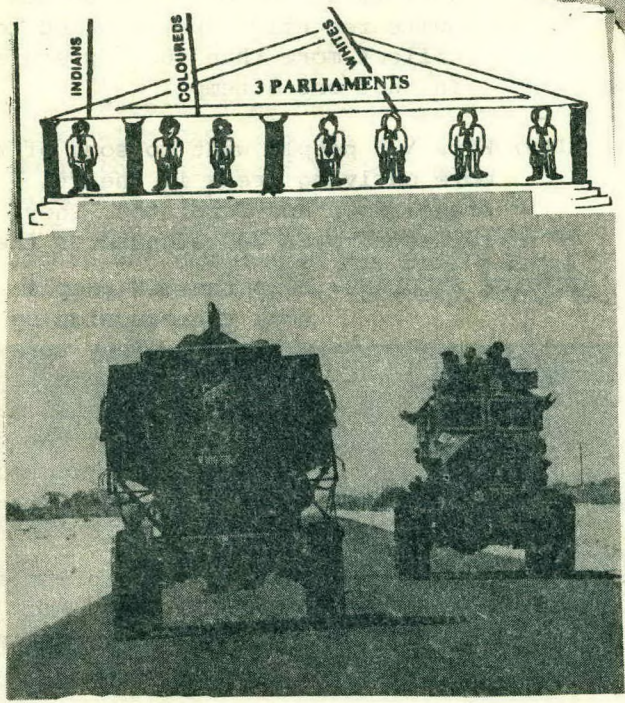
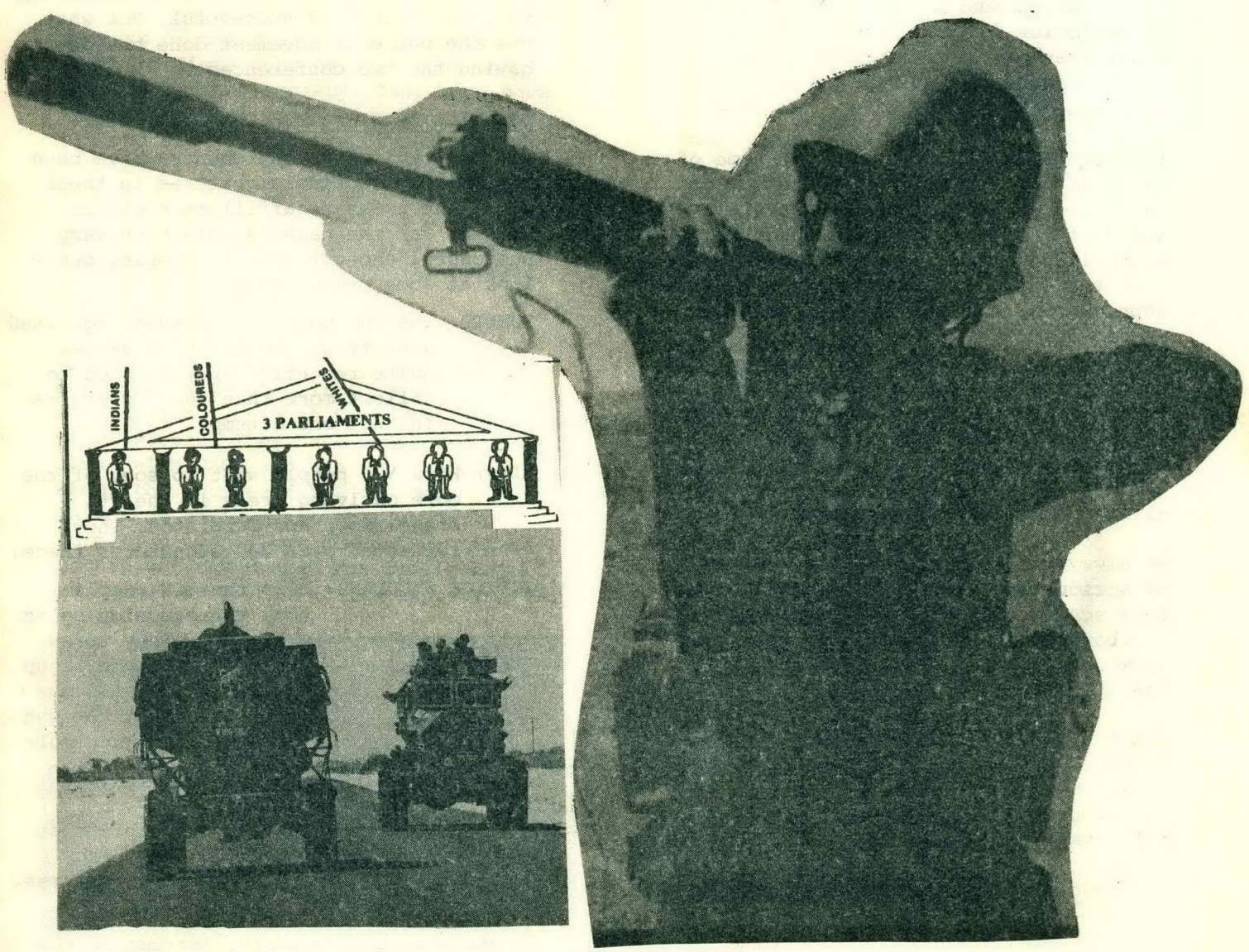


