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EASTERN CAPE
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NATIONAL SENIOR CERTIFICATE

GRADE 11

NOVEMBER 2025

HISTORY P2

MARKS: 150

TIME: 3 hours

This question paper consists of 9 pages and an addendum of 14 pages.

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INSTRUCTIONS AND INFORMATION

1. This question paper consists of SECTION A and SECTION B based on the prescribed content framework in the CAPS document.

   SECTION A: SOURCE-BASED QUESTIONS

   QUESTION 1: NATIONALISM IN SOUTH AFRICA – AFRICAN NATIONALISM (1902 to 1940s)

   QUESTION 2: NATIONALISM IN SOUTH AFRICA – AFRIKANER NATIONALISM (1900 to 1930s)

   QUESTION 3: APARTHEID SOUTH AFRICA – (1940s to 1960s)

   SECTION B: ESSAY QUESTIONS

   QUESTION 4: NATIONALISM IN SOUTH AFRICA – AFRICAN NATIONALISM (1940s to 1950s)

   QUESTION 5: NATIONALISM IN SOUTH AFRICA – AFRIKANER NATIONALISM (1930s to 1940s)

   QUESTION 6: APARTHEID SOUTH AFRICA – (1940s to 1960s)

2. SECTION A consists of THREE source-based questions. Source material that is required to answer these questions may be found in the ADDENDUM.

3. SECTION B consists of THREE essay questions.

4. Answer THREE questions as follow:

   4.1 At least ONE must be a source-based question and at least ONE must be an essay question.

   4.2 The THIRD question can either be a source-based question or an essay question.

5. You are advised to spend at least ONE hour per question.

6. When answering questions, candidates should apply their knowledge, skills and insight.

7. You will be disadvantaged by merely rewriting the sources as answers.

8. Number the answers correctly according to the numbering system used in this question paper.

9. Write neatly and legibly.

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SECTION A: SOURCE-BASED QUESTIONS

Answer at least ONE question in this section. Source material to be used to answer these questions is contained in the ADDENDUM.

QUESTION 1: HOW DID THE RISE OF AFRICAN NATIONALISM CONTRIBUTE TO RESISTANCE AGAINST THE UNION OF SOUTH AFRICA'S SEGREGATION POLICIES FROM 1910 TO THE 1920s?

Study Sources 1A, 1B, 1C and 1D and answer the questions that follow.

1.1 Refer to Source 1A.

1.1.1 Name any TWO African leaders who were responsible for the formation of a national organisation. (2 x 1) (2)

1.1.2 Explain the implications that most delegates had received missionary education, would have on the rise of African nationalism. (2 x 2) (4)

1.1.3. Why, according to the source, did the SANNC change its name to the African National Congress in 1924? (1 x 2) (2)

1.1.4 Define the term *racial injustices* in your own words. (1 x 2) (2)

1.2 Consult Source 1B.

1.2.1 Name the location, outside town, where black people had to live. (1 x 1) (1)

1.2.2. Explain why there was a growing number of the black population moving into the urban areas. (2 x 2) (4)

1.2.3 Why do you think women decided to protest against the Pass Laws? (2 x 2) (4)

1.2.4 Comment on the historical significance that the resistance against the Pass Laws had on the growth of African nationalism. (2 x 2) (4)

1.3 Study Source 1C.

1.3.1 Why do you think this photograph was taken? (2 x 2) (4)

1.3.2 Name TWO impacts that passes had on the lives of black South Africans. (2 x 1) (2)

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1.4 Compare Source 1B and Source 1C. Explain how the information in Source 1B supports the evidence in Source 1C regarding the reaction of women to the Pass Laws. (2 x 2) (4)

1.5 Read Source 1D.

1.5.1 What opportunity, according to the source, did beer-brewing provide women? (2 x 1) (2)

1.5.2 What, according to the source, were the consequences of police raids? (3 x 1) (3)

1.5.3 Comment on the reasons why women would act militantly against the canteens. (2 x 2) (4)

1.5.4 Define the term *boycott* in the context of the implementation of the Liquor Act. (1 x 2) (2)

1.6 Using the information in the relevant sources and your own knowledge, write a paragraph of about SIX lines (about 60 words) explaining how the rise of African nationalism contributed to resistance against the Union of South Africa's segregation policies from 1910 to the1920s. (6)

[50]

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QUESTION 2: HOW DID AFRIKANER NATIONALISM EXPRESS ITSELF THROUGH VARIOUS ORGANISATIONS IN THE 1930s AND 1940s?

