

National Senior Certificate

2020

DIAGNOSTIC REPORT PART 2: LANGUAGES



basic education

Department:
Basic Education
REPUBLIC OF SOUTH AFRICA


Read to Lead
A Reading Nation is a Leading Nation



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SAFE**
PROTECT SOUTH AFRICA
TOGETHER WE CAN BEAT THE CORONAVIRUS

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Foreword from the Minister

At the heart of a successful education system, is a credible public examination system built on the foundations and pillars of integrity. It must enjoy respect and be acknowledged as such by higher education institutions, employers and our people. The National Senior Certificate has stood the test of time and after 12 years of teaching and learning, this qualification has intrinsic value for both individuals and society.

The year 2020 will go down in history as one in which we faced unprecedented challenges that affected every facet of human life. The Class of 2020 sat for the National Senior Certificate (NSC) examinations in a year that the world was held to ransom by the Covid-19 pandemic. When this cohort commenced with their exit year of the NSC, no one would have imagined the challenges that they faced.

The pandemic did not derail the Department of Basic Education and Public Examinations from its primary objective to deliver quality education and credible examinations. In 2020, our aim was to rescue the education sector from ruins that this virulent pandemic has caused. We have taken extraordinary measures to combat and manage the spread of the epidemic in our sector. We adopted a staggered approach for the re-opening of schools to avoid congestion and observe the novel social distancing. Our strategy to rescue the 2020 academic year is predicated on curriculum trimming for all grades, except Grade 12. The full curriculum coverage for Grade 12s aims to ensure that the exit qualification of the Class of 2020 enjoys the same status as the previous cohorts.



Although the Class of 2020 did not attain a better pass rate than the Class of 2019, it must be acknowledged that despite a very difficult year, this cohort exceeded expectations. If the achievements of different cohorts over the past decade are considered, it is evident that the standard and quality of the public examinations system is stabilising. The proficiency of our education system is confirmed by the fact that the achievements in gateway subjects have been on par over the past five years.

The *2020 National Diagnostic Report on Learner Performance* serves as an all-inclusive study and detailed analysis of candidates' performance in the NSC examinations. This report is in its tenth year of publication. Initially, the report only focused in the gateway subjects but since 2018 diagnostic reports are also offered in home languages, technologies and technical subjects. This year we also include reports for Afrikaans First Additional Language and Engineering Graphics and Design (EGD). This Diagnostic Report provides teachers, subject advisors, curriculum planners and social partners with insight into learners' performance in the targeted subjects.

This diagnostic report is therefore presented in three parts. Part 1 comprises the diagnostic reports of the ten gateway subjects. Part 2 contains the diagnostic reports for English First Additional

Language, the twelve home languages and Afrikaans First Additional Language. Part 3 includes the diagnostic reports for technical subjects, technologies and EGD. In the 2020 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 and qualitative analysis of learners' responses are given for English First Additional Language. A detailed qualitative analysis of learners' responses to questions is given for each of the home languages in Part 2 and Part 3 for each of the technical subjects and technologies.

One of the key objectives of the diagnostic report is to improve the quality of teaching and learning. The quantitative and qualitative analysis of learner performance in the November 2020 examinations serves to identify the strengths and weakness in candidates' knowledge and skills. In response to weaknesses identified, the report further suggests remedial measures that should be adopted at school level. This will allow 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.

It is imperative that a diagnostic analysis is done of learners' performance by teachers after the completion of each assessment task. The outcome of an analysis of the performance of learners in informal and formal assessment tasks can serve to devise intervention strategies to improve learners' understanding of subject matter. Teacher mediation of a diagnostic analysis of

performance is a pivotal component in addressing gaps in learning.

The efforts invested into the Class of 2020 culminated in their achievements. I am confident that, despite the myriad of challenges posed by the Covid-19 pandemic, the DBE and all its warriors in education, will, through effective interventions, such as this diagnostic report, achieve a positive impact on learner performance in 2021. The Xitsonga saying, 'Dyondzo I xithhangu xa vutomi' is forever true. Roughly translated, 'Education is the shield of life'. I therefore invite all education stakeholders and the broader South African public to get involved in the DBE's efforts to fight the battle to improve lives and livelihoods through quality basic education.



**MRS AM MOTSHEKGA, MP
MINISTER OF BASIC EDUCATION
22 FEBRUARY 2021**



CHAPTER 1

INTRODUCTION

1.1. INTRODUCTION, SCOPE AND PURPOSE

The Class of 2020 is the seventh cohort to sit for the NSC examinations based on the CAPS. In line with past reports, the 2020 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, Afrikaans First Additional Language, English First Additional Language, the twelve official home languages, the Technologies, Technical subjects and Engineering Graphics and Design. It is essential that the 2020 diagnostic report should be used in conjunction with the 2015 to 2019 diagnostic reports. Key subject didactic principles and content matters addressed in past reports, along with the revised Annual Teaching Plans, can be used fruitfully in the classroom in 2021.

Post the marking process, the chief markers, internal moderators and subject specialists compiled 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 2016 to 2020. 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 2020 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. The Covid pandemic exacerbated the poor performance of the learners, as the gaps widened, particularly for learners who had no access to schooling during this period. 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. Progress or lack thereof, in the said areas, should determine the extent to which further interventions are necessary in 2021. 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 2021. 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. 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 (2016 – 2020)

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 2020 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 refers 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 2020 NSC question papers since 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 2021; develop strategies for differentiated learning and provide a frame of reference for the development and design of school-based assessment during 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 2020 examination papers. While further quantitative data would have been useful in providing feedback for 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 2020 diagnostic reports for the ten key subjects covered in this publication (Part 1), indicate that the pass rate has improved in three of these subjects (Business Studies, History and Mathematical Literacy) at the 30% levels. The pass rate has however declined to varying degrees at the 30% level in the remaining key subjects. The pass rate for English First Additional Language increased at both the 30% level and at the 40% level. In the home languages (Part 2) the pass rate remained the same in six home languages (Afrikaans, English, IsiNdebele, Sepedi, SiSwati, SASL HL), remained the same in Setswana and Tshivenda and declined to varying degrees in four home languages (isiXhosa, isiZulu, Sesotho and Xitsonga).

After seven 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 CAPS, is considered to be stabilising.

It is imperative that we reflect on and learn from the performance of candidates of the 2020 NSC examinations.

The following areas of concern were identified in past diagnostic reports and they are, once again, highlighted as concerns in the 2020 NSC examinations.

- There was a general observation that not all topics were equally covered in preparation for examinations. This was particularly noticeable in centres where learners had no access to schooling during the lockdown and extended school holidays in 2020. It is essential that all prescribed topics in CAPS are studied and that there is adherence to the examination guidelines.
- In the languages, it was noticed that candidates were not familiar with the formats of transactional texts. It is advised that teachers revise the required formats on a regular basis throughout the academic year. 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. This pertains to all grades and all subjects. A few suggestions to encourage writing in schools is to launch a letter writing competition, establish a school newspapers and allow learners to write articles etc.
- In most home languages, most 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.
- Schools are encouraged to initiate reading projects/reading periods/vocabulary/dictionary exercises to expand learners' vocabulary. In 2020, it was noted that many candidates did not understand the vocabulary used in questions, extracts and comprehension texts. 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.

- SASL HL, Technical Sciences, Technical Mathematics and the Technologies were offered for the fourth 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 topics in new subjects. In SASL HL, it was observed that candidates did not give sufficient responses in the writing papers and literature. It is imperative that literature needs to be studied in detail and candidates need to be familiarised with the register, style and conventions for transactional writing texts.
- A large percentage of candidates displayed a limited understanding of subject matter, and specifically complicated topics. This was exacerbated by the lack of access to on-site teaching during the lockdown period. The 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 2015 to 2020

The diagnostic reports published from 2015 to 2020 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 2021 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. 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 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

As the 2021 cohort of Grade 12s had an interrupted Grade 11 year in 2020, it is imperative that integrated intervention strategies are used to address gaps in teaching and learning. Such strategies could include:

- At the start of the academic year, teachers should provide the learners with the topics to be covered during the year and the relevant websites, per topic.
- 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.
- Learners who cannot log on to digital portals could be issued with DVDs, with the information from various websites. Hard copies of the information should be provided to learners who do not have access to electricity and/or technology. This is particularly important as the pandemic has highlighted the great divide between those who have online access and those who do not.
- Teachers from different schools in each circuit or district could collaborate to support one another in mediating challenging topics to learners.
- Challenging topics must be revisited regularly during the academic year, through extension activities and they should form the basis of all extra classes. Stronger candidates can be paired with weaker candidates to complete assignments on challenging topics.

- Online study groups could be formed to facilitate revision activities and examination preparations through platforms such as Microsoft Teams.
- 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

1.6.1 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.

1.6.2 Subject Advisors and district officials

- Subject specialists should do a baseline assessment of the 2021 Grade 12 cohort, to establish the impact that the pandemic had on teaching and learning during 2021, in terms of Grade 11 content coverage.
- It is also important that subject advisers emphasise that the Revised Annual Teaching Plan reflects the minimum requirements of the subject.
- Subject advisers are encouraged to convene meetings/workshops (on online platforms or in groups that adhere to Covid-19 protocol) 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 Revised 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.
- Subject Advisers should direct teachers to websites that will enhance teaching and learning.

1.6.3 Teachers

- With the pandemic still posing a threat to normal schooling, teachers should ensure that learners are provided with adequate resources to facilitate self-regulated learning.
- 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 2020 examination.

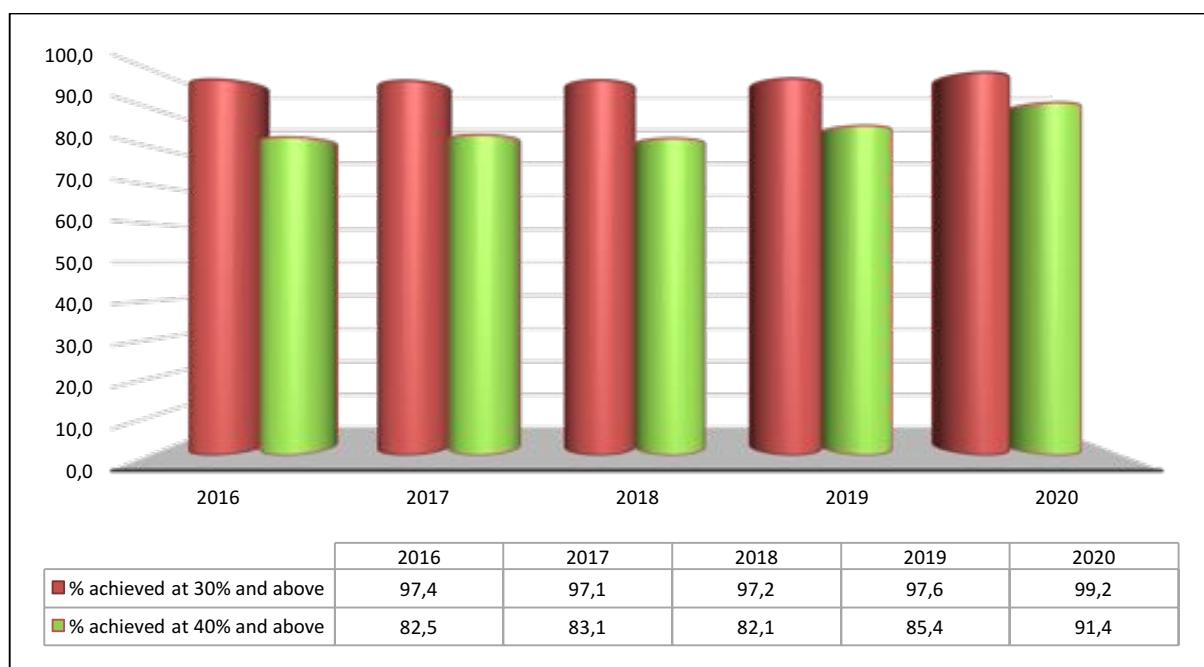
2.1 PERFORMANCE TRENDS (2016 – 2020)

The number of candidates who wrote the 2020 English First Additional Language Examination decreased by 14 354 compared to 2019. The overall pass rate improved by 1,6% in 2020, with 99,2% of the candidates achieving above 30%. However, there was a significant improvement, of 6%, in the number of candidates achieving at level 3 and above.

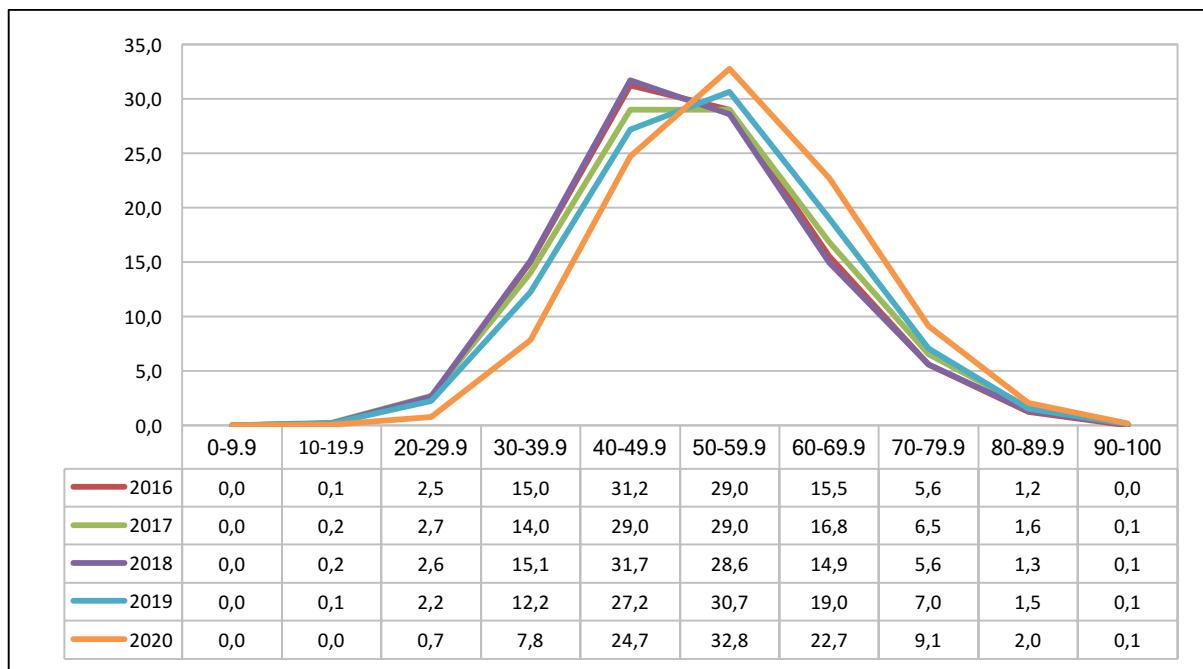
Table 2.1.1 Overall achievement rates in English First Additional Language

Year	No. wrote	No. achieved at 30% and above	% achieved at 30% and above	No. achieved at 40% and above	% achieved at 40% and above
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
2020	474 718	471 072	99,2	434 080	91,4

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)



According to the graph above, the number of candidates who achieved at level 3, that is 40-49.9% has decreased by 2.5% from 27.2% in 2019 to 24.7% in 2020. This is a positive indication because levels 4 and 5 achievers have seen an upsurge of 2.1% and 3.7% respectively. Equally pleasing is the number of candidates who have achieved between 70-79% and 80-100% which have also shown an increase of 2.1% and 0.5% respectively.

2.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1

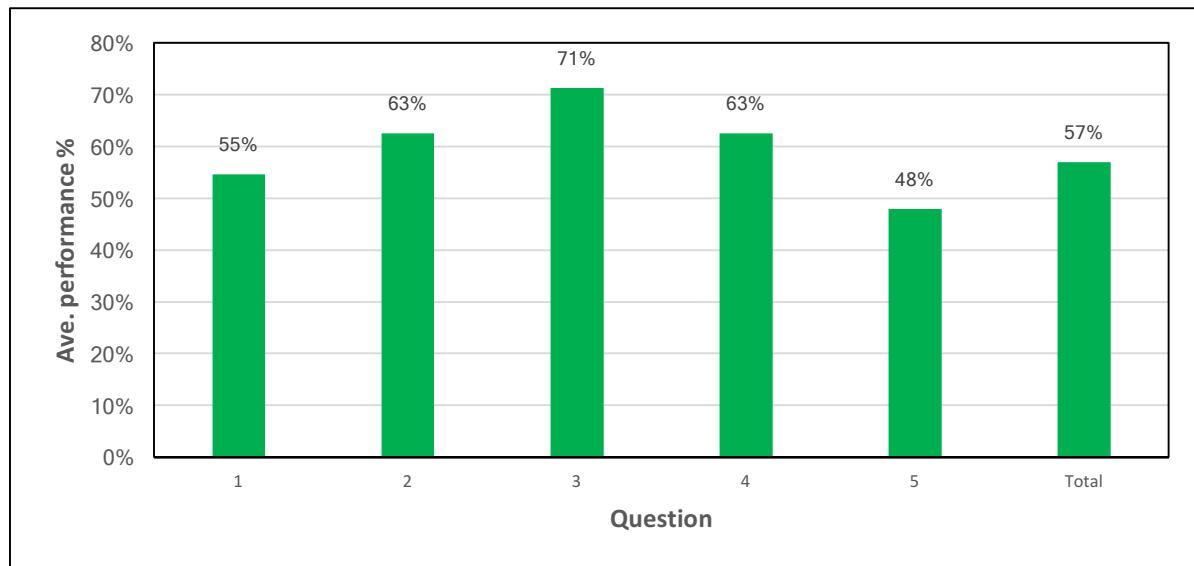
General comments

- There has been an improvement in performance in this paper; however, the open-ended questions remain problematic.
- 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.
- Performance in the summary question showed further improvement in 2020. However, too many candidates were still not able to use their own words.
- The greatest improvement was in Q3 which outperformed the summary question.
- There has been an improvement in the question that tests visual skills.
- 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 OF PAPER 1

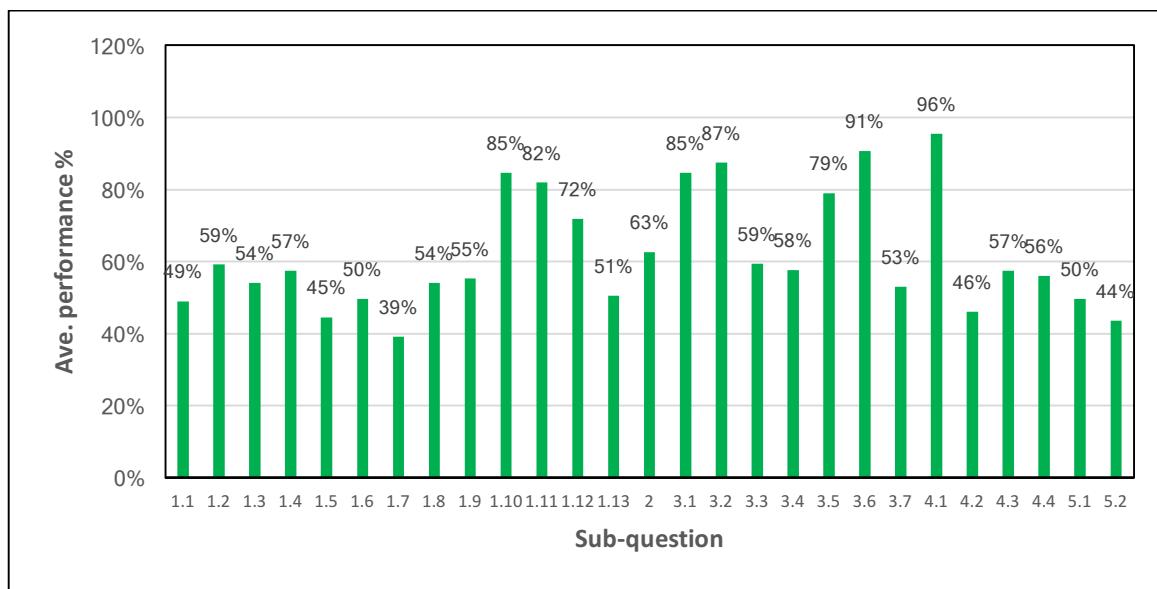
The graph below is based on data from a random sample of candidates. This graph might not accurately reflect national averages, but it should still be useful in assessing the relative degree of success achieved by candidates.

Graph 2.3.1 Average performance per question in Paper 1



Q	Topics/Aspects
1	Comprehension
2	Summary
3	Advertisement
4	Cartoon
5	Language and editing

In this sample, there has been a remarkable improvement in the performance of candidates in Q3, which tested advertising skills. There has also been an improvement, albeit slight, in Q5 which is the language and editing skills. This is the section of the question paper where candidates achieved the lowest marks. Candidates continued to perform well in Q2 which assessed summary writing skills.

Graph 2.3.2 Average performance per sub-question in Paper 1

Sub-question	Topic
1.1 – 1.13	Comprehension
2	Summary
3.1 – 3.7	Analysing an Advertisement
4.1 – 4.4	Analysing a Cartoon
5.1 – 5.2	Language and Editing Skills

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 linked the word 'customs' to 'duties' in Q1.1 hence scoring zero for the question. This is an indication that learners lacked basic vocabulary.
- (b) Many candidates lacked the vocabulary to explain the meaning of 'consideration for others' in context in Q1.2.1. There was a lack of reading for meaning and understanding.
- (c) In Q1.2.2 many candidates, struggled to use their own words. They lacked an understanding of the word 'gratitude' and simply quoted from paragraph 2.
- (d) Performance in Q1.3.1 was below average as candidates failed to provide an appropriate antonym for the word 'ancient'. These candidates lacked the necessary vocabulary to arrive at an appropriate word which meant the opposite of 'ancient'.

- (e) Many candidates performed relatively well in Q1.3.2 but lost marks as incomplete responses such as 'cover your mouth' were given. Candidates lacked understanding of the word 'beliefs' in the context of the text.
- (f) When answering Q1.4.1, candidates quoted from the paragraph instead of interpreting 'level of formality' and linking it to 'the relationship between children and adults' in the context of the passage. Candidates lacked the ability to follow instructions and to read for meaning and understanding.
- (g) The candidates who failed to answer Q1.5.1 correctly failed to understand the writer's intention and merely quoted from paragraph 6 instead of mentioning that 'their etiquette is similar or serve as an example to other countries'. Again, the ability to read for meaning in context was a requirement to answer this question successfully.
- (h) Some candidates failed to provide the correct answer to Q1.5.2 because they lacked understanding of the use of a rhetorical question. These candidates merely repeated 'that we should all have manners' which was insufficient to score the marks. Candidates clearly failed to read for meaning and understanding and also struggled to interpret the word 'conclude' correctly, which was key to answering the question effectively.
- (i) In Q1.6 candidates merely quoted from the text and failed to demonstrate understanding of the word 'etiquette'. Candidates could not read and work out the meaning in context.
- (j) Many candidates lacked the necessary vocabulary and ability to use their own words to explain the findings in Q1.7.1. This showed a lack of understanding of the text as a whole.
- (k) Some candidates struggled to explain the meaning of 'clock-watching' in Q1.7.2. Candidates merely referred to the concept of time instead of working out the meaning in context. There was a clear lack of understanding to work out meaning in context.
- (l) Many candidates failed to give concrete reasons in Q1.8.1 but merely quoted from paragraph 9. Reading for meaning and understanding appears to be problematic.
- (m) In Q1.9 candidates lacked the necessary vocabulary to express themselves well enough to discuss the suitability of the title of the passage. Candidates merely repeated the title of the passage.

