

ECC

INFORMATION KIT

INTRODUCTION

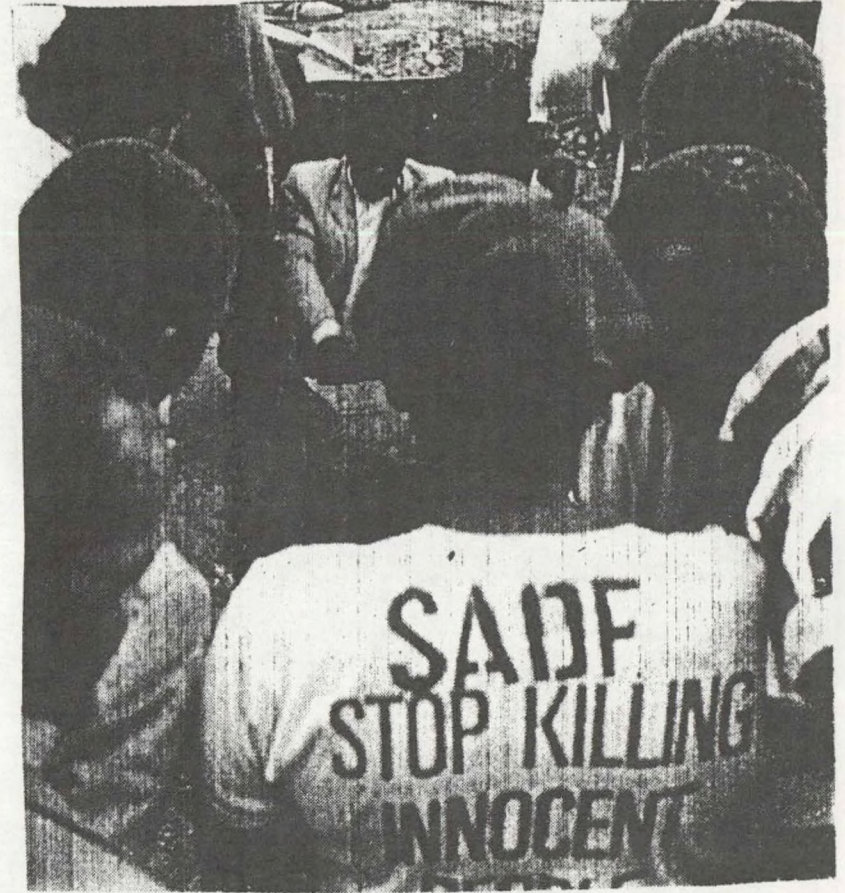
This information Kit aims to:

- 1) provide you with a perspective of the role of the SADF
- 2) explain the system of conscription
- 3) to provide an understanding of the reasons for calling for an end to conscription

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1. Structures of ECC.
2. The Law.
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4. Troops in the townships.
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END CONSCRIPTION NOW!!



CONSCRIPTS

with

NO RIGHT TO CHOOSE

B146

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 citizens will increase conflict and further divide our country.

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

WE CALL FOR AN END TO CONSCRIPTION

WE CALL FOR A JUST PEACE IN OUR LAND

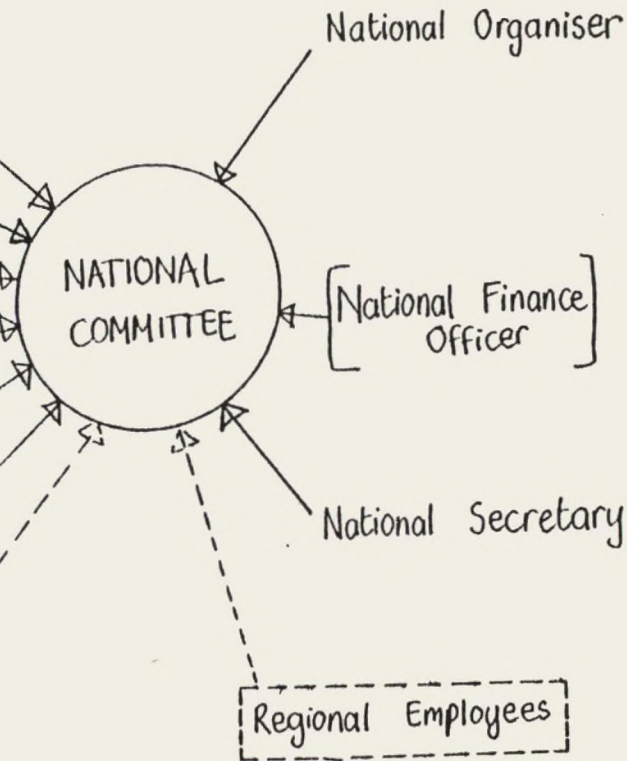
END CONSCRIPTION CAMPAIGN

NATIONAL STRUCTURE

REGIONS



EMPLOYEES



Sends one Rep

JOHANNESBURG E.C.C.

REGIONAL STRUCTURE

AFFILIATED ORGANISATIONS

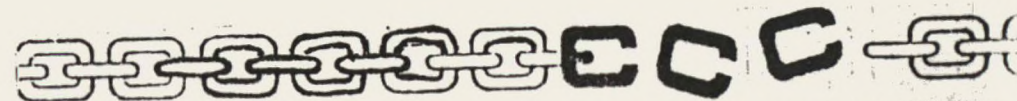
INDIVIDUAL MEMBERS

- Johannesburg Democratic Action Committee (JODAC)
- Black Bash
- National Union of South African Students (NUSAS)
- National Education Union of South Africa (NEUSA)
- Organisation of Appropriate Social Scientists of South Africa (OASSA)
- Young Progressives
- Young Christian Students (YCS)
- Catholic War and Peace Group (WAP)
- Conscientious Objectors' Support Group (COSG)
- Wits Catholic Society

