

This edition of our newsletter is devoted mainly to two topics of interest. In early February, the U.S. government granted political asylum to Dominic Holzhaus, a South African draft resister now residing in New York City. SAMRAF has supported Dominic's case since his initial application two years ago, and has put pressure on this reactionary administration to grant him political asylum. The decision to grant Dominic asylum has resulted in some interesting follow-up, including evoking the wrath of the South African regime. Although this decision can hardly be seen as a great victory, it strengthens the situation of opponents of apartheid seeking refuge in the United States. We have included an analysis of Dominic's case.

We are also paying attention to the issue of white resistance in South Africa, with a particular emphasis on cultural resistance. There is an element of white youth in South Africa that is resisting the status quo, primarily through popular music and subculture. We believe that this questioning element not only has the potential to contribute toward the necessary change in South Africa, but is also indicative of a constituency that poses a threat to apartheid. We have included an in-depth article which was printed in a U.S. magazine called "Maximum Rock 'n' Roll", printed in Berkeley, California.

SAMRAF has been involved in a written debate with a local group, the Brooklyn Chapter of New Jewish Agenda on the question of Israel and South Africa. NJA responded to an article that was printed in News and Notes #8, connecting Zionism with white supremacy in South Africa. We hoped to include their letter and our response in this newsletter, however both articles would be too bulky for this newsletter. For those of you who are interested in reading the material, it is available from the SAMRAF office. If there is sufficient response, we will go ahead and print this debate as a separate document.

Again, we encourage those of you who find News and Notes to be a helpful resource to subscribe. The rate is \$10 for 6 issues per year. Responses are welcomed.

GOING



UNDER

COMMIT

NUISANCE

REPRINTED FROM MAXIMUM ROCK "N"
ROLL, Berkeley, California

Punk in South Africa? It seemed unlikely.

But it exists. The movement is small and non-punks dismiss it. But its existence is important. The outspoken political views expressed on the next pages are rare. Most alternative music in that country seems to speak a sort of code, concerned only with jols (parties) and good times. But keep in mind, the entire country is ruled through fear.

As one South African friend wrote, "There is a high degree of apathy and disinterest, people are paranoid. Punk was never a real protest in South Africa, because whites didn't have much to protest about since they are unaffected by apartheid."

This 'disinterest' is a chilling tribute to a government's ability to blind its citizens to the obvious through isolation, fear, and apparent luxury.

JC, the author of this piece, was the drummer for RIOT SQUAD, a now-defunct punk band which was courageous enough to denounce the hypocrisy that is South Africa. As an observer wrote, "RIOT SQUAD were lucky, as the police did not understand what they were on about, until they were safe." JC is now living in exile outside of South Africa to avoid service in the army.

SOUTH AFRICA - What does that name mean to you? Gold? Diamonds? Sunshine? Cricket? Rugby? Apartheid? Yes, South Africa is like any other country - there are those that rule and those that are ruled. There is wealth, luxury, and decadence alongside poverty, deprivation, and starvation. There are millions of people exploited to keep the few in luxury and power. There are people kept in ignorance of a better life, shielded from those that benefit from their labor by the lines of police and army conscripts, carefully brainwashed at every turn, never given any room for doubt or humanity - ruthlessly turned into killers and haters.

Yes, South Africa is like many other states, only one difference exists there. It is the perpetuation of the mentality of the colonizer, the imperialist, the doctrine which became a political mania under Hitler and his followers, the myth of the master race and the inherent genetic inferiority of "colored" people. It is that one difference that makes the South African regime so abhorrent and the focus of so much attention.

I remember my parents telling me once how, when they had come to South Africa as teenagers forty years ago, the country was a "paradise on earth" but had slowly gone downhill over the years because those bloody blacks were never satisfied, and continually wanted more and more. Don't they know when they're well off?

Yes, it is sick I know, but that is the legacy of South Africa, the twisted distorted minds of generations brought up and educated in such a system. The whites - the masters - educated to be boss, the ruler, with easy access to the wealth of the land - the technological rape of a beautiful country to satisfy the greed of the few. And the blacks - the slaves - un- or undereducated to keep them ignorant; the faceless fuel of the factories and mines. The dog thrown the occasional bone by its master, a bone like the "homelands."

