

C.A.S.T. Supports Alternatives

by Alan Bernstein

The alternatives have seen tremendous growth in the development of alternative institutions which seek to restructure traditional forms of social and economic organization. These community business-services have proliferated especially around the Bay Area. Critics of the corporate capitalist economy which shapes how many of us live and work, the groups attempt to operate on the principles of personalized service, decentralism and cooperation. Food co-ops, health clinics, law communes, alternative schools and media are not primarily interested in profit maximization, professional elitism or corporate expansion. Yet precisely because alternative institutions are more interested in dealing with community needs and personal problems than amassing capital, they often lack the necessary funds for even minimal operating budgets. If these groups are to survive, the local communities must provide support for them. To that end, the Community Action Support Trust (CAST) was formed in the Palo Alto area.

CAST was developed by community groups and individuals with two purposes in mind: to provide financial support to local groups and to facilitate community building. Any individual or group which feels that their project "enhances the quality of life, promotes community centered services or satisfies community needs" may submit a funding proposal to CAST. If approved by the consensus of members at the bi-monthly meetings, the project will be included on the list of current proposals.

25 COMMUNITY TAX

CAST solicits money in two ways. A number of local retail stores now have CAST collection boxes by their cash registers, accompanied by a description of CAST and the proposals. Customers are asked to contribute a voluntary "tax" of 25 on their purchases or any spare change. They have the option of earmarking their money for specific projects. This community tax concept of redirecting community resources is similar to those now operating successfully in Santa Cruz and England.

Additional money will also be sought in the form of designated contributions from individuals and businesses. "Individual supporters could designate a portion of their own income, give one-time amounts, or offer to raise money for the pro-

ject in some other way," said Lee Swenson, a CAST organizer from the Institute for the Study of Non-violence. Swenson added that business would be asked to donate a portion of their surplus or pledge monthly fixed amounts.

SHARING IDEAS AND ENERGY

Perhaps more important than its role as fundraiser, CAST is an open forum where people involved



in the "alternatives movement" can come together, learn from one another, and share their activities with the community. CAST will organize bi-monthly festivals around various themes such as music, food, crafts, and building and trades learning. The first of these fairs was held on Sunday, October 19, in Ranconada park. Organized around the idea of "alternative economics for the community," the fair included exhibits from thirteen local groups. With the sound of bluegrass music in the background, community residents had the opportunity to explore alternative ways of solving everyday problems, such

as providing food, education and a living for themselves.

Local food co-ops and conspiracies such as Soughs and Briarpatch offered the chance for people to work together to supply the community with quality food at substantially lower prices. Our Health Center, a free community clinic delivering medical care to over 400 people a month gave away health literature and information about the services it provides. A newly formed coalition to reduce local over-dependence on military contracting, the Mid-Peninsula Conversion Project, exhibited information detailing how human and technical resources currently wasted on war production could be converted to meet real human needs.

The examples continue--services for the elderly, an alternative employment office, a feminist self-helphouse, community press and print shops. All demonstrate that people are actively seeking new solutions to the problems which have been made so visible within the past decade. The events and actions of the 1960's provided many people with a convincing critique of existing institutions and a firm belief that radical new directions were necessary. It is crucial that this mass disaffection not simply focus on the negative aspects of criticism degenerate into counter-productive destruction.

CHALLENGE TO OLD IDEOLOGY

The traditional assumptions regarding technological and economic growth face increasing challenges the current vogue of the decentralist, appropriate technology ideas of British economist E.F. Schumacher (*Small is Beautiful*) and the rising interest in steady-state, non-growth economic models testify to this trend.

We must begin to use the analysis provided by experience to build positive, life supporting options. If material accumulation and surplus profits are not our life goals, cooperative institutions which emphasize egalitarian participation and integrated communities must be formed.

The corollary to different values is different institutions. As we come to realize that bureaucratic-corporate capitalism stifles human potential fulfillment, we can respond by providing concrete examples of personalized and non-bureaucratic alternatives that are possible.

By redirecting energy into cooperative community institutions which effectively serve people's everyday needs, we take first steps in building a mass foundation of grassroots support for a new society. CAST is one example of the attempt to build a united network of community institutions. These alternatives don't provide the final answers in restructuring the social order, but do provide tangible means to implement our values in concrete form.

CORRECTIONS

Errata: The following groups were inadvertently left out of the Guide to Progressive Groups.

Intercommunal Survival Committee - has concrete programs controlled by the oppressed communities - includes activities related to child development, prisons, and plumbing repairs. Phone 497-3114.

Stanford Survival Ministry - political action linked with movements of the Third World (Liberation Theology). Phone 497-3114.

