



education

Department:
Education
REPUBLIC OF SOUTH AFRICA

SENIOR CERTIFICATE EXAMINATION - 2005

HISTORY P1

HIGHER GRADE

OCTOBER/NOVEMBER 2005

Marks: 200

3 Hours

This question paper consists of 8 pages and an ADDENDUM of 12 pages.



INSTRUCTIONS TO CANDIDATES

Read the following instructions carefully before deciding on which questions to answer.

1. This question paper consists of SECTION A and SECTION B.
2. SECTION A consists of SIX (6) essay questions.
3. SECTION B consists of THREE (3) source-based questions. Source material to be used to answer these questions is in the ADDENDUM.
4. You are allowed to answer ONE (1) essay question and ONE (1) source based question from the same theme.
5. Do NOT answer TWO (2) essay questions from the same theme.
6. Answer FOUR (4) questions
 - 6.1 At least ONE (1) must be an essay question and at least ONE (1) must be a source-based question.
 - 6.2 **YOU MUST ANSWER AT LEAST ONE (1) QUESTION FROM THE COMPULSORY THEME: THE PERIOD 1948 TO 1976 (EITHER AN ESSAY OR A SOURCE-BASED QUESTION).**
7. Questions and subsections of questions must be numbered clearly and correctly.
8. Write clearly and legibly.



SECTION A: ESSAY QUESTIONS

Answer at least ONE (1) question and not more than THREE (3) questions from this section.

QUESTION 1: THE PERIOD 1924 TO 1948

Answer either Question 1A or Question 1B. Do NOT answer both questions.

QUESTION 1A

Assess the role played by General JBM Hertzog in South Africa's pursuit of sovereign independence from 1926 to 1934.

[50]**OR****QUESTION 1B**

It was complacency (self-satisfaction) by the United Party leadership after the 1943 general election victory which made defeat come as a shock in the 1948 general election.

Critically discuss the validity of this statement.

[50]**QUESTION 2: THE PERIOD 1948 TO 1976**

Answer either Question 2A or Question 2B. Do NOT answer both questions.

QUESTION 2A

'The series of passive resistance campaigns, though not successful in toppling (overthrowing) the apartheid regime, were indeed a major chip (weakening) on the apartheid granite (solid rock).'

Evaluate this statement in the light of evidence between 1948 and 1958.

[50]**OR**

QUESTION 2B

The time comes in the life of any nation when there remains only two choices – submit or fight. We shall not submit and we have no choice but to hit back by all means.
(Statement by Umkhonto we Sizwe, 16 December 1961)

Analyse this statement in the light of the struggle against the apartheid government in the period 1960 to 1976.

[50]**QUESTION 3: THE PERIOD 1976 TO 1994**

Answer either Question 3A or Question 3B. Do NOT answer both questions.

QUESTION 3A

Critically examine the significance of the South African trade union movements in the 1980s in the fight for worker liberation.

[50]**OR****QUESTION 3B**

The road to democracy in South Africa between 1989 and 1994 was a period of expectations and uncertainties.

Do you agree with this statement? Support your answer with relevant evidence.

[50]

SECTION B: SOURCE-BASED QUESTIONS

Answer at least ONE (1) question from this section. Source material to be used to answer these questions is in the ADDENDUM.

QUESTION 4: THE PERIOD 1924 TO 1948**4.1 HOW SIGNIFICANT WAS THE COMMEMORATION OF THE 'GREAT TREK' IN 1938?**

Study Sources 4A and 4B to answer the following questions:

- 4.1.1 Using Source 4A, explain why the Afrikaners held the 1938 centenary celebrations to commemorate the 'Great Trek'. (3 x 2) (6)
- 4.1.2 Select relevant evidence from Source 4A to highlight the impact of the centenary celebrations on the Afrikaners. (4 x 1) (4)
- 4.1.3 Refer to Source 4B.
- a) What do you think was the purpose of the photographer in taking this photo? (3 x 2) (6)
- b) Using the information from the source, explain why certain people were not allowed to participate in this event. (2 x 2) (4)
- 4.1.4 Using your own knowledge and evidence from the sources, say whether the commemoration of this event would be relevant in the democratic South Africa (post -1994). (8)
- (28)

