

293



**IS
WAR
THE**



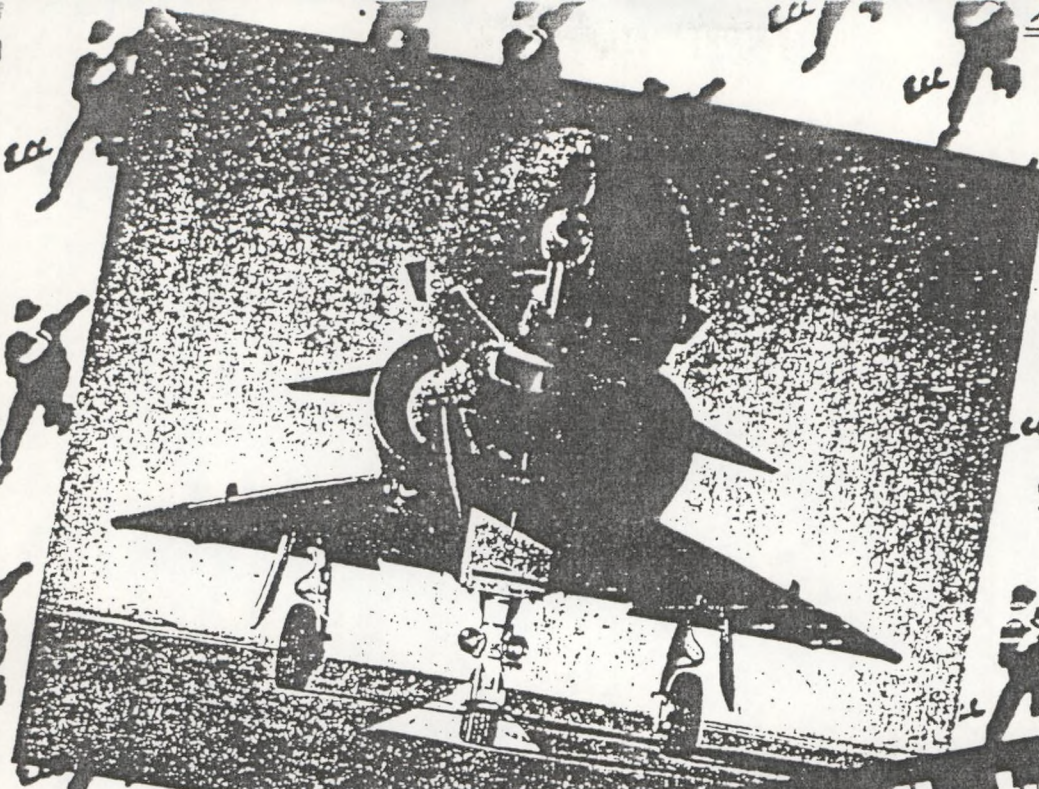
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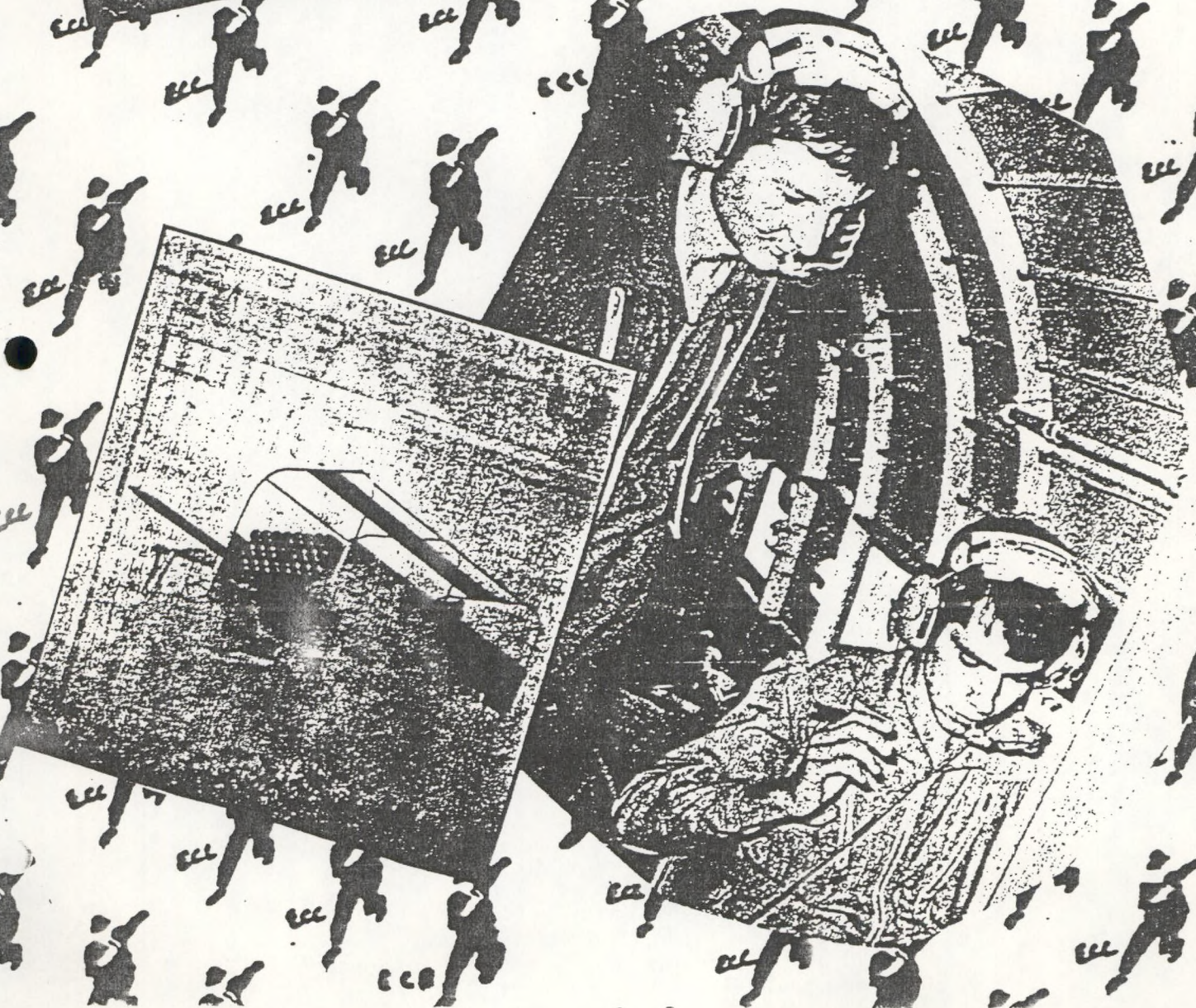
LIVING?



