

VOOR DIE SUID-AFRIKAANSE MEDIARAAD

In die saak tussen :

END CONSCRIPTION CAMPAIGN

Klaer

en

RAPPORT-UITGEWERS (EDMS) BEPERK

Verweerder

VERWEERDER SE ANTWOORD OP KLAER SE KLAGTE

A. AD ARTIKEL 1 : "AANSLAG OP WIT SEUNS ... OM REGERING
TE LAAT VAL"

1. AD HOOFOPSKRIF

Die verweerder ontken dat die hoofopskrif 'n oortreding daarstel van klousule 4.1 van die Gedragskode en sê dat klousule 2.1 van die Gedragskode nie van toepassing is op opskrifte nie. (2.1 obliged to report news truthfully, accurately + objectively
4.1 Headlines give reasonable reflection of content)

2. AD PARAGRAAF 1

2.1. Die verweerder ontken dat die klaer die regte konnotasie heg aan die woord "dekmantel", maar sê voorts dat selfs indien die Klaer se interpretasie korrek is, dit geen oortreding van die Gedragskode daarstel nie.

⊗
Bare Denial
they're weak

⊗
look up dekmantel

Code : 2.1, 2.2, 2.3, 2.4
3.3 7.12

Agrees that ecc
does not say its purpose is
to bring down Govt.

2.2. Die verweerder erken dat die klaer nêrens
regstreeks in sy dokumentasie beweer dat sy
doel is om die Regering tot 'n val te bring
nie. In aantekeninge vir 'n toespraak
wat gehou sou word by die nasionale konvensie
van die Black Sash-organisasie te Johannesburg
in Maart 1984 word die hoofdoelstellings van
die klaer se veldtog uiteengesit as synde
onder andere die volgende :

"5.(ii)(a) To create a coherent voice of opposition
to the military within the white community.
This would be a significant force in
undermining the State's support base and
in building nonracial opposition".

Where did this come from?
By Beaver

Die noodwendige implikasie van die onderstreepte
gedeelte is 'n ondermyning van die Staatsgesag
met die uiteindelijke gevolg (doelbewus of onbe-
wustelik) om die Regering tot 'n val te bring.
'n Afskrif van die aantekeninge waarna in
hierdie paragraaf verwys word word hierby aan-
geheg as aanhangsel " A ". Die dokument is
bekom van 'n ampsdraer van die klaer. As sodanig
is die persoon 'n vertroueling van die ander
ampsdraers van die klaer. Hierdie persoon het
die afgelope jaar feitlik alle saamtrefke, vergaderings
en byeenkomste van die klaer bygewoon. Een

*Opposition to military in context of
Militansien [not true]
*Opposition to white
support base in context of
building non-racialism

so 'n byeenkoms is gedurende Junie 1985 in die Kerksaal van die Metodiste Kerk te Newtonpark Port Elizabeth gehou en daar was sowat 15 mense teenwoordig. By hierdie geleentheid is 'n blou omslag, waarvan 'n voorbeeld hierby aangeheg word as aanhangsel "B", aan die teenwoordiges oorhandig. Dit het bekend gestaan as 'n "peace kit". Hierdie peace kit het 'n aantal dokumente bevat en die persone aan wie dit uitgedeel is, is ook aangemoedig om enige materiaal wat moontlik betrekking kon hê op die saak waarvoor die klaer hom beywer, by die peace kit by te voeg. Die persone wat teenwoordig was is ook aangemoedig om nuwe lede vir die organisasie te werf. Die verweerder se bron het ook dan verskeie dokumente versamel en in die peace kit ingevoeg, welke peace kit dan later in die besit gekom het van die skrywer van die berigte, Charles Osche van die verweerder se Port Elizabethse redaksie. Die bron het ook verklaar dat dit duidelik was dat die berigte wat op 27 Oktober 1985 in Rapport verskyn het, onder meer gebaseer is op dokumente wat uit laasgenoemde peace kit afkomstig is.

Cover only put out
end June → July for Festival

Bron added GRAWE publication

Die verweerder se bron kan in hierdie stadium nie geïdentifiseer word nie, maar indien hierdie aangeleentheid tot 'n verhoor gevoer

sal word, sal verlof van die Agbare Voorsitter van die Raad gevra word om die bron te roep om mondelinge getuienis te gee.

In die lig van die voorgaande ontken die verweerder dus dat hy enige van die klousules van die Gedragskode oortree het waarvan die klaer hom beskuldig.

3. AD PARAGRAAF 2 :

3.1. Weens die feit dat verweerder se bron 'n amptenaar van ECC is, is die juistheid van die berigte op wesenlike punte nie betwyfel nie en was dit dus nie vir hom nodig om die korrektheid daarvan te bevestig deur dit na die klaer te verwys nie. Die klaer se klagte dat geen ECC amptenare die geleentheid gegee is om hul standpunt te stel nie, is dus sonder substansie. Die verweerder se inligting kom juis van 'n amptenaar van die ECC.

3.2. In Verdere rede hoekom verweerder dit nie nodig geag het om die korrektheid van die berigte te laat bevestig deur klaer nie, is omdat dokumente wat in peace kit gevind was, die mededelings



? Also, fair reporting would require quoting comment from ECC? *Spy still one-sided*

was the bron an amptenaar?

deur verweerder se bron gestaaf het.

Ontvangers van dië peace kit is versoek en aangemoedig om na goëddunke enige dokumente by die peace kit te voeg. In 'n standaard dokument tot die peace kit, hierby aangeheg en gemerk "Aanhangsel "E", word vredeswerkers onder meer soos volg aangemoedig :

"-- customize it (the peace kit) by adding news clippings articles, ECC new letters (sic), etc ..."

not standard distrib. method.

