

This approach to understanding wounds emphasises the need for ordinary people to express their feelings. Those who are in pain need to acknowledge this.

The National Party Government must publicly account for its part in violating human rights. Individual perpetrators must be made to do the same. This will lift the veil of secrecy and help people to come to terms with the past. The most effective form of reparation is financial compensation. However the limitations and practical problems on providing such compensation are enormous. Perhaps some sort of social security could be instituted instead.

The process of building trust and accountability could also be encouraged by penalising perpetrators of abuses. This should be brought to the victim's attention. The present situation where perpetrators are not punished makes it more difficult to encourage people to express their anger in a non-violent way.

The healing process must be ongoing and dynamic. Any real reduction in the levels of violence, hatred and despair, will require not only a move towards a democratic society, but a national programme of reconstruction and development. Such a reconstruction programme might ultimately restore people's faith in humanity and justice.

## Peace Education in Schools

Teaching the teachers to teach peace – ways of promoting the inclusion of peace education in school curriculums. The workshop also aimed to equip people with practical skills in peace education.

***Anna Cheeseman (Quaker peace activist)***

***Adèle Kirsten (ECC activist)***

***Franz Auerbach (Peace educator)***

We make arms and sell them to anyone who will buy them. People who incite hatred are hardly ever prosecuted even though they inflame passions that lead others to see killing as a solution. In a society such as ours, peace education is likely to have an uphill struggle. Yet humanity longs for peace; the more severe conflicts are, the more people will strive to promote peace. There will always be conflicts in the interaction between human beings, but they don't have to be solved by bashing each other or by insults, becoming enemies or making war. There are other ways of managing and of resolving conflict and these can be learnt.

Former enemies can become friends and threats can be removed by negotiation. Children should be taught basic facts such as that ethnic origin does not determine character, that disasters or diseases are not caused by the wickedness of individuals who cast spells or plot evil, and that what happens in history is the result of many factors and not conspirators plotting to rule the world.

Many children experience violence in their homes and in the areas where they live and will be scarred by such experiences. Most township children have seen people being killed. In South Africa peace education efforts have been motivated by this prevalence of violence not just in 'society' but in children's environment.

In teaching conflict resolution, 5 key steps should be handled: building self-esteem, the acceptance of differences, effective communication, co-operation and creative conflict resolution. These topics can become part of the teaching programme in various subject areas, and should be reflected in the general climate of teaching and learning and human interaction in every school. Another need is for children from different backgrounds to meet.



Those who attended the workshop were particularly interested in seeing conflict resolution taught widely. Another meeting was arranged where major problems that were identified were the handling of conflicts in which children became involved, and dealing sensitively with children who had been victims of violence. A one-day training workshop on conflict resolution has been arranged for September 22.

## A Voluntary Civilian Service

This workshop looked at voluntary civilian service or public works programmes as possible interventions in the situation of the "lost generation" and in relation to the demobilisation of former soldiers.

***Chair – Febe Potgieter (ANC Youth League)***  
***Jackie Cock (Professor of Sociology at Wits University)***

The workshop focused on two themes:

- (1) The conceptual confusion around a number of different proposals being discussed. For example there is confusion around the idea of:
  - (i) An international peacekeeping force such as the United Nations force in Mozambique at present.
  - (ii) A community based peacekeeping force to deal with violence in the run up to elections. This has sometimes been termed 'peace corps' as when Chris Hani talked about converting the Self Defence Units into peace structures. He seemed to have had something along the lines of 'community service' in mind.
  - (iii) It was pointed out that this was very different from the 'Peace Corps' formed in the US in the 1960s which involved American volunteers spending a period of time serving in various developing countries.
  - (iv) An elite military peacekeeping force or a 'national peacekeeping force' which consists of individuals from all the existing armed formations. Workshop participants were worried that this would not be effective or contribute towards the demilitarisation process.
  
- (2) The second focus was on a form of non-military community service as a means of dislodging the ideology of militarism which has taken hold in the minds of many South Africans and as a nation building institution. There was difference as to whether this should be voluntary or compulsory and whether service should be linked to educational benefits as in the new US National Service scheme which is being introduced by Bill Clinton. Linking government benefits to community service would awaken a new understanding of the responsibilities of citizenship and instill the values of discipline, responsibility and civic obligation.



## Considering a New Anti-Militarisation Movement

*Chair – Mandy Taylor*

*Rob Thomson (Methodist Order of Peacemakers)*

ECC will disband when apartheid conscription is over as it will regard its purpose as having been achieved. It is not viable for ECC to provide the framework for a new anti-militarisation organisation.

The group identified reasons for the need to establish a new anti-militarisation organisation. We live in an aggressive society within which the use of violence to resolve disputes is widespread. Contributing factors to a violent society include: the arms trade, nuclear weapons, privatised military elements, a weapons economy, militarised children and youth, marginalised youth (the 'lost generation'), crime, security mania, a machismo culture, domestic violence, continued destabilisation, military land ownership, conscription, racism, the security establishment and the right wing.

The group identified organisations involved in the peace process. These include People Opposing Women Abuse, Family Life, Black Sash, Methodist Order of Peacemakers, International Fellowship of Reconciliation, Eldorado Park Centre for Peace Action, National Peace Accord/Secretariat, Military Research Group, ELA, ERJ, Peace Action, Network of Independent Monitors, Independent Board of Inquiry, Lawyers for Human Rights, Legal Resource Centre, Koeberg Alert, Church organisations, ANC marshalling structures, Conscientious Objectors Support Group, Conscription Advice Service, Centre for the Study of Violence and Reconciliation, the Quakers.

Possible issues for a new movement to take up include: security policy, public awareness of the extent of militarisation, monitoring the media, monitoring the army and the situation in Angola.

Since there is no formal network between organisations involved in anti-militarisation issues, it was proposed that a process of consultation be initiated. This process would start once the new group had met and decided on specific issues to take up. A new group should not be white dominated.



# Plenary: Festival Conclusion

The final session looked at how to take forward issues raised at the festival.