Guide to Resource Centers

by Steve Vertel

The Stanford libraries almost exclusively carry academic material. Material of a less conventional nature is often missing. Fortunately, several groups both on and off-campus maintain resource libraries specializing in some of these practical matters. These libraries are generally open for everyone to use. Though incomplete, the following guide lists some of these resource centers, their location and telephone numbers, a brief description of available materials, and when they are open. We urge interested persons to make use of these resources.

The Bridge 497-8392 (640 Campus Drive, Stanford)

The Bridge, a peer counseling service, maintains a reading room containing books concerning humanistic psychology, radical therapy, and personal growth. Open 10-10 weekdays.

Center for Research on Women 497-1994 (106 Polya Hall, Stanford)

CROW, an academic-educational-research organization, supports students in their research on women's issues. Its library contains books, periodicals, documents, files, course materials, and other resources. Open 9-5 weekdays.

Chicano Reference Library 497-2798 (The Nitery, Stanford)

This student run group serves the needs of anyone doing work in Chicano areas. The library has over 1000 volumes on Chicano history, education, literature, and law, major Chicano periodicals, newspapers, a tape and film service and files. Open 9-5 weekdays.

Columbae Resource Center (Columbae House, Stanford)

The residents of Columbae House maintain a small library of books, periodicals, and newspapers for use by all community people. The resources center's collection covers a wide variety of topics concerning nonviolence and social change, including radical economics and politics, human liberation, minority themes, ecology, anarchism, and alternative education. Open at all times.

Institute for the Study of Nonviolence 321-8382 (667 Lytton, Palo Alto)

The Institute is run by a collective which studies all manifestations of nonviolence. Its library contains over 3000 books, periodicals, and files on nonviolent lifestyles, politics, education, health care, alternative societies, and related topics. Open TWTh 1-5 and 7-10; Sat. 11-3. **Native American Cultural Center** 497-1078 (The Clubhouse, Stanford)

This student run group provides information for anyone interested in matters concerning American Indians. As well as a small library of books, periodicals, and newspapers, the center offers a referral service for locating related materials. Open 9-5 weekdays.

Pacific Studies Center 322-4664 (1963 University Ave., East Palo Alto)

PSC was formed by a group of people who had been active in trying to halt war research at Stanford. It remains active in local organizing and providing information for others. PSC's library contains books, hearings, reports, periodicals, and files on a wide variety of subjects, including the political economy of the Far East, U.S. foreign policy, multinational corporations and research at Stanford. Open 10-6 weekdays, Sat. morning.

Peninsula Conservation Center 328-5313 (1176 Emerson, Palo Alto)

The offices of the Sierra Club, Audubon Society, Environmental Volunteers, and related groups are located here. A library of books, impact reports, minutes and other educational and research materials on all aspects of the environment is maintained. Open 9-5 weekdays

Prison Information Center 497-1488 (Old Firehouse, Stanford)

The P.I.C., run by student volunteers, seeks fundamental change in the American prison system. It maintains a library of prison research and related books, files, reports, and research papers **Project Synergy** (Grove Library, Columbae House, Stanford)

Columbae House recently acquired the Synergy collection, which, until funding was cut off, was located in the Clubhouse. Books, periodicals, and files on alternative lifestyles, work, education, personal relationships, energy, and technology are in the collection. Open at all times.

Gifts & Indoor Plants

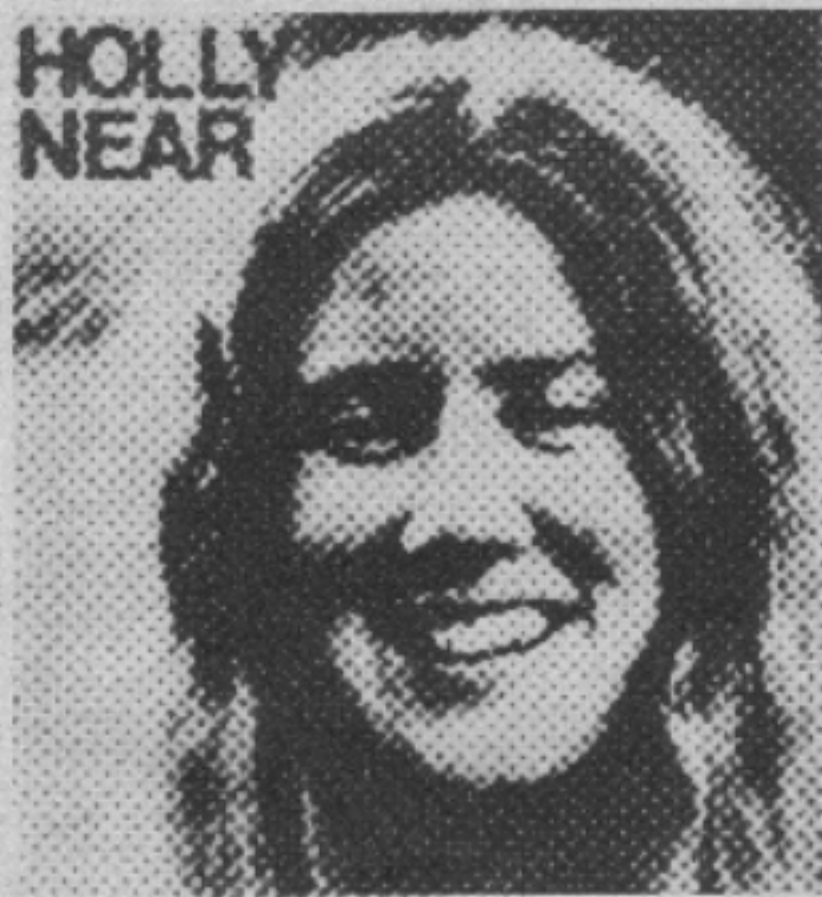
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PATRICIA RAUNICK

