

2 Hakea Cresent
DawnPark
Boksburg
1459
12 July, 1993

Mrs N. Cross
End Conscription Campaign
P.O. Box 537
Kengray
2100

Fax: 834-3189

Dear Mrs Cross,

Re: ECC Peace Festival

Thank you for your invitation to the ECC Peace Festival. There seems to be some confusion in that you mention in your letter that I had agreed to attend the Festival. I humbly submit that I did not agree to this.

Because of pressing family matters, I am not able to attend the Festival.

Thank you once again for the invitation and wish you a successful Festival.

Yours sincerely,


Liphohani

P O Box 4167
Halfway House
Republic of South Africa
1685

No. 8 Constantia Office Park
239 Old Pretoria Rd
Halfway House
Republic of South Africa

Tel: (011) 805-1796/4260
Fax: (011) 805-1874



Institute for Defence Policy

3 August, 1993

Johathan Ancer
Festival Organiser
End Conscription Campaign
P O Box 537
KENGRAY
2100

Dear Mr Ancer

ECC 1993 PEACE FESTIVAL REPORT

Your letter of 23 July 1993 refers.

Attached are two submissions that we made to the Multiparty talks that you may find useful.

Yours sincerely

A handwritten signature in blue ink, appearing to read 'J K Cilliers', is written over a faint circular stamp or watermark.

**DR J K CILLIERS
DIRECTOR**

Embassy of Japan

P.O. Box 11434
Brooklyn
0011

End Conscription Campaign
Mr J Ancer
P O Box 537
KENGRAY
2100

26 July 1993

Dear Mr Ancer

I hereby confirm receipt of your proposal dated 20 April
of which the content has been noted.

Although we appreciate immensely the work of your proposal, we
unfortunately cannot assist you with your project due to budgetary
constraints.

We would, however, like to wish you all the success with your
future work!

Yours faithfully



MR K UEDA

SECOND SECRETARY



Kagiso Trust (Tvl)

6th FLOOR CAVENDISH CHAMBERS, 183 JEPPE STREET, JOHANNESBURG 2001
P.O. BOX 9754, JOHANNESBURG 2000 TEL: (011) 337-1810/1 FAX: (011) 333-6427

TRUSTEES:

CHAIRMAN
DR A. NKOMO

DR A. BOESAK

REV. F. CHIKANE

DR M. COLEMAN

PROF. J. GERWEL

MR Y. MAHOMED

FR. S. MKHATSHWA

DR B. NAUDE

REV. D.M. SOGA

ARCHBISHOP D. TUTU

GENERAL SECRETARY
MR E. MOLOBI

DEPUTY
GENERAL SECRETARY
H. KLEINSCHMIDT

PROJECTS DIRECTOR
MR V. MOGANE

DEPUTY
PROJECTS DIRECTOR
N SOWAZI

27 July 1993

END CONSCRIPTION CAMPAIGN

P.O. Box 537

KENGRAY

2100

ATTENTION: J. AUZER

Dear... JONATHAN.....

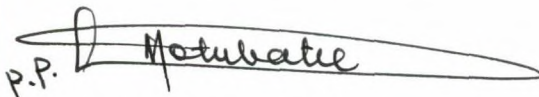
Thank you for your project funding proposal dated
23.7.93.1993.

Regrettably, Kagiso Trust cannot fund your project as it does not meet its (KT) funding criteria. The Trust does not normally provide funds for:

- * The building of structures
- * Emergency funds to meet shortfalls
- * For individuals
- * Running costs only
- * Once-off events (conferences, etc)
- * Cultural projects
- * Medial projects

We wish you everything of the best in your endeavours to raise funds.

Yours Sincerely

P.P. 

THABISO DIRECTOR
REGIONAL DIRECTOR

ECC Festival Committee
Khotso House
42, De Villiers Street
Johannesburg
2001

11th April, 1985

I am writing to you on behalf of the End Conscription Committee . (ECC) to inform you of our activities and our plans for a National Festival in July, 1985, and to request your support for the Festival.

The End Conscription Campaign

The End Conscription Committees were formed at the end of 1983 out of a growing concern amongst a number of progressive individuals and organisations over the intensifying civil war in South Africa. A campaign to end conscription was seen as an appropriate response to the growing militarisation of our society, the role of the South African Defence Force (SADF) inside and outside South Africa and the compulsory conscription of young white men into this army.

There are at present End Conscription Committees in Johannesburg, Cape Town, Durban and Port Elizabeth, which are collectively comprised of about 40 student, youth, church, political and women's groups. A list of organisations affiliated to ECC is included (appendix 1). There is a good prospect of forming an ECC in Pietermaritzburg during the course of this year.

Whatever their political or theological perspectives, the organisations affiliated to ECC have in common the following beliefs: that in Southern Africa the SADF is an aggressive force and an obstacle to peace; that in South Africa the SADF's primary function is to defend apartheid; that the so-called enemy is not a foreign external aggressor but the South African and Namibian people; and that it is a breach of a fundamental human right to deny young men the right to refuse to serve in the army on grounds of conscience.

The ECC is committed to working for a just peace in our land and to an equal society in which basic human rights and access to land and wealth are no longer denied to the majority of South Africans.

These beliefs and this commitment are encapsulated in the ECC Declaration. A copy of the Declaration, and a list of some of the organisations and individuals that have endorsed it, are attached to this letter (appendix 2).

During 1984 the ECC's engaged in a variety of activities to publicise and win support for its call to end conscription. There were anti-war concerts, press conferences, public meetings and picket demonstrations. Pamphlets, posters, stickers, buttons and t-shirts were produced and distributed. These activities and forms of media revolved around three main issues - Namibia, the launch of the ECC Declaration and the SADF's invasion into the townships - and reached thousands of people throughout the country.

