



Isalathiso: 20190417-3857  
Inombolo yefayili: 12/2/8/13/2  
Imibuzo: N Dodgen

INGcaciso eMfutshane yeCandelo leKharityhulam yeGET: DCG 0010/2019

Iya: KumaSekela Balawuli-Jikelele, kuBalawuli abaziiNtloko, kuBalawuli, kumaSekela Balawuli (kwaNdlunkulu nakwii-ofisi zezithili), kwiiNtloko zoKunika iNkxaso kwiKharityhulam, kwiiNtloko zoLawulo noKuphathwa kwamaZiko, kuBaphathi beeSekethe, kwiiNgcali zeMfundo eziziiNtloko, kuBaqquzeleli beGET nabeFET, kuBacebisi ngeZifundo nakwiiNqununu zazo zonke izikolo eziziisekondari zikarhulumente eziqhelekileyo

**Isihloko: Isicelo sokuba izikolo mazibhalisele amaBhaso okuWonga aBafundi i-Albert Luthuli Young Historians' Awards angu-2019**

1. ISebe leMfundo esiSiseko likazwelonke (DBE) licela zonke izikolo zithathe inxaxheba kumabhaso okuwonga abafundi i-Nkosi Albert Luthuli Young Historians' Awards eNational Schools' Oral History Competition angu-2019.
2. Olu khuphiswano lwaqaliswa ngo-2005 kwaye luyinxalenye yegalelo leDBE lokomeleza ukufunda nokufundiswa kwezeMbali ezikolweni.
3. Lukwayinxalenye yephulo leDBE elite rhoqo lokukhuthaza bonke abafundi babe nolwazi, olungapheleli nje kwimbali ngokubanzi yoMzantsi Afrika, koko, kwakhona bakwazi ukutyeba kweembali zabantu basekuhlaleni kwabo. Eli lithuba labafundi abaselula lokuzusa amava okufumana izakhono zophando ezibaluleke gqitha.
4. Olu khuphiswano luvuleleke kubafundi nootitshala beeSayensi zeNtlalo/bezeMbali ukususela kumaBakala 8 ukuya kwele-11.
5. **Ukhuphiswano lwabafundi**  
Abafundi kuya kufuneka ukuba benze uphando yaye bacwangcise nenkcazo-ntetho yomlomo kwesinye sezi zihloko zilandelayo:

**ICandelo 1: ICandelo lezeMbali yoMlomo (Lenzelwe abafundi bamaBakala 8-11)**

- |  |
|--|
| i) <u>Indlela ucalu-calulo (apartheid) olwabuchaphazela ngayo ubomi babantu nendlela abantu abaye baphendula ngayo kulo</u><br>Amacandelo ngamacandelo abemi baseMzantsi Afrika athathe inxaxheba kumlo ochasene nocalu-calulo. Kwilinge labo lokoyisa imithetho yocalu-calulo |
|--|

(apartheid) nenkqubo yokwahlulwa-hlulwa kwabantu (segregation), bazibandakanya kumaphulo amaninzi anjengokuchasa ngaphandle kokuvukela (passive resistance), ukungazibandakanyi kwezasemagunyeni (non-cooperation), ukukwaywa kwamashishini ngabathengi (consumer boycotts), ukugwayimba kungayiwa emsebenzini (stayaways), uqhankqalazo (strikes), nokusekwa kwemibutho esebenzisanayo (alliances). Eyona njongo iphambili yayikukuzisa idemokhrasi nokuqinisekisa ukuba uMzantsi Afrika ngowomntu wonke ohlala kuwo.

*Kuya kufuneka ukuba abafundi bakhethe iqhawe, iqhawekazi, umntu omnye okanye usapho olungenadumasi ekuhlaleni kwabo okanye nakweyiphi na inxalenye yoMzantsi Afrika olwaluthathe inxaxheba kumlo owawuchasene nenkqubo yocalu-calulo. Abafundi baya kugxininisa kubantu ngabanye okanye kwiintsapho ezingaziwa nanguthathatha kodwa ezikwayinxalenye yabantu basekuhlaleni. Kuya kufuneka ukuba abafundi batyhile iibhayografi zamadoda namabhinqa asekuhlaleni ayedlale indima ebaluleke gqitha engajonge zimfuno zawo kumlo owawuchasene nemithetho yocalu-calulo kunye nenkqubo yokwahlulwa-hlulwa kwabantu.*

ii) Ingaba yafumaneka njani idemokhrasi eMzantsi Afrika?