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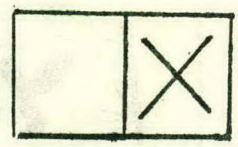
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NATIONAL No. 2/84 NEWSLETTER



From constitution



to conscription



EDITORIAL

Hello again! Judging from the responses and letters that we received about the previous newsletter, it seems as if everyone was quite delighted and impressed with it. One letter said that we have attained a high standard - with this newsletter and the ones that are still to come, we are hoping to maintain that high standard.

We apologise for the fact that this newsletter has come out so late, but due to technical problems it couldn't be produced earlier.

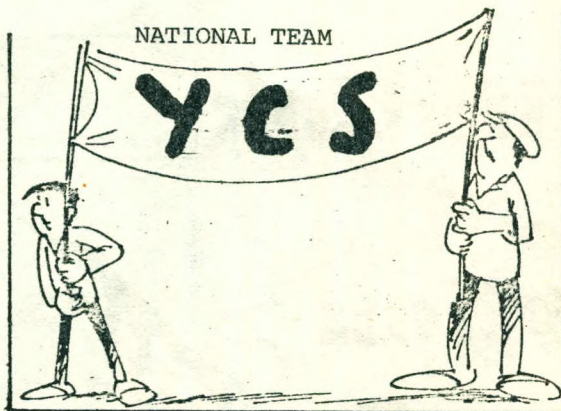
In this issue we are looking at some of the significant events that took place in our country this year. We are all aware of the fact that some schools in Pretoria came out on boycott in protest. With the article we are looking at what happened and what the lessons are that we can learn.

We are also looking at the issue of conscription and how that links up with the new constitutional dispensation, at the same time we are also looking at the role of the military and the militarization of our country.

We always talk about YCS as a movement of **action**, but this year we have seen that actions did not really form the backbone of the movement - we want to look at why action is important and how it can be made a reality.

Women have always been an important factor in the life of the movement, not only locally, but also internationally. Therefore, our international page in this issue focuses on women.

Remember - we are still hoping to get articles, poems and letters from all of you. If you have any contributions, don't be shy - laat waai!



YCS on the move

Seven months of the year has now passed. We have had our two national conferences and everyone regarded both conferences as very inspiring and successful. But what has the national movement done besides having the two conferences?

THE MILLION SIGNATURE CAMPAIGN (MSC)

All the regions in the country have been actively collecting signatures in their different areas as affiliates of the UDF. So far the campaign has been very successful amongst the YCS people. Let's look at some examples:

SOWETO: The YCS people in Soweto organised a blitz at one of the churches quite recently. They managed to collect more than 300 signatures in that one attempt.

WITS: Wits YCS people went to some of the more outlying areas in the Tvl - Krugersdorp and Germiston. They collected over 200 signatures there.

UNIV.OF ZULULAND: Here the YCS people took the campaign up in a big way. They were the first to take it up on campus and also managed to extend through their effort. They collected about 450 signatures.

