1) Northeast Regional Conference Set For Yale University (Saturday January 28)

Planning is moving ahead for the March 21-April 4, 1984 National Weeks of Anti-Apartheid Action and we urge you to participate in the mobilization process. On November 19 a meeting was held of the Northeast Coalition for the Liberation of Southern Africa that was attended by activists from Maine, New York, Connecticut, Massachusetts, and New Jersey. Discussion focused on Material Aid Projects, particularly for SWAPO of Namibia, and general plans for the upcoming National Weeks of Action.

A critical follow-up conference will be held on Saturday January 28 at Yale University in New Haven. The event will begin at 10am and have the following agenda lasting till 5:30pm:
- 10am-noon: Plenary Discussion of Spring Plans
- Noon-1PM: Lunch and informal discussion
- 1:00-3PM: Workshops on: a)Divestment Organizing b)Material Aid Projects c)U.S. Foreign Policy d)Linking to other issues
- 3:30-5:30: Strategy Session on Weeks of Action (Central America, U.S. Racism)

All participants will receive a mobilization package for the Weeks of Action.
The Conference sessions will be held at Timothy Dwight Hall on the old campus at Yale University (entrance on High Street). No Registration Fee Required.

FOR MORE INFORMATION AND IF PLAN TO ATTEND CONTACT: American Committee on Africa #212-962-1210 (198 Bway NYC)
At Yale: Mia Lewis (203-865-6110), Matt Walker (865-7737), Baldwin (562-9709)
- If traveling far please arrange for free housing with Yale contacts (Jan 27 or 28th)

2) Southern Regional Conference in Atlanta (Saturday January 21)

A Southern State Conference, originally scheduled for November, will definitely be held Saturday January 21 in Atlanta. This conference is a follow-up to planning at the October National Student Anti-Apartheid Conference at which activists from Georgia, South Carolina, Florida, Texas, Alabama and Louisiana established a Southern State Coalition.

If you are interested in attending the January 21 event immediately call Tandi Gsabashe at the American Friends Service Committee #404-586-0460 (92 Piedmont Ave, Atl GA 30303). Arrange housing with her for Jan 20-21 if travel far.

3) New York State Divestment Conference (February 25-26, SUNY New Paltz)

On the weekend of February 25-26 there will be a New York State Conference on Apartheid at the State University campus in New Paltz, New York which is open to both community and student groups.

For more information contact: Coalition Against Apartheid and Racism P.O. Box 332 New Paltz, NY 12561 (#914-255-7146)

4) Other Regional Contacts For Weeks of Action

MIDWEST: Marcia Davis, 7800 S. Saginaw Chicago Ill 60649 (#312-374-7337)
Donald Van Hoeven, 1024 Westfall Kalamazoo MI 49007 (616-383-8142)
Laura Heller, Grinnell Coll Grinnell Iowa 50112 (#515-236-7069)
- Plans being formulated for Regional Conference on U.S. Policy in Spring 1984, contact M. Davis. Send action summary to L. Heller for regional newsletter.

NORTHWEST: Mark Cheatham, P.O. Box 3036 Eugene Oregon (#503-343-0399)
(Works with Northwest Coordinating Network in Oregon, Wash, Vancouver)

S. CALIFORNIA: UCLA South African Task Force, #213-825-7068(w), 836-8845(h) G. Williams 308 Westwood Plaza/ 304 Kerckhoff Hall Los Angeles CA 90024
The following proposal, made by the American Committee on Africa, was passed unanimously at the October 3-4 National Student Anti-Apartheid Strategy Conference held at Hunter Coll. 50 campuses from 20 states were represented at the event which was organized by the American Committee on Africa in conjunction with the Hunter College Student Government and with the support of the United Nations Special Committee Against Apartheid. The liberation movements helped mobilize for the event and were active conference participants.

Though this proposal was focused on student groups, conference participants felt that it could act as a useful framework for non-student groups as well--for example it was mentioned that April 4, 1982 is Palm Sunday and thus affords a natural point of entry for church groups. The Two Weeks of Action will of course be most effective if non-student groups join with the campus-based sector of the movement in building for the March 21-April 4 mobilization. The American Committee on Africa has taken a major responsibility for coordinating the student mobilization, but feels that particularly in other sectors there is a pressing need to decentralize organizing efforts.