ECC versoek dus betrokkenes mondelings en skriftelik om onder hulle vaandel dokumente te versprei. By noodwendige implikasie geskied hierdie ongekwalifiseerde versoek met hulle goedkeuring. By verdere noodwendige implikasie aanvaar ECC verantwoordelikheid vir standpunte wat op hulle versoek onder hulle vaandel versprei word. Verweerder sê dat dit onhoudbaar is dat ECC hom nou van sekere standpunte wat onder sy vaandel versprei word, wil distansieer omdat dit hom nie pas nie. Verweerder sê dat ECC die werkwyse/verspreidingsmetode hierbo uiteengesit, gekies het in teenstelling tot byvoorbeeld

koördinerings- en goed-/afkeuring van
stukke deur 'n beherende liggaam.
Verweerder sê dat ECC sekerlik
die implikasies van sy gekose metode
deeglik oorweeg het en besef het wat
die moontlike gevolg mag wees.

3.3. Wat die res van die klagte ten opsigte
van hierdie paragraaf betref, antwoord
die klaer soos ten opsigte van die
klagte oor paragraaf 1 hierbo.

4. AD PARAGRAAF 3

Die verweerder gee toe dat dit verkeerd is om
te beweer dat die Polisie magteloos is om op
te tree tensy die ECC tot 'n verbode organisasie
verklaar word. Die verweerder dra nie kennis
van die aangeleenthede in paragrawe 3.1 en 3.2
van die klagte uiteengesit nie maar erken dit
nie. Hy sê voorts dat dit met die wese van
sy berigte weinig te doen het.

5. AD PARAGRAAF 4

5.1. Indien die bewerings in paragrawe 4.1 tot en met 4.5 van die berig waar is (soos die verweerder beweer) dan sê die verweerder dat daardie feite skokkend is. In die lig daarvan ontken hy dus dat die eerste sin van hierdie paragraaf sensasionalisties en onakkuraat is.

AD PARAGRAAF 4.1 en 4.2

No pamphlets

(a) Dit is nie vir die verweerder duidelik na welke "pamflette" die klaer verwys nie.

Not our document

(b) Direkte steun vir sy stelling in hierdie twee sub-paragrawe vind die verweerder in 'n dokument wat uit die peace kit afkomstig is en waarvan 'n afskrif hierby aangeheg word as aanhangsel "C".

(c) Dat ECC ook kontak met SWAPO het en blykbaar ook met die beweging simpatiseer - blyk uit die inhoud van 'n dokument wat uit 'n peace kit afkomstig is (hierby aangeheg gemerk "Aanhangsel C"), die redaksionele kommentaar onder die opskrif

"MPC : Bypassing 435" in ECC Focus Vol 1 No 1 (hierby aangeheg gemerk "Aanhangsel C2") en die feit dat geadverteer word dat 'n verteenwoordiger van SWAPO 'n toespraak sou lewer op ECC se "vredesfees 1985". Die program van laasgenoemde word hierby aangeheg gemerk "Aanhangsel C3".

7. AD PARAGRAAF 4.3

Uitgawe nommer 39 van Augustus/September 1985 van die publikasie "Resister" het deel gevorm van die peace kit. Hierdie dokument word uitgegee deur 'n organisasie genaamd "Committee on South African War Resistance" en op bladsy 24 van hierdie publikasie word gehandel met jong mense wat aangemoedig word om eerder die land te verlaat as om militêre diens te verrig. In die lig daarvan dat hierdie dokument deel van die peace kit vorm, vereenselwig die klaer hom tog seer sekerlik daarmee. 'n Afskrif van bladsy 24 word aangeheg as aanhangsel "CC".

Denial.



8. AD PARAGRAAF 4.4.

In die dertiende paragraaf van klaer se aanhangsel "B" verwys die klaer na die

skoolkadetstelsel. Hierdie verwysing is klaarblyklik nie met goedkeuring nie. Voorts versprei die klaer 'n plakkaat, waarvan 'n afskrif hierby aangeheg word as aanhangsel "D", waarop die woorde verskyn "Cadets maak malletjies". Die innuendo hieraan gekoppel spreek vir sigself.

In 'n dokument wat baie ooreenkoms toon met aanhangsel "C" tot die klaer se klagte en wat Rapport se bron bekom het uit die kantore van die klaer, word die volgende gesê oor die skoolkadetstelsel : "ECC believes that the freedom of choice which should be open to individuals facing possible military service, should also be extended to all school students facing cadet training. Thus we believe that no school student should be forceably required to do cadet training.

source?

Dit is waar dat ECC onder andere uitgewys het dat dit nie verpligtend is om kadetopleiding te ondergaan nie. In hierdie verband word verwys na 'n dokument (hierby aangeheg genoem "Aanhangsel D1") wat op 28 April 1985 by skoolmeisies op Grahamstad gekry is terwyl hulle besig was om dit te versprei. Die

Dié publikasie is afkomstig van GRACONS, 'n lidorganisasie van ECC. Dit is duidelik dat ECC hulself met die inhoud van hierdie dokument vereenselwig. Verweerder sê dat ECC skoliere probeer oorhaal om nie aan kadetopleiding deel te neem nie, deur aan hulle en hulle ouers uit te wys dat dit nie verpligtend is nie. Indien ECC suksesvol is in sy veldtog om skoliere kadetopleiding te laat weier, sal die skoolkadetstelsel vanselfsprekend vernietig word.

