

Today, the 21st March, is the 10th Anniversary of the Sharpeville massacre, and has been designated by the United Nations General Assembly as the International Day of Elimination of Racial Discrimination.

To mark the occasion we now present a special programme prepared by the African National Congress of South Africa.

Our programme opens with a song by the Tjane ^{26th} Choir, entitled HAMBA ~~KAHLE~~, a farewell song composed by the late Tot Mntsho. This will be followed by an address by Mr. Thomas Nkomo, Chief Representative of the ~~ANC~~ African National Congress of South Africa in Zambia.

- 31st August: Recorded report, ex Kitwe, of PM of Gambia's visit to Copperbelt.
- 30th August: Commentary on Zambia versus Malawi Soccer International, Lusaka.
- 31st August: Commentary on Zambia versus Malawi Soccer International, Ndola: second leg.
- 2nd September: Commentary on Zambia versus Malawi Soccer International, Kitwe - third and final leg, evening match under lights.
- 7th September: Commentary from Copperbelt on East African Quadrangular Test Cricket Match.
- 12th September: Interview with Vice-President Kapwepwe on return from OAU Summit in Addis Ababa (broadcast 1:25p.m.)
- 12th September: H.E. President Kaunda officially opens Standard Bank offices in Lusaka - feature (recorded) at 7p.m.
- 12th September: Special Feature on OAU Summit - broadcast at 8:15p.m.
- 13th and 14th September: Further commentary on East African Test Cricket matches.
- 14th September: Vice-President discusses OAU Summit Conference - ex TV broadcast at 8:45p.m.
- 19th - 21st September: Further commentary on East African Test Cricket match - final match in Lusaka attended by H.E. President Kaunda on final day.
- 30th September: H.E. President Kaunda's official opening of National Educational Conference in Lusaka. Edited version at 8:15 p.m.

FINAL COMMENTS:

The General Service has, considering the circumstances, done it's utmost to provide broadcasts of a reasonable standard aimed at informing, educating and entertaining the listener.

However, it is certain that there is plenty of room for improvement in all spheres. But it must be appreciated that due to the present lack of experienced staff (and indeed the acute staff shortage) it will take all the efforts of existing staff members of continue to provide the present service, and no great improvement or new developments can be expected.

Until we can begin to attract staff of a high calibre, and hold them, we will just continue to jog along at our present pace and indeed will have trouble to keep up our present output.

What is required is a drastic review of conditions of service, and if this is not forthcoming in the near future it is feared that we shall continue to lose staff to commercial enterprises, and we are at the stage now when further staff losses can only be dangerous to the service and put its operation in jeopardy.

Boycotts, strikes and revolts became a regular feature, the consciousness of the masses reached unprecedented heights. In late 1959 the ANC decided that the situation was ripe for a major onslaught on the pass laws, the most hated piece of legislation on the statute book. 1960 was designated Anti-Pass Year and a major campaign of organisation was launched designed to culminate in mass action on 21st March, 1960.

It should be borne in mind that the massacre of our people at Sharpeville on 21st March was not the only instance in which our people had been butchered for their resistance against White minority oppression. As mentioned above, the first Anti-Pass campaign was launched in 1919 and many of our people lost their lives and their leaders arrested. So in this context, the Sharpeville massacre should be seen as part and parcel of White minority rule in our country. Apart from the historic 1919 campaign just mentioned, there has also been numerous occasions in which our people had been butchered by the racist police. However, the significance of Sharpeville lies in the fact that it took place at a time when the whole African continent was locked in a bitter struggle for liberation from colonial rule and hence it drew more public attention to the horrors of the crimes committed by the racist minority regime against our people. It is because of this horror and brutality perpetrated against our people by the White minority regime that the world body has seen fit to observe this day as the day of solidarity with the oppressed people of South Africa. 1970 is the tenth anniversary of the inhuman massacre of the people of Sharpeville, when innocent people were mercilessly shot down, amongst them, women and children, for seeking fundamental human rights. This day is observed by the United Nations when the people of South Africa have resorted to gain and seize political power through an armed struggle. We therefore, ask all nations of good will to assist us in any manner or way they possibly can. In the final analysis, the people of South Africa shall gain their independence by active participation in the armed struggle against imperialism, colonialism and fascism. We have no doubt that the massacre of our people shall not be in vain.

The African National Congress of South Africa in its struggle against White minority rule is not alone, it enjoys solidarity with all genuine and authentic organisations who are also engaged in armed struggle in Southern Africa. Our struggle will not be genuine/ successful without the support of all/independent African

states among whom Zambia and Tanzania are in the forefront of battle against the citadel of White minority regimes in Southern Africa - South Africa.

T. T. NKOB

CHIEF REPRESENTATIVE

DP/031/0260/7

THE ADOPTION OF MARCH 21ST AS DAY OF SOLIDARITY
WITH OPPRESSED PEOPLE OF SOUTH AFRICA BY UNO.

March 21st was adopted by the United Nations as a day of solidarity with the oppressed masses of South Africa.

In order to understand and appreciate the significance of this day, it is absolutely necessary to know the back-ground of events which led to the massacre of seventy people by the South African fascist regime.

The pass laws have been for a very long time a thorn in the flesh of the African people. Our national anti-pass day, is a day on which homage is paid to the heroic struggle of our people and day on which they rededicate themselves to the struggle for the liberation of our country. It was in 1919 when the anti-pass campaign was launched. Since then, the African people, have regarded the pass-laws as the badge of slavery and humiliation to their dignity. The African people used all resources within their power to fight against the pass laws. The forms of struggle against the pass laws from the beginning were in the nature of demonstrations and burning of passes.

Our national, provincial and local campaigns started with a militant positive action which started in 1952, when the African National Congress adopted the forms of struggle in the nature of boycotts and disobedience of unjust laws.

As the struggle of the oppressed led by the African National Congress mounted and began more and more to challenge the basis of White supremacy, the apartheid regime was compelled to pass increasingly repressive legislation in an attempt to destroy the A.N.C. Banning and banishment of the people's leaders became the order of the day; police action became more vicious, the activities of the security police more blatantly fascist. But these measures could not halt the tide of struggle. Finally, in 1956 the fascists were compelled by the sheer force of the mass struggle to arrest 156 of the top Congress leaders on charges of treason. Thus began the protracted treason trial which lasted more than 4 years and resulted in total exposure of the White minority regime's fears of the coming revolution.

By now the African National Congress had so captured the imagination of the people, so deeply had it become rooted among the masses that the arrest of the leaders, contrary to the minority regime's expectations, resulted in great militancy.