AmaZwe ancedisa noMzantsi Afrika (Frontline States) ayeyixhasa ngokuyixhasa ingqiqo-nzulu (ideology) yokudala amazwe alawulwa ngenkqubo yedemokhrasi eAfrika. Baye balisabela ikhwelo lemibutho eyayichasene nocalu-calulo lokuphelisa imithetho yocalu-calulo kunye kunye nenkqubo yokwahlulwa-hlulwa kwabantu eMzantsi Afrika. Baye bathatha inxaxheba ngokusebenzisa iindlela ezahlukeneyo bebandakanyeka kwiintshukumo zemibutho eyayichasene nocalu-calulo enjengokwaywa kwezemidlalo (sports boycotts), ukumka kwabatyalizimali (disinvestment), ukwayo (sanctions) kunye nephulo i-Release Mandela Campaign.

*Kuya kufuneka ukuba abafundi baqhube uphando ngokubandakanyeka nenkxaso yamaZwe angaBamelwane ekuziseni idemokhrasi eMzantsi Afrika. Baya kulindeleka ukuba bacinge nzulu ukubonisa indima nefuthe lamaZwe angaBamelwane kwindlela yoMzantsi Afrika eya kwidemokhrasi. Kufuneka kwakhona baqhube udliwano-ndlebe nabantu ngabantu. Abafundi kufuneka bagxininise kwiAngola, iBotswana okanye iTanzania.*

iii) Isikhumbuzo seminyaka eyi-25 yenkululeko kunye nedemokhrasi eMzantsi Afrika?

UMzantsi Afrika ukhumbula iminyaka eyi-25 yenkululeko kunye nedemokhrasi (1994-2019). Ukususela ekungeneni kwedemokhrasi kuye kwakho iinzame zokuqinisekisa uxolelaniso, ukubuyisela umanyano, ukwakha isizwe, amathuba alinganayo nokuphucula umgangatho wobomi wabantu baseMzantsi Afrika. Kodwa kukho imiqobo neningeni ethile eqhubekayo ukuchaphazela kakubi

idemokhrasi yethu esiyizuze nzima. Imixokelelwano yocalu-calulo, echaphazela kakhulu ubomi besininzi sabemi baseMzantsi Afrika, kunzima ukuyisombulula. Oku kubandakanya, phakathi kwezinye izinto, ukungahoywa kwemithetho-siseko yamalungelo oluntu, ukubandakanyeka kwabantu bonke, kunye nobulungisa kwezendalo nezentlalo. Ucalulo, ukungalingani, ukonganyelwa kwezoqoqosho ligcuntswana, ingcinezelo kunye nentlupheko ziyaqhubeka ukusingela phantsi ilizwe lethu.

*Kufuneka abafundi benze uphando nodliwano-ndlebe nabazali, izifundiswa, iinkokeli ezahluka-hlukeneyo kunye nabantu ngabanye basekuhlaleni ngempumelelo kwanemingeni ekujongenwe nayo ukususela ngo-1994 ukuya ku-2019. Oku kunokujongwa ngokomxholo wezoqoqosho, ezemfundo, ezempilo, ezobulungisa kwezentlalo, ezemidlalo okanye ezenkcubeko. Kufuneka abafundi babonise izinto eziphambili eziphunyeziweyo kunye nemingeni yaye babonise indlela ezi zizathu ziqwalaselweyo zinokufaka igalelo ngayo kubomi obulungeleneyo nobunesidima babo bonke abemi.*

iv) Indima yolutsha ekubuyiseleni inkululeko yethu kunye nedemokhrasi

Unyaka ka-2019 ngunyaka wesikhumbuzo se-40 sokusweleka kukaSolomon Mahlangu. USolomon Kalushi Mahlangu wazalelwa ePitoli nge-10 Julayi ngo-1956. Igama elithi Kalushi lithetha "lowo ukhokela amakhwenkwe aya ebudodeni". Ufunde kwisikolo saseMamelodi High School zaza izidubedube zika-1976 zakhokelela ekuzibandakanyeni kwakhe kumlo owawuchasene nemithetho yocalu-calulo kunye nenkqubo yokwahlulwa-hlulwa. Ngalo nyaka mnye wasabela eMozambique, emva koko waya eAngola kunye naseSwazini esoyika ii-arhente zokunyanzeliswa kwemithetho karhulumente wocalu-calulo. Emva kokufumana uqeqesho kwiintshukumo zokusingela phantsi (*sabotage*), ukulwa ngendlela yasemkhosini (*military combat*), ubuntlola (*scouting*), kunye nezopolitiko, wabuyela eMzantsi Afrika namanye amatyendyana amathathu ngo-1977.

