



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA

REPORT ON THE 2019 NATIONAL SENIOR CERTIFICATE DIAGNOSTIC REPORT

PART 2

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Foreword from the Minister



The Class of 2019 sat for the National Senior Certificate (NSC) examinations in a year that our great nation celebrated 25 years of democracy, constituted the sixth democratic parliament and South Africans united in celebrating yet another Rugby World Cup victory. In his State of the Nation Address, the President of the Republic of South Africa, the honorable Cyril Ramaphosa highlighted education as one of the seven priorities of the new administration.

The gradual improvement in the basic education system is affirmed by a 3.1% increase in the NSC pass rate from 78.2% in 2018 to 81.3% in 2019. The cornerstone of the democratic era has been an improving education system committed to the pursuit of quality basic education, the necessary raising of standards and careful introspection of progress. Government's strategy of improving basic education quality has been articulated in the National Development Plan (NDP) Vision 2030: Our future – Make it work.

In this regard, the education sector has listed eleven priorities for this administration, which include inter alia, improving the foundational skills of literacy and numeracy; implementation of a curriculum with skills and competencies for a changing world; dealing decisively with the quality and efficiency through the implementation of standardised assessments; urgent implementation of the two-years of Early Childhood Development before Grade 1, promoting school safety, health and social cohesion and completing an integrated Infrastructure Development Plan.

It is against these priorities and noting that the education enterprise is a highly complex activity where the outcome is based on a multiplicity of factors, that we use the National Senior Certificate

examination results, as one of the barometers to evaluate our success. There are noteworthy signs of progress as observed in the recent cycles of international and regional assessment programmes.

In terms of the Action Plan of the Department of Basic Education (DBE), the following three key targets are directly measured through the performance in the National Senior Certificate:

- (a) Increase the number of Grade 12 learners who become eligible for a Bachelor's Programme at a university;
- (b) Increase the number of Grade 12 learners who pass Mathematics; and
- (c) Increase the number of Grade 12 learners who pass Physical Science

I am pleased to release the 2019 National Diagnostic Report on Learner Performance. This report is in its ninth year of publication and serves as a comprehensive analysis of candidates' performance in the NSC Examinations.

In the State of the Nation Address the President pointed out that there is a need to improve the capabilities of teachers. This Diagnostic Report provides teachers, subject advisors, curriculum planners and social partners with insight into learners' performance in the ten (10) key subjects, English First Additional Language, the twelve (12) official home languages, the Technologies and Technical subjects currently offered in the NSC examinations.

For the third time, the Department of Basic Education (DBE) is offering a detailed analysis of learners' performance in each of the official home languages.



Foreword from the Minister (Continued)



The pivotal purpose of the diagnostic report is to serve as a catalyst to improve the quality of teaching and learning through reflection and remediation at all levels of the system. The data and accompanying analyses prepared, post the writing of the 2019 NSC examinations have been used to identify strengths and weaknesses in candidates' knowledge and skills.

This diagnostic report is presented in three parts. Part 1 comprises the diagnostic reports of the ten key subjects, Part 2 contains the diagnostic reports for English First Additional Language and the twelve home languages and Part 3 includes the diagnostic reports for Technical subjects and Technologies.

In the 2019 report, a detailed per-question analysis of learners' responses is given for each of the 10 high enrolment subjects: Accounting, Agricultural Sciences, Business Studies, Economics, Geography, History, Life Sciences, Mathematics, Mathematical Literacy and Physical Sciences.

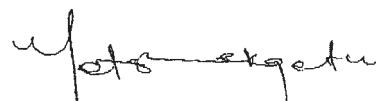
In Part 2 of this publication, a detailed per-question analysis of learners' responses is given for English First Additional Language and a detailed qualitative analysis of learners' responses to questions is given for each of the home languages.

Analyses conducted shows the weaknesses in learners' responses in the different subjects. An analysis of the misconceptions or error patterns uncovered in the learners' responses can inform instructional practice. In response to weaknesses identified, the report further suggests remedial measures that should be adopted at school level, allowing teachers to identify the problem areas hindering effective teaching and learning, identifying the knowledge gaps and refining

teaching strategies accordingly, and considering information or approaches that can be integrated into teaching reform and academic improvement plans in the new academic year.

Teachers are encouraged to conduct and integrate the diagnostic analysis into their everyday teaching and assessment, so that the performance of learners in classroom-based tests and designated school-based assessment tasks are also analysed and the outcomes utilised to inform remediation.

In conjunction with the National Diagnostic Report on Learner-Performance, the DBE will – through targeted interventions – continue to capacitate teachers to develop responsive and appropriate instructional programmes that will successfully address the areas of weakness identified in this report. I am confident that through this Diagnostic Report and the myriad of other interventions implemented in the system, there will be a positive impact on learner performance in 2020.



MRS AM MOTSHEKGA, MP
MINISTER OF BASIC EDUCATION
08 JANUARY 2020

Chapter 1

1.1. INTRODUCTION, SCOPE AND PURPOSE

The Class of 2019 is the sixth cohort that sat for the NSC examinations based on the CAPS. In line with past reports, the 2019 Diagnostic Report illuminates key observations in learner performance. One of the primary objectives of this report is to serve as a teaching and learning resource tool in the ten high enrolment subjects, English First Additional Language, the twelve official home languages, the Technologies and Technical subjects. It is essential that the 2019 diagnostic report should be used in conjunction with the 2014 to 2018 diagnostic reports. Key subject didactic principles and content matters addressed in past reports can be used fruitfully in the classroom in 2020.

Post the marking process, the chief markers, internal moderators and subject specialists compile subject reports that outline qualitative data. This diagnostic report is based on this data. In the ten key subjects and English First Additional Language, quantitative data was also gathered from the analysis of 100 scripts per paper, per subject, randomly selected from each province. This qualitative and quantitative data highlight the areas of weakness in each of the identified subjects and articulate the remedial measures to be adopted at school level to improve performance in these subjects. As a result, this National Diagnostic Report on Learner Performance provides teachers, subject advisors, curriculum planners and curriculum implementers with a picture of learner performance in each of the key subjects.

Each subject's diagnostic report commences by presenting comparative data on the performance trends observed over a five-year period in the subject, from 2015 to 2019. In the ten key subjects and English First Additional Language, it also provides an overall performance of candidates per question, in the respective question papers, in each subject. In all subjects, common errors, misinterpretations and misconceptions identified during marking and suggestions for improvement are also outlined.

In 2019 it was observed, once again, that the poor quality of answers provided by some candidates in certain subjects suggest gaps in the scope of content coverage and teaching methodology. Given this, attempts have been made to track progress made in the subject and in content areas which were highlighted as problematic in previous years. It is these recurrent areas of weakness that must become the baseline for intervention by the Subject Advisory Services in the new academic year. In essence, progress or lack thereof, in the said areas, should determine the extent to which further interventions are necessary in 2020. This also suggests that continued reference to previous diagnostic reports is essential since the areas of weakness identified in previous years may still be applicable in certain cases. Given that this report is a key teaching and learning resource, the aim is that it will be used effectively by every Grade 12 teacher and subject advisor in 2020. Subject advisors are encouraged to mediate this key resource in their workshops with teachers in the new academic year. It is envisaged that subject-based diagnostic analysis will be institutionalised within the pedagogical practice not only at national level, but also at provincial, district and school levels.

The DBE and Provincial Education Departments (PEDs) will monitor the distribution and utilisation of this report and feedback from teachers and subject advisors on the usefulness of these reports.

1.2 METHODOLOGY

In the 10 high enrolment subjects and English First Additional Language, 100 scripts per question paper were randomly selected from each province during the marking. These scripts included samples of low, medium and high achievement scores. The internal moderators and chief markers analysed and noted learners' responses to each question. This entailed recording the marks obtained by learners from the 100 scripts on a per question basis. The individual scripts were scrutinised to provide an in-depth understanding of the range of different responses and to note the strengths and weaknesses. Particular attention was given to common errors and misconceptions identified in the learners' responses.

Based on the analyses, a detailed explanation is provided per question/sub-question under the following three main titles:

Section 1: Performance Trends (2015 – 2019)

A comparative analysis of the performance of learners over the last five years in terms of the number of learners who wrote, the number and percentage of learners who achieved at 30% and above, and, the number and percentage of learners who achieved at 40% and above, is presented in this section. The information is represented by tables and graphs to enable easier interpretation of any trends, especially on changes over the medium term, as well as changes from year to year.

Performance distribution curves are also provided to graphically present the distribution of learner scores in the last three examinations. Any improvement or decline in the performance can be observed from the position of the 2019 graph, relative to previous years. If the 2019 graph lies to the right of the two previous graphs, this suggests an improvement in performance, while a slant to the left indicates a decline in performance.

Section 2: Overview of Learner Performance

This section summarises the performance of learners in the question paper as a whole. It makes reference to generic areas of good performance or weakness and the possible reasons for these observations.

Section 3: Diagnostic Question Analysis

This includes the following:

- A graphical representation of the average percentage marks obtained per question;
- An analysis of the performance of learners in each specific question, stating whether the question was well answered or poorly answered (and the reason);
- Common errors and misconceptions that were identified in candidates' responses;
- Suggestions for improvement in relation to teaching and learning, content and methodology, subject advisory support and provision, and utilisation of LTSM.

The internal moderators' reports from all nine provinces for each question paper, per subject were consolidated and the findings are summarised in this report. It is recommended that this report be read in conjunction with the November 2019 NSC question papers since particular references are made to specific questions, in the respective question paper, in each subject. This will enable teachers to establish a baseline for the new cohort of Grade 12 learners in 2019; develop strategies for differentiated learning and provide a frame of reference for the development and design of school-based assessment during the course of the year.

1.3 LIMITATIONS

The focus of this report is more qualitative than quantitative. The quantitative aspects are limited to the performance trends in each subject and the average performance per question in the 2019 examination papers. While further quantitative data would have been useful in providing feedback for the purpose of test development, this is not the intention of this report.

This report therefore provides a national summary of the areas of weakness. District specialists should not only refer to the provincial report, but must be encouraged to develop a district diagnostic report. Ultimately, there should also be a school diagnostic report, which focuses specifically on the areas of weakness at school level.

The diagnostic analysis of learner performance in this publication is only limited to the ten subjects with high Grade 12 enrolments, English First Additional Language and the twelve official home languages, the Technologies and Technical subjects. The remaining subjects will be covered in reports compiled by the provincial chief markers and internal moderators during the marking process. The DBE will endeavour to broaden the scope of the subject coverage in future.

1.4 GENERAL FINDINGS AND AREAS OF CONCERN

The 2019 diagnostic reports for the ten key subjects covered in this publication (Part 1), indicate that the pass rate has improved in five (7) of these subjects (Accounting, Agricultural Sciences, Business Studies, Geography, History, Mathematical Literacy and Physical Sciences) at the 30% levels. The pass rate has however declined to varying degrees at the 30% level in Economics, Mathematics and Life Sciences. The pass rate for English First Additional Language improved at the 30% level and at the 40% level. In the home languages (Part 2) the pass rate has improved at the 40% level in IsiNdebele, isiZulu and South African Sign Language; remained the same in two home languages (isiXhosa and Tshivenda) and declined to varying degrees in Seven (7) home languages (Afrikaans, English, Sepedi, Sesotho, Setswana, SiSwati and Xitsonga).

After 6 years of the implementation of the Curriculum and Assessment Policy Statement (CAPS) in Grade 12 the standard and quality of the NSC examinations, based on the CAPS, is considered to be stabilising. In most subjects, there was an improvement in the quality of learners' responses in the 2019 NSC examinations. Moreover, it is imperative that we reflect on and learn from the performance of candidates of the 2019 NSC examinations.

The following areas of concern were identified in past diagnostic reports and they are, once again, highlighted as concerns in the 2019 NSC examinations.

- There was a general observation that not all topics were equally covered in preparation for examinations. It is essential that all prescribed topics in the CAPS are studied and that there is adherence to the examination guidelines.
- SASL HL, Technical Sciences, Technical Mathematics and the technologies were offered for the second year in the Grade 12 NSC examinations. It can be deduced from candidates' responses that focused intervention strategies need to be initiated and implemented to ensure that candidates have a solid understanding of the new topics.

- In most home languages, the vast majority of candidates either misinterpreted or gave limited responses to higher order questions in Paper 1 and Paper 2. There is therefore a need to enhance thinking in an abstract context in languages. Challenging topics need to be included in classroom and homework exercises to allow learners to get accustomed to employing critical language skills to think analytically and critically.
- It was further noted that, in most languages, candidates did not understand the vocabulary used in comprehension texts. In view of this, teachers are encouraged to expose learners to a wide array of texts to build their vocabulary, improve their comprehension skills and sharpen their critical thinking skills.. Vocabulary exercises and reading need to be promoted in schools.
- Informal writing must be taught as per the CAPS prescripts. Learners writing skills will improve if informal writing activities become part of classroom and homework activities.
- A large percentage of candidates displayed a limited understanding of subject matter, and specifically complicated topics. This diagnostic report is geared towards addressing these concerns.
- Although candidates performed well in questions that required lower order thinking skills, many learners performed poorly in questions that demanded analytical, evaluative and problem-solving skills. In view of this, teachers are encouraged to expose learners to a wide array of exercises that also include questions that assess higher order thinking skills.

1.5. KEY RECOMMENDATIONS

1.5.1 Diagnostic Reports from 2014 to 2019

The diagnostic reports published from 2014 to 2019 are pertinent to gain a holistic grasp of learners' performance and to identify weaknesses in the teaching and learning of the ten key subjects (Part 1). Part 2 of this diagnostic report, published for the first time in 2017, will serve as a teaching and learning tool in the language classroom. Part 1, Part 2 and Part 3 must be used in preparing the Class of 2020 for the NSC examinations.

1.5.2 Past question papers

Teachers are discouraged from teaching to the paper. However, past question papers should be used as a teaching and learning resource. A question paper serves as one of the resources for revision purposes. It must be stressed that the CAPS and the examination guidelines for each subject must be followed to ensure that all topics are covered.

1.5.3 Language in teaching

It must be stressed that language across the curriculum is a central part of the learning experience. Teachers across all subjects are encouraged to work collaboratively to integrate a school-based language strategy that aims to improve learner performance. The language classroom is not the only context where learners can improve their language skills. In an effort to build learners' language proficiency and their confidence in decoding both the Language of Learning and Teaching (LoLT) and the language of assessment, teachers are encouraged to add their own language aspects, as these apply within the context of their schools or classrooms. The following points serve as a guide to teachers:

- There needs to be greater emphasis on aspects of language competence and examination technique. Candidates often have the ability to respond appropriately to questions but inadequate language skills and a solid understanding of examination techniques impact negatively in their performance.
- In view of the point above, it is imperative that learners must have a firm understanding of action verbs that are used in the phrasing of questions. It is also essential that learners understand the meaning of each action verb in its context and in terms of the cognitive demand that is expected.
- Subject terminology and definitions must be clearly understood by learners. A firm understanding of subject matter can only be guaranteed if learners understand terminology and concepts used in the subject. It is suggested that a glossary of subject specific jargon and their definitions is provided to learners.
- Language and comprehension skills must be developed in each classroom, across subjects.

1.5.4 Integrated intervention strategies

Integrated intervention strategies must be used to address gaps in teaching and learning. Such strategies could include:

- Learners and teachers can gain access to online learning platforms such as YouTube that offer visual presentations and explanations of challenging topics. Teachers and subject specialists can source video clips and incorporate these in their lessons to give learners a clear understanding of subject matter.
- Teachers from different schools in a given circuit or district could collaborate to support one another in mediating challenging topics to learners
- Challenging topics must be revisited regularly during the course of the academic year. Stronger candidates can be paired with weaker candidates to complete assignments on challenging topics.
- Study groups could be formed to facilitate revision activities and examination preparations.
- Teachers from different schools can build an item bank of higher order questions and this bank can be used as a resource for revision purposes

1.6 RESPONSIBILITIES

Provincial Education Departments:

- Given that the target audience of this report include the teacher and learner, this report must be cascaded from the provincial to the district level and finally to the school.

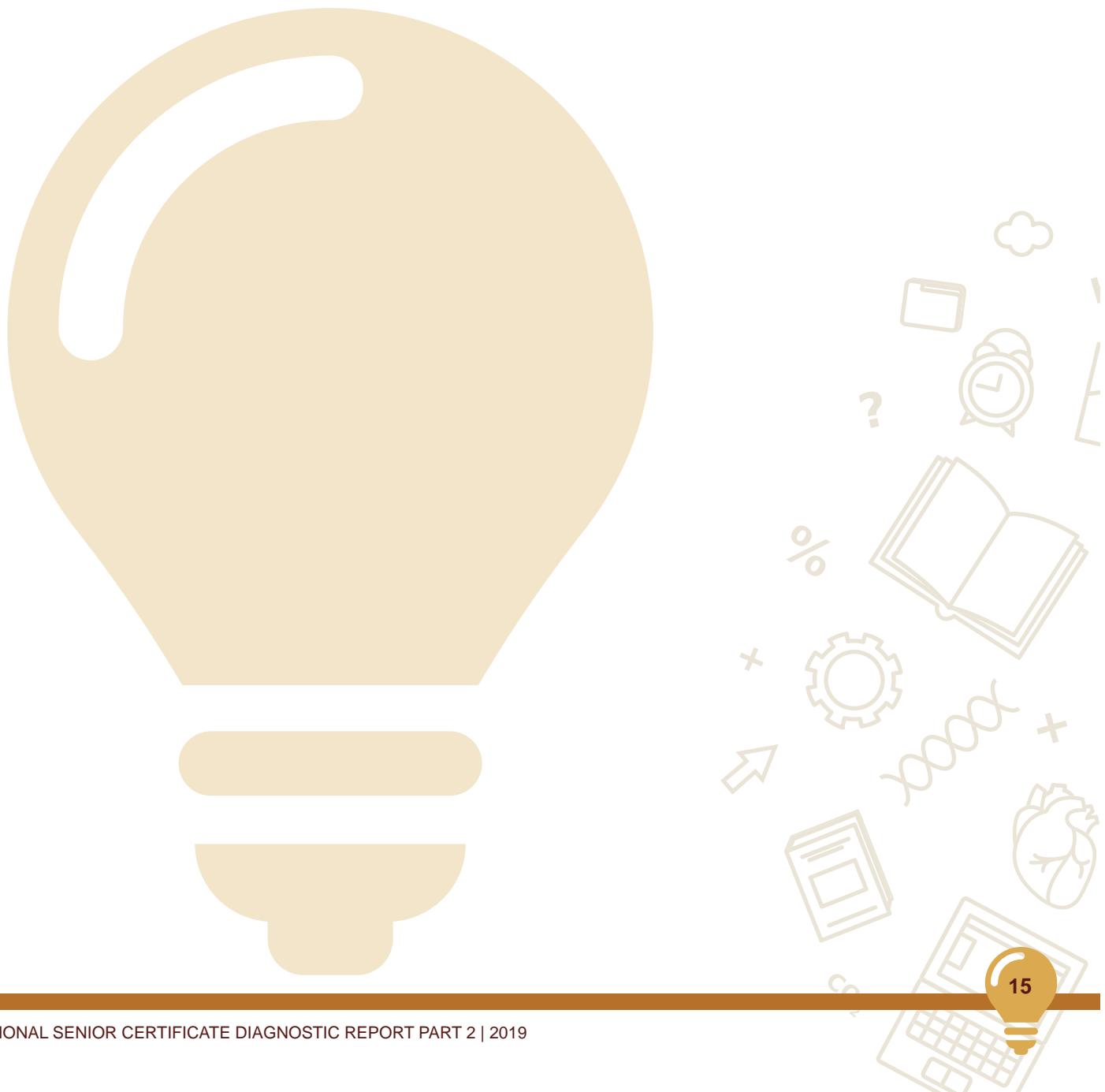
Subject Advisors and district officials:

- Subject advisers are encouraged to convene meetings/workshops that aim to mediate this diagnostic report. It is further suggested that the use of this diagnostic report must be encouraged during on-site support visits.
- Subject advisers should also monitor the improvement plans of their teachers, looking specifically for the inclusion of recommendations emanating from the individual subject reports.
- District officials should closely monitor curriculum coverage to ensure that all the topics in a subject have been covered according to the Annual Teaching Plan (ATP). This would ensure that all topics receive due attention, allowing candidates to be better prepared for the examination.

- The monitoring process also needs to focus on the standard and quality of the assessment tasks used for SBA, as these tasks prepare learners for the NSC Examinations. They also provide an opportunity for the teaching and learning interventions to gain traction well before the NSC Examinations.

Teachers:

- In order to develop learners' holistic understanding and applied competence, teachers must prepare learners adequately by creating learning opportunities to reflect, analyse and evaluate the content
- Teachers should ensure coverage of the curriculum and the full range of cognitive levels in their teaching and assessment strategies. The mere recall of procedures or specific content on the part of learners will not enable them to respond fully to the demands of the question paper.



Chapter 2

ENGLISH FIRST ADDITIONAL LANGUAGE

The following report should be read in conjunction with the English First Additional Language question papers of the November 2019 Examination.

2.1 PERFORMANCE TRENDS: Papers 1 – 3 (2015 – 2019)

The number of full-time candidates who wrote the English First Additional Language examination in 2019 decreased by 9887 in comparison to that of 2018. The performance of the candidates in 2019 is consistent with that of the previous year with 97,6% achieving at the 30% level. There was an increase at the 40% level with 85,4% achieving at that level.

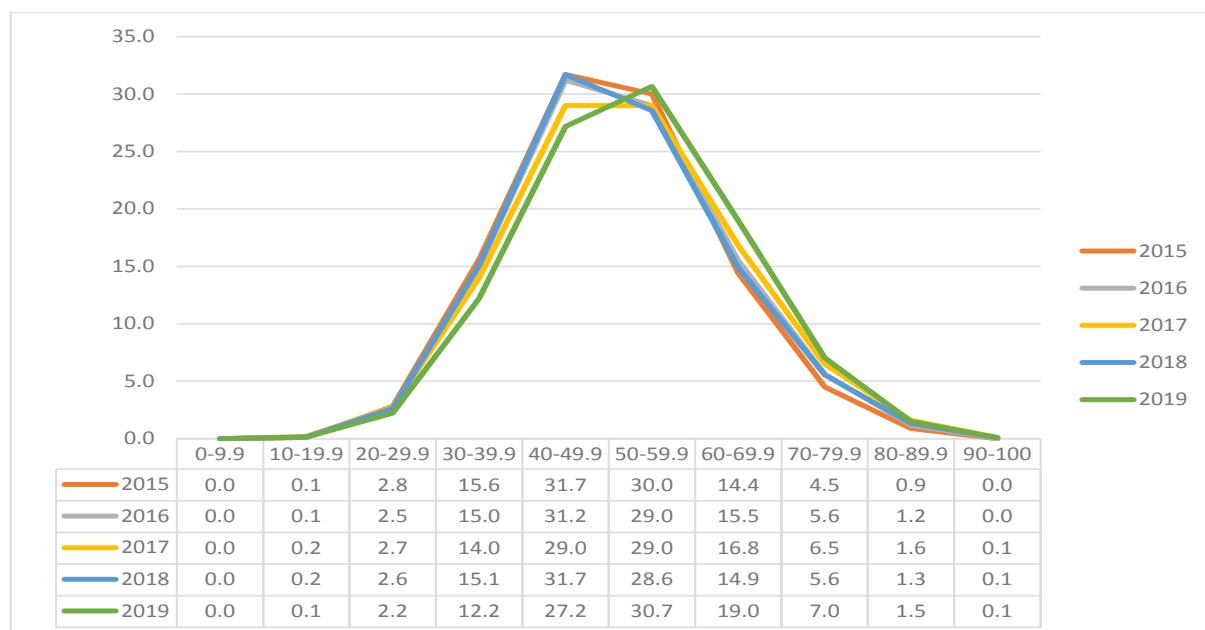
Table 2.1.1: Overall achievement rates in English First Additional Language

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above	No. achieved at 40% and above	% achieved at 40% and above
2015	543,941	528,157	97.1	443,083	81.5
2016	547,292	533,235	97.4	451,376	82.5
2017	503,151	488,572	97.1	418,018	83.1
2018	498,959	485,112	97.2	409,878	82.1
2019	489,072	477,560	97.6	417,871	85.4

Graph 2.1.1: Overall achievement rates in English First Additional Language (percentage)



Graph 2.1.2: Performance distribution curves in English First Additional Language (percentage)



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.1	2.8	15.6	31.7	30.0	14.4	4.5	0.9	0.0
2016	0.0	0.1	2.5	15.0	31.2	29.0	15.5	5.6	1.2	0.0
2017	0.0	0.2	2.7	14.0	29.0	29.0	16.8	6.5	1.6	0.1
2018	0.0	0.2	2.6	15.1	31.7	28.6	14.9	5.6	1.3	0.1
2019	0.0	0.1	2.2	12.2	27.2	30.7	19.0	7.0	1.5	0.1

According to the graph above, the number of candidates who did not achieve at level 3, that is 40 – 49.9% has decreased by 4.5% from 31.7% in 2018 to 27.2% in 2019. This is a positive indication because levels 4 and 5 achievers have seen an upsurge of 2.1% and 4.1% respectively. Equally pleasing is the number of candidates who have achieved between 70 – 79% and 80-100% which have also shown an increase of 1.4% and 0.2% respectively.

2.2 OVERVIEW OF LEARNER PERFORMANCES IN PAPER 1

General comments

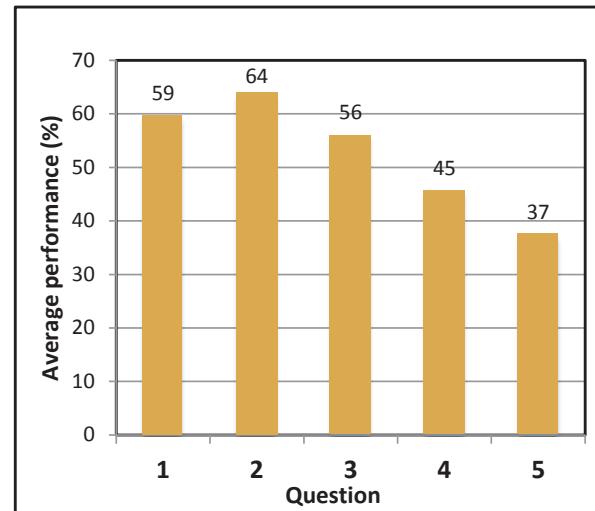
- (a) There has been an improvement in performance on this paper; however, the open-ended questions remain problematic.
- (b) Candidates who did not do well displayed a lack of vocabulary and a clear inability to interpret questions beyond lifting information from passages and visual stimuli provided.
- (c) Performance in the summary question showed the greatest improvement. However, too many candidates were still not able to use their own words.
- (d) There has been an improvement in the question that tests visual skills.
- (e) Performance in Q5 remains a concern. A large number of candidates could not answer basic language conventions correctly. Formal language teaching deserves attention.

2.3 DIAGNOSTIC QUESTION ANALYSIS FOR PAPER 1

The graph below is based on data from a random sample of candidates. This graph might not accurately reflect national averages, but it should still be useful in assessing the relative degree of success achieved by candidates.

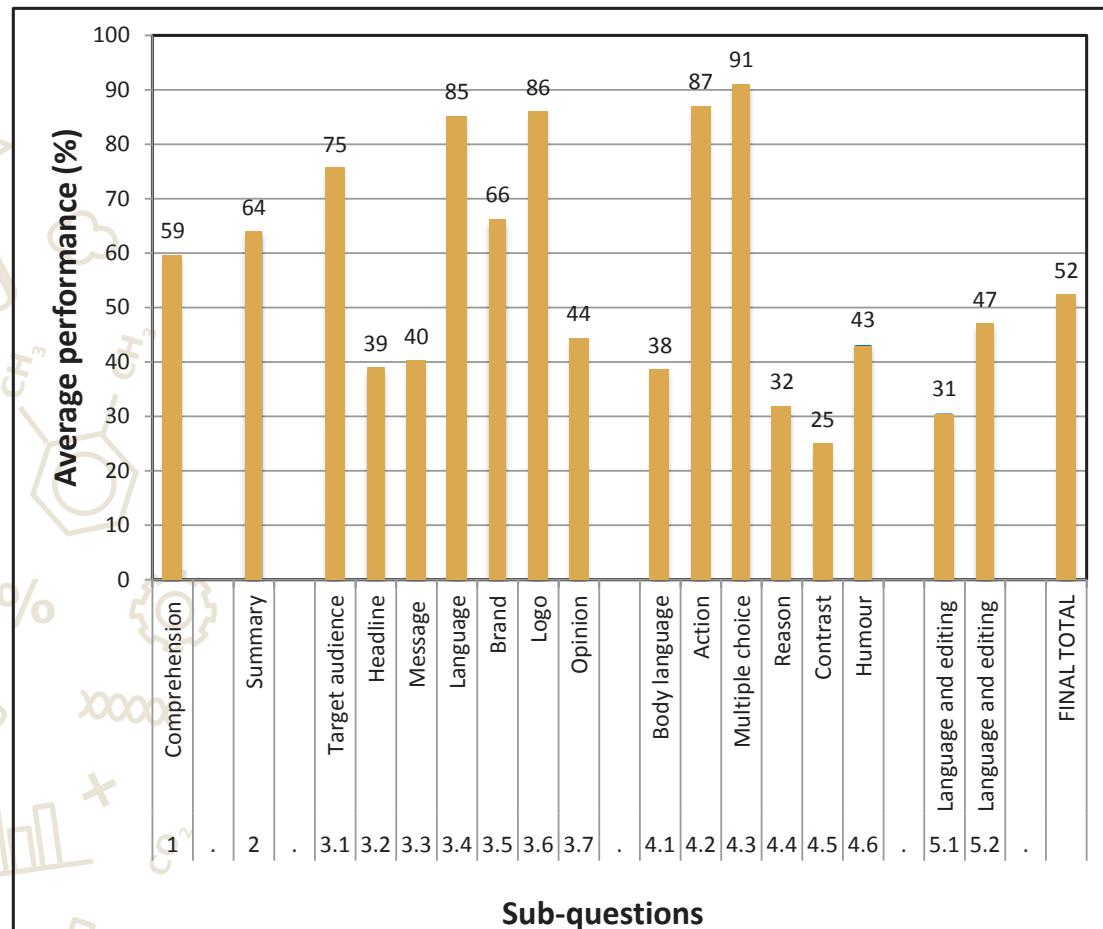
Graph 2.3.1: Average performance per question expressed as a percentage in paper 1

Q. No	Topics/Aspects	Average Percentage
1	Comprehension	59
2	Summary	64
3	Advertisement	56
4	Cartoon	45
5	Language and editing	37



In this sample, the performance of candidates in Q3 and Q5, which tested advertising skills, as well as language and editing skills, continued to decline. This is the section of the question paper where candidates achieved the lowest marks. Candidates performed best in Q2 which assessed summary writing skills.

Graph 2.3.2: Average performance per sub-question expressed as a percentage in paper 1



2.4 ANALYSIS OF LEARNER PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 1

QUESTION 1: Comprehension Test

Common errors and misconceptions

TEXT A

- (a) Some candidates failed to understand the word, 'benefit' in Q1.1 hence scoring zero for the question. This is an indication that learners lacked basic vocabulary.
- (b) Many candidates lacked understanding of the difference between a 'hobby' and doing something for a 'living' in Q1.2.1; there was a lack of reading for meaning and understanding.
- (c) In Q1.2.2 many candidates, even the stronger ones, battled to explain the meaning of 'release our imagination' in the context of the passage. They lacked an understanding of the word, 'release'.
- (d) A number of candidates lacked understanding and vocabulary to answer Q1.3.1 and simply gave the meaning of 'pre-historic times'.
- (e) When answering Q1.3.2 candidates quoted from the paragraph, instead of explaining the meaning of 'in our blood' in their own words. Candidates lacked the ability to follow instructions and to read for meaning and understanding.
- (f) The candidates who failed to answer Q1.4.1 correctly failed to adhere to the instruction to quote a single word. It was also difficult for several candidates to identify the synonym, mainly due to a lack of understanding and a limited vocabulary.
- (g) Some candidates failed to provide the correct answer in Q1.4.2 because they lacked understanding of the concept, 'emotional healing'. Candidates clearly failed to read for meaning and understanding.
- (h) Most candidates lacked interpretation skills as they failed to answer Q1.5 correctly. They were unable to read and work out meaning in context.
- (i) Candidates repeated 'pen to paper' and 'old-fashioned' in their answers to Q1.6 instead of showing understanding by using their OWN words to explain the contrast.
- (j) Some candidates struggled with the options in Q1.7 as they lacked vocabulary. This showed a lack of understanding of the text as a whole.
- (k) Most candidates who answered Q1.8 incorrectly provided a quotation from the text instead of providing a valid explanation. This is an indication of candidates' lack of interpretation of the text and examination terminology.
- (l) Candidates concentrated on what can be learnt from the text instead of the trustworthiness and impact of the research in Q1.10. The question was merely restated as an answer.

- (m) In Q1.11 candidates did not have the necessary vocabulary to express themselves well enough to discuss the suitability of the title of the passage. Candidates merely repeated the title and did not link it to the passage.

TEXT B

- (n) In Q1.12 candidates could identify the ‘steering wheel’ but most failed to use the correct English term for it, instead they referred to it as a ‘steering’. This indicates a clear lack of vocabulary.
- (o) Candidates lacked the vocabulary to express what they saw in the visual in Q1.13. They lacked understanding of the visual as a whole.
- (p) Performance in Q1.14 was poor as candidates could not arrive at the message conveyed in the visual text. There was a lack of understanding and interpretation of the text as a whole.

Suggestions for improvement

- (a) Teachers should use every available opportunity to expose learners to various texts to hone their comprehension skills. These should include visual texts, good verbal texts as well as audio texts. If learners understand that not only the reading passage but also the questions have to be understood, the quality of their responses should improve.
- (b) The importance of adhering to instructions should be instilled in learners. They must be taught to scrutinise questions for key words and instructions, like *name*, *explain* and *state*, to ensure that marks are not lost. Furthermore, learners must be taught to differentiate what each instruction requires of them; for example, *name/list* as opposed to *explain/discuss*.
- (c) Vocabulary can and should be built actively. Learners should be encouraged and motivated to engage with good texts and, while doing so, to use dictionaries, thesauruses and other learning aids. There is not a single aspect of this question paper which will not benefit from such an exercise.
- (d) Teachers should demonstrate and teach learners how to formulate opinions based on a given text in order to see a definite improvement in performance for open-ended and opinion questions.
- (e) Interpreting figurative language is closely related to the ability to infer. In addressing this skill, learners must be exposed to a variety of good texts. Only by teaching them to find meaning below the surface of a text (reading between the lines), will teachers empower their learners to perform well in the questions with a higher cognitive demand.
- (f) Learners should be offered frequent opportunities to answer questions of the same complexity as those in the final examination. They should be familiar with the skill of analysing and responding to a question requiring more than a simple response, for example, when a difference between two aspects must be shown.
- (g) It must be expected that the reading passage in an examination will not be interesting to every candidate and it may contain subject matter that is not familiar to candidates. It is therefore essential that teachers broaden the horizons of their learners by exposing them to various reading material in class. Engaging them in topical discussions and teaching them to utilise the reading passage will enhance their ability to respond more appropriately to such questions.

- (h) Subject Advisers should have regular workshops to assist both teachers and learners to master the skills required in this section of the subject.

QUESTION 2: Summary

Common errors and misconceptions

- (a) Some candidates did not adhere to the instruction to summarise the text into a list of facts on 'getting a good night's sleep'. These candidates merely condensed the passage and often ended up with a summary containing only one or no relevant facts.
- (b) The absence of reading comprehension skills was identified in some very incoherent responses where candidates quoted haphazardly from the given passage.
- (c) In some cases, candidates wrote miniature essays offering innovative *tips* of their own, not adhering to the instruction to summarise using the provided passage.
- (d) Many candidates presented their responses in the same format as that of the marking guidelines, including both quotations and paraphrasing. This led to the word limit being exceeded, which resulted in the loss of marks.
- (e) Some summaries were presented in paragraph form, despite the point-form summaries having been set for many years now, as prescribed by the CAPS. Candidates were not penalised for using the wrong format; however, this very often led to the word limit being exceeded and the omission of key facts.

Suggestions for improvement

- (a) Learners should be afforded multiple opportunities to practise the skill of summarising information so that they can hone this essential skill. The curriculum requires the ability to summarise information from the early grades, therefore this skill should be well refined by Grade 12.
- (b) Learners should be taught that the summary must be written in full, coherent sentences.
- (c) Different ways of using one's own words to express facts identified in the text should be taught, for example, using active/passive voice, turning a negative statement into a positive one, and the use of synonyms. The format used in the marking guidelines can be a useful teaching tool, but learners should be made aware that their final summaries should not contain any quotations.
- (d) This summary lent itself very well to the use of the imperative form. Teachers should familiarise their learners with this language skill.
- (e) Learners should be taught to master the format of the point-form summary – this is one aspect of the question paper that should not be intimidating at all, as it has been asked in this form since 2000.

QUESTION 3: Analysing an Advertisement

Common errors and misconceptions

- (a) Although questions on the target audience have been asked in the past, the term appeared to be new to many candidates. Candidates' responses to Q3.1 referred to the visuals and identified 'musicians' as the target audience which indicates that the concept had not been taught thoroughly.
- (b) Many candidates failed to give a reason for the advertiser's use of the visual in Q3.2 and could not associate a spoon and bowl with breakfast.
- (c) Some candidates had difficulty in answering Q3.3. Candidates failed to describe the visual element and concentrated on the message instead. They failed to see the connection between eating Kellogg's and achieving greatness as a result thereof. They could only identify that the people are happy and energetic. Candidates lacked the ability to read with meaning and understanding within a context, in this case, the advertisement.
- (d) In Q3.5 candidates lacked understanding of the words, 'well-established' in the context of the advertisement. Instead, generalised answers like 'many years' were given.
- (e) Candidates failed to see the logo as a marketing strategy. This showed a lack of skills in understanding and interpreting an advertisement.
- (f) It was expected that Q3.7 would be challenging for candidates. However, several candidates made the correct inference, but were unable to transfer their understanding into a discussion of the effectiveness of the advertisement. Some candidates could not argue whether the advertisement succeeded in convincing the reader to purchase the advertised product.

Suggestions for improvement

- (a) Advertising skills and techniques should be taught, reinforced and practised regularly.
- (b) Exercises to hone learners' knowledge of advertising techniques and terminology, for example, 'target audience'; 'visual and verbal techniques', should be done regularly.
- (c) Teachers should expose learners to a variety of advertising texts to enrich their understanding and enjoyment of the genre.
- (d) Learners should be taught that not every advertisement promotes a specific product, but that some advertise a service, manufacturer, an idea or a lifestyle, among other possibilities. Being able to identify the purpose of an advertisement or any text is an important reading and understanding skill.
- (e) Frequent opportunities to interact with a variety of advertising texts will boost learners' self-confidence so that they will be able to evaluate the effectiveness of an advertisement and be less hesitant to voice an opinion in answering more demanding questions like Q3.7.
- (f) Subject Advisers should have regular workshops to train educators how to teach advertising skills effectively

QUESTION 4: Analysing a Cartoon

Common errors and misconceptions

- (a) It was unfortunate that instructions were ignored in Q4.1.1 as it was intended to be the simple first question to ease candidates into the cartoon. Instead, it turned out to be a stumbling block for many candidates because of a lack of understanding of the concept of ‘body language’.
- (b) A few candidates lost the mark by just referring to sleeping, without making any reference to the activity done while on the bed, e.g. ‘reading’.
- (c) In Q4.3 a few candidates lacked knowledge and could not make the correct choice. This can only be because they missed all the clues pointing to the mother’s forgetfulness.
- (d) A lack of vocabulary led to poor performance in Q4.4. Some candidates gave short responses without substantiating, e.g. ‘he is bored’.
- (e) In Q4.5 many candidates failed to analyse the question and identify the keywords, ‘contrast’ and ‘visual aspect’ which would have assisted them to respond correctly to the question.
- (f) The open-ended question (Q4.6) was problematic for the candidates. This was exacerbated by the lack of understanding of the concept, ‘humour’.

Suggestions for improvement

- (a) The basic features of visual literacy must be taught. Learners must know, and be able to explain terms like ‘body language’.
- (b) The language section of the question paper starts with Q3. The observation is that candidates treat the advertisement and cartoon questions as additional comprehension exercises. Finding a language question assessing parts of speech anywhere in the language section of a question paper should not be a surprise. Teachers must teach all the basic language structures and conventions as listed on pp 46–48 of the CAPS.
- (c) Regular exposure to cartoons is not only an enjoyable way of teaching an abundance of skills, but it is also essential in equipping learners for the visual literacy section of the question paper. There are many visual texts available on the internet, in the press and in textbooks, and learners can also be invited to bring some of their own.
- (d) Learners should be taught to re-read the questions and their own answers to ensure that they have answered sensibly, and to get rid of any incoherence that might have crept into a response.

QUESTION 5: Language and Editing

Common errors and misconceptions

Identifying and correcting language errors has become a regular part of Paper 1, but many candidates seem to find it very challenging. This exercise requires reading and language skills, as well as some technical knowledge, but sadly some or all of these seem to be lacking in many candidates.

- (a) Q5.1.7 instructed candidates to rewrite the sentence in reported speech, but also embedded in this question were verb skills, the use of pronouns and punctuation. Candidates often lost marks because they were inattentive to some of these aspects.
- (b) The fact that some candidates still used quotation marks in their responses to Q5.1.7, shows a severe lack of exposure to exercises on indirect speech and the punctuation thereof.
- (c) Responses to Q5.1.3 were sometimes completely meaningless, indicating that candidates did not know how to use the passive voice.
- (d) Q5.1.2 required an antonym. At Grade 12 level it is expected that candidates will know what an antonym is. Many candidates could not give a correct antonym to fit into the given sentence.
- (e) Unfortunately, many candidates could not respond correctly to Q5.2.1, even though it had been tested in the last few years. This indicated a severe lack of knowledge of what a tag question is or which punctuation mark to use.
- (f) A lack of technical and working knowledge of tenses caused many candidates to use the incorrect tense instead of the future continuous tense in Q5.1.5.
- (g) Many candidates could not respond to Q5.1.8 correctly; they simply used ‘and’ to combine the two sentences and failed to remove the redundancy.
- (h) Candidates did not do well in most questions on formal language structures: e.g. Q5.2.2, Q5.2.3, Q5.2.4 and Q5.2.5.

Suggestions for improvement

- (a) Learners should be exposed to texts with errors and be given guidance on how to correct the errors. This can be done both orally and in writing.
- (b) The CAPS document lists the language structures and conventions which are to be taught. Teachers should utilise this and remember that regular practice in applying these skills is essential. Some basic skills might have been taught in an earlier grade, but the learners need to practise regularly to retain the skill.
- (c) Teachers must ensure that the jargon of the language paper does not become a stumbling block to the learners. A candidate who does not recognise the terms ‘reported speech’ or ‘homonym/synonym/antonym’ will lose marks even if he/she might unknowingly have mastered the skill to respond to a question on that aspect.

- (d) When preparing learners for the final examination, teachers need to plan carefully and include frequent exercises and class tests to monitor the learners' progress and identify problem areas for remediation.
- (e) The ability to construct a simple sentence should not be a point of contention at Grade 12 level. Learners must practise this skill (constructing a simple sentence) and they should not use words or constructions that they have not mastered well.
- (f) Remedial work after tests and examinations, and also after any written work, will yield quality feedback to learners and impact positively on their results.
- (g) Past question papers are useful revision tools, but they should not become a limiting or prescriptive source. Learners deserve to be given as many opportunities as possible to interact with texts from a broad range of sources.

ENGLISH FIRST ADDITIONAL LANGUAGE P2

2.5 OVERVIEW OF LEARNER PERFORMANCE ON PAPER 2

General comments

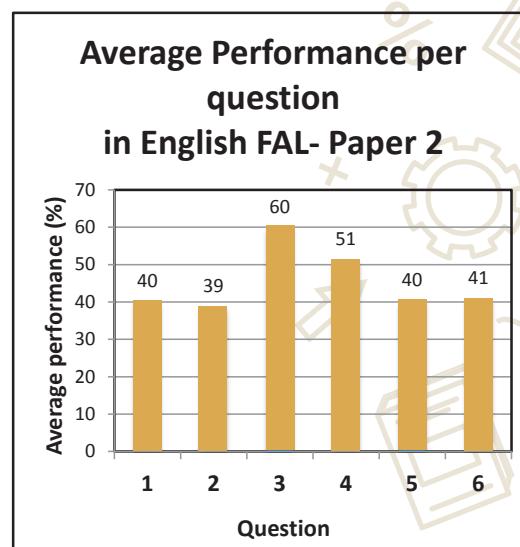
- (a) Some candidates still appeared to have read the prescribed texts very superficially, if at all. These candidates then treated the question paper like a comprehension exercise, offering all their responses based on the given extracts.
- (b) The candidates who performed well had a good knowledge of, and insight into the texts, and managed to respond in accordance with the instructions and the mark allocation.

2.6 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

The following graph is based on data from a random sample of candidates. While this graph might not accurately reflect national averages, it is useful in assessing the relative degree of challenge of each question as experienced by candidates.

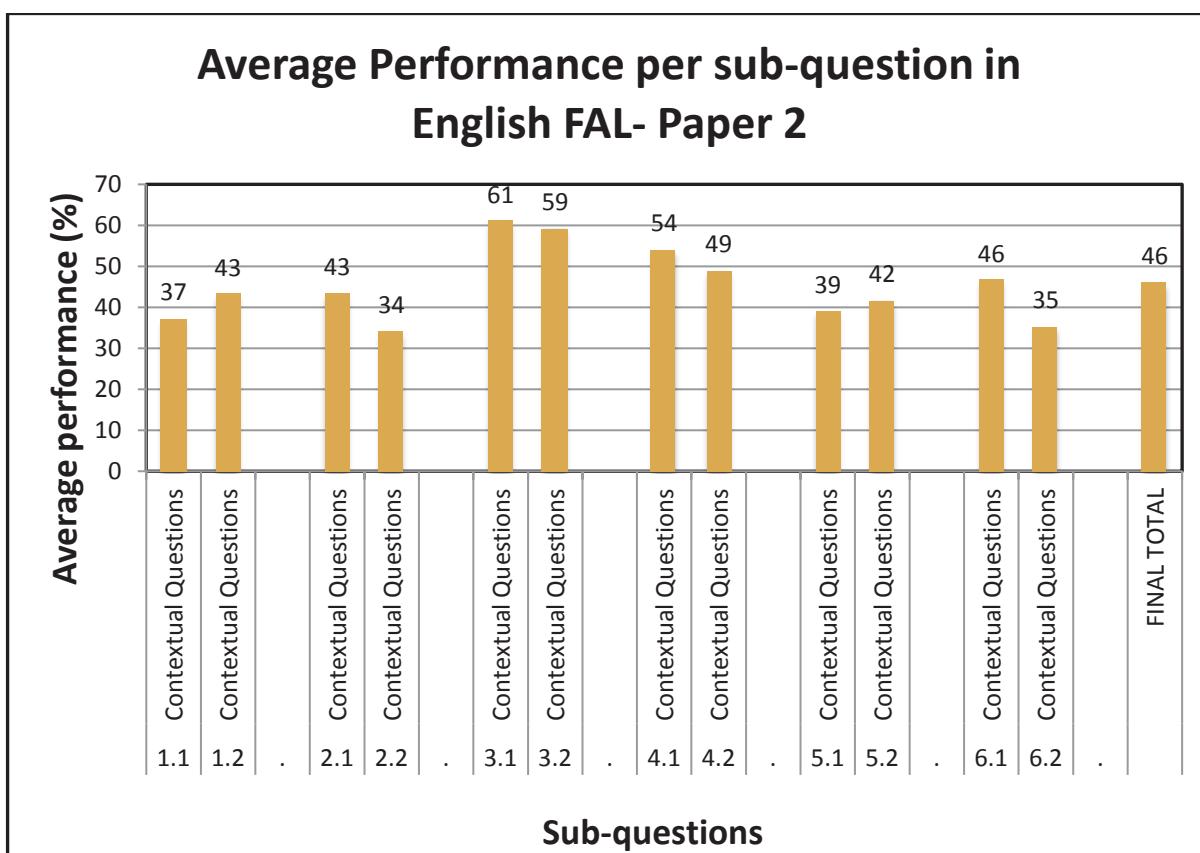
Graph 2.6.1: Average marks per question expressed as a percentage in paper 2

Q. No	Topics/Aspects	Average Percentage
1	Cry, The Beloved Country	40
2	Dr Jekyll and Mr Hyde	39
3	Macbeth	60
4	My Children! My Africa!	51
5	Short Stories	40
6	Poetry	41



Candidates performed least successfully in Q5 (*Short Stories*) while they performed the best in Q3 (*Macbeth*). The most popular questions were Q4, Q5 and Q6.

Graph 2.6.2: Average marks per sub-question expressed as a percentage in Paper 2



2.7 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 2

Common errors and misconceptions

- (a) Executing choices remained a challenge for many candidates. They started answering questions as they were presented in the question paper, entirely disregarding the instructions, table of contents and checklist provided in the paper.
- (b) Where a question required a certain number of responses, candidates wasted time with lengthy answers but could not be credited as only the required number of responses was assessed. This principle is followed across all subjects and is the only valid and fair way to prevent the marker from choosing the best responses on behalf of the candidate.
- (c) Every question across all the genres included level 1 and 2 questions, requiring candidates to recall details from the texts. The fact that so many candidates had difficulty responding to these questions points to a lack of preparation, a lack of teaching, or a combination of these.

- (d) When asked to identify and/or discuss the purpose of stylistic devices (e.g. Q1.2.2(a+b), Q2.2.3(a+b), Q3.2.2(a+b), Q4.2.1(a+b), Q5.1.5(b+c) Q6.1.2 and Q6.2.5(b+c)), candidates often displayed a lack of knowledge and skills. Some could not identify these devices, and even more could not explain why the devices were used or how they contributed to the text.
- (e) The questions on identification and discussion of tone (e.g. Q1.2.3(a+b), Q2.1.3(a+b), Q3.2.6(a+b), Q4.1.4(a+b), Q5.1.6) and Q6.2.3(a+b)) presented challenges to some candidates.
- (f) Most candidates were unable to respond effectively to the questions testing irony (e.g. Q1.2.8, Q2.1.6, Q3.2.5 and Q4.1.6). Most could not identify the irony or use both elements to explain the irony, which is a requirement to score any marks.
- (g) The questions on characterisation in this year's question paper required candidates to provide character traits and to substantiate the character traits based on the extract provided (e.g. Q1.1.4, Q2.1.5 and Q3.1.6, Q4.2.6 and Q5.1.7). Some candidates appeared to be unable to discuss the character traits based on the given extracts.
- (h) Questions dealing with theme were once again not well answered even though the theme was given in the question (e.g. Q1.1.6, Q2.2.5, Q3.2.7, Q4.2.7, Q5.2.8 and Q6.1.7). Some candidates gave answers which were studied and then tried to make it fit the given question.
- (i) Responding to questions which required the candidate to give an opinion (e.g. Q1.1.7, Q1.2.9, Q2.1.7, Q2.2.6 Q3.1.8, Q3.2.8, Q4.1.7, Q4.2.8, Q5.1.8, Q5.2.9, Q6.1.8 and Q6.2.8) is a skill which requires knowledge and insight. Candidates had difficulty scoring full marks for these questions as one or more of the mentioned components were lacking or generalised responses were given.
- (j) Candidates often disregarded instructions. In some cases, it appeared that they did not read the entire question, but often the problem seemed to be a lack of understanding of the commonly used assessment terms such as 'explain, describe, how/why', 'state' and 'discuss'.

Suggestions for improvement

- (a) Learners should be taught to choose the questions based on the text they have studied. Teachers should expose their learners to question papers containing questions from texts they have not studied in the mid-year examination and again in the September trial examination.
- (b) Teachers must apply the same marking principles in the lower grades. Learners must be taught that if they are asked for TWO points, they must choose the two points that are most likely to be credited. The choice can never be left to the marker as that would lead to innumerable unfair practices.
- (c) Learners cannot acquire insight into the texts without having mastered knowledge of the content. Even the short stories and poetry must be studied in detail and no teacher should expect learners to do this at home without these texts being taught and guidance given to learners. The short stories may be short, but the detail must be taught and studied – the characters in the short stories are often not very complex, but they are all important.

- (d) At Grade 12 level, candidates are expected to do more than merely identify stylistic devices. This is clearly stipulated on pp 31–32 of the CAPS. Teachers must ensure that their learners can name such devices, as well as comment on how these devices enrich the texts.
- (e) Characterisation must be taught in context – a character trait cannot be attributed to a character without referring to the behaviour to substantiate it. Teachers should guard against allowing or forcing learners to memorise lists of character traits without the accompanying insight into the behaviour of the characters in different parts of the text.
- (f) Themes should not merely be memorised without insight. Teachers must show learners how the various themes become evident in different parts of the text, so that the candidates will be able to identify and discuss a relevant theme in the given extract or the text as a whole, and also gain the skill of isolating events which support a certain theme from a text.
- (g) Teachers must guide learners to discover all the layers of literature and ensure that by the time they write the final examination they appreciate that literature consists of more components than just plot. Tone, irony and characterisation are aspects they must be exposed to – if they do not know this, a large part of the enjoyment of the text they are working with, will be lost.
- (h) Candidates must be exposed to examination instructions and questions so that they are confident when they are confronted with the question paper. This will ensure that the jargon of the examination will not be an obstacle to their ability to answer questions.
- (i) Poetry must be taught on both a literal and figurative level. This must include all poetic devices, tone and mood and how these contribute to overall meaning.
- (j) Subject Advisers must have regular workshops to ensure that educators are well prepared to teach the various elements. This is invaluable to the adequate preparation of learners for the literature examination.

ENGLISH FIRST ADDITIONAL LANGUAGE P3

2.8 OVERVIEW OF LEARNER PERFORMANCE ON PAPER 3

General comments

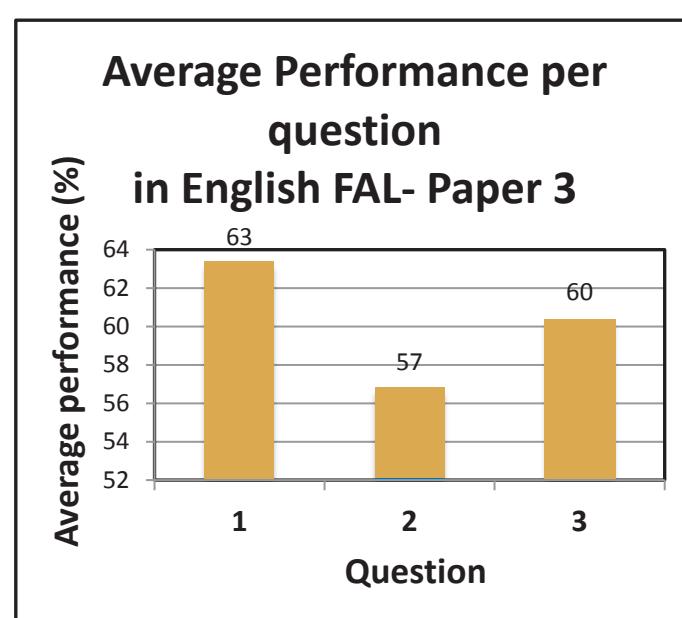
- (a) Teachers must emphasise that this paper carries the most marks and can make a significant difference to the candidates' results. The fact that the paper is written towards the end of the examination may create the misconception that it is not important.
- (b) Candidates must be encouraged to prepare well for this paper, as the skills and language structures used in the first two papers can be applied here with great success. In addition, the formal aspects of format should be taught and studied.
- (c) The importance of analysing a topic or a set of instructions should be emphasised. Candidates are penalised if they respond only partially to a given topic, and it is often the result of the candidate's neglect in paying attention to every aspect of the topic.

2.9 DIAGNOSTIC QUESTION ANALYSIS FOR PAPER 3

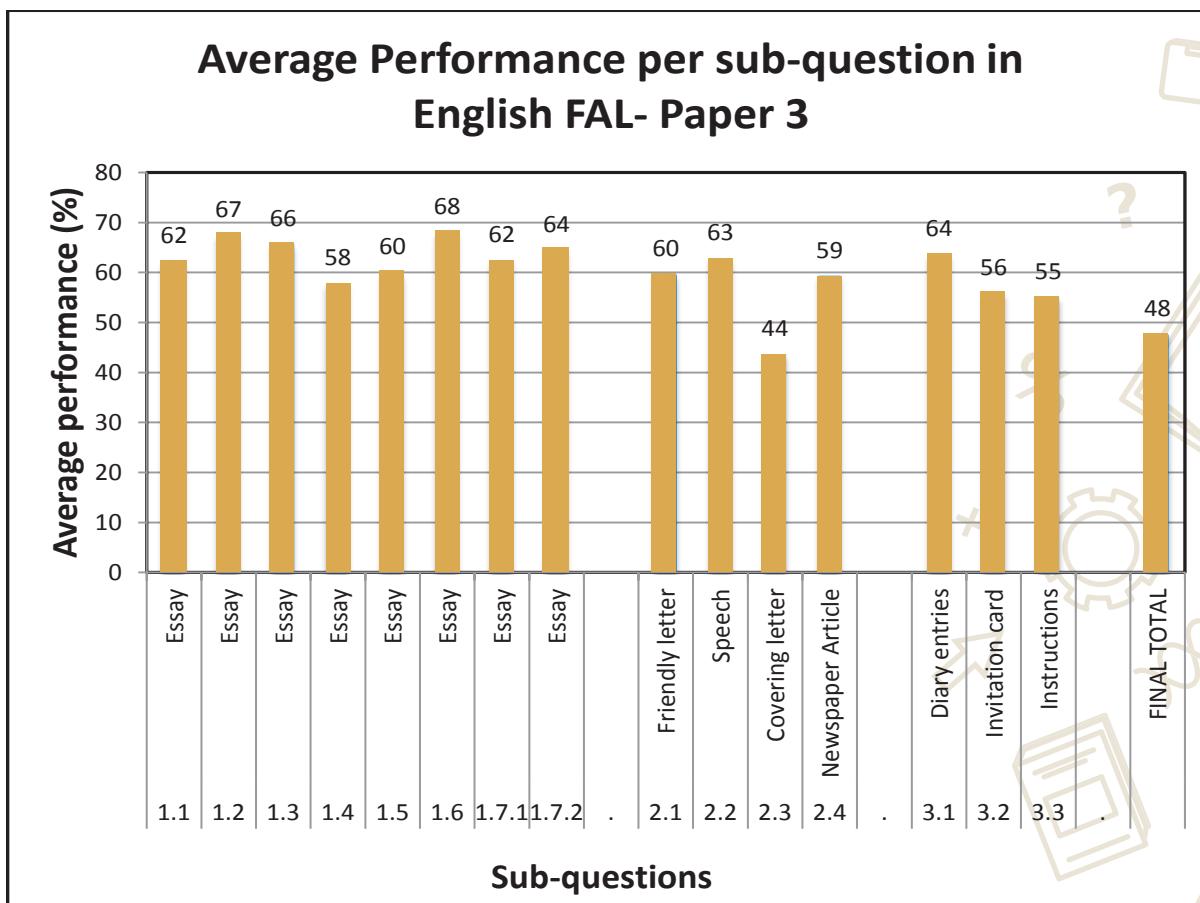
The following graph was based on data from a random sample of candidates. While this graph might not accurately reflect national averages, it is useful in assessing the relative degree of challenge of each question as experienced by candidates.

Graph 2.9.1 Average marks per question expressed as a percentage in Paper 3

Q.	Topics/Aspects	Average Percentage
Q1	Essay	63
Q2	Longer Transactional Text	57
Q3	Shorter Transactional Text	60



Graph 2.9.2 Average marks per sub-question expressed as a percentage in Paper 3



2.10 Analysis Of Learner Performance In Individual Questions In Paper 3

SECTION A: ESSAYS

Common errors and misconceptions

- (a) Q1.1 was the most popular question. It was generally understood and well answered. Candidates wrote about the ordinary school year and how it impacted on their personal lives. Candidates mostly lost marks in the language and style categories.
- (b) Performance ranged from average to very good in Q1.2, although candidates merely discussed a particular issue or event in their lives in general and did not use the given statement well. Candidates who interpreted the question well produced good to excellent responses.
- (c) Some candidates had difficulty answering Q1.3 effectively. Candidates wrote about happiness in general. For example, one must respect the elderly, have education and be successful to be happy. The idea of being responsible for one's own happiness did not come out very clearly in the writing.
- (d) Not many candidates attempted Q1.4. Very strong candidates were able to interpret this topic figuratively and wrote brilliant, creative and gripping descriptions.
- (e) Q1.5 was one of the most popular topics. However, some candidates presented mundane interpretations of the topic and the essence of the topic was often lost.
- (f) Very few candidates attempted Q1.6. The topic evoked responses which ranged from very good to innovative and exceptional by more creative writers. Even weaker candidates who attempted this question produced good descriptions and reflections. Candidates lost marks in the language and style categories.
- (g) The pictorial stimuli in Q1.7 allowed for broad interpretation, both literal and figurative. Stronger candidates could relate to the topic, providing detail, whether in story-telling, descriptive or reflective essay-style writing. Candidates lost marks in the language and style categories.

Suggestions for improvement

- (a) Teachers should ensure that their learners know how to analyse and interpret the entire topic so that all aspects will be covered in the response. Learners should not be encouraged to zoom in on a single word in a topic. If there is any aspect of a topic about which a candidate is uncertain, he/she should choose another topic. A practical hint is to teach learners to underline all the nouns/key words in a topic. If candidates had done this in Q1.6, they would have realised that the key words were 'conceive', 'believe', and 'achieve'.
- (b) Learners must be exposed to the different types of essays and given opportunities to practise them. When administering SBA tasks, teachers should not neglect the aspect of providing learners with the opportunity to exercise choices. If they are given more than one option when doing a task, the learners will be able to study the options carefully and choose the one most suited to their experience, ability and style of writing.

- (c) Learners should receive guidance on how to interpret visual texts. This can be done by exposing them to pictures and allowing them to practise in class, even if this exercise does not lead to an entire essay being written every time. Learners will benefit as it will take away the element of surprise at finding visual stimuli in the examination, and it may open up a wealth of creative possibilities.
- (d) The aspects of creativity and originality are often the difference between a good and an excellent essay. Learners must be taught that their first idea may probably be everybody else's first idea and will therefore lack originality. Teaching learners to be original and creative in their writing is a challenge that teachers should embrace. It is often the learner with limited language ability who has a knack for thinking out of the box, and thus can earn some valuable marks.
- (e) The correct structure of an essay is important and should be taught. The planning stage of the essay is essential in this regard. A striking introduction and strong conclusion are hallmarks of good writing.
- (f) Editing should be an integral part of the draft stage. If the draft and final copy of an essay are identical, the planning did not serve the required purpose. Learners must re-read their work and eliminate incoherence and other mistakes.
- (g) Concord, spelling, sentence construction and all other language skills must be taught, studied and used to improve writing. This can be further enhanced by using figurative language and rhetorical devices.
- (h) Learners must be encouraged to adhere to the required length of the essay.

SECTION B: LONGER TRANSACTIONAL PIECES

Common errors and misconceptions

- (a) Q2.1 was the most popular question in this section. Generally, candidates responded very well to the question. However, many candidates failed to have a suitable closing salutation to the letter. Reference was only made to one place, despite the question referring to the plural form.
- (b) Some candidates did not know the difference between studying and reading in Q2.2. The speech was focused on studying rather than reading.
- (c) Very few candidates attempted Q2.3. The candidates who did, often just rewrote the Curriculum Vitae and did not know the difference between a Letter of Application and a Covering Letter. The stronger candidates who attempted this question did very well and produced writing of an outstanding quality.
- (d) Q2.4 (the newspaper article) was the least popular question in this section. Candidates who opted for this question failed to use the correct format. Candidates also did not provide suitable headings in their writing.

Suggestions for improvement

- (a) Teachers should provide their learners with correct examples of texts and formats so that they can prepare adequately for this section.

- (b) Learners should get ample opportunities to write different pieces, listen to one another's efforts and refine the skills they acquire. This practice should help them identify and create a suitable tone for the specific piece they are required to produce.
- (c) The CAPS document provides all the different transactional pieces that must have been taught by the end of Grade 12. Teachers must expose learners to all these so that the choice is not unfairly limited when it comes to the final examination.
- (d) To produce logically structured, coherent pieces, learners should be taught to plan, proofread and edit their work.
- (e) Teachers should encourage learners to adhere to the required length of the transactional pieces.

SECTION C: SHORTER TEXTS

Common errors and misconceptions

- (a) The diary entry in Q3.1 was the most popular choice and candidates wrote well, describing personal feelings. Some candidates only provided one instead of two entries which was a requirement.
- (b) Q3.2 was not very popular nor was it answered very well. Many candidates who elected to write the invitation did not know the correct format. Important requirements in the question, such as providing the name of the local actor, were overlooked.
- (c) Understanding the context proved to be problematic for candidates who attempted Q3.3. The question was misinterpreted and candidates offered directions to the wedding venue instead of finding a suitable venue for the wedding.
- (d) Some candidates did not make use of any planning or editing, despite having done so in the other sections. Some went about their responses without much attention to correct language usage and very often these responses were either extremely short or exceeded the required length.

Suggestions for improvement

- (a) Learners must read and analyse the topic of their choice, underlining key words and using them to ensure that all requirements of the topic are met.
- (b) The formal language conventions applicable to all texts listed in the CAPS document must be taught, using correct and well-written examples. Learners must be given as many opportunities as possible to practise writing these texts.
- (c) This section can boost the candidates' marks, as the pieces are relatively easy and, in many instances, they can get away with not writing in full sentences. For this reason, candidates must be discouraged from treating this section as relatively unimportant. The same attention to planning and editing should be given to this last piece as to the other two.
- (d) Time management should be emphasised and practised as running out of time might have been the reason for candidates' lack of attention to detail.
- (e) Teachers should encourage learners to adhere to the required length in the shorter transactional pieces.

Chapter 3

ENGLISH HOME LANGUAGE

The following report should be read in conjunction with the English Home Language question papers of the November 2019 Examination.

3.1 PERFORMANCE TRENDS: Papers 1 – 3 (2019)

The tables and graphs below show that the general performance of candidates reflects a slight decline to that of 2018.

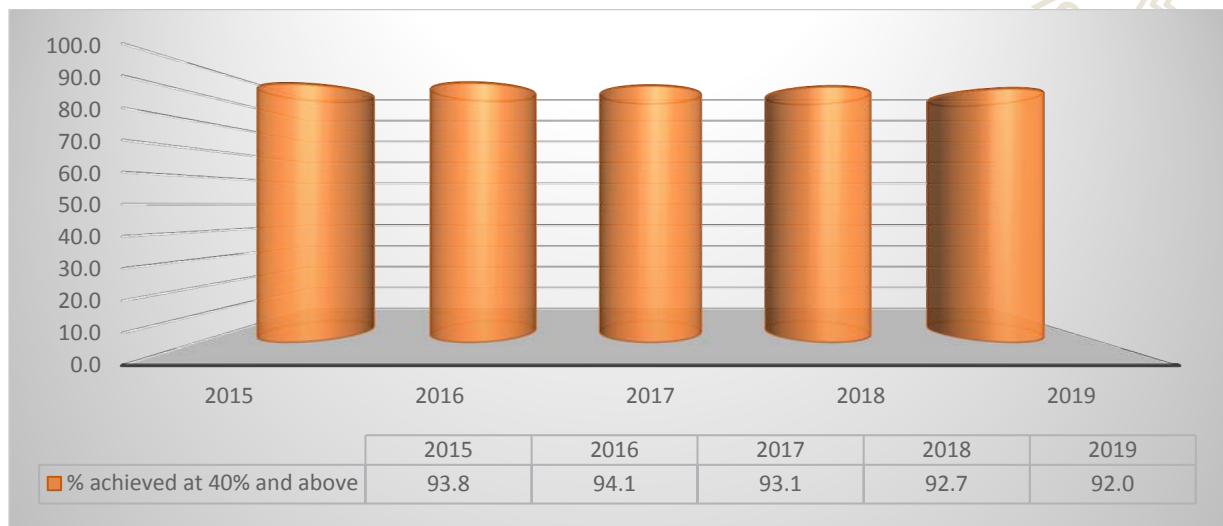
In 2019, the following features are noted:

- The number of full-time candidates writing the subject has increased by 1906.
- The general achievement of candidates declined by 0.7% in 2019. This is indicated by 92, 0% of candidates achieving at 40% and above in 2019, as opposed to 92, 7% achieving at 40% and above in 2018.
- The number of candidates achieving between 80-89.9% has remained constant at 0.3% in 2019.
- The general performance has also been fluctuating over the past five years, and this subject is yet to get back to the 95,1% achieved in 2014.

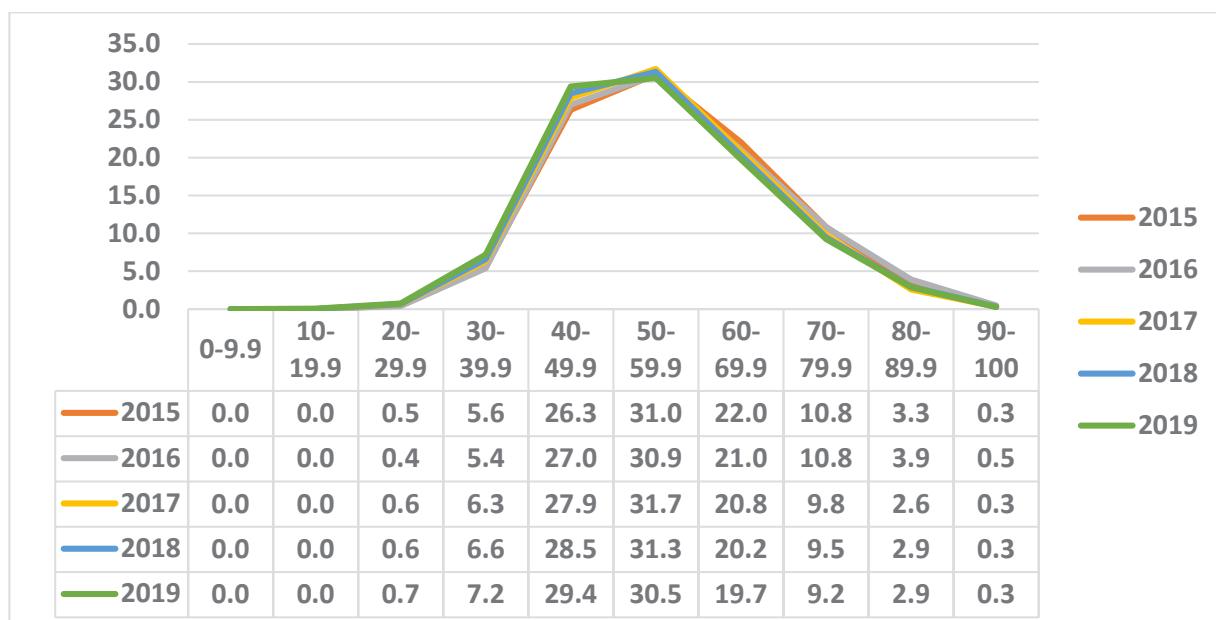
Table 3.1.1: Overall achievement rates in English Home Language

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	111,785	104,875	93.8
2016	107,967	101,610	94.1
2017	105,705	98,362	93.1
2018	106,577	98,823	92.7
2019	108,483	99,843	92.0

Graph 3.1.1: Overall achievement rates in English Home Language



Graph 3.1.2: Performance distribution curves (English Home Language: 2015-2019)



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.5	5.6	26.3	31.0	22.0	10.8	3.3	0.3
2016	0.0	0.0	0.4	5.4	27.0	30.9	21.0	10.8	3.9	0.5
2017	0.0	0.0	0.6	6.3	27.9	31.7	20.8	9.8	2.6	0.3
2018	0.0	0.0	0.6	6.6	28.5	31.3	20.2	9.5	2.9	0.3
2019	0.0	0.0	0.7	7.2	29.4	30.5	19.7	9.2	2.9	0.3

Comparing achievements between 2018 and 2019, the number of candidates who obtained Level 3 that is 40 – 49%, has slightly increased by 0.9% compared to 2018 and stands at 29.4%. Levels 4 and 5 have seen a decline by 0.8% and 0.5% respectively. Level 6 achievers, that is 70 -79%, has also seen a decline of 0.3% while Level 7 achievers, that is 80 – 100% has remained steady at 2.9% since 2018.

3.2 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 1

General comments

- (a) While there was a general improvement in the responses of the candidates, compared to 2018, Q4 proved to be more challenging than in the past.
- (b) Candidates who did not do well were unable to provide insight and failed to comprehend basic examination terminology.
- (c) The candidates generally struggled with tone, in Q3 and Q4, despite the concept being critical to understanding literature.
- (d) The performance of candidates in Q5 has shown a marked improvement in the 2019 paper but there are still gaps which must be addressed.

3.3 ANALYSIS OF CANDIDATES' PERFORMANCE IN PAPER 1

QUESTION ONE: Comprehension

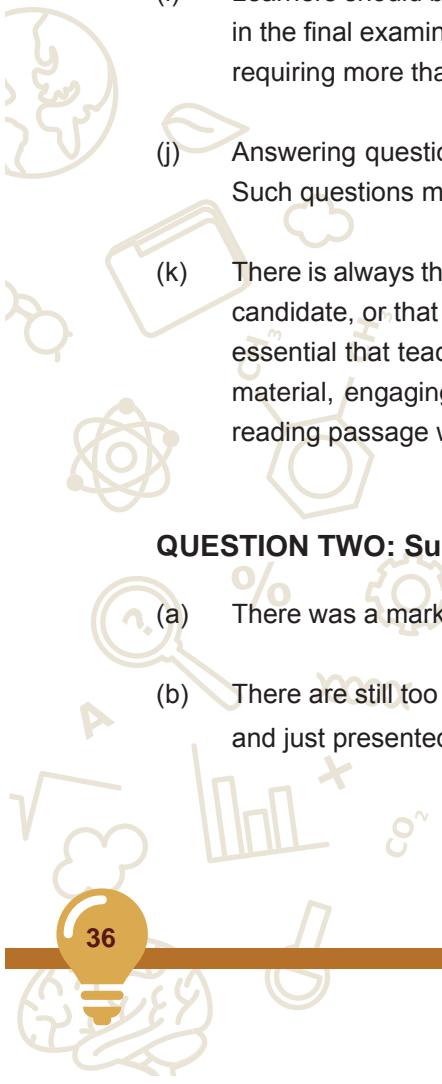
Although the Fourth Industrial Revolution is quite topical, a few provinces commented that the concept was foreign to their candidates. In some instances, the terminology used in the questions was beyond the understanding of the weaker candidates, e.g. *contradiction; irony*. These concepts are fundamental to the teaching of English Home Language. The majority of the candidates could not respond to questions that required critical thinking. Responses to higher order questions were poorly constructed.

Common errors and misconceptions

- (a) In Q1.1 a few candidates only provided the definition of a rhetorical question without contextualising their responses.
- (b) Candidates failed to understand that a contradiction required two points that were in stark contrast to each other – many candidates only provided one point in Q1.5. In some cases, candidates did not understand the meaning of ‘contradiction’.
- (c) Q1.4 was poorly answered as candidates’ responses reflected the consumers’ perspective, rather than the manufacturers’ perspective.
- (d) Many candidates found it challenging to discuss two ideas in depth in Q1.5.
- (e) In Q1.6 many candidates who identified the irony were not awarded full marks as they did not provide a comment. The question required candidates to identify and comment on the implications of irony. In other cases, candidates did not understand the concept of *irony*.
- (f) Identification of the setting, as required in Q1.9, proved to be challenging to many candidates who provided vague responses such as, ‘the two characters were in a social setting’.
- (g) Candidates could identify the priorities of each of the characters in Q1.10, however, they failed to give a critical comment.
- (h) Q1.11 was poorly answered as many candidates lost marks for not making *close reference* to both Texts A and B. Candidates failed to ground their responses in the specific paragraph (paragraph 4) and made reference to the entire Text A. In some cases, candidates just summarised the paragraph and Text B, without drawing the link between the two.

Suggestions for improvement

- (a) Teachers should use every available opportunity to expose learners to various texts to hone their comprehension skills. These should include visual texts, good verbal texts and even audio texts. If learners understand that not only the reading passage, but also the questions have to be understood, then the quality of their responses would improve.

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- (b) The importance of the mark allocation should be emphasised so that learners are guided in terms of the length of their responses.
 - (c) Close adherence to instructions should be instilled in learners. Learners must be taught to decode what each instruction requires of them, for example ‘critically comment’/‘explain’/‘discuss’. A list of instructional verbs is found in both the CAPS document (p. 78), as well as the Examination Guidelines (p. 29 – 31).
 - (d) Basic concepts such as ‘contradiction’ and ‘irony’ must be taught from Grade 8 and revised regularly thereafter.
 - (e) Teachers should be aware that higher order questions are scaffolded to accommodate lower cognitive responses. This means that a middle/higher order question may have 1 or 2 marks allocated to lower order responses.
 - (f) There should be a focus on building learners’ vocabulary. Learners should be encouraged and motivated to engage with good texts and, while doing so, to use dictionaries, thesauruses and other learning aids. This will assist learners in answering questions in this paper. It will also enable learners *to respond in their own words*, rather than the blind ‘lifting’ that occurs far too often.
 - (g) Teachers should demonstrate and teach learners how to formulate responses based on a given text to improve their performance in open-ended and opinion-based questions.
 - (h) Higher order thinking skills must be taught. This will ensure that candidates will perform at a higher cognitive level in questions requiring these skills.
 - (i) Learners should be offered frequent opportunities to answer questions of the same complexity as those in the final examination. They should be familiar with the skill of analysing and responding to a question requiring more than a simple response. Responding to a question in its entirety must be taught.
 - (j) Answering questions that demand a discussion or critical comment needs to be taught and practised. Such questions might be better answered if the learner starts the answer with ‘I think that ...’.
 - (k) There is always the possibility that the reading passage in an examination will not be interesting to every candidate, or that it will contain subject matter that might be unfamiliar to the candidate. It is, therefore, essential that teachers broaden the horizons of their learners by exposing them to a variety of reading material, engaging in topical discussions and, perhaps most importantly, teaching them to utilise the reading passage when responding to the questions.

QUESTION TWO: Summary

- (a) There was a marked improvement in the candidates’ performances in the summary.
- (b) There are still too many candidates who have ignored the instruction to produce a coherent paragraph, and just presented a point-form summary.

Common errors and misconceptions

- (a) Candidates' limited vocabulary put many of them at a disadvantage and they resorted to 'lifting' from the text.
- (b) Quite a number of centres had learners using the format of the marking guidelines – two columns: 'Quotations' and 'Points' and then the paragraph. This meant that much time was wasted and the candidates struggled to complete the paper.
- (c) A few candidates neglected to cancel their rough drafts. This resulted in markers assessing both the rough and the final drafts.
- (d) The number of words required was often exceeded and not acknowledged by the candidate.

Suggestions for improvement

- (a) The summary is an important aspect of learning and should be taught and practised. The curriculum requires this ability to summarise information from the early grades, and this skill should be honed by Grade 12.
- (b) Learners must follow instructions carefully – no point-form summary should be presented. Teachers must prepare the learners to identify the necessary points and then write them in a neat, coherent paragraph.
- (c) The summary should not be taught in a formulaic way. Learners should be able to glean the main points from any piece of writing. Not all summary questions would require learners to identify specific information.
- (d) It is advisable that learners be taught to re-read the question each time they write down a point.
- (e) Learners must be taught to use their own words when answering the summary. This skill can only be mastered with constant practice.

QUESTION THREE: Analysing an Advertisement

Candidates performed reasonably well in this question.

Common errors and misconceptions

- (a) In Q3.1 candidates referred to the product and not on the runner, as was required by the question. Many candidates simply 'lifted' their responses from the text.
- (b) Many candidates found the identification and explanation of *tone* in Q3.2 to be challenging.
- (c) Candidates were required to identify a technique and then provide a critical discussion, in Q3.3. While many candidates were able to identify the technique (or at least imply it through an appropriate example), they were unable to give an in-depth critical discussion; they simply quoted from the advertisement but failed to give a further link or comment.

- (d) In Q3.4 candidates found linking the visual to the claims made by the advertiser problematic and this affected the quality of their responses.

Suggestions for improvement

- (a) Teachers must train learners to read the questions carefully and to respond to every aspect of the question.
- (b) Learners must be taught advertising techniques and how to apply them in answering questions, e.g. the link between the visual and the written text.
- (c) The key instruction words need to be identified and learners should be taught how to respond to the various instruction verbs.
- (d) Educators could issue learners with a list of words that describe tone. In addition to this, learners ought to be able to discuss the *impact*, the *effect* and the *intention* of the advertiser's choice of tone.
- (e) Actual advertisements (all media) should be included in teaching this aspect of visual literacy. The purpose of this genre is to introduce and inculcate a critical awareness of a variety of texts.

QUESTION FOUR: Analysing a Cartoon

Despite the cartoon being within the average Grade 12 candidate's frame of reference, this question was not answered as well as it was in the past.

Common errors and misconceptions

- (a) Q4.1 required candidates to comment on the boy's *attitude*, yet most candidates commented on his *behaviour*.
- (b) Once again, the question relating to **tone**, in Q4.2, posed a challenge to many candidates. It was generally understood that the mother was giving a sarcastic answer, but candidates failed to reconcile the tone and the reason for the choice of tone.
- (c) Although the candidates could identify the technique used in the cartoon, as required in Q4.3, they lost marks because the discussion of the technique was missing.
- (d) Q4.4 expected responses to both the verbal and visual cues; many candidates only discussed one of the two – either only the visual cues or only the verbal cues. In most cases, there was only identification with no discussion.

Suggestions for improvement

- (a) The questions must be read carefully and once answered, learners must reflect on whether all sections of the question have been covered.
- (b) Teachers must make sure cartoon techniques, in their entirety, are taught and practised regularly. The impact and effectiveness of techniques used in visual literacy must be taught.

- (c) Learners must be taught to use the mark allocation as a guide to respond to questions.
- (d) Teachers must provide learners with lists of *tone* and *attitude* words and this should be issued every year from Grade 8.
- (e) Regular exposure to a variety of cartoons is not only an enjoyable way of teaching an abundance of skills, but it is also essential in equipping learners for the visual literacy section of the question paper.

QUESTION FIVE: Language and Editing

Unlike previous years, candidates performed better in this question. However, there are still too many centres that neglect the teaching of basic grammar – it is expected that a Grade 12 candidate should know the following: punctuation, sentence structure, ambiguity, reported speech and other terminology, as clearly indicated in the CAPS document.

Common errors and misconceptions

- (a) In Q5.2, many candidates did not understand the phrase ‘synonymous adverb’. They also failed to provide only one word.
- (b) Many candidates did not know how to convert a sentence from active voice to passive voice as was required in Q5.6. Candidates lost marks for using the incorrect tense.
- (c) The question of the unrelated participle, Q5.7, was poorly answered.
- (d) In response to Q5.8, candidates often replaced the colloquial term with another colloquial expression.

Suggestions for improvement

- (a) The CAPS document conveniently lists the language structures and conventions which are to be taught. Teachers should utilise this and remember that regular practise in applying these skills is essential. Some basic skills should have been taught in earlier grades, but learners need to practise regularly to retain these skills.
- (b) Learners should be exposed to texts with errors and be provided with guidance in how to correct the errors. This can be done both orally and in writing.
- (c) Teachers must ensure that the jargon of the language paper does not become a stumbling block to the learners. This can be achieved by familiarising learners with the metalanguage of this section.
- (d) English Home Language requires teachers to ensure that learners are able to transfer knowledge of concepts across the three papers, e.g. when teaching *register*, learners should be able to use this knowledge in the language paper and in the creative writing paper.
- (e) When preparing learners for the final examination, teachers need to plan carefully and include frequent exercises and class tests to monitor the learners’ progress and identify problem areas for remediation. This will yield good feedback to learners and impact positively on their results.

- (f) Past question papers are useful revision tools, but they should not become a limiting or prescriptive source. Learners deserve to be given as many opportunities as possible to interact with texts from a broad range of sources.