I have included a more detailed description of the formation of ECC and the basis of its opposition to conscription, its activities in 1984 and plans for 1985, its structure, administration and finances, and its relationship to other organisations (appendix 3). Also attached is an up to date list of ECC activities so far this year (appendix 4).

ECC Peace Festival

At its National Conference in January this year the ECC decided to hold a National Festival in Johannesburg from 27 to 30 of June. The proposed theme of the Festival is "Stop the call-up : ECC Peace Festival".

The objectives of the Festival are to make an impact on the general public and raise their awareness of ECC and its position on conscription, to deepen the understanding of the people who attend the Festival, to build ECC organisationally and to strengthen the relationship between ECC and its affiliates.

The ECC's are currently in the process of brainstorming ideas for the content of the Festival. The provisional programme at this stage is as follows:

Thursday evening: opening of Festival with key-note speakers Dr. Beyers Naudé, Bishop Tutu and speakers from ECC, the United Democratic Front (UDF) and the Namibian Council of Churches.

Friday morning and afternoon: seminars, workshops, videos and drama covering militarization and the role of the SADF.

Friday evening: panel of conscientious objectors including objectors to the SADF and the Cape Corps and a Swapo objector.

Saturday morning and afternoon: seminars, workshops, videos drama covering resistance to militarization and conscription.

Saturday night: anti-war concert.

Sunday: Conscientious Objector Support Group (COSG)
Conference.

The impact of the Festival will obviously be heightened in the context of the July call-up and the ongoing activities of the SADF in African townships.

We are confident that, with your support and assistance, the Festival will significantly advance the development of the growing movement for peace in South Africa.

We see international solidarity with the struggle of the South African people generally and with ECC specifically as being of great importance - it contributes to the pressure being applied to the South African government from inside our country and is a source of strength to our organisations. International solidarity also provides organisations in South Africa with a significant degree of protection from State harassment.

We have some ideas of the kind of solidarity action you can engage in: you can send messages of support to the Festival; you can publicise amongst your membership or constituency an ECC statement which we are preparing for this purpose and will send to you; churches could hold days of prayer on the Sunday of the Festival; other organisations could hold protest meetings in solidarity with the campaign against conscription around the time of the Festival. There might well be other forms of action that would be more appropriate to the nature of your organisation.

If you decide to focus on our campaign or Festival, could you inform us of this at the above address or via the South African Council of Churches (SACC) telex no:486519 or through South Africansthat you have contact with. It would be helpful if you could also tell us something about your organisation - its policy, membership and activities.

We would greatly appreciate your passing this letter on to other sympathetic organisations in your country or to your affiliates in other parts of the world.

If you would like a copy of the Festival programme once it is finalised or would find it useful to receive ECC media and statements on an ongoing basis, we would be glad to make these available to you.

Yours in peace and solidarity,

Laurie Nathan
ECC National Organiser

E.C.C. MEMBER ORGANIZATIONS

JOHANNESBURG

1. Conscientious Objectors' Support Group (COSG)
 2. Black Sash
 3. National Union of South African Students (NUSAS)
 4. National Education Union of South Africa (NEUSA)
 5. Catholic War and Peace
 6. Young Christian Students
 7. Johannesburg Democratic Action Committee (JODAC)
 8. Wits University Catholic Society
 9. South African Institute of Race Relations
 10. Human Awareness Programmes
 11. Presbyterian Church
 12. Catholic Justice and Reconciliation
 13. South African Council of Churches
-

TOWARDS A JUST PEACE IN OUR LAND

A Declaration to End Conscription

We live in an unjust society where basic human rights are denied to the majority of the people.

We live in an unequal society where the land and wealth are owned by the minority.

We live in a society in a state of civil war, where brother is called on to fight brother.

We call for an end to conscription.

Young men are conscripted to maintain the illegal occupation of Namibia, and to wage unjust war against foreign countries.

Young men are conscripted to assist in the implementation and defence of apartheid policies.

Young men who refuse to serve are faced with the choice of a life of exile or a possible six years in prison.

We call for an end to conscription.

We believe that the financial cost of the war increases the poverty of our country, and that money should rather be used in the interests of peace.

We believe that the extension of conscription to coloured and Indian citizens will increase conflict and further divide our country.

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

WE CALL FOR AN END TO CONSCRIPTION

WE CALL FOR A JUST PEACE IN OUR LAND

ENDORSED

ORGANISATIONS

1. SACC
2. WPCC
3. TEAM
4. SUCA
5. CATHOLIC WAR AND PEACE
6. COSG
7. CAP
8. UDF
9. NUSAS
10. CIVIL RIGHTS LEAGUE
11. SAIRR
12. WOMEN'S MOVEMENT FOR PEACE
13. EVANGELICAL LUTHERAN CHURCH
14. QUAKERS
15. NCFS
16. UCT S.R.C
17. UCT MEDICAL STUDENTS COUNCIL
18. UCT ANSOC
19. UCT CATHSOC
20. BLACK SASH
21. MINISTERS FRATERNAL, MITCHELLS PLAIN.
22. MITCHELLS PLAIN CO-ORDINATING COMMITTEE.
23. YCS
24. CAHAC
25. CAYCO
26. UWO
27. CLOWU
28. COSAS
29. DPSC
30. BOARD OF SOCIAL RESPONSIBILITY
31. CONGREGATIONAL CHURCH
32. CATHOLIC JUSTICE AND PEACE
33. ADAC
34. SAAK
35. AZASO (WC)

