

AGENDA FOR THE ALTERNATIVE SERVICE MEETING ON 31 AUGUST 1987

- 9.30 Welcome and prayer +Daniel
- 9.45 Input on the Defence act Adele
the Churches stand on C.O. and the Board
- Plenary discussion : Dave Schmidt.
What do we think are the
inadequacies of the Board?
- 10.15 Input on the Alternative Service Campaign Summary.
- 10.45 Questions and comments - Objectives + purpose discussed here. Dave
- 11.15 TEA
- 11.45 Group work--Do people/churches agree in principle
the aims and goals of the campaign?
-What are the strengths of the campaign?
-What are the weaknesses of the campaign?
- New ideas.
- 12.15 Plenary reportback
- 12.45 LUNCH
- 1.45 Group work on the problem areas
(Groups to be allotted a category to work on)
- 2.30 Plenary reportback and discussion
- 3.15 Where do we go from here? Brainstorm of ideas in plenary
- 3.45 Election of a steering committee

Need to have working understanding of what conscience is.

MINUTES OF THE ALTERNATIVE SERVICE CAMPAIGN (A.S.C.)

held on 31st August, 1987.

Present:

J. Mathews (E.L.C.S.A.), A Bhiman (I.C.T.), R. Robertson (SACC, PCSA, OCCSA), S. Duncan (CPSA), T Farrell (CPSA), H. Lancaster (CPSA), T. Makgoba (ASP), M. Walker (PACSA), S Britton (Diakonia), P. Verryn (M.C.S.A.), P. Holness (B.U.), D. Smidt (CAS), R. Dohmeier (S.F.), G. Collings (W.A.P.), D. Hazelton (Catholic C.S.), L. Goemans (R.C. J and P), M. Kelly (J and P), B. Mosake, K. Selema, P. Kgongwana (CASA), B. Leong (N.C.F.S.), P. Sadie (R.C. Youth), B. Hamman, A. Kisten, I Petje (E.C.C.) S. Lowry, N. Stott, J. Boulle, S. Sadie, Archbishop Daniel (Peace and War).

Apologies:

R. Steele (C.O.S.G.), Dr. Moore (P.C.S.A.), Olive Gibson (C.O.S.G.), J. Leach (SUCA), N. Smith (N.G.K.)

1. Welcome and prayer by Archbishop Daniel, followed by a sharing of our expectations.
2. Agenda Review.
3. Input on the Defence Act:

Prior to 1983: Defence Act No 44 of 1957 which

- required 2 years service in the S.A.D.F.
- did not recognise C.O.
- made allowance for traditional peace church members e.g. Quakers and Jehova witness.

Under this law C.O. were sentenced to jail for a maximum of 2 years. This was initially in military detention barracks but later changed to a civilian prison sentence.

Defence Amendment Act No 84 of 1983.

Aim: to revise and extend provisions for C.O.'s.

A. Classification of C.O.

- Only religious pacifists recognised.
 - there are 3 categories of objection.
1. Non-combatant status (in the army)
 2. Non-combatant (who refuse to wear uniforms but will participate in the army).
 3. Universal Religious pacifists who refuse to participate in the S.A.D.F. and do alternative service.

There is no recognition of moral, ethical or political objectors.

- Objectors must apply to the Board for Religious objection 30 days after receiving their call-up.
- The Board has the power to change the categorisation of an objector.

B. Length of Service

- Alternative Service of one and half times that of Military Service and in one continuous period.
- Those who refuse to perform their community service are sentenced to D.B. They are then paroled and given community service.

(this clause seems to included to provide for Jehova Witnesses)

- Unrecognised objectors serve one and half times the period of service owed to the S.A.D.F. in prison. This is in continuous period, the minimum is 2 years and exempts one from service thereafter.

D. Type of Service

- Community service is in a government, provincial or Municipal Department.
- Conditions of community service are described in detail in the Act.
- Limitations are placed on political activity and publishing of documents.

4. Input on the 23 who refused to serve in Cape Town.

First thing to note is that this was a spontaneous group and very diverse.

