

Aankangsil "E"

ECC (EAST CAPE)

PEACE KIT

Dear Peace Worker

This kit is to give you ammunition to work for peace and end conscription.

It contains the ECC Declaration and the major reasons for working against the turning of our society into a military machine supporting apartheid.

It includes the UDF Declaration and the Freedom Charter to explain the constructive proposals of South Africans resisting apartheid.

The kit also covers the role of the SADF in colonising Namibia, destabilizing South Africa's neighbours and supporting apartheid in the townships.

The media sub-committee will be issuing up-dates for your Peace Kit and will appreciate any suggestions as to what you think should be added.

Here are some suggestions on what to do with a Peace Kit.

- buy it, read it and let us know what you think
- buy an extra copy for a friend (birthdays?)
- ask people to discuss and article in your Peace Kit
- customize it by adding press clippings, articles, ECC newsletters, etc.
- find new areas of action for peace e.g. church groups, women groups, cat lovers for peace, in fact there are many people in all walks of life that want to work for peace. To approach them we need to be informed and creative.

May your use of this kit be a part of the struggle for a just peace in the Eastern Cape and South Africa.

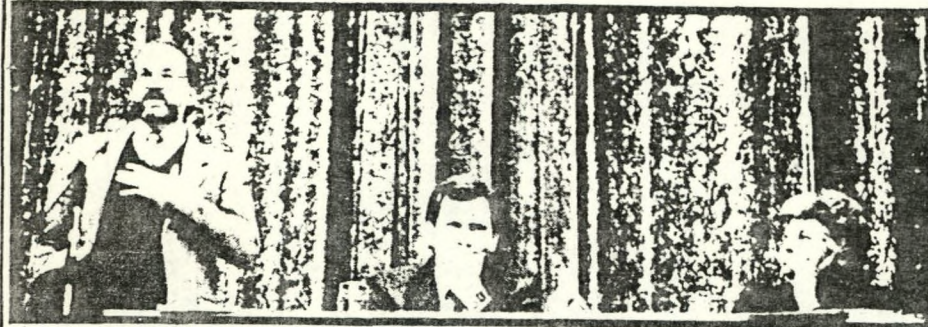
THE MEDIA SUB-COMMITTEE  
ECC. (EAST CAPE)



# ECC FOCUS

END CONSCRIPTION CAMPAIGN (TVL) OFFICIAL NEWSLETTER

Vol 1, No 2 JUNE 1985



Frederick Van Zyl Slabbert, whose Progressive Federal Party is split over military conscription, ponders an uncertain future at a recent ECC debate. More hopeful were David Webster and Sheena Duncan.

## Editorial

### ECC and PFP

The public debate between Dr. David Webster (ECC) and Dr. van Zyl Slabbert (PFP) was a generally constructive discussion around the ending of conscription. The debate, was attended by over 600 people, most of whom appeared to support the ECC position.

Nevertheless, press coverage gave prominence to Dr. Slabbert's remark that the call to end conscription is "dangerously naive, romantic, simplistic and counterproductive."

There are thousands of white men who are currently confronted with an agonising choice: to be deployed in the townships, to go to jail for six years for refusing on moral grounds to serve in the army, or to leave South Africa permanently. These young men, filled with horror at the immediate prospect of taking up arms against fellow South Africans, would not regard the call to end conscription as "romantic" or "simplistic".

The call to end conscription has been made by Dr. Beyers Naude, Archbishop Hurley, Dr Allen Boesak, Bishop Tutu, Molly Blackburn, Sir Richard Luyt and Sheena Duncan. It has been made by the Catholic Church, PFP Youth, The Black Sash, UDF and the 40 groups affiliated to ECC.

They have demanded, and here Dr Slabbert agrees, that SADF troops should be withdrawn from Angola, Namibia and the townships. Until this happens it is as rational and important to demand an immediate end to conscription.

Despite the differences between the ECC and the PFP, there is no reason for the relationship between the two to be antagonistic. Our position on conscription and that of the PFP, although different and motivated for different reasons, ought to strengthen one another and the mass opposition to conscription.

## Defence Debate hots up

In a public debate on June 5, Dr David Webster, spokesperson for ECC, challenged Dr van Zyl Slabbert of the PFP to clarify his party's position on conscription.

Dr Webster outlined the ECC position that the SADF is not a 'defence' force but an aggressive force, both inside South Africa and in neighbouring states. The army is being used against the people of South Africa in the townships, he said. The 'enemy' is not a foreign aggressor, but fellow citizens. That young white South Africans are being called on to fight their countrymen he said, indicates that South Africa is in a state of civil war.

The SADF also plays an aggressive role in neighbouring states, Dr. Webster said. He referred to the illegal occupation of Namibia, and the destabilisation of Mozambique, Lesotho and Angola.

Dr. Slabbert began by pointing out that the government has repeatedly lied to the PFP

about the role of the SADF in southern Africa. He then said, however, that the PFP saw its role as to oppose the government from within parliamentary structures, and advocated 'engaging' rather than 'isolating' the SADF. "It is isolation that breeds tyranny", he said.

Dr. Slabbert also commented that the call to end conscription was "dangerously romantic, extraordinarily naive and counter-productive". He put forward the notion of a professional non-conscripted army, saying that unemployment would fill its ranks.

Laurie Nathan, national organiser for ECC, said that ECC is a broad front for organisations and individuals who oppose militarisation. He emphasised that the call to end conscription was made in response to the specific role played by the SADF in upholding apartheid. It was not 'naive' or 'romantic', he said.

## Sao Paulo's Dom Paulo

Among the speakers at our Peace Festival is the Archbishop of Sao Paulo, Cardinal Paulo Evaristo Arns. Known to Brazilians as Don Paulo, he has persistently advocated that it is the role of the Church to show the 'hypocrisy and injustice', of a country as rich in resources as Brazil, where so few benefit from, or share in, the wealth.

"Changes must be made," says the 64 year old Cardinal, "so that the majority have a minimum of justice; life cannot be the privilege of a minority."

And in his work of seeking justice Dom Paulo has been a leading force in opposing the absence of democracy in his country. Brazil is marked, like South Africa, by the strong hold of the military in everyday life. When he criticised Brazil's flourishing arms

industry, one general called him 'a bad Brazilian'.

Despite this he has defiantly continued his work of aiding a wide range of trade unions and community organisations. Rather than associate with the authorities he places his energies into working with the poor and oppressed. At his office he receives an unending stream of visitors: diplomats, strikers, mothers of disappeared prisoners in Argentina or Uruguay, repentant police torturers, shantytown dwellers, nuns. He is renowned internationally for his work in the sphere of human rights.

He promises to make a useful and exciting contribution to the discussion on peace at our festival. We thank him for coming to be with us.



# South Africa's 'Vietnam Syndrome'

Every family has experienced or is soon to experience that frightening, sinking feeling when a father, brother, relative or close friend receives his call up papers. But does the process start there — and when and how does it end?

To answer these and other questions ECC FOCUS interviewed a psychologist who did his "stint" from 1982 to 1984.

**ECC:** Like all conscripts you received you signing up papers when you were 16 years old. Were you prepared for it and what went through your mind at the time?

It does not start there — from boyhood you are aware of family and friend entering the SADF. You are also aware of injuries and deaths suffered. I received my papers in 1973 when I was 15 years old and service was for one year.

At that age you are naive, emotionally immature and do not realise the significance of conscription. I had the impression of handing over the control of my life to a larger organisation where I had no say at all on my future.

