



CHANGING THE WORLD THROUGH DIALECTICAL MATERIALISM, Part III  
THE PARTICULARITY OF CONTRADICTION

To understand the dynamics of the Sino-Soviet conflict it is necessary to study the theoretical foundation laid by Mao Tse-tung's elucidation of the doctrine of the Particularity of Contradiction. This is the device used by Mao Tse-tung and sundry dialecticians to resolve the dilemma that results from their assumption that, "There is nothing in the world except matter in motion," and their observation that the world is filled with an infinite variety of things. Mao states:

"Any form of motion contains within itself its own particular contradiction. This particular contradiction constitutes the particular quality which distinguishes one thing from all others. This is the internal cause or, as it may be called, the basis of the thousand and one ways in which things are different from one another." (On Contradiction, pages 16 and 17)

The doctrine of the particularity of contradiction could also be called the doctrine of the multiplicity of contradiction. Contradictions or conflicts are subdivided so that they have multiple manifestations. Just as when white light passes through a prism it becomes a spectrum of different colored lights so the great contradiction between the proletariat and the bourgeoisie known as the class struggle is refracted by the prevailing conditions of society into a host of subsidiary conflicts.

The Principal Contradiction

Any given situation contains a host of conflicts, but one conflict is always more important than the others. This is a cardinal principle in the thought of Mao Tse-tung who writes:

"Thus if in any process a number of contradictions exist, only one of them is the principal contradiction playing the leading and decisive role while the rest occupy a secondary or subordinate position. So in studying any process--if it is a complicated process in which more than two contradictions exist--we must do our utmost to discover its principal contradiction. Once the principal contradiction is grasped, any problem can be readily solved.

"We cannot treat all the contradictions in a process as being equal, but must distinguish between the principal and the secondary contradictions, and pay particular attention to grasping the principal one." (On Contradiction, page 40)

The Transformation of Contradiction

Everything is changing and this applies to contradictions themselves. Even conflicts never remain the same. Friends become enemies, and enemies become friends. Mao Tse-tung states:

"The unity or identity of the contradictory aspects in objective things is never a dead,

rigid, but a living, fluid, temporary, relative matter, conditioned by circumstances; all contradictory aspects transform themselves, under certain conditions, into their opposites." (On Contradiction, page 53)

The process by which new enemies appear on the horizon and the conflict with them becomes the principal contradiction while former conflicts become subsidiary, is discussed by Mao in these words:

"The basic contradiction in the process of development of a thing, and the quality of the process determined by this basic contradiction, will not disappear until the process is completed; but the conditions of each stage in the long process of development of a thing often differ from those of another stage. This is because, although the nature of the basic contradiction in the development of a thing or in the quality of the process has not changed, yet at the various stages in the long process of development the basic contradiction assumes an increasingly intensified form. Besides, among the numerous big and small contradictions determined or influenced by the basic contradiction, some become intensified, some are temporarily or partially solved or mitigated, and some emerge anew; consequently the process reveals itself as consisting of different stages. If people do not pay attention to the stages in the process of development of a thing, they cannot properly deal with its contradictions." (On Contradiction, pages 26 and 27)

### The Sino-Soviet Conflict

A grasp of these dialectical principles is essential to a correct interpretation of the Chinese Communist attitudes towards the Soviet Union and the United States. For many years after their conquest of power, the Chinese Communists regarded the conflict with the United States as the principal contradiction while they regarded the Soviet Union as a fraternal socialist state. However, during the late fifties and early sixties, they became convinced that, after the death of Stalin, individuals and attitudes prevailed within the Soviet Union which transformed the contradiction within the Soviet Union into its opposite; they transformed the Soviet Union from a socialist into a capitalist state. This gave rise to conflict between Communist China and the Soviet Union.

Originally the contradiction between the Soviet Union and Communist China was regarded as secondary while that between the United States and China remained primary. However, the military and economic power of the Soviet Union continued to grow while the power of the United States began to decline relative to that of the Soviet Union. More importantly, in the eyes of the Chinese Communist rulers, the will to expand and dominate other countries became stronger in the Soviet Union than in the United States. Consequently, the conflict between the Soviet Union and Communist China became the principal contradiction while that with the United States assumed a subordinate position.