As deel van sy totale strategie om die dienspligstelsel te vernietig moet skoolkinders bereik word. So is byvoorbeeld genoteer :

"It is obviously very difficult for us to make direct contact with soldiers. Indirect contact, by reaching schoolpupols (sic) and mothers of conscripts is therefore important." (paragraaf C, Aanhangsel "N").

Dit is deel van hierdie strategie om kadette en soldate so belaglik, agterlik, monsteragtig moontlik voor te stel. Sien byvoorbeeld "Aanhangsel D en Aanhangsel N1 waar die seun in 'n vark verander. Talle verdere voorbeelde is beskikbaar.

Uit voorgenoemde is dit dus duidelik dat
die klaer nie ten gunste van die skool=
kadetstelsel is nie en dit wil vernietig.

9. AD PARAGRAAF 4.5

Die verweerder beweer dat dit baie duidelik
uit aanhangsel "B" tot die klaer se klagte
self blyk dat die doel van die dokument onder
meer is om vrees by die wit jeug in te
boesem dat dieselfde met hulle sal gebeur
as wat in Rhodesië gebeur het.

10. AD PARAGRAAF 5

Die "Freedom Charter" word volgens eie erkenning deur

Learn from R. experience

die klaer aan lede uitgedeel. Dit het onder meer naamlik gebeur dat hierdie dokument ingesluit is in 'n peace kit wat aan lede in die Oos-Kaap versprei is. Aangeheg as aanhangsel " E " is 'n brief wat by die peace kit ingesluit was en waarin ook na die Freedom Charter verwys word. Die klaer distansieer hom klaarblyklik nie van die Freedom Charter nie en die noodwendige afleiding is dat hy die inhoud daarvan onderskryf.

F.C. mistake -
need to reply?
educational purposes

11. AD PARAGRAAF 6

Die bewering dat die klaer nie jongmanne aanmoedig om militêre diensplig te ontduik nie is 'n gespeel woorde. Die klaer se verklaarde doelwit is om die stelsel van verpligte militêre diens te beëindig en in vele van sy dokumente bied hy hulp en raad aan om jongmanne te help in die voorbereiding van aansoeke om militêre diensplig vry te spring en advies oor alternatiewe optrede. Voorbeelde van bogenoemde is die ECC publikasie "Focus" Volume 1 Nr. 2 Junie 1985 (Aanhangsel " F " en die "ECC News Letter" (Aanhangsel " G ".)

12. AD PARAGRAAF 7

Where did the quote
'mobilized' come
from?

Die verweerder ontken die beweringe wat die klaer
in hierdie paragraaf maak.

13. AD PARAGRAAF 8

Secrecy no
basis for defamation

Die klaer se ondersteuners is wel deur 'n senior
politikus as 'n "onheilige klomp bedmaats" beskryf in
'n private gesprek teenoor die skrywer van die
berigte. Laasgenoemde het egter onderneem om nie
die persoon se naam in die berig te noem nie en is
ook nie bereid om dit in hierdie stadium te doen nie.
Voorts ontken die verweerder dat die betrokke
bewering lasterlik is.

14. AD PARAGRAAF 9

In 'n dokument getiteld "War or peace? ... Your right
to choose", wat versprei is deur die Port Elizabethse
tak van die klaer (aangeheg as aanhangsel "H") word
dit as volg gestel :

"The ECC is not affiliated to any other organisation nor is it aligned with any political groupings."

Hy sê dus dat hy nie-polities is nie. Daar is geen basis vir die klaer se klagte dat klousule 3 van die Gedragskode in hierdie paragraaf oortree word nie.

15. AD PARAGRAAF 10

15.1. Die verweerder erken dat Laurie Nathan nie die hoofleier van die ECC is nie maar die betaalde nasionale organiseerder. Dit doen egter nie afbreuk daaraan dat hy 'n belangrike rol in die organisasie speel en sy hoogste betaalde amptenaar is nie.

15.2. In 'n berig in die Eastern Province Herald van 17 Julie 1985 word Mej. Janet Cherry beskryf as "Chairman of the East Cape End Conscription Campaign and Chairman of the UDF White Areas Committee in P.E." Sy onderteken ook 'n dokument namens die Port Elizabeth Area Committee van die UDF (Sien aanhangsel " I ") en het dus 'n duidelike verbintenis met die UDF.

15.3. Oor die bewering dat die klaer en die UDF
kantore deel, word 'n afskrif van 'n beëdigde
verklaring van Cecil James Pearce hierby
aangeheg as aanhangsel " J ".

16. AD PARAGRAAF 11

Dit is verblydend om te sien dat daar darem een
paragraaf in die verweerder se berig is waarmee
die klaer nie fout vind nie.

17. AD PARAGRAAF 12

Die verweerder ontken dat daar enige substansie
in die klaer se klagte oor hierdie paragraaf is:
Daar is maar weinig verskil tussen die stelling
dat die ECC "simplisties en romanties" is en die
stelling dat dit waarvoor die ECC hom beywer
"simplisties en romanties" is.

18. AD PARAGRAAF 13

Check definition

Om iemand "op sleeptou te neem" beteken volgens die Handwoordeboek van die Afrikaanse Taal (bladsy 784) onder meer om "iemand diensbaar te maak aan die doeleindes van 'n ander". Dis presies wat die klaer doen. Klaer se klagte oor hierdie uitdrukking is dus ook ongegrond. ECC se strategie blyk duidelik uit 'n notule van 'n ECC "workshop" onder die opskrif "F. The Religious and Political Nature of ECC". (hierby aangeheg as "Aanhangsel N").