**ECC:** When did the reality of the situation hit you?

At the end of matric when you realise it is now - you must face the fact that every step of your life is controlled. Whatever you feel you are faced with four basic decisions: Commit yourself to the SADF, evade by leaving the country, object or delay by studying. At that age exile was not an option I felt ready to accept, particularly as I could not accept not returning to South Africa. Objecting strips you of your dignity and was nearly unheard of in 1975. So, the decision was more or less reached for me - I decided to delay and spent seven years at university.

**ECC:** You became a qualified psychologist. Did your years at university change you in any way?

I became mature and gained a theoretical and political education. I realised that committing myself to the army would clash with my political and personal feelings, but I reached a point when further delay would be ridiculous — and went to the army for two years.

**ECC:** Once you made the decision to go you went through basic training and because you are a psychologist, part of your duty was to deal with the new intake.

Your first experience of the SADF is a medical and orientation session. At this point the first symptoms of psychological stress become evident.

I am not merely talking of my personal experiences. Most servicemen are 18, immature, fresh out of school. They are forced to sever all ties with home, many for the first time. At some level everyone is scared of the unknown and most experience difficulty in adjusting. As a psychologist I saw it manifested in difficulty in sleeping, withdrawal, frustration and anger which is all kept hidden. This in turn results in psychological reactions such as headaches, nightmares, trembling and pimples.

**"Most servicemen are 18, immature, fresh out of school...most experience difficulty in adjusting. As a psychologist I saw it manifested in sleeping, withdrawal, frustration and anger, which is all kept hidden..."**

**ECC:** Would you say that the SADF fosters fear, frustration and anger in order to channel it towards aggression with a defined enemy in its sights?

Yes. Your life is completely structured and controlled in terms of the ends the SADF wants to achieve. During basic training you are given the chance to forget all responsibilities - even when to eat, sleep and go to the toilet. The reality of life, money, love and the world is all easily forgotten.

This is all part of the strategy to break down your every defence and to instill respect for a peer structure which becomes an important vehicle for discipline and training.

Men become like children and succumb to a false reality of enjoyment. But, with a knowledge of psychology you realise what is happening to you and others around you. Because you realise that it is useless to resist — you comply with orders. You are otherwise in danger of destroying your personality and frustrating the need for an outward expression of your emotions unless you react in the required and channelled way.

**ECC:** We have all heard of the "Vietnam Syndrome" - the inability to readjust to everyday civilian life. Do you think servicemen in South Africa suffer from a

similar syndrome?

The SADF does not have a full-time project to deal with soldiers returning to civilian life. Only a few are referred to counsellors and many others go home not wanting to talk about their experience.

The situation is compounded in South Africa by the increasing difficulty that servicemen face in getting jobs. Increased alcoholism, emotional trauma and criminal activity belie the low percentage the SADF provides for conscripts who experience difficulty in adjusting when they return home. Newspaper headlines are more and more a reflection of this fact: "Bail for soldier on murder charge", "Soldiers a new crime factor", and "Soldiers stole car after pass refusal".

## Call-up for what?

On or around July 4, thousands of young men will make their way to call-up centres to begin their military training. Hundreds have already started leaving South Africa to avoid their call-up.

The country is in a state of civil war. The army is being daily used in the townships. Recently Parliament was told that five residents have been killed by the SADF. Community and student organisations have repeatedly called for the SADF to "get out" of the townships.

The recent attack on alleged ANC houses in Gabarone and the killing of 13 people bears witness to the SADF's role as aggressor in Southern Africa. Namibia is still under SADF control and Angola still suffers SADF incursions. Conscripts may well ask, 'What are you being called up for?'

ECC believes that it is untenable for a government to force people to take sides in a civil war. We believe that it is the moral right of young men to exercise freedom of conscience and to choose not to serve in the SADF. The way to bring peace to South Africa lies not in increasing militarisation, but in the building of a just and democratic society.

### ADVICE BUREAU ON MILITARY CONSCRIPTION



If you are worried about your call-up, contact us for advice and information on alternatives.  
JOHANNESBURG:  
Rob 837 6582 Neil  
Robin 648 1763 614 8106



# EGC NEWSLETTER



## WHY FORM AN END CONSCRIPTION COMMITTEE?

Recent events in the Eastern Cape have vividly illustrated the involvement of the SADF in the maintenance of 'Law and order'. This trend means that not only are the police executing the government's dictates, but all we conscripted South Africans are drawn into the implementation of government policy. In this situation, it is clear that each and every one of us faces a serious moral dilemma.

The fact that conscription leaves the individual with very little choice in the matter does not mean that our freedom to object is entirely stifled.

### What can we do?

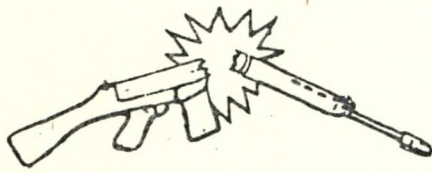
The government has created a structure in the hope of containing the increasing resistance to military service. The Board for Religious Objection, however, only considers religious applications, and denies a large group of people, who for moral, political or ethical reasons resent being pressed into military service, the option of doing community service outside of the SADF. In the light of this situation, where the individual is confronted with the limited option of this Board on the one hand, and on the other, the pressure to comply with the draft, the End Conscription Committees have been established.

The E.C.C.s have been established to show the government that many South Africans reject the system of conscription that forces people into this moral dilemma. In 1984, more than 7000 people failed to report for National Service. One of the roles of the E.C.C. is to provide an advisory group which can assist in the processing of bona fide objections to the Board, and in giving advice to those who are unsure of the options facing them. In this way it is hoped to provide spiritual as well as material help to those of us who are confronted with the difficulty of objecting to national service. The E.C.C. also assists in giving national recognition to your claim, thereby putting more pressure on the Board to listen to the growing number of dissenters who, for reasons not specifically religious, reject fighting in a war they perceive to be unjust.

Until recently, no E.C.C. structure existed in the Eastern Cape, though for some time now other centres have benefitted from the presence of a vigorous and active group of individuals and organisations. In the Western Cape, for example, the E.C.C. comprises organisations ranging from Black Sash, NUSAS and the Conscientious Objectors Support Groups, to the Ecumenical Action Movement and other church bodies. In Jo'burg and



Durban the E.C.C.'s have 10-12 groups, representing the same range of constituencies. Nationally, the E.C.C. has provided a forum for numerous activities, all of which have served to concretise the disparate voices of discontent into a single call for change. Through the coming together of a wide variety of groups, debate has been stimulated and has resulted in a more effective protest against conscription.



The E.C.C. therefore calls on all interested organisations and individuals in the Eastern Cape to come forward and assist in the formulation of our campaign against conscription. Here in the Eastern Cape, more than anywhere, all concerned people should be sitting down together and formulating a positive response to the question of conscription.

In terms of Section 121(c) of the Defence Act, it is illegal to encourage or suggest to any person that they should not serve in the SADF. However, it is not illegal to call on the government to end the whole system of conscription. The E.C.C. believes that it is the moral right of South Africans to exercise freedom of conscience, and to choose whether or not to serve in the SADF.

## TROOPS IN OUR TOWNSHIPS

In South Africa today we are experiencing a situation that is unique in the world. This is a situation where the country's own defence force, which is meant to protect South Africa's people, is actually being deployed against the very people it professes to defend. The SADF has been involved in the suppression of internal resistance to apartheid for many years. But only recently has the white public become aware of the increasing SADF involvement in our townships, and in the forced removal of people.