Statistic - The whites, representing about 16% of the population, have laid claim to about 85% of the land, the other part being divided into "tribal homelands" with each black tribe having their own piece of land. In reality, these homelands are no more than large scale concentration camps/pools for cheap labor, set in the most desolate and underdeveloped parts of the country. So far, four of these homelands have been given "independence." All this means is that millions of people have been made citizens of these countries, and been forcibly dumped there. Those working in South Africa suddenly find themselves considered foreign migrant laborers, with the threat of deportation hanging over their heads if they dare open their mouths in defiance. And losing your legal right to work in South Africa means starving in your resettlement camp/homeland, or illegally entering South Africa and finding work with an employer who isn't fussy about whom they employ. Yes, the "Final Solution" is almost with us again, (if it's not here already).



Modderdam was a squatter camp in the Western Cape. The people there had come to find work, and despite large fines imposed on employers caught using illegal labor, most did have some work. With the typical, careful planning of the authorities, the camp was raided and destroyed just as winter set in 1981. Over 1,000 people were arrested, given a mock trial, and returned to their respective "homelands." Even the authorities admitted that most would return, because it was that or starve. "Fun in the Sun" was written at that time. A "braaivleis" is the same as a barbeque, and is as much a part of South African culture as apartheid. A line in a vast advertising campaign of the time went - "braaivleis, rugby, sunny skies, and chevrolet..."



Braaivleis, rugby, sunny skies, and swimming pools
A land of flowing milk and money
Money and power
The power of a gun and stick
The power of the fools
A land of plenty- hate, fear, and war
The master race must have its sacrifice
But for too many the wounds are still raw.

Braaivleis, rugby, sunny skies, and big brother
The ever present, all-seeing eye
Playing the game of i-spy
Playing games with people's lives
One step forward, two steps back
Back, back, back to the wilderness and the shack
Back to the starvation, back to the desolation
In the camps of no-hope lands.

Braaivleis, rugby, sunny skies, and warfare
A war on the border that cannot be won
Hate in the cities that cannot be overcome
The iron fist of destruction
It patrols the streets at night
The numbing grip of the media
shouts CHANGE, CHANGE, no change
No Change, no chance, only bloody, bloody revolutions.

Braaivleis, rugby, sunny skies, and genocide.

EDITOR'S [Maximum Rock 'n' Roll]
NOTE: Distance, history, and consciousness separate us so completely from South Africa, that it is difficult to comprehend what is happening in that country. What we perceive as a country living a ruthless lie, its inhabitants regard as home. We recently had the opportunity to interview two South African exiles now living in Northern California. We began by discussing the alternative music scene in the country, but this soon developed into a more general discussion of life in that fear-dominated country.

MRR: How long have you been out of South Africa?

B: About two years.

MRR: And what is the music scene like there?

D: It's really closed. I can play you a song that speaks out against the police, but South African record companies will not produce it, because it is not in their interest.

The media is tightly controlled...the TV, the radio, the government controls them very tightly. Two stations operating outside of the country, in the so-called independent areas have been interested in the records and tapes by bands that would normally not get played in South Africa, playing more political, reggae-oriented 'alternative' music. Before that, no bands could make it by just playing, and those that did lived on the skids. The political music movement is very small. It's definitely not featured on the local radio station.

MRR: Are tapes circulated underground?

D: There are a few, but the bands who produce them come from very well to do backgrounds, sort of rebellious youth. They do have a small following, but they're getting changed around so much, what with people going into the army and everything...

MRR: It sounds like the army is used to break up the youth movements.

B: In a sense, yes. You have to go in the army for two years right after school, and they've just upped it so that you have to go to military camp for a certain period every year. Usually you have to do this on your vacation time.

MRR: How do people in South Africa maintain contact with the outside world?



B: You do kind of keep in touch, but it's all very, very far away, and you are really alienated. There's this terrible feeling among [white] South African youth, sort of an inferiority complex...that Europe and America know better, which is kind of true because there is so much more information out here. Censorship is so rigid inside the country that you get very little information.

D: Having travelled outside the country, and gotten information on groups that I thought were positive or encouraging, I would go back to South Africa and think, "If these people only knew what was happening out there, it would change their lifestyle and make them more than what they are." But because of the censorship, they can't really understand what goes on outside. I mean, you can buy a punk record, but the strength of the movement it represents is shielded from you.