4.2 WHAT IMPACT DID URBANISATION HAVE ON BLACK SOUTH AFRICANS IN THE 1940s?

Use Source 4C to answer the following questions:

- 4.2.1 Study Source 4C and explain why you think people were forced to build makeshift houses ('Shantytowns') in the 1940s. (4 x 1) (4)
- 4.2.2 With reference to Source 4C explain why the conditions under which people lived did not affect the work they did. (3 x 2) (6)
- 4.2.3 Using the source and your own knowledge, write a paragraph of about 15 lines on how people's quality of life (human rights) was compromised by living in the 'Shantytown'. (12)

(22)
[50]



QUESTION 5: THE PERIOD 1948 TO 1976**5.1 WHY WAS THE FREEDOM CHARTER (1955) REGARDED AS THE VOICE OF THE PEOPLE?**

Study Sources 5A, 5B and 5C to answer the following questions:

- 5.1.1 Use Statements 1 and 2 in Source 5A. What was the purpose (stated by Prof. ZK Matthews) of the Congress of the People's meeting? (5 x 1) (5)
- 5.1.2 With reference to Statements 1, 2 and 3 in Source 5A how did Prof. ZK Matthews and Chief (Inkosi) Albert Luthuli differ in their view on the representation of delegates to the Congress of the People? (2 x 2) (4)
- 5.1.3 Use the information in Sources 5A and 5B. Explain how the evidence in Source 5B supported the statements of Matthews and Luthuli in Source 5A. (3 x 2) (6)
- 5.1.4 Refer to Source 5C. Explain the appropriateness of the term 'People' in the Freedom Charter. (3 x 2) (6)
- 5.1.5 Use Source 5C. Explain what is meant by the phrase '...robbed... by a form of government founded on injustice and inequality...' in the preamble of the Freedom Charter. (2 x 3) (6)
- 5.1.6 Refer to the evidence in all the sources. Explain how the apartheid government reacted to the publication of the Freedom Charter. (4 x 2) (8)
- 5.1.7 It is the fiftieth anniversary of the FREEDOM CHARTER. Using the information from all sources and your own knowledge, write a paragraph of about 20 lines explaining why the Freedom Charter was regarded as a document which represented the voice of the people (revolutionary). (15)

[50]

QUESTION 6: THE PERIOD 1976 TO 1994**6.1 WHY WERE TALKS WITH NELSON MANDELA SEEN AS A PRIORITY IN THE 1980s?**

Use sources 6A, 6B and 6C to answer the following questions:

6.1.1 Refer to Source 6A.

- a) What does Source 6A say about PW Botha's attitude to 'Talks with Mandela'? (2 x 2) (4)
- b) Comment on the accuracy of the cartoonist's depiction of Botha. (2 x 2) (4)
- c) Why do you think the Eminent Persons Group considered 'Talks with Mandela' to be of primary importance? (3 x 2) (6)

6.1.2 Refer to Source 6B.

- a) Why did Mandela reject the conditional release offered to him by Botha in 1985? (4 x 1) (4)
 - b) Why do you think Mandela was surprised at the conditions that the government wanted to impose on him? (2 x 2) (4)
 - c) Explain the significance of the statement: 'I cherish my freedom but I care even more for your freedom.' (2 x 2) (4)
 - d) How did Botha's concept of freedom differ from that of Mandela? (2 x 2) (4)
- (30)

6.2 WHAT IMPACT DID THE ASSASSINATION OF CHRIS HANI HAVE ON SOUTH AFRICAN POLITICS IN THE 1990s?

Use Sources 6C and 6D to answer the following questions:

6.2.1 Use Source 6C.

- a) What was implied by Mandela when he said 'the crime against Chris Hani is a crime against all the people of our country'? (2)
- b) What was Mandela's appeal (message) to all South Africans in his televised address to the nation? (2 x 2) (4)



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6.2.2 Study Source 6D and explain whether Neville Alexander's statement that the government was involved in the killing of Chris Hani can be justified. (3 x 2) (6)

6.2.3 With reference to the relevant sources, write a paragraph of about 10 lines on the death of Chris Hani indicating whether it was an attempt by right wing organisations to derail the negotiation process. (8)
(20)
[50]

GRAND TOTAL: 200

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ADDENDUM

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QUESTION 4: THE PERIOD 1924 TO 1948**4.1 HOW SIGNIFICANT WAS THE COMMEMORATION OF THE 'GREAT TREK' IN 1938?****SOURCE 4A**

This is an extract from *Turning Points in History Book 4* edited by Bill Nasson. It looks at the nature of Afrikaner nationalism and identity in the 1930s.