GENERAL BODY of ECC

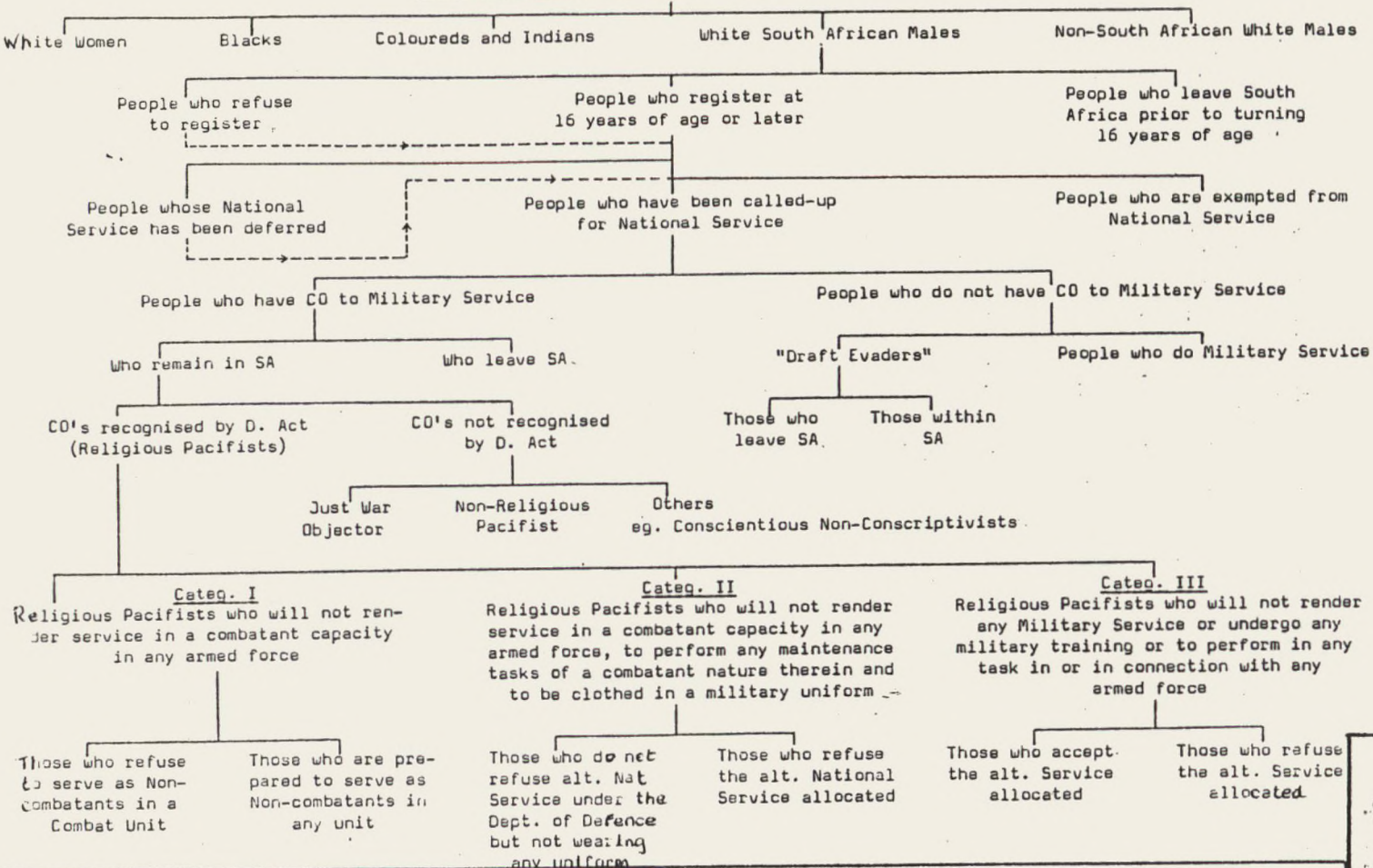
SUB-COMMITTEES

- MEDIA + CULTURE
- EDUCATION
- CHURCHES
- CONTACT



CONSCRIPTION

ALL PERSONS RESIDENT IN SOUTH AFRICA (excl. Namibia)



DID YOU KNOW?

- * Almost 2 000 firms in South Africa are involved in weapon production.
- * R13 million is spent daily on the war in South Africa.
- * 20 cents in very Rand paid in G.S.T. goes straight to the S.A.D.F.
- * In 1984, 1 596 conscriptees did not report for service, and by 1985, the figure had risen to a staggering 7 589.
- * There were 67 attempted suicides in the S.A.D.F. in the second half of 1984.

APARTHEID BAROMETER

(Figures up to date as of Thursday, August 22)

STATE OF EMERGENCY: (July 21 to August 21):
 Number of people detained so far: 1131
 Number released: 1102
 Number still held: 1029

In addition, 1669 people have been arrested throughout the country and 119 have been killed in this period. This means an average of 4 deaths, 54 arrests and 69 detentions a day.

CONSCRIPTION AND CONSCIENTIOUS OBJECTION
 Number of conscriptees who failed to register with the SADF (January intake): 7589
 Number who failed to register last year: 1596

By July this year the Board of Religious Objectors had received over 350 applications compared with 350 for the whole of last year, according to the End Conscription Campaign (ECC). By February 28, 277 people had been granted alternative service. By March 20, only 11 had started their community service sentences. The rest were waiting to be placed.

Two people have been refused community service and 12 people have been jailed for refusing the call-up. Only one man is currently serving a prison sentence. He was originally sentenced to 78 months imprisonment, but this was reduced to 27 months with 3 years suspended on appeal. The other man is awaiting the outcome of his appeal.

By February 28, 48 people had been granted non-combatant status and one had been granted non-combatant status without being required to wear a uniform.

According to the ECC, between 3000 and 4000 men left the country between 1979 and 1984 to avoid military service.

APARTHEID BAROMETER

(Figures up to date as of Thursday, September 5)

STATE OF EMERGENCY DETENTIONS (up to September 3):
 Number of people detained so far: 2 414
 Number released: 1 218
 Number still held: 1 196

INTERNAL SECURITY ACT DETENTIONS:
 Total for 1985: 453
 Number still held (August 31): 148
 Number held July 31: 75

CONSCRIPTION:
 7 589 persons failed to report initially for national service in January, 1985.
 According to the End Conscription Campaign (ECC), more than 6 000 of these persons were students who were then automatically allocated to the July call-up or received deferment on the grounds of studies.
 A final total of 1 321 persons failed to report, of whom 890 did not advise the SADF of their change of address and did not receive call-up papers.