Also, you're so overwhelmed with your immediate problems that you can't deal with anything further like the nuclear problem. Every time you open your eyes or look out your door, you're confronted with a racial problem, and it seems to overwhelm people to the point where they're only concerned with survival.

security system

who will the innocent victim be
watch the empty streets and see
to be alone or suspicious is a crime
when it's prison cell collection time

four years ago they killed a man
and concealed it in a master plan
they knew they couldn't set him free
a danger to white supremacy.

god. wot a set up we got here
built on false promises and fear
security systems can't you see

RIOT SQUAD



"JUST A FEW ROUTINE QUESTIONS SIR -
IT WILL ONLY TAKE A COUPLE OF MONTHS"
THE SECURITY POLICE.

South Africa is like a Kindergarten for white people ...you're not responsible for your actions. Life is so incredibly easy if you're white that you have two alternatives... you're either numbed because you don't give a fuck and want to enjoy the pleasures, or you're numb because the whole situation is so incredibly painful.

MRR: Are there changes coming?

D: There are some changes in the music anyway. Clubs open and flourish, but when they become too popular the cops jump on them and close them down.

MRR: What kind of clubs?

D: I guess you'd call them decadent night clubs. But they have a following of people who are more active, more conscious...not politically active but trying to break the social barriers in the way they live, not getting married, not treating blacks like servants.

There are advances on the music level, the pressure is building on the government, the tensions are there and people are singing about it saying there must be change. It's like anywhere, there are two things happening at the same time: The government is getting worse and the people are getting better and stronger.

MRR: But these people can exist only as long as the government allows them to, right?

D: Right. If they get too strong, the government will knock them down. The music scene is definitely elitist. The magazines you see are from the artier people, and new wavers, really trendy and upper class. The country doesn't have its own culture. People latch on to outside movements, whether it's punk or disco. The real hardcore music is not the order of the day. It isn't the music that is listened to.

MRR: But does it exist?

D: There are a few bands who play it, the younger bands, but it isn't generally accepted. The RADIO RATS who were considered to have punk attitudes in that when they were on stage they didn't try to please the audience...that was considered a really punk attitude, and even they weren't considered hardcore. I mean, they had a hard look, but they didn't stand on the stage and say, "fuck you, fuck you..."

MRR: Can the punk bands that do exist tour?

Meanwhile back in Amerikkka...

The Beach Boys are still mad at Interior Secretary James Watt, but not enough to turn down an offer to play at the annual July 4 shindig on the Washington Mall.

"We would gladly share a bill with Wayne Newton, military bands or anyone else," said Mike Love, the lead singer for the Beach Boys.

B: There's not much room! Basically, there's Johannesburg, Durban, and Capetown, a range of about 500 miles. Johannesburg is real conservative, and Pretoria, which is where all the government files are, is very Afrikaans. Afrikaans, who are of Dutch ancestry, make up about 60% of the population and control the government.

MRR: So the English are actually a minority too?

B: Yes, sort of. And there are a lot of Portuguese who fled Angola and Mozambique when those governments changed. And quite a number of Europeans, especially Germans. Among the whites there are a lot of segregated groups... the youth are not united, they fight a lot amongst themselves. When you go to parties fights break out. There's a need to prove your identity, a need for young men to be strong and fight. It's really primitive.

And this is a very important part of the government's policy, divide and conquer. They've done it with the blacks as well, because they all come from different tribes. In the townships (where black workers are stored while they work in white areas), people come from all over the country, but they're still kept in tribal groups, so it's very difficult for black consciousness leaders to get everyone together.

MRR: The frustrations must really build up.

B: It's incredible. When you deal with the government, you are dealing with very, very, paranoid people. For one thing, they have no place to go. I mean, their white blood is very precious to them. They have this genetic thing going just like the Nazis.

D: It's very easy to become intimidated in South Africa. By the time I left, I was fearful that something was going to happen to me soon. You live in fear. To stand up and oppose it, to be punk, is to put your life on the line. And the more successful you are, the more dangerous it will be for you. They have numerous ways for getting rid of you. You can be busted on any charge, terrorism, drugs, anything, and they can take you away without formal charges. There's this fear that people here do not understand. You can ask a friend about so and so who died in prison, and it may be a close friend, but they won't want to talk about it. It's nullifying. You don't act under fear.

MRR: Can you explain the government's homeland strategy?

