

“When You Strike a Woman, You Strike a Rock”: The
Conflict of the Women’s Powerful March on Pretoria

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My fingers ran across the sheet of paper as I stared at the buildings before me. I fixed my long, pink skirt and started up the concrete stairs. Knowing there was an audience behind me, watching as I possibly influenced a compromise, I took a quick spin around and glanced at the cheering women. The only men present were marshalls and drivers, those whom we appreciated dearly.¹

There was a ban put on unauthorized gatherings at the Union Buildings, seeing as the government feared the inevitable uprising of conflict against pass laws, documents restricting one's rights in South Africa.² We premeditatedly ignored their rules and held our march.

The day was August 9, 1956. About 20,000 women were together in hopes of delivering our memorandum to J.G. Strijdom, the prime minister of South Africa. Earlier this year, a request to propose the protest against the amendments was written by the FSAW (Federation of South African Women). The request was declined. Soon after, the ANC (African National Congress) sent Helen Joseph and Bertha Mashaba out to tour urban areas of Pretoria, ushered by Robert Resha of the ANC and Norman Levy of the Congress of Democrats (COD). Their plan was to meet with local leaders who would help make future arrangements to send delegates to the gathering on the Union Buildings to help with the powerful march against the conflict.³

Women from anywhere as far as Cape Town and Port Elizabeth were attending the event. People from various cultures attended. Different ethnicities wore different outfits; some wore traditional dresses or sarees.⁴

¹ Gall, Jennifer, and Stuart Ferguson. 9 Nov. 2017.

² "Africa | Women Re-Enact South Africa March." *BBC News*, BBC, 9 Aug. 2006, news.bbc.co.uk/2/hi/africa/5258810.stm.

³ Sahoboss. "The 1956 Women's March, Pretoria, 9 August." *South African History Online*, 9 Aug. 2017, www.sahistory.org.za/topic/1956-womens-march-pretoria-9-august.

⁴ Leander. "The 1956 Women's March by Idara Akpan." *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

When we arrived at Pretoria, a spectacular amount of women herded to the Union Buildings in an extremely determined yet organized manner. The FSAW claimed this was the largest demonstration they had yet held.⁵ Women filled the amphitheater in the bow of the beautiful buildings.

“Lilian, we need to see if they’re here! Hurry!” People chanted.

I turned back toward the building. As I ran up the stairs, the blood rushing through my veins was filled with excitement and thrill. A smile passed across my face as I reached my destination. I saw a man and walked to him, making sure I didn’t scare him by my passionate smile and trembling hands.

“Hello, my name is Lilian Kgoji. Is J.G. Strijdom is available?”

“No.” A look of disgust flashed through his eyes as he stared me down.

“Oh, okay. Thank you.”

Ending the conversation, I sighed and turned toward the stairs. Helen Joseph, one of my close friends and another leader, greeted me at the second to last step.

“He’s not here, is he?” she asked, but she already knew the answer.

“Unfortunately, no.” Letting my shoulders fall into a shrug, I returned to the crowds. “Neither the prime minister nor his staff are in the buildings, but will that stop us from continuing on? No!” People clapped in agreement.

Ready to turn to our previous rituals, the leaders headed up to the door in front of J.G. Strijdom’s office. We took bundles of petitions with at least 100,000 signatures against pass laws and left them guarding his entrance.⁶ After doing so, Bertha Mashaba, another leader, announced the beginning of our half an hour silence.

It was beautiful. Women from all around the country joined together in protest for our individual freedom. Hands joined with strangers, tears made their way down faces, and eyes were bright with

⁵ Sahoboss. “The 1956 Women's March, Pretoria, 9 August.” *South African History Online*, 9 Aug. 2017, www.sahistory.org.za/topic/1956-womens-march-pretoria-9-august.

⁶ “The 1956 Women's March.” *South Africa: Overcoming Apartheid*, overcomingapartheid.msu.edu/multimedia.php?id=65-259-C.

accomplishment. We wanted to feel proud for our individual doings. Women thought about a future where they are allowed to live anywhere they wanted with their family, instead of being restricted from being in certain places. Faith was spread hand-to-hand while the amphitheater was filled with silence.