I am a National Serviceman who has been involved with the SADF in the unrest for the past four months. I am taking a chance in writing this, a report of some of my experiences, but unfortunately it is all true: a reality that has been concealed by the stranglehold on the press and our own self-cervng blindness. It bears little resemblance to the flat reports of incidents supplied by the police, but this contradiction between what is said and what happens occurs within the security forces as well. From time to time we have been issued with cards like this: (see cards).

It must be remembered that orders are often given less to be obeyed than to protect those giving the orders, but there is still a staggering gulf between these instructions and the actual behaviour of the security forces in the townships, so I feel that perhaps I will be doing the military as well as the public a service by exposing a portion of the truth.

When we first deployed for the unrest, it was something of a joy-ride, despite the atmosphere of anticipation amongst the troops (hooray, we're off to kill the kaffirs). We were used to protect a white suburb for the duration of a large (black) funeral procession, but it was mostly a release from army camp, and an opportunity to chat up the neighbours' daughters. Everything changed the next time we were called out and began doing patrols with the police in the black townships. I will not forget my first patrol in a Casspir. The Casspir is the police vehicle of choice in the townships; huge brutish machines loaded with a plethora of weapons and equipment, invincible and inhuman in scale. They are the broncos of the cowboys in blue who drive them.

We entered one of the sprawling Port Elizabeth townships and began our run, as in a bad dream, through the maze of streets, buildings, shacks and people. The policemen express contempt at the rubbish and dirt around, but they kept their litter to dump in the township, throwing refuse out of the vehicle at pedestrians minding their own business. The streets are full of activity: there is a funeral of one of the persons shot by the police, and vehicles overloaded with blacks roar back and forth. The policemen respond to the change and clenched fists with shouts of abuse and of "white power". We move on to a less crowded area. The cops keep a watch for members of the media, especially cameras. We come upon a bakkie loaded with children and youths who show us the clenched fist salute. The cops go into action: the bakkie is overtaken and forced to stop, the pile of black bodies spill off in all directions as the cops tumble out of the back of the Casspir in pursuit. Shortly they return in triumph with their catch: a boy of about ten who they are hitting and slapping as they drag him into the vehicle where they continue to slap and punch him

while he recites the littyany: "Weet niks baas, weet niks baas". The pneumatic steel doors shut, the vehicle moves off. They force him to slap himself, eventually with both hands, while telling us "He won't show a black power sign again in a hurry". And this, for me, is the central image of this time; the small black boy with wild frightened eyes (but no tears) slapping himself, and the sudden stream of bright, bright blood appearing from his nose and dropping from his chin on the carpeted floor of the casspir. Drip, drip, drip. Slap, slap, slap.

A few blocks later we pause and he is dumped. For the first time I look at the other army guys and only one shows any discomfort. On the faces of the rest I see only a leer. The police sergeant commanding the vehicle (he is English speaking) says, "It's that age, the kids that cause a lot of trouble and throw the stones". He went to the police instead of the army. Next year he wants to study to be an architect. It's just as well to deal with a misconception at this stage. Well meaning people (I recall an article in a parish magazine) have imagined the young police and army members sitting in their vehicles as fearful, confused; somehow as deserving of pity and understanding as the angry mobs outside. This is not so. Even I have never been afraid, sitting in this huge, powerful vehicle behind thick glass and steel. The majority of my peers are not afraid or confused. They are in town bored and excited, they want action, they are callous, they are enormously arrogant.

So we trundle on. The cops are talking about white politicians interfering on behalf of blacks and Helen Suzman, Molly Blackburn are mentioned. One constable says "Ek sou graag n rubber (from the 37mm stopper gun) in haar doos op skiet." There is a loud dong as a large stone hits the armour and bounced in through the roof opening. The sergeant reacts immediately sending a 37mm gas cannister in the direction the stone came from. It lands on a house and the residents pour out coughing, their eyes streaming. We go and watch briefly, the cops laughing loudly, pointedly. A neighbour, an old, old man, wags his finger at us and the cops bawl at him threateningly before we move on.

The funeral is over. We head towards the returning crowd which seems to be starting to break up. Knots of people form on street corners singing and shouting their defiance. The sergeant radios his commander asking permission to disperse a small crowd. The lieutenant wants to keep things cool. "vokken bang gat" responds a cop. "Gooi julle blikseem, kommaan, gooi!" A sudden hail of stones is just what they've been waiting for. "yahoo, let's go!" and we launch into a hurtling, lurching circuit, past streams of panicking,

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running people, pumping gas and rubber bullets. It's over in a couple of minutes; the cops have reached for their shot guns for the second round but the crowd has dispersed. The whole thing had the atmosphere of sport; kaffir baiting, beating and hunting.

We eventually return to the police station. While we waited there the police brought in a man (ostensibly a stone-thrower) and derived much sport from beating and poking him with their sjamboks and truncheons, both on the ground in front of the station and in the back of a van. After half an hour he was released.

The sjambok is perhaps the truest symbol of the police in South Africa; for herding humans, baiting and punishing them - the tool of a base and perverted shepherd. Bright orange government stock, mass produced (the boere are great technologists now) - I have seen policemen wielding them on a trapped or covering offenders with all their might, while a wrist flick is enough to produce a yelp of pain from any one of my fellow soldiers.