19. AD PARAGRAWE 14, 15 en 16

In 'n dokument wat die klaer uitgereik het onder die opskrif "Stop the call up". (Sien aanhangsel " K ") word op bladsy 9 die bewering gemaak dat 7589 jongmense in Januarie 1985 versuim het om aan te meld vir nasionale diensplig in vergelyking met 1956 vir die hele vorige jaar. Dit is korrek dat die klaer nie in die publikasie verantwoordelikheid aanvaar daarvoor dat hierdie manne weens sy toedoen nie aangemeld het vir militêre diensplig nie. Dat hy hom daarvoor verheug is egter sonder twyfel.

admission

Wat betref die beweerde gesprek tussen Laurie Nathan en Brig. Bosman word 'n beëdigde verklaring van Brig. Bosman hierby aangeheg as Aanhangsel " L " waarvan dit duidelik blyk dat die gesprek wel

plaasgevind het en wat die inhoud daarvan was.

In die lig van die voorgaande ontken die verweerder dus dat hy enige van die klousules van die Gedragskode oortree het en vra dat die klaer se klagte ten opsigte van hierdie berig van die hand gewys word.

B . AD ARTIKEL 2 : "DIE ECC SE POLITIEK SKYN ROOI DEUR"

1. AD OPSKRIF

Die verweerder ontken dat die opskrif nie 'n redelike weergawe van die berig is nie en ontken dus dat hy klousule 4.1 van die Gedragskode oortree het. Wat die anderklousules van die Gedragskode betref, sê hy dat hulle nie van toepassing is nie.

2. AD PARAGRAAF 1

Die klaer beskryf homself in sy eie dokumentasie as "(not) aligned with any political groupings" (sien paragraaf A.14 hierbo), wat eintlik maar 'n ander manier is om te sê dat hy nie-polities is.

in correct

Die Klaer versprei sy "peace kit" aan skool=
kinders, waarin die dokument onder die opskrif
"Introduction" (bylae B tot die klaer se
klagte) ingesluit is. In hierdie dokument word
die situasie in die destydse Rhodesië uiteengesit
en word daar dan ook 'n parallel getrek met
die Suid-Afrikaanse situasie. Die klaer vra
dan wat gedoen kan word en antwoord self :

"We can call out to those young white soldiers
and to their wives, lovers and families. We
can show them that they cannot win the fight,
that it is wasteful to try, and that the cause
itself is an unjust one" In the publikasie
"Signposts" waarna daar in paragraaf 5.1 van
die berig verwys word word op bladsy 8 daarvan
uiteengesit hoe Marxiste te werk gaan om
regerings omver te werp. 'n Afskrif van die
artikel word hierby aangeheg as aanhangsel "M"
Uit laasgenoemde publikasie blyk dit duidelik
dat 'n deel van die Marxistiese aanslag is om

die moreel van die bevolking te ondermyn, om die Regering as onregverdig voor te stel en dat dit onmoontlik is om die oorlog te wen. Talle voorbeelde is beskikbaar waar die SAW, wat volgens ECC die implimenterder van Regeringsbeleid is, as onregverdig en drakonies voorgestel word. 'n Publikasie van die Suid-Afrikaanse Kommunistiese Party, (wat beskikbaar sal wees indien hierdie aangeleentheid tot 'n verhoor gevoer word). The African Communist, in 'n artikel onder die opskrif "The fighting youth of South Africa" subtitel "Vital Role in the Liberation struggle", beweer onder andere soos volg :

"But we have also seen this possibility in which youth contingents in organisations like ... and the ECC's."

So word die ECC nou oënskynlik wetend of onwetend gebruik om die Marxistiese saak te bevorder.

3. AD PARAGRAAF 2

Die verweerder het nie in sy berig gesê dat die gebruikmaking van 'n kettingbrief 'n kommunistiese stelsel daarstel nie, maar wel dat dit daaraan herinner, wat inderdaad die posisie is. Voorts het die verweerder nie beweer dat mense gedreig of gedwing is om sekere dinge te doen of dat daar enige finansiële voordeel by betrokke sou wees kettingbriewe uit te stuur of verdere lede vir die organisasie te werf nie.

Die klaer beweer dat Aangangsel "D" tot sy klagte nie onder skoolkinders versprei is nie, maar een van sy verklaarde doelwitte is om individuele skoolkinders en hulle moeders te bereik. Sien in hierdie verband paragraaf C op bladsy 2 van aanhangsel "N". Verder versoek die ECC houers van die betrokke dokument om dit aan "belangstellende vriende" te stuur. Weereens het die ECC geen beheer oor wie die ontvangers van die dokument gaan wees nie en sê Verweerder dat die klaer nie kategories kan ontken dat die brief nie aan skoolkinders gestuur is nie. Op indirekte wyse word hierdie dokumente dus wel onder skoolkinders se aandag gebring.

4. AD PARAGRAAF 3 :

Die verweerder ontken vooroordeel aan die kant van sy berigskrywer en verder dat dit blyk uit die woorde "propaganda" en "subtiel".

5. AD PARAGRAWE 4.1. 4.2 en 4.3

Die klaer beweer dat hy nie aanhangsel "C" uitgereik het nie. In die verweerder se antwoord oor paragraaf 4.1 van die eerste berig (sien hierbo) word dit duidelik gestel dat hierdie dokument 'n deel van die peace kit was. Die verweerder volstaan by wat hy hierbo gesê het ten opsigte van hierdie dokument.

6. AD PARAGRAWE 5.1 tot 5.5

'n Afskrif van die publikasie "Signposts" is hierby aangeheg (Aanhangsel "M" .) Die verweerder verwys ook na wat hy gesê het in verband met die klaer se doelbewuste of onbewuste steun aan die Marxisme ten opsigte van paragraaf 2 van hierdie berig. (Sien bo).