B: About six years ago, the government established the Transkei and Bophutatswana which is near Johannesburg as black homelands. They did this so they could control the number of blacks who live near urban white areas. Every black person has a homeland, and each of the homelands is a barren, infertile, pretty useless place. If blacks transgress in any way, they're sent back to the homelands. Usually, the women and children live there, and the men return three weeks out of the year on their annual leave from work.

Blacks who sneak into town illegally live in continual fear, because they have to carry passbooks at all times. A policeman can stop you at any time and demand your passbook. If you don't have it, you go to jail. That's why South Africa has the second highest number of inmates in the world, second only to Russia.

Your passbook says who employs you, and who previously employed you. If you're not employed at the moment, you have no right to be there, so you're thrown in a police van, taken to jail, and shipped back to the barren homeland where there is no work, malnutrition is rife... one priest termed them



ANTI-APARTHEID DINNER

SUNDAY MAY 8TH 5:00 P.M.

PAUL ROBESON CAMPUS CENTER
RUTGERS UNIVERSITY AT NEWARK

INCLUDES:

PAUL ROBESON, JR.
SULIMAAN DANCE TROUPE
AFRICAN DINNER
BEER & WINE AVAILABLE

TICKETS \$10-AVAILABLE FROM SAMRAF

'dumping grounds.'

HRR: What can people in the U.S. do to support the movement in South Africa?

B: First, they must become aware of how much your government is involved in dealing with South Africa. America under Reagan is now supplying a new computer to help them in the construction of nuclear bombs. And what's really interesting is that every time there are riots in South Africa, they speed up work on the bomb.

D: It's part of this country's Atomic Weapons Program. Maybe they think South Africa is another nuclear site against the Russians.

B: And there are endless lists, something like 600 U.S. companies that invest in South Africa. Every company that deals there is aware of apartheid, but they want their factories there because the labor is so cheap, and their profits are higher. →

I was just starting to think...there is a lot of hope in South Africa.' And it isn't something I know much about, but the black movement has really grown in the last ten years. ... There's not the acceptance any more. There's a strong resentment, and a working toward solidarity. On that, it's really positive.

D: It requires that people here become aware of what is happening and make a stand to effect change. Accept responsibility not only for South Africa, but also for Central America, and almost every war on the planet.

B: What a big load!

D: It is, but at least it's acting semi-appropriately.

HRR: Do you really see the U.S. government doing this?

D: They do seem to be accepting certain responsibilities, but unfortunately it's a responsibility for profits, and therefore they send arms and ammunition.

'Pop music is a communist plot'

Political Correspondent

BLUMFONTEIN. — Pop music came under heavy fire at the National Party's Free State congress yesterday.

A delegate informed the congress that experiments in America had shown the crime rate in communities that permitted pop music was 50% higher than in those that did not.

Another delegate — a Mrs Marx — warned that it was a well-known communist tactic to infiltrate the mind of the youth "in a subtle way through the lyrics of pop music."

Delegates also complained about sex education pamphlets handed out by "so-called family planning clinics" and the availability of abortions and the pill.

There was also severe

criticism of "corrupt art forms" which were used by the communists for propaganda purposes.

In reply, the Minister of the Interior, Mr L. Alwyn Schiebusch, said the Government could not be responsible for protecting people from everything.

As it was, South Africa stood alone in ensuring that "our Sunday remains the quietest Sunday in the world. You must give the

Government credit for that," he said.

There was no other country in the free world that controlled hard pornography and communist propaganda in literature and art as South Africa did, he said.

South Africa alone embodied Christian norms and values in its Publications Controls Act, and Christian nationalism in its education system, he said.

Capital Investment.

have you ever thought about the law of the land why we listen to people with their heads stuck in the sand? Apathy confines us, we never hesitate to accept the rules of breeding coverty and hate

And no-one's ever gonna reconsider how we live without an economical interest
No-one's ever gonna help challenge anything
Unless they've got a capital investment.

I'd love to see the power structures shock of surprise
As their smug happy children choose the opposite side
But tradition is enforced for the sake of narrow mind's
living in the fantasy but running out of time.

put your money in the hands of disorder
turn your back on what you don't wanna see
the soothing sounds of the social order
ignore the volume of reality.