This is a fairly detailed account of one day - the days stretched out. Almost throughout these four months, the army has been mixed in with the police, with a couple of policemen in each Buffel and usually a few more SADF members in the police vehicles. So, for the black population, there has never been an opportunity to differentiate between the two forces, and the SADF almost immediately inherited the lack of credibility and bad reputation of the police. Not that there is always that much to choose between the forces. Discipline and things like communication control are greatly superior in the Army, but the separation of troops into small allocated units has often allowed SADF members to get into the spirit of being a law unto themselves, and mirror the behaviour of the police, not merely their attitudes. It is not so much that the acts of violence that are shocking as the exposure of a general level of racism that allows them to flourish; so many people who are normally fair and reasonable but who simply 'hate kaffirs'. For some, there is no other description but 'white trash'; they have an attitude of hatred, boasting and contempt for blacks and a complete lack of human feeling and compassion towards them. Blacks ('Kaffirs') are a base subhuman plasma, a parody of man, whose pain is merely sport. And there is an awful lot of white trash in the infantry and the police. The level of violence within this group itself is high; indeed a broad mass of whites seem to have sunk into a state of moral bankruptcy - their main concerns sex (or rather some distortion of it), drink, material possessions and violence, into which is mixed a twisted self-serving christianity and an ironically 'kaffir-like' reasoning based on 'what has always been'.

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"We've always called them kaffirs - that's their name - why should we change it?" or "When there's shit we should just go through from one end (of the location) to the other with gas so they'll if they don't identify the guilty ones they'll all get it."

* Action, especially for the young serviceman, is often a thrill, an ego trip. There is a tremendous sense of power in beating up someone; even if you're the most put-upon, dumb son-of-a-bitch, you are still better than a kaffir and can beat him up to prove it. In one of the small Eastern Cape towns involved, the boys in brown ~~xxxx~~ evolved quite sophisticated techniques for catching stone-throwers. During their night patrols the location became a giant playground for a serious game of cops and robbers, the occasional injury (someone running into a barbed wire fence) only adding to the excitement. To start with the captives were handed over to the police who beat them up and let them go. So eventually the cops were cut out of the equation, though sometimes kids were taken home to their parents for punishment of... much the same kind.

Having given you some idea of the insane situation I found myself in, it is more difficult to describe my reaction to it. My own guilt at my inaction in the face of this brutality, as well as the sheer physical impact of it, created an enormous tension and conflict of behaviour. My response was enough to get me labelled a 'kaffir-boetie' and a 'kommunis', and the experience undid much of the effect of nine months of infantry training (which is aimed at making you part of a unit which is basically a... function, a machine, without a mind or direction of its own.) Yet it is almost impossible to isolate yourself completely - you've been living 'fart to fart' with these people for nine months (they have humanity, though they abuse it in others) and you have to continue to live with them - so you are forced to compromise yourself, and, treacherously, you lose that sense of outrage. Until the next time.

In the townships themselves, your behaviour is confused. Normally only a spectator, in something like a cordon and search operation (where the SADF provides the cordon) I was at a loss. You are there to stop people going in or out, and of course they come to you and want to go to work, visit their sick aunt, etc. and one feels one has no right to be friendly and helpful because the situation is so grotesque and mostly they will be subject only to rudeness or abuse. Do I have a right to dent their hate, which is their strength? At the same time I found it impossible to act out an indifference or

contempt.

The uniform one wears does not only hold a certain association for blacks. Particularly in the small towns white people were keen to show their solidarity: "Is jully die ouens wat die kaffirs so lekker moer?" (the local doctor); "One is gatvol vir hierdie kak wat die kaffirs maak. Die manne is lus om in the gryp" (the salesman); "We're so happy you're taking care of these blacks - you should shoot them" (the pretty bank-teller).

One's superiors are not much help either. Although they step in when breaches of instructions become obvious, they seem not to want to know what is going on and won't interfere with another security force. Once we reported by radio that the cops were beating up a drunk in full view of the community, and the H.Q. radioed a reply which amounted to "What must we do about it?"

I have made a great number of generalisations seemingly drawn from one day's experience, but they are based on incidents over a period of months. A litany of incidents might become meaningless, but I will try and provide enough to be convincing and yet retain some impact.

P.E. nights, township-style: the 10 p.m. to 6 a.m. shift, haring about in the back of an SAP landrover. Surreal scenes. Smoke darkening the night sky - a school burning - the fire-brigade, a Casspir and us. Flashing lights, flames and smoke but no crowds: they have been told to stay inside, and not report the fire, or have their own homes set alight. The township is huge, sprawling, never sleeps. Throughout the night, there are lights here and there, cars nosing about, scattered figures, shbbeens showing a quick blast of warmth and light from a narrow door. A stolen vehicle is spotted - we give chase and, siren going, we career through the alleys. We catch up; others are already there, they haul the man out and start laying into him. As we leave they are smashing his head into his stolen car.

Another night, another fire, we are hanging around while the fire-tanker does its work when individual stones start dropping about us with deceiving harmlessness. Suddenly one smashes the windscreen of an SAP bakkie and two cops with shotguns bound off like dogs let off the leash. They stalk the lone stone-thrower and corner him; he continues his desperate barrage. They shoot him dead. He is about sixteen. He is a kill.

Daytime - a vegetable seller is shot at with teargas for fun. He stops us to

complain: "The police are supposed to help us. What must we do if they abuse us?"

As we arrive to take over from another group at one small town, a policeman is whipping a black man with his sjambok. He is surrounded by a small knot of army spectators. The officer in charge must have known what was going on, as the man's groans were clearly audible. In another town, a couple of army boys took to removing the points from their ammunition and pinching the cartridge closed to make blanks. "Jy moet sien hoe lekker duik n kaffir as jy op hom skiet". Boredom also leads to drifting on duty and, more innocuously, 2 o'clock in the morning braais on the location outskirts. Many of these incidents stem from a lack of discipline; in one town our commanding officer, though a man of right-wing politics, was what we term "paraat" (a stickler for going 'by the book') which made him a better man for the job than many a pseudo liberal would have been. It is ironic that, stringent as our laws are, conditions would be far better if they were strictly adhered to. In practice, those who enforce the law have a contempt for it as an independent entity; they do not grasp the importance of upholding the law as a process rather than as merely a tool (one of a number) for maintaining a certain set of circumstances (such as 'public order'). It is an attitude worthy of the best banana republic.