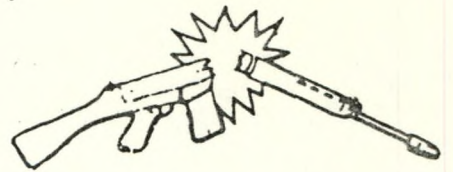




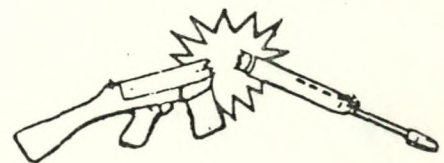
The first evidence of SADF involvement en masse was the so-called 'anti-crime' raid in Sebokeng in 1984. The Sebokeng incident enjoyed wide coverage in the media. It was stressed by the authorities that the troops were in Sebokeng in a supportative role. However, any form of support for the police in such a situation is clearly seen by township residents, and indeed by the majority of the black population, as SADF involvement in the suppression of legitimate discontent. The authorities could not cover up the involvement of the SADF in Sebokeng, and it was condemned nationally and internationally. Now, here in the Eastern Cape, the SADF has been widely deployed in and around many townships in order to actively assist the SAP in quelling any form of resistance.



One concrete example of SADF involvement in Eastern Cape townships is that of Grahamstown- specifically the use of searchlights to light up the whole township at night, and the use of SADF helicopters in frequent aerial surveys. At present, it is public knowledge that the



SADF is being used in the townships of Port Elizabeth. The Deputy Minister of Law and Order and Defence, Adrian Vlok, is on record as saying that if the SADF had to withdraw from the townships here 'the residents will murder each other on a scale never before witnessed in this country' (Sunday Star 7/4/85). However, it is a fact that the mere presence of SADF troops in the townships antagonises and provokes the residents. The residents perceive the SADF as a threat and as an instrument of the abhorrent system of apartheid. This leads to situations where, when peaceful marches or meetings are taking place, the arrival of the SADF or SAP on the scene causes the atmosphere to change and confrontations can take place where innocent participants are shot. It is understandable that township residents see no difference between a soldier in a hippo and a reaction unit policeman in a Caspir. The government is having to make use of the SADF in the townships because it cannot contain the increasing level of resistance any longer. Dr Beyers Naude said that the constant presence of the SADF in the townships is indicative of a country nearly in a state of civil war. This is best





shown by the SADF's continuous involvement in the Eastern Cape townships. The police have admitted that they cannot maintain 'law and order', and that they need the manpower of the SADF. In fact, the government has lost control of the situation and has had to resort to the use of the SADF, a move that has further tarnished its credibility in S.A. and abroad.

The use of the 'defence' force in these situations is a manifestation of a government that is at war with its people. Botha, Malan, Le Grange and Vlok are on record as having said that the SADF will be used to curb unrest whenever and wherever necessary. The overlapping and integration of the roles of the SAP and SADF is now a disturbing but real feature of South African society- so much so that the SAP and SADF are now seen as an alliance in the upholding of the system of Apartheid.



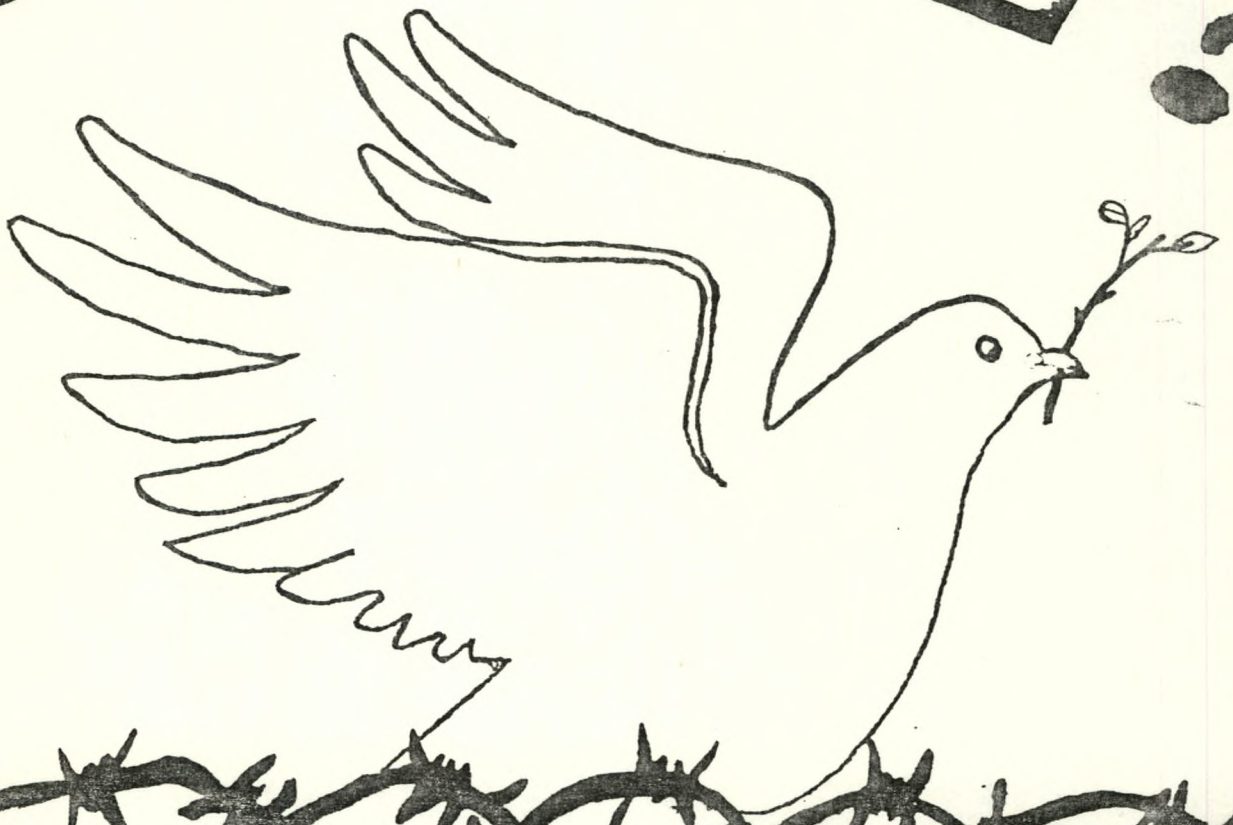
The End Conscription Campaign would like to see an end to the use of conscripted personnel in the upholding, supporting and implementation of apartheid legislation, as well as an end to the system of conscription itself.

SHOULD YOU WISH TO KNOW MORE ABOUT  
E.C.C. OR INVOLVE YOURSELF IN  
OUR ONGOING ACTIVITIES - PHONE:-  
JANET 23098 OR BARRY 721942



Hanbangel "H"

# WAR OR PEACE?



Your right to choose...



End Conscription Campaign



#### WHAT DOES E.C.C. STAND FOR?

It stands for the End Conscription Campaign.

#### WHEN WAS E.C.C. LAUNCHED?

In 1983, following a call by the Black Sash, the ECC was launched in Cape Town.

#### WHY WAS THE E.C.C. FORMED?

The E.C.C. was formed to oppose the conscription of all South African males into the SADF for the following reasons:

- \* Conscription violates a human right - the right of any individual to refuse in conscience to render military service and be granted instead a non-military alternative.
- \* Conscription intensifies the violent conflict in our society.
- \* South Africa is confronted by a civil war. Attempts to stop this by compulsory conscription can only result in escalating violence and further division.
- \* Conflict can only be resolved by dismantling the apartheid system and recognising all South Africans as full citizens.
- \* Conscription prolongs the war in, and illegal occupation of, Namibia.