36. S.A. CATHOLIC BISHOPS CONFERENCE
37. NAT. MEDICAL AND DENTAL ASSOCIATION (NAMDA)
38. ANGLICAL CHURCH.

INDIVIDUALS

1. REVEREND ALAN BOESAK
2. ARCHBISHOP DENIS HURLEY
3. REVEREND BEYERS NAUDÉ
4. SHEENA DUNCAN - PRESIDENT BLACK SASH
5. OSCAR MPETHA - PRESIDENT UNITED DEMOCRATIC FRONT
6. HELEN JOSEPH
7. DR. WOLFGANG KISTNER
8. MOLLY BLACKBURN - MPC
9. DI BISHOP - MPC
10. BISHOP BRUCE EVANS
11. PROFESSOR JAKES GEWEL
12. PROFESSOR DAVID WELSH
13. PROFESSOR MICHAEL SAVAGE
14. SIR RICHARD LUYT
15. DR. MARGARET NASH
16. PROFESSOR FRANCIS WILSON
17. REVEREND DAVID RUSSEL
18. DR. OSCAR WOLLHEIM
19. FATHER TIMOTHY STANTON
20. BISHOP SELBY TAYLOR
21. DR. IVAN THOMS
22. SUE WILLIAMSON
23. MRS NOEL ROBB
24. MRS MARY BURTON
25. MR. BRIAN BISHOP
26. MR KEITH GOTTSCHALK
27. REVEREND COURTNEY SAMPSON
28. REVEREND MABELGAARN
29. REVEREND LIONEL LOUW
30. REVEREND DOUG BAX
31. REVEREND COLIN JONES
32. MAMA ZILANGU
33. KATE PHILIP

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33. KATE PHILIP

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END CONSCRIPTION CAMPAIGN

A. BACKGROUND ON THE CAMPAIGN

1. FORMATION

In March 1983 the Black Sash passed a motion at its annual congress, calling for an end to compulsory military conscription into the South African Defence Force. The call was made in response to the situation which prevails in South Africa, whereby all white males are required to do two years military service, to be followed by two years of military camps, spread over 12 years. (These camps often involve operational duty on the Namibian Border). After completing his camps, the conscript remains "on reserve" until he reaches the age of 55.

At the time that the Black Sash made its call, two significant events prompted the formation of the End Conscription Campaign (E.C.C.). Firstly, in response to the growing conscientious objection movement in South Africa, the government passed a new law increasing the maximum prison sentence for conscientious objectors from two to six years. While certain reforms were introduced, these applied only to individuals classified as "religious pacifists." The punitive six-year sentence indicated to many in the conscientious objection movement that little was to be gained out of campaigning for legal reform.

At about the same time the South African government announced that it was paving the way for the possible future conscription of "Coloureds" and Indians. This was to be a logical conclusion to the introduction of the new tri-cameral constitution, which was to extend limited voting rights to the "Coloured" and Indian communities. The prospect therefore existed of compulsory military conscription being extended beyond the privileged white community, to hundreds of thousands of South Africans who daily suffer the hardships of apartheid.

These two events occurred in the context of the growing militarisation of South African society, with the South African Defence Force (S.A.D.F.) increasingly taking on the role of the major defender of apartheid, and at times even directly implementing apartheid policies (for example, assisting in the government forced removals programmes). At the same time the S.A.D.F. was continuing its illegal occupation of Namibia, and its destabilisation of the Southern African sub-continent.

This was the context when 100 delegates gathered in Durban in July 1983 at the annual conference of the conscientious objector support Groups (COSG's). There a decision was taken to launch a campaign, taking up the call of the Black Sash. It was decided that the campaign should be as broad-based as possible, and that local COSG groups should take the initiative at setting up End Conscription Committees.

Throughout the second half of 1983 a range of church, Womens, student, civil rights and political organisations were approached. These eventually came together in November 1983 to form the End Conscription Committee. Committees were established in Johannesburg, Cape Town and Durban.

2. BASIS OF OPPOSITION TO CONSCRIPTION

The End Conscription Committees were united by a three-fold of opposition to conscription. These were expressed as follows in an E.C.C. press package

- i. Conscription intensifies the violent conflict in our society. This conflict is engendered by a political system which denies most South Africans basic human rights. South Africa is confronted by a civil war. Attempts to stop this by compulsory conscription can only result in escalating violence and further division. Conflict can only be resolved by dismantling the apartheid system and recognising all South Africans as full citizens.
- ii. Conscription prolongs the war in Namibia. South Africa's occupation of Namibia is illegal in terms of international law. The Catholic and Anglican bishops, the Namibian Council of Churches and many other church and human rights groups have called for the withdrawal of South African troops and immediate elections supervised by the United Nations so that the people of Namibia can determine their own future. Forcing people to fight in Namibia will slow down the process.
- iii. Conscription violates a human right - the right of any individual to refuse in conscience to render military service and be granted instead a non-military alternative. Present conscription does not recognise this right.

3. CAMPAIGN TO DATE

Within the year of the campaign's existence it has had a significant impact. Most importantly, millions of South Africans have been exposed to the call, and the campaign has achieved a legitimacy and acceptance even beyond the expectations of its initiators. It can safely be said that the recent shift in policy on conscription on the part of the opposition Progressive Federal Party was partly induced by the pressure of the End Conscription Campaign. (At its federal congress in November 1984 the PFP passed a motion calling for an end to compulsory conscription).

The E.C.C.'s have so far organised two major campaigns. Over May and June 1984 a focus on Namibia was held in Johannesburg and Cape Town. The demand was made for the immediate withdrawal of South African troops from Namibia, as a first step towards ending conscription. Through public meetings, press conferences, pickets, concerts and an intensive media campaign, the attention of the public was drawn to the demand. Three Namibians were brought to South Africa by E.C.C.: Advocate Anton Lubowski, Mr. Hans Röhr (leader of the Namibian Christian Democratic Party) and Pastor Cornelius Kameeta (Vice-president of the Evangelical Lutheran Church).

The second major campaign was the launching of the E.C.C. declaration in October 1984. The declaration was drawn up as a document expressing the underlying reasons for the call to end conscription, and asserting the demand for a just peace in our land. It was endorsed by a range of organisations and prominent individuals (see sec. A5). The public launching of the declaration was seen as a way of publicly putting the campaign on the map.

