

Dr Ivan Toms is an active member of the End Conscription Campaign in Cape Town. He is a well known and respected community figure in Cape Town, having served as a doctor at the SACLA clinic in Crossroads for a number of years, before its destruction in 1986. He is well known for his participation in the ECC's Fast for a Just Peace Campaign, held in late 1985. During this campaign Ivan fasted for three weeks in St Georges Cathedral, to highlight the plight of township residents faced with the invasion of their communities by the South African Defence Force. He has also expressed his commitment to peace through coming to a decision not to do any further service in the SADF.

Ivan completed his initial period of military service, but through his involvement in Crossroads, he realised that the SADF played a central role in defending the system that produced the social problems he was working with on a day-to-day basis. He decided that he would never again serve and made his position publically known on numerous occasions. The SADF however has seen fit to call him up for camps on numerous occasions. Ivan has repeatedly stated that he would rather go to jail than serve again. His latest call up is for November 12, and if convicted for refusing to serve he will face a prison sentence of up to three years.

ECC has decided to support this stand of Ivan's. We feel it will be a chance to positively aid the movement for non-racialism in this country. Through his action we will demonstrate that not all white South Africans are prepared to be party to the occupation of Namibia or our townships. ECC also hopes to be able to highlight the role the SADF is playing in Namibia and the townships and to expose that role to as wide a group of people as possible. Through this we would be building support for the call to End Conscription. As Ivan is but one of thousands of South Africans, facing the call-up we would also want to build support for Conscientious Objectors in the country. As the penalties facing objectors who do not comply with the terms of the Act governing the recognition of Religious Objectors, are particularly harsh, the campaign would be directed at pressing for changes in the Law. This would be to make the provisions more humane in dealing with Objectors such as Ivan. Other aims of such a campaign would include building ECC and broadening its support base, and taking the issue of conscription more actively into the Churches (Ivan is an active member of the Church of the Province of South Africa).

Perhaps one of the most important aims of a campaign would be to focus

the attention of the public on the plight of conscripts. Within ECC we have realised that there are many South Africans, particularly conscripts themselves, who are faced with this dilemma. We believe that as ECC we need to be saying to the conscript that their conflict of conscience is legitimate given the nature of the war they are compelled to participate in. Ivan's statement is directed to those people.

We have decided that the best way to achieve these aims would be to launch a national campaign of support for Ivan. As he is well known nationally and internationally the campaign would involve a national speaking tour as well as extensive press coverage and a media campaign. It would be directed at the public to raise the pressure on the government to provide alternatives for Just War, and other Objectors as is the case with Religious Objectors.

It would thus be appreciated if assistance could be given to realise these aims.

BUDGET

Expenditure

National Publication	5 000
National Poster	3 000
4 Public meetings - venues	1 000
- adverts	800
- pamphlets	5 000
- posters	2 000
Travel (Ivan and other speakers)	2 000
Production of a video aimed at explaining the issues	5 000
Trial (publicity, attendance of international jurist, etc)	<u>8 000</u>
	<u>31 800</u>

Income

ECC	<u>10 000</u>
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EXPECTED DEFICIT: 21 800

**WHY I REFUSE TO SERVE IN THE SADF
STATEMENT BY LIEUTENANT IVAN TOMS**

I FIND MYSELF IN A CRISIS OF CONSCIENCE

I face a call-up for 12th November. I find myself in the same crisis of conscience as thousands of fellow conscripts who are unhappy about serving in the army. Because of my experiences in the SADF and in the squatter camp of Crossroads I am therefore objecting to military service. I am prepared to go to jail for this stand.

I have always tried to be true to my beliefs, especially since coming to a deep Christian commitment. I am not a theoretician, rather a fairly ordinary person who tries to integrate what he believes with his experiences. The reality of the injustices in our country have convinced me of the impossibility of continuing with any form of service in the SADF. I, like many other young white men who love their country, find that I cannot ignore my conscience. I know I cannot go into the army, and have had to sincerely and honestly look at all the possible alternatives.