HOLLY NEAR



Songs of Liberation

by Emily Leavitt and Dave Stern

"What we demand is the unity of politics and art."
--Mao Tse-Tung

Art can be successful only when it captures some aspect of the human experience in a meaningful and sensitive way. The ability to create such art, if beyond the capacities of many of us, can still provide great insight and pleasure for all. Furthermore, to extract the human aspect from political experiences, often accused of being so far away and impersonal, demands even more genius and sensitivity. Attempts have ranged throughout history from Joan Bess to Peking Opera, from neon swastikas to socialist realism. As modern politics touch the lives of more and more people, the attempts increase, sometimes failing miserably, other times reaching new heights of achievement.

On Friday, October 10, several hundred people gathered from around the bay area to witness one of them. However, others at the meeting expressed support for student representation on the Board as an initial step toward community self-determination.

The concerns expressed by the trustees up until now have been superficial. The technical problems could be resolved. However, the interests of students and those of the present Board members (corporate executives and lawyers for the most part) could not so easily be resolved. Most trustee's first concern is not education at Stanford—they are elite businessmen and must look after the wellbeing of American capitalism. If the two coincide, fine, but if not most trustees have first loyalty to their business interests. A student trustee might view education not as a means to their ends, i.e. the health of corporate capitalism, but as an end in itself, or even the means to a completely different end.

The COP is not overly optimistic about its chances of placing a student on the Board of Trustees. But because the proposal gained student support when it was part of the election platform of the present Council of Presidents and because their efforts will lay groundwork for future COP's to build on, the COP will persist in its efforts.

the more successful, if not the most successful, contemporary experiments in personal, political music. To say we witnessed this event is not entirely appropriate. From the moment Holly Near and Jeffrey Langley walked out on the stage of Gunn Senior High, we were intimately absorbed in the experience the two created for us. Jeffrey's piano and Holly's voice brought us their own music, written together and separately, carrying elements from a multitude of styles and cultures, combined cleanly and beautifully with an underlying unity. Holly's voice can vary from brash to silken to pure to cloudy and still be so natural and easy that we believe the changes in her voice to be reflections of different aspects of her personality. This is what a singer should be, yet what so few are.

Holly set the groundwork for herself in her first songs of intimacy and personal experience. She is not afraid of showing all the different sides of her character, never denying her own inconsistencies. This is an important part of what makes her so real, and so beautiful. She lets us see her grow, and she also lets us see her fall back a few steps as well. Her ambivalence about love moves from longing for romance, to scorning it, to radiating it—an ambivalence that captures our sentiments better than any one approach could do. She confesses her joy to a lover:

Haven't grown tired of livin' with you
Days are gonna turn into years
We started out being scared of together
But together has chased away all our fears
But confronted with another couple, she precisizes:
You are two
But I am one
Or I am three
Alone

She sang silly love ditties and also revealed to us that she knows when to "make the moves."

Her thoughts on love led quickly to her feelings on sisterhood, a growth process that many women (and even some men) can deeply relate to. A song written several years ago asserted strongly that:

It's more important to me that we stay
Friends
More important to me that we make axons
Cause if he's the man that you're after
Well, that I can understand
It's more important to me that we don't
fight because of a use...
Cause men are a dime for twenty
And for me that's gonna be more than plenty

Holly later wrote: "I wrote this when I first discovered sisterhood." Now, with time and lots of thought behind me, I find some faults...I don't like the idea of one person being 'after' another, or of placing a price on a person...but it grew out of healthy anger." It's nice to find someone else unashamed to show they are still growing.