In Cape Town, the declaration was launched at a public meeting attended by about 1 400 people, and addressed by, amongst others, Revd. Allan Boesak (President of the World Alliance of Reformed Churches) and Mrs Sheena Duncan (President of Black Sash). As part of a build-up to the launch a range of activities were held: a press conference, where prominent individuals indicated why they supported the campaign; a rock concert; a church vigil and communion service; a picket demonstration; and an intensive media campaign, which included the production and distribution of T-Shirts, badges, publications and a slide-tape show.

In Johannesburg, the launch of the campaign was affected by the government ban on public meetings in certain areas. They consequently launched the declaration with a "Spring Fair," which was publicly opened by Sheena Duncan and veteran human rights campaigner, Mrs. Helen Joseph. They, too, held a press conference, at which people like Revd. Beyers Naude publicly endorsed the campaign.

In Durban, the campaign was launched through a highly successful public meeting addressed by church leader, Rev. Wesley Mabuza and by Advocate Zac Yacoob of the Natal Indian Congress. As part of a build-up to the launch meeting, a smaller meeting, addressed by Sheena Duncan, and an organisational workshop were held. The workshop attracted a range of organisations and youth groups not yet part of E.C.C., but which were keen to participate in the campaign.

Besides these two major campaigns, the three E.C.C.'s have engaged in a range of activities in order to raise awareness and consolidate support.

These have included:

- Surveys conducted on all English speaking university campuses and in some churches. (The campus surveys indicated a 70% support for the call to end conscription).
- Education seminars and workshops for E.C.C. member organisations.
- A public focus on the August to November Transvaal and Eastern Cape unrest, in which the military played an extensive and repressive role. (in Cape Town, a protest meeting, addressed by Professor Francis Wilson, was attended by over 500 people).
- Mass distribution of pamphlets at the time of the July intake into the S.A.D.F.

4. FUTURE PLANS

The major focus of E.C.C.'s work during 1985 will be a campaign around the issue of youth and conscription. The focus will form part of the United Nations International Year of the Youth campaign, which is being taken up in South Africa by organisations such as the South African Council of Churches and the United Democratic Front. One of the Year of the Youth themes is "peace" with conscription being seen nationally as an important sub-theme. Already E.C.C. is participating on the S.A.C.C. Year of the Youth Committee.

Besides the youth focus, a range of other focuses and activities are planned:

- . An on-going focus on the Namibian situation, and increasingly close liaison with their anti-conscription campaign.
- . A continuing focus on the role of the military in internal unrest.
- . a focus on the issue of parents and conscription (as a parallel to the youth campaign).
- . Increasing focus on the issue of "Coloured" and Indian conscription.
- . A national conference in July 1985 to draw together as many active supporters of the campaign as possible.

With these activities in mind, E.C.C. has planned its first national conference for January 1985. Delegates will be mandated from each centre to establish common policy and to plan for 1985.

5. E.C.C. STRUCTURE AND CO-ORDINATION

Each local End Conscription Committee has a federal structure and operates as a front of organisations. Any organisation which supports the declaration may join the Committee. Representatives are mandated by their organisations to play a role on the committee. An executive is elected from amongst the delegates to convene meetings and undertake administrative tasks. In addition, the Cape Town and Johannesburg E.C.C.'s have set up their own media committees.

National co-ordination has, up till now, operated on an informal and ad hoc basis. However, the need has now arisen for E.C.C. to structure itself on a national basis. At the January 1985 conference a national co-ordinating committee will take office, with one representative from each region.

While the E.C.C. only operates in Johannesburg, Cape Town and Durban, solid contact has been established with supportative organisations in Pietermaritzburg, Grahamstown and Port Elizabeth. It is envisaged that Pietermaritzburg will be incorporated into a larger Natal region, and that a separate E.C.C. will be established in the Eastern Cape. Close contact has also been established with the emerging anti-conscription campaign in Namibia.

E.C.C. work is carried out entirely by volunteers. However, it has been decided to employ one full-time national field-worker from 1985. His/her tasks will be to assist existing regions, build-up new regions, help ensure efficient national co-ordination, help organise the July conference, and conduct research into the area of conscription and militarisation.

Besides the affiliate organisations in each region, a far larger number of organisations, as well as many prominent individuals, have endorsed the E.C.C. declaration. These organisations and individuals have, through their endorsement, given full support to the work of the E.C.C., although they are generally unable to get involved in the day-to-day work of the committees. A list of some of the endorsers is appended to their application.

6. ADMINISTRATION AND FINANCES

Up until now each region has been entirely self-sufficient with regard to administration and financing. Generally, finances have been obtained in three ways:

- i. For specific campaigns, organisations like the South African Council of Churches and the Southern African Catholic Bishops Conference have been applied to (an example of one ad hoc application is appended to this application).
- ii. Finances have been generated through profitable projects; for example, holding concerts and selling T-Shirts and badges.
- iii. Affiliate organisations have paid small amounts of money to cover local administrative costs.

While this way of operating has suited E.C.C.'s needs up until now, it has given rise to certain problems. In particular, it has highlighted the need for national financial co-ordination. Consequently, a national E.C.C. bank account has been opened in Johannesburg and the services of auditors have been procured (details appended to this application). The national co-ordinating committee (with one representative from each region) will function as the responsible structure for the allocation of finances.

7. RELATIONSHIP TO OTHER ORGANISATIONS

i. South African Council of Churches

The S.A.C.C. was one of the first organisations to endorse the E.C.C. declaration, when it passed a motion to this effect at its annual conference in June 1984. (The resolution is appended). At a local level, the Western Province Council of Churches (the Cape branch of the S.A.C.C.) is represented on the Cape Town E.C.C., and the W.P.C.C. Ecumenical Officer sits on the Cape Town E.C.C. executive

S.A.C.C. member churches have also given much support to the campaign. A number have endorsed the declaration, and some are represented on local E.C.C.'s. E.C.C., as was stated earlier, is represented on the S.A.C.C. International Year of the Youth Committee.

ii. United Democratic Front.