WESTERADO: Here they also had a blitz at two Catholic churches. They collected about 150 signatures.

Other regions have also been actively involved in the campaign. Joining forces with other organisations or collecting on their own. Let's keep it up!

CAPE TOWN:

The Cape Town YCS'ers recently joined hands with the Inter-Church Youth and planned a June 16 commemoration service. According to reports received, the vigil went very well and everyone was quite excited about it. Their slogan was:

THE COURAGE OF THE YOUTH ENSURE OUR VICTORY.

PRETORIA

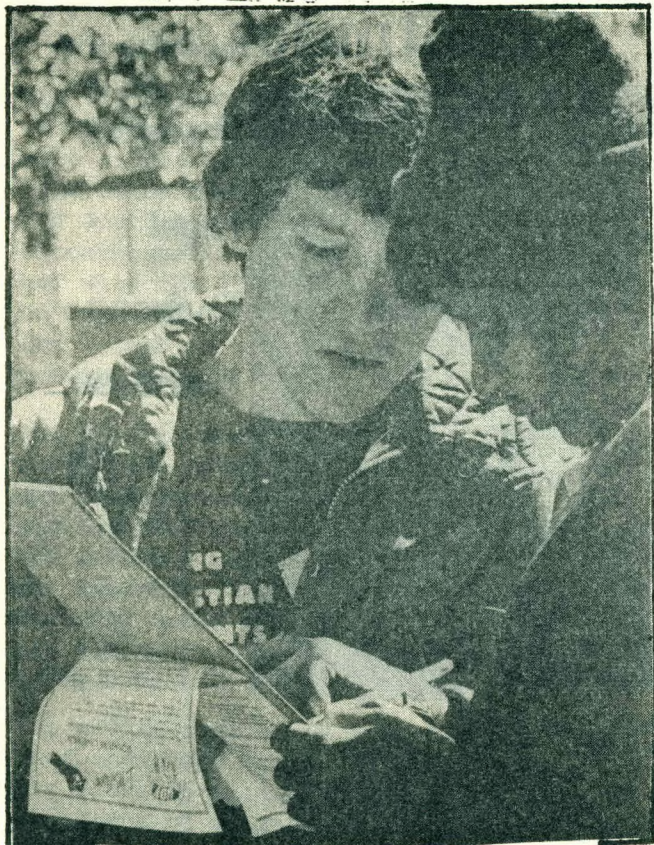
The YCS'ers in Pretoria made contact with Chiro in an attempt to forge closer links with them. They have had 2 successful meetings with them and one member described Chiro as being "very happy about the YCS people coming to talk to them."

WESTORADO

Because of their interest in drama, some of the YCS'ers here has gone out and started a drama society. They have been very successful in drawing in other people and are hard at work staging plays and rehearsing. We wish them well! They also had a membership ceremony recently. It took the form of a mass after which members were given their cards and this was followed by a small party.

FORT HARE

After struggling a bit to get off the ground, the people at Fort Hare are going strong. They have developed close links with CASA and are very hopeful about the future of YCS on campus. They have made various attempts at having formation events but have struggled to get it off the ground due to financial and venue problems. We are expecting to visit them soon.



YCS member collecting signatures

Pretoria — the struggle..... continues

1984 like 1980 becomes the year of student actions. These actions have taken the form of a boycott against the inferior nature of the Bantu Education system.

In a township called Atteridgeville just outside Pretoria, students came out in unity to voice their demands and grievances against the Department of Education and Training (DET). Students are demanding the abolishment of corporal punishment which is used by teachers to control students in the different schools. In some schools students are physically assaulted by the teachers.

In the last year, many students have failed their exams; through the age-limit law, they are prevented from going back to school. This law says that students over the age of twenty years can't be admitted to Std. 9+10 without the permission of the Director General. Pupils over 18 are excluded from 6.7 + 8, and those over 16 can't attend any primary school. This law has been rejected outright by the students. It is seen as the government's strategy to control students and to hamper their academic advancement.

Demands of the students

Teachers are falling in love with students and on numerous occasions have female students been sexually assaulted. These acts are unacceptable in the eyes of many students, because they destroy, rather than promote healthy relationships between students and teachers.