From love and courtship to motherhood to sisterhood, Holly worked slowly and sensitively toward her broader political themes. "I had to keep bringing you up and down, up and down," she apologized. "But at least when you go home, you'll know you've been somewhere." Her songs about war and exploitation, about lies and "broken promises" are still tremendously effective because they come from the same love and joy in living that characterized all her earlier songs. Her politics are deeply personalized, an intimate part of her nature. Her tributes to the American Indians, the Chicanos, and the workers of the world are all united by the common chorus proclaiming her identification and commitment:

It could have been me
But instead it was you
So I'll keep doing the work you were doing
As if I were two...
Cause if you can live for freedom...
I can too

Her politics are not simplistic. Rather they cut through the governmental rhetoric about a war or a coup or a murder to reveal the essence, the underlying human cry of pain and misery. This is the true union of art and politics and what Mao was really talking about.

Holly's accomplishment here, the integration of the personal and the political, is not always the universal experience of humanity. Maybe it should be. But for this reason, Holly Near and Jeffrey Langley have not become the youth heroes (like Dylan or Paul Simon) of a lost and disillusioned generation in America. Rather she has found a livable balance between external and internal concerns, and she struggles joyfully. For those of us in the audience who have gone through the same feelings and experiences that she articulates so beautifully, this is the balance we have been looking for. The audience was mesmerized and touched and involved with every note she sang. We smiled and sang, we laughed and cried. We rejoiced in the unity of political art.

Student Trustee, cont.

Board expressing student dissatisfaction with the state of undergraduate education. This elicited a positive response from the Board and put pressure on President Lyman and Provost Miller to explain the causes of dissatisfaction. It is hoped a student trustee could elicit similar responses on a continuing basis. Also, since a student trustee would be in a position to follow up on these questions, s/he would hold some influence.

Outside the COP, support for a student trustee is varied. On October 14, the Alliance for Radical Change sponsored an open town meeting to discuss the role of students in University decision-making. Mike Kieschnick, an ARC member, emphasized the complexity of the university power structure. (see page 4) The trustees grant the faculty and administration substantial power while the faculty, by agreeing to the limits of academic pursuits, agree not to take actions contrary to the interests of the trustees. According to Kieschnick's analysis, a student trustee would have little influence.

The Hidden Minority, cont.

ties for people of our age and educational level. There should be 1000 to 1500 gay people at Stanford. But where are they? Not at the poorly-attended GPU men's and women's collectives' meetings. Not at the GPU student lunches. They are still in the closets. And I know from personal experience what a lonely and painful place that can be.

Hopefully, one day we will be able to look to the advent of human liberation—when all people in our society can be truly gentle, non-competitive, assertive without being aggressive, and freely sensual; the day when people will take joy in their sexuality and the categories of homo- and heterosexual will break down. But before that can happen gay people must build up their own positive self-identity. They must rejoice in their capacity to love and never be ashamed again. They must come out of hiding to be a proud and visible minority for all to see. At that point, we may become a minority no longer. Yet this can only happen with reinforcement, encouragement, understanding, and active acceptance—not condescending tolerance or embarrassed aloofness. I know that my loneliness and sadness here at Stanford, while no longer bitter and afraid, will never abate until I can feel I am no longer part of a hidden minority.



Dindge McCannon/ANS

I don't sing for the love of singing
or to show off my voice
but for the statements
made by my lowest guitar,
for its heart is of the earth
and like the dove it goes flying
tenderly as holy water
blessing the brave and the dying.
So my song has found a purpose
as Violetta Parra would say,
Yes, my guitar is a worker
shining and swelling of spring.
My guitar is not for killers
greedy for money and power
but for the people who labor
so that the future may flower...
I sing for a strip of country
narrow but endlessly deep.
In the earth in which we begin
in the earth in which we end
brave songs will give birth to a song
which will always be new.

--Victor Jara, Chilean revolutionary
song writer and folksinger, killed by
the junta in the fall of 1975.