A marked feature of the way in which Afrikaner nationalism was constructed was the emphasis placed on history...

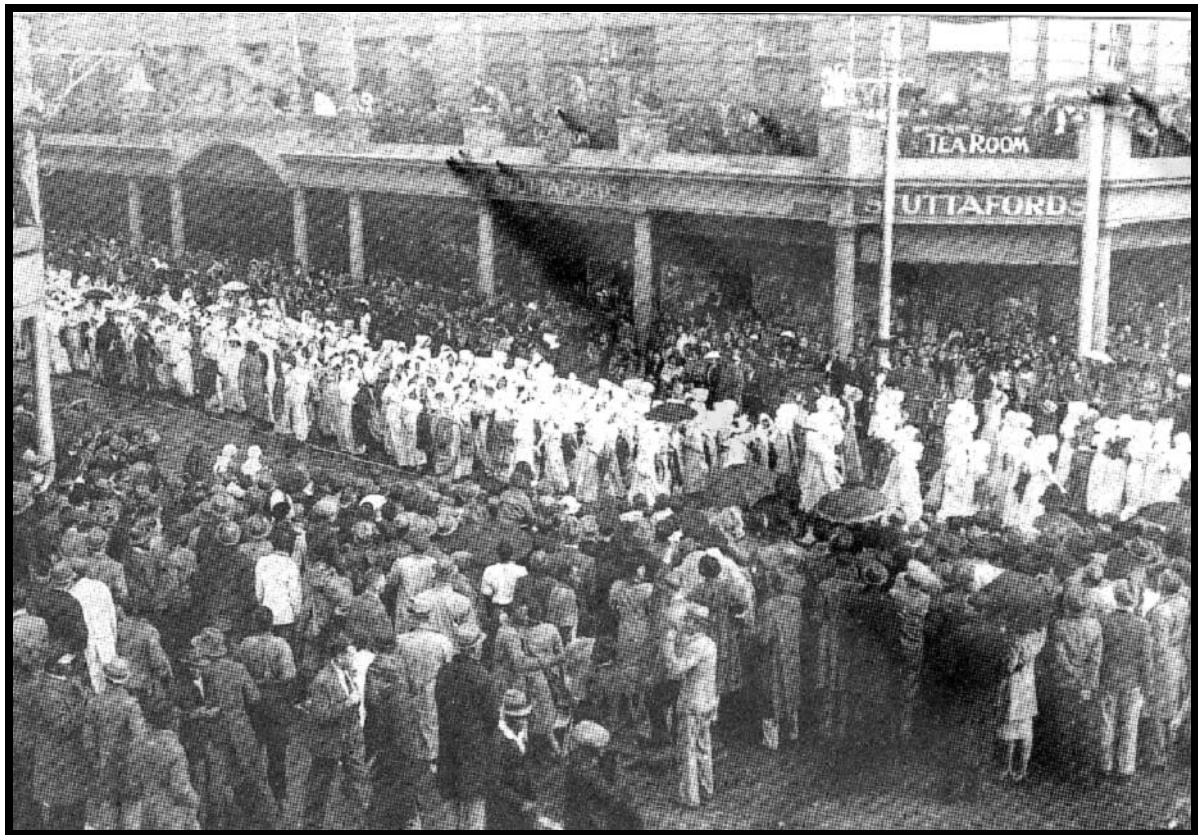
Of particular significance in moulding an Afrikaner identity during the 1930s were the centenary celebrations of the Great Trek in 1938. The Great Trek, which assumed pride of place in Afrikaner history, was commemorated by nine oxwagons slowly making their way from Cape Town to the north. It turned out to be unprecedented cultural and political theatre – feverish crowds dressed in period Voortrekker garb welcomed the procession as it approached towns and cities. Streets were renamed after Voortrekker heroes; men and women were moved to tears by the spectacle; young people were married alongside the vehicles; couples christened their babies in the shade of wagons (many infants were given names derived from the Great Trek, such as *Eeufesia* and *Kakebeenwania*). Although this 'second Trek' had been carefully orchestrated, even the organisers were taken aback by the tumultuous (spontaneous) response to the event.