28 minutes later, I stood upon the stairs that led to the Union Buildings. A ring of disappointment circled around our gathering, but many of us covered it with fake smiles and dazed thoughts.

Instead of standing in silence any longer, I decided to start the chants. Women from around the country needed to be heard. They needed to express their anger and pain toward the people inflicting the emotions. It was their individual therapy.

“We shall not rest until we have won for our children the fundamental rights of freedom, justice, and security,”⁷ I announced. “This is the time to let them know we are ready for any repercussions. We will not back off until not only women’s pass laws are abolished, but also the permits put against our own husbands, uncles, brothers, sons, etc. are put to rest. We shall not rest until all pass laws and all forms of permits restricting our freedom are abolished!” A line formed a representation of the leaders in front of the cheering crowd. Standing beside of me was Helen Joseph, Rahima Moosa, and Sophia Williams de Bruyn.⁸ Next to them stood Deputy President Phumzile Mlambo-Ngcuka and Foreign Affairs Minister Nkosazana Dlamini-Zuma.⁹ We all joined in to encourage the women to make the government hear their voice.

Suddenly, a piercing cry came from the back of the 20,000 people. Another scream alerted a group of people to turn toward the noise. I saw a man dressed in a police uniform grab a woman and yank her back.

⁷ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

⁸ “The 1956 Women's March to the Union Buildings.” *ShowMe™ - Pretoria*, showme.co.za/pretoria/tourism/tourist-attractions/the-1956-womens-march-to-the-union-buildings/.

⁹ “Africa | Women Re-Enact South Africa March.” *BBC News*, BBC, 9 Aug. 2006, news.bbc.co.uk/2/hi/africa/5258810.stm.

I ran off the staircase and rushed toward the scene. The man had her arms twisted in a painful way and pulled her toward one of his partners. The conflict between the woman and the officers seemed to be growing.

“If they arrest one, we all walk in [to jail] and no turning back,”¹⁰ Dorothy Masenya stated in regards to staying in one, powerful group of women who have more dedication to this than the police will be able to go against. “We will win against them; we always win.”

Being filled with encouragement, a herd of women flocked to the officers and followed them to the local jail, searching for compromise.

The police officers continued to form a barricade in attempt to shield the women, but there were far too many women for the small amount of officers to control.

It felt as if everything stopped in a sudden moment. Looking around, all I could see is the sun radiating down upon right arms being raised. Fists were clenched.¹¹ A symbol of power and knowledge, both two things appropriately describing what women are. Our compromise was put in action.

“When you strike a woman, you strike a rock.”¹²

The Women’s March on Pretoria eventually helped lead to a compromise for pass laws, influenced a turning point for a non-sexist and non-racist South Africa, and decreased the conflict between men and women, skin colors, and pass laws.¹³

¹⁰ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

¹¹ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

¹² “The 1956 Women's March to the Union Buildings.” *ShowMe™ - Pretoria*, showme.co.za/pretoria/tourism/tourist-attractions/the-1956-womens-march-to-the-union-buildings/.

¹³ “The 1956 Women's March to the Union Buildings.” *ShowMe™ - Pretoria*, showme.co.za/pretoria/tourism/tourist-attractions/the-1956-womens-march-to-the-union-buildings/.

Pass laws were created in the South African Cape during 1709. They were made to restrict rights of South Africans and limit them from reaching other cities, finding new jobs, and considering themselves on “white sides of town.”¹⁴ The passes were a form of an internal passport system designed to segregate the population, manage urbanization, and allocate migrant labor.¹⁵ Enslaving African men and women was yet another reason for them to begin. Typical people felt as if they were confined; they felt controlled by the government.¹⁶ These documents were soon put upon women and children. This started a major conflict between citizens and the government.

Extending the pass laws on women made it harder for them to be employed, which resulted in women not being able to make any wealth.¹⁷ Unless citizens had permission from the government to live in specific areas, they were not allowed to be there.¹⁸ This split up families and relations between people. At this time, men would come home to their wives and say, “I am going to jail now.” In response many loyal wives would say, “I am too.”¹⁹ Passes were considered home-breakers, imprisonment, suffering, and pain.