The 1983 Act effectively discouraged people from saying "I won't serve" despite the growing number who think this. The 23 decided to say this.

The response of the military has been to ignore the action except to say that it is an offence to refuse to do service and any offender will be punished.

5. Input on the A.S.C.

The idea is to give an overview of the churches position - to show how the demands have developed and to root the A.S.C. in a historical framework. In 1974 the SACC and Archbishop Hurley first raised the questions of military service and objection. In the late 70's with the emergence of objectors like R. Steele, P. Moll etc the churches came out more solidly in support of the right to conscientiously object.

In the 1980's the Churches again came out in support of C.O. Evidence was given to the Naude Commission through the SACC asking for changes. The Defence Amendment Act of 1983 did not provide these changes and most of the churches reject it as inadequate. In 1985 the churches again reiterated their demands that:

1. All objectors are recognised.
2. Alternative service be the same length as national service.

3. Alternative service be available in church and welfare organisations.

The demands were again ignored. It was in this framework that Peace and War said - the churches need to be doing something more, we need to think of a new strategy. In light of this the A.S.C. was born.

Aim of the A.S.C.

1. Win the 3 demands for C.O.
 1. That all objectors are recognised.
 2. Alternative service is the same length as National Service.
 3. That alternative service be available in Church and welfare organisations.
2. Win support for C.O.
3. raise awareness of the civil conflict and the moral dilemmas this raises.

To assert the churches' right to expose the inadequacies of the law.

- Advertise for volunteers.
- volunteers to apply to the "Panel" stating publicly their reasons for objecting.
- volunteer placed in a church or welfare organisation to do service.
- Publicly this would be presented to the government.

The A.S.C. would need to be well co-ordinated and have the full backing of all the Churches.

What the campaign would need:

- governing body to co-ordinate.
- administrative staff.
- network of church and welfare.
- "Panel".

Note that legally conscripts would still be required to do service. All we would be doing is getting those people who did not want to serve to make a public statement and to offer themselves for alternative community service, in an attempt to legalise this option.

After the input there was extensive discussion about our aims, the format of the proposal and the proposal. Suggestions made are noted later under strengths and weaknesses.

6. Group Work:

- (1) Do we support the changes proposed for the Defence Amendment Act.
 1. All objectors are recognised
 2. Alternative Service be the same length as military service.
 3. Alternative Service be available in church and welfare organisations.

There was a general yes to this question.

- (2) Do we agree the churches need to work in a united action to win support for these changes and to effect them.

Again a general yes. Points noted were:

- If the church was united the government could not play off one church against another.
- We need to extend our base to include more churches.

- (3) Given the many ways to do this, is there support for the A.S.C.

There was general support although most people felt the need to work out the details and tone.

Points raised:

- the need to choose terminology that people will identify with.
- the need to involve the Afrikaans churches.
- we should try and gauge the support for the A.S.C. before proceeding.
- The A.S.C. is an interim measure while conciliation exists.

- (4) Is the A.S.C. opportune at this time?

Yes - Points raised were:

- the situation we find ourselves in, is an urgent one.
- several congregations find the law inadequate and are looking for alternatives.
- Church unity is an issue.
- we need to act soon.

7. Group Work:

- (1) What are the strengths of the A.S.C.

- It is a form of pressure to change things.
- There is a strong potential to mobilise people around the issue.
- it has a large symbol significance.
- concrete and tangible project.
- move from statements to action.
- broad base due to specific focus.
- publicity in our favour.
- provides an avenue for the church to reach out.

- open to all objectors
- attempt to meet real needs.
- could strengthen advice bureau.
- although it does not solve military obligation it could help those going into exile.

Weakness of the A.S.C. or Problem areas.

- potential finance could be a problem.
- it will only work with full church backing.
- How do we take it beyond the hierarchy to a 'grassroots level.
- How do we ensure follow-up of those placed in church or welfare institutions.
- language of the proposal - words like campaign, demand, pressure, right are confrontational.
- "Panel" if it judges an individual's integrity.
- There is a potential problem around co-ordination due to church bureaucracy.
- lack of clarity about who can be a volunteer.
- How does the church really support the individual making this option.
- How the project is seen by township people we need to be clear about our aims and objectives - It is because of Apartheid and the role of the SADF in maintaining it that conscripts have this dilemma.