The major demand of the students is to have SRC's to represent the aspirations interests and demands of students. These SRC's will be elected by students and will be accountable to them.

The present system of prefects is unacceptable as students feel that prefects are playing the role of puppets and acting as watchdogs of the authorities. They are not elected by the students, but are handpicked and execute the orders coming from the top structure.

None of these demands were met and students decided to take action. All the high schools in Atteridgeville came out in boycott and decided not to go back unless their demands were met by the DET.

During the time of the boycotts, the police were called in to crush it.

Bantu education is evil

After being called in by the principal of D H Peta, a police Landrover crashed through the school gate when they found it locked. This incident resulted in the death of one student.

Emma Sathekge was killed when police clashed with the students. A number of students also sustained injuries, ranging from cuts to bruises. 5000 mourners attended Emma's funeral which was addressed by COSAS; UDF; SAAWU and others. The COSAS National Organiser Thlabane mogashoa declared that "we will prove in action that Bantu Education is evil. We will revolt against it until it has utterly scrapped, dumped on the junk-heap of history and buried once and for all."

Despite police harassment and detentions the students continued to boycott classes. The T V, radio and other elements made various attempts to persuade, confuse and divide students to break their unity, but all these attempts were in vain.

The minister of DET offered to give students an organ which will represent them. This was rejected out of hand, 'cause students realised that this was just another attempt to confuse them.

ultimatum issued

Eventually students were issued with an ultimatum to go back to classes by the 15th May or schools will be closed till next year. The ultimatum was rejected. The result was that all the school were closed on order from the minister of education. More than 6000 students disappeared into thin air. This action demonstrated the arrogant and racist nature of the education system and the state. The DET also issued an instruction that no schools shall admit any student from the affected schools unless permission has been obtained.

Students in other parts of the country have organised solidarity meetings, rallies and placard demonstrations against the failure of the DET to meet the demands of the students.

We in YCS pledge our support and stand in solidarity with the affected students. We call for a free, compulsory and non-racial education. We also call for a South Africa free from all forms of oppression and exploitation of our people wherever they may be.

the struggle continues.....



Students at Emma Sathekge's funeral

Daveyton
Nigel
Thabong
Thembisa.....
etc.

DEFENDING APARTHEID

Militarization

Since the late 60's, the influence of the military on the state and on society has increased. This process of militarization has come to be seen as an acceptable solution to this country's problems. We therefore see an increasing influence of the military over political, social, educational and economic affairs of the state - one which is likely to grow as the struggle between the people and those in power intensifies.

The growth of the SADF occurred directly alongside the growth of the resistance movements. Thus, when the ANC took up arms, the Minister of Defence called on all white mothers "to give up their sons in defence of their land". In the four year period that followed, the defence budget increased by over 5 times so that by 1964/5, it was 21 percent of the total budget. By 1967, with the advent of liberation struggles throughout Southern Africa, conscription was made compulsory for all white males between 17 and 65 years.

The victories of Frelimo in Mozambique (1975) and the MPLA in Angola (1975) were significant for they provided the liberation movements in Namibia, Zimbabwe and South Africa with inspiration and encouragement. These victories, together with the 1976 uprising which started on June 16, led the government to increase the length of national service for all conscriptees.

The rise to power of the Minister of Defence, P W Botha to premiership should not be underestimated. This process strengthened the hand of the military and institutionalized its role within the Executive. Power has become centralized directly under the Prime Minister, with the cabinet's role in decision making being reduced.

The militarization of the state is further indicated by the establishment of the State Security Council and the placement of military personnel in a number of key positions: e.g. former

Defence Minister P W Botha now Prime Minister. Former Chief of SADF, Magnus Malan now Minister of Defence. Former Deputy Minister of Defence, Kobie Coetzee now Minister of Justice..

Furthermore, our country has been divided into nine military regions, each under control of military advisors.

Namibia

In 1915 South African troops first entered Namibia and since then has maintained their role there by force. Right at the beginning, South African authorities set about establishing military bases and necessary facilities to consolidate their rule over the territory.