This symbolic trek paralleled the economic trek of Afrikanerdom from a debilitating (devastating) depression, which had reduced large numbers to the ranks of poor whites. For many former platteland Afrikaners who now found themselves in an urban environment, the centenary Trek, symbolically rooted in an ideal and heroic rustic past, gave powerful expression to longings for a better, more prosperous future and to nostalgia for a fast-eroding rural social order. At the heart of the 1938 celebrations lay the perception that Afrikaners were strangers in their own land, victims of British-rooted capitalism and an alien political culture, and that the solution lay in unified economic, political and cultural action. Indeed, as fractured as Afrikanerdom may have been in class terms, the 1938 celebrations served as a powerful binding agent. They represented a truly unique moment of cross-class ethnic mobilisation. In the celebrations and in the evocation (tracing) of the heroic struggles of their forebears, Afrikaners saw themselves mirrored in history. They drew inspiration from it for survival and for the future...



SOURCE 4B

Thousands greet the trek wagons as they make their way down Pritchard Street, Johannesburg, in December 1938. (Note blacks in the foreground.) The centenary celebrations of the Boer trek came at a time when thousands of Afrikaners had trekked from the rural areas to the cities. The romantic reconstruction of a brave and independent past, 'The Great Trek' struck a deep chord in many *inter alia* struggling to survive in the city, and helped to promote the Afrikaner nationalist movement.



4.2 WHAT IMPACT DID URBANISATION HAVE ON BLACK SOUTH AFRICANS IN THE 1940s?**SOURCE 4C**

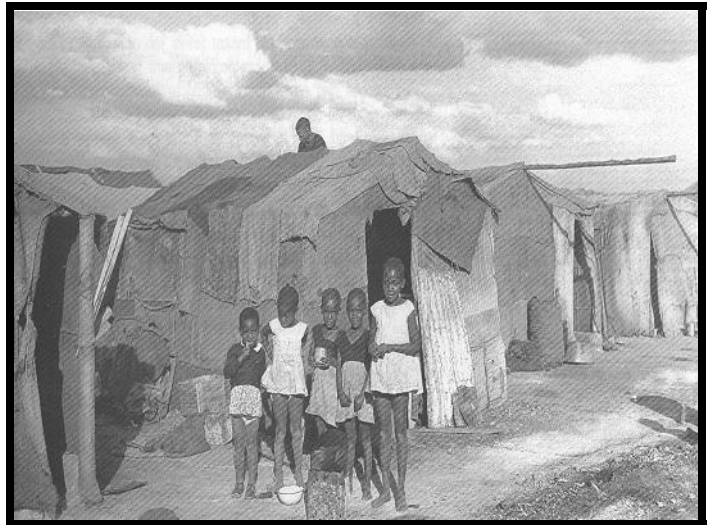
This is an article entitled 'Houses of Hessian' which was published in a local newspaper *Umteteli wa Bantu*, 8 April 1944.

The houses of hessian [sackcloth] are arranged side by side with no lines of demarcation. It is one big family united by a strong will, to see their struggle through to the bitter end.

Here, on this patch of ground, in the midst of the noise of grinding wheels of trains carrying thousands of African workers into the city, a few miles away is a village where life is different. Water is drawn from a nearby stream; the sanitary arrangements are quite primitive; there is no individuality, all is communal. Below the dwellings, where the stream is wider, is the communal washing place. On either side of the stream, on the clean grass are spread yards and yards of white linen and other articles of clothing. The women folk are determined that there shall be no dislocation of their industry. Their employers must have their clean linen just as if there were no Shantytown (informal settlement) and they themselves will keep their family linen clean even though the sky be the only roof over their heads.

