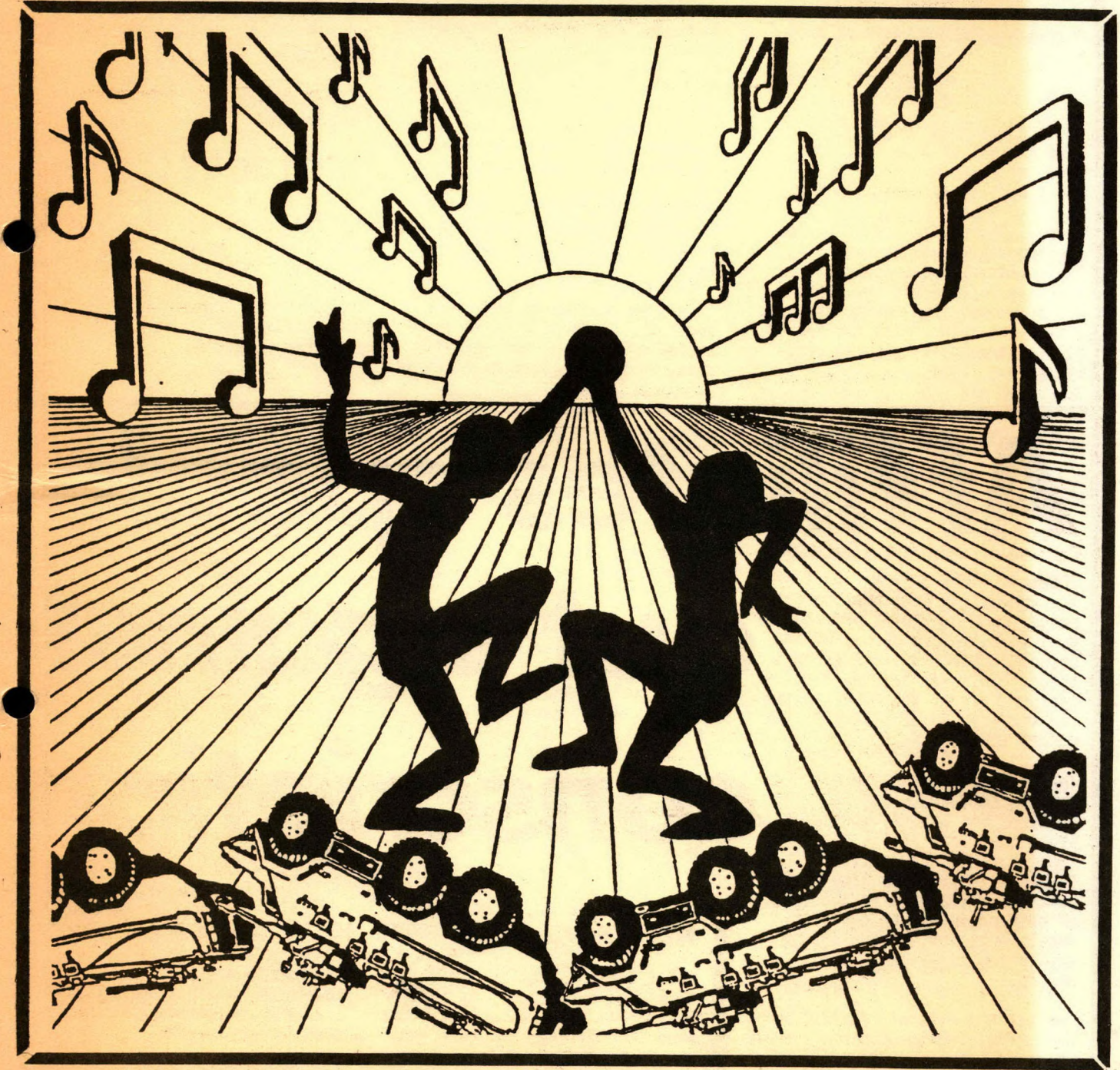


B6.6.1

ECC NEWS

RHODES ECC MOUTHPIECE

APRIL 1986



— — — — — ECC — — — — —

End Conscription Campaign

ECC speaks out

The End Conscription Campaign consists of a range of different organisations and individuals who have joined hands to try and create a coherent voice of opposition to conscription and the effects of militarisation on our lives and our society.