TEXT B

- (a) In Q1.12 candidates lacked the vocabulary and could not interpret 'expenditure' and 'annual income', but they could explain why the arrows appear in the circle. This indicates a clear lack of vocabulary.
- (b) Some candidates were not able to discuss the 'effectiveness of a bar graph' in Q1.13 as they did not know what a bar graph was. Some learners simply said, 'it was better'. The understanding of the word, 'effectiveness' was not understood well.

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 scrutinize 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 types of 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 'how to reduce plastic pollution'. 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 some candidates who could not identify the 'target audience' in Q3.1 correctly. This is a clear lack of knowledge of the mechanics of advertising.
- (b) Some candidates lacked the necessary vocabulary in Q3.2 and referred to 'fragrances' as 'flavours'.
- (c) In Q3.3 some candidates failed to link the information to the advertisement as a whole. Candidates merely provided the meaning of the word, 'supreme'. Candidates lacked the ability to read with meaning and understanding within a context, in this case, the advertisement.
- (d) In Q3.4 candidates lacked understanding of the word 'reinforce' in the context of the advertisement. Instead, many candidates mentioned that 'it was good' instead of writing that 'it is the best'.
- (e) Candidates failed to understand the concept 'body copy' and therefore could not provide a synonym for 'glittering' in Q3.5. There was a lack of understanding of the terminology used in advertising.

- (f) In Q3.7 several candidates made the correct inference but were unable to transfer their understanding into a discussion of the effectiveness of the advertisement. 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 with learners.
- (b) Exercises to hone learners' knowledge of advertising techniques and terminology, for example 'target audience' and '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) Some candidates struggled to show understanding of the word 'AHEM' in Q4.2 and failed to work out the meaning in context of the cartoon. The mother's response in frame 4 was key to working out the meaning of 'AHEM'.
- (b) In Q4.3.1 some candidates could not provide the contrast and failed to show understanding of the concept 'attitude' which was a requirement to answer this question effectively.
- (c) A few candidates lost the marks for Q4.3.2 as they struggled to show understanding of a 'visual and a verbal clue'.
- (d) The open-ended question, Q4.4, was problematic for the candidates. This was exacerbated by the lack of understanding of the word, 'justified'. Some candidates could not formulate an opinion with substantiation.

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) Teachers must focus on aspects integral to the studying of the difference between visual and verbal clues, speech and thought bubbles, etc.
- (c) Every character in a cartoon has meaning and learners must be encouraged to provide an analysis of the various characters before answering a question.
- (d) Developing a vocabulary to describe emotions, facial expressions and body language is pivotal to doing well in this question.
- (e) Words such as 'comparison', 'contrast', 'similarity', 'difference', 'body language', 'visual and verbal clues' must be used regularly in the classroom situation and beyond.
- (f) 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 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.
- (g) 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.
- (h) 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 Q5.1.2 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 Q5.1.6, 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 simple past tense in Q5.1.5.
- (g) Many candidates could not respond to Q5.1.3 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. Q5.2.1, 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.

2.5 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 2

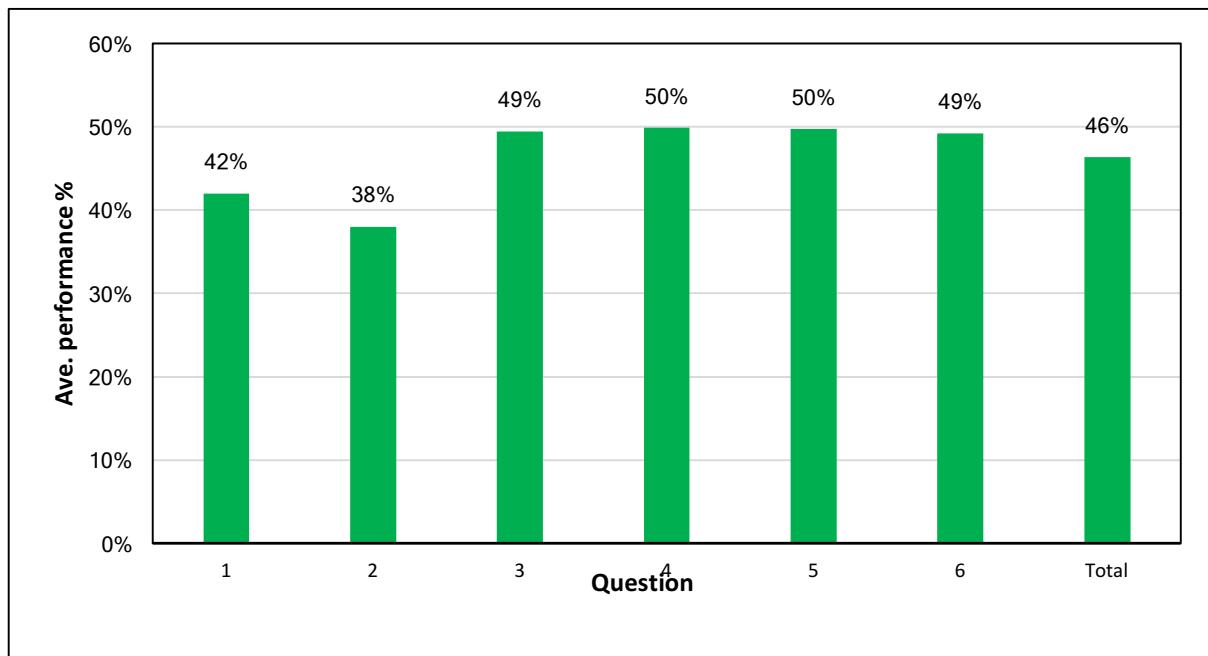
General comments

- (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

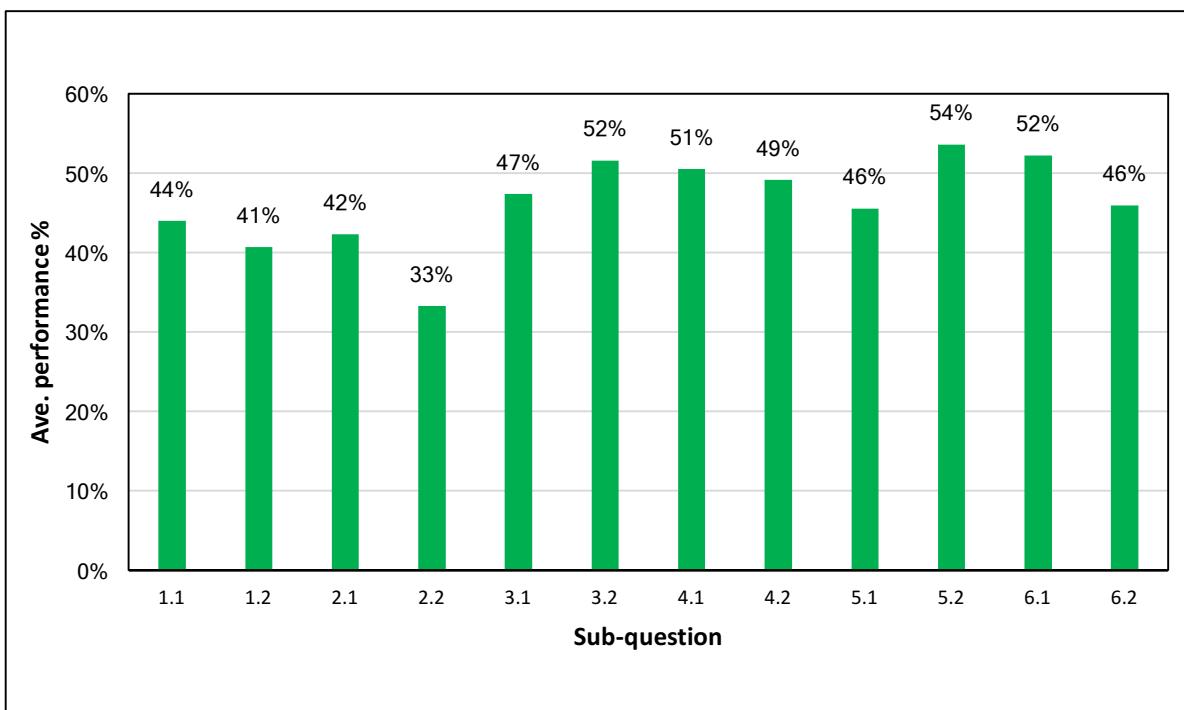
The following graph is based on data from a random sample of candidates. While this graph might not accurately reflect national averages, it is useful in assessing the relative degree of challenge of each question as experienced by candidates.

Graph 2.6.1 Average performance per question in Paper 2



Q	Topics/Aspects
1	<i>Cry, The Beloved Country</i>
2	<i>Dr Jekyll and Mr Hyde</i>
3	<i>Macbeth</i>
4	<i>My Children! My Africa!</i>
5	Short Stories
6	Poetry

Candidates performed least successfully in Q2 (*Dr Jekyll and Mr Hyde*) while they performed the best in Q4 and Q5 (*My Children! My Africa!* and the Short Stories). The most popular questions were Q4, Q5 and Q6.

Graph 2.6.2 Average performance per sub-question in Paper 2

Sub-question	Topic
1.1 – 1.2	<i>Cry, the Beloved Country</i>
2.1 – 2.2	<i>Strange Case of Dr Jekyll and Mr Hyde</i>
3.1 – 3.2	<i>Macbeth</i>
4.1 – 4.2	<i>My Children! My Africa!</i>
5.1	'Village People'
5.2	'Transforming moments'
6.1	'Spring'
6.2	'Poem'

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. Q1.2.3(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 Q6.2.4(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. Q1.1.4(a+b), Q2.2.4(a+b), Q3.1.3(a+b), Q4.2.4(a+b), Q5.1.3(a+b) and Q6.1.6(a+b) presented challenges to some candidates. Some candidates could not identify the tone correctly nor explain why the tone was used in the lines.
- (f) Most candidates were unable to respond effectively to the questions testing irony (e.g. Q1.2.6, Q2.2.5, Q3.1.7 and Q4.2.5). 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. Q1.2.7, Q2.2.8 and Q3.2.5, Q4.2.8 and Q5.2.6). 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. Q1.1.5, Q2.1.6, Q3.2.7, Q4.1.6, Q5.2.7 and Q6.2.7). Some candidates gave answers which were studied and then tried to make it fit the given question while others showed a lack of understanding of the concept 'theme'.
- (i) Responding to questions which required the candidate to give an opinion (e.g. Q1.1.6, Q1.2.8, Q2.1.7, Q2.2.9 Q3.1.8, Q3.2.8, Q4.1.7, Q4.2.9, Q5.1.7, Q5.2.8, 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'.
- (k) In the poetry questions candidates did not know the language of poetry. They often struggled with figurative interpretations and lacked the ability to show how figures of speech contribute to the overall meaning of the poems.

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 class 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. Learners must be taught to identify character traits from a particular given passage and must have the ability to substantiate from the passage. Teachers must focus on all characters in a text and not only the main characters.
- (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 learners 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. Teachers must focus on all possible themes and not only the main themes.
- (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. Background information, 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 background information of the poet, 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.

2.8 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3

General comments

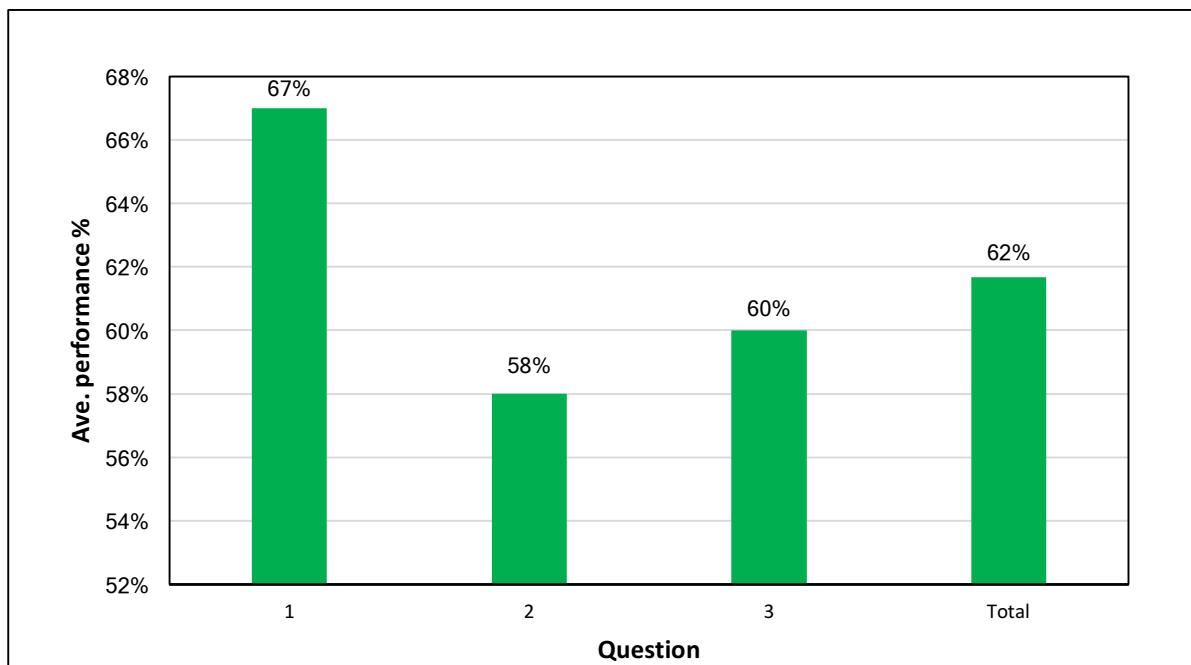
- (a) Candidates performed relatively well in this paper but the performance could have been better if candidates were better prepared.
- (b) Teachers must emphasise that this paper carries the most marks and can make a significant difference to the candidates' results. The fact that the paper is written towards the end of the examination may create the misconception that it is not important.
- (c) 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.

- (d) 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.

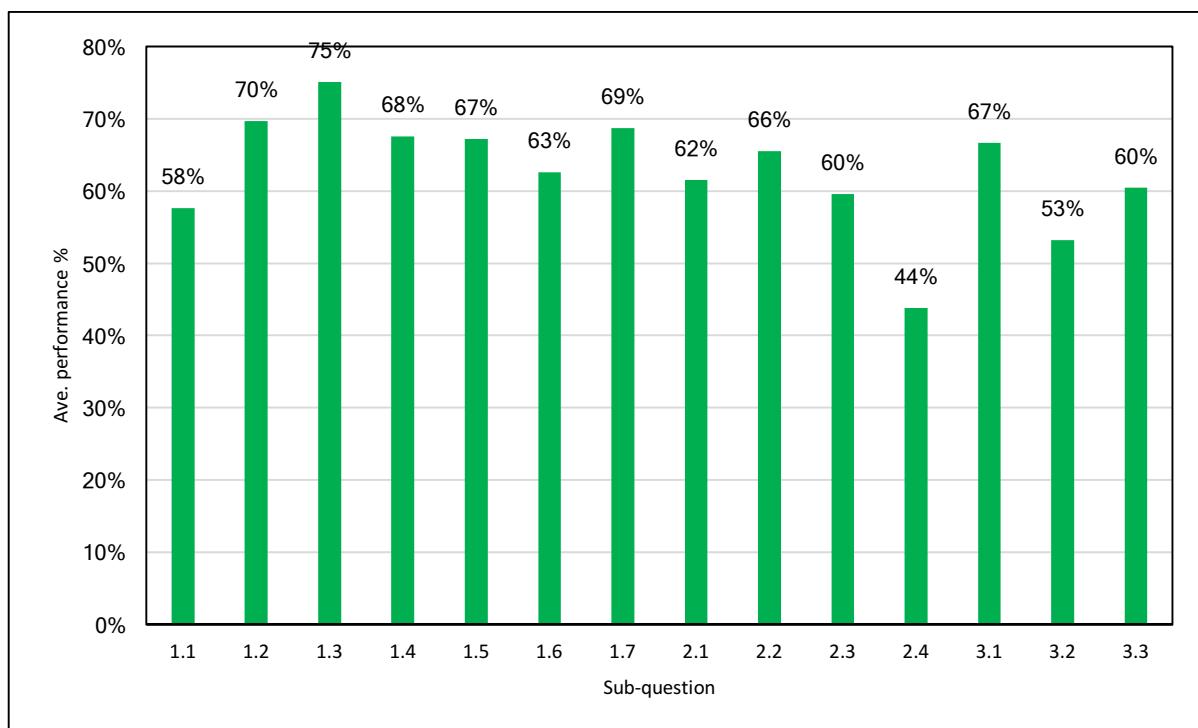
2.9 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

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 performance per question in Paper 3



Q	Topics/Aspects
1	Essay
2	Longer Transactional Text
3	Shorter Transactional Text

Graph 2.9.2 Average performance per sub-question in Paper 3

Sub-question	Topic
1.1 – 1.7	Essay
2.1 – 2.4	Longer transactional text
3.1 – 3.3	Shorter transactional text

2.10 ANALYSIS OF LEARNER PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 3

SECTION A: ESSAY

Common errors and misconceptions

- (a) Q1.1 was the most popular question. It was generally understood and well answered. Some candidates only focused on 'my family' and failed to link the impact of family on their personal lives. Candidates mostly lost marks in the language and style categories.
- (b) Fewer candidates opted to answer Q1.2. Those who attempted this topic understood the idea of 'procrastination' and linked it to that expression very well. Some candidates spent too many words on positioning the reader, subsequently not enough elaboration on the 'never' part of the topic was given. The aftermath of 'never' was not well discussed. A narrative approach was mostly used.
- (c) The few candidates who attempted Q1.3 clearly understood 'assumption' as used in the topic. Some candidates could not discuss the change of thought very well and so lost marks. The element of surprise/regret was often omitted.

- (d) Q1.4 was open to a variety of essay types and interpretations. Candidates were able to write descriptive or narrative essays about seasons of, for example, fear, COVID-19, happiness, misery and challenges. A few candidates, however, just gave a literal description of a season which resulted in a moderate content mark.
- (e) Not many candidates attempted Q1.5. Very strong candidates were able to interpret this topic figuratively and wrote brilliant, creative and gripping essays. However, some candidates presented mundane interpretations of the topic and the essence of the topic was often lost.
- (f) Some candidates lost focus in Q1.6 when they elaborated on how their families helped them to acquire their certificate. Candidates failed to see that education should be weighed up against just having a certificate. They failed to see that this topic lent itself more to either an argumentative or discursive essay than any of the other essay types.
- (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 Q1.3, they would have realised that the key words were 'more', 'education', and 'certificate'.
- (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 grasped the content of this letter very well. The content was usually a moderate to exceptional mark though the language was not always appropriate. Candidates thanked the manager but did not always focus on the impact the walking sticks have to the beneficiaries (elders) instead they wished the manager well.
- (b) Candidates clearly understood the content of the dialogue in Q2.2 and there were no digressions from the topic. Some of the candidates, however, used very lengthy scenarios which influenced the word count resulting in a poor mark. Others had a very long introduction/greeting and little was written on the content of the dialogue.
- (c) Most candidates answered Q2.3 very well. However, some candidates did not include the funeral arrangements, date of birth and death, where the person was living at the time of death in the obituary. Too much biographical information was included, and a tribute was omitted in their writing.
- (d) Q2.4 (the magazine 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 exceeded the word length because each entry was 100 words in length. Some candidates failed to master the tone of immediacy when writing the diary; they would often use a narrative essay style relating events of the past. Candidates used the second person and letter style of writing as if they were directly speaking to their best friend about the visit.
- (b) Candidates did fairly well in Q3.2 and adhered to the instructions. However, sometimes vital details were omitted, e.g. contact details. Many also did not have a catchy headline to attract the attention of the reader.
- (c) Understanding the context proved to be problematic for candidates who attempted Q3.3. A few candidates did not know the difference between metres and kilometres. Some candidates did not include landmarks or distances in their writing. Quite a few candidates lacked the appropriate vocabulary to give directions. Some candidates also exceeded the length.
- (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) Time must be spent on teaching this paper as it is weighted the most in the examinations. Learners must be exposed to examples of good pieces of writing which must be used to enhance learners' writing skills.
- (b) 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.
- (c) 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.
- (d) 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 pieces.
- (e) Time management should be emphasised and practised as running out of time might have been the reason for candidates' lack of attention to detail.
- (f) 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 2020 examination.

3.1 PERFORMANCE TRENDS (2016 – 2020)

The tables and graphs below show that the general performance of candidates reflects an improvement in comparison to the performance in 2019.

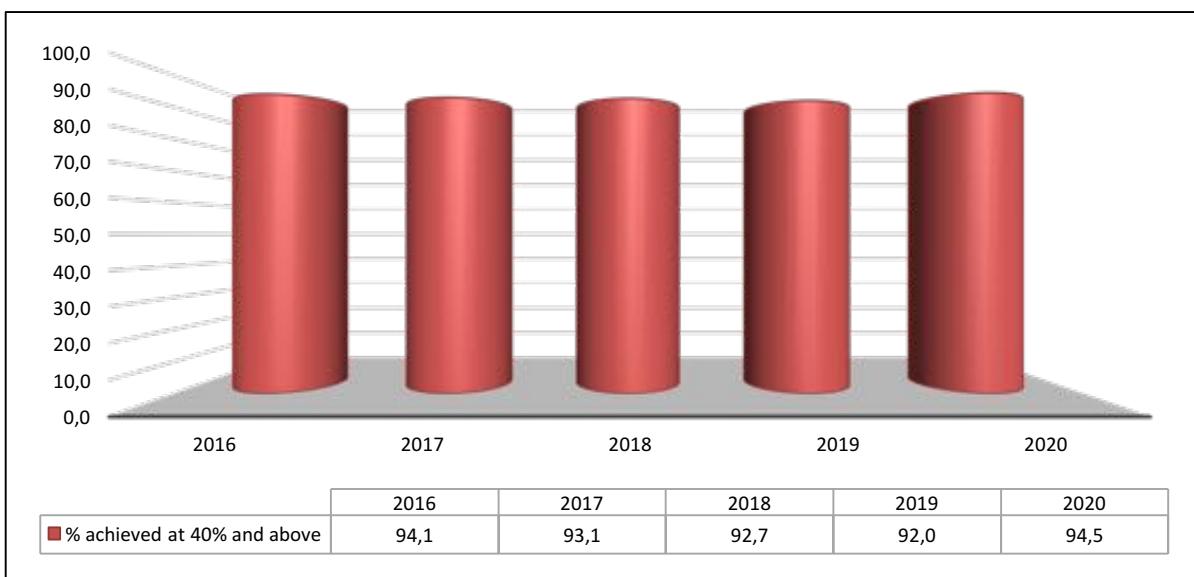
In 2020, the number of full-time candidates writing the subject increased by 2 301 and the general achievement of candidates improved by 2,5%. This is indicated by 94,5% of candidates achieving at 40% and above in 2020, as opposed to 92,0% achieving at 40% and above in 2019.