In the centre of the settlement is the communal fuel depot. Yes! There is enough coal and wood for everybody. Shantytown is properly administered...As one resident said: "I'd sooner have my own place here, than be crowded in one room over there", indicating the place where he was living before coming to Shantytown.

This is a photograph, taken in 1940, depicting the conditions in the 'informal' settlement (Shantytown).



QUESTION 5: THE PERIOD 1948 TO 1976**5.1 WHY WAS THE FREEDOM CHARTER (1955) REGARDED AS THE VOICE OF THE PEOPLE?****SOURCE 5A**

The following are various statements made by Professor Z K Matthews and Chief Albert Luthuli between 1953 and 1955 on the purpose and representation at the Congress of the People.

Statement 1

In proposing that a Freedom Charter be drafted, Professor Z K Matthews asserted the right of the people to decide their own affairs:

'We are not prepared to take a back seat when the affairs of our country are discussed. We are determined to be free.'

Foreshadowing (predicting) the preamble to the Charter, he said that South Africa belonged to all its inhabitants, who should take part in shaping its destiny. With regard to the Congress of the People, he added:

'We want a gathering to which ordinary people will come, sent there by the people. Their task will be to draw up a blueprint for the free South Africa of the future.'

Statement 2

The idea of drawing up a Freedom Charter was originally that of Professor Z K Matthews. At the Cape Provincial Congress in August 1953, he suggested the summoning of a 'national convention at which all the groups might be represented to consider our national problems on an all-inclusive basis' to 'draw up a Freedom Charter for the democratic South Africa of the future'.

Statement 3

Chief Luthuli told *Drum* (magazine) in an exclusive interview: 'The Congress of the People is entirely a Congress [ANC] idea, to which others are invited in accordance with our principles.'

ANC President Albert Luthuli, in his message read to the Congress, said among other things that 'it should have been plain to the architects of the Union that by excluding from the orbit of democracy, the majority of the population, the non-whites, they were laying a false foundation for the new state and making a mockery of democracy to call such a state democratic'.

Statement 4

As Albert Luthuli said:

'Why will this assembly be significant and unique? Its size, I hope, will make it unique. But above all, its multi-racial nature and its noble objectives will make it unique, because it will be the first time in the history of our multi-racial nation that its people from all walks of life will meet as equals, irrespective of race, colour and creed to formulate a freedom charter for all people in this country.'



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ADDENDUM**SOURCE 5B**

This passage describes which delegates attended the inaugural meeting of the Congress of the People and the photo below shows a part of the crowd at the meeting.

As a response to the continued oppression of the people in South Africa, the ANC formed an alliance with the South African Indian Congress, the South African Coloured People's Organisation, the multi-racial Trade Unions and the white Congress of Democrats. The opposition political parties, i.e. the United Party and the Liberals, were invited but failed to reply. The Churches were represented by individuals: Father Trevor Huddleston and the Rev. Arthur Blaxall from the Anglican Church, and Rev. D. C. Thompson, a Methodist.

In June 1955, in spite of police harassment, the Congress met at Kliptown, near Johannesburg. Of the 3 000 delegates, just over 2 000 were Africans, with whites, coloureds and Indians making up the rest in about equal numbers. This was the so-called Congress Alliance.

While the crowd listened silently, the Freedom Charter drawn up by the delegates, was read to the people.



SOURCE 5C

This is an extract from the Freedom Charter, adopted at the Congress of the People, Kliptown, South Africa, in June 1955.

PREAMBLE

WE, THE PEOPLE OF SOUTH AFRICA, DECLARE FOR ALL OUR COUNTRY AND THE WORLD TO KNOW:

that South Africa belongs to all who live in it, black and white, and that no government can justly claim authority unless it is based on the will of the people;

that our people have been robbed of their birthright to land, liberty and peace by a form of government founded on injustice and inequality;

that our country will never be prosperous or free until all our people live in brotherhood, enjoying equal rights and opportunities;

that only a democratic state, based on the will of all the people, can secure to all their birthright without distinction of colour, race, sex or belief.

