

# military focus programme

BROUGHT TO YOU BY PROJECTS COMM, SOCIAL ACTION, EDCOM, WOMENS MOVEMENT, WAGES COMM, MEDIA COMM AND CHRISTIAN ACTION.

## week 1

|                            |   |       |      |
|----------------------------|---|-------|------|
| <u>WEDNESDAY</u><br>12 MAY | <u>'SOUTH AFRICA AT WAR'</u><br>Militarization in S.A.<br>MIKE EVANS - NUSAS<br>ROGER HULLEY - PFP                    | NSLT  | 1 PM |
| <u>THURSDAY</u><br>13 MAY  | <u>'THE WOMEN BEHIND THE WAR'</u><br>Women and the Military<br>MARGARET NASH - SACC<br>CREATIVE ARTS WORKSHOP - DRAMA | RL 2C | 1 PM |
| <u>FRIDAY</u><br>14 MAY    | <u>'HEARTS AND MINDS'</u><br>Educating for War<br>GLEN MOSS - exWits SRC<br>BRUCE MEIER - UCT SRC                     | RL 3B | 1 PM |

## week 2

|                            |   |             |      |             |
|----------------------------|---|-------------|------|-------------|
| <u>MONDAY</u><br>17 MAY    | <u>'OPERATION CARNATION'</u><br>The SADF in Angola and Namibia<br>DAVE DOUGLAS - Past Anglican Church Secretary in Namibia.<br>SLIDE SHOW<br>KEITH GOTTSCHALK - CAGL Dept.<br>SEMINAR with KEITH GOTTSCHALK                     | RL 2C       | 1 PM | SAME VENUE  |
| <u>TUESDAY</u><br>18 MAY   | <u>'SADF - LEGITIMATE DEFENDER?'</u><br>DEBATE: THE REV. DOUG BAX vs.<br>WILLEM STEENKAMP - CAPE TIMES  | NSLT        | 1 PM |             |
| <u>WEDNESDAY</u><br>19 MAY | <u>'ALTERNATIVES- A SOFT OPTION ?'</u><br>Non-military service, Conscientious Objection.<br>ADI PATERSON - UCT PhD Student<br>HUGH PHILPOTT - Dean of Durban Medical School<br>National Chairman SCA<br>SEMINAR with PETER MOLL | RHODES ROOM | 1 PM | RHODES ROOM |
|                            |   |             |      | 2 PM        |

DURING THE TWO WEEK FOCUS THERE WILL BE GUERILLA THEATRE , MOVIES RELATING TO THE GENERAL THEME OF WAR, AND MUSIC ON UCT RADIO .

# ROCK THE RATELL!



# concert against conscription

Yellow level, UCT tues 9th R3

# Fighting for what?

When we leave school, most of us or our friends face the prospect of giving up two years of our lives to go to the army. Cadet programmes at schools prepare pupils for national service by drilling and shooting training.

**"Our education system must train people for war"**  
P.W.Botha 1976

Including two years of camps, you will be facing the prospect of four years in the SADF, where you will be trained to become a soldier. You have very little choice, even if you do not believe in what you are fighting for.

We are told in the news that we are defending civilisation and democracy. How civilised is a society where people are arbitrarily banned and detained and where the majority of the people are voteless? A society where 1 out of 3 children in the Ciskei starve to death before they reach the age of 5? Under apartheid, three and a half million people throughout South Africa have been victims of forced removals. During the course of this century, more than 17 million people have passed through South African prisons because of pass offences.



This is the society that we are called up to defend.

We need to question what the army is doing. We need to question the role that the SADF plays in upholding a system that is fundamentally immoral and unjust.

The End Conscription Committee has called for an end to compulsory conscription in South Africa. ECC consists of a number of different organisations, ranging from church bodies to NUSAS, Black Sash and human rights groups. The Conscription Action Group which is implementing the End Conscription Campaign at UCT, is also represented.

The End Conscription Committee is questioning the validity of forcing people to go into the army against their will. It is questioning whether young people should be forced to kill, and forced to die for a system they do not believe in.