***Chair – Sheena Duncan (Black Sash)***  
***Richard Steele (ECC activist)***

The content of the festival was largely educational and included international contributions about Angola, Namibia, Cambodia and former Yugoslavia. Themes included the dangers of the military determining the outcome of elections, and the need for a holistic approach to the issues of peace.

Possible issues to be followed up include: elections, civilian control of the military, Angola, demilitarising our minds, actively promoting peace, integration of the armed forces, demobilisation of the armed forces, campaigning for a nuclear weapons free world, ensuring conscription is never instituted in the future, monitoring the media, restitution to victims of violence and looking at the civilian youth service programme.

It will be everyone's responsibility to take forward these issues and not just the responsibility of a single organisation.

## **Considering a new anti-militarisation movement:**

Two key proposals came out of the workshop on a new anti-militarisation movement, firstly, establishing a consultative process with organisations already working in the anti-militarisation field and secondly, calling for volunteers to take up the issue of Angola. It was suggested that these proposals can be linked and the issue of Angola could be the mobilising issue in consulting these organisations.

People who expressed an interest in the new movement were: Karen Kallman (Grahamstown), Michael Graaf (Durban), Laurie Nathan (Cape Town), Janet Cherry (Port Elizabeth), Glen Bownes (East London), Sarah Makoena, Petrus Taphedi, Doug Torr, Ruth Ancer, Jackie Cock, Adèle Kirsten, Jonathan Ancer, Sheena Duncan, Janneke Weidema and Rob Thomson.



***The Thokoza Choir at the festival opening.***



# GENERAL ASSESSMENT OF THE FESTIVAL

## 1. Attendance

The delegates included a fair cross-section of organisational representatives as well as individuals. Some of the organisations represented were: African National Congress, Inkatha Freedom Party, Pan Africanist Congress, National Initiative for Reconciliation, Network of Independent Monitors, Methodist Order of Peacemakers, Peace Action, Union of Jewish Women, National Youth Development Co-ordinating Committee, P & DM (Police Training Course), Institute for Defence Policy, SA Students Congress, SA Communist Party, Conscientious Objector Support Group, Vosloorus Local Peace Committee, SA Catholic Bishops Conference, "Hand of Peace" Japan, SA Council of Churches, Ecumenical Monitoring Programme, Lawyers for Human Rights, Modderspruit Civic Association, Tembisa Co-ordinated Welfare Organisation, Young Christian Students, Vereniging Dienstweigeraars Netherlands, Self Defence Units, Black Sash, Methodist Church of SA, National Peace Committee, Justice and Peace, Eldorado Park Centre for Peace Action and branches of ECC itself.

Some significant groupings with whom we had links in the past were not represented, notably the Democratic Party and organisations representing township youth (although effort had been put into informing and inviting these groups). We neglected to invite representatives of the National Party as speakers, but put a lot of effort into getting representatives from the far right to attend our festival. Possibly this was a bit unrealistic. A significant number of Christian organisations as well as representatives of the Muslim and Hindu community also did not attend. Among individuals, many former ECC supporters did not attend.

We had no way of knowing how many people to expect. Nevertheless we were a bit disappointed with the number who did attend. There were about 350 people at the opening night, and approximately 200 per session throughout the rest of the festival, with some people attending one session only.

In discussing the reasons for the lower-than-expected attendance figures, the Festival Organising Group noted that a number of organisations have been hosting discussions on peace and issues relating to the military and that ECC isn't the only organisation which is playing this role. In addition July is a favourite conference time, and some who might have attended were at other conferences.

The limited attendance also reflected the general position of ECC in that since 1990 there has been a steady drop in the numbers of ECC activists. The politicised constituency which ECC used to mobilise now thinks that ECC is something of the past, while the non-politicised constituency which we have been servicing in the more recent period would not in general be inclined to attend a "Peace Festival"

## 2. Media coverage

Although both local and international press and press agencies attended parts of the festival, there was not much coverage in the local printed media. However, both the opening of the festival (featuring Nelson Mandela) and some of the proceedings were shown on SABC-TV as part of the prime time news bulletins during the weekend.



### 3. Publicity and Advertising

Publicity for the weekend ranged from postal invitations – to individuals and to a wide range of organisations – to posters on the streets, and large display advertisements in the weekly press. Attempts had been made before the Festival to get the press to publish speciality articles relating to issues to be discussed at the Festival, and to get discussion on the independent radio stations, but none of this in fact happened. This may be because the press has long been accustomed to slotting ECC into the narrow issue of military conscription only.

### 4. Content and general “feel” of the weekend

The opening event was a good start to the festival. Drinks and snacks were served before the official opening speeches by Maggie O’Kane of *The Guardian* and Nelson Mandela. Three choirs, including a nervous and highly excited school choir, also formed part of the evening’s proceedings.

One of the positive features of the Festival was the display of ten years of ECC media – a stunning array of posters, stickers, T-shirts, banners and pamphlets.

The Saturday and Sunday sessions in general went very well. Some of the workshops were outstanding, notably the workshop on Angola and the workshop on Peace Education in schools. Other highlights were the plenary sessions, with the ANC and IFP appearing on the same platform in one instance, and at another Albie Sachs discussing the question of conscientious objection in the current draft Bill of Rights.

In general people felt that the topics of the workshops and plenaries had been well chosen. This added to our disappointment at the limited attendance and press coverage as many of the topics were directly pertinent to what is happening in the country at the moment.

The flow of the conference was good, with workshops and plenaries running as planned, and the relaxed Saturday evening supper with music provided by two popular jazz bands proved to be a good contrast to the day’s work.

The Sunday morning workshops were followed by a closing plenary session at which the way forward into a possible national peace network or movement was mooted. Volunteers from different parts of the country are involved in taking forward this idea.

The final ECC event was on the Sunday evening in Yeoville. Sixteen professional artists, all of whom had been associated with ECC in the past, showed their talents in a variety show which ranged from song, dance and rap to mime and short sketches. The fact that all these performers gave their services free was a reminder of the chord which ECC had struck in its fight against the apartheid army.