And therefore, we, the people of South Africa, black and white together - equals, countrymen and brothers – adopt this FREEDOM CHARTER. And we pledge ourselves to strive together, sparing neither strength nor courage, until the democratic changes here set out have been won.

PRINCIPLES OF THE FREEDOM CHARTER

- The people shall govern;
- All national groups shall have equal rights;
- The people shall share in the country's wealth;
- The land shall be shared among those who work it;
- All shall be equal before the law;
- All shall enjoy equal human rights;
- There shall be work and security;
- The doors of learning and culture shall be opened;
- There shall be houses, security and comfort;
- There shall be peace and friendship.

THESE FREEDOMS WE WILL FIGHT FOR, SIDE BY SIDE, THROUGHOUT OUR LIVES, UNTIL WE HAVE WON OUR LIBERTY.

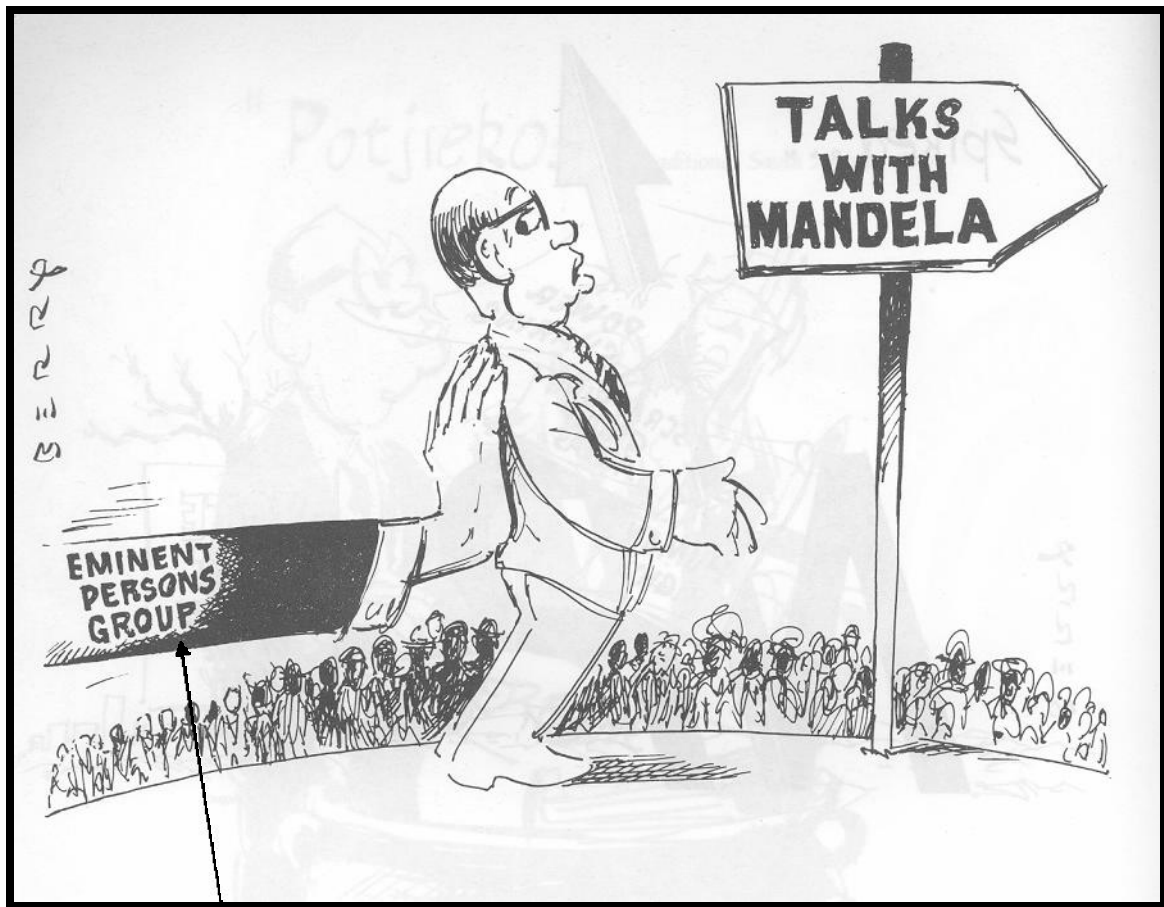


QUESTION 6: THE PERIOD 1976 TO 1994

6.1 WHY WERE TALKS WITH DR NELSON MANDELA SEEN AS A PRIORITY IN THE 1980s?

SOURCE 6A

This is a cartoon drawn by Abe Berry about the pressure put on President PW Botha to have talks with Mandela who was serving 25 years in prison at the time (1989).



Group commissioned by the Commonwealth to visit South Africa and persuade P.W. Botha to hold talks with Mandela



SOURCE 6B

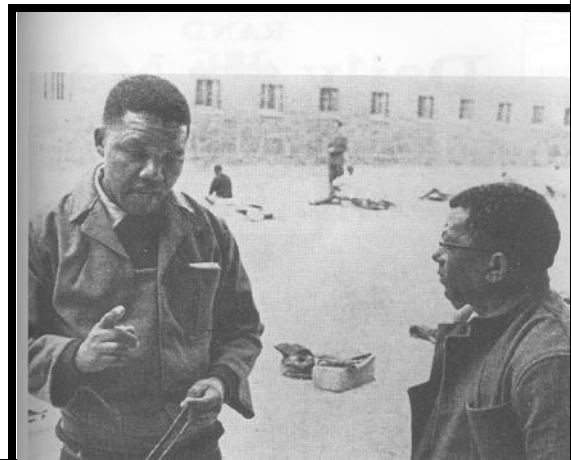
This is an extract of the response by Nelson Mandela to PW Botha's offer of conditional release in 1985.

I am a member of the African National Congress. I have always been a member of the African National Congress and I will remain a member of the African National Congress until the day I die...

