

B8-8-416



Childcare facilities:
The Sanctuary
Wits University
To run throughout the
conference except at lunch &
supper times.

TO CONTACT ECC

Johannesburg

Benita Pavlecevic
643-3941 (011)

Cape Town

Michael Evans
477-407 (021)

Durban

Sue Brittion
(w) 312-600 (031)

Port Elizabeth

Janet Cherry
23098 (041)

Pietermaritzburg

Jacque Boule
67788 (0331)



STOP THE CALL UP



End Conscription Campaign

ECC's path to peace

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

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

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

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

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 youths 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.

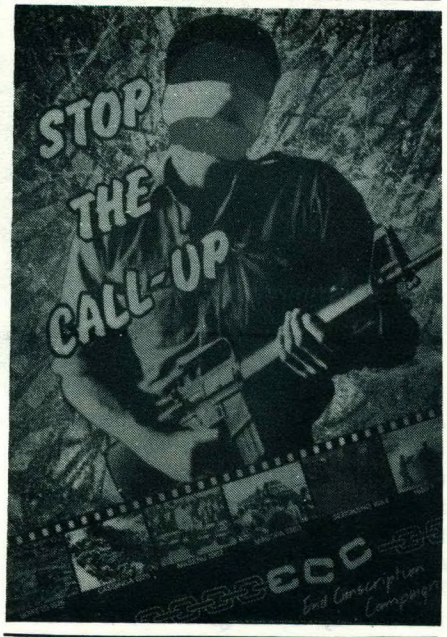
WE CALL FOR AN END TO CONSCRIPTION

WE CALL FOR A JUST PEACE IN OUR LAND

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

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

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



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

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

WE LIVE IN AN UNJUST SOCIETY WHERE BASIC HUMAN RIGHTS ARE DENIED TO THE MAJORITY OF THE PEOPLE



Violence is present wherever people are forced to live in such a way that their human potential and needs can never be realised. Needs can only be adequately met by a system of government that is answerable to the people it governs. 73 per cent of South Africa's people have no say in the government of their country – a government that since 1948 has entrenched the system of apartheid in the laws of this land.

Influx control and migrant labour

Africans are forced to suffer the humiliation and degradation of the 'dompas'. There are over 200 000 arrests for pass law offences each year and 3,5 million people have been forcibly relocated. Family life has been destroyed for millions through the policy of migrant labour.

Bantustans

The homeland policy has deprived more than 8 million South Africans of their citizenship. The impoverished Bantustans are unable to provide even the bare essentials of an adequate existence. Of every 1000 children born, 130 in the Transkei and 240 in the Ciskei will die from malnutrition before the age of one.

Racial classification

Access to health, housing, education and employment is based on colour. There is one doctor for every 400 whites in South Africa, and one doctor to every 90 000 blacks. While R129 million is spent on forced removals, only R8 million is allocated for housing in the latest budget.

Detention and security legislation

70 people have to date died whilst in the custody of the South African police, and torture by the security police is widely alleged. The accepted leaders of the black population have been imprisoned. So far this year, 55 people are facing charges of treason for their active opposition to the system of apartheid and the hardships it imposes on the majority of South Africa's people.

The violence of apartheid is thus structured into every facet of South African society. With the new tri-racial parliament, apartheid has been incorporated into South Africa's constitution. Until apartheid has been eradicated, there can be no peace.

WE LIVE IN AN UNEQUAL SOCIETY WHERE THE LAND AND WEALTH ARE OWNED BY THE MINORITY

To provide adequate meals for a family, parents need to have either land and the means to grow food, or the purchasing power to obtain food.

Land and the means to grow food

The Land Acts of 1913 and 1936 allocated 13 per cent of South Africa's land to 70 per cent of the total population. In the overcrowded Bantustans poverty, malnutrition and disease are rife. In Kwazulu, the population density in 1980 was 99 people/square km. The Buthelezi Commission found that even with a 500 per cent increase in agricultural productivity, Kwazulu could only support 1,5 million people. Already, the population is more than double this.