3.4 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 2

General comments

- (a) It would appear that the majority of candidates had only a superficial understanding of the prescribed texts. Too many candidates offered literal responses and were unable to engage on a figurative level with the texts; they were unable to engage in a critical discussion of the texts when required to do so. There were a few candidates who resorted to lifting from the poems and/or extracts in an attempt to respond to the questions.
- (b) Many candidates appeared unable to respond to the questions' instructions, e.g. 'explain', 'comment on' etc. and there was a failure to respond to all aspects of the question in cases where the question required more than one aspect to be addressed. This contributed to the candidates' not being awarded the third mark in the contextual questions.
- (c) Responses were often not logical and did not reflect a critical engagement with the issue under discussion.
- (d) In several cases, candidates' responses in the contextual questions were unnecessarily lengthy. Generalised analyses or paraphrases were often provided. Succinct answers that respond to the specific requirements of the question are strongly recommended.
- (e) Candidates' limited linguistic skills proved to be their undoing as they were unable to provide coherent responses or express themselves effectively. Use of the apostrophe was still problematic.
- (f) Many candidates appeared to be reliant on study guides and previous years' marking guidelines, rather than their own reading of the prescribed text/s; this should be discouraged. Reliance on the film should be also avoided as there are many discrepancies in plot and characterisation that compromise the candidates' ability to respond to the written text.
- (g) It was disappointing to note the increase in the number of narrative responses to the literary essay. However, it was heartening to see the improvement in the structure of the literary essay with fewer candidates writing single paragraphs or point-form essays.
- (h) There were a fair number of candidates who possessed in-depth knowledge of and insight into the prescribed texts. Their responses were characterised by impressive language control, excellent vocabulary, mature thinking and sustained arguments.
- (i) There are still some candidates who did not adhere to the instructions to answer two prescribed poems, one essay and one contextual question. These candidates either answered all four prescribed poems and two contextual questions, or they attempted to answer every question. The table of contents and checklist provided in the question paper should be used as a guide as to what to answer.

3.5 ANALYSIS OF CANDIDATES' PERFORMANCE PER SECTION IN PAPER 2

SECTION A - POETRY

Common errors and misconceptions

- (a) Fewer candidates responded to the poetry essay (Q1) this year and those who did relied on paraphrasing and lifting instead of critically engaging with the content of the poem and the question. In many cases, no reference was made to *imagery*, *punctuation* and *tone* and where reference was made to these aspects of the poem, they were poorly handled. There was poor understanding of how to explain the effect of an image or punctuation in context and most candidates neglected to respond to tone at all. Some candidates offered creative responses that were unrelated to the poem. The style and structure of the poetry essay was generally poor.
- (b) In the contextual questions (Q2, Q3 and Q4), most candidates failed to respond to the specific requirements of the questions. There appeared to be an inability to decode/interpret the question and to respond accordingly, for example, in Q2.3 and Q3.3 most candidates failed to discuss the appropriateness/effectiveness of the image. Also, instructions to link a description to 'the context of the poem' (Q2.3, Q3.4 and Q4.4) were largely ignored by candidates.
- (c) In their responses, the majority of the candidates did not focus on the lines/image referenced in the question, which meant that their responses were generalised and/or vague. This was particularly noticeable in Q2.4.
- (d) Questions that required candidates to engage with the reason for a stylistic device having been used in a poem were poorly answered, for example, in Q2.2 and Q3.2, a grammatical explanation of the function of repetition was insufficient; rather candidates need to explore the impact of the repetition in the context of the poem.
- (e) Many candidates were unfamiliar with the finer aspects of the poems being examined and, in a few cases, it would appear that there was incorrect teaching of some poems. 'somewhere i have never travelled,gladly beyond', for example, cannot be taught without an examination of the punctuation, and the teaching of 'The Garden of Love' must take into consideration Blake's feelings toward organised religion.
- (f) Many candidates responded to the poems in a very literal manner, with little or no understanding of the figurative meanings of the poems. They must be able to interpret an image by exploring appropriate connotations in context.
- (g) The Unseen Poem (Q5) appeared to be more accessible for the majority of candidates this year. However, responses were often vague and did not respond to the demands of the questions. It is evident that the skills of poetry analysis are not being transferred from the prescribed poetry to the unseen poem. Q5.3 was poorly answered as candidates were unable to identify the comparison that was evident in the image.
- (h) It is noted with concern that many candidates did not appear to be familiar with basic literary terminology such as *mood*, *tone* and *imagery* or with the terminology used in the questions. At Grade 12 level, candidates should have mastered these concepts.

- (i) Another worrying trend is candidates' learning of responses from previous marking guidelines and then attempting to slot these responses into the questions posed in this year's question paper.

SECTIONS B AND C – NOVELS AND DRAMAS

Common errors and misconceptions

- (a) Many candidates responded very poorly to the essay questions (Q 6, Q8, Q10, Q12 and Q14). A superficial re-telling of the story was undertaken, with very little attempt to analyse and interpret the question. Essays lacked critical discussion and often focussed on only one aspect of the question, for example, in *The Picture of Dorian Gray*, 'beauty' was addressed but not 'individualism'.
- (b) Very few candidates understood that a literary essay required the formulation and development of an argument. A thesis statement was missing in the introduction of many essays which meant that the argument lacked focus/direction. There was inadequate reference made to the text to support the argument being developed.
- (c) Many candidates seemed to assume that the repetition of the topic at the end of each paragraph was all that was required to develop an argument. Not only is this monotonous but it often highlights candidates' inability to create a link between their point and the question.
- (d) Many responses reflected a flawed and/or inaccurate understanding of the plot and characters.
- (e) Some candidates relied on pre-prepared essays and previous marking guidelines. This was particularly noticeable in responses to the *Life of Pi* essay.
- (f) Many essays were written in a colloquial, chatty register which was inappropriate for the academic nature of a literary essay. Expressions such as 'now let's look at' or 'let's consider' have no place in this type of essay. Stock/cliched expressions such as 'In this essay I am going to ...' should also be discouraged.
- (g) Overall, candidates' responses to the contextual questions (Q7, Q9, Q11, Q13 and Q15) were superficial and generalised. The specific requirements of the questions were ignored, for example, Q7.7, Q9.4 and Q9.7 required candidates to discuss the significance of a decision/character's role/statement but this was not done.
- (h) It would appear that some candidates' eyes were drawn to certain words in a question and from that, they assumed (incorrectly) that they knew what the question was asking. This was especially noticeable in Q9.8 when candidates read the phrase, 'believed in God' and assumed the question required a discussion about Pi's religious beliefs rather than a discussion about believing in something that cannot be objectively/scientifically verified.
- (i) Questions that required candidates to place an extract in context (Q7.1, Q13.6 and Q15.1) were poorly answered; only events that immediately precede the extract are required.

- (j) Many candidates were unable to respond successfully to questions that asked them to ‘account for’ (for example, Q7.5, Q9.1, Q9.5, Q11.5 and Q15.6); such a question requires candidates to offer reasons. Similarly, questions that required candidates to ‘critically discuss/assess/comment’, such as Q9.8, Q11.8, Q13.8 and Q15.8 were poorly answered as the expected evaluation/judgement was lacking in their responses.
- (k) The line references that were provided in the questions (for example, Q11.2 and Q13.3) and that were meant to be the focus of the response were often ignored by the candidates.
- (l) Questions about irony (Q11.7 and Q15.3) and stage directions (Q11.6, Q13.5 and Q15.5) which have been standard questions over the past few years were very poorly answered.

Suggestions for improvement

- (a) Teachers should use previous years’ papers to model their internal assessment tasks; this will ensure that all the cognitive levels are covered. It should be noted when applying the taxonomy that some marks are allocated for lower order responses within a middle or higher order question.
- (b) Learners should be exposed to past question papers so that they become familiar with the phrasing of questions and the standard expected in the NSC examination. The Unseen Poems set in past papers for example, should be used as practice exercises.
- (c) Teachers must guard against fanciful/inaccurate interpretations of the prescribed texts and learners must be discouraged from using the paper as a platform to express their personal philosophies. Teachers should refer to more than one study guide to ensure that a well-informed interpretation is provided to learners.
- (d) Learners must be encouraged to develop a thorough/detailed knowledge of the texts they are studying. This will assist them to contextualise events/character behaviour/lines referenced in the contextual questions. Ideally texts should be read more than once.
- (e) Teachers must take cognisance of the context in which a text is written; they must make learners aware of this and other literary features such as author’s intention and characteristics of genre.
- (f) Learners’ critical thinking skills must be developed. These skills can be developed by asking learners to argue a point or defend an opinion. This approach should form part of the daily lesson plan so that learners can gain confidence in developing these skills in an informal, non-threatening forum. Teachers must give learners multiple opportunities to practise answering these types of questions.
- (g) The meaning of words must be taught in the context in which they are used, for example, ‘excommunication’ in *The Crucible*. The connotations of words must also be discussed so that learners understand their impact on the meaning of the text, for example, the use of ‘black’ in ‘The Garden of Love’ connotes the ominous presence of the priests.
- (h) Vocabulary that will assist learners to express their understanding of a text should also be taught; for example, ‘repression’ and ‘spontaneity’ are useful words to know when discussing the central idea of ‘The Garden of Love’.

- (i) Teachers should share the poetry and literary essay rubric with their learners so that learners understand what is expected of them.
- (j) Emphasis must be given to the structure of the literary essay (introduction, body and conclusion), as well as the appropriate register (formal) and language conventions (sentence construction and punctuation). Learners must write in the present tense and avoid using the first-person pronoun.
- (k) The essay requires a focused and critical discussion. When writing a poetry essay, learners must be taught to discuss how specific words (diction) and images are used by the speaker to create a particular effect in relation to the set question. Learners must be taught to integrate succinct and pertinent quotes into their arguments. If learners are unable to quote accurately, they should rather provide a specific reference. Learners should however, be discouraged from lifting quotes from the poem/extract simply for the sake of being able to quote.
- (l) A thesis statement that responds to the question and positions the argument should be clearly stated in the introduction of a literary essay.
- (m) The PEE/PEEL method of structuring an argument must be taught: make a *point* and support it with an *example* that is *evaluated* in relation to the question. Learners should not simply repeat the question at the end of each paragraph in an effort to create the impression that an argument has been developed. Instead, the statement and an example should be *linked* to the question to substantiate the argument.
- (n) Learners must be taught that formal register must be used in the answering of this paper. Colloquial expressions are not appropriate under any circumstances. The correct spelling of characters' names is important, as is using the correct pronoun when referring to a character. Learners must also distinguish between the poet/author/playwright.
- (o) The meaning of basic literary terms such as *mood*, *tone*, *attitude* and *irony* and how to discuss them in relation to the texts being studied should be taught from Grade 10. Teachers should compile a glossary of appropriate words to assist learners in expressing such concepts. Learners should be dissuaded from using generic terms such as 'negative', 'happy', 'sad' etc.
- (p) The decoding of questions and how to link aspects of a question must become a priority in the teaching of literature. The practice of underlining or highlighting key words should be fostered. Learners must be encouraged to re-read the question and their response to ensure that they have responded sensibly and cogently to the requirements of the question.
- (q) Responses should be succinct and mark allocation should be used to determine the detail included in the response. A 3-mark question for example, will require a well-developed response and critical insight.
- (r) Learners must be taught that questions that ask them to 'critically comment on ...', require them to provide an evaluation and opinion over and above the meaning that is conveyed in the text.
- (s) Teach the technical aspects of poetry – the importance of structure/typography; variation in stanzas; use of punctuation and other stylistic devices. Learners also need to be taught how to identify and deconstruct an image by explaining the comparison being made between two things.
- (t) When engaging with a drama, the actual text must be taught; summaries or watching the film version of the play is no substitute. If learners are unfamiliar with the text, they are unable to contextualise the extracts or draw specific information required by the contextual questions.

- (u) Stagecraft must be taught so that learners understand how to respond to a question about directorial choices/staging. Learners must realise that *tone* is not the same as volume or pitch, and *body language* is not the same as action. The choices offered by learners must be specific and the justification that is provided must be appropriate in the context of the dialogue. All three elements of the question must be addressed. This skill can be practised by asking learners to act out lines from the text.
- (v) Learners must be told that they are entitled to agree with some aspects of the question and disagree with others. A ‘mixed response’ is often the more appropriate response to a question.

3.6 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3

General comments

- (a) Teachers must emphasise that this paper carried the most marks and could make a significant difference to the candidates’ results. The fact that the paper was written towards the end of the examination period might have created the misconception that it was not important.
- (b) Candidates should have been encouraged to prepare well for this paper, as the skills and language structures used in the first two papers could be applied here with great success. In addition, the formal aspects of format should be taught and studied.
- (c) The importance of analysing a topic or a set of instructions should be emphasised. Candidates were penalised if they responded only partially to a given topic, and it was often a result of candidates’ neglecting to pay attention to every aspect of the topic.

3.7 ANALYSIS OF CANDIDATES' PERFORMANCE IN PAPER 3

SECTION A: ESSAYS

Common errors and misconceptions

- (a) Many of the candidates who attempted Q1.1 failed to reflect the idea of introspection and responses were rather superficial.
- (b) Some candidates failed to grasp that the quotation in Q1.2 expected responses based on ‘teamwork’ as opposed to ‘individualism’.
- (c) In Q1.3 a few candidates erroneously defined the expression ‘code of silence’. Candidates also literally analysed what silence was.
- (d) In Q1.4 some of the most poignant responses came from this topic. However, many of the responses did not capture the idea of joy and sorrow being inseparable concepts. Responses were generally pedestrian with a few excellent exceptions. Weaker candidates included the entire quote (47 words) in their actual essay, sometimes more than once.

- (e) A concern in Q1.5 was that some candidates did not understand the expression, ‘stolen glimpses.’ This is indicative of the limited vocabulary of some of the candidates.
- (f) A general tendency across all three visuals (Q1.6) was that some candidates presented a description of the visual as opposed to using the visual as a stimulus.
- (g) In Q1.6.2 there were several candidates who wrote literal responses to this topic (literally how to water flowers so that they do not wilt).
- (h) There were a few candidates who only focused on one specific aspect of the visual, e.g. the ball, in Q1.6.3.

Suggestions for improvement

- (a) Teachers need to use the preparatory examinations as teaching tools to discuss learner performance. Teachers must guide learners with regard to issues of time management and topic selection.
- (b) Learners must be taught how to evaluate a topic in order to ascertain its requirements. This is essential in enabling learners to decode multi-layered topics and to plan appropriately.
- (c) Teachers must reinforce the writing processes as set out in the CAPS: process writing and sufficient writing of informal tasks (one piece per fortnight). The planning stage of the process is essential and the draft should be confined to the essentials. Editing should be an integral part of the writing process. If the draft and final copy of an essay are identical, the planning would not have served the required purpose. Learners must re-read their work and eliminate incoherence and other mistakes.
- (d) Learners should be taught that a striking introduction and strong conclusion are hallmarks of good writing.
- (e) Teach learners how to link their content to the topic. There is no need for learners to repeat the topic or adopt a debating style such as ‘I will be discussing ...’. Elements of structure, the use of topic sentences and the need for a logical flow of ideas from one paragraph to the other must be reiterated.
- (f) Learners should engage with more texts to improve their vocabulary and idiomatic language usage. Reading more books results in better writing.
- (g) Do not provide learners with lists of clichés, platitudes and quotations. There is a tendency to use these excessively and this results in disjointed and ‘inauthentic’ writing.
- (h) Coaching learners on examination technique, e.g. identifying and focusing on keywords in questions so that answers are more relevant, must take place. Learners should also be encouraged to explore all the possibilities contained in a topic so that their writing is more original and authentic.
- (i) Peer assessment is a valuable tool when applied in a focused manner. Make this a weekly activity in the classroom starting from Grade 10 or earlier.
- (j) Learners must be discouraged from simply stringing together long lines of impressive vocabulary which add nothing to the meaning of the essay but which, in fact, obscure meaning and come across as contrived and convoluted.

- (k) There has to be a direct and discernible link between the essay and the visual stimuli. Learners should address all the elements presented in the picture. Teachers should provide enough practice exercises for learners so that they are familiar with all aspects of this style.
- (l) The aspects of creativity and originality often make the difference between a good and an excellent essay. Learners must be taught that their first idea may probably be everybody else's first idea and therefore not original. Teaching learners to be original and creative in their writing is a challenge which teachers should embrace. Learners with limited language ability but who have a knack for thinking out of the box can earn some valuable marks. However, be sensitive to your average learner who might be more comfortable with what is familiar to his/her frame of reference instead of trying to force him/her to think 'out of the box.'
- (m) Writing that has a sense of authenticity is usually more convincing. Advise learners to draw on their own experiences particularly if they struggle to rely on their imagination during examination conditions.
- (n) Learners must be discouraged from mentally preparing a set piece for this examination and then trying to synchronise it with one of the topics.
- (o) Concord, spelling, sentence construction and all other language skills must be taught, studied and used to improve writing. Writing can be further enhanced by using figurative language and rhetorical devices. Teaching of language structures ought to have commenced in primary school. This is a process and every opportunity to teach language structures needs to be utilised in the classroom.

SECTION B: LONGER TRANSACTIONAL PIECES

Common errors and misconceptions

- (a) Candidates performed relatively well in Q2.1, however, the plea that the editor still had to resolve the issue continued to rear its head.
- (b) Q2.2 was the least popular choice as candidates were unfamiliar with the format of a book review. Many candidates resorted to writing a narrative of the novel. They also did not write an actual review and several candidates reviewed any book and not the one specified in the topic. Several candidates did not understand what a biography was.
- (c) In Q2.3 many candidates did not specify 'unethical practices' in sport but made sweeping statements. This was probably because they did not always understand what 'unethical practices' in sports were.
- (d) Responses to the magazine article in Q2.4 were compromised by using the inappropriate register.
- (e) In Q2.5 many candidates approached the formal letter as though it were a letter of application rather than a request for more information to support the application.
- (f) Candidates did not always fully understand all the layers of Q2.6; they overlooked the motivational aspect required and misread the audience. They also listed aspects of climate change instead of suggesting measures which could be taken to combat further damage to the Earth.

Suggestions for improvement

- (a) Learners must answer TWO transactional pieces – this must be reiterated as this instruction was ignored in a few cases.
- (b) Transactional writing should be included in the teaching programme every fortnight as per the CAPS prescripts. Practice is essential in the teaching of transactional writing. Even learners who are not skilful writers can do reasonably well in this section if they are familiar with the various categories of writing. Continuous informal practice writing will make a significant difference in the performance of learners.
- (c) Teachers should assist learners in identifying and focusing on keywords in questions. This will ensure that learners respond appropriately to all aspects of the question. Learners should also be encouraged to use the visuals as stimuli for their responses to particular topics.
- (d) Learners should be encouraged to add realistic, substantial details to their writing to make it more authentic.
- (e) The register in Section B should match the intention and audience of the piece. For example, formal language is inappropriate in dialogues; it sounds unnatural and is stylistically ineffective. A dialogue should capture the feel of a conversation in real life, hence contractions and informal language are recommended. Other transactional pieces should also ideally imitate their real-life counterparts. A formal letter should have a business-like tone and objective style.
- (f) Formats must be taught consistently and correctly, and learners must be given opportunities to practise these genres. The formats of less popular transactional texts, such as the book review, must be taught.
- (g) Teachers should familiarise learners with the descriptors on the marking rubrics. This will make them aware of how their writing will be assessed.
- (h) Learners should be discouraged from determining in advance the choices they will make. It would appear that some learners are being trained, for example, to write a letter of application. This seriously disadvantages learners who will then attempt to write such a letter instead of responding to the topic.
- (i) Teachers should teach grammatical conventions; ineffective punctuation, misuse of capital letters, concord errors, tense, etc. continue to mar the quality of writing being produced by learners.
- (j) Subject advisors should arrange cluster meetings early in the year to mediate the writing rubrics with all teachers and to reinforce the importance of the teaching of writing skills. They should ensure that all teachers are following the teaching plans and that informal writing is being taught as per the CAPS prescripts. It is only when informal writing becomes a part of the weekly teaching in the classroom from Grade 10 that improvement will be noted.

Hoofstuk 4

AFRIKAANS HUISTAAL

Lees hierdie verslag in samehang met die Afrikaans Huistaalvraestelle van November 2019.

4.1 PRESTASIETENDENSE: Vraestel 1 – 3 (2015 – 2019)

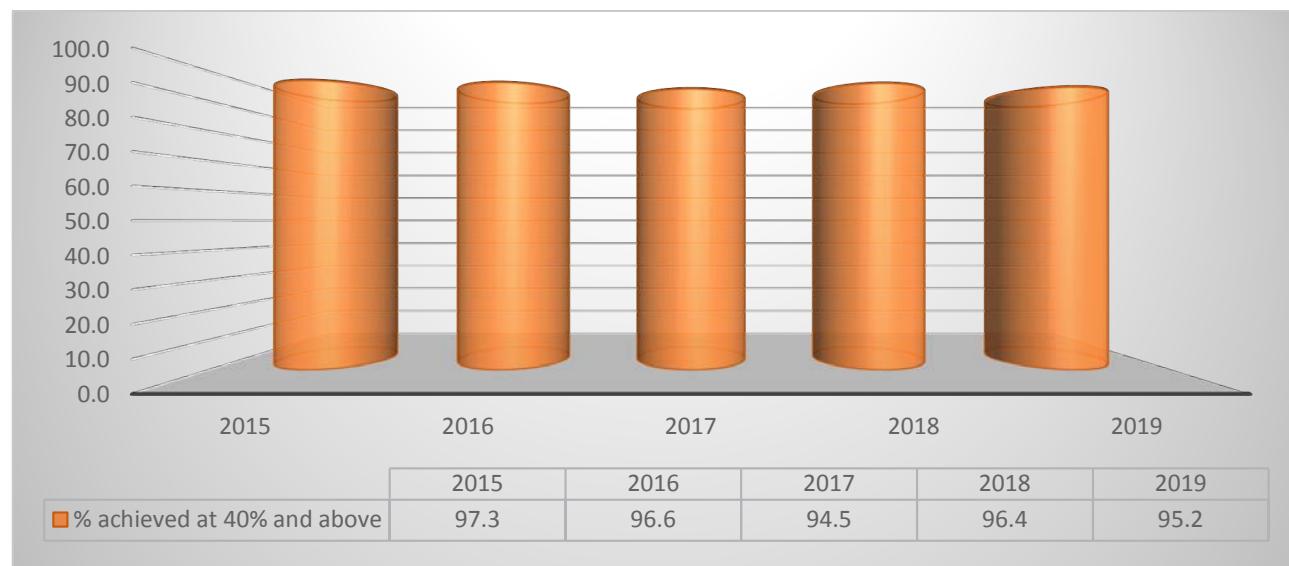
Die prestasie van die kandidate reflekteer 'n afname in vergelyking met dié van 2018. Uit die grafiek kan die volgende afleidings oor 2019 gemaak word:

- Die getal kandidate het afgeneem met 1919.
- Die prestasie van die kandidate het in 2019 afgeneem. Die persentasie kandidate wat 40% of meer behaal het, is 95,2%, teenoor 96,4% van kandidate wat in 2018 geskryf het.

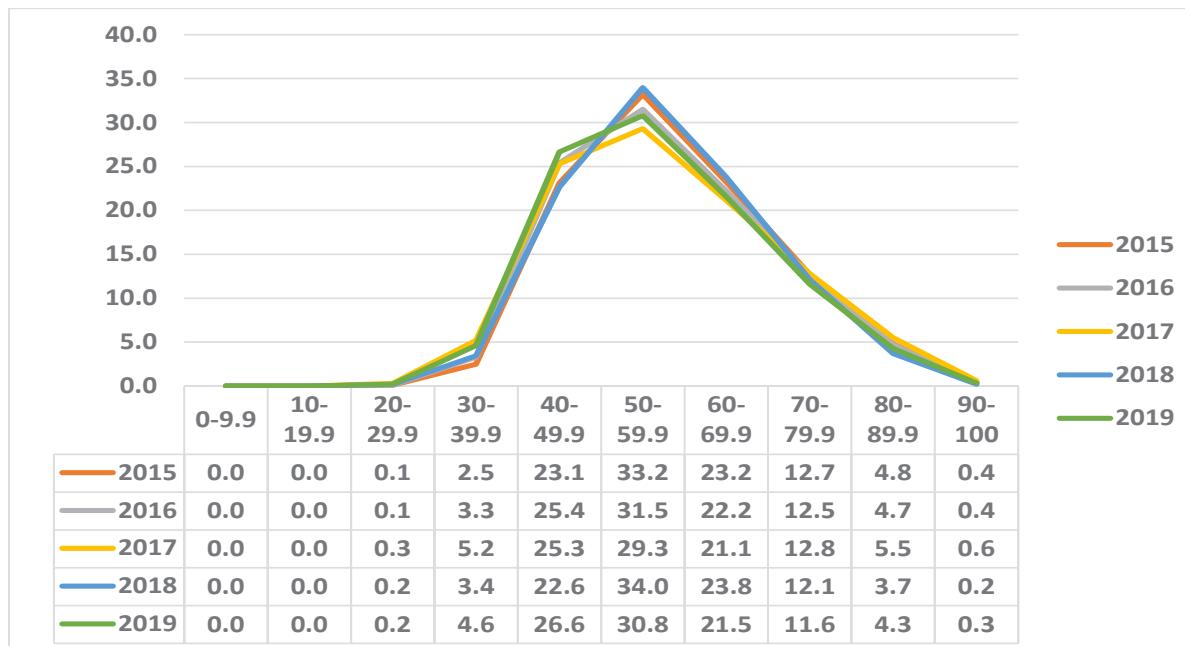
Tabel 4.1.1: Oorsig van prestasie in Afrikaans Huistaal

Jaar	Getal leerders	Getal wat 40% en meer behaal het	% wat 40% en meer behaal het
2015	53 799	52 366	97,3
2016	50 019	48 338	96,6
2017	46 847	44 271	94,5
2018	48 566	46 800	96,4
2019	46 647	44 392	95,2

Grafiek 4.1.1: Oorsig van prestasie in Afrikaans Huistaal



Grafiek 4.1.2: Prestasieverspreidingskurwe (Afrikaans Huistaal: 2015–2019)



Tabel 4.1.2: Oorsig van prestasie in Afrikaans Huistaal (2015–2019)

Jaar	0-9,9	10-19,9	20-29,9	30-39,9	40-49,9	50-59,9	60-69,9	70-79,9	80-89,9	90-100
2015	0,0	0,0	0,1	2,5	23,1	33,2	23,2	12,7	4,8	0,4
2016	0,0	0,0	0,1	3,3	25,4	31,5	22,2	12,5	4,7	0,4
2017	0,0	0,0	0,3	5,2	25,3	29,3	21,1	12,8	5,5	0,6
2018	0,0	0,0	0,2	3,4	22,6	34,0	23,8	12,1	3,7	0,2
2019	0,0	0,0	0,2	4,6	26,6	30,8	21,5	11,6	4,3	0,3

Uit bogenoemde grafiese is dit duidelik dat daar 'n algehele afname (1,2%) is in die getal en persentasie kandidate wat meer as 40% behaal het in 2019, in vergelyking met die vorige jaar. Daar is egter 'n toename (0,2%) in die persentasie kandidate wat meer as 70% behaal het asook 'n toename (1,2%) in die persentasie kandidate wat minder as 40% behaal het in 2019 in vergelyking met die vorige jaar.

4.2 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 1

Algemene opmerkings

- (a) Die vraestel is gebalanseerd wat die kognitiewe vlakke en ook die moeilikhedsgraad vir elke vlak betref. Die Kurrikulum- en assessoringsbeleidsverklaring (KABV) voorskrifte is nagekom en die Eksamenriglyne is geïmplementeer.
- (b) Dit blyk dat (heelwat) kandidate nie genoegsame voorbereiding vir die vraestel doen deur gebruik te maak van beskikbare bronne, o.a. vorige jare se eindeksamenvraestelle nie. Dit bly 'n kommerwekkende tendens dat kandidate se taalvermoë, veral wat Vraestel 1 betref, nie aan die verwagtinge voldoen nie ten spyte van talle beschikbare bronne.
- (c) Dit is opvallend dat heelwat kandidate die beantwoording van die vraestel uitdagend vind: antwoorde getuig (dikwels) van 'n gebrek aan begrip (m.a.w. kandidate verstaan nie wat van hulle verwag word nie en/of hulle begryp die opdrag glad nie); kandidate bied steeds te min inligting in antwoorde aan en/of beantwoord net een deel van die vraag; generiese antwoorde word verskaf in plaas daarvan om die antwoord(e) binne konteks van die teks aan te bied; kandidate gebruik dikwels die beschikbare tyd verkeerd.

- (d) Baie kandidate gee steeds nie genoeg aandag aan die multivlakvrae – wat 3 of 4 punte tel – nie.
- (e) Vrae word nie met insig gelees en noukeurig beantwoord nie. Kernwoorde in vrae word dikwels geïgnoreer/nie begryp nie.
- (f) Dit blyk steeds dat die KABV in sommige skole nie as riglyn vir onderrig gebruik word nie, gevvolglik vertoon kandidate se antwoorde 'n onvermoë om vrae o.a. oor kritiese taalbewustheid ten opsigte van leesbegrip én taalstrukture en -konvensies onderskeidelik te beantwoord.
- (g) Die volgende blyk algemene uitdagings te wees waaraan die vakonderwyser reeds van Graad 8 af aandag (binne die KABV-voorskrifte vir Graad 8 en 9) behoort te gee:
 - gebrekkige woordeskat. Daar is kandidate wat begrippe soos *wyd in omvang, ongeloofwaardig, teikenleser, onderskeidelik, visuele aanduidings* en *funksioneel* nie verstaan nie; gevvolglik kan hulle die vraag nie korrek interpreteer nie.
 - heelwat kandidate lees nie met begrip nie en kan dus nie die vraag beantwoord nie: bv. "*teenargument*" (vraag 1.8.1).
 - die kandidate vind dit moeilik om die gegewe tekste met die nodige aandag te leesveral ten opsigte van die lees vir spesifieke inligting.

4.3 ANALISE VAN LEERDERPRESTASIE IN INDIVIDUELE VRAE IN VRAESTEL 1

VRAAG 1: Leesbegrip

Algemene foute en wanopvattinge

- (a) Multivlakvrae: Kandidate kan nie almal die multivlakvrae beantwoord nie. Hulle beantwoord slegs die eerste deel van die vraag, of hulle bied nie die korrekte aantal motiverings aan nie, bv. Vr. 1.4, 1.5 en 1.9.
- (b) Verbandlegging: Sommige kandidate kan nie die verband sien tussen paragrawe/tekste nie, bv. Vr. 1.6, 1.11 en 1.15. Kandidate sukkel om afleidings te maak (Vr. 1.4). Indien die kandidaat die verband kon lê tussen paragrawe 1, 5 en 8 sou hulle die betekenis van 'artistieke standaard' verstaan.
- (c) Puntetoekenning: Die puntetoekenning by elke vraag gee die aanduiding wat die vraagstelling vereis. Heelwat kandidate bied net een antwoord aan wanneer die vraag meer as een punt tel, terwyl die vraagstelling pertinent meer antwoorde vereis, bv. Vr. 1.3 en 1.9.
- (d) Spelling: Dit is teleurstellend dat baie kandidate van die woorde wat in die teks voorkom, verkeerd spel. Alhoewel die kandidate nie daarvoor gepenaliseer is nie, is dit 'n bewys dat die kandidate nie gefokus lees en met toegewyde aandag die vraag beantwoord nie. Byvoorbeeld: *irriterende, ligsginnige, niksseggend, voorkeure, vel, golf, spesifieke, emosie, spesialisveld, flou, lirieke, artistieke, opgeruimde, finansieel, musieknote, hekwegters*.

- (e) Woordbetekenis/woordeskat: Die kandidate het 'n beperkte woordeskat en ken nie die betekenis van woorde soos *finale beslissing* (Vr. 1.3) asook *teenargument* (Vr. 1.8.1) nie wat veroorsaak dat interpretasie van die vraag skade ly. Verder word begrippe in die vrae, bv. *artistieke standarde* se betekenis binne teksverband nie verstaan nie wat veroorsaak dat Vr. 1.11 nie effektiel beantwoord is nie.
- (f) Kontekstualisering: Tydens die beantwoording van vrae is die konteks van elke teks belangrik. Kandidate bied dikwels vae antwoorde aan, of probeer antwoorde uit hulle leefwêreld aanbied, terwyl alle antwoorde binne konteks van die teks aangebied behoort te word. Met die beantwoording van Vr. 1.4, 1.7 en 1.8.2 behoort die teksinhoud interpreteer te word om die antwoord te gee.
- (g) Vraagontleding: Die vraag word nie altyd ontleed om te bepaal wat die vraagstelling vereis nie, bv. Vr. 1.15 vereis die verband tussen paragrawe. Talle kandidate beantwoord net die vraag deur na ander paragrawe as paragraaf 1 te verwys. By Vr. 1.7 moes kandidate onderskei tussen redes waarom kritici as hewagters beskryf word. Talle kandidate was nie in staat om die gegewens in paragraaf 5 te herorganiseer en sodoende as redes aan te bied nie.
- (h) Lengte van antwoorde: Daar word in lang, onsamehangende antwoorde verval, veral wanneer 'n kandidaat nie seker is van sy/haar antwoord nie.
- (i) Taal: Die kandidate bied (soms) Engelse woorde in hul antwoorde aan.
- (j) Interpretasie van vrae: Kandidate slaag dikwels nie daarin om die kernwoorde in die vraag korrek te interpreteer nie, bv. Vr. 1.9: Die belangrike woorde om raak te sien is as *hulle NIE vernuwende musiek sing NIE* – wat 'n bepalende invloed op die antwoord het.

Voorstelle ter verbetering

- (a) Onderrig moet gebaseer word op strategieë soos in die KABV vervat. Klem moet gelê word op die verbetering van lees met begrip, leesspoed asook-vaardighede en woordaanpakvaardighede om die betekenis van woorde binne konteks van die teks af te lei. Die onderwysers behoort van die tegnieke asook die terminologie in die KABV gebruik te maak sodat dit nie vir die leerders onbekend is nie. Dit sal wys wees om visuele tekste te ontleed aan die hand van kritiese taalbewustheidsaanduiders soos in die KABV aangedui word.
- (b) Maak van vorige jare se matriekindeksamenvraestelle gebruik om die leerders te onderrig in vraagstelling van die leesbegripstoetse. Leesbegriopoefeninge behoort reeds in Graad 8 tot Graad 11 meer gereeld, volgens die vasgestelde beplanning, gedoen te word. Beklemtoon bepaalde vaardighede wat in vrae teenwoordig is.
- (c) Klem moet geplaas word op die kernwoord(e) in die vraag. By multivlakvrae moet leerders moeite doen om die voegwoorde in die vraagstelling raak te lees en/of die leestekengebruik te interpreteer. Die leerders kan ook die dele van die vraag met hakies aandui en die puntetoekenning by elkeen skryf. Nadat die leerder(s) die vraag beantwoord het, is dit maklik om te kontroleer of elke deel wel in die antwoord voorkom.
- (d) Woordeskat wat algemeen in leesbegrip voorkom, moet onderrig word, bv. kritiese kommentaar, verband, inligting, wenk, woordkeuse, geregverdig, funksioneel, geloofwaardig, korrektheid, effektiwiteit, ens.
- (e) Dit sal ook goed wees om weer aandag te gee aan hoofletter- en leestekengebruik, sinsbou, woordkeuse en korrekte spelling.

- (f) Onderrig die leerders om 'n eie mening (binne konteks) te vorm, te evaluateer en afleidings/gevolgtrekking te maak. Die leerders moet ook in die aanbied van feite/menings onderrig word.
- (g) Dis baie belangrik dat kritiese denke geoefen en ontwikkel moet word wanneer leesbegrip onderrig word. Veral m.b.t. die visuele teks en verbandlegging moet leerders onderrig word om 'n verskeidenheid visuele tekste met die gegewe leesteks in verband te bring, dit te vergelyk, dit krities te evaluateer en afleidings te maak oor die boodskap van die visuele teks.
- (h) Onderwysers kan met groot vrug aandag aan die interpretasie van 'n baie groter verskeidenheid visuele tekste: advertensies, strokiesprente, spotprente, uitnodigings, kennisgewings gee. Fokus in die onderrig nie net op die prente/visuele voorstellings/ geskrewe teks/taal nie, maar op ál die kommunikasievaardighede wat in die bepaalde teks gebruik word en hoe dit aansluit/verskil van die geskrewe teks. Fokus in die onderrig op KABV-vereistes soos aangedui op bl. 24.
- (i) Benadruk die feit dat die leerders die teks/tekste in sy/hulle geheel moet lees, anders kan hulle beslis nie begrip binne die konteks van die teks toon nie.
- (j) Onderrig leerders dat die eerste antwoord wat aangebied word, nagesien word. Dit dien daarom geen doel om onnodige aanlope en inleidings, of langdradige antwoorde te skryf nie. Leerders moet onderrig word om te antwoord slegs wat gevra is. Indien twee of drie redes/antwoorde verwag word, moet leerders slegs twee of drie antwoorde aanbied. Indien hierdie onderrig- én nasienwyse reeds van Graad 8 af konsekwent toegepas word, sal leerders se ervaring van die Graad 12-leesvraestel aansienlik positiever wees.
- (k) Leerders moet onderrig word om die verbande tussen tekste (bv. artikels) en visuele tekste (bv. spotprente/advertensies/strokies) raak te sien en leerders moet fokus daarop om antwoorde beter/duideliker/volleldiger/feiteliker in woorde uit te druk.
- (l) Verbindingswoorde by paragrawe moet uitgelig/beklemtoon word. Watter woorde/frase duï die gevolgtrekking aan? Watter woord(e) duï die samevatting aan? Is daar 'n woorde/woorde wat progressie/tydsverloop/chronologie aandui? Lê verbande tussen paragrawe, die titel, die slotparagraaf en die visuele teks.
- (m) Onderrig woordaanpakvaardighede om betekenis van woorde wat vir die leerder onbekend is, te ontsluit. Dis 'n verrykende oefening vir leerders om betekenis te ontsluit wanneer hulle woordvorming tydens leesbegrip kan toepas – maar dit moet onderrig en beklemtoon word.
- (n) Aandag moet ook aan die volgende geskenk word:
- Antwoordtegnieke moet ook onderrig word, bv. vereis die antwoord net een woorde, 'n frase, 'n volsin of 'n aanhaling?
 - Wát word gevra? Gee aandag aan kernwoorde deur gebruik te maak van onderstrepung/omkringing/uitheffing met 'n glimpen.
 - Al lui die vraag, *Waarom dink jy ...*, moet die vraag steeds binne konteks van die teks beantwoord word. Alle antwoorde wat aangebied word, moet met die inhoud/boodskap van die teks/paragraaf verband hou.
 - Waar verskille/ironie gevra word, moet beide kante van die saak in die antwoord aangebied word.
 - Kritiese taalbewusheid wat in die KABV (bl. 24) spesifiek vir leesbegrip aangedui word, moet op 'n gereelde basis intensief onderrig word.

VRAAG TWEE: Opsomming

Algemene opmerkings

- (a) Hierdie afdeling word redelik goed beantwoord; baie kandidate behaal volpunte. Alhoewel die swakker kandidate in die meeste gevalle die voorbeeld van olifantgedrag kan identifiseer, kan hulle nie altyd daarin slaag om dit in volsinne in 'n logiese paragraaf aan te bied nie.
- (b) Die meeste kandidate is egter in staat om die opdrag uit te voer. Dit is duidelik dat die formaat waarin die kandidate hul opsommings aanbied deeglik onderrig word en dat die kandidate aandag skenk aan die instruksies soos in die vraagstelling uiteengesit is.

Algemene foute en wanopvattingen

- (a) Paragrafering: Enkele kandidate bied nie die opsomming in paragraafvorm, soos wat die opdrag aandui, aan nie.
- (b) Beplanning: Dit blyk dat heelwat kandidate die opsomming beplan, maar die beplanning word nie in alle gevalle doodgetrek of as 'beplanning' aangedui nie.
- (c) Taalgebruik en struktuur: Die begin van die sinne word (soms) nie met hoofletters aangedui nie. Woorde wat in die teks voorkom, word soms verkeerd gespel.
- (d) Daar is steeds kandidate wat nie volledige sinne skryf nie. Telegramstyl, of weglatting van lidwoorde/onderwerp en/of gesegde van die sin lei daartoe dat die sin onvolledig saamgestel is en derhalwe nie punte verdien nie.
- (e) Omskrywing van sinne: Kandidate wat die opsomming hoofsaaklik in hul eie woorde weergee, verloor gewoonlik punte. Hulle druk hulself (gewoonlik) swak uit sodra hulle die teks in hul eie woorde omskryf en neig dikwels om hul eie opinies te gee./die betekenis van die teks/voorbeeld van olifantgedrag te verander.

Voorstelle ter verbetering

- (a) Leerders moet onderrig word om die opsomming met die sewe voorbeeld in een paragraaf te skryf. Hulle behoort hoofgedagtes en ondersteunende gedagtes te kan onderskei en hul antwoord in 'n samehangende paragraaf aan te bied.
- (b) Onnodige inligting (verduidelikings/beskrywings) behoort vermy te word.
- (c) Die leerders behoort te beplan alvorens die finale paragraaf aangebied word. Beplanning moet egter doodgetrek word nadat die finale paragraaf geskryf is.
- (d) Taalstrukture is 'n belangrike komponent van 'n samehangende paragraaf. Die leerders moet dus taalstrukture en -konvensies in die opsomming kan toepas. Paragraafkonvensies, m.a.w. verbindingswoorde en logiese ordening van wenke is noodsaaklik.
- (e) Die leerders mag nie direkte aanhalings in hul opsommings aanbied nie. Onderrig leerders dat 'n aanhaling iets is wat verbatim oorgeskryf word. In 'n samevattende paragraaf is dit onaanvaarbaar. Indien een of meer van die woorde weggelaat word, of die sinsbou gewysig word, is dit nie meer 'n verbatim aangehaalde sin nie. Die finale produk moet egter steeds uit volledige sinne bestaan.
- (f) Die aantal woorde moet aan die einde van die opsomming aangedui word.

AFDELING C: Taalstrukture en -konvensies

VRAAG DRIE: Advertensie

Algemene foute en wanopvatting

- (a) Taalstrukture: uit die nasien is dit duidelik dat die kandidate se kennis van taalstrukture en -konvensies nie altyd op Graad 12-vlak is nie, bv. Vr. 3.2, 3.3 en 3.7.
- (b) Konteks: die vraagstelling verwys na die teikengroep van die advertensie. Die antwoord behoort binne konteks van die spesifieke advertensie aangebied word.
- (c) Toepassing: kandidate bied soms 'n generiese antwoord wanneer die teikenleser van die advertensie as antwoord aangebied moet word. Daar is ook kandidate wat bloot die tekstitel herhaal. In hierdie geval moet die kandidate die antwoord spesifiek soos wat uit die teks afgelei kan word, aanbied.
- (d) Kritiese taalbewustheid: dié vrae wat spesifiek op advertensietegnieke konsentreer is deur die bank swak beantwoord (Vr. 3.5, 3.6).

Voorstelle ter verbetering

- (a) Alle onderwysers moet die addendum t.o.v. taalstrukture en -konvensies wat in die KABV (bl. 103 tot 106) ingesluit is, bestudeer en seker maak dat alle aspekte deeglik onderrig en kort-kort, aanhoudend hersien word. Om taalstrukture en -konvensies vas te lê sal baie meer gereelde klastoetse geskryf moet word. Drilwerk met betrekking tot basiese vaardighede, woordsoorte, woordvorming, betekenisleer, woordeskat en sinsbou moet geskied – verkleiningsvorme (Vr. 3.1), funksies van leestekens (Vr. 3.5) en sinswyses (Vr. 3.3) behoort nie vir Graad 12-kandidate problematies te wees nie.
- (b) Leerders moet onderrig word in die verband tussen visuele en geskrewe tekste.
- (c) Onderrig leerders om die totale advertensie in ag te neem voordat hulle die vrae in vraag 3 begin beantwoord.
- (d) Leerders moet onderrig word om alle antwoorde op die spesifieke teks van toepassing te maak, bv. Vr. 3.8.
- (e) Elke geleentheid moet gebruik word om kritiese taalbewustheid (KABV bl. 106) te onderrig. Die woord *oorredende taal* (Vr. 3.7, 3.8) sal dan nie vir leerders vreemd wees nie.

VRAAG VIER: Strokiesprent

Algemene foute en wanopvatting

- (a) Kandidate se kennis oor taalstrukture en -konvensies is beperk; Vr. 4.4, 4.5, 4.6, en 4.8 is 'n aanduiding daarvan.
- (b) Daar is kandidate wat probleme ondervind met vrae wat oor kritiese taalbewustheid handel (Vr. 4.1, 4.2).

Voorstelle ter verbetering

Leerders moet die strokje in totaliteit lees en interpreteer.

- (a) Begrippe soos *klankverspringing*, *anglisme*, *stereotipering*, *bevooroordeeldheid* moet onderrig word.
- (b) Gebruik vorige Graad 12-eksamenvraestelle se vrae (spesifiek Vraag 4) vir voorbereiding en/of hersiening.

VRAAG VYF: Artikel

Algemene foute en wanopvatting

- (a) Dis kommerwekkend dat min kandidate gewone taalstrukture soos in Vr. 5.1, 5.4, 5.5, asook 5.8 nie kan beantwoord nie.
- (b) Daar is kandidate wat nie tussen 'n diftong en 'n vokaal kan onderskei nie.
- (c) Die vraag wat oor verbindingswoorde handel (Vr. 5.7 en ook Vr. 4.4) was 'n uitdaging vir die kandidate.

Voorstelle ter verbetering

- (a) Taalstrukture en -konvensies sal vanaf Graad 8 meer aandag moet geniet – dit is nie 'n aspek wat net in Graad 12 onderrig kan word nie.
- (b) Afrikaans Huistaal as vak is nie die spreektaal nie. Dis die wetenskap van 'n besondere taal; dit duï op die vaardigheidsvlak van die leerder en die vaardigheidaanduiders, wat in die KABV aangedui word, wat derhalwe deeglik onderrig moet word.
- (c) Leerders behoort aangemoedig te word om in Afrikaans te lêes: koerante, tydskrifte, advertensies, strokiesprente, storieboeke! Dit sal daartoe lei dat hul woordeskat uitgebrei word.
- (d) Die kandidate behoort steeds die konteks van die teks in gedagte te hou wanneer vrae (bv. Vr. 5.2, 5.3) beantwoord word.
- (e) Die onderrig van verbindingswoorde (KABV, bl. 105) moet opgeknap word.

AFRIKAANS HUISTAAL VRAESTEL 2

4.4 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 2

Algemene opmerkings

Die onderrig en assessorering van Letterkunde is net geslaagd as die volgende uit die KABV in gedagte gehou word: Die doel van die onderrig van literêre tekste is om aan die leerders te wys hoe huistaal subtel, intelligent, verbeeldingryk en vindingryk gebruik kan word.

Dit beteken dat die twee kernvrae in poësie: Wat word gesê? Hoe weet ek dit? sentraal in die bespreking van die gedig staan. Verder behoort die aspekte in die KABV wat op poësie van toepassing is, bestudeer te word soos wat dit op elke gedig betrekking het.

Die leerders behoort die voorgeskrewe drama te lees waarna die teks bestudeer word om die intrige en subintriges, die manier waarop die dramaturg die karakters openbaar, en hoe hulle deur die drama ontwikkel; milieu en agtergrond, tempo, tyd, die gebruik van beelde en simbole; dramatiese tegnieke, karakterisering, rol van die verteller/perspektief, tema en boodskap, agtergrond en milieu en invloed daarvan op karakter en tema, dramatiese struktuur: intrige en subintrige, stemming en toon, ironiese wending/afloop, verband tussen dialoog/monoloog/alleenspraak en handeling aan die leerder bekend te stel. Hierdie aspekte behoort nie generies bestudeer te word nie, maar binne die konteks van die teks – en die leerder behoort ook die teksinhoud sodanig te ken dat hierdie aspekte op die teks van toepassing gemaak kan word.

Net so behoort die leerders ook die roman te lees om eerstens bewus te raak van die narratief en die intrige van die roman. Daarna behoort aspekte soos moontlike betekenis en vertolkings van die storie; ondersoek hoe die skrywer taal gebruik om karakters te skep, karakters se interaksie met mekaar; milieu/ruimte, intrige en subintrige/spanningslyn, karakter en karakterontwikkeling, karakterisering, innerlike en uiterlike konflik, die rol van die verteller, temas en boodskappe, agtergrond en milieu en invloed daarvan op karakter en tema, stemming, ironiese wending/afloop, tydsverloop aan die hand van die roman ondersoek word. Die leerders behoort in staat te wees om hierdie aspekte op die romaninhoud van toepassing te maak sodat besprekings binne konteks van die romaninhoud kan plaasvind.

Dit is dus belangrik om die voorgeskrewe werke te lees, bespreek, kontekstuele- en opstelvrae daaroor te beantwoord en te leer. Vraestel 2 is nie 'n leesbegripoefering nie.

Wanneer die leerders in die aspekte wat in die KABV voorkom, onderrig word met die oog op die beantwoording van die opstelvraag, behoort die volgende in gedagte gehou te word: (1) die leerder moet ('n reeks treffende) argumente aanbied om die vraagstelling te ondersteun. (2) 'n Reeks treffende argumente is stellings wat met relevante verduidelikings gemotiveer word./korrekte, gepaste aanhalings uit die roman/drama/gedig gemotiveer word./ geparafraseerde aanhalings uit die roman/drama/gedig gemotiveer word. Dit moet vermeld word dat 'n treffende argument **nie noodwendig** in die formaat: punt, verduideliking én illustrasie is nie (alhoewel die leerder die argument wel in dié formaat kan aanbied). Die vraagstelling bepaal die argument wat die leerder aanbied. Verder is 'n literêre opstel 'n opstel wat aan al die konvensies van 'n opstel behoort te voldoen, o.a. register, styl en toon, sinsbou en paragrawe (verwys na die KABV).

Kandidate wat goed gevaaar het, het 'n deeglike kennis van die voorgeskrewe werke gehad en is deeglik onderrig in die aspekte wat die KABV vereis. Dus kon die kandidate die aspekte in die KABV op die teksinhoud van toepassing maak.

Die waarde van die inoefening van vorige jaar se eindeksamenvraestelle moenie onderskat word nie.

4.5 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 2

Algemene foute en wanopvatting

- (a) Kandidate wat nie goed vaar nie, beskik oor gebrekke kennis oor die voorgeskrewe letterkunde en kan nie afleidings maak, vrae daaruit interpreteer en evalueer nie. Daar is kandidate wat 'n generiese antwoord aanbied, en nie die antwoorde binne konteks van die teks (gedig/roman/drama) aanbied nie. Al die letterkundige begrippe soos wat die KABV voorskryf, moet onderrig word en dan behoort die kandidaat hierdie kennis op die tekste van toepassing te kan maak.
- (b) Kandidate beskik nie oor die nodige woordeskot om hul begrip van die tekste uit te druk nie; 'n gebrekke woordeskot benadeel ook die kandidate se interpretasie van die vrae/opdragte.

- (c) Ander faktore wat 'n negatiewe invloed op die kandidate se prestasie het, sluit die volgende in:
- onvermoë om instruksies uit te voer;
 - gebrekkige begrip aangaande die eise wat die vraag stel;
 - aandag ontbreek by die lees van die teks wat lei tot onsuksesvolle beantwoording van vrae; en
 - die kandidate ken nie die verskil tussen funksioneel (funksie) en effektiwiteit (hoe goed word dit gedoen) nie. Hierdie gebrekkige woordeskennis beïnvloed die wyse waarop die vraag beantwoord word.

Algemene foute en wanopvattingen in Afdeling A

- (a) Daar is kandidate wat nie by die kern van die opstelvraag (Vraag 1) 'beeldspraak, stylfigure én retoriiese middele' uitkom nie.
- (b) Daar is kandidate wat poog om die opstelvraag (Vr. 1) te beantwoord deur slegs die teks te parafraseer en nie argumente aan te bied nie.
- (c) Verder onderskei die kandidate nie tussen die spreker (Afdeling A) en die verteller (Afdeling B en C) nie, en verwys ook in sommige gevalle na die digter en die skrywer wanneer dít nie van toepassing is nie.
- (d) Daar is gevalle waar die kandidate nie presies met hul antwoorde is nie. Die kandidate bied 'n lang antwoord met 'n aanloop wat nie met die vraag verband hou nie aan. Indien meer as een antwoord aangebied word, stel die nasienriglyne dit duidelik dat slegs die eerste antwoord nagesien word. Dit beteken dan dat die derde antwoord die korrekte antwoord kan wees, maar dat die kandidaat die punt verbeur.
- (e) 'n Generiese antwoord word soms aangebied en die antwoord word nie in verband met die konteks van die gedig/spesifieke versreëls(s) gebring nie, bv. Vr. 2.2, 3.1, 3.3, 4.3, 5.1, 5.4 en 5.6.
- (f) By sommige vrae word dit vereis dat twee kante van die saak in die antwoord aangebied word, bv. Vr. 2.4, 4.6, en 5.5.
- (g) Indien die kandidaat die beeld wat geskep word, in eie woorde omskryf, die geslaagdheid evalueer, word die konvensies van die beeldspraak/stylfiguur nie van toepassing op die antwoord gemaak nie (Vr. 2.5).
- (h) Dit is soms 'n uitdaging vir die kandidate om reëls/teksdele met mekaar te vergelyk.
- (i) Die vakpersoneel moet seker maak dat die oorspronklike gedig soos wat dit in die bundel verskyn, bestudeer word (bv. *Oupa Thomas Daniel Granfield*) en na die relevante omsendbrieve van die onderwysdepartement te verwys.

Voorstelle ter verbetering

- (a) Die leerders behoort in die beantwoording van die literêre opstel onderrig te word. Die leerders moet onderrig word om die stelling in die opstelvraag te ontleed voordat die opstelvraag beplan word.
- (b) Verder behoort die leerders onderrig te word aangaande die formulering van argumente. Die leerders kan nie slegs die gedigteks parafraseer nie, maar elke argument moet met die vraag verband hou en op die gedigteks van toepassing gemaak word.

- (c) Die onderwysers moet die verskil tussen spreker en digter onderrig. In alle gedigte is daar 'n spreker aan die woord wat nie die digter is nie. In romans en dramas is daar 'n verteller aan die woord. Die funksie van die spreker/verteller moet onderrig word en (binne konteks) op die spesifieke teks (-uittreksel) van toepassing gemaak word.
- (d) Die leerders behoort elke vraag te ontleed om die antwoord wat verwag word, presies aan te bied en nie omslagtig te antwoord nie.
- (e) Die leerders moet onderrig word om te weet dat die antwoorde in letterkunde (Afdeling A, B en C) nie los van die konteks staan nie, maar alle antwoorde moet binne konteks van die gedig/roman/drama/teksuittreksel aangebied word.
- (f) Dit is belangrik dat die leerders onderrig moet word om by aspekte soos teenstelling/kontras, vrae oor inhoud van versreëls wat bymekaar aansluit, ook by o.a. ironie, paradoks, oksimoron en vergelyking, twee kante van die saak in die antwoord aan te bied. By verskille moet die twee kante van die verskil in die antwoord aangebied word.
- (g) Verder moet die leerders onderrig word om steeds die twee kante van die saak aan te bied indien die beeld wat geskep word, (bv. vergelyking) in eie woorde aangebied moet word.
- (h) Die leerders behoort elke vraag deeglik te lees/ontleed om die vraag te beantwoord en nie die beperking wat die vraag op die antwoord stel (Vr. 2.3) mis te lees nie.
- (i) Indien die leerders meer oefening in die onderrigsituasie kry om tekste met mekaar te vergelyk, verskillende versreëls wat dieselfde aspek ondersteun, uit te ken en 'n antwoord te kan formuleer sal hierdie vaardigheid leerders se prestasie verbeter.
- (j) In onderrig moet die leerders ook meer oefening in die beantwoording van ongesiene gedigte se vrae kry. Die leerders kan die ongesiene gedig se vrae beantwoord en daarna kan die vraagstelling en die gedig bespreek word.

Algemene foute en wanopvattingen in Afdeling B en C

- (a) Dit blyk dat sommige kandidate voorafuitgewerkte opstelle as antwoord aanbied wat nie met die vraag verband hou nie. (Vr. 6, 8, 10, 12, 14, 16). Daar word slegs ongemotiveerde stellings aangebied en nie argumente (stellings wat gemotiveer is) nie. Literêre opstelle word (dikwels) verkeerdelik sonder 'n inleiding en slot aangebied.
- (b) Min kandidate beplan die opstel (bv. skematis) wat soms tot 'n herhalende, omslagtige aanbieding lei. Daar is ook gevalle waar die kandidate in storievertelling verval.
- (c) Daar is kandidate wat nie die tweede deel van die vraag beantwoord nie (Vr. 7.2, 7.3, 7.4, 7.5, 9.1, 9.3, 9.4, 9.10, 9.11, 11.3, 11.4, 11.7, 13.2, 13.3, 13.6, 13.9, 15.3, 15.6, 17.6.1, 17.7, 17.8, 17.11).
- (d) Soms bied die kandidate 'n reeks redes as antwoorde aan (Vr. 13.5, 13.6, 15.3, 15.6, 15.8, 15.9, 15.12, 17.1, 17.3, 17.9, 17.11) wanneer die kandidaat spesifiek een/twee/drie rede(s) as antwoord moet aanbied.
- (e) Daar moet daarop gelet word dat innerlike konflik gewoonlik afgelei moet word uit die karakters se woorde en/of handeling (of die gebrek daaraan).

- (f) Wanneer verduidelikings/motiverings gegee word, is die verduidelikings/motiverings nie van toepassing op die vraagstelling en roman/drama nie, maar eerder generies (Vr. 7.3, 9.4, 9.5, 13.6, 13.8, 13.10, 15.1, 17.2).
- (g) Die beperking in die vraagstelling word nie raakgelees nie (Vr. 7.2, 9.1, 13.6, 13.9, 15.3, 15.12).
- (h) Dit blyk dat daar kandidate is wat oor 'n gebrekkige woordeskataf beskik en daarom nie die vraagstelling verstaan nie, bv. 'karakterontwikkeling' (Vr. 17.11), 'struktuur van die drama' (Vr. 17.10, 15.10), 'geregverdig' (Vr. 15.3), 'woorde en handeling' (Vr. 15.4), 'maatskaplike milie' (Vr. 15.6), 'onderskeidelik' (Vr. 13.3).
- (i) Indien verskille, ooreenkoms, ironie, dramatiese ironie, konflik, verbande in die antwoord vereis word, bied kandidate slegs een kant van die saak in die antwoord aan (Vr. 9.5, 11.3, 13.2, 13.9, 15.11, 17.5) en nie die twee kante wat vereis word nie. Met dramatiese ironie word die gehoor/leser nie in die antwoord betrek nie.
- (j) Die kandidate beskik nie oor genoegsame inhoudskennis van die roman/drama om te weet wat die teks in die vraestel voorafgaan of wat daarna gebeur nie (Vr. 13.1, 15.1, 17.1).
- (k) Sommige kandidate verwys nie na die puntetoekenning as leiding om die vraag te beantwoord nie. 'n Eenzelfvraag word dan in 'n aantal (soms omslagtige) sinne beantwoord.
- (l) Multivlakvrae en vrae wat meer as een punt verdien, se antwoorde word in aaneenlopende sinne aangebied en nie altyd in die volgorde van die vraagstelling nie.

Voorstelle ter verbetering

- (a) Die leerders moet die drama-/romaninhoud deeglik onder die knie hê. Hulle moet in staat wees om hul kennis van die narratief en intrige en ook die aspekte in die KABV op die drama- en romaninhoud van toepassing te kan maak. Die leerders moet kennis dra dat 'n gepaste inleiding en slot tot die samehang van die opstel bydra. Dan behoort die leerders in staat te wees om enige opstelvraag in Afdeling B en C te kan beantwoord.
- (b) Deeglike beplanning van die literêre opstel (sonder om twee volledige weergawes van die opstel aan te bied) behoort aandag in die onderrigsituasie te kry.
- (c) Die onderwyser moet die leerder onderrig in verskillende maniere van vraagstellings sodat hulle alle soorte vrae (en beperkings in vraagstelling) kan hanteer.
- (d) Die onderwyser moet die leerder onderrig om met behulp van die puntetoekenning vrae te beantwoord. Die leerder moet die vraag ontleed om die vraagdele te bepaal voordat dit beantwoord word. Verder moet die leerders die antwoord presies aanbied sonder om in omslagtigheid te verval.
- (e) Die leerders moet onderrig word om te weet dat die antwoorde in letterkunde (Afdeling A, B en C) nie los van die konteks staan nie, maar alle antwoorde moet binne konteks van die gedig/roman/drama/teksuittreksel aangebied word en op die spesifieke teks/reëls van toepassing gemaak word.
- (f) Indien die leerders die vraagstelling ontleed, sal die beperking nie misgelees word nie. Deeglike oefening in die verskillende vraagstellings moet deurentyd geskied.
- (g) Die karaktereinskappe en karakterisering van alle karakters in die roman/drama moet dêéglik onderrig word.

- (h) Die begrippe soos wat dit in die KABV voorkom, behoort deel van die onderrig te vorm. Verder moet leerders kennis neem van vorige jare se eindeksamenvraestelle en dit in die klas bespreek en oefen.
- (i) Die leerders moet deeglik in die intrige van die roman/drama onderrig word. Verder moet die teks deeglik bestudeer word wat beteken dat die teks meer as een keer deur die leerder gelees moet word. Na die eerste lees moet leerders bewus raak van die verskille tussen die narratief (wat gebeur volgende?) en die intrige (waarom gebeur dit?); ondersoek moontlike betekenis en vertolkings van die storie; ondersoek hoe die skrywer taal gebruik om karakters te skep (beskrywing en direkte woorde); karakters se interaksie met mekaar; milieu/ruimte (beskrywende taal en toevallige verwysings regdeur die roman); probeer om, waar nodig, die onderliggende idees, gedagtes en ideologieë wat die gang van die roman bepaal, te ontrafel (verwys na die KABV, bl. 26 tot 28).
- (j) Indien die leerders elke vraagdeel in 'n eie reël in die antwoordeboek beantwoord, vergemaklik dit die leerder se eie redigering om hom/haar te vergewis dat aan alle vraagdele in die antwoord voldoen word.
- (k) Dis noodsaaklik dat leerders onderrig word in die terminologie wat in die KABV aangedui/gebruik word, bv. struktuur van die drama (kan nie vervang word met *bou* van die drama nie), klankeffekte, retoriiese middele, tipografiese middele, stylfigure, ens. Dis die terminologie wat in die vraestelle gebruik word. Vir die graad 12-eksamen behoort volstaan te word met die inhoud van die KABV.
- (l) Die gedig/romanteks/dramateks is die voorgeskrewe teks, Daar behoort nie op studiegidse staatgemaak te word nie. Hierdie tekste word aan die hand van die vereistes wat die KABV stel, onderrig.

AFRIKAANS HUISTAAL VRAESTEL 3

4.6 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 3

Algemene opmerkings

- (a) Die kandidate hanteer die verskillende opdragte goed. Daar is nog sentrums waar die kandidate oor 'n gebrekkige kennis van opstelle of formate van transaksionele skryfwerk beskik.
- (b) Waak teen kapstokopstelle – kandidate leer 'n voorafuitgewerkte opstel en probeer om dit in te pas by enige van die onderwerpe in die vraestel ... dit stuur soms af op mistasting.
- (c) Heelwat kandidate neig om slegs verhalende of beskrywende opstelle te skryf, terwyl dit nie altyd suksesvol is nie.
- (d) Daar is kandidate wat 'n swak begrip ten opsigte van die beplanning van 'n opstel toon. Dit is beter dat kandidate die beplanning in pen skryf.
- (e) Kandidate sukkel met die strukturering van hul paragrawe: daar is te veel hoofgedagtes in een paragraaf. Die kandidate behoort daarop te let dat een paragraaf verkiekslik uit een hoofgedagte en verskeie ondersteunende gedagtes bestaan.
- (f) Dit is vir kandidate 'n uitdaging om uitstekende transaksionele tekste aan te bied, aangesien hulle nie altyd aan voorbeeldskryfstukke blootgestel word nie.
- (g) Kandidate sukkel in die algemeen om in 'n formele register te skryf waar 'n onderwerp dit vereis.

4.7 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 3

AFDELING A: OPSTELLE

Algemene foute en wanopvattinge

- (a) Die kandidate wat Vr. 1.1 gekies het, het goeie beskrywende opstelle aangebied. Daar is soms van die onderwerp afgedwaal en nie op die vreemdeling op die dorp gefokus nie, maar in die algemeen oor vreemdelinge geskryf. Die swakker kandidate het nie van die begin af op die onderwerp gefokus nie en eers in die laaste paragraaf iets oor die vreemdelingskap gemeld; dit het die waarde van die opstel verminder.
- (b) Die onderwerp, ‘Totsiens, matriek! Dagsê lewe!’, het goeie opstelle opgelewer aangesien dit die leefwêreld is waarin die kandidate hulle bevind.
- (c) Nie baie kandidate het die onderwerp wat handel oor die mense wat Suid-Afrika se grootste bate is, gekies nie (Vr. 1.3). Alhoewel daar kandidate was wat van die onderwerp afgedwaal het en Suid-Afrika se natuur en erven ook bygesleep het, is daar ook puik beskrywende opstelle ontvang. Sommige kandidate het nie die woord ‘bate’ verstaan nie.
- (d) Min kandidate het interessante opstelle oor hierdie onderwerp geskryf (Vr. 1.4), terwyl ander nie die onderwerp baasgeraak het nie. In heelwat gevalle het die kandidate fokus verloor deur nie oor die onderwerp self te skryf nie – hulle het slegs verwys na die aanhaling ‘nee, Pa’ of ‘nee, Ma’.
- (e) Die onderwerp (Vr. 1.5) het ’n verskeidenheid van opstelle tot gevolg gehad. Die kandidate wat bloot oor die eerste deel van die aanhaling geskryf het, het nie die onderwerp deeglik ontgin nie.
- (f) Verskillende tipes opstelle is na aanleiding van die visuele prikkel (Vr. 1.6.1) aangebied. Die kandidate wat bespiegelende opstelle en argumenterende opstelle aangebied het, het hul goed van hul taak gekwyf.
- (g) Goeie opstelle (Vr. 1.6.2) is ontvang wat duidelik op die teenstelling duif wat in die prikkel na vore kom. Skryfwerk het ook oor boelies en bulimie gehandel wat duidelik aandui dat dit ’n groot probleem onder tieners is. Uitstekende skryfstukke is hieroor ontvang.
- (h) Die onderwerp (Vr. 1.6.3) het hom tot ’n verskeidenheid interpretasies geleen en kon wyd interpreteer word, van tatoeëermerke tot die kulturele gebruik om tatoeëermerke aan te bring.

Voorstelle ter verbetering

- (a) Leerders moet pertinent geleer word om die vrae en instruksies baie deeglik te lees, dan die onderwerpe te analyseer, te beplan en uiteindelik te skryf.
- (b) Ekstra aandag moet aan die struktuur van opstelle geskenk word (KABV, bl. 31 tot 35). Lang, lomp paragrawe en sinne lei tot growwe foute en veroorsaak dat kandidate onnodig gepenaliseer word. Hulle moet geleer word om korter sinne, een-woord-paragrawe en awisseling van sinslengtes met vrug te gebruik.
- (c) Onderrig die leerders ook om bewus te wees van toon, register en styl by die verskillende skryfstukke.

- (d) Die basiese kenmerke van 'n opstel moet onderrig word – funksionele pragrafering, korrekte sinsbou, korrekte punktuasie, gepaste woordgebruik. Dít verseker goeie skryfwerk.
- (e) Die belangrikheid van goeie skryfvaardighede moet reeds vanaf graad 8 benadruk word; ook die uniekheid van hierdie vraestel, nl. dat dit die kandidaat se eie kreatiewe skryfwerk is wat beoordeel word, moet in gedagte gehou word.
- (f) Hierdie vraestel toets kreatiwiteit en nie kennis nie! Oorspronklike skryfwerk is daarom belangrik.
- (g) Progressie in enige opstel verseker dat die spreekwoordelike goue draad slaag – die ontwikkeling en uitbreiding van detail tot in die slot.
- (h) Die slot moet die verrassingsfaktor bevat, maar moet terselfdertyd ook die saambindende faktor in die opstel wees.
- (i) Vermy "mooi-skrywery". Sukses van goeie skryfwerk lê opgesluit in die eenvoud van raak beskrywing, fyn waarneming, en slim skryfwerk.
- (j) Interpretasie van opstelonderwerpe moet onderrig word, veral die verskillende sienings en invalshoeke vir een onderwerp. Dan eers leer leerders om anders en nuut na 'n onderwerp te kyk.
- (k) Gee aandag aan die interpretasie van die visuele prikkels.
- (l) Die sukses van 'n goeie skryfstuk hang ook af van die geïntegreerde taalonderrig in die klas. Onderrig dus die volgende (dit is ook op Afdeling B van toepassing):

- funksionele paragrafering en tipografie;
- kritiese taalbewusheid – om die regte woord in die regte konteks te gebruik;
- die gebruik van lidwoorde; mens moet dit doen i.p.v. 'n mens ...;
- die gebruik van aanhalingstekens;
- die korrekte en funksionele gebruik van leestekens en woorde;
- die lydende vorm en die gebruik van die hulpwerkwoord van vorm, was word gebruik in plaas van is;
- die korrekte gebruik van voorsetsels, bv. ek gaan saam my vriende is verkeerd; saam met my vriende;
- die los en vas skryf van woorde, bv. op pad, op soek, nog steeds;
- die korrekte gebruik van die direkte rede in 'n opstel. Waak teen te veel direkte rede in die opstel, dit kan verkeerd gebruik word en onnodige leestekenfoute word begaan. Onthou die opstel is nie 'n dialoog nie.
- die betreklike voornaamwoord, bv. wat, wanneer word verkeerd gebruik in sinne. Let ook op die gebruik van as, dus, dan en soos; en
- onderrig die intensiewe vorm wat vas geskryf moet word.

AFDELING B: TRANSAKSIONELE TEKSTE

- (a) Alhoewel hierdie onderwerp die gewildste onderwerp is (Vr. 2.1), het kandidate vergeet om die adres by te voeg. Ander formaatfoute wat begaan word, sluit die aanhef en slot wat weggelaat word, in. By enkele kandidate was daar te min uitbreiding en sommiges het vergeet dat die brief aan 'n familielid gerig moet word. Die kandidate het onbelangrike gebeurtenisse en vae redes in die informele brief aangebied.
- (b) Die formele brief (Vr. 2.2) was 'n gewilde keuse, maar die kandidate begaan formaatfoute (adres, aanhef en afsluiting). Die formele toon bly vir baie kandidate 'n probleem, terwyl die brief in sommige gevalle aan die skool gerig is en nie aan die motiveringspreker nie.
- (c) Baie van die huldeblyke wat ontvang is (Vr. 2.3) het net op die persoon gefokus en nie genoem van die spesiale skoolfunksie waar die oudleerder vir nasionale kleure wat hy/sy ontvang het, vereer is nie. Daar was ook kandidate wat net aanvaar het dat die persoon oorlede is, wat nie die geval was nie. Dit is belangrik om daarop te let dat die huldeblyk in Afrikaans aan 'n persoon hulde bring wat lewe of wat oorlede is.
- (d) Dit blyk dat die dekbrief (Vr. 2.4) nie aan alle kandidate onderrig is nie. Al die inligting wat in die vraagstelling voorkom, kon in die aanbied van die dekbrief gebruik word, maar daar is kandidate wat dit nie sodanig aangepak het nie.
- (e) Alhoewel die koerantberig (Vr. 2.5) reeds in die laer grade onderrig word, is die onderwerp nie ontgin nie; die fokus moes op die beriggewing, wat eie aan 'n koerantberig is, wees en nie die eer wat aan die persoon gerig word nie. Die gepaste register waarin die koerantberig geskryf word, is nie in alle skryfstukke aangebied nie.
- (f) Die informele toespraak (Vr. 2.6) was 'n gewilde keuse, tog het enkele kandidate nie die onderwerp deeglik ontgin aan die hand van die vraagstelling nie. Die kandidate kon goeie punte behaal, omdat hulle met passie en oortuiging die skool se goeie hoedanighede bekend gestel het.

Voorstelle ter verbetering

- (a) Die formaat, styl, struktuur, spesifieke doel en teikengroep van verskillende skryfstukke moet onderrig word.
- (b) Die onderwyser moet die leerders onderrig dat 'n spesifieke register by 'n bepaalde skryfstuk pas.
- (c) Die onderwyser word gemaan om nie in die slaggat te trap wanneer hulle wil voorspel watter transaksionele tekste in 'n eindeksamen geassesseer gaan word nie: alle transaksionele tekste in die KABV moet onderrig word.

Asiqephlu 5

ISINDEBELE ILIMI LEKHAYA

Umbiko lo ufanele ufundwe kuqalwe amaphepha weenhlahlubo zesiNdebele iLimi LeKhaya zenyanga kaNovemba zomnyaka wee-2019.

5.1 IPHEPHA LOKU-1 KUFIKA KELESI-3 (2019)

Ukuphumelela kwabafundi kukhombisa kungcono nakumadaniswa nekwangomnyaka wee-2018.

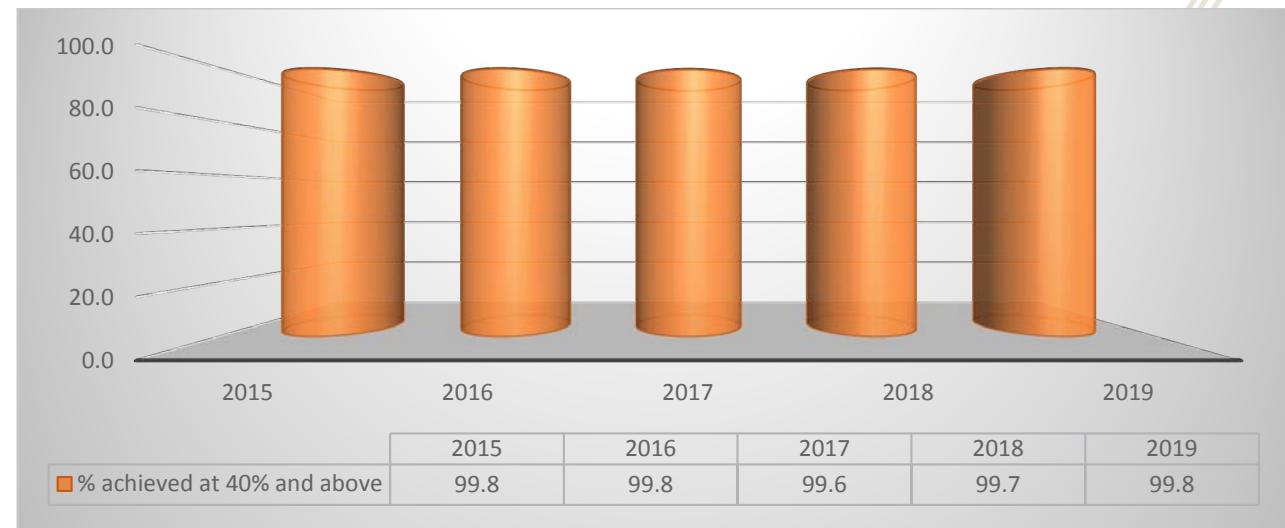
Emnyakeni wee-2019, amatshwayo alandelako abonakele:

- (a) Inani labafundi abatlole iinhlahlubo zesiNdebele iLimi LeKhaya zii-4558 kanti emnyakeni wee-2018, inani labatlolileko belizii- 4688, nelikhombise ukwehla ngenani elili-130.
- (b) Ukuphumelela mazombe kwabafundi kwangomnyaka wee-2019 kwenyuke ngephesende eli-0,1 nakumadaniswa nekwangomnyaka wee-2018.

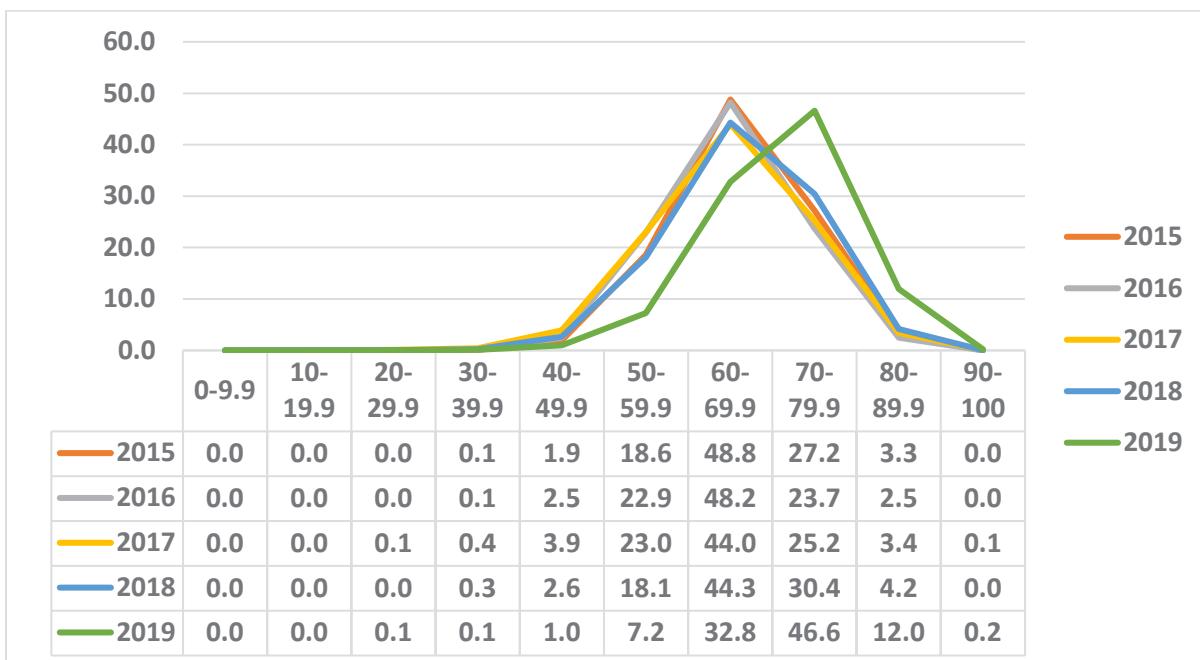
Ithebula 5.1.1 Izinga Lokuphumelela Mazombe isiNdebele iLimi LeKhaya

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	4,869	4,861	99.8
2016	5,649	5,640	99.8
2017	5,240	5,217	99.6
2018	4,688	4,673	99.7
2019	4558	4,551	99.8

Igrafu 5.1.1 Amazinga Wokuphumelela Mazombe isiNdebele iLimi LeKhaya



Igrafu 5.1.2 Ukwabiwa Kwemiphumela Ngokomthalotjhigama (IsiNdebele ILimi LeKhaya: 2015–2019)



Ngokwefrafu engehla le kuyabonakala bona kunokukhuphuka kwemiphumela emazingeni wokuphumelela weleveli yesi-2,3 neyesi-4. Kube nokukhuphuka ezingeni lokuphumelela ngeleveli yesi-5 ngamaphesende ali-11.5. Abafundi basebenze kuhle emazingeni wokuphumelela elevelini yesi-6 ngamaphesende ali-16.2 bese kuthi emazingeni wokuphumelela elevelini ye-7 kube maphesende abu-8 nakumadanisa nekwangomnyaka wee-2018.

5.2 UKUPHUMELELA KWABATLOLI SEKUKOKE EPHEPHENI LOKU-1 IMIBONO MAZOMBE

- (a) miphumela yabafundi embuzweni wokufundela ukuzwisia ibonakala ikhuphukile nayimadanisa neyangomnyaka wee-2018 ebeyiyi-avareji emaphesende ama-42.38 yakhuphukela emaphesendeni ama-67.95 okutjho bona ikhuphuke ngamaphasende ama-25.57. Nanyana kunjalo kusatlhogeka bona abotitjhere bafundise indlela umbuzo lo ofanele uphendulwe ngayo. Akutjhejwe nendlela abafundi abafanele baphendule ngayo imibuzo ukuya ngokwamazinga wobudisi bawo. Abafundi abanikelwe imisetjanzana eminengana esifundweni sokuzwisia ukwenzela bona bajayele ukuyiphendula ukuze imiphumela yabo ikhuphuke khidlwana.
- (b) Imiphumela yabafundi esirhunyezweni ibonakala ikhuphukile nayimadanisa neyangomnyaka wee-2018 ibe imaphesende ama-53.6 yakhuphukela emaphesendeni ama-61, okutjho bona ikhuphuke ngamaphesende abu-8.15. Nanyana kunjalo abafundi abanikelwe imisetjenzana eminengi ukuze bajayele ikghono elifunwa mbuzo lo.
- (c) Imiphumela yesikhangiso ibonakala ikhuphukile nayimadanisa neyangomnyaka wee-2018 ebeyimaphesende ama-53.4 ibe maphesende ama-56, okutjho bona ikhuphuke ngamaphesende ama-2.6. Abafundi abanengi babonakala basese nomraro wokuphendula imibuzo emanqophana nokuyeletiswa kokusetjenziswa kweLimi (**Critical Language Awareness**) esekhasini 105 lesiTatimende seKharikhylamu yeliZweloke.

- (d) Imiphumela yabafundi ekhathunini ibonakala yehlile nayimadanisa neyangomnyaka wee-2018 ebeyimaphesende ama-44.55 ibe maphesende ama-38.95, okutjho bona yehle ngamaphensende ama-5.6.
- (e) Imiphumela yabafundi embuzweni wesi-5 nekumbuzo oqaliswe ekusetjenzisweni kweLimi ebujameni obuthileko ibonakala yehlile nayimadanisa neyangomnyaka wee-2018 ebeyimaphesende ama-43.95 ibe maphesende ama-39, okutjho bona yehle ngamaphesende ama-4.95.

5.3 UKUHLOLISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LOKU-1

Impfoso ezivamileko nezibangwa kungazwisi kuhle okufunwa mbuzo.

Umbuzo woku-1: Ukufunda nokuzwisia

- (a) Abanye babafundi babonakala basabhalelwu kuphendula imibuzo evezwe tjhatjhalazi etheksthini netlhoga bona babuyele kiyo ukwenzela bona bafumane iimpendulo zemibuzo ebuzweko (Imibuzo eselevelini yoku-1 neyesi-2).
- (b) Imibuzo etlhoga bona abafundi bazibandakanye ngelwazi elivezwe etheksthini ngokwelemuko labo (Imibuzo eselevelini lesi-3) ibonakala isese mraro ebafundini abanengi. Babhalelwu kuthatha iinqunto ezisuselwa elwazini labo ngokuyelela okufunwa mbuzo nokutjhiwo yitheksthi. Nalabo abakghonileko ukuyiphendula imibuzo le basabhalelwu kusekela ngendlela ezwakalako nekungikho okumumethe imitlomelo.
- (c) Abanye babafundi babhalelwu kuphendula imibuzo efuna kuhlolwe bekubukwe nokumibuzo eselevelini yesi-4 neyesi-5. Kulemibuzo abafundi bafanele bafundiswe ukuveza imibonwabo bebayisekele ngokwelemuko labo kuqaliswe epilweni mazombe.
- (d) Umbuzo 1.2 okumbuzo wokurhumutjha isithombe kubonakele kunabafund abambadlwana ababhalelwu kuphendula imibuzo efuna ilemuko labo/ukuthatha iinqunto, ukuhlola kanye nokubuka nokwenze ukuphumelela kube sezingeni eliphakathi embuzweni lo.

Impfakamiso zokwenza ngcono.

- (a) ngaphambi kobana bangathoma ukuphendula imibuzo. Ngesikhathi basafunda abathalele amagama nofana imitjho ebayibona ingezinye zeependulo zabo ngepeni yombala okhanyako, ukwenzela bona kube lula nasele baphendula imibuzo eselevelini yoku-1 kufika keyesi-2.
- (b) Abotijhere bafanele banikele abafundi imisebenzi yeemfundo zokuzwisia eminengana njengombana kuhlelwu kumThetho-kambiso weLimi lesiNdebele bona banikelwe imisetjenzana engaba mi-4 yokufunda nokuzwisia nami-2 ubuncani yokurhumutjha iinthombe ngethemu. Abotijhere bangasebenzia amaphepha weenhlahlubo zeminyaka eyadlulako nabanikela abafundi imisetjenzana le. Lokho abotijhere bangakwenza ngokobana bahlukanise imibuzo le ngokwamazinga wayo, lsib. Imibuzo esezingeni loku-1 nelesi-2 ingahlolwa yodwa bese kuthi esezingeni lesi-3 nayo ihlolwe yodwa, lesi-4 kufika kelesi-5 nayo ihlolwe iyodwa ukuze abafundi bayelele iindlela zokufumana iimpendulo zemibuzo le ngokwamazinga wayo.