Riot Squad



POLITICAL ASYLUM

The Reagan administration's policy of "constructive engagement" with the South African government is part of a comprehensive alliance with repressive regimes internationally. The "strategic interests" of the United States (economic exploitation) have replaced even token adherence to the principles of human rights.

Against this backdrop, it is all the more surprising that Dominic Holzhaus was recently granted political asylum in the United States. While young Americans are being indicted for refusal to register for Selective Service, a war resister from South Africa is given refuge here. This apparent contradiction is worthy of further consideration.

Political asylum claims lay both with the State Department and the Immigration and Naturalization Service (INS). In Dominic's case, his application was filed in April '81, with a copy to the State Department. In March of '82 he was interviewed by the INS, who then reported to the State Department (presumably subsequently received a response from them) and granted him asylum in February of 1983.

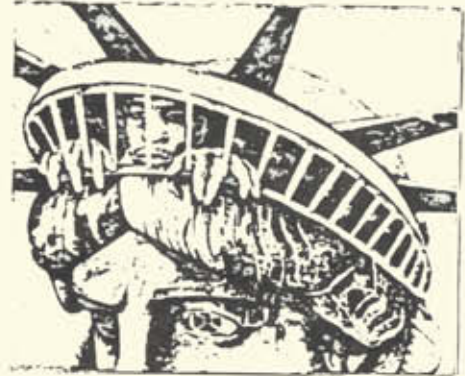
The ultimate discretion rests with the INS, but guidelines introduced during the pendency of the case, require an opinion from the State Department. (Previously, INS could rule if no opinion was received from the State Department with 45 days of the interview). The INS is not bound by this opinion but tends to follow the State Department in the majority of cases.

The State Department has made it very clear that "asylum would not be granted to someone on the grounds that he was a draft dodger per se." Clearly a political motivation for resistance must be present. However, if the State Department opinion was indeed favorable, it supports our contention that politically motivated resisters have a "well founded fear of persecution." This merely tends to highlight the contradiction, since the U.S. government shows hardly any concern for opponents of its allies, particularly apartheid South Africa.

According to the interviewing officer at INS, the agency is "more subservient than ever to the State Department." In his words, Dominic's case "was a perfect case...one of the best I have ever seen." This recommendation would have been included in the INS report to the State Department, making it more difficult for a negative ruling.

It would take more than a severe leap of faith to view the outcome of this case as some kind of subtle shift in State Department policy towards South Africa. Indeed, when the story received

wide publicity in South Africa, Pik Botha (South Africa's so-called foreign minister) complained to the State Department. Spokesmen for the State Department contacted South African journalists in New York to establish the accuracy of what had been published. We should have no illusions about the amount of influence the thieves in South Africa have with their counterparts here.



SAMRAF currently has access to good legal resources. This case has added momentum to the many cases being prepared. Although each case is considered on its own merits and precedents are not binding, this case makes it more difficult for the authorities arbitrarily to deny asylum in similar cases.

Asylum is blatantly used by this system as a propaganda weapon. It exposes the racism, feverish anti-communism and conspiratorial shenanigans of the U.S. government. The assertion that El Salvadoreans and Haitians are only economic refugees without any attempt to consider the political conditions in both countries, is indicative of this. The fact that Dominic gets asylum while Dennis Brutus, a well known Black South African activist, is denied asylum is yet another reminder.

Why did Dominic get asylum? We can think of a couple of reasons. One, it was a loophole in the system and the State does not always get what it wants to get (the recommendation of the INS interviewer being the stumbling block). Two, in contrast to the overall relationship that the U.S. has with South Africa, this was seen as a very small compromise and one which would not effect the U.S. support for South Africa's war effort and continued U.S. economic interest and exploitation in South Africa. They obviously do not perceive a large migration of war resisters from South Africa to the U.S. and therefore view this as a drop in the ocean compared to some of the other compromises they may be forced to make.

This strengthens our efforts. It assures us that white South Africans seeking political asylum here have to be staunchly opposed to apartheid, and diminishes the choices for white opportunists to "emigrate to America" using political asylum as their ticket. It also means that the **U.S. doesn't** believe whites will ever turn against their masters in South Africa, a belief which our efforts and similar groups will prove to be wrong. If we are right, and more whites of conscience defect from apartheid they will continuously be faced with this same decision and no doubt at some point their true colors will come out. As Malcolm X said, "You cannot send a cat to dog school and expect it to come back a dog."