I AM COMMITTED TO SERVING MY COUNTRY, SOUTH AFRICA

I was born in Germiston and have lived my whole life in South Africa. I have been overseas, yet I always feel drawn back to my country. Here I have enjoyed a privileged government schooling which enabled me to study medicine. South Africa has been good to me and I am committed to serving my fellow South Africans with the skills that I have gained.

**I HAVE SERVED IN THE SADF AS AN OFFICER, AND THESE EXPERIENCES
HAVE GREATLY INFLUENCED MY DECISION TO OBJECT**

I unwillingly served two years in the SADF as a medical doctor in 1978 and 1979. I found it extremely difficult to decide whether to serve or not in the SADF. These feelings were shared by quite a number of fellow conscripts in my unit. I did my basic training as a combatant and was then promoted to the rank of first lieutenant. Later when I was sent to the operational area, I realized that to kill another person was impossible for me to reconcile with my conscience. I applied for and was granted noncombatant status.

When I worked in the Ciskei homeland I was told by a major in military intelligence that my role as a doctor was to spy on my patients: I was to gather information for military intelligence. The military authorities always thought of their needs and not the crying needs of the barren homelands. For instance, doctors were removed from the homeland to staff military hospitals; yet, where I later worked in the Department of Paediatrics at 2 Military Hospital, there were more doctors than patients in the ward.

I was sent twice to the operational area and served on the Angolan border for six months. My contact with the Namibian people convinced me that they do not want the SADF in their country; international law says that South Africa has no right to be there. The local people feel that they are oppressed by an invading army. For them, curfews and security force harassment are the way of life in the SADF-imposed war zone.

Even as a noncombatant doctor servicing mission hospitals in the area, I felt the dislike and rejection of the people. This sort of "civic action" programme never won their hearts or minds.

I also grew to understand that my not carrying a gun did not in any way limit my usefulness to the SADF; I remained an important cog in the machine that churned out young men to fight in Namibia and subsequently in the townships of South Africa.

I HAVE WORKED AS A DOCTOR FOR SIX YEARS IN CROSSROADS, AND KNOW THAT I AM ABLE TO DO REAL NATIONAL SERVICE WORKING WITH THE POOR AND OPPRESSED

After my time in the SADF, I felt called to work in the squatter camp of Crossroads. At that stage the community of 40,000 Africans had no permanent medical service and the health needs were massive. The government's reason for not supplying a service was that they saw Crossroads as merely a temporary community. Yet by 1986 there were 130,000 people in Crossroads! With a small team I developed a caring Christian clinic that served the community faithfully for six years. I was fully accepted by the community as "their doctor" and they treated me as a brother in their desire to better their conditions.

In September 1983, Administration Board officials and police would come in, day in and day out, for 3 weeks to demolish "illegal structures". What this actually meant was that innocent people who had come from the homelands of Transkei and Ciskei because there was no food or work there, were being attacked daily by these officials. Old women and babies were being left in the rain and cold of a Cape winter because, to the South African government, they should not have been in Cape Town. When the women held onto the flimsy branches that formed the base of their plastic shelters, this constituted a "riot". Rubber bullets, teargas, sneeze powder and police dogs battered the people into submission and we had to treat the casualties in the clinic.

The police invaded the township in Caspirs, dressed in green camouflage uniforms, which meant that the community of Crossroads could not differentiate between police and army. They were all "amajoni" to the children - to be feared and hated. How could I as a Christian who felt called by God to serve this community put on a SADF uniform and identify with that system of oppression and evil? So my political choices became clear because of the State's disregard for the rights and value of blacks.

This was reinforced in February 1985 when the government wanted to forcibly remove all the blacks in Cape Town to Khayelitsha. The decision had nothing to do with the need for more black housing. Blacks from Langa and Guguletu were to be moved out of their present houses to the sand dunes of Khayelitsha. It was actually a security solution designed by the military and police to control and oppress blacks. During this period of two days of restoring "law and order" to Crossroads the police killed 18 residents and we in the Clinic treated 178 injuries.