- (c) Abotijhere abatshwaye bebenze neenlungiso zemisetjenzana le ngetlasini ukwenzela bona nalabo abangakaphenduli kuhle batshwaye iimphoso zabo.
- (d) Abotijhere bafanele basebenzise elinye nelinye ithuba abalitholako ukubandakanya abafundi ematheksthini ahlukahlukeneko ngomnqopho wokubandula ikghono labo lokuphendula isifundo sokuzwisia esikhambisana nesithombe. Nangabe abafundi bayazwisia bona ngemva kokufunda itheksthi kuzokuba nemibuzzo efanele bayiphendule lokho kuzokuthuthukisa indlela yokufunda ngokuzwisia nokulalela okutjhiwo yitheksiti nokuzobenza bona bakghone ukuphendula.
- (e) Kuqakathkile bona abafundi bazwisisi bebanamathele kilokho abusuke babuzwe khona. Lokha nabafunda umbuzzo abatjheje bebatiale amagama amummongo aveza mbuzzo. Isib. Tlola bewuhlathulule, hlathulula, tshwaya ngelihlo elibukhali, madanisa, uyini umnqopho, ucabanga bona, coca ngokuphumelela komtloli, njll.
- (f) Imibuzzo efuna bona abafundi bathathe ihlangothi, njengokuvumelananofanaukuphikisana nesitatimende, iqiniso nombono, liqiniso nofana akusilo iqiniso, iye nofana awa, njll. abasekele banabe, ngokuyelela inani lemitlomelo esuke inikelwe lowo mbuzzo. Batjheje ngombana bazokutlyelisa ukusekela kwaphela ingasi ukuthatha ihlangothi.
- (g) Abafundi bafanele bakhuthazwe bona lokha nabafunda isifundo sokuzwisia bamadanise ilwazi elivezwe etheksthini namaboni/nelemuko abanalo ngokutjhiwo yitheksiti ngombana lokho kuzobasiza ekuphenduleni imibuzzo eseizingeni lesi-3 kufika kileyo eseizingeni lesi-5.

UMBUZO WESI-2: UKURHUNYEZA

limphoso ezivamileko nezibangwa kungazwisi kuhle okufunwa mbuzzo.

- (a) kudzubhula imitjho njengombana injalo kuseso mraro omkhulu kubafundi abanengi.
- (b) Abafundi abanengi bangezelela ngewabo amaphuzu angekho etheksthini, bakhulume ngalokho abazicabangela khona nofana ngabkwaziko ngesihlokweso
- (c) Abafundi abanengi abalandeli umleyo wokutlola isirhunyezo ngendima kualokho batlola ngamaphuzu.
- (d) Abanye babafundi babhalelwakuhlukanisa phakathi kwamaphuzu afunwa sihloko kanye nemitjho esekela lawo maphuzu bese bagcine sele batlola imitjho esekelako esikhundleni samaphuzu afunekako.

limphakamiso ezingenza ngcono ikghono lokurhunyeza

- (a) Abafundi bafanele banikelwe imisetjenzana yokuzijayeza ukutlola ukurhunyeza ngematlasini wabo kusukela egreyidini le-10 kufika kele-12 ukuya ngokoMthetho-kambiso weLimi lesiNdebele.
- (b) Abotijhere abafundise abafundi ikghono lokuthalela amaphuzu amumongo nofana afunwa mbuzzo ngokobana bazijayeze ukubuyela emlayelweni wokuthoma batjheje bona umbuzzo lo ufunabarhunyeze ngani.

- (c) Abafundi abafundiswe ukurhunyeza ngemitjho emifitjhani kodwana enemiqondo epheleko nezwakalako.
- (d) Abafundi bafanele bafundiswe iindlela ezahlukahlukene ko zokutjhugulula amaphuzu asetheksthini bawatlole ngawabo amagama kodwana angaphumi kilokho okutjhiwo yitheks thini.
- (e) Urukhandela ukubuyelela imitjho njengombana injalo, abotijhere abakhuthaze abafundi ukusebenzisa amagama amqondofana nalawa asetjenziswe etheksthini.

UMBUZO WESI-3: UKUTSENGA ISIKHANGISO

Limpuso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- (a) Abafundi abanengi basabhalelw a kulemuka imiqondo ehlukahlukene ko evezwa lilimi lokukhangisa, njengelimi elirogelako/elidosako, elidlezelako, eliyengako, eliveza izwelomagama, njll.
- (b) Abanye babafundi abahlukanisi phakathi kweemvumelwano zobunye nobunengi zamagama.
- (c) Abafundi abanengi babbalelw a kudzubhula izenzukuthi nazisetjenziswe etheksthini, bazitlamele ngazo imitjho kubonakale bona bayazazi iinhlathululo zazo.
- (d) Izitjho nezaga zibonakala zisese mraro ebafundini abanengi ngombana babbalelw a kukuzidzubhula bebazitlamele ngazo imitjho kuvele bona bayazazi iinhlathululo zazo.

Limpakamiso zokwenza ngcono ukurhumutjha isikhangiso.

- (a) Abotijhere bafanele bafundise abafundi amaqhinga wokukhangisa asetjenziswa batlami bemikhangiso, okungaba kuvezwa kweenthombe, inani lomkhiqizo, ukusetjenziswa kwamaledere amakhulu namancani (imibandela), ukusetjenziswa kwelimi elidosako, elirogelako, elidlezelako, elibandlululako, elithatha ihlangothi, elinezwelomagama nelimi lokwenzisa, ilimi lomzimba njll. ukuze abafundi bazokwazi ukwenza ngcono kilombuzo (Qala umhlahlandlela wokuyeletisa kokusetjenziswa kweLimi (**Critical Language Awareness**)).
- (b) Abotijhere bafanele bafundise abafundi ukuthuthukisa kwelwazimagama kanye neenhathululo ezilethwa ziinkulomo ezithileko okuvezwe **ekhasini le-103 lesiTatimende seKharikhyulamu yeliZwelo ke**.
- (c) Abotijhere abafundise abafundi umehluko phakathi kwezaga nezitjho, iinhlathululo zazo nokusetjenziswa kwazo emitjhweni ngomqondo wokulemuka bona bayazazi iinhlathululo zazo.
- (d) Abotijhere abanikele abafundi imisetjenzana eminengi emanqophana nokuphendula imibuzo enqotjhiswe esikhangisweni ukuya ngomThetho-kambiso weLimi lesiNdebele abanikelwe wona.

TJHEJA: Abotijhere abafundise ZOKE izakhi nemiThetjhwana yokuSetjenziswa kweLimi ngokunabileko.

UMBUZO WESI-4: UKUTSENGA IKHATHUNI

Impfoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- (a) Abafundi abanengi abahlukanisi imihlobo yeenlungelelo zezenzo. Isib. Imihlobo ehlukahlukene ko yeempambosi zesenko, iinlungelelo zeenkathi, iinlungelelo zokukhulisa nokunciphisa, njll.
- (b) Abafundi abanengi abakghoni ukubona amagama abolekwe kwamanye amalimi namagama wesiNgisi asetjenziswe njengombana anjalo etheksthini (Amagama wesiNgisi nakasetjenziswe hlangana namagama wesiNdebele atlola ngamaledere atjhigamileko asuke angakabolekwa).
- (c) Abafundi abanengi babbalelwu kubona iindlela zezenzo nazisetjenziswe emitjhweni ehlukahlukene ko.
- (d) Abafundi abakghoni ukunikela igama elilodwa esikhundleni sebinzana lamagama. (Qala encwadini ethi, 'Dzubhula Ngesilulwini kanye nethi, 'Isilembe SakaMusi)
- (e) Abanye babafundi abakghoni ukufunda ilimi lomzimba nali setjenziswe ekhathunini.
- (d) Abafundi abanengi abanalwazi lamagama aneenhlathululo ezimbili nangaphezulu lilodwa. (Qala encwadini ethi, 'Dzubhula Ngesilulwini kanye nethi, 'Isilembe SakaMusi).

Impfakamiso zokwenza ngcono ukutsenga ikhathuni.

- (a) Abafundi abanikelwe imisebenzi eminengi ehlola iinlungelelo zezenzo ezifana neempambosi zezenzo, iinkathi zezenzo (ezifitjhani nezide), iinciphiso, iinkhuliso, njll.
- (b) Abafundi abanikelwe imisebenzi eminengi ehlola amabizomboleko/amagama wokubolekwa namalimi abolekwe kiwo bebfundiswe nokuhukanisa kokusetjenziswa kwegama lesiNgisi njengombana linjalo.
- (c) Abafundi abanikelwe imisebenzi eminengi ehlola iindlela zesenko. Abanikelwe imisebenzi ezobenza bona bazitlamele yabo imitjho eseendleleleni zezenzo ezihlukahlukene ko.
- (d) Abafundi abanikelwe imisebenzi eminengi ehlola amagama aneenhlathululo ezimbili nangaphezulu lili ny. (Qala encwadini ethi, 'Dzubhula Ngesilulwini kanye nethi, 'Isilembe SakaMusi).
- (e) Abafundi abafundiswe bebanikelwe imisetjenzana anamabinzana wamagama atloga ukujanyiselwa ngegama elilodwa. (Qala encwadini ethi, 'Dzubhula Ngesilulwini kanye nethi, 'Isilembe SakaMusi).
- (f) Abafundi bafanele bafundiswe bebanikelwe imisetjenzana ehlola ilimi elilethwa bujamo bomzimba emakhathunini neenkhangisweni. (Qala umhlahlandlela wokuyeletiwa kokusetjenziswa kweLimi (**Critical Language Awareness**).

TJHEJA: Abotitjhhere abafundise ZOKE izakhi nemithetjhvana yokuSetjenziswa kweLimi ngokunabileko.

UMBUZO WESI-5: UKUSETJENZISWA KWELIMI EBUJAMENI OBUTHILEKO

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- (a) Abafundi abanengi abakghoni ukuhlukanisa iinkhekhe ezihlukahluneko zekulomo ezibumba/ezakha amabizoqarha/amabizomvango.
- (b) Abafundi abanengi babonakala bangawazi amabizo amqondofana kanye namqondohluka nokobana nakukhulunywa ngamagama la kusuke kukhulunywa ngani.
- (c) Abafundi abanengi abazazi izakhi zeenkhathi zezenzo ezisezako/esiseako njengo, (-zoku-/(-zo-) nofana (-yoku-/(-yo-).
- (d) Abafundi abanengi babbalelwu kunikela iinhlathululo zeztjho nezezaga nazisetjenziswe emathekstini ahlukahlukneneko.
- (e) Abafundi abakghoni ukulungisa imitjho eneemphoso (uku-editha).
- (f) Abafundi abanengi babonakele bangakghoni ukuthatha iinkhekhe ezithileko zekulomo bazitjhugululele kezinye iinkhekhe zekulomo.
- (g) Ukutjhugulula ikulomo enqophileko ibe yikulomo engakanqophi kubonakele kusese mraro omkhulu ebafundini abanengi.

limphakamiso zokwenza ngcono umbuzo wesi-5 (Ukusetjenziswa kwelimi ebujameni obuthileko).

- (a) Abotijhere abafundise bebanikele abafundi imisebenzi eminengi emayelana neenkhekhe ezahlukahlukneneko zekulomo bebakghone nokuzibona nazisetjenziswe kumabizomvango/ kumabizoqarha.
- (b) Abotijhere abafundise bebanikele abafundi imisebenzi eminengi ngamabizo amqondofana namiqondohluka. (Qala encwadini ethi, 'Dzubhula Ngesilulwini kanye nethi, 'Isilembe SakaMusi).
- (c) Kuqakathekile bona utijhere nakafundisa izakhi zesikhathi esisezako abahlathululele abafundi bona kunezenzo ezithatha ilunga **uzo-** kwaphela nezithatha amalunga amabili **uzoku-** ngokufanako noyo-noyoku-.
- (d) Abotijhere abakhuthaze abafundi ukusebenzisa izaga nezitjho eenkulumeni zabo bebazi neenhlathululo zazo ukwenzela bona bakghone ukuzisebenzisa emitijhweni abazozitlamela yona. (Qala encwadini ethi, 'Dzubhula Ngesilulwini kanye nethi, 'Isilembe SakaMusi).
- (e) Abafundi bafanele bafundise bebanikelwe imisebenzi eminengi efuna kulungiswe iimphoso ezifaka hlangana ukulwangisa, ukusetjenziswa kwakadwi (-), ukutlolwa kwamagabhadlhela endaweni efaneleko nokhunye nje okumayelana nemithetjhwana yokuTlola nokuPeledwa kwamagama eLimini lesiNdebele esekhasini le-15 kufika kele-18, lama-27 kufika kelama-33 etholakala encwajaneni yemiThetho yokuTlola nokuPeleda iLimi lesiNdebele.
- (f) Abafundi bafanele bafundiswe bebanikelwe imisebenzi eminengi lapha balindeleke bona bathathe iinkhekhe ezithileko zekulomo bazitjhugululele kezinye. Isib. Isifaniso sibe isingathekiso, isikhathi sanje sibe isikhathi esidlulileko/esadlulako, njll.

- (g) Abotitjhere abafundise bebanikele abafundi imisebenzi etlhoga bona abafundi batjhugulule ikulomo enqophileko bayenze ikulomo engakanqophi.

TJHEJA: Abotitjhere abafundise ZOKE izakhi nemiThetjhwana yokuSetjenziswa kweLimi ngokunabileko.

5.4 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-2

Imibono mazombe

Nasitjheja indlela abafundi abasebenze ngayo itjengisa iseizingeni eliphakathi, okutjho bona inengi labo likghonile ukuthola imitlomelo ebaphumelelisako kileliphepha. Umfundu othole imitlomelo ephezulu kunabo boke ufumene imitlomelo ema-78, okutjho bona ufumene amaphesende ama-97.5 bese kwathi umfundu othole imitlomelo ephasi kunabo boke wafumana imitlomelo esi-6 nekumaphesende ali-7.5. Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kufunyenwe bona ephepheneneli baphumelele ngesilinganiso esingaba mitlomelo ema-52 (*average mark*) eba silinganiso samaphesende ama-64.9. Isilinganiso sokuphumelelela kwabafundi kilomnyaka sikhuphuke ngamaphesende ali-7.9 nasimadanisa nesilinganiso sangomnyaka wee-2018 ebemaphesende ama-57.

- (a) Abafundi baphumelele kuhle esigabeni A ekusigaba seenkondlo nanyana emibuzweni eminengi ngaphasi kwalesisigaba kubonakele kunokwehla nakumadanisa nekwangomnyaka ogadungileko. Umbuzo woku-1 kubonakala ukuphumelela kwabafundi kukhuphukile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-51.35 kwaba mapheende ama-67.7, okutjho bona kukhuphuke ngamaphesende ali-16.35. Umbuzo wesi-2 kubonakala ukuphumelela kwabafundi kwehlile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-59.4 kwaba mapheende ama-51.3 okutjho bona kwehle ngamaphesende abu-8.1. Umbuzo wesi-3 nakhona kubonakala ukuphumelela kwabafundi kwehlile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-67.5 kwaba mapheende ama-61 nekutjho bona kwehle ngamaphesende ama-6.5. Umbuzo 4 nakhona ukuphumelela kwabafundi kubonakala kwehlile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-69.7 kwaba mapheende ama-54.15 nekutjho bona kwehle ngamaphesende ali-15.5. Umbuzo wesi- 5 ukuphumelela kwabafundi kubonakala kukhuphukile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-50.7 kwaba mapheende ama-62.45 nekutjho bona kukhuphuke ngamaphesende ama-5.45.
- (b) Abafundi baphumelele kuhle esigabeni B ekusigaba samanovela/ubukghwari bomlomo nakuqathanisa nekwangomnyaka ogadungileko. Umbuzo we-10 ukuphumelela kwabafundi kukhuphukile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-51.75 kwabamaphesende ama-68.5 okutjho bona kukhuphuke ngamaphesende ali-16.75. Umbuzo we-11 ukuphumelela kwabafundi kwehlile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-68.75 kwaba mapheende ama-48.95 nekutjho bona kwehle ngamaphesende ali-19.8. Umbuzo we-13 ukuphumelela kwabafundi kukhuphukile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-48 kwabamaphesende ama-62.9 nekutjho bona kukhuphuke ngamaphesende ali-14.9.
- (c) Abafundi basiphumelele kuhle isigaba C ekusigaba semidlalo ngombana kiyo yomi-2 imibuzo abayiphendulileko kubonakele kunokukhuphuka nakuqathanisa nekwangomnyaka ogadungileko. Umbuzo 18 ukuphumelela kwabafundi kukhuphukile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-42.45 kwaba mapheende ama-43.4 nekutjho bona kukhuphuke ngamaphesende ali-0.95. Umbuzo we-19 ukuphumelela kwabafundi kukhuphukile nakuqathanisa nekwangomnyaka wee-2018 ebekumaphesende ama-58.55 kwaba mapheende ama-71.9 nekutjho bona kukhuphuke ngamaphesende ali-13.35.

5.5 UKUHLOLISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-2

ISIGABA A: IINKONDLO

UMBUZO 1

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yeenkondlo

- (a) Idlanzana labafundi abatloli isingeniso esihlathulula amagama amumongo wombuzo wekondlo ebuzweko.
- (b) Abanye abafundi bavele bahlathulule amagama assetjenziswe ekondlweni aveza ummoya wekondlo ngaphandle kobana bathome ngokuwadzubhula njengokutjho kombuzo ukwenzela bona kwazeke ukobana ngiwaphi lawo magama.
- (c) Abafundi basuke bangazwisisi lokho okusuke kufunwa mbuzo, khulukhulu embuzweni omude.
- (d) Ezinye iinhlathululo zemida esuke idzujulwe bafundi azinembzi nekwenza bona kube budisi kilabo abatshwayako bona bangabatlolomisa.
- (e) Abafundi abakalandeli imileyo yokutlolwa kwe-eseyi yezemitlolo. Bavele bazicocela indaba nje ngokwenzeka ekondlweni.

limphakamiso zokwenza ngcono imibuzo emide yeenkondlo.

- (a) Abotitjhere bafanele baqinisekise bona bafundisa abafundi ukuhlathulula amagama amumongo wombuzo omude esingenisweni ngaphambi kobana bangadzubhula bebahlathulule amagama aveza tjhatjhalazi lokho okubuzweko.
- (b) Abotitjhere bafanele bafundise abafundi indlela yokutlola isiphetho esinembako salomhlobo wombuzo.
- (c) Abotitjhere bafanele batlame imibuzo emide eminengi ngendlela abangakghona ngayo ngokuyelela bona ikondlo inabuphi ubukondlo obungaphenduleka ngokwe-eseyi yezemitlolo.
- (d) Lokha abotitjhere nabafunda ikondlo ngetlasini nabafundi abaqinisekise bona kuhlathululwa umuda ngamunye bekuvezwe nokobana umuda loyo udlala yiphi indima ekwenzeni bona ummongondaba nofana ummoya wekondlo uwakale ngcono/kuhle.

UMBUZO 2

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo:

- (a) Abafundi abanengi abayazi imihlobo yevumelwano-phetha nokubumbeka kwayo.
- (b) Abanye babafundi babbalelwa kurhunyeza ummongo omunyethwe sigaba ngasinye sekondlo, esikhundleni salokho barhunyeza ummongondaba wekondlo yoke.

- (c) Kwabanye abafundi kuba budisi ukuzwisa umnqopho wembongi wokusebenzisa ibuyevelo ekondlwani esuke iyirhaya.
- (d) Abanye abafundi banomukghwa wokubuyelela umbuzo esikundleni sokobana banikele ipendulo yawo.
- (e) Abanye baphendula imibuzo ngokunikela labo ilwazi ngalokho okubuzweko nanyana kungatlhogeki.

Impfakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo:

- (a) Abotijhere bafanele bafundise abafundi ngemihlobo ehlukahlukene ko yevumelwano-phetha esetjenzisa ziimbongi nazirhaya iinkondlo zazo.
- (b) Abafundi bafanele bafundiswe bona indima nendima inommongo wayo nekuthi nawuhlanganiswa neminye imimongo yeendima zibumbe ummongondaba wekondlo owodwa nonqotjhwe ukuvezwa yimbongi ngekondlo leyo.
- (c) Abafundi abafundiswe ngeminqopho yeembongi ngokusebenzisa iimvumelwano, amabuyevelo namanye amatshwayo wobukondlo okufahlangana ukusetjenzisa kweenthombengqondo.

UMBUZO 3

Impfoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo:

- (a) Ebafundini abanengi kubonakele kusese mraro ukubona ubukondlo obusetjenzisa ziimbongi eenkondlweni, lokhu kufaka hlangana isithiyeleli/isezura, ifanatjhadakamisa/ngwaqa, imihlobo ehlukahlukene ko yamavumelwano, njll.
- (b) Abafundi abanengi babonakala bangalemuki umnqopho weembongi wokusebenzisa iinthombengqondo eenkondlweni ezizirhayako.
- (c) Abafundi abanengi nababuzwe ummoya wekondlo bavele banikele lowo mmoya ngaphandle kobana bawusekele nanyana umbuzo ufunabona bacoce ngawo.
- (d) Abafundi abanengi banikela ilwazi abanalo ngokubuzweko nanyana kungatlhogeki nemibuzweni efuna ipendulo esekondlweni.

Impfakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo:

- (a) Abotijhere bafanele baqinisekise bona bafundisa bebanikela abafundi imisetjenzana eminengi ehlola amatshwayo wobukondlo neminqopho yokusetjenzisa kwavo.
- (b) Abotijhere ngokuhlanganyela nabafundi bafanele baqinisekise bona lokha nabafunda ikondlo banikela ihlathululo yomuda wayo ngamunye bebaveze nokobana ukusetjenzisa kwavo kuwuthinta njani ummongondaba nommoya wekondlo leyo.

UMBUZO 4

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo:

- (a) Abafundi abanengi babonakala banobudisi bokulemuka umlayezo osuke uhloswe yimbongi ngokurhaya ikondlo ethileko.
- (b) Abafundi abanengi banobudisi bokuhlathulula umnqopho osuke uhloswe yimbongi ngokusebenzisa iinthombengqondo ezahlukahlukeneko ekondlweni yayo.
- (c) Abanye babafundi basuke bangazwisisi umbuzo bese bagcina ngokuwubuyeleta esikhundleni sokobana banikele ipendulo yayo.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo:

- (a) Abotijhere abaquinisekise bona balemukisa abafundi bona enye nenyi imbongi lokha naytlolanofana irhaya ikondlo ethileko isuke ihlose ukudlulisela umlayezo othileko ebafundini bekondlo leyo, njekkuqakathekile bona abafundi bayifunde ngokuyizwisia ikondlo bebakghone nokuthola umlayezo wayo.
- (b) Abotijhere bafanele bahlathululele abafundi ukobana umbuzo nawufuna isirhunyezo sendima bafanele baveze yoke imiqondo emunyethwe yindima leyo, bangavezi umqondo owodwa kwaphela.
- (c) Abotijhere bafanele bakhuthaze abafundi bona babe nethando leenkondlo ngokubanikela isikhathi sokobana bazitlamele zabo iinkondlo ngananyana yini umfundu ayithatha njengetegugu epilwenakhe.

ISIGABA B: AMANOVELA/UBUKGHWARI BOMLOMO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yamanovela nobukghwari bomlomo:

- (a) Abafundi babonakala bangathom i ngokobana bazezele ngeqadi umebhengqondo nofana batlole amaphuzu amumongo wombuzo ebawukhethileko abazowalandela lokha nasele batlola umzimba weseysi yabo.
- (b) Abafundi barhabela ukuphendula umbuzo bangakawuzwisisi bona kuhlekuhle usuke ufunabona batlole ngani/abatsengi umbuzo ukwenzela bona bathole ngqo lokho okufunwa mbuzo.
- (c) Idlanzana labafundi lidanela ekucoceni izehlakalo ezsencwadini ngaphandle kobana bazitjheje bona ngizo ezifunwa mbuzo nofana njani na.
- (d) Indlela abanye babafundi abaphendula ngayo imibuzo emide kuba kwangathi babona lomhlobo wombuzo kokuthoma nabatlola iinhlahlubo, abahlolwa ngayo njengemisebenzi yangetlasini nofana yekhaya.
- (e) Abafundi babonakala bafunda amanovela ngaphandle kobana bahlukanise indlela abatloli bawo abahlukanise ngayo abalingisi bawo, njengokuthi enye nenyi inovela uba nomlingisi oyikutani, umlingisi oyimbangi, umlingisi ohlanganisako kanye nabanye abalingisi abaselako nofana abancani.

- (f) Abafundi babonakala banganalwazi lokobana inovela inesakhwana esimhlahlandlela wokwenzeka kwezehlakalo zayo, njengokuthi isehlakalo esithileko silindeleke bona sivele ngaphasi kwasiphi isakhwana, njll. bekube sekugcineni kwayo.
- (g) Abafundi babonakala banganalemuko lokobana amanovela, njengeenkondlo nawo anommoya okhambe utjhugutjhuguluka ngokukhamba kutjhejwa izehlakalonofana izenzeko zawo.
- (h) Abafundi babonakala bathatha izehlakalo ezenzeka emitlolweni njengalezo ezingakholwekiko nezingekhe zenzeka epilweni yamambala begodu lokho kubenza babe nobudisi nasele balindeleke bona batshwaye ngezenzeko ezikholtewkako nalezo ezingakholwekiko ezivela emanovelini.
- (i) Abafundi abakghoni ukuveza imihlobo yamararano nokobana adlala yiphi indima ekukhuliseni indaba beyiyokufika esiphethweni sayo.
- (j) Kubonakala abotijhere abanengi bangafundisi ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandlela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi.

Iimpakamiso zokwenza ngcono imibuzo emide yamanovela nobukghwari bomlomo:

- (a) Abotijhere bafanele bakhuthaze abafundi ukobana ngaphambi kobana baphendule lomhlobo wombuzzo bathome ngokuzitlolela umebhengqondo nofana amaphuzu aqakathekileko ngeqadi aphendula umbuzzo osuke ubuziwe.
- (b) Abotijhere bafanele bakhuthaze abafundi bona ngaphambi kobana baphendule umbuzzo lo abawufundisise bese bacabange bona ngikuphi okuvela enovelini/ebukghwarini bomlomo okuphendula bunqophu umbuzzo osuke ubuziwe sekunokobana bacoce ngencwadi yoke. Lokho abafundi bangakwenza ngokobana bathalele amagama amumongo wombuzzo osuke ubuziwe.
- (c) Abotijhere bafanele bahole abafundi ngalomhlobo wombuzzo lokha nababanikela imisetjenzana yangetlasini neyemakhaya bebenze isiqiniseko sokobana bayitshwaya ngokuhlanyela nabafundi ngetlasini.
- (d) Lokha nakufundwa inovela/ubukghwari bomlomo ngetlasini abotijhere ngokuhlanganyela nabafundi abaveze amatshwayo aqinisekisa imihlobo yabalingisi, njengokuthi kubayini umlingisi othileko wenovela/ wobukghwari bomlomo athathwa njengomlingisi oyikutani, oyimbangi, oyihlanganisa, njll.
- (e) Abotijhere bafanele bafundise abafundi ngesakhwana senovela/sobukghwari bomlomo bebaneze nokobana isehlakalo ngasinye silindeleke bona sivele ngaphasi kwesakhwana esithileko senovela/ sobukghwari bomlomo.
- (f) Abotijhere nabafunda inovela/ubukghwari bomlomo nabafundi ngetlasini bafanele batshwaye ngokulamana kwezehlakalo zayo bebaneze nemimoya eziyilethako nofana eziyizwakalisako.
- (g) Abotijhere bafanele balemukise abafundi bona amanovela atlolle ngomnqopho wokobana afundwe babantu abaphilako, njeke nezehlakalo zawo ngilezo ezikholtewkako nezingenziwa ngunanya ngimuphi umuntu nange aqalene nobujamo obusuke buqalene nalobo umlingisi othileko asuke aqalene nabo.

- (h) Abotijhere bafanele bafundise abafundi imihlobo yamararano ngokuqalisa ezehlakalweni ezenzeka enoveleni efundwako khona abafundi bazakulemuka ukukhupha imihlobo yamararano le nasele bahlolwa bebalemuke nendima ayidlalako ekuragiseleni inovela phambili.
- (k) Abotijhere bafanele baqinisekise bona lokha nakufundwa amanovela/ubukghwari bomlomo bafundisa ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandlela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi.
- (l) Abotijhere abafundisa abafundi ubukghwari bomlomo bafanele bafundise abafundi bona lomhlobo wombuzo uhlanganisa amajenri ahlukahlukene, njengokuthi inolwana ingahlanganiswa neembongonofana ihlanganiswe nezaga nezitjho kokhunye ingabuya ihlanganiswe neenanazelo nofana iingoma ezithileko.

AMANOVELA NOBUKGHWARI BOMLOMO IMIBUZO ENEMIBUZO EMIFITJHANI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yamanovela neyobukghwari bomlomo:

- (a) Abafundi batlhoga ilwazi leencwadi ababelwe ukuzifunda.
- (b) Abafundi abanengi abakghoni ukuphendula imibuzo ngokusebenzisa ilwazi abalifumene eencwadini nelwazi abavele banalo ngokwabo.
- (c) Abafundi banobudisi bokutsenga imibuzo efuna bahlole nofana babuke izehlakalo nezenzo zabalingisi lapha kutlhogeka khona.
- (d) Abafundi abanalemuko lamatshwayo wezemitololo (literary devices) njengezehlakalo ezifihlewe umlingisi othileko ekuben abafundi bayasazi, ukuvezwa kwabalingisi, umsebenzi womdemb, imihlobo yamararano, isifundo, umlayezo, njll.
- (e) Abafundi babbalelwu kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.
- (f) Abanye abakghoni ukukhupha isifundo nofana iimfundu ebazifumana ngezenzo zabalingisi abathileko kodwana sekunokobana benze njalo bakhulumu ngokobana umlingisi othileko uvezwe amlingisi onjani.

limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo.

- (a) Abotijhere bafanele bakhuthaze abafundi ukobana bafunde iincwadi ababelwe bona bazifunde kilowo mnyaka.
- (b) Abotijhere abakhuthaze abafundi ukobana bakwazi ukunikela imibono abayisusela elwazini abanalo ngalokho abakuzwe kukhulunyiswa emtlolweni.
- (c) Abotijhere bafanele bafundise abafundi ukobana bakwazi ukuthatha ihlangothi bebasekele iinqunto abazithathako ngokususela kokuvela encwadini nangokusebenzisa ilwazi abanalo.

- (d) Abotijhere bafanele banikele abafundi umsebenzi ngemva kokufundwa kwesinye nesinye isahluko bebaqinisekise bona babuza pheze woke amaphuzu aqakathekileko avela kilesosahluko.
- (e) Imisebenzi yekhaya enikelwe abafundi kufanele itshwaywe ngelanga elilandelako ngombana lokho kuzokukhuthaza abafundi ngokufuna ukuzibona bona basebenze njani kiyo.
- (f) Abotijhere bafanele bafundise abafundi ngamaleveli ahlukahlukene ko wemibuzo, njengokuthi kunemibuzo efuna iimpendulo ezitholakala encwadini, imibuzo efuna bona umfundsi asebenzise ilwazi analo abe athathe nehlangothi lokha nakayiphendulako naleyo ephendulwa ngokobana umfundsi ahlo abe abuke.
- (g) Ukwenzela ukungezelela ilwazi labafundi utitjhere akakhuthaze abafundi ukurhunyeza iinqephu zenovelanofana zebukghwari bomlomo bese bazo zethula ngetlasini abafundi abanye balalele beba fakaze ngalokho okutjhiwo isiqepheso. Lokho bangakwenza ngokuveza izehlakalo ezenzeke esiqetjhini ngasinye ngokwamaphuzu ukuze akhumbuleke masinyana kunokobana abafundi bafunde incwadi yoke ngesikhatjhana esifitjhani lokha nasele babuyekezel a ukuyokutlola isihlahlubo ngephepheli.

ISIGABA C: IMIDLALO (IMIBUZO EMIDE)

Impfoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yemidlalo:

- (a) Abafundi babonakala bangathomi ngokobana baze nzele ngeqadi umebhengqondo nofana batlole amaphuzu amummongo wombuzzo ebawukhethileko abazowalandela lokha nasele batlola umzimba we-eseyi yabo.
- (b) Abafundi barhabela ukuphendula umbuzzo bangakawuzwisisi bona kuhlekuhle usuke ufunabona batlole ngan/abatsengi umbuzzo ukwenzela bona bathole ngqo lokho okufunwa mbuzzo.
- (c) Idlanzana labafundi lidanel a ekucoceni izehlakalo eziencwadini ngaphandle kobana bazitjheje bona ngizo ezifunwa mbuzzo nofana njani na.
- (d) Indlela abanye babafundi abaphendula ngayo imibuzo emide kuba kwangathi babona lomhlobo wombuzzo kokuthoma nabatlola iinhlahlubo, abahlolwa ngayo njengemisebenzi yangetlasini nofana yekhaya.
- (e) Abafundi babonakala bafunda imidlalo ngaphandle kokobana bahlukanise indlela abatloli bawo abahlukanise ngayo abdlali bawo, njengokuthi omunye nomunye umdlalo uba nomdlali oyikutani, umdlali oyimbangi, umdlali ohlanganisako kanye nabanye abdlali abasekelako nofana abancani.
- (f) Abafundi babonakala banganalwazi lokobana umdlalo unesakhiwana esimhlahlandlela wokwenzeka kwezhakalo zavo, njengokuthi isehlakalo esithileko silindeleke bona sivele ngaphasi kwasiphi isakhiwana, njll. bekube sekugcineni kwawo.
- (g) Abafundi babonakala banganalemuko lokobana imidlalo, njengeenkondlo nayo inemimoya ekhambe itjhutjhuguluka ngokukhamba kutjhejwa indlela izehlakalo zayo ezenzeka ngayo.

- (h) Abafundi babonakala bathatha izehlakalo ezenzeka emitlolweni njengalezo ezingakholwekiko nezingekhe zenzeka epilweni yamambala begodu lokho kubenza babe nobudisi nasele balindeleke bona batshwaye ngezenzezo ezikholtwakako nalezo ezingakholwekiko ezivela emdlalweni.
- (i) Abafundi abakghoni ukuveza imihlobo yamararano nokobana adlala yiphi indima ekukhuliseni indaba beyiyokufika esiphethweni sayo.

Kubonakala abotijhere abanengi bangafundisi ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandlela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi.

Impfakamiso zokwenza ngcono imibuzo emide yemidlalo:

- (a) Abotijhere bafanele bakhuthaze abafundi ukobana ngaphambi kobana baphendule lomhlobo wombuzzo bathome ngokuzitlolela umebhengqondonofana amaphuzu aqakathetkileko ngeqadi aphendula umbuzzo osuke ubuziwe.
- (b) Abotijhere abakhuthaze abafundi bona ngaphambi kobana baphendule umbuzzo lo bawufundisise bese bacabange bona ngikuphi okuvela emdlalweni okuphendula bunqopha umbuzzo osuke ubuziwe sekunokobana bacoce ngencwadi yoke. Lokho abafundi bangakwenza ngokobana bathalele amagama amummongo wombuzzo osuke ubuziwe.
- (c) Abotijhere bafanele bahlole abafundi ngalomhlobo wombuzzo lokha nababankela imisetjenzana yangetlasini neyemakhaya bebenze isiqiniseko sokobana bayitshwaya ngokuhlanyela nabafundi getlasini.
- (d) Lokha nakufundwa umdlalo getlasini utijhere ngokuhlangenyela nabafundi abaveze amatshwayo aqinisekisa imihlobo yabadlali, njengokuthi kubayini umdlali othileko athathwa njengomdlali oyikutani, oyimbangi, oyihlanganisa, njll.
- (e) Abotijhere bafanele bafundise abafundi ngesakhiwana somdlalo bebaneze nokobana isehlakalo ngasinye silindeleke bona sivele ngaphasi kwesakhiwana esithileko somdlalo.
- (f) Abotijhere nabafunda umdlalo nabafundi getlasini bafanele batshwaye ngokulamana kwezhelakalo zayo bebaneze nemimoya eziyilethako nofanazeyizwakalisako.
- (g) Abotijhere bafanele balemukise abafundi bona imidlalo itlolwa ngomnqopho wokobana ifundwe babantu abaphilako, njeke nezhelakalo zayo ngilezo ezikholtwakako nezingenziwa ngunanyana ngimuphi umuntu nange aqalene nobujamo obusuke buqalene nalobo umdlali othileko asuke aqalene nabo.
- (h) Abotijhere bafanele bafundise abafundi imihlobo yamararano ngokuqalisa ezechlakalweni ezenzeka emidlalweni efundwako ukwenzela bona abafundi balemuke ukukupha imihlobo yamararano le nasele bahlolwa bebaremuke nendima ayidlalako ekuragiseleni umdlalo phambili.
- (i) Abotijhere bafanele baqinisekise bona lokha nakufundwa imidlalo bafundisa ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandlela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi.

- (j) Abotitjhore abafundisa abafundi ubukghwari bomlomo bafanele bafundise abafundi bona lomhlobo wombuzo uhlanganisa amajenri ahlukahlukene, njengokuthi inolwana ingahlanganiswa neembongo nofana ihlanganiswe nezaganofana ihlanganiswe neenanazelo nofana ihlanganiswe.

UMDLALO IMIBUZO ENEMIBUZO EMIFITJHANI

Iimphoso ezivamileko nezibangwa kungazwisi kuhle okufunwa mibuzo emifitjhani yemidlalo:

- (a) Abafundi batlhoga ilwazi leencwadi ababelwe ukuzifunda.
- (b) Abafundi abanengi abakghoni ukuphendula imibuzo ngokusebenzisa ilwazi abalifumene eencwadini nelwazi abavele banalo ngokwabo.
- (c) Abafundi banobudisi bokutsenga bokuhlola nokubuka izehlakalo nezenzo zabadlali lapha kutlhogeka khona.
- (d) Abafundi abanalemuko lamatshwayo wezemtlolo (literary devices) njengezehlakalo ezifihlelw umdlali othileko ekubeni abafundi bayasazi, ukuvezwa kwabatlali, umsebenzi womdembi, imihlobo yamararano, isifundo, umlayezo, njll.
- (e) Abafundi babbalelwu kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.
- (f) Abanye abakghoni ukukhupha isifundo nofana iimfundu eba zifumana ngezenzo zabadlali abathileko kodwana sekunokobana benze njalo bakhulumu ngokobana umdlali othileko uvezwe amdlali onjani.
- (g) Abafundi abanye abanalwazi lokobana ngemva kwekulomo-pendulwano eba phakathi kwabatlali kuba nesenze esithileko esivezwu yikulomo-pendulwano leyo.

Iimphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemtlolo.

- (a) Abotitjhore bafanele bakhuthaze abafundi ukobana bafunde iincwadi ababelwe bona bazifunde kilowo mnyaka ngokuzizwisa bebalindele bona bazokubuzwa ngazo.
- (b) Abotitjhore bafanele bakhuthaze abafundi ukobana bakwazi ukunikela imibono abayisusela elwazini abanalo ngalokho abakuzwe kukhulunyiswa emdlalweni.
- (c) Abotitjhore bafanele bakhuthaze abafundi ukobana bakwazi ukuthatha ihlangothi bebasekele iinqunto abazithathako ngokususela kokuvela encwadini nangokusebenzisa ilwazi abanalo.
- (d) Abotitjhore bafanele banikele abafundi umsebenzi ngemva kokufundwa kwesinye nesinye isahluko bebaqinisekise bona babuza pheze woke amaphuzu aqakathekileko avela kilesosahluko.
- (e) Imisebenzi yekhaya enikelwe abafundi kufanele itshwaywe ngelanga elilandako ngombana lokho kuzokukhuthaza abafundi ngokufuna ukuzibona bona basebenze bunjani kiyo.

- (f) Abotitjhere bafanele bafundise abafundi ngamaleveli ahlukahlukene ko wemibuzo, njengokuthi kunemibuzo efuna iimpendulo ezitholakala encwadini, imibuzo efuna bona umfundsi asebenzise ilwazi analo abe athathe nehlangothi lokha nakayiphendulako naleyo ephendulwa ngokobana umfundsi ahlole abe abuke.
- (g) Ukwenzela ukungezelela ilwazi labafundi utitjhere akakhuthaze abafundi ukurhunyeza iinqephu zomdlalo bese bazozethula ngetlasini abanye abafundi balalele beba fakaze ngalokho okutjhiwo siqepeso. Lokho bangakwenza ngokuveza izehlakalo ezenzeke esiqetjhini ngasinye ngokwamaphuzu ukuze akhumbuleke masinyana kunokobana abafundi bafunde incwadi yoke ngesikhathjhana esifitjhani lokha nasele babuyekezel a ukuyokutlola isihlahlubo ngephepheli.
- (h) Kesinye isikhathi abafundi bangasetjenzisa ukwethula isiqephu ngasinye ngendlela yokusidala nofana ukusitjengisa phambi kwabafundi ngetlasini.

5.6 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-3

Imibono mazombe.

- (a) Kumsebenzi wabotitjhere bona bagandelele eba fundini bonyana iphepheli linemitlomelo eminengi khulu, njeke lingenza baphumelele iLimi lesiNdebele ngamalengiso. Ukobana iphepheli litlolwa muva nakutlolwa iinhlahlubo zabo akutjho bonyana alikaqakathei kodwana vane kwenzelelwa bona babe nesikhathi esaneleko sokuzilungiselela ukulitlola.
- (b) Abafundi bafanele bakhuthazwe ukuzilungiselela kuhle nabayokutlola iphepha lesithathu. Igghono lokutlolwa nezakhiwo zemitjho ebazisebenzise nabatlola iphepha loku-1 nele-2 bangazisebenzisa ngepumelelo ephepheneli.
- (c) Izakhiwo zamatheksthi ahlolwa ephepheneli (I-eseyi namatheksthi wokuthintana) kufanele zifundiswe bezihlolwe ngokuzeleko emisetjenzaneni yangamalanga.
- (d) Ukuqakathea kokutsenga isihloko se-eseyi nesetheksthi yokuthintana ethileko nofana imileyo yephepha lesi-3 yokana kufanele igandelelw khulu nakufundiswako. Abafundi babonakala bangaphumeleli kuhle nangabe baphendule baphaphalaza ngesihloko nofana nabatlole kancani khulu ngesihloko, isib. I-eseyi ayibe namagama ama-340 ukuya kuma-390 bese kuthi amatheksthi wokuthintana abe li-100 kufika e-120 lamagama.

5.7 UKUHOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-3

ISIGABA A: AMA-ESEYI

Impfoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- (a) Abafundi abathom i ngokutlola amaphuzu womebhengqongo/amumongo aneleko nokubenza bagcine bangakwazi ukutlola i-eseyi enobude obulindelekileko (Engafikiko emagameni ama-340 kufika kwama-390) nofana indaba efitjhani khulu.

- (b) Esingenisweni abahlathululi isihlokonofana batjengise bonyana indima yokuthoma ngesitjengisako bonyana bayokukhuluma ngani emzimbeni.
- (c) Emzimbeni abatloli benabe ngokwaneleko ngalokho okufunwa isihloko, batlola amaphuzu womzimba amancani khulu.
- (d) Esiphethweni akuveli bona sekusongwa okukhulunywe ngakho emzimbeni, indaba ivele iphelele emoyeni njenofana iragele phambili ngemva kwendima yokusonga.
- (e) Umbuzo we-eseyi emahlangothimabili kufanele baqinisekise bona baveza amahlangothi amabili wesihloklesi. Kusese khona idlanzana labatloli elisaveza imibono yehlangothi linye i-eseyi yoke beyiyokufika esiphethweni.
- (f) Abanye babafundi bakhetha iinhloko ebangazizwisi kuhle bese kuthi nabatlolako baphelelwemaphuzu endleleni nokubenza bagcine sele batlola i-eseyi efitjhani khulu engafikiko esibalweni samagama alindelekileko.
- (g) Kusese nedlanzana labatloli elitjengisa ukuba nesiliyo ngehlangothini lokutlola nokwethula. Ameseseyi eliwatlolileko akazwakali nakancani kanti kokhunye ufumana nesihloko kuperhendulwe ngaso ngokusezingeni elisisekelo nje nokulenza lingafumanimitlomelo emihle nalimadaniswa nabanye abafundi.
- (h) Elinye idlanzana labafundaba littola i-eseyi enemiqondo engakahleki nengakhambelani nesihloko esibuzweko.
- (i) Abafundi abanengi babonakele batlola imitjho eneemvumelwano ezingakhambelani namabizo abasuke bawasebenzise ekuthomeni kwemitjho yabo.
- (j) Abanye babafundi abapeledi amagama ngendlela efaneleko, banobudisi bokuhlela imitjho ngendlela efaneleko, batlola imitjho emide nelulwe ngeenhlanganisi ezingaphezu kwesisodwa nokugcina sele kulahla umqondo womutjho.
- (k) Inengi labafundi aliquintuli amagama ngendlela efaneleko begodu alithomi imitjho ngeledere elitjengisa ukuba ligabhadlhela.
- (l) Abafundi basese nomraro wokusebenzisa amatshwayo wokutlola afaka hlangana ugci, ikhoma, abonobuza, iimbayana, njll.
- (m) Idlanzana labafundi littola lidlulele ngale komuda ongesandleni sokudla.
- (n) Abanye babafundi batlola iindima ezide khulukhulu neziqeda ihliziyo. Lindima zakhona ufumana zinemitjho edlula kelitjhumi.
- (o) Inengi labafundi alisebenzisi iinungo zelimi ezifana nezitjho, izaga, iimbabazo, izenzukuthi, iimfenqo, njll. ukunandiphisa ama-eseyi wabo.

Iimpahakamiso zokwenza ngcono umbuzo we-eseyi.

- (a) Abayelelisi besifundo (*Subject Advisors*) nabarholi bama-Tlasta (*Cluster Leaders*) kufanele babambe iimfundobandulo ezinengana kufundisanwe ngokusebenzisa irubhrikhi namatshwayo wokutshwaya i-eseyi ngendlela ekungiyo.

- (b) Abotitjhere kufanele bafundise abafundi indlala i-eseyi etlolwa ngayo. Bahlathulule amaphuzu alandelako:
- (i) Ukuthoma ngokutlola inomboro yesihloko nesihloko se-eseyi umfundsi asikhethileko ekhasini lomebhengqondo.
 - (ii) Nakutlolwa amaphuzu womebhengqondo kufanele batlole amaphuzu amafitjhani namumethe umqondo ozwakalako. Igama elilodwa alamukeleki.
 - (iii) Ukutlola amaphuzu aneleko emebhengqondweni azobakghonakalisa bona bakwazi ukutlola i-eseyi yenani lamagama elilindelweko.
 - (iv) Ukutlola inani lamagama elaneleko (340-390) e-eseyini ukuze bakwazi ukufumana imitlomelo ebafaneleko.
 - (v) Abotitjhere kufanele baqinisekise bona emihlanganwenabo babelane ngelwazi lokufundisana ngokutlola nokutshwaya i-eseyi ukuze kuphunguke ubutjhapha obuvane bubonakale emitlolweni yabafundi manqophana nokwabiwa kwemitolmelo nakusetjenziswa irubhrikhi.
 - (vi) Akukhuthazwe abafundi ukukhetha isihloko se-eseyi ebasazi ngcono ukuze bakghone ukutlola i-eseyi yesilinganiso esaneleko.
 - (vii) Abotitjhere bafanele bafundise abafundi ukutlola imitjho eneemvumelwano ezikhambelana namabizo wazo.
 - (viii) Abafundi abafundiswe ukupeleda amagama ngendlela efaneleko, batlole imitjho emifitjhani nenikela imiqondo epheleleko, baquntule amagama ngendlela efaneleko, bathome imitjho ngamaledere akhombisa ukuba magabhadlhela, basebenzise amatshwayo wokutlola ngefanelo.
 - (ix) Abotitjhere abakhuthaze abafundi ukusebenzisa iinungo zelimi ezifana nezitjho, izaga, iimbabazo, izenzukuthi, iimfenqo, njll. ukunandiphisa ama-eseyi wabo.
 - (x) Akuyeletiswe abafundi ngeemphoso evane bazenze ezivezwu ku-*Diagnostic Report* ukuze bangasazibuyeleti.
- (c) Umhlahlandlela wokutshwaya iphepha lesithathu awunikelwe abotitjhere kusukela egreyidini le-10 kufika kele-12 ukuze kube khona ukufundisa okufanako emagreyidini la.
- (d) Incwajana yemiThetho yokuTlola nokuPeleda iLimi lesiNdebele ayinikelwe BOKE abotitjhere abafundisa iLimi lesiNdebele eenkolweni ukuze bazokufundisa bafundi ngemithetho le.
- (e) Abotitjhere abasebenzise isihlathululimagama ukuzihlomisa ngelwazimagama lesiNdebele. Lokho kungasiza nakutshwaywa imitlolo yokuzitlamela.

ISIGABA B: AMATHEKSTHI WOKUTHINTANA

Iimpfoso ezivamileko nezibangwa kungalandeli iimfuneko zamatheksthi wokuthintana.

- (a) **Incwadi yobungani neyomthetho/yabakhulu.**

Nanzi iimpfoso ezivezwu eencwadinezi:

- (i) Abatloli abanengi babhalelwu kutlola iimphande ngendlela efaneleko.

- (ii) linlotjhiso zabo azinqophi ebantwini ebafaneleko ngendlela imibuzo ebuzwe ngayo. Isib. Nangabe kuthiwa tlolela umnganakho, tlola igama lakte kanti nakufanele utlolele umbelethakho, tlola uthi, 'Mma, baba nofana usebenzise isibongo sakhe.
- (iii) lindima eziziingeniso zeencwadezi azivezi iminqopho yokutlolwa kwazo. Bazitlolela iingeniso ezingavezi amagama amumongo naveza umnqopho ovezwe ephepheni lemibuzo.
- (iv) Encwadini yabakhulu/ yomthetho abafundi abanengi abatlolli isihloko njengombana sivezwe ngayo ephepheni lemibuzo.
- (v) Inengi labatloli alitlolli iinlayeliso ezifanele umhlobo wencwadi ngayinye.
- (vi) Encwadini yabakhulu/yomthetho abatloli abatlhogomeli iphimbo ebalisebenzisako lokha nabakhulumu nomuntu omkhulu kunabo.
- (vii) Inengi labatloli lisahlangahlanganisa isiphetho sencwadi yobungani nencwadi yabakhulu/ yomthetho. Ufumana encwadini yobungani abafundi batole ngalindlela; Ngimi ozithobako, ibuya ku-, itlolwe ngu- nokutlola igama nesibongo bese kuthi encwadini yabakhulu bathi, Ngimi kwaphela, ibuya ku-nofana itlolwe ngu-.
- (viii) Ufumana incwadi yobungani itlolwe umtlikitlo.
- (ix) Encwadini yabakhulu abatloli igama nesibongo kanye nomtlikitlo.
- (x) Abatloli batlola amaphuzu amancani khulu eencwadinezi. Kubonakele batlhoga ilwazi lokobana inani lamagama lithonywa ukubalwa endimeni yesingeniso, emzimbeni nesilayelisweni kwaphela. Amagama abawasebenzisa esingenisweni kufika esilayelisweni awafiki enanini lamagama elilindelekileko (100 kufika kwali-120). Njeke abatloli bayayeletiswa bonyana bangatloli iincwadi eziphelela ekhasini ELILODWA. Abatole iindima zomzimba ezingaba zi-4 kufika kezi-5 ukuze bakwazi ukufika enanini lamagama elilindelekileko nofana ukutlola amaphuzu womzimba aneleko.

(b) Umlando kamufi.

Imbijana yabatloli ekhethe itheksthi le ikhombise ukungabi nelwazi elaneleko manqophana nesakhiwo setheksthi le. Nanzi iimphoso ezenziwe batloli kiletheksthi:

- (i) Ukungatloli isihloko esivezako bonyana umlando lo ngewakabani.
- (ii) Ekuthomeni komlando lo amagama wakamufi awakavezwa.
- (iii) Batlola umlando kamufi njengombiko, isib. Babika ukuhlongakala kwakamufi.
- (iv) Basaveza bonyana umufi ubelethelwe esibhedlela kunokobana baveze igama lendawo lapha umufi abelethelwe khona nekulapho ikaba yakhe iselet khona.
- (v) Abavezi ilanga, inyanga nomnyaka ngokupheleleko kodwana batlola ngokurhunyezweko, ngalindlela: 30/12/2000 nofana batole umnyaka uwodwa bangafaki ilanga nenyanga.
- (vi) Kusese khona imbijana yabatloli etlola umlando kamufi njengomuntu wokuthoma. Isib. Mina Jabulani Mhlekwa Sindana ngabelethelwa endaweni yeMatjhirini, njll.
- (vii) Abavezi iziqu zemazikweni aphakemeko neenkhundla eziphezulu ezifunyenwe mumufi.

- (viii) Batlola umlando kamufi ohlangahlangeneko, ongakhambisani nepilo yomuntu wamambala, isib. Epilweni yamambala umuntu uyabelethwa, angene isikolo samabanga aphasi, aragele phambili aye emabangeni aphezulu (wesekhondari) bese udlulela emazikweni aphakemeko wezefundo athole iziqunofana isitifikheyithi, afumane umsebenzi, athole ukukhutjhulelwa esikhundleni esinye esiphezulu, kufikela lapha ahlongakala khona.
- (ix) Abatloli abangavezi bona umufi watjhada nobani nini namagama wabentwana bakamufi akangavezwa.
- (x) Akungavezwa bona umufi bekaziphethenjani nokobana bekaphilisana njani nabanyeabantu.
- (xi) Akungavezwa bona umufi ubulewe yini begodu uyokubulungwa nini ngombana vele umlando lo ufundwa ngelanga umufi abulungwa ngalo.

(c) I-ithavyu.

- (i) Ukungatloli isingeniso esivezako bona i-inthavyu le izokuba phakathi kwabobani begodu iyokwenzeka kuphi?
- (ii) Abatloli abatloli imizwa yabakhulumako ngeembayaneni.
- (iii) Ngemva kokutlola imizwa yabakhulumako ngeembayaneni abatloli iledere lokuthoma ngegabhadlhela.
- (iv) Ufumana umzimba we-inthavyu nekukulokho ekukhulunywa ngakho kutlhayela khulu.

(d) I-athikili yephephandaba/kamagazini

Imbijana yabatloli ekhethe itheksthi le ikhombise ukungabi nelwazi elaneleko manqophana nesakhiwo setheksthi le. Nanzi iimphoso ezenziwe bafundi kilomtlolo:

- (i) Ukungatloli isihloko se-athikili leyo.
- (ii) Ukungasebenzisi amakholomu nakutlolwa itheksthi le.
- (iii) Ukungatloli igama lomuntu otbole i-athikili, ukungavezi indawo lapha kutlolelwe khona i-athikili, isikhathi nelanga ekutlolwe ngalo i-athikili.
- (iv) Ukutlola iindima ezide neziqeda ihliziyo.

(e) Ikulomo-pendulwano.

- (i) Idlanzana labafundi alitloli isingeniso lapha kwethulwa khona indaba ekuzokucocwa ngayo nokobana izokucocwa bobani nendawo lapha izokucocelwa kona.
- (ii) Abanye abafundi basona isikhathi ngokobana balotjhisane kunokobana bangene endabenikuzokucocwa ngayo.
- (iii) Kusese khona abafundi abatlola ikulomo ngaphasi kwamagama wabantu abakhulumako.

- (iv) Abafundi batlola amatshwayo abazikhethela wona esikhundleni sokobana batlole ikholono ngemva kwamagama wabantu abakhulumako.
- (v) Abanye babafundi batlola amagama aveza imizwa nobujamo balabo abakhulumako phakathi nofana ekugcineni komutjho/ kwekulomo.
- (vi) Iinkulomo-pendulwano zabanye abafundi azivezi bona ikulumabo seiyaphela.
Ubona ngayo sele iphelile.

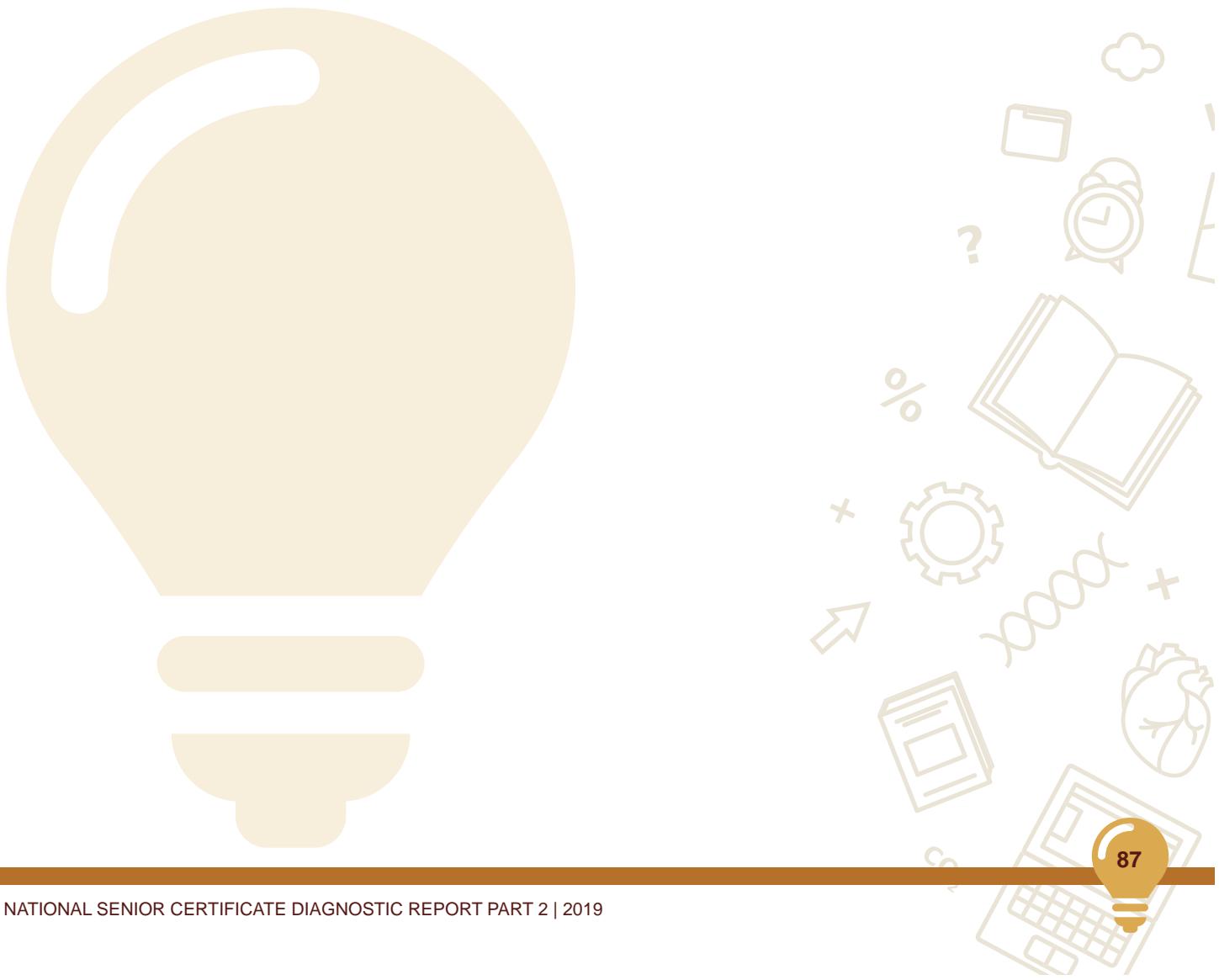
(f) Umbiko ongakahleleki

- (i) Abafundi batlola umbiko onganasihloko esitjhoko bona umbiko lowo umayelana nani.
 - (ii) Imbijana yabafundi abakhethe umbuzo lo ayikatloli ibizo lomuntu nanyana labantu umbiko oqaliswe kibo.
 - (iii) Abanye babafundi abakatloli ummongo wendaba owaneleko. Batlola umbiko omncani khulu nobenza bangabiki koke okwenzekileko.
 - (iv) Inengi labafundi alikatloli ilanga umbiko otlolwe ngalo/owethulwe ngalo.
- (g) Abafundi bakhetha amatheksthi abangawazi kuhle bese nabatlolako bagcine baphambuka esakhiweni esifunwa yitheksiti nokubenza bangafumani imitlomelo emihle nepheleleko.
- (h) Abanye abafundi batjengisa banesiliyo ngehlangothini lokutlola nokwethula. Amatheksthi abawatlolileko akazwakali nakancani/ ufumana aphambikile esihlokweni abuzwe sona ephepheni lemibuzo. Kusese khonyana abatloli abayimbijana abatlola itheksthi EYODWA esikhundleni samatheksthi AMABILI esigabeni B. Isenzo sabesi sibenza bafumane imitlomelo emincani nakumadaniswa nabatole amatheksthi la WOMABILI.

Limpakamiso zokwenza ngcono umbuzo wamatheksthi wokuthintana.

- (a) Abotitjhere abanikele abafundi imisebenzi eminengi ehlola ukutlolwa kweemphande ngendlela efaneleko neenlotjhiso ezinqotjhiswe ebantwini abahlukahlukenecho.
- (b) Abanikelwe nemisetjenzana yokutlola iindima eziziingeniso zemitlolo le, ziveze iminqopho yokutlolwa kweencwadezi. Abafundi abanikelwe imisetjenzana eneenlayeliso ezinqotjhiswe ebantwini abahlukahlukenecho.
- (c) Abafundi abafundiswe bebahlolwe ngokutlolwa kwesiphetho sencwadi yobungani neyabakhulu.
- (d) Abotitjhere abafundise abafundi ukutlola umlando kamufi ngendlela ekungiyo, kulandelwe amaphuzu ali-12 avezwe emhlahlandeleni wamatheksthi wokuzitlamela.
- (e) Abafundi abafundiswe bebanikelwe imisetjenzana ehlola isakhiwo samatheksthi wokuthintana la WOKE.
- (f) Ukuthuthukisa izinga lokufunda nokufundisa, abotitjhere kufanele bafundise bebanikele abafundi umhlahlandela wokutshwaya amatheksthi ahlukahlukenecho emagreyidini WOKE umnyaka usathoma. Lokhu kuzokusiza abafundi ukobana babe nelwazi lamatheksthi la basese semagreyidini aphasi.

- (g) Abayelelisi besifundo (Subject Advisors) nabarholi bama-Tlasta (Cluster Leaders) kufanele babambe iimfundo-bandulo ezinengana kufundisanwe ngokusebenzisa irubhrikhi namatshwayo wokutshwaya amatheksthi wokuthintana ngendlela ekungiyo.
- (h) Abotitjhere kufanele bafundise WOKE amatheksthi wokuthintana ngokungeneleleko, bahlathulule bebanabe ngesakhiwo setheksthi ngayinye kufaka hlangana amaphuzu alandelako:
- (i) Ukuthoma ngokutlola iinomboro zamatheksthi abawakhethileko.
 - (ii) Ukutlola imitjho emifitjhani nemumethe imiqondo neendima ezihle ezingasizide khulu.
 - (iii) Ukuqunta amagama ngendlela elungileko. Bangakhohlwa ukusebenzisa itshwayo lehayifeni (-) nabaqunta ilungu legama.
 - (iv) Ukutlola inani lamagama elaneleko etheksthini ngayinye elizabakghonakalisa bona bakwazi ukufumana yoke imitlomelo efaneleko.
 - (v) Abotitjhere kufanele baqinisekise bona emihlanganwenabo babelana ngelwazi lokufundisana ngamatheksthi nokutshwaywa kwawo ukuze kuphunguke ubutjhapha obuvane bubonakale emitlolweni le.
 - (vi) Umhlahlandlela wokutshwaya iphepha lesithathu unikelwe bewuhlathululelwe boke abotitjhere kusukela egreyidini le-10 kufika kele-12 ukuze kube khona ukufundisa okufanako kiwo woke amagreyidi.



Isahluko 6

ISIXHOSA ULWIMI LWASEKHAYA

Le ngxelo ilandelayo mayifundwe kune namaphepha eemviwo esiXhosa uLwimi IwaseKhaya kaNovemba 2019.

6.1 IINDLELA ABAQHUBE NGAZO ABAVIWA: Amaphepha 1 – 3 (2019)

Indlela abaqhube ngayo abafundi ibonakalisa ukuhla xa ithelekiswa neyonyaka wama-2019.

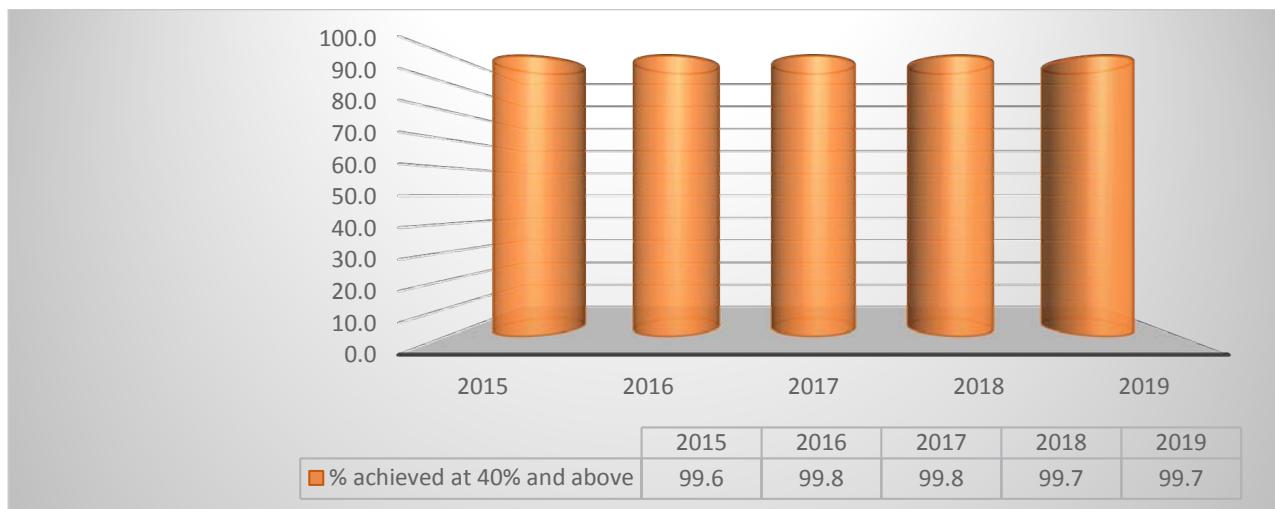
Kunyaka wama-2019, kuphawuleke ezi zinto zilandelayo:

- (a) Inani labaviwa abachophele esi sifundo lihlile ngomyinge wama -2592 xa uthelekisa nonyaka wama-2018.
- (b) Gabalala impumelelo yabaviwa ibonakalisa ukuma ndawonye ku99.7 leepesenti kulo nyaka wama-2019 xa kuthelekisa nonyaka wama-2018. Ukuhla kwezinga lokuphumelela kubonakele ngokunyuka kwezinga labaphumelele kwinqanaba lama-40-49,9 eepesenti ngomyinge we-0,2 eepesenti ngowe-2019 xa kuthelekisa nanyakenye. Ngokweepesenti, eli nqanaba belinabaviwa abaziipesenti ezingu-1.5 ngowe-2018 suka ngowe-2019 lanyukela kwi-1.7 yeepesenti. Kwakhona kukwadulisa ukuhla komgangatho wokuphumelela, ukunyuka ngomyinge we-3.2 kwabo baphumelele kwinqanaba lama-50-59,9. Eli qela belikwi-10.4 leepesenti ngowe-2018 njengokuba lili-13.6 leepesenti ngowe-2019. Ukuthi chatha ngomyinge wama-3.9 ukuphumelela kwinqanaba elingu-60-69,9 eepesenti ngo-2019 nako kubonakalisa ukuhla xa eli qela lalingama-38.8 eepesenti ngo-2018 libe ngowe-2019 likwiipesenti ezingama-42.7. Kusenjalo, kuyakhwinisa ukuhla okubonakala kumanqanaba aphezulu.Umyinge wabaphumelele kwinqanaba lama-70-79,9 eepesenti wehle ukusuka kuma-42.0 ngo-2018, waya kuma-36.9 eepesenti ngowe-2019. Inqanaba lama-80-89,9 eepesenti lona lihle ukusuka kwisi-7.0 seepesenti sango-2018 laya kwi-4.9 seepesenti ngo-2019. Inqanaba lika- 90-100 eepesenti lona libuye lathi shwaka ngowe-2019, lisuka ku-0.1, ebeliqala nokubonwa ngowe-2018.

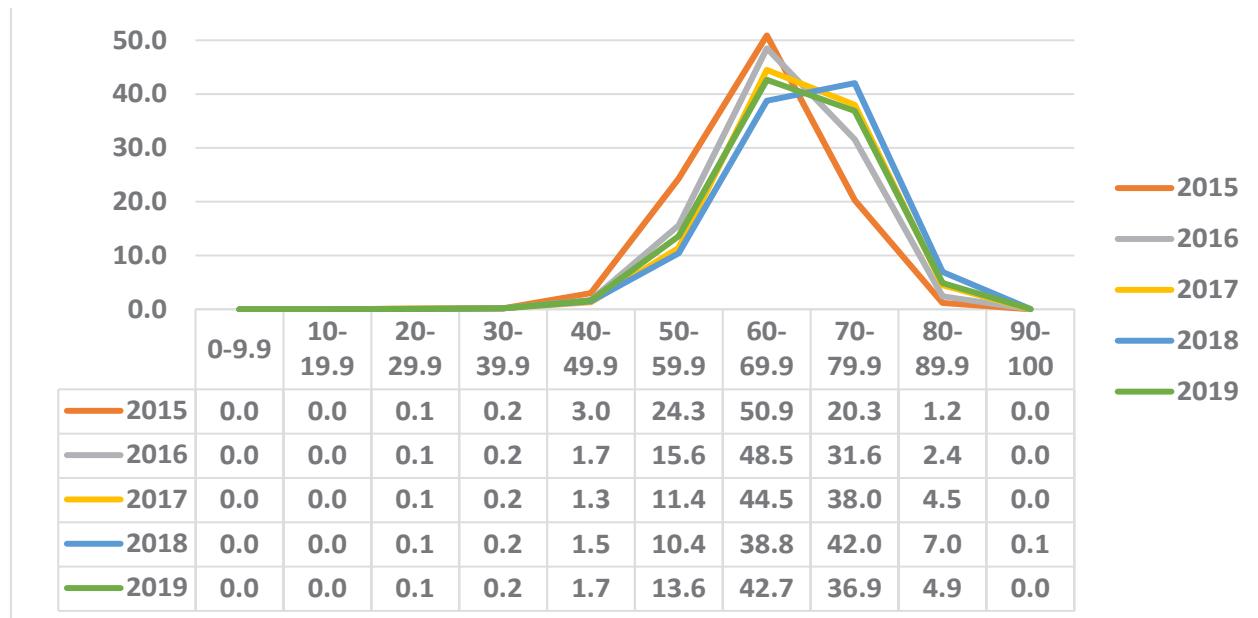
Itheyibhile 6.1.1: Impumelelo ngokubanzi yesiXhosa uLwimi IwaseKhaya

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	95,694	95,356	99.6
2016	97,164	96,952	99.8
2017	87,934	87,731	99.8
2018	87,326	87,075	99.7
2019	84,734	84,511	99.7

Igrafu 6.1.1: Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya



Igrafu 6.1.2: Ukuhlulwahlulwa kwabaviwa ngokwendlela abaqhube ngayo (IsiXhosa uLwimi lwaseKhaya: 2015–2019)



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.1	0.2	3.0	24.3	50.9	20.3	1.2	0.0
2016	0.0	0.0	0.1	0.2	1.7	15.6	48.5	31.6	2.4	0.0
2017	0.0	0.0	0.1	0.2	1.3	11.4	44.5	38.0	4.5	0.0
2018	0.0	0.0	0.1	0.2	1.5	10.4	38.8	42.0	7.0	0.1
2019	0.0	0.0	0.1	0.2	1.7	13.6	42.7	36.9	4.9	0.0

Le grafu ingasentla ibonakalisa ukuba kukho ukuhla kumgangatho wokuphumelela kunya ka-wama-2019 kwiziphumo zesiXhosa uLwimi lwaseKhaya ngokwamanqanaba okuphumelela. Ukusukela kwizinga lesi-7, alisekho inani labaviwa abangene kwinqanaba le-90-100 leepesenti njengoko kwakunjalo ngowe-2018. Ngaphezulu, inqanaba le-7 lihle nge-(2.1), laze elezi-6 lehla nge-(5.1). Ukunyuka kwenani labaviwa kwinqanaba lesi-5 nge-(3.9) nelesi-4 nge-(3.2) nelesi-3 nge-(0.2) akuncumisi konke konke xa uthelekisa nonyaka ka-2018, kwaye kububungqina bokuba abo bebephumelele ngokuncumisayo kunya odlulileyo badilikele kumanqanaba angezantsi.

6.2 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAWIWA KWIPHEPHA LOKU- 1

Ukuphawula ngokuthe gabalala

- (a) Kuphawuleka ukuba akukho ukuphucuka kwezakhono zokuphendula isicatshulwa sokuqonda kubaviwa kuba basathe gqolo ukusilela ekufumaneni ingxam yesicatshulwa, nto leyo eyenza ukuba basilele ukuza neempendulo ezifanelekileyo besebenzisa awabo amazwi.
- (b) Abaviwa banemingeni yokuphendula isicatshulwa soshwankathelo nesokubonwayo.
- (c) Kuyabonakala ukuba esinye sezizathu esibangela ukuba abaviwa bangaqhubi kakuhle kukusilela kulwazi lolwimi nto leyo ethi ibachaphazele kakubi ekutolikeni isigama esithile solwimi; umzekelo: izaci, amaqhalo, izafobe njalo njalo.
- (d) Kuqapheleka ukuba abaviwa bayaqhalela kwizakhono zokusetyenziswa kolwimi ngokuchanekileyo. Ngaphezulu neli iphepha malinikwe ithuba lokuhllaziya.

6.3 UKUHLALUTYWA KWENDLELA ABAQHUBE NGAYO ABAWIWA KUMBUZO NGAMNYE KWIPHEPHA LOKU-1

UMBUZO 1: UKUFUNDELA UKUQONDA

Kuyaqapheleka ukuba abaviwa abakabi nazo izakhono ezifunekayo zokumelana nemingeni yovavanyo lokuqonda. Ezi zakhono ziureka ulwazi iweendidi ngeendidi zemibuzo ebuzwayo kolu vavanyo kwanomxholo womakufundiswe kuavavanyo lokuqonda.

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- (a) Kusekho ukusilela ekuphenduleni ngokuchanekileyo kwimibuzo efuna iintsingiselo, basuka banike isifanokuthi njengakumbuzo 1.1.
- (b) Lisekho iqaqobana labaviwa eloyiswa kukucaphula/ukuchonga ngokomyalelo onikwe kumbuzo, oku kusenokubangwa kukungawufundi ngokupheleleyo umbuzo/umyalelo.
- (c) Umbuzo 1.4, 1.5 kunye no 1.6 abaviwa bafumene ubunzima ekunikeni intsingiselo yesivakalisi, negama ELINYE endaweni yebinzana, umzekelo ‘uyihlo nonyoko.’
- (d) Kubekho ukusilela kwabanye abaviwa ekuphenduleni umbuzo ofuna bafumane ulwazi kwitekisi. Umbuzo 1.15. abaviwa babonakalise ubunzima ekucaphuleni ulwazi olukwitekisi obelufunwa kwaze kwakho ukusilela ekunikeni impendulo echanekileyo njengakumbuzo 1.13, 1.10 no 1.8. Umzekelo kumbuzo, 1.10 bekulindeleke ukuba banike isizathu esifumaneka kumhlathi oxeliweyo baze abaviwa basilela ekuqapheleni amagama anika ulwazi ngesizathu akwakumhlathi anjengoo-‘kuba’ kwitekisi baza bacinga ukuba umbuzo usifuna kubo isizathu. Kwakhona, abakuthathelanga ngqalelo ukufunda umsebenzi webinzana, ‘ngokwalo mhlathi’ elisembuzweni.

- (e) Abaviwa babonakalise ukusilela ekuphendulen i umbuzo ofuna impendulo engu, 'Ndiyangqina/andingqini; ndiyaxhasa/ndiyachasa'. Bebesuka banike impendulo engu, 'Ewe/uHayi'. Le impendulo ayicacanga kuba ayiniki ukuba umntu uyangqina na okanye akangqini. Okwesibini bebesuka bangakwazi ukuxhasa ngendlela ehambelana nempendulo abayinikileyo. Impendulo ibisuka iphikise kwale ayinikileyo.
- (f) Umbuzo 1.11, abaviwa abaninzi babonakalise ukusilela ekuphendulen i umbuzo okweli zinga. Basile ekuphawuleni ngokusetyenziswa kombuzo buciko. Kuyaqapheleka ukuba imibuzo efuna baphawule bayayoyika. Mabazame bade baqhele.
- (g) Basokola ngakumbi kwimibuzo evavanya indlela olusetyenziswe ngayo ulwimi kwisicatshulwa. **Qwalasela uxwebhu IweNkcazel yePolisi yeKharityhulam nokuHlola** iphepha lama-26 phantsi kwasihlokwana, **Ukupuhhliswa kwesigama nokusetyenziswa kolwimi**. Le mibuzo ifuna ulwazi lwesigama, ulwazi ngentsingiselo eziswa zizakhi ezifana nezimamva nezimaphambili, iimpawu zobhalo kwanokusetyenziswa kwezafobe. Oku kuphawuleke; **kumbuzo 1.7**, apho bekufunwa ingcina eziswa kukusetyenziswa kwesakhi u 'ana' kumagama 'kukoyikana', 'yokuhloniphana' abakwazi ukunika impendulo echanekileyo.
- (h) Baninzi kakhulu abaviwa abasilele ekunikeni injongo yokusetyenziswa kwebinzana/ ingcina eziswa libinzana. Umzekelo:
- Umbuzo 1.2, ubufuna abaviwa ukuba batyhile injongo yombali ngokusebenzisa ibinzana, 'libhekisa kum nawe', abayichananga impendulo ethi '*Kukubethelela ukuba kubhekiswa kumntu wonke*'.
- (i) Bakho abambalwa ababonakalise ingxaki malunga nokungqina ulovo lombali kumhlathi. Uninzi lwabafundi lusahluleka kukuphendula imibuzo enika ulovo lomfundu njengakumbuzo 1.12 no 1.18, apho bekufuneka babone ukuba isicatshulwa B siyawuxhasa na umyalezo wesicatshulwa A.
- (j) Bahluliwe kakhulu kwimibuzo evavanya ukusebenzisana kwezi tekisi zimbini zecandelo A. Abakwazanga ukunxulumanisa isicatshulwa A no B ongu 1.18. Umzekelo umbuzo ubufuna baphendule ukuba ingaba isicatshulwa B siyawuxhasa na umyalezo wesicatshulwa A. Lo mbuzo ubuxhomekeke ekufundisensi, bathelekise, baqonde okuqulethwe yitekisi okanye umhlathi nalapha basilela.
- (k) Abaviwa abakwazanga ukufunda, batolike itekisi ebonwayo engumfanekiso.
- (l) Abaviwa babenengxaki yokungakwazi ukulandela imiyalelo yemibuzo. Umzekelo: xa bebuzwa umbuzo kubhekiswa kumgca othile okanye umhlathi, kulindeleke ukuba umviwa aye ngqo kuloo mgca okanye umhlathi athunyelwe kuwo.
- (m) Kuyaqapheleka ukuba abaviwa abanoso isakhono sokuqwelasela umfanekiso /okubonwayo ukuze bafumane umxholo wawo phambi kokuba baphendule imibuzo. Baxhomekeka ekulawulweni yimibuzo ebuziweyo. Umzekelo, umbuzo 1.16, bekulindeleke ukuba abaviwa bahlalutye okuqhubea emfanekisweni ukuze bafumane umxholo kodwa bafumana ubunzima kakhulu ekwenzeni oko.

lingcebiso

- (a) Kuyacetyiswa ukuba ootitshala bagqale ukufundisa ukufundela ukuqonda, baqinisekisse ukulandela inkubo yokufunda njengoko ichaziwe kwphepha lama-24- 26 kuxwebhu **IweNkcazel yePolisi yeKharityhulam nokuHlola**.

- (b) Izakhi zamagama mazifundiswe ngokusemxholweni kuqatshelwe ngakumbi intsingiselo nemisebenzi yazo kwintetho okanye isivakalisi. **[Jonga kuxwebhu IweNkcazel yePolisi yeKarityhulam nokuHlola, iphepha lama-26 phantsi kwesihlokwana esithi: Ukupuhhliswa kwesigama nokusetyenziswa kolwimi.]**
- (c) Ootishala mababakhuthaze abafundi ukuba basifunde kabini nangaphezulu isicatshulwa phambi kokuba baphendule imibuzo. Oku kuza kubanceda bakwazi okuqulathwe sisicatshulwa.
- (d) Makugxininiswe ngakumbi kwinjongo zokusetyenziswa kwezixhobo zesimbo ezifana nezafobe, umzekelo: kumbuzo buciko mabaggale ngakumbi imisebenzi yawo kulwimi gabalala.
- (e) Kukhuthazwa ukuba abafundi bafundiswe ngeendidi neempawu zeetekisi nezangotshe ezihambelana nohlobo ngalunye lwetekisi. **[Jonga kuxwebhu IweNkcazel yePolisi yeKarityhulam nokuHlola iphepha lama-26, phantsi kokupuhhliswa kwesigama nokusetyenziswa kolwimi.]**
- (f) Kubalulekile ukuba xa kusetwa imisebenzi engekho sesikweni yaseklasini kuvelelwwe onke amanqanaba okuqonda, oko kuthetha ukuthi aphantsi, aphakathi naphezulu njengoko uxwebhu lokuhlola lukhokela. **(Examination Guidelines 2017)**
- (g) Kubalulekile ukuba abafundi baqeleshelwe indlela yokuphendula imibuzo. Mabaqheliswe ukucazulula umbuzo oqulethwe zizenzi ezikhethelwe ukuba. Umzekelo: xa kusithiwa **chonga** kwahlukile naxa kusithiwa **caphula**, **cacisa/chaza**, **phawula**, njalo njalo. Malunga nale ngxaki ootishala mabaqwalasele uxwebhu **IweNKcazel yePolisi yeSizwe yeKarityhulam nokuHlola** isahluko sesine ukufumana ingcaciso ezeleyo.
- (h) Ootishala bayacetyiswa ukuba banike abafundi imisebenzi emininzi engekho sesikweni enemibuzo efuna baphendule begxile kumgca othile okanye kumhlathi.
- (i) Ukuxhasa inkubo yokufunda, ukufundisa nokuhlola ezikolweni kuyakhuthazwa ukuba ootishala basebenzise imithombo ngemithombo yowlazi ukuncedisa abafundi. Umzekelo: bangasebenzisa iincwadi ezimiselweyo, imibuzo yeminyaka edlulileyo njalo njalo.
- (j) Kuyacetyiswa ukuba ootishala baqinisekise ukuba kwimisebenzi yaseklasini umfundi ngamnye uyaziphendulela imibuzo ebuziweyo angahambi nempendulo yomfundu omnye ophendule umbuzo obheka kwiklasi. **Naxa kusenziwa uhlaziyo masicaciswe ngokupheleleyo isizathu sokuba impendulo enikwayo ibe yiyo echanekileyo.**

UMBUZO 2: UKUSHWANKATHELA

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- (a) Basebaninzi abaviwa ababhala impendulo bengekazazi ukuba iingongoma abazifunayo zimalunga nantoni, nto leyo ecacisa ukuba abawufundisisanga umhlathi lowo bacaphula kuwo. Abo babonakala ngokucaphula isivakalisi sokuqala kumhlathi ngamnye. Babonakalisa kakhulu ukuxhomekeka kumhlathi.
- (b) Abaviwa abathile basenengxaki ekuchongeni iingongoma eziphambili kwisicatshulwa eso baza kusishwankathela, endaweni yoku bachonga iingongoma ezixhasayo bayishiye le ingundoqo ingongoma.