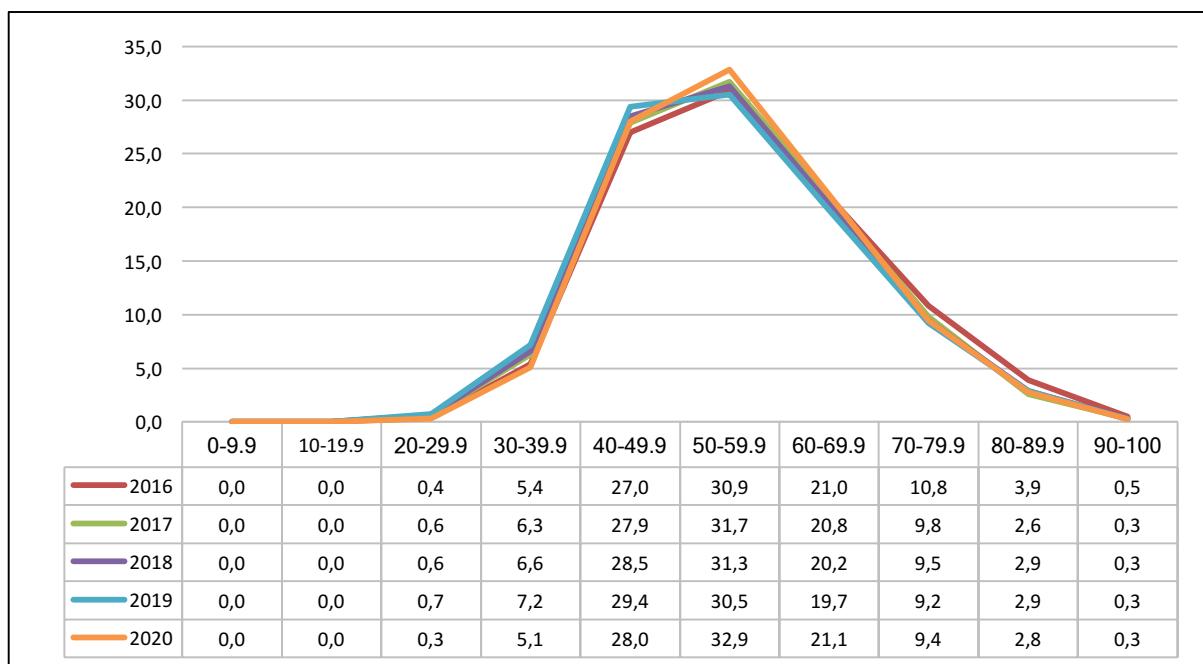
The number of candidates achieving between 80-89,9% has remained constant at 0,3% in 2020. The general performance has also been fluctuating over the past five years, and this subject is yet to get back to the 95,1% achieved in 2014.

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
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
2020	110 784	104 724	94,5

Graph 3.1.1 Overall achievement rates in English Home Language (percentage)



Graph 3.1.2 Performance distribution curves in English Home Language (percentage)

Comparing achievements between 2019 and 2020, the number of candidates who obtained Levels 1 – 3 (20% – 49%), has decreased from 37,3% to 33,4% compared to 2019. Levels 4 and 5 have seen an improvement from 50,2% to 54%. Levels 6 and 7 have both declined by 0,1%.

3.2 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 1

General comments

- (a) The candidates' performance in Q4 was an improvement on the 2019 performance, despite the cartoon having more frames 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 the metalanguage of the subject. Concepts such as *tone*, *diction*, *contradiction*, and *juxtaposition* were misunderstood or unknown to a number of candidates.
- (d) The performance of candidates in Q5 declined in comparison to the candidates' performance in 2019. There are still gaps which must be addressed.

3.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

QUESTION ONE: Comprehension

Candidates responded well to the topic of Trial by Social Media. In some instances, the terminology used in the questions was beyond the understanding of the weaker candidates, e.g. *contradiction; tone*. 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 Q1.2 many candidates did not understand what was required. A fair number of candidates addressed social media when they linked it to a justice system that needed to adapt because of social media.
- (b) Q1.3 was poorly answered because a few candidates did not go beyond the issue of abuse. There was a lack of focus in the answers – a thin link between ‘sympathies’ and the suffering/voicelessness/powerlessness of victims. A number of candidates provided subjective comments without referring to paragraph 4.
- (c) Some candidates only focused on the words of the aside rather than on the intention behind using the aside. They also neglected to comment on ‘sadly’ and this resulted in their failure to achieve the full 3 marks.
- (d) Q1.5 was poorly answered as candidates’ either did not know the term ‘contradicts’ or were unable to find any contradiction in the text.
- (e) Many candidates lost marks because they did not provide two examples of *diction*, in Q1.6. They failed to quote and provide relevant discussion. Many offered a general explanation of the lines without discussing the purpose of the diction. They missed the point that the function of the diction was to arouse the reader’s sympathy for victims whose lives were being destroyed by false claims.
- (f) In Q1.7 a number of candidates were unable to name/identify a specific tone and to provide a suitable comment. A few of them also did not focus on paragraph 8.
- (g) Responses to Q1.8 were poor. Many candidates clearly did not understand the instruction words ‘Discuss critically’ and ‘Comment on the impact’. They did not realize that the question was about social media giants. Candidates focused on paragraph 9 and ignored paragraph 10.
- (h) In response to Q1.9 candidates did not state whether the boss was sincere or not. Most believed that he was sincere because of his hospitalisation. The third person voice was confusing for candidates. Many candidates who believed that the boss was sincere, failed to justify their choice of answer.
- (i) Q1.10 was poorly answered as many responses were superficial and generalised. The instruction words ‘critically comment’ were not fully grasped by most of the weaker candidates – they were unable to comment insightfully on the actions of the young woman.
- (j) Q1.11 was adequately answered, however, candidates lost marks for not referring to both Texts A and B.

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 not only the reading passage, but also the questions have to be understood, then the quality of their responses would improve.
- (b) Learners must be taught to focus on the whole question and on specific vocabulary. It is important to teach learners that the purpose of the opening sentence/rhetorical question is to give the reader the **context** of the argument/to involve the reader in the discussion that will follow.
- (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 ‘tone’ 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

The candidates fared best in this question. There are still too many candidates who have ignored the instruction to produce a coherent paragraph, and just presented a point-form summary, alternatively they produce two or more paragraphs.

Common errors and misconceptions

- (a) Candidates' limited vocabulary put many of them at a disadvantage and they resorted to 'lifting' from the text, or repeating points.
- (b) It was expected of candidates to summarise 'the reasons for every employee in the field of technology improving his/her communication skills'. Many candidates offered a general summary of the passage, while others lifted key words and formulated incomplete sentences.
- (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.
- (e) In a few cases, candidates changed the structure of the sentences thus changing the meaning.

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

There was a drop in the performance of the candidates in Q3, compared to 2019. They could not see the link between the visual image and the product.

Common errors and misconceptions

- (a) In Q3.1 most candidates did not refer to the language devices of alliteration or bold fonts (answer in memo). They attempted to interpret the statement and explain why barriers will break if people talk or the importance of breaking barriers for a better world.
- (b) Many candidates failed to focus on the advertiser's intention when predicting future outcomes, in Q3.2.
- (c) In Q3.4 candidates grappled with understanding the term 'juxtaposition' and this resulted in candidates being unable to respond adequately. Candidates saw the advertisement as a social advertisement promoting unity, peace, and non-racism rather than an advertisement for a communications company.

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 various instruction verbs.
- (d) Learners must be dissuaded from 'lifting' blindly from the text.
- (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 critical awareness of a variety of texts. This will also refine candidates' skills, for example, in the identification of the advertiser's purpose/intention.

QUESTION FOUR: Analysing a Cartoon

Despite the cartoon being longer than cartoons selected in the past, candidates fared well in this question.

Common errors and misconceptions

- (a) Q4.2 saw many candidates focus on the punctuation rather than selecting two different techniques.
- (b) In Q4.3 a number of candidates did not identify and comment on the generation gap.
- (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) A significant number of candidates ignored the second part of Q4.4, that is, 'Justify your response by a close study of FRAMES 11 and 12'. They provided generalised answers. Some of candidates repeated the answer of 4.3 in 4.4. Many of the candidates did not comment on Frame 12 at all.

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. When asked to refer to a frame/cartoon/picture/graphic, candidates must look at the detail in the picture and avoid generalisations.
- (c) Teachers must provide learners with lists of *tone* and *attitude* words and this should be issued every year from Grade 8.
- (d) 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

Candidates once again fared poorly in this question. 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 a few candidates responded to this question by referring to the punctuation, identifying that ‘ugly-crying’ is a compound verb and ‘you’re ugly’ is an adjective.
- (b) Most candidates could not provide the homophone for ‘sited’, in Q5.3.
- (c) Q5.5 was poorly answered as candidates could not provide a suitable clause to complete the sentence.
- (d) Q5.7 exposed the candidates’ poor knowledge of concord.
- (e) Very few candidates could provide a suitable word or expression for ‘silver bullet’.

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 on 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 was heartening to see a slight increase in the number of candidates who excelled in this paper. They displayed detailed knowledge of and insight into the prescribed texts. Their responses were characterised by excellent vocabulary, mature thinking and sustained arguments.
- (b) That being said, there appeared to be little improvement in the majority of candidates' engagement with their prescribed literary texts. Too many candidates disadvantaged themselves by not reading the novel and/or drama. It seemed that they relied on film versions or summaries provided in study guides rather than engage with the texts themselves. This is indicative of a poor culture of reading within the broader society. Aliteracy will always have a detrimental effect on performance in this examination.
- (c) Too many candidates displayed only a superficial understanding of the prescribed texts. There was a lack of detailed knowledge of plot, character, theme, genre and a lack of awareness of literary techniques. They presented generalised responses that did not respond adequately to the specific requirements of the questions.
- (d) Most candidates were unable to engage on a figurative level with the texts or present a critical discussion 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.
- (e) Many candidates appeared unable to respond to the instruction words used, e.g. 'explain', 'critically discuss' etc. and there was a failure to respond to all aspects of the question in cases where questions had two parts. This contributed to the candidates' not being awarded the third mark in the contextual questions.
- (f) Candidates' inadequate linguistic and comprehension skills impeded their performance as they were unable to understand the questions' requirements or express themselves effectively. Questions were often interpreted, and responded to, on a purely literal level.
- (g) Some candidates tried to use answers that appeared in previous years' marking guidelines as responses to this year's questions. Working through past papers and marking guidelines to teach learners how to analyse questions and present responses is excellent practice, however, regurgitating previous answers is to be strongly discouraged.
- (h) There were fewer candidates who did not adhere to the instructions to answer two prescribed poems, one essay and one contextual question.

3.5 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

SECTION A - POETRY

Common errors and misconceptions

- (a) Far more candidates responded to the poetry essay (Q1) this year although too many 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 *structure* and *tone* and where reference was made to these aspects of the poem, they were poorly handled. Candidates were not able to explain how these aspects are used to convey or enhance the central idea/message of the poem.
- (b) In the contextual questions (Q2, Q3 and Q4), most candidates failed to respond to the specific requirements of the questions. They appeared unable to decode/interpret the question and to respond accordingly, for example, in Q2.1 many candidates' responses focused on the environment and not on the workers as stipulated in the question, and in Q2.2, Q3.2 and Q4.2, they failed to explain how the speaker's use of a particular word/phrase/line influenced their response/feeling.
- (c) Candidates still seemed unable to discuss the appropriateness/effectiveness of the image. Also, instructions to link the image to 'the context of the poem' (Q2.3 and Q4.3) were largely ignored by candidates.
- (d) Too many 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 and Q4.4.
- (e) Many candidates responded to the poems in a very literal manner, with little or no understanding of the figurative meanings of the poems. They were unable to interpret an image by exploring appropriate connotations in context.
- (f) Many candidates appeared to be unaware of the context in which a poem was written which negatively affected their ability to respond appropriately. Responses to 'An African Elegy' (Q4), for example, were often subjective/personal and unrelated to the poem itself.
- (g) Despite the unfamiliar context of the Unseen Poem (Q5), it was well answered by the majority of candidates. However, candidates' limited vocabularies meant that they were unable to fully engage with the image under discussion in Q5.3.
- (h) Basic literary terminology (e.g. *tone* and *imagery*) appears to be beyond the grasp of many candidates; this is extremely concerning as it is the foundation of the study of poetry. Page 25 of the CAPS document details the aspects that need to be explored.
- (i) As mentioned in the general comments, candidates' 'lifting' of responses from previous marking guidelines is becoming problematic and must be strongly discouraged.

SECTIONS B AND C – NOVELS AND DRAMAS

Common errors and misconceptions

- (a) Many candidates responded very poorly to the essay questions (Q6, Q8, Q10, Q12 and Q14). Weaker candidates simply ignored the question and resorted to a superficial retelling of the story. Very little attempt was made to analyse and interpret the question.

Essays lacked critical discussion and often focused on only one aspect of the question, for example, in *Life of Pi*, many examples of Pi's adversity were given but little was said about how these situations shaped his character or beliefs; in *Othello*, the results of characters' 'misplaced trust' were not explored.

- (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) Stylistic weaknesses in the writing of a literary essay that were addressed in last year's diagnostic report were evident again this year. A colloquial, chatty register and stock phrases such as 'in my opinion' are inappropriate.
- (d) 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.
- (e) Many responses reflected a flawed and/or inaccurate understanding of the plot and characters.
- (f) There were still some candidates who relied on pre-prepared essays and previous marking guidelines that were unrelated to the topics set in this year's examination.
- (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 often ignored. Q7.4, for example, required candidates to interpret an image and relate it to a character but the image was largely disregarded. In Q9.4 candidates were required to underpin their response with what they knew of Pi's nature (character) but this part of the question was overlooked. In Q13.4 candidates were expected to draw conclusions about Iago's character from his use of language in the extract, but the majority of candidates offered only a generalised character sketch.
- (h) Poor knowledge of the texts meant that candidates were unable to contextualise an extract. This was especially true for the Shakespearian texts (Q11 and Q13) where the complexity of the language hampered candidates' ability to respond appropriately.
- (i) Many candidates were unable to respond successfully to questions that asked them to give the impression of a character (for example, Q7.1 and Q15.1); such a question requires candidates to explain what they think of the character based on the description offered in the text. Similarly, questions that required candidates to 'discuss the significance', such as Q9.7, Q13.3 and Q15.7 were poorly answered as the meaningfulness of the object in the broader context of the text was overlooked.
- (j) The line references that were provided in the questions (for example, Q11.1, Q11.3, and Q13.4), and that were meant to be the focus of the response, were often ignored by the candidates.
- (k) Questions about irony (Q7.3 and Q11.7) and stage directions (Q11.6, Q13.7 and Q15.4) 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. The two stories in *Life of Pi*, for example, must be taught.
- (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, 'unquenched' in 'The Zulu Girl' and 'changeling' in 'A Hard Frost'. The connotations of words must also be discussed so that learners understand their impact on the meaning of the text.
- (h) Vocabulary that will assist learners to express their understanding of a text should also be taught; for example, 'adversity' and 'hypocrisy' are useful words to know when discussing *Life of Pi* and *The Crucible*.
- (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 *image*, *tone*, *attitude* and *irony* and how to discuss them in relation to the texts being studied should be taught from Grade 10. Teachers should provide learners with a glossary of appropriate words to assist them in expressing such concepts; most of the prescribed texts have such glossaries. Learners should be dissuaded from using generic terms such as 'negative', 'happy', 'sad' etc. Tone wheels will assist in this regard and are easily found on the internet.
- (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) There was an improvement in the number of really good essays in which candidates used appropriate idiomatic language, intensive forms and appropriate quotations.
- (b) It was pleasing that candidates selected a wide range of topics, instead of just one or two as has been in the norm in the past. This trend suggests that they found more accessible topics in both sections A and B.
- (c) One notable concern is that weaker candidates have a tendency to choose topics they think will earn them additional marks or perhaps will stand them in good stead with the markers. They choose such topics even though their knowledge of the subject is scant.

3.7 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

SECTION A: Essays

Common errors and misconceptions

- (a) There were many candidates who provided beautiful personal and authentic responses in Q1.1, but a small minority misinterpreted the word *haunts* as *hunts*. This oversight cost them their content mark.
- (b) Whilst Q1.2 was not a popular choice, the majority of those who attempted the question failed to explore all aspects of the question. A fair number dwelt on issues of the past and present whilst others focused only on what is trending on social media.
- (c) Q1.3 was the least popular choice with poor attempts at analysing the quotation. There were some who focused on fashion and/or fear literally thus failing to attain the desired outcome. Another problematic issue was the focus on a single aspect of the quotation resulting in pedestrian responses.
- (d) In Q1.4 competent candidates grasped the paradox and wrote beautiful essays. The weaker candidates lost themselves in clichés, repetition, contradictions, and generally hackneyed writing.
- (e) Many candidates opted for Q1.5 and delivered outstanding essays because they were able to link the topic to lockdown and political and social issues within their terms of reference. Weaker candidates fared equally well because this was a topic that touched a chord in them because they were able to use it as a springboard to launch their personal experiences.
- (f) A general tendency across all three visuals (Q1.6) was that weaker candidates continue to present a description of the visual as opposed to using the visual as a stimulus.
- (g) In Q1.6.1 there were some fantastically created figurative responses, but the majority of the responses were literal, focusing on recharging exhausted brains, fatigue and pressure at school.

- (h) Q1.6.2 was not a popular choice with responses focusing on a narrative about a day on the beach/lost on the beach.
- (i) Responses to Q1.6.3 were either mundane or excellent. The mundane examples centred around a description of a day in the forest whilst better responses dwelled on issues of obstacles, with some very interesting allusions to the world of fairy tales.

Suggestions for improvement

- (a) Punctuation, sentence construction, spelling, vocabulary, and general grammar continue to plague learners' responses. The teaching of basic language skills and vocabulary enhancement is critical. Perhaps teachers need to re-look the possibility of returning to conventional methods such as spelling tests, vocabulary enrichment activities, etc.
- (b) Learners must be taught how to decode topics so that they respond appropriately to multi-layered topics. Teach learners to underline key words that will enable them to direct their planning. Planning is essential in order to maintain focus.
- (c) It is imperative that learners write all the time. Make this a compulsory exercise in your classroom. Learners need not write complete essays or transactional pieces all the time. Let them begin with paragraphs, build on these as they go along or set prompts that enable them to just write. The idea is that once you have them in writing mode, you can get down to the more serious business of planning, drafting, and editing.
- (d) The link between the introduction and conclusion is often not visible. Hence the essay lacks coherence and presents as a range of haphazard thoughts strung together. Often learners decide to stop at the point at which they reach the desired word count. Let some lessons dwell specifically on the writing of good introductions and conclusions so that learners practise this aspect well.
- (e) Teach learners how to link their content to the topic. Let them practise using logical connectors, topic sentences, paragraphs. These are skills that are taught over a period of time and strengthened only with practice. Perhaps practise this as a skill on its own first, before getting learners to write.
- (f) Vocabulary enrichment is directly linked to reading. You could teach new vocabulary words daily as was customary in the past. Allow learners to use these words in sentences and learn the spelling as well. Informal quizzes, activities at the start of a lesson can generate interest and enable learning at the same time.
- (g) Learners should never memorise pre-prepared essays. This is becoming a common practice amongst weaker learners who then attempt to squeeze these preparations into a topic. Constantly remind learners that this practice costs them dearly in terms of a content mark and that they should make every attempt to write their own/an original response to the selected topic.
- (h) Another problematic issue that is becoming more common is the stringing together of long lines of impressive vocabulary. Besides being contrived, the use of such vocabulary adds no value and often makes no sense at all in the context in which it is used. Teach simple sentences. Teach learners to be confident in their own ability to present their thoughts. If weaker learners constantly practice their writing, they will gradually develop confidence in their own ability.

- (i) For the visual stimuli, learners must be taught to refrain from homing in on a single aspect of the visual – the focus must be the entire visual. There must be a strong and discernible link between the essay and the visual stimuli. It is imperative that learners are given constant practice on responding to visual stimuli in the classroom to enable them to write with confidence. They need to provide a topic for their visual. It is this that will ground them and keep them focused.
- (j) Essays test the ability to write creatively and originally. Hence learners must be cautioned not to rehash a movie or a story. It might be a good idea to select a few topics and generate class discussions that enable learners to mention any thought that comes to mind. In this way you could gradually elevate their thinking and move them away from the mundane to more creative and unusual ideas. In such a discussion, learners will notice that many of them have the same sort of thoughts and if many of them think in the same way, then the writing will certainly not be creative and unusual.
- (k) An entire lesson in punctuation and abbreviations is advised. There are many learners who insert commas and hyphens at the beginning of a new line because they did not have space next to the word on the previous line. Teach them to take the entire word on to the new line, please. They must be taught not to use abbreviations such as 'e.g.' or 'etc.' or 'i.e.'
- (l) Pronouns, tense, concord, prepositions when used incorrectly mar writing. Tense is becoming a major problem with learners changing tense either mid-sentence or mid-paragraph. Writing in the present continuous tense is becoming commonplace. Specific lessons incorporating these aspects on a regular basis is needed. Perhaps such lessons can form part of the writing lesson.
- (m) Discourage the use of redundancies such as, 'I personally,' 'We as the youth,' 'I as a human being.' Be sure to point these out to your learners so that you draw their attention to its use and gradually wean them off such expressions.

SECTION B: Longer Transactional Pieces

Common errors and misconceptions

- (a) Whilst Q2.1 was a popular choice, the topic was largely misinterpreted. The word, 'heirloom' was interpreted by some as 'heir'. Furthermore, the instruction was that the letter be addressed to a relative to accept an 'unwanted heirloom' but some candidates chose to write to a friend and ignore the 'unwanted' aspect. Unfortunately, content marks were compromised due to the inability to read and interpret correctly.
- (b) It is unfortunate that a fair number of candidates engaged in lengthy introductions instead of getting to the point, in Q2.2. Some candidates used interview format, to their detriment. Others failed to confine the dialogue between the owner and the speaker. The element of surprise was ignored with too much emphasis placed on the issue of 'stage directions.' Predominance of slang in the dialogue was a major challenge.
- (c) The topic in Q2.3 was multi-layered with many candidates omitting one or more of the aspects in their responses. There were some who took too long to get to the point of the topic. Others failed to understand the audience, resulting in incorrect tone and register use. There were responses that were autobiographical, thus neglecting the reason for the speech. A fair number also misunderstood the meaning of 'delinquency.'

- (d) There were a considerable number of candidates, in Q2.4, who saw the topic as a campaign rather than the title of an article. There were others who focused on the effects rather than the rise of selfies. It was noted that headlines and by-lines were largely ignored.
- (e) In Q2.5, a dramatic improvement has been noted but there are still candidates who lapse into a eulogy. It was unfortunate that many candidates ignored the 'selfless service to humanity' aspect and provided basic biographical detail.
- (f) Format and register in Q2.6 continue to plague learners. Many did not address the topic holistically – the focus was only on the financial implications. There was confusion between the pay channel and the public broadcaster.