“Raids, arrests, loss of pay, long hours at the pass office, weeks in the cells awaiting trial, forced farm labour - this is what the pass laws have brought to African men.”²⁰

¹⁴ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

¹⁵ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

¹⁶ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

¹⁷ “The 1956 Women's March.” *South Africa: Overcoming Apartheid*, overcomingapartheid.msu.edu/multimedia.php?id=65-259-C.

¹⁸ “The 1956 Women's March.” *South Africa: Overcoming Apartheid*, overcomingapartheid.msu.edu/multimedia.php?id=65-259-C.

¹⁹ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

²⁰ “The Demand of the Women of South Africa for the Withdrawal of Passes for Women and the Repeal of the Pass Laws.” *African National Congress*, www.anc.org.za/content/demand-women-south-africa-withdrawal-passes-women-and-repeal-pass-laws.

At the time of the pass laws, another event was happening. Apartheid was a system of institutionalised racial segregation and discrimination in South Africa that existed between 1948 and 1991. It was a policy that governed relations between the white and nonwhite populations and sanctioned racial splits. The event was political and economical discrimination against nonwhites.

Apartheid influenced many conflicts, such as rebellions and acts, which led to organizations being formed. For example, on the streets surrounding Phefeni High School, a rebellion against apartheid was held. Students and adults participated, hoping for a compromise. It was so out of control that hundreds of policeman who were armed with tear gas, rifles, shotguns, and sjamboks formed a barricade in the street. Sadly, many of the participants who were fighting for their acceptance in their own country were killed.²¹

Another example is an organization that was created in 1969. Black students, led by Steve Biko, formed the South African Students' Organization (SASO). This powerful group of the youth decided it would be for the best if their group stressed the importance of black pride, self-reliance, and psychological liberation. They became very successful in helping teach other students at their school and other schools the importance of fundamental rights. The SASO's members were very actively engaged in student politics, but they also used the organization in a way to address perilous national issues, such as apartheid.²²

People became so extremely agitated with the government and social standards that they decided to take a stand. Specifically, women were very perturbed about their life in South Africa. In 1912, the Free State of Women got 5,000 signatures to go against the women's pass laws.²³ On March 29, 1913, women pledged to refuse to carry passes any longer and expressed their willingness to endure imprisonment for a future compromise. Soon after, a delegation of six total women went to the Minister

²¹ Mathabane, Mark. *Kaffir Boy: the True Story of a Black Youth's Coming of Age in Apartheid South Africa*. Turtleback Books, 2015.

²² Sahoboss. "South African Student Organisation (SASO)." *South African History Online*, 5 May 2017, www.sahistory.org.za/topic/south-african-student-organisation-saso.

²³ Leander. "The 1956 Women's March by Idara Akpan." *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

of Native Affairs, H. Burton, to present their case that explained the conflict in the country. In return, the minister stated that he would soon in the future take action to eliminate pass regulations.²⁴

After a year, no changes were made. The year 1955 turned people's heads away from the government system completely. Government officials demanded that women living in urban townships would have to buy new entry permits every month. With much irritation to the new demand, women decided to begin a petition and create a document of their values in "The Demand of the Women of South Africa for the Withdrawal of Passes for Women and the Repeal of the Pass Laws," which would later be presented to the prime minister.²⁵

In 1956, gender stereotypes turned around and the tables flipped.²⁶ Delegates toured the urban areas of Pretoria, South Africa in search of finding locals to help host their gathering at the Union Buildings. They consulted with local leaders who agreed to host. The Federation of South African Women and African National Congress Women's League organized the march on Pretoria.

On August 9, 1956, the Women's March on Pretoria took place at the Union Buildings in Pretoria, South Africa. 20,000 strong women joined together in protest of the conflict of the abusive pass laws, domestic violence, and women's lack of rights.

*"We have to defend the view that women's rights are human rights."*²⁷

Women in the march stood cheering for hours; they hoped that somehow the government would hear them. Women then realized how important it was to have power in numbers; they had faith that the government would see the extraordinary amount of women and give in.

²⁴ Leander. "The 1956 Women's March by Idara Akpan." *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

²⁵ Leander. "The 1956 Women's March by Idara Akpan." *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

²⁶ Leander. "The 1956 Women's March by Idara Akpan." *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

²⁷ "Africa | Women Re-Enact South Africa March." *BBC News*, BBC, 9 Aug. 2006, news.bbc.co.uk/2/hi/africa/5258810.stm.