- (c) Abanye abaviwa abayithatheli ngqalelo imiyalelo yokushwankathela. Umzekelo: ukushwankathela ngokomhlathi njengoko kulindelekile kubaviwa bolwimi lwaseKhaya hayi ngeengongoma.
- (d) Bakho abathatha amabinzana kwingongoma bangayithathi yonke baze baziphosanise namanqaku kuba ngamanye amaxesha bashiye elona binzana lingundoqo.
- (e) Bambi abaviwa ababhali ngokomyalelo ofuna inani elithile lamagama amabawasebenzise. Oku kuyabachana kuba kuye kufumaniseke ukuba ingxam yesishwankathelo sakhe ikwelinanil adlulise ngalo nelithi lingakorekishwa. (**Umyinge wesishwankathelo ngamagama angama-70**).
- (f) Kuphawuleka kweli phepha likaNovemba 2019 ukuba isekhona imbinana yabaviwa abathi xa beshwankathela isicatshulwa esinomxholo abawaziyo, baphendule gabalala bengasebenzisi itekisi abayinikiwego.

lingcebiso

- (a) Abafundi mabaqale bafunde imiyalelo yoshwankathelo kuqala phambi kokuba bafunde isicatshulwa soshwankathelo njengoko idla ngokubhalwa, de maxa wambi ibhalwe ngqindilili nto leyo ebonakalisa ukubaluleka kwayo. Makuqatshelwe ukuba abafundi abanakuqala ngokufunda itekisi yoshwankathelo bengekafundi ukuba injongo yabo yokufunda nokushwankathela ithini.
- (b) Mabaqaphele ukuba ukushwankathela ikakhulu kufuna isakhono sokukhangela iingongoma ezithile ezihambelana nokufunwa ngumbuzo woshwankathelo, umzekelo (**iindlela zoku.../ iingcebiso malunga...**). Mawufunwe ufunyanwe ukuze aye ngqo apho kukho ingongoma.
- (c) Mabaqinisekise ukuba iinkcukacha ezixhasa ingongoma ephambili azithathwa njengengongoma ephambili.
- (d) Kuyacetyiswa ukuba ootitshala mabakhuthaze abafundi ukuba basifunde isicatshulwa kabini nangaphezulu phambi kokuba basishwankathele.
- (e) Zakufunyanwa iingongoma ezo mazilungelelaniswe zenze umhlathi kodwa oko kubhalwayo kungayitshintshi injongo yombhali.
- (f) Makusoloko kusetyenziswa izivakalisi ezipheleleyo ezifutshane hayi amabinzana xa kubhalwa umhlathi. Nalo umsebenzi mawuhlelwelwe njengeminye ukuqinisekisa ukuba awunazimposiso.
- (g) Kucetyiswa ukuba ootitshala banike abafundi imisebenzi emininzi engekho sesikweni ebudenibonyaka ukuze baqhelane nendlela efanelekileyo yokushwankathela besebenzisa isikhokelo sokuhlolae sixela ukuba mabashwankathele njani. (**Examination Guidelines 2017**).
- (h) Kuyacetyiswa ukuba basebenzise isikhokelo sokumakisha isishwankathelo ukuncedisa nokufundisa abafundi indlela yokushwankathela.

- (i) Kuyacetyiswa ukuba ootitshala bagxile ekufundiseni abafundi indlela yokwakha izivakalisi. (**Jonga kuxwebhu IweNkcazel yePolisi yeKharityhulam nokuHlola Isahluko sesi-3 izakhi nemigaqo yokusetyenziswa kolwimi esetyenziswayo kwinkqubo yokubhala amaphepha 34-35**).
- (j) Bangaqheliswa nokuzimakisha abafundi okanye ukumakishana kwabodwa ukuze baqhele ukuyibona into engamkelekanga kushwankathelo.

UMBUZO 3: UKUHLALUTYA INTENGISO

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimbuzo

- (a) Baqhokrwe kakhulu kukungawkazi ukuqaphela intsingiselo eziswa ligama kwisibhengezo. Umbuzo 3.3 ubufuna banike intsingiselo eziswa ligama, ‘entsha’ kumxholo wesibhengezo ntengiso.
- (b) Abasazanga isizathu sokusetyenziswa komfanekiso wentombazana nemoto entle kule ntengiso – umbuzo 3.4
- (c) Umbuzo 3.5: Abaviwa babonakalise ukungawkazi ukunika ingcinga eziswa kukuphindaphindwa kwegama, ‘Hlala’ elikwisibhengezo ntengiso kuba bebenika intsingiselo yalo.
- (d) Umbuzo 3.7: Kuyaqapheleka ukuba abaviwa abaninzi basilele ukuphendula ngokwengqiqo yabo malunga nale pesenti bebebuzwa ngayo, basuka bazathuze ngobuhle bentombazana okanye bemoto ingxoxo yabo bengayisekanga kule pesenti. Kwakhona ukungqina kwabo kusebenzisa u’Ewe’ no ‘Hayi’ kuze ukuxhasa kwabo kuhambele kude nempendulo ayinikayo.

lingcebisos

- (a) Abafundi mabafundiswe ngeempawu eziphambili zentengiso nendima eziyidlalayo.
- (b) Abafundi mabafundiswe ukuqaphela ulwimi oluqhathayo, izixhobo ezisetyenziswa ngabathengisi ukuze baqhathe abathengi. Mawuqatshelwe umsebenzi wezi zixhobo intsingiselo yazo kwakunye nenjongo yazo kungenjalo ifuthe lazo.
- (c) Impawu zetekisi ziya kuhlala zitshotsha phambili kufundo lwezi ndidi zeetekisi. Mabaqhele abafundi ukwazi umahluko phakathi kwesibhengezo nekhathuni bayenze budlala loo nto ukuze iimpawu ezifana nezilogani neelogo zihlale zinkenteza kwiintloko zabo.
- (d) Mabawazi umahluko phakathi komsebenzi welogo gabalala kwakunye nomsebenzi welogo **kwesi isicatshulwa**. Lo ukwiscatshulwa uhambelana ngqo nemveliso ethengiswa sisibhengezo kanti ogabalala uya kuthi uxela umzi mveliso owenza le mveliso/ uxela ukuba yeyakwabani imveliso, kanti lo ubufuna impendulo ethi ‘uxela ukuba yeyakwabani-umzimveliso ongqalileyo wale mveliso’.
- (e) Kuyacetyiswa ukuba ootitshala mabagxile kakhulu ekufundiseni ulwazi olunzulu lolwimi phambi kokuba bafundise abafundi isakhono sokucazulula intengiso.
- (f) Kuyacetyiswa ukuba ootitshala mababanike abafundi uluhlu lwemisebenzi yentengiso engekho sesikweni ebudenibonyaka ngenjongo yokubaqhelanisa ukuze balungele iimviwo.
- (g) Abacebisi besifundo kumaphondo bayakhuthazwa ukuba babancedise ootitshala ukuphucula izakhono zokuhlalutyu intengiso khonkuze bazokwazi ukuphucula ezabafundi.

UMBUZO 4: UKUHLALUTYA IKHATHUNI

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- (a) Kuyaqapheleka ukuba abaviwa abaphendulanga kakuhle konke konke kulo mbuzo Kuyabonakala ukuba kukho ukulambatha kwisakhono sokufunda nokucazulula ikhathuni. Umzekelo: abakwazanga ukuba iimpawu zokhuzzo zidlulisa ngcinga ni njengoko benzile kumbuzo 4.4.
- (b) Umbuzo 4.3, abaviwa abathile basilele kwintsingiselo yegama '*isithomo*'. Mhlawumbi intsingiselo yeli gama iduke ngenxa yokukhumsha.
- (c) Kube kuninzi ukungaqondi '*ingcinga ebethelolekileyo*' kungathi kanti oku kuqhutya kukuba olu ilulwimi abangaluqhelanga kwimfundu emalunga neekhathuni.

Lingcebisos

- (a) Kuyacetyiswa ukuba zonke iimpawu zekhathuni mazifundiswe ngoxitshala phambi kokuba kufundiswe/kuhlalutywe ikhathuni.
- (b) Linkcukacha ezibonwayo ziya kusoloko zibalulekile kwikhathuni miha le mabaqheliswe ukuziqaphela. Bangabhala nebalana ngekhathuni ukusuka kwisakhelo soku-1 ukuya kwesokuggibela.
- (c) Udaba lobuso kunye neempawu ezibubungqina bovakalelo oluthile zingundoqo, mazihlale zifundiswa kwikhathuni.
- (d) Mabaqheliswe ukubona ukungaqheleki/eyona nto ihlekisayo/iphoxisayo/ibaxiwego /isisigqebelo kwikhathuni njalo njalo kuba nayiphi na inentsingiselo okanye inento eyithethayo.
- (e) Oxitshala mababanike abafundi uluhlu lwemisebenzi yekhathuni engekho sesikweni ebudenibonyaka ngeenjongo zokubaxonxa ukuze balungele naluphi na uvavanyo/uviwo abaza kuthi bahlangane nalo.
- (f) Kwakhona kuyacetyiswa ukuba ootitshala mabasebenzisane nezinye izifundo ezifana nezemba ninjengoko nazo zibafundisa ngezakhono zokucazulula iikhathuni.
- (g) Abacebisi bayakhuthazwa ukuba babancedise ootitshala ukuphucula izakhono zokuhlalutyta ikhathuni khonkuze bazokwazi ukuphucula ezabafundi.

UMBUZO 5: UKUSETYENZISWA KOLWIMI NGOKUCHANEKILEYO NOKUHLELA

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Iyaxhalabiso indlela abaviwa abaqhuba ngayo kulo mbuzo kuba akukuqlanga kwaphela. Le meko ayitshintshi unyaka nonyaka iya ibamaxongo.
- (b) Kuyaqapheleka ukuba bayalambatha kakhulu abaviwa kulwazi lokusetyenziswa kolwimi ngokuchanekileyo.
- (c) Umbuzo 5.1, abaviwa abayazanga intsingiselo yegama 'yegolide' ngokomxholo wetekisi.
- (d) Umbuzo 5.2, abakwazanga ukwenza isivakalisi esineenjongozenzi ezimbini.

- (e) Umbuzo 5.3 abawazanga umsebenzi wesakhi salathandawo.
- (f) Umbuzo 5.5, kubabhuqile ukunika udidi lwasibanjalo, ‘*banoyolo*’.
- (g) Kusekho ingxaki kubaviwa xa kuthiwe mabaxele indlela esisetyenziswe ngayo isifanekisozwi.
- (h) Kubasokolisile kakhulu ukukhetha igatya eliyintloko kwisivakalisi abasinikiwego.

lingcebisos

- (a) Mazifundiswe eklasini izakhi nemigaqo yowlimi nentsingiselo yazo naxa kufundwa uncwadi. Loo nto ithetha ukuba mazifundiswe ziukwa kwezinye izakhono.
- (b) Ngokwakuxwebhu **IweNkcazel yePolisi yeKharityhulam nokuHlola** kuyacaciswa ukuba ulwimi lusetyenziswa, lufundwe ngokusemxholweni olusetyenziswe kuwo kwakunye nakwezinye izakhono. Mawulandelwe lo mbono ungundoqo weKharityhulam. Kuyacetyiswa ukuba abafundi mabanikwe imisebenzi yowlimi rhoqo, ikorekishwe beboniswa iimposiso zabo, banikwe ingxelo ukuze ekugqibeleni benze izilungiso.
- (c) Ootishala mabafunde kuxwebhu **IweNkcazel yePolisi yeKharityhulam nokuHlola** kwiphepha 11-12 no 104-106 apho kucaciswa ngendlela yokufundisa ulwimi nezinto emazifundiswe ezikolweni ukuqala kwibanga le-10 ukuya kwibanga le-12.
- (d) Kwakhona ootishala mababelane ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootishala babekumgangatho omnye.
- (e) Ootishala nabacebisi besifundo bayakhuthazwa ukuba benze uhlaziyo besebenzisa amaphepha eminyaka edluleyo kunye namacwecwe azii ‘*Second chance disks*’ asuka kwaDBE- KwaNdlunkulu.
- (f) Ootishala mababasebenzise abafundi abazaziyo izakhi nemigaqo yowlimi ukuncedisa kule ngxaki.
- (g) Abacebisi besiXhosa mabancedise ootishala ngendlela yokufundisa kolwimi ngokusemxholweni.
- (h) Kukhuthazwa ukuba ootishala mababakhuthaze abafundi ngokuthi bakhuphisane ngezinto ezifana neentetho ezilungiselelwego, ingxoxo-mpikiswano njalo njalo ukwakha, ukukhulisa isigama nolwazi olunzulu lwimi lwabafundi nokusebenzisa ulwimi ngendlela efanelekileyo.
- (i) Abacebisi besifundo bayakhuthazwa ukuba mababancedise ootishala ekwakheni amaqela okufunda ezikolweni naweengxoxo-mpikiswano (*reading clubs and debating societies*) nokuba kubekho amaxesha amiselweyo okufunda (*Drop everything and read*) ngenjongo yokukhuthaza ukufunda nokuphucula ulwimi lwabafundi.

6.4 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAWIWA KWIPHEPHA LESI-2

Ukuphawula gabalala ngephepha

- (a) Baqhube kakubi noko abaviwa kweli phepha xa kuthelekiswa neziphumo zonyaka wama-2018 noxa bekhona abathile abafumene amanqaku afanelekileyo njengoko iluLwimi lwabo lwaseKhaya olu.

- (b) Indlela abaphendula ngayo abaviwa kweli phepha ibonakalisa ukuba abafundi abazifundi iincwadi, baphendula ngokungathi bazibaliselwe. Loo nto ibonakalisa ukuba abaziniki ithuba lokuzifunda
- (c) Ukungafundwa kweencwadi ngabaviwa kwenza ukuba nokuba sele benikwe itekisi bangakwazi ukuyiphendula imibuzo esekwe kwincwadi koko baphendule ngokunga baphendula imibuzo yesicatshulwa sokuqonda. Kwakhona oku kuhinda kube ngunobangela wokuba babhidanise abalinganiswa. Oko bekwenza ngokuthi babbale igama lomlinganiswa okwenye incwadi xa bephendula enye.
- (d) Abaviwa basilele kakhulu kwimibuzo efuna izixhobo zohlalutyo kuzo zonke ijenra zoncwadi.
- (e) Bakhona abaviwa abaqhube kakuhle ngenxa yokuzinika ithuba lokufundisisa iincwadi abazalathelwego, nto leyo ebonakala kwindlela abaphendule ngayo nabaqokelele ngayo amanqaku
- (f) Kuwo onke amacandelo eli phepha kuya kusanda ukuqhawalela ekukhetheni imibuzo ngokwemiyalelo. Loo nto iwenza abe phantsi amanqaku eli phepha.
- (g) Bafumana ubunzima abaviwa ukuphendula imibuzo efuna intsingiselo, udidi loncwadi, nenjongo yombhali, oku kubonisa ukulambatha kulwimi loncwadi.

6.5. UKUHLALUTYWA KWENDLELA ABAQHUBE NGAYO ABAVIWA KWICANDELO NGALINYE KWIPHEPHA LESI-2

Ilimposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo.

ICANDELO A: ISIHOBE IMIBUZO 1-5

(a) Umbuzo 1: Osisincoko.

Kuqapheleka ukuba abaviwa baqhawalele kakhulu ukunamathela kobekufunwa ngumbuzo, ukutyhila isigama esibonisa indlela ohamba ngayo umlambo, oko kukuthi isiqalo nesipheko somlambo. Endaweni yokutyhila isigama bebesuka bashwankathele umbongo bangayisi so imiqolo equlethe esi sigama kufuneka basicazulule. Bambi bebekhuphela umbongo unjalo bangazihluphi ngakutolika nto. Abanye bebebbonakalisa ukungazi kwambongo lowo basuke batsalwe ngumrhiba wokuthetha ngomlambo gabalala bengazi nentsingiselo yesigama esisetyenziswe kule miqolo yalo mbongo.

(b) Umbuzo 2.1, 3.1, 4.1.

Basekho abaviwa abaninzi abangayazanga intsingiselo eziswa kukuphindaphindwa kwemiqolo, izihlomelo namabinzana.

(c) Umbuzo 2.2, 3.2, 4.2.

Baninzi abaviwa abangayazanga indlela olwensiwe ngayo undindwano olukwisicathulwa sombongo belahlwa nje ligama ‘undindwano’.

(d) **Umbuzo 2.3, 3.3, 4.3, 5.5.**

Uninzi lwabaviwa alukwazanga ukuphendula lo mbuzo ngokuchanekileyo. Abanye abakwazanga ukuchaza okupuhliswa ngumfanekiso ntekelelo. Abaviwa abaninzi basoyiswa kukunika intsingeselo yomfanekiso ntelekelelo kumbongo.

(e) **Umbuzo 2.5,3.5,4.5:**

Abaviwa basasilela ekunikeni injongo yembongi ngokuchanekileyo. Oku kubonakala ngokuba basuke banike indima edlalwa yimbongi xa ibongayo.

lingcebiso

(a) Ootitshala mabagxile ekufundiseni ukuhlalutya ngaphezu kokunika abafundi iimpendulo esele zivuthiwe ngohlalutyo lombongo ngamnye. **Kwakhona, ootitshala mabaqinisekise ukuba abaxhomekeki kumanqakwana anikwe ezantsi kombongo kwincwadi yemibongo emiselweyo kuba awasoloko echanekile.**

(b) Ootitshala bayacetyiswa ukuba bagxile kwezi zixhobo zohhalutyo xa besenza izifundo malunga nesihobe; intsingiselo engundoqo nefihlakeleyo, imo, umongo nemfundiso, umyalezo, umfanekiso ngqondweni, umfanekiso ntelekelelo, izafobe, uchongo lwamagama, ithoni, imiqondiso, imvakalelo, izitanza, amalungu, iimpawu zokubhala, uphindaphindo, imfano-zandi, imvano-siqalo, imvano-siphelo, isingqisho, isifanadumo, i-enjambamenti (*enjambment*) nenjongo. **(Jonga kwiphepha lama - 27-28 kuxwebhu IweNkcazeloye Polisi yeKharityhulam nokuHlola).**

(c) Kucetyiswa ukuba ootitshala banike imisetyenzana yaseklasini yokuhlola le miba imalunga nesihobe; intsingiselo engundoqo nefihlakeleyo, imo, umongo nemfundiso, umfanekiso ngqondweni, umfanekiso ntelekelelo, izafobe, uchongo lwamagama, ithoni, imiqondiso, imvakalelo, izitanza, amalungu, iimpawu zokubhala, uphindaphindo, imfano-zandi, imvano-siqalo, imvano-siphelo, isingqisho, isifanadumo ne-enjambamenti njalo njalo emva kokufundisa nawuphina umbongo ukuze abafundi bakwazi ukuzichonga bazi injongo nefuthe lokusetyenziswa kwazo.

(d) Abacebisi mabancedise ootitshala ngokubaxonxa ngeendlela zokufundisa isihobe nokuseta imibuzo.

(e) Bayacetyiswa ootitshala ukuba kumsebenzi wesi-6 woncwadi baqhelise abafundi ngendlela yokukhetha imibuzo. Le nto baya kuthi bayenze ngokuthi babanike uluhlu lwemibuzo amabakhetha kuyo. Umzekelo, abafundi banikwe umsebenzi onemibongo emihlanu bakhetha njengoko uxwebhu lokuseta luyalela **(Examination guideline 2017)**.

ICANDELO B NECANDELO C: INOVELI / UNCWADI LWEMVELI NEDRAMA

**(Imibuzo esisincoko soncwadi nemifutshane)
limposiso ezixhaphakileyo nokungaondi okufunwa yimibuzo**

Kula macandelo abaviwa bakhetha imibuzo ibe mibini; osisincoko soncwadi kunye nomfutshane kwijenra enye, kwicandelo elinye ngeli xesha kufuneka bayikhetha kwijenra ezahlukileyo ezikwicandelo B nakwicandelo C.

ICANDELO B: INOVELI NONCWADI LWEMVELI

Imibuzo 6,8,10,12: Imibuzo esisincoko soncwadi

- (a) Kwinoveli ethi 'Inkawu idliw'ilila', abaviwa boyisiwe kukutolika umbuzo ofuna bangqine ukuba inoveli 'Inkawu idliw'ilila yinoveli engolwaphulo mthetho. Kuphawuleke ukuba endaweni yokuba iingxoxo zabo ziqhutywe lulwazi lweempawu zolu didi lwenoveli bebesuka babalise lonke ibali lale noveli, kungenjalo baqamele ngophawu olunye olungacaciswanga ngokupheleleyo lokuba incwadi ineziganeko zolwaphulo mthetho batyondyothe besenza uluhlu lweziganeko zolwaphulomthetho ezingabancedisanga kuyaphi. Kaloku zona zezokuxhasa uphawu oluthile
- (b) Abangazi nto ngebali bakhuphele zonke izicatshulwa ezikwiphepha lombuzo ngokobunjalo bazo.

Umbuzo 7; 9 &11: Imibizi emifutshane yenoveli

- (a) Umbuzo 7.3, 9.3 & 11, 3:
Abaviwa abaninzi abakwazanga ukucacisa ifuthe lomxholwana kumxholo wenoveli.
- (b) Umbuzo 7.6, 9.6, 11.6 & 13.7:
Abaviwa babonakalise ukungalazi inqanaba lesakhiwo sebali basuka bathi linqanaba lokuqala/ eliqalayo/eliphezulu/ ukuyondelelana kwezinto okanye uvuthondaba.
- (c) Umbuzo 7.9, 9.9 ,11.9 & 13.3
Abaviwa babonakalise ukungazazi iimpawu zesicatshulwa esibhalwe ngokwemo yenoveli/yentsomi.
- (d) Umbuzo 7.11:
Abaviwa babonakalisa ukungazazi izafobe, iindidi zazo. Kwakhona, kubekho ukungakholelwxa impendulo isithi esi safobe sisigqebelo. Isigqebelo masaziwe ukuba siludidi lwesafobe asingomthuzimele.
- (e) Umbuzo 9.1:
kwinoveli 'Nyana Wam! Nyana Wam' abalubonanga ubaxo

ICANDELO C: IDRAMA

Umbuzo 14 &16: Imibuzo esisincoko sedrama

- (a) Kule mibuzo ubuninzi babaviwa busilele ekuwuphendulenli ngokuzeleyo li mibuzo kuba bebesuka bajolise impendulo kwimpixano engacaciswanga ukuba yeyangaphandle okanye yeyangaphakathi, bangafikeleli kwindima edlalwe luthando okanye indlala kwimpixano ekwezi drama. Abakwazi ukohlula phakathi kwempixano nomxholo.
- (b) Babonakalise ukunqongophala kolwazi ngolwimi olusetyenziswayo ukubhala ngempixano. Ulwimi oludandalazisa ifuthe lothando/ indlala kwimpixano belunqongophele kwizincoko, zidikidiki ingekho ithoni evuselela uvakalelo kofundayo malunga nokudaleka kwempixano.
- (c) Isakhiwo semihlathi sisabalulekile, ulovo ngalunye luhlaliswe kumhlathi walo kubekho ukwakhelana nokuthungelana kwemihlathi nto leyo ebonakakisa ukungabinaso isakhono sokucwangcisa isincoko sabo soncwadi.

lingcebiso

- (a) Abafundi mabafundiswe iindlela zokubhala isincoko soncwadi. Mayisoloko iseizingqondweni zabafundi into yokuba babbala okunokuphikisa nangubani yiyo le nto kufuneka umviwa abhale ngokungathi uphendula umntu omphikisayo ngale mbono abhala ngayo, aphuhle kungabikho nto isafuna ukucaciswa.
- (b) Mabafundiswe ukuxoxela icala lengxoxo abalikhethayo kwaye bazixhase ngeziganeko/iimpawu eziponakala encwadini bangaxoxi nje ngathi bancokola ngomxholo othile. Mabakhunjuzwe ukuba uluhlu lweziganeko aluyiyo ingxoxo lulodwa maluxhase ingxoxo.
- (c) Mabafundiswe intshayeleo nesiphelo okanye ubume besincoko soncwadi.
- (d) Mabafundiswe ithoni, isimbo nolwimi oluhambelana nejenra ebhalwayo.
- (e) Ootitshala nabacebisi besifundo mabasebenzise amaphepha emibuzo eminyaka edlulileyo ukufumana iziqu zemibuzo bakuqgiba ukuyifundisa incwadi ngokupheleleyo.
- (f) Mabaqheliswe ukuba ukuze bakwazi ukubhala nasiphi isincoko okanye baphendule nawuphi umbuzo mabazi amahlandinyuka omlinganiswa ngamnye encwadini kuba nokuba umbuzo ufunu impixano okanye nawuphi umbuzo onxulumene nomxholo, olu lubalulwazi olubarulekileyo. Lilonke, kubarulekile ukucazulula benze izishwankathelo zabo ngemingeni yomlinganiswa ngamnye neendlela aphuma ngazo kwingxaki nganye angena kuyo. Mababhale iingxaki nezisombululo ezisetyenziswe ngumlinganiswa ngamnye ebalini

IMIBUZO EMIFUTSHANE YEDRAMA

UMBUZO 15 & 17

- (a) Umbuzo 15.1&17.1: Abaviwa babonakalise ukungasiqapheli isigama esityhila uqhankqalazo/unk wintsho kwezi drama zombini.
- (b) Umbuzo 15.2&17.2: lingcinga evuselelwa ngamazwi abakwazi ukuyicingela abaviwa kwaphela. Banika uvakalelo lomlinganiswa endaweni yengcinga evuselelekayo.
- (c) Umbuzo 15.3 &17.3: Abaviwa abamazi unobangela wempixano/ifuthe lokuxabisa izinto ezithile nga phezu kwezinye ebalini.
- (d) Umbuzo 15.4 &17.4: Awaziwa amanqanaba esakhiwo sebali kwaphela.
- (e) Umbuzo 15.5 & 17.5: Abaviwa babonakalisa ukungazazi iindidi zabalinganiswa konke konke.
- (f) Umbuzo 15.7 & 17.7: Iimpawu zedrama kubonakala ukusilela ekuziqondeni abaviwa.
- (g) Umbuzo 15.10 & 17.10: Abaviwa basokola nokuchaza isimo sentlalo esityhilwa kwisicatshulwa.
- (h) Umbuzo 15.11 & 17.11: Abaviwa abakwazi ukunika iimpawu zomdlalo oyintlekele nto leyo engunob angela wokuba bangakwazi ukuluxhasa udidi lwedrama.
- (i) Umbuzo 15.12 & 15.12: Abakwazi ukuchaza uvakalelo oludizwa ngamazwi omlinganiswa.

- (j) Kwiimpendulo zedrama gabalala abaviwa banesimbo sokusebenzisa izimelabizo endaweni yokubiza ngqo okuthethwa ngako. Bakhala ngamagama afana no ‘mama wakhe’, yona, bona’ kusale kungekho gama kunokubanjelela kulo.
- (k) Kwiimpendulo zedrama gabalala, abaviwa basebenzisa isigama esingachanekanga esitshintsha intsingiselo yebali baze bangawafumanı amanqaku umzekelo bathi, ‘bathethe ngempixano gabala la bangayivelisi indima yothando ekuyikhuliseni’. Kwiimpendulo zabo abaylubhentsisi uthando lukaGugulethu kuNomaMpondomise ukuze lubonwe nanguthathatha kuba wayexolele ukujinga iliso kunokuba aphulukane nentombi esenyongweni kuye.

lingcebiso

- (a) Abafundi mabafundiswe ukusinga ngezenzo kwisiphelo somlinganiswa kuyo nayiphi incwadi abayifundayo.
- (b) Ukufilela kwimibuzo emalunga nengcinga evuselelekayo, mabenziwe rhoqo baxoxe ngokuba intetho/ isenzo sabalinganiswa sibenza bacinge ntoni ngaye.
- (c) Abacebisi mabancedise ootishala malunga neendela zokufumana ulwazi olumalunga neendidi zeenovelı, iindidi zedrama, iindidi zabalinganiswa, iindidi zemibongo, iindidi zempixano, izafobe, isimo sentlalo, iindima zabalinganiswa, njalo njalo.
- (d) Phambi kokuba ihlalutywe incwadi eklasini ootishala mabaqinisekise ukuba incwadi ifundiwe ngabafundi. Oku bangakwenza ngokuthi banike abafundi uvavanyo olunjongo yalo ikukuhlola ulwazi lwebali. Lungamakishwa eklasini ze utishala alandelele abo bafundi bangenzanga kakuhle kungenjalo, basungule unyaka ngokubhalwa kweerivyu zale ncwadi imiselweyo bayifundayo.
- (e) Ootishala mababakhuthaze abafundi ukuba bazifunde iincwadi khonukuze bakwazi ukuphendula nawuphina umbuzo abanokudibana nawo.
- (f) Ootishala mabagxile kwezi zinto zilandelayo xa befundisa ezi ncwadi: isakhiwo, isakhiwana, impixano, ukuzotya kwabalinganiswa, indima yombalisi, umongo nemfundiso, isimo sentlalo, imo nethoni, isigqebelo, izalathiso zaseqongeni, ukulandelelana kweziganeko nemiyalezo.
- (g) Kuncwadi lwemveli ootishala kulindeleke ukuba bagxile kule miba ilandelayo: izibongo zomthonyama, iindidi zeengoma, izaci namaqhalo, iintsomi, amaqhina neziduko. Ootishala mabaqaphele ukuba ukuhlalutywa nokufundiswa kwentsomi kuyafana nokuhlalutywa nokufundiswa kwenovelı.
- (h) Abacebisi besiXhosa mabancedise ootishala ngokubaxonxa ze babanike imizekelo yemibuzo abanokuthi bahlangane nayo ukuze benze abafundi bakulunele ukubhala iimviwo zabo zokuphela konyaka. (**Jonga kwiphepha lama-28-30 kuxwebhu IweNkcazeloyePolisi yeKharityhulam nokuHlola**).
- (i) Kwakhona, ootishala mababelane ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootishala babekumgangatho omnye.
- (j) Abafundi mabanikwe imisebenzi yoncwadi rhoqo, ikorekishwe, banikwe ingxelo eyakhayo ukuze ekuggibeleni benze izilungiso kwimposiso zabo.
- (k) Ootishala mabasebenzise irubrikhi ngendela efanelekileyo njengesixhobo sokunika amanqaku kwimibuzo emide yoncwadi.

- (l) Le misetyenzana kucetyiswa ukuba isetwe ngokwamanqanaba onke okuqonda, aphantsi, aphakathi naphezulu (40:40:20).
- (m) Kwizikolo ezifundisa uncwadi lwemveli kucetyiswa ukuba ootitshala mabafundise iintsomi nezibongo abazalathelwego njengoko zidwelisiwe kuxwebhu oluthi; ***Circular S15 of 2014, Isihlomelelo A iphepha lesi-2.***

6.6 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE ABAVIWA KWICANDELO NGALINYE KWIPHEPHA LESI-3

Ukuphawula gabalala ngephepha

- (a) Abaviwa abaninzi baphumelele ukusukela kwinqanaba lesi-4 ukuya kwelesi-6.
- (b) Bambalwa kakhulu abaviwa abaphumelele kwinqanaba lesi-3 nelesi-7.
- (c) Abafundi abaphumelele kwinqanaba lesi-3 nelesi-4 ngabo bangaphendulanga ngokwemiyalelo yombuzo kuquka nokuphuma emxholweni wetekisi.
- (d) Kuqapheleka ukuba abafundi abaphumelele kwinqanaba loku-1 nelesi-2 ngabo baphendule imibuzo emibini endaweni yemibuzo emithathu kunye nabo baneengaxki ezifana nokukhuphela zonke izihloko zephepha lemibuzo, ukuphendula yonke imibuzo ngolwimi IwesiNgesi.
- (e) Kulindeleke ukuba abaviwa basebenzise izakhono zolwimi abazifumene kwiphepha lokuqala nelesibini. Bayakhuthazwa ke ngoko ukuba balilungiselele eli phepha.
- (f) Abaviwa mabaqiqe phambi kokuba bachonge isihloko esifanelekileyo.
- (g) Abaviwa mabaqiniseke ngemo yodidi ngalunye Iwesincoko okanye umhlathi nanjengoko kulindeleke oko xa bebhala eli phepha.

6.7 UKUHLALUTYWA KWENDLELA ABAQHUBE NGAYO ABAVIWA KWICANDELO NGALINYE KWIPHEPHA LESI-3

ICANDELO A: IZINCOKO

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

(a) Umbuzo 1.1: Konwatya ekhaya ngaloo mini

Abaviwa abaninzi bawuphendule lo mbuzo kwaye baqhube kakuhle kakhulu nangona abanye bebethetha ngebali elineziganeko zeemini ezininzi ndaweni yokuba bathethe ngebali lemini enye nto leyo ebenze balahlekelwa ngamanqaku.

(b) Umbuzo 1.2: Ilizwe emva kwemvula

Bambalwa kakhulu abaviwa abawuphenduleyo lo mbuzo. Abanye abawuphenduleyo bavelele icala lobuhle kuphela nto leyo ebangele ukuba baphelelwé ngamanqaku okuthetha bengafikanga kumthamo olindelekileyo nto leyo ebangele ukulambatha kwamanqaku omxholo.

(c) **Umbuzo 1.3: Uchulumanco lokunceda abanye abantu.**

Bambalwa kakhulu abaviwa abawuphenduleyo lo mbuzo. Abawuphenduleyo abaqhubbanga kakuhle kakhulu kuba bathetha ngezinto gabalala abathethi nto ngochulumanco nanjengoko bekulindelekile. Abanye abathetha ngochulumanco abaludibanisi nokunceda abantu. Abanye abaviwa babbala ngebali losizi ndaweni yokuba babbale ngebali elenza konwatwyen galoo mini. Abanye baphikisana nesihloko ngokuthi babbale ngento ebuhlungu bakuggiba bachulumancele iziphumo ezibuhlungu.

(d) **Umbuzo 1.5: Itekhnoloji ezikolweni**

Abaviwa abaninzi bawuphendule kakuhle lo mbuzo nangona bekhona ababhale ngetekhnoloji jikelele endaweni yokuba bathethe ngayo ezikolweni.

(e) **Umbuzo 1.6: Ukuvota kolutsha kungawenza umahluko kwintlalo yoluNtu.**

Abaviwa abaninzi abawuphendulanga lo mbuzo, abo baphenduleyo babbala ngokuvota gabalala abangena kumahluko ongenziwa lulutsha kwintlalo yoluntu.

ICANDELO B: IMIHLATHI

Limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

(a) **Umbuzo 2.1: Illeta esesikwensi**

Baqhube kakuhle abaviwa kulo mbuzo. Kukuhle kunjalo kodwa ikho imbinana engekakwazi ukubhala idilesi, babbala inombolo yebhokisi neyesitalato ngaxeshanye. Abanye bawuphosile umxholo bacela umsebenzi endaweni yokucela indawo yokufunda.

(b) **Umbuzo 2.2: Inqaku lephephandaba**

Abawuphendulanga kakuhle lo mbuzo, abaviwa bayibhale kakuhle ifomathi nangona umyalelo bengawulandelanga kuba kufunwa bathethe ngeethabhulethi bona bafakele iikhomputha ezifike ezikolweni. Irejista abayisebenzisileyo asiyiyo eyenqaku lephephandaba.

(c) **Umbuzo 2.3: Udliwanondlebe**

Abaviwa abaninzi abawukhethileyo lo mbuzo babonakalise ukungakwazi ukohlula phakathi kwengxoxo nodliwanondlebe. Abanye babbale gabalala ngodliwanondlebe endaweni yokuba babbale ngomba wemfundo yasimahla.

(d) **Umbuzo 2.4: I-Ajenda nemizuzu**

Uninzi lwabaviwa abawuphendulanga kakuhle lo mbuzo. Abakwazanga ukubhala ngefomathi echanekileyo nomxholo abawuchananga ngokufanelekileyo.

(e) **Umbuzo 2.5: Intetho esesikwensi**

Abaviwa abayichananga ifomathi nombuzo abawutolikanga kakuhle, uninzi lwabo lubhala isincoko esiphumileyo emxholweni.

(f) **Umbuzo 2.6: I-Obhitshwari**

Abaviwa abawulandelanga umyalelo wombuzo othi mababhale i-obhitshwari yomdlali osenyongweni koko babhale gabalala nto leyo ekhokelele ekubeni baphume emxholweni.

lingcebiso

- (a) Ootitshala mabaqhelise abafundi ukufunda imibuzo phambi kokuba bakhethe itekisi ukuze bavisise umxholo wetekisi leyo. Makubekho isifundo esimisiweyo eklasini sokufundisa ukukhetha imibuzo.
- (b) Ootitshala mabaqiniseke ukuba abafundi abayibhali idrafti xa bebhala uviwo mababhale imephu yengqondo kuphela. Idrafti bayibhala kwizincoko abazibhala eklasini nezifana nomsebenzi omiselweyo wesibini kwikota yokuqala.
- (c) Ootitshala bayacetyiswa ukuba bazifundise zonke iindidi zezincoko nezemihlathi njengoko zidwelisiwe **kuxwebhu IweNkcazel yePolisi yeKharityhulam nokuHlola kwisahluko 3.3 esithi ukubhala nokunikezela nakwisicwangciso sokufundisa ngokweveki zonyaka. Bagxile ngakumbi kwifomathi.**
- (d) Makuqinisekiswe ukuba kulolongo olwenziwayo lwezincoko abafundi banikwa nemifanekiso bancediswe bayile izihloko ngale mifanekiso bade bazibhale besafundiswa. Makuqtshelwe ukuba ngesincoko ngasinye asikhethileyo umfundu uvumelekile ukuba abalise/ achaze/ axoxe/avelele amacula omabini / okanye acamngce.
- (e) Makulandelwe inkqubo yokubhala xa kubhalwa udidi ngalunye lvesincoko okanye lomhlathi kwizifundo nakubhalo abalwenzayo abafundi. (**Jonga kuxwebhu IweNkcazel yePolisi yeKharityhulam nokuHlola kumhlathi we-3.3**).
- (f) Makuqtshelwe ukuba ulwimi ludlala indima ebalulekileyo kubhalo lwezincoko nemihlathi, yiyo le nto **umhlathana othi ‘imigaqo yokusetyenziswa kolwimi kumaphepha’ 34-36 kuxwebhu IweNkcazel yePolisi yeKharityhulam nokuHlola** unika isikhokelo.
- (g) lirubriki zokumakisha mabazinikwe abafundi bazisebenzise ukujonga umgangatho womsebenzi wabo. Ukanti ootitshala nabacebisi banoxanduva lokubancedisa abafundi baze bazisebenzise xa bemakisha ezi zincoko.
- (h) Mawakhuthazwe okanye asungulwe amaphulo okhuphiswano lokubhala izincoko.
- (i) Ootitshala mabaqinisekise ukusebenzisa uxwebhu olusandula kufika ezikolweni ngowe-2018 **ISIXHOZA HL SBA AND ORAL EXEMPLAR BOOKLET GRADE 10-12** baze abacebisi bezikolo nabo baqinisekise ukusetyenziswa kwalo ngoottitshala.
- (j) Upelo nokuhlela maluthathwe njengomba obalulekileyo bade banikwe nemihlathi nezincoko ezineengxaki zopelo bazilungise ngokwabo okanye bazikorekishe ngokwabo
- (k) Ootitshala mabahlale benencwadi ababhala kuyo iimposiso zomfundu ngamnye oneengxaki zopelo bamana ukuhlaba impazamo leyo xa umfundu ede wayiqabela intaba.
- (l) Makusetyenziswe nezichazi magama ngabafundi eklasini kwakunye namaphulo opelo awenziwa kusasa phambi kokuba kungenwe kumagumbi okufundela.

- (m) Abacebisi besifundo mabaqiniseke ukuba ootitshala bayazifundisa iindidi zezincoko nemihlathi ngokuqwalasela kwimisebenzi engekho sesikweni yabafundi.
- (n) Makukhuthazwe ukufunda kumaqela okufunda kanye ukuze baqhele ukusebenza ngesigama ukuze sikhule isigama esinokusetyenziswa kumxholo ngamnye.
- (o) Abacebisi besifundo mabakhuthaze ze bancedise ootitshala ekwakheni amaqumrhu okufunda ezikolweni.
- (p) Abacebisi mabaqinisekise ukuba ootitshala nabafundi kwizikolo zabo zonke zesithili zithabatha inxaxheba kwintetha zasesidlangularaleni (*public speaking*) ezelungiselelwego nezingalungiselelwanga, iinkubo zeelwimi ezenziwa ngooMasipala kwiinginqi zabo ezipuhhlisa izakhono zokufunda, ukuthetha, ukuphulaphula nokubukela (SOPA, usuku Iwamaqhawe njalo njalo)
- (q) Ootitshala mabaqiniseke ukuba bayabacacisela abafundi ngendlela abahlolwa ngayo kweli phepha.

Umzekelo: Isincoko

Indlela abiwa ngayo amanqaku angama-50.

UMXHOLO NOCWANGCISO	30
ULWIMI, ISIMBO SOKUBHALA NOKUHLELA	15
ISAKHIWO	05
AMANQAKU EWONKE	50

Umzekelo: Imihlathi

Indlela abiwa ngayo amanqaku angama-25

UMXHOLO, UCWANGCISO NEFOMATHI	15
ULWIMI, ISIMBO SOKUBHALA NOKUHLELA	10
AMANQAKU EWONKE	25

Isahluko 7

ISIZULU ULIMI LWASEKHAYA

Lo mbiko olandelayo kumele ufundwe ngokuhlanganyela namaphepha okuhlolwa esiZulu uLimi Lwasekhaya kaNovemba 2019.

7.1 UKUSEBENZA KWABAHLOLWAYO EMAPHEPHENI OKUHLOLA: 1–3 (2019)

Izinga lokusebenza kwabahlolwayo kulo nyaka wezi-2019 kukhombisa ukwenyuka ngo 0.4% uma kuqhathaniswa nonyaka wezi-2018.

Kulo nyaka wezi-2019 naku okugqamile okulandelayo:

- (a) Inani labahlolwayo abangenele ukuhlolwa kokuphela konyaka lehlile ngenani le- 1214 uma kuqhathaniswa nonyaka wezi-2018.
- (b) Izinga lokuphumelela kwabahlolwayo abathole 70 – 79.99% lenyukile ngephesenti eliwu-3,8 uma kuqhathaniswa nonyaka wezi-2018.

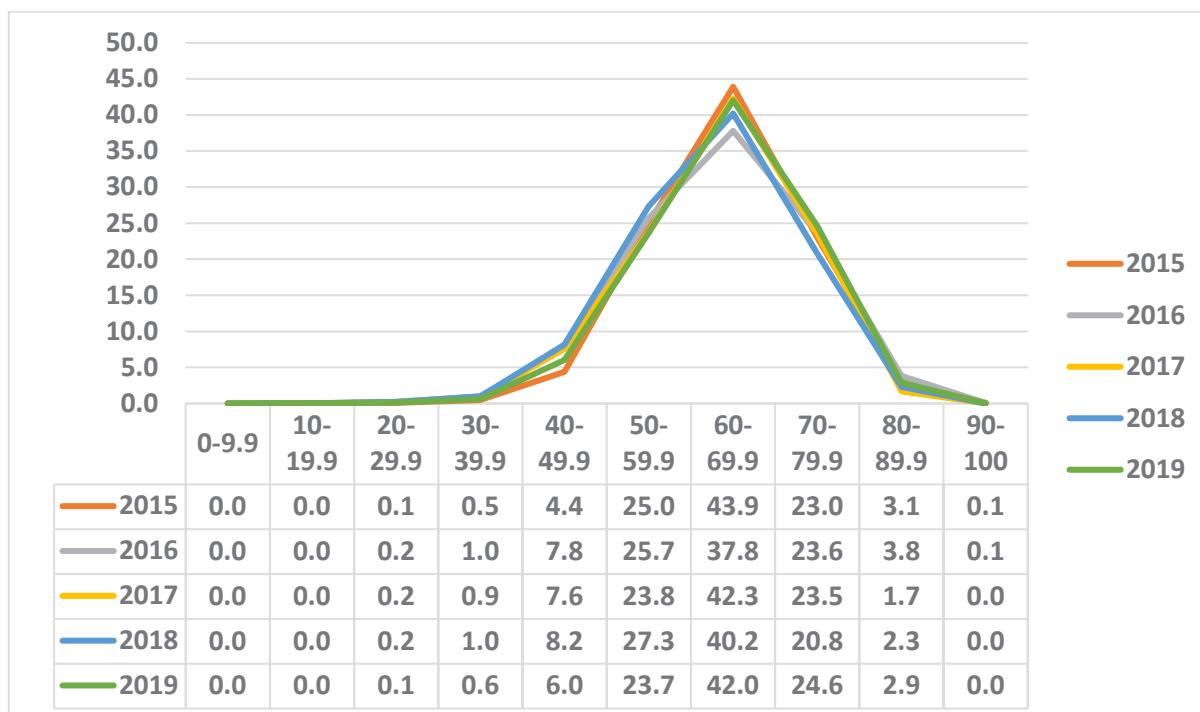
Ithebula 7.1.1 Imiklomelo jikelele ephepheni lesiZulu uLimi IwaseKhaya (2014-2019)

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	166,403	165,487	99.4
2016	165,572	163,632	98.8
2017	151,559	149,925	98.9
2018	150,344	148,517	98.8
2019	148,231	147,042	99.2

Igrafu 7.1.1: Imiklomelo jikelele ephepheni lesiZulu uLimi IwaseKhaya (2015-2019)



Igrafu 7.1.2: Ukuhlaziya kokusebenza kwabahlolwayo kubhekwa ama-curves ephepheni lesiZulu uLimi lwaseKhaya: (2015–2019)



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.1	0.5	4.4	25.0	43.9	23.0	3.1	0.1
2016	0.0	0.0	0.2	1.0	7.8	25.7	37.8	23.6	3.8	0.1
2017	0.0	0.0	0.2	0.9	7.6	23.8	42.3	23.5	1.7	0.0
2018	0.0	0.0	0.2	1.0	8.2	27.3	40.2	20.8	2.3	0.0
2019	0.0	0.0	0.1	0.6	6.0	23.7	42.0	24.6	2.9	0.0

Kule grafu engenhla, kuyabonakala ukwenyuka kwezinga lokuphumelela kwabahlolwayo kwizinga lama- 60 - 69,9% ngo 2% wamaphesenti kunye nelama- 70-79,9% elenyuke ngo 3,8%. Lokhu kwenyuka kwezinga ngokwamaphesenti yikhona okwenze ukuba ukuphumelelwa kolimi IwesiZulu likhuphuke ngo 0,4% kulonyaka wezi-2019. Kuphinde kushaye umxhwele ukuthi izinga labaphumelele ngo 80 – 89,9% lenyuke ngo 0,6%.

7.2. UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LOKU-1

Ukuphawula jikelele

- (a) Abahlolwayo abanangi bakwazile ukuphendula kahle leli phepha, ikakhulukazi isiQephu A (isifundo sokuqondiswa) kanye nesiQephu B (ukufingqa.) Abahlolwayo nokho basenezinselelo ekuphenduleni imibuzo esezenegeni lesi- 3, lesi- 4 kanye nelesi- 5. Isiqephu C: umbuzo 3 (ukuhlaziya isikhangisi, kulo nyaka kube khona ukwenza kangcono kwabafundi) umbuzo 4 (ukuhlaziya ikhathuni) kanye nombuzo 5 (izakhiwo nezimiso zokusetshenziswa kolimi,) abahlolwayo abenzanga kahle kule mibuzo. Lokhu kukhombisa ukuthi kuningi okusamele kwensiwe okumayelana nale mibuzo engenhla. Kulo nyaka abahlolwayo benze kangcono kumbuzo wesi-5 uma kuqhathaniswa neminyaka edlule.

- (b) Esiqeshini-B umbuzo 2, abahlolwayo bakhombise ukuwulandela umyalelo wokufingqa ngokwesigaba. Kulo nyaka abahlolwayo abanigi basebenzise indlela yokucaphuna ukuphendula lo mbuzo, bengawasebenzisi amagama abo. Lokhu kwenze ukuba abahlolwayo balahlekelwe amaphuzu amathathu olimi.
- (c) Umbuzo 5, (izakhiwo nezimiso zokusetshenziswa kolimi) kulo nyaka abahlolwayo benze kangconywana kule ngxene yephepha uma kuqhathaniswa nangokweminyaka edlule. Nakuba kunjalo abahlolwayo bayagquqzelwa ukuba bafundisise le ngxene beyibhekisa esiqeshaneni (phrozi) abasuke beyisebenzisa ngaleso sikhathi. Ubude bephrozi enokusetshenziswa maybe ubude obungamagama asukela kwayi- 120 kuya kwayi- 150.

7.3. UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LOKU-1

UMBUZO 1: Isifundo sokuqondisia

Amaphutha kanye nokungaqondisisi imibuzo.

- (a) Abahlolwayo bebephendula le mibuzo besebenzisa amagama abo kanti kumele baphindele esiqeshini beyobheka izimpendulo.
- (b) Umbuzo 1.1.1 kuya ku 1.1.3 – (8 amamaki) Lena imibuzo okulindeleke ukuba abahlolwayo babbale izimpendulo njengoba zinjalo bazicaphune esiqeshini kodwa abanye babo bayazihumusha bese kulahleka umqondo wempendulo yabo. Nokho iningi likwazile ukuphendula ngindlela yakhona.
- (c) Umbuzo 1.1.2 – Tomula imisho ... (2 amamaki) Abahlolwayo abanigi babbale umusho owodwa kanti kufuneka emibili ukuze ilingane namaphuzu anikeziwe.
- (d) Umbuzo 1.1.4 – Igama elibhalwe... Khetha ... (1 imaki) Abanigi abalitholanga leli phuzu. Abahlolwayo abanigi abazwisisanga umbuzo. Bekumele bakhethe incazelengahambisan nezinye izincazel. Futhi-ke abazange bakwazi ukunika incazel yalo leligama.
- (e) Umbuzo 1.1.5 - Chaza okukhombisa ukuziphikisa.....(3 amamaki) Iningi labahlolwayo lihlulwe yingxene yokuqala yempendulo lapho kumele basho khona okwenziwa abazali nabakwenzayo uma sekubhikishwa.
- (f) Umbuzo 1.1.6 – Qhathanisa imibhikisho yabantu abasha kanye neyabantu abadala...(4 amamaki) Iningi lehlulekile ukuphendula lo mbuzo ngokuphelele. Lehlulwe yingxene yokuqala neyokugcina. Abahlolwayo bebevele baqhathanise imibhikisho yabasha neyabadala kuphela bangaqhubeki nokuveza ububi baley mibhikisho.
- (g) Umbuzo 1.1.8 – Phawula ngokusetshenziswa kwamazwi...(2 amamaki) Abahlolwayo abanigi bahlulekile ukuphendula kahle lo mbuzo. Bebevele banikeze izimpendulo ezingaqondakali. Bachazile bahumusha kuphela leso sigejana samazwi, ababe besaqhubeka nokuveza imiphumela yalokho abakuchazayo. Ngaley ndlela balahlekelwe imaki elilodwa.

UMBUZO 2: Ukufingqa

- (a) Abangaphendulanga kahle bahlulwa ukubona iphuzu ngqangi bese begcina sebethatha amaphuzu asekela iphuzu ngqo.
- (b) Abahlolwayo abafundisi siqeshana sethekisti lokho kugcine sekubabeka engcupheni yokulahla imiklomelo ngenxa yokungaqondi amaphuzu ngqo atholakala kusigaba nesigaba.
- (c) Ukuhumusha kwabo kugcina sekubenza balahle umqondo wephuzu bazifakele okwabookungahambisan nephuzu ngqo.
- (d) Bebehluleka ukuthola amamaki olimi ngoba bebehlulwa ukuhumusha. Abanye bebehumusha igama eliodwa vo okungababeki ethuben i lokuthola amamaki olimi. Isibonelo; Umgubho walolu suku **uqhakambisa amasiko anhlionbonhlobo** ezinhlanga ezahlukene.
- (e) Ukuhumusha: Umgubho walolu suku **ugqamisa/uphakamisa amasiko ahlukahlukene** ezizwe ngezizwe.
Qaphela: Okuyikhona okubalulekile okuhunyushwayo **umongo womusho**.

UMBUZO 3: Ukuhlaziya isikhangisi

- (a) Umbuzo 3.2 Chaza kafushane umsebenzi... (3 amamaki) Nakuba abanye bawutholile lo mbuzo baphinde bakwazi ukunikeza umsebenzi owenziwa yilo mkhiqizo kodwa abanye banikeze ukuthi lo mkhiqizo wakhiwe ngani.
- (b) Umbuzo 3.3 Sebenzisa elinye igama elimqondofana...emshweni ozakhele wona.... 2 amaphuzu) Abahlolwayo bakwazile ukubhala igama elimqondofana kodwa behlulwa ukubheka ukuthi isivumelwano singashintsha kepha inkathi kumele ihlale injengoba inikeziwe kulelo gama ingaguqlwa.
- (c) Umbuzo 3.4 Chaza ubudlelwano...(2 amamaki) Bakwazile ukubhala ingxenyeyodwa yombuzo basho ubudlelwano benkomo nobisi bagcina lapho bangasekela ngokwanele. Isibonelo: Ubisi luphuma enkomeni. Leyo mpendulo ayanele. Ngakho-ke, yingakho lolu bisi lunempilo ngoba inkomo iyasengwa ukuze kuphume ubisi.

UMBUZO 4: Ukuhlaza ikhathuni

- (a) Umbuzo 4.1 Bhala amazwi akhombisa indelelelo... (2 amamaki) Iningi likwazile ukubhala la mazwi kodwa lehluleka ukubhala incazel yayo ngenxa yokungabi nolwaziimagama olwanele.
- (b) Umbuzo 4.2 Chaza kafushane ngobudlelwane...ubhekise ekusetshenzisweni kwezitho zomzimba. (3 amamaki) Abahlolwayo bahlulekile ukweyamanisa isithombe nenkulumo ekuso, lokho kwenza bangakwazi ukuthola kahle ubudlelwane obukhona. Bahlulekile ukuhumusha izitho zomzimba zabalingiswa ukuze bazokhombisa ubudlelwane bakuyamanise nenkulumo.
- (c) Umbuzo 4.3 Iyini inhoso Abahlolwayo bakhombise ukuhluleka ukuqonda ukuthi lo mbuzo uphendulwa kanjani. Babuyise amazwi anokuphindaphinda njengoba enjalo. Abazange basho lutho ngenhoso yomdwebi wekhathuni.

- (d) Umbuzo 4.4 Hlaziya inkulumo Abahlolwayo bebangahlaziyi nhlobo kodwa baxoxe nje ngokwenzeka esithombeni.

UMBUZO 5: Izakhiwo nezimiso zokusethenziswa kolimi

- (a) Umbuzo 5.1: Shono isizathu ...kwasakhi... (1 imaki) Iningi labahlolwayo lihlulekile ukuphendula lo mbuzo. Umbuzo ubudinga umsebenzi wesakhi. Bona iningi labo laphendula ngokuthi impambosi yokwenziwa.
- (b) Umbuzo 5.3: Igama... Khetha... (1 imaki) Abahlolwayo abanangi abawutholanga lo mbuzo. Bahlulwe amagama okuhlonipha.
- (c) Umbuzo 5.4: Umusho otholakala kumugqa...umbaxa. Khipha imisho eqondile...(2 amamaki) Abahlolwayo abanangi bakhiphe kuphela umusho owodwa oqondile. Uma kwenzekile bakhipha owesibili, baguqule isenzo saba senkathini edlule.
- (d) Umbuzo 5.5: Emqgeni kunegama eliwumfakela. Tomula ... bese ulisebenzise emshweni... (2 amamaki) Abanangi balibonile igama eliwumfakela, inkinga yabahlolwayo ukuthi uma sebelisebenzisa bebhala umusho ngalo baliguqula libe olunye ucezu lwenkulomo lungasabi yilolu olunikeyiwe isibonelo: impesheni - ibizo. baliguqula bathi, ‘imali yempesheni’ esikhundleni> Ugogo uhola impesheni.
- (e) Umbuzo 5.6 Nikeza isimo senkulomo... bese usisebenzisa emshweni... (2 amaphuzu). Ngenxa yokuthi abahlolwayo abanangi bahlulekile ukuthola isimo sokukhuluma esihambisana nencazelo enikiwe lokho kwenze ukuthi nomusho wabo abawakhayo ungashayi emhlolweni.

Okungalekelela abafundi ukwenza kangcono kulo mbuzo

ISIQEPHU A

Isivivinyo sokuqondisisa

- (a) Abafundi mabafunde isivivinyo sokuqondisisa besebenzisa inqubo yokufunda njengoba ichazwe ku-CAPS isigaba 3.2 ikhasi lama-35.
- (b) Mabafunde ngokuqondisisa isigaba ngesigaba bese befinqqa umqondongqangi waleso naleso sigaba.
- (c) Mabafundisise imibuzzo baphinde babheke amamaki bese bephendula ngokwemibuzzo kanye nawo amamaki.

Isithombe

- (a) Mababhekisise isithombe ngasinye kanye nokwenzekayo kuleso sithombe noma ngabe kuncane kangakanani.
- (b) Mabakuqonde ukuthi izithombe ziyahambisana nokwenzeka endabeni ngakho-ke mababuthole ubudlelwane bokwenzeka endabeni nasesithombeni.

ISIQEPHU B

UMBUZO 2: Ukufingqa

- (a) Mabafunde imiyalelo 1- 4 futhi bayiqondisise.
- (b) Mabaqonde ukuthi isiqeshana esifingqwayo simayelana nani.
- (c) Mabaphokhelele ukuthola amamaki aphelele (amamaki ayi-10) kulesi siqephu. Amamaki acazwa kanje: 7 amamaki ukucaphuna amaphuzu anembayo + 3 amamaki olimi uma esebezise amagame akhe.

ISIQEPHU C: Izakhiwo nezimiso zokusetshenziswa kolimi

UMBUZO 3: Ukuhlaziya isikhangisi

- (a) Abafundi abajwayezwe ukufundiswa ngezinhlobo ezahlukene zezikhangisi. Abafundisi abanikeze abafundi amasu anhlobonhlobo kanye nemisebenzi yawo etholakala ezikhangisini ezahlukene. Lokhu okungaba: Uhlobo lokukhangiswayo, isiquubulo, izimpawu zokuxhumana ezisetshenziswe esikhangisini kanye nezimpawu zomkhiqizo, amagama asetshenzisiwe nangendlela asetshenziswe ngayo. ifonti enhlobonhlobo, uphawu (*logo*) Iwalokho okukhangiswayo, nokuqonda ubudlelwane obuphakathi kwemifanekiso esetshenzisiwe ezikhangisweni kanye nalokho okukhangiswayo.

UMBUZO 4: Ukuhlaziya ikhathuni

- (a) Ikhathuni iyindaba ephelele equkethe umqondo osobala nojulile okumele abafundi bayibheke yomibili le miqondo uma behumusha ikhathuni. Kumele othisha banikeze abafundi imisetshenzana eminingi emayelana nezinhlobo ezahlukene zekhathuni. Mabafundiswe ngezimpawu ezitholakala kukhathuni okubalwa:
 - Ikhathuni njengendaba ephelele.
 - Ehlekisayo/enoteku/enokugxeka.
 - Ukudlulisa umyalezo.
 - Ukuhlaziya izibiyelo; ukucabanga, ukukhuluma, ukuthukuthela, ukuhumusha amagama asetshenzisiwe enkulumeni yabalingiswa.
 - Ukuhumusha indawo.
 - Ukuhumusha izenzeko.
 - Ukuhumusha ukunyakaza komzimba (ukuvuleka nokuvaleka kwamehlo, ubunjalo bobuso, njil).
 - Ukulandelanisa izenzeko uma ikhathuni inamafreyimu.
 - Izinhlobo zabalingiswa bekhathuni.
 - Ukuhumusha inkulumo yabalingiswa eseziyiwlwani.
 - Ukuqondisisa ubudlelwane phakathi kwenkulomo yabalingiswa kubhekiswe ezithwensi zomzimba.

UMBUZO 5: Izakhiwo nezimiso zokusetshenziswa kolimi

- (a) Abafundisi kumele baqikelele ukuba bayazifundisa izakhiwo nezimiso zokusetshenziswa kolimi kudidiyelwe kanye namanye amakhono. Abafundisi mabaqikelele ukuthi uma befundisa lezi zakhiwo nezimiso zokusetshenziswa kolimi kumele bazisusele esiqeshaneni. Kukhona nehora elilodwa elabelwe ukuba ulimi lufundiswe lungadidiyelwe namanye amakhono (bheka ikhasi lama-45-47; 106-108; 26-27 kuTAHFUZWE).

Nazi ezinye zezinsiza ezingalekelela abafundisi ukucija abafundi kuleli phepha:

- umhlahlandlela wokufundisa
- uhlelo lokuhlola kanye nomhlahlandlela wokuhlola (*Examinations Guidelines 2017*)
- umqulu ohlaziya indlela abafundi abaphendule ngayo ezivivinyweni zangonyaka odlule kanye namaphepha emibuzo yeminyaka edlule (2014-2019)
- ukusebenzisa iNqubomgomu (uTAHFUZWE)

7.4. UKUBUKA KABANZI IMIPHUMELA YABAHOLWAYO EPHEPHENI LESI-2

Ukuphawula jikelele

Ukuphumelela kwabafundi kuleli phepha selilonke kube sendimeni kuzifundazwe ezintathu kwathi kwezimbili azangenza kahle nhlobo.

ISIQEPHU A (Izinkondlo)

Kulindeleke ukuthi abahlolwayo baphendule izinkondlo ezimbili kwezine ezimiselwe kanye neyodwa engamiselwe. Abanye abafundi bawulandelile umyalelo kodwa idlanzana laphendula imibuzo emithathu bese bengabe besawuphendula umbuzo oyimpoqo wesihlanu. Lokho kwenze ukuba balahlekelwe amamaki ali-10)

ISIQEPHU B NO C

Abahlolwayo basakhombisa ukungawulandeli umyalelo omayelana nendlela yokukhetha imibuzo kulezi ziqephu.

ISIQEPHU B NO C (Imibuzo emide)

Lena imibuzo emide abahlolwayo abangazange bayiphendule kahle ikakhulukazi Umbuzo 14 (ubuciko bomlomo). Kuyakhombisa ukuthi izincwadi bazifundile kodwa kuntuleka ikhono lokuphendula umbuzo omude. Bebexoxa nje kunokuhlala embuzweni besebenzisa ikhono lokuhlaziya.

ISIQEPHU B NO C (Imibuzo emifushane)

Abahlolwayo bakhombise ukuzimisela okukhulu ukuphendula le mibuzo nakuba bebengaphenduli ngokuphelele/ngokwamamaki. Kwezinye izimpendulo bekuvela ukungayiqondisisi kahle imibuzo, ngaleylo ndlela, izimpendulo zabahlolwayo bezingashayi emhlolweni.

7.5. UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-2

ISIQEPHU A: IZINKONDLO

UMBUZO 1 (Umbuzo omude – Uthando)

Amaphutha kanye nokungaqondisi imibuzo.

Likhombisa ukwenyuka inani labahlolwayo abaphendula umbuzo omude nakuba iningi labo baphendula ngokusendimeni. Lokhu kubangelwe ukuthi abawuqondisanga umbuzo ngokuphelele (Ngokubhekisisa ukukhethwa kwamagama anjengemifanekisomqondo...). Abasebenzisanga isakhiwo se-eseyi **esinesingeniso** esihumusha isihloko ngokuchaza imifanekisomqondo nomoya, **umzimba** ohlelwe ngamabinza aveza amaphuzu ahlukene agelezayo lapho bekumele bashadise imifanekisomqondo nomoya becaphuna imigqa yenkondlo, kanye **nokuphetha** ngovo lwabo oluveza impumelelo yembongi. Abahlolwayo baxoxe ngemifanekiso noma ngomoya wenkondlo ngokuhlukana bengakwewayamanisi njengoba kubuziwe. Amaphuzu bawaxove kwangabibikho ukuthungelana komqondo okuyinto engahambisani nesitayela sokubhala umbuzo we-eseyi.

IMIBUZO 2-5 (Imibuzo emifushane)

- (a) Abahlolwayo bahlulekile ukubona izifengqo emabinzeni. Esikhundleni sokuba bagagule uhlolo lwesifengqo njengesifaniso nesenzukuthi babbale imigqa enesifengqo njengoba injalo.
- (b) Abahlolwayo bayayazi imvumelwano, bayitomule kahle kodwa behluleka ukuchaza umsebenzi wayo (umbuzo 5.1).
- (c) Abahlolwayo behlulwe yimibuzo esezeneni elilula ethi: Chaza kafushane ngamaphuzu amathathu umqondo oqukethwe yibinza (2.2, 3.2 no 4.2). Izimpendulo zabo bezibuyisa amagama enkondlo njengoba enjalo enkondlwani esikhundleni sokuba bawahumushe ngamagama abo ukukhombisa ukuthi bawafundile bawaqonda lawo mabinza.
- (d) Embuzweni 5.2 bakwazile ukugagula ithoni kodwa abakwazi ukwesekela ngokuthi kungani bekhethe leyo thoni.
- (e) Abanye abahlolwayo baphendule ngamagama athathwe kwelinje ibinza okungabuzwanga ngalo.
- (f) Abahlolwayo babonise ukungayazi inhloso yokusebenzisa ifanamsindo, ukuphindaphinda, umbuzombumbulu kanye nemvumelwano enkondlwani (2.3, 2.4, 3.3, 3.4, 4.4, 4.4 no 5.3). Izimpendulo zabo bezikha phezulu zibhekiswe emqondweni osobala. Abangayiveza inhloso ewukuletha umgqumo omnandi kanye nokugcizelela okuqukethwe yimigqa leyo, okuwukusekela okuzwakalayo ukuze bathole amamaki amabili ombuzo wonke.
- (g) Emibuzweni esezeneni eliphezulu njengo- 2.5, 3.5, no 4.5 edinga ukuba baphawule ngesizura/isikhawu, abahlolwayo bavele bachaze ukuthi yini isizura/isikhawu jikelele bangavezi ukuthi sisetshenziselweni kulowo nakulowo mugqa. Bavele bagxile emsebenzini owodwa ofanayo wesizura/isikhawu bangabe besahlolisisa ukuthi abakushoyo kuyahambisana yini nomugqa.

- (h) Embuzweni 5.5 abahlolwayo bakhombisa ukuthi abakuqondi ukuhlaziya isigqi senkondlo (izinga lesi-3). Baphendula sengathi umbuzo ubuthi chaza kafushane isigqi senkondlo (izinga loku-1). Izimpendulo zabo ziba zimfushane kakhulu basekele ngephuzu elilodwa kanti ukuhlaziya kufaka zonke izimpawu zobunkondlo ezisekela ikhono elibuziwe noma amamaki ombuzo emabili. Njengokuthi isigqi esinensayo ngoba inkondlo inezimpawu zokuloba eziningi, imigqa emide kanye nomoya wokunxusa ngesizotha umusa kaNkulunkulu empilweni yomuntu.

Okungalekelela abafundi ukwenza kangcono kule mibuzo:

- (a) Abafundi mabahlonyiswe izimpawu zokuhluza inkondlo nangendlela ezisetshenziswa ngazo uma kuhluzwa inkondlo
- (b) Yonke inkondlo efundwayo mayihluzwe ngokombuzo omude nangokombuzo omfushane ukuze baziqonde zozimbili izindlela zokuphendula umbuzo.
- (c) Abafundi mabaphendule ngokwamamaki emibuzweni emifushane nangokwe-eseyi emibuzweni emide.
- (d) Abafundi mabangagcini ngokufundiswa ngezimpawu zokuhluza inkondlo, mabaphinde bazazi ukuthi im-bongi izisebenzise kanjani enkondlwani.
- (e) Abafundi mabagqugquzelwe ukufunda izinkondlo ngokuncoma, ngokuhlolisa, ngokuphawula kanye nangokuhumusha.
- (f) Abafundi mabafundiswe ukuthi umbuzo omude unesingeniso – ukuchaza isihloko, umzimba – ukwena-ba nokucaphuna ngalokho okubuziwe, isiphetho – ukukhombisa ukuthi umbuzo usuyawuphetha kanye novo lomfundu.
- (g) Ukuhlala enanini lamagama ngokomyalelo.

ISIQEPHU B no C: Amanoveli / Ubuciko bomlomo kanye nemidlalo (Imibuzo emide nemifushane)

- (a) Kunezinkomba zokuthi abahlolwayo kusekhona abangayifundanga imibhalo noma mhlawumbe abaphendula ngemibhalo engafundiswanga emagunjini okufundela abo. Kungenzeka badidwe wubuningi bezincwadi ephepheni lemibuzo.
- (b) Nakuba le mibuzo emide iphendulwe ngabahlolwayo abaningi kodwa basekhona abahlolwayo abangakabukhombisi ubunyoninco ekuphenduleni imibuzo emide. Bayazixoxela babhale ngezehlkalo zenoveli noma umdlalo bengabheki ukuthi umbuzo ufunani. Isibonelo: Inoveli: Umbhali wenoveli uyaye aveze abalingiswa bakhe ngobunjalo babo esebezisa amasu ahlukene. Phawula ngalesi sitatimende esingenhla ubhekise kulaba balingiswa abalandelayo....
- (e) Abahlolwayo abayihleli kahle i-eseyi kubonakale isingeniso, umzimba kanye nesiphetho bebe belandela umbuzo.
- (d) Isihloko abasihumushi ngokunzulu bachaze ukuthi kuyini ukuvezwa kwabalingiswa ngobunjalo babo. Kanye nezindlela zokubaveza.

- (e) Amaphuzu awabi nakho ukugeleza. Babhala kube uhla lwamanothi azimele angasekelwe ngokunembayo.
- (f) Abahlolwayo ababhali ngezigaba ezithungelanayo, bayaxova.
- (g) Ababhali isiphetho sendaba kanye nesiphetho esiwovo lwabo mayelana nempumelelo yombhali.
- (h) Izimpendulo zabahlolwayo azixoxi ngesakhiwo zixoxa ngabalingiswa nokuvezwa kwabo kanye nesizinda okuyizinto ebezingabuzwanga.
- (i) Abanye abahlolwayo babbala ama e-seyi amafushane kakhulu bazincishe amamaki amaningi.
- (j) Abahlolwayo baba nokuphambanisa ubunjalo (ukuziphatha, ukwenza, indlela abacabanga ngayo) kanye neqhaza (uhlobo) labalingiswa.

Okungalekelela abafundi ukuba benze kangcono kulolu hlubo lombuzo:

- (a) Abafundi mabaqikelele ukuthi ukubhala i-eseyi ngokuvezwa kwabalingiswa kuwukuxoxa indaba ngohlelo oluthile lwakhona olunezihlqwana. Okubalwa izenzo, ukuqanjwa kwabalingiswa amagama, indlela abacabanga ngayo, indlela abakhulumu ngayo nabanye abalingiswa nendlela abaggoka ngayo.
- (b) I-eseyi iba nesingeniso lapho kuchazwa khona isihloko sombuzo. Isibonelo kuchazwa ngobunjalo babalingiswa, umzimba – ukwenaba, ukweseka kanye nokucaphuna kanye nesiphetho – ukuphetha umbuzo kanye novo lohlolwayo.
- (c) Abafundi akumele baxoxe indaba njengoba injalo.
- (d) I-eseyi mayihlelwe kahle ngezigaba ingabhalwa ngamaphuzu noma ibe wutiti nje.

IMIBUZO EMIFUSHANE

UMBUZO 7,9,11,13,15

Izimbangela zemiphumela engemihle kulo mbuzo:

- (a) Abahlolwayo bebewugagula umoya kodwa bengawuchazi ngokwenzeka esingenisweni sesiqeshana.
- (b) Nakuba abahlolwayo bebewunikeza umyalezo bebengawusekeli ngokwesiqeshana sonke.
- (c) Abahlolwayo bebengawuqondi umsebenzi womlandi ngokwesiqeshana. (Chaza kafushane)
- (d) Abahlolwayo libadidile igama, ‘ezaholela’ bese bebhala izehlakalo noma yiziphi ezipendulo.
- (e) Qhathanisa... Abahlolwayo basahluleka ukuphendula umbuzo wokuqhathanisa. (okufanayo nokungafani)
- (f) Imibuzo enokuphawula, hlaziya, hlolisisa abahlolwayo isenokubadida.

Okungenziwa ukulekelela imiphumela yabafundi ibengcono.

- (a) Abafundi mabajwayele ukuzenzela amanothi njalo uma beqede isahluko nesahluko.
- (b) Mabalazi iqhaza labalingiswa emibhalweni efundwayo kusukela ekuqaleni kuze kuyophela indaba.
- (c) Mabajwayezwe imibuzo evulekile edinga imibono yabo nokwesekela ngokwendaba.
- (d) Abafundisi mabanikeze imisetshenzana yasekhaya njalo ukuze babone ukuthi balandela kahle.
- (e) Imisetshenzana mayihlelwe ngamazinga okuhlolwa, abafundi bafundiswe ukumaka yikhona bezokwazi ukuthi amamaki achazwa kanjani ezimpendulweni zabo.

UMBUZO 14: UJU LWEZIZUKULWANE- UBUCIKO BOMLOMO (umbuzo omude)

- (a) Bayingcosana abahlolwayo abaphendule lo mbuzo.
- (b) Izimpendulo azishayi emhlolweni. Abahlolwayo bakhombisa ukuwuthatha kancane lombhalo.
- (c) Abahlolwayo abanalo ulwazi lwendabuko yezinto ezithinta impilo yomphakathi nezici zezilwane ezithile.
- (d) Abanalo ulwazi lokubhala i-eseyi ebandakanya inganekwane, izibongo kanye nehubo. Lokhu kwensiwa ukuthi kungenzeka ukuthi izinganekwane abazifundeli ukuhluza njengombhalo oyinoveli.
- (e) Okunye okubonakele ngezimpendulo zabahlolwayo ukuthi abaqapheli amagama angumongo wombuzzo ukuze baphendule ngqo.
- (f) Abahlolwayo ababazi kahle abalingiswa benganekwane, babaguqla amagama noma babaphambanise nabalingiswa benye inganekwane.
- (g) Ubuciko bomlomo mabufundiswe ngothando nangokuzikhandla ngoba bubuzwa njengenoveli kanjalo nemibuzo emifishane yakhona iyafana neyenoveli.

Okungalekelela abafundi ukuba benze kangcono kulolu hlubo lombuzzo:

- (a) Abafundi nabafundisi mabenze uphenyo olunzulu mayelana nezinganekwane ezithinta umlando, izibongo kanye namahubo. Mabathole umlando wokudabuka kwezinto nezehlakalo zomlando. Mabakwazi ukuhlela i-eseyi exoxa ngobuciko bomlomo obahlukahlukene.
- (b) Abafundisi nabeluleki besifundo mabaqikelele ukuthi ubuciko bomlomo buyafundwa bangagcini ngokuxoxa ngomlomo. Mabaluze izinganekwane, izibongo namahubo babheke zonke izimpawu ezesemqoka njengoba zivezwe kunoveli. Abafundisi mabasize abafundi ngokubanikeza ulwazi olungekho ezincwadini zobuciko bomlomo ngokucwaninga ngokusebenzisa iguguli.
- (c) Umbuzzo omude wobuciko bomlomo uma kanje: Inganekwane nezibongo noma inganekwane, izibongo kanye namahubo.

- (d) Kuyobasiza abafundisi uma befundisa lolu hlobo lombhalo nabo bafundise njengoba kuhleliwe ku (c) ngenhla. Lokhu kufundiswa ngokubheka indikimba noma umyalezo ofanayo kulokho ofundisa ngakho.
- (e) Abafundi mabanikwe ithuba lokuhlaza ngamaqembu.

UMBUZO 15: UJU LWEZIZUKULWANE (umbuzo omfushane)

- (a) Abahlolwayo abazazi izinhlobo zabalingiswa enganekwaneni kanye nezinkinga ababhekene nazo.
- (b) Abahlolwayo abakakwazi ukusichaza isizinda.
- (c) Mabakulindele ukuthi bangabuzwa ukuthi mabaqambe iziphicaphicwano kanye nezimpendulo zalezo ziphicaphicwano.

Okungalekelela abafundi ukuba benze kangcono kulolu hlobo lombuzo:

- (a) Impumelelo yabafundi yobuciko bomlomo ingenziwa ngcono uma kungaba nothando lokufunda nokuzifundela kwensiwe ucwaningo olunzulu ngezithakazelo nomlando wazo kanye namahubo. Abafundi baqeleshwe kahle ukucubungula umbuzo babone ukuthi impendulo kumele ime kanjani ukuze ibe namamaki.
- (b) Abafundi mabaqeleshwe kahle ngezaga nangezisho baziyamanise nezinganekwane ezinezindikimba ezihambelanayo kubhekwe ubudlelwane. Abafundi mabadwebele amagama angokhiye bemibuzzo ukuze baphendule ngqo banganhlanhlathi.
- (c) Okunye okubonakele ezimpendulweni zabahlolwayo, ubufushane bezimpendulo ezingenawo amaphuzu aphelele. Abafundisi mabenze isiqiniseko sokuthi babufundisa bonke ubuciko bomlomo bangashiyeli kubafundi ukuthi bazifundele.
- (d) Abafundisi mabazilungiselele ngaphambili ngokuhlela ukuze bathi befundisa inganekwane babesebabonile ukuthi indikimba yayo inobudlelwano naziphi izibongo, izaga, izisho, iziphicaphicwano, izithakazelo kanye namahubo. Izibongo kanye nezithakazelo ziyizinkondlo zomdabu. Makubhekwe ubunkondlo kanye nomlando wako.

UMBUZO 20: UMDLALO: UBHUKU LWAMANQE. (umbuzo omude)

- (a) Umbuzo oyi-eseyi emayelana nesizinda uphenduleke kangcono kuneminye imibuzo.
- (b) Izimpendulo zabahlolwayo zinaso isingeniso kodwa asibi sihle ngokubabazekayo.
- (c) Umzimba abawuhleli kahle ngokuqlisa ngezihlokwana abaxoxa ngazo njengendawo, isikhathi kanye nesimo senhlalo.
- (d) Amaphuzu bayawaxova kusweleke isakhwi esihle esinokugeleza nokuthungelana kwezhlekalo.

- (e) Esikhathini esiningi abakwazi ukusekela indawo noma inkathi ngokomdlalo. Bavele bathi indaba yenzeke edolobheni laseGoli ngoba sithola ibhange. Ababe besasekela ngezigameko ezenzeka lapho ngamafuphi.
- (f) Isiphetho sivama ukuba sifushane singavezi ukuphumelela kwembongi novo lohlolwayo.
- (g) Izimpendulo zimane zithi umbhali uphumelele ukusivezela isizindo esiyindawo, inkathi nesimo senhlalo kulo mdlalo. Alubikhona uvo lomfundu mayelana nesizinda okungaba yipuzu elihle elisha.
- (h) Isibonelo: Umbhali walo mdlalo uphumelele ngokuncomekayo ukusivezela isizinda esikholekayo. Umdlalo wenzeka elokishini laseGoli ngesikhathi sanamuhla, isimo senhlalo siveza ubugebengu obuhleliwe obubandakanya nabesifazane obuvamise kakhulu emalokishini aseGoli.
- (i) Okunye okubonakele ngezimpendulo zabahlolwayo wukuthi abawazi umehluko phakathi kwesizinda, isakhiwo, udweshu kanye nendikimba. Kungenzeka ukuthi abafundanga wonke umsebenzi bese bavele bahlale kulokho abakwaziyo.
- (j) Kusenabahlolwayo abangawuphenduli umbuzo. Bavele bafingqe umdlalo wonke ngamagama abo. Abawatholi amamaki ngoba kusuke kungekho okuwumongo wependulo.
- (k) Abanye abafundi banokuphambanisa abalingiswa bagcine sebebhala ngabalingiswa abatholakala emdlalweni nakunovel eBangeni le -11.

Okunye okungenziwa ukuphucula imiphumela

- (a) Ukwakha uthando lokufunda kubafundi ngokubanikeza umsebenzi ngezicawu okungakafika kuzona bese uthisha ewuhlola lo msebenzi ukuze abafundi bangapheli amandla.
- (b) Izimpendulo zemibuzo engama-eseyi uma zizinhle kakhulu mazifundwe emagunjini okufundela abafundi bathole ukunconywa yikhona bezophokophela ekukhiqizeni ama-eseyi amahle kakhulu.
- (c) Abafundisi mabalandele uhlelo lokufundisa ngokuthi baqale bafundise ngezimpawu zombhalo ezigqamile ezifana nodweshu, ukulandelana kwezigameko, ukujeqeza emuva kanye nezinye. Abafundisi mabenze isiqiniseko sokuthi abafundi abanezingqinamba bayasizwa ngamathuba angeziwe okufundisa ukuze bawazi umdlalo.

UMBUZO OMFUSHANE: 17, 19, 21

- (a) Abahlolwayo abawufundisisanga umbuzo obufuna isimo senhlalo ekuqaleni kwalesi siqeshana bona bebenika isimo senhlalo ngokwesingeniso somdlalo wonke.
- (b) Abayiqondi ithoni ngokomdlalo lokho kwenza ukuba lombuzo bangakwazi ukuyiphendula. Ithoni bayiphambanisa nomoya.
- (c) Abahlolwayo bakhombise ukusifundisia isiqeshana ukukhombisa ukuthi indaba iyithuthukise kanjani indikimba. Bekumele baqale ngokugagula indikimba yomdlalo bese beyeyamanisa nenkulumo yomlingiswa esiqeshaneni.

- (d) Abafundi kusabahlula ukuqhathanisa ngokuthi basho ukuthi kukhona okufanayo nokuhlukile bese beseleka.
- (e) Imibuzo efuna ukuthi baphendule ngokusekela abayiphenduli ngokuphelele.
- (f) Umbuzo osezingeni eliphezulu abawuphenduli ngendlela elindelekile ngohlobo lombuzo obuziwe: phawula, xoxa ngempumelelo njalonjalo.

Okungenziwa ukwenza ngcono imiphumela yabafundi:

- (a) Uma kunesiqeshana abafundi bafundisise umbuzo ukuze baqiniseke ukuthi ubayalela emdlalweni wonke noma kuleso siqeshana.
- (b) Abafundi mabakwazi ukulandelana kwezigameko ngoba yikhona okuzobasiza ekwesekeleni imibuzo yabo.
- (c) Abafundi kumele babazi bonke abalingiswa embhalweni. Kungabasiza ukuthi basebenzise uhla olungaphambili encwadini yomdlalo bake baxoxe ngamunye umlingiswa bebheke iqhaza lakhe emdlalweni.
- (d) Abafundisi mabaqequeshe abafundi ukuze babenekhono lokuhlahlela imibuzo ngokubheka izingxenyana zavo kanye namamaki awo.
- (e) Uma kwenziwa ukuhlolwa kwansuku zonke imibuzo mayihambisane neziqeshana ukuze abafundi bajwayele ukubona umehluko phakathi kombuzo odinga ulwazi olusesiqeshaneni noma olusembhalweni wonke.
- (f) Abafundisi mabagcizelele ukuthi ukwesekela impendulo, kudinga ulwazi lwezigameko ezisemdlalweni luhambisane ngqo nokubuziwe kungaveli ukuthemeleza nje. Kungakuhle uma uthisha angagcini ngokuyifundisa kanye incwadi.
- (g) Makwenziwe uhlelo lokuthi baphinde bayifunde okwesibili bazikhumbuze uma sekuzohlolwa. Imibuzo evulekile mayidigidwe kusafundwa indaba ezigamekweni ezithile yikhona uthisha ezolungisa amaphutha emagunjini okufundela.

OKUNGELEKELELA ABAHLOLWAYO BENZE KANGCONO KULELI PHEPHA:

- (a) Abafundisi mabahlomise abafundi ngezimpawu zemibhalo engamanoveli, izinganekwane nemidlalo ukuze abafundi bazazi ngokugcwele bazi nomehluko phakathi kwazo ngaphambi kokuba zifundwe izincwadi (ikhasi lama-28 kuya kwelama-29 kuTAHFUZWE.)
- (b) Abafundi mabaqequeshe ngokuphindaphindiwe amakhono okuphendula imibuzo enhlobonhlobo njengokuthi baqalise ngalokho okuyingqikithi yokutholakala embuzweni. Uma umbuzo udinga ukuba abahlolwa basekele, kuhle basekele ngokugcwele bebhekise encwadini ebuziwe.
- (c) Abafundisi mabaqequeshe abafundi ukufunda umbuzo bese bedwebela amagama asemqoka awumongo wombuzo yikhona bezophendula ngqo baphendule lokho okubuziwe.

- (d) Abafundi mabajwayeze ukufunda umbuzo baze bafike emamakini awo ukuze impendulo izolingana namamaki futhi igculise zonke izingxenye zalowo mbuzo.
- (e) Abafundisi mabasebenzise uMhlahlandlela Wokuhola unyaka wezi–2017 uma belungiselela ukufundisa imibhalo yobuciko efundwayo.
- (g) Abafundi mabaqeleshwe ekutheni ubuciko bomlomo buwuchungechunge oluthungelanayo phakathi kwezinganekwane, izibongo, izithakazelo amahubo kanye nezaga nezisho.
- (h) Isikole masenze isiqiniseko sokuthi bonke abafundi banenzincwadi kungabibikho abazoba ngababili encwadini eyodwa ukuze bakwazi ukuzifundela nasemakhaya. Lokhu kuzobasiza ekuyiqondeni kahle incwadi (ikhasi le-13 kuTAHFUZWE, isigaba 2.5).
- (i) Abafundi mabayazi ngokuphelele incwadi. Bakwazi ukuhlela izigameko ngokulandelana kwazo. Bazazi izimpawu zemibhalo abayifundayo baziyamanise nemibhalo abayifundile.
- (j) Abafundisi ababazise abafundi indlela okumakwa ngayo imibuzo emide uma kusetshenziswa irubhrikhi.
- (k) Abafundi mabaqeleshwe ukuphendula imibuzo ngendlela yemiyalelo esuke inikeziwe ekupheleni konyaka :
- Ukuchaza isihloko.
 - Ukuphawula kanye nokwenaba ngokucaphuna ulandela umbuzo.
 - Ukunikeza uvo lwakho (ungagxeka noma uncome umbhali ngokuhambisana nombuzo.)