### 5. Overall assessment: What did the festival achieve?

#### On the positive side,

- ◆ The Festival was a fitting 10th anniversary celebration for ECC. While ECC has become a relatively small organisation, at its height it was a dynamic, popular and vibrant organisation which made a significant impact on the community. The festival was true to what ECC has been as well as what it is at present.



- ◆ For those people who attended, the Festival was no doubt a valuable educational experience. The issues discussed were topical and the inputs were of a very high quality. Some people expressed the view that the participants in discussions had tended to be a bit too diplomatic and polite and that it would have been appreciated if some of the people had been more willing to directly challenge each other. Our major disappointment was however that more people did not take advantage of the opportunity provided by the festival to inform themselves about what is happening in South Africa.
- ◆ The press is now showing some interest in running articles on some of the issues raised at the festival. Franz Auerbach, one of the peace education workshop facilitators, was asked to write an article on Peace Education which has been published in *The Weekly Mail and Guardian*. This Workshop has been followed up by the participants with two additional workshops since the Festival.
- ◆ The volunteers for consulting on a new Peace Movement were mandated by the Festival delegates to take up several issues. These include: a campaign to focus attention on the war in Angola; the issue of the de-militarisation of our society; an engagement **now** with the military institutions which are being formulated for the new South Africa, including the arms industry and the future defence force. The group has met in Johannesburg since the Festival.

The conference brought out clearly the importance of civilian control and involvement with military matters, and the dangers of letting the soldiers make all the decisions.

**On the negative side**, the Festival showed the weak state of the present ECC membership. One of the problems faced by the Organising Group had been the acute shortage of personpower, so that people were doubling up in the small groups dealing with Media, Culture, Press, Registration and Logistics. Inevitably a large part of the load fell on the office staff (who gladly "conscripted" a delegate from Holland to help in the office in the last two hectic days).

Nevertheless the Festival was a fitting 10th Birthday for the End Conscription Campaign. As the organisation will be closing down in the near future it was also a fitting farewell.

### **Below are some comments on highlights of the festival:**

"The plenary session on the National Peace Accord"

"Nelson Mandela, Albie Sachs, Maggie O'Kane and Joe Hanlon"

"Being able to think about and discuss issues concerning South Africa right now and seeing old friends"

"The workshop on Angola and inspiring speakers"

"Tananas, The Elite Swingsters and Bush Culture"

"Sharing knowledge about peace and reconstruction – idealism in a pessimistic time"

"The issue of community involvement was very supporting for our group. We congratulate the organisers and comrades in ECC and all who attended the festival. This special occasion has opened channels for contact between all peace loving South Africans to start"

– Modderspruit Civic Association.

"It's only after coming home and telling other people about the weekend that we realised the amazing extent and variety of the experience" – delegates from East London.



# ECC

# Peace Festival

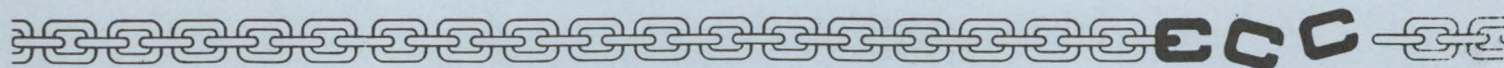
## WELCOME

In the context of a South Africa increasingly torn by conflict and violence, the End Conscription Campaign welcomes you all to our 'Stop the Call-Up' Peace Festival.

We are greatly encouraged by your support and by your joining us in our festival. A large number of organisations and individuals throughout the world are also with us this weekend as we discuss the role of the SADF inside and outside our country and as we look forward to a just and peaceful South Africa and a world free of suffering and violence.

We believe that it is possible for South Africans to live together as equals and in peace. We are proud that we are contributing to the building of a just society through our work to end compulsory conscription. The peace festival is a celebration of our vision and our hope.

Yours in peace and friendship  
The ECC Festival Committee





# Cardinal Arns

Paula Evaristo Arns was born in Forquilha, in Santa Catarina, on the 14 September, 1921. He was one of thirteen children born to the descendants of German immigrants who had moved to this rich agricultural area in Southern Brazil.

After primary school Paulo Arns went on to study with the Franciscans in Petropolis and was ordained in 1945. In 1947 he travelled to Paris where he studied at the Sorbonne University.

In 1952, having graduated with the highest honours, he returned to Brazil and taught theology in the Minor Seminar at Agudos. In 1955 he moved to Petropolis, where for ten years he worked as a parish priest in a poor area and, at the same time, taught philosophy in two city colleges. In 1966, Pope Paul VI made him a Bishop and he was assigned to the northern sector of the city of Sao Paulo. In 1970 he was made Archbishop of Sao Paulo and became a Cardinal in 1973. Sao Paulo is the largest archdiocese in the world. It has eight bishops, 2,100 diocesan priests, 300 parishes, 4,000 religious belonging to 124 separate religious organisations and fifty major lay groups and movements.

Cardinal Arns soon took up the defence of victims of human rights, and he became known as the chief critic within Brazil of the excesses of the military government as regards violations of human rights. From 1964 to 1984 Brazil was ruled by a military junta.

1971 and 1972 saw a tremendous increase in repression against the church when, early in 1971, the military secret police arrested an Italian priest and his assistant who had been involved in programmes for the city's workers. The police raided the priest's house where they found a stencil demanding better wages for workers. Both were taken to police headquarters, where they were brutally tortured. No charges were ever offered against them.

Cardinal Arns immediately began an investigation into their arrest and mistreatment and having failed to obtain any help from the governor of the State of Sao Paulo, called together all the priests of his Archdiocese to discuss the issue of torture. From this meeting came a strongly worded document which clearly defined the difference between social work and subversion and outline the church's position on social justice. Since that date the military have been extremely critical of Cardinal Arns and during the last ten years he has suffered on many occasions from campaigns of vilification and indeed of active harassment.