#### WHO BELONGS TO E.C.C.?

Nationally, 50 organisations are represented on the E.C.C. including a range of youth, church, women, student, political and human rights groupings, and individuals.

#### IN WHAT CENTRES DOES THE E.C.C. NOW FUNCTION?

The E.C.C. is a rapidly growing movement, with Committees existing in Cape Town, Johannesburg, Durban, Pietermaritzburg, Port Elizabeth and Grahamstown.

#### IS THE E.C.C. NOT JUST AN A.N.C. FRONT?

No. The E.C.C. is not affiliated to any other organisation, nor is it aligned with any political groupings.

#### IS THE CALL TO END CONSCRIPTION NOT ROMANTIC AND SIMPLISTIC?

There are thousands of white men who are currently confronted with an agonising choice - to be deployed in the townships, or face the following prospects:

- going to jail for six years, should they refuse on moral grounds
- six years community service, if they are religious pacifists
- leaving South Africa permanently.

These men, filled with the horror of the immediate prospect of taking up arms against fellow South Africans, would not regard the call to end conscription as romantic or simplistic.

#### ISN'T THE END CONSCRIPTION CAMPAIGN UN-SOUTH AFRICAN AND UNPATRIOTIC?

No. There is a long tradition in South Africa of opposition to the draft. During the two world wars, many South Africans refused to fight for a cause with which they disagreed. In fact, in 1914 this led to armed rebellion led by General De Wet. Many supporters and leaders of the present government refused to go to war. Now that these

people are in power, they insist that all white males be drafted into the army and fight for apartheid, a system totally rejected by the majority of South Africans. In fact, those young men who reject being conscripted to fight for a system which has brought this beautiful country to its present very sorry state, and who refuse to bear arms against their fellow South Africans, are being truly patriotic. Patriotism is based on a love for South Africa and all its people, not on blind allegiance to the government.

#### DON'T ONLY COWARDS TRY TO GET OUT OF THEIR NATIONAL SERVICE?

Many of the men who don't want to serve in the SADF do so for a variety of reasons. Many do so out of religious conviction that it is wrong to bear arms for any cause, such as the Jehovah's Witnesses and the Quakers. Many believe that it is immoral to fight and die for the system of apartheid, universally condemned as oppressive. Many of these people are prepared to work in the community for the benefit of society, or to spend six years in jail rather than violate their conscience and participate in a system they find repugnant. These men are not cowards - they are brave enough to question the military system - this takes guts.

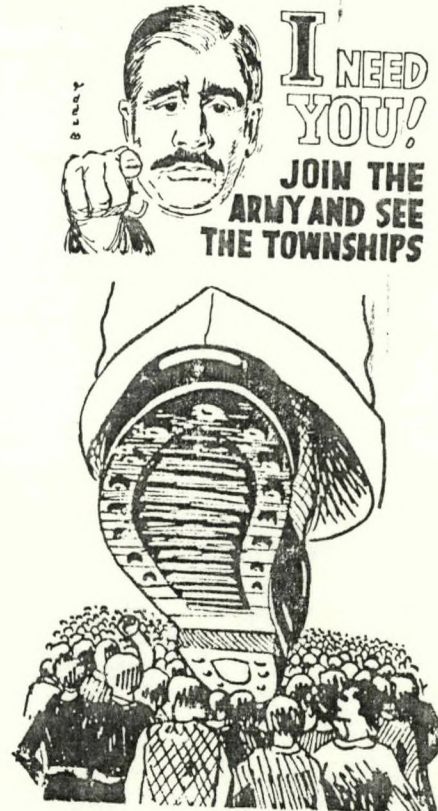
#### WHAT DOES THE E.C.C. RECOMMEND IN PLACE OF CONSCRIPTION?

The creation of a just society, based on peace and friendship, where the need for a conscripted army disappears.

Until such time as this becomes a reality, we call upon the authorities to allow each individual freedom of conscience. In the present situation, conscripts should have the right to choose not to go into the townships.

#### WHAT CAN I DO TO HELP IN THE GROWING CAMPAIGN AGAINST CONSCRIPTION?

CONTACT E.C.C. FOR FURTHER INFORMATION  
AT 23098





## TOWARDS A JUST PEACE IN OUR LAND

### A Declaration to End Conscription

We live in an unjust society where basic human rights are denied to the majority of the people.

We live in an unequal society where the land and wealth are owned by the minority.

We live in a society in a state of civil war, where brother is called on to fight brother.

We call for an end to conscription.

Young men are conscripted to maintain the illegal occupation of Namibia, and to wage unjust war against foreign countries.

Young men are conscripted to assist in the implementation and defence of apartheid policies.

Young men who refuse to serve are faced with the choice of a life of exile or a possible six years in prison.

We call for an end to conscription.

We believe that the financial cost of the war increases the poverty of our country, and that money should rather be used in the interests of peace.

We believe that the extension of conscription to coloured and indian youth will increase conflict and further divide our country.

WE BELIEVE THAT IT IS THE MORAL RIGHT OF SOUTH AFRICANS TO EXERCISE FREEDOM OF CONSCIENCE AND TO CHOOSE NOT TO SERVE IN THE SADF.

WE CALL FOR AN END TO CONSCRIPTION

WE CALL FOR A JUST PEACE IN OUR LAND

End Conscription Campaign



Rauhaugset "I"



## PORT ELIZABETH AREA COMMITTEE

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Dear Friend

Recently, trains pulled away from stations all over South Africa, bearing many of our sons, brothers and friends away to a four year compulsory term of military service.

Only a few months before, the SADF invaded townships in Grahamstown, and set up a camp outside townships in Port Elizabeth. 7 000 troops were involved in the Vaal. And there is every indication that the situation will deteriorate.

We believe these events underscore the urgency for those who believe in peace and reconciliation to discuss the implications of this escalating and violent civil war.

And the Port Elizabeth Area Committee cordially invites you to an informal discussion forum on militarism in South Africa.

There will be input on:

- \* The history and growth of the South African Defence Force and its role in maintaining and promoting apartheid - 1962-1985.
  - \* An analysis of SADF propaganda - from crude racist arguments to sophisticated rationalisations.
  - \* A history of conscription - tracing the lengthening of call-up terms and the extension of military service to white immigrants.
  - \* Conscientious Objection - an overview of resistance to national service by South African conscriptees and the growth of a campaign to end conscription.
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ELIZABETH AREA COMMITTEE  
-2-

The discussion will be held on Wednesday, 6 February at St John's Methodist Church, Havelock Street, Central, beginning at 7.00 p.m.

Yours sincerely

*J Cherry*

Janet Cherry, on behalf of the Port Elizabeth Area Committee.



WHY



MUST



THIS



HAPPEN



TO



US?



Ek, Cecil James Pearce, is 'n 39-jarige bruinman en 'n werknemer van Rapport in die Saambou Nasionaalgebou in Hoofstraat 520, Port Elizabeth.

Die gebou onmiddellik langs ons s'n is Alfin House, Hoofstraat 510. Vir maande het ek 'n toeloop van veral swartmense na die gebou bemerk. Uit nuuskierigheid het ek van hulle gevra wat daar aangaan. Almal het aan my gese hulle kom na die UDF kantore want die UDF help hulle om werk te kry.

Ongeveer die laaste week van September 1985, ek kan die presiese dag en datum nie onthou nie, het mnr Ochse aan my 'n skrywe van die End Concription Campaign gewys waarop die adres aangegeeword as Kamer 503, Alfin House, Hoofstraat 510.

Hy het my versoek om by die spesifieke adres te gaan vasstel wie eintlik die kantore okkupeer.