End Conscription Campaign



The Cheetah: SAAF's deadly trump card



COMBAT

COMBAT 295
CONCERT

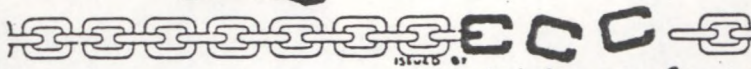


SimBa MORri
Bright BLUE
THE Spectres
and The
chERRY FACED
LurchERS!

▲ ▲ ▲
Poetry and cabaret

1 August 8pm R5

Cathedral place
Saratoga Avenue



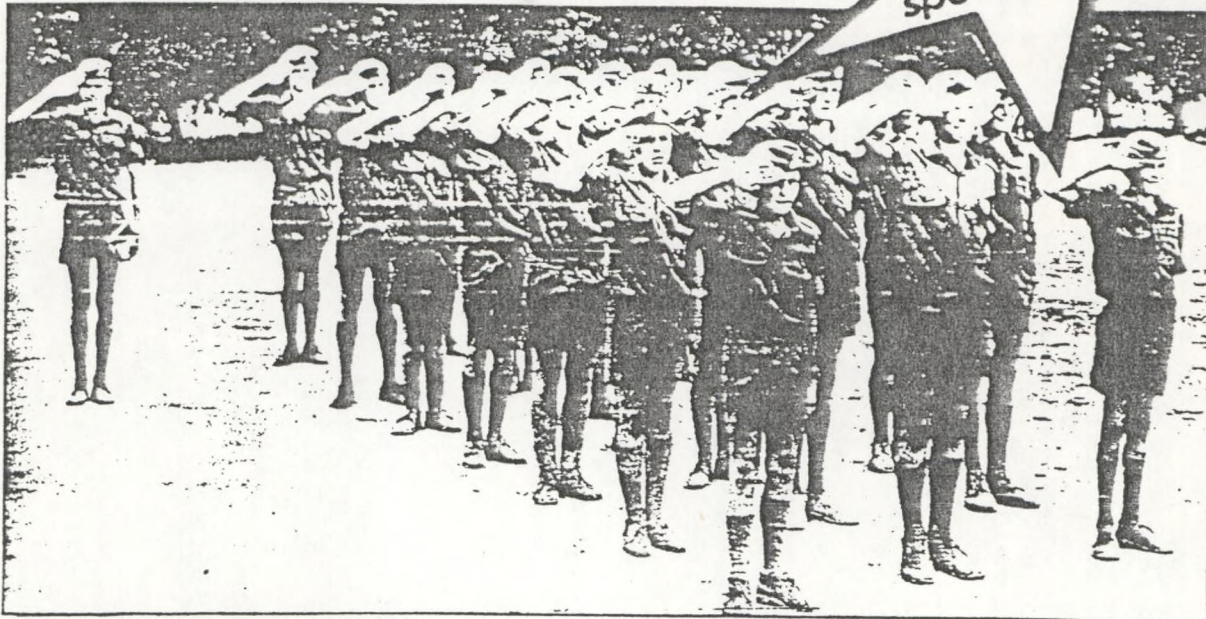
ESTD BY ECC
End Conscription Campaign

OUT OF STEP

PUBLICATION OF THE END CONSCRIPTION CAMPAIGN.

VOLUME 1 NUMBER 4, SEPTEMBER 1987.

Cadets
special issue



Cadets in training: preparing for their future in the SADF

Cadet dossier exposed

Lesson One for Standard 8 cadets aims to make them "understand the necessity of compulsory military service", reveals a secret cadet manual issued by the Cape Education Department.

This restricted manual for cadet instructors was recently exposed by the Cape Times in an exclusive report. The manual was drawn-up by the joint SADF-Cape Education Department's Cadet Committee and contains the Cadet Syllabus from Standard 6 to Standard 10.

Apart from sections dealing with musketry, Drill, Ceremonial and Band training, it also contains lessons on the preparation of cadets for military service, the importance of information gathering for security forces and the protection of hearth and home.

Since the early 1970's, a new cadet system, modelled along Israeli lines and motivated by P W Botha in Parliament, has been introduced to schools. By 1985, 237 out of a possible 249 schools in the Cape Province had Cadet Detachments. The restricted manual provides detailed information concerning "Lessons in Cadet Training".

Cadets is seen as a preparation for National Service. A lesson entitled the "Necessity of Compulsory Military Service" describes foreign governments looking "with envious eyes at the RSA's resources", and cadets are warned about

the onslaught facing South Africa. Cadets are taught that the aims of foreign governments will be to "incite people not to do military training".

Nazi youth set good example

The necessity for military service is also justified in terms of the government's responsibility for the "physical preparedness of young men".

"Physical preparedness is the duty of each citizen," it states. "History provides quite a few examples. In the case of National Socialistic Germany, the physical preparedness of the whole nation was very good, because they used every opportunity by way of physical exercise, sport, etc. to improve the whole nation physically."

In another lesson, the "Meaning of National Service" is outlined. It sees the social significance of military service as the "modern initiation school".