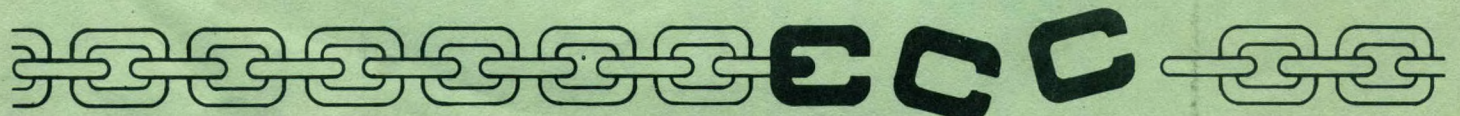
The ECC is committed to a future South Africa; one in which all South Africans shall live together in peace and dignity.



## End Conscription Meeting

Monday 15th October  
Claremont Civic Centre  
Rev Allan Boesak and others

▶ **Play** ▶ **Slides** ▶ **Talks**



*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 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**

# PEACE

## THE ROLE OF THE CHURCH



## THE CHURCH, THE MILITARY, AND YOU

"Blessed are the peacemakers, for they will be called the children of God" (Matt 5:9)

\* \* \* \* \*

Living in present day South Africa is to live in a difficult and challenging time. Perhaps one of the most difficult situations confronting young white males is the question of compulsory conscription into the SADF. This is not a matter of choice, or conviction - one is legally required to serve. In these circumstances conscripts are confronted with a **crisis of conscience** for their right to choice is both ignored and overruled.

Most mainline churches have condemned apartheid, and the existence of the military in townships all over the country has re-emphasised the role that the SADF plays in supporting the government and its unChristian and oppressive system.

The churches have long recognized the crisis of conscience faced by those called upon to defend a "sinful contradiction of the gospel" (1984 Methodist Conference Minutes) These churches have made statements to serve as guidelines for conscripts:

### **South African Council of Churches 1974:**

"the National Conference of the SACC points out that the **military forces of our society are being prepared to defend an unjust and discriminatory society and that the threat of military force is already used to defend the status quo...** the conference calls on its member churches 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 being conscientious objectors."

### **CPSA Provincial Synod 1982:**

"That this Synod wishes to make clear that allegiance to Christ demands of every Christian that before he takes up arms for any purpose, or enters the military, he should face our Lord and ask himself whether this is truly what he should do, ... given our understanding of the Christian faith and its implications for our life in South Africa; **we feel bound to express our serious doubts about the legitimacy of a military system when it is increasingly seen as the protector of a profoundly immoral and unjust social order...**"

### **Methodist Conference 1984:**

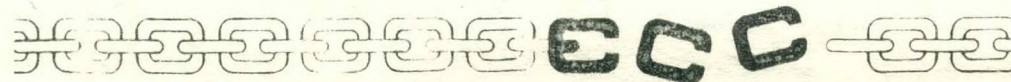
"it is the moral right of South Africans to choose whether or not to serve in the SADF"

### **Southern African Catholic Bishops Conference:**

"In this matter of conscientious objection we defend the right of every individual to follow their own conscience; the right therefore to conscientious objection on the grounds of universal pacifism and on the grounds that the person seriously believes the war to be unjust"(1977)

'We recognize that an end to conscription would leave membership of the SADF open to those who are in sympathy with it and would grant individuals **freedom of conscience** in determining their response to the situation. Therefore we join our voices with those who have already asked for an end to conscription. We call on the government to amend the Defence Act to make this possible.'"(1985)

The call to end conscription is a call for the individual's right to conscience to be recognized in our strife-torn society. It is a call for **PEACE** - not for an uneasy peace maintained by force, but a call for true peace - peace in and through **JUSTICE**.



# WHY DO YOU DO CADETS?

Why must we march round this field?

To stamp out the ants



**YOU MIGHT NOT TAKE CADETS SERIOUSLY. BUT SOME PEOPLE DO...**

CADET TRAINING IN THE SADF CONTEXT SERVES AS PREPARATION FOR NATIONAL SERVICE AND HELPS TO PROMOTE THE CADET'S LOYALTY TO HIS COUNTRY.... (AND) MAKES HIM AWARE OF SPECIFIC NEEDS AND FACETS OF CIVIL DEFENCE AND INFORMS HIM OF THE NATURE AND MAGNITUDE OF THE THREAT TO THE COUNTRY AND HOW TO COMBAT IT. - Nat MP Mr P.H. Pretorius



The government has made it clear that the cadet programme is used to prepare school pupils for military service. We believe that there are many more constructive ways of serving your country. And we believe that pupils have the right to alternative activities to cadets. Not just weeding the rugby field, but providing a real service to our society.