In favor to traditions, the women had a half an hour silence at each mass gathering.²⁸ They would stand hand-in-hand and pray that they would be set apart from the abusive life they live in South Africa.

After the silence, Lilian Ngoyi announced the songs they would sing. “Wathint’ Abafazi, Strijdom, Wathint’ Imbokodo, Uza Kufa” was a common song they sung. It translated to “You strike the women, Strijdom, you strike a rock, you will be crushed, you will die.”²⁹

Although the women ran into many issues with being arrested and prosecuted, the march was successful.³⁰ They outsmarted laws and wiggled their way through obstacles that came in their way. The dedication and passion everyone had brought women together to make history, compromise, and showed women can be part of activism.

“Once the women have made up their minds that they will do it, the women will organize and fight, and you will never stop them.”³¹

50 years later, South African women are politically advanced but they’re still struggling with the conflict of violence. South Africa has the largest amount of women who are killed by their partners. Every eight hours, a South African woman dies; out of those who were murdered, 50% were killed by their own intimate partners. Although that is exceedingly devastating, it gets worse. Between 36% and 40% of pregnant women are experiencing physical intimate partner violence (IPV). The violence increases risk for the baby, who could be born prematurely and with a low weight. IPV in pregnancy increased South Africa’s rank on the mortality rate to the highest globally, and to top that, it doubles compared to America. Spousal abuse rose from 11% to 31% within a five year span, assault and murder of women

²⁸ “The 1956 Women's March.” *South Africa: Overcoming Apartheid*, overcomingapartheid.msu.edu/multimedia.php?id=65-259-C.

²⁹ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

³⁰ “Africa | Women Re-Enact South Africa March.” *BBC News*, BBC, 9 Aug. 2006, news.bbc.co.uk/2/hi/africa/5258810.stm.

³¹ Leander. “The 1956 Women's March by Idara Akpan.” *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

being the main cause. Women are still fighting to this day to help domestic abuse and death in South Africa.³²

In 2006, some political leaders and women from the 1956 march lead a re-enactment. Thousands of people attended, continuing to fight for rights and celebrate the success of the Women's March on Pretoria.³³

On the 60th anniversary of the Women's March on Pretoria, the Women's Living Heritage Monument on Lilian Ngoyi Square was almost complete. The monument is meant to hold on and cherish the bravery of the leaders. Life-like statues were sculpted of Lilian Kyoji, Helen Joseph, Rahima Moosa, and Sophia Williams de Bruyn and placed on display at the building. They're supposed to tell a story of the women's contribution to the population's struggles. People often go visit the beautiful monument and celebrate the compromise these women influenced.³⁴

You may be wondering, "Well if abuse didn't end, then why was it such a success?" The brave women showed people it was possible to find a compromise. Pass laws were completely repealed 30 years after the Women's March.³⁵ Also, the female population got social and political advancements.³⁶ This act influenced women to make their voice be heard. Even today, women admire the strength of the women in 1956. August 9 was named National Women's Day in celebration of the Women's March on Pretoria.³⁷

³²

Makhubu, Ntando. "Crime & Courts." *SA Leads in Number of Women Killed by Their Partners* | IOL News, 6 May 2016, www.iol.co.za/news/crime-courts/sa-leads-in-number-of-women-killed-by-their-partners-2018455.

³³ "Africa | Women Re-Enact South Africa March." *BBC News*, BBC, 9 Aug. 2006, news.bbc.co.uk/2/hi/africa/5258810.stm.

³⁴ "South Africa: Women's Living Heritage Monument Unveiled." *AllAfrica.com*, 9 Aug. 2016, allafrica.com/stories/201608090795.html.

³⁵ "The 1956 Women's March to the Union Buildings." *ShowMe™ - Pretoria*, showme.co.za/pretoria/tourism/tourist-attractions/the-1956-womens-march-to-the-union-buildings/.

³⁶ "Africa | Women Re-Enact South Africa March." *BBC News*, BBC, 9 Aug. 2006, news.bbc.co.uk/2/hi/africa/5258810.stm.