Cardinal Arns founded a newspaper called 'O Sao Paulo' which became the largest Catholic paper in the country and during the days of government censorship, was the only journal capable of reporting news on human rights in Brazil. The government censored the newspaper and finally shut down Cardinal Arns' radio station which had been used for educational programmes. For a number of years, Cardinal Arns personally and through his position as Chairman of the Just and Peace Commission of the Archdiocese, continued to detail incidents of torture by the security forces. In 1975, a group of journalists was arrested in Sao Paulo and among them was a very distinguished journalist named Vladimir Herzog who died under torture. Cardinal Arns summoned the people to a mass in the cathedral and over 8,000 defied the military seizure of the city to attend the ceremony. Along with his co-bishops in Sao Paulo Cardinal Arns issued a pastoral letter entitled 'Do not oppress your brother'. In it he stated clearly that under the social teachings of the church it was not lawful to use physical, psychological or moral means of torture in the interrogation of suspects. He called on the government to implement the due process of the law and to ensure that all aspects of the constitution of Brazil were fully adhered to. In particular, he urged the military to respect all the clauses outlined in the Universal Declaration of Human Rights and that these were a direct echo of the word of God "You shall not kill".

To emphasise the seriousness of the church's charges, Cardinal Arns and two million Catholics in Sao Paulo went on a twenty four hour fast. The military then began a direct campaign of attack against the Cardinal. Censorship of this newspaper was tightened, his life threatened and he was subjected to a defamation campaign similar to that used against Archbishop Helder Camera of Recife. In December 1975, 3000 priests and six bishops gathered in Sao Paulo to attend a mass in support of the Cardinal.



From 1973, as well as his defence of human rights, Cardinal Arns began to work with the basic Christian communities which were to become one of the most exciting aspects of the Brazilian Church and are today an example for the whole of Latin America. These basic Christian communities are small, on average 12-15 members, and are tightly knit groups of people with similar incomes, education, problems and aspirations. Because of the lack of priests and religious leaders in Brazil, they grew up as spinoffs of the local parish churches, where the laity assumed many of the responsibilities for catechism classes and religious meetings. People concentrate on reading the bible and get involved in socio-economic activities designed to improve local living conditions. Most are involved in cooperatives providing basic health care, literacy and other education activities. In short, they work and live together sharing material and spiritual resources in much the same way as the first Christians did. In Brazil, it is estimated there are 80,000 of these communities today. Cardinal Arns has also been a great supporter of basic Christian communities, saying it is one of the ways in which the poor can directly participate in improving their own situation.

By 1977, Cardinal Arns again fell foul of the military regime but has made him immensely popular with the poor in his diocese. Sao Paulo is one of the most important cities in Latin America and is the heart of Brazil's industrial power. Conditions for workers have gradually deteriorated despite the so-called economic miracle. In 1976, in a pastoral letter Cardinal Arns condemned the problems of city workers which forced people to slave for ten hours a day to make ends meet. Twelve year old children had to work so their families could survive. This led him to many contacts with labour leaders and the government declared the Cardinal to be the principal leader of the country's labour opposition. The Cardinal was not intimidated and in 1979, when the metal workers' union of Sao Paulo went on the first major strike for almost fifteen years in Brazil, the Cardinal supported the workers declaring that the right to strike existed in every civilised society. When the police killed two leaders, both extremely active in their local basic Christian communities, the Cardinal led the funeral which was transformed into a great protest demonstration. He declared that respect for human rights including the right to strike of workers who had no other means to redress grave injustice, was fundamental to a democratic society.

Cardinal Arns has since been extremely active in setting up one of the commissions of the Brazilian church which directly deals with the plight of workers throughout the country and is involved in training workers and their leaders so that they can fight, through democratic means, for the changes needed to improve their living conditions. In 1977 Cardinal Arns received an honorary doctorate from the University of Notre Dame in the United States where he shared a platform with the then US President Jimmy Carter. The following year Mr Carter visited Brazil and was received by the Cardinal. The two had an opportunity for a private talk during which the Cardinal told of a number of important violations of human rights that were still occurring in Brazil.

Since 1980 Cardinal Arns has become very involved in the wider issues of injustice in Latin America and has been particularly associated with activities for theologians and others who are attempting to find a peaceful means to transform the unjust structures that exist within Brazil, and particularly in Central America. Moreover, Cardinal Arns is internationally known for his work on such major issues as North-South dialogue. He was invited by the Brandt Commission to deliver a critique on their work concerning relations between the impoverished countries of the Southern Hemisphere and the rich industrial countries of the North.

After the meeting of the Latin American Bishops in Puebla in 1979, Cardinal Arns summed up how he sees the church's option for the poor in Latin America.

"The church's foremost mission in this option for change is to establish the truth and to seek justice. Then it must help train Christian communities to seek their own solutions. At the same time, the church must encourage universities, research institutes and others to seek alternatives that are neither capitalist nor communist. Finally, it must attempt to demonstrate to the privileged classes and to those in power that Christian equality, based on the principle that we are all sons of God, produces a broader development in both the individual and in society."