We have discussed this with many pupils, parents, and teachers. Here are some ideas for alternatives to cadets:

## Preparing for peace...



community service: helping with clinics, hospices, vagrants shelters, children's homes, meals on wheels, old age pensioners etc..

environmental activities: helping animal welfare organisations, cleaning polluted areas, planting trees, clearing alien vegetation, wildlife trips and conservation awareness



first aid: General first aid courses, sea rescue, mountain rescue, life saving. basic legal skills through "street law" programmes

developing artistic skills through drama, music and other cultural activities. These can be combined with community service - for example, pupils can run arts and craft classes for childrens homes.

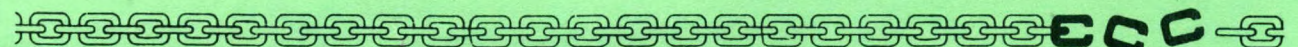


## ...and not for war

If you feel you would rather do some of these activities than cadets, talk to your fellow pupils, parents and teachers. Encourage them to develop alternative programmes to cadets. You have the right to choose.

## You have the right to refuse

Cadets is not compulsory. Section 57 of the Defence Act states that you do not have to do cadets if your parent or guardian writes a letter objecting to your participation in cadets.



## Hints for studying...

### GOLDEN RULES

- \* Work for short stretches - 20 to 40 minutes, and take a short break.
- \* TEST yourself regularly
- \* Reward yourself with treats when you complete difficult sections.

### MEMORISING WORK

- \* Without reviewing what we learn, we forget 80% within 24 hours.
- \* After each section, write/rewrite notes immediately. This will help you remember.
- \* Regular reviewing will help you remember.

### SAVING TIME WHEN STUDYING

- \* Think on paper, and keep your notes as a guide.
- \* Have a filing system.
- \* Have a daily check list.
- \* Set deadlines, and write them into a study timetable.
- \* Combine activities: meet a friend to discuss a section of work, and make studying more pleasant.

### IF YOUR MIND WANDERS...

- \* Jump up and down, or dance madly for a few minutes.
- \* Move onto a more interesting section.
- \* Play games - "how much can I do in the next 10 minutes".
- \* Reward yourself.
- \* Break difficult sections into small units, and do them one at a time.
- \* Make sure you are not: -
  - Too hot or too cold
  - lying down!
  - in the sun



## EXAM TIME TABLE



| WEEK ONE |       |       | WEEK TWO |       |      | WEEK THREE |      |      |      |
|----------|-------|-------|----------|-------|------|------------|------|------|------|
| MON      | TUES  | WED   | THUR     | FRI   | SAT  | SUN        | MON  | TUES | WED  |
| exam1    | exam1 | exam1 | exam1    | exam1 |      |            |      |      |      |
| exam2    | exam2 | exam2 | exam2    | exam2 |      |            |      |      |      |
| Time     | Time  | Time  | Time     | Time  | Time | Time       | Time | Time | Time |

## ...and writing exams

- \* Read your paper carefully
- \* Note which questions you can choose, and which are compulsory
- \* Note how the marks are distributed, and divide your time accordingly

### Essay Writing

- \* Work out what is really being asked for in essays.
- \* Underline key words in the title
- \* Make an essay plan, and check the title while planning
- \* Arrange points logically

### COMMON EXAM TERMS:

- contrast set each item against one from the other group
- criticise give your views and discuss the evidence
- define give the exact meaning of a phrase, word or idea
- distinguish/differentiate List ideas and say how they differ
- evaluate discuss arguments that others have put for and against, and give your own views
- illustrate/interpret make clear, use examples
- justify make out a case for a particular point of view
- outline give the main features and ideas of something. Don't go into details
- relate show how one thing is connected to another - to what extent they are alike or different
- summarise give a brief account of the main points without details or examples
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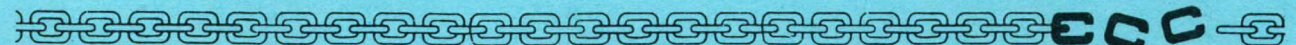