Kwakufuneka alwe intswela-bulungisa eyayinyanzeliswa ngemithetho yocalu-calulo kunye nenkqubo yokwahlulwa-hlulwa kweentlanga. Kodwa wathi esakufika kumhlaba waseMzantsi Afrika, wabanjwa waza ekugqibeleni wafumana isigwebo sokuxhonywa ngo-1979. Waxhonywa eneminyaka eyi-22, ePretoria Central Prison (nekungokunje ebizwa ngokuba yiKgosi Mampuru Prison). Njengoko wayesiya kuxhonywa entanjeni wathi, "*Tell my people that I love them and that they must continue the fight, my blood will nourish the tree that will bear the fruits of freedom*". ("Xelesa abantu bam ukuba ndiyabathanda yaye mabaqhubeke ngomlo, igazi lam liya kunkcenkceshela umthi oya kuthwala iziqhamo zenkululeko".)

*Kufuneka abafundi benze uphando nodliwano-ndlebe kunye namahlakani abo (nabanye abafundi) ngendima yabo ekuqinisekiseni uthatho-nxaxheba ngokulungeleneyo (equitable participation) kwimeko yezoqoqosho,*

*kwezobulungisa kwezentlalo (amathuba afanelekileyo engqesho, ukhuselo nokhuseleko (safety and security), kunye nomlo ochasene nentlupheko) kunye nokufikelela kwimfundo, phakathi kwezinye izinto. Uphando nodliwano-ndlebe malubonise kwakhona indlela ulutsha lwanamhlanje olunenjongo ngayo yokuqhubeka ukulwela inkululeko kunye nedemokhrasi ukuya phambili kunye namanyathelo abazimisele ukuwathatha “ukondla umthi”, njengoko kuchaziweyo nguSolomon Mahlangu, oya kuqhubela phambili inkululeko yethu, idemokhrasi kunye noxolo.*

## **Udidi 2: ICandelo leeMbongi eziSelula, ooNobalisa kunye naBabhali (Lenzelwe abafundi bamaBakala 8–9)**

Umxholo: Iminyaka eyi-25 yenkululeko nedemokhrasi eMzantsi Afrika

*Ukubaliswa nokubhalwa kwamabali, ukubhala iileta, nokuyilwa kwemibongo kunye neerhayimu kuya kwenziwa ngabafundi bamaBakala 8 ukuya ku-9 yaye kufuneka bagxininise kwinkululeko kunye nedemokhrasi yoMzantsi Afrika yeminyaka eyi-25. Imisebenzi eziziintlobo ngeentlobo yabo kufuneka ibandakanye izinto eziqaqambileyo, okuphunyelelweyo nemingeni efunyenweyo ngethuba lenkululeko kunye nedemokhrasi yethu. Abafundi kufuneka bayile yaye bathathe inxaxheba kulwimi lweenkobe lwabo okane kulwimi lokufunda nokufundisa.*

Iimfuno ezingummiselo:

- Isihobe neerhayimu — ugxininiso lunokuba kwimiba ngemiba enjengezopolitiko, ezoqoqosho, ezempilo, ezemidlalo, ezenkcubeko okanye izizathu zokuhlala. Imihobe okanye irhayimu mayibe ne-3–6 yezitanza.
- Ukubaliswa kwamabali — bandakanya izinto eziqaqambileyo kunye nemingeni efunyenwe kwiminyaka eyi-25 yenkululeko kunye nedemokhrasi yethu. Ubude bengcaciso-ntetho mabungadluli kwimizuzu eyi-6.
- Ukubhalwa kweleeta namabali — okuqulathiweyo makubandakanye nokuba yimiba yezoqoqosho, ezemfundo, ezempilo, ezemidlalo, ezenkcubeko okanye ezokuhlala. Bandakanya okuphunyelelweyo kunye nemingeni yaye wenze ingcebiso malunga nokuba inkululeko kunye nedemokhrasi zingomelezwa njani ukuqinisekisa ukwaxhiwa kwesizwe, umanyano kunye noxolo. Ileta kufuneka ithunyelwe kwiNtloko yoMbuso, konguMongameli weRiphabliki yaseMzantsi Afrika. Ubude kufuneka bungagqithi kumakhasi ayi-4.