The ECC believes individuals have a right to make their own moral or religious decisions about participating in the SADF.

Here at Rhodes, an End Conscription Committee was set up in 1985. Activities included a campaign calling for the withdrawal of troops from the townships, a two-week relay "Fast for Peace", plus a variety of cultural activities.

Our latest campaign, "Working for a Just Peace", revolves around the call for alternative service to compulsory conscription. Nationally, ECC branches have undertaken a number of community-based projects to demonstrate a commitment to true national service which meets the real needs of the community. The message of the campaign is clear: Construction not Conscription.

Societies affiliated to Rhodes ECC include SAUJS, Ansoc, Cathsoc, Methsoc, NUSAS, Edact, and PFP Youth.

If you would like to know more about us, or would like to participate in any of our activities, contact Melissa or Karen at

23177, or Andrew at 27444, or come to our next meeting on Thursday, 1 May, at 7.30pm in the Societies Room.

Come join
ECC's
projects.

PS. ECC in Grahamstown will be working with a woodwork co-operative, making furniture. If you are interested in participating in these projects phone Melissa or Karen at 23177, or Andrew at 27444.

Affiliates speak out against conscription

Cathsoc Cathsoc Cathsoc

"Cathsoc forms a vital part of the Rhodes End Conscription Campaign. From our point of view our duty is to inform people of the Catholic Church's stand on this issue." This was said by Paul Teeton chair of the Rhodes Catholic society, an affiliate of the Rhodes ECC branch.

The Catholic church, through its Bishops Conference has been speaking out against conscription since the early 1970's. The National Catholic Federation of Students (NCFS) has also given particular emphasis to the role of helping young men make rational decisions concerning the escalating conflict in South Africa.

"We see the role of the SADF as one of helping to uphold a system which is completely contrary to christian morality.

"We encourage all students to participate to the full in combatting the evil in our society. This can only be done through faith in our Lord Jesus Christ and good works," Teeton said.

NUSAS NUSAS NUSAS NUSAS NUSAS NUSAS NUSAS NUSAS

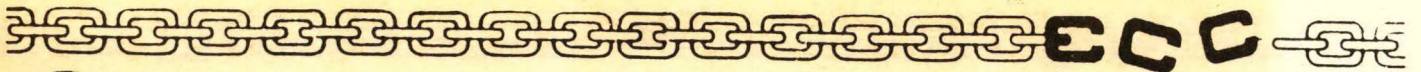
NUSAS commends ECC in its call to end conscription. As an affiliate of ECC, we recognise the need to challenge the role that the South African Defence Force is playing, as an instrument of the South African government.

NUSAS condemns:

- *The SADF policy of destabilizing neighbouring countries.
- *The SADF's illegal occupation of Namibia.

*The SADF'S occupation of the townships, which leads to increasing violence and polarization in our society.

NUSAS supports the call to end conscription. We believe that South Africans should not be forced to serve in a defense force which defends the interests of a minority - the minority supporting apartheid.



End Conscription Campaign

WORKING FOR A JUST PEACE



Is the future of South Africa one of ever increasing violence and conflict?

Are whites being asked to contribute nothing to this future other than to send their sons into the SADF?

The End Conscription Campaign believes there is a role for everybody in Working for a Just Peace.

We have launched an alternative service campaign to demonstrate symbolically that there are far more useful ways we could serve our society than by participating in the SADF.

We are organising a variety of community service projects which will serve all communities in a beneficial and constructive way. The projects have been selected in close consultation with the communities concerned so as to determine their real needs.

At present young men are conscripted into an army that we believe is making a negative contribution to a peaceful future.

SADF conscripts are seen by township dwellers as soldiers of

apartheid. For young white males, compulsory national service very often means facing these fellow South Africans over the barrel of a gun.

peace and an end to violence, conscription into the SADF poses a very serious dilemma.

ECC is concerned that young men at least be given the right to choose whether to participate in this army or not. At present six years alternative service in a government department may be granted to universal religious pacifists; those who will not fight in any army in any war. For the rest there is no choice - six years in jail or a life in exile.