By 1960, permanent military bases were being set up in the north to supplement the facilities in Windhoek. By 1966, when SWAPO (South West African People's Organisation) launched its armed struggle through PLAN (People's Liberation Army of Namibia), the SADF had three major bases and five airports at its disposal

After the General strike and the escalation of SWAPO military activity in 1971/1972, the SADF was called into action. By 1973, thousands of S A National servicemen were being flown in to strengthen the forces there and increasing numbers of conscripts have been poured into the territory ever since. Cont. on Pg. 7



S.A. 'Ratel' in Namibia

TOWARDS A THEOLOGY OF ACTION

Should Christians get involved in action? If so, how? Why should Christians do action?

These are questions that are asked from time to time and questions that people have answered differently. In this article we want to see what the Bible says about action. We want to develop a theology of action.

To do action or not to do action?

"Faith is like that: if good works do not go with it, it is quite dead."

(James 2:17)

"It is not he who says Lord, Lord who will enter the Kingdom, but he who does the will of my Father."

(Matt. 7:21)

These two passages from the Bible show very clearly that Christians should do action - that there is no substitution for action. No matter how much one prays or goes around saying Lord, Lord, one's faith is quite dead if there is no action. On the other hand, this does not mean that faith is not necessary, action and faith go together. St. James (2:22) says:

"There you see it: Faith and deeds were working together. His faith became perfect by what he did."

Now if we look at the majority of Christians in South Africa, who go to church on Sundays and perhaps attend the odd prayer group or Bible study group, we can ask how much action they do. If they do very little, then surely it shows that the faith of many Christians is not what the Bible demands.



Love one another — a call to action

"This is my commandment: Love one another as I have loved you. A man can have no greater love than to lay down his life for his friends"

(John 15:12+13)

Love is one of the central themes of Christianity. But this message of love has become so twisted and distorted through the ages that when people speak of love today, we hear of Hollywood films, true love in magazines and "if you love him give him Nescafé."

Is this the love in the Bible, is this the kind of love Jesus asks us to lay our lives down for? Let us see how Christians claim to love today and compare this with love in the Bible.

For most Christians, to love others, is a very personal thing. It means they love their families, maybe a few close friends at work or school and possibly the neighbour next door. It generally means being nice to a few people around us. However, Matthew (5:46) says: "For if you love those who love you, what right do you have to claim any credit? Even the tax-collector do as much, do they not?" Jesus is trying to get people to break out of their narrow understanding of love and to move them into a broader, more social way of loving. We need to learn to love those who are suffering. This is why Jesus tells the parable of the good Samaritan. Here in South Africa we need to love those who are suffering in the Bantustans, those subjected to forced removals, those in prison, those who suffer daily under the pass laws. Love in the Bible is more powerful than a personal soppy love story on T.V.



true love in magazines.....

Love is action for change

At the same time love is more than good intentions. Love is more than thinking praying or giving out one's best wishes. If we really love people they need to feel this love. This is love which does something, it is love which does action.

There are many Christians who try to love one another by giving charity. While this is better than a personal love, and better than a well-intentioned love, it also does not go far enough. Giving blankets to people does not solve the problem of why they are cold in the first place. Giving food to people does not solve the problem of why they are hungry in the first place. We need to change the very conditions that allow for this suffering. The reason why some people are hungry is because others eat too much. This love requires analysis of our society to understand how people are oppressed and how our society can be changed into a just one. In this situation we express our love for the suffering and the hungry by doing action for change.



Love your enemies

The Bible also talks about loving your enemies. Most Christians interpret this as saying we must be all nice and friendly to those we don't like and as Christians it is very wrong to have enemies. But this does not mean that we must not have enemies. Jesus himself had enemies, people who were out to crucify him, people who abused His father's temple. In fact, Jesus would find it rather surprising if we did not have enemies in this unjust world. He asks us to love them, not by saying that what they are doing

to us is fine. In fact, loving our enemy is exactly the opposite. It means we must stop these few from oppressing and hurting others. We must prevent this from continuing and do all in our power to change this unjust situation, precisely because we love our enemies.

If love is more than just "true" love in magazines, if it is more than just loving those who love us, if it is more than just good intentions and charity, and if it is more than just giving our enemies a pat on the back, then we can begin to understand why Jesus says: "A man can have no greater love than to lay down his life for his friends."