E.C.C. is not affiliated to the United Democratic Front, but the two groupings do have close working relationships. While U.D.F. has itself taken up the conscription issue, it has recognised E.C.C. as the foremost grouping heading the anti-conscription campaign. In all centres a number of E.C.C. affiliates are also affiliates of U.D.F. In Cape Town, U.D.F. is directly represented on the End Conscription Committee. And in Cape Town in Johannesburg, E.C.C. is represented on the anti-conscription sub-committee of the U.D.F. Nevertheless, despite this close working relationship, E.C.C. has felt it necessary to remain an autonomous campaign grouping, unattached to any outside organisation.

iii. The conscientious Objection Movement

E.C.C. has maintained a very close working relationship with the Conscientious Objector Support Groups throughout the country. As was stated earlier, COSC played the prime initiating role in the setting up of the End Conscription Campaign. In addition, a number of past objectors have been centrally involved in E.C.C.

E.C.C. and the various COSCs play complementary roles. While E.C.C. is conducting a high profile public campaign, COSC is able to give personal support to those individuals who, having been challenged by the message of E.C.C., choose not to serve in the S.A.D.F.

South African Council of Churches

The S.A.C.C. was one of the first organisations to endorse the 1963 declaration, when it passed a motion in this regard at its annual conference in June 1963. (The resolution is appended.) At a local level, the Western Province Council of Churches (the Cape branch of the S.A.C.C.) is represented on the Cape Town E.C.C., and the W.P.C.C. Ecumenical Office sits on the Cape Town E.C.C. Executive.

Room 432
Khotso House
42 De Villiers Street
Johannesburg.

Dear ECC's,

We have finally worked out a draft programme for the festival, which we are sending you for comment and discussion. We hope that you will be able to telephone/post by express mail, these comments to us as soon as possible, preferably before Monday 6th.

1. DATES + VENUE + THEME

Dates have been confirmed as Friday - Sunday, 28th - 30th June.

We will hear on Monday 29th whether or not our bid to get the Wits SRC block as a venue has been successful. There have been a lot of problems + delays with this, but things look hopeful now. We will phone as soon as we have the final word.

Failing this, we will be using a church venue or, possibly a private school in Johannesburg.

Suggested theme is "stop the call up - ECC National Festival for Peace!"

2. STRUCTURE OF PROGRAMME.

Each day there will be a walkabout session, a plenary session and a public meeting. When 'options' are being run, there will be a choice of 4 to attend at any one time. We have tried to arrange these options in such a way that one will be on international war + peace, one on the functioning of the SADF, one on Conscription/ECC, and one on Militarisation (all rather broadly).

3. PRESENTATION OF PROGRAMME - OPTIONS

- a) We have suggested more than one possible speaker where individuals would present options. Could ECC's please indicate preferences.
- b) Where possible, we are trying to involve organisations in preparing input. Can ECC's in each region please sound out from organisations in their centres whether they could prepare + present the option. We will send out formal invitations as soon as the programme is finalised.
- c) We will be asking all presenters of options to employ as creative methods as possible in their presentations - use of slides, video, discussion etc.

4. MOVIES / PLAYS / VIDEOS.

We need suggestions for these. We were thinking about full length feature films, and have asked Durban + C.Town in particular to think about suitable ones and get back to us.

As far as plays go, we are investigating possibilities such as National Madness and a Joburg group might be prepared to put on a play if we can give them a script — but all this is very much in the stage of preliminary investigation and may not come to much. Any ideas?

5. INFORMAL POETRY / SONG SESSION DURING SATURDAY WALKABOUT.

We'd like somebody / some group to volunteer to co-ordinate this.

6. CHAIRING OF SESSIONS.

Suggestions for chairs for some of the sessions are listed. We need to think about who we need to give profile to. Please send suggestions back to the planning committee.

7. DISPLAYS.

We have thought of possible focuses of such displays, and of groups who could produce them. We would be able to supply boards, but would like other centres to bring along all necessary materials.

If you think of other possible focuses for displays, let us know, but we'll be pleased to have them.

- a) News Report Board — The Festival Press + Publicity group (Jhb).
- b) Messages of support + details of international solidarity — Jhb Festival Comm.
- c) Namibia — C.Town ECC, but incorporating material sent by Namibian delegation
- d) "Youth + military" — C.Town Youth Culture group
- e) Troops in Townships — P.E. ECC
- f) Churches and militarisation — Maritzburg ECC
- g) The military + education — NUSAS / Wits Projects Comm
- h) Women + the military — Wits Women's group
- i) War Toys — UCT CAG
- j) Large Posters of Declaration Supporters/signatories — Durban ECC
- k) Profiles of objectors — C.Town COSG }
Options, especially the Board — Joburg COSG }
- l) ECC — co-ordinated by Laurie and Jhb. ECC, but with Material from all centres

8. ECC stall

This would be run on a roster basis throughout the Festival, selling media, giving information etc. It will be co-ordinated by Jhb.

9. MEDIA

- a) Advertising Posters + Pamphlets to be produced in each centre as appropriate to get people to the Festival.
All T-shirts, newsletters etc put out by affiliates should advertise the festival.
- b) Programme Brochure / Folder to be given to all festival participants should include detailed Programme + venues; map, welcoming message; motivation for festival; declaration; 3 or 4 stickers; and a publication similar to the C.Town declaration one which has content, factual information and basically says what ECC stands for and why.

We would like C.Town media group to work on a basic layout + design for this and to take on production once the programme is finalised. We liked the idea of a folder. Also, thought Dkon ECC could do a re-run on their last set of stickers for this.