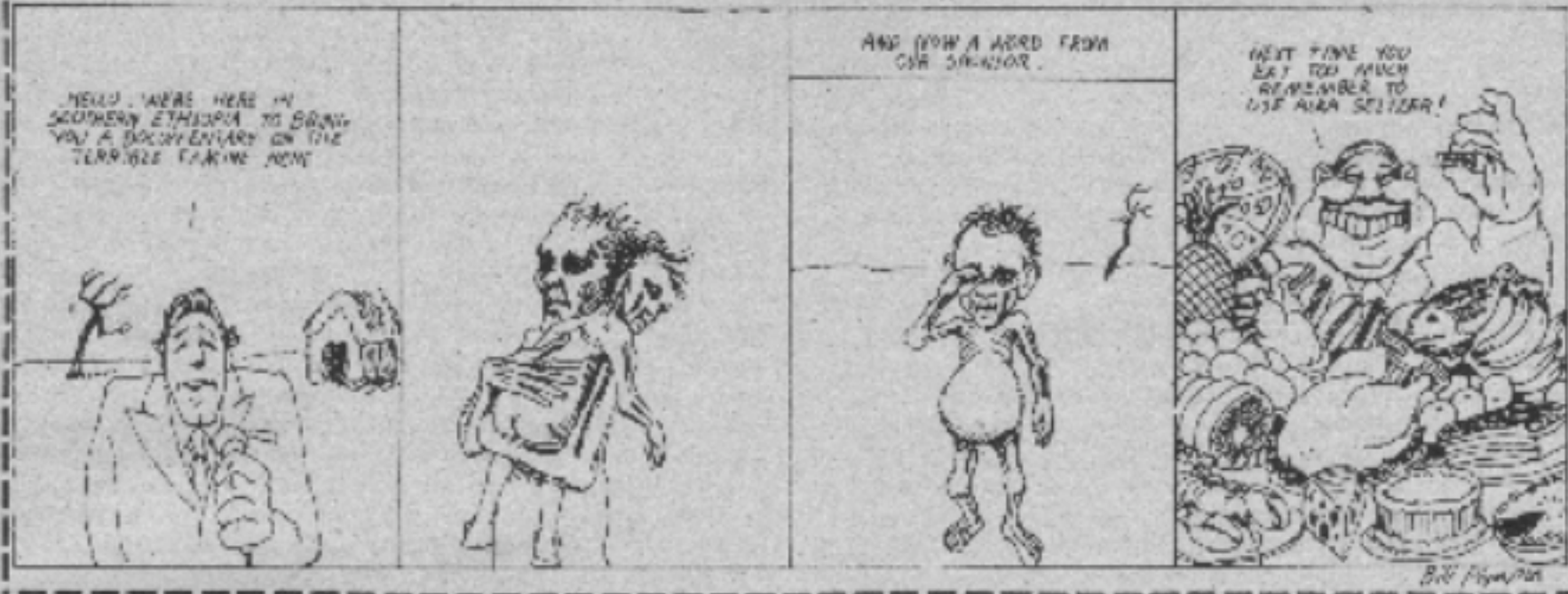
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by Bill Plympton/INS



Nationwide Protests Against Shah

(LNS)—Houston police arrested 124 Iranian students September 27 on charges of disorderly conduct during an Iranian Student Association demonstration outside the Iranian Consulate in Houston.

A decree recently passed in Iran authorizes life imprisonment for any Iranian who demonstrates against the government -- inside or outside Iran. The students, who wore white paper masks to avoid identification by Iranian agents, also tore up all their identification papers as they were being led to the lockup by the Houston police, to avoid having their names turned over to the Iranian officials.

All 124 students, who had been chanting "People yes! Shah no! He's a lackey, he must go," were arrested after the manager of the Dresser Towers Building where the consulate was located, complained to the police that the chanting was so loud, people inside the building could not work.

The Iranian students had been picketing outside the consulate daily for more than a month, protesting the killings of 16 striking textile workers in the city of Shahi in northern Iran in August. The Iranian government called in over a thousand armed troops to put an end to the factory occupation and at least one hundred workers were wounded by gunfire when the Iranian Army stormed the factory.

The Houston Post, which carried a page one story on the Iranian demonstration, reported a day later that all 124 students were released on personal recognizance after they refused to post a total of \$6,500 in bonds. According to the Post story, students took off their shoes and banged them on the walls creating a deafening noise that could be heard throughout the central lockup.

"The combination of the noise from the singing and the tricky names unfamiliar to Texans, made booking an abnormally slow process," the Post reported, and the Houston police released the 124 without booking or photographing them.

Iranian Protests Elsewhere in U.S.

Elsewhere in Texas, police arrested 27 Iranian students on various charges during a demonstration in Jefferson City October 5. Some of the students were beaten up by local police after they were arrested. The next day, another Iranian student was picked up by Jefferson City police although not arrested on any charges.

The police, who told the student, "We know what they do to you in Iran and we agree with them," severely beat the student, causing several injuries, the Iranian Student Association said.

And in Riverside, California in late September, 200 chanting Iranian demonstrators forced Ardashir Zahedi, the Iranian Ambassador to the U.S., to cancel his scheduled speech on Iranian foreign policy at a local university.

Twelve of the Iranian students managed to get inside the lecture hall shortly before the ambassador was to have appeared, and announced to the audience that Iranian foreign policy amounted to the presence of 25,000 Iranian troops in the Dhofar province of Oman. The students said they wanted to "discuss Iran's foreign policy with the ambassador in front of this audience."

Shortly after the students arrived in the auditorium, however, Iranian agents took over the microphone and announced that the ambassador wouldn't appear to give the address, and that the event was cancelled.

The Iranian Student Association (ISA) reports it has chapters at at least 25 people each on 40 U.S. campuses, and that protests or fasts have been conducted by the ISA at most of these universities.



Sponsored Research, cont.