7. AD PARAGRAAF 6.1 tot 6.8

Die verweerder volstaan by wat hy hierbo gesê het in paragraaf B2 hierbo. Met betrekking tot "tweede=vlakse Marxistiese guerillaoorlogvoering" volstaan verweerder deur te sê dat indien hierdie aangeleentheid tot 'n verhoor gevoer sou word, verlof van die Agbare Voorsitter van die Raad gevra sal word om deskundige getuies te roep om mondelinge getuienis te gee.

8. AD PARAGRAAF 7

Die verweerder beweer dat daar wel 'n verbintenis tussen COSAWR en die klaer is in diê sin dat COSAWR se publikasie "Resister" deur die EEC versprei word as deel van sy "peace kit". As die klaer COSAWR se publikasies versprei of sy lede toelaat of in staat stel om dit te doen sonder om hom daarvan te distansieer, moet die noodwendige afleiding wees dat hy hierdie publikasie se sienswyse ondersteun, waarin daar duidelik aanmoediging aan jong manne is om te emigeer eerder as om militêre diens te doen.

In die lig van die voorgaande ontken die verweerder die oortreding van enige van die klousules van die Gedragskode en vra dat die klaer se klagte van die hand gewys word.

3. AD ARTIKEL 3 ONDER DIE OPSKRIF STERK STEUN VAN
ENGELSE KERKE

1. AD PARAGRAAF 3

Die verweerder was nie bewus van die resoluëie
wat die Presbiteriaanse Kerk geneem het nie.

2. AD PARAGRAAF 5.1

'n Afskrif van die "Aida Parker Newsletter" word
hierby aangeheg as aanhangsel "O"
waarin daar duidelik 'n verband tussen die
Wêreldraad van Kerke en die klaer geimpliseer
word. (Sien artikel op bladsy 2).

3. AD PARAGRAAF 5.2

Twee publikasies onder die opskrif "Non Violence
News" word hierby aangeheg as aanhangsels "P"
en "Q" waarin duidelik vermeld is dat dit
versprei word deur Eerwaarde R J D Robertson
van die Justice in Reconciliation Division van
die Suid-Afrikaanse Raad van Kerke, wat

duidelik die indruk skep dat hy ten minste
~~verbonde is aan hierdie organisasie indien~~
hy dan nie die leier daarvan is nie.

In die lig van die voorgaande ontken die verweerder dus dat
hy enige van die klousules van die Gedragskode oortree het
in die publikasie van hierdie berig en vra dat die klaer
se klagte ook in hierdie verband van die hand gewys word.

THE DEVELOPMENT AND FORMATION OF THE END CONSCRIPTION CAMPAIGN (WESTERN CAPE).

Paper to be presented to the Black Sash National Conference, Johannesburg, March 1984.

1. Black Sash Resolution.

At our National Conference in 1983 we passed a resolution on conscription and conscientious objection (Appendix i). This issue was raised because of the provisions of the 1983 Defence Amendment Act which was then before Parliament. Because of the increased difficulties in supporting conscientious objection we felt that focussing on conscription and working towards its abolition were constructive and legal ways of promoting the entire issue of conscience and the unjust war.

2. The National Conference of Conscientious Objectors Support Groups (Durban, July 1983).

Black Sash members attended this conference as official delegates. The new law was thoroughly examined at the conference, and it was felt that the valuable moral support given to conscientious objectors must continue, but that the public needed greater exposure to the militarization taking place in our society; the practicality of the "Black Sash Call", as it has been labelled, was raised. Conscription was seen as a valid and worthwhile issue to confront and the different regional C.O.S.G.s went home to start working on some form of campaign.

3. Formation.

The Western Cape C.O.S.G. set up a steering committee which convened a preliminary meeting on October 3rd to arrange the inaugural meeting of the End Conscription Campaign committee.

4. Inaugural Meeting - 17th November.

The Cape Town C.O.S.G. invited 16 organisations to this meeting (Appendix ii). Each organisation sent a representative and an observer. The following things were discussed and clarified:

i) The Working Principles of the End Conscription Committee

(Western Cape).

1. This committee is brought together on the common understanding of the harmful effects of compulsory military conscription and increased militarization on our lives and our society.
2. The committee believes the SADF is active in upholding injustice in our society.
3. The function of the committee will be to decide on and coordinate a campaign against enforced conscription.
4. In order to effectively oppose conscription, education should take place within constituent organisations as well as the community at large.
5. This committee will liaise with similar committees to coordinate the campaign nationally.

ii) The Structure of the End Conscription Committee (W. Cape):

1. The committee shall consist of

representatives of organisations who accept the committee's working principles as the basis for cooperation to oppose conscription.

2. Powers. The committee shall make recommendations to member organisations, through their representatives on activities to engage in. The committee shall decide as a whole on programmes of actions and tasks to engage in to implement the campaign.

3. Executive. The committee shall elect an executive from representatives on the committee. The Executive shall include: Chairperson, Vice-chairperson, Secretary, Treasurer Officer. The Executive shall be responsible for:

- a) convening regular meetings of the committee; and
- b) undertaking any administrative tasks which may arise. (C.O.S.G., H.F.S.A.S., Black Sash and Western Province Council of Churches are represented on the executive).