# **Carol Tongue MEP**

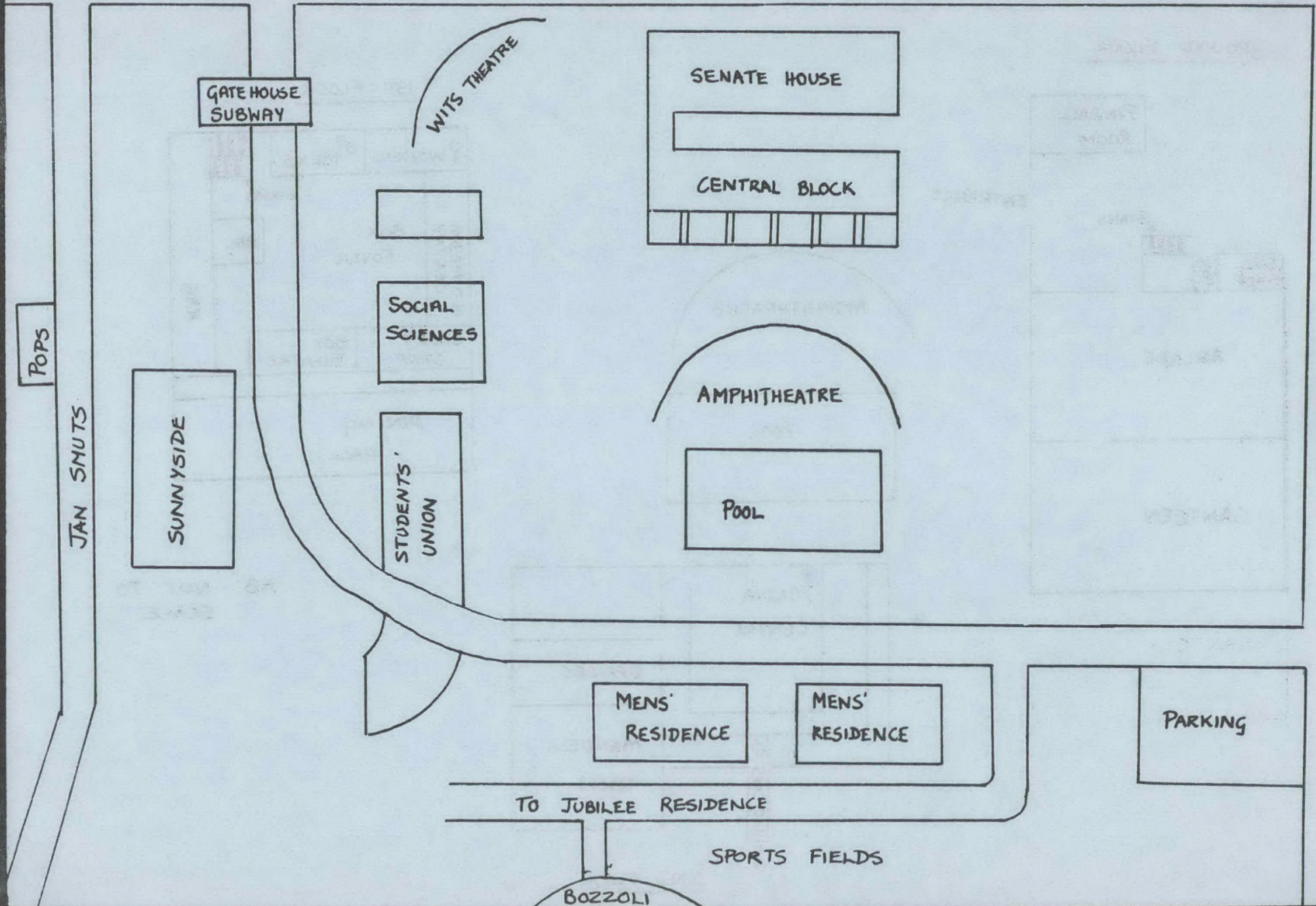
Born in 1955 in Lucerne, Switzerland, Carol Tongue attended Brentwood County High School from 1967-74 from there going to Loughborough University where she obtained a BA Hons in Government and French in 1977. She won a scholarship to the European Parliament for research in Social Affairs from December 1979 - March 1980. For the next four years she was secretary/administrative assistant in the secretariat of the Socialist Group of the European Parliament. In July 1984 she was elected Member of European Parliament (MEP) for London East.

In the European Parliament Ms Tongue is a member of the Committee on Environment, Public Health and Consumer Protection, the Committee of Enquiry into Drug Addiction and the Committee of Enquiry into Facism and Racism in Europe.

In addition she is also a member of the Quaker Council for European Affairs (for whom she acted as a lobbyist and information officer), the Women's Peace Alliance, Campaign for Nuclear Disarmament (CND), the UK Labour Party, the UK Cooperative Party, the European Nuclear Disarmament Campaign, the Women's International League for Peace and Freedom, the Socialist Environment and Resources Association, the Socialist Health Association and the Fabian Society.



JORISSEN



POPS

JAN SMUTS

GATE HOUSE  
SUBWAY

SUNNYSIDE

WITS THEATRE

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SOCIAL  
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SENATE HOUSE

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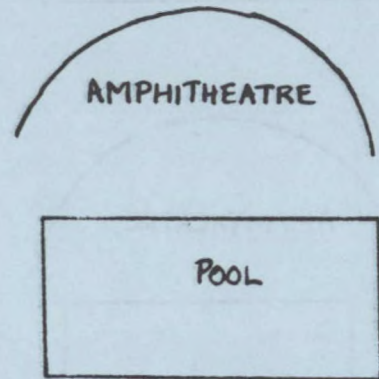
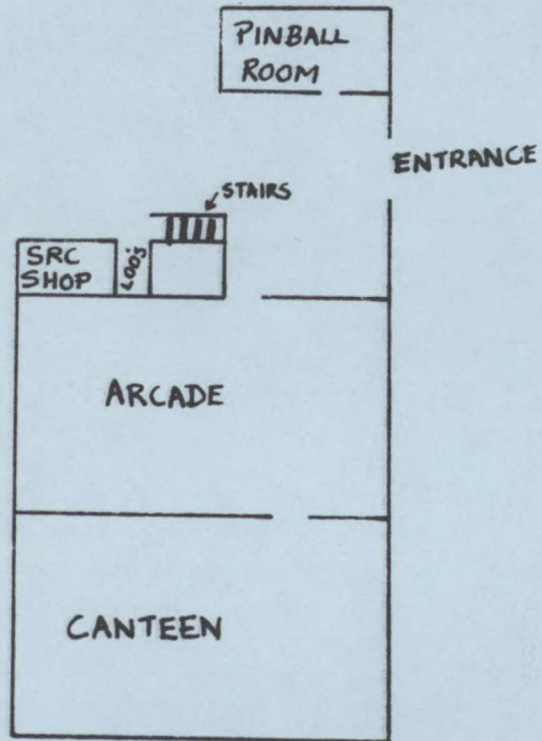
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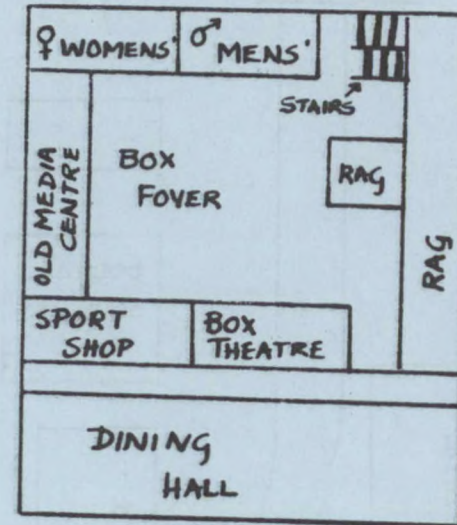