Mao Tse-tung teaches that once the principal contradiction is identified, energies must be concentrated upon the fight against the antagonist of the principal contradiction. Minor conflicts must be temporarily put to one side while the major opponent is combatted. Once he is defeated, it will be relatively easy to defeat the opponents of the minor conflicts. Thus, major Chinese attention was focused upon the conflict with the Soviet Union.

In the conflict with the major antagonist, Mao enunciated two tactics that should be followed: 1) Unite all who can be united; 2) The enemy of my enemy is my friend. These two principles direct the foreign policy of the Chinese Communists.

### The Enemy of My Enemy is My Friend

Judged superficially, the foreign policy of the Chinese Communists appears inconsistent with communism. The Chinese Communists are the major supporters of the Pinochet military regime in Chile. This regime overthrew the rule of President Allende and his socialist-communist supporters. Here is the self-proclaimed leading communist regime in the world supporting the enemies of the communists. It does not seem to make sense.

From Mao Tse-tung's point of view, this is consistent communist conduct. The Allende regime in Chile was friendly towards the Soviet Union. Its continuation in office could have increased the military power of the Soviet Union. It is quite conceivable that Soviet naval bases could have been established in Chile. The forces which overthrew Allende therefore weakened the power of the Soviet Union and merit Chinese Communist support in accordance with the principle, "The enemy of my enemy is my friend."

Applying this same principle, the Chinese Communists are fervent supporters of NATO and advocate a continued United States military presence in the Far East. They also trained the military forces of the FNLA in Angola and aided them in the battle against the communist-led MPLA.

There is a dialectical consistency in the apparent inconsistency of Chinese Communist foreign policy.

### Unite All Who can be United

Applying the principle of uniting all who can be united against the increasing power of the Soviet Union, the Chinese Communists set out to forge a defacto alliance with the United States. This led to the invitation President Nixon received to visit Communist China and to the emergence of the new era of cooperation between the United States of America and the Peoples Republic of China. Minor contradictions such as the U.S.A.'s continuing recognition of the Republic of China on Taiwan were temporarily put to one side in accordance with Mao's formula. He obtained the support of the United States for his plan to prevent a preemptive strike by the forces of the Soviet Union against China's atomic and thermonuclear facilities.

### The Recent Invitation to ex-President Nixon to Visit Communist China

Why would the Chinese Communists invite President Nixon to revisit Communist China after he had resigned from the presidency of the United States in disgrace? This invitation must fit into their policy to unite those who can be united against the growing strength of the Soviet Union. Many Americans thought it would achieve the reverse of this. They believed that the invitation to the disgraced ex-president would offend a majority of the American people and turn them against the Chinese Communists. This is not the way the Chinese Communists view the situation from their dialectical vantage point.

The Chinese Communists believe that the overriding conflict in the world is between the proletariat and the bourgeoisie. They believe that in Communist China the proletariat rules while in the United States the bourgeoisie reigns supreme. They also believe that the majority of the people of the United States, being proletarians, are sympathetic to the Chinese Communists.

However, the American people are under the rule of the bourgeoisie who are concerned with securing maximum profits from the rest of the world. They are compelled to face the reality of increasing

communist power in many areas. This has caused a split within the bourgeoisie dividing it into two groups--the progressive and the reactionary bourgeoisie. The progressive bourgeoisie favors improved relations with Communist China while the reactionary bourgeoisie wishes to conciliate and trade with the Soviet Union.

The Chinese Communists interpret the visit of President Nixon to Communist China and the establishment of new relations as the temporary triumph of the progressive bourgeoisie. This naturally stimulated the anger and antagonism of the reactionary bourgeoisie who rallied their forces within the United States and waged a successful campaign to disgrace and destroy President Nixon and his policy. In what other way could the Chinese Communists interpret the campaign against President Nixon associated with the Watergate affair? To them it would be quite obvious that the alleged Watergate crimes were so minor that they could not account for the massive punitive campaign. A list of enemies who suffered no ill consequences from their classification would stir them to proletarian mirth. The inability of the executive to utilize the internal revenue service, the FBI, and the CIA would appear to be a dereliction of power. They would consider misinforming the American public typical bourgeois conduct characteristic of every past government. Nowhere in the whole panorama could they discern any objective reason for the overthrow of the president and this would confirm their conviction that it was the work of the reactionary bourgeoisie.