Purchasing power

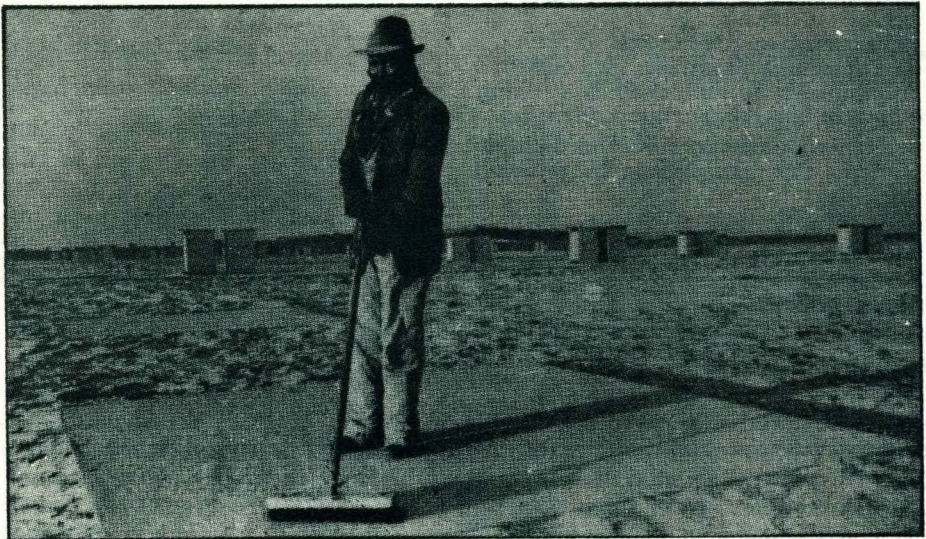
In 1984, white wage earners received an average of R1380 per month, while African wage earners received an average of R204 per month. Household income is an effective indicator of poverty. The monthly household subsistence level

is calculated to be about R250. Over 50 per cent of African households have an income of less than R150 p/m and over 70 per cent have less than R250.

Money shortages are severely exacerbated by price rises of essential foodstuffs. In 1975 the bread price was 13 cents and 15 cents for brown and white bread respectively. Now it stands at 40 cents for brown and 60 cents for white bread. A further 50 per cent price rise has recently been announced.

GST was introduced in 1979 at 4 per cent. It now stands at 12 per cent. GST most severely effects those with low purchasing power.

While economic power in South Africa becomes increasingly centralised – 80 percent of the companies in the Johannesburg Stock Exchange are controlled by 7 corporations – life for most South Africans under apartheid is a battle for survival against the combined forces of poverty and the laws of the government.



WE LIVE IN A SOCIETY IN A STATE OF CIVIL WAR WHERE BROTHER IS CALLED ON TO FIGHT BROTHER



Throughout South Africa's history people have struggled to create a just society. Strenuous efforts to bring about democratic change by peaceful means have consistently been made. In response the state has repeatedly demonstrated its readiness to use violence to crush peaceful opposition. In recent times it has been conscripts who have had to perform this task against fellow South Africans.

The current situation was recently described by a speaker at a Civil Rights League VE Day meeting as follows : "Across the country, the townships are in a turmoil. The army occupies the 'hotspots', patrols them, searches them – saracens and rats dominate the streets – at every exit, a roadblock. Behind the rifle a white kid's eyes stare... Hey, soldier for what are you fighting –

if not for a twisted government ideology and the unjustifiable preservation of white supremacy. The barrel of a gun – this is the final meeting place, for black and white, decreed by apartheid."

Professor John Dugard, a University of the Witwatersrand legal expert, has described the Eastern Cape as "Gestapo country". Subsequent to the Uitenhage shootings on March 21st Mr Adriaan Vlok, simultaneously Deputy Minister of Law and Order and of Defence, referred on SATV to the people of the Eastern Cape as "the enemy."

The increasing polarization of South African society and the escalating spiral of violence will continue as long as the root causes exist. A just peace in our land can only be realised when apartheid is replaced by non-racialism and democracy.

YOUNG MEN ARE CONSCRIPTED TO MAINTAIN THE ILLEGAL OCCUPATION OF NAMIBIA AND TO WAGE UNJUST WAR AGAINST FOREIGN COUNTRIES

It is 14 years since the International Court of Justice declared the South African occupation of Namibia illegal. This 1971 ruling is no less valid today.

South Africa has openly defied the consensus of the international community by increasing the number of troops in Namibia and by bringing into existence successive regimes not supported by the majority of Namibians (for example, the Democratic Turnhalle Alliance and the present Multi-Party Conference.)