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|------|-------|----------|--|----------|--|------------|--|
|      | Time  |          |  |          |  |            |  |
| MON  | exam1 |          |  |          |  |            |  |
|      | exam2 |          |  |          |  |            |  |
| TUES | exam1 |          |  |          |  |            |  |
|      | exam2 |          |  |          |  |            |  |
| WED  | exam1 |          |  |          |  |            |  |
|      | exam2 |          |  |          |  |            |  |
| THUR | exam1 |          |  |          |  |            |  |
|      | exam2 |          |  |          |  |            |  |
| FRJ  | exam1 |          |  |          |  |            |  |
|      | exam2 |          |  |          |  |            |  |

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# For a Just Peace in Our Land Call to End Conscription

The End Conscription Campaign 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 End Conscription Committee hopes to raise for public debate issues which affect us all, directly or indirectly.

We say NO to conscription because:

- 1) Conscription does not resolve violent conflict in our society. It makes it worse. For the conflict does not stem from some external communist - inspired "total onslaught". The conflict is primarily a civil war engendered by a political system which denies most South Africans basic political and human rights, including freedom of association, movement and speech.

Attempts to stop this conflict by increasing conscription and military expenditure only result in escalating violence, and further division in our country.

Conflict is resolved and a just peace instituted by dismantling this apartheid system and recognising all South Africans as citizens, with attendant rights.

- 2) Conscription helps prolong the war in Namibia. South Africa's continued occupation of that country is illegal and is a cause of the war.

The Catholic and Anglican bishops, the Namibian Council of Churches the SACC and many other church and human rights groups have called for the withdrawal of South African troops, for the speedy implementation of UN resolution 435 and the holding of free and fair elections so that the people of Namibia can determine their own future. The Campaign endorses this. Let there be an end to the war and the loss of life.

- 3) Conscription violates a human right - the right of any individual to refuse in conscience to render military national service and be granted instead a non - military alternative. Present conscription does not recognise this right. The Defence Amendment Act of last year imposed a harsh and punitive six year prison sentence on all conscientious objectors who are not religious pacifists.

The End Conscription Campaign is co-ordinated by a committee of representatives of groups ranging from churches to student and women's organisations. Similar committees operate in Johannesburg and Durban.

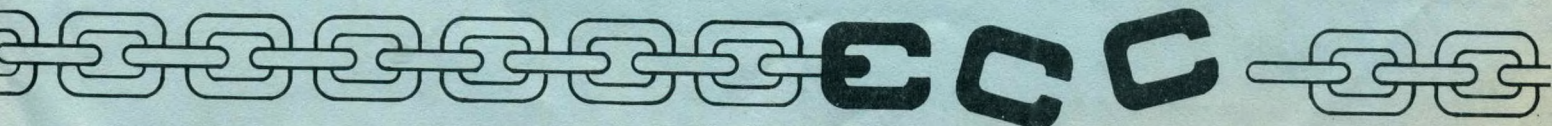
They were established at the end of 1983 as a response to the escalating violence in the sub-continent, the threat of the extension of conscription to coloured and indian youth and the harsh Defence Amendment Act.

The activities of the committee so far have included a survey of attitudes to conscription on UCT campus and in various churches, educative programmes and popularising the campaign declaration. The focus on Namibia is the first profile activity of the campaign.

## The Committee

Anglican Board of Social Responsibility  
AZASO  
Black Sash  
Catholic, Justice & Peace  
Catholic Wars & Peace  
Civil Rights League  
Conscientious Objector Support Group  
Methodist Citizenship Board  
NUSAS  
Students' Union for Christian Action  
The Ecumenical Action Movement  
University of Cape Town, SRC  
UDF Claremont Area Committee  
UDF Gardens Area Committee  
UDF Observatory Area Committee  
United Women's Organisation  
Western Province Council of Churches  
Women's Movement for Peace

published by COSG for ECC,  
printed at NUSAS, 131 Lwr Main Rd,  
Observatory.



End Conscription Campaign

# NAUDE- RESISTANCE CONTINUES

With the 1983 Defence Amendment Bill the state has made an initiative on the question of military service, a question which confronts us all, some more directly than others.

This state initiative needs to be met in three ways:

Firstly a clear understanding of the issues at stake; what legislation is attempting and why, as well as the context in which this state initiative developed.