PROPOSAL FOR "TWO-WEEKS OF NATIONAL ANTI-APARTHEID ACTION IN SUPPORT OF SOUTHERN AFRICAN LIBERATION MOVEMENTS"

From March 21 (Anniversary of Sharpeville Massacre) To April 4, 1982 (Anniversary of Martin Luther King's Assassination)

PURPOSE With South African aggression increasing internally and in the region at the same time that the Reagan Administration is moving closer to Pretoria, there is a heightened need for strategic coordination in the student anti-apartheid movement.

A useful way of increasing the overall effect of inherently decentralized campus activity is to have activists from different campuses plan their major events within a limited time-span, and well in advance. In Spring 1979 a national week of action in support of the liberation movements was quite successful in drawing attention to the anti-apartheid movement. Like that week, the two-weeks of National Action will be most effective if student groups are able to coordinate activities with community groups.

Though the particular nature of activity will necessarily vary for each campus and region, to give the TWO WEEKS OF ACTION national cohesion we propose the following four point political focus:

1) Support for the Liberation Movements of Southern Africa, in particular a call for the immediate independence of Namibia. Linked to this support for the Front-line states which are bearing the brunt of South African aggression--particularly Angola.

Summary Demands: VICTORY TO THE LIBERATION MOVEMENTS!

   UNDEPENDENCE FOR NAMIBIA NOW! SUPPORT SWAPO!
   END ALL SOUTH AFRICAN ATTACKS AGAINST ANGOLA!
   AND OTHER INDEPENDENT AFRICAN STATES!

2) a)Demand the immediate withdrawal of U.S. corporations from South Africa and Namibia and an end to all banks loans. Build support for mandatory UN sanctions against South Africa, particularly an oil embargo.

   Linked to this call for the immediate divestment of all university stocks and bank deposits linked to South Africa.

b) Demand an end to all U.S. academic, cultural and sporting ties to South Africa.

Summary Demands: U.S. OUT OF SOUTH AFRICA AND NAMIBIA!

   DIVEST ALL STOCKS NOW! END ALL ACADEMIC TIES!
   REDLINE SOUTH AFRICA NOT (NYC, CHICAGO, LA, etc.)
   MPOSE MANDATORY SANCTIONS AGAINST SOUTH AFRICA!
   DON'T PLAY BALL WITH APARTHEID! CUT CULTURAL TIES TO SA!

3) Opposition to the Reagan Administration's increasing collaboration with South Africa, and the current effort to repeal the Clark Amendment (barring U.S. covert operations in Angola). Groups should also make the link between U.S. foreign policy in Southern Africa and the Reagan Administration's support of dictators and opposition to liberation everywhere in the 3rd World, notably El Salvador.

Summary Demands: END ALL U.S. GOVERNMENT TIES TO SOUTH AFRICA!

   BREAK THE U.S./SOUTHERN AFRICAN NUCLEAR LINK!
   U.S./SOUTH AFRICA: SAME ENEMY, SAME STRUGGLE!
   U.S./SOUTH AFRICA: SAME ENEMY, SAME STRUGGLE!

4) b)Stress the links between U.S. support of racism in South Africa and racism in this country--both its long-term institutional forms and the particular racist programs of the Reagan Administration and other reactionary forces.

   Also stress the positive connection between the struggle for liberation in Southern Africa and the struggle against racism in this country. Highlight the history of Government repression of anti-racist forces in this country.

   c) Since the Weeks of Action run through April 4 groups should plan events that

      link commemoration of Martin Luther King with support for African liberation.

Summary Demands: END RACISM AT HOME AND ABROAD! END RACIST CUTBACKS!