ECC's "Working for a Just Peace" campaign calls for the provision of genuine alternative service. Service which constructively benefits our communities and is open to all conscripts who, for moral reasons, feel unable to serve in the SADF.

We are trying to show that 'national service' does not mean what it has come to mean in South Africa. National Service means serving the nation, that is all the people in the country.

Through our participation in these community projects we will be showing our active commitment to Working for a Just Peace.

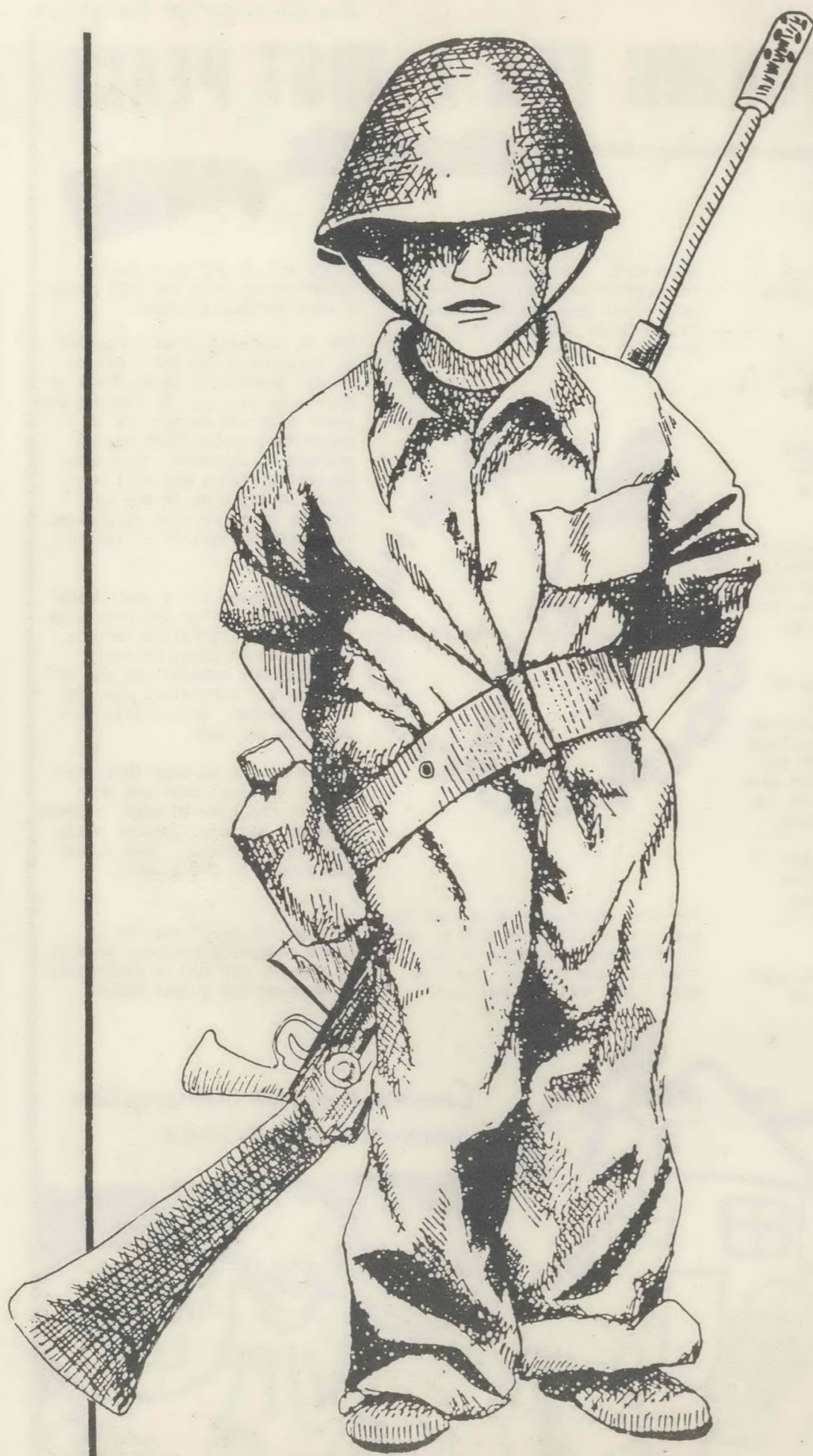


The army and police have come to play a more and more central role in defending apartheid in our townships and cities. For the many South Africans who want

Construction not Conscription
WORKING FOR A JUST PEACE



ECC - one step ahead



Laurie ECC has seen a huge growth recently. Could you explain how ECC started and how large it in fact is.