An option for the poor

"He has sent me to bring the good news to the poor, to proclaim liberty to the captives.

And to the blind a new sight, to set the down-trodden free."

(Luke 4:18)

"How happy are you poor yours is the Kingdom of God. But alas for you who are rich: you are having your consolation now."

(Luke 6:20)

The Bible is full of references to the poor. The Bible, time and time again speaks of God's concern for the poor. While Jesus brings good news to the poor and offers them the kingdom, he firmly warns the rich. But if we look at Christianity today, we see that Christians believe that God has blessed the rich and punished the poor. Most Christians think that they can be neutral in the growing conflict in S.A. They think they can sit on the fence, even though through their silence they add to the strength of oppression. They pretend that Christianity is above all these worldly affairs. But this is not what the Bible says. God calls on all his followers to take sides with the poor and oppressed.

this is how we in YCS take an option for the poor. We do action to further the interests of the poor and to build a free and just S.A. which will be based on the needs of the poor.

This means that whether we are black or white, middle-class or working-class, our actions must serve the interests of the poor. On the other hand, just because one is poor, one does not necessarily take an option for the poor. That is why we sometimes find sell-outs, puppets, informers from the poor who serve the interests of the rich.

For us as Christians, we need to get the church to take a clearer option for the poor. The church must fight for the rights of the poor. In other countries the church has moved from supporting the rich to working in the interests of the poor.

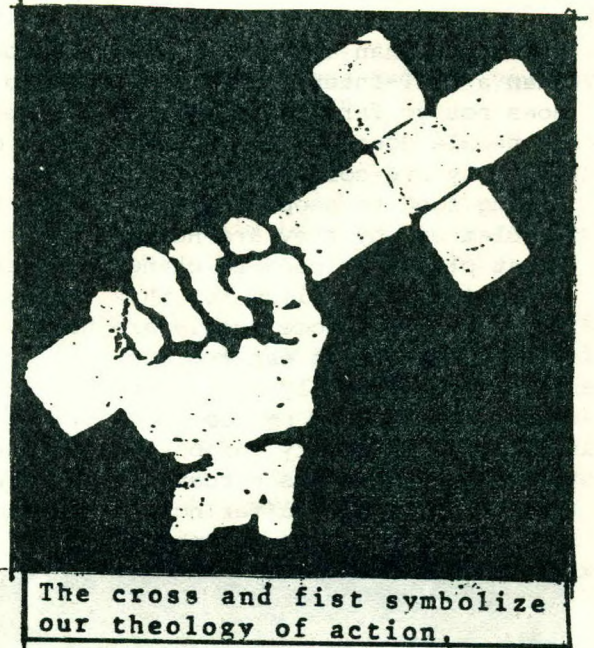
Even here in S.A. the church is giving more and more support to the people's struggles against Apartheid. This support has taken the form of making statements and we should transform this into action.



Jesus himself had enemies....

The cross and fist

Lastly - our theology of action is captured in our symbol - the cross and the fist. The fist is a sign of all our struggles for a democratic South Africa. The cross is the universal symbol of Christianity - it reflects our faith, our love and our option for the poor and oppressed - in short, our theology. The cross and fist symbolize our theology of action.



The cross and fist symbolize our theology of action.

Defending Apartheid-cont

The defeat of the SADF by Angola's MPLA in 1975 led to the further build-up of troops in Northern Namibia, where many towns were transferred into military bases. Many of the troops retreating from Angola together with remnants of the defeated UNITA and FNLA forces which had aligned themselves with South Africa, were settled into new bases along the order.

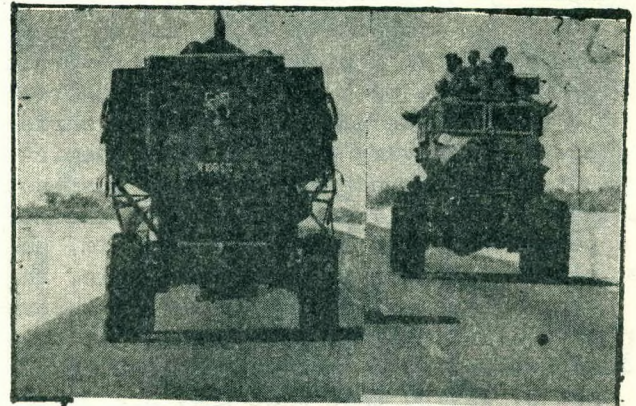
In 1978, the United Nations passed Resolution 435 which basically resolved that

- 1) All SADF troops should withdraw from Namibia, and
- 2) Elections be held under U N supervision.