Ideas.

- to involve the Afrikaans churches.
- to prepare a kit to take to parishes and youth groups on the issue.
- to divide the A.S.C. into 2 stages.
 - 1) to get a list of 100 or more names and our demands. These could be presented to the government.
 - 2) to inact our requests thereafter.
- to run peace projects as support actions.
- to make the option available to women and blacks - not just conscripts.
- to state clearly that the A.S.C. is necessary because conscription exists.

A question was raised about the "Panel"

- It is important that this is not seen to be judging the integrity of individuals.
- maybe it could be called something else.
- most people agreed some form of selection was necessary (or accountability).

8. Steering Committee

Role: Redraft the proposal

- : to involve other churches - or work out ways of involving them.

6.

- : to take the proposal to official church bodies for consideration.
- : to consult the broader group again.

It was generally felt that the meeting should reconvene.
A date was set.

Next meeting: 4 November, 1987 at 9.30 am - 4 pm.
at Khanya House, 140 Visagie Street, Pretoria.

Minutes of the 2nd Alternate Service Programme meeting held
4.11.1987 in Pretoria.

Present: Rev. P. Verryn (MCSA), S. Britton (Diakonia), Rev. C. Vermulen (PCSA), J. Leach (SUCA), B. Leong (NCPS), D. Kqonqwana (CASA), R. Steele (COSG), F. Crundwell (CSG), D. Waddilove (DSG), O. Gibson (Quakers), H. Lancaster (CPSA), A. Kirsten (ECC), D. Matthews (ELCSA), L. Parsons (CPSA), G. Connel, D. Hazelton, M. Kelly, S. Lowry, J. Boulle. (Catholic)

Apologies: T. Farrell, L. Goemans, R. Robertson, M. Walker, S. Duncan, Archbishop Daniel.

1. Welcome and Prayer lead by Rev P Verryn.

2. Agenda Review.

3. Reportback from Steering Committee.

At the last meeting held 31.08.87 a steering committee was elected. Its tasks were:

1. To redraft the proposal and consult with the broader grouping.
2. To involve other churches.
3. To take the proposal to all the official church structures / bodies.

The proposal has been redrafted, finalised and circulated to everyone. It has already been taken to the Catholic Church. All the other Churches have been approached but have not met yet. As to involving other churches - very little work has been done in this area.

4. News flashes.

Everyone in the room was asked to share the comments and/or feedback that they had received re the proposal. Generally it seems to have been received favourably and has met with enthusiasm and interest in several quarters.

Questions arising out of feedback that need consideration:

1. What is the role of ecumenical bodies and non-church organisations?
2. How do we ensure maximum support for the programme?
3. What are the legal implications of the programme?
4. What about criteria for volunteers? Some concern was expressed about no selection process.
5. How do we involve other churches?

5. Discussion on the message and tone of the ASP.

This was divided into 3 categories:

What do we want to say to the:

1. Conscript
2. Church
3. Government.

A basic package stating the following was agreed upon for all three groups:

A. We oppose conscription:

1. As it denies conscripts the right to choose.
2. Apartheid is evil. The SADF is often used to maintain apartheid.

B. While conscription exists, our interim calls are for:

1. The recognition of all objectors.
2. For the length of alternate service to be the same as that of military service.
3. That objectors be allowed to work in the church and welfare organisations.

The programme is mainly task orientated and that is what is new about it. The major thrust is that it is a pastoral

programme aimed at the objector. The churches already provide for participating conscripts with advice services, chaplains, etc, yet little is done for objectors. The programme is thus a way of restoring parity.