Laurie: At the 1983 Black Sash conference a motion was passed calling for an end to conscription in the light of a growth in militarisation. ECC was formed in 1984 with 3 branches in Johannesburg, Cape Town and Durban. We now have 4 new branches in Pietermaritzburg, Stellenbosch, Port Elizabeth and Grahamstown. There is also the possibility of setting up branches in East London and Pretoria. The number of affiliated organisations has grown in our two years of existence from 25 to more than 50.

You speak of affiliated organisations. Why did ECC choose to organise in the way it does?

L: Well, there were two options open to us when we initially began. Either we could have organized as a political organisation taking a clear political line against conscription. However, because conscription affects so many people in so many different ways, we felt it would be better to form a broad coalition with affiliates coming from church, education, cultural and other groups. The advantage of this is that we are able to unite more people from more constituencies and are therefore more powerful.

ECC's youngest branch is in Stellenbosch. How did this develop?

L: ECC saw this development as extremely encouraging. Stellenbosch is a very liberal campus. This is manifested in the notion of "oop gesprek" - openness to dialogue. This was the motivation for the setting up of an ECC in Stellenbosch. Many student leaders don't agree with ECC in principle, but they are prepared to defend ECC's right to exist.

ECC News spoke to Laurie Nathan - National Organiser of the End Conscription Campaign. He spoke with honesty and clarity about the aims and achievements of ECC.



The cultural aspect is quite a powerful and important part of ECC?

L: Most definitely. A large part of our support comes from what we call the "youth counter-culture" - consisting mainly of schoolkids and students, as well as other youths.

In terms of the cultural aspect, we've produced two videos, hundreds of T-shirts, our "Forces Favourites" tape, put on concerts, art exhibitions and will soon be publishing a book of short stories which has been put together by an Afrikaans sub-committee in Johannesburg.

Is ending conscription really a step towards a non-racial, democratic future in South Africa?

L: Ending conscription won't end Apartheid, because the role of the SADF, say, as a volunteer army, will still be the same. We as young white men won't be compelled to take up arms, or go to jail, or leave the country. Apartheid will remain, but ECC will still be opposed to the SADF. Ending conscription is not our sole objective - we are also trying to educate or raise the awareness of people in white communities about the role of the army and the broader context within which it plays this role. We are also trying to involve people in political activity, create an anti-war culture and build non-racialism.

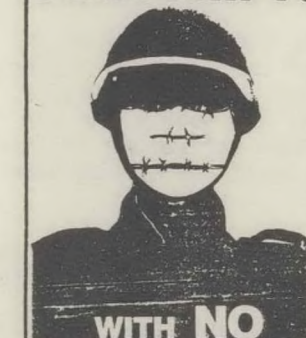
What of ECC's international reputation?

L: As a result of contact made with international organisations, ECC has developed a high profile in both the European and North American Peace Movements and Anti-Apartheid movements. We have lobbyists at such organisations as the UN, the World Council of Churches, the European Economic Community (EEC) etc, where motions are raised for ECC.

How serious is the governments "smear campaign"?

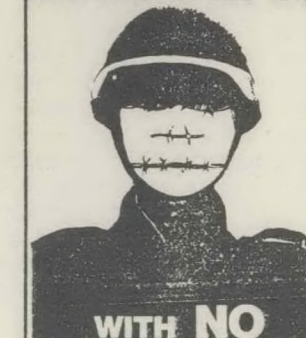
Well, its very serious in the sense that it has criminalised ECC. A government or SADF official once said that "South Africa's four greatest enemies are the ANC, the SACP (South African Communist Party), the UDF, and ECC. The smear campaign has taken the form of discrediting ECC members. For example, Janet Cherry, a P.E. ECC member who was accused of dealing in mandrax, after it was planted in an outside bathroom of her house. But while these smears do affect conservative communities, ECC is growing faster than what we can cope with - we already have four employed persons in ECC. If the government is going to take more serious action against ECC as an organisation, they can't stop opposition to conscription; this is not caused by ECC but by the role of the SADF.