"In between tears and reproaches of loved ones, every national serviceman is nevertheless admired and those who have already completed national service enjoy a particular status in their family circle and in society. As they are denied this opportunity, women especially admire a national serviceman."

Cadets are taught that participation in the SADF is "directly linked to events in and the future of the RSA."

"The contribution which a cadet makes to the Defence Force, is an investment in

his own personal future and ideals."

Under sections entitled "Organisation in the SADF" and "The Internal Services of a Unit", the manual motivates that "It is necessary to make cadets aware of the unit organisation typical of (infantry battalions) so that they will adapt more easily during national service." Other areas covered in detail include saluting, the national flag, ranks in the SADF and protocol at military funerals.

Intelligence gatherers

In the "Intelligence and Security" section prescribed from Standard 6 to Standard 10, it suggests that Standard 6 boys are taught "to be adequately prepared to react effectively against any threat or to disclose any dangerous situation by timely and appropriate action, it is absolutely necessary that information be continuously gathered. Each citizen can thus be a source of information."

The importance of information is stressed. Despite the danger, cadets should realise that "any person, document, article, photograph or report can yield information and that as only the information personnel concerned are in a position to ascertain whether the information is of importance or not, members of the public should report or hand in anything that comes to their attention."

The public should be urged to "rather not make assessments (of information), but should rather report information as soon as possible."

Protecting "hearth and home"

From Standard 8 to matric, the manual contains lessons which aim "to teach cadets responsibility in protecting hearth and home." The initial lessons deal with security at home. Cadets are warned that telephone lines can easily be cut, "a telephone can be checked every night before going to bed, by picking up the receiver and listening to the dialing tone."

Standard 9 lessons concern the principles of protection and stresses that members of the household should "master the art of shooting".

"Shoot so as to hit the target. Remember the enemy may have more ammunition than you have. Aim properly and preferably at the belt."

The content of Lesson 3 consists of identifying when terrorism is planned. Indicators include the "behaviour of black employees", the death of a guard dog and the presence of foreign persons.

The emphasis of the "hearth and home" syllabus in Standard 10 is on the sophisticated defence of farms. It is suggested that cadets are taught about electronic observation systems and the MARNET radio systems.

Lesson 4 for matric cadets encourages the cadet instructor to involve the local SAP and Commando units in a simulated attack on cadets "on an empty stand or in an old building."

COMMENT

The shrill call of military commands, the drumming of marching feet, the crack of rifle fire — these are some of the sounds we can hear at almost every white high school in South Africa. Not content to wait for our young men to complete their schooling before drawing them into the Defence Force, the SADF has now spun an extensive web of militarisation right into our schools.

Cadet training, under the watchful eye of the SADF, is now a standard aspect of the education of young white South Africans.

And although pupils have the right to refuse to do cadets, they are usually not informed of this. Those that have drummed up the courage to say no, have often fallen prey to bullying and victimisation from the cadet masters.

This kind of behaviour fits very comfortably into the framework of cadet training. A recently exposed dossier detailing the lessons to be taught to scholars during cadet periods further highlights this sorry state of affairs.

The cadet syllabus is preparing our young for war. A war psychosis is being instilled, with the result that scholars are entering the SADF, the labour market, or tertiary education with a value system which says we must fight a war to defend white interests. This is an untenable situation.

We need viable alternatives to cadets for pupils. They should be given the option of doing courses and tasks which are socially useful and engender a commitment to justice and peace. Elsewhere in this publication, we highlight one such alternative already operating at a Cape Town school. We need to sink our energies into finding more projects such as these. We need to encourage the authorities to make provision for them.

With one voice we need to call, "Stop training our young for war!"

Cadets is not compulsory 297

57. Liability for service as a cadet.—Every person domiciled in the Republic may, if he is a scholar or student at a school or other educational institution, be required between his twelfth and his seventeenth year, both included, to undergo training as a cadet in accordance with regulations, unless—

- (a) his parent or guardian has objected thereto in writing; or
- (b) he has been exempted from such training under prescribed conditions, and may voluntarily undergo such additional training as may be prescribed.

An extract from the Defence Act, No 44 of 1957

Schoolboy speaks out

The ECC asked a school boy to write about cadets at his school. He provides an interesting perspective on the role of cadets.

At my school, the cadet corps forms an integral part of the school prefect manufacturing and choosing system. The cadet system emulates that of the state and the prefects. All three teach boys and girls the authoritarianism that is necessary in a militarized society; they must listen to those in authority, too.

To quote a master in charge of the cadet corps: "There is little likelihood that any of you who do not take part in

the cadet system will become school prefects." He said this to us to scare boys into cadets.

Many, however, will march voluntarily. "It's really fun" is the reaction of some. To others, it is part of their orchestrated drives to become school prefects.

Our cadet system consists of a number of militarized sections: Drilling (Marching), Navy, Orienteering and Shooting, all of whom wear the dark brown cadet uniform. There is also a pipe band. Many people join "Navy" and the band so that "they can avoid border/township duty when the call-up arrives."

The last alternative is Interact. While some boys are marching, other boys can do "alternative service" such as visiting old age homes, painting murals at mental homes, contact groups (with other schools from "other" group areas), and a group which teaches Langa school-children sports, using our facilities. About 1/6 of the school takes part in Interact.

Unfortunately, most pupils will never hear any counter-arguments against cadets, and thus, the general mentality is that taking part in cadets "can only count in one's favour".

End Conscription Campaign Public Meeting

Cadets in question

Speakers: Teacher Parent Pupil E.C.C.