Therefore, to them, President Nixon continued to represent the majority of the American people. In his friendly attitude toward the Chinese Communists; he represented the United States proletariat and the progressive bourgeoisie. Therefore, the invitation to him would promote unity with a majority of the American people and create a favorable climate for the continuing conflict with the Soviet Union.

### The Identification of the Enemy

Who decides what the principal contradiction is at any given time? This is the function of the "mind" of the Proletariat, the Communist Party. In theory, a consensus is reached after conscientious study of all the issues by all the members of the party. In practice, the principal contradiction is selected by the leader or by a small committee that comprises the leadership. The party membership is then informed through the press and other means of communication who their principal enemy is, and meetings are called where the communists are instructed concerning correct attitudes and actions. Discussion is directed to deepening understanding of the reasons why the indicated enemy is the principal one and why the prescribed actions are necessary.

This gives final power to the individual or small group which controls the Communist Party. The importance of the leaders cannot be exaggerated as they have the power to arbitrarily select any country in the world as the principal enemy and to mobilize all national forces for the conflict.

### The Future

The dialectic emphasizes the changing nature of reality. When external circumstances change, policies must change. Alliances are temporary. While courting the cooperation and friendship of the United States, the Chinese Communists do not lose sight of their duty to destroy capitalism everywhere in the future. While uniting world forces against the Soviet Union, they are concentrating upon building their own military and economic power. They have made great progress in the development of thermonuclear weapons and the missiles to deliver them. Their army is the largest in the world, and they are making prodigious efforts to expand their navy and air force. Their purchase of 25 percent of the free world's aluminum production in 1975 is ominous.

Above all, they are concentrating on developing the martial spirit of the Chinese people by giving military training in the kindergarten and continuing it through childhood, adolescence, and adulthood. They look forward to the day when a mighty army, equipped with the most modern weapons and inspired with the thought and spirit of Mao Tse-tung, advances behind the slogan "the future is ours."

### ROCKEFELLER VISITS AUSTRALIA

Vice-President Rockefeller recently visited Australia. The following editorial taken from the Australian News Weekly, April 7, 1976, reveals the concern pro-American anticommunists feel about the current attitudes and policies of the U.S.A.

THE visit of the American Vice-President, Mr. Nelson Rockefeller, has come and gone with the anticipated outbreak of nasty violence (see second editorial).

Mr. Rockefeller is not one of this newspaper's favorite Americans.

The fraudulent policy of *detente*, which has prevailed in the Kissinger era, cannot be dissociated from the financial pressure brought on the US government by great American banking institutions, including the Rockefeller controlled Chase Manhattan Bank.

They have supported *detente*, regardless of security risks, to expand profitable trade with the Soviet.

Mr. Rockefeller's "gift" of \$50,000 to Dr. Kissinger — to demonstrate the personal regard in which he held the man who later became Secretary of State — did not add to the general health of the American political system.

#### **The US alliance**

The ceremonial aspects of

the visit placed a desirable emphasis on the overwhelming wish of the Australian people for close association with the United States — a policy with which this paper has always been associated.

Yet, once again, the rhetoric which covered the visit may do a signal disservice to the cause of Australian security.

For all of the speeches by the Australian Prime Minister — witnessing to Australia's twofold desire to be associated with the United States and to see a revival of American power and influence in the world — just cannot make those things happen.

"Wishing", as President Lyndon Johnson pointed out in one of his more significant Australian speeches, "won't necessarily make it so".

We are damned fools if we overlook the fact that, however much we want the United States to recover its nerve and to be faithful to its allies, we can do nothing about it.

As to fidelity, the record

in South Vietnam, Israel and Angola is only too clear and too recent.

Most recently in Angola, there can be little doubt that the United States, however unofficially, gave the South Africans the "nod" to try to save the *Unita* forces; and then, when the Soviet made the game too tough, it left the South Africans hanging at the end of a noose.

That sort of thing can happen to the ally of any one of the Great Powers, not excluding Australia.

As to the recovery of American nerve, we have it on the word of American author James Michener that this is under way.

What his evidence is only the Almighty would know.

#### **No cause for confidence**

There is no visible evidence.