³⁷ "The 1956 Women's March." *South Africa: Overcoming Apartheid*, overcomingapartheid.msu.edu/multimedia.php?id=65-259-C.

The conflict between the government and citizens was soon put to rest with a trustworthy compromise, thanks to the strong women in Pretoria.

*"It is a story that continues every day."*³⁸

³⁸ Leander. "The 1956 Women's March by Idara Akpan." *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan.

Appendix A

<https://www.britannica.com/biography/Johannes-Gerhardus-Strijdom>



Johannes Gerhardus Strijdom, prime minister of the Union of South Africa (1954-58), was known for his negative stance with dark-skinned races. While being head of the government, he expressed this attitude with support to apartheid.

Appendix B

<https://www.google.com/culturalinstitute/beta/exhibit/womens-anti-pass-march/gRaTKnAH>



Women wait on curbs and in the streets before the march begins.



The march begins and thousands of women march toward the Union Buildings. Many people are filled with joy as they begin their journey for freedom.



The extraordinary large group of women arrive at the Union Buildings.



Women gather together in the amphitheater to sing multiple songs about freedom.



Signs and banners were created before the march for the women to hold high. Many of them stated that passes were toxic to the environment.

Appendix C

<https://knoema.com/atlas/topics/Demographics/Mortality/Female-adult-mortality-rate?baseRegion=ZA>

		2015	2010	2005	2000	1990	1970
1	South Africa	49.80	58.25	54.82	41.96	30.74	26.72
2	Swaziland	48.61	54.50	56.10	44.36	25.26	25.05
3	Lesotho	48.42	51.05	53.04	40.53	25.54	25.70
4	Namibia	48.07	50.78	55.29	42.81	26.62	25.98
5	Zimbabwe	47.70	57.51	60.58	56.86	28.06	21.76
6	Botswana	44.06	55.44	61.82	54.26	27.83	22.98
7	Bhutan	42.17	39.71	37.45	33.23	31.53	28.09
8	United Arab Emirates	39.55	35.74	32.88	31.01	27.38	19.04
9	Côte d'Ivoire	37.84	34.91	34.64	32.18	23.55	21.64
10	Congo	36.47	37.15	37.28	35.30	26.25	24.35
11	Djibouti	36.04	36.31	36.24	32.17	24.98	23.80
12	Sierra Leone	35.56	31.91	30.69	30.80	27.58	25.62
13	Central African Republic	35.31	36.91	38.89	35.28	25.11	24.56
14	Mozambique	34.42	34.76	34.35	28.42	23.39	23.75
15	Zambia	34.20	41.97	45.04	41.20	30.18	22.53
16	Kenya	34.15	40.80	46.28	41.37	23.40	19.94
17	Cameroon	33.77	32.71	32.33	28.75	23.22	24.42
18	United Republic of Tanzania	33.58	38.93	40.86	34.93	25.13	23.03
19	Haiti	32.85	32.22	31.75	29.42	26.36	27.54
20	Madagascar	32.52	32.10	28.86	25.12	23.56	20.85
21	Malawi	32.52	40.97	43.49	35.49	19.33	19.08
22	Equatorial Guinea	32.50	30.27	26.55	24.30	23.44	24.82

This is a table containing the female mortality rate of ages between 15 and 60. These numbers show the amount of deaths per 100 women. South Africa stands at the top of the list. Women today are still fighting for a solution to the issue that has not completely ended. It is definitely a story that continues everyday for these women.

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Secondary Sources

"Africa | Women Re-Enact South Africa March." *BBC News*, BBC, 9 Aug. 2006, news.bbc.co.uk/2/hi/africa/5258810.stm. This website helped me get a sense of how women from the 1956 march influenced women today. It gave me extraordinary facts and amazing ideas on my topic's legacy.

Anonymous. "The Turbulent 1950s - Women as Defiant Activists." *South African History Online*, 8 Aug. 2017, www.sahistory.org.za/topic/turbulent-1950s-women-defiant-activists. This was one of my top resources. It gave me many, many facts and was incredible for in-depth focus on context and legacy.