American Committee on Africa, 1982

SEE BACK....
Coordination and Planning

Though the strength of individual campus movements will determine the success of the TWO WEEKS OF NATIONAL ACTION, coordination will heighten its impact. We propose the following coordination measures:

1) To ensure the broadest effect of the TWO WEEKS OF ACTION (as well as future projects) there needs to be greater coordination on a regional level in the campus movement. Several years ago there were several regional coalitions which did play a useful role.

- We propose (without setting up formal organizations at this point) that there take place regional student meetings about every 6-7 weeks with at least one this Fall.

a) These meetings would help coordinate activities for the TWO WEEKS OF ACTION—speaking tours, joint demonstrations/forums, regional press releases, etc and

b) Just as importantly act as forums where students can exchange pamphlets, strategy ideas and other useful information.

- At the October 3-4 National Student Conference regional coordinators were chosen with a mandate to organize regional meetings at the earliest possible time. The Coordinators are the following and should be contacted immediately:

  New England (as a whole): American Committee on Africa (212-962-1210)
  (N. England meeting planned for Sat Nov 21)
  Boston Area: Alan Zaslavski (617-868-3537) of Boston Comm for Lib of Southern Africa
  in Amherst, MA)
  Maine: Chip Hammond (207-501-2611) University of Maine in Orono

  New York/New Jersey/Phil.: American Committee on Africa (212-962-1210)
  Philadelphia Contact: Michael Corbin (215-447-7194) Swarthmore College

  Washington DC Area: Brady Tyson (202-686-2838) American University
  Chris Root (202-667-3875) DC Bank Camp/American Univ.

  Midwest: Aimee J. Grieb (217-333-1599) University of Illinois
  (Champaign-Urbana)

  West
  Northwest: Roger Walke (503-687-9331) People for Southern African Freedom
  Eugene, Oregon
  Ed Ferguson (503-754-3421) Oregon State University

  California: Anita Pfouts (213-399-4403) African Activists Association
  Santa Monica CA
  Bud Day (213-822-8610 Southern Africa Resource Project
  Venice, CA

  South
  Corbin Seavers (506-986-9341 x380) Berea College, Berea Kentucky
  Dennis Littlejohn (615-974-6642 at work) Univ of Tennessee, Knoxville

2) The American Committee on Africa will take responsibility for preparation and distribution of a National Press release before March 21,1982. Such a release will contain:

a) Political focus of the TWO WEEK period of action and

b) As complete a listing as possible of events being planned by campus groups.

Following the TWO WEEKS OF NATIONAL ACTION a similar press release, detailing major actions would be distributed by the American Committee on Africa.

3) In conjunction with the TWO WEEKS OF ACTION, Dumisani Kumalo (founder of the Union of Black South African Journalists and field rep of ACOA) will be available to go on an extensive national speaking tour of campuses. M r. Kumalo has been an extremely effective speaker for divestment both on and off-campus.

An additional tour involving SWAPO is a possibility for this fall and spring 1982.

4) ACOA will make available to interested groups a poster for the TWO WEEKS OF ACTION incorporating its major political focuses. Regional groupings as well as individual campuses should of course prepare their own more specifically planned material.

NOTE: Contact NCOA immediately if you are interested in the SAT NOVEMBER 21
  New England Meeting to be held in Amherst, Mass.
APRIL 4, 1984 NATIONAL
ARMBAND DAY AGAINST APARTHEID
AND U.S. RACISM IN COMMEMORATION OF

The Reverend Dr. Martin Luther King, Jr.

"APPEAL FOR ACTION AGAINST APARTHEID"

Dr. Martin Luther King, Jr. appeals for sanctions against
South Africa jointly with Chief Albert J. Lutuli on Human Rights Day,
10 December 1962

“We, therefore, ask all men of good will to take action against apartheid
in the following manner:

"Hold meetings and demonstrations on December 10, Human Rights Day:
"Urge your church, union, lodge, or club to observe this day as one
of protest;
"Urge your Government to support economic sanctions;
"Write to your mission to the United Nations urging adoption of a resolu-
tion calling for international isolation of South Africa;
"Don't buy South Africa's products;
"Don't trade or invest in South Africa;
"Translate public opinion into public action by explaining facts to all
peoples, to groups to which you belong, and to countries of which you are
citizens until an effective international quarantine of apartheid is established."