5. Second Meeting - January 1964, 1964.

We had by now clarified several points about the campaign:

i) Rationale of the Campaign:

The call to end conscription opens up a new opportunity for constructively opposing militarization; it has a number of advantages over simply taking up the issue of Conscientious Objection:

- a) The campaign has far broader appeal:
 - everyone is affected by conscription, yet only a few are concerned with conscientious objection.
 - it draws on people's resentment of conscription.
- b) It is a legal campaign which does not contravene Section 121(c) of the Defence Act.
- c) It allows the opportunity for strengthening and broadening the alliances between groups concerned with the growing militarization of our society.
- d) It has the potential for a far more systematic education and awareness drive than conscientious objection.
- e) The initiative of the campaign has sidestepped the attempt of the Defence Amendment Act to reduce resistance to the military. — It can therefore develop its own momentum.

ii) Main Aims of the Campaign:

- a) To create a coherent voice of opposition to the military within the white community. This would be a significant force in undermining the state's support base and in building non-racial opposition.
- b) To create a supportive environment for political organisations to take up opposition to conscription in the oppressed communities.

iii) Target Constituencies (the focus of this committee is presently with those conscripted, i.e. whites):

- a) Youth
- b) Churches
- c) Organisations such as the Black Sash, Women's Movement for Peace and South African Institute for Race Relations, which have also clearly rejected apartheid.

iv) National Character of Campaign:

- a) The first step of the campaign could be defined as the promotion of national understanding of opposition to conscription.

- 1) to suit the needs of different regions,
- 2) to suit constituent organisations,
- 3) and to adapt the campaign to complement other campaigns.

5. Concrete Suggestions for taking up the Campaign

Following the 15th January meeting the Committee has been meeting regularly. A definite scenario has been drawn up which focuses on the many different issues facing us and uses them to create peaks of interest and activity through the year. It is very flexible because of the uncertainty of the political situations that might occur - e.g. peace initiatives in Angola, extended conscription, etc.

i) Survey: The Cape Town End Conscription Committee accepted the proposal to undertake a survey/questionnaire. To date NUSAS have set up their draft questionnaire which is intended to raise issues, give statistical results and form the first part of an awareness-raising programme this year. The Church group have a draft questionnaire pinpointing moral or religious issues; this is quite a long questionnaire with multiple choice answers. (The E.C.C. is formulating a survey to be forwarded to other organisations for their use - appendix iii).

ii) Preparatory Day: This took place of March 3rd and was very successful. We had about 35 people present and some valuable discussion and ideas were generated.

iii) Declaration by E.C.C.: A draft of the proposed declaration has been prepared and as soon as this has the ratification of all bodies concerned it will be printed and will be used in the most effective ways open to us. (appendix iv). It is intended to be circulated for endorsement by as many organisations as possible, and is planned to be released at the time of the Defence debate in Parliament next month.

* * * * *

Beverly Runciman

APPENDIX 1 - 1985 Resolution on Conscription and Conscientious Collection.

During World War II the South African Government respected the conscience of individuals and there was no conscription. The country is even more seriously divided now than it was then.

South Africa is illegally occupying Namibia and this is cause for every in conscience to refuse military service. When South Africa withdraws from Namibia there should be no need for a massive military establishment unless there has been a political failure to respond to the desires of the citizens.

If a conscripted army is necessary it will be because of the political failure to respond to the desires of the citizens, and that army will be engaged in a civil war, which is good cause for every to refuse military service. In such a civil war, if the state has to rely on conscription to man its army the war is already lost.

Therefore the Black Sash demands that the South African Government abolish all conscription for military service. We maintain that there is no total onslaught against the people of South Africa and the total strategy demanded of us is not the military defence of a minority government but the total all-out effort of all South Africa's people to bring about democratic government and the relief of the poverty and deprivation suffered by the majority.

It was further agreed that all members of the Black Sash should have a copy of the resolution and that the distribution of our...

APPENDIX ii: List of all the organizations involved to date in the
South African Anti-Conscription Campaign

Conscientious Objectors Support Group
United Womens Organization
University of Cape Town S.R.C.
NUSAS
Methodist Church
Kolbe
Western Province Council of Churches
Catholic Justice and Peace
Black Sash

Student Union for Christian Action
Team - The Eccumenical Action Movement
Detainees Action Committee
Anglican Board of Social Responsibility
Women's Movement for Peace
Students Christian Association

APPENDIX iii

1. Are you liable for conscription?
 YES
 White male between 16 - 60
 NO
 Done it already
 Woman
 African
 NOT YET (Coloured, Indian)
2. Why are only whites conscripted?
 Whites have the vote
 Obligated to defend privileges
 Too unpopular among black South Africans
3. Why do you think people are conscripted for 4 years?
 Because of total onslaught against South Africa
 To provide a military shield behind which internal change can occur
 To defend apartheid.
4. Do you think the SADF defends the interests of
 all South Africans
 whites
 those with privileges
 Christianity and western civilization
 none
 some
5. How do you feel about conscription?
 necessary evil
 would like to end it
 would like to have a choice to serve or not.

APPENDIX iv Draft Proposal for Discussion
Declaration in Support of an End to 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 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 cost of the war increases the poverty of our country, that the money spent is used in the interests of peace.
We believe that conscription to coloureds and Indians will further divide our country.
WE BELIEVE THAT ALL SOUTH AFRICANS TO REFUSE

Anthony ...



END CONSCRIPTION CAMPAIGN PEACE FESTIVAL 1985

stop the call-up

TOWARDS A JUST PEACE IN SOUTH AFRICA

Childcare facilities
The Sanctuary
Wits University
To run throughout the
conference except at lunch &
supper times.