The publication of the new book on the last days of the Nixon government, *The Final Days*, by the great Watergate pundits, Woodward and Bernstein, indicates to us that the

problem is always what it was.

While the peculiar United States law of libel quite literally means that any journalist, trying to make a million dollars, can publish the foulest imputations concerning any public official without legal liability, it is difficult to see how the American people can recover confidence in their rulers.

These are no better, but almost certainly no worse, than most men in public life.

These mind-bending "exposures", without regard to truth either in detail or in perspective, are so profitable that their continuation is certain.

Under these circumstances, how can the American people recover sufficient confidence in their leaders ever to permit them to conduct the nation's defence and foreign policy?

If Mr. Michener is satisfied that things are getting better, good luck to him.

We see no evidence to justify his optimism.

### WASHINGTON D.C. BICENTENNIAL ANTISUBVERSIVE SEMINAR

The Washington D.C. Bicentennial Antisubversive Seminar will be held in the Hotel Ambassador, 1412 "K" Street, N.W., Washington, D.C., Friday, Saturday, and Sunday, July 2, 3, and 4.

The faculty includes Dr. Walter Judd, Herbert Philbrick, M. Stanton Evans, Dr. Joseph Dunner, Dr. Charles Rice, Reed Irvine and Dr. Fred Schwarz.

Full scholarships to cover free tuition and minimal expenses of accommodation and meals, valued at \$55, will be granted to students, teachers, clergy and police officers.

Tuition scholarships will be granted on request.

For further information concerning the seminar or for a free copy of this newsletter, write to:

CHRISTIAN ANTI-COMMUNISM CRUSADE, Post Office Box 890, Long Beach, California 90801

Dr. Fred Schwarz, Editor

## COMMUNIST CLASSICIDE IN CAMBODIA

This report of conditions in Cambodia following the communist conquest of that country was written by Mao Chhay and published in the *LEBANON EXPRESS*, Lebanon, Oregon.

Mao Chhay was a prosecuting judge for the Cambodian Government and held the rank of full colonel. When Cambodia fell to the communists, he and two children escaped to Thailand. He lost his wife, his oldest son, and two older daughters. He lived in a refugee camp in Thailand for five months before coming to the U.S.A.

He and his daughters are presently living in Lebanon, Oregon where they are sponsored by the Mennonite Church. He works at the Lebanon Community Hospital and his daughters attend Queen Anne School.

Terrible as the treatment of the Cambodian people by the communists is, it is quite consistent with the communist doctrine of the liquidation of the bourgeoisie as an essential step in the creation of "communist man".

This report gives a preview of what could happen in the U.S.A. should the communists conquer here:

## Cambodian refugee tells tragedy

The bamboo curtain dropped on the borders of Cambodia after five long years of cruel war, and Communist reprisals were started with ferocity unknown in world history. Although the account here is mainly of the tragedy at Phnom Penh, a similar tragedy occurred in every major town in Cambodia. These tragedies have not actually ceased but have moved from the cities and towns to the countryside where the nation writhes in agony. The actions taken against the non-Communist people were planned and ordered by the High Committee of the Khmer Communist Party. The many evil acts perpetrated by the Communists were not only taken against the civil servants and the military men who fought against the Communists but also against people who did nothing but flee from the Communist zones to seek shelter in government controlled areas. To terrorize the townspeople, the Communist Khmer, directed by the North Vietnamese advisors, burned many business buildings and homes throughout Phnom Penh. A special team of women had been trained for this terrorism, and they performed their duties with more cruelty than men.

**THURSDAY:** The people are forced to leave Phnom Penh.

### *People forced to leave*

By use of loudspeakers, mounted on military vehicles driven through the city streets, the Communists ordered the inhabitants of Phnom Penh to leave the city without delay to avoid American

retaliation bombings from aircraft based in Thailand. The people were at first told that they would have to go at least 25 kilometers (15 miles) from the city, but the Communists forced the survivors of the exodus to go as far as 100 kilometers (60 miles)

Some of the civil servants and other educated people refused to leave the city, and many families took shelter in their homes or in well-constructed city buildings, preferring to die from American bombs than to die from starvation in the countryside. Teen-age Communist soldiers seized male members of the families that had taken shelter within the city, dragged them from their shelters, and executed them in the presence of their families. The bodies of the slain people were left lying on the ground where they fell.