What should we be saying in particular to:

1. The Conscript:

- We should not alienate conscripts. We support them in the dilemma that fighting in the SADF creates. Yet despite this support there must also be an element of challenge.
- Three categories of conscripts were identified.
 - A. The objector. We support these individuals in their stand and the church must give its full backing to them. Our message to this group would be:
 - We realise that the choice is limited. The ASP is a small attempt to expand the choice.
 - The programme is open to all objectors.
 - There is an element of flexibility in the programme. Volunteers can thus play a role in directing it.
 - B. The Unwilling Conscript. Support them in their dilemma and realise the difficult choice facing them. The ASP is an attempt to broaden their choices.
 - C. The Willing Conscript. This includes those who are consciously willing and unconsciously willing. Our role or message here is to encourage the unconsciously willing conscript to ask questions and to challenge him.

2. The Church.

- Explain why the church is embarking on this programme - the history of our approaches to the government and their deafness. It is out of our concern for the objector that the church is being forced to embark on this programme.

It is a pastoral programme.

- The ASP puts Church resolutions into action. The church will engage the conscript and put itself on the line.
 - The programme challenges the church re its pastoral responsibility. The church is challenged to take sides.
- It was agreed that we should steer away from the traditional just war debates.

3. The State.

- The Churches have a long history of dialogue with the government, yet we still find ourselves with limited alternatives to conscription. This conflicts with the churches teachings on conscience and war.
- Our interim call is for:
 1. The recognition of all objectors.
 2. For the length of alternate service to be the same as that of military service.
 3. That objectors be allowed to work in the church and welfare organisations.

We (the Churches) are now going to put these calls into practice through the ASP.

The idea of sending a delegation, of hierarchy and lay representatives of all the participating churches, to the government to present them with our proposal was raised. (A written document should also be forwarded.) This was accepted with the following cautions:

1. We must in no ways negotiate with the state - simply present our proposal.
2. We need to be aware of how it could be used against us and receive the right to make it public.

On the question of confrontation the following points were

raised:

1. We need to emphasise the right and responsibility of the churches to continue assessing our calls for changes in the law.
 2. What we are doing is correct - it is our duty.
 3. We have tried to dialogue with no success.
 4. Thus our pastoral duty now leads us into this programme and possibly into a confrontation with the state. We should emphasise that our aim is to respond to the needs of conscripts and more particularly, objectors. The state, and not the Church, is the aggressor.
6. Discussion on structures and publicity.
This was not completed and the task was passed on to the steering committee.

Suggestions/Points made were:

Structures:

- Bodies like ECC, COSG, Diakonia etc should have observer status on the supervisory body and participate in other structures.
- There should be some kind of counselling process available for volunteers. They must be prepared for the consequences and sure of their decision.
- The programme must be open to all conscripts at any time (not only when they receive a call-up).

Publicity:

- We need to lobby support for the programme
- Publicity should be around the programme
- Maybe a small booklet, asking questions and advertising the programme, should be produced.

Legality:

- The ASP could contravene Section 121C and the State of Emergency regulations. Yet despite the risk we need to be fulfilling our duty as churches.

7. Steering Committee.

It was agreed that the steering committee be expanded. This task was left to the current group.

Tasks of steering committee:

1. To consider its membership and expand itself.
2. To prepare a document on structures for discussion.
3. To involve other churches.
4. To take the proposal to all official church structures.
5. To get a legal opinion on the ASP.
6. To investigate the financial question.

AGENDA FOR ASP MEETING - 22/6/88

- 9.00 Prayer, Welcome
9.10 Icebreaker and Introductions.
(Say your name and tell us what you would like to see national service people doing)
9.40 Input from the Steering Committee
9.50 Questions of clarification
10.00 Other Church reports - Baptists
- Presbyterian
- Congregational
10.15 David Bruce
10.30 TEA
11.00 ECC input on Alternative Service Campaign
Questions of Clarification
11.20 Buzz groups
(how do you see the 2 programmes relating?
should the relationship be formal or informal?)
11.30 Plenary Discussion
11.50 Introduction of Groups
12.00 Group Work
12.45 BREAK FOR LUNCH
1.45 Report-back for each group and discussion
3.00 Identification of the tasks of the working group
Election of the Group
3.30 TEA

Churches Alternative National Service Programme

Minutes of a National Meeting held on 22/6/88

Present: ECC, Catholic, Quaker, Anglican and Methodist Churches, Cape Town and Durban Regions.