7.6. UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI- 3

Ukuphawula jikelele

- (a) Abahlolwayo abanigi basebenze kahle kuleli phepha.
- (b) Ukuzungiselela kwabafundi uma bezobhala leli phepha kubalulekile kakhulu.
- (c) Abahlolwayo mabafundisise baphinde babukisise zonke izihloko bese bekhetha leso abasiqonda kangcono.
- (d) Abahlolwayo mabaqaphele okuqukethwe, ithoni, irejista, isitayela kanye nezethameli.
- (e) Kuyajabulisa ukuthi abahlolwayo ngobuningi sebeyawenza amalungiselelo kuyo yonke imibhalo abayikhethile ngaphambi kokuphendula imibuzo yabo.

7.7 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-3

ISIQEPU A: IZINDABA

Amaphutha kanye nokungaqondisisi imibuzo.

Qaphela: Izinhlobo zezindaba azisagagulwa emaphepheni okuhlolwa kodwa abahloli bephepha lesithathu uma bebuza imibuzo yabo zisuke zikhona izinhlobo zezindaba ezingqondweni zabo. U-CAPS kanye nomhlahlandela wokuhlola uyakabalula ukubhekisia lokhu.

UMBUZO: 1.1:Ngangithi Nginomngani

Isihloko sombuzo wendaba elandisayo. Lo mbuzo ube yintandokazi kwabahlolwayo njengoba kwenzekile kulo nyaka. Bakhombisile ukusiqnda isihloko Kanye nokulindelekile ngaso.

UMBUZO 1.2: Saqhuma Kanye Kwathi Nya

Lesi sihloko singalandisa noma sichaze. Abahlolwayo singabadida lesi sihloko ngoba kufanele ohlolwayo aqondisise igama negama esihlokweni ukuze abhale indaba enobunyoningco. Kulesi sihloko igama NYA lingachaza ukuphela kwento noma ukuqala kwento.

UMBUZO 1.3: Bangibheca Ngobende Inyama Ngingayidlanga

Kunezihloko ezithinta izimo zokukhuluma okumele abafundi baziqonde ngaphambi kokuzikhetha. Umfundimakaqonde incazeloyesimo sokukhuluma ngaphambi kokukhetha lolu hlobo lwesihloko. Kumele abafundi babheke ukuthi isimo sokukhuluma sifuna yiphi inkathi. Abenzanga kahle abahlolwayo kulolu hlobo lo mbuzonakulo nyaka ngenxa yokuthi abasiqondanga isimo sokukhuluma.

UMBUZO 1.4: Imibhalo ebhalwa ezindongeni Zezindawo Zomphakathi (grafithi) Inobuhle Nobubi bayo.

Lesi isihloko okumele umfundimakaqonde abhale ubuhle nobubi balokho akhuluma ngakho ngokulinganayo, ekugcineni athathe uhlangothi lapho aveza khona uvo lwakhe. Kulo nyaka abenzanga kahle abafundi abakhetheli sihloko ngoba nakuba uhlolo lubukeka lulula kodwa inselelo ibe sekuqondenisi isihloko.

UMBUZO 1.5 : Ezemidlalo Ziyikhambi. Uyavumelelana noma uyaphikisana nalesi sitatimende.

Kumelikelelana noma uyaphikisana nalesi sitatimende. Kumele umfundimakaqonde abhale uhlangothi zisuka nje kulolu hlobo lwesihloko. Abahlolwayo bavamile ukwenza kahle kulolu hlobo lombhalo.

UMBUZO 1.6 Isifo Esingiphethe Siyimfihlo Yami

Lolu hlobo Iwesihloko lugxamazile ngoba lungalandisa, luchaze nomu lujeqeze emuva. Abafundi mabasibhekisise kahle isihloko esifana nalesi basiqondisise ukuthi uma besikhetha basiqhamukela ngaluphi uhlangothi. Abahlawayo abanigi bakhombise ukuvuthwa komqondo nalesi sihloko kulo nyaka.

UMBUZO 1.7.1 no 1.7.2: IZITHOMBE

Izithombe njengemibuzo zichukuluza umqondo. Umfundu kumele uma esibuka kuvuke okuthile kuye engqondweni okungaba okuthinta impilo yakhe nomu yomphakathi jikelele. Ababanigi abahlolwayo abakhethi lolu hlobo lombuzo, kodwa abazikhethile lezi zithombe babhale izindaba ezisezingeni elihle.

ISIQEPHU B: IMIBHALO EDLULISA UMYALEZO

Kule ngxene yephepha abahlolwayo kudingeka ukuba baphendule imibuzo emibili. Kulesi siqephu kuba nemibuzo eyisi-6 okulindeleke ukuba abafundi bakhethi emibili abazobhala ngayo. Umbuzo ngamunye kumele ube ngamagama ayi-100 kuya kwayi-120. Lolu hlobo Iwemibuzo lususelwa kumakhadigori amane njengoba kusho u-CAPS nomhlahlandlela wokuhlola, ikhasi lama-21.

UMBUZO 2.1 INCWADI YOBUNGANI

- (a) Abafundi abanigi bayiphendula ngokuncomekayo incwadi yobungani ngoba sebenalo ulwazi lohlobo lwalo mbhalo. Banako ukukhombisa ukuthi baqale bafundiswa okumele kuqukethwe kulo mbhalo.
- (b) Abafundi mabaqaphele bangawenzi amaphutha esakhiweni sencwadi. Uma bebingeleta mabangabhali ukuthi: Sawubona Gogo. Mabagagule igama lalowo abambhalelayo isibonelo:
Thokozani, Mama, Khathide
 - Esiphethweni sencwadi baningi abaphetha ngokuthi: Ozithobayo, esikhundleni sokuthi:
 - Yimina umzukulu wakho uSibongiseni
- (c) Abafundi mabangasibhali isibongo uma sebevalelisa encwadini yobungani.

UMBUZO 2.2 INKULUMO MPENDULWANO/INGXOXO

Lona umbuzo othandwa abafundi abanigi. Okuqaphelekayo bayakhohlwa ukubhala inkulumo eyisandulela eyethula isizinda. Abafundi mabangabhali imizwa yabakhulumayo bayifake kubakaki kodwa ayiziqhamukeli enkulumweni yalovo okhulumayo nalesi sikhathi. Nokho abanigi bakhombisile ukuba nolwazi lokubhala lolu hlobo lombhalo.

UMBUZO 2.3 INCWADI EYA KUMHLELI

Abafundi mabafundisise uhlobo Iwencwadi ngaphambi kokukhetha. Lolu uhlobo Iwencwadi okuthiwa eyomsebenzi. Ngakho-ke inendlela ehlukile yesakhwi, ulimi, ithoni kanye nesitayela esisetshenziswayo uma uyiqhathanisa nencwadi yobungani. Lo mbuzo awuzange ube yintandokazi kwabahlolwayo kulo nyaka kanti yiwona umbuzo olula uma ufundiswe kahle.

(a) Akhona amaphutha ambalwa, ikakhulukazi esibingelelweni kanye nasesiphethweni.

(b) Amakheli alolu hlobo lombhalo mabili:

(c) Ikheli lesibili:

Mhleli

Sokesibone

Private Bag X 7000

DURBAN

4000

(d) Abahlolwayo abanigi basahluleka ukusebenzisa ithoni, irejista kanye nesitayela esihambisana nalo mbuzo.

(e) Ukulandelanisa amaphuzu ngendlela efanele.

(f) Esigabeni sokuqala behluleke ukwethula isizathu sokubhalwa kwencwadi.

UMBUZO 2.4 UMLANDO KAMUFI

Abanigi abafundi bayajabula uma kuphuma lolu hlobo lombhalo. Abanigi bawuphendula kahle kodwa kube khona okubalulekile okushiyekayo. Isibonelo: Kuyanomeka ukuthi usuku adlule ngalo emhlabeni lungafakwa esigabeni sokuqala kepha lufakwe esigabeni sokugcina noma esandulela esokugcina.

Amaphuzu alekelela ekubhalweni komlando kamufi:

- Isigaba sokuqala: Ukuzalwa, uzalwa obani kanye nendawo/isigodi azalelwu kuyo hhayi isibhedlela.
- Isigaba sesibili: Amazinga okufunda ahambasana nendlela okubuzwe ngayo ephepheni.
- Isigaba sesithathu: Ihaza abelibamble. Lokhu kuya ngendlela okubuzwe ngayo ephepheni.
- Isigaba sesine: Usuku adlule ngalo emhlabeni. Makubalwe abashiyle asondelene nabo ngokobuhlobo/ngokwegazi.
- Amazwi okuvalelisa nawo amukelekile ekugcineni komlando.

UMBUZO 2.5 I-AJENDA NAMAMINITHI OMHLANGANO

Abafundi mabalufundisise lolu hlobo lombhalo. Mabaqaphele ukuthi umbuzo ubuzwe kanjani. Lolu hlobo lombuzo lungabuzwa ngaphandle kwe-Ajenda. Abafundi mabafunde konke okuqukethwe i-Ajenda. Kwesinye isikhathi abahloli bephepha bayabanikeza abahlolwayo i-Ajenda bese kulindeleka ukuthi ohlolwayo agcwaliise izikhala lapho kudingeka khona. Babembalwa abahlolwayo abakhetho lo mbuzo ngenxa yokuthi bebenikeziwe i-Ajenda. Lokho kwabadida kwabaqeda.

UMBUZO 2. 6 INTHAVYU

- (a) Okuqaphelekayo ukuthi abafundi abasibhali isingeniso esethula amagama abalingiswa, indawo kanye nembangela ye-inthavyu. Lokho kwenza ukuba bagcine bengabaqambanga amagama abalingiswa. I-inthavyu yangalo nyaka ibiphakathi kobhalayo (kwakho) nomele isikhungo semfundo ephakeme. Okunye okubalulekile, ingqikithi yale inthavyu.
- (b) Abafundi abanangi bayibhala njengengxoxo. Kutholakale sebexoxa kakhudlwana bobabili. Kanti kumele umfundi abuze nje imibuzo. Impendulo yethulwa ophethe isikhungo semfundo ephakeme bese anaba kakhudlwana. Babe yidlanza abahlolwa ababhale ngalo mbuzo.

Amaphuzu alekelela abahlolwayo ekwenzeni kangcono kuleli phepha.

- (a) Makukhuthazwe abafundi ukulalela umsakazo wesiZulu khona bezokwazi ukuqonda ngokwenzakalayo emhlabeni jikelele kanye nokufunda amaphephandaba namaphephabhuku esiZulu.
- (b) Abahlolwayo mabafundiswe ngazo zonke izihloko bese bekhetha leso abasiqonda kangcono.
- (c) Abahlolwayo mababhale amalungiselelo njengokuba umyalelo usho. Amalungiselelo enza indaba ihleleke ngobunyoninco ngokwezigaba kanye nokugeleza kwamaphuzu okunembayo. Bheka ikhasi lama-34 kuya kwelama-44 kuTAHFUZWE (UKUBHALA NOKWETHULA.)
- (d) Abahlolwayo mabahlonyiswe ngopelomagama olusemthethweni, imisho enhlobonhlobo kanye nokusebenzisa amagama esiZulu.
- (e) Mabajwayezwe abahlolwayo ukubhala indaba enobude benani lamagama abanikezwe lona (340-390.)
- (f) Abafundisi kungakuhle bafundise izimo zokukhuluma, ukusetshenziswa kwazo emshweni, ukusetshenziswa kwazo njengezihloko zokuqamba indaba.
- (g) Abafundisi mabafundise ukuhunyushwa kwezithombe kanye nokuniiza izihloko ezihambelana nezithombe.
- (h) Abafundisi mabazise abafunde indlela okumakwa ngayo indaba – amakhodi kanye nerubhrikhi.
- (i) Abafundisi mabakhuthaze abahlolwayo ukuba bawufunde umbhalo wabo, balungise amaphutha lapho kudingeka khona ngaphambi kokuba bedlulele embuzwensi olandelayo.
- (j) Abafundisi mabasebenzise izinsizakufunda ezifana nomhlahlandlela wokuhlola kanye nomhlahlandlela wokufundisa iphepha lesi-3.
- (k) Abeluleki abalekelele bafundisise ukuqonda kabanzi inqubomgomu (kuTAHFUZWE) kanye namasu okuqequesha abahlolwayo kuleli phepha.
- (l) Abafundi mabaqaphele ithoni, irejista, isitayela kanye nezethameli.

- (m) Mabafunde zonke izinhlobo zemibuzo ebuziwe bese bekhetha emibili abayiqonda kahle.
- (n) Mababhale amalungiselelo aleyo mibuzo ukuze abalekelele ekukhumbuleni konke okulindelekile mayelana nombuzo.



Kgaolo Ya 8

SEPEDI LELEME LA GAE

8.1 DIPOELO TŠA MAREMATLOU: MAPHEPHE A 1 – 3 (2015 – 2019)

Dipoelokakaretšo tša balekwa di theogile ge di bapetšwa le tša ngwaga wa 2018

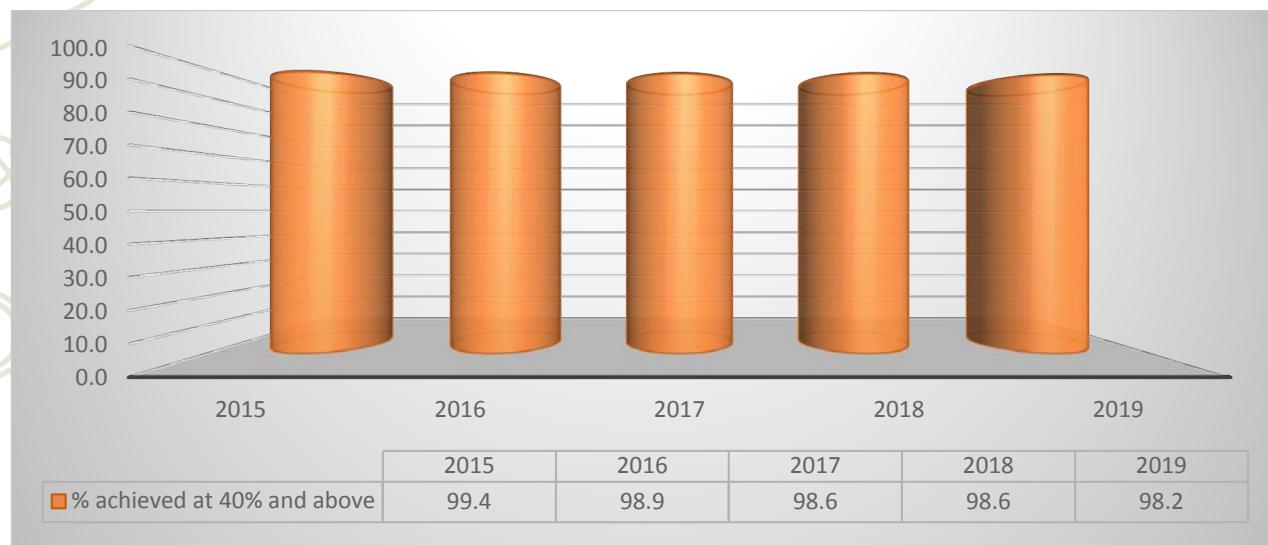
Mo ngwageng wa 2019 go hlokometšwe dintlha tše di latelago:

- (a) Palo ya balekwa bao ba ngwadilego thuto ye e theogile ka 4797, e lego 6.4%.
- (b) Ngwaga wo palo ya balekwa bao ba tšweletšego e fokotšegile ka 0.4%.

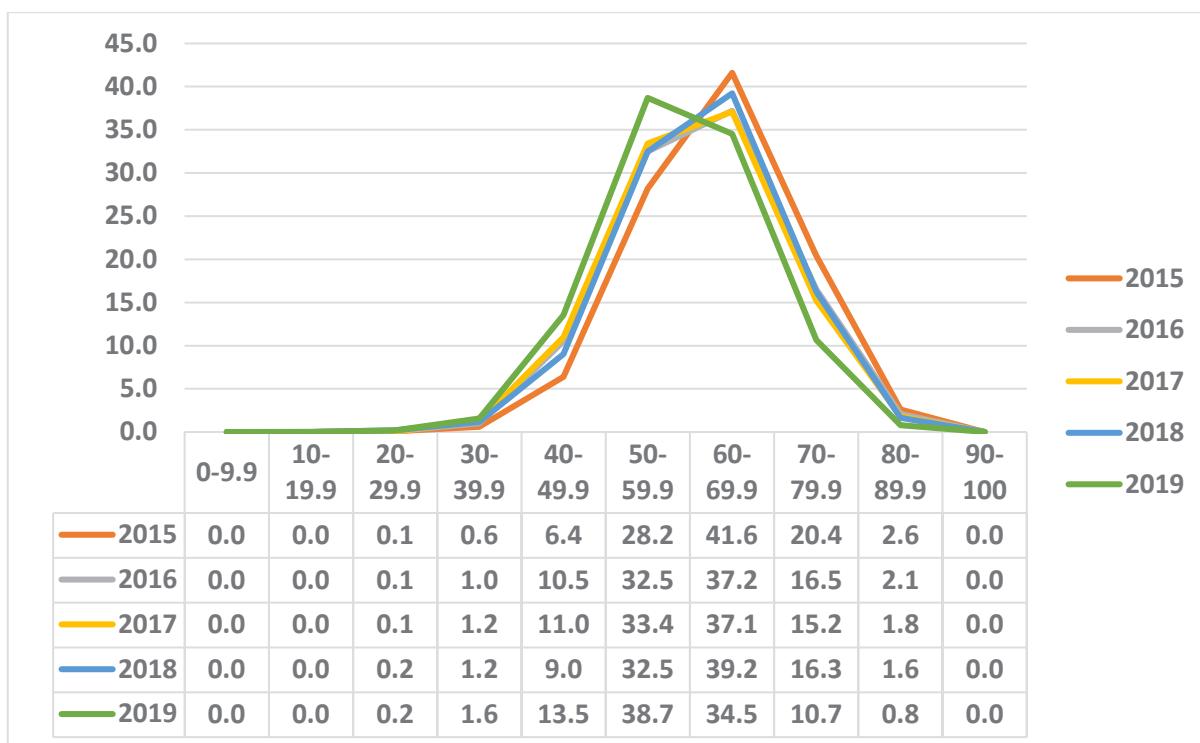
8.1.1: Dipoelokakaretšo tša Sepedi Leleme La Gae

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	79,021	78,508	99.4
2016	83,570	82,611	98.9
2017	76,786	75,745	98.6
2018	74,606	73,578	98.6
2019	69,809	68,559	98.2

Krafo ya 8.1.1: Dipoelokakaretšo tša Sepedi Leleme La Gae



Krafo ya 8.1.1: Dipolelokakaretšo tša Sepedi Leleme La Gae



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.1	0.6	6.4	28.2	41.6	20.4	2.6	0.0
2016	0.0	0.0	0.1	1.0	10.5	32.5	37.2	16.5	2.1	0.0
2017	0.0	0.0	0.1	1.2	11.0	33.4	37.1	15.2	1.8	0.0
2018	0.0	0.0	0.2	1.2	9.0	32.5	39.2	16.3	1.6	0.0
2019	0.0	0.0	0.2	1.6	13.5	38.7	34.5	10.7	0.8	0.0

Go ya ka khoutu ya tekanyetšo, palo ya balekwa ba ba tšweletšego ka legato la 3 ngwageng wa 2019 (40 – 49.9) e oketsegile ka 4.5% ge e bapetšwa le 2018. Palo ya bao ba tšweletšego ka legato la 4 (50 -59.9) e hlatlogile ka 6.2%. Go bile le go fokotšega go bao ba tšweletšego ka legato la 5 (60 – 69.9) ka 4.5%. Palo ya ba ba tšweletšego ka legato la 6 (70 – 79.9) e fokotsegile ka 5.6% mola ya ba legato la 7 (80 – 100) e theogile ka 0.8%.

8.2 TEKOLOKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 1

Ditshwayatshwayokakaretšo

- (a) Go ipontšha bontši bja balekwa ba bile le bothata bja go kwešiša mareo ao a šomišitšwego ge go botšišwa dipotšišo go tekatlhao loganyo.
- (b) Go itšhupa balekwa ba na le bothata bja go kwešiša setšweletšwa sa kakaretšo. Se se hlolwa ke go bala setšweletšwa gatee fela gomme ba fetola potšišo. Balekwa ba bangwe ba sa na le bothata bja go ngwalolla.

- (c) Bontši bja balekwa ba sa na le bothata bja go araba dipotšišo tša go lebana le papatšo ka gore ga se ba šome gabotse. Go lemogwa gore ba sa hlaelelwa tsebo ye e tseneletšego ya dithekniki le diponagalo tša papatšo.
- (d) Balekwa ba bantši ba šomile gabotse potšišong yeo e lebanego le khathune.
- (e) Balekwa ga se ba šome gabotse potšišong yeo e lebanego le melawana le tšhomis̄o ya polelo.
- (f) Ka kakaretšo balekwa ga se ba šoma gabotse lephepheng le.

8.3 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 1

POTŠIŠO YA 1: TEKATLHALOGANYO

Diphōšo ka kakaretšo le go se kwešiše dipotšišo

- (a) Balekwa ba kitimela go araba dipotšišo pele ga ge ba ka kwešiša seo ditemana di se bolelago. Bothata bjo bongwe ke gore ga ba latele mantšutaolo a dipotšišo. Mohlala: Potšišo ya 1.1.3 ge ba swanetše go akaretša dikgopolokgolo tša temana, bona ba ngwalolla temana ka moka.
- (b) Bothata bjo bongwe ke gore balekwa ga ba tsebe diema go swana le potšišo ya 1.1.4 yeo e bego e nyaka gore ba ngwale diema ka botlalo
- (c) Balekwa ba bile le bothata bja go kwešiša potšišo ya 1.1.6 yeo e bego e gore ba fapants̄he mareo
- (d) Balekwa ga se ba badišiše potšišo ya 1.1.8 ka gona ba boeleditše le tše di tšweletšego go tekatlhaologanyo.
- (e) Balekwa ga se ba kwešiše potšišo ya 1.1.9 le ya 1.1.10.

Ditšhišinyo malebana le kaonafatšo ya dipolo

- (a) Barutwana ba tlwaetšwe go araba tekatlhaologanyo le seswantšho sa go nyalelana le yona ka go fiwa mešongwana ya ka phapošeng.
- (b) Barutwana ba rutwe go kwešiša tatelano ya dipotšišo go ya ka magato a tšona go lebeletšwe mantšutaolo a dipotšišo, maikemišetšo e le go kwešiša seo se nyakwago ke potšišo.
- (c) Go bohlokwa go re barutwana ba tlwaetšwe go latela ditaelo tše di fiwago mabapi le mešomo ya tšatši ka tšatši gore ditlhahlobong tša mafelelo a ngwaga ba kgone go di latelela gabonolo.
- (d) Barutwana ba eletšwe kgafetšakgafetša go ela hlōko kabø ya meputso, go ya ka boima bja potšišo, mohlala, ntīha e tee e lebane le moputso o tee, ge dintlha e le tše tharo di fiwa meputso ye meraro.
- (e) Tilhamo ya dipotšišo tša mešomo ya gare ga ngwaga e latele magato a boima bja dipotšišo (*taxonomy*) ao a filwego ka gare ga tšhupatsela ya tlhahlobo.
- (f) Barutwana ba fiwe mešomo ya go bala mehuta ye mengwe ya dingwalo ka maikemišetšo a go leka go katološa kwešišo ya ditšweletšwa tša go balwa.

- (g) Barutiši ba rute barutwana mokgwa wa go araba dipotšišo mabapi le go bapetša. Ba swanetše go hlalošetšwa le go rutwa gore ba laetše moo di swanago le moo di sa swanego.
- (h) Tšhomiso ya maphephepotšišo a mengwaga ye e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 2: KAKARETŠO

Ditshwayatshwayokakaretšo

- (a) Bontši bja balekwa ga ba bale setšweletšwa ka kwešišo. Molekwa o bala setšweletšwa gatee fela gomme a thoma go fetola potšišo.
- (b) Go ipontšha balekwa ba na le bothata bja sebopego le mabokgoni a go akaretša setšweletšwa.
- (c) Go ba bangwe taba ya go ngwalolla e sa le hlotlo gomme ba loba meputso ye mentši.

Diphoso ka kakaretšo le go se kwešiše dipotšišo

- (a) Bontši bja balekwa ga ba bale setšweletšwa ka kwešišo. Molekwa o bala setšweletšwa gatee fela gomme a thoma go fetola potšišo.
- (b) Go ipontšha balekwa ba na le bothata bja sebopego le mabokgoni a go akaretša setšweletšwa.
- (c) Go ba bangwe taba ya go ngwalolla e sa le hlotlo gomme ba loba meputso ye mentši.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutwana ba tlwaetšwe go bala setšweletšwa makga a mararo gomme ba se kwešiše gore ba tle ba kgone go ntšha dikgopolokgolo le dikgopolotlaleletšo tša temana.
- (b) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le kakaretšo go kaonafatša mabokgoni a go akaretša.
- (c) E be setlwaedi go barutwana gore kakaretšo e ngwalwa ka mokgwa wa temana.
- (d) Tlhamego ya dipotšišo tša mešomo ya gare ga ngwaga e laetše melao ye e latelwago le seo morutwana a swanetšego go se akaretša temaneng.
- (e) Barutiši ba eletšwa go diriša tšhupatsela ya tlhahlobo ka dinako ka moka. Yona e thuša gore ba se hlahlath.
- (f) Tšhomiso ya maphephepotšišo a mengwaga ye e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 3: PAPATŠO

Ditshwayatshwayokakaretšo

Balekwa ba itaetša ba sa kwešiše dithekni ki le diponagalo tša papatšo.

Diphoso ka kakaretšo le go se kwešiše dipotšišo

- (a) Balekwa ba bangwe ba palelwa ke go lemoga selokene sa papatšo potšišong ya 3.2.
- (a) Balekwa ba bile le bothata bja go tšweletša molaetša wa papatšo potšišong ya 3.3.
- (b) Balekwa ga se ba kwešiše potšišo ya 3.6 ka fao ba paletšwe ke go fa dikarabo tša maleba.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Dithekni ki le diponagalo tša papatšo di rutwe ka bottlalo, mohlala: Fonte ye kgolo le ye nnyane, molaetša wa pepeneneng, molaetša wa go iphihla, tšhomiso ya maatla a polelo, selokene, papadišantšu, baamogedi ba tshedimošo, go goga šedi ya bareki, polelo ya go jabetša, polelo ya go goketša, mekgwa ya kgokagano, ba hlokomele gape le TTPT – Temogo le Tšhomiso ya Polelo ka Tsinkelo, bj, bj.
- (b) Barutwana ba hlohloletšwe go bala le go badišiša potšišo pele ba ka e araba. Ka morago ga go fetola potšišo ba bale dikarabo tša bona ka tsinkelo.
- (c) Ge go rutwa ka tlhathollo ya ditšweletšwa tša go bonwa, go swana le papatšo, go hlokomelwe SEPHOLEKE, letl. la 25, 26 le 27.
- (d) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le papatšo go kaonafatša mabokgoni a go e araba.
- (e) Barutiši ba rute barutwana mekgwanakgwana ya go bapatša ka go diriša mehuta ye e fapanego ya dipapatšo gore barutwana ba be le kwešišo ya papatšo le go e rata.
- (f) Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dipapatšo bjalo ka mošomo wa gae.
- (g) Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo gore barutwana ba se be le bothata bja go araba dipotšišo mafelelong a ngwaga.
- (h) Barutwana ba rutwe gore ga se dipapatšo ka moka tše di bapatšago setšweletšwa, dipapatšo tše dingwe di fa temošo goba tshedimošo mabapi le dilo goba ditiragalo tše itšego.
- (i) Tšhomiso ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 4: KHATHUNE

Ditshwayatshwayokakaretšo

Balekwa ba itaetša ba kwešište dithekni le diponagalo tša khathune.

Diphosha ka kakaretšo le go se kwešiše dipotšišo

Le ge balekwa ba arabile potšišo ye ka bokgwari, ba sa dirile diphosha tše di latelago:

- (a) Ba palelwa ke go akaretša se se tšweletšwago ke khathune potšišong ya 4.3.
- (b) Ba palelwa ke go tšweletša kgegeo ya khathune potšišong ya 4.5. Tšhomiso ya dikapolelo e sa le bothata.
- (c) Potšišong ya 4.6 balekwa ba kgona go fa maikutlo fela ba palelwa ke go a thekga.

Ditshišinyo malebana le kaonafatšo ya dipolo

- (a) Ge go rutwa ka tlhathollo ya ditšweletšwa tša go bonwa, go hlokomele SEPHOLEKE, letl. 25, 26 le 27.
- (b) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le khathune go kaonafatša mabokgoni a go araba khathune.
- (c) Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dikhathune bjalo ka mošomo wa gae.
- (d) Balekwa ba lemošwe gore gantši khathune e mabapi le kgegeo. Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo.
- (e) Barutwana ba hlohleletšwe go bala le go badišiša potšišo pele ba ka e araba. Ka morago ga go fetola potšišo ba bale dikarabo tša bona ka tsinkelo.
- (f) Tšhomiso ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 5: Thutapolelo

Ditshwayatshwayokakaretšo

Balekwa ba itaetša ba na le bothata bja tsebo ya melawana le tšhomiso ya polelo.

Diphosha ka kakaretšo le go se kwešiše dipotšišo.

- (a) Potšišo ya 5.1, Balekwa ba bangwe ba paletšwe ke go fa khutsufatšo le lelatodi la yona.
- (b) Potšišong ya 5.3, bontši bja balekwa bo paletšwe ke go fetolela polelotebanyi go polelotharedi, mohlala: go fetolela motho wa pele go wa boraro.

- (c) Potšišong ya 5.4, balekwa ba paletšwe ke go fetolela modirišo wo ba o filwego go modirišokgonego. Ka kakaretšo potšišo ya go amana le medirišo e sa le bothata go balekwa.
- (d) Potšišong ya 5.5, balekwa ga se ba kwešiše tšomišo ya lešala.
- (e) Potšišong ya 5.6, balekwa ba paletšwe ke go laetša tšomišo ya maatla a polelo mmolelwaneng wo o bego o filwe. Ba itaetša ba bile le bothata bja go kwešiša potšišo.

Ditšhišinyo malebana le kaonafatšo ya dipolo

- (a) Ge go rutwa dibopego le melao ya tšomišo ya polelo go hlokomele SEPHOLEKE, Letl. 26, 27, 35 le 99, Tokomane ya Pholisi ye e di tšweleditšego ka bokgwari.
- (b) Nakong ya ge go beakanyetšwa ditlhahlobo barutiši ba fe barutwana mešongwana le melekwana kgafetšakgafetša go lekola ge ba itokišeditše ditlhahlobo ka tshwanelo.
- (c) Barutwana ba hlohleletšwe go ithuta ka bobona le go hlama dihlophana tša go ithuta ka morago ga dithuto tša mehleng.
- (d) Tšomišo ya maphephapotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšiwago ka gona.
- (e) Barutiši ba re ge ba ruta popopolelo/thutapolelo ba laetše; sebopego, tlhalošo, le tšomišo ya karolo ye nngwe le ye nngwe ya lentšu dikamanong.

Ngwaga ka ngwaga go rutwe dikarolo tša polelo/thutapolelo/popopolelo kreiting ye nngwe le ye nngwe go netefatša gore ba a di kwešiša le go gatelela bohlokwa bja tšona.

8.4 TEKOLOKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 2

Le ge e le gore go na le balekwa bao ba itekilego, ka kakaretšo lephephe le ga se la arabja gabotse go ya le ka fao go bego go letetšwe kudu ge go bapetšwa le ngwaga wa 2017 le 2018.

Ditshwayatshwayokakaretšo

Go be go laetša go na le balekwa bao ba bego ba sa bala dipuku tše di kgethilwego ka kwešišo. Balekwa ba mohuta wo, ga se ba araba go ya ka dinyakwa tša dipotšišo. Ga ba tsebe le tshekatsheko ya dipuku ebile ba hlakahlkantšha maina a baanegwa le diponagalo.

- (a) Potšišo ye telele ya theto ga se ya arabja ke balekwa ba bantši, le bao ba e arabilego bontši bo be bo hlahlatha.
- (b) Ka kakaretšo karolo ya theto e ntšha megopoloo ya balekwa mafogohlo. Le kgetho ya bona ya dipotšišo ga e be ya maleba. Ba araba dipotšišo ka moka tše hlano mola ba bangwe ba sa ngwale potšišo ya 5 ye e lego ya kgapeletšo.

- (c) Bontši bja balekwa bo arabile potšišo ye telele ya Karolo ya B, Potšišo ya 6 le 8.
- (i). Ba bangwe ba hlakahlakanya thulaganyo le thulano. Go se fe tlhalošo ya maleba: sebakeng sa go fa tlhalošo ya thulaganyo, molekwa o fa tlhalošo ya thulano.
- (ii). Go se kwešiše sererwa: ga ba ngwale ka thulaganyo, ba hlaloša thulano ya baanegwa.
- (d) Karolong ya B le C balekwa ga ba latele taelo ya kgetho ya dipotšišo. Ba araba tše pedi tše telele goba tše pedi tša ditsopolwa.
- (e) Mo dipotšišong tša setsopolwa, ba bangwe ba balekwa ba be ba kopolla/ngwalolla setsopolwa goba dipotšišo. Ba bangwe ba balekwa go itaetša ba sa kwešiše mareo a dingwalo.

8.5 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 2

KAROLO YA A: THETO

Diphošo ka kakaretšo le go se kwešiše dipotšišo

POTŠIŠO YA 1: POTŠIŠOTELELE

- (a) Potšišo ye telele ya theto ga se ya arabja ke balekwa ba bantši, le bao ba e arabilego bontši bo be bo hlahlatha.
- (b) Ka kakaretšo karolo ya theto ye e ntšha megopoloo ya balekwa mafogohlo. Le kgetho ya bona ya dipotšišo ga e be ya maleba. Ba araba dipotšišo ka moka tše hlano mola ba bangwe ba sa ngwale potšišo ya 5 ye e lego ya kgapeletšo.
- (c) Balekwa bao ba arabilego potšišo 1 ga ba kwešiše metara le maswao a go laeša dihloa tša mošito. Ba bangwe ba ngwadile kakaretšo sebakeng sa go sekaseka metara.

POTŠIŠO YA 2: Potšišo ya setsopolwa

- (a) Mo potšišong ya 2.4, balekwa ba bantši ba paletšwe ke go fa mohuta wa sereto.
- (b) Mo potšišong ya 2.5, balekwa ba bantši ba kgonne go fa molaetša fela ba palelwa ke go fahlela.

POTŠIŠO YA 3

- (a) Potšišo ye ga se ya arabja ke bontši bja balekwa, le bao ba e arabilego ga se ba šoma gabotse.
- (b) Mo go potšišo ya 3.3, balekwa ba bile le bothata bja tshwantšhokgopoloo le tirišo ya yona. Go itaetša ba sa kwešiše gore tshwantšhokgopoloo ke eng.
- (c) Potšišong ya 3.5 balekwa ba paletšwe ke go fa molaetša wo o nepagagetšego go ya ka diteng tša sereto.

POTŠIŠO YA 4

- (a) Potšišo ye ga se ya arabja ke bontši bja balekwa, le bao ba e arabilego ga se ba šoma gabotse.
- (b) Mo go potšišo ya 3.3, balekwa ba bile le bothata bja tshwantšhokgopolole tirišo ya yona. Go itaetša ba sa kwešiše gore tshwantšhokgopolole eng.
- (c) Potšišong ya 3.5 balekwa ba paletšwe ke go fa molaetša wo o nepagagetšego go ya ka diteng tša sereto.

POTŠIŠO YA 5

- (a) Potšišong ya 5.1 balekwa ka bontši ba paletšwe ke go fa mohuta wa sereto. Ba re ke thethotumišo.
- (b) Balekwa ba paletšwe ke potšišo ya 5.2 ya kakaretšo ya serero. Ba kgona ntlha ya mathomo gomme ya bobedi e ba paletše.
- (c) Potšišo ya 5.3 ya tshwantšho le tirišo e bile tlhobaboroko go balekwa. Go itaetša ba sa tsebe sonete.
- (d) Potšišo ya 5.5 balekwa ba laeditse go se tsebe gore patronye morumokwano wa sonete ke eng.

Ditšhišinyo malebana le kaonafatšo ya dipolo

- (a) Barutiši ba rute theto le diponagalo tša yona ka botlalo e sego sereto.
- (b) Go balwe direto tše dintši gomme barutwana le bona ba hlame direto tša bona gomme barutiši ba ba hlahle.
- (c) Go rutwe go ntšha kgopolokgolo ya sereto le kgopolokgolo ya temanatheto ye nngwe le ye nngwe.
- (d) Dipotšišo tša gare ga ngwaga di be mabapi le theto e sego tša tekalhaloganyo mola go botšišwa ka sereto.
- (e) Barutwana ba swanetše go rutwa le go fiwa sebaka sa go araba dipotšišo tše telele gare ga ngwaga gore ba be le bokgoni bja go araba dipotšišo tše.

KAROLO YA B: PADI/KANEGELOTŠHABA

Ditshwayatshwayokakaretšo

Balekwa ba bantši ba arabile potšišo ye telele ya 6 le 8 gomme ba šomile gabotse.

POTŠIŠO YA 6/8: PADI (BADIMO BA BOLETŠE, KGALAGALO TŠA SETU LE TODI YA BATLOGOLO)

Diphoso tša go tlwaelega ngwaga ka ngwaga le go se kwešiše dipotšišo

- (a) Ba bangwe ba balekwa ba ngwadile teori ya thulano sebakeng sa thulaganyo. Ba bangwe ba balekwa ba šitilwe ke go fa tlhalošo ya lereo la thulaganyo.
- (b) Sebakeng sa go ngwala ka thulaganyo ya puku, ba ngwala thulano ya baanegwa.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutiši ba hlalošetše barutwana rubriki le ka mokgwa wa e šomišwago ka gona.
- (b) Gare ga ngwaga barutwana ba rutwe dipotšišo tše telele le mokgwa wa go di araba ba be ba fiwe mešongwana ya katišo.
- (c) Tšhomiso ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wa dipotšišo di botšišwago ka gona.

POTŠIŠO YA 10: POTŠIŠOTELELE: SEBOPEGO SA NONWANE, SERETOTUMIŠO LE KOŠANA

TODI YA BATLOGOLO

Ditshwayatshwayokakaretšo

- (a) Balekwa ba bantši ga se ba araba potsišo ye.
- (b) Go itaetša balekwa ba se na kgahlego le kwešišo ya dingwalotšhaba.

Diphoso ka kakaretšo le go se kwešiše dipotšišo

- (a) Balekwa ba se nene bao ba arabilego potšišo ye ga se ba šome gabotse. Ga ba kwešiše diripa tša dingwalotšhaba le sebopego sa tšona.

Ditšhišinyo malebana le kaonafatšo ya dipuelo

- (a) Barutiši ba hlohlleletšwa go ruta mohuta wow a dingwalo, dingwalotšhaba, gore balekwa ba be le kgetho ye e bulegilego.
- (b) Dingwalotšhaba ke karolo ya bohwa.

POTŠIŠO YA 7/9/11: POTŠIŠO YA DITSOPOLWA

Diphoso ka kakaretšo le go se kwešiše dipotšišo

Balekwa ba paletšwe ke:

- (a) Potšišo ya 7.2 le 9.2, ba paletšwe ke go fa bokamorago bja ditiragalo tša setsopolwa. Go itaetša ba se na tsebo ya gore bokamorago ke eng.
- (b) Mo go Potšišo ya 7.3 le 9.3, ba paletšwe ke go fa tebelelo ya mongwadi. Go itaetša ba sa tsebe gore ge go bolelwa ka tebelelo ya mongwadi go šupša eng.
- (c) Mo go Potšišo 7.7 le 9.7, bontši bja balekwa ba paletšwe ke go fa meholia ya poledišano setsopolweng. Bona ba fa meholia ya poledišano mo bophelong ka kakaretšo.
- (d) Mo go Potšišo 7.8 le 9.8, bontši bja balekwa ba paletšwe ke go fa ponelopele. Ba fa ponelopele go ya ka puku mola potšišo e nyaka ponelopele go ya ka diteng tša setsopolwa.
- (e) Potšišo ya 7.9 le 9.9 balekwa ga se ba kwešiša potšišo go re e nyaka eng gomme se se dirile gore ba se ke ba šoma gabotse ka bontši go yona.
- (f) Mo go potšišo 7.10 le 9.10 balekwa ba kgonne go fa molaetša fela ba palelwa ke go fahlela.

Ditšhišinyo malebana le kaonafatšo ya dipuelo

- (a) Barutiši ba rute diponagalo le diteng ka tsenelelo.
- (b) Barutiši ba rute barutwana tlhalošo ya mareo (dithekniiki) a dingwalo, mohlala: baanegwathwadi (molwantšhw, molwantšhi le mohlohlleletši), baanegwatlaleletšo(Moanegwatlhadi, moanegwaphethegi), kgadimonthago, tekolapejana, tekolanthago, ponelopele, tebelelo ya mongwadi, mothalonako, kgegeophetogo, tema ye e kgathwago ke mongwadi/moanegi, bj.bj.
- (c) Barutwana ba hlohlleletšwe go bala dipuku, di sekasekwe ka bottalo.
- (d) Barutiši ba hlohlleletšwa go ruta dingwalotšhaba, gore balekwa ba be le kgetho ye e bulegilego.
- (e) Mešomo ya tšatši ka tšatši e elwe hloko: Mešomo ya ka phapošeng, mešomo ya gae,diprojeke, melekwana, bj.bj.

- (f) Tlhamo ya dipotšišo e latele magato a *taxonomy* (*Bloom le Barret*) go ya ka tšhupatsela ya tlhahlobo.
- (g) Barutwana ba rutwe mantšutaolo le go šetša kabo ya meputso.
- (h) Ditaelo tša kgetho ya dipotšišo di tloge di rutwa e le ka tsenelelo.
- (i) Tšhomiošo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

KAROLO YA C: PAPADI/TERAMA

POTŠIŠO YA 12/14/16: POTŠIŠO YE TELELE: SEMELO SA MMAPADI (O IPHIHLETŠENG? NAGA GA DI ETELANE LE LEHUFA)

Ditshwayatshwayokakaretšo

- (a) Palo ye nnyane ya balekwa e arabile potšišo ya 12 le 14.
- (b) Dipoelo ke tša magareng go potšišo ya 12, tša tlase go potšišo ya 14 mola potšišo ya 16 e arabilwe ke balekwa ba bantši gomme dipoelo e le tša magareng.

POTŠIŠO YA 12/14/16

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Mo go potšišo ya 12, 14 le 16, Semelo sa mmapadi, balekwa ba fa dikgopoloo tša go kwagala eupša ga se tšona ka moka tše di hlalošwago go ya le ka mo go nyakegago.
- (b) Go sa na le balekwa bao ba lobago meputso ka lebaka la go se latele ditaelo tša kgetho ya dipotšišo.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutiši ba hlalošetše barutwana rubriki le ka mokgwa wo e šomišwago ka gona.
- (b) Gare ga ngwaga barutwana ba rutwe dipotšišo tše telele le mokgwa wa go di araba ba be ba fiwe mešongwana ya katšo.

POTŠIŠO YA 13/15/17: POTŠIŠO YA DITSOPOLWA

Diphošo ka kakaretšo le go se kwešiše dipotšišo

POTŠIŠO 13, 15 LE 17

- (a) Potšišo ya 13.5/15.5/17.5 balekwa ga ba kwešiša kgegeophetogi. Bontši bja bona ba hlakahlakanya kgeopheogi le kgegeotiragatšo.
- (b) Potšišo ya 13.6/15.6/17.6 ya boithekgo balekwa ga se ba šoma gabotse. Go itaetsa ba sa tsebe lereo le gore le ra go reng le gona le dirišwa bjang.
- (c) Mo go potšišo ya 13.7/15.7/17.7 balekwa ba paletšwe ke go tšweletša tirišo ya polelonosi.
- (d) Mo go potsišo ya 13.8 balekwa ba paletšwe ke go fapantšha dielemente tša papadi ya seyalemoya. Ba hlakahlakanya mminoratho le mminorathwana mola ba bangwe ba sa kwešiše gore pulamadibogo ke eng. Boraro bjo ke mebino yeo e bapalwago ka dinako tša go fapano mabakeng a go fapano.
- (e) Mo go potšišo ya 13.9/15.9/17.9 balekwa ba gakantšhitšwe ke mareo a: Molwantšhwa le molwantšhi gammogo le go hlatha gore ke bo mang ka gare ga papadi.
- (f) Potšišong ya 13.10/15.10/17.10 balekwa ga se ba šoma gabotse. Go itaetsa ba sa kwešiše phapano gare ga molaetša le morero. Ba bangwe ba kgonne go fa morero fela phahlelo ya bona e ba molaetša wo o sa sepelelanego le morero.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutiši ba rute diponagalo le diteng ka tsenelelo.
- (b) Barutiši ba rute barutwana tlhalošo ya mareo (dithekniiki) a dingwalo, mohlala:
- (c) Babapadithwadi (molwantšhwa, molwantšhi le mohlohleletši), babapaditlaleletšo (Mmapaditlhedi, mmapadiphethegi), kgadimonthago, tekolapejana, tekolanthago, ponelopele, tebelelo ya mongwadi, mothalonako, kgegeophetogo, kgegeoteramatiki, tema ye e kgathwago ke mongwadi/moanegi, bj.bj.
- (d) Barutwana ba hlohleletšwe go bala dipuku, di sekasekwe ka botlalo.
- (e) Go dirwe diphosollo tša mošomo wo mongwe le wo mongwe, barutwana ba fiwe dimemorantamo/ditlhahlo tša go swaya tša melekwana le ditlhahlobo gore ba kgone go bona mokgwa wa go araba dipotšišo ka tshwanelo.
- (f) Mešomo ya tšatši ka tšatši e elwe hloko, mešomo ya ka phapošeng, mešomo ya gae, diprojeke, melekwana, bj.bj.
- (g) Tlhamo ya dipotšišo e latele magato a *taxonomy (Bloom le Barret)* go ya ka tšhupatsela ya tlhahlobo.

- (h) Barutwana ba rutwe mantšutaolo le go šetša kabo ya meputso.
- (i) Ditaelo tša kgetho ya dipotšišo di tloge di rutwa e le ka tsenelelo.
- (j) Tšhomiso ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšiwago ka gona.

8.6 TEKOLOKAKARETŠO YA DIPOELO TŠA BALEKWA MO GO LEPHEPHE LA 3

Ditshwayatshwayokakaretšo

- (a) Mo lephepheng le balekwa ba šomile gabotse le ge e le gore ba bangwe ba paletšwe ke go fihlelela meputso ya godimo dikarolong ka bobedi tša lephephe le.
- (b) Ke mošomo wa barutiši go gatelela le go lemoša barutwana gore lephephe le ke lona le rwelego le meputso ye mentši go feta la 1 le 2 ka gona le ka kaonafatša dipuelo tša bona.
- (c) Balekwa ba hloholetšwe go itokišetša lephephe le ka ge mabokgoni le melawana le tšhomiso ya polelo tša Lephephe la 1 di ka šomišwa ka katlego lephepheng le.
- (d) Sebopego le ditaelo tše di tšwelelago lephepheng le di swanetše go rutwa ka mehla.
- (e) Bohlokwa bja go fetleka sererwa bo swanetše go gatelelwa.

8.7 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 3

KAROLO YA A: DITAODIŠO

Diphoso ka kakaretšo le go se kwešiše dipotšišo

Go dipotšišo tše di se go tša arabja gabotse goba balekwa ba hweditšego meputso ya fase kudu ke tše di latelago:

- (a) Balekwa ba sa šitwa go dira kgetho ya maleba ya dipotšišo.
- (b) Ba swara bothata bja go hlatholla direrwa gore ba swarelele go sererwa.
- (c) Potšišong ya 1.3, balekwa bao ba e arabilego ba paletšwe ke go hlaloša tlhokomelo ya balwetši ka kakaretšo, bona ba be ba sekametše kudu ka go molwetši ka boyena le gore a itlhokomele bjang.
- (d) Balekwa ga se ba kwešiše sererwa, ba boletše ka bolwetši kudu go feta go fa dintlha ka tlhokomelo ya balwetši.
- (e) Potšišong ya 1.4, komatona ya banna e bile lereo la, "ntamalomalakobong." Tlotlontšu ya balekwa e utollotše bofokodi bjo balekwa ba nago le bjona mabapi le tlhalošo ya mareo. Bontši bja bona ba paletšwe ke go araba ka mokgwa wa maleba ka ge ba be ba sa kwešiše sererwa.

- (f) Go Potšišo ya 1.5 balekwa ba lebeletše karolo e tee mola e na le tše pedi elego go botega le bomenetša bona ba bolela kudu ka bomenetša.
- (g) Potšišo ya 1.6 bao ba e arabilego ba kgonne go fahlela ka lehlakoring la kganetšo gomme ba go ema le hlogo ba hlokile dintilha tša go thekga maemo a bona. Balekwa ba sekametše kudu ka go ima ga bafsa ba tlogetše tlhohleletšo ya tlhokego ya mešomo go palo ya godimo ya boimana. Ka kakaretšo balekwa ba hlokile dintlhakemo le tša tlaleletšo go fahlela taodišo ye.
- (h) Go laetša balekwa ba se na tsebo yeo e kgotsofatšago ya tlhathollo ya ditšweletšwa tša go bonwa. Le ge go le bjalo, go na le bao ba šomilego gabotse dipotšišong tše.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutiši ba tsenele dithutotlhahlo tša lephephe le la boraro go fiwa tlhahlo le tsebo ya mekgwanakgwana ya go ruta le go swaya lephephe le la boraro.
- (b) Barutiši ba diriše tokomane ya pholisi (SEPHOLEKE letl. 36, 37 le 38) ge go rutwa ditaodišo. PNR (Peakanyo ya ngwaga ya go ruta) e dirišwe go tletše seatla.
- (c) Boitokišetšo bja maleba bo a nyakega ge go rutwa lephephe la boraro gape go dirišwe ditlabelo tša go fapafapano, mohlala: maphephapotšo a mengwageng ya go feta le dimemorantamo, diswantšho go fa dihlogo tša ditaodišo tša go bonwa.
- (d) Barutiši ba diriše barutwana diphošollo tša mešomo ya dingwalwa gore ba be le tsebo ye ntši le go phošolla mo ba phošitšego bjalo ka mepeleto, peakanyo le diteng tša maleba go ya ka mmepe wa bona wa monagano.
- (e) Barutwana ba rutwe polelo/leleme la gae ka go tsenelela go sa lebalwe diema le dika le tirišo ya tšona mafokong ge ba ngwala go godiša tlotlontšu, seo se tlo thuša barutwana go ngwala dingwalwa tša go ikgetha.
- (f) Barutuši ba fe barutwana mešomo ka dihlogo tše di amago maphelo a bona goba di ditiragalo tša ka mehla.
- (g) Tlhohleletšo e fiwe barutwana gore ba lebelela ditaba thelebišeneng/theeletše dialemoya, ba bale dikuranta le go lebelela methopo ye mengwe ya tshedimošo.
- (h) Batšeakarolo thutong ya morutwana ba leke go tsošeletša le go gomiša megopoloy a bana go dilo tša go tšwa tseleng ka go ba ruta tša setšo le tša sedumedi, ditaodišo tše di sekametšego ka go meetlo ya šetšo.
- (i) Mantšutaolo/tlhahlo a rutwe barutwana gore ba kgone go araba diteng go ya ka potšišo.

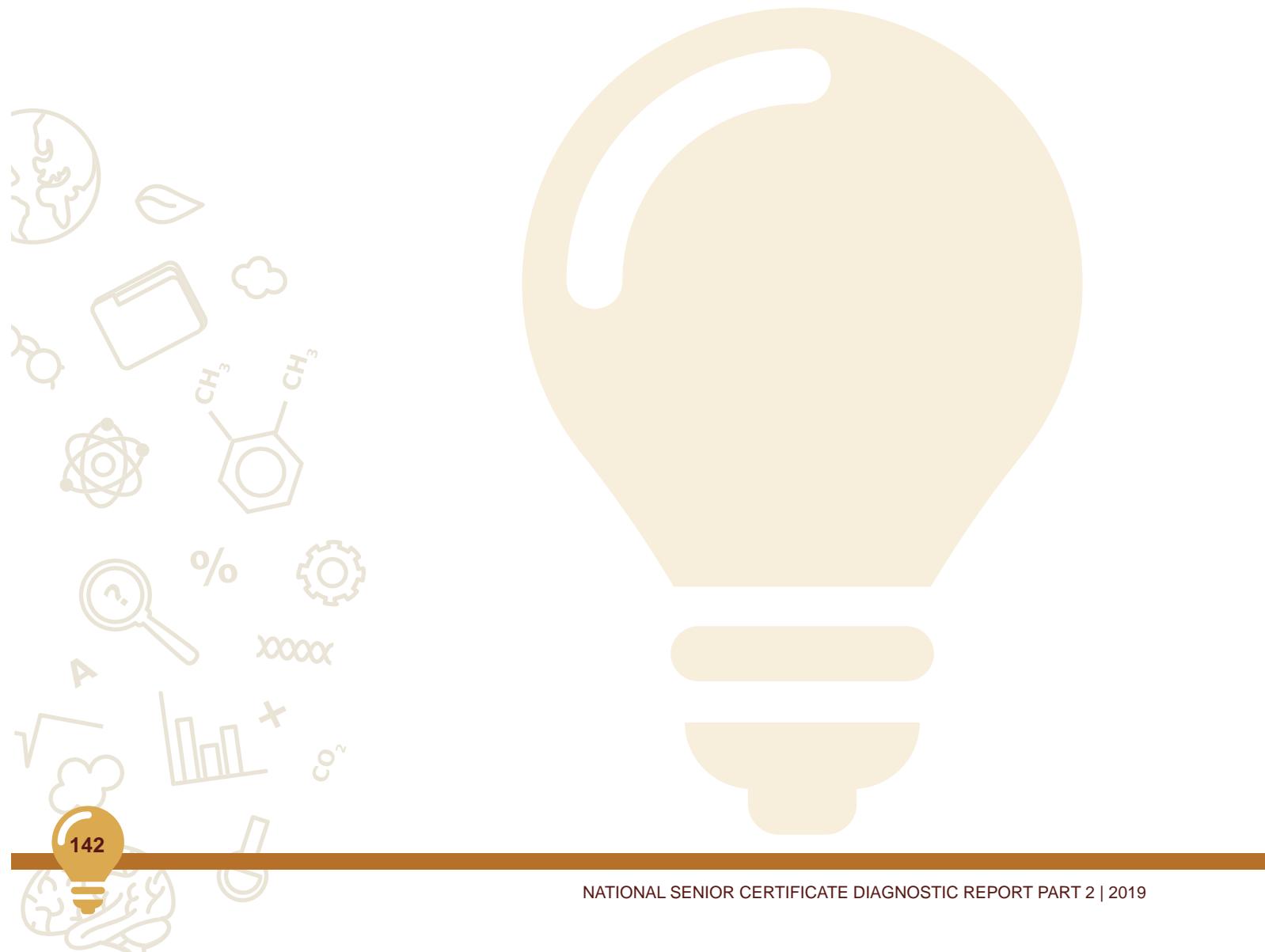
KAROLO YA B: DITŠWELETŠA TŠA TIRIŠANO

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Barutwana ba šitwa go ngwala botelele bja ditšweletšwa tša tirišano, ka gona ba loba meputso ka lebaka la gore ba sa fahlele go tlala seatla.
- (b) Balekwa ba paletšwe ke go araba dipotšišo mabapi le. Ditshwayatshwayo, pego le lenaneothero le metsotso. Se ke taetšo ya gore ga di rutwe dikolong. Balekwa ba loba meputso ka go se bale ditaelo ka tsenelelo le tsinkelo. Ka go realo ba loba meputso ka go kgetha sengwalwa se tee karolong ye sebakeng sa go kgetha ditšweletšwa tše pedi.
- (c) Potšišong ya 2.1, lengwalo la semmušo, ba bangwe ba balekwa ga se ba kweiša diteng tša potšišo. Ba palelwa ke go botša modirelaleago bothata bja bjona.
- (d) Mo Potšišong ya 2.2, tša bophelo bja mohu. Ba palelwa ke go ngwala ka motho wa boraro ka motho. Ba palelwa ke go bontšha gore ge mohu a na le mengwaga ye 100 o belegilwe neng.
- (e) Balekwa bao ba arabilego Potšišo ya 2.3, pego, ba paletšwe kego tšweletša dikgopolokgolo tše di nyakegago. o palelwa ke go fa maphodisa pego ya semmušo mabapi le go utswiwa ga sefatanaga.
- (f) Mo Potšišong ya 2.4, poledišano ga se ya arabja ka tshwanelo ka ge balekwa ba paletšwe ke go latela seo se nyakwagoke potšišo. Diboledi di boledišana ka matha ao a hlolwago ke barutwana ba go tla sekolong ka morago ga nako.
- (g) Potšišo ya malebana le metsotso le lenaneothero (2,5) ga se ya arabja ke balekwa ba bantši. Dintlha tše di amanago le setšweletšwa ga se tša maleba. Go itaetša balekwa ba se na tshedimošo yeo e tletšego ka setšweletšwa se. Le ge ba filwe lenaeothero ba šitilwe ke go ngwala dintlha tše di lebanego le lenaneothero.
- (h) Mo potšišong ya 2.6, ditshwayatshwayo, balekwa ga se ba šoma gabotse.

Ditšhišinyo malebana le kaonafatšo ya dipuelo

- (a) Barutwana ba rutwe kudu ka ga ditšweletšwa tša tirišano go ya ka mehuta ya tšona ka moka go ba fa kgetho yeo e nabilego. SEPHOLEKE, letl.38-43.
- (b) Barutiši ba hlahle barutwana ka go beakanya le go ngwala dintlhā/mantšutaolo ge ba ngwala.
- (c) Barutiši ba rute ditšweletšwa tša tirišano ka mehla gomme ba diriše barutwana diphosollo.
- (d) Barutiši ba rute barutwana go badiša potšišo pele ba ka di araba gore ba be le kwešišo ye e tseneletšego.
- (e) Barutiši ba leke go hlatholla rubriki go barutwana ge ba ba fa mošomo.
- (f) Go gatelelwē dibopego tša ditšweletšwa tša tirišano ka kakaretšo.
- (g) Barutwana ba badiše mešomo ya bona ka morago ga go e ngwala gore ba kgone go lemoga diphoswana tše di ka bago di le gona.
- (h) Tšhupatsela ya tlhahlobo e se beelwe thoko ge go rutwa ditšweletšwa tša tirišano.



Kgaolo Ya I

SESOTHO PUO YA LAPENG

Raporoto e latelang e lokela ho balwa mmoho le dipampiri tsa Sesotho Puo ya Lapeng tsa Pudungwana 2019

9.1 Tshebetso ho ya ka dilemo: Ho Dipampiri tsa 1 – 3 (2019)

Sephetho sa bahlahlobuwa ka kakaretso ka 2019 se bontsha ho theoha ho itseng ha se bapiswa le sa selemo sa 2018.

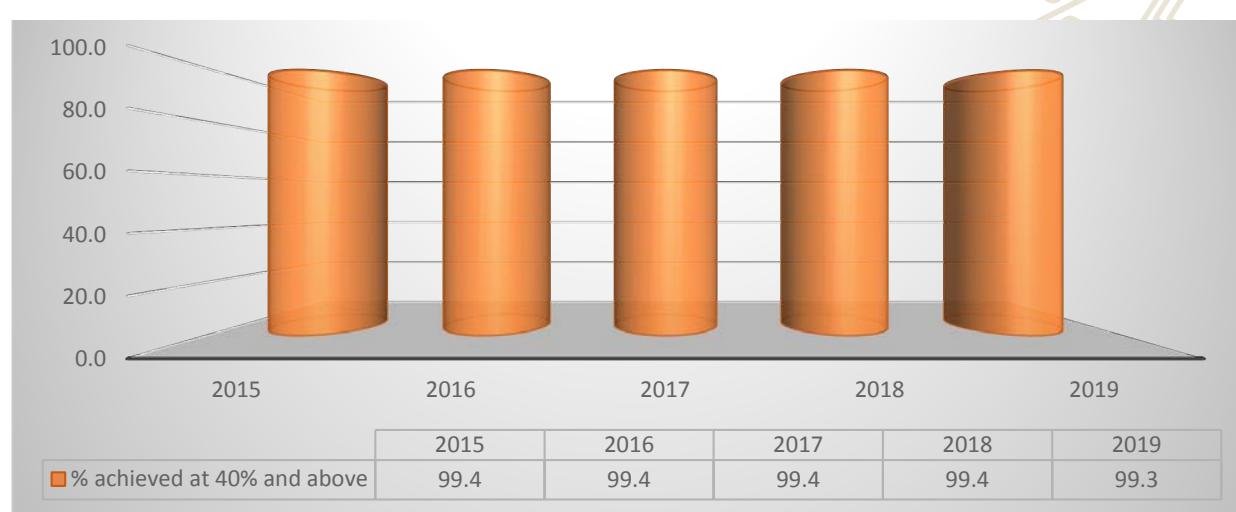
Tlhahlobong ya 2019, dintlha tse latelang di ile tsa iponahatsa:

- (a) Palo ya bahlahlobuwa ba ngotseng e nyolohile ka 1341 lemong sa 2019 ha ho bapiswa le selemo sa 2018.
- (b) Katleho ya bahlahlobuwa ka kakaretso e theohile ka 0.1% ha ho bapiswa le ya dilemo tse fetileng. Ho tloha ka selemo sa 2015 - 2018 porosente ya baithuti ba fumaneng ho tloha ho phihlello 40% ho ya hodimo e ne e le 99,4%. Selemong sa 2019 e theohetse ho 99.3.

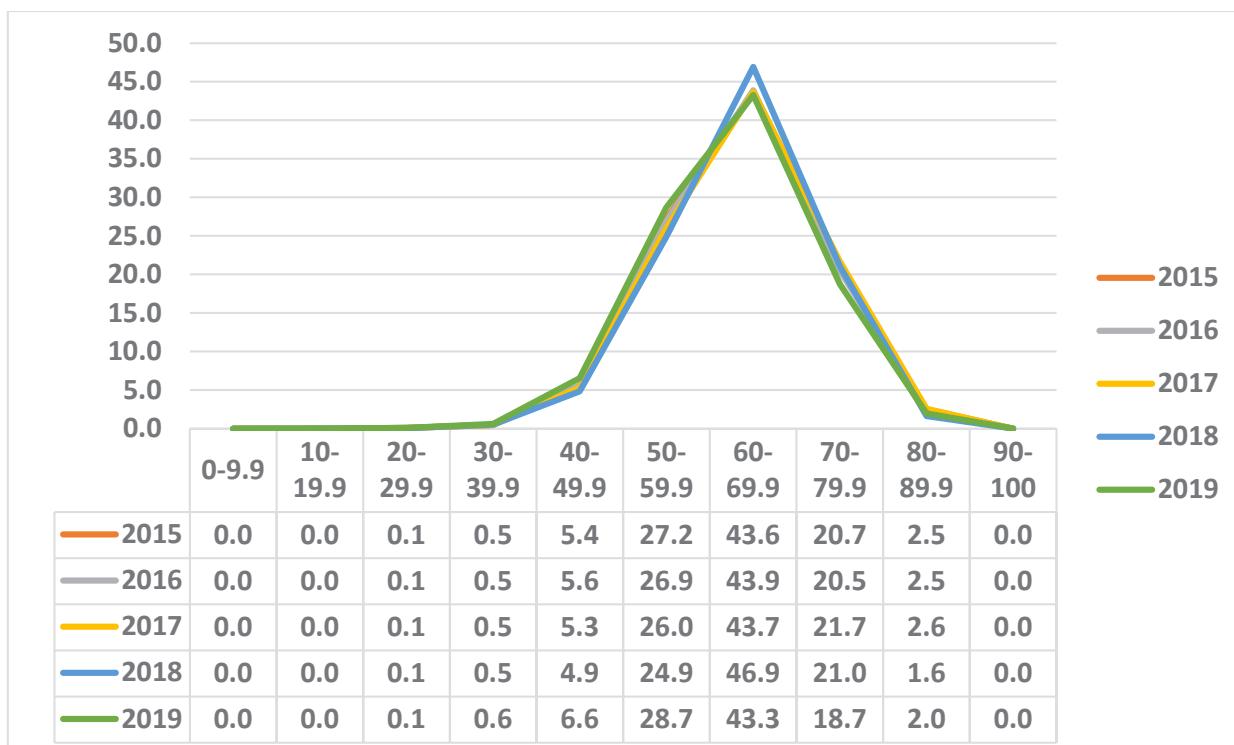
Papetla ya 9.1.1: Sekgahla se akaretsang sa phihlello ho Sesotho Puo ya Lapeng ho tloha ka selemo sa 2015 – 2019

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	36,555	36,351	99.4
2016	32,198	32,002	99.4
2017	30,776	30,583	99.4
2018	31,168	30,985	99.4
2019	32,509	32,270	99.3

Kerafo ya 9.1.1: Ho fetofetoha ha tshebetso sephethong sa bahlahlobuwa (Sesotho Puo ya Lapeng: 2015 – 2019



Kerafo ya 9.1.2: Methinya ya tshebetso ho phatlalla le dilemo ya Sesotho Puo ya Lapeng: 2015 - 2019.



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.1	0.5	5.4	27.2	43.6	20.4	2.6	0.0
2016	0.0	0.0	0.1	0.5	5.6	26.9	43.9	16.5	2.1	0.0
2017	0.0	0.0	0.1	0.5	5.3	26.0	43.7	15.2	1.8	0.0
2018	0.0	0.0	0.1	0.5	4.9	24.9	39.2	16.3	1.6	0.0
2019	0.0	0.0	0.1	0.6	6.6	28.7	34.5	10.7	0.8	0.0

Kerafo ena e bontsha hore palo ya bahlahlobuwa ba fumaneng phihlello ya 1 (20 – 29) ha e a fetoha ho tloha ho selemo sa 2015 empa palo ya bahlahlobuwa ba fumaneng phihlello ya 2 (30 – 39) e eketsehile ka 0.1% ha e bapiswa le ya selemo sa 2015 – 2018. Palo ya bahlahlobuwa ba fumaneng phihlello ya 3 (40-49,9) le 4 (50-59,9) e eketsehile lemong sena, mme palo ya bahlahlobuwa ba fumaneng phihlello ya 5 (60-69,9) e fokotsehile ka 3,6% ho ya selemo sa 2018. Palo ya bahlahlobuwa ba fumaneng matshwao a phihlello ya 6 (70-79,9) e theohile ka 2.3% ho ya selemo sa 2018. Palo ya bahlahlobuwa ba fumaneng matshwao a phihlello ya 7 (80-100) e nyolohile ka 0.4% ho ya selemo sa 2018.

9.2 TJHEBOKAKARETSO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 1

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- (a) Bokgoni ba ho araba dipotso tsa tekokutlwiso bo bonahala bo eketsehile haholo leha ho na le bahlahlobuwa ba mmalwa ba sa kgoneng ho utlwisa tema ya tekokutlwiso hantle. Ba hloleha ho araba dipotso hantle kaha ba bala dipotso pele ba bala tekokutlwiso ka hloko. Bahlahlobuwa ba sa sebetsang hantle ba bonahala ba e na le kgaello ya tlotswe e loketseng le puo ya bonono.

- (b) Bokgoni ba ho kgutsufatsa bo ntse bo ntlafala kaha bahlahlobuwa ba bonahala ba fumana matshwao a pakeng tsa 7 le 10 ka bongata. Empa, ho ntse ho na le bahlahlobuwa ba mmalwa ba sa kgoneng ho latela ditaelo tseo ba di fuweng ha ba araba potso ena.
- (c) Bahlahlobuwa ba bangata ba ntse ba hloleha ho araba dipotso tse itschetlehileng ho temoho e hlokolosi ya puo.

9.3 TSHEKATSHEKO YA TSHEBETSO YA BAHLAHLOBUWA POTSONG KA NNGWE PAMPIRING YA 1

KAROLO YA A: Tekokutlwisiso

Diphoso tse tlwaelehileng le dikgopolole tse fosahetseng

- (a) Bongata ba bahlahlobuwa bo hlolehole ho araba Potso ya 1.5. e leng potso ya boemo bo tlase e batlang hore bahlahlobuwa ba e arabe ba itschetlehile ditabeng tse hlhang temeng. Bahlahlobuwa ba arabile potso ena ba sa itschetleha ka ditaba tsa tema yaba ba latela tsebo ya bona ka seo ba se tsebang se etswa ke mapolesa.
- (b) Bahlahlobuwa ba mmalwa ba bonahetse ba se na bokgoni ba ho bapisa Potsong ya 1.6. e leng potso ya boemo bo tlase ya tlhophiso botjha. Ba hloleha ho bontsha phapano pakeng tsa baithuti ba tshwarang dithuto kapele le ba diehang ho tshwara dithuto kapele. Ba hlasisa lehlakore le le leng feela la taba e seng a mabedi. Ho na le bahlahlobuwa ba mmalwa ba sebedisang tsebo eo ba nang le yona bakeng sa ho araba potso ena, ba sa itschetleha ka ditaba tse tswang temeng.
- (c) Tsebo e fokolang ya dikapolelo e iponahaditse moo bahlahlobuwa ba mmalwa ba hlolehileng ho araba Potso ya 1.8. e leng potso ya boemo bo mahareng. Potso ena e hloka bahlahlobuwa ba bontshe kamano pakeng tsa sekapolelo sena 'diphiri letlalong la nku' le bahlokomedi ba dikgutsana. Ba hlalosa sekapolelo seo feela ba sa ikamahanye le se sebe se etswang ke bahlokomedi ba dikgutsana temeng.
- (d) Bahlahlobuwa ba bangata ba hlolehole ho araba Potso ya 1.9. e leng potso ya boemo bo mahareng. Potso ena e ne e hloka hore baithuti ba kgethe karabo e nepahetseng ka ho fetisia. Ba hlolehole ho bona hore dikarabo tse kgethwang di lebisa ho kgatello ya maikutlo. Dikarabo tse kgethwang di ne di batla lebaka le etsang hore baithuti ba nyahlatse sekolo pele ho nako. Dikarabo tseo e ne e le tse latelang: **ka lebaka la tlala, ho hlokomela bana ba banyane le ho omanngwa letsatsi le letsatsi** mme dikarabo tseo kaofela di lebisa kgatellong ya maikutlo e leng karabo e nepahetseng.
- (e) Dipotso tse thehilweng hodima setshwantsho e bile pharela e kgolo kaha bahlahlobuwa ba tolokile ditaba tsa setshwantsho ka ditsela tse fapaneng. Ba bang ba itse bana ba hlhellang setshwantshong seo ba a bina, ha ba bang bona ba boletse hore ba thoholetsa moshemane ya hlhellang setshwantshong seo.
- (f) Potso ya 1.12, e leng potso ya boemo bo tlase, baithuti ba bangata ba hlolehole ho fana ka puo ya mmele e supang hore baithuti ba thabetse seo ba se etsang. Bakeng sa puo ya mmele ba hlasisa maikutlo a baithuti ba supileng e mong ka monwana.
- (g) Bongata ba bahlahlobuwa bo hlolehole ho araba Potso ya 1.13 e leng potso ya tlhophiso botjha ya boemo bo tlase. Potsong ena bahlahlobuwa ba bonahala ba sa tsebe phapano pakeng tsa mohopolo wa sehlooho le molaetsa. Ba ne ba fana ka molaetsa bakeng sa hore ba fane ka mohopolo wa sehlooho.

- (h) Potsong ya 1.15 e leng potso ya boemo bo mahareng, bahlahlobuwa ba bangata ba hholehile ho araba potso ena kaha ba sa tsebe leetsi ‘utullela’.
- (i) Potso ya 1.16 e leng potso ya boemo bo mahareng e batlang kamano pakeng tsa ditema tse pedi, e bile bothata bo boholo kaha bahlahlobuwa ba e arabile ho latela tlwaelo ya ho botswa ha potso ena e bontshang phapano pakeng tsa ditema tse pedi. Ba sa bontshe kamano pakeng tsa molaetsa wa tema ya A le tema ya B.
- (j) Bahlahlobuwa ba mmalwa ba hholehile ho iphumanelo matshwao ho Potso 1.17 e leng potso ya boemo bo hodimo kaha ba arabile Potso ena ba sa ikamahanya le maemo a matle a phedisano. Bahlahlobuwa ba arabile potso ena ka hore ba ka itwanela e leng ntho e sa amohelehang maemong a matle a phedisano.

Ditshitsinyo bakeng sa ho ntlaatsa

- (a) Matitjhere a ngodise baithuti ditema tse fapaneng ho ntlaatsa tsebo ya bona ya ho araba dipotso tsa tekokutlwiso. Ditema tsena di tlamehile ho kenyeltsa ditema tse bohuwang.
- (b) Baithuti ba tlamehile ho ikamahanya le se batlwang ke potso. Ba ithute maetsi a tsamaelanang le dipotso le mokgwa oo di arajwang kateng.
- (c) Baithuti ba kgothalletswe ho sebedisa dibuka tsa tlotlontswe le dibukantswe (dikeshenare) ho hodisa tlotlontswe ya bona.
- (d) Matitjhere a rute baithuti maele le dikapolelo tse hlhang **Setatementeng sa Leano la Kharikhulamu le Tekanyetso (SLKT) leqepheng la 110.**
- (e) Matitjhere a fe baithuti dipotso ho latela dikgato (kgato e tlase, e mahareng le ya boemo bo hodimo) ho ba tlwaetsa ho araba dipotso tsa hlhlabo. A lemosa baithuti ho sheba matshwao a potso pele ba araba potso. Dikgato tsena di totobaditswe ka hara **Setatementeng sa Leano la Kharikhulamu le Tekanyetso (SLKT) leqepheng la 86 – 87.**
- (f) Matitjhere a rute bana phapano pakeng tsa mohopolo wa sehlooho le molaetsa.
- (g) Matitjhere a lemoswa hore a rute baithuti hore dipotso tse batlang maikutlo a bona di arajwe ho latela maemo a matle a phedisano. Sena e le ho lokisa ditaba hore ho tle ho be le bodulo ba kutlwisisano. E seng boiphetetso bo ka nnang ba mpefatsa maemo.
Ho etsa mohlala; ha potso e ka re: '*Wena o ka etsa eng ha o ka iphumana o le maemong a tshwanang le a moshemane ya hloriswang?*'
Karabong e loketseng ha re a lebella hore mohlahlobuwa a arabe ka hore a ka iphetetsa ka ho ntsha kotsi bao ba mo hlekefetsang kapa a ka tlohela sekolo sa ruri. Boiphetetso kapa tthekefetso ha di a dumellwa maemong a matle a phedisano.
- (h) Baithuti ba rutwe ho bala tema ya tekokutlwiso ka makgetlo a mararo ho e utlwisia pele ba araba dipotso.
- (i) Matitjhere a kgothalletse baithuti ho bala dibuka tse buang ka maele le dikapolelo bakeng sa ho eketsa tsebo ya bona ya ditaba tse mabapi le bosotho ba bona.

KAROLO YA B: Kgutsufatso

Dintlha tse akaretsang

- (a) Kgatelopelo e batla e le ntle haholo bokgoning bona ba ho kgutsufatsa tema papisong le dilemong tse fetileng kaha bahlahlobuwa ba bangata ba thotse matshwao a pakeng tsa 7 le 10 ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng.
- (b) Ke bahlahlobuwa ba mmalwa ba ntseng ba ngola ka dintlha. Bongata ba bona bo se bo tseba ho ngola ka diratswana.
- (c) Bothata ba ho qotsa dintlha di le jwalo ho tswa temeng bo batla bo fokotsehile haholo kaha bahlahlobuwa ba bangata ba se ba tseba ho kgutsufatsa ka mantswe a bona.

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) Ke bahlahlobuwa ba mmalwa ba sa kgoneng ho ikamahanya le ditaelo tsa potso ena. Ha ba qoqe ka kotsi e bakwang ke ditlelabore empa ba ngola ka seo ba se tsebang ka ditlelanbore e seng seo tema e buang ka sona.
- (b) Bahlahlobuwa ba bangata ha ba kgone ho hlwaya dintlha tse jereng mohopolo wa sehlooho le tse tshehetsang sehlooho. Ba ngola ka dintlha tse tshehetsang mohopolo wa sehlooho ba di etsa dintlha.
- (c) Bahlahlobuwa ba mmalwa ba sebedisa tsebo eo ba nang le yona ya tema ba sa ikamahanye le se hlokwang ke potso. Ba bang ha ba sebedise mantswe a bona empa ba qotsa se tswang temeng se le jwalo.
- (d) Leha palo ya bahlahlobuwa ba ngolang kgutsufatso ka diratswana e phahame ho latela **Setatementeng sa Leano la Kharikhulamu le Tekanyetso (SLKT)** empa ho sa na le bahlahlobuwa ba mmalwa ba ngolang ka dintlha.
- (e) Leha boholo ba bahlahlobuwa bo kgona ho ngola ka diratswana empa dintlha tsa bona ha di a momahana. Lebaka ke hore ba haellwa ke tshebediso ya makopanyi.
- (f) Ho na le bahlahlobuwa ba kgutsufsang ka ho ngola diqotsa le dintlha. Bahlahlobuwa bana ba ipeha ka mosing kaha ba hloleha ho utulla dintlha kaofela le ho otlwa ke nako.

Dintlafatso tse ka etswang

- (a) Matitjhere a fe baithuti ditema tse ngata tsa kgutsufatso. E meng ya mesebetsi ya kgutsufatso, matitjhere a itshwaele yona. Matitjhere a ka sebedisa mawa ana a latelang ho ntlafatsa bokgoni ba baithuti ba ho kgutsufatsa tema:
 - i. Ba ka sebedisa mehlala ya kgutsufatso e ngotsweng ke titjhere.
 - ii. Ba sebedise dikgutsufatso tse ipabotseng, tse ngotsweng ke baithuti ba bang.
 - iii. Titjhere a kgutsufatse seratswana a sebedisana mmoho le baithuti.
- (b) Baithuti ba rutwe phapano pakeng tsa mehopolo ya sehlooho le dintlha tse tshehetsang mehopolo ya sehlooho.
- (c) Baithuti ba kgothalletswe ho ikamahanya le sehlooho, ba se ke ba sebedisa tsebo ya bona e akaretsang.

- (d) Baithuti ba kgothalletswe ho bala tema ya kgutsufatso ka kutlwisiso. Ba e bale makgetlo a mararo mme ba utlwisise mookotaba wa yona.
- (e) Matitjhere a kgothalletse baithuti ho ngola dintlha tsa bona ka tatellano, ba se ke ba di lobokanya.
- (f) Baithuti ba kgothalletswe ho ngola seratswana se momahaneng, mme ba rutwe ho sebedisa makopanyi ka nepo.
- (g) Baithuti ba se ngole diqotsa le dintlha ha ba ngola tlhahlobo ya makgaolakgang kaha ba tla otlwa ke nako.

POTSO YA 3: Papatso

Diphoso tse tlwaelehileng le dikgopololo tse fosahetseng

- (a) Bahlahlobuwa ba bangata ba hlolehile ho iphumanelo matshwao ho Potso ya 3.2. kaha ba hlotswa ke leetsi 'lotomanya' e leng ho bolela dithuto tseo motho a lokelang ho di etsa ha a batla basari e bapaditsweng.
- (b) Potsong ya 3.3 bongata ba bahlahlobuwa bo hlolehile ho iphumanelo matshwao hobane ba ne ba sa utlwisise maele ana a reng: **lehlohonolo ha se lebelo**. Ba ne ba nahana hore ho buwa ka ho matha. Ba ne ba hloleha ho bontsha tshusumetso eo maele ao a nang le yona ho batho bao papatso e lebisitsweng ho bona.
- (c) Bahlahlobuwa ba bangata ba hlolehile ho iphumanelo matshwao ho Potso ya 3.4 kaha ba hlolehile ho amahanya tshebediso ya ditshwantsho le se bapatswang. Ba ne ba toloka se setshwantshong ba sa bontshe hore setshwantsho seo se matlafatsa se bapatswang jwang?
- (d) Potsong ya 3.6 bongata ba bahlahlobuwa ba hlotswa ho iphumanelo matshwao ka lebaka la tshebediso ya lenswe lena 'tshohla'. Ba ne ba araba potso ba ipapisitse le tshebediso ya **lebotsi** ka kakaretso ba sa ikamahanye le se bapatswang.

Dintlafatso tse ka etswang

- (a) Matitjhere a kgothalletswe ho bala **Setatemente sa Leano la Kharikhulamu le Tekanyetso (SLKT) leqepheng la 26** bakeng sa tlhakisetso ka ditema tse bohuwang.
- (b) Matitjhere a lokela ho fa baithuti mesebetsi e mengata ya papatso ka phaposing ho ba tlwaetsa ho araba dipotso tsa papatso.
- (c) Baithuti ba kgothalletswe ho bala dikoranta le dimakasine ho ithuta ka mawa a fapaneng a ho bapatsa.
- (d) Matitjhere a rute baithuti mawa a fapaneng a ho bapatsa le bohlokwa le sepheo sa mawa ao papatsong e hlahisitsweng pampiring ya dipotso.
- (e) Baithuti ba bontshwe le ho rutwa tshebediso ya puo e hlokolosi le e susumetsang e hlhang papatsong.
- (f) Matitjhere a rute baithuti ho ela hloko matshwao ohle a hlhang papatsong.

POTSO YA 4: Khathunu

Diphoso tse tlwaelehileng le dikgopololo tse fosahetseng

- (a) Bongata ba bahlahlobuwa bo hholehile ho araba Potso ya 4.1 ka nepo. Ba ne ba fana ka tlhaloso ya sekapolelo se reng '**re se re e ja jwang le dikgomo**' ba hholeha ho amahanya sekapolelo seo le monna ya jereng dikgantshi papatsong.
- (b) Potsong ya 4.3 bahlahlobuwa ba bangata ba thatafalletswe ke ho kgetha lenseswe le nepahetseng ka ho fetisisa hobane mantswe ao a kgethwang a ne a batla a tshwana.
- (c) Lenseswe lena 'meqeqeko' e bile bothata bo boholo ho bahlahlobuwa, ke kahoo ho bileng thata ho bona ho araba Potso ya 4.4. ka nepo. Ba hhalositse moelego wa lenseswe leo ba sa ipapisa le ditaba tsa khathunu.
- (d) Potsong ya 4.5 bahlahlobuwa ba mmalwa ba hlotswe ke leetsi lena 'sekaseka' mme ba hholehile ho ntsha maikutlo a bona ka ho kgaoha ha phepelo ya motlakase.
- (e) Bahlahlobuwa ba mmalwa ha ba ya ikamahanya le maemo a matle a phedisano ha ba araba Potso ya 4.6. mme seo se entse hore ba se iphumanele matshwao potsong eo.

Dintlafatso tse ka etswang

- (a) Matitjhere a rute baithuti ho shebisisa ka hloko le ho hlwaya dintlha tsohle le matshwao a hhahellang khathunung pele ba araba dipotso.
- (b) Baithuti ba rutwe maetsi a sebediswang khathunung a kang **sekaseka** le a mang.
- (c) Matitjhere a rute baithuti ho sheba dintlha tse latelang khathunung: boitshetleho ba khathunu, puo ya molomo le ya mmele.

POTSO YA 5: Tema ya Prosa

Dintlha tse akaretsang

- (a) Pharela Potsong ya 5.1 e bile tshebediso ya lenseswe lena '**pakutsaka**'. Ho bile thata ho bahlahlobuwa ho araba potso ena ka nepo hobane bahlahlobuwa ba ne ba sa tsebe moelego wa lenseswe lena '**pakutsa**'.
- (b) Potso ya 5.5 bahlahlobuwa ba bangata ha ba a sebetsa hantle kaha ba hholehile ho utlwisa moelego wa leetsi lena '**tshohla**'. Sena se ba sitisitse ho araba potso e neng e batla tshebediso ya lenseswe '**kakatletse**'.
- (c) Tshebediso ya temoho e hlokolosi ya puo e bonahetse e le tshita e kgolo karolong ena.

Dintlafatso tse ka etswang

- (a) Matitjhere a eletswa ho bala setatemente ka hloko mme ba shebe maqepheng a 26 - 28 (*kgodiso ya tlotswe le tshebediso ya puo mmoho le Dibopeho tsa dipolelo le tlhophiso ya ditema*).

- (b) Matitjhere a hlokomedise baithuti hore ba se ke ba hhalosa maele/maelana ka maele/maelana a mang.
- (c) Baithuti ba lokela ho ithuta tlotlontswe le tsebokakaretso mme ba iketsetse dinoutsu.
- (d) Baithuti ba rutwe tshebediso e hlokolosi ya puo hobane Potso ya 5 e thehilwe hodima yona.