CONSCRIPTS



**WITH NO
RIGHT TO CHOOSE**

CONSCRIPTS



**WITH NO
RIGHT TO CHOOSE**

CONSCRIPTS



COMMITTED TO PEACE

A young Port Elizabeth man may be about to go to prison for three years after objecting to doing his SADF camps.

This is because the Board of Religious Objection refused to grant him the right to perform a constructive and alternative national service - the demand the "Working for a Just Peace Campaign" is fighting for. Here is his story.

" My name is Philip Wilkinson. On the 27th of February 1986, I appeared before the Board for Religious Objection.

This means I will still have to make myself available for further conscription as a non-combatant. As all that I've done within the SADF has been carried out in this capacity, my dilemma has not been solved.

I had applied for category III ie: Community Service, which means serving one and a half times more service than a conscript. This I regard as punitive. On being denied category three, I was given Category I status.

I am a Christian, brought up in the beliefs of the Catholic Church. I am committed to peace, and to working for a better future for all South Africans. I abhor all violence and have consciously not used violence myself since my childhood. I have been brought up to respect all people, regardless of their colour, sex, religion or status. I believe that all armies legitimise the use of violence and dehumanize the 'enemy'.

The SADF defends Apartheid, which in terms of my Christian understanding is a heresy. For me to participate in the SADF would therefore be a betrayal of all that I know to be good and just.

The Bible and the teachings of the Catholic Church call on me to identify with the suffering and the oppressed. As a Christian, I must therefore involve myself in the community around me.



PORT ELIZABETH butcher, Mr Philip Wilkinson, who refuses to comply with a military call-up.

COMING SOON:

ECC Meeting with guest speakers: Philip Wilkinson & Pete Hathorn

TOPICS:-

Conscientious Objectors - "Work for a Just Peace"

24 April
7h30

Arts Major

I believe there are still ways that I can work peacefully for change, and I must therefore follow the path of non-violence.

Therefore no matter the consequence of refusing further call-ups, I am prepared for it."

★ Forces' ★
★ Favourites ★
★ ECC's anti- ★
★ WAR ★ tape ★
★ Amazing! ★

Get it -
R 12 from
Karen
or Melissa.

What about women?

What have women got to do with the army? All they have to do is write letters to their loved ones and keep the home fires burning - so what's the big deal?

These roles are a reality in South Africa, yet the crucial supportative role of women in a civil war is still ignored.

Did you know that more and more women are being conscripted into the SADF? In 1981 2 000 of the 16 000 people in the Permanent Force were women.

At the same time it appears that compulsory conscription in the SADF for white women appears to be on the cards. P W Botha stated that he supported the introduction of compulsory national service for women in non-combatant units. Malan has also argued that adjustments within the SADF will allow for the incorporation of white women, 'coloureds' and Indians within the next five years.

Women's involvement in the military does not alter the fact that female soldiers are still expected to be feminine, homely and demure, in contrast to her male counterpart, who's meant to be outgoing, macho and aggressive.

For example, Paratus, the official periodical of the SADF, features a regular section ('Vroueblad') portraying women as 'ever feminine but soldiers nevertheless'. Cartoons portray the role of the 'girlfriend' back home and articles speak of adaptable wives who must 'maak jou huis 'n stille hawe'.

Women are seen first and foremost as nurturers and house-

keepers: 'There is one thing a woman can never escape. After war - all wars - the progenitive powers, the patience and love, the all-forgiving compassion of womankind slavery rebuilds a peaceful society ... At the end (of war) she will take up her primary task again.'

Some people may wonder why women are also concerned about conscription, when they themselves are not forced to serve in the SADF. ECC explains...

Just as important as the direct involvement of women in the SADF are the indirect effects militarisation has on every woman's life.

The military reflects the sexist society we live in, where women are financially dependent on men, her labour used without her reaping its rewards. She is expected to be self-sacrificing and to provide a comfortable absorbent environment for her husband, the weary worker. She is also expected to be sexually available to him.

At the same time women constitute a reserve army of labour - an economic shock absorber - to be taken on in times of boom and laid off in a recession.