- c) Banners: We would want all existing banners to be brought up. Please can each centre contact us soon to say what's available. Then we'll need one big Festival Banner and suggest C.Town take it on. We'll provide measurements as soon as venue is finalised.

- d) Declaration signatories + Display of messages of support, to be organised by Jhb and Durban ECC's (see pg 2)

e) Media for ECC stall

i) POSTERS: We'd like to have a supply of content posters which could be sold and displayed. We are suggesting that each centre brings a pile of ONE statement poster, that Jhb ECC also prints their declaration poster and that Cape Town ECC produces a statement festival poster. If ECC's have other posters they'd like to bring, all the better!

ii) BADGES: We'd need a big selection; Jhb is producing badges for the festival, but please bring your stocks with you. (We need to know what there is first)

iii) T-shirts: Jhb media comm to produce a festival T-shirt
Please will other centres bring up stocks of T-shirts (once again, though, let us know what's available).

iv) ECC pamphlets: The brochure would include quite a bit of basic information, but we could always do with stocks of pamphlets on particular issues eg Troops in townships, what the call up means to you. Please let us know what is available so that we know whether anything else needs to be produced.

10. PRESS CONFERENCES

a) JOHANNESBURG

We have a group working on press publicity, already informing sympathetic journalists about the Festival.

2 weeks before the festival we will give them a package containing the Programme, Profiles of speakers and basic information about ECC.

When overseas visitors arrive, we will organise press conferences (at the airport?!), possibly under the auspices of, eg, SACBC. The aim would be to give a personal profile, say a bit about the festival + ECC and to make a slightly broader-than-ECC comment.

A Festival Press Conference would be held at the venue on Friday 28th, from 5-6.

b) OTHER CENTRES might consider what is the most appropriate way to get coverage for the festival in their local papers. The press packages would be sent down to you. You might also consider local press conferences.

11. INTERNATIONAL PROFILE.

The Packages are being distributed in all centres. But we'd like to have a comprehensive list of who's getting them, so that we can do follow-up work. Please send as soon as possible.

International Press and TV will be covered as above.

12. SOUTH AFRICAN INVITATION.

This will be sent out very widely in S.A to organisations, groupings, interested individuals. Joburg will produce it, but each centre should start working out now how best to distribute it in their areas.

13. FINANCES

We will be setting up a National Festival Account, and will try to raise money for this purpose. A budget is being drawn up.

Each centre should keep tabs on their media costs for the festival.

If it is possible for you to pay accounts out of local funds or to fundraise specifically for this purpose, it would be much appreciated. But rather than not produce things, please contact us if you experience problems.

Proceeds of sales at the ECC stall should go into one fund, expenses for the festival be defrayed, and anything over divided equally. Is this OK?

14. OTHER ISSUES TO DISCUSS (LONGER TERM)

- a) Should we charge a registration fee?
- b) When can we have the ECC national conference, bearing in mind the COSG conference and how tired we'll all be afterwards!
- c) What type of symbolic action can come out of the church service?
- d) What are the possibilities of people participating in a big Joburg Picket related to the call up?
- e) What types of motions/resolutions could be tabled, and how should this be done?
- f) What do you think of a school's debate on Sunday Morning?

Please get back to the Festival Committee as soon as possible with your responses to the programme.

I can be telephoned at work 011-238405
or home 011-6489282

or write to the address on page 1.

Wishing you all strength and inspiration.

Love and Peace!

Clare Verbeete
for the Festival Committee



End Conscription Campaign

c/o Room 432
Khotso House
42 Devilliers Street
JOHANNESBURG
Tel: 23-8405/648-9286
22 May 1985

Dear friend,

We would like to invite you and the members of your organisation to participate in the End Conscription Campaign "Stop the call up" Peace Festival.

The Festival will draw together people from throughout SA to discuss the militarisation of our society and the ways in which we can work for a just peace in our land.

The Festival can further this work by uniting groups and individuals of different political and religious persuasions behind the calls for an end to compulsory conscription and the withdrawal of SADF troops from the townships and Namibia.

We have organised a Festival of seminars, workshops, drama, poetry and music which will fully involve the people that attend and which we hope will be dynamic, informative and inspiring.

Date and Venue

The Festival will take place from the evening of Friday 28th to Sunday the 30th of June at the Wits University Student Union in Johannesburg

Accommodation and costs

Accommodation will be available to delegates from other centres. Please bring your own bedding.

Delegates will have to pay a registration fee as well as the costs of their meals and accommodation. The total amount will be R30.00 for students and R40.00 for people earning salaries. Donations would be greatly appreciated.

The ECC can assist people unable to meet these costs. Childcare will be provided.

Transport

The ECC will be able to contribute to the costs of people who have long distances to travel to the Festival. It would help if you could organise your own fundraising activities to meet these costs and if you organised transport early.

From your organisation

Could you please inform us:

- 1) How many members of your organisation will be attending the Festival.
- 2) If your organisation has drama, music or poetry around the themes of conscription and militarisation that can be performed;

- 3) If you would like a stall from which to display your media on these themes and discuss with delegates your organisation.

We would also appreciate from you or your organisation a message of support for the Festival

This information and your message should be sent by the 7th June to Clare Verbeek at the above address or be given to your local ECC chairperson: Janet Cherry (P.E. 23098), Mike Evans (C.T. 477407), Paul Graham (Durban 317719) or Jaque Boule (Pmb. 67788).