I am surprised at the conditions that the government wants to impose on me. I am not a violent man. My colleagues and I wrote in 1952 to Malan asking for a round table conference to find a solution to the problems of our country, but that was ignored. When Strijdom was in power, we made the same offer. Again it was ignored. When Verwoerd was in power we asked for a national convention for all the people in South Africa to decide on their future. It was only then, when all other forms of resistance were no longer open to us, that we turned to armed struggle. Let Botha show that he is different to Malan, Strijdom and Verwoerd. Let him renounce violence. Let him say that he will dismantle apartheid. Let him unban the people's organisation, the African National Congress. Let him free all who have been imprisoned, banished or exiled for their opposition to apartheid.

I cherish my freedom clearly, but I care even more for your freedom. Too many have died since I went to prison. Too many have suffered for the love of freedom. I owe it to their widows, to their orphans, to their mothers and to their fathers who have grieved and wept for them. Not only I have suffered during these long, lonely, wasted years. I am in prison as the representative of the people and of your organisation, the African National Congress, which was banned. 'What freedom am I being offered while the organisation of the people remains banned? What freedom am I being offered when I may be arrested on a pass offence? What freedom am I being offered when I cannot live my life with my family? What freedom am I being offered when my dear wife is in banishment in Brandfort? What freedom am I being offered when I need a stamp in my pass to seek work? What freedom am I being offered when my very South African citizenship is not respected? "Only free men can negotiate." Prisoners cannot enter into contracts.

This is a photograph of Nelson Mandela and Walter Sisulu speaking in the courtyard while in prison at Robben Island in 1966.