The tears of the beautiful girls, the cries of the ladies, the weeping of the boys, and the supplications of the old women did not soften the hearts of the Khmer Rouge soldiers. The families of the victims abandoned their homes taking nothing with them but the clothes they wore because they knew that they would also be slaughtered unless they left immediately.

Sick people were forced at gun point to leave the overcrowded hospitals. The Buddhist monks, young and old, were forced to undress, to discard their clothes, and to join the other people leaving the city. Fortunately, the monks were not completely naked as Buddhist believers gave them trousers to wear.

### *The exodus*

The entire population of the city, approximately two million pitiful people, were expelled from Phnom Penh and forced to walk away from the city along the four main exit roads. The people were from all walks of life and of all ages; some were healthy and strong; others were sick and weak. Fear and sorrow accompanied each person as he journeyed along the road to an unknown fate.

The Communist soldiers forced the people to travel day and night. Although there was no artificial lighting, the stars lit the way of the victims at night and made it possible for the Communists stationed along the roadway to guard against escape. One hundred thousand people died from thirst, exhaustion, sickness, and grief and despair. There was no potable water, and many people had no food. Swarms of mosquitos and other insects tormented them continually.

Mothers, exhausted from the long march, abandoned their babies. Sick men lay on each side of the roadways. Small boys and girls lost their parents and wandered along the roads crying and eating the leaves from bushes to assuage their hunger. The old men cried like children and prayed for Buddha's help. Grandparents were too old to continue the journey, and their sons tried to help them, but Khmer Rouge soldiers, standing at each side of the roads with their forefingers on the triggers of their guns, prevented them from helping. The Communists said that those too weak to walk by themselves had to be abandoned. Women gave birth to babies in the coun-

## Communist Classicide in Cambodia (Cont'd.)

tryside under the trees with no medical attention and often without family members or friends present.

The Khmer Communist soldiers took everything of value that the people in the enforced exodus wore or carried. They took gold, jewelry, watches, pencils, pens, and legal papers. The people were allowed to keep only the clothes that they wore and enough food to sustain them for a few days. The Communist soldiers said proudly that the booty belonged to the victors who had fought for years and who had lost many friends in the war. Any Khmer Communist soldier who carried a gun had been given the authority by his superiors to be judge, jury and executioner of any non-Communist. The Khmer Communists robbed and massacred the other Khmer people. The crimes make a Cambodian ashamed to be seen by the world as a member of the Cambodian Race.

Corpses of wealthy and educated people were displayed along the roadways. The corpse of General Thapana Ngin, the former National Defense Minister, lay on its back at one side of Phnom Penh's southern exit road. Each person, in the hopeless stream of humanity, was filled with great fright as he looked at that grisly sight. It was vividly evident that jungle law prevailed in Cambodia.

### *Soldiers are murdered*

Way stations, where travelers had been able to stay overnight, were located along the roads at intervals of about three to six miles. These buildings, located at crossroads where travelers had been able to make maximum use of them, were approximately 30 feet wide by 45 feet long. The Communists used these buildings as prisons until their victims could be murdered at remote places.

On each Phnom Penh exit road a group of Communist soldiers were stationed approximately five miles out of the city at a crossroad where one of the way stations was located, and bodies of dead Government military men lay near the groups of Communist soldiers. Of course, the sight of the dead soldiers frightened the people who were being forced along the road. Orders were barked over loudspeakers for all civilians to move to one side of the road and all Lon Nol (Government) soldiers to move to the other side of the road. The speaker called attention to the dead soldiers and said that they had been killed because they had tried to escape. He then stated that military personnel had nothing to fear if they followed orders. All military personnel who were wearing civilian clothes were ordered to join the uniformed military personnel. They were told that if they did not join the others, they would be

executed as soon as their true identities were established. Most of the non-Communist soldiers quickly moved to the

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side of the road as ordered by the Communist soldiers, but a few of the soldiers in civilian clothes decided to continue to hide their identities and stayed with the civilians.

The Communist soldiers imprisoned the non-Communist military personnel in the way station and held them there until they could haul them by truck to remote areas of the forest and execute them. When the military prisoners realized that they were being held for only a short time and then were to be executed, abject terror spread through the group.