Study Sources 2A, 2B, 2C, and 2D to answer the following questions.

2.1 Study Source 2A.

2.1.1 What, according to the source, aroused Afrikaner nationalism? (3 x 1) (3)

2.1.2 Define the term *Afrikaner Nationalism* in the context of the rise of Afrikaner nationalism. (1 x 2) (2)

2.1.3 Explain why the Afrikaner publicists would elaborately romanticised a modern version of a minuscule (small) Afrikaner David slaying the British Goliath, with regard to the rise of Afrikaner nationalism. (2 x 2) (4)

2.1.4 What, according to the source, was the three-pronged struggle? (2 x 1) (2)

2.2 Read Source 2B.

2.2.1 Who, according to the source, formed the Society of True Afrikaners? (1 x 1) (1)

2.2.2 Why do you think the Afrikaners will promote the Afrikaans language? (2 x 2) (4)

2.2.3 What, according to the source, worsened the resentment between the Afrikaans speaking people and the English-speaking communities? (2 x 1) (2)

2.2.4 Define the term *scorched earth policy* in your own words. (1 x 2) (2)

2.3 Consult Source 2C.

2.3.1 What, according to the source, were the results of the depression of the early 1930s? (1 x 2) (2)

2.3.2 What occupations did male Afrikaners engage in, according to the source? (2 x 1) (2)

2.3.3 Comment on what is implied by the statement that the impoverished Afrikaners had to be rescued for the volk. (2 x 2) (4)

2.3.4 Explain how the implementation of *volkskapitalisme* enhanced Afrikaner nationalism. (2 x 2) (4)

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2.4 Use Source 2C.

2.4.1 Why do you think this photograph was taken? (2 x 2) (4)

2.4.2 Explain how the government addressed the issue of the poor whites. (2 x 2) (4)

2.5 Compare Source 2C and Source 2D. Explain how does the information in Source 2C supports the evidence in Source 2D regarding the role played by different organisations to improve the lives of poor whites. (2 x 2) (4)

2.6 Using the information in the relevant sources and your own knowledge, write a paragraph of about SIX lines (about 60 words) explaining how Afrikaner nationalism expressed itself through various Afrikaner organisations in the 1930s and 1940s. (6)

[50]

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QUESTION 3: HOW DID THE PAN AFRICANIST CONGRESS (PAC) RESPOND TO THE APARTHEID GOVERNMMENT'S REPRESSIVE MEASURES?

Study Sources 3A, 3B, 3C and 3D to answer the following questions.

3.1 Read Source 3A.

3.1.1 Define the term A*partheid* in your own words. (1 x 2) (2)

3.1.2 Who, according to the source, was the first president of the Pan Africanist Congress? (1 x 2) (2)

3.1.3 Explain what is meant by Robert Sobukwe's leadership of the PAC, based on a vision of an 'Africa for Africans' which promoted mass action against discrimination. (2 x 2) (4)

3.1.4 Using the source and your knowledge, explain why Robert Sobukwe was against the policy of multi-racialism. (2 x 2) (4)

3.2 Study Source 3B.

3.2.1 Which suburb, according to the source, was untouched by anti-apartheid demonstrations? (1 x 2) (2)

3.2.2 Quote evidence from the source that shows that Sobukwe wanted to reduce the possibility of violence. (1 x 2) (2)

3.2.3 Using the source and your knowledge, comment on the implications of the campaign slogan: "NO BAIL! NO DEFENCE! NO FINE!" (2 x 2) (4)

3.2.4 Explain what the shooting of people in the back show about the attitude of the police towards the Sharpeville protesters? (2 x 2) (4)

3.2.5 Explain how useful this source will be to a historian studying the protest march on 21 March 1960. (2 x 2) (4)

3.3 Refer to Source 3C.

3.3.1 Explain why you think this photograph was taken. (2 x 2) (4)

3.3.2 Why, according to the photograph, were people running? (1 x 1) (1)

3.4 Consult Source 3D.

3.4.1 Who, according to the source, praised the police for their actions? (1 x 2) (2)

3.4.2 Define the term *State of emergency* in the context of the Sharpeville massacre. (1 x 2) (2)

3.4.3 How, according to the source, did the government respond after the Sharpeville massacre? (3 x 1) (3)

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3.4.4 Comment on why the government banned the ANC and PAC under the Unlawful Organisations Act. (2 x 2) (4)

3.5 Using the information in the relevant sources and your own knowledge, write a paragraph of about SIX lines (about 60 words) on how the Pan Africanist Congress (PAC) responded to the apartheid governments repressive measures. (6)

[50]

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SECTION B: ESSAY QUESTIONS

Answer at least ONE question, but not more than TWO questions in this section.