The escalating conflict in Namibia which has been described as 'unwinnable' by Lieutenant General Jannie Geldenhuys is daily exacting a heavy cost in lives and finance.

In 1980 P W Botha announced that South Africa had spent R3000 million on "infrastructure and defense" in Namibia. Annually the war is costing R600 million, over 1 million per day, with more being spent bolstering Namibia's apartheid society.

The suffering of the Namibian people in their war-torn country is immense, particularly in northern Kavango and Ovamboland where the war is most intense. Intimidation, torture and brutalization of innocent people by South African armed forces is widespread. Andreas Kapitingo was spit-roasted by Koevoet members resulting in the amputation of his right arm. The offenders were fined R50 each. It is estimated that over 10 000 Namibians, 1 per cent of the total population, have died in the 19 year war.

South Africa has repeatedly conducted acts of military aggression against neighbouring countries. Since the 1975 invasion of Angola there have been numerous attacks. Examples are : 1978 Cassinga (Angola), 1982 Maseru (Lesotho) and 1983 Maputo (Mozambique). The latest of these is the shocking raid into Gaborone, Botswana, where 14 people were killed including a six year old child. Many were injured including a pregnant woman who is still in a critical condition.



It is widely believed that South Africa follows a generalised policy of destabilization, providing support for the MNR in Mozambique, UNITA in Angola, super-ZAPU (dissidents) in Zimbabwe and the LLA in Lesotho. Pik Botha, Minister of Foreign Affairs, has recently admitted that South Africa has assisted the MNR (Renamo) in the past and would assist them in the future if necessary.

YOUNG MEN ARE CONSCRIPTED TO ASSIST IN THE IMPLEMENTATION AND DEFENCE OF APARTHEID POLICIES

The SADF is increasingly being used to carry out government policy. Such activities have ranged from assisting in forced removals, arresting people for pass offences, patrolling townships and manning roadblocks around the country. Some of the more recent examples follow:

Forced removals

One of the most publicised removals was in 1983 when the people of Magopa were forcibly removed to Pachsdraai by the SADF. Magopa was declared an operational area for the duration of the removals.

The SADF has also been involved in removals in the following areas :

- * The Zimbabwe and Venda border area.
- * St Lucia, where a SADF missile base was to be built. The whole area was sealed off and declared an operational area.
- * Mafeking to Zeerust, relocating people in Bophutatswana.
- * Ditakwaneng in the Northern Cape.
- * Riemvasmaak near Augrabies Falls.
- * Maremane area – now Lohatla – the site of operation thunderchariot.
- * Kosi Bay to Ingwavuma.

Pass arrests

Many of these have occurred in the last year during the seal and search operations conducted by the SADF and the SAP (largely in Tembisa, Sebokeng, Sharpeville, Boipatong and Thokoza). Most offenders in these arrests have been pass offenders. (Information : Star – 23/10; 24/10; 14/11; 16/11 1984)

Migrant workers

In 1981, during the municipal workers' strike, prior to any settlement, the SADF sealed off the workers' compounds and forced workers onto trucks returning to the homelands.

Roadblocks, cordons, sweep and search operations

1982 – SADF aids SAP in 633 roadblocks, 22 cordon operations, 10 sweep and search operations. (RDM 23/10/83 as quoted from Dr Philip Frankel in 'Pretoria's Praetorians')

1983/84 – 27000 SADF troops involved in manning roadblocks in SA from April '83 to March '84. (Cape Times 18/5/84)

1984/85 – Since October 23 1984, when 7000 troops sealed off and searched the townships of Sebokeng, Sharpeville and Boipatong there has been a continuous presence of SADF troops in the Transvaal and Eastern Cape townships. Over twenty townships across the country have been occupied by the SADF.

Involvement in townships

The SADF have become permanently garrisoned in many townships. They have been involved in the tear-gassing of mourners at funerals and in breaking up peaceful rent protests. They have made numerous arrests and according to the Minister of Law and Order Mr Louis Le Grange, replying to a question in parliament, have been responsible for 5 deaths in the townships since the Uitenhage shootings this year. (C. Times 13/6/85)

YOUNG MEN WHO REFUSE TO SERVE ARE FACED WITH THE CHOICE OF A LIFE OF EXILE OR A POSSIBLE SIX YEARS IN PRISON



Increasing numbers of young men are refusing to serve in the SADF on moral, religious and political grounds. The number of men who failed to report for national service this January (1985) alone was 7589, as compared with 1956 for the whole of last year.