With all these contradictions evident, and with the fact that we will always be dependent on the will of a reactionary administration in power, we still believe that this campaign is important. We have included a demand for the repeal of the decision on Dennis Brutus in our City Council resolution campaign. We intend to bring to attention the sections of the Simpson Mazzoli Bill which propose gutting the asylum appeal process and establishing penalties for the hiring of what this country so rudely refers to as "illegal aliens." We also believe that these efforts serve to expose further the collaboration between the apartheid regime and Reagan, and public challenges can at least prevent some subversion of the liberation process in Southern Africa. Finally, we believe that anybody should have the right to



live anywhere and the fact that this country is indirectly responsible for the bulk of misery in the world is reason enough for it to grant political asylum to the victims and opponents of repression, particularly in South Africa. The struggle continues.

* * *

Support SWAPO: **Liberate Namibia Now!**

ANNUAL AFRICAN FEAST

SAMRAF was honored to be able to attend the Eighth Annual African Feast in Norfolk, Virginia in late March. The Feast is a solidarity event with the struggles for African liberation and is organized by the Black Vanguard Resource Center. This year, as in previous years, the focus of the feast was on the struggle for freedom in Namibia and participants had the opportunity to hear first hand accounts from representatives of SWAPO, the Namibian national liberation movement, of the conditions in Namibia and how SWAPO perceives its struggle.

Aside from the political speeches, the feast also included an African dinner and cultural events. It is one of the largest gatherings of its kind on the Eastern seaboard of the United States. Through its consistent work in the Black community in Tidewater Virginia, Black Vanguard Resource Center has been able to include the participation of many African students and grass roots people, making this event a true statement of support for Black liberation internationally.

Norfolk has historically been a solid base of support for struggles in Southern Africa, with large quantities of material aid having been raised there and shipped out for refugees during the liberation war in Zimbabwe. This event showed that the peoples' consciousness of events in Southern Africa is directly connected to their own struggle at home, and it is the kind of solidarity occasion that directly contributes to the struggle in Southern Africa.



Monies raised from the event go directly to SWAPO for assistance in their refugee camps. We take this opportunity to pay tribute to the efforts of the Black Vanguard Resource Center and know that one day we will see the fruits of their commitment blossom, both in Southern Africa and in Norfolk, Virginia.

* * *

SAMRAF together with some student groups at the University of Rutgers, Newark, are sponsoring a fundraising dinner on Sunday, May 8th at 5:00 P.M. The guest speaker will be Paul Robeson, Jr., and the event will take place at the Paul Robeson Campus Center at Newark.

Tickets are \$10 and guests will receive an African Dinner (compliments of master chef James Credle, Dean of Students at Rutgers and a progressive activist). Guests will be entertained by the Sulimaan Dance Troupe from New Jersey and will have the opportunity to hear Paul Robeson, Jr. speak on his perspectives on the struggle for liberation in Southern Africa and his family's historic relationship to it. Beer and wine will be for sale.

Newark is within very close commuting distance from New York City (only 20 minutes) and only costs 30c on the PATH train, and we encourage those who reside in New York City to attend. The event is scheduled for Mother's Day, providing an opportunity for this Mother's Day to be celebrated in solidarity with international struggle for justice (bring your mother!).

All the relevant information is on the enclosed flier and we strongly encourage our friends and supporters to attend. If you wish to purchase tickets, please contact the SAMRAF office. If you are unable to attend, but wish to support the event, you still can buy a ticket or make a donation. Proceeds from this event will go towards our ongoing work.

* * *

THE CALL UP

IT'S UP TO YOU NOT TO HEED THE CALL-UP
IN YOU MUST NOT ACT THE WAY YOU WERE BROUGHT UP
WHO KNOWS THE REASONS WHY YOU HAVE GROWN UP
AND KNOWS THE PLANS OR WHY THEY WERE DRAWN UP

IT'S UP TO YOU NOT TO HEED THE CALL-UP
I DON'T WANNA DIE

IT'S UP TO YOU NOT TO HEAR THE CALL-UP
I DON'T WANNA KILL
FOR HE WHO WILL DIE IS HE WHO WILL KILL

MAYBE I WANNA SEE THE WHEATFIELDS
OVER KIEV AND DOWN TO THE SEA

ALL THE YOUNG PEOPLE DOWN THE AGES
THEY GLADLY MARCHED OFF TO DIE
PROUD CITY FATHERS USED TO WATCH THEM
- TEARS IN THEIR EYES