9.4 TJHEBOKAKARETSO YA TSHEBETSO YA BAITHUTI PAMPIRING YA 2

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- (a) Boholo ba bahlahlobuwa diporofensing ka ho fapano ba arabile dipotso tsa padi le terama tse ntjha e leng '*Tutudu ha e patwe*' le '*Lejwe la kgopiso*'. Leha ho le jwalo, ho ntse ho na le ba arabileng dipotso tsa dibuka tsa dilemo tse fetileng.
- (b) Ba bang ba arabileng dipotso tsa dibuka tsa kgale, ho bonahetse eka ba di arabile ka phoso kaha dipampiri tsa bona di ne di kenelletse hara tsa ba neng ba araba dipotso tsa dibuka tse ntjha.
- (c) Tsebo e haellang ya dingolwa e iponahaditse tshebetsong ya baithuti ba bang.
- (d) Bahlahlobuwa ba bang ba hholehile ho etsa kgetho e nepahetseng ya dipotso. Sena se bakile hore ba lahlehelwe ke matshwao a mangata. Karolong ya A, bahlahlobuwa ba bang ba arabile dipotso tsa dithothokiso tseo ba ithutileng tsona feela, mme sena se bile le ditlamorao tse mpe sephethong sa bona. Karolong ya B le ya C, mohlahlobuwa o ne a lokela ho ngola potso e telele karolong e nngwe le mofuta wa dipotso tse kgutshwanyane karolong e nngwe. Bahlahlobuwa ba bang ba kgethile ho araba mofuta wa dipotso tse kgutshwanyane dibukeng tse pedi e leng ya padi le ya terama.
- (e) Ho bahlahlobuwa ba sebeditseng hantle, tsebo e kenelletseng ya dingolwa e iponahaditse tshebetsong ya bona. Ba kgonne ho araba ka bokgabane, ba ikamahantse le ditaelo tsa dipotso mmoho le kabu ya matshwao. Bahlahlobuwa ba jwalo ba kgonne ho fumana matshwao a phihlello e babatsehang le e supang bokgoni.
- (f) Ho hholeha ha bahlahlobuwa ba bang ntlheng ya ho utlwisa se botswang, ho bakile hore ba se kgone ho araba hantle ba ipapisitse le sona. Ba bang ba ne ba kgutlela dikarabo tsa bona ha ba bang ba ne ba araba ka ho akaretsa seo ba se tsebang ho e na le ho araba se botsitsweng. Sena se bakile hore ba hholeha ho tsomula dikarabo le metso.
- (g) Dipotsong tse batlang ho tshehetwa ka lebaka, bahlahlobuwa ba bang ba ne ba hholeha ho fana ka lebaka leo, mme ba araba ka ho akaretsa feela.
- (h) Potso e neng e botsa ka setaele sa mongodi (19.12; 21.11) e thatafalletse baithuti haholo. Ba hholehile ho bontsha kamoo mongodi a sebedisitseng setaele se itseng ho ngoleng ha hae. Dikarabo tsa bona di ne di leba hosele.
- (i) Dipotso tse kgutshwane di qala ka diqotso. Ba bang ba bahlahlobuwa ba nka diqotso tseo di le jwalo, ha ba araba dipotso tse telele tsa moqoqo ba di fetole dikarabo tsa bona.

- (j) Bahlahlobuwa ba bang ba ne ba kopakopanya mabitso a baphetwa le dibapadi dikarabong tsa bona haholoholo dipotsong tsa terama. Sebapadi se bitswang Tsieti bukeng ya ‘Lejwe la Kgopiso’ se ne se phelephanyetsa baithuti haholo mme ba ne ba ngola ka ditaba tsa Tsieti eo e leng mophetwa bukeng ya ‘Botsang lebitla’.

9.5 TSHEKATSHEKO YA TSHEBETSO YA BAITHUTI POTSONG KA NNGWE PAMPIRING YA 2

Diphoso tse tlwaelehileng le dikgopolole tse fosahetseng

- (a) Potso ya 1 ke ya moqoqo wa thothokiso. Boholo ba bahlahlobuwa ba qobile ho araba potso ena. Ba e arabileng ba hlolehile ho e araba ka bokgabane. Potso e ne e hloka hore ba bue ka Karaburetso ya pono le ya kutlo mmoho le phetapheto. Bahlahlobuwa ba hlolehile ho bua ka karaburetso tsena tse pedi le ka phetapheto. Ba ipuetse ka dibetsa tsa bothothokisi tseo bona ba di tsebang. Ba bile ba hlolehile le ho bontsha kamoo makgetha ana a finyeleditseng molaetsa wa thothokisong ena kateng.
- (b) Potso ya 2: Bahlahlobuwa ba arabileng Potso 2 ba sebeditse hantle haholo. Ba bang ba kgonne ho fumana matshwao a 8 - 10. Leha ho le jwalo, ho bile le bahlahlobuwa ba hlolwang ke Potso 2.2 le 2.3. Palohare (average) ya matshwao a bahlahlobuwa potsong ena e bile 6%.
- (c) Potso ya 3: Ha e a sebetswa hantle papisong le Potso 2. Dipotso tseo e bileng tshita ho bahlahlobuwa e bile 3.2, 3.3, 3.4 le 3.6. Sena se bakile hore tshebetso ya bona ho potso ena e be le palohare ya 2%.
- (d) Potso ya 4: E bile thata ho boholo ba bahlahlobuwa. Ba bang ba kgonne ho araba dipotso tsa 4.1, le 4.5 ka katileho. Potso ya 4.2 yona e bile thata ka ho fetisa. Bahlahlobuwa ba hlolehile ho bontsha hore komelo e sebedisitsweng molathothokisong wa 7 e omela ketsahalo ya lerole le lefubedu la selemo sa 1933 le neng le le ngata ka tsela e makatsang. Sena se ne se hlakisa kamoo dikromo tse ngata di ileng tsa kuputsa lerole kateng.
- (e) Potso ya 4.3: Bahlahlobuwa ba hlolehile ho araba potso ena. Ba sitilwe ho bontsha hore ha basadi ba toula dikromo ka masokwana e ne e mpa e le ho phethisa moetlo e seng ho di tebelo. E ne e se ntwa e mahlomafube.
- (f) Potso ya 4.4: Boholo ba bahlahlobuwa bo hlotswe ho utlwisia lentswe ‘thathalala’ le moleng wa 22. kahoo bahlahlobuwa ba timelletsweng ho hlakisa sehalo sa thothokiso ka kakaretso. Bahlahlobuwa ba hlolehile ho araba potso ena ka nepo hobane ba hlolehile ho bontsha hore sehalo se bontshang kgotsofalo. Ba se hlakisa ka mokgwa wa hore sehalo se hodimo le se tlase kahoo ba sitlweng ho araba potso ena ka ho phethahala. Palohare ya matshwao a bona e bile 2%.
- (g) Potso ya 5: e bile potso eo bahlahlobuwa ba bangata ba ipabotseng ho yona. Leha ho le jwalo ho bile le bahlahlobuwa ba bang ba sa kgonang ho araba dipotso tsa 5.1, le 5.4. ka katileho. Bahlahlobuwa ba hlolehileng ho araba potso 5.1 ba hlotswe hobane ba sa kgonang ho bontsha hore sepheo sa lebitsomararane ke sefe. Ba hlotsweng ke potso ya 5.4 ba hlotswe ke ho bontsha hore lebotsi le sebedisitsweng moo le supa ttlelebo.

- (h) Dipotso tse telele tsa Dinovele le Sengolwa sa Boholoholo (Potso 6, 8, 10, 12 le 14): Dipotso tsa dinovele tse pedi e leng ‘Botsang Lebitla’ le ‘Tutudu ha e patwe’ di ne di itshehlehile ho potso e reng ‘Kgodiso e boima eo Tutudu/Tsietsi a hodisitsweng ka yona e bakile hore a be le pelo e thata. Dumellana kapa o hanane le mohopolo ona o nto hlakisa ntlhakemo ya hao’. Mokgwa ona wa ho botsa o bile le kgahlamelo e mpe ho boholo ba baithuti hobane ba ne ba sa kgone ho bontsha kamoo kgodiso e boima e ammeng mophetwa kateng mme le ho hlakisa ntlhakemo ya bona e bile tshita e kgolo.
- (i) Bahlahlobuwa ba bangata (85%) ba arabile potso ya 12. Ba bang ba bahlahlobuwa ba kgonne ho e araba ka nepo mme ba hlasisitse dintlha tsa sehlooho le tse di tshehetsang ka tshwanelo, ha ba bang ba ne ba hloleha ho hlasisitse dintlha tsa sehlooho le dintlha tse di tshehetsang. Lebakabaka e bile tshita ya potso e bileng le meeleo e mmedi. Bahlahlobuwa ba buileng ka ho ba sebete le ho kcona ho mamella ha Tutudu ba arabile ka bokgabane. Ha ba buileng ka moelelo o reng Tutudu o kgopo ba ile ba haelwa kaha dintlha di mmalwa feela tseo ba ka tshehetsang nehelano kapa ntlhakemo ya bona ba itsheheditse ka buka.
- (j) Bahlahlobuwa ba bang potso ena e ba phelekanyeditse hoo ba hlolehileng ho e araba ka tshwanelo. Ba ne ba pheta pale jwalo kaha e le jwalo mme ba sa tsepama potsong. Boholo ba dikarabelo tsa bona di ne di lotomanya dintlha tse tshehetsang mohopolo wa sehlooho di sa bontshe hore na di o tshehetsa ka mokgwa o jwang.
- (k) Dipotso tsa dinovele tse ding tse pedi e leng ‘Diepollo’ le ‘Mme’ di ne di itshehlehile ho maele. Potso 8 ‘Diepollo e ne e itshehlehile ho maele a reng ‘Monyala ka pedi o nyala wa hae’. Potso 10 ‘Mme’ e ne e itshehlehile ho maele a reng ‘pinyane ha e senye motse’. Ha ho a ba le bahlahlobuwa ba arabang dipotso tsena kahoo ha ho tlaleho e kaalo hodima tsona.
- (l) Potso ya 14 “Ke qati e a lomisanwa” e ne e itshehlehile ho phapano ya mookotaba o teng pakeng tsa tshomo ya ‘Kgubetswana le Talana’ mmoho le ‘Dithoko tsa Barolong. Le mona ho bile le mohlahlobuwa a le mong wa porofensi ya KZN ya arabileng potso ena. Ka bomadimabe ha a ka a e araba ka nepo kaha o ne a sa bontshe phapano eo. Boholong ba diporofensi ho ne ho se bahlahlobuwa ba arabang potso ena.
- (m) Dipotso tse telele tsa terama e leng Potso ya 16, 18 le 20 di ne di itshehlehile ntlheng ya hore ebe mongodi o atlehile ho bontsha tlholo dingolweng kapa ha a atleha. Potso e ne e ralehile tjena: ‘Tlholo dingolweng ke ha bottle bo hlola bobe. Sekaseka tshwantshiso ena, mme o bontsha kamoo mongodi a atlehileng kapa a sa atleheng ho pepesa ntlha ena o be o hlasisitse ntlhakemo ya hao’. Boholo ba baithuti ba arabile potso 20, feela ba hlolehile ha boholoko kaha potso ena e ba tabantse fatshe. Ba ne ba iphetela pale ba sa amahanye dikahare tsa bona le ‘Tlholo dingolweng’. Le bahlahlobuwa ba arabileng potso ya 16 ba ntse ba phetile pale feela.
- (n) Dipotso tse kgutshwanyane tsa dinovele e leng 7, 9, 11, 13: Dipotsong tsena tse boletsweng, bahlahlobuwa ba bontshitse kutlwisiso ya mareo a kang ‘maikutlo, semelo, mookotaba, karaburetso, ho tjebelo pele le mothinya o sa lebellwang kahoo ba di arabile hantle.
- (o) Potso ya 15: Boholo ba bahlahlobuwa ba qobile ho araba dipotso ena e leng dipotso tse itshehlehileng ho tsa boholoholo. Ba e arabileng, ba hlolehile ho kenella ka ho phethahala karabong tsa bona mme ba ne ba hloka le tsebo e batsi ya tlolontswe le ya sengolwa sena.

- (p) Pots 17, 19 le 21. Jwalo ka tshebetsong ya dipadi, bahlahlobuwa ba bontshitse kutlwiso ya mareo a kang ‘semelo sa sebapadi, ho tjebelo pela, mefuta ya dibapadi, theho ya lebitso. Tshita e bonahetse potsong ya 21.3. Bahlahlobuwa ha ba ka ba abelwa matshwao ha ba sa bontsha hore Pheleu o kgopo.
- (q) Potsong ya 21.9. tshekamelo le leeme e sa le pharela bahlohlubuweng.
- (r) Pots 21.11. Potso ena e ne e itshetlehole ho setaele sa mongodi. Bahlahlobuwa ba ile ba thatafallwa potsong ena. Ba hlolehole ho totobatsa setaele sa mongodi. Ba ileng ba kgon a ho e araba ke ba arabetseng ka hore puisano (dialogue) e sebedisitsweng sengolweng ke sona setaele sa mongodi.

Dintlafatso tse ka etswang

- (a) Kutlwiso ya tshusumetso eo makgetha ana a nang le yona molaetseng le mookotabeng tseo mongodi a lekang ho di fetisa ho baamohedi ba ditaba ke sepheo se seholo sa ho ithuta dingolwa. **(Setatemente sa Leano la Kharikhulamu le Tekanyetso [SLKT] leqephe 28).**
- (b) Sepheo se seholo ke ho etsa bonnate ba hore qetellong ya tsohle bahlahlobuwa ba tsebe ho manolla le ho sekaseka sengolwa seo ba se balang. Ho bohlokwa hore baithuti ba ithute makgetha a ditema tsa dingolwa le tshusumetso ya ona.
- (c) Bahlahlobuwa ha ba a lebellwa hore ebe ba bala buka bakeng sa ho natefelwa ke yona feela. Manollo ya dingolwa ke yona e fanang ka kutlwiso e tebileng ya dingolwa kahoo manollo ya thothokiso, padi le tshwantshiso e lokela ho ba ka sehloohong sa ho ithuta dingolwa.
- (d) Matitjhere a eletswa ho ruta manollo ya dingolwa ka ho phethahala ho tloha ha selemo se qala. A hopole hore dipotso di ka ralwa ka mekgwa e fapaneng mme bahlahlobuwa ba rutilweng ba ka kgon a ho araba leha ba sa tiwaela mokgwa oo dipotso di radilweng ka wona.
- (e) Mokgwa wa ho araba dipotso tsa sengolwa le wona o lokela ho tsepamisetswa maikutlo. Hangata bahlahlobuwa ba kgutlela dikarabo tsa bona ha ba arabela dipotso tsa dithothokiso kapa tsona tsa padi kapa tshwantshiso.
- (f) Potsong eo ho yona bahlahlobuwa ba lokelang ho fana ka bohlokwa ba sebetsa sefe kapa sefe se sebedisitsweng molathothokisong o itseng, bahlahlobuwa ba lokela ho qoba ho arabela ka hore ‘*Ho toboketsa seo sethethokiso se buang ka sona.*’ Sena se ile sa hlakiswa raporotong ya selemo se fetileng. Mohlahlobuwa o lokela ho bala mola oo a botswang ka wona mme a arabe a qotsa seo mola oo o buang ka sona.
- (g) Sebopheo sa potso e telele se lokela ho rutwa hara selemo. Bahlahlobuwa ba lokela ho tseba hore potso e telele e qala ka selelekela, e be mmele e nto ba qetelo ya yona. Ba lokela ho tseba ho ngola ka sebopheo sa diratswana tse momahaneng. Sena se tla etsa hore karabo ya bona e ba kgontshe ho fihla phihlellong e babatsehang.
- (h) Mabitso a dibapadi kapa a baphetwa a lokela hore a tsejwe hantle, mme bahlahlobuwa ba qobe ho a sebedisa ka ho fapanyetsana ho habahanya le dibuka tse fapaneng.
- (i) Matitjhere a lokela ho rupellwa ka matla ntlheng ya manollo ya dingolwa. A bile a lokela ho sebetsa ka ho thusana ho tswa sekolong se seng ho ya ho se seng.

- (j) Ela hloko hore le lemong sena re sa toboketsa ntlha ya hore tlhodisano e lebisang ntlheng ya hore baithuti ba bang ba se ke ba thuswa ka baka la hore sekolo se seng se batla ho ba ka hodimo ho se seng, e lokela hore e se ke ya kgothaletswa hobane ke bokamoso ba baithuti boo re lokelang ho nahane ka bona.
- (k) Disimphosiamo le dingangisano ka dingolwa di lokela ho hlophiswa moo baithuti ba ka qotisanang lehlokwa ka dikahare tsa dingolwa tsa bona tseo ba di balang.
- (l) Moithuti ka mong sekolong o lokela ho ba le buka ya hae ya sengolwa hore a nne a ipalle nako le nako ha a le lapeng

9.6 SESOTHO PUO YA LAPENG P3

Diphoso ka kakaretso le kutlwisiso e fosahetseng

Boholo ba bahlahlobuwa ba sebeditse hantle Karolong ya A le ya B. Kgetho ya bona ya meqoqo le ditema tsa kgokahano e ne e ba dumella ka hohlehole hobane dihlooho di ne di bua ka diketsahalo tsa bophelo ba kamehla le mehla. Leha ho le jwalo, ho na le ba bang ba baithuti ba ileng ba kgetha dihlooho tseo ba neng ba se na dintlha tse ngata ho tsona. Ba bang ba ne ba hlolwa ke tlolontswe e itseng e sebedisitsweng ha ho ralwa dipotso, tshebediso ya rejisitara e fosahetseng, tshebediso e fosahetseng ya thutapuo le sebopheho sa dipolelo. Ha ba ngola meqoqo ha ba tsepame sehloohong, ba tswa lekoteng mme ba ngole ka taba e sa tsamaellaneng le sehlooho.

9.7 TSHEKATSHEKO YA PAMPIRI YA 3

KAROLO YA A: MEQOQO

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) Bahlahlobuwa ba bangata ha ba a sebetsa hantle haholo moqoqong wa 1.1 wa sehlooho sena; “Botjhaba ba ka, boikgantsho ba ka” Ba bang ba ne ba sa utlwisise hore ha ho buuwa ka botjhaba ho buuwa ka setso. Ba ne ba toloka lenseswe leo ka tsela e fosahetseng ba re ho buuwa ka botjha mme seo se entse hore ba abelwe matshwao kqatong ya pele feela. Ba tolkileng ka tsela e nepahetseng ba qoqile ka ditaba tsa botjhaba empa ba hloleha ho bontsha ho ikgantsa hoo ba nang le hona ka botjhaba ba bona.
- (b) Bahlahlobuwa ba ngotseng moqoqo wa 1.2, ba bontshitse ba na le kgaello e kgolo ya tsebo ya mokgwa oo tjhelete ya lekgetho la mmuso e sebediswang ka ona mme seo se entse hore ba kgere haholo. Bahlahlobuwa ba bang ba bontshitse ho se tsebe hore tjhelete ya lekgetho ke eng.
- (c) Moqoqong wa 1.3 boholo ba baithuti ba ngotse ka diketsahalo tse sa lokang tseo ba ileng ba di etsa empa qetellong ha ba bontshe ditlamorao tsa diketso tseo tsa bona maphelong a bona.
- (d) Bahlahlobuwa ba bang ba bonahetse ba se na tsebo ya kahlolo ya thapo moqoqong wa 1.4, kaha ba hlahile nakong eo kahlolo ya thapo e seng e fedisitswe mme ba poletse ka thoko ho seotlo. Boholo ba bahlahlobuwa bo qoqile ka tlhekefetso mme ba hloleha ho e amahanya le kahlolo ya thapo. Ba bang ba hlahisitse lehlakore le le leng la taba, ba hlolehole ho hlahisa mahlakore a mabedi a taba mme seo se entse hore ba ipehe ka mosing.

- (e) Moqoqong wa 1.5 boholo ba bahlahlobuwa bo kgonne ho ngola ka diketsahalo tse etswang ke baruti matsatsing a kajeno tse lahlehisang setjhaba. Methwaela ya bahlahlobuwa ba qoqile ka mahlakore a mabedi a taba mme ba ipeha ka mosing.

Dintlafatso tse ka etswang

- (a) Baithuti ba lokela ho itlwaetsa ho kgetha sehlooho seo ba nang le dintlha tseo ba ka buang ka sona. Haeba ba hloleha ho ngola ka sona ba dumelletswe hore ba kgethe moqoqo/sehlooho se seng
- (b) Matitjhere a lokela ho nnetefatsa hore baithuti ba tseba ho manolla sehlooho seo ba se kgethileng mmoho le seboleho sa moqoqo oo ba o filweng.
- (c) Tshebetso ya ho ngola e bohlokwa haholo. Sepheo sa ho ngola sehlahisa sa pele dikolong ke ho hlaola diphoso tsohle tseo baithuti ba di entsang ha ba ngola. Sehlahisa sa ho qetela se lokela ho hloka diphoso.
- (d) Baithuti ba lokela ho fuwa dipolelo, diratswana le dikateng tsa seratswana tse ngata tse lobokaneng, tse bileng di fosahetse hore ba ithute ho hlaola diphoso ka tsona le ho tseba ho hlahlamanya mehopolo ka nepo.
- (e) Diphoso tsena tse tlwaelehileng di lokela ho hlaolwa moo baithuti ba leng teng hore ba tle ba lemohe phoso tsa bona ba be ba di hlaole ka ho phethahala.
- (f) Baithuti ba lokela ho tataiswa ba bontshwe hore mefuta e fapaneng ya meqoqo e ngolwa jwang ba be ba fuwe monyetla wa ho e ngola ka nepo.
- (g) Baithuti ba lokela ho tataiswa ka kamoo ba lokelang ho sekaseka dipotso tse qholotswang ke ditshwantsho. Ba be ba fuwe monyetla wa ho di ngola ka phaposing hore ba be le boitshepo ha ba tlameha ho ngola ka tsona le ho di ngola ka boqhetseke.
- (h) Baithuti ba hlokomediswe hore ha ba qeta ho ngola meqoqo le ditema ba tlameha ho hlaola diphoso ba etse le tekolobotjha ya mosebetsi wa bona. Ba ka sebedisa potloloto ho etsa tekolobotjha eo.
- (i) Baithuti ba rutwe ho ngola moralo qalong ya moqoqo wa bona. Mohopolo o tlamehile ho fellia seratswaneng se le seng o se ke wa fetela seratswaneng se latelang.
- (j) Matitjhere a tlameha hore a sebedise diruburiki tsa ho tshwaya meqoqo ka tshwanelo ka dinako tsohle.
- (k) Baithuti ba fuwa diruburiki hore ba tle ba tsebe ditebelo tsohle tse tla ba isa pokelletsong ya matshwao a hodimo.
- (l) Baithuti ba rutwe ho sebedisa puo ya bonono, mopeleto o nepahetseng, matshwao a puo, ho kopannngwa le ho arolwa ha mantswe, popo ya dipolelo le diratswana; tsena tsohle di a putsa ho ngolweng hwa meqoqo.
- (m) Baithuti ba lemoswe kotsi ya ho qala dipolelo ka makopanyi a sa tshwanelang ho qala dipolelo.

KAROLO YA B: DITEMA TSA KGOKAHANO

Karolo ena e fupere ditema tsa kgokahano. Karolong ena baithuti ba tlameha ho kgetha potso tse pedi. Potso ka nngwe e jere matshwao a 25. Bahlahlobuwa ba bonahetse ba itekile haholo. Ke mefuteng e mmalwa moo bahlahlobuwa ba hlolehileng ho utlwisia potso, mme ba bonahala ba tswile lekoteng.

- (a) Potsong ya 2.1 e leng lengolo la ttlebo. Bahlahlobuwa ba bangata ha ba a sebetsa hantle potsong ena. Dikahare tsa bona di ne di le foofo. Bongata ba bona ha bo tsebe aterese ya lengolo la semmuso.
- (b) Bahlahlobuwa ba ngotseng Atikele ba ne ba se bangata haholo mme ba e ngotseng ba kgonne ho iphumanelo matshwao a mangata ho dikahare empa ba hloleha ho ngola seboleho sa teng ka tsela e nepahetseng.
- (c) Potsong ya 2.3 bahlahlobuwa ba ne ba loketse ho ngola puo eo ho yona ba lebohang motho a neng a kopilwe ke sekolo ho tshetleha puo nakong eo baithuti ba neng ba etsa boitlamo ka yona. Bahlahlobuwa ba bangata ba ngotse eka ke bona ba neng ba tshetleha puo ho mme ba iphumane ba abelwa matshwao kgatong ya pele feela.
- (d) Ke bahlahlobuwa ba mmalwa feela ba ngotseng Potso ya 2.4 Bahlahlobuwa ba e ngotseng ba qoqile ditaba tsa filimi feela. Ba hlolehile ho hlahisa lebitso la filimi, mohlahisi wa yona, mohale ke mang, dintlafatso, dikgaello le molaetsa.
- (e) Bahlahlobuwa ba ngotseng Potso ya 2.5 e leng puisano, ha ba a kcona ho bontsha mathata ao dibini di kopanang le ona. Ba kgothalleditse metswalle ya bona ho se latele lekala la mmino empa ba hloleha ho ba bontsha ditlamorao tse mpe tsa lekala lena la mmino.
- (f) Bahlahlobuwa ba bangata ba ngotse Potso ya 2.6 e leng Tsa bophelo ba mofu. Baithuti ba mmalwa ha ba a bala se hlokwang ke potso hobane potso e ne e re ba ngole tsa bophelo ba malomae ya seng a hodile. Bahlahlobuwa ba mmalwa ba hlahisitse dilemo tse tlase tsa tlhaho ya bomalomabona. Bahlahlobuwa ba mmalwa ba ingolletse tsa bophelo ba mofu mme ba ipehile ka mosing. Boholo ba bahlahlobuwa bo hlolehile ho ngola sesosa le letsatsi leo mofu a hlokahetseng ka lona.

Ditshisinyo bakeng sa ntlatfatsos

- (a) Matitjhere a lokela ho ruta bana mefuta ya ditema tsa kgokahano ka ho phethahala.
- (b) Baithuti ba rutwe tsela e nepahetseng ya ho ngola aterese ya lengolo la semmuso.
- (c) Matitjhere a tlameha ho ruta baithuti lekgathe le nepahetseng la ho ngola.
- (d) Matitjhere a hlokomele rejisetara ya baithuti, mme ba rutwe hore rejisetara e fetoha ho ya ka maemo a mofuta wa sehlahiswa se ngolwang.
- (e) Baithuti ba rutwe seboleho sa atikele le hore ba se ngole dintlha tse sa hlokaleng atikeleng.
- (f) Baithuti ba rutwe ho boha difilimi le ho bala dibuka ka tshesefo ho ba thusa ho ngola Tekolokakaretso ka tsela e nepahetseng.
- (g) Baithuti ba bontshwe phapano pakeng tsa ho ngola Tsa bophelo ba mofu le makgabane a buuwang ka mofu e leng tatellano ya ditaba e nepahetseng. Ba ngole Tsa bophelo ba mofu ba latela ditaelo tsa seholoo seo ba se fuweng.
- (h) E nngwe keletso ya bohlokwa ke ya hore matitjhere a lokela ho rala mehlala ya mesebetsi ena, mme mehlala eo e manehwe maboteng a diphaso hore baithuti ba bone mehlala ena ka mehla. Matitjhere a ka boela a sebedisa mesebetsi ya baithuti ba ipabotseng ho ngolweng ha ditema tsena ho ruta ba haellwang ke bokgoni.
- (i) Matitjhere a rute baithuti mokgwao oo matshwao a puo a sebediswang ka wona puisanong. Ba boele ba rute baithuti ho se etse dipolelo tse telele tse lobokanyang puo. Barutwana ba hlajwe malotsana ba be ba kgothalletswe ho ngola dipolelo tse kgutshwane tse jereng moelego o feletseng.
- (j) Matitjhere a lemoswa ho bala **Setatemente sa Leano la Kharikhulamu le Tekanyetso (SLKT)** maqepheng a 34 – 37 le maqepheng a 39 – 44 bakeng sa ho ba le tsebo e batsi ya ditema tsa kgokahano le tshebetso ya ho ngola.

Kgaolo 10

SETSWANA PUO YA GAE

Pegelo e e latelang e buisiwe mmogo le dipampiri tsa dipotso tsa Setswana Puo ya Gae tsa Ngwanaitseele 2019

10.1 MOKGWA WA TIRAGATSO: Dipampiri tsa 1 – 3 (2015 – 2019)

Tiragatso ya batlhatlhobjwa ba 2019 ka kakaretso e senola phokotsego fa e bapisiwa le ya 2018.

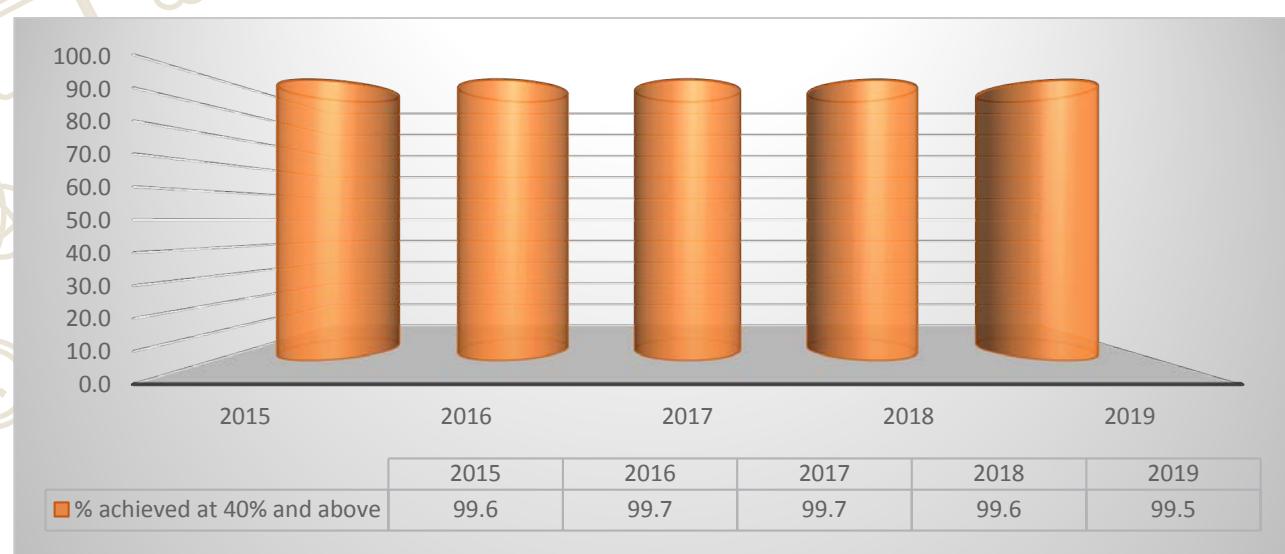
Dintlha tse di latelang di etswetlhoko mo ngwageng wa 2019:

- i. Palo ya batlhatlhobjwa ba ba kwadileng serutwa se e fokotsegile ka 1414.
- ii. Tiragatso ya batlhatlhobjwa ba ba falotseng ka maemo a 40% mo go 2019, e fologetse go 99.5 go tswa go 99.6 ya 2018.

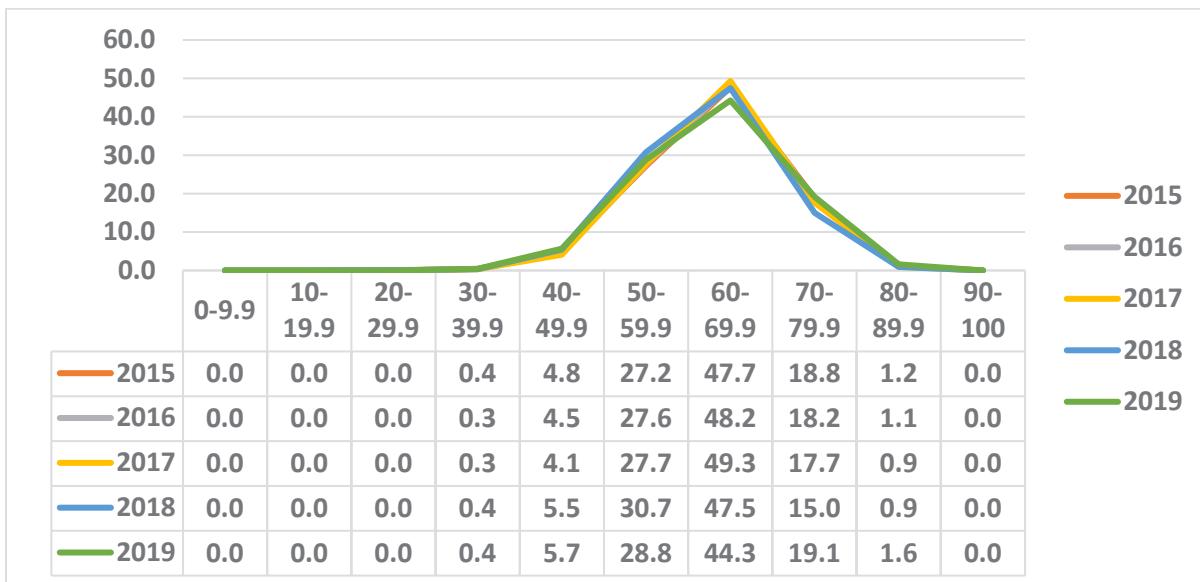
Papetlana 10.1.1: Diphitlhelelokakaretso tsa Setswana Puo ya Gae

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	47,206	47,020	99.6
2016	48,730	48,560	99.7
2017	46,169	46,016	99.7
2018	46,101	45,909	99.6
2019	44,687	44,474	99.5

Kerafo ya 10.1.1: Diphitlhelelokakaretso tsa Setswana Puo ya Gae



Kerafo ya 10.1.2: Tshupo ya phathhalatso ya tiragatso (Setswana Puo ya Gae: 2015–2019)



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.0	0.4	4.8	27.2	47.7	18.8	1.2	0.0
2016	0.0	0.0	0.0	0.3	4.5	27.6	48.2	18.2	1.1	0.0
2017	0.0	0.0	0.0	0.3	4.1	27.7	49.3	17.7	0.9	0.0
2018	0.0	0.0	0.0	0.4	5.5	30.7	47.5	15.0	0.9	0.0
2019	0.0	0.0	0.0	0.4	5.7	28.8	44.3	19.1	1.6	0.0

- i. Go tswa mo kerafong e e fa godimo, go totobetse gore morago ga tiragatso e e tshwanang ya 2016 le 2017 go nnile le koafalo mo batlhatlhojweng ba 2018 le ba 2019.
- ii. Tiragatso ya batlhatlhojwa ba 2019 fa e bapisiwa le ya 2018 mo maemong a go falola e bontsha koafalo.
- iii. Peresente ya batlhatlhojwa ba ba sa falolang ga e a fetoga mo go ya 2018. Go nnile le tlhatlhogo mo go faloleng ka maemo a boraro: 3(40-49.9%), a borataro: 6(70-79.9%) le a bosupa: 7(80-100%) fa tiragatso ya maemo a bone: 4(50-59.9%) le a botlhano: 5(60-69.9%) e koafetse.

10.2 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA

Ditshwaelo ka kakaretso

- (a) Bokgoni jwa go arab a tekatlhaloganyo bo bontshitse tokafalo mo pampiring e. Batlhatlhojwa ba bantsi ba dirile sentle mo potsong e; fela go santse go na le ba ba tlhaelang go buisa ka go tlhaloganya gore ba tle ba arabe dipotso dingwe ka nepagalo. Tseneyletso ya dirutwa tse dingwe mo go arabeng dipotso dingwe tsa tekatlhaloganyo e santse e le kgwetlhmo mo dipotsong tsa maemo a a kwa godimo.
- (b) Batlhatlhojwa ba bontshitse tlhaelo ya tllofoko le kitsa ya mareo, malepa le maele tse di farologaneng le tiriso ya tsona.

- (c) Kgono ya tshobokanyo e bonala e na le tokafalo gonne bontsi jwa batlhatlhojwa ba e arabile ka nepagalo le ka sebolepego se se lebeletsweng. Go sa ntse go le ba le mmalwa ba ba santseng ba kwala maitemogelo a bona ka ga se setlhengwa se buang ka ga sona mme ba latlhe bokao. Bangwe ba kopolola setlhengwa ba sa dirise mafoko a bona. Setlhengwa se senny se santse se kwala ka dintlha e seng ka temana jaaka go sololetswe.
- (d) Tshekatsheko ya phasalatso e bontshitse e na le kgwetlo ya tiriso ya mareo le mkaaelagongwe a ona. Malepa/ditogamaano tsa phasalatso e santse e le tlhobaboroko. Tiragatso ya batlhatlhojwa mo potsong ya phasalatso e tokafetsenyan ka go tlhatlhogela kwa magareng.
- (e) Tiragatso ya potso ya khathunu e tokafetse fela go santse go le bangwe ba ba sa dirang sentle mo potsong e. Ba tlhaela ditogamaano/malepa a tlhagiso ya maikutlo a farologaneng mo khathunung. Ditogamaano/malepa a khathunu le bokgoni jwa go e sekaseka ka tsenelelo di santse di tlhaela.
- (f) Kgono ya dipopego tsa puo le melawana ya tiriso di santse di tlhoka tlhokomelo e e tseneletseng. Batlhatlhojwa ba lekile go tokafatsa tiragatso ya bona mo potsong e. Go santse go na le bangwe ba ba santseng ba le bokoa mo dipopegong tsa puo le melawana ya tiriso.

10.3 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA

POTSO 1: Tekatlhaloganyo

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Tiragatso ya potso e, e koafetse. Bontsi jwa batlhatlhojwa ba itikile le fa bangwe bona ba sa dira sentle mo go yona.
- (b) Batlhatlhojwa ba ba sa arabang 1.1.5 ka nepagalo ke ba ba sa buisang setlhengwa ka tsenelelo go lemoga dijanaga tse di duedisitsweng madi a mannye.
- (c) Batlhatlhojwa ga ba a kcona go dirisa morero wa setlhengwa e leng ‘go dira madi’, gore ba tlhagise bokao jwa lereo ‘botala’ mo go 1.1.6 go latela tiriso ya lona mo setlhengweng.
- (d) Tiragatso e e bokoa ya potso 1.1.9, e bakilwe ke go tlhoka go dirisa tshedimosetso yotlhe e e tlhagisitsweng mo setlhengweng mabapi le dijanaga tse Nkwe a di tshwereng go bona karabo e e nepagetseng.
- (e) Batlhatlhojwa ga ba a kcona go dirisa morero wa setlhengwa e leng ‘go dira madi’, gore ba tlhagise bokao jwa tlhagiso ya ‘go fotlha madi’ mo go 1.1.10 go latela tiriso mo setlhengweng.
- (f) Batlhatlhojwa ba ba sa arabang 1.1.11 ka nepagalo ba tlhaela bokgoni jwa go sekaseka tiriso ya puo go re ba fitlhelele bokao jwa tiriso ya tlhagiso e e reng ‘go dira sentle’.

- (g) Bokgoni jwa go bapisa e santse e le tlhobaboroko; ke ka moo batlhathlhojwa ba sa arabang 1.2.1 ka nepagalo. Bontsi bo neela fela dintlha tsa sethangwa se le sengwe, mme bo se neele dintlha tsa sethangwa sa bobedi tse di nyalanang le tsona. Ba bangwe ba neetse dintlha tse di maleba fela ba tlhokile go di bapisa go latela pharologantsho ya tsona.

Ditshitshinyo tsa go tokafatsa

- (a) A go dirisiwe tshono nngwe le nngwe go naya barutwana ditlhangwa tse di farologaneng go lootsa bokgoni jwa bona jwa go buisetsa go tlhaloganya. Ditlhangwa tseo di akaretse ditlhangwa tse di kwadilweng le ditlhangwapon. Fa barutwana ba ka itse gore ba tshwanetse go tlhaloganya ka botlalo sethangwa mmogo le dipotso tsa tsona, boleng jwa dikarabo tsa bona bo ka tokafala. Go tlhaloganya dipotso go botlhokwa thata donne dikarabo di tlaa nna maleba, le se se bodiwang e seng se barutwana ba se fopholetsang kana se ba se akaretsang fela.
- (b) Botlhokwa jwa go sala ditaelo morago bo gatelelw mo barutwaneng. Ba rutiwe go sekaseka dipotso ka tsenelelo ba batlane le mafoko a botlhokwa le ditaelo di tshwana le 'naya/naa', 'tlhalosa', 'nopol', 'tlhagisa', 'bapisa', 'farologanya' go netefatsa gore ga ba latlhegelwe ke maduo go sa tlhokege. Barutwana ba rutiwe go farologanya gore potso/taelo e tlhoka gore ba dire eng, sekao: tlhalosa/tlhagisa/bapisa/farologanya, naya bokao jalo jalo.
- (c) A barutabana ba neye barutwana ditiro di le mmalwa tsa ditlhangwa tse di farologaneng. Tse dingwe tsa tsona di nne le tshedimosetso e e tsenyeletsang dirutwa tse dingwe. Se se tlaa thusa gore ba kgone go dirisa tshedimosetso e ba e neilweng go araba dipotso tsa thulaganyo sešwa le tsa tsenyeletso. Mofuta o wa katiso o ka dira gore ba arabe potso 1.1.5 le 1.1.9 ka nepagalo
- (d) Tlotlofoko e tshwanetse go agiwa le go godisiwa ka dinako tsotlhe. Barutwana ba rotloediwe go lebelela le go buisa ditlhwangwa le dikwalo tse di humileng ka puo e e tlhololo. Ba dirise dithanodi le dithusathuto tse dingwe. Go dira se go tlaa ungwela karolo nngwe le nngwe ya lokwalopotso lo. Tiriso e e farologaneng le temoso ya bokao jo bo farologaneng jwa mareo, ditlhagiso le morero wa sethangwa sa tekatlhaloganyo di ka thusa barutwana go araba dipotso di tshwana le 1.1.6, 1.1.10 le 1.1.11. Barutabana ba rotloetse barutwana go lemoga morero wa sethangwa sa tekatlhaloganyo pele ba simolola go araba.
- (e) Barutwana ba rutiwe mareo a Setswana le go lemosiwa bokao jo bo farologaneng jwa ona. Ba rutiwe malatodi le maelagongwe.
- (f) Barutabana ba bontshe barutwana mokgwa wa go itlhamela dikakanyo le bokao go tswa mo sethangweng se se neilweng. Ka se barutwana ba tlaa bona tokafalo mo maduong a bona a dipotso tse di bulegileng, tse di batlang dikakanyo tsa bona le tse di tlhokang tlhaloso ya ditlhagiso.
- (g) Barutwana ba tshwanetse go newa ditshono tse di farologaneng tsa go araba dipotso tsa seemo sa tlhatlhobo ya makgaolakgang. Ba tlwaediwe go araba dipotso tsa maemo a boraro(3), a bone(4) le a botlhano(5). Barutabana ba dirise le ditlhangwa tsa ditlhogo tse di sa ngokeng/kgatlhiseng ka gale.
- (h) A go diriwe papiso e ntsi ya ditlhangwa tsa tekatlhaloganyo e le ditlhangwa tse di kwadilweng le ditlhangwapon. Fa go dirisiwa makwalopotso a a fetileng, barutabana ba atolose dipotso gore ba botse barutwana dipotso tse di farologaneng.
- (i) Go rutiwe bokgoni jwa go ranola ditlhangwa gore barutwana ba kgone go dirisa bokgoni joo go araba dipotso tse di farologaneng le tse di tlhokang dintlha le dikakanyo.

- (j) Bagakolodi ba Serutwa ba tlhokomele gore mefuta ya ditlhengwa tsa tekathaloganyo e rutiwa ka botlalo le go tlhatlhobiwa ka bobedi.

POTSO 2: Tshobokanyo

Ditshwaelo ka kakaretso

- (a) Tiragatso ya batlhatlhojwa mo potsong ya tshobokanyo e tokafetse.
- (b) Bontsi jwa batlhatlhojwa ba arabile ka sebolego se se soloftsweng sa temana. Ke ba le mmalwanyana fela ba ba santseng ba tlhoka go tshwarelela sebolego sa tshobokanyo.
- (c) Go kopolola temana e santse e le sekgoreletsi se se dirang gore batlhatlhojwa bangwe ba latlhegelwe ke maduo a puo.
- (d) Go nnile le ba le mmalwa ba ba sa buisang setlhengwa ka tsenelelo mme se sa dira gore ba kwale dintlha tsa tshireletsego ya kwa tirong ka kakaretso ba sa nyalane le setlhengwa.

Diphoso ka kakaretso le go sa tlhaloganye dipotsos

- (a) Batlhatlhojwa ba bangwe ga ba a buisa setlhengwa ka botlalo gore ba utlwe gore se bua ka ga ‘Temogo ya tshireletsego mo tirong’, ka jalo ba buile ka tshireletsego ka kakaretso e seng ka ga se potso e se batlang.
- (b) Go sa tlhaloganyeng setlhengwa gore se bua ka ga eng go dirile gore batlhatlhojwa bangwe ba nopolole di seng maleba. Go buisa ka mokgwa wa go tlhokomela dintlha tsa botlhokwa ke kgwetlho mo batlhatlhojweng.
- (c) Barutwana bangwe ba nopolose dintlha fela jaaka di ntse ba sa dirise mafoko a bona jaaka ba laetswe. Bangwe ba fetile palo ya mafoko e e kopilweng.
- (d) Batlhatlhojwa bangwe ba latlhegetswe ke maduo ka go boeletsa dintlha le fa ba ne ba dirisa mafoko a bona.

Ditshitshinyo tsa go tokafatsa

- (a) A go dirisiwe ditlhengwa tsa tshobokanyo tse di farologaneng e bile e le tsa seemo se se kwa godimo. Go katisiwe barutwana go nopolole pele dintlha tsa botlhokwa, gape di tsamaisana le se se batliwang. Kamuso ya thuto ya dikwalo le yona e ka dirisiwa go katisa barutwana go nopolole dintlha tsa botlhokwa ka se ba se buisitsweng jaaka PPKT e rotloetsa
- (b) Go rutiwe gore tshobokanyo e kwalwa ka dipolelo tse dikhutshwane mme e le tse di tletseng. Barutwana ba katisiwe nako le nako ka tiriso ya dithutiso.
- (c) Go nne le ditshono tse dintsintsi tsa go ikatisa bokgoni jwa go sobokanya tshedimosetso gore go tle go loodiwe kgono e e botlhokwa e. Kharikhulamo e rotloetsa bokgoni jwa go sobokanya tshedimosetso go tswa kwa mephatong e e kwa tlase, mme kgono e e tshwanetse gore e bo e lootsegile tota ka Mophato wa 12.

- (d) Mekgwa e e farologaneng ya go kwala dintlha ka mafoko a a farologaneng le a setlhlangwa e rutiwe. Sekao: tiriso ya makaelagongwe, ditthaloso tsa mareo kana puo ya malepa, tiriso ya puo ya malepa, tiriso ya tirwa.
- (e) Ditshobokanyo di se nne le dinopolole dipe. Sebopego sa kaedi ya karabo se se mo memorantamong se ka dirisiwa jaaka sethusathuto. Barutwana ba rutiwe go nopola dintlhakgolo tse di arabang potso mme morago ba khutshwafatse ka go di kwala ka mafoko a bona. Se se tlaa thusa gore go se boelediwe dintlha dipe.
- (f) Go totobadiwe gore tshobokanyo e kwadiwa ka temana ya dintlha(dipolelo) di le supa. Barutwana ba buise ba bo ba tlhaloganye se potso e se batlang. Potso ya tshobokanyo ga e a tshwanela go tsenya barutwana mo tlalelong ka gope.
- (g) Kaedi ya go tshwaya tshobokanyo e dirisiwe le ka nako ya dithutiso gape barutwana ba e lemosiwe ba bo ba e tlhaloganye. Barutwana ba itsesiwe gore tiriso ya mafoko a bona e ba ungwela maduo a puo.
- (h) Barutwana ba kwadisiwe dithutiso tse dintsintsi tsa tshobokanyo go ba katisetsa diteko le ditlhatlhobo.
- (i) Bagakolodi ba Serutwa ba tlhokomele gore barutwana ba rutiwa tshobokanyo le go kwadisiwa dithutiso ka bottlalo le ditshiamiso di dirwe.

POTSO 3: Phasalatso/papatso

Ditshwaelo ka kakaretso

Tiragatso ya barutwana e tokafetse mo potsong e. Go na le ba ba reteletsweng ke go bona maduo a a usang pelo.

Diphoso ka kakaretso le go sa tlhaloganye dipotsa

- (a) Batlhatlhobjwa ga ba a kgona go fetolela modirisotaelo ‘Dira diteko’ mo tirweng mo go 3.2.
- (b) Bangwe ba batlhatlhobjwa ga ba itse go ranolela lereo la Lefapha la Pholo/Boitekanelo go tswa kwa puong ya seeng. Tlhokego e ya kitso e ba paledisitse go araba potso 3.3.
- (c) Popo ya leinaletswa go tswa go ‘amogela’ mo go potso 3.4 e reteletse batlhatlhobjwa ba bantsi.
- (d) Potso 3.5 e ne e tlhoka kitso e e tletseng ya malepa/ditogamaano tsa phasalatso. Tlhokego ya kitso e e ba reteleeditse go lemoga gore ke dintlha dife tse di tlhaelang. Tlhaelo ya bokgoni jwa go sekaseka phasalatso ka tsenelelo le yona e tlhokisitse batlhatlhobjwa go lemoga tshedimosetso e e tlhaelang mo phasalatsong.

Ditshitshinyo tsa go tokafatsa

- (a) Dithutiso tse di lootsang barutwana ka kitso ya malepa/ditogamaano le mareo a papatso le phasalatso di diriwe kgapetsakgapetsa.
- (b) Barutabana ba tlwaetse barutwana go lebelela tiriso ya dipopego tsa puo le melawana ya tiriso fa ba sekaseka papatso/phasalatso. Papatso/phasalatso ke karolo ya tiriso ya puo go latela PPKT (tsebe 69, 72 le 74) ka jalo barutwana ba solofele dipotsa tsa tiriso ya puo. Diponagalo tsa modirisotaelo,

- (c) letshwao le le dirisiwang mo go ona le diponagalo tsa mediriso e mengwe di rutiwe ka botlalo. Dipotso tsa dipopego tsa puo go tswa mo papatsong di bodiwe ka bontsi mo dithutisong. Se se tlaa thusa barutwana go araba dipotso di tshwana le 3.2 le 3.4. A go rutiwe popego ya tiri le tirwa le gore barutwana ba kgone go fetolela e nngwe go ya go e nngwe jaaka 3.2 e ne e batla. Dithutiso di diriwe nako le nako go tlwaetsa barutwana go araba dipotso tse.
- (d) Malepa/ditogamaano tsa phasalatso di rutiwe gore barutwana ba kgone go sekaseka phasalatso ka botlalo le go araba botso 3.5 ka nepagalo.
- (e) Dithutiso tsa papatso di kwadisiwe ka bontsi mme dipotso tsa malepa a papatso di atolosiwe fa go dirisiwa makwalopotso a a fetileng. Barutwana ba rutiwe le go bontshiwa malepa/ditogamaano tsa go tlhagisa kuno e e bapadiwang le mesola ya tiriso ya ona. Dikao: *poapoeletso ya kuno/leina la kuno; kamano/go nyalanya kuno le mongwe yo o tumileng kana sengwe se se ratiwang; tebo ya matlho e e lebaganeng mmuisi kgotsa moreki; go bewa ga kuno mo marakanelong a mela; go atumetsa kuno/go beela kuno kwa pele mo setshwantshong; matshwao jaaka tsela e e bulegileng e kaya kgololosego/tau e kaya nonofo, leeba le kaya kagiso jalo jalo*.
- (f) Go senolela barutwana mefuta e mentsi ya papatso le phasalatso go tlaa humisa tlhaloganyo ya bona le go itumelela setlhawapono se.
- (g) A go itsege gore papatso e godisa le go rekisa kuno e e rileng fa phasalatso yona e tlhagisa kgotsa e itsise kakanyo nngwe, mokgwa mongwe wa botshelo, tiragatso nngwe jalo jalo. Go kgona go supa/lemoga maikaelelo a papatso kgotsa phasalatso (kgotsa setlhawwa sengwe le sengwe) ke kgono e e botlhokwa ya go buisa le go tlhaloganya.
- (h) Tiriso e ntsi ya ditshono tsa go dira ka ditlhawwa tse di farologaneng tsa papatso le phasalatso, e ka oketsa go itshepa ga barutwana gore ba kgone go sekaseka botlhokwa le tiriso ya tsona. Barutwana ba ka kgona le go iketleeletsa go araba le go tlhagisa dikakanyo tsa bona ka potso nngwe le nngwe ya papatso/phasalatso.
- (i) Bagakolodi ba Serutwa ba tlhokomele gore papatso/phasalatso e rutiwa le go tlhatlhobiwa ka botlalo.

POTSO 4: Khathunu

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhjwa ba tlhaetse go sekaseka sefatlhego sa mokgweetsi mo khathunung gore ba tle ba lemoge maikutlo a a se senolang jaaka potso 4.3 e ne e batla.
- (b) Tlhogego ya tshekatsheko e e tseneletseng ya khathunu e reteleditse batlhatlhjwa go lemoga gore ke eng se se dirisitsweng go supa ikonomi mo go potso 4.4.
- (c) Mo go potso 4.6, go nnile le tlhaelo ya go lemoga gore mofuta wa pudula e e dirisitsweng mo khathunung o kaya gore mokgweetsi ga a bue le mongwe/o a akanya.

Ditshitshinyo tsa go tokafatsa

- (a) Diponagalo le malepa a ditlhawapono di tshwanetse go rutiwa. Barutwana ba tshwanetse go di itse le go kgona go di tlhalosa.
- (b) Thanolo ya puo ya mmele ke karolo e e botlhokwa mo khathunung. Barutwana ba rutiwe go sekaseka puo ya mmele. Ba kgone go lemoga/senola bokao le maikutlo a a senolwang ke puo eo.

- (c) Go tlwaediwe barutwana go lebelela tiriso ya dipopego tsa puo le melawana ya tiriso fa ba sekaseka khathunu. Khathunu ke karolo ya tiriso ya puo go latela PPCT (tsebe 69, 72 le 74) ka jalo barutwana ba solofele dipotso tsa tiriso ya puo.
- (d) Malepa a go sekaseka khathunu a rutiwe ka botlalo. Sekao: *tiriso ya dipudula tse di farologaneng mo khathunung*: *pudula ya motho yo o akanyang a sa bue le ope*; *pudula ya mmui a na le mmuisiwa*. Dintla tse dingwe tse di maleba le go ruta khathunu ke tse di latelang:
- I. bogolo jwa sengwe go tlhagisa ntlha nngwe ya botlhokwa le go tshegisa;
 - II. papiso ya dilo tse di sa tsamaisaneng gothelele,
 - III. kobiso (pharologano magareng ga mokgwa o dilo di leng ka ona le ka moo di tshwanetseng go nna ka gona);
 - IV. dilwana tse di bofego/tse di nyatsegang di emela dilwana/dikakanyo tse dikgolo go tlhagisa bokao jo bo rileng jalo.
- (e) Tshekatsheko ya ditiragalo le didiriswa mo khathunung e tshwanetse go lebelelwaa ka kelotlhoko. Tshekatsheko e, e ka thusa barutwana go araba dipotso 4.1 le 4.4.
- (f) Karolo ya tiriso ya puo ya lokwalopotso lo e simolola ka Potso 3. Maitemogelo ke gore barutabana ba tshola papatso/phasalatso le khathunu jaaka tekathaloganyo e e sa akaretseng tiriso ya puo. Ga go a tshwanela go gakgamatsa go bona potso ya popego ya puo mo karolong ya tiriso ya puo. Barutabana ba tshwanetse go ruta dipopego tsa puo le melawana ya tiriso jaaka di tlhagisitswe mo PPCT (tsebe 98-99).
- (g) Tlhagiso ya dikhathunu ga se fela mokgwa o o itumedisang wa go ruta dikgono tse dintsi, mme di botlhokwa mo go nonotsheng barutwana ka karolo ya thuto ya ditlhawapono mo lokwalopotsong lo. Ditlhawapono di dintsi thata mo inthaneteng, mo dikgatisong le mo dibukeng tsa thuto gape barutwana ba ka kopiwa gore batle ka tsa bona.
- (h) Kakanyo ya segalo e tshwanetse go itsege thata mo morutwaneng wa Mophato wa 12. E tshwanetse go rutiwa mo mephatong e e kwa tlase fa go rutiwa dikwalo, tiriso ya puo le go kwala. Tikologo, maikutlo le segalo ke dintla tse di botlhokwa tse di nyalanang tsa mefuta yotlhya ya ditlhawapono. Barutabana ba tshwanetse go itsise le go tlhalosetsa barutwana dintla tse nako nngwe le nngwe fa ba bona tshono.
- (i) Dithutiso tsa khathunu di kwadiwe ka bontsi. Dipotso tsa malepa/ditogamaano le dipopego tsa puo di atolosiwe go naya barutwana ditshono tse dintsi tsa go ikatisa.
- (j) Bagakolodi ba Serutwa ba tlhokomele gore khathunu e rutiwa le go tlhatlhobiwa ka botlalo.

POTSO 5: Tiriso ya Puo

Batlhatlhobjwa ba lokwalopotso lo ke ba Setswana Puo ya Gae, ka jalo potso e e tlhatlhoba nepagalo ya puo ka jalo mopeleto, matshwao a puiso, go nopola le dikgono tsa puo di botlhokwathlhokwa.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Dipopego tsa puo le melawana ya tiriso ke karolo ya pampiri ya ntlha fela go lebega se e le kgwetlho mo batlhobjweng ba bantsi. Potso e e tlhoka bokgoni jwa go buisa le kitso ya dipopego tsa puo le melawana ya tiriso fela batlhobjwa ga ba na yona.

- (b) Go santse go na le kgwetlho ya go lemoga tiriso ya dipopego tsa puo mo setlhaweng. Batlhatlhojwa ga ba a kcona go lemoga gore leemedi le dirisitswe jang mo polelong e le tlhagelelang mo go yona go araba potso 5.1.
- (c) Mefuta ya dipopego tsa puo le melawana ya tiriso e santse e le bothata mo batlhatlhojweng bangwe. Ba reteletswe ke go araba dipotso 5.2, 5.3 le 5.7.
- (d) Seemo sa tlotlofoko ya batlhatlhojwa bangwe se santse se le kwa tlase ke ka ntlha eo malatodi le maelagongwe a santseng a ba gwetlha jaaka go itshupile mo go potso 5.5.
- (e) Kitso ya mefuta ya dipolelo e santse e tlhaela mo batlhatlhojweng ka bontsi. Ga ba a kcona go araba potso 5.8.

Ditshitshinyo tsa go tokafatsa

- (a) PPKT e na le lenaane la dipopego tsa puo le melawana ya tiriso (tsebe 98-99) tse di tshwanetseng go rutiwa. Barutabana ba tshwanetse go le dirisa mme ba gakologelwe gore dithutiso tsa tsona tsa nako le nako di botlhokwa.
- (b) Mefuta le diponagalo tsa dipopego tsa puo le melawana ya tiriso di totobadiwe mme barutwana ba di lemosiwe nako le nako fa go rutiwa dikwalo, ditlhamo le dithhangwa tse di kwadilweng. Se se tlaa ba kgontsha go araba dipotso 5.2, 5.3 le 5.7 jaaka go sololetswe.
- (c) Tiriso ya dipopego tsa puo e rutiwe ka botlalo gape barutwana ba newe dithutiso tsa yona nako le nako. Barutwana ba tlwaediwe go bodiwa dipotso tsa dipopego tsa puo go tswa mo dithhangweng. Potso ya tiriso ya leemedi mo go 5.1 e ka bo e arabilwe ke botlhe ka nepagalo.
- (d) Tlotlofoko e na le seabe se segolo mo lokwalopotsong lo ka kakaretso. Barutwana ba rotloediwe go buisa dibuka le dithhangwa tse di far Loganeng mme ba ete ba ithuta mareo a mašwa le go a dirisa mo dipolelong ka mekgwa e e far Loganeng le ka bokao jo bo far Loganeng. Se se tlaa ba thusa go dira sentle mo potsong nngwe le nngwe ya malatodi, maelagongwe le makwalwatshwana. Dipotso tsa diponagalo tse di ka se nne kgwetlho ka gope.
- (e) Barutwana ba rutiwe mefuta ya dipolelo e bong polelonolo, polelotswako le polelopate. Ba rutiwe diponagalo tsa dipolelo tseo ka botlalo.
- (f) Fa barutwana ba baakanyediwa tlhatlhobo ya makgaolakgang, ba rulaganyediwe dithutiso tsa dipopego tsa puo mme go elwethhoko gore ba di kwala ka botlalo le gore go dirwa ditshiamiso.
- (g) Makwalopotsa a a fetileng a se dirisiwe fela jaaka a ntse. Go atolosiwe/okediwe dipotso tsa dipopego tsa puo mo makwalopotsong a a fetileng. Barutwana ba katisiwe go ya ka popegopuo e ba e rutilweng. Bagakolodi ba Serutwa ba tlhokomele gore dithutiso tsa dipopego tsa puo di kwalwa ka bontsi e bile di akaretsa dipopego tse di far Loganeng.

10.4 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI

Ditshwaelo ka kakaretso

- (a) Maemo a dipholo tsa Pampiri ya Bobedi ka kakaretso a lekile go tlhatlhoga fela ga a ise a nne mo maemong a a amogelesegang. Le fa go ntse jalo, go nnile le tokafalo monongwaga fa go lebilwe diperesente tsa dipalogare tsa dipotso tsa Pampiri ya Bobedi.
- (b) Dipotso tsa poko e santse e le tlhobaboroko mo go bangwe. Batlhatlhojwa bangwe ba na le kgwethlo mo tshekatshekong ya maboko le mo go tlhagiseng mesola ya diponagalo tsa poko.
- (c) Batlhatlhojwa ba ba sa dirang sentle mo Pampiring ya Bobedi ba bontshitse tlhokego ya kitso le bokgoni ba go sekaseka le go ranolola diteng tsa maboko, diponagalo tsa poko, dikapuo le mesola.
- (d) Go tlhopha maboko a mabedi a a tlhaotsweng, le go araba le le sa tlhaolwang e santse e le kgwethlo go bangwe ba batlhatlhojwa. Ba bangwe ga ba a araba leboko le le sa tlhaolwang gotlhelele.
- (e) Batlhatlhojwa ba itemogela kgwethlo mo dipotsong tsa ditlhamo tsa padi/naane le terama ka go araba bontlhabongwe jwa potso le go dirisa kanelo ya poloto mo go sa tshwanelang, mme se se ba jela maduo.
- (f) Batlhatlhojwa ga ba kgone go dirisa kitso kgotsa bokgoni jwa go tlhagisa ngangisano le papiso mo dipotsong tsa ditlhamo tsa dikwalo go ya ka potso. Ba santse ba sa kgone go nyalanya dintlha tsa karabo le se potso e buang ka ga sona. Ba anela fela ditiragalo tsa lokwalo.
- (g) Mo dipotsong tse dikhutshwane tsa padi, naane le terama, batlhatlhojwa ga ba kgone go dirisa diponagalo tsa dikwalo go araba dipotso, jaaka go dirisa semelo, seabe, thuto, maikutlo jalo jalo.

10.5 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI

KAROLO YA A – POKO (DIPOTSO 1 – 5)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Mo potsong ya tlhamo ya poko, batlhatlhojwa bangwe ga ba sekaseke leboko go ya ka se potso e se botsang. Ba kopolotse leboko jaaka le ntse kgotsa ba anetse leboko go ya ka maikutlo le maitemogelo a bona a bokao jwa menomasweu. Ba ikwaletse leboko la bona. Ga ba ikamanya le diteng tsa leboko tse di buang ka bosethhogo jwa bolwetse jo bo bolayang.
- (b) Mo dipotsong tse dikhutshwane tsa poko, batlhatlhojwa ga ba a kgona go tlhagisa kgangkgolo/morero wa leboko.
- (c) Go neelana ka dikapuo le diponagalo le mesola ya tsona e santse e le kgwethlo. Ba neelana ka ponagalo ya poko kgotsa sekapuo fela mme ba tlogele mosola.

- (d) Batlhatlhojwa ba tlhaetse go tlhalosa bokao jwa mela e e tlhaotsweng go tswa mo lebokong. Ba tlhaetse kitso ya thanolo ya leboko, go tlhaloganya se mmoki a se kayang mo lebokong, le go itse leboko ka tsenelelo.
- (e) Batlhatlhojwa ga ba a kcona go ntsha thuto go tswa mo diteng tsa leboko. Thuto e ba e neetseng ke ya kakaretso, ga e ikaege ka diteng tsa leboko.
- (f) Batlhatlhojwa bangwe ba arabile maboko a le mabedi fela mme ba ikgatholositse leboko le le sa tlhaolwang. Ikgatholoso e e ba jetse maduo a le 10.

Ditshitshinyo tsa go tokafatsa

- (a) Potso ya tlhamo ya poko e tshwanetswe go rutiwa go ya ka moo tlhamo ya boitlhamed e rutiwang ka gona. Go lebelelwae kagego ya tlhamo le mofuta wa tlhamo jaaka ngangisano kgotsa kanelo. A go tsewe dikai tsa potso ya tlhamo ya poko, mme di diriwe le barutwana mo phaposiborutelong. Diteng tsa maboko otlhe di sekasekwae le go ranolwa ke barutabana le barutwana. Barutabana ba kwadise barutwana ditlhamo tsa maboko otlhe a a tlhaotsweng. A mangwe a rutiwe mme a mangwe a kwalwe jaaka dithutiso go bo go diriwe ditshiamiso.
- (b) Barutabana ba rute le go fatlhosa barutwana ka diteng le maikutlo a mmoki. Ba sedimosiwe ka bokgoni ba go lemoga ka moo mmoki a ikutlwang ka gona go ya ka diteng tsa leboko. Barutwana ba tlwaediwe go tshegetsa maikutlo a mmoki/leboko ka ditiragalo go tswa mo lebokong.
- (c) Pele diteng tsa maboko di ka rutiwa, diponagalo tsa poko le dikapuo di tshwanetse tsa bo di setse di rutiwe. Poko e tshwanetse go rutiwa go simolola ka kagego ya leboko, thanolo le tlhaloso ya leboko go ya ka maikutlo a mmoki. Morago go diriswe diponagalo tsa poko, dikapuo le mesola go ranolola leboko. A dithutiso tsa poko di rulaganngwe go ya ka thanolo ya leboko pele, mme go latele diponagalo tsa poko, dikapuo le mesola, go feleletswe ka dipotso tsa bokao le tiriso ya mela.
- (d) Dithutiso tsa maboko di tsenyeletse leboko le le sa tlhaolwang nako le nako. Tiro ya go kwala ya maboko e tlhagelele mo dibukeng tsa barutwana. Ditshiamiso di dirwe.
- (e) Bagakolodi ba Serutwa ba tlhokomele gore maboko a rutiwa le go tlhatlhobiwa ka botlalo.
- (f) Barutabana ba gatelele ntlha ya melawana mo barutwaneng, ba itse gore fa ba arabile maboko a le mararo a a tlhaotsweng, leboko la boraro ga le tshwaiwe ka gore go tswewa gore ba ikgatholositse melawana. Gape ba totobatse go arabiwa ga leboko le le sa tlhaolwang.

KAROLO YA B LE C (DIPOTSO TSA TLHAMO YA PADI LE TERAMA – Potso 6, 8, 10, 12, 16, 18)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Mo dipotsong tsa dithamo tsa padi kgwetlho ke go sa kgone go tlhagisa maemo/ditiragalo tse di bakileng lemorago le moanelwamogolo a iphitlhelang a le mo go lona.
- (b) Batlhatlhojwa bangwe ba tlhagisitse kanelo ya ditiragalo tsa padi ntle le go bontsha gore maemo a moanelwamogolo a iphitlhelang a le mo gona ga a kgoreletsa tswelelopele ya gagwe ka gope. Ba tlhokile go eta ba bontsha lemorago la moanelwamogolo le le ka tswang le mo file ditshono mo botshelong.
- (c) Mo dipotsong tsa dithamo tsa terama, bothata ke go retelelwka ke go tlhagisa mathata a a amang balelapa ka ntlha ya lenyalo le le sa tsamaeng ka tsela. Mo diterameng ka bobedi, e bong *Matsapa di a tsaya kae?* le *Ga se Lorato*, batlhatlhojwa ba arabile potso ka bontlhanngwe gonne ba sekametsa thata mo badiragatsing ba ba rileng, mme ba se kgone go akaretsa mathata a a amang badiragatsi ba bangwe bothe ba ba amegang e seng modiragatsimogolo fela.
- (d) Mo ditlhamong tse dingwe go lebega batlhatlhojwa bangwe a arabile dikwalo tse ba sa di rutiwang kwa sekolong. Se se koafaditse tiragatso ya bona thata gonne ba ne ba sa itse ditiragalo le baanelwa/badiragatsi ba padi/terama eo.
- (e) Ditlhamo di senotse tlhokego ya dikgato tsa go kwala gonne batlhatlhojwa ba bangwe ba ne ba eta ba boeletsa dintlha. Ditlhamo tse dingwe di ne di sa bontshe kagego ya tlhamo e e tsenyeletsang matseno, mmele le bokhutlo.

Ditshitshinyo tsa go tokafatsa

- (a) A go sedimosiwe go bo go loodiwe bokgoni jwa go araba dipotso tsa ditlhamo tsa padi le terama tse di tlhagisang dintlha tse di maleba le se potso e se batlang. Barutwana ba rotloediwe go ikaega ka diteng le ditiragalo tsa mefutakwalo e.
- (b) Barutwana ba rutiwe le go tlwaediwa ka bottalo go ntsha bopaki bo bo tshegetsang potso. Ba rotloediwe ka dinako tsotlhe go eta ba bontsha ka foo dintlha tseo di nyalanang le potso ka teng.
- (c) A go dirwe bojotlhe jwa go tlhalosetsa barutwana gore ba tshwanetse go ikamanya le se potso e se batlang go ya ka diteng le ditiragalo tsa padi le terama, mme e seng go anela fela ba sa ikaega ka potso.
- (d) Tshekatsheko le kitso e e tseneletseng ya go ranola diteng le ditiragalo tsa mefutakwalo e tshwanetse go rutiwa barutwana, gore ba kgone gomekamekana le potso nngwe le nngwe e motlhatlhobi a ka e botsang.
- (e) A barutwana ba sedimosediwe gore ga se moanelwaogolo/modiragatsimogolo fela yo o nang le seabe mo tsweletsong ya ditiragalo tsa lokwalo. A ba totobalediwe gore baanelwa/badiragatsi ba bangwe bothe le bona ba na le seabe se se bottlhokwa. Fa potso e batla dintlha dingwe ka baanelwa/badiragatsi ba lebelele bothe ba ba leng mo lokwalong. Molapo o tladiwa ka melatswana. Se, se ka ba thusa go efoga go tsepama mo moanelweng/modiragatsing a le mongwe fela mme ba latlhegelwe ke maduo.

- (f) Go rutiwe le go fatlhosa barutwana ka seabe sa tshobotsi, semelo, kgolo/kgodiso ya baanelwa/badiragatsi mo tshenolong kana tsweletsong ya morero, poloto, kgotlheng/ thuto ya lokwalo lo buisiwang.
- (g) Dikgato tsa go kwala di rotloelediwe go dirisiwa mo ditlhamong tsa dikwalo. Barutwana ba gakololwe ka gale go dira letlhomeso/lenaneopaakanyo go ipaakanyetsa go kwala tlhamo, PKKT (tsebe 31-34).
- Matseno a tlhamo ya dikwalo a tlhalose setlhogo le go itsise kgangkolo ya se se buiwang mo potsong.
 - Temana nngwe le nngwe ya tlhamo e nne le ntlhakgolo ya yona go tila go boeletsa dintlha le go ditlhakatlhakanya. Gape se se tlaa thusa gore tlhamo e nne le kgolo.
 - Bokhutlo ba tlhamo bo digele kgang ka go rurifatsa se potso e buang ka ga sona.
- (h) Dithutiso tsa ditlhamo tsa dikwalo di diriwe ka bottalo mme Bagakolodi ba Serutwa ba ele ntlha e tlhoko. Go dirisiswe ruboriki go tshwaya dithutiso tsa ditlhamo tsa dikwalo.

KAROLO B (POTSO YA TLHAMO YA DITLHANGWA TSA SETSO – Potso 14)

Diphoso ka kakaretso le go sa tlhaloganye dipotsos

Mo potsong ya tlhamo ya naane, batlhatlhojwa ga ba kgone go dira papiso ya naane le leboko ka bottalo. Go bonala ba tsaya gore naane e ikemetse le leboko le ikemetse ka bolona, mme ba arabe karolo ya ntlha ya potso ya naane ba bo ba tlogela ya bobedi ya poko.

Ditshitshinyo tsa go tokafatsa

- (a) Barutwana ba fatlhosiwe le go rutiwa bokgoni ba go lemoga kamano/pharologanyo magareng ga leboko le naane. Diane le maele le tsona di tshwanetse go tsenyelediwa jaaka karolo ya ditlhangwa tsa setso.
- (b) A go sekasekiwe ka tsenelelo dinaane le maboko otlhe a a tlhaotsweng mme dipapiso tsa teng di dirwe le barutwana. Ba rotloediwe go golaganya naane le leboko le le tsamaisanang le yona ka diteng, morero le thuto/molaetsa.
- (c) Barutwana ba katisiwe ka dikao di le mmalwa tse di tlaa ba lemosang ka moo ngangisano e tlhagisiwang ka teng mo potsong ya tlhamo ya mofuta o.
- (d) A go katisiwe le go suga barutwana ka dipotsos tse di farologaneng tsa maemo a a kwa godimo go ba baya mo seemong se se ka ba kgontshang go araba potso nngwe le nngwe e e ka bodiwang.

KAROLO YA B LE C: DIPOTSO TSE DIKHUTSHWANE TSA PADI/ DITLHANGWA TSA SETSO LE TERAMA

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba supa fa ba tlhoka kitso ya diponagalo tsa padi/ditlhlangwa tsa setso le terama di tshwana le semelo, kgotlhlang, maikutlo le seabe sa moanelwa/modiragatsi mo tsweletsong ya morero/poloto/kgotlhlang/ditiragalo tsa setlhlangwa.
- (b) Ba bangwe ba batlhatlhojwa ba supile fa ba sa itse sepe ka setlhlangwa se se tlhaotsweng, mme ka jalo ba itlhopela go kwalolola temana e e neetsweng jaaka kaedi.
- (c) Batlhatlhojwa ga ba a kgoro go ntsha thuto go tswa mo setlhlangweng kgotsa go tswa go moanelwa/modiragatsi.
- (d) Go ikgatholositswe melawana ya go araba ka go tlhopa tlhamo kgotsa dipotso tse dikhutshwane, mme batlhatlhojwa ba a bona maduo.
- (e) Batlhatlhojwa ba na le go tlhakatlhakanya baanelwa/badiragatsi seo se supa fa ba se na kitso e e tseneletseng ya setlhlangwa.

Ditshitshinyo tsa go tokafatsa

- (a) Barutwana ba kaelwe gore tshekatsheko le kitso e e tseneletseng ya diteng le ditiragalo tsa padi le terama go ya ka mabaka a a di tlholang, di ka ba kgontsha go mekamekana le potso nngwe le nngwe e motlhatlhobi a ka e botsang ka mofutakwalo mongwe le mongwe.
- (b) Fatlhosa barutwana, mme o sekaseke mmogo le bona diponagalo le diteng tsa padi/ditlhlangwa tsa setso le terama. Akaretsang seabe, tshobotsi le semelo sa baanelwa, poloto, kgotlhlang, thuto, le tse dingwe tse di maleba mo tshekatshekong ya mefutakwalo e e farologaneng.
- (c) Barutwana ba rutiwe dikgato tsotlh tsa go sekaseka padi le terama, mme mefutakwalo e buisiwe le barutwana go netefatsa fa ba e tlhaloganya le go e itse ka nepagalo. Puiso e ka thusa barutwana gore ba kaelwe ka tlotlofoko le kapodiso go fitlhelela bokao jo bo maleba le se go buiwang ka ga sona. Makwalwatshwana le dipopego tsa puo le tsona di ka elwa tlhoko ka nako eo.
- (d) Dirisa dipotso tse di farologaneng tsa maemo a a kwa godimo go bayo barutwana mo seemong se se ka ba kgontshang go araba potso nngwe le nngwe e e ka bodiwang.
- (e) Barutwana ba rutwe bokgoni jwa go neelana ka seabe sa moanelwa/modiragatsi mo maemong mangwe le mangwe ao motlhatlhobi a ka a botsang, jaaka seabe mo tsweletsong ya ditiragalo/morero/kgotlhlang/poloto.
- (f) Naya barutwana bokgoni le maitemogelo a go lemoga thuto e ba ithutileng yona go tswa mo baanelweng/badiragatsing ba ba farologaneng, mme ba eta ba e tshegetsa ka ditiragalo.

- (g) Barutabana ba totobatse ntlha ya melawana mo barutwaneng. Ba ba itsise gore fa ba arabile potso ya tlhamo mo padding/ditlhangwa tsa setso ba arabe potso ya dipotso tse dikhutshwane mo terameng. Fa ba ka araba dipotso tse dikhutshwane tsa padi/ditlhangwa tsa setso le terama, go tshwaiwa fela potso ya ntlha, mme go tsewa gore ba ikgatholositse melawana. Se se ba bakela go latlhegelwa ke maduo a le masome-a-mabeditlhano (25).

10.6 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

Ditshwaelo ka kakaretso

- (a) Batlhatlhojwa ka bontsi ba dirile sentle mo pampiring e.
- (b) Batlhatlhojwa ba santse ba na le kgwetlho ya go lemoga mefuta e e farologaneng ya dithhamo le go itse ditlhogo tsa yona. Go kwala tlhamo ka ga sethwantsho e santse e le kgwethlo mo batlhatlhojweng ka gonne bontsi bo tshabela potso e.
- (c) Dikgato tsa go kwala ga di diriwe ka bottlalo le ka nepagalo.
- (d) Batlhatlhojwa bangwe ga ba sekaseke setlhogo le ditaelo ka bottlalo. Ba latlhegelwa ke maduo fa ba tsibogela karolwana ya setlhogo se se neilweng mme e seng setlhogo sotlhe.
- (e) Mokgwa o go boditsweng ka teng Karolo B ya ditlhangwa tsa tirisano, ka go dirisa ditshwantsho tse di tsamaisanang le dipotso, o dirile gore batlhatlhojwa ba tlhaloganye sentle dipotso mme ba arabe ka mokgwa o o nepagetseng.
- (f) Pampiri ya Boraro e bontshitse tokafalo ka mokgwa o batlhatlhojwa ba arabileng ka teng, le ka moo ba iponetseng maduo a a kwa godimo ka teng.

10.7 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

KAROLO YA A: TLHAMO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Bangwe ba batlhatlhojwa ga ba a kgona go dira letlhomeso le go dira thulaganyo/ipaakanyetso go kwala tlhamo jaaka go laetswe. Bangwe ba ba kwadileng setlhangwa sa ntlha ba tlhokile go se tlhotlha diphoso ka bottlalo gonne di ne di ntse di phephetha mo setlhangweng sa bofelo. Batlhatlhojwa bangwe ba ne ba sa thala mola go ralala setlhangwa sa ntlha fa bangwe bona ba se thadile.
- (b) Bangwe ba batlhatlhojwa ga ba a kgona go neelana ka dintlha tsa tlhamo ka tatelano le go supa tomagano mo ditemaneng. Se ke nngwe ya ditlamorago tsa go se kwale letlhomeso kgotsa go se dire paakanyo ka bottlalo jaaka e kailwe mo PPKT (tsebe 31).
- (c) Go bonala fa go tlhaela kitso ya mefuta e e farologaneng ya ditlhamo jaaka tlhamo ya ngangisano, tlhaloso, e e sa tseyeng letlhakore jalo jalo gonne batlhatlhojwa ka bontsi ba kwala kanelo ka ditlhogo tsa mefuta e mengwe.

- (d) Go bonala fa go tlhaela matseno a a ngokang le bokhutlo jo bo sobokanyang dintilha sentle go bangwe ba batlhatlhojwa.
- (e) Dintilha tsa ditemana tsa mmele di a boelediwa. Batlhatlhojwa ga ba ise ba kgone go abela temana nngwe le nngwe ntlhakgolo ya yona.
- (f) Batlhatlhojwa ba ba arabileng potso 1.1 ba reteletswe ke go ranola seane se se dirisitsweng.
- (g) Batlhatlhojwa ba bantsi ba ikobontse go tlhopa tlhamo ya setshwantsho fela bao ba e tlhophileng ba dirile bontle tota. Ditlhogo tsa bona di ne di le maleba le ditshwantsho tse ba di tlhophileng.

Ditshitshinyo tsa go tokafatsa

- (a) Barutabana ba tlhoka gore ba lemosi barutwana gore pampiri e e na le maduo a mantsi go feta e bile e tlisa pharologano e kgolo mo dipholong tsa batlhatlhojwa.
- (b) Batlhatlhojwa ba rotlolediwe go ipaakanyetsa pampiri e ka botlalo, gonne bokgoni, dikapuo, diane, maele, malepa a puo le dipopego tsa puo tse di dirisitsweng mo dipampiring tse pedi tsa ntlha di ka dirisiwa mo pampiring e ka katlego e kgolo.
- (c) Dintilha tsa botlhokwa le sebopego sa ditlhagwa di rutiwe le go ithutiwa ka botlalo.
- (d) Go rutiwe dikgato tsa go kwala, go rulaganya dintilha, go tlhotlha diphoso le go kwala sethangwa sa bofelo ka botlalo le ka tsenelelo. Dikgato tsa go kwala - PKKT (tsebe 31-34)
 - I. Go dira lethomeso/ lenaneopaakanyo.
 - II. Go kwala sethangwa sa ntlha
 - III. Go boeletsa
 - IV. Go tseleganya
 - V. Go tlhotlha diphoso
 - VI. Go kwala sethangwa sa bofelo/go tlhagisa
- (e) Barutwana ba katisiwe bokgoni jwa go thala lethomeso/lenaneopaakanyo, go kgontsha go kwala tlhamo e e rulaganeng, e e tseetsweng matsapa.
- (f) Gape barutwana ba rotloediwe go kwala sethangwa sa ntlha le go se tlhotlha diphoso ka botlalo. Barutabana ba kaele barutwana go thala mola go ralala sethangwa sa ntlha le gore ba dirise pene e ba kwalang ka yona e seng mmala o mongwe o sele.
- (g) A barutwana ba rutiwe botlhokwa jwa thulaganyo le tatelano ya dintilha. Go nne le tomagano mo dintlheng tsa ditemana tsa tlhamo. Barutwana ba lemosiwe gore thulaganyo e e botlalo e tlaa ba thusa go efoga poeletso ya dintilha e e ba jelang maduo.
- (h) Go kaelwe gore matseno a tlhamo a tlhalosa setlhogo le go dira boalo jwa sona.
- (i) Temana nngwe le nngwe ya mmele e nne le ntlhakgolo ya yona mme dintilha tseo di lomagane. Ditemana go tloga ka ya matseno di tsamaelane le lethomeso/lenaneopaakanyo.
- (j) Bokhutlo jwa tlhamo bo wetse se go ntseng go buiwa ka ga sona. Bo nne tshobokanyo e e maleba.

- (k) A go rutiwe mefuta e e farologaneng ya ditlhamo le go e arabago ya ka mokgwa o potso e tlhamilweng ka teng go sa latlhwe dintlha tsa botlhokwa. Barutwana ba lemosiwe ditlhogo tse di farologaneng tsa mefuta eo ya ditlhamo. Mefuta ya ditlhamo - PKKT (34-35)
- I. Tlhamo ya kanelo
 - II. Tlhamo ya tlhaloso
 - III. Tlhamo ya ngangisano
 - IV. Tlhamo ya maitlhomo
 - V. Tlhamo e e sa tseyeng letlhakore
- (l) Barutwana ba rutiwe go kwala tlhamo ka setshwantsho. Mofuta mongwe le mongwe wa tlhamo fa o fetsa go rutiwa go neelwe sekao sa setshwantsho se se maleba. Barutwana ba kopiwe go ka neela ditlhogo tse di farologaneng ka ga setshwantsho seo e bile e le tsa mofuta o o rileng wa tlhamo. Se se ka dira gore barutwana ba tlwaele le go itse mofuta wa ditlhamo tsa ditshwantsho mme ba nne le kitso/bokgoni jwa go arabatlhomo ya setshwantsho. Barutwana ba katisiwe le go loodiwa bokgoni jwa go sekaseka setshwantsho ba bo ba ntsha dintlha tse dintsigo ka iponela maduo a a kwa godimo go tswa mo potsong ya setshwantsho.
- (m) Baratabana ba rute barutwana diane le ditlhaloso tsa tsona. Go dirisiwe diane tseo jaaka ditlhogo tsa ditlhamo.
- (n) Go rotloediwe barutwana go buisa dikwalo tse di farologaneng go lootsa puo, mopeleto, popego ya dipolelo le tiriso ya menatshapuo.
- (o) Dithutiso tsa ditlhamo di kwadiwe, di bo di tshwaiwe.
- (p) Bagakolodi ba Serutwa ba tlhokomele gore katiso ya go kwala le go tshwaya ditlhamo e diriwa ka bottlalo.