In a historic address at a meeting at Hunter College, New York, on human rights day (December 10)
1965, the late Reverend Dr. Martin Luther King, Jr. called for an international boycott of South
Africa. The 1965 meeting was organized by the AMERICAN COMMITTEE ON AFRICA — the
CALL FOR AN INTERNATIONAL BOYCOTT OF APARTHEID SOUTH AFRICA

Statement by the late Reverend Dr. Martin Luther King, Jr.
at a meeting at Hunter College, New York City, on Human Rights Day
10 December 1965

Africa has been depicted for more than a century as the home of black cannibals and ignorant primitives. Despite volumes of facts contravening this picture, the stereotype persists in books, motion pictures, and other media of communication.

Africa does have spectacular savages and brutes today, but they are not black. They are the sophisticated white rulers of South Africa who profess to be cultured, religious and civilized, but whose conduct and philosophy stamp them unmistakably as modern-day barbarians.

We are in an era in which the issue of human rights is the central question confronting all nations. In this complex struggle an obvious but little appreciated fact has gained attention—the large majority of the human race is non-white—yet it is that large majority which lives in hideous poverty. While millions enjoy an unexampled opulence in developed nations, ten thousand people die of hunger each and every day of the year in the undeveloped world. To assert white supremacy, to invoke white economic and military power, to maintain the status quo is to foster the danger of international race war... What does the South African Government contribute to this tense situation? These are the incendiary words of the South African philosophy spoken by its Prime Minister, Dr. Verwoerd:

"We want to keep South Africa white. Keeping it white can only mean one thing, namely, white domination, not 'leadership', not 'guidance', but control, supremacy."

The South African Government to make the white supreme has had to reach into the past and revive the nightmarish ideology and practices of nazism. We are witnessing a recrudescence of the barbarism which murdered more humans than any war in history. In South Africa today, all opposition to white supremacy is condemned as communism, and in its name, due process is destroyed; a medieval segregation is organized with twentieth century efficiency and drive; a sophisticated form of slavery is imposed by a minority upon a majority which is kept in grinding poverty; the dignity of human personality is defiled; and world opinion is arrogantly defied.

Once more, we read of tortures in jails with electric devices, suicides among prisoners, forced confessions, while in the outside community ruthless persecution of editors, religious leaders, and political opponents suppress free speech and a free press.

South Africa says to the world: "We have become a powerful industrial economy; we are too strong to be defeated by paper resolutions of world tribunals; we are immune to protest and to economic reprisals. We are invulnerable to opposition from within or without; if our evil offends you, you will have to learn to live with it."

Increasingly, in recent months this conclusion has been echoed by sober commentators of other countries who disapprove, but, nevertheless, assert that there can be no remedy against this formidable adversary of human rights.
Do we, too, acknowledge defeat? Have we tried everything and failed? In examining this question as Americans, we are immediately struck by the fact that the United States moved with strikingly different energy when it reached a dubious conclusion that our interests were threatened in the Dominican Republic. We inundated that small nation with overwhelming force, shocking the world with our zeal and naked power. With respect to South Africa, however, our protest is so muted and peripheral it merely mildly disturbs the sensibilities of the segregationists, while our trade and investments substantially stimulate their economy to greater heights. We pat them on the wrist in permitting racially mixed receptions in our Embassy and by exhibiting films depicting Negro artists. But we give them massive support through American investments in motor and rubber industries, by extending some forty million dollars in loans through our most distinguished banking and financial institutions, by purchasing gold and other minerals mined by black slave labour, by giving them a sugar quota, by maintaining three tracking stations there, and by providing them with the prestige of a nuclear reactor built with our technical co-operation and fueled with refined uranium supplied by us.

When it is realized that Great Britain, France and other democratic Powers also prop up the economy of South Africa—and when to all of this is added the fact that the USSR has indicated its willingness to participate in a boycott—it is proper to wonder how South Africa can so confidently defy the civilized world. The conclusion is inescapable that it is less sure of its own power, but more sure that the great nations will not sacrifice trade and profit to oppose them effectively. The shame of our nation is that it is objectively an ally of this monstrous Government in its grim war with its own black people.