The Communist soldiers hauled the prisoners to execution areas where most of the prisoners were killed by blows to the backs of their necks with axes, but some were killed by shooting them in the back of their heads. The killing was accomplished at so fast a pace that the Communist soldiers did not have time to bury the corpses. Although the executioners had been well indoctrinated by the Communists, the conscience of one of the executioners suddenly rebelled, and the man cried out loudly that if the massacre continued at the same rate, the entire Khmer race would soon be annihilated.

There was no one to stop the massacre, and no one seemed to know who controlled the Khmer Communist Government. While the massacre continued, the Chief of State, Prince Norodom Sihanouk, vacationed at Pyongyang, North Korea where he drank toasts to the victory with Kim Il Song.

### *Civilians murdered*

The Communists had first murdered the non-Communist military men reducing any chance of opposition to the later massacre of civilians and destruction of all family ties.

At a crossroad located about 10 to 15 miles from Phnom Penh, the Communist soldiers separated the educated and wealthy men from the crowd. These men could usually be identified by their speech and clothes, but the Communists also checked the men against lists, prepared by

Communist spies while they worked in Phnom Penh, of wealthy and educated people who had been pre-selected for death. If it was suspected that an alias was being used, a man's wife and children were questioned about the type of work he performed. The wealthy and the educated men were then imprisoned in the way station adjacent to the roadway and subsequently taken by trucks to remote areas where they were massacred in the same manner that the military men had been killed.

### *Women destroyed*

At another crossroad located approximately 15 to 20 miles from the city, the Communist soldiers separated the educated and wealthy women from the crowd. These women were not killed outright as the men had been killed but were taken to remote parts of the forest and set free to die of thirst and hunger. The teen-age girls were held as prisoners because the Communists had decided that these girls would be forced to marry the Communist soldiers.

At this third interception point all family ties were broken. Wives were separated from husbands, and parents were separated from their children. No family members were allowed to remain together. The separation of the families was cruel and heartbreaking because each woman looked upon her husband as her protector in danger and her companion in joy and sorrow. The Asian considers the bond between husband and wife to be sacred, but the Khmer Communists separated families in an attempt to create a new society.

At one separation point a woman and her daughters cried out loudly to their husband and father and implored the Communists to allow the family to stay together no matter what their fate might be. The Khmer Rouge cruelly slaughtered the man and asked the woman who she would like to live with. The people then did as they were ordered without further resistance because of their fear.

The members of the families parted after a short whispered farewell. Their souls were dead in their living bodies; they grieved, and hot tears poured from their red eyes. They did not know who would meet death first or who would suffer most.

The Hitler regime sent the Jewish families to the gas chambers together; where they had the privilege to spend their last moments with each other, but the Khmer Communists used the strange system of separating the members of the families. The evil was increased because those who perpetrated the horror were of the same race as the condemned. The people were then separated into male and female

## Communist Classicide in Cambodia (Cont'd.)

groups and forced to walk to slave camps located in remote areas.

The farther one went from Phnom Penh the more numerous were the corpses of the non-Communists. First the very sick died, then the oldest men and women, and then the very young children who were too weak to continue the march. The lack of food and drinking water contributed to the deaths of the people.

By the time Phnom Penh fell American Aircraft had flown in enough rice to feed all of the inhabitants for at least six months. The Communists seized all of this rice—not just to feed the Khmer Communists—but to satisfy their hate for the non-Communists by starving them. The Khmer Communists said, "All of you are American Imperialist Lackeys. You have been fed for a long time. Now you must starve."

Drugs had been stocked in the pharmacies in Phnom Penh, and they had never been in short supply, but the Communists seized all the drugs and allowed no further use of them by the non-Communist people no matter how urgently they needed treatment.

Those few people who managed to escape during the march or after they arrived at the slave camps have provided the news that has come out of Cambodia since the fall of the non-Communist Government.

### *The slave camps*

Slave camps are composed entirely of males or females. Women from all classes of society, ranging from prostitutes to the few ladies who escaped detection during the march, were thrown together in the female camps and put to work doing agricultural labor. The women are worked like oxen to till the fields. The camps are supervised by teenage Khmer battalions which mete out the work and rape the women.

All the camps were established in remote areas which had no buildings or shelters. The workers have had to construct whatever shelters they now have from trees and brush obtained from the immediate camp sites.