QUESTION 4: NATIONALISM IN SOUTH AFRICA – AFRICAN NATIONALISM

Critically discuss how the deprivation of Black South Africans' political, economic, and social rights in the early 1900s contributed to the rise of African nationalism in the 1940s to the 1950s.

Use relevant evidence to support your line of argument. **[50]**

QUESTION 5: NATIONALISM IN SOUTH AFRICA – AFRIKANER NATIONALISM

The desire to preserve Afrikaner cultural identity and political power awakened the rise of Afrikaner Nationalism in the 1930s to the 1940s.

Do you agree with this statement? Substantiate your answer by referring to the different forms of cultural and political movements amongst the Afrikaners. **[50]**

QUESTION 6: APARTHEID SOUTH AFRICA – RESISTANCE IN SOUTH AFRICA

Explain to what extent civil disobedience and non-violent protests by liberation movements intensified resistance against the apartheid government in the 1950s.

Use relevant evidence to support your line of argument. **[50]**

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HISTORY P2 ADDENDUM

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This addendum consists of 14 pages.

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QUESTION 1: HOW DID THE RISE OF AFRICAN NATIONALISM CONTRIBUTE TO RESISTANCE AGAINST THE UNION OF SOUTH AFRICA'S SEGREGATION POLICIES FROM 1910 TO THE 1920s?

SOURCE 1A

The source below deals with the reasons for the formation of the South African Natives National Congress (SANNC) in 1912.

In response to the Union in 1910, young African leaders (Pixley ka Isaka Seme, Richard Msimang, George Montsioa, Alfred Mangena) worked with established leaders of the South African Native Convention to promote the formation of a national organisation. The larger aim was to form a national organisation that would unify various African groups.

On 8 January 1912, the first African nationalist movement was formed at a meeting in Bloemfontein. The South African National Natives Congress (SANNC) was mainly attended by traditional chiefs, teachers, writers, intellectuals, and businessmen. Most delegates had received missionary education. They strongly believed in 19th-century values of 'improvement' and 'progress' of Africans into a global European 'civilisation' and culture. In 1924, the SANNC changed its name to the African National Congress (ANC), to assert an African identity within the movement.

This renaming marked a significant step in the quest for political consciousness and unity among black South Africans, as the organisation began to adopt broader ideologies and strategies for mass mobilisation in the struggle against racial injustice.

The opposition to the Native Land Act that was introduced by the government in 1913 was modest. John Dube used his newspaper to generate international recognition and support. Dube was one of six people who were sent to Britain to try to overturn the law once it came into force in South Africa. On 9 May the first major protest meeting was organised by the SANNC at the Masonic Hall in St. James, Cape Town. These protests were unsuccessful in generating any change in policies.

[From https://www.sahistory.org.za/article/history-grade-11-topic-4-contextual-overviewing. Accessed on 12 April 2025]

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SOURCE 1B

This extract below describes how women reacted towards the restriction and pass laws imposed on them in Waaihoek, Bloemfontein.

Initially, there was no distinction between Black and Coloured people in Bloemfontein and they lived in the same areas, unlike in other parts of the country, like in the Colony of Natal and the Cape. These demographic groups were considered Black then. Waaihoek, a location for Black people, just outside the town, emerged to accommodate the growing Black population and to move Black people away from the railway line, where many had become squatters. The establishment of Waaihoek led to the implementation of formal regulations, restricting the settlement of Black people to this area away from where the white population lived. The Orange Free State was also the first territory in South Africa to implement pass laws for women.

Black women who had borne the brunt of the pass laws decided to act. Drawing inspiration from the first meeting of the South African Natives National Congress (SANNC) in their town in February 1912, the Bantu Women's League (BWL) under the leadership of Charlotte Maxeke, was formed. The Orange Free State Native, Coloured Women's Association (led by Catharina Symmons and Katie Louw) and the African People's Organisation (a predominately Coloured organisation based in the Western Cape) were also among the organisations who actively fought against the racial restrictions.They sent around a petition to towns and villages in the Orange Free State. Hundreds of women marched to the police station and destroyed their passes by ripping them and burning them in public. Some of them carried placards with slogans such as "Passes mean destitute children" and "Passes mean broken homes." 80 women were arrested over the next two days. For many Waaihoek women, serving time in prison was a small price to pay for the sake of the greater cause, namely, to break "the shackles of oppression by means of passive resistance", to quote Plaatje.