Our default is all the more grievous because one of the blackest pages of our history was our participation in the infamous African slave trade of the 18th century. The rape of Africa was conducted substantially for our benefit to facilitate the growth of our nation and to enhance its commerce. There are few parallels in human history of the period in which Africans were seized and branded like animals, packed into ships' holds like cargo and transported into chattel slavery. Millions suffered agonizing death in the middle passage in a holocaust reminiscent of the Nazi slaughter of Jews and Poles, and others. We have an obligation of atonement that is not cancelled by the passage of time. Indeed, the slave trade in one sense was more understandable than our contemporary policy. There was less sense of humanity in the world three hundred years ago. The slave trade was widely approved by the major Powers of the world. The economies of England, Spain, and the U.S. rested heavily on the profits derived from it. Today, in our opulent society, our reliance on trade with South Africa is infinitesimal significance. No real national interest impels us to be cautious, gentle, or a good customer of a nation that offends the world's conscience.

Have we the power to be more than peevish with South Africa, but yet refrain from acts of war? To list the extensive economic relations of the great Powers with South Africa is to suggest a potent non-violent path. The international potential of non-violence has never been employed. Non-violence has been practised within national borders in India, the U.S. and in regions of Africa with spectacular success. The time has come to utilize non-violence fully through a massive international boycott which would involve the USSR, Great Britain,
France, the United States, Germany and Japan. Millions of people can personally give expression to their abhorrence of the world's worst racism through such a far-flung boycott. No nation professing a concern for man's dignity could avoid assuming its obligations if people of all States and races were to adopt a firm stand. Nor need we confine an international boycott to South Africa. The time has come for an international alliance of peoples of all nations against racism.

For the American Negro there is a special relationship with Africa. It is the land of his origin. It was despoiled by invaders; its culture was arrested and concealed to justify white supremacy. The American Negro's ancestors were not only driven into slavery, but their links with their past were severed so that their servitude might be psychological as well as physical. In this period when the American Negro is giving moral leadership and inspiration to his own nation, he must find the resources to aid his suffering brothers in his ancestral homeland. Nor is this aid a one-way street. The civil rights movement in the United States has derived immense inspiration from the successful struggles of those Africans who have attained freedom in their own nations. The fact that black men govern States, are building democratic institutions, sit in world tribunals, and participate in global decision-making gives every Negro a needed sense of dignity.

In this effort, the American Negro will not be alone. As this meeting testifies, there are many white people who know that liberty is indivisible. Even more inspiring is the fact that in South Africa itself incredibly brave white people are risking their careers, their homes and their lives in the cause of human justice. Nor is this a plea to Negroes to fight on two fronts. The struggle for freedom forms one long front crossing oceans and mountains. The brotherhood of man is not confined within a narrow, limited circle of select people. It is felt everywhere in the world; it is an international sentiment of surpassing strength. Because this is true, when men of good will finally unite, they will be invincible.

Through recent anthropological discoveries, science has substantially established that the cradle of humanity is Africa. The earliest creatures who passed the divide between animal and man seem to have first emerged in East and South Africa. Professor Raymond Dart described this historical epoch as the moment when man "trembled on the brink of humanity". A million years later in the same place some men of South Africa are again "trembling on the brink of humanity"; but instead of advancing from pre-human to human, they are reversing the process and are travelling backward in time from human to pre-human.

Civilization has come a long way; it still has far to go, and it cannot afford to be set back by resolute, wicked men. Negroes were dispersed over thousands of miles and over many continents, yet today they have found each other again. Negro and white have been separated for centuries by evil men and evil myths. But they have found each other. The powerful unity of Negro with Negro and white with Negro is stronger than the most potent and entrenched racism. The whole human race will benefit when it ends the abomination that has diminished the stature of man for too long. This is the task to which we are called by the suffering in South Africa, and our response should be swift and unstinting. Out of this struggle will come the glorious reality of the family of man.