Apologies: Congregational

1. The meeting was opened in prayer by Sheena.

2. Reportback from the Steering Committee:

A. Church Reports:

Catholic: The Catholic Church has accepted the project in principle.

Anglican: The Anglican Church has accepted the project in principle and has instructed its Board for Social Responsibility to explore possible openings in the church.

Methodist: The Methodist Church will discuss it in October. To date the response has been favourable.

Presbyterian: No news to date.

Congregational: Has an official representative although it hasn't yet been to a general assembly.

Baptist: Unlikely to be accepted so the Christian Service Division will involve itself in the project.

Quaker: Have discussed it on a regional level but not at a national level yet.

B. Vision of the Programme

Aims:

- a. To provide a service to objectors
- b. To raise awareness around conscription
- c. To move the Churches commitment of support beyond a statement.

Workings:

1. Supervisory or Exec Structure made up of official Church Representatives.
This body would oversee the smooth running of the programme.
2. Working or Placement Committee, also made up of church representatives plus co-opted members.
This group will see to the administration of the project.

In the interim the steering committee will take forward the programme.

3. Reportback from Regions

A. Durban:

A meeting was held around the project. This was poorly attended.

Problems Raised: (a) The name "Alternative" is misleading as the project isn't a real alternative.
(b) What about the stability of volunteers?
(c) Programme is only for a few.

Comments: (a) The programme wouldn't result in a flood of unskilled workers usurping church jobs.

B. Cape Town:

A meeting was held in Cape Town. This was also poorly attended. Despite the small numbers all who attended the meeting were excited about the project.

Problems Raised (a) The project would expose volunteers.
(b) Existing church structures aren't capable of addressing the needs of the project.
(c) Should the church be offering jobs in South Africa or just South Africa?
(d) How can ministers implement the project?

An idea of surveying all ministers was raised.

4. ECC Campaign

Recently ECC's focus has shifted placing greater emphasis on alternative service. This is seen as a realistic goal. With this ECC has also started providing a service to conscripts through its "Know Your Rights" forums.

As part of the campaign for Alternative Service ECC will be doing thorough research into alternative service, its costs, etc. This information will be used to persuade various groupings of the need for alternatives. The culmination of the campaign will be a consultative conference involving all those groups calling for alternatives.

Relation between the 2 programmes

It was decided that there should be regular but informal contact at this stage.

5. Before moving into groups to discuss structures, publicity, etc. it was decided to resolve the question of jobs outside S.A., Namibia and the so called homelands. The problems with offering jobs outside of S.A. were listed as:

1. It could be seen as encouraging exile.
2. How would S.A. be viewed by the local population? Would they be seen as part of S.A. apartheid regime and thus be targets of attack or would they be seen as refugees and be targets of S.A. attack.

In the light of this it was decided to limit the programme to S.A. Namibia and the so-called homelands. Point 6 on the proposal should therefore be deleted. Despite this it was noted that volunteers working in neighbouring countries could be a powerful statement and thus should be completely ruled out. The steering committee will investigate this matter further.

6. Structures:

- A. National: Interim: Steering Committee which will:
- follow up churches to adopt the programme.
 - Start publicising the programme.
 - Co-ordinate nationally

Once accepted by the Churches:-

- Exec or supervisory Body
- Working or Placement Committee.

- B. Regional: There should be regional co-ordinating groups which can publicise the programme, find placements and help raise awareness about conscription.

Insert 1.

The regional group should be:

- (a) Firmly rooted in the Church.
 - (b) Include representatives from student, youth, justice and reconciliation and ECC.
 - (c) There must be a contact person/co-ordinator in each region.
- C. Parish: These are very long-term structures and could be addressed later.

7. Publicity

2 target groups were identified

- a. Ministers or clergy.
- b. interested parties e.g. youth, parents

Content: * Emphasize the pastoral responsibility of the church to care for objectors.

* Need to use our gifts responsibility in society.

