize this objective, on the one hand, they have tried to persuade and dupe us and, after having failed in their attempts, they have decided to attack us from outside. On the other hand, they have striven to achieve their coups d'état by attempting to assassinate the leaders of Kampuchea by their agents. Since 1976, they have systematically carried out these attempts at coups d'état but everytime they have failed.

- XVII -

The position of Democratic Kampuchea
with regard to the United Nations

Democratic Kampuchea considers that from the theoretical point of view, the United Nations Charter is correct. But in practice, the imperialists and expansionists have distorted

the spirit of this Charter for their interests and in order to cover up their aggressive schemes and their interferences against the other countries and peoples, especially against the poor countries and peoples.

In Democratic Kampuchea, the people enjoy the fundamental public and political rights as well as the economic, social and cultural rights. Their right to live in all fields has been ensured: their right to work on the lands, in the factories or in other sectors of activities has been secured, foodstuffs, clothes, medicines, medical cares, housings and studyings have also been secured.

- XVIII -

Public Health

The Communist Party of Kampuchea and the

Government of Democratic Kampuchea have as objective to have a population of 15 to 20 millions inhabitants from now within 10 to 15 years. For this purpose, we have a policy aiming at preserving and improving the forces of our people. In other words, we have a policy of prevention and protection against the industrial injuries. In fact, we have not yet got anything that could expose our workers to great dangers, such as big scaffoldings, iron and steel factories or mines.

In a parallel direction, we take care of improving the health of our people as well as that of our workers.

- 1- Enough quantity of food is ensured.
- 2- It is the same for medicines.
- 3- Our workers are not submitted to working rhythms set by the electronic equipments, like

the workers in the capitalist countries.

They have breaks in the morning as well as in the afternoon. Besides, in the factories they have space, ventilation and natural lighting which ensure relaxed working conditions.

In the countryside, when the weather is hot, the breaks are more often. On the other hand, we turn to account the fresh hours to work and we take break when it is too hot.

Furthermore, our workers enjoy another favorable condition: they live in a sound society. Safe from all debauchery and venereal diseases, their health has been rapidly improved.

Economical problem

The reasons of doing away with money
and the future prospects

The abolition of money was linked at its origin to urgent needs of our national liberation war.

In 1970 - 1971, we had already liberated 75 to 80 per cent of our territory. We held the political and military power. But the economical power slipped away from us. It was in the hands of the landowners and the capitalists. Besides, the Lon Nol's money still continued to be legal tender in our liberated area. Thanks to the Lon Nol's underrated money, the landowners and the capitalists monopolized all the rice production in order to sell it back to the enemy, thus depriving our people and

Army of foodstuffs. This had greatly hurt the national liberation war. In these conditions, it was not possible for us to win. In order to win, we had to ensure the control of the rice production. Our only resort was then to generalize the cooperatives of agricultural production which already started to set up themselves in many places of our liberated area. This is what we have done since mid-1973.

With the generalization of the cooperatives of agricultural production, the peasants as well as the revolutionary power have become masters of all the rice production. The people's living conditions could be better ensured as well as the supply for the Army. At the same time, the policy of cutting off all food supply to the enemy became more effective. The State was in a position to secure the monopoly of the principal strategical products, such as rice, salt, material and motor-fuel.

In our liberated area, the role of money had rapidly reduced. In 1974, it reduced by 80 per cent. Just before the liberation, money has completely stopped to be legal tender. This practice led us to do away with the use of money up to now.

What will be the situation in the future?

That would only depend on our people. If the people judge it is necessary to go back and use money, we shall do so. But up to now, our people have not yet seen the necessity of going back to the use of money.

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