You may think that I have presented an over-pessimistic picture. After all, there are great changes taking place in our society: the abolition of the mixed marriages act, political interference act etc are quite radical steps and whites are making big concessions. This is true enough, but it has hardly touched the reality of township life for most Africans and the character of the largest black-white meeting points: the police and the administration boards etc. The daily assault on the dignity and self-respect of the black man goes on, if anything made worse by the economic situation and the unrest.

What are we to do (particularly those faced with conscription)?

I think the only thing to do is to look honestly at how constructive your personal alternatives to two years national service would be. For me, the flight overseas would have been just that - flight, motivated more by my own fears concerning the army than by political or moral objections. You may also find that the social cauldron that prompted you to leave, suddenly removed, leaves a vacuum that is hard to fill. That very intensity is out of place overseas. National Service can be an opportunity for strengthening your beliefs and ideals by imposing them on an organisation not used to dealing with

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such abstractions. Do so from the start though.

For me the army and my involvement in the unrest has been an education (if a traumatic one) that has situated me more concretely ; I can now try to think and act on the basis of experience (rather than intellectual postures). However, others have long ago had that education. History moves both faster and slower than we imagine. Perhaps if we do not take sides now, the decision will be made for us.

THE REAL THING!



You are being called up to fight a war that you did not create. The war began the day the majority of South Africans were denied their rights as people. Young men have been forced to go to the army since 1967 and R26 billion has been spent on 'defence' since then. If the solution to South Africa's problems lay in military force, then surely the war would have been over long ago ?! It is obvious that the answer lies in a democratic society. where conscription would not be necessary.

BRIG. JOFFEL VAN DER WESTHUIZEN
Officer Commanding Eastern Province Command

The time has come to re-establish law and order. As members of a disciplined, effective and respected security force, each individuals' conduct must at all times be responsible and courteous.

We are confident that we shall win.

Our cause is just.

Always act honourably.

Be a soldier that commands respect.

Have confidence in your training.

Remember: Respect human dignity.

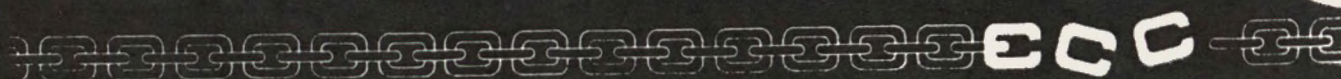


CARDS

1. Lt. Col. G. van Rooyen, SAMP, is responsible for all media enquiries.
2. Be courteous at all times.
3. Respect property and ownership.
4. Your image is part of the operation. Conduct yourself militarily correct.
5. Avoid conflict.
6. Do not react aggressively in the face of provocation.

**Sebokeng · Soweto
Kwanobuhle · Tembisa
Duduza · New Brighton
Galeshewe · Bhongolethu · Joza
KwaThema · Guguletu · Langa...**

TROOPS OUT NOW !



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End Conscription Campaign

Township troops OUT!

Soldiers and riot police are everywhere to be seen in Fort Elizabeth. They stroll in the middle of town, with their guns holstered or un-armed.

In the townships they drive in huge armoured bonicles, with their weapons at the ready. Often they are involved in combat with angry youths who throw stones at them. This is our city in a nutshell.

The rapid increase in incidents of unrest and violence, and the deaths of hundreds in the East Cape and elsewhere has been disturbing. But the response of some has been to try and ignore it and to hope that things will return to normal.

OUT OF STEP spoke to Mr Stone Sizane, publicity secretary of the United Democratic Front, East Cape Region, to try and gauge the feeling of those directly affected by the presence of the soldiers and police in the townships.

OUT OF STEP: What do local residents feel about SADF troops being in the townships?

STONE SIZANE: The SADF and the SAP act jointly to pick up large numbers of young people who are on the street. If you happen to resist arrest because you don't know why you are being arrested, they can shoot at you. Everyday people are being shot. You can see it in the press. At the moment people are becoming too afraid to move in the streets, especially after dark, mainly because they are terrified of being confronted by a weapon wielding eighteen-year old in browns. We have reached the stage where it is no longer possible to sit peacefully in a shebeen - our equivalent of a sports club, or ladies bar -

for fear of being raided by a patrol of SADF's looking for a drink, or maybe throwing teargas inside just for the fun of it. We have heard of cases where they claim people are people are disturbing the peace! How do you expect people to be quiet when they are relaxing after a week of grinding work and are drinking.

OUT OF STEP: General Magnus Malan said the SADF was in the township to assist police in maintaining law and order. What of this argument?

STONE SIZANE: I want to point out that simply walking in the township streets these days has become dangerous because of these forces. Law and order, as spoken about by these guys, has become terrifying to our people. Huge, loud, lumbering vehicles and the way they use their weapons has become a major source of intimidation for township folk. By this stage, merely to be seen talking to the representatives of law and order in the townships could result in reprisals from some people. We have always been a non-violent people. Ask anyone who employs an african person. I ask you, how did happen that by merely being

seen talking to a soldier or riot policeman could result in intimidation by residents. How has it happened that this hostility and anger has arisen - on both sides? The SAI has always been with us in the townships. Nothing has happened to them until the situation was militarised with these para-military riot cops and the SADF soldiers. We are not saying the ordinary policeman should get out the townships. We need them to take care of crime prevention. It is these armed forces, who behave in such a hostile and aggressive fashion, we want out.

OUT OF STEP: How do you see the situation developing if the army and riot police continue to keep up their presence in the african townships?

STONE SIZANE: Please, we are saying the troops and riot police should withdraw because pretty soon there will not be a single person here who has not lost someone close in this violence. What we have experienced so far with the loss of life may be a picnic in comparison with what could come. They really must withdraw forthwith for everyone's sake. We are even appealing to those white people who feel they must support the armed forces because 'somehow' cannot see any alternative, to realise that civil war is not a solution. Our people grow angrier by the hour when they see how their residential area, already so dilapidated and neglected, is being used as a testing range for the army and police forces. It is like a battle field in there sometimes. It cannot continue. Remember, we are not shutting off avenues of communication with white people whom we earnestly believe are benefitting from our suffering either directly or indirectly. We are still prepared to hold discussions and forums with them with the hope they will abandon the laager, and relax their prejudice to speak to us. But, and of this we are certain, we will refuse to welcome anyone who wears the uniform of oppression, who pretends to be our friend, while holding us at bay with automatic weapons.