TO CONTACT ECC

Johannesburg

Bonita Pavlovic
643-3941 (011)

Cape Town

Michael Evans
477-407 (021)

Durban

Sue Britton
(w) 312-600 (031)

Port Elizabeth

Janet Cherry
23098 (041)

Pietermaritzburg

Jacque Boule
67788 (0331)

SHARPEVILLE, CROSSROADS, LANGA

APARTHEID MUST END!

This year, the International Year of the Youth, young South Africans have a special responsibility to step up the struggle for the abolition of apartheid and the establishment of a new democratic, non-racial and peaceful South Africa.

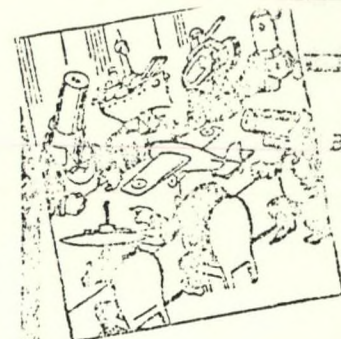
The urgency of this struggle has been underlined by the recent escalation of apartheid terror. The shootings at Sharpeville, Crossroads and Langa, the continuing aggression against Angola and Mozambique, the increasingly brutal occupation of Namibia — all these are reminders that apartheid is incompatible with peace and justice.

For those people facing conscription into the South African Defence Force, the imperative to resist is now greater than ever. Last year, according to official statistics, the police killed 287 South Africans and wounded nearly a thousand more. The real figure is much higher. And increasingly, the army is being drawn into this killing. Despite SADF claims that the army only 'backs up' the police in its repressive actions, a military board of inquiry has admitted that national servicemen have been involved in arrests, tear gas attacks and other clashes.

It is heartening that over seven thousand

conscripts failed to turn up for military service in January. It is clear that resistance to the 'South African Death Force' is increasing.

But to resist the army is only one aspect of the overall struggle to end the suffering and oppression of the people of Southern Africa. We all have a moral and political responsibility to join and support the struggle to destroy apartheid — to support the mass movement, the freedom struggle of the ANC and SWAPO, the campaign to isolate the apartheid regime and impose international sanctions.



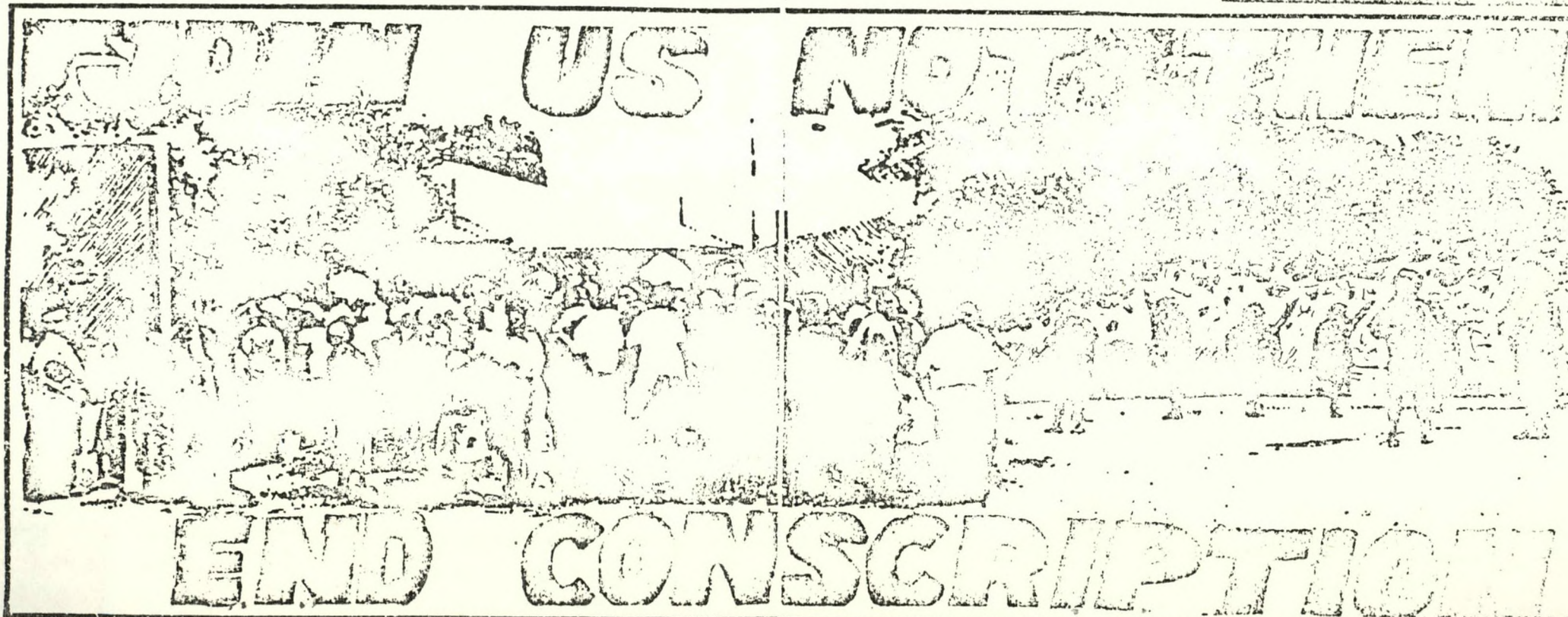
Botha's State Security Council?