8pm - Thurs 17 Sept

Rondebosch Congregational Church Belmont Rd

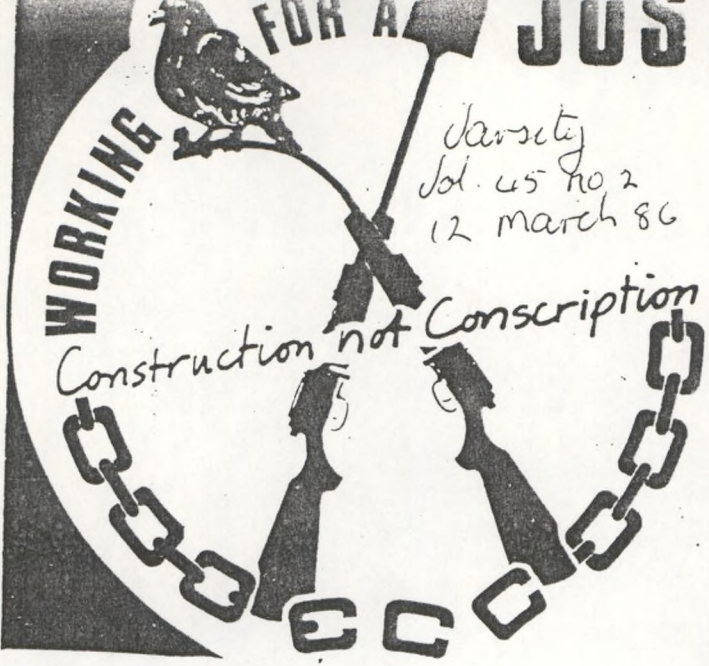
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Nic Borain - local ECC Chair

Following the success of last year's 'Troops Out' campaign, ECC has embarked on a new and exciting project called 'Working for a Just Peace' (WJP).

This project is focussed on the issue of the inadequate alternative service provisions for conscripts who object to fighting in the SADF. It aims to raise awareness and will organise a three-week period when volunteers will be involved in various projects in which they can actively demonstrate alternative forms of national service.

According to Nic Borain, ECC chairperson in the Western Cape, "National service affects all South Africans in one way or another - some people are forced to pick up the gun, some people have to support that person, and some have to face that gun. It's a situation that all thinking South Africans should condemn and work against".

As a part of their ongoing campaign against conscription, ECC has formulated a set of short-term demands for alternative service which would provide a better choice to white South African men.

- These are:
- * that a viable alternative service be made available to anyone who in good conscience, feels unable to serve in the SADF.
 - * this service should last

four years instead of the present six, which is only available to religious pacifists.

* this service be performed in recognised church and welfare organisations instead of government departments.

Many students accuse political bodies such as ECC of being negative, constantly critical and non-constructive. The WJP project would appear to negate these accusations. The ECC will actively demonstrate how to implement their demands.

"We will be challenging the army and government's interpretation of what national service means," Nic said. "In this country, the army is often an aggressor and a force that implements racist legislation. This is a perversion of the concept of national service which should imply service to the nation. Our projects will be done as a positive action as well as a symbolic protest against the fact that young whites cannot choose not to go into the army."

The WJP project will involve thousands of people throughout the country doing work to benefit all South Africans.

Projects envisaged for Cape Town include refurbishing child vagrant shelters; building a trike track for children in the townships; cleaning up badly littered environmental areas; visiting old age

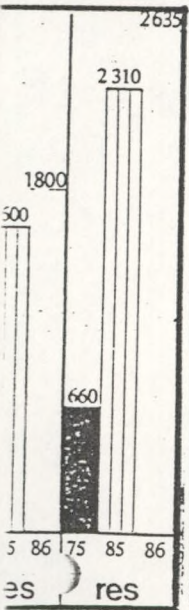
homes and teaching people to drive. The communities and organisations concerned with the projects have been carefully consulted. They are aware that the ECC and volunteers commit themselves for longer than three weeks, and that they are happy to accept the volunteered labour.

The projects will run from April 1 to April 21, after which ECC hopes to channel volunteers into its own or related organisations.



Renee Alberts of CAG

The ECC link on campus - Conscription Action Group (CAG), will be taking up the WJP project. Rene Alberts, SRC member and CAG co-ordinator has indicated that giving WJP a high profile on campus will be a priority this term. This will mean informing students on the latest developments in WJP, providing access to involvement in projects and advertising the various activities. These include an Open Forum on March 13, a fun run in Sea Point on March 16 and a fair on April 5.



up never comes down!

EDITORIAL

How does it feel to be chosen as the Chairperson of the ECC? Once you commit yourself to people, and to an ideal and a situation, you are invited to grow and develop. I accepted the position because of the faith people have in me.

During the three years of its existence the ECC has had women at the helm — Benita Pavlicevic and Clare Verbeek — which gives the impression that there are few men participating in the organisation. Is this so?

The ratio is 50:50, although it does not always seem like it. Men tend to keep a lower profile. Conscription affects them directly and some men feel they would be more vulnerable if they were seen to be involved in an organisation organising around an issue as sensitive as conscription. This criticism worries me, almost as if people feel there is no place for women to concern themselves with issues in a "man's" world. The dominant ideology dictates that women are home makers. But women are as affected by conscription as men, even though they aren't called up. They have the daily worry of not knowing where the people are that they care for. Many men who would be in ECC are in exile because they are not prepared to go into the SADF or do not wish to serve in the townships — not because they are "cowards".

As a product of a boarding school in an isolated border town, what prompted you to join the extra-parliamentary political movement?

At school I learnt about tradition and discipline and the death of Steve Biko and 1976 went by without having any effect on me. I went to Australia as a Rotary Exchange scholar in 1978, mainly because I had questions and I thought Rotary would provide the answers. I had a good time and surfed for a year. When I returned and went to Wits I discovered Rotary was biased and that I had been misled. For the next six months it was turmoil — writing to Australian friends to rectify the information I had given them — but they didn't care. It was the varsity experience as a whole which changed my thoughts and I began to wonder where I was coming from and why you can't ignore what is going on around you.

Did your subject choice influence you in any way?

I did a BA majoring in Anthropology and Psychology. I did my honours looking at the Sharptown Swingsters.