The stories crying for relief

Relief Centers are starting to appear in Fort Elizabeth and Uitenhage to respond to people suffering the effects of the unrest.

One organiser, who is working at a center in Uitenhage said numerous reports of SADF entering shebeens, some times twice a day had been received. Affidavits had been taken documenting the incidents. He said that allegations were being made that soldiers in uniform were taking the liquor and drinking it. He said several owners and patrons had alleged that they were taken to the bush and beaten by uniformed SADF men. There had also been reports of soldiers giving youths money to buy dagga and liquor. Residents wearing t-shirts with slogans such as 'Stop this killing - Uitenhage massacre 21 March, 1985' were also allegedly stopped and assaulted. Their shirts were also destroyed. One 20 year-old township youth has also alleged that he was beaten severely, before being buried alive. "Witnesses who followed shouted and the soldiers ran away. The youth was saved.

Allegations had been made that security force vehicles were forcing civilian cars off the road and one person had been run down by an SADF 'Buffel'. He was one of two buried after such accidents.

* This report emerged from an ECC meeting which was addressed by a relief work organiser from Uitenhage.

ECC has adopted a range of long and short-term demands:

* we call for an end to conscription

* we call for the troops to be withdrawn from the townships

* we ask that conscripts be given the right to choose not to enter town-

CONSCIENTIOUS OBJECTION - A POSITIVE CONTRIBUTION

BRETT MYRDAL

Throughout my life, one of my fundamental principles has been a desire to serve South Africa and it's people. Going into the SADF would so blatantly contradict my ideals, that I could not reconcile this with my conscience and continue my commitment to me fellow South Africans.

My ideals have led me to strive with many other South Africans for a new South Africa, free from the hatred of apartheid. The Freedom Charter, drawn up in 1955 by the representatives of millions of South Africans, best reflects these ideals: of a non-racial and democratic South Africa in which the people shall govern.

My commitment to a free South Africa has led me to oppose the government's new racist constitution, which can only strengthen apartheid, and to support actively the United Democratic Front in it's opposition to the constitution and the Koornhof Bills. If the new constitution is implemented, the militarised state of our society will not be lessened; if anything the situation will worsen, with the inevitable conscription of 'Coloureds' and 'Indians', and the formal incorporation of the military into government structures.

I see conscientious objection as the best way I can serve the people of my country, in the face of compulsory conscription. The consequences of my stand are but a small price to pay, when compared with the suffering endured daily by the majority of South Africans.

As the conflict intensifies, more and more South Africans are refusing to do military service. Already more than 4000 conscriptees annually fail to report for their call up. Some have already objected, others evade their military service and many more have left the country. From next year, conscientious objectors will face a prison sentence of up to six years. Only those accepted as religious pacifists will be able to render 'community service'. This not only divides all those who object to military service, but will also lead many more to leave the country and go into exile. This wasteful drain on the country's resources will be exacerbated with the extension of conscription.

I fully support the call to e conscription made recently by the Bla Sash, and demand that there should adequate alternatives to milita national service. I would be prepar to render non military service whi would benefit the people as a whol This must be no longer than the prese period of military service and must no way contribute actively to t maintenance of apartheid. Until the demands have been met, I see my decis to conscientiously object as the be way in which I can serve South Afri and it's people.



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PETE HATHORNE
My objections to service in the SADF
revolve around three points.

Firstly, since the conflict in this
country is a civil rather than an
external war, participation in the SADF
cannot be regarded as an action which
serves the interest of all the people of
this country. By going into the army
one is taking sides in the conflict -
one is actively contributing to the
continued domination of one group of
South Africans over another.

Secondly, the guerrillas cannot simply be
dismissed as terrorists. They have
behind them a long history of
non-violent resistance, and the violence
now employed seems designed to avoid
civilian casualties. Their standing is
further enhanced by the fact that they
appear to have the support of a large
proportion of the population.

Thirdly, the SADF does not restrict its
activities to defence. It operates
primarily in Namibia where it acts as a
force of foreign occupation. The SADF
also occupies a large part of Southern
Angola and strikes at will into Lesotho,
Mozambique and Zimbabwe. There is also
virtually incontrovertible evidence that
South Africa is actively destabilising
the economies of neighbouring states.

Given these three factors, given the
'profoundly unjust and immoral' nature
of South African society, I cannot see
that the question of how one ought to
respond to conscription raises any
profound moral dilemma. For me, going
into the SADF would involve a complete
denial of the ideals I value most
highly, of standards I have held
throughout my life.

The only way I can do my duty to the
people of this country is by taking an
uncompromising stand against the call to
fight, and to accept the consequences of
that action.

SADF INVOLVEMENT IN CIVILIAN ACTIONS

No-one who goes into the SADF can escape
the fact that they are putting
themselves in a situation where they can
be commanded to act against South
African civilians.

The military has been used on a number
of occasions to assist the police in
'resettling' people at gunpoint.

During the Durban strikes of February
1973 citizen force troops in the Umgeni
and Highway Commands were put on
continual stand-by. At one stage, when
it was thought the police were unable to
deal with the strikers, troops from the
Umgeni Commando were issued with live
ammunition and loaded into Bedford
trucks. Only news of the workers'
dispersal prevented the commandos being
used.

In the 1976/77 student uprising troops
were used to protect key installations
and placed on stand-by for deployment in
the townships.

During the schools boycotts in June 1981
troops were used in 'coloured' townships
(Bosmont and Eldorado Park) along with
the SAP to carry house-to-house searches.

To go into the SADF is to take sides in
the struggle in our country - for one is
putting oneself in a situation where one
could be commanded to forcibly
"resettle" people, where one could be
issued with live ammunition and
instructed to disperse striking workers,
or go into townships to 'put-down' a
student uprising.

One cannot go into the army and take on
the role of soldier and oppressor, and
then protest about the system of white
domination and oppression in this
country.