* Affirm the authority of Christ and the Churches duty to implement that authority. This causes a crisis of conscience re the laws of the state e.g. conscription.

Ideas to publicise the programme:

- * Classes around conscription - like catechism
- * Counselling workshops
- * Link into existing church activities
- * Focus pamphlets direct to ministers, youth, students, parents, etc.

8. Volunteers

- * Volunteers needn't be Christian. The programme is open to all objectors.
- * Time period should be 2 years.
- * Volunteers must be accepted by and accountable to the community in which they are working.

9. Name

The programme will be called - The Churches Alternative National Service Programme.

10. Tasks of the Steering Committee

1. To follow up all the Churches that haven't yet adopt the programme.
2. To start publicising the programme.
3. To help animate regional groups.
4. To liase with these groups.

GROUPS

(1) Structures

- a. - What National, Regional and Parish level structures are needed to implement the programme?
- b. - In terms of this what charges need to be made to the steering committee proposal.
- c. - How will the various structures relating to existing church bodies?

(2) Booklet

- a. - Do people agree that we need a booklet to help groups workshop the issue?
- b. - What should it include?
- c. - In terms of this what adjustments need to be made to the draft.
- d. - How many books need to be printed.

(3) Publicity

- a. - What should the programme be called?
- b. - How should it be launched?
- c. - What other publicity is needed and who should do it?

(4) Volunteers

- a. - What do we expect from volunteers?
- b. - What are we offering volunteers?
- c. - Who is the volunteer accountable?
- d. - What guidelines of employment are necessary?
- e. - How should the volunteer relate to the parish and community in which he is placed?

MINUTES OF STEERING COMMITTEE OF THE CHURCHES ALTERNATIVE SERVICE PROGRAMMEJOHANNESBURG, 17 NOVEMBER 1988.

Present: Sheena Duncan (Anglican), Olive Gibson (Quakers), Jacqui Boule (Catholics), Pete Sadie, Clare Verbeek.

1. A summary of previous decisions of the Steering Committee was ratified (see Document A). This will be distributed to regions.
2. Reports Back: See Document B.
3. Clarification of issues being raised in the regions.

3.1 STRUCTURES

- 3.1.1 To what extent would the Regional Working Groups be expected to become involved in admin of volunteers (eg paper-work, pay packages etc)?

Regional Working Groups would be responsible for finding and making placements, but the admin of the placements would preferably be done by the employing body.

There would, however, be a need for some central co-ordination in CANSP, in order to facilitate assesment of the programme. SEE DOCUMENT D (STRUCTURES PROPOSAL) AND POINT 4 OF MINUTES>

- 3.1.2 What would be the support structures for a volunteer working in a rural area?

It is suggested that this happens in the rural area as far as possible. However, it would be the RWG's responsibility to ascertain what accomodation would be available there, to facilitate the involvement of parishes in the rural area in pastoral and physical care, and to visit family of volunteers where possible. It is suggested that CANSP visits the rural area with the volunteer and maintains a personal link with the volunteer.

NOTE: Volunteers seem keen to know exactly what support they can expect from the churches. RWG's should try to clarify this in relation to each volunteer.

- 3.1.3 Is it still the intention to employ Regional Secretaries?

It was suggested a while back that regional secretaries be employed to oversee the admin of the programme. This really is a very long-term vision. At this stage, the structures proposal in Document D, makes suggestions for fulfilling this function.

- 3.1.4 What is the relationship of CANSP to other initiatives around alternative national service?

RWG's should develop a relationship with any co-ordinating structures which exist around the issue. They should encourage a reciprocal relationship.

3.2 CONCEPTION OF THE PROJECT

3.2.1 Is this essentially a campaign to raise political/ideological issues about conscription, or is it essentially a practical programme to provide alternatives to conscripts, or is it both ?