We look forward to seeing you at our Festival

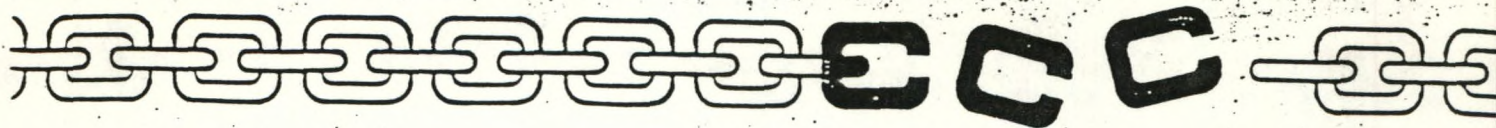
In peace and solidarity



CLARE VERBEEK
FESTIVAL CO- ORDINATOR



LAURIE NATHAN
ECC NATIONAL ORGANISER



End Conscription Campaign

NATAL REGION
PO Box 1879
Durban 4000
tel: 312609/317719

5th June 1985

Dear friend,

We cordially invite you to share in the E.C.C. National Festival in Johannesburg from Friday 28th to Sunday 30th June. Full details are enclosed. Please let us know if you are planning to attend and if you would like to coordinate transport with others.

Our next full E.C.C. meeting in Durban will be

5.00 pm on Monday 17th June 1985

at the Diakonia meeting room
1st floor,
20 St. Andrews Street,
Durban.

We shall be evaluating our work for the last six months at this meeting. It would be very good to have you or another representative of your organization at the meeting to help this process.

If you would like to help plan and run our stall at the "flea market" at the Durban Amphitheatre on 16th June, where we will be silk-screening and selling our media, do come to the sub-committee meeting arranging it, at 5.30 pm on Monday 10th June at the Diakonia meeting room - and remember to visit the stall on Sunday 16th.

We look forward to hearing from you and seeing you.

Yours sincerely,

for the Coordinating Committee.

For a Just Peace in Our Land

Afesis-corplan

Bomac House
19 Gladstone Street
5201 East London
South Africa

PO Box 7101
East London
5200
South Africa

Phone: (0431) 431422

Fax: (0431) 432200

Date: 20 July 1993

To: ECC National

Attention: Everyone

Fax number: 011 8343189

From: Peggy Killeen and Glen Bownes

Total number of pages, including this page: 1

Message

Dear Nan, David, Jonathan, Cecily, Paul, Hartmut and everyone else involved in the organisation and running of the Festival.

This is just a note of thanks for your assistance to us personally, and congratulations on the Festival itself. Its only after coming home and telling other people about the weekend that we realised the amazing extent and variety of the experience. It was certainly an event to remember for years to come.

Thanks again!

Yours

Peggy and Glen

23 AUGUST 1993

TO: JONATHAN ANCER
FROM: VENITIA GOVENDER
FAX No:

REPORT ON WORKSHOP " HEALING THE WOUNDS OF THE PAST IN SOUTH AFRICA"

FACILITATORS: NTHABISENG MOGALE
VENITIA GOVENDER

Aim: To identify the wounds that plague SA, how far back do they stretch, Are these wounds perculiar to a particular sector of SA society..
To determine areas of SA society that have and continue to be wounded.
Processes that need to be implemented, to deal with these wounds.

Background

Over the years there has been a vast range of human rights abuses in South Africa. Years of repression which served to sustain apartheid, together with the practice of actively dehumanising black South Africans, has left a history filled with hatred, fear and violence.

This as a starting point, the group identified numerous wounds, most of which can be said to be a result of the apartheid policies. Detentions without trial and assaults in detention drew a considerable response from the group.

All sectors of South African society were seen as being wounded. Whites who in the past, consiously or unconsciously were responsible for inflicting the wounds on black people, now find themselves in an insidious position. Which often manifests itself as a guilt complex. Meaning that the need to remedy the past assumes a position of overriding importance. In some ways these feelings can be interpreted as wounds themselves. Since the system of apartheid was designed in a way to benefit whites across the board, irrespective of their personal opinions.

Institutions like the Church, were seen to be victims as well as perpetrators.

The conclusion to this part of the discussion:

Such an assessment is cathartic in essence. It provides ordinary people with the opportunity to express their feelings. However the need to move forward and address these issues, are of a greater importance. At this stage the group decided to suggest a rewording of the groups aim. " bearing in the mind the atrocities of the past, how do we move ahead, towards a society more peaceful and harmonious.

The process outlined by the group to attain some semblance of such a society is as follows.

Any reduction in the levels of violence hatred and despair, will require not only a move towards a democratic society, but a national commitment for a programme of reconstruction and development.

This process should include the following:

The victims and survivors of human rights abuses should begin to acknowledge their pain.

PENALTIES

Perpetrators of these abuses should be penalised. This should not be a private understanding between the structures, but should be brought to the victims and survivors attention. This form of action will start the process of building trust and accountability.

Such perpetrators should not be allowed to occupy any public position, or even within the civil service. This in some way will address the survivor's need for retribution.

The group acknowledged that the process of healing would be a painful and demanding one.

PUBLIC ACKNOWLEDGEMENT

The National Party Government must publicly account for its part in violating human rights. In addition individual perpetrators, must also be made to do the same. This would be useful to help people shed the veil of secrecy and come to terms with the past. For the victims, this public recognition, would serve as part of their process of healing.

COMPENSATION

1. The group felt that the most effective form of reparation is financial compensation. Obviously this is easier said than done. The limitations and the practical problems for such a programme is enormous. Instead the group felt, that some form of social security could be instituted to address this.

CONCLUSION

rs of apartheid rule cannot be eradicated with a change of government. This healing process must be ongoing and dynamic. The present situation of the lack in police investigations, resulting in perpetrators of violence not being sactioned. This makes it almost impossible to encourage people to express their anger in a non-violent way.

Thus the process of healing can only really be successful, if state structures are functional and are seen to serve the needs of the entire South Africa.

The ultimate aim of such a reconstruction programme would be to restore people's faith in humanity and justice. These being some of the tenets of society, destroyed by apartheid and subsequently the violence.