Secondly, we need to ask, what implications are there in this for us and our role as students. We see the national democratic struggle unfolding in our society with the aim of a non-racial, non-exploitative future South Africa. Our response to the Bill has then to be related to long term objectives of organisation, politicisation and mobilisation for that future.

Thirdly the results of such analysis and strategising have to be shaped into clear programmes of action.

Why has it been necessary for the state to introduce this Bill? The answer lies in the rising numbers of objectors that pose two types of threats the state is attempting to end.

Resistance, born of increasing questioning of the SADF's role in our society, constitutes a major threat to the SADF's ability to deploy a well trained force. It is estimated that between 3000 and 4000 people annually fail to report for service, however it is only a small part of this that is expressed through conscientious objection.

As the SADF points out only 0,18 percent of conscriptees object. However the effects of their objection go far beyond their small numbers. This is so because conscientious objection poses an ideological threat to the SADF, and this second threat is severe.

While objectors are only a small proportion of the total number of resisters, their action is a sustained and visible one. The growing numbers of objectors who are not members of peace churches and not recognized by the SADF have publicised their perceptions of the role of the SADF in the defence of Apartheid. Their convictions on moral, religious and political grounds have been the basis for why they refuse to participate. Why do these ideas and arguments pose such an ideological threat?

Firstly they object from within the ranks of the conscripted, and thus represent dissent from within the white privileged group. This opens up cracks in the state's control of its white support group - a crack which helps to develop organised white opposition, able to challenge from inside the notion that our future depends on total support for the state initiatives. Secondly, they add their voices to the chorus of opposition to the SADF, and stand together with the South African masses struggling for political change and through this participation forge that future non-racial society.

The arguments they have put forward expose the position of the SADF in the aggressive defense of the Apartheid State.

This objectors have done by exposing the nature of the war, by arguing that it is a civil war, that the 'enemy' are people recruited from within the country, and who took up arms as a last resort. In their statements objectors have drawn attention to the illegal occupation of Namibia, and to the deliberate attempts at destabilising the front line states. Objectors have also pointed to the legitimate grievances and demands of the oppressed. They have argued that these demands should be heard and not silenced.

These represent a challenge to the state's ideological forces which shape the conscience of the entire population. Particularly for whites this inculcates a notion of the need to defend the nation at any cost. Increasingly education and the state controlled mass media is preparing the population for war - defining the 'enemy' as an external threat. C.O.'s ideas and actions speak out against these processes, expose the contestable nature of the dominant ideology and propose alternatives.

To what then are C.O.'s objecting? A range of positions have been taken up from pacifist to entirely political arguments for objection. However, all those objectors who questioned the role the SADF plays in society have linked this to the critical position the military occupies within the state. The military machine exerts influence not only at an ideological level within a highly militarised education system, and through attempts to generate support for the occupation of Namibia, 'pre-emptive strikes' and the border war, but also has a crucial political and economic importance.

Within the state the military are directly rep-

resented on the six non-parliamentary Cabinet Committees, and top military personnel sit on the key decision making body in the country — the State Security Council. In line with their emphasis on the need for a coordinated strategy to 'win the hearts and minds of the people', the military has played a crucial role in the states reformist initiatives. These initiatives have led to attempts to broaden the base of the ruling group's support by the incorporation of 'coloureds' and Indians in the constitutional proposals.

At a political level the military has played a central role in the process of political restructuring in S.A. From 1977 the SADF has intervened directly in political struggles over state policy as the initiator of reform initiatives, calling for a militarily defensible strategy to provide 'a guarantee for the system of free enterprise.'

Economically the military has played a critical role through fostering the development of an arms industry. Armscor, the body coordinating the production and procurement of all arms is the third largest financial undertaking in South Africa. This directly benefits the 2000 companies involved in supplying Armscor and provides the private sector with an important economic stabiliser in times of world recession as well as drawing business interests directly into the military's reformist initiatives.

Thus the evidently significant place the military occupies within the state has implications for actions which oppose it. Resistance to the military, as objectors have argued, recognizes the significance of this state organ, and confronts it where the stance of a few individuals has considerable impact. Their stance directly challenges the military's necessary, yet vulnerable, ideological backing.