Bradley, Catherine. *The End of Apartheid*. Steck-Vaughn, 1995. This book helped me get some context on my topic. I now understand the reasoning behind why racism really began and how it changed over time during apartheid.

Congress, African National. "Repeal the Pass Laws." *Repeal the Pass Laws*, 2011, web.archive.org/web/20160423065424/http://www.anc.org.za/show.php?id=2585. This website allowed me to look into how the women felt about the pass laws and how they presented themselves toward the prime minister.

Gall, Jennifer, and Stuart Ferguson. 9 Nov. 2017. My interview with Stuart Ferguson, researcher/editor for South Africa Online, helped me find some missing pieces to my research. I had some unanswered questions left that he helped me find the answers to.

Leander. "The 1956 Women's March by Idara Akpan." *South African History Online*, 15 June 2015, www.sahistory.org.za/article/1956-women%E2%80%99s-march-idara-akpan. This was another fact-filled source. I got quite a few new facts from this site that I have never seen before. I'm extremely glad I found it.

Makhubu, Ntando. "Crime & Courts." *SA Leads in Number of Women Killed by Their Partners | IOL News*, 6 May 2016, www.iol.co.za/news/crime-courts/sa-leads-in-number-of-women-killed-by-their-partners-2018455.

While reading this article, my heart broke. South Africa is still struggling with intimate partner abuse, even after so many years of fighting.

Mathabane, Mark. *Kaffir Boy: the True Story of a Black Youth's Coming of Age in Apartheid South Africa*. Turtleback Books, 2015. This autobiography gave me an idea of how it felt to be living in this time period. I needed to know about apartheid in order to comprehend everything about my topic because it had a huge impact on the march. It was crazy to see what happened behind stories from fake news, fiction stories, and many more resources that either downsized the actual issues or gave false information.

Sahoboss. "South African Student Organisation (SASO)." *South African History Online*, 5 May 2017, www.sahistory.org.za/topic/south-african-student-organisation-saso. This website helped me thoroughly understand how much apartheid impacted people. It let me process what people were feeling and how it led to the founders of this organization to produce such a successful group.

Sahoboss. "The 1956 Women's March, Pretoria, 9 August." *South African History Online*, 9 Aug. 2017, www.sahistory.org.za/topic/1956-womens-march-pretoria-9-august. This website filled up my research notes. I got many facts from it that I never knew about.

"South Africa: Women's Living Heritage Monument Unveiled." *AllAfrica.com*, 9 Aug. 2016, allafrica.com/stories/201608090795.html. This site helped me with the Women's March on Pretoria's legacy. It gave me a closer look at how it impacted people's lives.

Supplement. "60 Iconic Women - The People behind the 1956 Women's March to Pretoria." *The M&G Online*, mg.co.za/article/2016-08-25-60-iconic-women-the-people-behind-the-1956-womens-march-to-pretoria. This source was extremely relevant to my research. It gave me an inside look on some of the important leaders and people that took place in the march.

The Editors of Encyclopædia Britannica. "Johannes Gerhardus Strijdom." *Encyclopædia Britannica*, Encyclopædia Britannica, Inc., 6 Mar. 2017, www.britannica.com/biography/Johannes-Gerhardus-Strijdom. This website allowed for me to know more about the Union of South Africa's prime minister, J.G. Strijdom. He was a large part of the issue regarding pass laws, so including him in my research was a necessity.

"The 1956 Women's March." *South Africa: Overcoming Apartheid*, overcomingapartheid.msu.edu/multimedia.php?id=65-259-C. This may have been my favorite website. It gave me some very helpful links to interviews, original documents, photographs, and helped lead me to my primary source. I got over ten facts just from their very short summary.

"The 1956 Women's March to the Union Buildings." *ShowMe™ - Pretoria*, showme.co.za/pretoria/tourism/tourist-attractions/the-1956-womens-march-to-the-union-buildings/. While reading this article, I really felt like I was there. They provided many quotes from the march. For example, the quote in my title was taken from this website.

“Womens Anti-Pass March - Google Arts & Culture.” *Google*, Google, www.google.com/culturalinstitute/beta/exhibit/womens-anti-pass-march/gRaTKnAH. This website gave me amazing visuals and facts that helped me continue my research. The visuals made the project come even more to life for me.