TAKI THE PLUN

A conversation
chairperson Ian

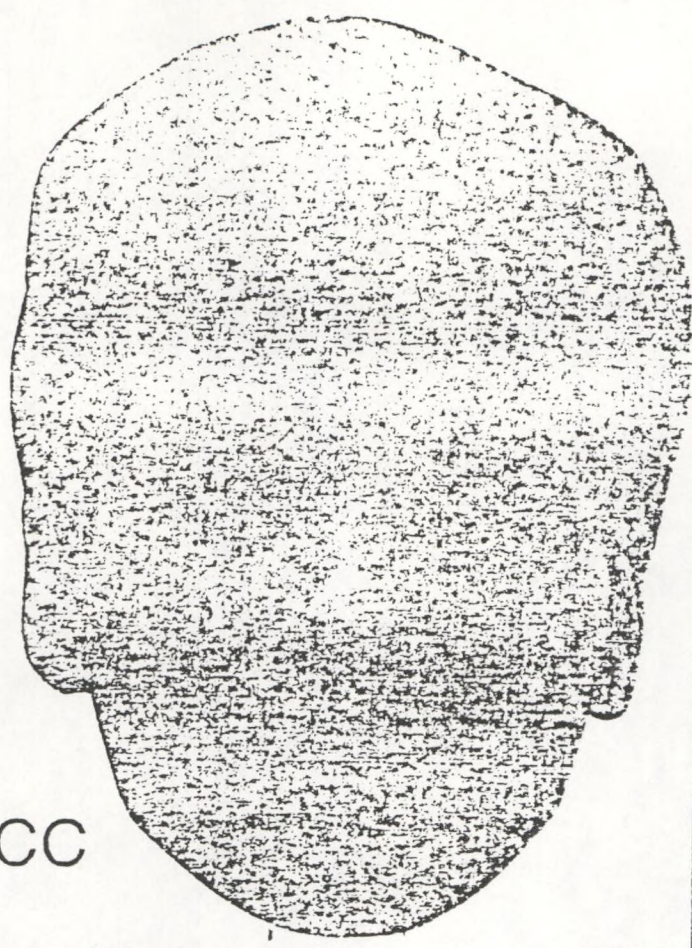
From Queenstown to surfing in Australia to Wits university is the brief history of Ian Jeffrey — or so it seems on the surface. Suave and often described as "cool", Jeffrey is the new president of the Johannesburg region of the ECC. FOCUS interviewed him to find out what it takes to become the chief of a region of a national campaign which demands the attention of as many supporters as it does critics.

a Vaal jazz band. It was a combination of people and my honours year that finally changed me. I also went into Sharpeville as part of my research and the interaction with the community affected me deeply. There are many experiences to which I could relate — such as the first time I went into a shebeen. I was starving and was offered some food. I grabbed it and wolfed it down before looking around. To my shock and shame I discovered that you just don't do that. Everything is shared. You eat half and then pass it on. Friends and the community come first.

NG

CE

with new ECC
Jeffrey



You have strong feelings about the building of a common people's culture in SA?
Culture is an essential aspect of struggle. Academics are looking at why funerals have become a site of struggle, why the state is clamping down on organisations. In SA there is an imposed white culture which is very different to, for example, township culture. This imposed culture cultivates repression as the most important factor in our lives. One has to relearn how to share and how to communicate with people if you want to be part of the future in SA.

You said you were on the periphery of politics. Why did you finally take the plunge, and why ECC?
I was worried about the townships which are always out there ... never part of us. I knew where I was coming from and finally realised I wanted to be active and part of something. I looked at all organisations carefully before choosing ECC. The issue of calling for an end to compulsory military conscription was important to me — and in many ways ECC is different. Most of us who choose ECC find it a refreshing, open organisation. You immediately feel part of it and every-

thing is explained to you. After years of asking the question "What am I doing for the South African struggle and future", I found the answer. The first project I worked on, when I joined in September 1985, was the production of the Forces Favourites record — it was an amazing experience.

No interview with you would be complete without asking you about your sport activities. Tell us more.
I come from a traditional, English background which is very sport orientated. I play soccer, cricket and hockey, and at school I was always getting colours or being elected vice captain or captain of school teams. I also played provincial hockey for two years and after school I was selected for the Southern Transvaal country districts hockey team. You could say that the discipline I learnt on the sports field is helping tremendously with my political work.

What about your family, how do they feel about your political involvement and the possibility of your being detained?
At first my support for things such as the sport boycott alienated my family, but gradually they became supportive. I have spent a lot of time talking to them and explaining how I feel and

why. They are all fully behind ECC and my brother who has done his army service supports the work of ECC. The possibility of detention is always there and unpleasant as it is, it is important for people to have a political home, friends and community to rely on and to share anxieties and experiences with.

There has been much publicity about the amount of repression aimed at ECC. What is the legal position?
ECC is not banned. To coin a phrase it is alive and well and the recent P.O.W. art exhibition at the Market Theatre was evidence enough. Our legal team works closely with ECC's legal advisors. I believe the state is intimidated by our impact on the white community and our popularity amongst a broad range of people, from conscripts, students, pupils, township residents and Afrikaners. We ended our third birthday celebrations last year with the highly publicised Yellow Ribbon Campaign. It was a symbolic campaign which was perfectly timed and it caught on with all those who came across it.

ECC is a single issue campaign. What will ECC do should the issue disappear?
Basically, with conscription gone ECC would be gone. We were formed around the issue of compulsory military conscription and therefore, as a single issue campaign, we would have realised our goal. It's always possible, though, that there will be a need to extend the campaign into a new area.