KAROLO YA B – DITLHANGWA TSA TIRISANO

- (a) Bontsi jwa batlhatlhojwa bo arabile potso 2.1 (lekwalo la botsalano) le 2.4 (tsa botshelo jwa moswi).
- (b) Go santse go na le kgwetlho ya sebolego sa lekwalo la botsalano le la semmuso. Batlhatlhojwa bangwe ba santse ba na le bothata ba go dirisa sefane le go saena mo lekwalong la botsalano.
- (c) Sebolego sa lekwalo la semmuso ke kgwetlho mo batlhathojweng bangwe ka ba santse ba tlogela aterese ya moamogedi le setlhogo gape ba kwala aterese e e sa tsamaisaneng le potso.
- (d) Batlhatlhojwa ba na le kgwetlho ya go tlogela dintlha tsa botlhokwa mabapi le tsa botshelo jwa moswi. Tatelano ya ditiragalo le yona e santse e le kgwetlho. Batlhatlhojwa bangwe ba bolaya moswi wa bona pele a ka belegwa kana a tsena sekolo.
- (e) Go kwala metsotso ya kopano le lenaneotema e santse e le kgwetlho. Batlhatlhojwa ba kwala metsotso fela ba tlogele lenaneotema jaaka ba dirile mo go potso 2.3.
- (f) Mo go potso 2.4, batlhatlhojwa ba kwala mmuisano e kete ba kwala ngangisano/potsotherisano. Ga ba sale morago ditaelo tsa potso tsa go kwala ka setlhogo se se rileng.
- (g) Batlhatlhojwa ba supa fa ba tlhoka kitso ya go kwala thadiso potso 2.5. Ba kwala tlhamo fela ba tlogela dintlha dingwe tsa botlhokwa tsa thadiso.

Ditshitshinyo tsa go tokafatsa

- (a) Go rutiwe ka tsenelelo kitso le bokgoni jwa go kwala lekwalo la botsalano. PKKT (36-37)
 - I. Le nne le aterese e le nngwe ya mokwadi, ka letlha le lekwalo le kwadilweng ka lona (fa tlase).
 - II. Le nne le ditumediso tse di repileng tse di tlang fa morago ga aterese ya mokwadi.
 - III. Dirisa rejisetara le setaele sa puo se se repileng se le maleba le moamogedi.
 - IV. Kwala ka puo e e tshelang
 - V. Lekwalo le nne le matseno, mmele le bokhutlo.
 - VI. Bokhutlo bo repile le go salwa morago ke leina la mokwadi (ntle le sefane).
- (b) Go rutiwe ka tsenelelo kitso le bokgoni jwa go kwala lekwalo la semmuso.
 - I. Diaterese di nne pedi e bile ya mokwalelwya e nne maleba. Maemo a mokwalelwya a tlhagisiwe.
 - II. Kwala ka tsela e e tlhamaletseng e e bonolo.
 - III. Supa rejisetara e e tlhamaletseng ya puo.
 - IV. Supa bokhutlo jo bo tlhamaletseng bo latelwa ke sefane le ditlhakaina tsa mokwadi.

- (c) Go elwe tlhoko tiriso ya dikgato tsa go kwala botshelo jwa moswi, go simolola ka leina la moswi, lethla la go belegwa, batsadi ba moswi, kolobetso le tlhomamiso, thutego/diphitlhelelo, tiro, seabe mo setšhabeng, lenyalo, bana, sebakwa sa loso, ba a ba tlogelang, mafoko a go robatsa moswi ka kagiso, leboko la kgotla le ka tsenngwa. Go kwadiwe ka ga mowi e seng motshedi, PPKT (tsebe 41)
- (d) Barutabana ba totobatse gore lenaneotema le tshwanetse go kwalwa ka botlalo pele metsotso e ka kwadiwa.
- (e) Thadiso e rutiwe mme barutwana ba sedimosediwe ka tshedimosetso e e maleba e e tshwanetseng go tlhagelela mo thadisong.
- I. Leina la mokwadi/motlhagisi/motaki.
 - II. Setlhogo sa lokwalo/tiro/setshwantsho/filimi
 - III. Leina la mophasalatsi/setlamo se se tlhagisang
 - IV. Tlholtlhwa (fa e le maleba)
- (f) Go rutiwe pharologano gareng ga mmuisano, ngangisano le potsotherisano. Go rutiwe mokgwa o o maleba wa go araba ditlhangwa tse.
- (g) A go bolediwe ditlhangwa tsa tirisano tse di farologaneng mo dikgweditharong tsotlhe go gatelelwé kitso le bokgoni jwa go itse go kwala ditlhangwa tse.
- (h) Barutwana ba newe ditšhono di le dintsi tsa go kwala ditlhangwa tsa tirisano go lootsa bokgoni jwa bona mo go tsona. Ba rotloediwe go tlhotlha diphoso mo ditlhangweng tsa bona pele ba di tlhagisa.
- (i) Go rotloediwe barutwana go buisa dikwalo tse di farologaneng go lootsa puo, mopeleto, popego ya dipolelo le tiriso ya menatshapuo.
- (j) Bagakolodi ba Serutwa ba tlhokomele gore barutwana ba katiswa ka go kwala le go tshwaiwa ga ditlhangwa tsa tirisano ka botlalo.

Sehluko 11

SISWATI LULWIMI LWASEKHAYA

Lombiko lolandzelako kumele ufundvwe ngekuhlanganyela nemaphepha eluhlolo IweSiswati Lulwimi Lwasekhaya IwangeLweti 2019.

11.1 INDLELA BAHLOLWA LABASEBENTE NGAYO: Emaphepha 1-3 (2019)

Indlela bahlolwa labasebente ngayo jikelele, ikhombisa imiphumela leyehlile nayicatsaniswa nemiphumela yemnyaka we-2018.

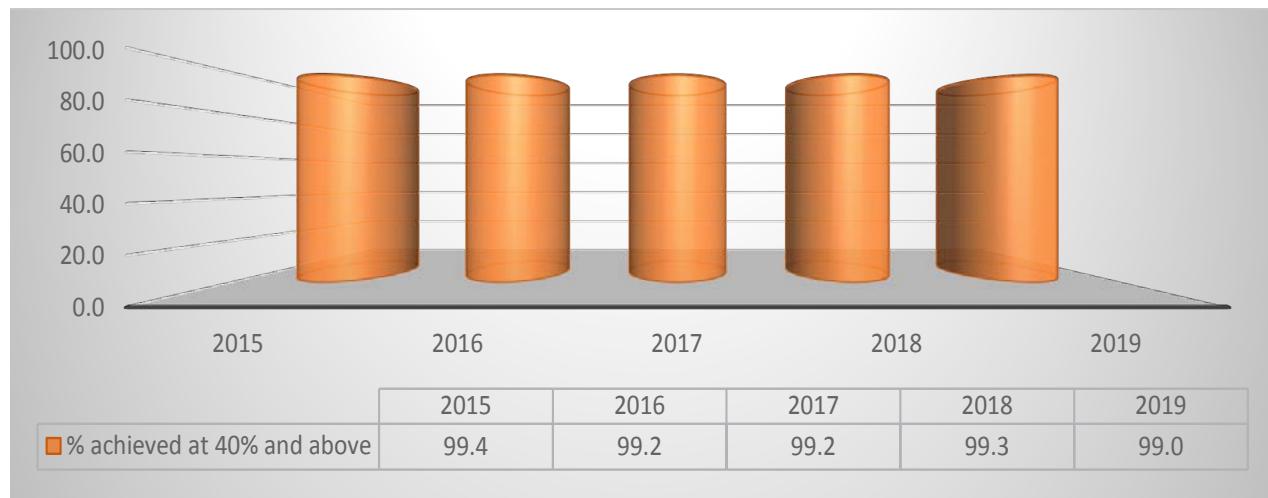
Kugceme letimphawu letilandzelako ngemnyaka we-2018:

- (a) Linani lebahlolwa (full-time) lababhale Siswati Lulwimi Lwasekhaya, lehle nge-318.
- (b) Imphumelelo jikelele yebahlolwa yemnyaka we-2019, ikhombisa kuba sezingeni lelehluile njengobe yehlile kuneyemnyaka we-2018.

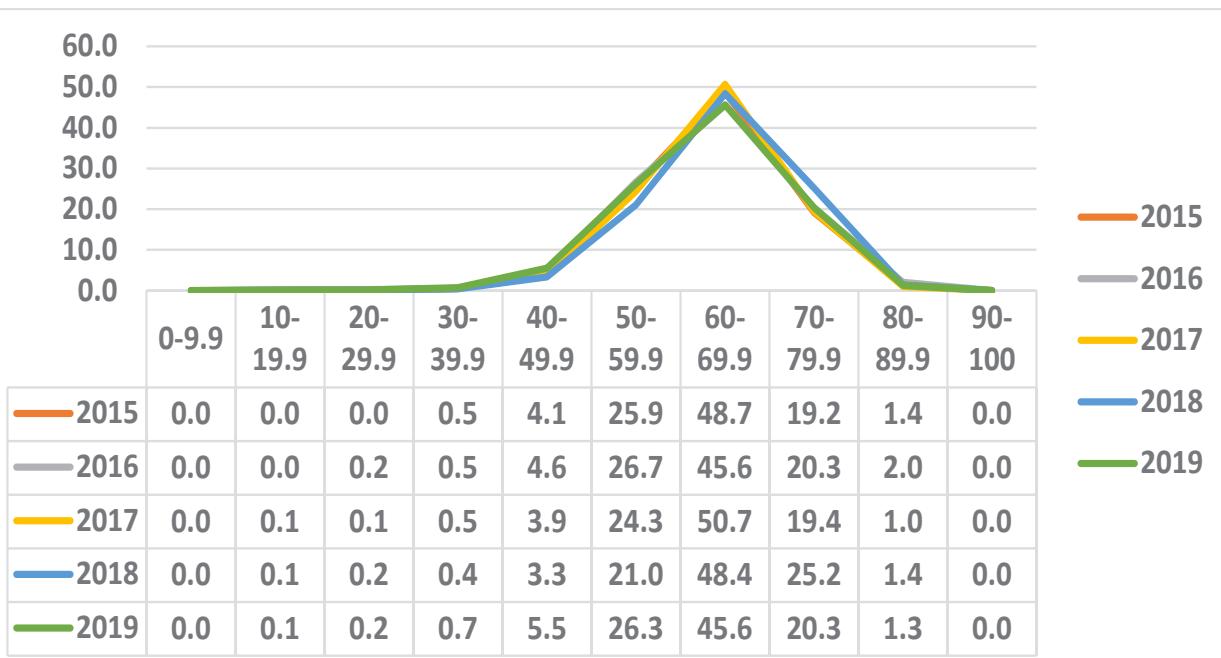
Lithebuli 11.1.1: Emazinga emphumelelo yebahlolwa jikelele, eSiswati Lulwimi Lwasekhaya.

Umnyaka	Linani lalababhalile	Linani leliphumelele nge-40% nangetulu	Emaphesenti lazuzwe ngulabaphumelele nge-40% nangetulu
2015	18,589	18,474	99.4
2016	19,649	19,501	99.2
2017	18,123	17,981	99.2
2018	17,573	17,454	99.3
2019	17,255	17,089	99.0

Igrafo 11.1.1: Emazinga emphumelelo yebahlolwa jikelele, seiyionkhe, eSiswati LuLwimi LwaseKhaya



Igrafo 11.1.2: Kwabiwa kwemamaki ebahlolwa ngekwendlela yegrafu. (Siswati Lulwimi Lwasekhaya 2015 - 2019)



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.0	0.5	4.1	25.9	48.7	19.2	1.4	0.0
2016	0.0	0.0	0.2	0.5	4.6	26.7	45.6	20.3	2.0	0.0
2017	0.0	0.1	0.1	0.5	3.9	24.3	50.7	19.4	1.0	0.0
2018	0.0	0.1	0.2	0.4	3.3	21.0	48.4	25.2	1.4	0.0
2019	0.0	0.1	0.2	0.7	5.5	26.3	45.6	20.3	1.3	0.0

Nakubukwa legrifu lengenhla, kuyabonakala kutsi emazinga emphumelelo 3 (40 - 49%) na-4 (50 - 59%), enyuke ngemaphesenti lama-2,2 nalama-3,3 bese kutsi emazinga emphumelelo 5, 6 ne-7 ehle ngemaphesenti lama-2,8, lama- 4,9 nala-0,1 nacatsaniswa newemnyaka lowendlulile. Lokwehla kwemazinga 5, 6 ne-7, kukhombisa kungasebenti kahle kwebahlolwa kulesifundvo.

11.2 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-1

KUPHAWULA JIKELELE

Umbuto 1: Siviso

- (a) Bahlolwa labanyenti bakhombise likhono lelizezingeni leisetulu lekufundza nekuvisisa itheksthi babuye bakwati kuphendvula imibuto lephatselene netheksthi ngalokwemukelekako. Loko kwente kutsi batfole emamaki lamanyenti, ngaphandle kwalabo labangakasifundzisisi lesivisiso nalabo lababhale imibuto njengobe injalo ephepheni lemibuto.

Umbuto 2: Sifinyeto

- (a) Bambalwa bahlolwa labangakawuphendvuli kahle lombuto futsi bakhombise kungabi nelwati lwemakhono ekubona nekufinyeta emaphuzu lamcoka etheksthini, kakhulukati kufinyeta ngewabo emagama.
- (b) Labanyenti bawuphendvule kahle lombuto lokwente kutsi baphumelele ngemalengiso kuwo. Bahlolwa labanyenti bakhombise kuba nelikhono lelizezingeni leisetulu lekufinyeta, kakhulukati kufinyeta ngewabo emagama. Bahlolwa bakhombise lwati lolusezingeni leisetulu, lwekubona emaphuzu lamcoka, nalekumele bawafinyete. Lehlile linani lebahlolwa lebabhale ngendlela yemaphuzu njengobe belilindzeleke kutsi babbale ngendlela yetindzima.

Umbuto 3: Sikhangisi

Bahlolwa labanyenti bakhombise kungabi nelwati lwetakhi netimiso tekusetjentiswa kwelulwimi letifaka ekhatsi, kusetjentiswa kwelulwimi, lulwimi lwekukhangisa, kucikelewa kwekusetjentiswa kwelulwimi ngalokujulile nemibuto lephatselene neluhlelo. Linyenti labo alikawuphendvuli kahle lombuto, lokwente kutsi lizinga lephumelelo kulombuto libe phasi.

Umbuto 4. Ikhathuni

Bahlolwa labanyenti bakhombise kungabi nelwati lwetakhi netimiso tekusetjentiswa kwelulwimi letifaka ekhatsi, kusetjentiswa kwelulwimi, kucikelewa kwekusetjentiswa kwelulwimi ngalokujulile nemibuto lephatselene neluhlelo. Linyenti labo alikawuphendvuli kahle lombuto, lokwente kutsi lizinga lephumelelo kulombuto libe phasi.

Umbuto 5. Iphrozi

Impumelelo kulombuto ikhombise kuba sezingeni leliphasi kakhulu, lokusho kutsi bahlolwa babe nebumatima bekuwuphendvula ngalokulindzelekile. Loku kuveta ebaleni kutsi bahlolwa banelwati loluncane lwetakhi netimiso tekusetjentiswa kwelulwimi ngekxesimongcondvo lesemukelekako letifaka ekhatsi kusetjentiswa kwelulwimi, kucikelewa kwekusetjentiswa kwelulwimi ngalokujulile nemibuto lephatselene neluhlelo. Linyenti labo alikaphumeleli kulombuto kantsi labanye abakatihluphi kuwuphendvula sanhlobo.

11.3 KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-1

Emaphutsa lavamile nekungavisisi umbuto

UMBUTO 1: SIVISO

- (a) Umbuto 1.1.1- Kulombuto, bekulindzeleke kutsi bahlolwa bati inchazelo yetisho labebanikwe tona kute bakhone kweyamanisa inkhulomo lecindzetelwe lets, ‘Bakhula bahlupheka,’ nesisho lesitsi, ‘Kudla Ludzaka.’ Bahlolwa labanyenti behlulekile kuwuphendvula lombuto bebakhetsa nobe nguyiphi imphendvulo kuletinikiwe ephepheni kukhombisa kutsi bayacagela, abati kutsi kukhula uhlupheka kungeyamaniswa nalesisho lesitsi, ‘kudla ludzaka.’
- (b) Umbuto 1.1.4- Bahlolwa babutwe kutsi abafakazele lenkhulomo lets, ‘bantswana bangumliba loya embili,’ ngemaphuzu lamabili labawatsetse etheksthini. Esikhundleni sekutsi: Jabulile wasita ummango wangakubo, wabuyisela make wakhe esikolweni nobe wakhela umndeni wakubo indlu, bahlolwa bebachaza lesaga ngewabo emagama esikhundleni sekutsi besekale ngemaphuzu labawatsetse etheksthini. Loko kukhombisa kutsi abakawuvisisi umbuto futsi abayati nenchazelo yalesaga lebabutwe ngaso.
- (c) Embutweni 1.1.9- Bahlolwa bebalindzeleke kutsi bacatsanise lokushiwo nguJabulile ngemshado nendela lasha lwalomuhla lolutsatsa ngayo umshado. Esikhundleni sekutsi batsi, Elusheni lwalomuhla umshado uhlala etinhliityweni talo, ngiko lusheshe lushade bese kutsi naluhlangana nebumatima emshadweni lufake sehlukaniso. Jabulile utsi umshado awukho eluhlelwani lwakhe. Bahlolwa labanyenti behlulekile kuwuphendvula lombuto. Bebabhala loko lokushiwo nguJabulile ngemshado bangacatsanisi nendela lasha lwalomuhla lolutsatsa ngayo umshado. Bebangaveti totimbili letinhlangotsi.
- (d) Umbuto 1.1.11- Bahlolwa babutwe kutsi lenkhulomo lets, ‘Lenelitfunga ayisengeli phasi icondzene nabani kuletheksthi lengenhla’, bekumele banike sizatfu. Bahlolwa behlulekile kuvisisa lenkhulomo. Esikhundleni sekutsi bayicondzanise nenina waJabulile ngobe akahlupheki ngekuba nemntfwana longuJabulile, ugcine aphila kahle. Bahlolwa bebaphendvula batsi, lenkhulomo icondzene naJabulile ngobe naku ufundze wacedza sikolo. Loko kukhombisa kutsi abayati inchazelo yalesaga, kungako bangakhoni kusicondzanisa nemuntpfu lofanele.

- (e) Umbuto 1.2.5- Bahlolwa bebabutwe kutsi bacatsanise umugca lodvwetjelwe endzimeni yesi-8 eTheksthini A, naloko lokwenteka eTheksthini B bavete budlelwane bune nemehluko munye lokhona. Bahlolwa bebangacatsanisi nalomugca. Bebabhekisa kuletheksthi yonkhe. Esikhundleni sekutsi batsi: Omabili lamatheksthi anebantfu labasikati labagcugcutelako, kuwo omabili lamatheksthi tetsamelilwati letigcugcutelwako lasha. Umehluko bekulindzeleke utsi: Ingcikitsi yeTheksthi A simo semphilo lesingavumeli imphumelelo nekutsi tetsamelilwati kuTheeskthi A lasha, kepha tetsamelilwati kuTheksthi B bantfwana besikolo. Behlulekile kuveta budlelwano nemehluko emkhatsini kwalamatheksthi omabili.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi kumele bafundziswe tindlela tekuphendvula imibuto yesivisiso, letifaka ekhatsi tinkhombamagama, imisho leyinkhomba yesimongcondvo, njll.
- (b) Bafundzisi kumele bafundzise indlelanchubo nemasuekufundza itheksthi, njengobe kuphawuli weekhasini le-24 leSitatimende Sekharikhulamu Yenchubomgommo Nekuhlola, (SISEYENE), kutfola umcondvo locuketfwe yitheksthi nekutfola inshokutsi yemagama langaketayeleki. Loko bangakuphumeleisa ngekunika bafundzi imisebenti leminyenti yekufundza ngekuphimisa nekufundza bubindze, njll.
- (c) Bafundzisi kumele banike bafundzi imisebenti leminyenti lephat selene nesivisiso, Umbuto 1.1, nekufundvwa kwesibonwa Umbuto 1.2.

UMBUTO 2: Sifinyeto

Emaphutsa lavamile nekungavisisi umbuto

- (a) Labanye bahlolwa abakalandzeli ticondziso tekufinyeta njengekutsi bafinyete ngemaphuzu kunekutsi bafinyete ngetindzima. Labanye bengca linani lemagenta lemaga la-80.
- (c) Basekhona bahlolwa lebatsatsela imisho njengobe injalo etheksthini, labakha tindzima lesenta sifinyeto lesinelinani lemagenta lamisiwe.
- (d) Labanye bahlolwa bavele batsatse itheksthi yesifinyeto njengobe injalo, batsi bangafika enanini lemagenta lamisiwe bagcine, babese babita lowo mbhalo nekutsi sifinyeto.
- (e) Bahlolwa labanyenti abawanaki emaphutsa elulwimi labawenta nabafinyeta, lafaka ekhatsi sipelingi, kwehlukanisa nekuhlanganisa kwemagenta, Siswati mbamba, tivumelwano, timphawu tekufundza nekubhala, njll.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi kumele bafundzise bafundzi emasu nemakhono ekufinyeta.
- (b) Kumele bafundzi bafundziswe kubona nekuhlunga emaphuzu lamcoka etheksthini, bawabhale ngemisho lephelele, levakalako futsi leyakha tindzima.

- (c) Bafundzisi kumele bafundzise kutfola umcondvo lomcoka, kwakha emanothi nobe kufinyeta imibono leminka nalesekelako.

UMBUTO 3: Kuhlatiya sikhangisi

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa babe nebumatima bekuphendvula umbuto 3.1, lophatselene neligama lelikomba bukhulu bentfo. Bekulindzeleke kutsi baphindze babbale umusho lotsi: ‘Sikukhangisela umbhalo wakho ngangcondvomshini’ bese bajobelela -kati kulelibito lelitsi, ‘umbhalo’ kute litsi, ‘umbhalokati’ kukhomba bukhulu. Esikhundleni sekwenta loko, bahlolwa bebajobelela -anyana batsi, ‘umbhalonyana.’
- (b) Bahlolwa labanyenti behluleke kuphendvula umbuto lophatselene nekukhangisa, 3.2. Umbuto bewutsi: Yini kutsiwe emagama lamakhulu kulesicubulo anemtselela lomuhle kulabo labakhangisako? Esikhundleni sekutsi bahlolwa banike umtselela kulabo labatsengisako, bahlolwa bebabeta umtselela kulabakhangiselwako kutsi basheshe bawubone lombhalo, bangaveti kutsi batsi bangawubona bese bentani.
- (c) Kucikelela kwekusetjentiswa kwelulwimi ngalokujulile: Linyenti lebahlolwa libe nebumatima bekuphendvula umbuto 3.3. Bahlolwa bekulindzeleke bakhetse imphendvulo lechaza kutsi umusho lokunombolo 5 lotsi: Sikusita ngekukukhangisela ku-inthanethi’ uluhlobo luni Iwenkhulomo kulesikhangisi. Esikhundleni sekutsi batsi yinkhulomo letsatsa luhlangotsi, bahlolwa bebakhetra nobe nguyiphi imphendvulo kukhombisa kutsi abati kutsi iluhlobo luni Iwenkhulomo.
- (d) Kumbuto 3.5- Bahlolwa babutwe kutsi baphawule ngekuvetwa kwalomsikati kulesikhangisi besekeli. Esikhundleni sekutsi baphawule batsi kuvetwa kwalomsikati yedvwa, kungavetwa labadvuna kwenta lesikhangisi sitsatse luhlangotsi, bahlolwa bebabeta kutsi shiso kutsi bomabhalane bantfu labasikati. Bahlolwa behlulekile kubona kutsi babutwa ngekucikelela kusetjentiswa kwelulwimi ngalokujulile, baphawula ngekwemibono yabo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe kusetjentiswa kwelulwimi, lokufaka ekhatsi tinongo, tisho, taga, bomcondvofana, bomcondvophika, njll. Bona Likhasi le-104, eSitatinendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (b) Abafundziswe kuhumushwa kwematheskthi etikhangisi. Bona Likhasi le-25, eSitatinendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (c) Bafundzisi abafundzise kusetjentiswa kwelulwimi ngalokujulile njengelulwimi lolutsinta imiva, Iwekuhunga, lolutsatsa luhlangotsi, lolutsatwa njengemaciniso lube lutsinta imiva yalabanye, njll. Bona Likhasi le-107 eSitatinendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (d) Kubalulekile kutsi bafundzi bakhone kubona tinhlobo tetetsamelilwati, sikhangisi lesicondziswe kuto.
- (e) Akufundziswe emasu ekukhangisa, sib. Injongo yekusebentisa lulwimi lolujulile, kuhunga, imfundzisolite, kusebentisa emafonti lehlukene, njll, kufanele bafundzi bawati nabahlatiya sikhangisi.

- (f) Bafundzisi kumele banike bafundzi imisebenti leminyenti yasekhaya naseklasini lephatsele netikhangisi, kusetjentiswa kwelulwimi lokufaka ekhatsi tinongo: tisho, taga, bomcondvofana, bomcondvophika, njll.

UMBUTO 4: Kuhlatiya ikhathuni

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa babe nebumatima bekuphendvula umbuto 4, 1 wekucikelela kusetjentiswa kwelulwimi ngalokujulile. Bahlolwa bekulindzeleke kutsi bakhiphe umusho lokulekhathuni ionenkhulomo letsatfwia njengemaciniso kube itsinta imiva. Behlulekile kuwukhipha lomusho lotsi, 'Konje vele nine madvodza aninanhltiyo.' Bebatikhetsela nobe ngabe ngumuphi umusho.
- (b) Bahlolwa babe nebumatima bekuphendvula umbuto 4.2. Kulombuto bahlolwa bebabutwe kutsi bavete sizatfu sekusetjentiswa kwesiga senkhulomo lesikukhathuni. Bahlolwa bakhonile kusibona lesiga lesitsi, 'Inyandzaley' kepha behlulekile kuchaza kutsi sisetjentiswa nakucelwa lusito.
- (c) Umbuto 4.3 bewubute bahlolwa kutsi bahlatiye ikhathuni banike sento salomake lesikhombisa kutsi umangele. Bahlolwa behlulekile kubona kutsi kumangala kungavetwa nguletento leti: kuhlahla emehlo, kukhamisa umlomo nekubamba lukhalo. Baphendvule batsi uyatsetsa, lokuphambene nemphendvulo lelindzelekile.
- (d) Umbuto 4.4 bahlolwa bebalindzeleke kutsi bakhe umusho ngelitombici 'emaphikankhani' lelidvwetjelwe kukhathuni bakhombise kutsi bayayati inshokutsi yalo. Bahlolwa bakhonile kulibona lelibitombici, bayayati nenchazelo yalo kepha labanye abakalisebentisi nemagama lakhombisa kutsi bayayati inchazelo yalo. Babhala imisho lefana nalo: 'Ngibone emaphikankhani,' lomusho awukhombisi kutsi umhlolwa uayati inchazelo yemaphikankhani. Labanye babhala lesaga lesitsi emaphikankhani afela enkhanini. Labanye babhala sibaluli, kungasabi libito batsi: Bafundzi labamaphikankhani bacoshiwe.
- (e) Umbuto 4.5 - Bahlolwa bebabutwe kutsi batitfolele ligama lelisiphawulo lelingachaza simo semtimba walomake bese balisebentisa emshweni labatakhele wona. Linyenti lebahlolwa lehlulekile kuphendvula lombuto. Esikhundleni sekusebentisa siphawulo lomkhulu, lomfisha, bebasebentisa tibaluli letilandzelako: lokhuluphele, losidudla, lowondlekile.
- (f) Umbuto 4.6 - Kutsiwe ababhale saga lesingangena kubocatjangiwe lesichaza kuvelelwa lishwa kwalobabe ngalomake lome embikwakhe, esikhundleni sekubhala kutsi, 'Yeka likhombo labhatata kuphakelwa ngesandla' bahlolwa bebangabhalu saga ngalokuphelele batsi: 'likhombo lami... lokwabonwa ngimi.'
- (g) Umbuto 4.7 - Bahlolwa bebabutwe kutsi bacabanga kutsi ngusiphi senteko lesikhomba emandla ekuphatsa kulekhathuni banike sizatfu. Bahlolwa labanyenti bebabhekisa imphendvulo yabo kulomake nalomfana loboshiwe hhayi kulendvodza lelapa kulekhathuni.
- (h) Bahlolwa abahumushi lokwenteka ekhathunini, bagcila kakhulu kulokukhulunywako.
- (i) Abanoso silulumagama lesenele sekuhumusha ikhathuni, sib. Tibiyelo letiphatselene nalokucatjangwako nalokumenyetwako, ngcondvomshini, litafula, emakhethini, njll.
- (j) Abanalwati lwekusetjentiswa kwelulwimi lwebugagu, sib. taga, tiga, luvelomagama, njll.

Tiphakamiso tekututfukisa imiphumela yebahlola

- (a) Bafundzi kumele bafundziswe kusetjentiswa kwelulwimi, lokufaka ekhatsi tiga, taga neluvelomagama, njll. Bona Likhasi le-104, eSitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (b) Bafundzi kumele bafundziswe kuhunyushwa kwematheskhi emakhathuni. Bona Likhasi le-25, eSitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (c) Bafundzisi abafundzise kusetjentiswa kwelulwimi ngalokujulile njengelulwimi lolutsintsia imiva, Iwekuhhunga, lolutsatsa luhlangotsi, lolutsatwa njengemaciniso lube lutsintsia imiva yalabanye, njll. Bona Likhasi le-107 eSitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (d) Akufundziswe tinhlobo letibanti temakhathuni kute kutuftukiswe silulumagama nekusetjentiswa kwelulwimi ngalokujulile, njengetinongo tenkhulomo, emagama endzabuko nalaSiswati mbamba, tiga tenkhulomo, lulwimi lolutsintsia imiva, Iwekuhhunga, lolutsatsa luhlangotsi, lolutsatwa njengemaciniso lube lutsintsia imiva yalabanye, njll. Bona Likhasi le-104 Esitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola (SISEYENE).
- (e) Bafundzi kumele bafundziswe kuhumusha lulwimi Iwemtimba/iminyakato leyentiwa bantfu labasekhathunini, sib. Simo sebuso, semtimba, njll.

UMBUTO 5: Iphrozi

Emaphutsa lavamile nekungavisisi umbuto

- (a) Umbuto 5.1 - Bahlola bebabutwe kutsi baphindze babbale umusho locindzelwe endzimeni yesibili, Labashayela timoto bayaphepha impela emgwaceni balungise liphutsa Iwelulwimi lelikuwo. Bekumele balungise ligama, ‘emgwaceni’ libhaleke ngalendlela: ‘emgwacweni’. Bahlola labalibonile liphutsa kutsi likuleligama, bebaphindze balipele kabi batsi emgacweni. Labanye bahlola bebangaboni kutsi liphutsa likuphi.
- (b) Umbuto 5.2 - Bahlola babutwe kutsi bakhetsi imphendvulo lengumcondvofana welibito, ‘umklome-lo’ etimphendvulweni letinikiwe. Bahlola bebakhomisa kucagela ngobe bebakhetsa nobe nguyiphi imphendvulo esikhundleni semphendvulo lefanele lets, ‘Kusukumela etulu uyewuhlola kunenkhokhelo lenhle.’
- (c) Umbuto 5.3 - Bahlola bebabutwe kutsi bakhiphe umusho losendleleni lephocako. Esikhundleni sekutsi bakhiphe umusho lotsi, ‘Faka tibuko nobe inhlitiyo ingakutfokoteli loko ngobe utawusindza nasekubulaweni yinhloko lengapheli. Bahlola bebabala indzima yonkhe lenalomusho. Loko kukhombisa kutsi abayati kahle indlela lephocako.
- (d) Umbuto 5.4 - bahlola bebabutwe kutsi bachaze kutsi yini sabito selucobo lesisemshweni lodvwetjelwe endzimeni yesitsatfu kutsiwe sisetjentiswe njengesikhombabito lesigcizelelako. Linyenti lebahlolwa belingaphendvuli umbuto, beliphindze libhale lomusho, lokusho kutsi alikevisisi kutsi kumele linike sizatfu sekutsi kungobe sabito sendvulela libito emshweni.

- (e) Umbuto 5.5 - bahlolwa bekulindzeleke kutsi basebentise libito, 'hulumende' emshweni libe ngumenti-wansombo. Bahlolwa labanyenti bebasebentisa libito, 'hulumende' libeyinhloko yemusho. Behlulekile kuwuphendvula lombuto.
- (f) Umbuto 5.6 - bahlolwa bekulindzeleke kutsi basebentise sento, 'abukana' sikhombise umcondvo wekwentana kepha linyenti beliveta umcondvo wekulitjatwa. Loko kwente umbuto wangaphendvuleki kahle.
- (g) Umbuto 5.7 - bahlolwa bebabutwe ngeluhlobo Iwenkhulomo lets, 'Bafundzi labafaka tibuko temehlo batfola emamaki lamahle etifundvweni tabo, bese besekela timphendvulo tabo. Esikhundleni sekutsi basho kutsi yimfundzisolate, bahlolwa bebatsi yinkhulomolite nobe yinkholelolite. Bebakhona kwesekela ngekutsi loku akusilo liciniso ngobe bakhona labafaka tibuko kepha bete emamaki lamahle, futsi bakhona labangafaki tibuko labanemamaki lamahle.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe takhi netimiso tekusetjentiswa kwelulwimi ekhasini le-104-107 Esitatimendini Sekharikhulamu Yenchubomgommo Nekuhlol, (SISEYENE), njengetitfo tenkhulomo, takhi, tindlela tesento, letivumako, naletiphikako kusetjentiswa kwetitfo tenkhulomo emshweni, iuhlelomusho njll.
- (b) Imisebenti leminyenti yetakhi netimiso tekusetjentiswa kwelulwimi kumelwe inikwe bafundzi emisebentini yasemaklasini kanye nasetivivinyweni.

11.4 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-2

Kuphawula jikelele

Bahlolwa babukeka batfundzile letincwadzi temibhalo, kodywa abakaphendvuli imibuto lebabutwe yona, bacoca indzaba ngalokufisha. Loko kwente kuphumelela kwebahlolwa kwaba sezingeni lelisemkhatsini. Nobe kunjalo linyenti lebahlolwa libe nebumatima bekukhetsa imibuto yetinkondlo nekuhumusha tinkondlo nemibuto lebutiwe kute bakwati kuphendvula kahle loko lokubutiwe.

11.5 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-2

SIGABA A TINKONDLO

Umbuto 1

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa lebakhetse lombuto abakawuvisisi kahle njengobe bekumele baphendvule ngemigca legcanyiswe enkondlwensi njengetkusho kwembuto, bebabhala ngenkondlo yonkhe kune kutsi babhale ngemigca lebabutwe ngayo enkondlwensi.

- (b) Bahlolwa babbala indzaba lengenaso sakhiwo sendzatjanambhalo, kunekutsi babbale indzaba lenesingeniso, umtimba nesipheto.
- (c) Labanye bahlolwa bavele babbale inkondlo njengobe injalo ephepheni lemibuto kantsi labanye batsatsa nanobe nguyiphi inkondlo lesephepheni lemibuto babbale ngayo indzatjanambhalo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe imifanekisomcondvo nendlela sonkondlo layisebentisa ngayo enkondlweni kuveta indlela labona ngayo tintfo, ekhasini le-27 leSitatimende Sekharikhulamu Yenchubomgommo Nekuhlola, (SISEYENE).
- (b) Bafundzisi abagcizelele kutsi indzatjanambhalo kumele ibe nesingeniso, umtimba kanye nesipheto.
- (c) Bafundzi abanikwe imisebenti yekubhala indzatjanambhalo yenkondlo kute betaye.

Umbuto 2: Imibuto lemifisha yetinkondlo:

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa babe nebumatima bekuveta luhlobo Iwesifanamsindvo embutweni we-2.1. Kunekutsi bavete luhlobo Iwesifanamsindvo lolusifanangwa bona bavele babbale umugca njengobe unjalo.
- (b) Bahlolwa batfole bumatima bekuphendvula umbuto lotsintsa kukhetseka kwemagama labutiwe emibutweni we-2.2. Bebavele batsi kuyahambisana behluleke kwesekela basho kutsi kuhambisana kanjani nesihloko senkondlo lesitsi, 'Mabitwasabele'.
- (c) Linyenti lebahlolwa alikaphendvuli ngendlela lelindzelekile lekubutwe embutweni we-2.3. Esikhundleni sekutsi babbale luhlobo Iwesimuntfutiso bebaphindze babbale imphendvulo letsit simuntfutiso nobe bangaphendvuli sanhlobo.
- (d) Bahlolwa abakahumushi ngalokuphelele inshokutsi lejulile embutweni we-2.4. Esikhundleni sekutsi babbale ngetintfo letikhombisa buchwepheshe lobetiwa ngumabitwasabele, bebavele babbale umugca njengobe unjalo ngaphandle kwekubona lokufihlakele kulowo mugca.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Akufundziswe ngetinhlobo tesifanamsindvo letifaka ekhatsi sifanankhamisa nesifanangwaca.
- (b) Bafundzi abafundziswe ngekukhetseka kwemagama labutiwe nekutsi lawo magama ahambisana kanjani netihloko letahlukene tetinkondlo.
- (c) Abafundziswe ngato tonkhe tinhlobo tetinongo tenkhulumo.
- (d) Bahlolwa abafundziswe kuhumusha tinkondlo ngalokuphelele kuveta kujula kwato.

Umbuto 3

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labanyenti abakawuphendvuli kahle umbuto we-3.7 lodzinga kutsi baphawule ngemphumelelo yembali yekusebentisa timphawu tekubhala. Kunekutsi baphawule bebanele babbale emagama aleo timphawu letisetjentisiwe.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Akufundziswe ngemphumelelo yekusebentisa timphawu tekubhala emibhalweni lehlukahlukene.
- (b) Bafundzi abafundziswe kutsi iphendvulwa kanjani imibuto ledzinga kutsi baphawule.

Umbuto 4

Emaphutsa lavamile nekungavisisi umbuto

- a) Bahlolwa labanyenti abakawuphendvuli kahle umbuto we-4.2 lapho bekumele bakhokhe bunkondlo lobusemigceni lemibili. Bebanele babbale lemigca njengobe injalo kunekutsi baphendvule ngesilinganisomcondvo nobe sicedzelelamcondvo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi kumele batifundzise sakhiwo sangaphandle ngalokujulile lokufaka ekhatsi sicedzelelamcondvo.

Umbuto 5

Emaphutsa lavamile nekungavisisi umbuto

- (a) Labanye bahlolwa babe nebumatima bekuveta imvumelwano sigcino leyecako embutweni we-5.2. Bekulindzeleke kutsi babbale emalunga, bebatfolakala babbala bonkhamisa labagcinile nobe emagama lasekugcineni.
- (b) Bahlolwa labanyenti abakawuphendvuli kahle umbuto we-5.3 lobewudzinga kutsi bavete bunkondlo lobuvetwa imigca lesukucaleni endzimeni yekucala neyesibili. Timphendvulo tebahlolwa tikhombisa kungakhoni kwehlukanisa imphindza nemphindvwa kunekutsi babbale ngemphindvwa bebabhala ngemphindza.
- (c) Bahlolwa labanyenti abakwati kuphawula ngekubumbana kwesihloko nengcikitsi embutweni we-5.6 bebanele babbale kutsi inkondlo ikhulumo ngani kunekutsi baphawule ngekubumbana kwayo nesihloko.
- (d) Bahlolwa labanyenti behlulekile kuhlatiya liphimbo nemoya losetjentiswe ngusonkondlo embutweni we-5.7, bebabhala umoya wenkondlo kunekutsi babbale ngemoya nangeliphimbo lalisebentisile sonkondlo.

Tiphakamiso tekututfukisa imiphumela yebahlolwa

- (a) Bafundzisi kumele batifundzise tonkhe tinkondlo letimisiwe teLibanga le-12 kanye netimphawu tekuhluta leto tinkondlo.
- (b) Bafundzisii abafundzisise Sitatimende Sekharikhulamu Yenchubomgommo Nekuhlol (SISEYENE) ngembi kwekuyofundzisa eklasini.
- (c) Bafundzi kumele bafundziswe lulwimi lwebunkondlo lokufaka ekhatsi sakhiwo sangaphandle nesakhiwo sangekhatsi.
- (d) Bafundzi abakhutsatwe kutsi nangabe baphendvula umbuto abawesekele ngalokufanele.
- (e) Bafundzisi abakhutsate bafundzi kutakhela yabo imibuto ngetinkondlo.
- (f) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

SIGABA B na C

Umbuto 6, 8, 10 newe-12: Inoveli/ Temdzabu (Umbuto wendzabambhalo)

Emaphutsa lavamile nekungavisisi umbuto.

- (a) Bahlolwa labanyenti bebacoca ngaloko lokwenteka enovelini nobe kutemdabu esikhundleni sekuphendvula lokubutwe ngendzabambhalo.
- (b) Bahlolwa labanyenti banebumatima bekubhala ngesibekandzaba.

Tiphakamiso tekututfukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe umehluko lokhona emkhatsini wendzaba yekuticambela nendzabambhalo.
- (b) Bafundzi abafundziswe sakhiwo sendzabambhalo ngekulandzela Sitatimende Sekharikhulamu Yenchubomgommo Nekuhlol (SISEYENE).
- (c) Bafundzisi abafundzise bafundzi indlela yekuphendvula imibuto lebutiwe yetemibhalo esikhundleni sekucoca indzaba.
- (d) Bafundzi abanikwe imisebenti lemnyenti lephatselene nekubhalwa kwendzabambhalo.
- (e) Bafundzisi kumele betayele kusebentisa irubhriki yekumaka indzabambhalo eklasini.
- (f) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

Umbuto 14 16: Umdlalo (imibuto yendzabambahalo)

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labanyenti bayiphendvule kahle lemibuto ngelizinga leisetulu. Basekhona bahlolwa lebacoca ngemdlalo esikhundleni sekuphendvula loko lokubutiwe.
- (b) Bancane kakhulu bahlolwa lebebangabhali singeniso kanye nesiphetfo nababhala indzabambahalo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe umehluko lokhona emkhatsini wendzaba yekuticambela nendzabambahalo.
- (b) Bafundzi abafundziswe kwesekela loko lebabhala ngako ngetigameko letisemdlalweni.
- (c) Bafundzisi kumele bafundzise ngemasu lasetjentiswa babhali ekwetfuleni badlali.
- (d) Bafundzisi abanike bafundzi lituba lekulingisa lokwentiwa badlali enkhundleni letsite emdlalweni lomisiwe longadlaleka eklasini.
- (e) Bafundzi abafundziswe umehluko wekutsi emdlalweni kunebadlali enovelini kunebalngisi.
- (f) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi bafundzisa ngendalela lelindzelekile.

SIGABA B na C

Umbuto 11: Inoveli/ Temdzabu (Imibuto lemifisha)

Emaphutsa lavamile nekungavisisi umbuto.

- (a) Bahlolwa abafundzisisi kutsi umbuto ufunani, bavele baphendvule nje. Emibutweni lefuna imphendvulo ledzinga kwesekelwa bona abasekeli.
- (b) Linyenti lebahlolwa alikaphumeleli kuphendvula umbuto we-11.3 lodzinga luhlobo lwemlandzi, bakhombise kungawuvisisi lombuto.
- (c) Bahlolwa labanyenti babe nebumatima benshokutsi yesikhanyisomcondvo embutweni we-11.4, bayehluleka kunika inshokutsi ngekubuka loko lokushiwo ngumbhalo.
- (d) Labanyenti babenebumatima bekuphendvula umbuto lonesigameko lesinencenyne yesakhiwo senoveli, (ludvweshu), umbuto we-11.10 bakhombise kungayati incenye yesakhiwo.
- (e) Bahlolwa labanyenti babe nebumatima bekutfola indzima ledlalwa ngumlingisi enovelini, umbuto we-11.12.

Tiphakamiso tekututfukisa imiphumela yebahlolwa

- (a) Bafundzisi abaceceshe bafundzi ngekufundza bavisise imibuto ngembikwekuyiphendvula.
- (b) Abafundzise tinhlobo tebalandzi enovelini nendzima labayidlalako.
- (c) Bafundzi abafundziswe lulwimi lwetemibhalo.
- (d) Bafundzisi kumele bafundzise sakhiwo senoveli ngembi kwekuyifundza.
- (e) Bafundzi abatetayete kufundza babodywa emakhaya bese betfula tinceny lebatifundzile eklasini.
- (f) Kumele ngaso sonkhe sikhatsi betayele kubita balingisi ngemabito lacanjwe ngumbhali.
- (g) Bafundzisi kumele banike bafundzi tifinyeto letihambisana nemibuto ngesahluko senoveli nabo bafundzi batentele tabo.
- (h) Abanikwe umsebenti lomnyenti waseklasini newasekhaya ngemazinga emibuto lehlukene. Tivivinyo letentiwa bafundzisi eklasini, atilandzele ticondziso tekuhlola.
- (i) Bafundzisi abente litfuba lekufundvwa kwenoveli eklasini.
- (j) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendalela lelindzelekile.

Umbuto 15: Umdlalo (Imibuto lemifisha)

Emaphutsa lavamile nekungavisi umbuto.

- (a) Bambalwa bahlolwa lebakhetse kuhendvula imibuto lemifisha kulesigaba.
- (b) Embutweni we-15.3, banyenti bahlolwa lababe nebumatima bekutfola imphendvulo lekungiyo njengobe banike timphendvulo letingahambisani netimphawu taloluhlobo lwemdlalo.
- (c) Bahlolwa labanyenti bebanika imphendvulo bese basekela ngalokuphikisana nemphendvulo yabo embutweni we-15.6.
- (d) Linyenti lebahlolwa libe nebulukhuni bekutfola simo sendzawo embutweni we-15.7.

Tiphakamiso tekututfukisa imiphumela yebahlolwa

- (a) Bafundzisi abafundzise tinhlobo letahlukahlukene temidlalo.
- (b) Bafundzi abafundziswe tonkhe timphawu temidlalo letivetwe eSitatimendeni Sekharikhulami Yenchubomgomu Nekuhlola (Likhasi le-28).

- (c) Bafundzisi abafundzise bafundzi kutsi nangabe umbuto udzinga liciniso nobe umbono, abesekele ngalokuhambisana nalabakukhetsile.
- (d) Nakufundvwa umdlalo akucikelelwe kutsi badlali babitwa ngemabito abo hhayi ngendlela lebahlobene ngayo.
- (e) Abafundziswe ngemasu lasetjentiswa ngumbhali kuveta badlali emdlalweni.
- (f) Bafundzisi abafundzise bafundzi ngetinhlobo temibuto lemifisha nangekwemazinga ebulukhuni bawo.
- (g) Bafundzi abentelwe tifinyeto ngetinkhundla temdlalo lofundvwako.
- (h) Abanikwe umsebenti lomnyenti wasekhaya newaseklasini ngemibuto lephatselene nemdlalo lofundvwako. Tivivinyo letinikwa bafundzisi, atilandzele ticondziso tekuhlola.
- (i) Bafundzisi abanikwe litfuba lekulingisa inkhundla lesemdlalweni lofundvwako longadlaleka eklasini.
- (j) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

11.6 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-3

Kuphawula jikelele

- (a) Bahlolwa basebente kahle kakhulu kuleliphepha nabacatsaniswa nebemnyaka lowengcile 2018.
- (b) Bakhombise emakhono latfutfukile ekubhala.
- (c) Lababhale kahle, imibhalo yabo ivete kutfutfuka, lokwente kutsi bahlomule emamaki lamanyenti.

11.7 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-3

Emaphutsa lavamile nekungavisisi umbuto

SIGABA A: TINDZABA

Umbuto 1

- (a) Munye kuphela umbuto lapho bahlolwa babe nebumatima bekuwuphendvula. Cishe tonke letinye tindzaba tibhalwe kahle futsi bahlolwa basebente kahle ngaphandle kwalabo labatsatsela lokusephepheni lemibuto bakubhale njengobe kunjalo nalabo lababhala lokuphume esihlokweni.

- (b) Umbuto we-1.2. Bambalwa kakhulu bahlolwa labaphendvule lombuto. Kulaba labawuphendvulile, linyenti labolibhale ngelusuku lwekuphuma kwemiphumela yamatekuletjeni, hhayi ngelusuku lolwendvulela lwekuphuma kwalemiphumela, lokwente kutsi balahlekelwe ngemamaki.
- (c) Kusenebahlolwa labehluleka kwakha umusho lokhulumako, lokwenta kutsi indzaba yonkhe ingakhulumi. Labanye bahlolwa babbala ngetilwimi letingesiso Siswati.
- (d) Kusekhona bahlolwa labasabhalo tinhlaka tekucala netesibili ngembikwekubhala indzaba, lokubadlela sikhatsi lesinyenti.
- (e) Kuyenteka kutsi labanye babo, bakholiwe kudvweba umugca lovundlile kuletinhlaka, lokwenta kutsi labamakako bamake labahlangana nako ekucaleni, njengobe kushiwo eticondzisweni tekumaka.

SIGABA B: IMIBHALOMBIKO

Umbuto 2.1: Incwadzi yebungani

- (a) Bambalwa bahlolwa lababe nemaphutsa. Emaphutsa labawentile, kuhalalisela umngani esikhundleni semntfwana wesihlobo. Labanye bakafake sihloko, labanye babo babbale sibongo esivalelisweni.

Umbuto 2.2: Umlandvomphilo nencwadzisicelo

- (a) Bambalwa kakhulu bahlolwa labaphendvule lombuto. Bahlolwa bebangenalo Iwati Iwaloluhlobo lwembhalombiko.
- (b) Bebabhala imininingwane yabo esikhundleni semininingwane lenikwe ephepheni lemibuto njengobe bekusho ticondziso.
- (c) Emaphuzu labalulekile encwadzisicelo abengakafakwa onkhe. Bahlolwa bebangafaki likheli lesibili, sihloko nesivaleliso lesifanele.
- (d) Umlandvomphilo bewungalandzeli ticondziso letisephepheni lemibuto letinemlandvomphilo waMfaniseni Maseko.
- (e) Imininingwane beyingakapheleli, kakhulukati lephatselene netemfundvo, temsebenti netekucitsa situnge.

Umbuto 2.3: I-athikili yeliphephabuku

- (a) Bambalwa kakhulu bahlolwa labaphendvule lombuto. Bahlolwa bebangenalo Iwati Iwaloluhlobo lwembhalombiko.
- (b) Bahlolwa bebangasho ligama lembali we-athikili, lusuku lebhalwe ngayo i-athikili nesihloko se-athikili.

Umbuto 2.4: Inkhulumo

- (a) Bahlolwa bebangenalo lwati nesakhiwo saloluhlobo lwembhalombiko. Lokukhulu kakhulu, kuperhambanisa inhloso yembhalombiko, kubonga kunikela ngemali yekwakha inkhundla yetemidlalo esikhundleni sekubonga kunekelelwa ngenkhundla yetemidlalo.

Umbuto 2.5: Incwadzi yemtsetfo

- (a) Bahlolwa babbale likheli linye esikhundleni semakheli lamabili, bebangafaki sibingelelo labanye bebabhala lesingahambelani neluhlobo lwembhalo, sib. ‘Malume,’ encwadzini yemtsetfo.
- (b) Labanye abakafaki sihloko kantsi labanye babo basebentise sivaleliso nencwadzi yebungani.

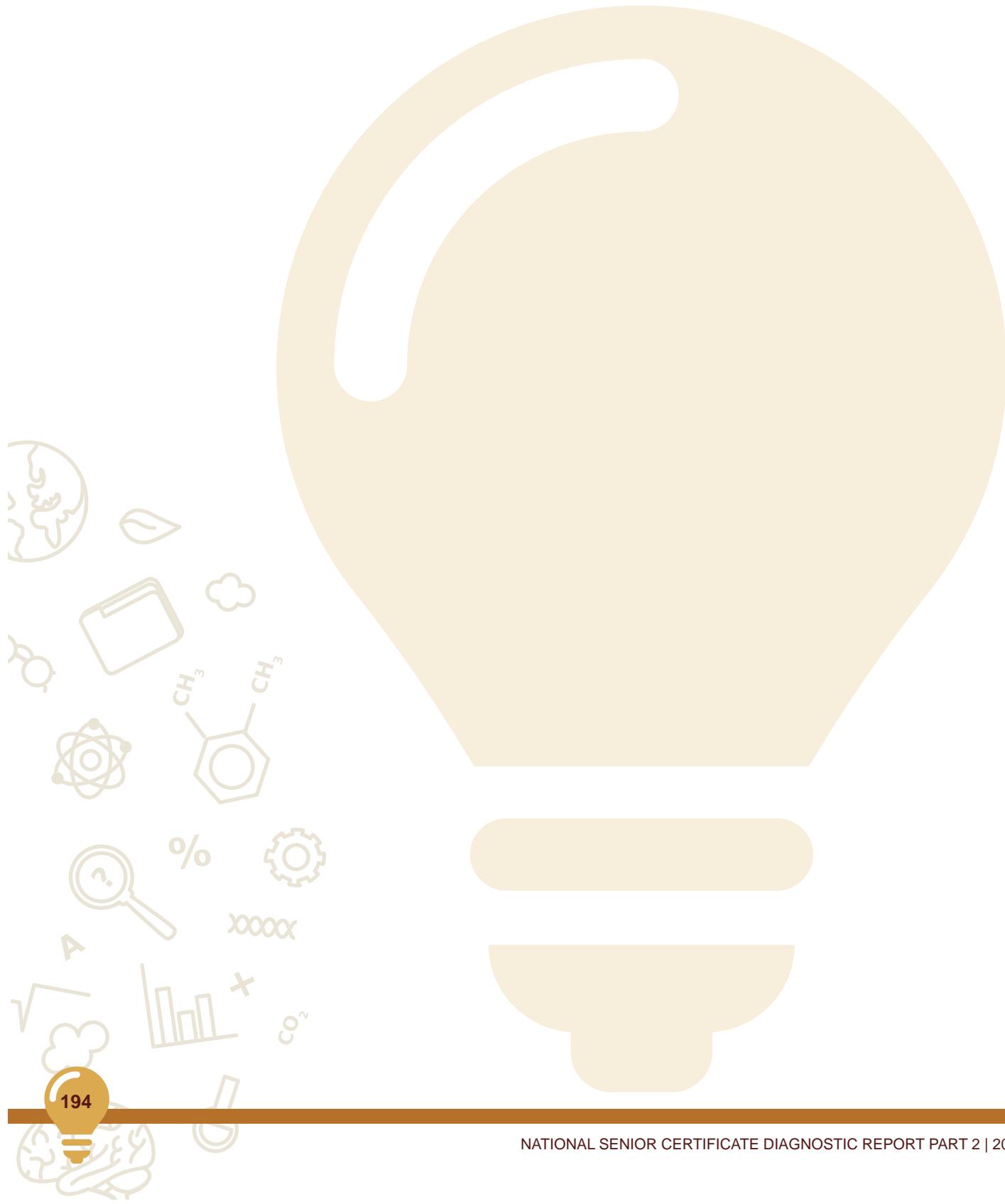
Umbuto 2.6: Umbiko

- (a) Bambalwa kakhulu bahlolwa labaphendvule lombuto, bebangenalo lwati lwaloluhlobo nesakhiwo sembhahombiko.
- (b) Bebangasho lapho umbiko usuka khona nalapho uya khona, bebangafaki lusuku lobhalwe ngalo nesihioko sekutsi umbiko umayelana nani.
- (c) Kubhal umbiko longalandzeleli tihlokwana tembiko.

Tiphakamiso tekutufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe timiso talolo nalolo hlobo lwenzaba. (Likhasi 36-37 kuSISEYENE).
- (b) Kubalulekile kutsi bafundzi bakhutsatwe kutsi nangabe bayewubhala leliphepha, batilungiselele ngalokuphelele, bakhumbule kutsi emakhono, netakhi netimiso tekusetjentiswa kwelulwimi lokusemaphepheni lamabili lokucalwe ngawo, bangakusebentisa ngemphumelelo lenkhulu kuleliphepha. Lokubaluleke kukwengca konkhe, kufundziswa kwetakhiwo taletinhlobo tetindzaba nemibhalombiko lekuleliphepha.
- (c) Bafundzisi kumele bafundzise timiso talolo nalolo hlobo lwembhalombiko, sib. Incwadzi yemtsetfo, umlandvomufi, inkhulumiswano, njll. (Likhasi 38-43 kuSISEYENE).
- (d) Emarubhriki ekumaka kumele kucondzisiswe indlela lasetjentiswa ngayo. Bafundzi kumele bachazelwe indlela lasebenta ngayo, lokungasita kutsi bati lokulindzelekile nakuhlolwa nobe kumakwa indzaba.
- (e) Akusetjentiswe tibonwa/titfombe eklasini kute bafundzi betayele kucoca ngato, lokutawenta kutsi kube lula kubhala tindzaba ngato.
- (f) Kumele kufundziswe emakhonosisekelo elulwimi, buka Likhasi 34-36 kuSISEYENE

- (g) Bafundzi kumele bati lulwimi lwebugagu, lolufaka ekhatsi tinongo, taga, tisho, njll, babuye bati inshokutsi yalo nendlela yekulusebentisa endzabeni.
- (h) Bafundzisi abafundzise tinhlobo letehlukene temisho, umtselela wekusebentisa imisho lemidze nalemifisha endzabeni.
- (i) Kubalulekile kutsi kufundziswe ngekwakheka kwetindzima, singeniso, umtimba nesipheto nemcondvo locuketfwe nguleyo naleyo ndzima (Likhasi le-35 kuSIEYENE).



Ndima Ya 12

TSHIVENDALUAMBO LWA HAYANI (HL)

Muvhigo u tevhelaho u tea u vhaliwa khathihi na mabammbiri a u linga Tshivenda Luambo lwa Hayani a mulingo wa Lara 2019, gireidi ya 12.

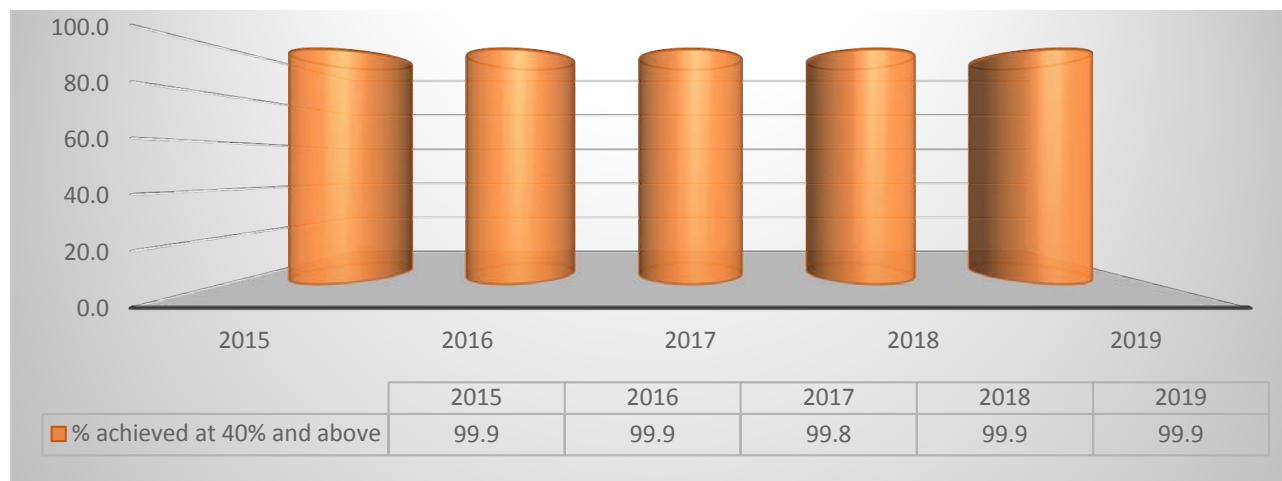
12.1 SIANGANE YA KUSHUMELE: MA BAMMBIRI LA 1 – 3 (2015 – 2019)

- (a) Thebulu na girafu dici tevhelaho afho fhasi dici sumbedza kushumele kwa vhalingiwa nga u angaredza.
- (b) Kha uno nwaha wa 2019, zwitalusi zwi tevhelaho ndi zwo bvelaho khagala:
- Tshivhalo tsha vhalingiwa vho nwalaho mulingo tsho gonya nga 1877
 - Kushumele kwa vhalingiwa nga u tou angaredza ku sumbedza hu na **u gonyela nthā** kha nwaha wa 2019 zwi tshi vhambedzwa na zwe vhalingiwa vha shumisa zwone kha nwaha wa 2018.
 - Kushumelenyangaredzi kwa vhalingiwa kha uno nthā wa 2019 kwo gonyela nthā, vhunga ho vha na u phasa nga 99.9% ha tshivhalo tsha vhalingiwa vho phasaho nga 40% u ya nthā.

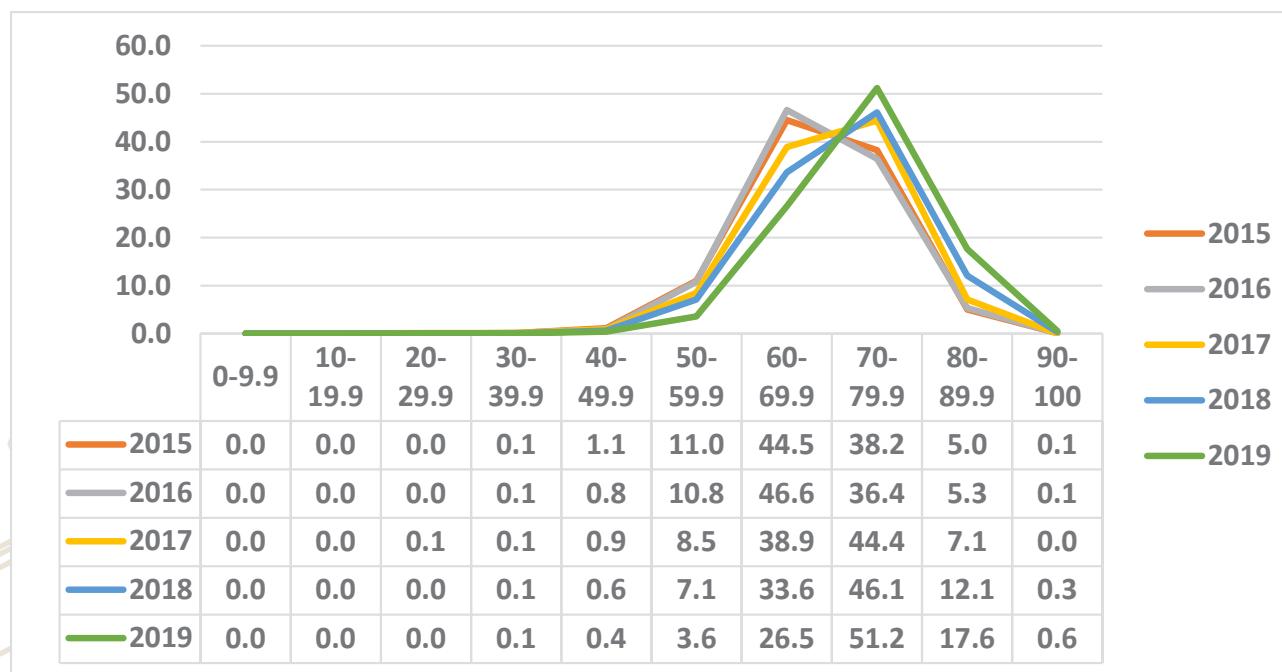
Thebulu ya 12.1.1 Tshikalo tsha kushumelenyangaredzi kha Tshivenda Luambo lwa Hayani

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	20,301	20,281	99.9
2016	22,049	22,032	99.9
2017	18,733	18,704	99.8
2018	17,574	17,554	99.9
2019	19,451	19,432	99.9

Girafu ya 12.1.1 Tshikalo tsha kushumele kha Tshivenda Luambo lwa Hayani



Girafu ya 12.1.2 Girafutshiṭumbe ya kuavhelwe/kuphaḍaladzelwe kwa kushumele (Tshivenda Luambo lwa Hayani: 2015 – 2019)



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.0	0.0	4.1	25.9	48.7	19.2	1.4	0.0
2016	0.0	0.0	0.2	0.1	4.6	26.7	45.6	20.3	2.0	0.0
2017	0.0	0.0	0.1	0.1	3.9	24.3	50.7	19.4	1.0	0.0
2018	0.0	0.0	0.0	0.4	3.3	21.0	48.4	25.2	1.4	0.0
2019	0.0	0.0	0.0	0.7	5.5	26.3	45.6	20.3	1.3	0.0

Kushumele kwa vhalingiwa

Mbambedzo ya kuphasele kha miñwaha ya 2018 na 2019:

Ho vha na u tsela fhasi ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 3 nga 0,2% u bva kha 0,6% ya 2018. Avho vho phasaho nga vhuimo ha 4 (50-59%) vho tsela fhasi nga 3.5% u bva kha 7.1% yo wonalaho nga 2018. U tsela hohu fhasi hu divhonadza nga u gonyela n̄tha hu vhonalaho ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 6 (70-79%). Havho vho engedzea nga 51,2%, ha vha na u gonyela n̄tha u bva kha 46.1% ya mahoña. U gonyela n̄tha hu dovha ha ñivhobadza kha vhuimo ha 7(80-89%) ho gonyela n̄tha nga 5,5% u ya kha 17.6% u bva kha 12.1% ya mahoña nga 2018. Mañwe matakadzambilu ndi uri ho vha na u gonyela n̄tha ha tshivhalo tsha vho phasaho nga 90- 100% nga 0,3% u bva kha 2,3% ya mahoña u ya kha 0,6% nga 2019.

12.2 KUSHUMELENYANGAREDZI KWAVHALINGIWA KHA BAMMBIRI LA 1 (P1)

KWA VHALINGIWA

Tholokanyonđivho

Vhunzhi ha vhalingiwa vho sumbedza u pfectesa tholokanyonđivho, fhedzi hu kha ñi vha na vha si vhanzhi vha sumbedzaho u kondelwa. Avho ndi vhane vha kha ñi vha na vhuñudzeñudze ha u tou vhala nga n̄tha mafhungo o ñekedzwaho. Vhukoni ha vtagudi vhu khagala vhunga kha munanguludzo wo vangwaho mbalotshikati yo vha maraga dza 22 kha dza ñhanganyelo ya 30 yo randelwaho.

Manweledzo

Vhalingiwa vho sumbedza vhukoni vhu re n̄tha vhukuma kha iyi mbudziso. Izwi zwi a khoñisea vhukuma vhunga u nweledza tshi tshi tou vha tshikili tsha vhuñhogwa tshi si na vhanzhi.

Kushumisele kwa Luambo

Vhukoni ha luambo ha fomaña vhu tea u dzhielwa n̄tha vhukuma. Vhukoni ha vhalingiwa vhu sumbedza u khwinisea kha mbudziso dza 3 na 4 dzi kwamaho khungedzelo na khathuni nga u sielisana. Hone-ha, vhuleme vhuhulwane He ha vha hu tshi vhonala kha Mbudziso ya 5 ya Luambo na Kushumisele; afha ndi he vhunzhi ha vhalingiwa vha vhonala vha tshi vho shuma khwiñe vhunga vha tshi vho wana maraga dza u bva kha 4 u ya kha 8 (40% - 80%) kha dza fumi (10) dzo randelwaho.

12.3 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA 1(P1)

MBUDZISO YA 1: Tholokanyonđivho

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha mbudziso iyi, ndi he vhañwe vhalingiwa vha sumbedza u sa vhala tholokanyonđivho vho tou fombe. Vha vhala luthihi fhedzi vha mbo ñi thoma u fhindula mbudziso.

- (b) Vhalingiwa vha si gathi vha ita vhukhakhi ha u sa kona u vhona uri mutualadzi uyo ndi wa vhungana, ngauralo vha vho kanganyisea musi vha tshi vho tea u topola phindulo yo lavhelelwaho kha wonoyo mutualadzi/mitaladzi. Vha dovha hafhu vha sumbedza n̄owelo i si yavhuđi ya u pfuka mbudziso vha songo edzisa.
- (c) Vhuriwe vhukhakhi ndi ha u tou anulula zwo tou ralo u bva mafhungoni. Mirero na maambele zwi kha di vha thaidzo kha vhunzhi ha vhalingiwa. Kha mbudziso dzi kwamaho zwifanyiso/nyolo, hu sumbedza ho no vha na nyaluwo ya vhukoni vhukuma. Nga u angaredza, vhalingiwa vho shuma zwavhuđi.
- (d) Kha M1.9 vhunzhi ha vhalingiwa vho kundelwa u sumbedza phambano vhukati ha mvelele ya musalauno na ya musalaulazwi tshi kwama vhudavhidzani vhukati ha vhabebi na vhana.
- (e) Kha M.14 Tshibveledzwa tsha A na Tshibveledzwa tsha B, vhalingiwa vha si vhanzhi vho kundelwa vhułumani ha izwo zwibveledzwa na thikhedzo ya hone.

Ngeletshedzo dza makhwinisele

- (a) Vhalingiwa vha tea u vhala vho tou fombe u itela u pfectesa zwo faredzwaho kha zwibveledzwa. Vha si gathi vha kha di tou anulula zwo tou ralo u bva kha zwo faredzwaho kha mafhungo a tholokanyondivho. Izwi zwo khakhea, mulingiwa u tea u imelela muhumbulo wawe ‘nga maipfi awe’.
- (b) Figara dza muambo, maambele, mirero na luambo lwa vhudzivha ndi zwine zwa tea u dzhielwa n̄tha vhukuma kha u vhala u itela u pfectesa. Bugu dza folukułoo dzi tea u vhaliba u itela u bveledza vhukoni ha vhana kha ili sia u bva kha gireidi ya 4 – 12.
- (c) Vhagudisi vha tea u pfumbudza vhagudi kha ili sia vhunga mbudziso iyi i yone yo faredzaho maraga nnzhi vhukuma kha ili bammbiri.
- (d) Izwi zwi nga konadzea nga u ɻea vhagudi n̄dowendōwe tshifhinga tshođhe. Kha vha sedze pulane dza u funza kha Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga.

MBUDZISO YA 2: Manweledzo

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Vhalingiwa vha si vhanzhi vha kha di nwala manweledzo nga u shumisa mutevhe wa mbuno ngauri a vha tevhedzi ndaela.
- (b) Vhariwe vha vhalingiwa vha kha di tou anulula ipfi nga ipfi, ngeno ndaela i tshi tou vha khagala.
- (c) Vhukhakhi ha girama, mupeleđo na zwiga zwa u vhala, zwi tshi katela na kupałekanye kwa maipfi, hunzhi i kha di vha khaedu.
- (e) Vhainwe vhalingiwa vha si vhanzhi vha diengedzela maiñwe mafhungo avho, hu si zwi bvaho mafhungoni e vha ɻewa.
- (f) Vhainwe a vha nwali tshivhalo tsha maipfi zwitangeni sa zwe vha laedzwa.

Ngeletshedzo dza makhwinisele

- (a) Vhalingiwa kha vha pfumbudzwe u nwala manweledzo nga u shumisa ‘phara’, sa zwine ndaela ya laedza zwone.
- (b) Kha vha pfumbudzwe u nwala ‘nga maipfi avho’.
- (c) Mupeleto won, zwiga zwa u vhala, na muinwalo wonewone wa Tshivenda, kha zwi gudiswe vhagudi.
- (d) Vhagudisi kha vha funze vhana Khethekanyo ya Luambo sa zwe ya netshedzwa kha Aphendikisi ya Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga (Masiqari a u bva kha 101 u swika kha 104).

MBUDZISO YA 3: U sengulusa khungedzelo

Zwi a takadza u vhona uri nañwaha vhalingiwa vho kona vhukuma kha iyi mbudziso. Hu di vha na u khakhisea ha vhalingiwa vha si vhanzhi kha M3.3 (U sa pfectesa thekheniki).

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Vhalingiwa vha si vhanzhi vha kha di kundelwa u thañhuvha khungedzelo. Avho ndi vhane vha si pfectesa ‘Thekheniki’ dzi shumiswaho kha khungedzelo (M 3.3).
- (b) Kha M3.5 vhalingiwa vha si vhanzhi a vha koni u bvisela khagala ndeme ya khungedzelo iyi zwitshi u lwa na u shaea ha mishumo.

Ngeletshedzo dza makhwinisele

- (a) Khungedzelo kha i funzwe vhagudi misi yothe. Thekeniki dzothe dza khungedzelo kha dzi funzwe vhagudi, sa fonto, khephusheni, luambo lwa u kungedzela, maipfi a ndeme, nz. Mbudziso dza munangelo dzi tea u gudeswa vhunga mutevhe u tshi netshedza phindulo dzi re na vhushaka na i re yoneyone.
- (b) Luambo lwa u thañhuvha/vhudzivha kha lu gudiswe vhukuma. Kha vha sedze Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga uri vha thusee kha hezwi kha Aphendikisi (siqari ja 104).
- (c) Ndowendowe misi yothe ndi won, mushonga muhulwane.

MBUDZISO YA 4: U sengulusa khathuni

Na kha yeneyi mbudziso, vhalingiwa vho sumbedza nyaluwo ya kupfesesele i fushaho vhukuma zwi tshi vhambedzwa na zwa miñwaha yo fhelaho.

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Vhuleme vhuhulwane ndi ha u sa vhala zwavhu ñi khathuni na zwifanyiso; izwi zwi fhedza zwi tshi khakhisa vhanzhi ha vhalingiwa.
- (b) Vhañwe vhalingiwa a vha ñivhi ndeme ya khathuni kha maiñwalwa a u tou vhona.

(c) Kha M4.6 yo vuleaho, vhalingiwa vha kundelwa u ɳea ngeletshedzo dza u khwinisa nyimele dzikiłasini.

Ngeletshedzo dza makhwinisele

Mushonga ndi u fha nđowendōwe nga vhuđalo tshifhinga tshođhe.

MBUDZISO YA 5: Kushumisele kwa luambo

Vhunzhi ha vhalingiwa vha sumbedza vho shuma zwavhuđi u fhirisa miñwaha yo fhelaho.

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Vhagudi vho vhalaho a vha koni u khethekanya na u ḥalusa thinwaipfi dza muambo, mupeleđo, tshivhumbeo tsha fhungo, vhudanzi, ḥalutshedzo ya maipfi, figara dza muambo, luambo lwa u ḥađhuvha/vhudzivha, mitshila ya maiti, maambaitwa, luambo lwa maambele nz. Izwi zwi vhonala nge vhalingiwa vhanzhi vha kundelwa u fhindula M5.1 – M5.5 dzo faredzaho maraga dza 8.
- (b) Nga u angaredza, vhagudi vho shuma zwavhuđi, lune maraga dza vha u bva kha 4 – 8 kha dza 10 dzo randelwaho.

Ngeletshedzo dza makhwinisele

- (a) Vhagudisi na vhaeletshedzi vha theroyi i kha vha takutshedze vha funze na u pfumbudzana u itela u khwinisa nyimele.
- (b) Tshikili tsha ḫivhaluambo ndi tshiđangu kha u tandulula masia ořhe a vhugudi ha luambo lufhio na lufhio. Luambo kha lu funzwe lu kha nyimele kha masia ořhe – girama, maanea, oraļa, litheretsha na kha vhudavhidzani ha u tou vhona.

(c)

12.4 KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA 2 (P2)

Mahumbulwa zwao

Mashudu mavhi, hu kha ḫi vha na vhañwe vhalingiwa vhane vha kha ḫi tou vhala bugu dzo randelwaho nga n̄ha (kana vha si vhuye vha vhala na khathihi). Ngauralo, vhalingiwa avha vha vho shandukisa bammbiri ili la vho nga tholokanyonđivho, vha vho ɳea phindulo dzavho vho disendeka kha zwipiđa zwenezwo zwo nanguludzwaho fhedzi u bva buguni dzo randelwaho.

Vhalingiwa vho shumaho zwavhuđi ndi avho vho ḫanaho vhukoni ha u vhala bugu vha dzi pfesesa, vha dovhā vha kona u fhindula nga nđila ye ndaela ya vha laedza ngaho, khathihi na u tevhedza tshileme tsha tshivhalo tsha maraga dzo avhelwaho mbudziso yeneyo.

Kha khethekanyo ya A, vhunzhi ha vhalingiwa vho tevhedza ndaela, fhedzi a si vhanzhi vha songo fhindulaho M5 (Mbudziso ya khombekhombe). Kha uno ñwaha, vhalingiwa vho vhalaho vho lingedza u fhindula mbudziso ndapfu (M1) ya Vhurendi nahone vha shuma zwavhuđi; zwa vho takadza ngauri kha ñwaha wo fhiraho vhalingiwa a vho ngo ita nga u ralo.

Vhalingiwa vha si gathi vha kha di sumbedza u sa pfesesa kana u kundelwa u tevhedza ndaela. Vhañwe vhalingiwa vho fhindula lushaka luthihi fhedzi lwa mañwalwa (Nganea kana ñirama), zwe zwa ita uri vha si shume zwavhuñi na khathihi. Vhañwe vho fhindula mbudziso pfufhi mbili u bva kha Khethekanyo nthihi, ngeno vhañwe vho fhindula mbudziso pfufhi nthihi na ndapfu nthihi u bva kha yeneyo Khethekanyo nthihi (B kana C). Izwi two hoñefhadza kushumele kwa vhalingiwa nga ñđila i vhavhaho vhukuma. Vhalingiwa vhanzhi vho shuma zwavhuñisa kha Khethekanyo ya C (ñirama), u fhirisa kha Khethekanyo ya B (Nganea). Kha phindulo dza 100 dza vhalingiwa dzo nanguludzwaho, a hu na mulingiwa o fhindulaho M10 na M11.

12.5 U SENGULUSA KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA 2 (P2)

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kunangelwe kwa mbudziso i kha di vha khaedu khulwane kha vunzhi ha vhalingiwa. Tshavho ndi u sokou wela mbudziso nga ñha, vha fhindula nga u tevhelelana hadzo. A vha tsha tevhedza ndaela, thebulu ya zwi re ngomu na mutevhe wa u sedzulusa; ngeno zwoñthe hezwi two ñekedzwa kha 'Ndaela na mafhungothangeli' mathomoni a Bammbiri la mbudziso.
- (b) Fhaña hune vhalingiwa vha lavhelelwa u ñea mbuno dzo imaho nga u rali, vhalingiwa vha mbo di tou toolola mafhungo vha tshi ya, hu si na mbuno dzo ñewaho. Tsumbo: M2.1, M3.1, M4.1, M5.1 M2.2, M3.2, M4.2, M5.2 M2.4, M4.4, M5.4, M7.1, M9.1, M9.2, M13.1, M15.1, M7.2, M9.2, M13.2, M15.2, M 7.5, M 9.4, M9.5, M13.7 na M13.9. Izwi two ita uri vhalingiwa vha fhedze tshifhinga khathihi na u xeletwa nga maraga vhunga ho vha hu tshi khou ñodou ñewa mbuno fhedzi.
- (c) Mbudziso inwe na inwe, u ya nga bugu nga bugu, dzo linganyiswa u bva kha dzi sa kondi dzi ñodaho u tou ñea zwi bvaho buguni two tou ralo, tsumbo: M2.1, M3.1, M4.1, M5.1, M7.1, M7.2, M7.3, M7.4, M 9.1, M 9.3, M 9.4, M 11.1, M 11.2, M 1.3, M 11.4, M 13.1, M 13.2, M 13.3, M 13.4, M 15.1, M 15.2, M15.3, na M 15.4. U kundelwa u fhindula mbudziso idzi nga vhañwe vha vhalingiwa two vhangwa nga u sa vha na ndugiselo, u sa funzwa, kana muvango wa izwi zwoñthe.
- (d) Musi vhalingiwa vho vhudzisa mbudziso i kwamaho u ñalusa na/kana u ñalutshedza tshifanyiso tsha muhumbulo na ndivho ya hone, sa kha M2.1, M3.1, M4.2, M5.2, nz dza vhurendi vhañwe vhalingiwa vha sumbedza u shaya ñđivho na zwikili. Vhañwe vha kundelwa u topola thikho/thekeniki/ñhodea dza vhurendi, nahone vha dovha vha kundelwa u ñalutshedza uri two livhiswa kha u bveledza zwifhio/mini afho he zwa shumiswa.
- (e) Mbudziso dzi kwamaho vhubvumbedza kha bammbiri la ñaiwaha dzo vha dzo livhiswa kha uri vha bvisele mvumbo ya mubvumbedza vho sedza zwi wanalahao mafhungoni e a topolwa, (sa: M7.3, M9.3, M13.8 na M15.8). Vhañwe vhalingiwa vho kundelwa u zwi ñumanya hezwi vhunga vha tshi kwamanya mvumbo na zwiñwe zwiwo zwi siho kha itsho tshipida tsho nanguludzwaho. /ñewaho/topolwaho.
- (f) Mbudziso dzi kwamaho mulaedza na/kana ther/o/Nđivho, ndi dze vunzhi ha vhagudisa vha dzi kona zwavhuñi.
- (g) Kha mbudziso dzi kwamaho vhuñipfi na thouñi, vhalingiwa vhanzhi na heneñha vho shuma zwavhuñi. Zwi a takadza u vhona uri vhalingiwa vho no vha natshikili tsha u fhindula mbudziso idzi dzi ñokonyaho muhumbulo.

- (h) Vhalingiwa vha si vhanzhi a vho ngo tevhedza ndaela, vha vho xeelwa nga maraga. Huñwe a vha dzhieli n̄ha maipfi a re khii kha mbudziso, sa: ḫalutshedzani, hani, ndi ngani, bulani, vhambedzani', nz. Kha mbudziso dza Vhurendi (Khethekanyo ya A), vha ñwe vhalingiwa vha fhindula zwirendo zwo randelwaho Fhedzi, vha litsha tshi songo randelwaho tsha khombekhombe. Kha Khethekanyo ya B na ya C, vhalingiwa vha si gathi vha fhindula mbudziso pfufhi Fhedzi, ngeno vha tshi tea u fhindula NTHIHI ndapfu na NTHIHI pfufhi sa zwo laedzwaho.
- (i) Musi vha tshi fhindula mbudziso dzi ṭoðaho uri mulingiwa a ñee muhumbulowawe/u ḫathuvha na u takalela, sa (M2.5, M4.5, M 5.5, M7.10, M9.10, M9.11, M11.12, M13.10 na M15.10) zwine zwa vha tshikili tshi ṭoðaho n̄divho na vhudzivha zwi livhisaho kha vhuðifhulufheli, vha ñwe vhalingiwa vho vha na vhukonđi ha u wana maraga dzoþhe kha mbudziso hedzi ngauri ha vha na vhushaedzi ha zwiga zwi teaho u buletshedzwa/ñekedzwa.

Ngeletshedzo dza makhwinisele

- (a) Kha Tshivenða HL P2, bugu dzo randelwaho ndi ntswa u thoma nga 2017. Naho bugu dici ntswa, tshivhumbeo tsha bammbiri ili a tshi shanduki, nahone tshi do di dzula tsho ralo u swikela zwenezwo. Ngauralo, vhalingiwa vha tea u fundedzwa u nanga mbudziso nga ndila yone musi vha tshi ya u dzhena mulingoni. Vhagudisi vha tea u ñea vtagudi tshikhala tsha u kona u fhindula mbudziso dzine a vha athu u ḫangana nadzo vhukati ha ñwaha kana kha mulingo wa ndugiselo.
- (b) Vhagudisi vha tea u shumisa maga a u maka a fanaho u bva kha mirole/gireidi dza fhasi u ya phanða. Vhalingiwa kha vha funzwe uri musi ho pfi kha vha ñee mbuno MBILI, vha ite nga u ralo, vha ñee mbuno mbili dzine vha vhona dici dzone dza ndeme uri vha kone u wana maraga dzoþhe. Mbuno dzine dza vha khagala dici thusedza mumaki/muþoli uri a si siedze diciwe maraga musi a tshi ṭola mushumo wa vhalingiwa.
- (c) Vhalingiwa vha nga si kone u vha na n̄divho ya vhudzivha/yo godombelaho arali vha songo nweledza n̄divho ya zwo faredzwaho mariwaloni kana buguni dese vha randelwa dzone. Naho vhu tshi tou vha vhurendi fhedzi, na hone vhu tea u gudiwa nga vhuðalo. A ri lavheleli uri mugudisi a laþele vhagudi uri vha ñigudele /ñigudise nga vhoþhe hayani, hu si na ngeletshedzo dici bvaho khae ngomu kiþasini. Zwirendo zwi nga vha zwi zwipfufhi hani, fhedzi zwi tea u senguluswa nga vhuronwane hu tshi dzhielwa n̄ha zwiþalusi zwoþhe zwa vhurendi sa zwo ḫanwaho kha CAPS (masiaþari 28-29).
- (d) Kha yuu murole wa Gireidi ya 12, vhalingiwa vha lavhelwa u þana vhukoni ha n̄ha u fhirisa u sokou topola thikho/þodea/thekeniki ya mariwalwa. Izwi zwo vhewa zwavhuði khagala kha %Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga (masiaþari a 28 – 31). Vhagudisi vha tea u vhona uri a zwo ngo eðana u sokou topola/bula thikho/þodea/thekeniki ya mariwalwa, fhedzi vha tea u kona u ḫalutshedza uri thikho/þodea/thekeniki ya mariwalwa i thusedza hani u bvukulula tshidziki/ñwongo wo faredzwaho nga iyo thikho/þodea/thekeniki ya mariwalwa.