By die ingang, skuins voor die hysbak het 'n swartman agter 'n lessenaar gesit. Hy het my voorgekeer. Ek het aan hom gesê ek soek werk en ek soek die UDF se kantore. Hy het aan my gesê ek moet na die vyfde vloer na Kamer 503 gaan.

Die deur van Kamer 503 was oop. Na ek geklop het, is ek ontmoet deur Janet Cherry wat ek van koerantfoto's erken het. In die vertrek was nog 'n wit meisie, twee jong wit mans, een was lank en meer met 'n volbaard en met arms gevou het 'n ouerise swart vrou agter 'n lessenaar gesit.

Op haar vraag of sy my kan help het ek aan mej. Cherry gesê ek soek werk. Sy het gesê hulle gee nie werk nie. Hulle help net mense wat probleme met die Polisie het.

Voordat ek geloop het, het ek gesien die kantoor se mure is beplak met plakkate. 'n Spesifieke een, 'n gele met die woorde UDF, Dont vote, het my opgeval. Daar was ook minifeste teen die mure. Nog een wat ek goed onthou is die bekende een met die gebreekte geweer.



Op 13 November 1985 het ek weer die kantoor op versoek van mnr. Ochse besoek. Die keer was daar net twee jong swart mans in die kantoor. Een het homself as Lukas bekendgestel.

Ek het gesê 'n swart vriend van my is in Kaapstad in die tronk en ek wil hom graag uit hê. Die volgende dag het mej Janet Cherry my na my kantoor gebel. Ek weet nie hoe sy my telefoon nommer gekry het nie.

Sy het gesê sy kan my swart vriend help en of ek nog hulp nodig het.

Geteken: Op hierdie dag ..14... van ..NOVEMBER in die jjaar 1985. te PORT. ELIZABETH.

Voor my geteken te Port Elizabeth op die 14de dag van November 1985.

Johan  
**JOHAN GEORG KEULER.**  
KOMMISSARIS VAN EDE  
Aanpshalwe: Takbestuurder  
VOLKSKAS BEPERK  
Hoofstraat 500 500  
PORT ELIZABETH



*Barbarys "K"*



**STOP THE  
CALL UP**



*End Conscription Campaign*



# ECC's path to peace

In 1979, South African Defence Minister General Magnus Malan said: "The (South African) Defence Force supports government policy and is responsible for peace, law and order in this country. This policy is the same as that laid down by Dr H F Verwoerd, namely multi-nationalism and self-determination of nations." (Cape Times 28/10/79)

Government policy has since changed to entrench apartheid in the new tri-racial constitution. Malan's assertion of South African Defence Force (SADF) support for government policy remains. This political nature of the SADF has been a cause for concern in the white community for many years. Opposition to the role of the military is not new. Church groupings have made repeated calls on the government to provide an alternative non-military form of national service. The late 1970s and early 1980s saw a rapid increase in the number of young men conscientiously objecting to serve in the SADF on religious, moral and political grounds. This objection to conscription is, however, confined to individuals and was severely curtailed by the Defence Amendment Act of 1983. (This Act increased the sentence for conscientious objectors from a maximum of two years to a mandatory six).

The first more generalised opposition to the role of the military came from the Black Sash when at its annual conference in 1983, a motion was passed calling for an end to conscription. Subsequently, in July that year, at the fourth annual conference of the Conscientious Objectors Support Group, a decision was taken to launch the End Conscription Campaign.

Many organisations responded to this decision and came together to establish End Conscription Committees in Johannesburg, Cape Town and Durban by the end of the year. The first national ECC meeting took place at Wilgespruit near Johannesburg in July 1984. It was decided to draw up the ECC Declaration calling for a just peace in SA. The Declaration was endorsed by many organisations and individuals over the next few months. In October and November the Declaration was launched in Cape Town, Durban and Johannesburg with extensive support for the campaign and widespread publicity of the Declaration endorses.

## TOWARDS A JUST PEACE IN OUR LAND

### A Declaration to End Conscription

We live in an unjust society where basic human rights are denied to the majority of the people

We live in an unequal society where the land and wealth are owned by the minority.

We live in a society in a state of civil war, where brother is called on to fight brother.

We call for an end to conscription.

Young men are conscripted to maintain the illegal occupation of Namibia, and to wage unjust war against foreign countries

Young men are conscripted to assist in the implementation and defence of apartheid policies

Young men who refuse to serve are faced with the choice of a life of exile or a possible six years in prison

We call for an end to conscription

We believe that the financial cost of the war increases the poverty of our country, and that money should rather be used in the interests of peace

We believe that the extension of conscription to coloured and Indian youths will increase conflict and further divide our country

WE BELIEVE THAT IT IS THE MORAL RIGHT OF SOUTH AFRICANS TO EXERCISE FREEDOM OF CONSCIENCE AND TO CHOOSE NOT TO SERVE IN THE SADF.

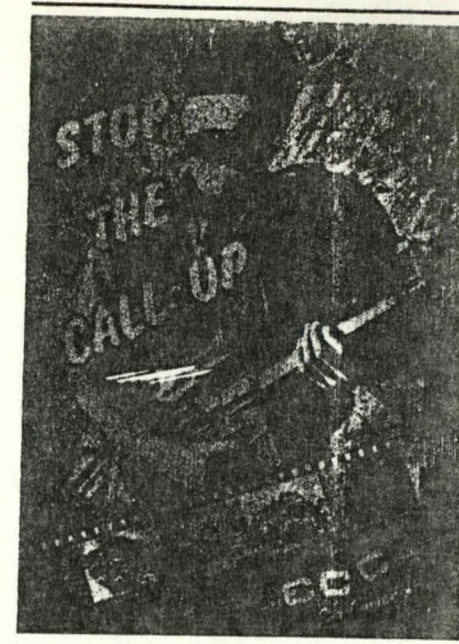
WE CALL FOR AN END TO CONSCRIPTION

WE CALL FOR A JUST PEACE IN OUR LAND

The ECC held its first national conference in January 1985 where its constitution was drafted and a national organiser appointed. Here the idea to convene a national festival for peace was raised. Over the next months, amidst frenetic planning for the festival, ECCs were established in Port Elizabeth and Pietermaritzburg. Five End Conscription Committees (JHB, PE, PMB, CT, DBN), in which over 40 organisations have participated nationally have been set up in less than two years.

This rapid growth of the ECC has occurred with organisations uniting around a number of areas of opposition to conscription. These have been expressed as follows:

- 1) Conscription intensifies the violent conflict in South Africa. This is engendered by a political system which denies most South Africans basic human rights;
- 2) Conscription prolongs the war in Namibia. Forcing young men to fight in Namibia inhibits the implementation of United Nation's Resolution 435 and the demand of many church and human rights groups that SA troops withdraw from Namibia to allow UN supervised elections to take place.
- 3) Conscription is a cornerstone in the militarisation of South Africa. Conscription conditions society to accept the intrusion of the military into schools, townships and the highest levels of political decision-making, and the SADF's ongoing destabilisation of Southern African states.
- 4) Conscription violates the right of the individual to refuse in conscience to render military service and be granted instead a non-military alternative.
- 5) Conscription forces South African youth to work hand in hand with the South African Police in the implementation of oppressive apartheid laws.
- 6) Conscription is antithetical to the

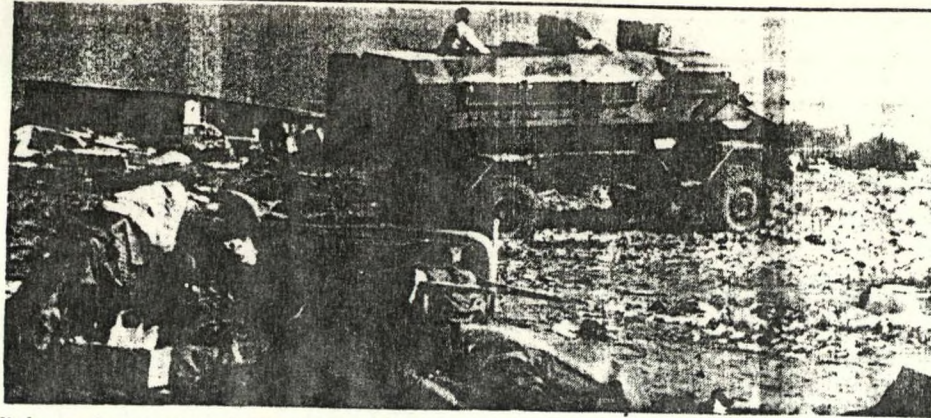


concept of a just peace in our land, a peace that can only be realised in a non-racial, democratic South Africa.