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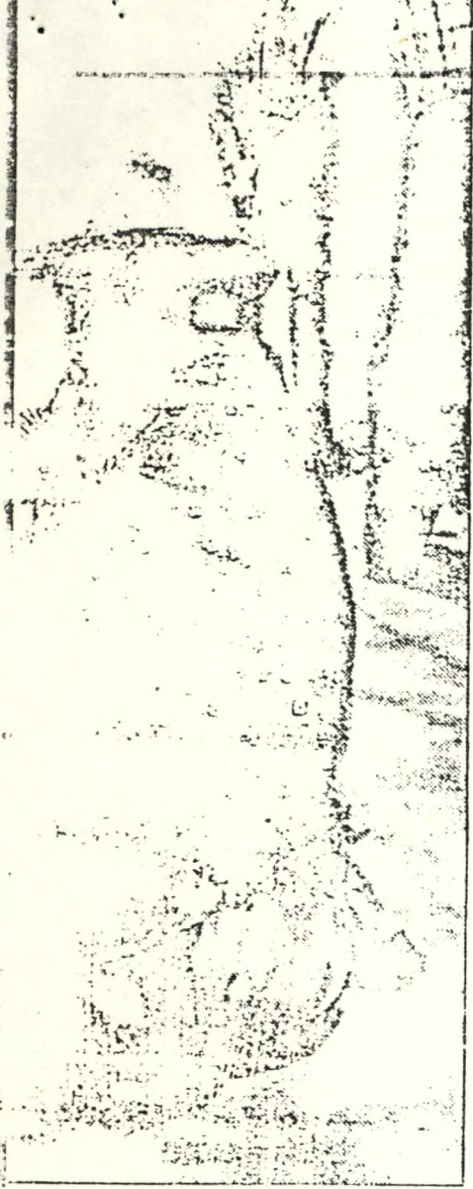
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Aanhangsel "C"

From a poster circulating in Southern Africa.



A guerilla speaks



army and its apartheid with it?" ask the people.

"It's only when South Africans themselves start to feel and express the pain we feel that things will start to happen. When South Africa can no longer afford the economic pressure of this war, or when South African soldiers begin to rebel, or when dissatisfaction with apartheid grows to breaking point so that the South Africans cannot be fighting on two fronts ... only then can we hope for peace" said a Namibian (Lutheran) bishop.

"The people are longing for peace — as Christians we cannot lose hope and faith. But the people are now looking to the church as never before. They have no voice. They cannot speak, or meet, or organise or express themselves, so they look to us in the church to be their loudspeaker. And that is our duty!"

"First we heard the sound of aircraft and then we saw the soldiers. They bayoneted many of the women and children and took men and SWAPO people as prisoners. We heard that some prisoners were taken up in a South African helicopter and pushed out.

"We were captured with more than 200 other SWAPO guerillas and taken to a military camp in Ovamboland. We were kept there for three months. Nearly all that time we were kept hanging from the walls, sometimes by our feet and sometimes by our hands. They used plastic sacks on our heads and electric shocks between our legs. Even when we told the truth we were tortured ..."

Six years later Jannie recalls the event without pain. He was one of 75 SWAPO members recently released from Mariental prison in Namibia. He had been imprisoned with his 'comrades' for six years — without trial. When they were released in October last year the South African Government said they had been amongst hundreds of SWAPO "terrorists" arrested during a devastating swoop on the Cassinga refugee and training camp in Southern Angola. Between 800 and 1 000 Namibians were killed during the raid and 131 were taken prisoner.

But Jannie and his five friends told a representative of the SACBC that they had never been to Cassinga. They said they had been captured at a camp called Vietnam in Southern Angola. Thirty-six of the 75 released late last year are now suing the South African Minister of Defence, Magnus Malan and the Administrator-General of South West Africa (Namibia), Dr. Willie van Niekerk, for detention without trial and for alleged torture in prison. Summonses were served on the minister and the administrator-general in November last year.

Jannie had joined SWAPO three months before the SADF raid. He had been working as a labourer in Windhoek, being paid between R15 and R20 a month, sometimes less. He was bitter and decided to join SWAPO and fight so that South Africa would leave his country and take apartheid with it. He didn't know much about SWAPO; he just

knew they were fighting in the north against South African soldiers. They wanted Namibians to be free to rule themselves the way they chose, he said.

His comrades had never met before they joined SWAPO, but they all told the same story. All six were young Christian men, between 20 and 30 years. Jannie and two others are Catholics and the other three are Lutherans. Each had had a menial job with extremely low wage. Before joining SWAPO they were suffering and they held South Africa and apartheid responsible, and decided to take up arms to "rid their land of the foreign evil."

Individually, they had headed north and at the Angolan border handed themselves over as SWAPO recruits. Jannie was the first to arrive at Vietnam, to begin training as a guerilla.

"The guerillas have to be tough" said Jannie. "The weather is terrible, always very hot. But they believe in their struggle. They are strong people, and Christian people — every Sunday, even in the bush, we would have 'mass'; sometimes we would get a priest or minister to come or if there was none, one of the comrades who had worked in the church, would say the prayers..."

But then came the raid. Like Cassinga the Vietnam camp was mostly refugees from Ovamboland but was described by the South African authorities as a SWAPO camp. Like Cassinga it was flattened — hundreds were killed or taken prisoner.

For Jannie and his comrades, the next six years were spent in prison without trial; sleeping in tents; hard labour; rotten food.

Their interrogators tried to re-educate them — allowing them to read only South African propaganda (Paratus, the SADF magazine) and tried to force them to renounce SWAPO. But the six said they never gave in...

"We were SWAPO and we will always be SWAPO" they said.

And now, after being released from six years in prison, these former detainees still do not feel free.

They will continue in their struggle, they said, to release their fellow Namibians from that other large prison without real walls...

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END CONSCRIPTION CAMPAIGN (ECC)

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