Suggestions for improvement

- (a) The informal letter presented a surprise in this exam resulting in many learners opting to write it even though they were not very clear about the meaning of 'heirloom.' Teachers are reminded to review and practise all transactional pieces as per the CAPS document. It was clear that learners lacked basic knowledge of the format of an informal letter with many ignoring the conclusion. Please remind learners not to begin a letter with 'I am writing this letter...'
- (b) It is imperative that in the FET phase, teachers of Grades 10 to 12 plan together to ensure that all transactional pieces are taught over the span of the phase. Every year, teachers need to revise the format and the skills and provide learners with the opportunity to practice writing continuously. Any learner who has the opportunity to constantly practise writing on a weekly basis will ultimately demonstrate an improvement in writing skills.
- (c) When teaching a dialogue, emphasise appropriate use of language and punctuation. It is not acceptable to use slang indiscriminately. Neither is it appropriate to use language that is too formal and stilted. The language must suit the audience and the purpose. Punctuation serves a purpose and is not a sign language symbol to emphasise a point. There are increasing numbers of learners who now use a series of question or exclamation marks to emphasise a point. Teach learners that stage directions are written in the present tense.
- (d) It is imperative that in a speech, learners are taught not to dwell too much on the introduction and the need to greet every single person in a room. They need to get down to the topic as quickly as possible because they are confined by the length of their written piece. Learners must be taught to underline key words in the topic and ensure that they respond to all aspects of the topic. Poor marks are attributed to failure to read, digest, and respond to all the facets of the topic.
- (e) In responding to a magazine article, teach learners that if they choose to write in column format, it must be correctly presented because it presents a nightmare for markers to read and assess if incorrectly presented. Language proficiency, tone and register are critical in ensuring a good mark. Begin your teaching of magazine articles by exposing learners to actual magazine articles so that they have a frame of reference before they attempt to write.
- (f) Remind learners that elements of praise should not dominate an obituary because the writing then leans toward a eulogy. Learners should not decide ahead of time that they will answer the question on the obituary. That decision must be made based on the question. All aspects of the question must be developed in the response. This is

becoming a major issue in many learner responses because they appear to be selective in determining the aspects they will respond to.

- (g) It is important that learners have access to marking rubrics and that their writing is scored on the rubric if possible. This will then give them an idea of areas in which they need development.
- (h) Transactional pieces continue to see learners become less conscious of grammatical conventions. The issues of tense, concord, punctuation, tone, style, contribute to poor performance.
- (i) An appeal is made for teachers to spend as much time on teaching creative writing skills as they do in teaching literature. This is the paper that carries 100 marks and teachers should strive to ensure that their learners obtain as many marks as possible in this paper. The only route to success is practice and more practice. Make writing a weekly event and constantly provide feedback so that you are able to raise your learners to new heights. These are not just skills needed at school, but skills for life.

HOOFSTUK 4

AFRIKAANS HUISTAAL

Lees hierdie verslag in samehang met die vraestelle vir Afrikaans Huistaal van November 2020.

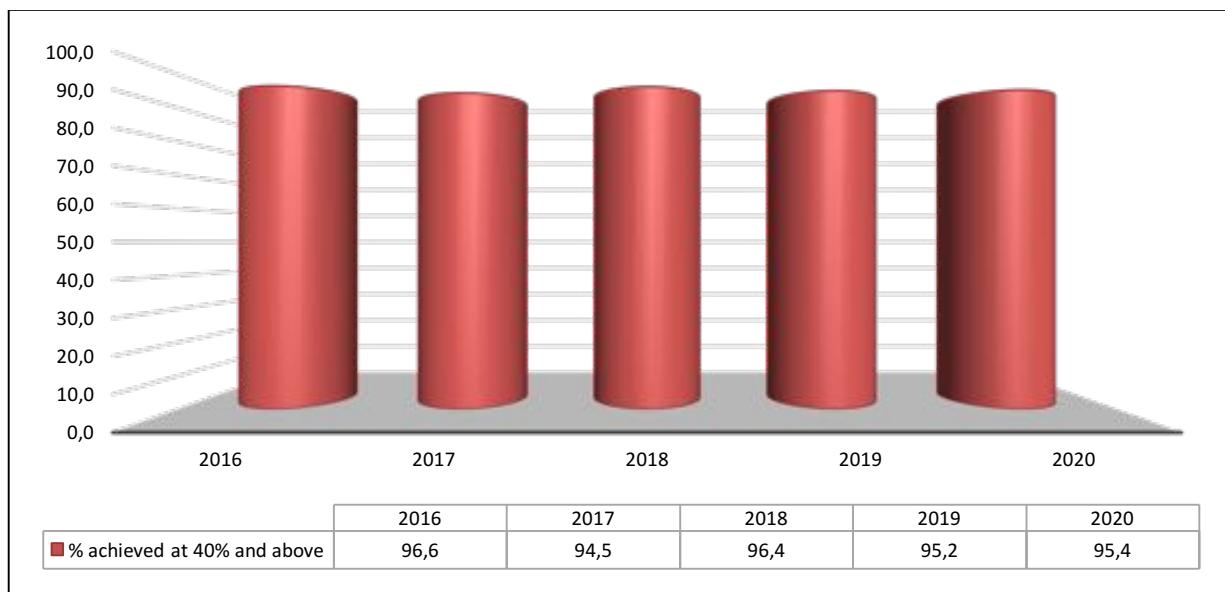
4.1 PRESTASIETENDENSE (2016 – 2020)

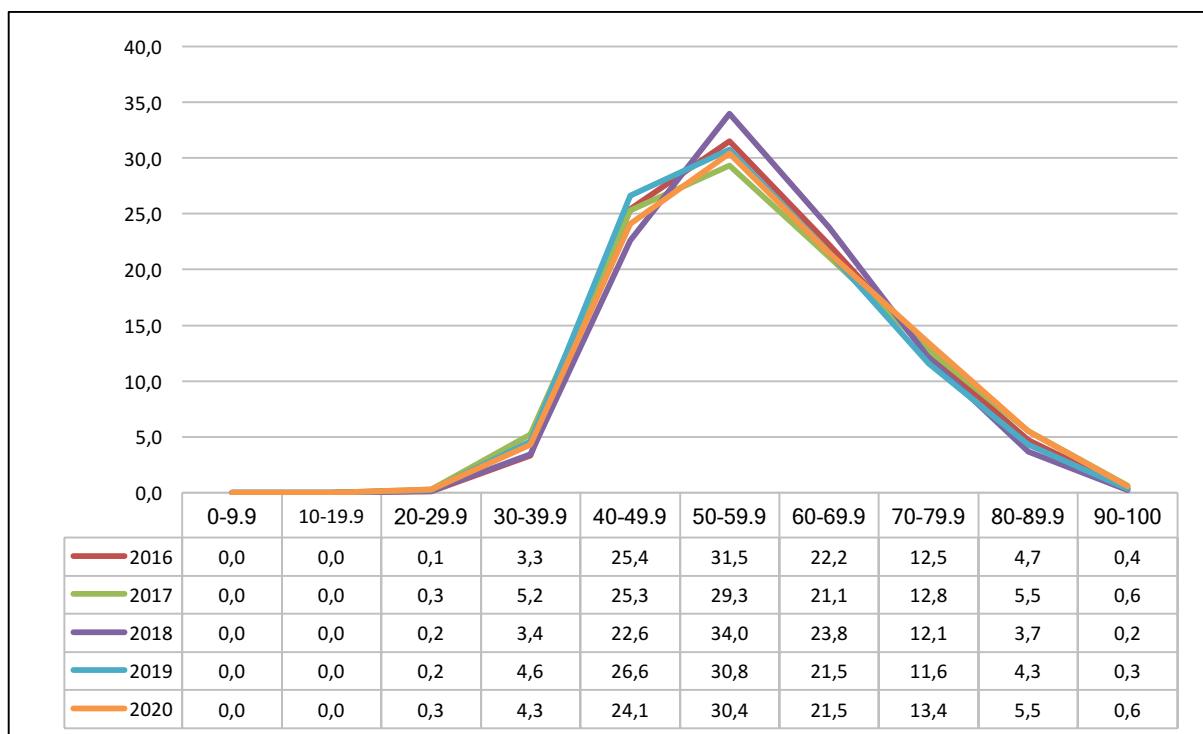
Die prestasie van die kandidate reflekteer 'n verbetering in vergelyking met dié van 2019. Uit die grafiek kan die volgende afleidings oor 2020 gemaak word: Die getal kandidate wat die 2020 Afrikaans Huistaaleksamen geskryf het, het met 1738 afgeneem in vergelyking met die getal kandidate in 2019. Daar was 'n geringe verbetering van 0,2% in die 2020-eksamen – van 95,2% tot 95,4%.

Tabel 4.1.1 Oorsig van prestasie in Afrikaans Huistaal

Jaar	Getal kandidate wat geskryf het	Getal kandidate wat 40% en meer behaal het	% kandidate wat 40% en meer behaal het
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
2020	44 909	42 853	95,4

Grafiek 4.1.1 Oorsig van prestasie in Afrikaans Huistaal (persentasie)



Grafiek 4.1.2 Prestasieverspreidingskurwe in Afrikaans Huistaal (persentasie)

Uit bogenoemde grafieke is dit duidelik dat die getal kandidate wat prestasiekodes 6 en 7 behaal het, van 16,2% in 2019 tot 19,5% in 2020 verbeter het. Die prestasie van die kandidate vir prestasiekodes 1 tot 5 bly konsekwent.

4.2 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 1

Algemene opmerkings

- (a) Die vraestel is gebalanseerd wat die kognitiewe vlakke en ook die moeilikheidsgraad vir elke vlak betref. Die *Kurrikulum-en-assesseringsbeleidsverklaring(KABV)*-voorskrifte is nagekom en die Eksamenvriglyne is geïmplementeer.
- (b) Dit blyk dat (heelwat) kandidate nie genoegsame voorbereiding vir die vraestel doen deur beskikbare bronne, o.a. vorige jare se eindeksamenvraestelle, te gebruik 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 sommige 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 maak nie van woordaanpakvaardighede gebruik 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) Daar is steeds kandidate wat nie genoeg aandag gee 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 toon kandidate se antwoorde 'n onvermoë om vroeë, o.a. oor kritiese taalbewustheid ten opsigte van leesbegrip én taalstrukture en -konvensies onderskeidelik, te beantwoord. Verwys na doeblette (*KABV*, bl. 94) waar die voorbeeld in die *KABV*, kwets – kwes, in die vraestel voorkom (Vr. 5.7), maar dit blyk 'n uitdaging vir die kandidate te wees.
- (g) Dit blyk of gedeeltes van die *KABV* se inhoud (selektief) geïgnoreer word wat onderrig betref. In hierdie verband word as voorbeeld na die insluiting of uitsluiting van inligting (*KABV*, bl. 24) verwys. VRAAG 1.6 was gemik op die assessering van kandidate se kennis rakende hierdie aspek en aanduidings is dat 'n beduidende aantal kandidate nie bevredigende antwoorde (binne konteks) op hierdie vraag kon gee nie. Indien dié gedeelte voldoende aandag tydens onderrig van leestekste geniet het, sou selfs 'n generiese antwoord vir 'n kandidaat 2 punte kon besorg.
- (h) Kandidate behoort 'n aanduiding te gee wanneer 'n vraagdeel uitgelaat word. Dit is goed om 'n reël oop te laat indien 'n gedeelte nie beantwoord is nie.
- (i) 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 woordeskata: Daar is kandidate wat nie van woordaanpakvaardighede (en die konteks van die teks) gebruik maak om begrippe soos *kunsmatige intelligensie, kommersieel verboude, kruisteling* te verstaan nie, wat veroorsaak dat die begrip van die teks nie tot sy reg kom nie. Verder blyk dit dat 'n woord soos *onderskeidelik* (wat reeds in die Seniorcertificaat-vraestel vir Junie 2015 en in die Nasionale Seniorcertificaat-vraestel vir November 2019 [en sedert 2017] asook in die Huistaal-hersieningsgids, van die Departement van Basiese Onderwys, in 'n voorbeeldvraag voorkom) nie verstaan word nie; gevvolglik kan hulle die vraag nie korrek interpreteer dat daar twee antwoorde verskaf moet word nie.
 - Heelwat kandidate lees nie met begrip nie en kan dus nie die vraag beantwoord nie, bv. "*Kies een van jou antwoorde en motiveer of hierdie klemverskuiwing 'n positiewe of negatiewe gevolg ...*" (VRAAG 1.4).
 - Die kandidate vind dit moeilik om die gegewe tekste met die nodige aandag te lees veral ten opsigte van die lees vir spesifieke inligting.
 - Tydsbestuur: Die kandidate behoort in tydsbestuur/vraestelfiksheid onderrig te word. Hierdie aspek behoort vanaf graad 8 aandag te geniet.

4.3 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 1

VRAAG 1: LEESBEGRIJP

Algemene foute en wanopvattinge

- (a) Multivlakvrae: Kandidate kan nie almal die multivlakvrae beantwoord nie. Daar was kandidate wat nie die motivering by die tweede deel kon aanbied nie; veral waar die kandidaat 'n eie mening oor die eerste antwoord moes uitspreek (Vr. 1.4). Die kandidate laat antwoorde uit en dui nie aan watter vraagdeel uitgelaat is nie, antwoorde word in volgorde van die vraagstelling nagesien, dus is daar gevalle waar dit nie duidelik is watter vraagdeel uitgelaat is nie; die kandidaat verbeur onnodige punte.
- (b) Keuse van leestekste: Onderwysers moet seker maak dat leerders 'n wye verskeidenheid tekste van wisselende temas en inhouds gedurende die jaar lees, onder ander ter wille van inligtingsdoleleindes (*KABV*, bl. 29).
- (c) Verbandlegging: Sommige kandidate kan nie die verband sien tussen paragrawe/tekste nie, bv. Vr. 1.15, daar is enkele kandidate wat die teenstelling aangedui het en nie die verband nie. Kandidate sukkel om afleidings te maak (Vr. 1.4). Daar is kandidate wat nie die verband tussen die inligting in die paragraaf en die statistiek kon verwoord nie.
- (d) 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, 1.4, 1.5, 1.11.2, en 1.13.
- (e) Woordbetekenis/woordeskata: Die kandidate het 'n beperkte woordeskata en ken steeds nie die betekenis van woorde soos *onderskeidelik* (Vr. 1.8) nie wat veroorsaak dat interpretasie van die vraag skade ly.
- (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. Sekere vrae verwys na 'n spesifieke invalshoek, bv. "Brittanje" (Vr. 1.7) en "rys" (Vr. 1.10); die kandidaat gee 'n algemene antwoord wat nie die teksinhoud/konteks in ag neem nie.
- (g) Daar is kandidate wat hul eie voorkennis gebruik om die vrae te beantwoord (Vr. 1.7) terwyl die konteks van die teks nie in ag geneem word nie.
- (h) Vraagontleding: Die vraag word nie altyd ontleed om te bepaal wat die vraagstelling vereis nie, bv. Vr. 1.15 vereis die verband tussen paragrawe en die visuele teks.
- (i) Lengte van antwoorde: Daar word in lang, onsamehangende antwoorde verval, veral wanneer 'n kandidaat nie seker is van sy/haar antwoord nie – dikwels kom dit neer op 'n vermosing van tyd.
- (j) Interpretasie van vrae: Kandidate slaag dikwels nie daarin om die kernwoorde in die vraag korrek te interpreteer nie, bv. Vr. 1.13: *visuele aanduiding* – 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) Onderwysers moet seker maak dat ALLE aspekte van die *KABV* progressief van graad 10 af onderrig word sodat leerders nie onkant betrap word met vrae oor aspekte wat nie onderrig is nie. Daar word voorgestel dat onderwysers op hulle onderrigplanne 'n spesifieke stuk inhoud wat onderrig is, afmerk om te verseker dat alle aspekte aan die einde van graad 12 gedek is.
- (c) Wat aktiewe leesbegrip betref, word onderwysers weer daarop gewys dat AL die leesbegripstrategieë soos in die *KABV* op bl. 23 uiteengesit, gefokusde onderrig vereis.
- (d) 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.
- (e) 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.
- (f) Woordeskat wat algemeen in leesbegrip voorkom, moet onderrig word, bv. kritiese kommentaar, verband, onderskeidelik, ironie, ens.
- (g) Dit sal ook goed wees om weer aandag te gee aan hoofletter- en leestekengebruik, sinsbou, woordkeuse en korrekte spelling.
- (h) Onderrig die leerders om 'n eie mening (binne konteks) te vorm, te evaluateer en afleidings/gevolgtrekings te maak. Die leerders moet ook in die aanbied van 'n eie mening na aanleiding van 'n antwoord uit die teks onderrig word.
- (i) 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.
- (j) Onderwysers kan met groot vrug aandag aan die interpretasie van 'n baie groter verskeidenheid visuele tekste: advertensies, strokiesprente, spotprente, uitnodigings, kennisgewings, diagramme gee. Fokus in die onderrig nie net op die prente/visuele voorstellings/geskrewe teks/taal nie, maar op al 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.
- (k) Die uitgebreide leesprogram soos deur die DBO vereis, behoort aangewend te word om leerders bekend te stel aan 'n wye verskeidenheid van leestekste waarmee leesstrategieë m.b.v. wisselende temas en inhoudes ingeoefen kan word.
- (l) 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.

- (m) 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.
- (n) Leerders moet onderrig word om die verbande tussen tekste (bv. artikels) en visuele tekste (bv. spotprente/advertensies/strokkies) raak te sien en leerders moet fokus daarop om antwoorde beter/duideliker/vollediger/feiteliker in woorde uit te druk.
- (o) Verbindingswoorde by paragrawe moet uitgelig/beklemtoon word. Watter woorde/frase dui die gevolgtrekking aan? Watter woord(e) dui die samevatting aan? Is daar 'n woorde wat progressie/tydsverloop/chronologie aandui? Lê verbande tussen paragrawe, die titel, die slotparagraaf en die visuele teks.
- (p) Onderrig woordaanpakvaardighede om betekenis van woorde wat vir die leerder onbekend is, te ontsluit. Dit is 'n verrykende oefening vir leerders om betekenis te ontsluit wanneer hulle woordvorming tydens leesbegrip kan toepas – maar dit moet onderrig en beklemtoon word.
- (q) Leerders behoort onderrig te word dat die begripsteks se vrae gewoonlik in die volgorde van die teks voorkom, dan behoort die kandidate die antwoorde makliker te vind, met begrip te lees.
- (r) 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 onderstreping/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 taalbewustheid wat in die *KABV* (bl. 23–24) spesifiek vir leesbegrip aangedui word, moet op 'n gerekende basis intensief onderrig word.
 - Om te verseker dat leerders 'n multipuntvraag (drie- en vierpuntvrae) volledig en gefokus beantwoord, kan onderwysers dit oorweeg om hulle leerders te leer om sulke vrae d.m.v. kolmerkers te beantwoord, bv. VRAAG 1.4: die twee klemverskuiwings as twee aparte kolmerkers en die motivering vir die kandidaat se keuse as 'n derde kolmerker. Dit behoort leerders te ondersteun om seker te maak dat hulle drie antwoorde het (vir 3 punte) en dit behoort hulle ook te help om gefokus te antwoord en sodoende sal lang, irrelevante antwoorde uitgeskakel word.

VRAAG 2: OPSOMMING

Algemene opmerkings

- (a) Hierdie afdeling word redelik goed beantwoord; baie kandidate behaal volpunte. Alhoewel die swakker kandidate in die meeste gevalle die maniere om ekstra geld te verdien 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. Die kandidaat moet die opdrag uitvoer: een samehangende paragraaf word volgens die vraagstelling vereis.
- (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/maniere om ekstra geld te verdien te verander.
- (f) Hoofgedagtes: Die hoofgedagte van elke paragraaf is nie noodwendig altyd die eerste sin nie en 'n spesifieke paragraaf mag wel meer as een hoofgedagte bevat.

Voorstelle ter verbetering

- (a) Leerders moet onderrig word om die opsomming met die sewe voorbeeld in een paragraaf te skryf.
- (b) Onderrig leerders daarop te wys dat die eerste sin van 'n paragraaf dikwels net help om die koherensie tussen paragrawe te bewerkstellig en dat die hoofgedagte(s) dikwels eers daarna sal volg. Hulle moet dus onderrig word om ondersteunende gedagtes te kan onderskei en hul antwoord in 'n samehangende paragraaf aan te bied.
- (c) Onnodige inligting (verduidelikings/beskrywings) behoort vermy te word.
- (d) Die leerders behoort te beplan alvorens die finale paragraaf aangebied word. Beplanning moet egter doodgetrek word nadat die finale paragraaf geskryf is.

- (e) 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.
- (f) 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 weggelet 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.
- (g) Die aantal woorde moet aan die einde van die opsomming aangedui word.

AFDELING C: TAALSTRUKTURE EN -KONVENTIES

VRAAG 3: ADVERTENSIE

Algemene foute en wanopvattinge

- (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. 3.3 en 3.5.
- (b) Konteks: Die vraagstelling verwys na die prentjie van die oorbelle in die opskrif van die advertensie (Vr. 3.2). Die antwoord behoort binne konteks van die spesifieke advertensie aangebied word.
- (c) By sinstrukture moet die sinstrukture taalkundig korrek aangebied word. Kandidate maak nie van die nodige leestekens in die verlede tyd gebruik nie (Vr. 3.4).

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. 3.5) en 'n sinoniem (Vr. 3.5) behoort nie vir Graad 12-leerders 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. 3.2.
- (e) Elke geleentheid moet gebruik word om kritiese taalbewustheid (KABV bl. 106) te onderrig. Die woord *oorredende taal/oorredingstegniek* (Vr. 3.7) sal dan nie vir leerders vreemd wees nie.

VRAAG 4: STROKIESPRENT

Algemene foute en wanopvatting

- (a) Kandidate se kennis oor taalstrukture en -konvensies is beperk; Vr. 4.1, 4.2, 4.7, en 4.8 is 'n aanduiding daarvan.
- (b) Leestekens by die vraagsin ontbreek (Vr. 4.3). In die gebruik van die onderskikkende voegwoord, is die leesteken nie gebruik nie (Vr. 4.7); dus is die sin nie taalkundig korrek nie.
- (c) Daar is kandidate wat probleme ondervind met vrae wat oor kritiese taalbewustheid handel (Vr. 4.4, 4.6).
- (d) Daar is kandidate wat nie daarin slaag om geïmpliseerde betekenis (Vr. 4.4) te verwoord nie.

Voorstelle ter verbetering

- (a) Leerders moet die strokie in totaliteit lees en interpreteer.
- (b) Begrippe soos *assimilasie*, *vraende sinswyse*, *konnotatiewe verklaring* moet onderrig word.
- (c) Gebruik vorige graad 12-eksamenvraestelle se vrae (spesifiek VRAAG 4) vir voorbereiding en/of hersiening.
- (d) Meer strokiesprente moet onderrig word om veral kritiese taalbewustheid in te oefen.

VRAAG 5: ARTIKEL

Algemene foute en wanopvatting

- (a) Kandidate ken nie afkortings nie (Vr. 5.3) en vergeet van leestekens wat by afkortings gebruik kan word.
- (b) Dis kommerwekkend dat daar kandidate is wat gewone taalstrukture soos in Vr. 5.3, 5.4 asook 5.5 nie kan beantwoord nie.
- (c) Daar is kandidate wat nie weet wat 'n doeblet (Vr. 5.7) is nie, terwyl die spesifieke woord in die teks/vraagstelling die voorbeeld in die *KABV* is.
- (d) Die vraag wat oor hoofsinne en bysinne (Vr. 5.2), en dan veral die bywoordelike bysin van plek, was 'n uitdaging vir sommige 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 dui 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 lees: koerante, tydskrifte, advertensies, strokiesprente, storieboeke! Dit sal daartoe lei dat hul woordeskaf uitgebrei word.
- (d) Die onderrig van leestekens moet opgeknap word.
- (e) Onderwysers word aangemoedig om die geïntegreerde onderrigbenadering t.o.v. taalstrukture en -konvensies te volg. Dit behoort hulle meer geleentheid vir die hersiening van bg. taalvaardigheid te gee.