The slave workers have cleared the virgin land and raised rice as directed by their masters. This has been done while existing rice fields near Phnom Penh have lain idle. The living conditions at the camps are so bad that many people are dying from sickness, exposure and hunger.

### *Rape*

The only Khmer women and girls who were not raped by the Khmer Rouge were those who managed to escape from Cambodia. A French medical doctor, who left Phnom Penh in May 1975, reported that a French woman had been undressed and raped consecutively by a squad of

teenage Khmer Rouge soldiers until the victim lost consciousness. She was carried to the French Embassy for medical attention, and an account of that rape was published in the English Language in the newspaper, "The Voice of the Nation."

Much raping is still occurring in the female slave camps because no orders were given to the Khmer Rouge soldiers to keep them from raping the women. However, to get the women away from the camps so that rape is more gratifying to the rapists, the soldiers often resort to trickery to achieve their desires. A soldier often pretends to take pity on a lady in the camp and tells her late at night that her husband is waiting to see her in the forest outside of the camp. The woman, hoping to see her husband, follows the teenager out of camp where she is raped by him or by a group of soldiers. The victim is either killed or allowed to return to the camp with a warning that she say nothing about the rape on threat of death.

### *Teenage girls marry*

The teenage daughters of the non-Communist people—especially the high school students—were forced to marry both the disabled and healthy Communist war veterans. It was indescribably repugnant for an educated young girl to marry an uneducated and vicious young man who had taken a part in the massacre of her father or other non-Communist men. All of the non-Communist disabled veterans were killed as well as other Government soldiers because they were considered to be criminals.

The Communists said they would not allow the traitors who had sold themselves to the American Imperialists to have any more children. They slaughtered the husbands and raped the wives and daughters. The students of Mao Tse-tung and Ho Chi Minh went far beyond the sins committed by their teachers.

### *Massacre plans*

The Khmer Central Committee announced that they would liquidate more than two million of the seven million people of Cambodia to create a new agrarian society that will have no vestiges of the former regime with its wealthy and educated people. Such statements were made by public announcements because no newspapers or magazines are allowed to exist in the new Cambodia. The victims of the massacre were military personnel, civil servants, teachers, professional people and all other educated males over 15 years of age have been killed. Boys between the ages of 10 and 15 are now being killed because the Communists claim that these young people have received too much training to be reeducated.

### *Looting*

All property in Phnom Penh was systematically looted. The Communists destroyed all household conveniences such as refrigerators and washing machines. They also destroyed or took from the populace all furniture, cars, radios, television sets, laboratory instruments, books, ownership titles, birth certificates, and all evidence of a modern technical society. The land will be shared by all the surviving people.

The Khmer Communist soldiers were allowed to keep such things as wrist watches, rings, and toys that they took from the townspeople. Khmer refugees, who escaped to Thailand, reported that Khmer Communist soldiers wore as many as five wrist watches on their wrists and some of their women wore rings on all their fingers. All paper, pencils and pens were destroyed as those items were considered to be instruments used to exploit the poor people and the means of communication between the educated people.

### *Religion abolished*

The Cambodian Communists say that religion is the opium of the people and has delayed the progress of civilization.

During the war the Khmer Rouge had not allowed any practice of religion, whether Buddhist or Christian, in areas under Communist control. The monks were unfrocked and enrolled into a "Liberation Army" and forced to go into battle ahead of the Communists. The old monks who had been unable to serve in the army had to tend cattle and grow rice for the Khmer Rouge soldiers. The Communists also forced the old monks to slaughter the cattle although the Buddhist religion does not permit monks to kill any living thing—not even the ants or mosquitos that bite them.

As mentioned previously the monks were forced to disrobe and join the forced exodus from Phnom Penh. They were not executed, but they were sent to the slave labor camps with the other men where they are not permitted to teach or practice their religion.

After the Communists had complete control of Cambodia, they forced all the non-Communist people to change their names so that the people would have no chance of ever finding family members or relocating friends. This was an amazing step to take as no communication between camps is allowed, and the people are not allowed to leave the camps where they were originally placed.

Universities, colleges, high schools and even primary schools were closed, and all books were burned. The Communists say that they have no need for any education except Communist indoctrination. They liquidated all the educated people in the country to establish a Communist country with uneducated people.