The only grounds on which alternative service to the military is made available are those of universal religious pacifism. Such cases are heard by the Board for Religious Objection headed by Judge Steyn. This definition excludes most potential objectors : provision is not made for those objecting to military service on religious grounds in terms of the Just War theory or on moral and political grounds. The present sentence for such objectors is a mandatory six years in a civilian prison.

Several people such as Peter Moll, Billy Paddock, Peter Hathorn and Paul Dobson have served time for their beliefs under the previous legislation, which carried a 2 year maximum sentence. For the majority who feel that they are unable to render service in the SADF on grounds of individual conscience, the options are extremely limited. Young men who are not prepared to fight in the SADF but who would like to serve their country in a constructive and peaceful manner, are faced a choice of a life in exile or six years in prison.



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



Defence spending has increased markedly over the last few decades, and consumes a significant proportion of the budget. In 1960 the defence budget was R44 million. The 1984/5 defence budget is R4,2 billion, 15,4 per cent of the total budget. This in itself could be a conservative estimate, given that money can be channelled to defence through other state departments. A Special Defence Account exists, and during the fiscal years of 1979/80 and 1980/81, amounts were allegedly drawn from this account equal to more than half again of the regular budget. "If the same proportions apply today, another R2150 million could be added to the latest defence budget of R4274 million" (Sun. Star 14/4/85). Much military related expenditure is the responsibility of other government departments, for example housing for personnel and construction of bases is not reflected in the defence budget itself.

While state expenditure on education has increased, budget allocations for fundamental necessities such as health and housing remain alarmingly low. Infant mortality rates, squatter camps and gross over-crowding are merely an aspect of this.

The cost of the war in Namibia alone is estimated to be some R600 million annually, while the total daily defence budget is estimated at R12 million. Although R12 could build one hospital, Mitchell's Plain with a population the size of Bloemfontein's, is denied a general hospital allegedly due to lack of funds. This is but one isolated example. Basic human rights such as health and housing are suffering at the expense of the escalating and on-going war.

In the most recent Defence White Paper, Minister of Defence Magnus Malan has indicated that defence spending will remain a top priority. Defence spending undoubtedly adds a severe strain to an already strained economy. This was one of the motivations for raising of GST made by the Minister of Finance, who said that the military had overspent its budget by R300 million.

The End Conscription Committee believes that a direct correlation exists between defence spending and the increasingly depressed living standards of the majority of our people. No amount of military spending will provide the solution to political problems.

WE BELIEVE THAT THE EXTENSION OF CONSCRIPTION TO COLOURED AND INDIAN YOUTH WILL INCREASE CONFLICT AND FURTHER DIVIDE OUR COUNTRY

“You can’t ask a man to fight for his country if he can’t vote.”

F W de Klerk, leader of Tvl NP '82

“When they have the vote, gradually we will extend their service too, naturally as we did with the whites.”

P W Botha, Cape Times 4/11/83

With the new constitution, extension of conscription to coloured and Indian South Africans has become imminent. It has frequently been made clear that extension of “rights” implies the obligation to defend those “rights.”

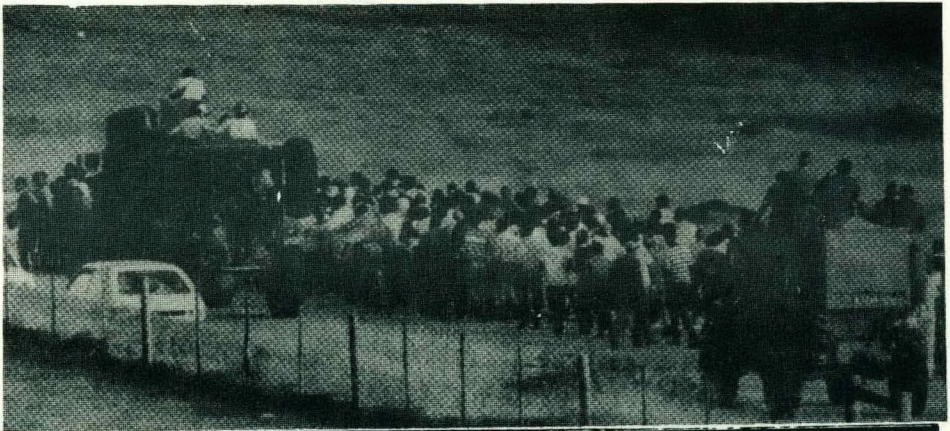
It has been speculated that one of the motivations for the new constitution was to increase the number of eligible conscriptees, as the currently conscripted white community becomes more strained in combatting internal unrest. Extension of conscription will result in militarism and military ideology being more effectively extended to a wider community.