4.4 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 2

Algemene opmerkings

Die onderrig en assessering 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 beeldende 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 gevaar 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 eindeksamenenvraestelle 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 gebrekkige 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 woordeskataloog om hul begrip van die tekste uit te druk nie; 'n gebrekkige woordeskataloog 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
 - Onvermoë om te onderskei tussen die begrippe: *funksioneel* (funksie) en *effektiwiteit* (hoe goed word dit gedoen). Hierdie gebrekkige woordeskataloog beïnvloed die wyse waarop die vraag beantwoord word.

Algemene foute en wanopvatting in AFDELING A

- (a) Daar is kandidate wat nie die verskil tussen *gebroke rym* en *geen rym* ken nie.
- (b) 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.
- (c) '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, 3.2, 3.3, 4.2 en 5.2.

- (d) By sommige vrae word dit vereis dat twee kante van die saak in die antwoord aangebied word, bv. Vr. 4.4.
- (e) 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. 4.4).
- (f) Dit is soms 'n uitdaging vir die kandidate om reëls/teksdele met mekaar te vergelyk.
- (g) Daar is kandidate wat nie die verskil tussen beeldspraak en stylfigure ken nie – dit behoort weer onderrig te word. Die kandidate weet nie wat 'n oksimoron (Vr. 4.4) is nie.

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) Onderwysers sal meer moeite moet doen met die onderrig van die opstelvraag in gedigte. Dit is duidelik dat kandidate min/geen leiding ontvang oor hoe om hierdie vraag aan te pak nie.
- (f) 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.
- (g) 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.
- (h) 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.
- (i) 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.
- (j) Die leerders moet weer in die basiese poëtiese/literêre terme (soos in die *KABV*) onderrig word, bv. rym (Vr. 5.6).

Algemene foute en wanopvatting 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. skematies) 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 beperking in die vraagstelling lees nie (Vr. 12) sodat oor alle karakters in die antwoord geskryf word en nie net oor Greg soos wat die vraagstelling vereis nie.
- (d) Wanneer verduidelikings/motiverings gegee word, is die verduidelikings/motiverings nie van toepassing op die vraagstelling en roman/drama nie, maar eerder generies of vaag (Vr. 7.2, 9.3, 11.2 en 13.8).
- (e) Dit blyk dat daar kandidate is wat oor 'n gebreklike woordeskat beskik en daarom nie die vraagstelling verstaan nie, bv. *sosiopolitieke* (Vr. 11.2), *geregverdig* (Vr. 13.9), *woorde en optrede* (Vr. 13.3) en *funksioneel* (Vr. 15.11). Die woord *deugde* (Vr. 17.3) blyk 'n onbekende woord vir sommige kandidate te wees. Hierdie woord (*deugde*) kom egter in die dramateks (*Mis*, bl. 25) voor wanneer Miem met Meisie in gesprek is.
- (f) Indien verskille, ooreenkomste, ironie, dramatiese ironie, konflik, verbanne in die antwoord vereis word, bied kandidate slegs een kant van die saak in die antwoord aan (Vr. 7.3, 7.6, 13.3, 13.4, 13.5.1, 15.4, 17.3, 17.11) en nie die twee kante wat vereis word nie.
- (g) 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. 11.1, 11.7, 13.1, 13.4, 17.7).
- (h) 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.
- (i) 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 literêre 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/tekstuittreksel 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 déégtlik onderrig word.
- (h) Die literêre kenmerke/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 betekenisse 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 met die inhoud van die *KABV* volstaan te word.
- (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.
- (m) Die vermoë om 'n logiese opstel, met die nodige stelling en motiverende bewyse te skryf, is 'n vaardigheid wat van gr. 10 af onderrig moet word. Dis belangrik dat leerders besef die stelling wat gemaak word, is die hoofgedagte van 'n paragraaf. Die bewyse vir die bepaalde stelling hoort gevvolglik in dieselfde en/of die volgende paragraaf. Die stellings vorm die kern van die opstel, maar die stellings/kern dien geen doel as dit nie bewys word nie. Om dié soort opstel geslaagd te skryf, verg oefening. Leerders wat gereeld (van gr. 10 af) hierin geoefen word, ondervind selde probleme. Ongelukkig is daar te veel leerders wat hoogstens 'n opstel beplan en nooit die volledige produk skryf nie; ook gebeur dit dat leerders selde hóór wat hulle kan doen om die werk/opstel te verbeter.

- (n) Die uitgewerkte opstelle wat heelwat skole vir leerders gee om te leer, baat hulle niks indien hul nie geleer het hoe om sodanige uitgewerkte opstel aan te pas om by die vraag aan te sluit nie. Skole met hierdie werkswyse benadeel op die lang duur die leerders.
- (o) Dis van die allergrootste belang dat leerders ou vraestelle gebruik om voorbereiding te doen: hulle leer sodoende die soort vraagstelling en woordkeuses aan. Word dit nie gedoen nie, sukkel leerders tydens die eksamen met woordkeuses, vreemde (vir hulle) terminologie en/of vraagstelling. Personeel wat leerders nie verplig om etlike ou vraestelle deur te werk nie, doen hulle leerders geen guns nie.

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 kapstokkopstelle – 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 met **pen** skryf. Die kandidate moenie hul finale skryfstukke in potlood aanbied nie.
- (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 verkieslik 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: OPSTEL

Algemene foute en wanopvattinge

- (a) Die kandidate wat Vr. 1.1 gekies het, het goeie beskrywende opstelle aangebied. Hulle was baie oorspronklik met die hantering van hierdie onderwerp. Daar was van die kandidate wat ongelukkig net oor die eerste deel van die onderwerp geskryf het.
- (b) Die onderwerp, 'Moenie vir eendag leef nie; leef vandag', het goeie opstelle opgelewer. Daar was egter ook opstelle waar dieselfde aspek in elke paragraaf herhaal word wat die waarde van die opstel laat afneem het.

- (c) Nie baie kandidate het die onderwerp wat handel oor die dag toe ek my ore uitgeleen het, gekies nie (Vr. 1.3). Dit is verblydend dat die kandidate wat wel hierdie onderwerp gekies het, positief en kreatief daarop gereageer het. Dit is interessant dat daar tog enkele kandidate was wat die onderwerp letterlik geïnterpreteer het. Daar was ook kandidate wat nie die idiom verstaan nie en eerder nie hierdie onderwerp moes aanpak nie.
- (d) Die onderwerp, '*n Tweede kans*', was verreweg die gewildste en kandidate kom ook aan hul geestelike en emosionele ervaringswêreld uiting gee. Van die goeie kandidate se respons het daarop neergekom dat hulle nooit daardie tweede kans gegun is wat hulle graag wou hê nie.
- (e) Die onderwerp (Vr. 1.5) het 'n verskeidenheid van opstelle tot gevolg gehad. Die kandidate wat hul goed van hul taak gekwy het, het die aksenttekens en uitroepeteken raakgesien en in die opstel verwoord. Daar was goeie interpretasies van kandidate wat die onderwerp so hanteer het dat hulle "dink" hulle weet wie agter die plan sit en dan in die slot besef het hulle was verkeerd.
- (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 gekwy, die onderwerp is ook so geïnterpreteer dat daar wel verloorders én wenners in die lewe moet wees.
- (g) Goeie opstelle (Vr. 1.6.2) is ontvang wat duidelik op die vryheid gefokus het. Die meeste kandidate het op letterlike vryheid gefokus.
- (h) Die onderwerp (Vr. 1.6.3) het hom tot 'n verskeidenheid interpretasies geleen. Baie goeie emosionele opstelle met temas soos verlatenheid of moedeloosheid het voorgekom. Kandidate se ervaringswêreld van seerkry of hartseer het ook skitterend duidelik uit die onderwerp geblyk.

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 leerders-onnodig gepenaliseer word. Hulle moet geleer word om korter sinne, een-woord-paragrawe en afwisseling van sinslengtes met vrug te gebruik.
- (c) Leerders moet deur middel van gefokusde skryfvaardighede aktiwiteit oefen om effektiewe inleidingsparagrawe te formuleer – onderwysers behoort die leerders van riglyne te voorsien oor watter tipe inleidingsparagraaf die effektiefste vir 'n spesifieke soort opstel sal/kan wees.
- (d) Onderrig die leerders ook om bewus te wees van toon, register en styl by die verskillende skryfstukke.
- (e) Die basiese kenmerke van 'n opstel moet onderrig word – funksionele paragrafering, korrekte sinsbou, korrekte punktuasie, gepaste woordgebruik. Dít verseker goeie skryfwerk.

- (f) Die belangrikheid van goeie skryfvaardighede moet reeds vanaf graad 8 benadruk word; ook die uniekheid van hierdie vraestel, nl. dat dit die leerders se eie kreatiewe skryfwerk is wat beoordeel word, moet in gedagte gehou word.
- (g) Onderwysers moet die goedgekeurde assessoringsrubriek met leerders bespreek, sodat hul presies weet waarvoor punte toegeken word.
- (h) Hierdie vraestel toets kreatiwiteit en nie kennis nie! Oorspronklike skryfwerk is daarom belangrik.
- (i) Progressie in enige opstel verseker dat die spreekwoordelike goue draad slaag – die ontwikkeling en uitbreiding van detail tot in die slot.
- (j) Die slot moet die verrassingsfaktor bevat, maar moet terselfdertyd ook die saambindende faktor in die opstel wees.
- (k) Vermy “mooi-skrywery”. Sukses van goeie skryfwerk lê opgesluit in die eenvoud van raak beskrywing, fyn waarneming, en slim skryfwerk.
- (l) 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.
- (m) Gee aandag aan die interpretasie van die visuele prikkels.
- (n) Die sukses van 'n goeie skryfstuk hang ook af van die geïntegreerde taalonderwrig in die klas. Onderrig dus die volgende (dit is ook op AFDELING B van toepassing):
 - Funksionele paragrafering en tipografie;
 - Kritiese taalbewustheid – 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 aanhalingsstekens;
 - 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

Algemene foute en wanopvatting

- (a) Alhoewel hierdie onderwerp die gewildste onderwerp is (Vr. 2.1), het kandidate vergeet om die adres by te voeg. Dit het duidelik gevlyk dat dit in die meeste kandidate se ervaringswêreld val omdat hulle op die ouderdom is waar grootouers na 'n aftreeoorde verhuis. Ongelukkig is daar ook kandidate wat nie weet wat 'n aftreeoord is nie en dan die onderwerp misgetas het, veral as hulle nie die onderwerp met behulp van woordaanpakvaardighede kon ontleed nie.

- (b) Die formele brief (Vr. 2.2) was 'n gewilde keuse, maar die kandidate begaan formaatfoute (adres, aanhef en afsluiting). Die aanhef en die opskrif word baie keer omgeruil of die opskrif ontbreek. Daar is ook kandidate wat net een aspek van die onderwerp hanteer: Hulle sê net dankie óf vertel net die lesse wat hulle geleer het. Die "u" van uwe word baie met 'n hoofletter geskryf.
- (c) Baie van die huldeblyke wat ontvang is (Vr. 2.3) het net op die dankies gefokus en nie op die lesse wat geleer is nie. Baie kandidate het nie verstaan dat hul hulde moet bring aan onderwysers wat nog lewe nie. Dit is belangrik om daarop te let dat die huldeblyk in Afrikaans aan 'n persoon hulde bring wat lewe of wat oorlede is. Indien staaltjies/gebeurtenisse oor/uit die lewe van die persoon deel van 'n huldeblyk uitmaak, sal dit beslis die waarde van so 'n huldeblyk verhoog.
- (d) Dit blyk dat die kandidate nie genoeg oefening in die skryf van 'n informele verslag (2.4) in die klassituasie ontvang het nie en dat hierdie skryfstuk nie aan alle kandidate onderrig is nie. Die logiese verloop van die verslag was in sommige gevalle 'n uitdaging vir die kandidate.
- (e) Alhoewel die tydskrifartikel (Vr. 2.5) reeds in die laer grade onderrig word, is die onderwerp nie ontgin nie; die fokus moes op 'modegiere' wees; maar sommige kandidate het nie op hierdie modegiere uitgebrei nie. Kandidate het ook gesukkel om die gemaklike styl wat tot die teikenleser van hierdie artikel moes spreek, suksesvol vas te vang.
- (f) Die onderhoud (Vr. 2.6) was 'n gewilde keuse, tog het enkele kandidate nie die onderwerp deeglik ontgin aan die hand van die vraagstelling nie. Alhoewel dit 'n onderhoud was, het baie kandidate die heldedaad in een lang spreekbeurt verduidelik; dit sou meer waarde toegevoeg het as hulle meer van die vraag-antwoord-formaat gebruik gemaak het. Kandidate se gebrekkige woordaanpakvaardighede het weer hier na vore gekom; die begrip 'kitsroem' was klaarblyklik vir sommige kandidate vreemd. Sommige kandidate wat van neweteks gebruik gemaak het, kon dit nie gepas en binne konteks gebruik nie – dikwels het van die neweteks geen bydrae tot die ontwikkeling van die onderhoud gelewer nie en was soms irrelevant.

Voorstelle ter verbetering

- (a) Die formaat, styl, struktuur, spesifieke doel en teikengroep van verskillende skryfstukke moet onderrig word. Leerders behoort tydens stelwerkonderrig telkens van 'n voorbeeldskryfstuk voorsien te word wat as voorbeeld kan dien vir die onderrig daarvan. Hierdie voorbeeldskryfstukke behoort deel van 'n leerder se skryfjoernaal te vorm wat reeds van graad 10 af gereeld geraadpleeg moet word. Aan die einde van graad 12 dien so 'n skryfjoernaal van drie jaar se skryfwerk as 'n waardevolle hersieningsbron.
- (b) Onderwysers word aangemoedig om op kreatiewe maniere ook (soos by ander taalvaardighede) informele assessering te doen van leerders se kennis oor spesifieke skryfstukke se konvensies, formate en eiesoortige vereistes.
- (c) Die onderwyser moet die leerders onderrig dat 'n spesifieke register by 'n bepaalde skryfstuk pas.
- (d) 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.

- (e) Leer kandidate ook om bewus te wees van toon, register en styl by die verskillende skryfstukke, bv. 'n Formele brief vereis formele taalgebruik.
- (f) Onderwysers moet die goedgekeurde assessoringsrubriek met leerders bespreek, sodat hul presies weet waarvoor punte toegeken word.
- (g) Onderwysers word aangeraai om leerders se skryfstukke vir formele assessoringsdoeleindes m.b.v. die aanbevole nasionale nasiensimbole te assesseer.
- (h) Kandidate moet geleer word wat nasiensimbole beteken; op hierdie wyse kan hulle op hul foute gewys word en deegliker vir Vraestel 3 voorberei.
- (i) Kandidate moet aangemoedig word om die vraagnommer op die voorblad van hul vraestel aan te du. Die nasieners se werk sal daardeur baie vergemaklik word. Die "Finaal" moet ook duidelik in die vraestel aangedui word.
- (j) Daar moet tydens onderrigtyd meer aandag aan redigering gegee word. Kandidate wie se werk geredigeer is, is op 'n baie hoër standaard as dié wat nie redigering gedoen het nie.
- (k) Leer huistaalsprekers in Afrikaans spesifiek weer hoe die basiese woordorde in sinne lyk: TYD, WYSE en PLEK. Dit word vir addisionele taalsprekers geleer, maar in huistaal dikwels afgeskeep.
- (l) Die korrekte leestekengebruik is moontlik die mees verwaarloosde aspek in stelwerk: die gebruik van die komma tussen twee werkwoorde van verskillende sinne; die korrekte gebruik van aanhalingstekens en die korrekte gebruik van die komma voor sekere voegwoorde. Leestekens soos vraagtekens in vraagsinne, uitroeptekens en die ellipsteken kan met groot vrug by kreatiewe stelwerk gebruik word. Dit sal definitief die gebruik van lang, lomp *sinne* beperk.
- (m) Woordkeuse en woordorde word in toenemende mate verkeerd gebruik.
- (n) Die herhaalde gebruik van die woord "so" aan die begin van 'n sin is hinderlik. Spreektaal en slordige taalgebruik skep nog steeds probleme: "*besluite maak*", "*my pelle*". Verder behoort die leerders ontmoedig te word om sms-taal in skryfstukke te gebruik, 'we' (weer); 'da' (daar); 'kla' (klaar); 'manet' (maar net).
- (o) Voornaamwoorde in Afrikaans word in toenemende mate verkeerd gebruik, ten spyte van die feit dat leerders dit in die taalwerkkomponent leer: "*in dit*" (daarin); "*mense wie*" (mense wat); "*met wat*" (waarmee).
- (p) Die weglaat van lidwoorde en voorsetsels behoort aandag te geniet, bv. '*Ek gaan saam die groep oorsee*', (saam met), '*ek verlang jou*' (na jou).
- (q) In die formele tekste en selfs in opstelle praat sommige kandidate van '*U se motor*' of '*u se kinders*' of '*u se huis*'; '*u-hulle*' kom ook voor.

ISIQEPUH 5

ISINDEBELE ILIMI LEKHAYA

Umbiko lo ufanele ufundwe kuqalwe amaphepha weenhlahlubo zesiNdebele iLimi LeKhaya zenyanga kaNovemba zomnyaka wee-2020.

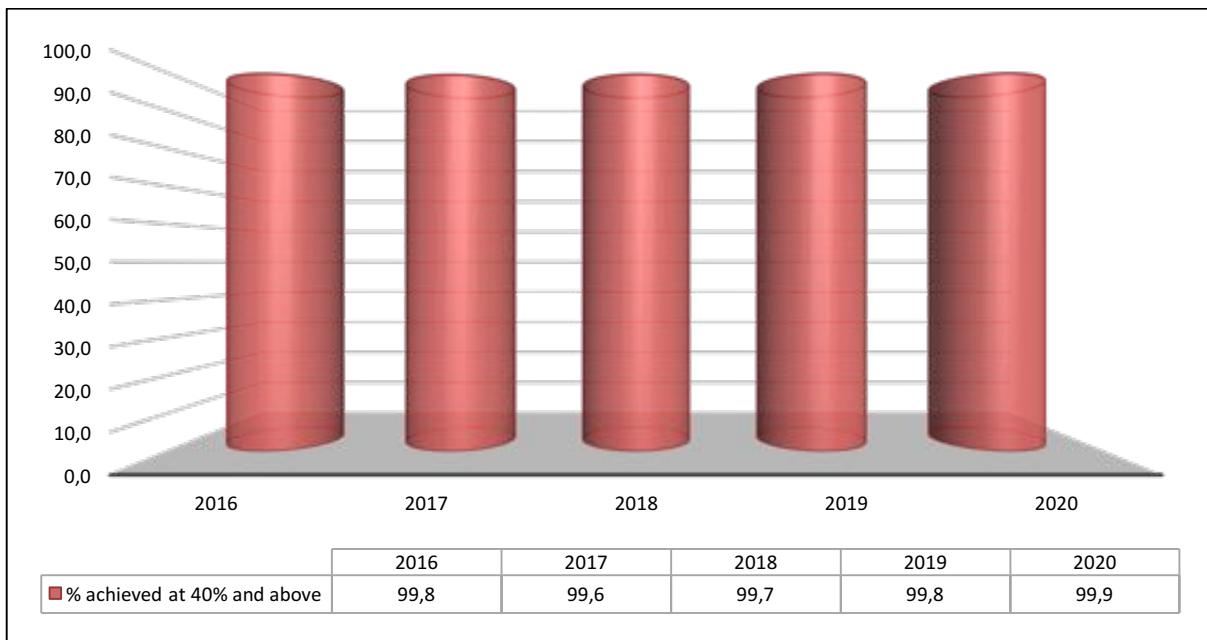
5.1 IPHEPHA LOKU-1 KUFIKA KELESI-3 (2020)

Ukuphumelela kwabafundi kakhombisa kungcono nakumadanisa nekwangomnyaka wee-2019. Emnyakeni wee-2020, amatshwayo alandelako abonakele: Inani labafundi abatlole iinhlahlubo zesiNdebele iLimi LeKhaya zii-4624 kanti emnyakeni wee-2019, inani labatlolileko belizii- 4558, nelikhombise ukukhuphuka ngenani elima-66. Ukuphumelela mazombe kwabafundi kwangomnyaka wee-2020 kwenyuke ngephesende eli-0,1 nakumadanisa nekwangomnyaka wee-2019.

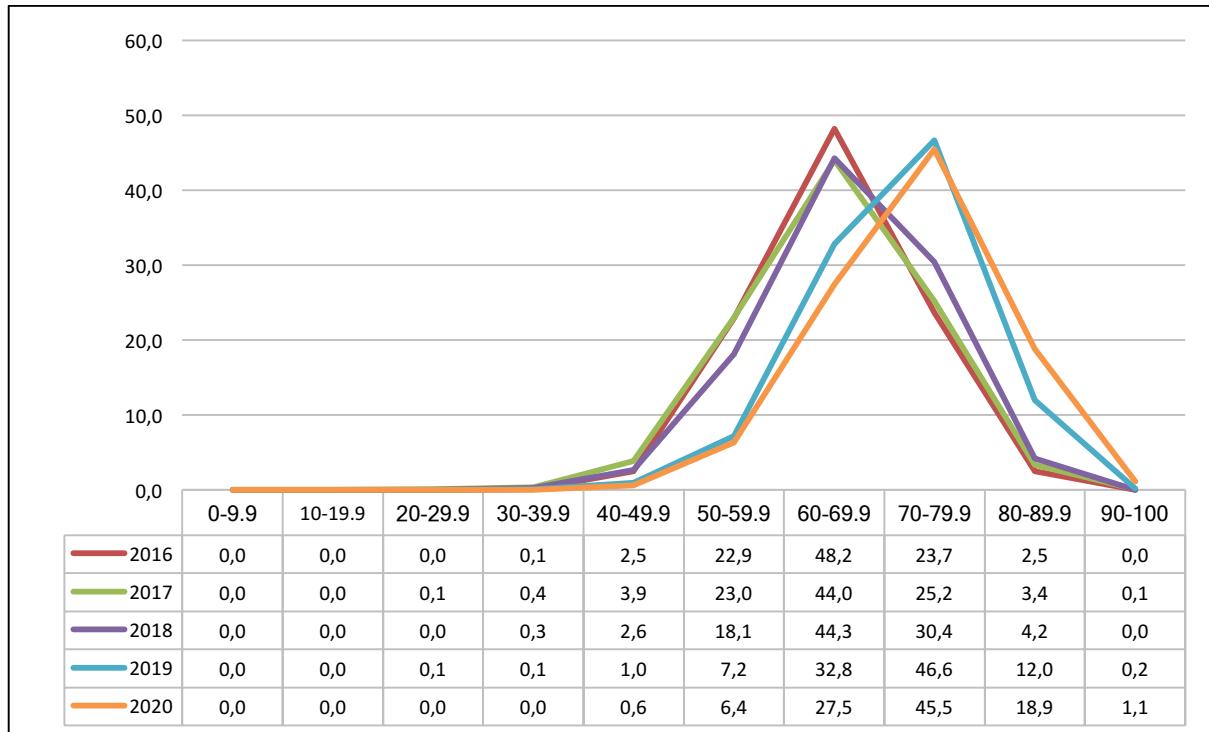
Ithebula 5.1.1 Izinga Lokuphumelela Mazombe isiNdebele iLimi LeKhaya

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2016	5 649	5 640	99,8
2017	5 240	5 217	99,6
2018	4 688	4 673	99,7
2019	4 558	4 551	99,8
2020	4 624	4 621	99,9

Igrafu 5.1.1 Amazinga Wokuphumelela Mazombe isiNdebele iLimi LeKhaya



Igrafu 5.1.2 Ukwabiwa Kwemiphumela Ngokomthalotjhigama (IsiNdebele ILimi LeKhaya)



Ngokwefrafu engehla le kubonakala kunokuthuthuka okutjhejekako okukhombisa ukuphumelela ngamalengiso (ngeleveli ye-7) ebafundini bomnyaka wee-2020.