With the basis of opposition to conscription so defined, the End Conscription Committees have set themselves a number of tasks. Firstly, the ECCs are attempting to create a coherent and educated voice of opposition to the role of the military and to conscription. Secondly, the ECCs provide a supportive and stimulative environment for their member organisations to take up this opposition. And thirdly, the ECCs endeavour to propagate non-racialism and build support for the non-racial organisations representing the majority of South Africa's people, in order to work towards the goal of a just peace in our land.



## WE LIVE IN AN UNJUST SOCIETY WHERE BASIC HUMAN RIGHTS ARE DENIED TO THE MAJORITY OF THE PEOPLE



Violence is present wherever people are forced to live in such a way that their human potential and needs can never be realised. Needs can only be adequately met by a system of government that is answerable to the people it governs. 73 per cent of South Africa's people have no say in the government of their country – a government that since 1948 has entrenched the system of apartheid in the laws of this land.

### Influx control and migrant labour

Africans are forced to suffer the humiliation and degradation of the 'dompas'. There are over 200 000 arrests for pass law offences each year and 3,5 million people have been forcibly relocated. Family life has been destroyed for millions through the policy of migrant labour.

### Bantustans

The homeland policy has deprived more than 8 million South Africans of their citizenship. The impoverished Bantustans are unable to provide even the bare essentials of an adequate existence. Of every 1000 children born, 130 in the Transkei and 240 in the Ciskei will die from malnutrition before the age of one.

### Racial classification

Access to health, housing, education and employment is based on colour. There is one doctor for every 400 whites in South Africa, and one doctor to every 90 000 blacks. While R129 million is spent on forced removals, only R8 million is allocated for housing in the latest budget.

### Detention and security legislation

70 people have to date died whilst in the custody of the South African police, and torture by the security police is widely alleged. The accepted leaders of the black population have been imprisoned. So far this year, 55 people are facing charges of treason for their active opposition to the system of apartheid and the hardships it imposes on the majority of South Africa's people.

The violence of apartheid is thus structured into every facet of South African society. With the new tri-racial parliament, apartheid has been incorporated into South Africa's constitution. Until apartheid has been eradicated, there can be no peace.

## WE LIVE IN AN UNEQUAL SOCIETY WHERE THE LAND AND WEALTH ARE OWNED BY THE MINORITY

To provide adequate meals for a family, parents need to have either land and the means to grow food, or the purchasing power to obtain food.

### Land and the means to grow food

The Land Acts of 1913 and 1936 allocated 13 per cent of South Africa's land to 70 per cent of the total population. In the overcrowded Bantustans poverty, malnutrition and disease are rife. In Kwazulu, the population density in 1980 was 99 people/square km. The Buthelezi Commission found that even with a 500 per cent increase in agricultural productivity, Kwazulu could only support 1,5 million people. Already, the population is more than double this.

### Purchasing power

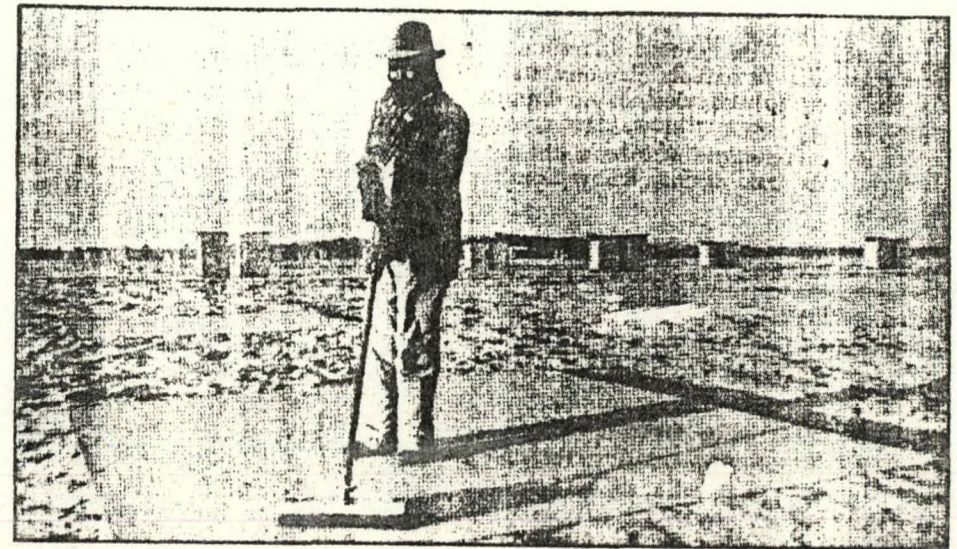
In 1984, white wage earners received an average of R1380 per month, while African wage earners received an average of R204 per month. Household income is an effective indicator of poverty. The monthly household subsistence level

is calculated to be about R250. Over 50 per cent of African households have an income of less than R150 p/m and over 70 per cent have less than R250.

Money shortages are severely exacerbated by price rises of essential foodstuffs. In 1975 the bread price was 13 cents and 15 cents for brown and white bread respectively. Now it stands at 40 cents for brown and 60 cents for white bread. A further 50 per cent price rise has recently been announced.

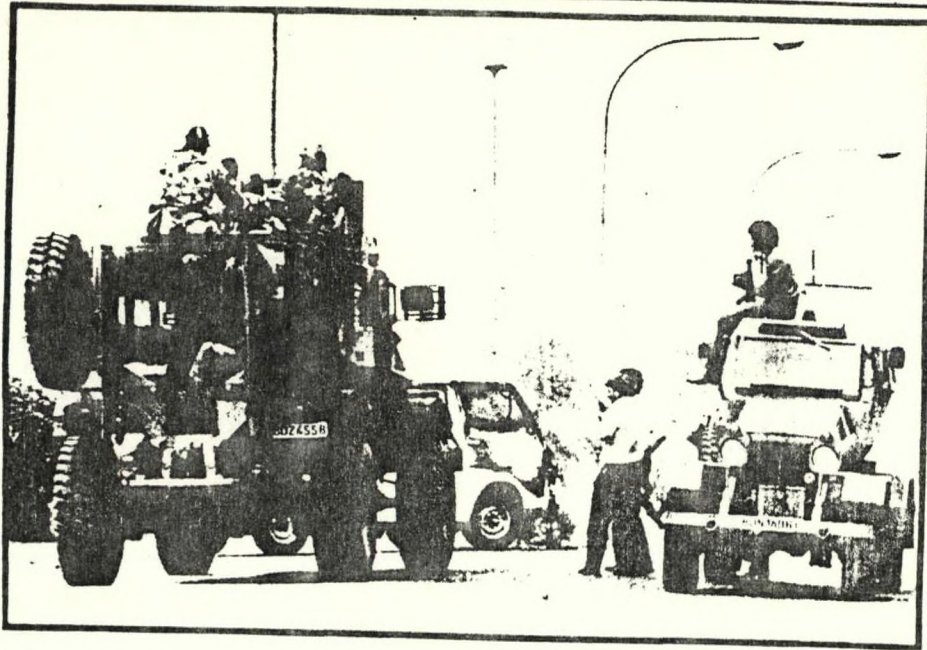
GST was introduced in 1979 at 4 per cent. It now stands at 12 per cent. GST most severely affects those with low purchasing power.