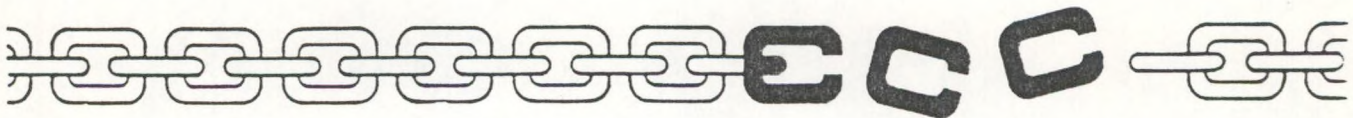
You mentioned that there are Afrikaans-speaking supporters of the ECC. How involved are they in ECC?
The state's culture and image is Afrikaans and the society at large is depicted as being Afrikaans. The government also enjoys portraying itself as having enormous Afrikaans support. Opposition on this front is indeed an affront to the state. There are many active Afrikaans members and many more supporters. ECC has established branches in Stellenbosch and Pretoria and there are interested students and academics at RAU. It doesn't matter what language we speak, or who we are, conscription affects us all — it doesn't differentiate and we don't differentiate. Afrikaans people approach us — they need an outlet through which they can criticise the activities of the SADF and ECC has become a home for them.

WHY FIGHT
NAMIBIA'S PEOPLE?

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PEACE NOW!



End Conscription Campaign

DESIGNED BY SAC PRINTED IN S.A.

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PROJECTS

We Shall Overcome

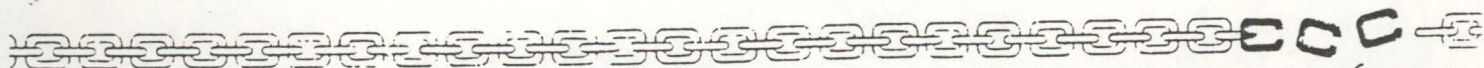
- | | |
|--|---|
| <p>1. We shall overcome
We shall overcome
We shall overcome
Someday
For deep in my heart
I do believe
That we shall overcome
Someday</p> <p>2. We shall live in peace
We shall live in peace
We shall live in peace
Someday
For deep in my heart
I do believe
That we shall overcome
Someday</p> | <p>3. We are not afraid
We are not afraid
We are not afraid
Today
For deep in my heart
I do believe
That we shall overcome
Someday</p> <p>4. We'll walk hand in hand
We'll walk hand in hand
We'll walk hand in hand
Today
For deep in my heart
I do believe
That we shall overcome
Someday</p> |
|--|---|

We Shall not be Moved

- | | |
|---|---|
| <p>1. We shall not
We shall not be moved
We shall not
We shall not be moved</p> <p>Just Like a tree
Standing by the waterside
We shall not be moved</p> <p>2. Black and white together
We shall not be moved
Black and white together
We shall not be moved</p> | <p>3. The people are behind us
We shall not be moved
The people are behind us
We shall not be moved</p> <p>4. The future is with us
We shall not be moved
The future is with us
We shall not be moved</p> <p>Just like a tree
Standing by the waterside
We shall not be moved</p> |
|---|---|

Where Have All the Flowers Gone?

- | | |
|---|--|
| <p>1. Where have all the flowers gone?
Long time passing
Where have all the flowers gone?
Long time ago
Where have all the flowers gone?
Young girls picked them every one</p> <p>When will they ever learn?
When will they ever learn?</p> <p>2. Where have all the young girls gone?
Long time passing
Where have all the young girls gone?
Long time ago
Gone for husbands every one</p> | <p>3. Where have all the husbands gone?
Long time passing
Where have all the husbands gone?
Long time ago
Gone for soldiers every one</p> <p>4. Where have all the soldiers gone?
Long time passing
Where have all the soldiers gone?
Long time ago
Gone to graveyards every one</p> <p>5. Where have all the graveyards gone?
etc, etc,
Gone to flowers every one</p> |
|---|--|



Last Night I Had the Strangest Dream

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1. Last night I had the strangest dream
I'd ever dreamed before
I dreamed the world had all agreed
To put an end to war
2. I dreamed I saw a mighty room
The room was filled with men
And the paper they were signing said
They'd never fight again
3. And when the papers all were signed
And a million copies made
They all joined hands and bowed their heads
And grateful prayers were prayed
4. And the people in the streets below
Were dancing round and round
And guns and swords and uniforms
Were scattered on the ground

What a Friend We Have...

1. What a friend we have in Magnus
Who will guard our every shore
Spends a quarter of our taxes
Getting ready for a war
Guns must make our coastline whistle
And we have to fill the sky
A host of planes and guided missiles
They'll be paid for by and by
2. Have you noticed all the progress
In our mighty airborne fleet?
By the time the Ratel's fighting
It's already obsolete
- There's no factory profit brother
And we have to do or die
One improvement then another
They'll be paid for by and by
3. Modern bombs are sure to carry
Loads of glory, joy and thrills
What a privilege to bury
All the dead our money kills
- Nevermind the widow's weeping
Disregard the orphan's cry
When God wakes the dead and sleeping
They'll be paid for by and by

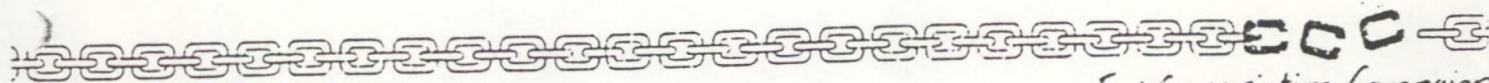
What Did You Learn in School Today

What did you learn in school today dear little child of mine (2X)
We learnt that west is always best and white usually right
That rich and poor will always be and that's what makes us free

What did you learn in school today dear little child of mine (2X)
That education brings opportunities in this advancing age
But we'll end up working the factories for a measly wage

What did you learn in the streets today dear little child of mine (2X)
We learnt that teargas burns the eyes, we learn how police dogs bite
We learnt that batons break our bones, and we're learning how to fight

What did you hear in the news today, dear little child of mine? (X2)
That agitators stir us up and lead us all astray
But we can't think and we can see and we're looking for change today



End Conscription Campaign

He's all of 31, and he's only 17.
 Been a soldier for a thousand years.
 He's a Catholic, a Hindu, and Atheist, a Jain,
 a Buddhist and a Baptist and a Jew,
 And he knows he shouldn't kill
 And he knows he always will,
 (killing you for me, my friend, and me for you.