[From https://nvdatabase.swarthmore.edu/content/south-african-bantu-women-win-anti-pass-campaign-orange-free-state-1912-1918. Accessed on 20 May 2025]

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SOURCE 1C

This photograph shows Black and Coloured women protesting against pass laws in Bloemfontein, Free State in 1913.



[From https://ditsong.org.za/en/womens-anti-apartheid-resistance-movements. Accessed on 20 May 2025]

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SOURCE 1D

This source describes how ordinary South African women reacted against the unjust regulations and received support from the SANNC and ICU.

The regulations placed on the brewing of home-made beer in Natal rural districts and small towns in 1928/29 were the backdrop to another hotbed of resistance on the part of African women. Beer-drinking was a popular social practice among Zulu men, while beer-brewing gave women an opportunity to make a small income and thus allow them to assert their independence. As for the government, it realised that by taking over the informal liquor trade it could curb the women's aspirations for financial, social and political empowerment and at the same time set up its own beer-canteens. Control over Africans within the reserves and the townships could thus be strengthened. To top it all, a tidy profit could be made to boost funds and put more restrictions in place.

With the 1928 Liquor Act in place, police raids duly (correctly) began. The privacy of homes was invaded; houses were wrecked, floors dug up, furniture smashed and liquor confiscated. Quite apart from the damage to their property, the new regulations hit the women very hard. The production and consumption of 'utshwala' was restricted to municipal canteens. Not only did women lose their income from selling the home-brew, but they also had to watch their husbands using their wages in the canteens, thus making the authorities richer.

They decided to take the matter into their own hands. Backed by the Natal branch of the ICU and joined by some men, they were determined to resist the new regulations, boycott the canteens and force them to close. Women marched into the towns in an overtly militant manner, shouting war chants and brandishing their sticks. They raided the canteens and assaulted the male customers.

There were claims that the church, and particularly Christianity, was a unifying force among many of the women. One of the main organisers was Ma-Dhlamini who was reputed to be in the forefront of all the demonstrations.

[From https://sahistory.org.za/article/history-womens-struggle-south-africa1910s. Accessed on 20 May 2025]

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QUESTION 2: HOW DID AFRIKANER NATIONALISM EXPRESS ITSELF THROUGH VARIOUS ORGANISATIONS IN THE 1930s AND 1940s?

SOURCE 2A

The source below explains the factors that led to the rise of Afrikaner Nationalism.

It was resentment (anger) over the unequal distribution of status, wealth, political control and the fear of cultural absorption into an English-oriented society, which aroused (stirred) Afrikaner Nationalism. Their remarkable recovery from defeat has been a decisive fact in twentieth-century South African history, with far-reaching consequences, not only for the composition and character of the white elite, but also for those excluded from ordinary civil rights.

The story of Afrikanerdom's regeneration from the ashes of its 1902 defeat to undisputed (certain) mastery of South Africa is a remarkable one, elaborately romanticised by Afrikaner publicists as a modern version of a minuscule (small) Afrikaner David slaying the British Goliath.

The treks to the cities, coupled with the Boers' defeat at the hands of the British, were the two forces that decisively moulded (shaped) Afrikaner Nationalism. Beginning with the mineral revolution, industrialisation turned the Boers into an urban proletariat (worker) in the employment of a foreign, capitalist class. The fact that English speakers monopolised (controlled) finance, commerce and mining, persuaded Afrikaners that their national and class enemy was one and the same. Afrikaner Nationalism therefore launched a three-pronged (split) struggle: cultural, economic and political.

[From https://www.sahistory.org.za/archive/book-4-industrialisation-rural-change-and-nationalism-chapter-3-afrikaner-nationalism-1930s. Accessed on 11 April 2025]

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SOURCE 2B

The source below explains the role played by Afrikaans in uniting Afrikaners.

The Society of True Afrikaners (STA), an organization that promoted the Afrikaans language, was formed by Rev. S.J. Du Toit on 14 August 1875. By this time, the language was spoken by many people of different races and ethnic groups throughout Southern Africa. As the language evolved further, White Afrikaans speakers distanced themselves from the English-speaking community, due to resentment after their defeat in the South African War of 1899–1902.