PETE HATHORNE

STATEMENT BY ETTIENE ESSORY

The crystallisation of my opposition to
war and violence came about in 1977 when
serving in Ondanwa, Namibia. For the
first time I saw the lack of respect and
dignity accorded to human life. How was
I involved? I was simply 'maintenance
personnel'. All I did was run an
ammunition depot - supplying ammunition
to anyone and everyone without reserve.
My position led me to believe that I was
not involved, after all I wasn't
actually pulling the trigger - it takes
very simple things to jolt one from
complacency; like seeing a little girl
staring at one through barbed wire, a
little girl in a pink dress whose life
had effectively been shattered because
'she needed to be protected'. I began
to realize I was part of this
'protection' - I was a responsible as the
men who pulled the triggers.

At the end of 1980 I started a career in
theatre. In theatre I began to learn
the meaning of creation. Theatre
functions on the organic being; the same
being I helped to kill in Ondangwa. I
was placed in the position of having to
create for 11 months of the year and
sedate my conscience for the remaining
one. That is something we South
Africans have honed to a fine art -
sedating our consciences.

I don't believe that violence is
necessary to support a system, if the
system is valid, it will support itself
by its virtues. The violence I
oppose, is not only that which is being
used on our borders and in Namibia, but
the violence which is 'built in' to our
social system: division, the opposite
of union which is surely a moral
objective, is violently upheld - the
barbed wire is not limited to Namibia,
this barbed wire keeps one person in
Durban North and one person in
Chatsworth, or one person in
Johannesburg and one in Soweto. This
institutionalised violence has set
brother against brother and deported
whole families to 'pie in the sky'
reserves. (The dehumanising process it
too involved to mention in such a
limited statement).

Not for a moment must a man in the
street be allowed to think. Make him
afraid with talk of 'a Communist behind
every tree, Swart Gevaar, the total
onslaught,' and similar rubbish. This
absurd situation could not exist in
anything but a restricted violent
society. This unequal society is
violent as it is a system in imbalance,
using 'unjustifiable force' to
perpetuate it. Why did I do two further
training camps if I felt the way I did?
The answer is quite simple, I am ashamed
to say, I did not have the guts to
refuse.

I have said that we sedate our
consciences; we make statements such as
'we have inherited the situation', or
'what can I do'. We say we are
defending Christian principles. Looking
at the suffering and pain in this
country these principles seem to be very
much those of the anti-Christ.

Every month young men are leaving their
country of birth because of their
opposition to the draft, in desperation
I too booked a ticket to England
intending to go into exile. I cancelled
the ticket - I couldn't trade my
physical freedom for my spiritual
freedom - I am a South African. I will
not support any war and I will certainly
not support this war.

I believe one defines oneself by one's
actions. I am prepared to take
responsibility for my actions. I belong
to no political organization. I believe
sincerely that what I have done is in
the best interests of South Africa.

I am prepared to render any sort of
non-violent national service not
connected to the SADF.

I would like it to be noted that I have
not, although I had the opportunity to,
evaded my responsibility, but have
presented myself.

4 years for
manslaughter,
and you?

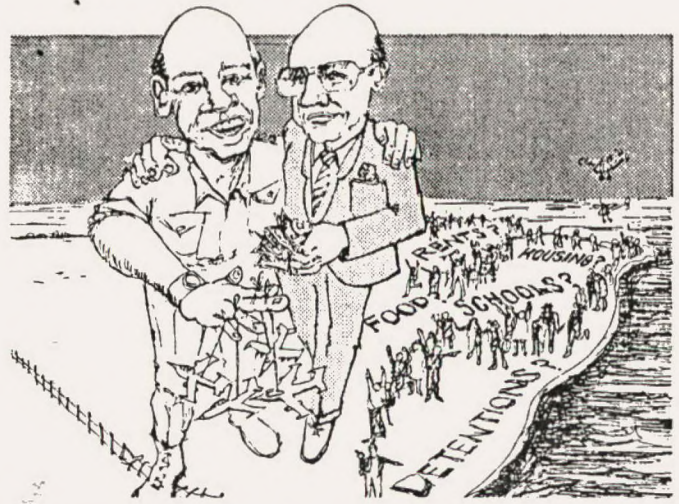


What did
you get?



6 years for
refusing to
fight in the
SADF

THE DEFENCE FORCE



Destabilisation

The SADF is often accused of destabilising Southern Africa.

- Angola - gained independence in 1974.
 - SADF invasion of Southern Angola in late 1975. The SADF was defeated.
 - Numerous raids by SADF which virtually occupies Southern Angola. Latest raid - "Askari" in December 83/January 84.
 - SADF no longer denies giving aid to UNITA.
- Mozambique - gained independence in 1974.
 - allegations that S.A. is financing, arming and training the Mozambique National Resistance Movement (MNR now called Renamo). The MNR used to operate out of Rhodesia, now is alleged to operate out of the Northern Transvaal. Renamo has caused severe damage in Mozambique destroying 840 schools, over 200 clinics, roads, railways, the oil pipeline and has blown up convoys of trucks carrying food to drought stricken villages.
 - January 1981 - SADF raid on Matola - 12 ANC members killed.
 - May 1983 - SADF raid on Maputo. S.A. claims that 64 people including 6 civilians, 17 Frelimo soldiers and 41 ANC members were killed. Mozambique government and foreign journalists claim 6 people including 2 women, 2 children and 1 ANC member were killed.
 - October 1983. SADF raid on Maputo. 5 people injured including 3 ANC members.
- Lesotho - Lesotho has always been economically dependent on South Africa, but has maintained some degree of autonomy as it has always accepted South African refugees. These refugees have included ANC and PAC members.
 - May 1983. South Africa slowed down all traffic entering and leaving Lesotho by checking every car at border posts. This resulted in food shortages in Lesotho.
 - Lesotho alleges that South Africa backs the Lesotho Liberation Army (LLA). Many LLA attacks occur within 3 km of the Lesotho/SA border which supports the allegation that the LLA operates in Africa.