6. **Kucelwa uqaphele okulandelayo malunga neCandelo 1:**

- Le projekthi mayisekelwe kuphando lwembali yomlomo.
- Kucetyiswa abafundi nootitshala bangene kwiziko lewebhu i-South African History Online website apha [www.sahistory.org.za](http://www.sahistory.org.za) ukufumana ingcaciso ngomsebenzi wophando lwembali yomlomo nakwiziko lewebhu i-South African History Archives apha [www.saha.org.za](http://www.saha.org.za).
- Abafundi mabancediswe ekukhetheni kwabo abantu ekuya kwenziwa udliwano-ndlebe nabo yaye mabancediswe kakhulu ekukhetheni abantu abasuka ekuhlaleni kwabo.
- Abafundi mabacetyiswe ekwenzeni udliwano-ndlebe nabantu ubuncinane abathathu ukuya kwabane.
- Abafundi mabangenise iphothifoliyo ebonisa lonke uphando lwabo.

7. **Iimfuno ezingummiselo zabafundi ezimalunga neCandelo 1**

- a) Yenza ingcaciso-ntetho yomlomo — nekungafuneki ibe ngumdlalo-kulinganiswa okanye isihobe.
- b) Cwancisa iphothifoliyo ebhaliweyo, ekufuneka ibandakanye ubungqina bophando. Abafundi mabaqhube udliwano-ndlebe nabantu basekuhlaleni kwaye babe nako ukubonisa ubungqina bodliwano-ndlebe lwabo, umzekelo:
  - iileta eziya kwabo baza kwenziwa udliwano-ndlebe;
  - iitranskripthi zodliwano-ndlebe okanye zokurekhodwe ngetheyiphu; kunye
  - noluhlu lwemibuzo ebuzwe kubantu ebekuqhutywa udliwano-ndlebe nabo kwaneempendulo zabo — nokuba zezibhaliweyo okanye ezirekhodwe kwi-digital tape recording.
- c) Wonke umsebenzi obhaliweyo neengcaciso-ntetho mazibe ngolwimi lwesiNgesi.
- d) Iiphothifoliyo mazibonise kwakhona ubungqina bokucinga nzulu yaye abafundi kufuneka:
  - bacacise gca ukuba kutheni le nto bekhetha aba bantu benze udliwano-ndlebe nabo;
  - babonise ukuyiqonda kakuhle imeko yezembali apho umntu wayesebenza khona;
  - bacacise ngendlela ingcaciso yodliwano-ndlebe enxulumana ngayo nemeko yezembali okanye indlela encedisa ngayo ukuqonda iziganeko ngokwembono yomntu lowo;
  - baquke imbono yabo ngoko bakufundileyo malunga nokunokwenziwa ngabantu ngabanye ukuzisa utshintsho eluntwini;
  - babelane ngoko bakufundileyo bona ubuqu xa bebesenza uphando lwezembali yomlomo;
  - babelane ngexabiso lophando lwezembali yomlomo ukusinceda ekubeni siyiqonde imbali yethu;
  - bachaze bonke oovimba bolwazi abasetyenzisiweyo kwiiphothifoliyo zabo;
  - bafake ibhibliyografi; yaye
  - bakhumbule ukuba baya kohlwaywa kanobom ngokunyiba iimbono bazenze ezabo.

8. **Emakwenziwe ngootitshala kwiCandelo 1**

- a) Ootitshala abasuka kwizikolo eziziisekondari ezingenela ukhuphiswano kuya kufuneka benze isicwangciso somsebenzi sendlela abayicwangcise ngayo iprojekthi yezembali yomlomo eklasini.
- b) Utitshala ngamnye kuya kufuneka enze ingcaciso-ntetho yophando lwakhe kwiphaneli yabagwebi azilungiselele nengxoxo yephaneli.
- c) Ootitshala kufuneka bafake ezi zinto zilandelayo kwiphothifoliyo yokhuphiswano:
  - Indlela eyaziswe ngayo iprojekthi yezembali yomlomo eklasini.
  - Inkcazo eyanikwa abafundi ngokukhetha nendlela yokuthetha nabo kusengaqhutywa udliwano-ndlebe nabo.
  - Indlela yokulungiselela nokuqhuba udliwano-ndlebe kwanokusebenzisa udliwano-ndlebe njengobungqina bokufikelela kwizigqibo ngegalelo lomntu lowo.
  - Zeziphi iindlela zongenelelo ngoncedo ootitshala abazenzileyo ekuncediseni abafundi ekugqibeni le projekthi;
  - Yintoni utitshala acinga ukuba iya kuzuzwa ngabafundi ekwenzeni kwabo uphando ngezembali yomlomo.
  - Makufakwe iintlobo ngeentlobo zemizekelo yemisebenzi yabafundi.