In its overall conception, CANSP involves both the campaigning and the practical aspects. One of the objectives of CANSP is to show the church's real support for C.O.'s, and this involves both personal support and assisting the C.O. by pressurising for changes in the law. This means that CANSP does have a political campaigning dimension and that part of its responsibility is to raise awareness of the issues of military conscription in the church, in order to more powerfully pressurise the government for changes in the law. Publicity is therefore important in an overall sense. The distinctive thing about this programme, though, is that publicity and campaigning take place in the context of practical action. The volunteers give CANSP its focus and its power.

However, the programme also commits the church to personal support for the volunteers. Some volunteers may not want much publicity, and we need to respect this. A flexible approach is called for.

Implications of this for RWG's are that they should focus both on finding and placing volunteers and on developing personal and political support for them in the church.

At the same time the programme must be challenging the government.

3.2.2 Do we have a vision of demanding changes from the government?

We have not yet worked out the details, but we will present the CANSP to the government, calling on them to officially accept the principles of recognition of all C.O.'s for non-punitive alternative service in church or welfare bodies. It would be useful to have ideas on this from regions.

3.2.3 Should the programme be focussing only on the Christian religion? What about outreach to other traditions?

As far as volunteers go, the programme is not confined to Christians.

With regard to the institutions we try to get to back the CANSP, we feel we should concentrate on those who already have a tradition of support for C.O.'s and who have been making statements about alternative service. By trying to involve Christian Churches or other religions which do not have this tradition, we may well hold up the programme and not achieve our objective of taking the churches' statements into the realm of action.

This does not, of course, rule out contact with such groups.

3.3 VOLUNTEERS

3.3.1 Must volunteers be C.O.'s? Is it alright for a volunteer to go into the army in the end, or would this defeat the purpose of the programme ?

CANSP is a programme for C.O.'s. Participants must be clear before volunteering, that they intend to object. Counselling

would help clarify the exact response, which need not be determined before volunteering. But it would be disastrous for the programme if volunteers did end up in the army, even as a non-combatant recognised by the Board, because the programme aims to show the government that the Church supports C.O.'s practically and to highlight the need for alternatives to military service by contrasting the harshness and relative wastefulness of any of the C.O. options with the constructive contribution which could be made if there were viable alternatives.

However, we recognise that many conscripts go into the army eventually because there are no real alternatives for them. CANSP cannot provide any real alternative to them, nor even a breathing space. Such conscripts should be cared for and supported and referred for counselling, but not included in the programme directly.

3.3.2 What type of objectors do we want to launch the programme?

We do not want to stereotype CANSP as being a programme for only one type of objector. So it would be ideal to launch publicly with a batch of volunteers, committed to a variety of C.O. options. It would be very effective if there were a volunteer committed to going to jail amongst these. Gains in terms of pressurising the government, gaining publicity and mobilising public opinion would be maximised by such a volunteer. But the bottom-line is that CANSP is open to any volunteer who has already and freely decided to object.

3.3.3 For how long can a volunteer expect formal support?

The church has committed itself to ongoing support for C.O.'s. This project supports them by pressurising for a change in the law through facilitating a symbolic action. While a volunteer is part of the programme he will be formally supported by the programme. Once he is no longer doing alternative service, this support will no longer be the responsibility of the CANSP, but of the church as a whole. This means that someone going to jail will be provided with legal and spiritual support, as has always happened. But the CANSP will not provide support in the form of material assistance to volunteers choosing to go into exile/evade after they have left the programme. The church will, however, be encouraged to provide spiritual support to such people, and to support them politically by renewing its efforts to bring about viable alternatives to conscription.

3.3.4 Will there be minimum or maximum periods of participation as volunteers? How will the period of participation be calculated?

For those who face an immediate call-up and who wish to participate in the CANSP in a symbolic way, there would be no rules. The church can find placements which are appropriate for such short-term and symbolic involvement in CANSP.

For those who are participating in CANSP and who are in a position to remain in a project for some time (probably volunteers doing projects in the so-called homelands), the problem of being disruptive in the community arises unless they can commit themselves for a specific period of time.

We recommend this time period should be at least 1 year (regardless of time owed to the SADF) and preferably 2

years. Even if a volunteer owes all his service to the SADF, he should not be obliged to participate in CANSF for longer than 2 years ie the period of initial military service. Details can be worked out with each volunteer.