ATT: JONATHAN

CAN THE PEACE ACCORD BRING PEACE TO OUR COMMUNITIES ?

NOTES BY : SENZO MFAYELA

This is the question we should be asking ourselves more and more in these sort of forums in order to create transparency in the functioning of the National Peace Accord structures.

Provided that there is a common will amongst all South Africans to create peace, the National Peace Accord will bring peace. But there has to be realization that the N.P.A is only one link in the peace process. Therefore peace work must not be limited to the Peace Accord and its structures. The peace should belong to the people out there, the communities

We also need to realize that violence is multi-faceted. We must outgrow a fallacy of thinking that violence is primarily political in character, as there are many socio-economic factors contributing to the present violence.

The signing of the N.P.A was not just another agreement, but an indication of the commitment of various political parties and organisations to work together to resolve the ongoing violence in our country

This signing by parties was also an announcement to their respective members and supporters of their commitment to working together and to adhere to certain principles to ensure a peaceful new South Africa. All these parties, administrations and organisations, by signing the Peace Accord, indicated their realisation, that peace can only be achieved by actively working on all levels towards reconciliation.

These signatories at present have representatives on the National Peace Committee, supported by the National Peace Secretariat, which in turn is supported by the Regional and Local Peace Committees.

These decentralised structures were formed to ensure the involvement of all South Africans, at all levels of political, social and economic activity in the creation of a peaceful South Africa. These structures were also necessary, as peace is never achieved by a handful of political representatives, but by the people who live in the various parts of South Africa.

Although these structures are in place, we also have to realise that peace goes beyond the Peace Accord structures. Peace, and all the freedom and rights that go with it, can only be brought about by all the people of this country.

The Peace Accord and the Peace Committees can only be a legitimate forum where people meet to work towards peace. If there is no commitment, the principles of the Peace Accord are worthless and anything else we may put in its place will be equally worthless without commitment and trust.

The Peace Accord is the contract and all of us the signatories - directly, or indirectly, participate due to our commitment to peace and a future South Africa. We must ensure that the principles of the Peace Accord, agreed upon by the signatories, are at all times adhere, to

to ensure that all the people in this country do not have to fear for their possessions, lives and the lives of their families in the expression of their political orientations.

We must not only consider that our respective parties have signed the Peace Accord and are actively working within its structures, but we must all be active participants and adhere at all times to the principles set forth in the Peace Accord.

I admit that the Peace Accord is not perfect, but this Accord is not a declaration of peace, but a contract between various parties and organisations, to work towards the normalisation of politics and the creation of a free political culture and political tolerance.

We must also realise that the Peace Accord was signed after decades of raging violence in various communities. Understandably, so far the bulk of the activities of the Peace Accord structures need to have more authority and powers to ensure that all participants adhere to the principles set forth in the Peace Accord.

At present, the Peace Accord has succeeded in bringing people from various backgrounds - economically, socially and politically - together. Many of these people have been able to understand and talk to persons they have previously considered to be their adversaries.

This is a very important breakthrough in the creation of peace and stability in South Africa. If people are able to talk and listen to each other, they start to understand each other and also the problems that face different people.

The next step is the creation of trust. This is where more work is desperately needed. Parties, administrations and organisations have to take responsibility for the actions of their respective memberships and supporters. If this is not done, trust, which is essential for peace, cannot be gained.

In many cases various parties or organisations, or even specific high profile individuals within these structures, have contravened the Peace Accord, yet, there has been no effective way in ensuring that individuals, parties or organisations can be held accountable for these contraventions. The Peace Accord structures lacks teeth. The reason being that it is a document built on trust.

Our mistake was that we wanted peace, which is obtained by trust, yet we pre-empted trust building by stating that we trust each other and will adhere to the principles set forth in the National Peace Accord. This lack of accountability needs to be urgently addressed. The Peace Accord can only work if all parties, administrations and organisations work in accordance to the principles of this Accord.

The Peace Accord is not only a document which is there to act as policeman to parties, administrations and organisations. It also play an important role in addressing the issues of socio-economic imbalances.

It will be one-dimensional to think that the violence in our country is solely due to the lack of a democratic political culture or political tolerance. Many persons and communities have

been marginalised by the previous political dispensation. People have suffered to survive and are angry. This also has to be addressed. Socio-economic reconstruction needs to be stepped up as a matter of urgency.

People who perceive themselves to be disadvantaged obviously find it difficult to talk and negotiate with others whom they perceive to have all the socio-economic advantages.

If one looks at the areas in South Africa where violence is taking place, it is in the marginalised areas. It is in areas where people are feeling the real bite of this economic depression. Crime levels are rising and so are the frustrations of people who believed that the new South Africa has already arrived.

Most violence takes place in the less developed sections of the townships, squatter camps and hostels. People who kill and get killed are the most marginalised socio-economically. The majority of these people have very little ideological content if any.

We also need to ensure that the expectations of these people are rationalised to what the country can deliver. If people's expectations are unrealistic, there is an obvious sense of frustration when this is not realised.

We need to differentiate between short and longterm expectations. Many marginalised South Africans want better living conditions and employment. This is not possible in the short term. We need to consult with people concerning their expectations and openly discuss with them the realisation of these expectations.

It is therefore important to have more resources and effort injected into the Peace Accord. We need the co-operation of economic and social organisations and also their commitment to the Peace Accord.

For the Peace Accord to succeed, the following is thus required :

1. A psychological framework of commitment to work for peace needs to be created .
2. The Peace Accord must be empowered to ensure accountability when the Peace Accord is contravened.
3. More resources must be made available to Peace Accord structures.
4. The participants in the Peace Accord structures must be broadly representative of the communities in which they operate. Not only political groupings, but also economic and social groupings must be actively involved and accountable.
5. The expectations of people in South Africa must be addressed.

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END CONSCRIPTION CAMPAIGN (ECC)

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