Then the ultimate evil happened. The government used the greed of the "witdoek" conservative leadership of Old Crossroads to brutally attack and burn the homes of 70,000 squatters in Nyanga Extension, Portland Cement and KTC. There are many sworn affidavits that show that the police and SADF were not protecting the squatters from the "witdoeke" and that actually the security forces were at times actively assisting "witdoeke" in their acts of destruction. SADF troops were employed to clear areas and stop the people returning to rebuild.

Due to threats to the lives of some of the black staff the clinic closed and the SADF hastily occupied the clinic buildings - symbolically on 16 June 1986, the tenth anniversary of the Soweto uprisings. Now what had been a community clinic run by a Christian staff team was used by the SADF to try and win the "hearts and minds" of the people. Posters saying "SADF from the people for the people" were put up, yet patients were treated by doctors with pistols in their belts and the medical orderlies did the dressings with their rifles standing in the corner of the dressing-room.

I don't blame the National Servicemen who were forced to be part of this occupation of the clinic. Some of the doctors had actually worked in the clinic in their final year at UCT and were very unhappy about what they had to do. The blame must be directed at the SADF.

Presently I am part of the South African Christian Leadership Assembly (SACLA) Health Project. We train Community Health Workers in three black townships in the Western Cape under the auspices of the Department of Mission of the Church of the Province of Southern Africa (Anglican).

I REFUSE TO SERVE IN AN ARMY THAT DEFENDS APARTHEID, RATHER THAN THE WHOLE NATION OF SOUTH AFRICA

If the SADF was truly a "defence force" protecting the rights and property of all South Africans, then I would willingly serve as a noncombatant medical doctor.

But since October 1984 troops have been used to control the black townships of South Africa and to suppress resistance to apartheid. The border is no longer thousands of miles away in Namibia, but right on our doorstep in Langa, Guguletu and KTC. Friends who might have gone to the same church school are now

facing each other across the barrel of a gun in the townships. For most conscripts this is the first time they have entered a black township, and they drive in high up in a buffel with teargas, grenades, rifles - and with fear welling up within them.

After working in the townships and developing real friendships with the people, I cannot believe that the children and youth being chased by patrolling buffels are the enemy. Surely they are actually fellow South Africans who long for a place in the sun with their white brothers and sisters.

I STAND WITH ALL CONSCRIPTS WHO CALL FOR CONSTRUCTIVE ALTERNATIVE NATIONAL SERVICE

I really do believe that I have been doing true national service in my work in the poorest squatter areas of Greater Cape Town. This is the kind of service that I believe will help to build a South Africa that we can all be proud of.

I stand with all conscripts who support the End Conscription Campaign's call for constructive alternative service. The law provides for community service only to conscripts who are both religious and pacifist. They are forced to do six years of service in a government structure. Constructive alternative service should be the same length as military service and be available to us in church, welfare and community organisations. To those conscripts who see no option but to go unwillingly into the SADF, the choice should be given not to serve in the townships or Namibia.

I am one of many unhappy and unwilling conscripts who have to make very difficult choices. Some choose to go into exile. Some choose community service as religious pacifists. Others evade their call-up by changing their addresses frequently. Many simply find it impossible to do anything but go into the SADF reluctantly, angry that they are not given any realistic alternatives. I have chosen prison. I hope that my stand will contribute to the pressure on the government to introduce constructive alternative national service for all conscripts.

I BELIEVE I MUST MAKE A STAND

I am committed to South Africa and believe that the truly patriotic action for me is to go to prison rather than deny my faith and my beliefs. South Africa is in a state of civil war and we have to take sides. I believe that the side of justice and truth is the side of the poor and oppressed in our country. I stand on that side.

CURRICULUM VITAE OF LIEUTENANT IVAN PETER TOMS (MEDICAL DOCTOR)

Born: 11 July 1952 in Germiston, Transvaal

Parents: Edward and Millicent Toms.
Father: a retired water meter reader at the Durban Municipality
Mother: teaches music from home

Schooling: Primary School: Sea View Primary School in Durban
Secondary School: Glenwood Boy's High School, Durban [1965 - 1969]
Secretary of his school House 1969
Half Colours for Rugby 1969
Captain of Second Rugby Team 1969
Honours for academics 1968 & 1969
Deputy Head Prefect 1969
Good Fellowship Prize 1969