THERE IS A ROSE THAT I WANT TO LIVE FOR
ALTHOUGH GOD KNOWS I MAY NOT HAVE MET HER
THERE IS A DANCE AND I SHOULD BE WITH HER
THERE IS A TOWN UNLIKE ANY OTHER

IT'S UP TO YOU NOT TO HEAR THE CALL UP
IN YOU MUST NOT ACT THE WAY YOU WERE BROUGHT UP
WHO GIVES YOU WORK AND WHY SHOULD YOU DO IT?
AT 55 MINUTES PAST ELEVEN
THERE IS A ROSE...
THE CLASH

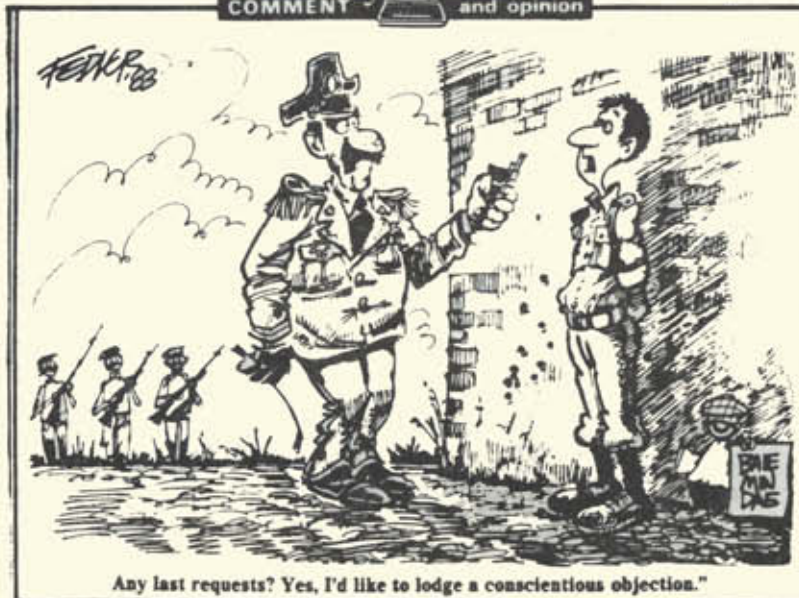
SAMRAF and Our Program

SAMRAF is a political organization made up of white South African military resisters, political exiles and American supporters. SAMRAF's goal is to contribute toward the creation of an independent South Africa, free from white supremacy and foreign exploitation. To do this we encourage resistance within the almost all-white South African army, in order to weaken its deadly effect and to help create a pro-liberation sentiment within certain sectors of the white community, particularly draftees. We believe this provides concrete support to the national liberation movements both in Namibia and South Africa.

Our program to support war resistance includes the following:

- * Producing and distributing propaganda which encourages resistance to apartheid military service.
- * Providing services for genuine South African war resisters who flee South Africa and arrive in the states, especially those who are seeking political asylum.
- * Initiating actions, such as campaigns and demonstrations which will send signals of our call for resistance into South Africa and make our presence known to those who are considering alternatives.

COMMENT and opinion



- * Contributing towards involving women in war resistance work.

The U.S. government and multinational corporations are a serious enemy to both the peoples of South Africa, and Black, Third World and working people here. Racism in the U.S. is one of the major stumbling blocks in building a viable movement which challenges U.S. collaboration with apartheid South Africa and fights for people's liberation here. SAMRAF believes we must be involved in the struggle in the U.S. not only because the U.S. is a threat to liberation in South Africa, but also because we have a responsibility to fight for social change here. →

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Chicago:

(312) 252-2849

Our program to support this struggle includes the following:

- * Participating in the Southern Africa solidary movement, thereby raising political and material support for the national liberation movements.
- * Participating in other social movements such as the disarmament movement, the anti-war movement, etc., raising the issue of South Africa and the need to combat racism.
- * Creating an awareness of the need for white Americans to combat white supremacy by participating in anti-racist work here.

...

Acknowledgment to Resister, publication of the London based COSA/R group for use of some of their graphics.



HELP
DISARM
APARTHEID'S
RACIST
WAR MACHINE!!