# STUDENTS' UNION

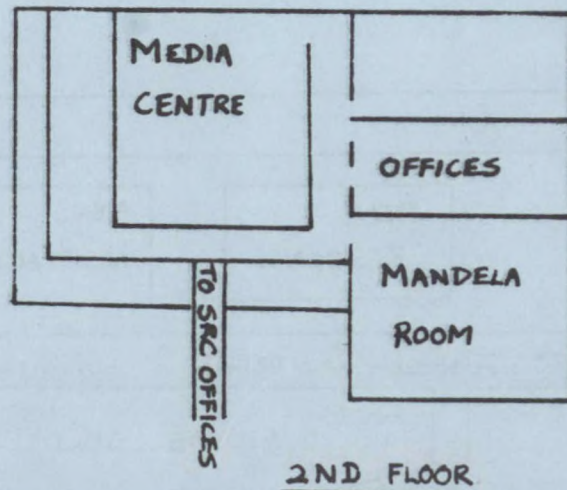
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# Cancel the Call-up ECC Peace Festival

The weekend of 28 — 30 June will be a milestone in the history of the End Conscription Campaign. For the first time, tens of thousands of people inside South Africa and all over the world will be focussing their attention on the nature of the conflict in South Africa. Together we will be calling for an end to compulsory conscription into the SADF, and for a just peace in our land.

The End Conscription Campaign's "Stop the Call Up" peace festival will be held at the University of the Witwatersrand from Friday 28 to Sunday June 30. It is planned as a powerful statement on conscription and militarisation, and will explore the possibilities for a just peace in South Africa and the world at large.

Key figures in the International Peace Movement will be coming out to South Africa to participate in the festival. Cardinal Arns, leader of the Catholic Church's largest Diocese, Sao Paulo in Brazil, who is closely involved in the movement for peace in South America, will deliver the opening address on Friday 28th June at 6.30. Sharing this platform will be Dr Beyers Naude General Secretary of the SACC.

Monsieur Bruce Kent, leader of the British Campaign for Nuclear Disarmament will address the gathering on the Sunday evening.

Speakers from Namibia, the United Democratic Front and South Africa's strife-torn townships will make the call for "Troops Out" in the keynote address on the Saturday night.

As well as these high-profile public meetings, the peace festival will indeed have a festival atmosphere, with films, videos, plays and song. These will complement a wide variety of short discussion sessions on topics such as the military and education, the International Peace Movement and Southern Africa post Nkomati.



*The identifying logo for the Peace Festival*

Other highlights will be a panel discussion by conscientious objectors and a church service led by Archbishop Denis Hurley.

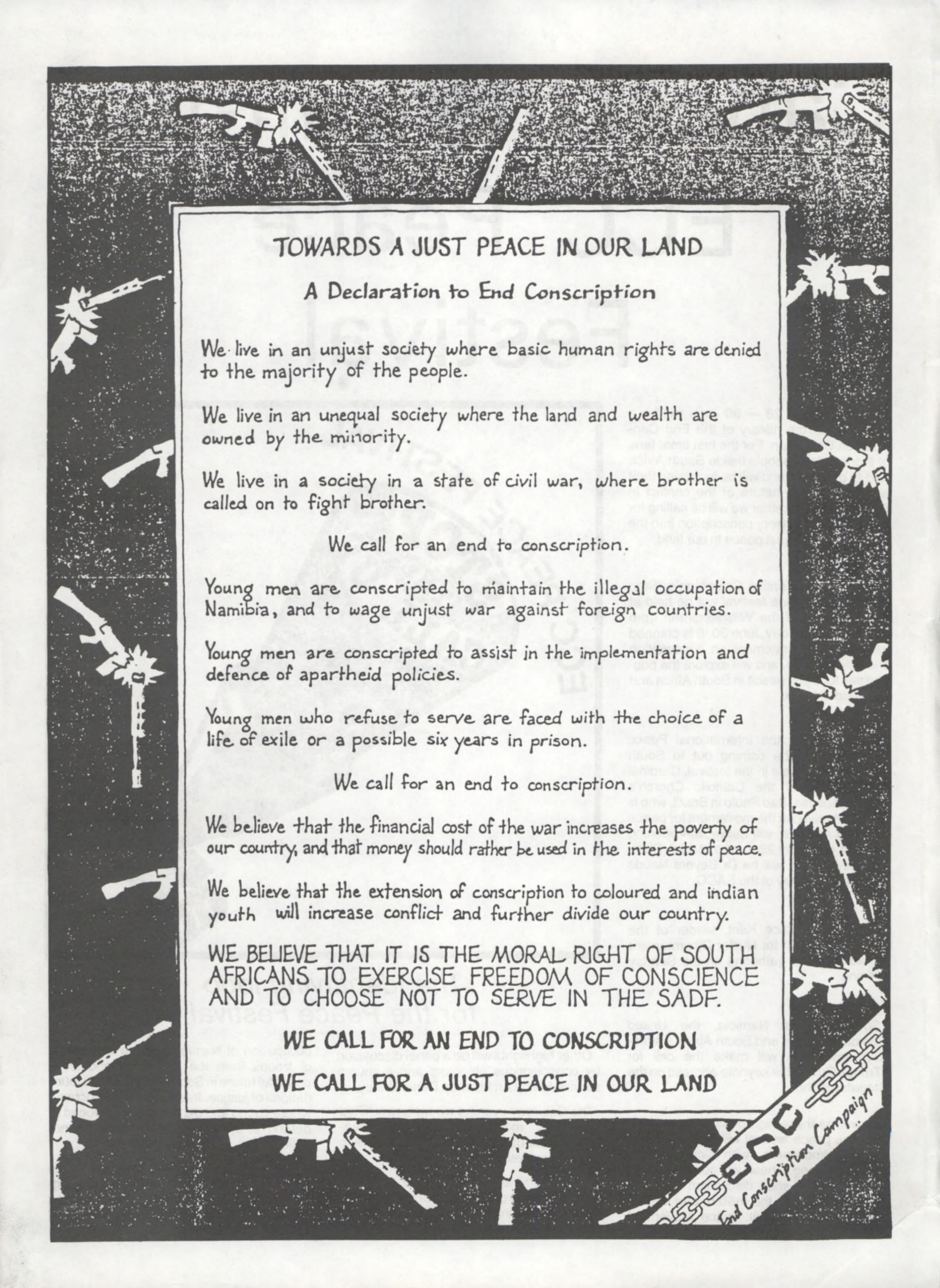
The Saturday evening will feature a "Stop the call up" rock concert, with top Johannesburg bands playing in what promises to be the most festive gig of the year!