3.3.5 What would be the volunteer's conditions of service ?

These would be according to the normal practices of the employing church/body. We support the current Community Servers in their campaign for medical aid etc, but this programme cannot insist on such rights if they are not usual practice for the employing body.

3.4 PLACEMENTS

3.4.1 How can we avoid all the standard problems of development work ? What are the problems we should look out for anyway? The National Worker will try to find a Church Development Worker to write a paper outlining possible problems in making placements and suggesting ways of avoiding them. If there are any issues regions would like addressed, please forward the details .

3.4.2 Is there any possibility of volunteers working as a team? Yes, but this will depend on the availability of both volunteers and placements. Possibilities should be borne in mind and centrally co-ordinated.

3.5 FINANCES

3.5.1 Do we expect participating churches to pay volunteers on a different scale to their other employees, ie on the current Department of Manpower scale even if this is more than their usual pay scale ?
Subject to agreement from all the regions (at next NWS), we recommend that the pay-policy be amended as follows:
Volunteers should be paid according to the normal employment practices of the employing body, but not at a rate in excess of the Dept of Manpower rates. We would also expect the same non-monetary perks.

3.5.2 Whose responsibility is it to raise funds for volunteers ?
What if a parish is unable to find the funds?
We feel strongly that the churches should BEAR THE RESPONSIBILITY of collecting finances for volunteers' salaries. This will help the church to own the project. But the money does not have to be collected from parish members. Applications can be made for foreign and other funding, and the National Steering Committee can suggest ways for regions and churches to apply for this.
A central Volunteers Fund is out of the question.

3.6 TIMING

3.6.1 Does this programme go on forever, or is it of limited duration?

The programme will continue until we feel there is no further need for it. The effectivity will be constantly assessed.

3.6.2 When will the programme be publically launched, and what criteria do we use to assess readiness?

2 criteria have been identified to assess readiness for a public launch:

a) There must be regional groups to assist in placement, facilitate support and take up the political campaigning around objectors.

b) At least 3 main-line churches must have backed the CANSP at a national level and be contributing to it regionally.

The details of a National Launch have to be worked out still. The Steering Committee recommends that we aim to launch at the time of the August 1989 call-up. However those volunteers who do not have a call-up before August 1989 could begin working before the launch date if there are suitable placements and support networks.

3.7 PUBLICITY

3.7.1 Will we consider articles/adverts in the press? When?

Yes, coinciding with the launch in August.
Details will be worked out in due course.

3.7.2 What else can be done to ensure official church backing?

Regional Working groups should visit church leaders in their region, explaining the project, getting their support and discussing ways to take CANSP into both local and national church structures.

4. Clarification of CANSP structures.

Some confusion exists as to the present and the long-term structures of CANSP. A Structures Proposal was distributed with the proposal for CANSP. As this does not clarify things sufficiently, a second proposal has been drawn up. (See Document D).

The Steering Committee is referring this for discussion in the regions before the next National Working Group Meeting. The SG favours option Two in the second part of the proposal, and will begin to investigate the possibilities of a full-time employee.

5. National Media

5.1 The pamphlet prepared in C.T. will be circulated again. Regions should print this themselves with local statements of support from all denominations.

5.2 A proposal for a series of workshop outlines to help conscripts understand the church's teaching on war and peace, and providing background for the CANSP will be prepared by the next SC meeting.

6. Next National Steering Committee Meeting

Wednesday 14 December ; 9am at Sheena's.

7. Next National Working Group Meeting

Wednesday 18 January 1989; 9-4pm at St George's Anglican Church Hall, Sherborne Road, Parktown, Johannesburg.

An agenda will be circulated to regions beforehand. Regions are free to put forward items for discussion, but this should be done as soon as possible.

- Composition of NWG:
- * 2 reps from each Regional Working Group
 - * 1 official national rep from each denomination
 - * 1 official national rep from each student Christian organisation.
 - * 1 National Conscription Advice Service rep
 - * 1 National Conscientious Objectors Support Group representative.

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