An examination of the Defence Amendment Bill reveals the strategy to divide objectors, to crush opposition, and to attempt to make CO unviable. By doing so the state hopes to solve the problem which CO's present; a problem that would radically worsen with widespread resistance that can be anticipated if 'coloured' and Indian youth were called up. This latter aspect appears to be a major part of the motivation for introducing the Bill as one of the steps being taken to set the scene for the constitutional reforms, and so pre-empt mass resistance. However, enactment of the Bill will not remove the reasons which have motivated increasing number of objectors to date, and possibly only send more people into exile. Nor can it be allowed to frustrate our responsibilities as students to continue to critically examine our society and the military.

For several years the call has been made for an acceptable non-military national service. It would be wrong to believe that this can be gained overnight. The history of peoples struggles around the world spells out the lesson that, nothing acceptable will be won unless won through a process of

struggle. As bleak as the future indeed appears it is important to note that the present situation has been brought about by the actions of objectors themselves. It is to these actions that the state has responded. In doing so the initiative has been thrown back into the ranks of conscriptees to develop strategies that correspond to their convictions.

We call for:

- \* the outright rejection of the bill;
- \* the provision of acceptable non-military national service, of equal length to military service;
- \* an alternative open to all who have genuine convictions that it is wrong to serve in the SADF.

### WAR RESISTORS

It is estimated that every year between 3 000 and 4 000 people fail to report for National service. Between 1975 and 1978 nearly 2 500 people were convicted for failing to report for duty.

The history of resistance to military service in South Africa is a long one, fraught with moral and religious debates. In the last few years these debates have become increasingly political, reflecting in part the changing role of the SADF in maintaining the present social system. Events such as the escalation of the Namibian war, invasion of Angola and subsequent occupation of Southern Angola as well as the increasing deployment of SADF members within the country to run road blocks and quell 'unrest' has posed enormous moral and political problems for all concerned.

#### STATISTICS ON RECENT OBJECTION

|                | Failed to report  | Sentenced for CO |
|----------------|-------------------|------------------|
| 1973           | -                 | 152              |
| 1974           | -                 | 122              |
| 1975           | 3 314             | 150              |
| 1976           | 3 566             | 95               |
| 1977           | 3 814             | 86               |
| 1978           | 3 122             | 55               |
| 1979           | 3 123             | 110              |
|                | service men in DB | No. of CO's      |
| 1980 (1/5/80)  | 420               | 130              |
| 1981 (31/3/81) | 484               | 363              |

#### CO's NOT RECOGNIZED BY THE SADF

|             |                                     |
|-------------|-------------------------------------|
| 1977        | no objectors outside peace churches |
| 1978 - 1981 | 4 objectors                         |
| 1981 - 1983 | 6 objectors convicted               |
|             | 3 awaiting trial                    |

It should be clear from the above that white resistance to conscription goes far beyond those who are tried and convicted. The numbers of objectors outside of the peace churches shows one significant response to the growing militarisation of our society.

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**The End Conscription Campaign demands the right to oppose conscription into the SADF.**

Our demands have always been supported by a wide range of people.

Many of you would have attended our public meetings, our concerts, our fair and participated in our alternative service projects as part of our Working for a Just Peace Campaign.

But now, under the State of Emergency, the government has attempted to silence ECC together with many other progressive organisations.

Why has the government challenged ECC's right to be heard?

Members of ECC all over the country have been subjected to increased harassment. 36 members have been detained since the State of Emergency and 12 still remain in prison.

Johannesburg and the Eastern Cape have been particularly hard hit. An ECC Port Elizabeth executive member, Dominique Souchon, has been issued with a deportation order. Car tyres have been slashed and 4 petrol bombs were hurled into the house of three prominent Johannesburg ECC members.

With ongoing turmoil in our country, it is the right of every South African citizen to know what is really happening.

Even though the message of the End Conscription Campaign has been restricted, the conflict remains and the emergency is no solution to the problem.

ECC's tremendous support has shown the widespread concern about the dilemma facing conscripts in our country.

Concerned South Africans must demand the right to know, and continue to work for a just peace.