Conscription

1967 - Compulsory conscription introduced for white men, administered through a ballot system.

1970 - ballot system abolished. All white male SA citizens called up.

Present situation:

All conscriptees render the following service

National service: An initial period of 2 years continuous service,

followed by 720 days over the next 12 years, in 6 two-year cycles of 120 days in each cycle. Not more than 90 days can be done in one year.

Active Citizen Force Reserve - for the next 5 years.

Commando Force - until the age of 60 can be called up for regional duty for 12 days a year.

The new constitution will allow the SADF to conscript coloured and Indian men into the SADF.



Militarisation

The effect of the military is felt in all aspects of South African life.

The State: The State Security Council, which is alleged to be the highest decision-making body, consists of leaders from the government, the business world and the SADF.

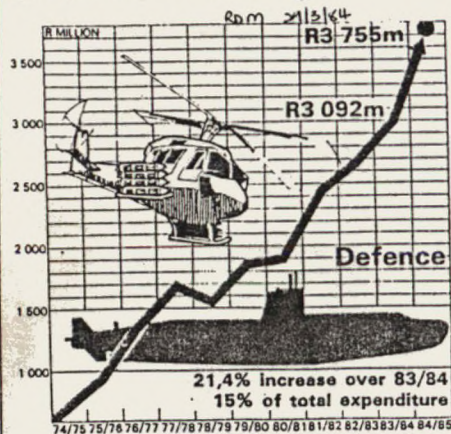
Schools: cadets
veldschools
drum majorettes

Community: parades
civil defence
Southern cross fund
ride safe schemes

Media: almost daily TV coverage of the SADF
advertises using military themes
radio programmes such as "forces favourites".



Defence Budget



1984 R 3 745 667 000 21% increase
 1983 R 3 092 700 000 15% increase
 Health & Welfare R 1 691 718 000 1984

Permanent Force of the SADF

| | |
|-----------|-------|
| Whites | 92% |
| Africans | 1,05% |
| Coloureds | 5,86% |
| Indians | 1,09% |

All stats from Race Relations Survey 1982

Statement of the Catholic Bishops 1977

"In this matter of conscientious objection we defend the right of every individual to follow his own conscience, the right therefore to conscientious objection both on the grounds of universal pacifism and on the grounds that he seriously believes the war to be unjust. In this, as in every other matter, the individual is obliged to make a moral judgement in terms of the facts at his disposal after trying to ascertain these facts to the best of his ability. While we recognise that the conscientious objector will have to suffer the consequences of his own decision and the penalties imposed by the State, we uphold his right to do this and we urge the state to make provision for alternative forms of non-military, national service as is done in other countries in the world.

"Hearts and Minds"

The SADF has said that it sees the war in S.A. as being 80% socio-economic and only 20% military. To win the '80%' the SADF launched a "hearts and minds" campaign to project the SADF as the friend and protector of all South Africans.

The Civic Action Programme (CAP) tries to promote this image among black people - especially schoolchildren.

- * CAP provides teachers, doctors, dentists and agricultural advisers in SA and Namibia.
- * In Namibia the CAP is not very successful Archbishop Hurley said "Local communities do not want to co-operate with an army they distrust."
- * In S.A. a CAP strategy has been to take black schoolchildren on holiday camps. In Cape Town's Hanover Park a SADF Camp had to be cancelled because of parents' protests that they had not been told the SADF was running the camp. The parents said the SADF was holding the camps for children 'to catch them early' and to teach them to "associate good things with the army". (Argus 10/3/84)

In contrast to the Civic Action Programme, the SADF is often active with the SAP in activities that can only be described as repressive:

- * Roadblocks - the SADF often helps the police and security police in roadblocks.
- * House to House searches - in the 'coloured' townships during the school boycotts, the SADF cordoned off areas so the police could conduct house to house searches.
- * Removals - there are indications that the SADF is involved in forced removals for example Magopa was removed to be an "operational" area during the period of forced removals.

Conscientious Objection

In World War II provision was made for conscription but this was not enforced. People could choose to serve overseas, in South Africa or not at all.

When conscription was enforced in 1970 there were some religious groups that objected to military service (e.g. Jehovah's Witnesses). But, in addition, the issue of conscientious objection as a response to apartheid, was raised.

In 1974 the SACC resolved

"to challenge all their members to consider whether Christ's call to take up the cross and follow him in identifying with the oppressed does not in our situation, involve becoming CO's."

CO's have objected for different kind of reasons:

Universal pacifists believe that all wars are always wrong and would not serve in any army. These CO's included Presbyterians, Baptists, Anglicans, Catholic and 'non-religious' pacifists.

Selective Objectors: - "Just War" objectors object to service in the SADF, because it defends an unjust system and is engaged in an unjust war, on theological or moral grounds.

Until recently all CO's were sent to prison or detention barracks (military prison) for up to 2 years.

Apart from CO's who are prosecuted, a large number of conscripted men leave the country and go into exile rather than serve in the SADF. It has been estimated that more than 5 000 CO's had left the country by 1980.

In 1983 new legislation was introduced for CO's. This legislation divides CO's into two groups. Religious pacifists who are recognised as CO's and non-religious pacifists (selective objectors) who are not recognised as CO's.

Religious pacifists. Different arrangements are made for these CO's on the basis of the extent of their objection.

- 1) If the CO will do non-combatant service in the SADF, this will be arranged for the normal period of military service.
- 2) If the CO won't wear an army uniform non-military service in a non-military uniform is arranged for 1½ times the normal service (i.e. 6 years or 1½ x length of service owed).
- 3) If the CO won't be associated with the army at all he will do community service for 1½ times the normal service (i.e. 6 years or 1½ x services owed).

These concessions are only made if the CO can satisfy a selection board that he is a bona-fide religious pacifist.

- 4) Any objector who objects on selective grounds (i.e. who for theological, moral or ethical reasons will not join the SADF, but would join a "just" defence force) is not recognised as a CO. Such objectors are sentenced to a prison term of 1½ x the length of service (i.e. 6 years or 1½ x the service owed).



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