This resentment was exacerbated (worsened) by the treatment of Afrikaans women and children in war concentration camps, the British "scorched earth policy," and resulting Afrikaner destitution (poverty). The loss of Afrikaner morale prompted a 'Kultuur' [culture] campaign to promote the Afrikaans language and led to the establishment of the Afrikaner Broederbond (Brotherhood). The Broederbond, in turn, established other cultural institutions such as FAK (Federasie van Afrikaanse Kultuurverenigings). In 1924 Afrikaans, as opposed to Dutch, received official recognition and a new South African flag was introduced three years later.

The National Party was also instrumental in consolidating Afrikaner culture, as it emphasised Afrikaner Nationalism and racial separation. Therefore, when the party won the South African elections of 1948, measures were introduced to give preference to White Afrikaans speakers in terms of employment and business.

[From https://www.sahistory.org.za/article/afrikaner. Accessed on 12 April 2025]

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SOURCE 2C

The source below explains how affirmative action was applied to improve the economic conditions of the poor whites in the 1930s to unite Afrikaners.

The depression of the early 1930s forced a considerable number of Afrikaners off the land and into the cities. Many of them lacked the necessary skills to assert themselves in the new and competitive urban environment and were relegated (reduced) to relatively low-paid positions. For example, almost 40% of urbanised male Afrikaners found themselves in the following occupations in 1939 – manual labourer, mine worker, railway workers and bricklayer. According to the 1932 report of the Carnegie Commission of Enquiry into White Poverty, 200 000 to 300 000 could be classified as very poor.

Poverty was not restricted to the urban areas. It was also particularly acute in the northern Cape with its nomadic trekboers, in the Bushveld area of the Transvaal, in the Karoo and Little Karoo with its struggling peasant farmers and *bywoners,* and in the southern Cape where former independent woodcutters were fighting a losing battle against greedy wood merchants.

Impoverished Afrikaners had to be rescued for the volk. In the Broederbond, as well as in other circles, a strategy combining ethnic mobilisation with the promotion of *volkskapitalisme* was seen as a possible solution to the problem. Through group identification and co-operation, it was hoped that the position of Afrikaans speakers could be improved. A complex network of Afrikaner organisations was established during the 1930s and existing organisations were strengthened. Across the board, from financial institutions like Sanlam and Volkskas, through to youth movements like the Voortrekkers, organisations which bore (accepted) an Afrikaner imprint (identification) came into existence. Important in this respect was an umbrella body, the *Federasie van Afrikaanse Kultuurverenigings* (FAK), which saw to it that all Afrikaner cultural forms took a decidedly nationalistic turn. The material and cultural foundations of Afrikaner nationalism were being laid systematically.

[From https://www.history.com/topics/great-depression/works-progress-administration. Accessed on 15 April 2025]

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SOURCE 2D

This photograph shows the assistance that was given to address the poor white issue.



[From https://johnedwinmason.typepad.com/john_edwin_mason_photogra/2010/10/poor-whites-south-africa-backstory.html. Accessed on 13 April 2025]

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QUESTION 3: HOW DID THE PAN AFRICANIST CONGRESS (PAC) RESPOND TO THE APARTHEID GOVERNMENT'S REPRESSIVE MEASURES?

SOURCE 3A

This source explains the formation of the PAC in Orlando, Soweto, on 6 April 1959.

During the 1950s, the apartheid government was continually introducing new means to suppress the liberation struggle. Many members of the African National Congress (ANC) had become impatient with the inability of peaceful protest to achieve results.

The reasons for the split in the ANC are that the PAC promulgated (spread) policies that were contrary to the 'multi-racial' policies of the ANC (at the time the ANC was made up of different race groups) and that members were frustrated by the policies of the ANC, expressed in the Freedom Charter in 1955. They elected Robert Mangaliso Sobukhwe as their first president and Potlako Leballo as secretary, and decided to follow the route of the ANC's Programme of Action and Defiance Campaign. Robert Sobukwe's leadership of the PAC was based on a vision of an 'Africa for Africans' movement, which promoted mass action against discrimination. It is inaccurate (incorrect) to say, however, that Sobukwe's Africanism was 'racial' or in direct opposition to the ANC's 'multi-racial policies'. Sobukwe believed that instead of adopting a policy of 'multi-racialism', or a party made up of different groups, those wanting to join the PAC should do so on an individual or 'non-racial' basis in united support for an African movement.