While economic power in South Africa becomes increasingly centralised – 80 per cent of the companies in the Johannesburg Stock Exchange are controlled by 7 corporations – life for most South Africans under apartheid is a battle for survival against the combined forces of poverty and the laws of the government.





**WE LIVE IN A SOCIETY IN A STATE OF CIVIL WAR WHERE BROTHER IS CALLED ON TO FIGHT BROTHER**



Throughout South Africa's history people have struggled to create a just society. Strenuous efforts to bring about democratic change by peaceful means have consistently been made. In response the state has repeatedly demonstrated its readiness to use violence to crush peaceful opposition. In recent times it has been conscripts who have had to perform this task against fellow South Africans.

The current situation was recently described by a speaker at a Civil Rights League VE Day meeting as follows : "Across the country, the townships are in a turmoil. The army occupies the 'hotspots', patrols them, searches them - saracens and ratels dominate the streets - at every exit, a roadblock. Behind the rifle a white kid's eyes stare... Hey, soldier for what are you fighting -

if not for a twisted government ideology and the unjustifiable preservation of white supremacy. The barrel of a gun - this is the final meeting place, for black and white, decreed by apartheid."

Professor John Dugard, a University of the Witwatersrand legal expert, has described the Eastern Cape as "Gestapo country". Subsequent to the Uitenhage shootings on March 21st Mr Adriaan Vlok, simultaneously Deputy Minister of Law and Order and of Defence, referred on SATV to the people of the Eastern Cape as "the enemy."

The increasing polarization of South African society and the escalating spiral of violence will continue as long as the root causes exist. A just peace in our land can only be realised when apartheid is replaced by non-racialism and democracy.

**YOUNG MEN ARE CONSCRIPTED TO MAINTAIN THE ILLEGAL OCCUPATION OF NAMIBIA AND TO WAGE UNJUST WAR AGAINST FOREIGN COUNTRIES**

It is 14 years since the International Court of Justice declared the South African occupation of Namibia illegal. This 1971 ruling is no less valid today.

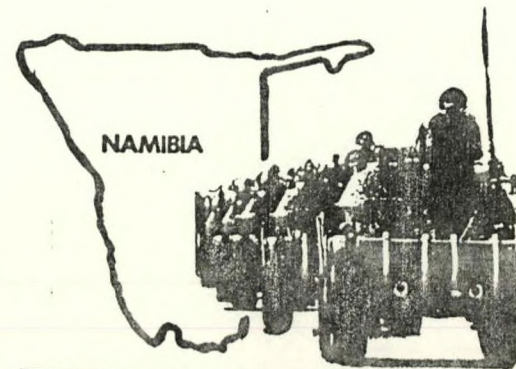
South Africa has openly defied the consensus of the international community by increasing the number of troops in Namibia and by bringing into existence successive regimes not supported by the majority of Namibians (for example, the Democratic Turnhalle Alliance and the present Multi-Party Conference.)

The escalating conflict in Namibia which has been described as 'unwinnable' by Lieutenant General Jannie Geldenhuys is daily exacting a heavy cost in lives and finance.

In 1980 P W Botha announced that South Africa had spent R3000 million on "infrastructure and defense" in Namibia. Annually the war is costing R600 million, over 1 million per day, with more being spent bolstering Namibia's apartheid society.

The suffering of the Namibian people in their war-torn country is immense, particularly in northern Kavango and Ovamboland where the war is most intense. Intimidation, torture and brutalization of innocent people by South African armed forces is widespread. Andreas Kapitingo was spit-roasted by Koevoet members resulting in the amputation of his right arm. The offenders were fined R50 each. It is estimated that over 10 000 Namibians, 1 per cent of the total population, have died in the 19 year war.

South Africa has repeatedly conducted acts of military aggression against neighbouring countries. Since the 1975 invasion of Angola there have been numerous attacks. Examples are : 1978 Cassinga (Angola), 1982 Maseru (Lesotho) and 1983 Maputo (Mozambique). The latest of these is the shocking raid into Gabarone, Botswana, where 14 people were killed including a six year old child. Many were injured including a pregnant woman who is still in a critical condition.



It is widely believed that South Africa follows a generalised policy of destabilization, providing support for the MNR in Mocambique, UNITA in Angola, super-ZAPU (dissidents) in Zimbabwe and the LLA in Lesotho. Pik Botha, Minister of Foreign Affairs, has recently admitted that South Africa has assisted the MNR (Renamo) in the past and would assist them in the future if necessary.



## YOUNG MEN ARE CONSCRIPTED TO ASSIST IN THE IMPLEMENTATION AND DEFENCE OF APARTHEID POLICIES

The SADF is increasingly being used to carry out government policy. Such activities have ranged from assisting in forced removals, arresting people for pass offences, patrolling townships and manning roadblocks around the country. Some of the more recent examples follow:

### Forced removals

One of the most publicised removals was in 1983 when the people of Magopa were forcibly removed to Pachsdraai by the SADF. Magopa was declared an operational area for the duration of the removals.

The SADF has also been involved in removals in the following areas :

- \* The Zimbabwe and Venda border area.
- \* St Lucia, where a SADF missile base was to be built. The whole area was sealed off and declared an operational area.
- \* Mafeking to Zeerust, relocating people in Bophutatswana.
- \* Ditakwaneng in the Northern Cape.
- \* Riemvasmaak near Augrabies Falls.
- \* Maremane area - now Lohatla - the site of operation thunderchariot.
- \* Kosi Bay to Ingwavuma.

### Pass arrests

Many of these have occurred in the last year during the seal and search operations conducted by the SADF and the SAP (largely in Tembisa, Sebokeng, Sharpeville, Boipatong and Thokoza). Most offenders in these arrests have been pass offenders. (Information : Star - 23/10; 24/10; 14/11; 16/11 1984)

### Migrant workers

In 1981, during the municipal workers' strike, prior to any settlement, the SADF sealed off the workers' compounds and forced workers onto trucks returning to the homelands.

### Roadblocks, cordons, sweep and search operations

1982 - SADF aids SAP in 633 roadblocks, 22 cordon operations, 10 sweep and search operations. (RDM 23/10/83 as quoted from Dr Philip Frankel in 'Pretoria's Praetorians')

1983/84 - 27000 SADF troops involved in manning roadblocks in SA from April '83 to March '84. (Cape Times 18/5/84)

1984/85 - Since October 23 1984, when 7000 troops sealed off and searched the townships of Sebokeng, Sharpeville and Boipatong there has been a continuous presence of SADF troops in the Transvaal and Eastern Cape townships. Over twenty townships across the country have been occupied by the SADF.