Atomic Energy Commission (recently reorganized as the Energy Resources and Development Administration) in its government research contract and grant tallies. If the SLAC contracts are so included, the AEC is the largest supporter of research at Stanford.

If SLAC is excluded from government research totals, the total amount of government sponsored research in 1974 was \$34.9 million. Of this, almost one-half (45.9%) was funded by the Public Health Service of the Department of Health, Education and Welfare. Almost all of these funds originate in the National Institute of Health and over three-quarters of these funds go to the Medical School.

The National Science Foundation accounts for 26.0% of the government research. It is the only government agency which funds research throughout the university departments which receive sponsored research funds at Stanford. NSF chooses which proposals to fund through an evaluation of each proposal's scientific merit.

The most controversial funder of sponsored research at Stanford is the Department of Defense, accounting for 16% of the federal research expenditures. The DOD supports research at Stanford through the Advanced Research Projects Administration, and various agencies with the Navy,

AFSC Challenges Viet Embargo

by Dawn McFadden

The U.S. Treasury Department has invoked the Trading with the Enemy Act and denied the American Friends Service Committee licenses to ship aid for the reconstruction of Vietnam.

Despite the denial of licenses, the AFSC Board of Directors has decided to go ahead and ship the aid from Hong Kong on November 10. On that day, over \$400,000 worth of agricultural implements, medical supplies, laboratory equipment, powdered milk, fish nets, and yarn will leave Hong Kong for Viet Nam.

At the same time the shipment leaves for Vietnam, officials from the AFSC will present themselves, photocopies of checks from people giving money for the supplies, and symbols of the humanitarian aid before the U.S. Justice Department in Washington for arrest. Similar vigils and demonstrations will take place throughout the country by supporters and friends of the AFSC, who wish to publicize the government's denial of this act of friendship from the American to Vietnamese people.

Ironically, AFSC received licenses in 1973 to ship identical fish nets and agricultural equipment while the war was continuing. The U.S. State Department's position now is that such aid "does not qualify as traditional humanitarian assistance... agricultural implements and fishing equipment were felt to be economic in nature." AFSC believes, however, that humanitarian aid should lead to self-sufficiency. An old proverb says, "Give a man a fish and he will eat for a day; teach him to fish and he will eat for the rest of his life."

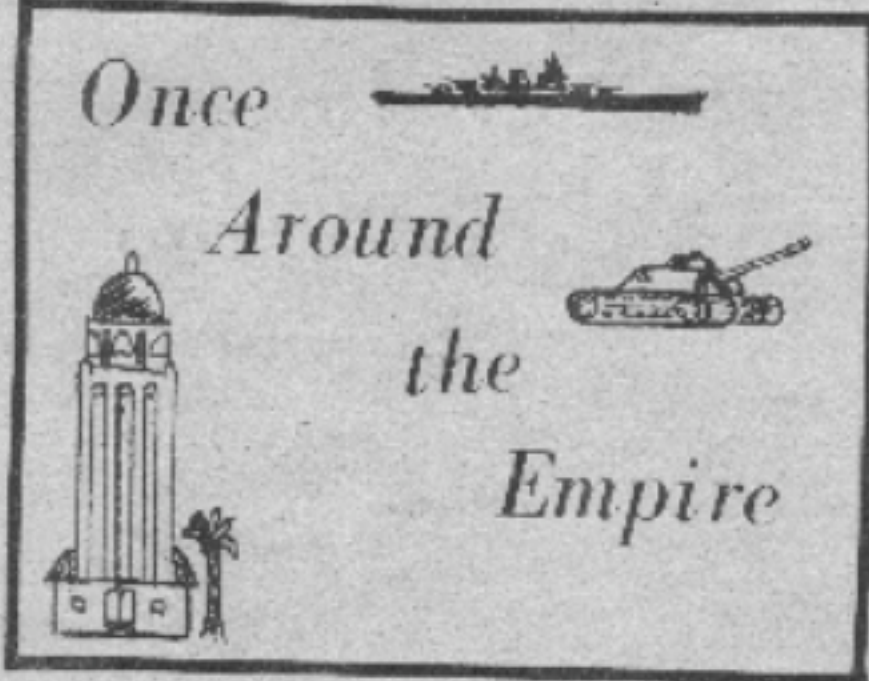
The AFSC has a long history of relief for civilian war victims on all sides, and received the Nobel Peace Prize for its humanitarian work in assisting with the reconstruction of post-war Germany and Japan. In 1947, AFSC has been giving humanitarian aid to Vietnam since 1958. In testimony before Congressional committees in regard to the decision to go ahead with the aid, Wallace Collett, Chairman of the Board of AFSC, explained: "It was with some sorrow and based upon carefully considered action of our Board of Directors that we stated our firm decision to proceed regardless of the denial.... For us to accept such limitations would be to reject the principles on which we have based so much of our work. We take this decision on our own, but we do so, not only in our own name, but in the name of Americans sharing our sense of an immense moral obligation to help rebuild what we have helped destroy."