[From https://sahistory.org.za/article/origins-formation-sharpeville-and-banning-1959-1960. Accessed on 15 April 2025]

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SOURCE 3B

The source highlights how the Pan Africanist Congress protested against the Pass Laws in Sharpeville March 1960.

Sharpeville, a black suburb outside of Vereeniging, was untouched by anti-apartheid demonstrations that occurred in surrounding towns throughout the 1950s. In1960, Robert Sobukwe's Pan-Africanist Congress (PAC), a political organisation that opposed the apartheid regime, called for a National Day of Protest against the Pass Laws and organised the town's first anti-apartheid protest. In order to reduce the possibility of violence, he wrote a letter to the Sharpeville police commissioner announcing the upcoming protest and emphasising that its participants would be non-violent.

The PAC called on its supporters to leave their passes at home on the appointed date and gather at police stations around the country, making themselves available for arrest. The campaign slogan was "NO BAIL! NO DEFENCE! NO FINE!" The PAC argued that if thousands of people were arrested, the jails would be filled.

An estimated 7,000 South Africans gathered in front of the Sharpeville police station to protest against the pass laws. Nearly 300 police officers arrived to put an end to the peaceful protest. As they attempted to disperse the crowd, a police officer was knocked down, and many in the crowd began to move forward to see what had happened.

Police witnesses claimed that stones were thrown and in a panicked and rash reaction, the officers opened fire on the crowd. Other witnesses claimed there was no order to open fire, and the police did not fire a warning shot above the crowd. As the protesters tried to flee the violent scene, police continued to shoot into the crowd. Sixty-nine Africans were killed and 186 were wounded, with most shot in the back.

[From *https://sahistory.org.za/article/pan-africanist-congress-pac*. Accessed on 15 April 2025]

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SOURCE 3C

This photo was taken at Sharpeville, showing a crowd fleeing from bullets on 21 March 1960. Police can be seen in the background on their armoured cars, continuing to shoot on the protestors as they fled the scene.



[From https://www.magnumphotos.com/newsroom/politics/ian-berry-sharpeville-massacre. Accessed on 27 May 2025]

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SOURCE 3D

The source deals with the reaction of the South African government after the Sharpeville Massacre.

Dr Verwoerd praised the police for their actions. Robert Sobukwe and other leaders were arrested and detained after the Sharpeville massacre. By 25 March, the Minister of Justice suspended passes throughout the country, and Chief Albert Luthuli and Professor Z.K. Matthews called on all South Africans to mark a National Day of Mourning for the victims on 28 March 1960. The call for a "stay away" on 28 March was highly successful and was the first ever national strike in the country's history.

On the same day, the government responded by declaring a state of emergency and banning all public meetings. The police and army arrested thousands of Africans, who were imprisoned with their leaders, but still the mass action raged. The death toll had risen, but no White policemen were killed and only 60 were injured. However, foreign Consulates were flooded with requests for immigration, and fearful White South Africans armed themselves.

The Minister of Justice called for calm, and the Minister of Finance encouraged immigration. The only Minister who showed any misgivings (reservations) regarding government policy was Paul Sauer. His protest was ignored.

A week after the state of emergency was declared, the ANC and the PAC were banned under the Unlawful Organisations Act of 8 April 1960. Both organisations were deemed a serious threat to the safety of the public and the vote stood at 128 to 16 in favour of the banning.

[From *https://sahistory.org.za/article/aftermath-sharpeville-massacre-1960*. Accessed on 15 May 2025]

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https://johnedwinmason.typepad.com/john_edwin_mason_photogra/2010/10/poor-whites-south-africa-backstory.html

https://nvdatabase.swarthmore.edu/content/south-african-bantu-women-win-anti-pass-campaign-orange-free-state-1912-1918

https://www.history.com/topics/great-depression/works-progress-administration.

https://www.magnumphotos.com/newsroom/politics/ian-berry-sharpeville-massacre/

https://sahistory.org.za/article/aftermath-sharpeville-massacre-1960

https://sahistory.org.za/article/history-womens-struggle-south-africa1910s

https://sahistory.org.za/article/origins-formation-sharpeville-and-banning-1959-1960:

https://sahistory.org.za/article/pan-africanist-congress-pac

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