Exchange student: American Field Service [AFS] exchange student to Madison, Connecticut, U.S.A. (Attended Daniel Hand High School) July 1970 - July 1971

University: Studied medicine at the University of Cape Town from 1970 - 1976. Graduated M.B.,Ch.B. in 1976
Smuts Hall House Committee 1973 - 1975
Student YMCA Committee 1973 - 1975
Studying for a Bachelor's degree in Theology at UNISA 1984 - present

Internship: Kimberley Hospital 1977

National Service: January 1978 to December 1979 [2 years] in the South African Medical Services of the South African Defence Force [SADF]:

3 months: Basic training as a combatant [private]
Promoted: to officer of the rank of First Lieutenant

9 months: in the homeland/bantustan of Ciskei serving in uniform at Mount Coke & Cecilia Makiwane Hospitals

6 months: at 2 Military Hospital Wynberg [paediatrics]

6 months: in the war zone [operational area] in Namibia [S.W.A.] on the Angolan border as a non combatant

Work: Founder and Principal Officer & Doctor in Charge:
Empilisweni SACLA Clinic, Crossroads
June 1980 to December 1986
Doctor and administrator of the SACLA Health
Project working in black townships around Cape
Town December 1986 - present
Part time lecturer in the department of Community
Health [UCT] 1983 - present

Papers presented: Second Carnegie Inquiry into Poverty & Development
in Southern Africa 1984: "Empilisweni SACLA Clinic
as a model for intervention in a squatter area"
Ethical & Moral Issues in Contemporary Medical
Practice, Faculty of Medicine UCT 1985: "The
Community Primary Health Care Worker & the
Underprivileged"
University of Natal Medical Students' Conference
1987: "Doctor's Experience of Unrest" and "Health
Services in unrest situation: the SACLA Health
Project"
First National Consultation of Progressive Primary
Health Care 1987: "The SACLA Health Project"
Second National Consultation of Progressive
Primary Health Care 1987: "Seminar on Community
Health Workers"

Organisational Involvement: End Conscription Campaign [ECC] 1983 - present
Vice Chairperson [Cape Town branch] 1986
Fasted [water only] for 3 weeks in St George's
Cathedral; ECC's "Troops out of the Township -
Fast for a Just Peace" campaign 17 Sept - 7 Oct
1985
National Medical & Dental Association [NAMDA] 1987
Medical Christian Fellowship; Student travelling
secretary 1983 - 1984
National Progressive Primary Health Care Committee
1987

Detention & Harassment: 1985: Detained & questioned in November for
3 hours
1986: Had the wheel nuts of his car loosened so
that the wheel came off while driving
1987: Threatening & abusive telephone calls [up
to 25 in one day]; Delivery of 30 bags of
pig manure; Magazine subscriptions opened
in his name without his knowledge; House &
car graffitied; graffiti on public walls;
Car advertised for sale twice; Windscreen
whipers damaged twice; Car tyres slashed
once

Church**involvement:**

Holds or held the following positions in his local Anglican [CPSA] Parish of St John's Wynberg:

Associate member of staff	1982 - present
Missionary & Training Committee	1980 - 1985
Chairperson of the Social Responsibility Committee	1980 - present
Parish Council	1984 - present

Delegate to Cape Town Diocesan Synod	1983
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Delegate to Provincial Synod	1985
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Executive member of the Cape Town Diocesan Board of Social Responsibility	1984 - present
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Board of the Provincial Department of Mission	1986 - present
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International**visits:**

1981: Speaker at a seminar at the evangelical Urbana Mission Conference [USA]

1986: International Visitors Programme [U.S.A] & guest of Medecins Du Monde [Paris]

1987: Delegate to the International Conference on Children, repression, and the law in Apartheid South Africa [Harare, Zimbabwe]

Awards:

Rotary Club of Table Bay: Award of Merit (Service to the community)

Potential**prison****sentence:**

Thirty one-and-a-half months in a civilian prison or military detention barracks.

Collection Number: AG1977

END CONSCRIPTION CAMPAIGN (ECC)

PUBLISHER:

Publisher:- Historical Papers Research Archive

Location:- Johannesburg

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