9. **Inkqubo yoKhuphiswano i-Young Historians' Competition**

- a) Ootitshala kufuneka bakhethe yaye balungiselele abafundi imijikelo yokukhiqwa kwabangaphumelelanga (*elimination rounds*) kwizithili, baqinisekise ukuba bonke abafundi abangeneleyo bakhona, banezithuthi eziyimfuneko zokuya nokubuya kwisiganeko sesithili.
- b) Abafundi kufuneka:
  - bawenze bawagqibe amabali abo, iileta, imihobe, iirayimu, uphando, iikhweshine, udliwano-ndlebe neetranskripthi zabo kuselithuba kakhulu ngaphambi kokhuphiswano;
  - baqinisekise ukuba bazenzile iiphothifoliyo zabo ezibubungqina (icandelo 1);
  - bazenze bazigqibe iingcaciso-ntetho zabo;
  - babe nako ukuphendula nayiphi imibuzo ngeeprojekthi nomsebenzi wophando lwabo (icandelo 1); yaye
  - babe nako ukucinga nzulu nokwabelana ngamava abo (icandelo 1).
- c) Kulindeleke ukuba izikolo zingenise iifom zazo zokubhalisa kubacebisi ngezifundo abachaphazelekayo kwiiSayensi zeNtlalo nakwezeMbali.
- d) Kulindeleke abacebisi ngezifundo baqinisekise umgangatho (*quality assure*) weephothifoliyo ezibhaliweyo kunye neengcaciso-ntetho yaye baququzelele ukhuphiswano lwezithili lwemijikelo yokukhiqwa kwabangaphumelelanga (*elimination rounds*). Izithili ziya kukhetha abafundi abahlanu abaya kubamela kukhuphiswano lwephondo.
- e) Abacebisi ngezifundo abakwizithili baya kwenza amalungiselelo oomasifundisane abongezelelweyo ootitshala nabafundi. Amaxesha neendawo ekuya kuqhubekela kuzo bonke oomasifundisane ziya kuqinisekiswa ngokudlula kubacebisi ngezifundo ngezeeSayensi zeNtlalo nabezeMbali.

- f) Inkqubo yokugweba yephondo iya kuqhubeka nge-**31 Agasti 2019**.
- g) Fumana apha kufakwe iigridi zenkqubo yokugweba zootitshala nabafundi (isiHlomelo A), ifom yokufumana imvume yabantu ekuza kuqhutywa udliwano-ndlebe nabo (isiHlomelo B) kwaza kwafakwa nefom ye-apreyizali eyenzelwe abantu ekuza kwenziwa udliwano-ndlebe nabo (isiHlomelo C).
- h) I-DBE iya kujongana nokuhlawula iindleko zokuhamba nokulala zabafundi nootitshala abathatha inxaxheba ngethuba lokhuphiswano lukazwelonke oluya kuqhutyelwa ePitoli **ukususela nge-20 Septemba ukuya kwi-22 Septemba 2019**.
- i) Kucelwa ufumane ishedyuli eqhotyoshelweyo yemihla yokhuphiswano kwisiHlomelo D.

10. Ifom zokubhalisa (isiHlomelo E) mazingeniswe ungadlulanga owe-**24 May 2019** kubacebisi ngezifundo zeeSayensi zezeNtlalo/abezeMbali bezithili abachaphazelekayo abadweliswe apha ngezantsi:

ISithili	UMcebisi ngeSifundo	Ifooni	I-imeyili	Ifeksi
Metro North	Suezette Engel	021 938 3014	<a href="mailto:Suezette.Engel@westerncape.gov.za">Suezette.Engel@westerncape.gov.za</a>	021 938 3183
Metro Central	Dennis Cloete	021 514 6977	<a href="mailto:Daniel.Cloetel@westerncape.gov.za">Daniel.Cloetel@westerncape.gov.za</a>	086 236 1892
Metro South	Rudolph Hugo	021 370 2060	<a href="mailto:Rudolph.Hugo@westerncape.gov.za">Rudolph.Hugo@westerncape.gov.za</a>	021 372 1856
Metro East	Bonita Belelie	021 900 7150	<a href="mailto:Bonita.Belelie@westerncape.gov.za">Bonita.Belelie@westerncape.gov.za</a>	086 664 2631
West Coast	Alex van Stade	021 860 1233	<a href="mailto:Alexande.VanStade@westerncape.gov.za">Alexande.VanStade@westerncape.gov.za</a>	086 562 3907
Cape Winelands	Joseph Matsau Andre Louw	023 348 4623	<a href="mailto:Joseph.Matsau@westerncape.gov.za">Joseph.Matsau@westerncape.gov.za</a> <a href="mailto:Andre.Louw@westerncape.gov.za">Andre.Louw@westerncape.gov.za</a>	086 555 0261
Overberg	Jurina Auret	028 214 7338	<a href="mailto:Jurina.Auret@westerncape.gov.za">Jurina.Auret@westerncape.gov.za</a>	028 214 7400
Eden and Central Karoo	Marietjie Beukes	044 803 8347	<a href="mailto:Marietjie.Beukes@westerncape.gov.za">Marietjie.Beukes@westerncape.gov.za</a>	086 673 8499

11. Kucelwa iinqununu zazise okukule ngcaciso imfutshane ikomiti yolawulo lwesikolo kunye nootitshala abachaphazelekayo ukuze bakuthathele ingqalelo.

**ISAYINWE:** NGU-PAD BEETS

**USEKELA MLAWULI-JIKELELE WOLAWULO LWEKHARITYHULAM NOVAVANYO**

**UMHLA:** 2019-05-14



**NKOSI ALBERT LUTHULI ORAL HISTORY COMPETITION LEARNER ADJUDICATION GRID**

PROVINCE: \_\_\_\_\_

DISTRICT: \_\_\_\_\_

CIRCUIT: \_\_\_\_\_

SCHOOL: \_\_\_\_\_

NAME OF LEARNER: \_\_\_\_\_

**SCORING RUBRIC FOR ORAL PRESENTATION = 50%**

Category	Scoring Criteria	Total Points	Score
<b>Organisation (5 points)</b>	Information is presented in a logical sequence	<b>5</b>	
<b>Content (15 points)</b>	Material included is relevant to the topic	<b>5</b>	
	Demonstrates full knowledge of the selected topic against the broader South African history	<b>5</b>	
	Provides a clear purpose of the selected topic with relevant examples, facts etc.	<b>5</b>	
<b>Presentation (30 points)</b>	Speaker maintains good eye contact with audience	<b>5</b>	
	Speaker uses clear audible voice, pace and fluency	<b>5</b>	
	Visual aids are well prepared, informative and effective	<b>5</b>	
	Information is well communicated	<b>5</b>	
	Length of presentation is within allocated time limit	<b>5</b>	
	Reflections on lessons learnt from the research process	<b>5</b>	
	<b>TOTAL</b>	<b>50%</b>	

**Comments:**

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_





**SCORING RUBRIC FOR PORTFOLIO AND WRITTEN RESEARCH PAPER = 50%**

<b>Category</b>	<b>Scoring Criteria</b>	<b>Total Points</b>	<b>Score</b>
<b>Organisation (10 points)</b>	Portfolio is presented in a logical sequence including a table of contents and bibliography	<b>5</b>	
	Research paper, ethics form and consent forms included	<b>5</b>	
<b>Content (40 points)</b>	Use of a variety of sources of evidence and information (types of evidence provided, e.g. transcripts, photos etc.)	<b>10</b>	
	Knowledge and understanding of the historical period	<b>10</b>	
	Creativity in developing the portfolio	<b>10</b>	
	Well-formulated research paper with in-text referencing and bibliography	<b>10</b>	
	<b>TOTAL</b>	<b>50%</b>	
<b>Comments:</b>			