And he's fighting for Canada, and he's fighting for
 France,

He's fighting for the U S A,
 And he's fighting for the Russians,
 And he's fighting for Japan,
 And he thinks we'll put an end to war this way.

And he's fighting for Democracy,
 He's fighting for the Reds,
 He says it's for the Peace of All,
 He's the one who must decide
 Who's to live and who's to die,
 And he never sees the writing on the wall.

But without him how would Hitler have condemned them
 at Laval,

Without him Caesar would have stood alone,
 He's the one who gives his body as a weapon of the war,
 And without him all this killing can't go on.

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He's the Universal Soldier
 And he really is to blame,
 His orders come from far away no more,
 They come from here and there, and you and me
 And brothers, can't you see,
 This is not the way we put the end to war.

MATTERS OF WAR

Masters of War,
 You that build all the guns,
 You that build the death planes,
 You that build the big bombs,
 You that hide behind walls,
 You that hide behind desks,
 I just want you to know
 I can see through your masks

You have never done nothing
 but build to destroy.
 You play with my world
 like its your little toy!
 You put a gun in my hand,
 and you hide from my eyes,
 and you turn and run further
 when the vast bullets fly.

You've thrown the worst spear
 that can ever be hurled;
 unfit to bring children
 into the world.
 Now, you threaten my baby
 unborn and unnamed,
 and you ain't worth the blood
 that runs in your veins.

Let me ask you one question.
 Is your money that good?
 Will it buy you forgiveness?
 Do you think that it could?
 I think you will find, when your death takes its toll,
 All the money you made, will never buy back your soul.
 Masters of War!



THE EVE OF DESTRUCTION

The Eastern World, it is explodin'
 Violence flaring, bullets loading!
 You're old enough to kill, but not for votin',
 You don't believe in war, but what's that gun you're
 totin'
 And even the Jordan River has bodies floatin'

Chorus

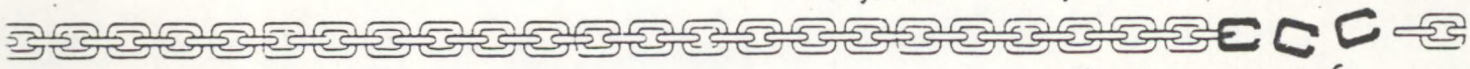
But you tell me, over and over and over again, my friend,
 That you don't believe we're on the Eve of Destruction.

Don't you understand what I'm trying to say,
 Can't you feel the fears I'm feeling today,
 If the button is pushed, there's no running away,
 There'll be no one to save, we're all rolled in a grave,
 Take a look around you boy, it's bound to scare you boy,

Yes, my blood's so mad, feels like co-agulatin' **
 I can't resist the truth, it knows no regulation,
 And the foolish Senators don't pass legislation,
 And marches alone can't bring integration,
 When human respect is disintegratin'
 This whole crazy world is just too frustratin'....

Think of all the hate there is in Red China,
 Then take a look around at Selma, Alabama,
 Ah, you may leave here for four days in Space,
 But when you return its the same old place,
 The poundin' of the drums, the hurt and disgrace,
 You can bury your dead, but don't leave a trace,
 Hate your next door neighbour, but don't forget to say
 grace,

And you tell me, over and over and over and over again,
 my friend,
 That you don't believe, we're on the Eve of Destruction.

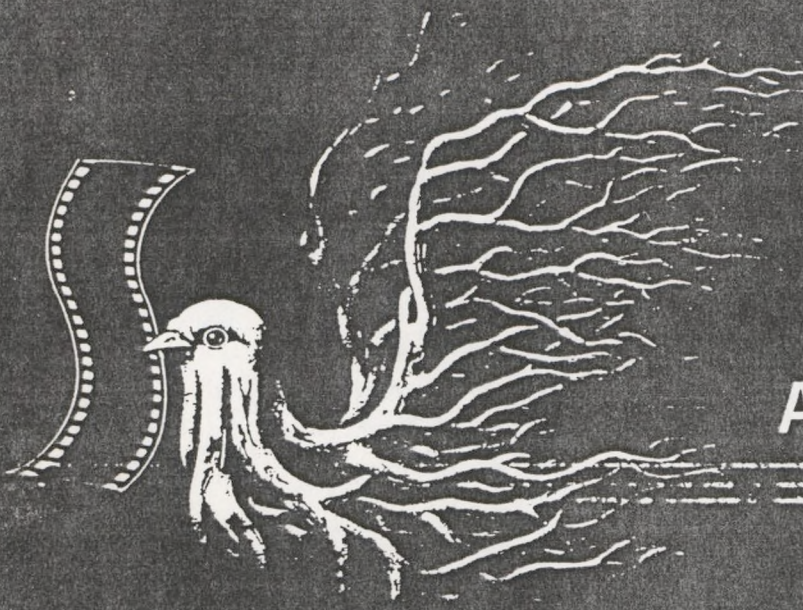


End Conscription Campaign

WAR

AN ECC FILM FOCUS

10 MAY — 3 JUNE



INTRODUCTION

'WAR' is a captivating seven-part film series released in 1983 by the National Film Board of Canada. Expertly presented by Gwynne Dyer, the series analyses the nature, development, consequences and future of modern warfare.

The End Conscription Campaign is hosting a series of these films as part of its current campaign - 'War is not Compulsory - Let's choose a just peace'. The series can be seen at any of three venues - UCT Campus, St James Church Hall in Sea Point, and the Rondebosch Congregational Church Hall. The showings are free and open to anyone wishing to attend. Donations towards the cost of the films will be welcome.