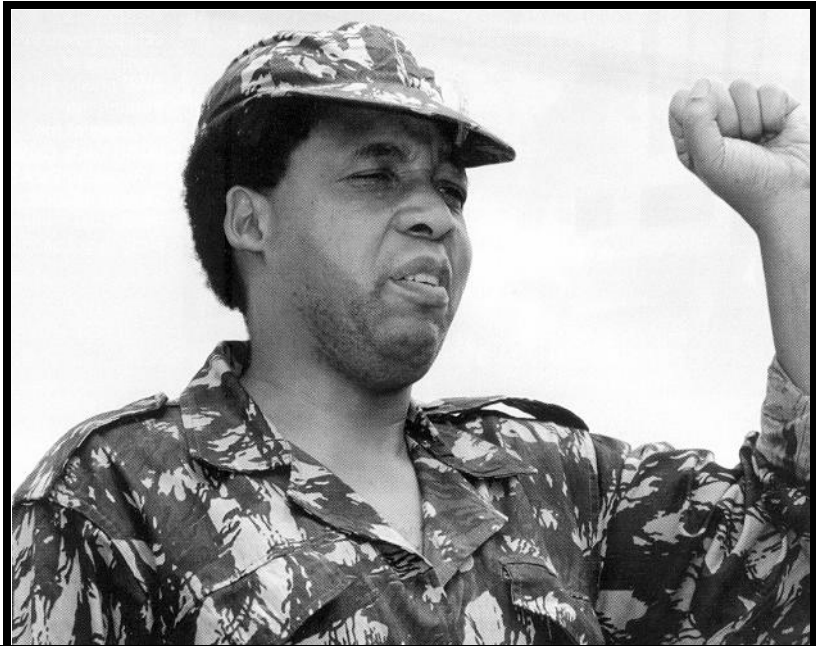
6.2 WHAT IMPACT DID THE ASSASSINATION OF CHRIS HANI HAVE ON SOUTH AFRICAN POLITICS IN THE 1990s?**SOURCE 6C**

This is an extract of a televised speech by Nelson Mandela on 10 April 1993 after the death of Chris Hani, a former chief of *Umkhonto we Sizwe* and the secretary of the South African Communist Party. Mandela asked South Africans to remain calm because the country was almost on the brink of a civil war.

Today, an unforgivable crime has been committed. The calculated, cold-blooded murder of Chris Hani is not just a crime against a dearly beloved son of our soil. It is a crime against all the people of our country. A man of passion, of unsurpassed courage, has been cut down in the prime of his life. During that time he served the cause of liberation with distinction, earning the respect and love of millions in the country. His death demands that we pursue that cause with even greater determination. We appeal to every religious service over Easter Holidays to commemorate Chris Hani's life and what he stood for. This killing must stop.

Tonight I am reaching out to every South African, black and white, from every single South African, from the very depths of my being. A white man, full of prejudice and hate, came to our country and committed a deed so foul that our whole nation now teeters on the brink of disaster. A white woman, of Afrikaner origin, risked her life so that we may know, and bring to justice, this assassin ... Now is the time for all South Africans to stand together against those who, from any quarter, wish to destroy what Chris Hani gave his life for – the freedom of all of us.

This is a photograph of Chris Hani, the Commander in chief of *Umkhonto we Sizwe*



SOURCE 6D

This is an extract from a *New Nation* publication (16 - 22 April 1993). It is an interview with Neville Alexander, chairperson of the Workers' Organisation for Socialist Action (WOSA) and a member of the Azanian People's Organisation (AZAPO) who believed that the killing of Chris Hani was a collaborative effort between the government and the right wing to derail the negotiation process.

First of all, I think the government is either directly or clandestinely (secretly) encouraging the assassination of top officials in the liberation movement. The state has tolerated acts of violence on political, trade union and civic leaders for decades. There is an ongoing, systematic policy to eliminate influential people in the liberation movement. The right wing element is totally opposed to any concessions to black people. They will go for anybody who has influence among blacks and tries to bring about change in the country. They are not prepared to relinquish even a little bit of power. There is no question that these people are involved in violence against our people. I think we must expect the worst from the right wing in the months and years to come. There will be an attempt to destabilise the negotiation process and prevent any power sharing deal and certainly to prevent any takeover of power by blacks.

And then there are people, either outside government or close to it, who want to weaken the entire liberation movement and the ANC in particular because it is such a major player. One of their strategies was to weaken the movement by using assassinations of key leaders and officials. They also aim to cause confusion in the ranks of the movement by using propaganda to try and set the leadership against each other, Winnie Mandela against Nelson Mandela, Harry Gwala against the national leadership.



ACKNOWLEDGEMENTS

Extracts and visual sources used in this addendum were taken from the following publications:

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