**NKOSI ALBERT LUTHULI ORAL HISTORY COMPETITION TEACHER ADJUDICATION GRID**

PROVINCE: \_\_\_\_\_

DISTRICT: \_\_\_\_\_

CIRCUIT: \_\_\_\_\_

SCHOOL: \_\_\_\_\_

NAME OF TEACHER: \_\_\_\_\_

**SCORING RUBRIC FOR ORAL PRESENTATION = 50%**

Category	Scoring Criteria	Total Points	Score
<b>Organisation (5 points)</b>	Information is presented in a logical sequence	<b>5</b>	
<b>Content (15 points)</b>	Material included is relevant to the topic	<b>5</b>	
	Demonstrates full knowledge of the selected topic against the broader South African history	<b>5</b>	
	Provides a clear purpose of the selected topic with relevant examples, facts etc.	<b>5</b>	
<b>Presentation (30 points)</b>	Speaker maintains good eye contact with audience	<b>5</b>	
	Speaker uses clear audible voice, pace and fluency	<b>5</b>	
	Visual aids are well prepared, informative and effective	<b>5</b>	
	Information is well communicated	<b>5</b>	
	Length of presentation is within allocated time limit	<b>5</b>	
	Reflections on lessons learnt from the research process	<b>5</b>	
	<b>TOTAL</b>	<b>50%</b>	

**Comments:**



**SCORING RUBRIC FOR PORTFOLIO AND WRITTEN RESEARCH PAPER = 50%**

<b>Category</b>	<b>Scoring Criteria</b>	<b>Total Points</b>	<b>Score</b>
<b>Organisation (20 points)</b>	Well-formulated project plan to introduce oral history to the classroom	<b>10</b>	
	Outline, sequencing and creativity in developing the portfolio	<b>10</b>	
<b>Content (30 points)</b>	Use of a variety of sources of evidence and information (types of evidence provided, e.g. transcripts, photos etc.)	<b>10</b>	
	Knowledge and understanding of the broader historical timeline and its relation to the learners' oral history projects	<b>10</b>	
	Impact of the learners' oral history projects on broader South African history	<b>10</b>	
	<b>TOTAL</b>	<b>50%</b>	
<b>Comments:</b>			



### CONSENT FORM

I hereby agree to participate in a research study regarding \_\_\_\_\_.

I understand that I am participating freely and without being coerced in any way to do so. I also understand that I can stop this interview at any point should I not want to continue and that this decision will not affect me negatively in any way. I understand that this is a research project whose purpose is not necessarily to benefit me personally. I understand that this information will be treated with the utmost confidentiality and I will be kept anonymous unless I provide written consent. I understand that the consent form will not be linked to the questions.

**Full names:**

\_\_\_\_\_

**Signature of participant:**

\_\_\_\_\_

**Date:**

\_\_\_\_\_



---

### ETHICS APPRAISAL

Good day, my name is \_\_\_\_\_ and  
I am a Grade \_\_\_\_\_ learner at \_\_\_\_\_ High  
School. I am doing an oral history project on

---

**(explain briefly what the research project is about)**

Participation in the study is voluntary and the choice to participate is yours alone. There are no repercussions for you should you decide not to take part in the study. If you do agree to participate, you may stop the interview at any time with no penalties and you will not be prejudiced in any way.

The interview will last between 60 to 70 minutes. I will ask questions and request that you answer them as openly and honestly as possible. Some questions may be of a personal and/or sensitive nature. You may indicate if they make you uncomfortable and you may choose not to answer them. There is no right or wrong answer. This research is purely about understanding and gaining a personal perspective of the subject matter being investigated. In other words, I am more interested in your personal experiences and understanding.

The interviews are anonymous and your name will not be disclosed anywhere during the research process. As the researcher, I am the only person who will have access to your identity and I am governed by a standard code of ethics for researchers. Should it be necessary, I may approach you with some follow-up questions after the interview to seek clarity or to enhance my understanding on the topic only.

I want to ask your permission to record our conversation by using this audio tape and/or video recorder. It will assist me in recording our conversation so that I can refer to it once we are finished. The tapes will be treated with the utmost confidentiality. Once the research is completed, they will be destroyed. Please can I confirm your willingness to participate?

Name: \_\_\_\_\_ Cellphone no.: \_\_\_\_\_



## NKOSI ALBERT LUTHULI YOUNG HISTORIANS' AWARD PROJECT TIMELINE 2019

School, District & Provincial Process			
Step	Action	Date	Responsibility
1	Select topic, mind map, key questions, finalise background research, identify interviewees, formulate key questions and conduct interviews	14 May–31 May 2019	Social Sciences/History teachers/learners at school, supported by subject advisers
2	Write up research draft and submit to teacher	01–30 June 2019	Teachers quality assure and submit to subject advisers for assessment
<b>It is vital that learners and teachers make sufficient progress during the school holidays from 14 June to 09 July 2019. Subject advisers need to monitor progress during this period.</b>			
3	Districts start with elimination rounds	01–31 July 2019	Teachers, learners and subject advisers
4	Submission of portfolios and oral history presentations for provincial awards	15 August 2019	Subject advisers quality assure before submitting
5	Selection of provincial winners	31 August 2019	Provincial stakeholders, Social Sciences/History teachers and subject advisers
6	Quality assurance of portfolios and oral history presentations for national competition	01–15 September 2019	Social Sciences/History teachers and subject advisers
7	Submission of portfolios and oral history presentations for national awards	15 September 2019	Social Sciences/History teachers and subject advisers
8	Participation in national Young Historians' Awards	20–22 September 2019	Provincial coordinators and subject advisers