While all this activity is going on in Johannesburg, many groups all over the world will be demonstrating their solidarity as they too call for the end of South Africa's illegal

occupation of Namibia, for the withdrawal of troops from the townships and for a peaceful future in South Africa built on foundations of justice, freedom and democracy, where young and old are no longer forced to defend a system in which they do not believe.

The End Conscription Campaign invites you to attend and participate in this very significant festival. With strong public support the Festival will advance the cause of a just peace in our land.





## 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**

**ECC**  
End Conscription Campaign



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The End Conscription Campaign's "Stop the Call Up" peace festival will be held at the University of the Witwatersrand from Friday 28 to Sunday June 30. It is planned as a powerful statement on conscription and militarisation, and will explore the possibilities for a just peace in South Africa and the world at large.

Key figures in the International Peace Movement will be coming out to South Africa to participate in the festival. Cardinal Arns, leader of the Catholic Church's largest Diocese, Sao Paulo in Brazil, who is closely involved in the movement for peace in South America, will deliver the opening address on Friday 28th June at 6.30. Sharing this platform will be Dr Beyers Naude General Secretary of the SACC.

Monsieur Bruce Kent, leader of the British Campaign for Nuclear Disarmament will address the gathering on the Sunday evening.

Speakers from Namibia, the United Democratic Front and South Africa's strife-torn townships will make the call for "Troops Out" in the keynote address on the Saturday night.

As well as these high-profile public meetings, the peace festival will indeed have a festival atmosphere, with films, videos, plays and song. These will complement a wide variety of short discussion sessions on topics such as the military and education, the International Peace Movement and Southern Africa post Nkomati.



*The identifying logo  
for the Peace Festival*

Other highlights will be a panel discussion by conscientious objectors and a church service led by Archbishop Denis Hurley.

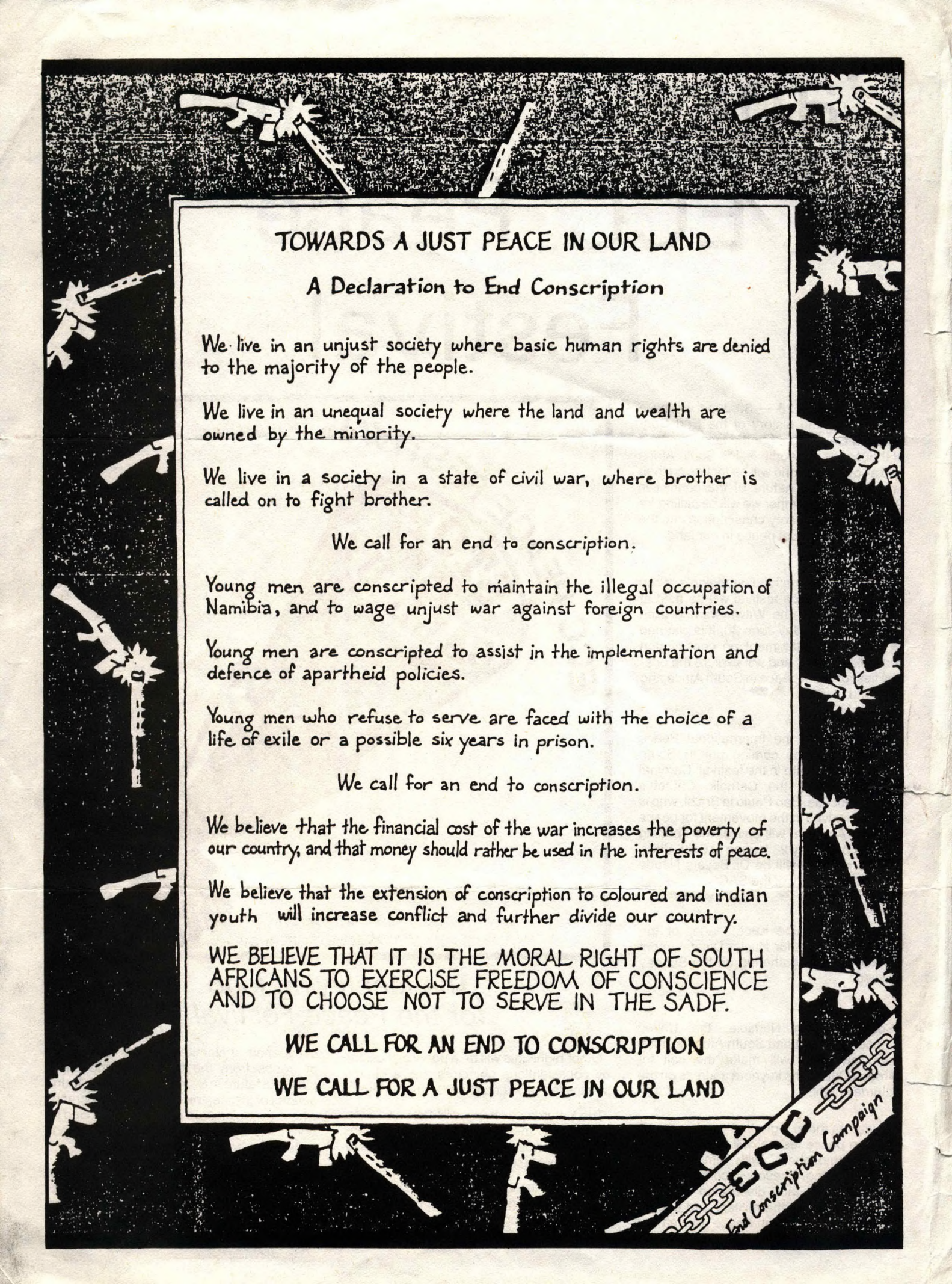
The Saturday evening will feature a "Stop the call up" rock concert, with top Johannesburg bands playing in what promises to be the most festive gig of the year!