**WE DEMAND  
THE RIGHT  
TO OPPOSE  
CONSCRIPTION!**



*End Conscription Campaign*

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Issued by the End Conscription Campaign  
1 Rhodes View, Main Road, Observatory

*End Conscription Campaign*

Poster Exhibition:

ECC posters, and our "Posters for Peace" Exhibition.

Other Concerts:

Stalls, banners, roadshow.

Fair:

Sat 13 December. Stalls from different centres, displays, children"s corner with games, roadshows and so on.

Drama:

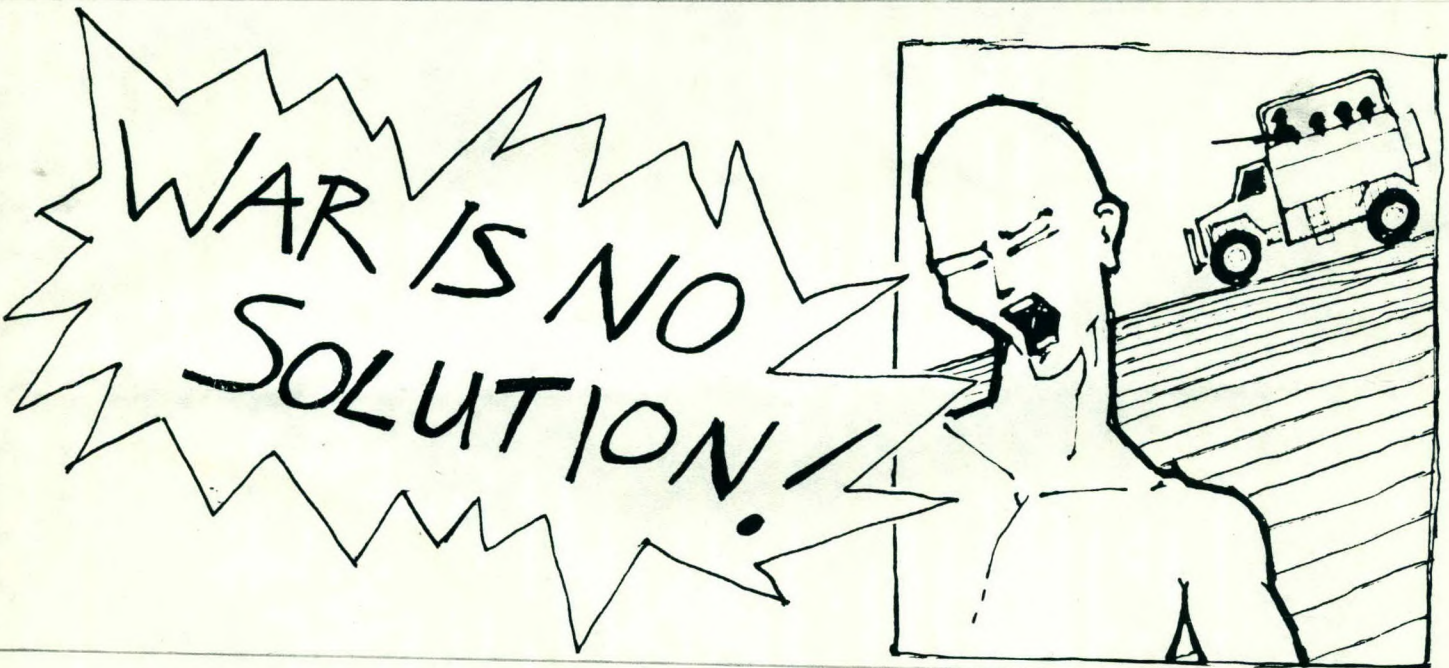
Slots for ECC plays, cabarets and roadshows can be arranged. We should, however, let the Drama Group know well in advance.

Cultural Rally:

Stalls, ECC speaker, creative input.

Literature:

ECC Short Story publication. Photo comix. Comic book.



Any new and creative media would also serve to give an ECC presence during the Festival. A general pamphlet explaining our participation in the Festival, and our use of cultural forms in an attempt to build an anti-militaristic culture would be an interesting task.

We hope that we will hear from you soon, and that exciting inputs will emerge from the rest of the country. Please contact

Alistair: 47 7181  
Tracy : 45 5873

Yours towards a just peace,  
Cape Town ECC.

**The campaign continues**

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**END CONSCRIPTION CAMPAIGN (ECC)**

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