For a long time now, South Africa has stalled and resisted the implementation of this resolution. At the moment S A government is demanding that all Cuban

troops be withdrawn from Angola before SADF will withdraw from Namibia. It should be noted that the Cubans in Angola weren't an issue when the resolution was drawn up and agreed to by both S A and SWAPO.

Thus the struggle for Namibia continues.



SADF military vehicles in Namibia

Constitution and Conscription

Recently the government announced the new constitutional plan for South Africa and in November 1983 this plan was accepted by "White" South Africa.

The progressive organisations have clearly understood this plan to be an attempt to contain the crisis in the country by co-opting some sections of the population on the side of the State. This co-option give a few "rights" and these are then used as justifications for extension of conscription.

Recently, it has become clear that one of the governments aims in implementing the new constitution is to draw "Coloured" and "Indian" people into the army.

A National Party Congress in the Transvaal discussed the extension of conscription. F W de Klerk, the Transvaal leader of the National Party said:- "You can't ask a man to fight for his country if he can't vote. Among the terms of the new dispensation is the guarantee that coloureds and indians will get voting rights. It follows that their responsibilities will increase accordingly, which means they will hold obligations to defend these rights." It is claimed that "Coloureds" and "Indians" will be given rights. The only right we know about is to defend Apartheid.

Resistance

All over the country there has been resistance to conscription. This has taken the form of calling for an end to conscription and this campaign is spearheaded by the End Conscription Committee (ECC) and the Anti-Conscription Committee (ACC). The demand to end conscription is a demand for a profoundly changed S A, where people are no longer powerless and hungry. It is a demand for a society where young men are no longer called on to fight their brothers in defence of an unjust system - it is a demand for a society where the people shall govern.

The church's response

The SACBC and the SACC has also come out strongly against SADF's occupation of Namibia and the role it plays in the sub-region. Archbishop Hurley, President of the SACBC said:-

"Destabilization is aimed principally at forcing S A's neighbours to deny assistance and facilities to the liberation movements. The conclusion that springs to mind is that a hard line will be taken in Namibia and Angola until South Africa has achieved its objectives in these countries."

In spite of the State's recent overtures of peace in the sub-region, we see ever-increasing militarization of the country and now conscription is going to be extended to "Coloureds" and "Indians".

We have to oppose this new move by the State alongside other progressive organisations. We cannot accept to fight in a war that is unjust and in defence of apartheid. Thus we cannot accept the new constitution which will force "Coloureds" and "Indians" to fight for apartheid

We say:-

NO TO THE NEW CONSTITUTION!
NO TO BOTHA'S ARMY!

We say NO to conscription because:

- 1) Conscription does not resolve violent conflict in our society. It makes it worse. Attempts to stop this conflict by increasing conscription and military expenditure only result in escalating violence, and further division in our country.
- 2) Conscription helps prolong the war in Namibia. South Africa's occupation of that country is illegal and is a cause of the war.
- 3) Conscription violates a human right - the right of any individual to refuse in conscience to render national service and be granted instead a non-military alternative. Present conscription does not recognise this right.



HAMBA KAHLE

ADALBERT MDUDUZI MFEKA
SOBANTU VILLAGE
PIETERMARITZBURG
CAUSE OF DEATH: Kidneys and tension
 headaches
FUNERAL HELD: 14/07/1984

Mduduzi has been to hospital several times last year due to his sickness. Being a matric student last year, he was a member of a YCS group in Sobantu and held the position of Treasurer.

At his funeral, people came from all walks of life to mourn his death.- friends, relatives etc. The National Team also sent a representative and a condolence card with a donation to help cover the cost of the funeral.