While all this activity is going on in Johannesburg, many groups all over the world will be demonstrating their solidarity as they too call for the end of South Africa's illegal

occupation of Namibia, for the withdrawal of troops from the townships and for a peaceful future in South Africa built on foundations of justice, freedom and democracy, where young and old are no longer forced to defend a system in which they do not believe.

The End Conscription Campaign invites you to attend and participate in this very significant festival. With strong public support the Festival will advance the cause of a just peace in our land.





## 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**

**EECC**  
End Conscription Campaign



15.1.6



# STOP THE CALL UP



*End Conscription Campaign*



# ECC's path to peace

In 1979, South African Defence Minister General Magnus Malan said: "The (South African) Defence Force supports government policy and is responsible for peace, law and order in this country. This policy is the same as that laid down by Dr H F Verwoerd, namely multi-nationalism and self-determination of nations." (Cape Times 28/10/79)

Government policy has since changed to entrench apartheid in the new tri-racial constitution. Malan's assertion of South African Defence Force (SADF) support for government policy remains. This political nature of the SADF has been a cause for concern in the white community for many years. Opposition to the role of the military is not new. Church groupings have made repeated calls on the government to provide an alternative non-military form of national service. The late 1970s and early 1980s saw a rapid increase in the number of young men conscientiously objecting to serve in the SADF on religious, moral and political grounds. This objection to conscription is, however, confined to individuals and was severely curtailed by the Defence Amendment Act of 1983. (This Act increased the sentence for conscientious objectors from a maximum of two years to a mandatory six).

The first more generalised opposition to the role of the military came from the Black Sash when at its annual conference in 1983, a motion was passed calling for an end to conscription. Subsequently, in July that year, at the fourth annual conference of the Conscientious Objectors Support Group, a decision was taken to launch the End Conscription Campaign.

Many organisations responded to this decision and came together to establish End Conscription Committees in Johannesburg, Cape Town and Durban by the end of the year. The first national ECC meeting took place at Wilgespruit near Johannesburg in July 1984. It was decided to draw up the ECC Declaration calling for a just peace in SA. The Declaration was endorsed by many organisations and individuals over the next few months. In October and November the Declaration was launched in Cape Town, Durban and Johannesburg with extensive support for the campaign and widespread publicity of the Declaration endorsers.

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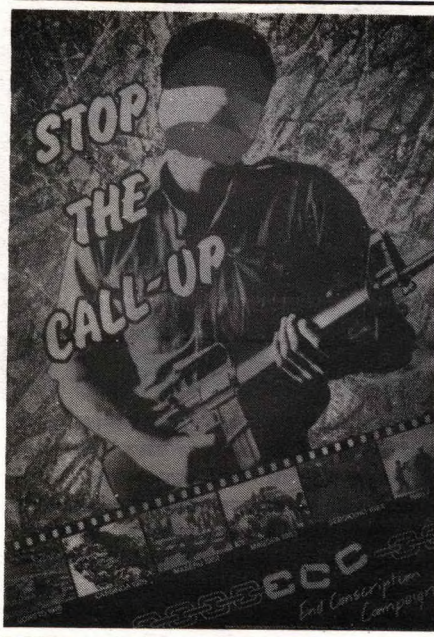
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The ECC held its first national conference in January 1985 where its constitution was drafted and a national organiser appointed. Here the idea to convene a national festival for peace was raised. Over the next months, amidst frenetic planning for the festival, ECCs were established in Port Elizabeth and Pietermaritzburg. Five End Conscription Committees (JHB, PE, PMB, CT, DBN), in which over 40 organisations have participated nationally have been set up in less than two years.

This rapid growth of the ECC has occurred with organisations uniting around a number of areas of opposition to conscription. These have been expressed as follows :

- 1) Conscription intensifies the violent conflict in South Africa. This is engendered by a political system which denies most South Africans basic human rights;
- 2) Conscription prolongs the war in Namibia. Forcing young men to fight in Namibia inhibits the implementation of United Nation's Resolution 435 and the demand of many church and human rights groups that SA troops withdraw from Namibia to allow UN supervised elections to take place.
- 3) Conscription is a cornerstone in the militarisation of South Africa. Conscription conditions society to accept the intrusion of the military into schools, townships and the highest levels of political decision-making, and the SADF's ongoing destabilisation of Southern African states.
- 4) Conscription violates the right of the individual to refuse in conscience to render military service and be granted instead a non-military alternative.
- 5) Conscription forces South African youth to work hand in hand with the South African Police in the implementation of oppressive apartheid laws.
- 6) Conscription is antithetical to the



concept of a just peace in our land, a peace that can only be realised in a non-racial, democratic South Africa.

With the basis of opposition to conscription so defined, the End Conscription Committees have set themselves a number of tasks. Firstly, the ECCs are attempting to create a coherent and educated voice of opposition to the role of the military and to conscription. Secondly, the ECCs provide a supportive and stimulative environment for their member organisations to take up this opposition. And thirdly, the ECCs endeavour to propagate non-racialism and build support for the non-racial organisations representing the majority of South Africa's people, in order to work towards the goal of a just peace in our land.



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