- (e) Vhubvumbedzwa vhu tea u funzwa kha nyimele – mvumbo ya mubvumbedzwa/muanewa i nga si kwamanyiswe na muqe wayo arali hu sa sedzwi zwine uyo muanewa a vha/ita zwone. Vhagudisi kha vha litshe u tendela vhagudi uri vha rwele ngomani (kana nga u kombetshedzwa zwaho) mutevhe wa mvumbo dza vhaanewa ngeno vha si na ndivho yo dziaho zwi tshi kwama kutshilele/zwiito/vhudifari ha avho vhaanewa. Siangane, fhethuvhupo, tshifhinga na lutendo na zwone zwi na thuthuwedzo khulwane kha mvumbo ya vhaanewa.
- (f) Thero na milaedza na zwone a two ngo tea u tou rwelwa ngomani hu si na ndivho yo godombelaho. Vhadededzi vha tea u sumbedza vhagudi uri theru na milaedza zwi bvukululwa hani afho kha zwipiqa two fhambanaho zwa zwibveledzwa, ngauralo vhalingiwa vha do konaha u topola theru u bva kha mafhungo o newaho, na u kona u wana tshikili tsha u wana zwidodombedzwa zwi tikedzaho theru.
- (g) Vhagudisi vha tea u eletshedza vhagudi u dzumbulula masia ofhe a litheretsha, u itela uri musi vha Zwi yo nwala mulingo vha vhe vho no vha na dzangalelo ja u pfectesa uri zwiyalusi zwa litheratsha ndi zwinzhi, a si puloto Fhedz lini. Thouni na mudi ndi zwiwe zwa zwiyalusi zwa manwalwa Zwine vhalingiwa vha fanelu u tshi guda – arali vha sa divha izwi, muqifho munzhi wa tshibveledzwa tshine vha khou tshi vhala, u do pfuvha.
- (h) Vhalingiwa kha vha pfumbudzwe kha u tevhedza ndaela dzi re kha Bammbiri ja Mbudziso uri vha vhe na vhuqifhulufheli musi vha tshi do livhana na mulingo, na uri luambo lu shumiswaho kha bammbiri ja mulingo lu si vhe tshikhukhuliso/khaedu.
- (i) Vhagudi vha tea u gudisa u sauanya zwibveledzwa, nahone vhagudisi vha fanelu u vha na vhusedzi uri vha si kondisele kana u kwayeleeda/tshipaledza thathuvho ya linwalwa i bvaho kana i netshedzwaho nga vhagudi. Arali vhagudi vha tshi divha zwiyalusi/thoqea dzo fhambanaho dza zwibveledzwa zwa u vhala, vha nga kona u bvisela khagala mihumbulu na kuvhonele kwavho vho qisendeka kha izwo zwibveledzwa. Arali vhagudisi vha sumbedza u vha na ndivho ya vhudzivha/yo godombelaho ine ngayo vha nga kona u khwathisedza mihumbulu/kuvhonele kwavho, ndi honeha hune kha vhagudi ha do aqwa mitshelo i fushaho ya vhuqifhinduleli ha nthesa, u itela u do kona u fhindula mbudziso dzi re kha maimo a nthu nga vhone vhaq.

12.6 KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA 3 (P3)

Mahumbulwa zwao

- (a) Vhunga bammbiri ili li lone jo faredzaho maraga nnzhisa mulingoni, ndi zwa ndeme uri vhagudisi vha dzhiele nzhele ndeme ya^{lo} kha u khwinisa kushumele kwa vhalingiwa mulingoni.
- (b) Ro no di zwi sumbedza uri Bammbiri la u Thoma na la Vhuvhili a tu^{tu}la zwikili zwi t^odeaho uri mulingiwa a kone u thwaedzela vhukoni hawe kha vhuⁿwali ha zwibveledzwa zwa vhusiki. Mulingiwa u kona u nwala maanea kana tshibveledzwa tshifhio na tshifhio tsha u tou nwala arali a tshi kona kushumisele kwone kwa thinwaipfi, qivhaipfi, qivhafhungo, mupele^{lo}, vhudanzi khathihi na zwiko^qeli zwa luambo, sa figara dza muambo, luambo lwa u tha^qhuvha, mirero na maambele. Kha izwi zwe^{lo}, nyombedzelo i tea u vha kha tshivhumbeo tsho teaho tsha liⁿwalwa liⁿwe na liⁿwe, vhunga liⁿwalwa liⁿwe na liⁿwe li na tshivhumbeo tsha^{lo} tshi liⁿtalulaho kha maiwe maiwalwa.
- (c) Ndeme ya u tha^qhuvha na u pfectesa thoho ndi zwi teaho u dzhielwa n^{ja} vhukuma u itela uri mulingiwa a si liane na thoho ya mafhungo, a vho polika a xedza nwongo/tshidziki/vhu^qala. Arali mulingiwa a xedza vhu^qala ha thoho ya mafhungo u a newa ndaqiso a vho xeletwa nga maraga dzi si na vhukono.
- (d) Vhagudi vha tea u tevhedza ndaela dzo nekedzwaho uri vha fhindule nga ngona.

12.7 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA 3 (P3)

KHETHEKANYO YA A: MAANEA

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha M1.3 two vha khagala uri vhaiwe vhalingiwa vha si vhanzhi a vho ngo pfectesa thoho nge vha khakhiswa nga thouni ya ipfi 'Ma^{ta}ta'. Vhukhakhi ho vhonala ngauri vhalingiwa a vho ngo pfectesa thouni yo teaho.
- (b) Kha M1.4 vhalingiwa vho nangaho thoho iyi a vho ngo pfectesa uri vha tea u imelela masia mavhili nga ndila i edanaho.
- (c) Zwi di nga na kha M1.6.1, M1.6.2 na M1.6.3, vhalingiwa vho sumbedza u pfectesa luambo lwa yhudavhidzani ha u tou vhona ngauri vho shuma zwavhu^qi vhukuma kha mbudziso idzi.
- (d) Vhukhakhi vhuhulwane zwi tshi kwama kuwalele ndi vhu tevelaho:

- Mupele^{lo} wo khakheaho
 - Khethekanyo ya maipfi
 - Vhudadzi
 - Ndongazwiga/kushumisele kwa zwiga zwa u vhala
 - Tswayo, nz.

- (e) Ngona ya kuñwalele kwa maanea i tea u tevhedza zwi tshi kwama ndaela. Honeha, naho vhunzhi ha vhalingiwa vha tshi ñwala pulane mathomoni, vha kundelwa/hangwa u tala mutalo wa u buða kha pulane dzavho. Kha mulingo mvetamveto a i ɬodei na khathihi, vhunga i tshi nga kanganyisa/khakhisa vhamaki/vhañoli, vha vho avhela maraga kha mushumo u si wone.
- (f) Vhariwe vhalingiwa vha si vhanzhi vha kundelwa u bvisela khagala mihibulo yavho ngauri a vha na zwikili zwe teaho zwa vhusiki hau ñwala.

Ngeletshedzo dza kukhwinisele

- (a) Vhagudisi vha tea u vha na vhuñanzi uri vho gudisa vhagudi u kona u ɬhañhuvha na u sengulusa ɬhoho uri hu si vhe na zwidodombedza zwi bvukululaho ɬhoho zwine vha nga zwi sia nn̄da. Vhalingiwa vha songo ɬuñwedzwa na u kokodzwa nga ipfi ɬithihi fhedzi li re kha ɬhoho! Arali hu na zwiñwe zwine mulingiwa a si zwi pfesese kha ɬhoho, kha i litshe a nange iñwe. Hune zwa konadzea, mulingiwa u tea u talela maipfi a ndeme/khii musi vhe kha nñowendowē dza ɬuvha na ɬuvha. Ngeletshedzo yo khwañhaho ndi ya uri u talela uhu a hu tei u itwa mulingoni, fhedzi mulingiwa a nga ñwala maipfi a ndeme kha vhupulani hawe.
- (b) Vhukoni ha u nanga ndi tshikili tsha vhuñhogwa lune vhagudi vha tea u khwathelwa vhukuma. U kona u nanga zwe mu teaho, mugudi a nga di zwi guda kha mishumo ya oraña. Mugudi kha a nange a tshi tevhedza zwine zwe mu takadza, vhukoni hawe, tshenzhemo, khathihi na tshitaela tshawe tsha vhuiñwali.
- (c) Vhalingiwa vha tea u tevhedza ndaela, nga mañda zwi tshi yelana na vhupulani vhu teaho u ɬaniwa kha **Khethekanto ya A na y a B** zwine zwe tou vha khombekhombe. Vhagudi vha tea u pfumbudzwa kha masia kana tshaka dzo fhambanaho dza maanea tshifhinga tshoñhe.
- (d) Vhukoni ha u shandulela u bva kha tshifanyiso u ya kha zwa u tou ñwala ndi tshikili tshi si na vhanzhi, ngauralo ndi zwa ndeme uri nñowendowē dza zwi kwamaho zwifanyiso ndi dzi teaho u shumiwa kha mishumo ya u ñwala na ya inifomaña. Vhagudi vha nga tambo nga zwifanyiso vha tshi di ñea ɬhoho dzo fhambanaho dzi ananaho na tshifanyiso itsho. Ngauralo, a zwi tsha ño nga tshiguru musi vhalingiwa vha tshi ɬangana na zwifanyiso kha mbudziso dziñwe dza Bammmibiri ña Vhuraru.
- (e) Vhukoni ha u sika na ha vhune ndi zwone zwi ɬalulaho muñwali wa vhukoni ha khwiñe na uyo wa mañhakheni. Mugudi a songo ɬinyadza a vhona unga muhumbulo wawe ndi wa muñwe. Ndi uyo mugudi a humbulaho zwe dzumbamaho na zwi sa vhonali a zwi anñadzela vhathuni vha kona u vhona, ane a ño ambadzwa vhugala, a vhuya na khañ ya miñokola.
- (f) Tshivhumbeo na vhupulani ndi zwa ndeme kha vhuiñwali vhuiñwe na vhuiñwe, nahone vhupulani uho vhu tea u anana na mafhungo o faredzwaho kha pulane iyo. Mvulatwinga i gobolaho na phendelo yo khwañhaho ndi zwone zwi dzumbululaho vhukoni ha nñhesa ha vhuiñwali ho godombelaho.

- (g) U dzudzanya na u sedzulusa ndi zwone thikho ya vhupulani. qirafuthi/mvetamveto ya u thoma ndi i livhisaho kha tshibveledzwa tsha vhuvhili tsho dzudzanyiwaho, tsho sedzuluswaho. Vhagudi vha tea u vhalulula mushumo wavho u itela u khwaedzela vhukhakhi ha u sa lunzhedzana ha mafhuno, mupeleto, khathihi na u paqekanya na u sa paqekanyululwa ha maipfi. Vhupfanisi, mupeleto, kufhaelwe kwa mafhuno na zwikili zweathe zwa vhuiwali ndi zwi teaho u gudwa u itela u khwinisa vhuiwali. Izwi zwi nga tqotomodza tshothe tshikili tsha vhukoni ha u nwala kha vhalingiwa, vha dovha hafhu u kona u shumisa figara dza muambo na thikho dzo fhambanaho dza u koqela luambo nga ndila yone.

KHETHEKANYO YA B: ZWIBVELEDZWA ZWA VHDAVHIDZANI

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha M2.4 (Mufhindulano), M2.5 (Riviyu) na M2.6 (Athikili ya gurannda), vhalingiwa vhanzhi vho kundelwa u nwala tshaka idzi dza zwibveledzwa zwa vhudavhidzan nga u shaya ndivho ya zwitalusi zwa hone
- (b) Vhuwe vhutudzezudze ho vhonala kha u sa fhindulwa ha M2.5 (Riviyu) nga vhalingiwa vhothe.
- (c) Na heneffa, mupeleto, vhudanzi, kufhaelwe kwa mafhuno na kuriwalele kwo teaho zwi kha di vha thaidzo kha vhunzhi ha vhalingiwa.

Ngeletshedzo dza u khwinifhadza

- (a) Vhagudi vha tea u wana zwikhala zwo vuleaho zwa u pfumbudzwa kha ili sia nga u nwaliswa zwibveledzwa zwo fhambanaho u itela u alusa zwikili zwavho zwa vhuiwali. Uri hu si vhe na u siedzwa ha zwiwe zwibveledzwa zwa vhudavhidzani, vhagudisi vha eletshedzwa u funza zwiteawa zweathe sa zwe zwa qetshedzwa kha CAPS (masiaqari 71-81) na tsumbandila ya u linga (examination guidelines), khathihi na Tshivenqa creative writing study guide. Vha dovha hafhu vha wana tshikhala tsha u kona u shumisa thouni, tshitaila na redzhisitara, khathihi na u kona u divha vha tanganedzeho mafhuno kana tshigwada tshe linwalwa ilo ja livhiswa khatsho.
- (b) Vhagudisi vha neaho vhagudi tsumbo dzo teaho, dzi gudisaho vhukoni ha tshivhumbeo tshonetshone tsha zwibveledzwa, vha do konaha u lugisela mbudziso dzo faredzaho izwi kha milingo ya vhagudi vhavho. Ngauralo Uri vhagudi vha ye u nwala mulingo vha songo dilugisela two teaho tshi tou vha tshivhi tshi si na khangwelo.
- (c) Tshitatamennde tsha Kharikhulamu ya Pholisi ya u Linga (CAPS), tshi khagala kha uri tshibveledzwa tshinwe na tshinwe tshi teaho u gudiwa ndi tsha lushaka lufhio u swika vha tshi ya kha Gireidi ya 12. Vhagudisi vha tea u funza vhana zwibveledzwa zweathe hezwi u itela uri vhalingiwa vha vhe na u nanga ho angalalaho musi vha tshi dzhena mulingoni.
- (d) Uri vhagudi vha nwale zwibveledzwa zwo lundwaho tshidele, zwo vhumbwaho nga zwipiqa zwa mafhuno zwo faranaho zwavhuqi, nahone nga ndila i tevhekanaho, vha tea u funzwa (naho hu u tou kombetshedzwa) u pulana, u vhalulula na u dzudzanya/sedzulusa mishumo yavho.
- (e) Vhagudisi na vhaeletshedzi vha theru vhothe vha tea u dzhiela nthi ndeme ya pfunzo nga u ita vhupfumbudzi ho khwathaho vhukuma kha masia othe.
- (f) Vhagudi kha vha pfumbudzwe ndaela na tshivhumbeo tsha bammbiri uri vha vhe na vhudifhulufheli musi vha tshi livhana na mulingo.

Kavanyisa Ka 13

XITSONGA: RIRIMI RA LE KAYA (HL)

Xiviko lexi landzelaka xi fanele ku hlayiwa xikan'we na mapapila ya swivutiso swa xikambelo xa Xitsonga: Ririmi ra le Kaya xa Hukuri 2019.

13.1 MATIRHELO KU YA HI MALEMBE: Mapapila ya 1 – 3 (2014 – 2019)

Matirhelo ya vakamberiwa hi ku angarhela ya kombisa ku ya ehansi loko ya pimanisiwa na ya 2018.

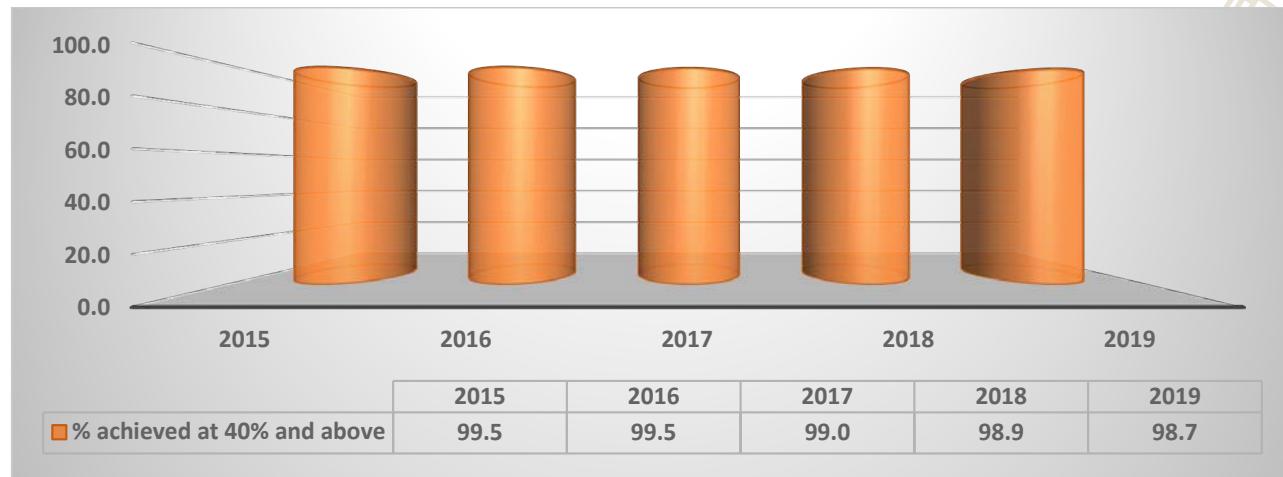
Hi 2019, swihlawulekiso leswi landzelaka swi lemukiwile:

- i. Nhlayo ya vakamberiwa lava tsaleke dyondzo leyi yi yile ehenhla hi nhlayo yo ringana 162 wa vadyondzi loko yi pimanisiwa na ya 2018.
- ii. Matirhelo ya vakamberiwa hi ku angarhela ya yile ehansi eka lembe ra 2019, tanihilaha swi kombisiweke hakona hi phesente ya 0.2 ya vakamberiwa lava kumeke tiphesente ta 40 na ku ya ehenhla.

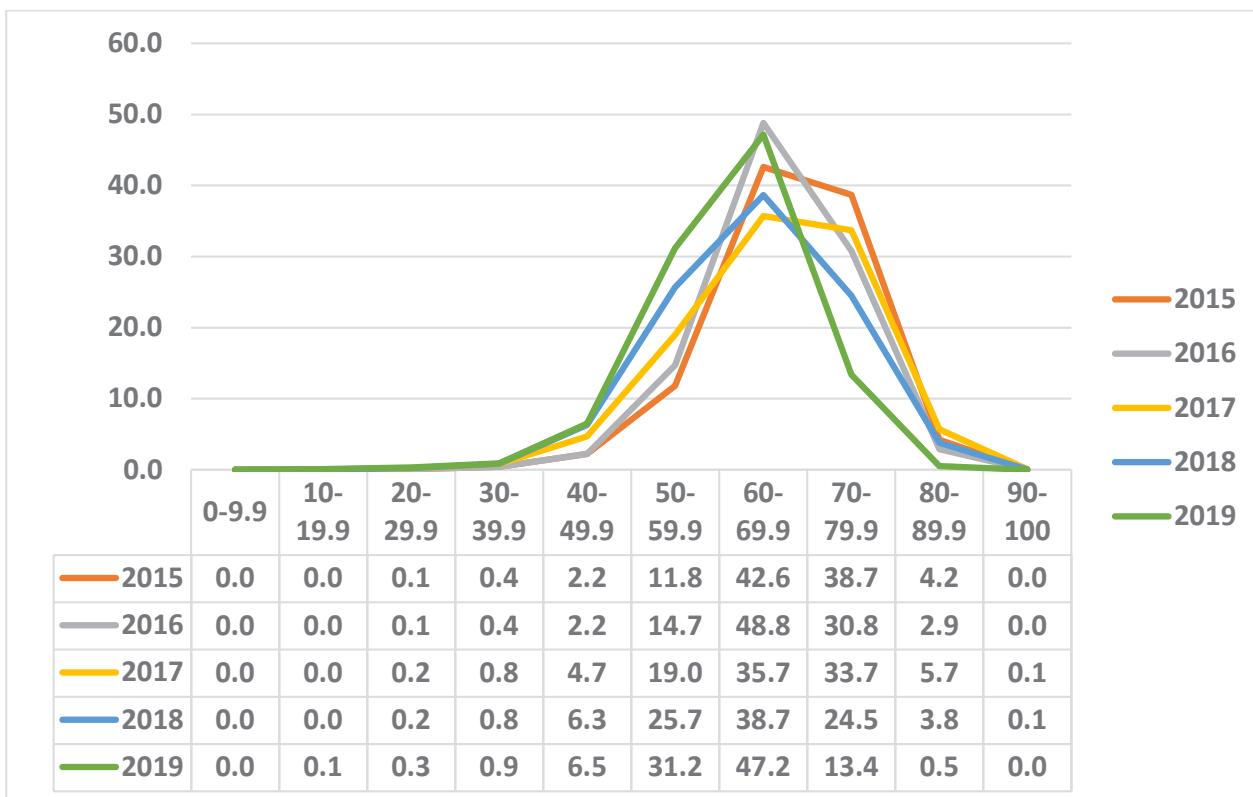
Tafula ra 13.1.1: Kulelo ra matirhelo hi ku angarhela eka Xitsonga: Ririmi ra le Kaya

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2015	24,473	24,349	99.5
2016	26,681	26,556	99.5
2017	25,937	25,690	99.0
2018	26,536	26,250	98.9
2019	26,689	26,359	98.7

Girafu ya 13.1.1: Kulelo ra matirhelo hi ku angarhela eka Xitsonga Ririmi ra le Kaya



Girafu ya khevhe ya 13.1.2 yo kombisa kulelo ra matirhelo eka Xitsonga Ririmini ra le Kaya.



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2015	0.0	0.0	0.1	0.4	2.2	11.8	42.6	38.7	4.2	0.0
2016	0.0	0.0	0.1	0.4	2.2	14.7	48.8	30.8	2.9	0.0
2017	0.0	0.0	0.2	0.8	4.7	19.0	35.7	33.7	5.7	0.1
2018	0.0	0.0	0.2	0.8	6.3	25.7	38.7	24.5	3.8	0.1
2019	0.0	0.1	0.3	0.9	6.5	31.2	47.2	13.4	0.5	0.0

- i. Ku ya hi girafu leyi nga laha henhla swi le rivaleni leswaku loko hi pimanisa lembe ra 2018 na ra 2019 ku na ku tlakuka ka matirhelo ya vakamberiwa eka vuswikoti bya Swiyimo swa 3 (40-49.9%), 4 (50-59.9%) na 5 (60-69.9%). Ku tlakuka lokukulu ku tikomba eka Vuswikoti bya Xiyimo xa 5, laha ku nga tlakuka hi tiphesente ta 8.5.
- ii. Eka swiyimo swa le henhla swa 6 (70-79.9%) na 7 (80-100%) matirhelo ya vakamberiwa ya yile ehansi loko hi pimanisa lembe ra 2018 na ra 2019. Ku chika lokukulu ku tikomba eka xiyimo xa 6, laha matirhelo ya chikeke hi tiphesente ta 11.1.

13.2 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Vakamberiwa votala va tirhile hindlela yo antswa eka swiyenge swin'wana swa Papila ra 1.
- (b) Papila leri ri na swiyenge swinharhu. Swivutiso hinkwaswo swa papila leri i ntlhanu naswona vakamberiwa a va boheka ku swi hlamula hinkwaswo.
- (c) Vakamberiwa votala va tirhile kahle eka Xiyenge xa A, xa xikambelantwisiso na le ka xiyenge xa B, xa nkomiso/nkatsakanyo wa ndzima.
- (d) Ka ha ri na vakamberiwa votala lava tikeriwaka hi Xivutiso xa 3, xa xinavetiso na xa 4, xa khathuni kambe van'wana va hlamurile swivutiso leswi hindlela yo antswa.
- (e) Eka Xivutiso xa 5, xa prosi, vakamberiwa votala a va tirhangi hilaha a swi languteriwile hakona.
- (f) Leswi boxiweke eka (d) na (e) laha henbla, hi swona swi endlaka leswaku mbuyelo wa vakamberiwa va Xitsonga wu ya ehansi lembe na lembe.

13.3 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

XIVUTISO XA 1: Xikambelantwisiso

Nhlamuselo ya matirhelo hi ku angarhela

Vakamberiwa votala va tirhile hindlela yo antswa eka xivutiso lexi.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Nhlayo ya le hansi ya vakamberiwa a yi tirhangi kahle eka xivutiso xa xikambelantwisiso hambileswi xi nga rhwala 42.9 wa tiphesente ta phepha hinkwaro.
- (b) Vakamberiwa van'wana va tikeriwile hi ku nyika xivangelo xa mhaka leyi va vutisiwaka yona. Xikombiso: Eka Xivutiso xa 1.3 vakamberiwa van'wana va tsandzekile ku nyika xivangelo xo va vantshwa va nga enerisiwi hi leswi va nga xiswona ku ya hi ndzimana ya 4.
- (c) Vunyingi bya vakamberiwa eka Xivutiso xa 1.6 va tsandzekile ku hlamusela nkoka wo va nhlokohaka ya xitshuriwa yi ri hi xivumbeko xa xivutiso.
- (d) Eka 1.8 vakamberiwa a va fanele va boxa nkucetelo lowu vaka kona eka vahlayi va xitshuriwa hikokwalaho ko khumbiwa ka timhaka ta ndzavisiso wa vativi va swa miehleketo; kambe vunyingi bya vakamberiwa a va nyikangi nhlamulo leyi a yi languteriwile.

- (e) Vakamberiwa votala va tsandzekile ku nyika mavonelo ya vona no tlhela va seketela eka Xivutiso xa 1.11 loko ku ri ku i mhaka ya kahle kumbe yo ka yi nga ri kahle ku va vanhu va tshama va honokerile tiselulafoni ta vona ku ya hi leswi boxiweke eka ndzimana ya 6.
- (f) Votala vakamberiwa va tsandzekile ku hlamusela hungunkulu leri humelerisiwaka hi xitshuriwa xa B.
- (g) Eka Xivutiso xa 1.14 vakamberiwa a va fanele va boxa leswi hlawulekisaka swimunhuhatwa swinharhu swa xisati leswi nga eka xitshuriwa xa B no tlhela va boxa leswaku maambalelo ya swona i ya nguva yihi.
- (h) Votala vakamberiwa va tsandzekile ku kombisa ku yelana loku nga kona eka xitshuriwa xa A na xa B eka Xivutiso xa 1.15. Va lo hlamusela tlhelo rin'we, ra A kumbe ra B, va nga boxi tlhelo lerin'wana. Leswi swi endlile leswaku va lahlekeriwa hi timaraka. Swi vile tano na le ka Xivutiso xa 1.16 laha a va fanele va hlamuserile ku hambana loku nga kona eka leswi humelelaka eka xitshuriwa xa A na xa B. Va hlamuserile tlhelo rin'we ntsena, leswi endleke leswaku va nga kumi timaraka.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa vutshila byo nyika xivangelo xa mhaka.
- (b) Va fanele ku dyondzisiwa nkoka wa xivumbeko xa nhlokohaka ya xitshuriwa.
- (c) Vadyondzi va fanele va dyondziziwa ku vona nkucetelo lowu vaka kona eka vahlayi ehenhla ka hungu leri humelerisiwaka hi xitshuriwa.
- (d) Va fanele va dyondzisiwa ku nyika mavonelo ya vona ehenhla ka mhaka leyi vutisiweke eka xitshuriwa no tlhela va dyondzisiwa hi vutshila byo seketela mhaka.
- (e) I swa nkoka ku va vadyondzi va dyondzisiwa ku humelerisa hungunkulu eka switshuriwa.
- (f) Vadyondzisi va fanele ku dyondzisa vadyondzi ku kota ku hlamusela swihlawulekisi leswi humelerisiwaka hi switshuriwa swo voniwa.
- (g) Vadyondzi va fanele ku dyondzisiwa vutshila byo hambanisa, byo yelanisa na byo fananisa switshuriwa swo tsariwa na swo voniwa.

Xivutiso xa 2: Nkomiso/nkatsakanyo wa ndzima

- Vakamberiwa votala se va tokotile eka ku tsala nkomiso/nkatsakanyo wa ndzima. Hambiswiritano, ka ha ri na vakamberiwa lava kopaka swivulwa swa ndzima ematshan'weni ya ku hlawula timhakankulu kutani va ti komisa ti va hi xivumbeko xa ndzimana.

Swihoxo leswi endliemeke hi ku angarhela na ku hupa matwisiselo

- (a) Vakamberiwa van'wana va na matwisiselo yo hoxeka mayelana na ku tirhisa marito ya vona eka nkomiso. Va tsarile nkomiso va tirhisa swivulwa swa vona vini, kambe a swi hambukile eka mongo wa ndzimana leyi va nyikiweke yona.
- (b) Vakamberiwa van'wana va ha tsala nkomiso hindlela yo xaxameta timhakankulu, ematshan'weni ya ku tsala hi xivumbeko xa ndzimana.
- (c) Ematshan'weni yo va van'wana va vakamberiwa va tsarile nkomiso va kombisa 'hilaha nhundzu yi nga hlayisiwaka hakonai', va lo tihlamulela hi ku angarhela va nga kongomisi.
- (d) Van'wana vakamberiwa a va tsalangi nhlayo ya marito leyи va lerisiweke leswaku va yi kombisa emakumu ka nkomiso.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa leswaku va tsala leswi va lerisiweke ku humelerisa swona eka nkomiso.
- (b) Va fanele va dyondzisiwa vutshila byo tsala timhaka hi marito ya vona. Xikombiso: Va nga tirhisa vamavizweni va marito lama nga endzimeni, va nga cinca malongolokelo ya marito exivulweni handle ko onha mongo wa xitshuriwa na swin'wana na swin'wana.
- (c) Vadyondzi va fanele ku dyondzisiwa vutshila byo tsala nkomiso hi xivumbeko xa ndzimana.
- (d) Va fanele va tsundzuxiwa ku tsala nhlayo ya marito leyи va lerisiweke leswaku va yi kombisa emakumu ka nkomiso.

Xivutiso xa 3: Nxopanxopo wa xinavetiso

Vakamberiwa a va tirhangi kahle eka xivutiso lexi. Vakamberiwa votala va tsandzekile ku xopaxopa xinavetiso lexi a va nyikiwile xona. Eka xivutiso lexi a va fanele va kombisile ntwisiso wa ririm i na tithekiniki ta vunavetisi to fana swilogene, tifonto, ndzemuko wa matirhiselo ya ririm i hi vuxoperi, ririm i ro onga na ro khorwisa, ririm i ro tlhontlha matitwelo, matirhiselo ya mboyamelatlhelorin'we, nsusumeto na nhlawulo wa marito yo karhi, sweswosweswo.

Swihoxo leswi endliemeke hi ku angarhela na ku hupa matwisiselo

- (a) Eka Xivutiso xa 3.1 vakamberiwa votala va tsandzekile ku boxa xilogene xa xinavetiso.
- (b) Xivutiso xa 3.3 a xi lava leswaku vakamberiwa va kombisa ku yelana loku nga kona eka vito ra ndhawu leyi navetisiweke na xifaniso lexi nga eka xinavetiso, votala va tsandzekile ku hlamlula hi mfanelo.
- (c) Vakamberiwa van'wana va tsandzekile ku nyika nhlamuselo ya xiphemu lexi tikisiweke exivulweni lexi nge: 'Swivandzana **ho hlayela hi tintiho**' eka Xivutiso xa 3.4.

- (d) Votala vakamberiwa va tsandzekile ku hlela xivulwa lexi nyikiweke eka Xivutiso xa 3.5 va kombisa matwisiselo ya vona hi leswi xi humelerisaka swona hi tlhelo ra ndzemuko wa matwisiselo ya ririm hi vuxoperi.
- (e) Eka Xivutiso xa 3.6 vakamberiwa van'wana va tsandzekile ku nyika xivangelo xo va xivulwa lexi nge: 'Vuhlayiseki bya wena eka ndhawu leyi byi le mavokweni ya wena' xi tsariwile hi fonto leyitsongo.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa vutshila byo xopaxopa switshuriwa swo voniwa, va kota ku twisia ririm na tithekiniki ta vunavetisi leti xaxametiweke eka pheji ya 26 ya XIPHOKHAMA eka matiriselo ya ririm hi vuxoperi.
- (b) Vadyondzi va fanele ku dyondzisiwa vutshila bya matirhiselo ya swilogene leswi nga kona eka xinavetiso na ku boxa nkoka wa mimfungho leyi tirhisiwaka.
- (c) Vadyondzisi va fanele ku dyondzisa vadyondzi ku va va kota ku yelanisa nhlokomhaka ya xinavetiso na vundzeni bya xona.
- (d) Vadyondzi va fanele va dyondza ku nyika tinhlamuselo ta swiphemu swo karhi swa swivulwa leswi tirhisiweke eka xinavetiso.
- (e) Ndzemuko wa matirhiselo ya ririm hi vuxoperi wu fanele ku tekeriwa enhlokweni no dyondzisiwa hi ku hetiseka.
- (f) I swa nkoka ku va vadyondzi va dyondzisiwa hi ntirho wa tifonto to hambanahambana eka xinavetiso.

Xivutiso xa 4: Nxopanxopo wa khathuni

Matirhelo ya vakamberiwa eka xivutiso lexi hi lama antswaka swinene. Hambiswiritano va kona lava nga tsandzeka.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Votala eka Xivutiso xa 4.4 va tsandzekile ku nyika xivangelo xo va riencisi 'ntlaal!' eka furemu ya 3 ri nghenisiwile endzeni ka swirhatana.
- (b) Van'wana vakamberiwa eka Xivutiso xa 4.6 a va swi kotangi ku boxa leswi va nga tsundzuxaka ximunhuhatwa xa 1 swona mayelana na leswi xi nga swi endla.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa maxopaxopelo ya switshuriwa swo voniwa, va kota ku twisia ririm na tithekiniki ta tikhathuni to fana na ku xopaxopa, ku kuma mongo (vundzeni), ku hlela mahungu na ku angula eka tinxaka ta tikhathuni. (Langutani pheji ya 26 ya XIPHOKHAMA.)
- (b) Vadyondzi va fanele va dyondzisiwa ntirho wa swihikahato eka khathuni.

- (c) Va fanele ku dyondzisiwa vutshila bya mahlamulelo ya swivutiso leswi lavaka mavonelo.

Xivutiso xa 5: Matirhiselo ya ririmi na ku hlela

Vakamberiwa vo tala a va tirhangi kahle eka xivutiso lexi.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Eka Xivutiso xa 5.1 vakamberiwa va tsandzekile ku hikahata xivulwa lexi a va nyikiwile xona hi mfanelo.
- (b) Votala vakamberiwa va tsandzekile ku nyika ntirho wa xilandzi lexi tikisiweke eka xivulwa lexi nga eka Xivutiso xa 5.2.
- (c) Vakamberiwa va nhlayo ya le henhla swinene va tsandzekile ku hundzuluxa xivulwa lexi va nyikiweke xona eka Xivutiso xa 5.4 xi va hi xivumbeko xa marito ya murunguri.
- (d) Eka xivutiso xa 5.6 vakamberiwa va nhlayo yitsongo va tsandzekile ku hlamusela leswaku xivulavulelo lexi nge: ‘Ku nga si oma na marha’ va nga xi tirhisa loko ku humelerile yini. Va lo nyika nhlamuselo ya xivulavulelo lexi.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa swiaki swa ririmi hinkwaswo swo fana na swihikahato, marhavi ya riendli, marito ya murunguri na ya muvulavuli, swivulavulelo, masivi, mafanapeletwa na swin’wana. Swiaki leswi swa ririmi va nga swi kuma eka tipheji ta 104–106 eka XIPHOKHAMA xa Xitsonga Ririmi ra le Kaya. Va nga tirhisa endlelo leri simekiweke eka ku dyondza ririmi leri ringanyetiweke hi ku ri tirhisa eka tipheji ta 12–13 ta XIPHOKHAMA xa Xitsonga Ririmi ra le Kaya, ku endlela ku titoloveta swiyenge swa ririmi.
- (b) Va nga ha tirhisa tibuku ta ndzawulelo ta Mfuwo wa Rixaka ta Tigiredi ta 10–12 ku dyondza swin’wana swa swivuriso na swivulavulelo swa Xitsonga leswi katsiweke.
- (c) Vadyondzi va fanele ku dyondzisiwa hi mahikahatelo lamanene.
- (d) Va fanele va dyondzisiwa hi mavumbelo ya tinxaka to hambanahambana ta swilandzi swa marhavi ya riendli.
- (e) Va nga dyondzisiwa ku vumba swivulwa swi va hi xivumbeko xa marito ya murunguri na marito ya muvulavuri.

13.4 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Matirhelo ya vakamberiwa hi ku angarhela eka papila leri ya antswile hikuva vunyingi bya vona va pasile loko ku xiyiwa tinhlamulo ta vona leti hlawuriweke handle ko landzela swipimelo swo karhi.
- (b) Eka vutlhokovetseri swivutiso swin'wana swi hlawuriwile ngopfu hi vakamberiwa ku tlula swin'wana, ngopfungopfu swivutiso swa ximbangu swa 2 na 4 laha na matirhelo ya vona ya nga manene. I nhlayo yitsongo swinene ya vakamberiwa lava hlawuleke Xivutiso xa Xitsalwana xa 1 laha na matirhelo ya kona ya tsaneke. Xivutiso xa ximbangu xa 3 xi hlawuriwile hi hlayo yitsongo naswona matirhelo ya kona hi lama antswaka.
- (c) Xivutiso xa 5, xa xitlhokovetselo xo ka xi nga ri xa ndzawulelo, xi hlamuriwile hindlela yo antswa.
- (d) Eka xiyenge xa B vakamberiwa votala va hlawurile Xivutiso xa xitsalwana xa 10 kutani eka xiyenge xa C va hlawurile Xivutiso xa ximbangu xa 21. Lava hlawuleke Xivutiso xa 11 eka xiyenge xa B va hlawurile xa 20 eka xiyenge xa C laha matirhelo eka swiyenge leswi ya nga yo antswa.
- (e) I nhlayo ya le hansi ngopfu ya lava hlawuleke swivutiso swa 6, 7, 8, 9, 12,13,14,15,16,17,18 na 19.

13.5 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

Swihoxo leswi endliemeke hi ku angarhela na ku hupa matwisiselo

- (a) Eka Xiyenge xa A xa vutlhokovetseri vakamberiwa van'wana va tsandzekile ku landzelela swileriso swa mahlawulelo ya swivutiso na ku landzelela mpimo wa marito lowu lerisiweke eka xivutiso xa xitsalwana. Vakamberiwa van'wana va hlawurile swivutiso swinharhu swa ndzawulelo ematshan'weni ya swimbirhi. Hikwalaho ka leswi a va hlamulangi Xivutiso xa 5 lexi nga riki xa ndzawulelo naswona lexi bohaka.
- (b) Eka Xiyenge xa B na C van'wana vakamberiwa va hlawurile swivutiso swimbirhi swa ximbangu kumbe swimbirhi swa xitsalwana; kasi a va fanele va hlawurile xin'we xa ximbangu na xin'we xa xitsalwana.
- (c) Nhlayo ya le hansi ya vakamberiwa lava hlawuleke Xivutiso xa 1 xa xitsalwana xa xitlhokovetselo va hlamuserile mongo wa xitlhokovetselo ntsena. A va hlamuselangi ndlela leyi mutlhokovetseri a tirhiseke ririm i hindlela ya vutshila hakona na ku tlhela va kongomisa eka makhaviselo ya ririm i eka mintila leyi va nyikiweke yona.
- (d) Eka swivutiso swa ximbangu swo sungula swa Xiyenge xa A (2 – 5), ku nga 2.1, 3.1, 4.1 na 5.1 vakamberiwa votala va kotile ku hlamusela mongo wa xitlhokovetselo ntsena. A va swi kotangi ku tirhisa mongo lowu ku hlamula swin'wana swihlawulekisi leswi vaka swi vutisiwile hi tindlela to hambarahambana swo fana na ku hlamusela xifaniso xa le miehlekeweni, moyo na thoni ya mutlhokovetseri.

- (e) Vakamberiwa votala va tsandzekile ku tshaha mintila hi mfanelo eka swivutiso swa 2.2, 3.2, 4.2 na 5.2. Ematshan'weni yo tshaha ntila hinkwawo, va tshahile xiphemu xa ntila kumbe mintila yimbirhi. Votala hambiloko va tshahile ntila lowu lavekaka hinkwawo, va tsandzekile ku vekela swirhatana swo tshaha.
- (f) Eka swivutiso swa 2.4, 3.4, 4.4 na 5.4 vakamberiwa votala va tikeriwile ku kombisa hilaha mutlhokovetseri a tirhiseke ririm hakona na hilaha a humeleriseke hakona nhlamuselo ya mintila yo karhi.
- (g) Van'wana va tikeriwile hi ku nyika nhlamuselo ya ririm ro gega tanahi swigarimi swo fana na xifananiso/xipimaniso/xihlambanyiso, xigego, xivuriso, xivulavulelo na swin'wana. Va tlhele eka swivutiso swa 2.5, 3.5, 4.5 na 5.5 va tikeriwa hi ku nyika tinhlamuselo ta mintila leyi tshahiweke ku ya hi swithhokovetselo leswi nyikiweke.
- (h) Van'wana va vakamberiwa eka swivutiso swa switsalwana swa swiyenge swa B na C va tsarile hindlela yo xaxameta timhakankulu ematshan'weni yo tsala hi xivumbeko xa tindzimana.
- (i) Switsalwana swotala eka swiyenge swa B na C swi pfumala manghenelo na mahetelelo, kasi swin'wana swi na wona kambe a hi lama kokaka rinoko.
- (j) Vakamberiwa van'wana eka xiyenge xa B na C va tsandzekile ku hlamula swivutiso swa xitsalwana hi ku kongomisa eka leswi swivutiso a swi lava swona kambe va lo rungula xitoria buku kunene. Xikombiso, eka Xivutiso xa 10 vakamberiwa lava va tsandzekile ku nyika vumbhoni lebyi humaka etsalweni bya xivuriso lexi nge: 'Vukati va kandza hi mbilu'.
- (k) Vakamberiwa votala a va swi kotangi ku hlamula swivutiso swo pfuleka, swa mavonelo hindlela yo kongoma. Eka swin'wana va lo hlamula xiphemu xo sungula xa xivutiso, va nga seketeli tinhlamulo ta vona. Swikombiso: Swivutiso swa ximbangu swa xiyenge xa A swa vutlhokovetseri: 2.6, 3.6, 4.6 na 5.6. Swivutiso swa ximbangu swa xiyenge xa B na C: 7.8, 7.14, 9.6, 9.12, 9.13, 11.7, 11.13, 11.14, 13.8, 13.13, 13.14, 15.7, 15.13, 15.14, 17.7, 17.12, 17.13, 19.8, 19.13, 19.14, 21.7, 21.13, na 21.14.
- (l) Votala va tsandzekile ku hlamula swivutiso swa ndzemukiso swa 11.6, 13.5, 15.6 na 17.10. Va hlamurile onge i swivutiso leswi lavaka dyondzo kumbe switsundzuxo.
- (m) Eka Xivutiso xa 11.10 va tsandzekile ku kombisa hilaha mihloti ya vatirhi va GDC yi nga welangiki ehansi hakona hikokwalaho ka ku tlakusiwa ka Mafloza a ya va matsalana wa hofisi ya Godi.
- (n) Van'wana va tsandzekile ku seketela ntiyiso wa xivuriso lexi nge: 'Kuwa lero tshwuka a ri kali swivungu endzeni', va kongomisa eka ku cinca loku veke kona ka hanyelo ra Mafloza eka Godi.
- (o) Eka Xivutiso xa 13.11, xa xiphato xa xivongo, van'wana vakamberiwa va tsandzekile ku hlamusela hi vuenti leswi moyo wa muphati wu nga xiswona eka xiphato lexi nyikiweke.
- (p) Vakamberiwa van'wana va tsandzekile ku nyika tidyondzo leti faneleke eka swivutiso swa 7.12, 9.10, 17.5, 19.6 na 21.6.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku tsundzuxa vadyondzi nkoka wa ku landzelela swileriso/switsundzuxo, ku katsa na swa mahlawulelo ya swivutiso. Vadyondzi va fanele ku xopaxopa xivutiso, va kumisia leswi kahlekahle xi lavaka swona, va nga si sungula ku xi hlamula.

- (b) Vadyondzi va fanele va dyondzisiwa maxopaxopelo lamanene ya matirhiselo ya ririm eka switlhokovetselo.
- (c) Vadyondzisi va fanele va dyondzisa vadyondzi ku tirhisa mongo wa xithhokovetselo leswaku va hlamula swivutiso leswi lavaka ku hlamusela swihlawulekiso swo fana na xifaniso xa le miehlekeweni, moy na thoni ya mutlhokovetseri.
- (d) Vadyondzi va fanele va dyondzisiwa ku tshaha mintila hi mfanelo, va tlhela va tiva naleswaku ntila i yini tanihileswi yi vaka yi nomboriwile eka xithhokovetselo. Va fanele va tolovetiwa na ku tirhisa mimfungho yo tshaha (swirhatana swo tshaha).
- (e) Loko va tsala switsalwana swa matsalwa, a va hlohleteriwe ku tirhisa vutshila byo fana na lebyi tirhisiwaka eka switsalwana swa vutitumbuluxeri swa papila ra 3. Xitsalwana xa matsalwa xi fanele ku va na manghenelo, miri na mahetelelo naswona manghenelo na mahetelelo swi fanele ku koka rinoko.
- (f) Vadyondzi va fanele ku dyondzisiwa vuswikoti byo seketela mhaka kumbe ku nyika vumboni. Xikombiso, eka Xivutiso xa 10 loko mudyondzi a fanele ku hlamusela vumboni bya xivuriso lexi nge: ‘Vukati va kandza hi mbilu’, u fanele ku tsavula ntsena timhaka leti seketelaka xivuriso etsalweni ematshan’weni yo hlamusela xitori hinkwaxo.
- (g) Vadyondzi va fanele ku dyondzisiwa ku xopaxopa switlhokovetselo, ku nyika nhlamuselo ya ririm ro gega tanahi swigaririmi swo fana na xifananiso/xipimaniso/xihlambanyiso, xigego, xivuriso, xivulavulelo na swin’wana; va tlhela va dyondzisiwa ku hlamusela tithekiniki ta vutlhokovetseri to fana na mbuyelelo wa swiphemu swo karhi swa xitlhokovetselo na ku hlamusela leswi thoni ya mutlhokovetseri yi nga xiswona eka xitlhokovetselo xo karhi.
- (h) Va fanele va dyondzisiwa leswaku eka swivutiso swo pfuleka, swa mavonelo, va fanele va nyika miehleketo ya vona va tlhela va yi seketela handle ko tirhisa marito lama nga etsalweni.
- (i) Vadyondzi va fanele va dyondzisiwa mahlamulelo lamanene ya swivutiso leswi lavaka ndzemukiso na leswi lavaka dyondzo.
- (j) Matsalwa ya ndzawulelo a ma hlayiwe ettilasini kutani vadyondzi va nyikiwa na switoloveto, swi tlhela swi koreketiwa ku endliwa na ndzulamiso. Matsalwa lawa ya fanele ku dyondzisiwa vhiki na vhiki ku endlela leswaku vadyondzi va va na ku ma tsakela na ku ma rhandza.

13.6 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Vakamberiwa votala va tirhile kahle swinene eka papila leri.
- (b) Ku vile na nhlaysi ya le hansi ya vakamberiwa lava hlamuleke swivutiso swa 1.2, 1.4, 1.5 na xitsalwana xo voniwa xa 1.6.3.

13.7 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3

XIYENGE XA A: SWITSALWANA

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Vakamberiwa van'wana a va tsalangi minkunguhato eka switsalwana swa vona.
- (b) Votala a va tsalangi manghenelo na mahetelo lama kokaka rinoko eka switsalwana swa vona *naswona ririm ijeri va ri tirhiseke a ri nga ri ro tlhavula.*
- (c) Switsalwana swin'wana a swi aviwangi hi tindzimana; kasi swin'wana swi pfumala nkhomano na nkhulukelano wa mahungu.
- (d) Swin'wana switsalwana a swi tele hi swihoxo swa matsemelo ya marito emakumu ka mintila na le ku sunguleni ka yin'wana, swa mapeletelo, mahikahatelo, ku khomanisa na ku hambanisa marito na laha swi nga fanelangiki.
- (e) Vakamberiwa van'wana va tirhisile marito ya tindzin'wana lama nga riki ya mafundza.
- (f) Eka Xivutiso xa 1.1, xa xitsalwana xa ndzungulo, vakamberiwa van'wana va tsandzekile ku *boxa vuxokoxoko bya nkari lowu nyimpi yi humeleleke hi wona. Van'wana va tsarile hi nkari wa sweswi ematshan'weni ya lowu nga hundza.*
- (g) Xivutiso xa 1.2, xa xitsalwana xa nhlamuselo lexi a xi lava leswaku vakamberiwa va tsala va hlamusela hi Xifundzankulu xa vona, votala va vulavurile hi Mupresidente wa Afrika-Dzonga.
- (h) Vakamberiwa van'wana eka Xivutiso xa 1.3, xa xitsalwana xa mianakanyo va tsandzekile ku *boxa ntirho lowu va navelaka ku tikuma va thoriwile eka wona.*
- (i) Eka Xivutiso xa 1.4, xa xitsalwana xa nkanelo, van'wana vakamberiwa va tsarile hi tlhelo rin'we ntsena ku ri hi ku xivutiso a xi lava leswaku va tsala hi matlhelo mambirhi va hlamusela *hi vunene na vubihu byo va vathori va thola vaakatiko va ndhawu yoleyo loko ku ri na swivandla swa mintirho.*
- (j) Xivutiso xa 1.5 a xi lava leswaku vakamberiwa va hlawula tlhelo rin'we va tsala hi rona tanihileswi xi nga xitsalwana xa mavonelo; kambe vakamberiwa van'wana a va pfumelelana na nhlokohaka va tlhela va kanetana na yona.
- (k) Eka swivutiso swa 1.6.1 kufika ka 1.6.3 swa switsalwana swo voniwa, vakamberiwa van'wana va tsandzekile ku tithyela tinhlokohaka leti fambelanaka na swifaniso leswi nyikiweke.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku tshikilela mhaka ya leswaku papila ieri ri na timaraka totala ku hundza mapapila hinkwawo, leti endlaka (40%), kambe leswi a swi vuli leswaku mapapila laman'wana a ya fanelangi ku tekeriwa enhlokweni.

- (b) Xitsundzuxo xa leswaku vadyondzi va fanele ku hlamula xivutiso xin'we xa 'xitsalwana' eka xiyege xa A, na swimbirhi swa 'switsalwambiko' eka xiyege xa B xi fanele ku tshikeleriwa loko va ri karhi va dyondzisiwa.
- (c) Vadyondzi va fanele ku dyondzisiwa tinxaka hinkwato ta switsalwana ku ya hilaha tinga kona eka tipheji ta 37 – 39 ta XIPHOKHAMA.
- (d) Va fanele ku dyondzisiwa leswaku eka xivutiso xa xifaniso eka xiyege xa A va fanele va tiyisa leswaku va twisia leswi xifaniso xi hlamuselaka swona va nga si tsala hi xona leswaku va nga humi emhakeni no tlhela va kota ku thya nhlokomhaka leyi faneleke.
- (e) I swa nkoka leswaku va tsundzuxiwa ku hlaya switsundzuxo na vuxokoxoko lebyi va nyikiweke byona ekusunguleni ka papila ra swivutiso na swileriso leswi nyikiweke ekusunguleni ka xiyege xin'wana na xin'wana.
- (f) Vadyondzisi va fanele ku tsundzuxa vadyondzi ku tinyika nkarhi wo hlaya na ku twisia swivutiso hi vukheta va nga si hlawula lexi va nga ta tsala hi xona. A va fanelangi ku nyanyuka va hatla va hlawula na ku hlamula xivutiso va nga si tinyika nkarhi wo kamba loko va ta swi kota ku luka mahungu hi nhlokomhaka yo karhi.
- (g) Va fanele ku dyondzisa vadyondzi matsalelo ya xitsalwana lexi nga na manghenelo na mahetelelo lama kokaka rinoko, xi va na nkhomano na nkhulukelano wa mahungu xi tlhela xi va na ririm ieri tlhavulaka.
- (h) Vadyondzisi va fanele ku dyondzisa na ku nyika vadyondzi nkarhi wo tsala switsalwana swa nkamafundza hi muxaka wun'wana na wun'wana wa xitsalwana, ku katsa na ku tsala xitsalwana hi switshuriwa swo voniwa.
- (i) Vadyondzi a va dyondzisiwe swivuriso na swivulavulelo leswaku va ta kota ku tsala switsalwana swo hlawuleka no tlhavula. Vutivi lebyi byi kumeka eka matsalwa ya Mfuwo wa Rixaka ya tigiredi ta 10 – 12.
- (j) Va fanele ku dyondzisiwa ku hambanisa exikarhi ka ririm ieri ringanisiweke ematshan'weni ya tindzin'wana.

XIYENGE XA B: SWITSHURIWA SWA SWITSALWAMBIKO

Swihoxo leswi endliveke hi ku angarhela na ku hupa matwisiselo

- (a) Eka xiyege lexi vakamberiwa van'wana va tsarile xitsalwambiko xin'we ntsena ematshan'weni ya swimbirhi. Leswi swi endlile leswaku va koroketeriwa ehenhla ka timaraka ta 25 eka ta 50.
- (b) Vakamberiwa votala a va tsalangi minkunguhato eka switsalwambiko swa vona.
- (c) Eka Xivutiso xa 2.1 xa 'papila ra ximfumo/mafundza', vakamberiwa van'wana a va tirhisangi xivumbeko lexi faneleke. Van'wana a va twisisangi xivutiso. Votala vakamberiwa a va boxangi vito ra phephahungu, muxaka wa ntirho, tidyondzo leti va ti thwaseleke na ntokoto lowu va nga na wona; kasi van'wana a va twisisangi leswaku ntirho a wu lo navetisiwa eka phephahungu ra Masana kambe a hi kona laha a ku ri na xivandla xa ntirho.

- (d) Vakamberiwa van'wana eka Xivutiso xa 2.2 xa 'matimu ya mufi' va tsandzekile ku longoloxa matimu hindlela leyi amukelekaka na ku tsandzeka ku boxa vuxokoxoko byin'wana bya nkoka. Van'wana va tsarile swihlawulekiso hinkwaswo swa matimu ya mufi handle ka xivangelo xa rifu.
- (e) Vakamberiwa vatsongo lava hlamuleke Xivutiso xa 2.3, xa 'xiviko' va tsandzekile ku humesela vumbhoni lebyi tiyeke bya vulavisisi.
- (f) Van'wana va vakamberiwa lava hlamuleke Xivutiso xa 2.4, xa 'inthavhiyu' va tsandzekile ku humelerisa swivutiso leswi tekaka xivumbeko xa inthavhiyu. Van'wana a va tsalangi nhlokomhaka kasi vatsongo lava yi tsaleke va tsarile hi maletere lamatsongo va tlhela va nga khwatihiati. Vakamberiwa van'wana va tsarile mavito ya swimunhuhatwa hi maletere lamatsongo, va tlhela va nga kombisi swiendlo swa swona.
- (g) Eka Xivutiso xa 2.5, xa 'atikili ya magazini' vakamberiwa vatsongo lava xi hlawuleke va tsandzekile ku tsala xivumbeko lexi lavekaka xa atikili na ku nyika vuxokoxoko byo ringaneli.
- (h) Vakamberiwa lava hlawuleke Xivutiso xa 2.6 xa 'ajenda na makanelwa ya nhlengeletano' va tsarile ajenda ntsena kumbe makanelwa ntsena ematshan'weni ya ku va swi famba swin'we.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Exikarhi ka lembe vadyondzi va fanele va tolovetiwa ku hlayisisa switsundzuxo na swileriso swa mahlawulelo ya swivutiso leswaku va ta kota ku hlamula nhlayo leyi lavekaka.
- (b) Vadyondzi va fanele ku dyondzisiwa tinxaka hinkwato ta switsalwambiko ku ya hilaha ti nga kona eka tipheji ta 39 – 44 ta XIPHOKHAMA leswaku va ta va na nhlawulo lowu anameke.
- (c) Vadyondzisi va fanele ku dyondzisa swihlawulekiso swa switshuriwa swa switsalwambiko hinkwaswo.
- (d) Va fanele ku nyika vadyondzi mintirho ya nkamafundza yo hambanahambana leswaku va ta tolvela mahlamulelo lama faneleke.
- (e) Vadyondzi va fanele ku tsundzuxiwa leswaku va tinyika nkarhi wo hlaya na ku twisia swivutiso leswi vutisiweke hi vukheta va nga si hlawula lexi va nga ta tsala hi xona, leswaku va ta swi kota ku luka mahungu hi nhlokomhaka leyi va yi hlawuleke.

Chapter 14

SOUTH AFRICAN SIGN LANGUAGE HOME LANGUAGE

The following report should be read in conjunction with the South African Sign Language Home Language question paper of the November 2019 examinations.

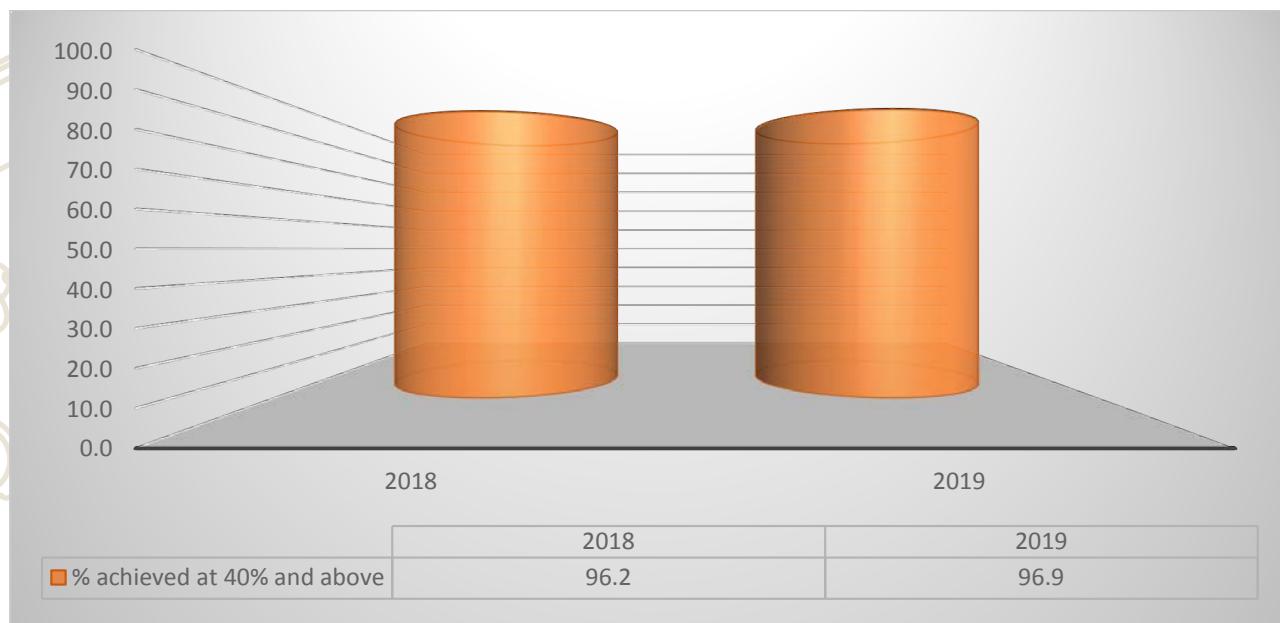
14.1 PERFORMANCE TRENDS IN PAPERS 1–3

Table 14.1.1 Overall Achievement Rates in South African Sign Language Home Language

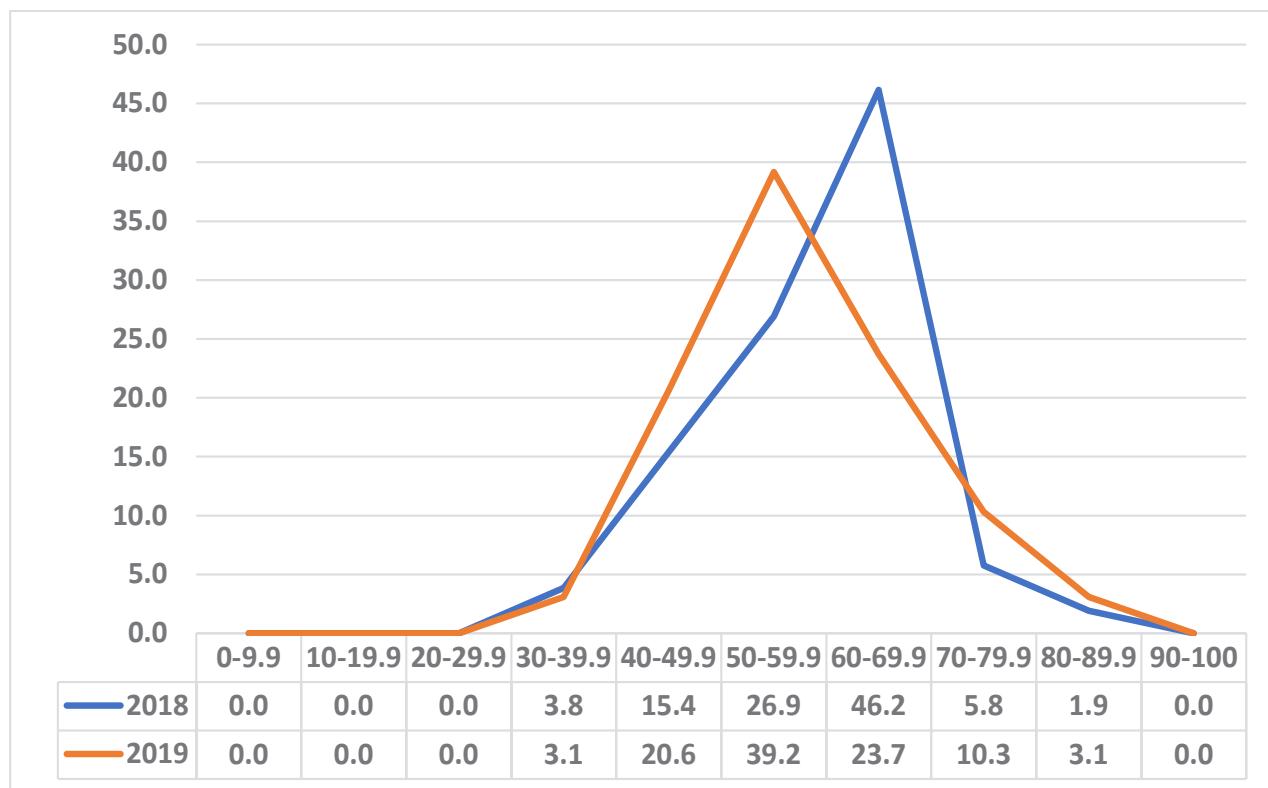
Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2018	52	50	96.2
2019	97	94	96.9

The number of Full-time candidates who sat for the SASL HL examinations was 97 and 94 of the candidates obtained 40% and above. This represents a 96, 9% achievement, with a 0, 7% improvement from the previous year.

Graph 14.1.1 Overall Achievement Rates in South African Sign Language Home Language (Percentage)



Graph 14.1.2 Performance Distribution Curves in South African Sign Language Home Language (Percentage)



Year	0-9.9	10-19.9	20-29.9	30-39.9	40-49.9	50-59.9	60-69.9	70-79.9	80-89.9	90-100
2018	0.0	0.0	0.2	3.8	15.4	26.9	46.2	5.8	1.9	0.0
2019	0.0	0.0	0.3	3.1	20.6	39.2	23.7	10.3	3.1	0.0

Graph 14.1.2 outlines candidates' performance in 2019. 23, 7% of the candidates scored in the Level 7 range while the majority of candidates, which is 39, 2% achieved in the Level 6 range. The number of candidates that scored in the Level 8 and Level 9 ranges is significantly higher than 2018.

14.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1%

General Comments

- (a) Generally, candidates are not attentive to the specific requirement of the question. This is evident in responses which lacked the detail specified in the Marking Guideline and in incomplete responses.
- (b) Candidates encountered difficulty answering questions that presented higher order cognitive demand. The ability to internalize, interpret and deduce meaning from questions continues to be a challenge.
- (c) SASL dialect varies across provinces and across schools within the same province. As a result, candidates are challenged by the varied choice of signs used by the signer in the question paper. Such variations in dialect would certainly cause negative impact on the overall performance.

- (d) There is a tendency for candidates to respond using the exact language from the given texts, instead of articulating the responses in their own ‘words’ (signs). This is indicative of poor understanding and interpretation.
- (e) Technical observations that impacted negatively on the overall performance:
- Learners signing below the screen of the laptop and out of the signing frame and which was not captured by the webcam.
 - Learners signing too close to the camera.
 - Lack of clarity in quality of signing and blurred signing that showed a drag in the movement.
 - Some candidates did not record and save answers in separate clips. Answers were one continuous recording which rendered the marking of the recording challenging.

14.3 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 1

QUESTION 1: Comprehension

- (a) The majority of the responses revealed that candidates answered only part of the question. In questions where candidates were required to give a specified number of reasons or facts, in most instances they provided less than the specified number.
- (b) Responses lacked details as required in the marking guidelines.
- (c) Most candidates were repetitive in their responses.
- (d) Candidates tended to sign much of the question preceding the answer. This must be avoided as it is time-consuming and unnecessary.

Common Errors and Misconceptions

- (a) **Q1.3** The full name of the ACT was required. Candidates signed or finger-spelled part of the complete response required.
- (b) **Q1.4** Learners did not give the correct number of responses required. The answer required three facts and most learners gave one fact.
- (c) **Q1.5** Candidates were unable to interpret the question and thereafter calculate the correct answer.
- (d) **Q1.11, Q1.14 and Q1.15** Candidates were required to give a YES/NO response followed by substantiation with reasons. The reasons tended to contradict the YES/NO response. There was an inverted response. Where candidates did respond with the appropriate substantiation, they signed only one fact/reason instead of the required number.
- (e) **Q1.7.1** Question was considered unfair as the marking guideline did not match the signed question. Signed question should have referred to chunk 3 and chunk 4 – instead it referred to chunk 3 only. This was not noted during the memo discussion or training but was only identified after the marking had commenced as the markers were exposed to more scripts. There was consensus with External Moderators that reasonable flexibility be exercised in the marking of this question.

- (f) **Q1.8.1 and Q1.8.2** Question was poorly answered. Candidates were unable to differentiate opinion from fact and substantiate.

Suggestions for Improvement

- (a) Teachers should emphasize the following to the learners:
- View the question at least twice.
 - Deconstruct the question and identify the precise requirement.
 - Respond accordingly to prevent irrelevant and incomplete responses.
 - Avoid repetitions in their responses.
- (b) To introduce learners to varied dialects, teachers should use texts signed in other provinces for visual reading. This would alleviate the challenge with variations in signed dialects that has impacted on performance.
- (c) Higher-order thinking skills must be practised. Teachers should create opportunities for learners to engage in higher-order or critical thinking. This will enhance performance when confronted with such questions in examination situations.
- (d) Teachers must apply the 40:40:20 distribution of cognitive levels when setting school-based assessments. This will ensure that learners are appropriately exposed to the different cognitive requirements and become familiar with responding appropriately.
- (e) Learners must be familiar with the signs and meanings of instructional verbs such as “critically discuss”, “motivate”, “compare” and “evaluate”.

QUESTION 2: SUMMARY

Common Errors and Misconceptions

- (a) Candidates did not provide evidence of planning so as to ascertain the main point in each “chunk”.
- (b) Candidates were unable to recall all the points when recording their answers as they had not noted them during planning
- (c) It was clear from the recordings that because they did not recall, they tended to repeat points, spent time thinking about what to sign or digressed.
- (d) Candidates tended to repeat verbatim what is signed in the main text, rather than express the summary points in their own signs.
- (e) The number of points that candidates signed was less than the required seven points.

Suggestions for Improvement

- (a) Learners must be encouraged to plan by noting/writing the main points before commencing with the signing of the summary. This will facilitate a fluent and coherent presentation.
- (b) Planning would obviate inordinately long pauses between points.
- (c) Learners should practise summarising skills using shorter texts and extend progressively to longer texts.
- (d) Learners must be taught that a summary requires only the main point to be extracted from each chunk.
- (e) Teachers should encourage learners to express each main point using their own signs rather than signing verbatim from the text.
- (f) Teachers should develop their own resource packs (DVDs and workbooks) to improve summarizing skills of learners.

QUESTION 3: ANALYSING AN ADVERTISEMENT

Common Errors and Misconceptions

- (a) **Q3.1** Candidates were required to respond to camera technique - but provided the answer based on their observations rather than the camera technique.
- (b) **Q3.2** Candidates did not respond to the question requirement correctly. They were required to give two facts but instead only gave one fact.
- (c) **Q3.3** This question was also based on camera technique. Candidates are not sufficiently exposed to analysing advertisements and hence were unable to answer the question.
- (d) **Q3.4** Candidates were required to give information that is not in the text, which was to provide a viewpoint on the appropriateness of the LOGO and found this to be difficult. Learners were seriously challenged with higher-order cognitive applications.

Suggestions for Improvement

- (a) Learners should be offered frequent opportunities to analyse advertisements using products that are popular and of current interest to youth culture.
- (b) Teachers must teach aspects of advertising such as brand names, target-group appeal, the advertising medium, duration of the advertisement, the setting, etc. and the impact of such features.
- (c) Learners must be taught questioning concepts associated with advertising such as the purpose or effectiveness of certain special effects and how these effects achieve the overall intention of the advertisement.
- (d) Key instruction words such as “substantiate”, “motivate” and “explain critically” should be identified and learners should be familiar with how these phrases are signed.

- (e) Learners must be given opportunities to apply higher-order critical thinking skills to analyse an advertisement.
- (f) As with all comprehension exercises, learners must be careful not to disadvantage their performance by disregarding the specific requirements of the question.
- (g) Teachers could develop their own resource packs for analyzing advertisements (DVDs and workbooks).

QUESTION 4: ANALYSING A CARTOON

Common Errors and Misconceptions

- (a) **Q4.3** Question was based on visual effects in the cartoon. Candidates were unable to respond correctly to the purpose of sketch lines in the cartoon.
- (b) **Q4.4** Candidates were unable to explain the source or the context of the humor in the cartoon.
- (c) **Q4.5** Required candidates to “Give 3 figurative reasons to substantiate that this cartoon depicts a dream.” Candidates were unable to correctly comprehend the signed explanation of “figurative”.

Suggestions for Improvement

- (a) Teachers must teach cartoon interpretation and analysis skills according to CAPS:
 - The various visual techniques.
 - Dialogue/conversation techniques and how these are presented in cartoons.
 - Sketch lines / dream features / movement features / etc.
- (b) The impact and effectiveness of techniques used in visual literacy must be highlighted in analysing cartoons.
- (c) Teachers must ensure that learners get sufficient exposure to the study of cartoons to elucidate how cartoon features, such as satire and humor, are achieved. This skill can only be acquired through regular exposure.
- (d) Learners may be encouraged to alter or add sketch lines and other visual features to cartoons being analyzed and note how this changes the impact and effectiveness.

QUESTION 5: LANGUAGE STRUCTURE AND USE

The poor performance of candidates in Language Structure and Use must be highlighted. In all provinces, the teaching of basic syntax features and their use in the context of various texts has not been given sufficient attention.

Common Errors and Misconceptions

- (a) The majority of candidates responded incorrectly to questions on syntactical structures and their use in the context of this text. The following features were assessed:
 - Q 5.1** stereotypes
 - Q 5.2** Indicative verbs
 - Q 5.4** Derivational morphology / Lexicalized signs
 - Q 5.5** Non-manual features
 - Q 5.6** Signing rhetorical questions
- (b) Performance in this question was very low. They were unable to identify, interpret and explain grammatical features in the text. In their responses, most candidates repeated the questions.

Suggestions for Improvement

- (a) Learners should be taught the syntactical structures of SASL and how this varies from the structure of English.
- (b) Learners should be exposed to texts with errors. They should be encouraged to identify and correct the errors. This can be done with both live and recorded texts.
- (c) The CAPS document lists the range of language structures and conventions which are to be taught. Learners should be familiar with the various aspects of syntax and its use in different contexts as listed in **CAPS, Pg. 34**.
- (d) In addition to language conventions, learners should also be taught the relevance of semantic features in SASL such as metonymy, synecdoche, idioms, etc. and how these are used to achieve effect (**CAPS, Pg. 35**).

14.4 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 2

General comments

- (a) Most candidates did not perform well in the literary essay questions. They did not comply with the requirements as set out in the CAPS.
- (b) The content in responses lacked correct interpretation of the topic, depth of argument, justification and grasp of the text. Candidates did not understand the genre and text.
- (c) Structure, logical flow of presentation as well as the presentation style used in the essays were also challenging to the candidates. Candidates engaged in re-telling the poem and the short stories.

- (d) The questions testing poetic devices were also a challenge to many candidates. Most of the candidates could not answer these questions. Responses revealed that learners did not understand poetic devices and how these function in the interpretation of poetry.

14.5 ANALYSIS OF CANDIDATES' PERFORMANCE IN PAPER 2

SECTION A: POETRY

Common errors and misconceptions

- (a) **Q1:** Many candidates paraphrased the poem and little analytical skill or critical discussion was evident. No reference was made to what the question required which was on '*how the tension between freedom and control is played out in the poem*'. There was poor understanding of how to analyse the topic with no reference to the text. The style and structure of the poetry essay was generally weak.
- (b) **Q2.1 and Q4.1** Candidates were unable to interpret the *mood*.
- (c) **Q2.3** Candidates were not able to *compare* two different elements in the poem.
- (d) **Q2.4 and Q3.3** Candidates were not familiar with the poetic device *imagery*.
- (e) **Q3.1** Candidates did not understand the phrase 'state of mind'.
- (f) **Q3.2** Candidates were unable to respond to the poet's *curiosity* about the *five senses*.
- (g) **Q2.2 and Q4.2** Candidates were unable to present the *impression* created by the poet.
- (h) **Q3.4** Candidates were unable to critically discuss how the *theme* of Deaf identity is sustained by the use of the *metonymic* handshape that concludes the poem.
- (i) **Q4.3** Candidates did not provide detailed explanations on how the *actions of the protesting children* conveyed the *theme*.
- (j) **Q4.4** Candidates did not understand *irony* as a poetic device. *Theme* and *irony* are essential poetic devices.
- (k) **Q5.3** Candidates re-told the poem without explaining *contrasts* and referring to the poem as an example.
- (l) **Q5.4** Candidates were not able to *agree* or *disagree* with the signer's *opinion* that was shown in the clip. Candidates did not understand the concept of *opinion*.

Suggestions for improvement

- (a) Teachers must teach learners to avoid repetition and re-telling of the poem. Language skills must include a coherent structure, appropriate tone and presentation style.
- (b) The length of time for signing the literary essay must be two to three minutes.
- (c) Teachers should assess learners' essays against the rubrics provided for literary essays. This includes reference to interpretation of topic, depth of argument, justification and grasp of text.
- (d) Candidates must be able to understand and interpret the topic to be able to present the argument required by the topic. Teachers should not expect learners to analyse poems without the texts being taught and sufficient guidance given to learners.
- (e) All the poetic devices should be taught and teachers need to ensure that learners understand and know the signs for the different poetic devices, e.g. *mood, irony, theme, and imagery, metonymy, contrast etc.* Previous final examination papers can be used for revision and to be familiar with the signs for poetic devices.
- (f) Teachers need to ensure that learners understand, identify and explain the poet's *impressions, mood, feelings and state of mind* and the relevance of this to the poem.
- (g) Levels of questions must be modelled on national examinations in order to assess the learners and promote critical thinking.
- (h) Learners' critical thinking skills must be developed. These skills can be developed by asking learners to argue a point or defend an opinion. This approach should form part of the daily lesson plan so that learners gain confidence in developing these skills in an informal, non-threatening forum. Teachers must give learners multiple opportunities to practise answering these types of questions.
- (i) Learners must be encouraged to develop a thorough knowledge of the texts they are studying. This will assist them to contextualise events/characters referenced in the contextual questions.

SECTION B AND SECTION C: SHORT STORIES

Common errors and misconceptions

- (a) **Q6** Candidates did not analyze Father Lawrence's benevolent actions that make him an *ironic* character in the story with reference to the text. Many candidates were not familiar with the poetic device of *irony*.
- (b) In the contextual questions **Q7**, candidates misinterpreted the questions.
 - **Q7.7** Candidates were not familiar with Father Lawrence's *deceitful plot*.
 - **Q7.8** Candidates were not familiar with Father Lawrence's *ironic* actions. Learners often rambled and did not reach the point required for marks.

- (c) **Q8** (Essay), many candidates were re-telling the story instead of using contextual evidence to support the reference to the *character* and *actions* of Logos. Essays consisted of only a few related facts. Essays lacked adequate structure with logical flow of ideas.
- (d) In contextual questions, **Q9.1, Q9.2, Q9.8 and Q9.9** candidates were unable to respond at an appropriate level to the *setting, characteristics, symbolism* and *metaphor* that was depicted in the introduction of the story.

Suggestions for improvement

- (a) Teachers should use literary essay rubrics to inform their teaching of the literary essays. Emphasis must be given to the structure of the essay (introduction, body and conclusion), as well as the appropriate register and language. Repetition and re-telling of the story must be avoided.
- (b) Learners must have a thorough understanding of the genre and text.
- (c) Learners should be taught to use quotes or specific references to support their arguments. An essay requires focused and critical discussion. Specific references and relevant quotes must be used to support arguments in a literary essay.
- (d) Critical thinking skills should be developed in order for learners to respond to questions that require higher-order interpretations. The skills include interpretation of the topic and a range of arguments supported from the text.
- (e) Teacher should not expect learners to analyze stories without the texts being taught and sufficient guidance given. Candidates cannot acquire insight into the texts without having mastered knowledge of the content.
- (f) Candidates must comply with the time for the signing of the literary essay which is 8 – 10 minutes.

14.6 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3

General comments

- (a) Most candidates did not comply with all the criteria for an essay as indicated in the CAPS, Pg. 27-31 and specified in the rubrics, i.e. *content, planning, language, style and structure*.
- (b) Most candidates deviated from the topic and lacked sufficient depth and detail in the content to support the topic.
- (c) Lack of compliance with the prescribed duration of the Essay and Transactional Texts was noted. Candidates tended to sign far less than the required duration.
- (d) Candidates sign the number, they tend not to sign the title of the Essay and Transactional Text.
- (e) The majority of candidates performed at a satisfactory level.

14.7 ANALYSIS OF CANDIDATES' PERFORMANCE IN PAPER 3

SECTION A: ESSAYS

General comments

Candidates responded to their essays at an elementary level. Few candidates performed skillfully according to the rubrics. Most candidates did not comply with time duration requirement for the Essay as stipulated in CAPS, which is 3 – 5 minutes.

Common errors and misconceptions

Essays 1.1 – 1.5

- The majority of candidates understood the topics.
- Responses were at an elementary level.
- Essays lacked planning – there was no evidence of written or signed drafts.
- Essays lacked depth in the content and proper structure.
- Content deviated from the topic.

Essay 1.6

Most candidates chose to respond to the visuals. However, few candidates performed well with depth of content and creativity in production. A general tendency across all three visuals (Q1.6) was that candidates presented a description of the visual as opposed to using the visual as a stimulus.

Suggestions for improvement

- a) There should be compliance with the recording/signing processes as set out on pg. 27 of CAPS, i.e. recording process, planning/pre-recording, drafting and final recording.
- b) The planning stage of the essay is crucial. Planning and editing should be an integral part of drafting the essay.
- c) Learners must engage in ‘reading’ and ‘re-reading’ their essays and eliminate incoherence and similar errors in structure before the final recording.
- d) Teachers should coach learners on different types of essays and how content should be planned accordingly.
- e) Planning will obviate deviating from the topic and will develop depth in the essay.
- f) Teachers should give feedback to learners by following the criteria specified in the assessment rubrics.

- g) Teachers should teach the learners to develop their essay-presenting skills based on the rubrics.
- h) Identifying the essence of the topic is essential. Learners should be encouraged to explore all possibilities of content that can emanate from a topic so that their signing is original, authentic and yet creative.
- i) There has to be a direct and discernible link between the essay and the visual stimuli. Learners should address all the elements presented in the picture. Teachers should provide enough practice exercises for learners so that they are familiar with all aspects of this style.

SECTION B: TRANSACTIONAL TEXTS

General comments

- (a) The time specified for the length of the transactional text is 3 – 6 minutes. However, it was noted that in responding to the transactional texts, candidates did not comply with the required length of time.
- (b) Some candidates often repeated themselves or deviated from the topic and exceeded the prescribed time.
- (c) Other candidates responded very briefly and content was vague or irrelevant.
- (d) The importance of analyzing the topic should be emphasized.
- (e) Candidates were penalized if they responded only partially to the topic which is often the result of the candidate's lack of attention to the detail in the topic.

Common errors and misconceptions

Transactional Texts 2.1 – 2.6

- Responses were at an elementary level.
- Did not include all the information required for the structure in the type of text .e.g. no role-shift evident in the dialogue.
- Lack of planning – there was no evidence of written or signed drafts.
- Frequent repetition and deviation from the topic.
- Lack of detail required to give meaning to the content.

Suggestions for improvement

- (a) Transactional texts should be taught and included in the teaching programme. Learners can do reasonably well in this section if they are familiar with the various categories of texts and their structure.
- (b) The register, discourse, purpose/effect, audience and context should be taught specific to each type of text.

- (c) Formats should be taught correctly and learners should know how to sign and record transactional texts. Learners should be familiar with the criteria specified in the assessment rubrics.
- (d) Teachers should teach the learners to develop their presenting skills based on the rubrics, with emphasis on the formal aspects of format.
- (e) Candidates should be encouraged to prepare well for this paper as the skills and language structures used, can be applied here with great success.
- (f) The register in Transactional Texts should match the intention and audience of the piece. For example, differentiating when to use formal and informal language. Formats must be taught consistently and correctly and learners must be given opportunities to practise these genres.

14.8 GENERAL COMMENTS FOR PAPER 1, 2 AND 3

- (a) Teachers should attend regular cluster meetings to share knowledge, resources and address challenges.
- (b) Teachers should develop their own resource packs (DVDs and workbooks) to improve skills of learners.
- (c) Schools should adhere to the '*Guidelines for the Implementation and Conduct of Examinations in South African Sign Language Home Language*' to ensure that learners' responses are saved and copied correctly.
- (d) Learners should ensure that the video clips are re-named according to the numbering in the question paper.
- (e) Schools should upgrade their equipment (webcams) in preparation for SASL HL examinations as the quality of the video recordings has an impact on the end product. Without upgraded equipment, blurred and unclear images become a feature.
- (f) Teachers should be trained on IT aspects in order to support learners with the use of computers, using editing software, saving responses, uploading and downloading texts, labelling responses.
- (g) Teachers should acquire live-recording techniques, such as camera positioning, effective lighting and maximizing signing space.
- (h) Subject advisors should arrange cluster meetings early in the year to mediate the rubrics with all the teachers and to reinforce the importance of the teaching of writing skills.
- (i) They should ensure that all teachers are following the teaching plans and that informal writing is being taught as per the CAPS prescripts. It is only when informal writing becomes a part of the weekly teaching in the classroom from Grade 10 that improvement will be noted.
- (j) When preparing learners for the final examinations, teachers need to plan carefully and include frequent exercises and class tests to monitor the learners' progress and identify areas of challenge for remediation.
- (k) Learners must be given constructive feedback after school-based assessments so that there can be progressive improvement in performance.

- (l) Teachers should use creative opportunities to expose learners to various texts to sharpen their comprehension and critical thinking skills. These should include live signing and recorded texts.
- (m) Learners should be reminded at every assessment opportunity of the importance of adhering to instructions for accurate and relevant responses.
- (n) Learners must be taught to deconstruct questions and establish precisely what is required. The urgency to respond without thorough understanding must be discouraged.
- (o) The standard of school-based assessments must be monitored to present learners with an opportunity to answer questions of the same complexity and level of difficulty as those in the final examination. They should be familiar with analyzing skills and responding to questions requiring more Level 4 / 5 responses. Responding to a question in its entirety must be emphasized.
- (p) Inter-province and inter-school interaction must be encouraged to introduce and expose learners to varied dialects. This would alleviate the challenges presented by variations in signed dialects.