Opposition to these initiatives has begun amongst many youth, student and other democratic organisations. Both

the UDF and National Forum have started conscription activities.

There are already substantial numbers of coloured and Indian youth in the SADF. One of the main reasons for this is the high unemployment experienced by these groups. In the words of a Cape Corps recruit : “There are many people living around us who have sent their sons to the army because they do not have work and are no longer schooling. Sometimes the police come and frighten you, and the best way to stay out of trouble is to go to the army – where else can you go? We get a lot of money there. I would not get such money in a job.”

The extension of conscription will give the South African conflict a non-racial appearance reinforcing the idea that the conflict is between South African and a foreign aggressor, and is not a result of apartheid policies. As Comdt. M Swanepoel of 21 batallion (a black unit said: “With blacks in SA army uniforms you can say, ‘heck, this proves that this is not a white man’s struggle any more.”



**KATLEHONG SQUATTERS
PEACEFUL DEMONSTRATION
DON'T SHOOT**



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**

The National Anthem

Nkosi sikelel' iAfrika
Maluphakamis' uphondo lwayo
Yiva lemithandazo yethu
Nkosi sikalela, thina lusapholwayo
Woza moya (sikalela, nkosi sikalela) x2
Woza moya, oyingcwele
Usi sikalela
Thina lusapho lwayo
Morena boluka sechaba saHesu
Ofedise dintwa lematswenyeho x2
Osiboluke x2
Osiboluke morena, 'siboluke
Sechaba saHesu
Sechaba sa Afrika
Makube njalo x2
Kude kube nguna phakade x2

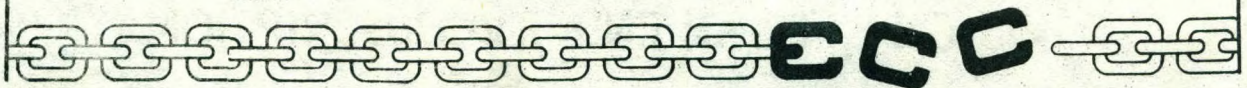
INFORMATION AFTERNOON:

The ECC invites all interested to an information afternoon.

PLACE: Rondebosch Congregational Church, Belmont Road,
Rondebosch

DATE: Saturday, 3 November

TIME: 3 pm



End Conscription Campaign

TOWARDS A JUST PEACE IN OUR LAND

A Declaration to End Conscription

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

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

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

We call for an end to conscription.

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

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

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

We call for an end to conscription.

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

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

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

WE CALL FOR AN END TO CONSCRIPTION

WE CALL FOR A JUST PEACE IN OUR LAND

ECC

Peace Festival

WELCOME

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

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

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

Yours in peace and friendship
The ECC Festival Committee

Cardinal Arns

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Carol Tongue MEP

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

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

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

Collection Number: AG1977

END CONSCRIPTION CAMPAIGN (ECC)

PUBLISHER:

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

©2013

LEGAL NOTICES:

Copyright Notice: All materials on the Historical Papers website are protected by South African copyright law and may not be reproduced, distributed, transmitted, displayed, or otherwise published in any format, without the prior written permission of the copyright owner.

Disclaimer and Terms of Use: Provided that you maintain all copyright and other notices contained therein, you may download material (one machine readable copy and one print copy per page) for your personal and/or educational non-commercial use only.

People using these records relating to the archives of Historical Papers, The Library, University of the Witwatersrand, Johannesburg, are reminded that such records sometimes contain material which is uncorroborated, inaccurate, distorted or untrue. While these digital records are true facsimiles of paper documents and the information contained herein is obtained from sources believed to be accurate and reliable, Historical Papers, University of the Witwatersrand has not independently verified their content. Consequently, the University is not responsible for any errors or omissions and excludes any and all liability for any errors in or omissions from the information on the website or any related information on third party websites accessible from this website.

This document is part of a collection held at the Historical Papers Research Archive at The University of the Witwatersrand, Johannesburg, South Africa.