**THE NKOSI ALBERT LUTHULI ORAL HISTORY COMPETITION  
REGISTRATION FORM  
2019**

<b>Name of the high school</b>	
<b>Private or public school</b>	
<b>Rural or urban school</b>	
<b>If a public school please indicate quintile</b>	
<b>Province</b>	
<b>District</b>	
<b>Name of principal/responsible teacher</b>	
<b>Postal address of the school</b>	
<b>Email address</b>	
<b>Contact numbers</b>	Cellphone _____ Landline _____
<b>Fax number</b>	
<b>PERSONAL DETAILS OF LEARNER</b>	
<b>Initials &amp; full names</b>	Initials: _____ Names: _____
<b>Surname</b>	
<b>Gender</b>	<input type="checkbox"/> Male <input type="checkbox"/> Female (Please <input checked="" type="checkbox"/> the appropriate box) (Grades 8–11)
<b>Identity number</b>	Age: _____
<b>Email address</b>	
<b>Cellphone number</b>	

<b>Landline number</b>	
We hereby agree that the organisers will not be held liable for any loss, damage, delays, illness or any other mishaps that might occur during our stay in the province or Pretoria for the duration of the district, provincial or national rounds of the competition.	
<b>Signatures:</b>	<b>Principal/Responsible teacher</b>
	<b>Guardian of learner</b>

## CONDITIONS OF PARTICIPATION

The national Nkosi Albert Luthuli Oral History Competition provincial oral rounds will take place in August 2019 in the province and the national oral rounds in September 2019.

The organisers will help to facilitate access to medical care where needed, but cannot assume responsibility for such costs. It is the responsibility of participants and participating institutions to make sure they take out medical insurance in advance, or have other plans in place to cover such costs.

**Participants are required to keep themselves informed about the Nkosi Albert Luthuli Oral History Programme by visiting the Thutong portal and regularly visiting the South African History Online website at [www.sahistory.org.za](http://www.sahistory.org.za).** Research can be done on the South African History Archives website at [www.saha.org.za](http://www.saha.org.za).

**Kindly return the completed registration form to the relevant subject adviser below:**

District	Subject Adviser	Tel. no.	Email	Fax. no.
Metro North	Suezette Engel	021 938 3014	<a href="mailto:Suezette.Engel@westerncape.gov.za">Suezette.Engel@westerncape.gov.za</a>	021 938 3183
Metro Central	Dennis Cloete	021 514 6977	<a href="mailto:Daniel.Cloete@westerncape.gov.za">Daniel.Cloete@westerncape.gov.za</a>	086 236 1892
Metro South	Rudolph Hugo	021 370 2060	<a href="mailto:Rudolph.Hugo@westerncape.gov.za">Rudolph.Hugo@westerncape.gov.za</a>	021 372 1856
Metro East	Bonita Belelie	021 900 7150	<a href="mailto:Bonita.Belelie@westerncape.gov.za">Bonita.Belelie@westerncape.gov.za</a>	086 556 9519
West Coast	Alex van Stade	021 860 1233	<a href="mailto:Alexande.VanStade@westerncape.gov.za">Alexande.VanStade@westerncape.gov.za</a>	086 562 3907
Cape Winelands	Joseph Matsau Andre Louw	023 348 4623	<a href="mailto:Joseph.Matsau@westerncape.gov.za">Joseph.Matsau@westerncape.gov.za</a> <a href="mailto:Andre.Louw@westerncape.gov.za">Andre.Louw@westerncape.gov.za</a>	086 555 0261
Overberg	Jurina Auret	028 214 7338	<a href="mailto:Jurina.Auret@westerncape.gov.za">Jurina.Auret@westerncape.gov.za</a>	028 214 7400
Eden and Central Karoo	Marietjie Beukes	044 803 8347	<a href="mailto:Marietjie.Beukes@westerncape.gov.za">Marietjie.Beukes@westerncape.gov.za</a>	086 673 8499