AMAQHINGA ASETJENZISWEKO ENZE BONA IMIPHUMELA YABAFUNDI BANGOMNYAKA WEE-2020 IKHUPHUKE NAYIMADANISWA NEYABAFUNDI BEMINYAKA EDLULILEKO.

- Ukutlanywa nokusatjalaliswa kwemiHlahlandela yeencwadi zemitlolo, lsib. yeecondlo-*ISikhambakhambile, yenovela - uBonakele, neyomdlalo - Ifindo*) ezabelwe ukufundwa egreyidini le-12.
- Ukunikela abafundi imisetjenzana eminengi yokuzijayeza, khulukhulu imisetjenzana yokurhunyeza, imibuzo emide yezemitlolo, imiThetjhvana yokuPeledwa nokuSetjenziswa kweLimi ebujameni obuhlukahlukaneko.
- UKubanjwa kweemfundobandulo lapha abotitjhore bebakhuthazwa ukobana bafundisane bona ngokwabo (*Teach-a-teacher strategy*).
- Iimfundo ebezirhatjhwa emrhatjhweni botitjhore abahlukahlukaneko ngesikhathi sokuqinteliswa kwamakhambo nezehlelo lomNyango wezeFundo wesiFunda seMpumalanga.
- Ukusetjenziswa kweenkundla zokuthintana (*WhatsApp platforms*) lapha bekufundiswa bekuhlathululwe ngezakhiwo zamaphepha weenhlahlubo zeLimi lesiNdebele, ukurekhoda iimfundo (*lessons*) zamaphepha womathathu bese athunyelwe kibofunjathwako babafundi.

5.2 UKUPHUMELELA KWABATLOLI SEKUKOKE EPHEPHENI LOKU-1

Imibono mazombe

- (a) Imiphumela yabafundi embuzweni wokufundela ukuzwisa kilomnyaka ibe yi-avareji ema-59.6 nebonakala yehlile nayimadaniswa neyangomnyaka wee-2019 ebeyiyi-avareji emaphesende ama-67.95 okutjho bona yehle ngamaphasende abu-8.5. Lokhu kuhlathulula bona kutlhogeka bona abotitjhere bafundise indlela umbuzo lo ofanele uphendulwe ngayo.
- (b) Akutjhejwe nendlela abafundi abafanele baphendule ngayo imibuzo ukuya ngokwamazinga wobudisi bawo.
- (c) Abafundi abanikelwe imisetjanzana eminengi ngendlela ekungakghonakala ngayo esifundweni sokuzwisa ukwenzela bona bajayele ukuyiphendula ukuze imiphumela yabo ikhuphuke khudlwana.
- (d) Ekutloleni isirhunyezo abafundi batjengise ikghono nekwenze imiphumela ibonakale ikhuphukile nayimadaniswa neyangomnyaka wee-2019 ebeyimaphesende ama-61.0 yakhuphukela emaphesendeni ama-78,4 okutjho bona ikhuphuke ngamaphesende ali-17.4. Nanyana kunjalo abafundi abanikelwe imisetjenzana eminengi ukuze bajayele ikghono elifunwa mbuzo lo.
- (e) Imiphumela yesikhangiso ibe maphesende ama-63.4 nebonakala ikhuphukile nayimadaniswa neyangomnyaka wee-2019 ebeyimaphesende ama-56, okutjho bona ikhuphuke ngamaphesende eli-7.4. Abanye babafundi babonakala basese nomraro wokuphendula imibuzo emanqophana nokuyeletisa kokusetjenziswa kweLimi (**Critical Language Awareness**) esekhasini le-105 **lesiTatimende seKharikhyulamu yeliZweloke**.
- (f) Abafundi batjengise ukuphumelela embuzweni wekhathunini nokwenze imiphumela ibe maphesende ama-55.3 nebonakala ikhuphukile nayimadaniswa neyangomnyaka wee-2019 ebeyimaphesende ama-38.95, okutjho bona ikhuphuke ngamaphensende ali-16.4.
- (g) Imiphumela yabafundi embuzweni wesi-5 nekumbuzo oqaliswe ekusetjenzisweni kweLimi ebujameni obuthileko ibe maphesende ama-53.7 nebonakala ikhuphukile nayimadaniswa neyangomnyaka wee-2019 ebeyimaphesende ama-39, okutjho bona ikhuphuke ngamaphesende eli-14.7.

5.3 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LOKU-1

limphoso ezivamileko nezibangwa kungazwisi kuhle okufunwa mbuzo

UMBUZO WOKU-1: UKUFUNDELA UKUZWISISA

- (a) Ngokuya kwemibiko evezwe ziimFunda kubonakele kusese nedlanzana labafundi abasabhalelwu kuhendula imibuzo evezwe tjhatjhalazi netlhoga bona babuyele etheksthini ukwenzela bona bafumane iimpendulo zemibuzo ebuzweko (Imibuzo eselevelini yoku-1 neyesi-2). Nanyana kunjalo, abafundi abanengi babonakala basese nomraro nakufanele barhunyeze umqondo omunyethwe mumutjhonofana sigaba ngomuda OWODWA (Isib: Umbuzo 1.5 ebewubuzwe ephepheneli).

- (b) Imibuzo ethoga bona abafundi bazibandakanye ngelwazi elivezwe etheksthini ngokwelemuko labo (Imibuzo eselevelini yesi-3) ibonakala isese mraro ebafundini abanengi. Babhalelwu kuthatha iinqunto ezisuselwa elwazini ebanalo ngokuyeleta okufunwa mbuzo nokutjhiwo yitheksthi (*Umbuzo 1.6, 1.7 nombuzo 1.8*). Nalabo abakghonileko ukuyiphendula imibuzo le, basabhalelwu kusekela ngendlela ezwakalako nekungikho okumumethe imitlomelo. Abanye baba nomraro nakufanele bamadanise izinto ezimbili njengombana kufuna umbuzo.
- (c) Idlanzana labafundi libhalelwu kuphendula imibuzo efuna kuhlolwe bekubukwe nekumibuzo eselevelini yesi-4 neyesi-5. Kilemibuzo abafundi bafanele bafundiswe ukuhlola nokubuka ngendlela yokuveza imibonwabo bebayisekele ngokwelemuko labo kuqaliswe epilweni mazombe.
- (d) *Umbuzo 1.2* okumbuzo wokurhumutjha isithombe kubonakele kunabafundi abambadlwana tle ababhalelwu ukuphendula imibuzo kodwana inengi labo liwuphendule kuhle khulu, belafumana imitlomelo eli-10 eyabelwe wona.

limphakamiso zokwenza ngcono

- (a) Abafundi abakhuthazwe ukobana bafunde itheksthi amahlandla AMATHATHU kufikela emibuzweni ngaphambi kobana bangathoma ukuphendula imibuzo. Ngesikhathi basafunda abathalele amagamanofana imitjho ebayibona ingezinye zeempendulo zabo ngepeni yombala okhanyako, ukwenzela bona kube lula nasele baphendula imibuzo eselevelini yoku-1 kufika keyesi-2.
- (b) Abotijhere bafanele banikele abafundi imisebenzi yeemfundo zokuzwisa eminengana njengombana kuhlelwu kumThetho-kambiso weLimi lesiNdebele bona banikelwe imisetjenzana engaba mi-4 yokufunda nokuzwisa nami-2 ubuncani yokurhumutjha iinthombe ngethemu. Abotijhere bangasebenzisa amaphepha weenhlahlubo zeminyaka eyadlulako nabankela abafundi imisetjenzana le. Lokho abotijhere bangakwenza ngokobana bahlukanise imibuzo le ngokwamazinga wayo, Isib: Imibuzo eseizingeni loku-1 nelesi-2 ingahlolwa iyodwa bese kuthi eseizingeni lesi-3 nayo ihlolwe iyodwa, yezinga lesi-4 kufika kelesi-5 nayo ihlolwe iyodwa ukuze abafundi bayelele iindlela zokufumana iimpendulo zemibuzo le ngokwamazinga wayo.
- (c) Abafundi abafundiswe ukuzitshwayela iincwadi zabo bebenze neelungiso zemisetjenzana le ngetlasini ukwenzela bona nalabo abangakaphenduli kuhle batshwaye iimphoso zabo.
- (d) Ukuzibandakanya kwabafundi ematheksthini ahlukahlukeneko ngomnqopho wokubandula ikghono labo lokuphendula imibuzo yesifundo sokuzwisa esikhambisana nesithombe. Nangabe abafundi bayazwisa bona ngemva kokufunda itheksthi kuzokuba nemibuzo efanele bayiphendule lokho kuzokuthuthukisa indlela yokufunda ngokuzwisa nokulalela okutjhiwo yitheksthi nokuzobenza bakghone ukuphendula.
- (e) Kuqakathekile bona abafundi bazwisise bebanamathele kilokho abusuke babuzwe khona. Lokha nabafunda umbuzo, abatjheje bebatialele amagama amumongo avezwa mbuzo. Isib. *Tlola bewuhlathulule, rhunyeza, hlathulula, tshwaya ngelihlo elibukhali, madanisa, uyini umnqopho, ucabanga bona, coca ngokuphumelela komtloli, njll.*
- (f) Imibuzo efuna bona abafundi bathathe ihlangothi, njengokuvumelananofana ukuphikisana nesitatimende, iqiniso nombono, liqinisonofana akusilo iqiniso, iyenofana awa, njll. abasekele banabe, ngokuyeleta inani lemitlomelo esuke inikelwe lowo mbuzo.

- (g) Bafanele batjheje ukobana bazokutlonyelisa ukusekela kwaphela ingasi ukuthatha ihlangothi.

Abafundi bafanele bakhuthazwe bona lokha nabafunda isifundo sokuzwisa bamadanise ilwazi elivezwe etheksthini namaboni/nelemuko abanalo ngokutjhiwo yitheksthi ngombana lokho kuzobasiza ekuphenduleni imibuzo eseizingeni lesi-3 kufika kileyo eseizingeni lesi-5.

UMBUZO WESI-2: UKURHUNYEZA

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Igadango lokuthoma lokudzubhula imitjho eli-7 njengombana injalo kusese mraro omkhulu ebafundini abanengi.
- (b) Abafundi abanengi bangezelela ngewabo amaphuzu akhuluma okungekho etheksthini, bakhulume ngalokho abazicabangela khonanofana ngabawkwaziko ngesihlokweso.
- (c) Kusese khona idlanzana labafundi abangalandeli umlayelo wokutlola isirhunyezo ngendima kunalokho batlola ngamaphuzu.
- (d) Abanye babafundi babbalelwakuhlukanisa phakathi kwamaphuzu afunwa sihloko nemitjho esekela lawo maphuzu bese bagcine sele batlola imitjho esekelako esikhundleni sokobana batbole amaphuzu.

limphakamiso ezingenza ngcono ikghono lokutlola ukurhunyeza

- (a) Abotitjhere abafundise abafundi ikghono lokuthalela amaphuzu amumongo nofana afunwa mbuzo, ngokobana bazijayeze ukubuyela emlayelweni wokuthoma batjheje bona umbuzo lo ufunabarhunyeze ngani.
- (b) Abanikelwe imisetjenzana yokuzijayeza ukutlola ukurhunyeza ngematlasini wabo kusukela egreyidini le-10 kufika kele-12 ukuya ngokoMthetho-kambiso weLimi lesiNdebele.
- (c) Abafundiswe ukurhunyeza ngemitjho emifitjhani kodwana enemiqondo epheleleko nezwakalako, lokho bangakwenza ngokukhithiza amanye wamagama asekelako nakangakamumathi amaphuzu afunekako.
- (d) Abafundi bafanele bafundiswe iindlela ezahlukahlukenezo zokutjhugulula amaphuzu asetheksthini bawatole ngawabo amagama kodwana angaphumi kilokho okutjhiwo yitheksthi.
- (e) Ukukhandela ukubuyeleta imitjho njengombana injalo, abotitjhere abakhuthaze abafundi ukusebenzisa amagama amqondofana nalawa asetjenziswe etheksthini.

ISIGABA C: IZAKHI NEMITHETJHWANA YOKUSETJENZISWA KWELIMI

Ngaphasi kwesigabesi kuhlolwa okulandelako

- Ilwazimagama nokusetjenziswa kwelimi
- Izakhiwo zemitjho
- UkuYeletiswa kokuSetjenziswa kweLimi

UMBUZO WESI-3: UKURHUMUTJHA ISIKHANGISO

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Idlantzana labafundi libonakala lingazazi iinkhekhe zekulumo, khulukhulu nakufanele bazikhuphe esikhekheni sekulumo, njengamabizomvango.
- (b) Abanye babafundi babhalelwwe kuhlathulula umsebenzi ka-dwi (wehayifeni) osetjenziselwe ukuhlukanisa phakathi kwesivumelwano nenomboro: Isibonelo (eli-12).
- (c) *Embusweni* 3.4 abafundi abanengi babhalelwwe kubona umhlobo wepambosi olungelelwwe esenzweni, esikhundleni solokho banikela isikhathi sesenzo.

limphakamiso zokwenza ngcono ukurhumutjha isikhangiso

- (a) Abafundi abafundiswe amaqhinga wokukhangisa, Qala umHlahlandlela we-YSL.
- (b) Abotitjhere bafanele bafundise abafundi iinkhekhe zekulumo ukwenzela ukobana bakghone ukuzibona nanyana zisetjenziswe esikhekheni sekulumo esimabizomvango.
- (c) Abafundi abafundiswe iindlela ezhluwahlukene ko lapha kungasetjenziswa khona u-dwi (ihayifeni) namanye amatshwayo, Qala incwajana yemiThetho yokuTlola nokuPeleda iLimi lesiNdebele.
- (d) Akube nendlela yokufundisa abafundi umehluko phakathi kwemihlobo yeempambosi zezenzo neenkhathi zezenzo.
- (e) Abotitjhere abanikele abafundi imisetjenzana eminengi emanqophana nokuphendula imibozo enqotjhisiswe esikhangisweni ukuya ngomThetho-kambiso weLimi lesiNdebele abanikelwe wona.

UMBUZO WESI-4: UKURHUMUTJHA IKHATHUNI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Abafundi abanengi babhalelwwe kukhupha igama *elisenzukuthi* elisetjenziswe ekhathunini.
- (b) Ukulemuka nokutlola igama elishlonipho ebelisetjenziswe ekhathunini kube mraro kwabanye abafundi.
- (c) Kubonakele abafundi bafumana umraro wokurhumutjha umlayezo ovezwa litshwayo lokudabuka kweketani ebelibonakala ekhathunini.
- (d) Abafundi abakghoni ukunikela ihlathululo yokusetjenzwa kwesakhi *u-sa-* esihlathulula ukobana isenzo esithileko sisaragela phambili nokwenzeka. Ngamanye amagama abanalwazi lezakhi zeenzweni ezisetjenziswa ezenzweni.
- (e) Babe lidlantzana abafundi abangakghoni ukubona amagama asisaga, basidzubhule bese basisebenzisa emutjhweni abaztlamele wona, kuvele bona bayayazi ihlathululo yaso.

limphakamiso zokwenza ngcono ukurhumutjha ikhathuni

- (a) Abafundi abanikelwe imisebenzi eminengi ehlola iinkhekhe zekulomo ekufaka hlangana izenzukuthi namagama wesiNdebele wokuhlonipha (Amagama ahlonipha ukubiza igama elilumelako njengombana linjalo). Qala incwajana ethi; 'Dzubhula Ngesilulwini'.
- (b) Akube nemisetjenzana eminengi ehlola iinkhathi zezenzo nokobana izakhi zazo zihlukaniseka bunjani.
- (c) Abotitjhere abanikele abafundi imisetjenzana eminengi lapha bazokudzubhula khona izaga nezitjho bebazisebenzise emitjhweni abazozitlamela yona, kubonakale bona bayazazi iinhlathululo zazo. Akukhuthazwe abafundi bonyana bayozifunela izaga nezitjho eencwadini ezihlukahlukeneko.

UMBUZO WESI-5: IPHROZI (UKUSETJENZISWA KWELIMI)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Abafundi abanengi babhalelwé kunikela igama elimqondofana nelithi; 'ezitheni' njengombana bekufuna *umbuzo 5.3*.
- (b) *Umbuzo 5.4* bewufuna abafundi batlole isifenqo (esibizwa ngeenthombengqondo ngelimi lezemitlolo) ebesivezwé emutjhweni, nekube mraro ebafundini abambalwa.
- (c) Inengi labafundi libhalelwé kutjhugulula ikulomo enqophileko liyenze ikulomo engakanqophi *embuzwensi wesi-5.6*.
- (d) Abafundi abanengi babonakala bangayazi imiThetho yokuTlola nokuPeleda iLimi lesiNdebele ebuzwe *embuzwensi wesi-5.7*, kufaka hlangana u-dwi (lhayifeni)

limphakamiso zokwenza ngcono umbuzo wesi-5: Iphrozi (Ukusetjenziswa kwelimi)

- (a) Abotitjhere abafundise bebanikele abafundi imisebenzi eminengi emayelana namagama amqondofana namqondohluka. (Qala encwadini ethi, 'Dzubhula Ngesilulwini nethi; 'Isilembe SakaMusí').
- (b) Abafundi abafundiswe bebanikelwe imisebenzi eminengi ngeemfenqo ezahlukahlukeneko (*linthombengqondo ngelimi lezemitlolo*).
- (c) Akube nemisetjenzana eminengi yokutjhugulula iinkulomo ezinqophileko zibe ziinkulomo ezingakanqophi.
- (d) Abotitjhere abanikele abafundi imisebenzi eminengi efuna kulungiswe iimphoso ezifaka hlangana ukulwangisa, ukusetjenziswa kwaka-dwi (ihayifeni) (-), ukutlolwa kwamagabhadlhela endaweni efaneleko nokhunye nje okumayelana nemiThetjhwanza yokuTlola nokuPeledwa kwamagama eLimini lesiNdebele esekhasini le-15 kufika kele-18, lama-27 kufika kelama-33.
- (e) Abafundi bafanele bafundiswe bebanikelwe imisebenzi eminengi lapha balindeleke bona bathathe iinkhekhe ezithileko zekulomo bazitjhugululele kezinye. Isib. Isifaniso sibe isingatheskiso, isikhathi sanje sibe isikhathi esidlulileko/esadlulako, njll.

5.4 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-2

Imibono mazombe

- (a) Nasitjheja indlela abafundi abasebenze ngayo itjengisa inengi labo liphumelele ngezinga eliphezulu kileliphepha nanyana kusese nedlanzana eliphumelele ngezinga eliphakathi, elinye ngezinga eliphasi. Kukhona nabafundi abalidlanzana elincani khulu elingakaliphumeleli iphepheli. Umfundu othole imitlomelo ephenezulu kunabo boke ufumene imitlomelo ema-79, okutjho bona uliphumelele ngamaphesende ama-98.8 bese kwathi umfundu ofumene imitlomelo ephasi kunabo boke wafumana imitlomelo eli-7 nekumaphesende abu-8.8. Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona baphumelele ngesilinganiso esingaba mitlomelo eyi-avareji ema-54 esilinganiso samaphesende ama-67.7. Isilinganiso sokuphumelela kwabafundi kilomnyaka sikhuphuke ngemitlomelo ebu-8 nesimaphesende ali-10.7 nasimadaniswa nesomnyaka wee-2019 esasimaphesende ama-57.
- (b) Abafundi baphumelele kuhle **Esigabeni A** ekusigaba seenkondlo nanyana emibuzweni eminengi ngaphasi kwalessigaba kubonakele kunokwehla nakumadaniswa nekwangomnyaka ogadungileko.
- *Umbuzo woku-1* kubonakele abafundi bawuphendule ngokwezinga eliphezulu ngombana inengi labo lifumene imitlomelo ebu-8 emitlomelweni eli-10 eyabelwe wona nanyana inani lalabo abawuphenduleko libe lihlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-79.5 nekutjho bona inengi labo liwuphumelele ngeleveli ye-7.
 - *Embuzweni wesi-2* kubonakala abafundi abanengi baphendule kuhle ngombana ngokuya kwerhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo, inengi labo lithole imitlomelo engehla kwesi-6 emitlomelweni eli-10 eyabelwe umbuzo lo. Ngokwamaphesende abafundi kilombuzo baphumelele ngamaphesende ama-62.3 nekutjho bona bawuphumelele ngeleveli yesi-5.
 - *Umbuzo wesi-3* uphenduleke ngezinga eliphakathi. Erhelweni labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabafundi inengi labo lithole imitlomelo engehla kwemi-5 emitlomelweni eli-10 eyabelwe wona. Ngokwamaphesende umbuzo lo bawuphumelele ngamaphesende ama-54.3 nekutjho bona bawuphumelele ngeleveli yesi-4.
 - *Embuzweni wesi-4* abafundi abanengi baphendule ngezinga eliphakathi ngombana nakuqalwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo, inengi labo lithole imitlomelo engehla kwesi-6 emitlomelweni eli-10 eyabelwe wona. Ngokwamaphesende abafundi kilombuzo baphumelele ngamaphesende ama-61.3 nekutjho bona bawuphumelele ngeleveli ye-5.
 - *Umbuzo wesi-5* (Ikondlo engakabonwa) abafundi abanengi bawuphumelele kuhle khulu. Nakuyeletwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lithole imitlomelo eli-7 nangaphezulu emitlomelweni eli-10 eyabelwe wona. Ngokwamaphesende umbuzo lo bawuphumelele ngamaphesende ama-72.7 nekutjho bona bawuphumelele ngeleveli yesi-6.