These aspects of our society are mirrored in the military for white women in South Africa. Firstly, the woman's place in the home and her financial dependence on her husband en-

sure that she keeps the home fires burning whilst he is fighting it out on the border or in the townships.

Secondly, since the apartheid war has now entered the townships, rape has become an issue with many black women who are falling victim to rape by men in the police and defence forces.

Thirdly, women constitute a reserve army of labour in times of war, serving as a pool of readily available labour when war necessitates massive male conscription with its drain of labour from the workforce.

Women's role in the military, as in wider society, is thus a supportative one. The question now arises as to whether or not the war in South Africa is a just one.

To quote Gerald Shaw of the Cape Times, 'the enemy in South Africa is not some faceless communist horde ... the enemy are ... fellow South Africans, a guerilla army of young people who fled from South Africa'. The SADF is integrally involved in upholding apartheid and is serving to destabilise other southern African countries to ensure they remain derendent on South Africa and not give support to the ANC.

Because women in South Africa are called upon to support the SADF, the effects of militarisation and the issue of conscription is just as important for women as it is for men. This is important for ECC, where women are involved in trying to rid our society of the apartheid war and join in the call for a just peace in our land.



ECC Presents...



People were shocked, amazed, and amused by the diverse and sometimes bizarre scenes on the stage of "Cuyler St" during the ECC Cultural Evening held at the end of last term. Pippa Cager started off the evening with a beautifully haunting ballad, which was followed by a song and prayer from A Group of Concerned Christians. Eddie Maloka was his usual brilliant self with electric protest poetry sending chills up the spine, and Methsoc presented an immacul-

ately tight satire which had the patrons in stitches. Mentally retarded Vader Jakob lived up to expectations with a brilliant absurdist statement on conscript suicides - "The horror, the horror". The Koeksusters sang a delightful repertoire of forces favourites and ended with a wonderfully deviant rendition of Die Stem. Rhodes' ECC Culture Comm play was shady in parts, but managed to convey rather well the conflicts of army life: Snuffy was a superb "corporaal", and had the "troepies" genuinely terrified. The Italian Gents Hairdressers provided some punky musical entertainment, and did an excellent cover of Joy Division's "Ceremony". Poems by Ray, Garth and Andrew touched on fear and confusion about conscription, while Alex

Y's "Soldier's Poem" provided the most poignant and controversial statement of the night. Vader Jakob was refused permission to play by the management because they vehemently challenge accepted norms, so as people filtered out, God(?) provided some gentle background sounds.

On the whole, Grahamstown was entertained by the best culture evening in years, and the ECC organisers must be congratulated for a highly efficient and effective show. Many people left "Cuyler St" forcefully convinced of the necessity of working for a just peace.



shifty has us taped

Possibly the most polished production on the S.A. music scene to date, Forces Favourites (Shifty Records) presents a strong statement in favour of the End Conscription Campaign. Various South African artists pool their talents to object to compulsory military service in the SADF. The effect of the diverse musical platforms is to bring together the frustrated cry of white South African musicians for constructive change rather than war. The album kicks off with the

jivey Pambere by Mapantsula, followed by National Madness by the Aeroplanes. Then comes the rather flat Potential Mutiny, Stan James' contribution. The Facts start their song Numbered Again with the word "Noney" - an immediate turn-off. The Cherry Faced Faceless are lyrically superb with Back Down in the Streets, and the Kuluani Surfers work the Conscript wonderfully with Don't Believe. The Softies start the second side with the well mixed Whitey, followed by the aver-

age but well produced Don't Believe. Nude Red's saxophone gets you on your feet in Too Much Resistance, but is followed by Roger Lucy's pretentiously boring Spaces tell Stories. The final song is Jennifer Ferguson's stunning Suburbia Hum. An impeccable protest song with brilliantly sparse piano and sax. Shifty have excelled with the packaging of this tape (lyric sheet included) and all in all this is a must for all South Africans concerned with freedom and the right to choose.

Collection Number: AG1977

END CONSCRIPTION CAMPAIGN (ECC)

PUBLISHER:

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of a collection held at the Historical Papers Research Archive at The University of the Witwatersrand, Johannesburg, South Africa.