In the Bay Area, persons interested in identifying themselves with the AFSC act of conscience can do several things. First, they can associate themselves publicly with the action by signing a statement or by sending a check for such aid to the AFSC, 2160 Lake Street, San Francisco, Ca. 94121. In addition, they can join with AFSC staff and friends on November 10, at the Federal Building in San Francisco. From noon on, a vigil will take place; protest, leafleting, and the presentation of signed statements and photocopied checks to the U.S. attorney's office.

FIGHTING FOR OUR LIVES



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(Editor's note: Against The Grain is now subscribing to Liberation News Service, a group which provides bi-weekly packets of national and international news for alternative newspapers throughout America. LNS receives information from a number of North American and Third World sources with whom the major news services have little or no contact. The following story was drawn from LNS reports on post-liberation Cambodia.)

POST-LIBERATION CAMBODIA

(Liberation News Service)--An Agricultural revolution, beginning in 1970 in the liberated territory of the National United Front of Kampuchea (Cambodians' word for their country), is now extending through out the country, according to a report released by the Indochina Resource Center (IRC) in Washington, DC.

This agricultural revolution, which follows the defeat of the Lon Nol regime in April, 1975, includes expansion of rice production, development of water control projects, and the mobilization of the Cambodian people into production "solidarity groups." Besides insuring self-sufficiency for the seven and one-half million Cambodians formerly dependent on 80-80 million pounds of U.S. food per month, these agricultural developments will also form the base for industrial development.

AGRICULTURAL REVOLUTION

While mounting the annual dry season military offensives that resulted in the April 1975 capture of Phnom Penh, the National United Front of Kampuchea (NUFK) also undertook the development of the rural areas. The NUFK was formed on March 20, 1970, two days after Lon Nol overthrew Prince Norodon Sihanouk with the help of the CIA. On May 3, 1970, the NUFK established the Royal Government of National Union of Cambodia (RGNUC) which is now the formal governing authority of Cambodia.

In a country where monsoon rains can wash out entire crops and the parched dry season transforms river beds into cracked mud, effective water control is key, and that is where the NUFK has focused much of its energy.

Water control programs were carried out in the NUFK zones early in the 1970's and NUFK cadres worked with the national minorities in the mountainous northeastern base areas to dam streams and adopt wet rice culture.

Despite intense U.S. bombing during 1973, the NUFK maintained both local organization and a basic level of production. As a result, when the bombing ceased, they were able to resume the water conservancy expansion. Under the slogan "rely on the people and not on heaven" hundreds of thousands of people around the country built dams and dikes, reservoirs and ponds, canals and ditches.

NUFK Vice Chairman Khieu Samphan announced in 1974 that following the "victorious struggle to harness water ... two rice harvests per year have been generalized and the number of regions that are able to get in three harvests a year is on the increase." Thus in 1974, despite war, the first widespread dry season rice harvest occurred in Cambodia in nearly 600 years.

A clear measure of the NUFK's agricultural accomplishments is the fact that during the five years of war, the NUFK fed its own armed forces as well as the population of the liberated zone (which comprised the majority of Cambodia's people), and the many refugees who came to the liberated zone from Lon Nol's slaves. And still there was enough rice left over to trade with Saigon soldiers for arms and ammunition. And unlike the Lon Nol government, the NUFK received no outside economic aid and limited military aid, the Center reports.

NO MASS STARVATION

Cambodia did not suffer mass starvation in the summer of 1975 as the U.S. government would have us believe, and will not do so in 1976 either. In fact, it is predicted that Cambodia will be exporting rice by 1977, making it one of only a half dozen food exporting countries in the world.

A substantial dry season rice crop was brought in just as the NUFK assumed responsibility for Phnom Penh's three million inhabitants. With this crop to cover the summer of 1975, another "wet season" crop was planted right before the late spring monsoon season.

A new innovation was introduced this year in the coordinated planting of three varieties of rice to insure continuity of the harvests. The idea, explained Vice Premier Khieu Samphan this August, is "to grow quick and heavy rice at the same time ... to assure the life of the people in the immediate period and for the following year."

Production of corn, green beans, bananas and livestock are also being organized in ways they never have been before. Mobilization of the peasants has resulted in the building of new types of water storage facilities that permit more widespread cultivation of these secondary foodstuffs. "It's not an abundance," said Khieu Samphan, "but we have been able to solve the essential problem."