- (c) Abafundi baphumelele kuhle **Esigabeni B** samanovela/ubukghwari bomlomo nakuqathaniswa nekwangomnyaka ogadungileko.
- *Umbuzo we-10* abafundi abanengi bawuphumelele ngezinga eliphakathi. Nasitjheja irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo kutholakele bona inengi labo liwuphumelele ngesilinganiso esimitlomelo eli-13 nesimaphesende ama-52, okutjho bona bawuphumelele ngeleveli yesi-4.
 - *EmbuZweni we-11* abafundi abanengi bawuphumelele kuhle. Nakutjhejwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lifumene imitlomelo eli-17 emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende kilombuzo abafundi baphumelele ngamaphesende ama-68 nekutjho bona inengi liwuphumelele ngeleveli yesi-5.
- (d) Abafundi basiphumelele kuhle **Isigaba C** ekusigaba semidlalo ngombana kiyo yomi-2 imibuzo abayiphendulileko kubonakele kunokukhuphuka nakumadaniswa nekwangomnyaka ogadungileko.
- *Umbuzo we-18* abafundi abanengi bawuphendule kuhle khulu. Nakuyeletwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lifumene imitlomelo ema-20 emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende kilombuzo abafundi baphumelele ngamaphesende ama-78.4 nekutjho bona bawuphumelele ngeleveli yesi-6 nangaphezulu.
 - *EmbuZweni we-19* abafundi abakhetha ukuwuphendula bawuphumelele kuhle khulu. Nakutjhejwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lifumene imitlomelo ema-21 emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende kilombuzo abafundi baphumelele ngamaphesende ama-85.4, okutjho bona bawuphumelele ngeleveli ye-7 nekumiphumela emihle khulu.

5.5 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-2

ISIGABA A: IINKONDLO

UMBUZO 1: LAYAPHI IPHASI LEKHETHU

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yeenkondlo

- (a) Abanye babafundi abakathomi ngokutlola isingeniso esihlathulula amagama amumongo wombuzo lo naphezu kobana balayelwe.
- (b) Ezinye zezakhiwo zeependulo zabafundi azinazo iingeniso, umzimba neemphetho njengombana kulindelekile embuzweni oyi-eseyi yezemitlolo.
- (c) Kubonakele abanye babafundi bakghona ukudzubhula amagama ngendlela efaneleko kodwana baba nobudisi bokunikela iinhlathululo ezinembako okubangelwa kutlhoga ilwazi lamagama weemila, weengaba zokukhula komuntu wembaji, neweminyanya ekhulunyiswa ekondlwensi ebuzweko.

- (d) Abafundi abambadlwana badzubhule imida kwaphela banganikela iinhlathululo yayo njengombana balayelwe embuzweni.
- (e) Idlanzana labafundi lizicocele ngelwazi mazombe kanti abanye bona babuyelete okutlolwe ekondlwani njengombana kunjalo.

limphakamiso zokwenza ngcono imibuzo emide yeenkondlo

- (a) Abotitjhere abenze isiqiniseko sokobana ngemva kokufundwa kwekondlo enye neny, batlama umbuzo omude wekondlo leyo njengomsebenzi wetlasininofana wekhaya ukuthuthukisa ilwazi lokuphendula imibuzo emide.
- (b) Abafundi bangasebenzisa imibuzo emide efumaneka ngaphakathi komHlahlandela wezeenkondlo wesihioko esithi, 'SIKHAMBAKHAMBILE' kanye neempendulo zayo njengeentjengiso zokuphendulwa kombuzo omude wekondlo.
- (c) Okhunye okungasetjenziswa nakufundiswa lomhlobo wombuzo mihlahlandela yamaphepha yeminyaka edlulileko.
- (d) Nakubanjwe iimfundobandulo, abotitjhere nabo ngokwabo abafundisane ngeendlela ezilula nezingcono zokufundisa nokuphendula lomhlobo wombuzo ukuze bakwazi ukudlulisela ilwazi ebalifumana kizo ebafundini.

UMBUZO 2: IIMBONGO ZEPILO

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo

- (a) *Embzweni 2.1*, abanye babafundi babbalelwekubona umhlobo wesithombengqondo esibuzweko.
- (b) Abafundi abambalwa babonakele bangazwisisi ukobana nakukhulunywa ngobukondlo *embuzweni 2.2* bekukhulunywa ngani.
- (c) Abanye abafundi esikhundleni sokobana banikele ubukondlo njengokutjho *kombuzo 2.2* banikele amagama atholakala emideni le njengombana anjalo: Isib: '*Mhlobo wobukondlo bokutakataka nobukondlo bokulisa*'.
- (d) Kube budisi ebafundini abanengi ukurhunyeza umqondo omunyethwe yindima yesi-2 yekondlo ebuzweko *embuzweni 2.3*.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo

- (a) Abotitjhere bafanele bafundise abafundi ukobana kusuke kukhulunywa ngani nakukhulunywa ngobukondlo, bebaqinisekise bona bafundisa boke ubukondlo obutholakala ekondlwani enye neny.
- (b) Akufundiswe abafundi ikghono lokubuthelela imiqondo engehla kowodwa bawurhunyeze ngobufitjhani nofana ngomuda owodwa njengombana kuhlale kufunwa mibuzo eminengi engaphasi kweleveli yesi-2 ukuya ngokwamazinga wokuhlola nakulandelwa iThekzonomi kaBarret nesetjenziswako lokha nakutlanywa imibuzo yeenhlahlubo.
- (c) Abafundi abafundiswe imihlobo ehlukahlukeneko yevumelwano-phetha esetjenziswa ziimbongi nazirhaya iinkondlo zazo.

- (d) Ama-*Subject* advisors ngokuhlanganyela nabotitjhere, kufanele bacocisane ngomehluko phakathi kwesithombengqondo sesenzasamuntu nesesingathekiso, ngombana kubonakele abafundi abanengi *embuzweni* 2.1 banikela ipendulo yokobana umuda obuzweko unesithombengqondo sesenzasamuntu esikhundleni sokobana bathi kunesithombengqondo sesingathekiso.

UMBUZO 3: IBALA NGELAKHO

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo

- (a) Abafundi abanengi babhalelwwe kuveza umqondo ozwakaliswa mumuda we-13 ebewufunwa *mbuzo* 3.3.
- (b) Igama elithi; 'ukuthinta' elisetjenziswe *embuzweni* 3.4, libonakele limraro ebafundini abanengi. Abafundi bathethe igameli baliqalisa ngakibo, kwaba ngasuthi umbuzo ufunabona baveze yabo imizwa ngalokho okutjhiwo mumuda ekubuzwe ngawo.
- (c) Abanye babafundi babe nobudisi bokuzwisia ukobana igama elithi; '*ibala*' elisetjenziswe ekondlwani le, lisetjenziswe njengesijameleli sasiphi isitho somzimba womuntu.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo

- (a) Abotitjhere bafanele bafundise abafundi ukobana omunye nomunye umuda wekondlo unomqondo ozijameleko newuthi nawuhlangana neminye imida ilethe umqondo owodwa wekondlo (*ummongondaba*).
- (b) Akuhlathululelwwe abafundi ukobana nakuthiwa ukusetjenziswa kwegamanofana kwesithombengqondo kuthintana njani nokutjhiwo yikondlo/kusuke kufunwa ini.
- (c) Ikondlo le iyikondlo eyabelwe ukufundwa egreyidini le-12, njeke abotitjhere bafanele bangasabi ukuhlathululela abafundi ngendlela yehloniphoo ukobana igama elithi; '*ibala*' elisetjenziswe ekondlwani le lisijameleli sasiphi isitho somzimba womuntu.
- (d) Abafundi abayeveliswe ukobana iimbongi zivamise ukusebenzisa iinjamaleli namagama wehloniphoo esikhundleni samagama alumelako.
- (e) Bafanele bafundiswe ukobana nakutsengwa ikondlo, bafanele bathome ngokuzwisia ihlathululo yomuda ngamunye ngaphambi kobana kungahlathululwa ngalokho okutjhiwo yikondlo yoke.
- (f) Abayeveliswe ngamagama azizenzo natjengisa izinga lombuzo asetjenziswa bahlolli (*Examiners*) abawafumana erhelweni lemibuzo efumaneka ngaphakathi kweThekzonomi kaBarret.

UMBUZO 4: NGENAMEVA MNTWANAMI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo

- (a) Inengi labafundi libhalelwwe kunikela imihlobo yeenthombengqondo njengombana bekufuna *umbuzo* 4.2.
- (b) Ukubuthelela imiqondo emibili, bayirhunyeze ngomuda owodwa kubonakele kusese mraro *embuzweni* 4.3.

- (c) Abafundi abanengi baveza umqondo owodwa omunyethwe yindima esikhundleni sokobana baveze imiqondo emibili nofana emithathu, kuye ngokobana indima leyo inemiqondo emingaki ngesirhunyezo esingaba mumuda owodwa.
- (d) Idlanzana labafundi libe nobudisi bokuzwisa ebekufunwa *mbuzo 4.4*.
- (e) Imbijana yabafundi ithethe imithelela emihle engalethwa kulalela iiyeleliso zababelethi layiqalisa ngehlangothini lababelethi babo sekunokobana batjho ukobona ngikuphi okuhle okungazuzwa ngibo ngokwabo (*Umbuzo 4.5*).
- (f) Abanye babafundi banikele ipendulo EYODWA nanyana umbuzo ulayela bona abaphendule ngamaphuzu AMABILI.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo

- (a) Akufundiswe imihlobo ehlukahlukene ko yeenthombengqondo, amatshwayo wazo nokobana esinye sihluka bunjani kesinye.
- (b) Abafundi abafundiswe ukurhunyeza imiqondo engehla kowodwa, bayiveze yoke ngomuda owodwa.
- (c) Abotitjhhere abafundise abafundi ukobana umbuzo ofuna ukurhunyeza usuke ulindele bona umfundsi aveze yoke imiqondo ezwakaliswa yindima nofana mumuda loyo nanyana imiqondo leyo izwakala inokuphikisana, bangavezi ihlangothi elilodwa.
- (d) Abafundi abakhuthazwe ukobana bafunde umbuzo, bawuzwisise ngaphambi kobana bawuphendule.
- (e) Abafundi abayeletliswe ukobana eminye yemibuzo ebuzwako eenkondlweni ibuzwa iqaliswe elwazini labo.
- (f) Abahole ukobana lokho okukhulunyisa ekondlweni kuletha muphi umqondo emikhumbulweni yabo nokobana kunamuphi umthelela emaphilwени wabo, njll.
- (g) Akukhuthazwe abafundi bona lokha umbuzo nawufuna iimpendulo EZIMBILI abaqinisekise bona ipendulo ngayinye izijamela iyodwa.

UMBUZO 5

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo

- (a) Abanye babafundi babhalelw e kubona ubukondlo obusetjenziswe yimbongi emuden wesi-3 wekondlo ebuzweko (*Umbuzo 5.1*).
- (b) Esikhundleni sokobana abafundi baveze ukuqakatheka kokulalela umrhatjho nokubukela umabonakude, baqathanisile baveza umehluko phakathi kweenrhatjhi ezimbilezi nekuyinto ebeyingafunwa *mbuzo 5.5*.
- (c) Abafundi abanengi babhalelw e kuhlathulula umnqopho wembongi wokusebenzisa isithombengqondo sesenzasamuntu endimeni yesi-2 yekondlo ebuziweko *embuzweni 5.6*.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo

- (a) Kutlhogeka bona abotitjhere bangenelele ekufundiseni amatshwayo wobukondlo ngokuphelela kwavo.
- (b) Akukhuthazwe abafundi ukobana bazwisise okufunwa mbuzo ngaphambi kobana bangawuphendula, bangajarheli ukuphendula bangakezwisisi ukobana umbuzo ufunabenzeni.
- (c) Abotitjhere bafanele bafundise abafundi ukobana esinye nesinye isithombengqondo imbongi isuke isisebenzise ngehloso,nofana ngomnqopho wokobana sisethulele okuthileko okumayelana nommonganqanda wekondlo leyo.

ISIGABA B: AMANOVELA/UBUKGHWARI BOMLOMO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yamanovela nobukghwari bomlomo

- (a) Abafundi babonakala bangathomi ngokobana bazelele umebhengqondo ngeqadi nofana batlolle amaphuzu amumongo abazowalandela lokha nasele batlolle umzimba we-eseyi yabo.
- (b) Idlanzana labafundi alilandeli isakhiwo esifaneleko sokutlolwa kombuzo oyi-eseyi yezemtlolo.
- (c) Abafundi baphendula umbuzo bangakawuzwisisi, bona kuhlekuhle usuke ufunabona batlolle ngani/abatsengi umbuzo ukwenzela bona bathole lokho okufunwa mbuzo.
- (d) Inengi labafundi lizicocele ngesizinda senovela, azange baveze ukukhambelana kwaso nesimilo somlingisi wayo oyikutani.
- (e) Abafundi abambilwa bakhombise ukungazwisisi ukobana nakukhulunywa ngesimilo kusuke kukhulunywa ngani.
- (f) Abanye babafundi basivezile isimilo somlingisi oyikutani wenovela le kodwana baba nobudisi bokutjho bona sikhambelana njani nesizinda aphila ngaphasi kwaso nokungilokho ebekufunwa umbuzo.
- (g) Imbijana yabafundi idanele ekucoceni izehlakalo ezsencwadini ngaphandle kobana baziitjheje bonyana ingabe ngizo ezifunwa mbuzo nofana bunjani.
- (h) Indlela abanye babafundi abaphendule ngayo imibuzo emide kuba kwangathi babona lomhlobo wombuzo kokuthoma nabatlola iinhlahlubo, abahlolwa ngayo njengemisebenzi yangetlasini nofana yekhaya.
- (i) Abafundi babonakala banganalwazi lokobana inovela inesakhiwana esimhlahlandela wokwenzeka kwezelakalo zayo, njengokuthi ise hlakalo esithileko silindeleke bona sivele ngaphasi kwasiphi isakhiwana, njll. bekube sekugcineni kwayo.
- (j) Kubonakala kutlhayela ilemuko lokobana amanovela, njengeenkondlo nawo anommoja okhambe utjhugutjhuguluka ngokukhamba kutjhejwa izehlakalo nofana izenzeko zawo.
- (k) Kusese nenengi labafundi elibonakala lithatha izehlakalo ezenzeka emitlolweni njengalezo ezingakholwekiko nezingekhe zeneka epilweni yamambala begodu lokho

kubenza babe nobudisi nasele balindeleke bona batshwaye ngezenzeko ezikholkwakako, nalezo ezingakholkwakiko ezivela emanovelini/ebukghwarini bomlomonofana enolwaneni.

- (l) Abafundi abakghoni ukuveza imihlobo yamararano nokobana adlala yiphi indima ekukhuliseni indaba beyiyokufika esiphethweni sayo.
- (m) Kubonakala abotitjhere abanengi bangafundisi ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandlela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi, khulukhulu ngehlangothini lemibuzo emide.

limphakamiso zokwenza ngcono imibuzo emide yamanovela nobukghwari bomlomo

- (a) Abafundi abakhuthazwe ukobana ngaphambi kobana baphendule umbuzo omude (oyi-eseyi) abathome ngokuzitlolela umebhengqondonofana amaphuzu aqakathekileko ngeqadi abazowalandela ngesikhathi batlola umzimba we-eseyi esuke ibuziwe.
- (b) Abafundi abakhuthazwe ukobana ngaphambi kokuphendula umbuzo othileko, abawufundisise kuhle, bebacabange ukobana ngiziphi izehlakalo/iingameko ezibalwe enovelini/ebukghwarini bomlomo eziphendula bunqopha umbuzo osuke ubuziwe. Abafundi bangakwenza lokhu ngokobana bathalele amagama amumongo wombuzo osuke ubuziwe.
- (c) Akube nemisetjenzana yekhayanofana yetlasini eminengi ehlola abafundi ikghono lokuphendula umbuzo oyi-eseyi bebenze nesiqiniseko sokobana bayitshwaya ngokuhlanganyela getlasini.
- (d) Imibuzo yama-eseyi ayitlanywe ngokulandela IsiTatimende somThetho-kambiso neKharikhyulamu yeliZweloke.
- (e) Abotitjhere bangasebenzisa iintjengiso zokuphendulwa kombuzo oyi-eseyi yezemtlolo etholakala ngaphakathi komhlahlandlela wenovela yesihloko esithi; '*UBONAKELE*'.
- (f) Lokha nakufundwa inovela/ubukghwari bomlomo getlasini abotitjhere ngokuhlanganyela nabafundi abaveze amatshwayo aqinisekisa imihlobo yabalingisi, njengokuthi kubayini umlingisi othileko wenovela/wobukghwari bomlomo athathwa njengomlingisi oyikutani, oyimbangi, oyihlanganisa, njll.
- (g) Abafundi abafundiswe ngemileyo yezakhiwana zenovela/sobukghwari bomlomo bebaneze nokobana isehlkalo ngasinye silindeleke bona sivele ngaphasi kwasiphi isakhiwana. Ilandelano lezakhiwanezi liqakatheke khulu ukuthuthukisela indaba phambili.
- (h) Abotitjhere nabafunda inovela/ubukghwari bomlomo nabafundi getlasini bafanele batshwaye ngokulamana kwezehlkalo zayo, bebaneze nemimoya eziyilethakonofana eziyizwakalisako.
- (i) Abafundi abafundiswe bona amanovela atloliwe ngomnqopho wokobana afundwe babantu abaphilako, njeke nezehlkalo zaho ngilezo ezikholkwakako nezingenziwa ngunanyana ngimuphi umuntu nange aqalene nobujamo umlingisi othileko asuke aqalene nabo.

- (j) Akufundiswe imihlobo yamararano kuqaliswe ezehlakalweni ezenzeka enovelini efundwako khona abafundi bazakulemuka ukukhupha imihlobo le nasele bahlolwa bebalemuke nendima eyiyidlalako ekuragiseleni inovela phambili.
- (k) Abotitjhhere abaquinisekise bona lokha nakufundwa amanovela/ubukghwari bomlomo bafundisa ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandlela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi.
- (l) Nakufundiswa ubukghwari bomlomo kufanele kufundiswe abafundi bona lomhlobo wombuzo uhlanganisa amajenri ahlukahlukene, njengokuthi inolwana ingahlanganiswa neembongonofana ihlanganiswe nezaga nezitjho kokhunye ingabuya ihlanganiswe neenanazelonofana iingoma ezithileko.

AMANOVELA NOBUKGHWARI BOMLOMO IMIBUZO ENEMIBUZO EMIFITJHANI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yamanovela neyobukghwari bomlomo

- (a) Abafundi batlhoga ilwazi elingeneleleko lamanovela/lobukghwari bomlomo ababelwe ukuwafunda.
- (b) Inengi labafundi lisatlola isirhunyezo senovela/senolwana ngendlela izehlakalo zayo zilandelana ngayo, abaphenduli umbuzo obuzweko.
- (c) Ukuphendula imibuzo ngokusebenzia ilwazi abalifumene eencwadini nelwazi abavele banalo ngokwabo kubonakala kusese mraro tle.
- (d) Ukutsenga imibuzo efuna bahole nofana babuke izehlakalo nezenzo zabalingisi lapha kuthogeka khona.
- (e) Abafundi babbalelwakunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.

limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo

- (a) Akufundiswe iincwadi ezabelwe ukufundwa ngokungeleleko/zitsengwe/kucocisanwe ngazo ngokudephileko ukudlulisa ilwazi ebafundini.
- (b) Abafundi abafundiswe ikghono lokunikela imibono abayisusela elwazini abanalo ngalokho abakuzwe kukhulunyisa emtlolweni.
- (c) Abotitjhhere bafanele bafundise abafundi ukobana bakwazi ukuthatha ihangothi bebasekele iinqunto abazithathako ngokususela kokuvela encwadini nangokusebenzia ilwazi abanalo.
- (d) Abafundi abanikelwe umsetjenzana ngemva kokufundwa kwesinye nesinye isahluko bebaquinisekise bona babuza pheze woke amaphuzu aqakathhekileko avela kilesosahluko. **Tjheja:** Kungasetjenziswa imibuzo engaphakathi komhlahlandlela wenovela eyabalwe ukufundwa.
- (e) Imisebenzi yekhaya enikelwe abafundi kufanele itshwaywe ukwenzela ukukhuthaza abafundi ngokufuna ukuzibona bona basebenze njani kiyo.
- (f) Abafundi abafundiswe ngamaleveli ahlukahlukene wemibuzo/amazinga wobudisi

bombuzo, njengokuthi kunemibuzo efuna iimpendulo ezitholakala encwadini, imibuzo efuna bona umfundi asebenzise ilwazi analo abe athathe nehlangothi lokha nakayiphendulako naleyo ephendulwa ngokobana umfundi ahlole abe abuke.

- (g) Ukungezelela ilwazi labafundi abotitjhere abakhuthaze abafundi ukurhunyeza iinqephu zenovelanofana zobjukghwari bomlomo, bese bazozethula ngetlasini abafundi abanye balalele bebanikele nemibono ngokuvela esiqetjhini ngasinye. Lokho bangakwenza ngokuveza izehlakalo ezenzeke esiqetjhini ngasinye ngokwamaphuzu ukuze akhumbuleke lula kunokobana bafunde incwadi yoke ngesikhatjhana esifitjhani lokha nasele babuyekezelu ukuyokutlola isihlahlubo ngephepheli.

ISIGABA C: IMIDLALO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yemidlalo

- (a) Abafundi abathomibuzo ngokobana bazenzele umtlamo womebhengqondo nofana batbole amaphuzu amumongo ngeqadi abazowalandela nasele batlola umzimba we-eseyi yabo.
- (b) Abafundi barhabela ukuphendula umbuzo bangakawuzwisisi bona kuhlekuhle usuke ufunabona batbole ngani/abatsengi umbuzo ukwenzela bona bathole ngqolokho okufunwa mbuzo. Isib.: Abanye babafundi babethele mthalazeni ihlangothi *lombuzo we-18* ebelfuna bona baveze ukukholweka kwezenzo zabalingisi bomdlalo, bavele bazicocela ngezenzeko zomdlalo mazombe.
- (c) Indlela abanye babafundi abaphendula ngayo imibuzo emide kuba kwangathi babona lomhlobo wombuzo kokuthoma nabatlola iinhlahlubo, abahlolwa ngayo phakathi komnyaka.
- (d) Abafundi batlhoga ilwazi lokobana umdlalo unesakhiwana esimhlahlandela wokwenzeka kwezehlakalo zaho, njengokuthi isehlakalo esithileko silindeleke bona sivele ngaphasi kwasiphi isakhiwana, njll. bekube sekugcineni kwavo.
- (e) Kutlhogeka ilwazi nelemuko lokobana imidlalo, njengeenkondlo nayo inemimoya ekhambe itjhugutjhuguluka ngokukhamba kutjhejwa indlela izehlakalo zayo ezenzeka ngayo.
- (f) Abafundi babonakala bathatha izehlakalo ezenzeka emdlalweni njengalezo ezingakholwekiko nezingekhe zenzeka epilweni yamambala, njeke lokho kubenza babe nobudisi nasele bafanele batshwaye ngezenzeko ezikholtwakako nalezo ezingakholwekiko ezivela emdlalweni.
- (g) Ukuveza imihlobo yamararano nokobana idlala yiphi indima ekukhuliseni indaba beyiyokufika esiphethweni sayo kubonakala kusese mraro ebafundini abanengi.
- (h) Kubonakala abotitjhere abanengi bangafundisi ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi.

limphakamiso zokwenza ngcono imibuzo emide yemidlalo

- (a) Abafundi abatbole umebhengqondo nofana amaphuzu aqakathekileko ngeqadi ngaphambi kobana bangaphendula umbuzo oyi-eseyi.