WAR-PART 1: THE ROAD TO TOTAL WAR

producer and director, Barbara Sears.
The first in a series of seven films in which Gwynne Dyer analyses the nature, development, consequences and future of modern warfare. The starting point is the French Revolution, which introduced two new concepts: modern nationalism and a way of enforcing it - conscription. New political ideals, coupled with the new technologies of the industrial revolution, gave people new ways of killing each other. With the introduction of weapons like the machine-gun and the tank, the old ideals of honour, glory and patriotism became increasingly anachronistic. Together with the technique of trench warfare, World War 1 introduced the deliberate targeting of enemy civilians, brought to a horrifying climax with the mass bombing of European cities and the dropping of the Atomic bomb on Hiroshima and Nagasaki during World War 2.

WAR - PART 2: ANYBODY'S SON WILL DO

director, Paul Cowan.
In this film Gwynne Dyer looks at recruitment and military training. The method of turning ordinary young men into soldiers is called 'basic training' and is essentially the same the world over. This film takes the viewer to the Parris Island Marine Recruiting Depot in South Carolina to observe the rituals that will transform a motley group of eighteen-year-olds into the fighting men of the United States Marine Corps. For ten weeks, raw recruits are subjected to a brutal, but precisely calculated regiment of physical and mental stress in an isolated, highly disciplined environment. At the end of it, they will have been thoroughly indoctrinated with a new set of morals that will allow them to kill human beings on command.

WAR - PART 3: THE PROFESSION OF ARMS

producers and directors, Michael Bryans and Tina Viljoen.
This film deals with the career officers, men in every country who devote their lives to maintaining military organisations and nurturing the attitudes that go with them. To show how professional soldiers function in a framework where normal rules of human conduct do not apply, it first discusses how combat actually works and then explains the officer's role of imposing order on the chaos of battle. Interviewing career soldiers from the Israeli, American, Soviet and Canadian armed forces, Dyer shows how these men see themselves and their jobs. Although they still cling to the old military precepts of glory, honour and sacrifice, technology is rapidly removing the human element from warfare, thus threatening their self-image.

PROGRAMME:

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WAR IS
NO
SOLUTION

Wednesday, 12 November 1986

MILITARIZATION - PREPARING OUR SOCIETY FOR WAR

- Dr Margaret Nash, National Vice-President of the Black Sash.

This lecture will examine the extent and impact of the militarization of South African society. This process operates on different levels - structurally in terms of the government and the economy, and psychologically through the manipulation of the media and the education system. The result is the development of a war psychosis and a readiness to defend the monopoly of political and military power in the hands of the apartheid state. This is the 'hearts and minds' campaign - the total strategy for a total war.

Wednesday, 19 November 1986

THE RHODESIAN WAR

- Ian Phimister, Professor of Economic History, U.C.T.

Apartheid augurs a war more extensive and destructive than even that of Zimbabwe, where a negotiated settlement was reached at the end of eight years of brutal war in which countless lives were lost. Is this war worth fighting? This lecture will consider this question in the light of the war in Rhodesia.

Wednesday, 26 November 1986

THE POLITICS OF DESTABILIZATION

- Keith Gottschalk, Lecturer in Political Studies, U.W.C.

The growing power of the Republic of South Africa in the Southern African region will be considered in this lecture. The political background of and motivations for the policy of destabilization will be examined as well as the regional problems created by South African economic strategy and military interventions.

Wednesday, 3 December 1986

THE SADF - IN WHOSE DEFENCE?

- ECC Speaker

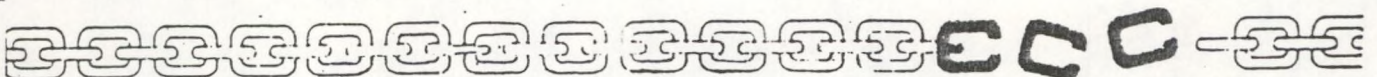
Here the focus is on the internal role of the SADF, the necessity for conscription and the role of the conscripted. The occupation of the black townships by armed troops of the SADF, the growing repressive violence of the S.A. war machine and the development of a civil war will be considered.

Wednesday, 10 December 1986

A HISTORY OF OPPOSITION TO CONSCRIPTION

- ECC Speaker

This lecture will present the otherside of the history of the military in South Africa - the resistance to it. Beginning with the stands taken by the churches in the 1970's and the early objectors, through the development of Conscientious Objector Support Groups, the lecture will conclude by tracing the growth of the ECC, its guidelines for work and its vision of a just peace.



End Conscription Campaign

DO YOU SUPPORT THE RIGHT OF SOUTH AFRICANS
TO QUESTION THE LAWS REGARDING CONSCRIPTION?

308



The WITS END CONSCRIPTION CAMPAIGN ECC will
be running a referendum on this issue.
We would like to know what you think-
so please vote!

CONSCRIPTION AFFECTS YOU, VOTE YES.

Voting from Wednesday 16 to Tuesday 22 September 1987

VOTE YES VOTE YES

309

Do you
support the
right of
South Africans
to question
the laws
regarding
conscription ?

Vote yes

Edited by J. Turnbull, published by ECC. Printed by
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those of the Council or the Students Representative Council
of the University of the Witwatersrand.

ECC referendum

16 to 22 September

3b

DO YOU SUPPORT THE RIGHT OF SOUTH AFRICANS
TO QUESTION THE LAWS REGARDING CONSCRIPTION?

Voting Venues:

- Senate House
- Social Sciences
- Architecture
- West Campus

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5-7

END CONSCRIPTION CAMPAIGN MEETING

War is not compulsory
- let's choose a just peace

SPEAKERS :

SHEENA DUNCAN

(Black Sash)

**TORQUIL
PATERSON**

(St Paul's)

**ST GEORGE'S CHAMBERS
WEDNESDAY, 29th APRIL
8.00 pm**



Rock against the

Smiley faced
warchers



- Subtropical fits + Elegant Chaos!

SPEND R4.00 FOR ☺

when? friday 10 april, 7.30pm

where? baumann hall, central
methodist church, corner aliwal + Smith

Refreshments available * Strictly no alcohol!

Collection Number: AG1977

END CONSCRIPTION CAMPAIGN (ECC)

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