At the funeral, speaker after speaker spoke about the commitment and dedication Mdu had in whatever he did. A speaker from the youth said:

"Meyor, as we used to call him, was a man of the people. He is an example to

us of a person who was committed to a non-racial struggle. We as the youth should take over from where he left."

We need to carry forward what he did and preached in his lifetime.

HAMBA KAHLE QHAWE.

JOAN AND JIMMY STEWART
MASERU
LESOTHO
CAUSE OF DEATH: Car accident
FUNERAL HELD: 18/07/1984

Joan and Jimmy Stewart were involved in an organisation called Transformation. It was a resource centre to develop a critical attitude towards our society. Its objective was to analyse the contradiction in society with the aim of changing it.

A speaker at the funeral described them as a couple who dedicated their lives to social justice and fundamental structural change.

Both of them has a long history of involvement with and support for YCS. This year, Joan was a counsellor to one of the YCS groups in Lesotho. Their support for YCS was great and we shall sadly miss them. Their deaths are a great shock to everybody.

ROBALA KA KHOTSO
REST IN PEACE

THE CONTRIBUTIONS WHICH JOAN
JIMMY AND MEYOR MADE TO YCS
AND THE STRUGGLE SHALL BE
SADLY MISSED BY ALL.



we should take over from where he left



Robala ka Khotso - Rest in peace

INTERNATIONAL YCS

We are all aware that YCS is a movement that wants to build leadership, but to what extent are we also concentrating on developing women leaders in the movement. We should realise that women also have an important role to play in the struggle for liberation. The problem is that our society and schools tend to reinforce the idea that women should be passive. As a self-critical movement we need to look at this issue seriously and work out concretely how women can take their rightful position in the movement and the broader struggle for freedom. It is our task as a movement to promote the active participation of women.

The following is an extract from the World Council report of 1982.

Women

Given the concrete situation of women in this assembly, we felt a need to confront the situation of women in our societies. What we are presenting here, should be considered as one possible approach with regards to women's problems.

Women over time, have always been exploited. Today they are still exploited: a woman peasant must work for the family as well as the external market.

Exploitation of women constitutes a serious deterioration of the human person. The capitalist system crushes women; uses them (e.g. women serve as objects for advertising)

Existing liberation movements or political groups are taken up by one category of women. Women liberation is in control of the intellectuals and women with a high social standing.

We can note that women are "victims" of men, of other women, of society and the whole production system. At all levels, women live oppression that is justified by the socio-historical situation (morals, customs, living conditions etc) In today's international situation, the need for women's liberation is strongly called for. What we understand by liberation is the following:

To re-humanise and give women back their dignity. Here we are mainly thinking of poor, oppressed and marginalised women, women who are part of the people suffering social and economic injustices or from cultural deformation. This libera-

tion will give women the possibility of discovering themselves and of becoming fully human with their own specific and unique qualities. This liberation is part of an overall project of transforming society.

When we speak of our option for the poor, are we attentive to the plight of the poor women? In the movement's practice, this should mean that we should work more with our women; carry out conscientisation programmes and literacy etc. This also implies seeking out work values by women. We are thinking of the daily work that is often not recognised by society or the movement.

How are we encouraging commitment in structures? are we aware of the tensions that girls feel between their commitment and family pressures? Don't we tend to reproduce the ideas of existing roles in society? What specific role is played by the movement for women's liberation?

The movement that takes an option for the oppressed - do we leave women to be an object of sexual desire or to continue just being a service instrument?

LET'S TAKE A POSITION!.....



Are we attentive to the plight of the poor women?



End Conscription Campaign

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

The End Conscription Campaign (ECC) unites a range of church, womens, student and human rights groups against militarism and conscription in our society. For too long have South Africans accepted militarist propoganda. The ECC hopes to raise for public debate issues which affect us all.

The ECC was established at the end of 1983 as a response to the escalating violence in the sub-continent, the threat of extension of conscription to coloured and indian youth and the harsh Defence Amendment Act

This National Newsletter is edited by Mary Ralphs of CAS and printed by CPU of the University of the Witwatersrand. The views and opinions expressed do not purport to be those of the Council or the SRC of the University of the Witwatersrand

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END CONSCRIPTION CAMPAIGN (ECC)

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