Although the focus has been on rural development, the NUFK is now integrating the newly liberated cities into its overall production plan. One hundred thousand people are now working Phnom Penh's industries and new workers are being trained regularly as expanded production becomes possible in other cities as well. Rubber factories at Taldau and Chak Angre have resumed production, and textile

source Center's report charges, 15,000 people-- mostly small children--died from starvation in Phnom Penh, due to the failure of the U.S. and Lon Nol governments to put food relief ahead of war supplies.

Contrary to the accounts in the U.S. press, the moving of people from the cities to their original homes in the countryside was carefully planned and meticulously carried out.

An elaborate system for processing and assisting the evacuees was set up, including a major reception center some miles from Phnom Penh and a second reception center in the regions where they were to be resettled.

Foreign eyewitness accounts confirm that rice was distributed along the route. The groups rested often and only moved an average of two and a half miles per day. There was an organized effort to move the aged and infirm in trucks and cars, confiscated from the original owners for this purpose.

And contrary to Western press reports, the hospitals were not "brutally" evacuated, but were temporarily captured so they could be made sanitary and rehabilitated. The hospitals under Lon Nol were characterized as filthy and overcrowded, where patients often lay unattended in the corridors, sometimes for days at a time. Medical care had always received a low priority in the Lon Nol-U.S. policy and the Resource Center reports that



INDOCHINESE PEOPLE REBUILD AFTER LIBERATION.

mills have started up again at Phsar Teuch, Tuol Kouk, Chak Angre and Pehentong.

As for long range development, the NUFK is currently taking inventory of all Cambodia's resources, in particular the forest which cover half the country, and the rubber industry, whose yield per acre before the war was the highest in the world.

"After our total victory we extended to all Kampuchea the economic policy which had already been applied to our liberated zone," said Vice Premier Leng Sary, in his recent address before the United Nations on September 5. "This economic policy consists of considering agriculture as the base and industry as the predominant factor. Agriculture supplies the raw materials for industry, which in turn serves to develop agriculture."

"Our objective," Sary concluded, "is to make our country a modern agricultural and industrial country."

THE EVACUATION OF PHNOM PENH

During the war the population of Phnom Penh swelled from 600,000 to three million. Cambodia's total population is seven and one-half million. Immediately after the liberation of the capital in April, the NUFK was able to feed and care for these people only by returning them to their homes and integrating them as productive members of the new society.

"In the countryside," reports the Resource Center, "there were not only stocks of rice prepared in advance, but secondary crops as well with which to supplement the diet of the evacuees from the city."

On the other hand, Phnom Penh had never been capable of supporting its enormous population and by the end of the war it had little food or drinking water, a disrupted transportation and communication system, a serious threat of major epidemics and a system of medical care which had virtually broken down.

In the final four months of the war, the Re-

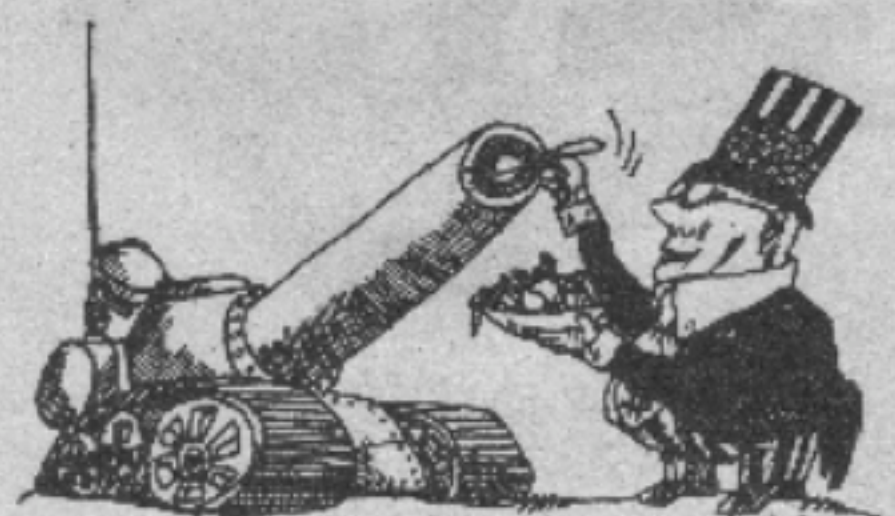
the NUFK's actions were aimed at saving lives and giving the best possible care to the sick and wounded.

U.S. INTERESTS

In the report's conclusion, the authors cite what they see as the United States' distortions of events in Cambodia.

"By concentrating attention on alleged atrocities in postwar Cambodia, the administration sought to preclude Congressional inquiry into the policy which had suffered such ignominious defeat."

"The implications of the success of the NUFK in solving its food problems represented a threat to the whole ideological underpinnings of the U.S. foreign policy. For if the clear contrast between the NUFK and the Lon Nol regime in handling food were understood in America, the hostility of the U.S. government towards movements for radical change in the third world would be far more difficult to maintain."



'FOOD FOR PEACE'