### Involvement in townships

The SADF have become permanently garrisoned in many townships. They have been involved in the tear-gassing of mourners at funerals and in breaking up peaceful rent protests. They have made numerous arrests and according to the Minister of Law and Order Mr Louis Le Grange, replying to a question in parliament, have been responsible for 5 deaths in the townships since the Uitenhage shootings this year. (C. Times 13/6/85)

## YOUNG MEN WHO REFUSE TO SERVE ARE FACED WITH THE CHOICE OF A LIFE OF EXILE OR A POSSIBLE SIX YEARS IN PRISON



Increasing numbers of young men are refusing to serve in the SADF on moral, religious and political grounds. The number of men who failed to report for national service this January (1985) alone was 7589, as compared with 1956 for the whole of last year.

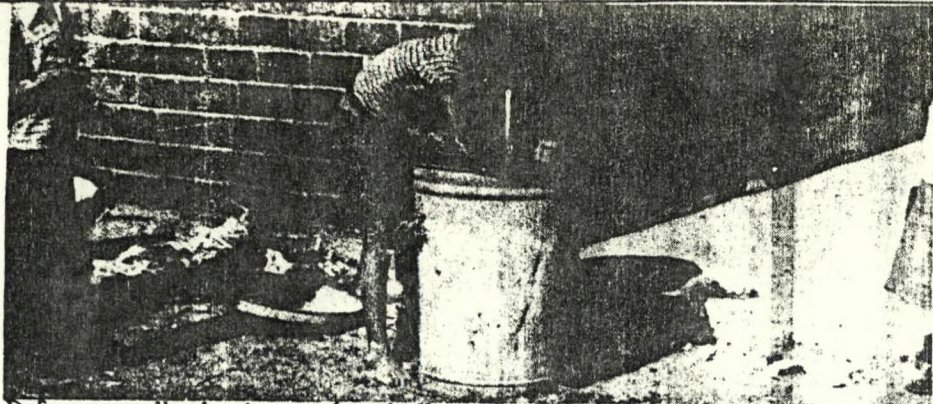
The only grounds on which alternative service to the military is made available are those of universal religious pacifism. Such cases are heard by the Board for Religious Objection headed by Judge Steyn. This definition excludes most potential objectors : provision is not made for those objecting to military service on religious grounds in terms of the Just War theory or on moral and political grounds. The present sentence for such objectors is a mandatory six years in a civilian prison.

Several people such as Peter Moll, Billy Paddock, Peter Hathorn and Paul Dobson have served time for their beliefs under the previous legislation, which carried a 2 year maximum sentence. For the majority who feel that they are unable to render service in the SADF on grounds of individual conscience, the options are extremely limited. Young men who are not prepared to fight in the SADF but who would like to serve their country in a constructive and peaceful manner, are faced a choice of a life in exile or six years in prison.





**WE BELIEVE THAT THE FINANCIAL COST OF THE WAR INCREASES THE POVERTY OF OUR COUNTRY, AND THAT MONEY SHOULD RATHER BE USED IN THE INTERESTS OF PEACE**



Defence spending has increased markedly over the last few decades, and consumes a significant proportion of the budget. In 1960 the defence budget was R44 million. The 1984/5 defence budget is R4,2 billion, 15,4 per cent of the total budget. This in itself could be a conservative estimate, given that money can be channelled to defence through other state departments. A Special Defence Account exists, and during the fiscal years of 1979/80 and 1980/81, amounts were allegedly drawn from this account equal to more than half again of the regular budget. "If the same proportions apply today, another R2150 million could be added to the latest defence budget of R4274 million" (Sun. Star 14/4/85). Much military related expenditure is the responsibility of other government departments, for example housing for personnel and construction of bases is not reflected in the defence budget itself.

While state expenditure on education has increased, budget allocations for fundamental necessities such as health and housing remain alarmingly low. Infant mortality rates, squatter camps and gross over-crowding are merely an aspect of this.

The cost of the war in Namibia alone is estimated to be some R600 million annually, while the total daily defence budget is estimated at R12 million. Although R12 could build one hospital, Mitchell's Plain with a population the size of Bloemfontein's, is denied a general hospital allegedly due to lack of funds. This is but one isolated example. Basic human rights such as health and housing are suffering at the expense of the escalating and on-going war.

In the most recent Defence White Paper, Minister of Defence Magnus Malan has indicated that defence spending will remain a top priority. Defence spending undoubtedly adds a severe strain to an already strained economy. This was one of the motivations for raising of GST made by the Minister of Finance, who said that the military had overspent its budget by R300 million.

The End Conscription Committee believes that a direct correlation exists between defence spending and the increasingly depressed living standards of the majority of our people. No amount of military spending will provide the solution to political problems.

**WE BELIEVE THAT THE EXTENSION OF CONSCRIPTION TO COLOURED AND INDIAN YOUTH WILL INCREASE CONFLICT AND FURTHER DIVIDE OUR COUNTRY**

"You can't ask a man to fight for his country if he can't vote."

F W de Klerk, leader of Tvl NP '82

"When they have the vote, gradually we will extend their service too, naturally as we did with the whites."

P W Botha, Cape Times 4/11/83

With the new constitution, extension of conscription to coloured and Indian South Africans has become imminent. It has frequently been made clear that extension of "rights" implies the obligation to defend those "rights."

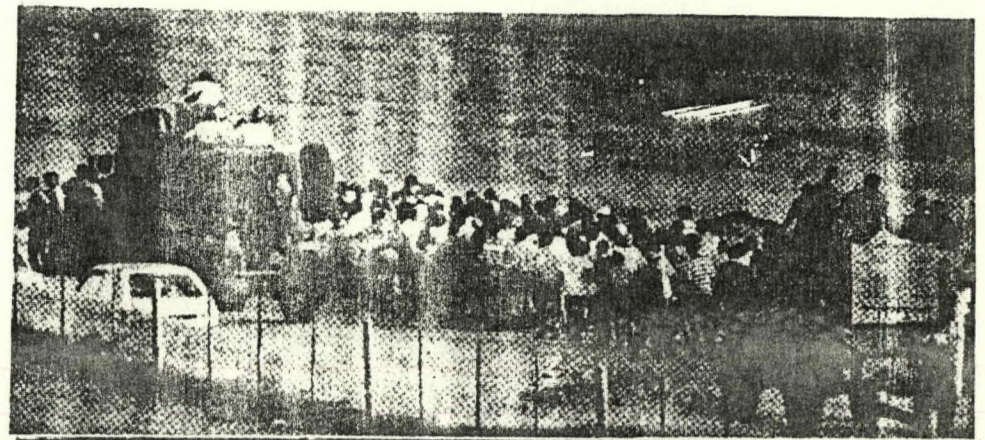
It has been speculated that one of the motivations for the new constitution was to increase the number of eligible conscriptees, as the currently conscripted white community becomes more strained in combatting internal unrest. Extension of conscription will result in militarism and military ideology being more effectively extended to a wider community.

Opposition to these initiatives has begun amongst many youth, student and other democratic organisations. Both

the UDF and National Forum have started conscription activities.

There are already substantial numbers of coloured and Indian youth in the SADF. One of the main reasons for this is the high unemployment experienced by these groups. In the words of a Cape Corps recruit: "There are many people living around us who have sent their sons to the army because they do not have work and are no longer schooling. Sometimes the police come and frighten you, and the best way to stay out of trouble is to go to the army - where else can you go? We get a lot of money there. I would not get such money in a job."

The extension of conscription will give the South African conflict a non-racial appearance reinforcing the idea that the conflict is between South African and a foreign aggressor, and is not a result of apartheid policies. As Comdt. M Swanepoel of 21 battalion (a black unit said: "With blacks in SA army uniforms you can say, 'heck, this proves that this is not a white man's struggle any more.'")





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