- (b) Ukukhandela ukobana abafundi bacoce ngencwadi yoke, abotitjhere abakhuthaze abafundi bona ngaphambi kobana bangaphendula umbuzo omude abawufundisise kuhle bebacabange bona ngikuphi okuvela emdlalweni okuphendula bunqopha umbuzo osuke ubuziwe. Lokho bangakwenza ngokobana bathalele amagama amumongo wombuzo osuke ubuziwe.
- (c) Akunikelwe abafundi imisetjenzana yekhaya/yetlasini ngeenhloko ezahlukahlukenko ezihlola imibuzo emide ngokwemileyo yomdlalo bebenze isiqiniseko sokobana bayitshwaya ngokuhlanganyela nabafundi ngetlasini.
- (d) Lokha nakufundwa umdlalo ngetlasini utitjhere ngokuhlanganyela nabafundi abaveze amatshwayo aqinisekisa imihlolo yabadlali, njengokuthi kubayini umdlali othileko athathwa njengomdlali oyikutani, oyimbangi, oyihlanganisa, njll.
- (e) Abafundi abafundiswe ngesakhiwana somdlalo bebayeletiswe nokobana isehlakalo ngasinye silindeleke bona sivele ngaphasi kwesakhiwana esithileko.
- (f) Nakufundwa incwadi yomdlalo nabafundi ngetlasini kufanele kutshwaywe ngokulamana kwezehlakalo zayo bekuvezwe nemimoya eziylethakonofana eziyizwakalisako.
- (g) Abotitjhere bafanele balemukise abafundi bona imidlalo itlolwa ngomnqopho wokobana ifundwe babantu abaphilako, njeke nezehlakalo zayo ngilezo ezikholkewakalo nezingenziwa ngunanyana ngimuphi umuntu nange aqalene nobujamo obusuke buqualene nomdlali othileko.
- (h) Akufundiswe imihlolo yamararano ngokuqalisa ezehlakalweni ezenzeka emdlalweni ofundwako ukwenzela bona abafundi balemuke ukuveza imihlolo yamararano le nasele bahlolwa bebalemuke nendima ayidlalako ekuragiseleni umdlalo phambili.
- (i) Nakufundiswa umdlalo akulandelwe isiTatimende somThetho-kambiso weKharikhyulamu nokuHlolamukwenzela bona abafundi balemuke ukuveza imihlolo yemidlalo nakuholwa abafundi.

UMDLALO IMIBUZO ENEMIBUZO EMIFITJHANI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yemidlalo

- (a) Abafundi batlhoga ilwazi leencwadi ababelwe ukuzifunda.
- (b) Inengi labafundi alikghoni ukuphendula imibuzo ngokusebenzisa ilwazi elilifumene eencwadini nelwazi elivele banalo ngokwalo.
- (c) Kusabonakala ubudisi bokutsenga, ukuhlola nokubuka izehlakalo nezenzo zabatlali lapha kuthogeka khona.
- (d) Abafundi abanalemuko lamatshwayo wezemitololo (*literary devices*) njengesehlakalo esifihlelwemdlali othileko ekubeni abafundi bayasazi, ukuvezwa kwabatlali, umsebenzi womdembni, imihlolo yamararano, isifundo, umlayezo, imihlolo yabadlali.
- (e) Ukunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona kusabonakala kumraro kwabanye abafundi.

- (f) Ukukhupha isifundonofana iimfundoebazifumana ngezenzo zabadlali abathileko kusabonakala kumraro, kunalokho bakhulumangokobana umdlali othileko uvezwe amdlali onjani (baveza isimilo somdlali).
- (g) Abafundi abanye abanalwazi lokobana ngemva kwekulomo-pendulwano eba phakathi kwabatlali kuba neseneko/isehlakalo esithileko esiyilandeleta yekulomo-pendulwano leyo.

Impfakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo

- (a) Akukhuthazwe abafundi ukobana bafunde iincwadi ababelwe bona bazifunde kilowo mnyaka ngokuzizwisa bebalindele bona bazokuhlolwa ngazo.
- (b) Abafundi bafanele bakwazi ukunikela imibono ebayisusela 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) Akube khona imisetjenzana yokuhlola ukuzwisa kwabafundi ngemva kwesahluko esinye nesinye, bekuqinisekiswe bona kubuzwa pheze woke amaphuzu aqakathekileko avela kilesosahluko. Kungasetjenziswa imibuzo etholakala ngaphakathi komhlahlandlela womdlalo owabelwe ukufundwa wesihloko esithi; '*Ifindo*'.
- (e) Imisetjenzana yetlasini/ yekhaya enikelwa abafundi kufanele itshwaywe ngombana lokho kuzokukhuthaza abafundi ngokufuna ukuzibona bona basebenze bunjani kiyo.
- (f) Akufundiswe abafundi ngamaleveli ahlukahlukene ko wemibuzo, njengokuthi kunemibuzo efuna iimpendulo ezitholakala encwadini, imibuzo efuna bona umfundisebenzise ilwazi analo abe athathe nehlangothi lokha nakayiphendulako naleyo ephendulwa ngokobana umfundiahlolabe abuke.
- (g) Ukungezelela ilwazi labafundi abotitjhore abakhuthaze abafundi ukurhunyeza iinqephu zomdlalo bese bazozethula getlasini abanye abafundi balalele, bebfakaze ngalokho okutjhiwo siqepheso. Lokho bangakwenza ngokuveza izehlakalo ezenzeke esiqetjhini ngasinye ngokwamaphuzu ukuze akhumbuleke lula, kunokobana abafundi bafunde incwadi yoke ngesikhathjana esifitjhani lokha nasele babuyekezelaukuyokutlola isihlahlubo ngephepheli.
- (h) Kesinye isikhathia abafundi bangasetjenziswa ukwethula isiqephu ngasinye ngendlela yokusidlala nofana ukusitjengisa phambi kwabanye abafundi getlasini.

5.6 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-3

Imibono mazombe:

- (a) Kileliphepha kulindeleke bona ikghono labafundi lilolongwe khulu ngombana kungilo elidlala indima ekulu ekuphumeleleni kwabo. Abafundi abatjelwe/babandulwe ngokuzeleko begodu kanengana ukuze bazi, bebazwisise yoke imininingwana efunekako ukuze bakwazi ukutlola imitlolo eseizingeni eliphezulu.

- (b) Abafundi abayeveliswe ukobana ilwazi lokusetjenziswa kwelimi, ilwazimagama nezakhiwo zemitjho ebazisebenzise ephepheni loku-1 nelesi-2 zidlala indima ekulu khulu ekutloeni imitlolo enganamphoso kileliphepha.
- (c) Akukhuthazwe abafundi ukobana kutlhogeka khulu bona baziungiselele ngokwaneleko nabayokutlola iphepha lesithathweli.
- (d) Izakhiwo zamatheksthi ahlolwa ephepheneli (I-eseyi namatheksthi wokuthintana) kufanele zifundiswe bezihlolwe ngokuzeleko emisetjenzaneni yangamalanga yomnyaka woke.
- (e) Nakufundiswako kuqakattheke khulu ukufundisa abafundi indlela yokukhetha nokutsenga kuhle isihloko se-eseyinofana umhlobo wetheksthi yokuthintana ukuze batole ngendlela elindekileko. Abafundi babonakala bangaphumelei kuhle nangabe baphendule baphaphalaza ngesihloko nofana batole ummongo omncani nongatjho litho ngesihloko, Isib. I-eseyi ayibe namagama ama-340 ukuya ema-390 (Amakhasi ama-2 nohafu) bese kuthi amatheksthi wokuthintana abe magama ali-100 kufika kali-120.

5.7 UKUHLOLISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-3

ISIGABA A: AMA-ESEYI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Kube nabafundi abakhethe isihloko soku-1 kodwana batlola okuphambene nokufunwa sihloko. Isib. Batlole ngezinto ezibangela bonyana kube nemingcwabo emiphakathini (Izinto ezibulala abantu emphakathini), esikhundleni sokobana batlole ngezinto ezenza imingcwabo iphenduke iminyanya yokuzithabisa nokuphalisana.
- (b) Abafundi batlole amaphuzu aqakathekileko womebhengqondo/amumongo amancani khulu (ama-3 kufika kwama-4), njeke bagcina batlhayeletwa maphuzu nakufanele batlole umzimba we-eseyi. Lokho kubenza bagcine batlole indaba efitjhani khulu.
- (c) Abahlathululi amaphuzu aqakathekileko avezwa sihloko ebasikhethileko ukuze kubonakale bonyana indima yokuthoma ngesitjengiso sokobana kuyokukhulunywa ngani emzimbeni.
- (d) Kusese nedlanzana labafundi elingatloli ngokwaneleko lokho okufunwa sihloko, litlola amaphuzu womzimba amancani khulu.
- (e) Imbijana yabafundi isese nomraro wokutlola indima esiphetho netjengisako bonyana sele kusongwa okukhulunywe ngakho emzimbeni, indaba ivele iphelele emoyeni nofana iragele phambilicoce ezinye iindima ezitja. Kanengana kutholakala indima esiphetho inanyathiselwe endimeni yokugcina yomzimba, nekuyinto eletha ubudisi kwabatshwayako.
- (f) Kunembijana yabafundi etjengise ukuba nesiliyo ngehlangothini lokutlola nokwethula. Ama-eseyi eliwatlolileko akazwakali nakancani, kubonakala kukotjululwe zoke iinhloko ezisephepheni lemibuzo, zabuyabuyeletwa.
- (g) Elinye idlanzana labafundaba litlola i-eseyi enemiqondo engakahleleki nengakhambelani nesihloko esibuzweko.

- (h) Abanye abafundi babonakele batlola imitjho eneemvumelwano ezingakhambelani namabizo abasuke bawasebenzise ekuthomeni kwemitjho yabo.
- (i) Abafundi abanye basese nomraro wokupeleda amagama, wokutlola imitjho emide khulu nehlanganiswe ngeenhlanganisi ezingaphezu kwesisodwa nekugcina sele kulahla umqondo womutjho.
- (j) Kube nembijana yabafundi equntula amagama ngendlela engafunekiko, kanti elinye imitlolo yalo idlulela ngale komuda ongesandleni sokudla.
- (k) Omunye umraro osabonakalako ngewokungathomi umutjho ngegabhadlhela.
- (l) Abafundi basese nomraro wokusebenzisa amatshwayo wokutlola afaka hlangana ugci, ikhoma, abonobuza, iimbayana, udwi (ihayifeni), njll. endaweni efaneleko.
- (m) Kusese nabafundi abatlola iindima ezide khulu, ezidlula imitjho engaba litjhumi.
- (n) Ama-eseyi wabafundi atlhoa iinungo zelimi. Atlolwe ngelimi elijayelekileko nelinganandiphisi ama-eseyi wabo.
- (o) Kubonakele kunabafundi abancani khulu abakhethi iinhloko zama-eseyi zombuzo 1.3, 1.4, 1.5 kanye neenthombe, nokutjho khona bona kusatlhogeka ilwazi elidephileko ngemihlobo yalama-eseyi.

limphakamiso zokwenza ngcono umbuzo we-eseyi

- (a) Kusafuneka iimfundobandlulo ezinengana lapha kuzakucocisanwa khona ngemihlobo yeemphoso ezenziwa bafundi kanye namatshwayo wakhona ukuze kwazeke bonyana ngiziphi iimphoso ezenziwe mfundi emtlolwenakhe.
- (b) Akufundisanwe ngendlela yokutlomelisa umtlolo we-eseyi kuqualwe amazinga afunwa yirubhrikhi. Lokho kuzokuquinisekisa ukuziphendulela emitlomelweni eyatjelwa abafundi, kuliswe ukwaba imitlomelo esuka ehloko, engakhambelani nalokho okukhulunywa mtlolo.
- (c) Abafundi abafundiswe okulandelako:
 - Ukutlola inomboro yesihloko nesihloko se-eseyi umfundi asikhethileko ekhasini lomebhengqondo.
 - Nakutlolwa amaphuzu womebhengqondo kufanele batlole amaphuzu amafitjhani namumethe umqondo ozwakalako. Igama elilodwa alamukeleki.
 - Ukutlola amaphuzu aneleko emebhengqondweni azobakghonakalisa bona bakwazi ukutlola i-eseyi yenani lamagama elilindelweko, mhlamunye amaphuzu angaphezu kwasi-6.
 - Ukutlola inani lamagama elaneleko (340-390)nofana ukutlola amakhasi ama-2 ½ e-eseyini ukuze bakwazi ukufumana imitlomelo ebafaneleko
 - Emihlanganweni yabotitjhore akwabelanwe ngelwazi lokufundisana nokutshwaya i-eseyi ukuze kuphunguke ubutjhapha obubonakala emitlomelweni yabafundi manqophana nokwabiwa kwemitlomelo nakusetjenziswa irubhrikhi.
 - Abafundi abakhuthazwe ukukhetha isihloko se-eseyi ebasizwisisa ngcono ukuze bakhone ukutlola i-eseyi yesilinganiso esilindelekileko.

- Abotitjhere nabatshwayako abatjheje bebafundise abafundi ukutlola imitjho eneemvumelwano ezikhambelana namabizo wazo ngombana ukusetjenziswa kweemvumelwano ekungasingizo kulahla umqondo womutjho.
- Eenkolweni akuqinisekiswe ukufundisa abafundi ukupeleda amagama ngendlela efaneleko, ukutlola imitjho emifitjhani nenikela imiqondo epheleleko, ukusebenzisa itshwayo laka-dwi/lehayifeni nakuquntulwa amagama ekupheleni komutjho ngesandleni sokudla, ukuthoma imitjho ngamaledere akhombisa ukuba magabhadlhela nokusebenzisa amatshwayo wokutlola ngendlela efaneleko.
- Abafundi abakhuthazwe ukunandiphisa ama-eseyi wabo ngokusebenzisa iinungo zelimi ezifana nezitjho, izaga, iimbabazo, izenzukuthi, iimfenqo, njll.
- Akuyeletiswe abafundi ngeemphoso evane bazenze ezivezwé ku-*Diagnostic Report* ukuze bangasazibuyeleti.
- Akube khona ukuhlanganyela kwabotitjhere eenkolweni (Kusuka egreyidini le-10 kufika kele-12) manqophana nokufundisa imileyo yephepha lesi-3, ukuze kube nokufundisa okufanako emagreyidini woke.
- Utitjhere omunye nomunye akaqinisekise bonyana uba nencwajana yemiThetho yokuTlola nokuPeleda iLimi lesiNdebele kanye neenHlathululi-magama zesiNdebele ngombana sele zizinengana ukuze kufundiswe itheminoloji nemithetho yokupeleda efaneleko.

ISIGABA B: AMATHEKSTHI WOKUTHINTANA

Iimphoso ezivamileko nezibangwa kungalandeli iimfuneko zamatheksthi wokuthintana Incwadi yobungani neyomthetho/yabakhulu

(a) Nanzi iimphoso ezivele eencwadinezi:

- Kusese nomraro wokungatloli iimphande ngendlela efaneleko.
- Ezinye iincwadi bezingakatlolwa iinlotjhiso.
- Zisese khonyana iindima zeencwadezi ezingavezi isizathu/iminqopho yokutlolwa kwazo. Bazitlolela iingeniso ezizibuzela amavuko kwaphela.
- Encwadini yabakhulu/yomthetho abafundi abanengi abatloli isihloko njengombana sivezwé ngayo ephepheni lemibuzo.
- Kunembijana yabafundi engatloli iinlayeliso eencwadini zabo.
- Kusese nembijana ephambanisa isiphetho sencwadi yobungani nencwadi yabakhulu/yomthetho. Ufumana encwadini yobungani abafundi batlole ngalindlela; Ngimi ozithobako, ibuya ku-, itlolwe ngu- nokutlola igama nesibongo bese kuthi encwadini yabakhulu batlole, Ngimi kwaphela, ibuya ku-nofana itlolwe ngu-.
- Ufumana incwadi yobungani itlolwe isibongo nomtlikitlo.
- Encwadini yabakhulu abatloli igama nesibongo, ubulili nomtlikitlo.
- Abafundi 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 abafundi bayayeletisa bonyana bangatloli iincwadi eziphelela ekhasini ELILODWA. Abatlole iindima zomzimba ezingaba zi-4 kufika kezi-5 nakubalwa nendima yesingeniso ukuze bakwazi ukufika enanini lamagama elilindelekilekonofana ukutlola amaphuzu womzimba atjhujileko naneleko.

(b) **I-ithavyu**

- Idlanzana labafundi alitloli isingeniso esivezako bona i-inthavyu le izokuba phakathi kwabobani begodu iyokwenzeka kuphi?
- Abafundi abatloli imizwa yabantu abakhulumako ngeembayaneni.
- Ngemva kokutlola imizwa yabakhulumako ngeembayaneni abafundi bathoma ikulomo yabo negedere elingasi ligabhadlhela, batlola iledere elincani.
- Imbijana yabafundi itlola umzimba we-inthavyu omncani khulu, ufumane kutlhayela lokho ekulindeleke bona khulunywe ngakho.

(c) **Ikharikyulamu Vithaye nencwadi emkhambisani**

- Inengi labafundi elikhethethe itheksthi le alikakghoni ukutlola incwadi emkhambisani, kanti nalabo abalinge ukuyitlola bayitlole ngesakhiwo ekungasiso, nekube sitjengiso sokobana batlhoga ilwazi elizeleko ngetheksthi mazombe.
- Okhunye okubonakeleko emitlolweni ye-CV kukobana lapha kufuneka khona imininingwana ephathelene nokufunda baveza igama lesikolo ebafunda kiso, nekuyinto engakafaneli bonyana iveau.
- Inengi labafundi nalitlola i-CV, lapha kufuneka khona abantu ekungabuzwa kibo ngabo batlola abantu abahlobana nabo ngokweengazi (Umma, umalume umnakwethu, njll.) ingasi ngokwefundo nofana ngokomsebenzi.
- Abanye abafundi nanyana bebalayelwe bona bakopulule imininingwana ephathelene nabo evezwe ephepheni lemibuzo kodwana bakubethele mthalazeni lokho batlola imininingwana yabo bese abanye bona abakopululi imininingwana ephathelene nabo abanikelwe yona kodwana bazalise iinkhala abanikilwe zona kwaphela nokwenza kungasabi lula ukubona bonyana sisakhiwo se-CV.

(d) **I-ajenda namaminithi womhlangano**

- Kunedlanzana labafundi elingakakopululi i-ajenda elinikelwe yona. Selathoma ngokutlola amaminithi womhlangano organayo i-ajenda.
- Abanye abafundi abakazalisi iinkhala zeendaba ekuzokucocwa ngazo.

(e) **I-athikili kamagazini**

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

- Ukungatloli isihloko se-athikili leyo.

- Ukungasebenzisi amakholomu nakutlolwa itheksthi le.
 - Ukungatloli igama lomuntu otlole i-athikili, ukungavezi indawo lapha kutlolelwe khona i-athikili, isikhathi nelanga ekutlolwe ngalo i-athikili.
 - Ukutlola iindima ezide neziqeda ihliziyo.
- (f) Abafundi bakhetha amatheksthi abangawazi kuhle bese nabatlolako bagcine baphambuka esakhiweni esifunwa yitheksthi nokubenza bangafumani imitlomelo emihle nepheleleko.
- (g) Abanye abafundi batjengisa banomraro ngehlangothini lokutlola nokwethula.
- (h) Amatheksthi abawatlolileko akazwakali nakancani/ ufumana aphambukile esihlokweni abuzwe sona ephepheni lemibuzo.
- (i) Kusese khonyana abatloli abayimbijana abatlola itheksthi EYODWA esikhundleni samatheksthi AMABILI esigabeni B. Isenzo sabesi sibenza bafumane imitlomelo emincani nakumadaniswa nabatlolamamatheksthi la WOMABILI.

limphakamiso zokwenza ngcono umbuzo wamatheksthi wokuthintana

- (a) Abafundi abafundiswe bebahlolwe ngokunikelwa imisetjenzana yokutlola iimphande neenlotjhiso ezifaneleko basese semagreyidini aphasi.
- (b) Abotitjhere abangabetheli mthalazeni iphuzu lokobana abafundi bethu batlhayela ilwazi lokutlola iindima zeencwadi eziziingeniso, eziveza iminqopho yokutlolwa kweencwadezi. Njeke, abanikele abafundi imisetjenzana ngeenhloko ezinqotjhiswe ebantwininofana eminyangweni ehlukahlukene ko ukuze bakghone ukufunda nokutlola iindima eziziingeniso ezinembako.
- (c) Abafundi abafundiswe bebahlolwe ngokutlolwa kwesiphetho sencwadi yobungani neyabakhulu ngombana kusabonakala umraro umkhulu ngalokhu. Akuvezwe bekuhlathululwe umehluko phakathi kweemphetho ezimbilezi.
- (d) Nakutlolwa i-inthavyu, abafundi abafundiswe ukutlola isihloko esivezwephepheni lemibuzo phezulu ngombana sijamele isingeniso somtlolo lo.
- (e) Amagama wabantu abakhulumako akatlolwe kuhle ngesandleni sesincele, bekathonywe ngegabhadlhela ngombana mabizo wabantu.
- (f) Ngemva kwamabizo wabantu akufakwe amakholoni nofana kudwetjwe umuda okhandela bona ikulomo yabantwaba ingadluleli ngaphasi kwamagama wabantu abakhulumako ngombana lokho kungona/kungatjhugulula isakhiwo sayo singasabangesifaneleko.
- (g) Nakutlolwa i-inthavyu akukhandelwe ukulotjhisanakunengi ngombana ufumana ihafu yomtlolo woke iqedwa kulotjhisanakunengi nokubuzana amavuko.
- (h) Abafundi abayeveliswe bonyana bafanele batlole benabe ngeenkulumiswano zabo emzimbeni ukuze kuvele ngokwaneleko ebegade kukhulunya ngakho. Umzimba awungabi mfijhani ufumane uphelela ekhasini elilodwa.
- (i) Nakutlolwa i-inthavyu akube nokutjhukuma kweenkulomo, kuphikisanwe, kubuzwe imibuzo engeneleleko ngesihloko esibuzweko sakuphenya ukuze ikwazi ukudosaoiyifundako.

- (j) Abotitjhere abafundise abafundi isakhiwo sencwadi emkhambisani we-CV.
- Akuvezwe bona amatshwayo wesakhiwo salomhlobo wencwadi sifana patsi nesencwadi yabakhulu/yomthetho. Incwadi yakhona iba neemphande ezimbili, isilotjhiso, isihloko, isingeniso esifitjhani esiveza umnqopho, indima eyodwa yomzimba eveza irhuluphelo lakho ngomsebenzi othileko/eveza ukutshwenyeka kwakho ngobujamo obuthileko, ibe nesilayeliso nesiphetho.
- (k) Nakutlolwa i-CV, umfundsi akaqinisekise bona akavezi imininingwanakhe yamambala, njengetama nesibongo nesikolo afunda kiso.
- (l) Sisese khona emtlolweni we-CV, abafundi abafundiswe bonyana ngaphasi kwephuzu elithi abantu abangathintwa ngawe kufanele kungatlolwa abantu ohlobana nabo ngokweengazi njengomma, ubaba, udadwenu, umnakwenu, umzawakho, njll. Kodwana akutlolwe abantu okhewasebenza nabo, nanyana kungaba litorhwana nje, abotitjhere abakufundisileko, njll.
- (m) Abafundi abafundiswe bebanikelwe imisetjenzana ehlola isakhiwo samatheksthi wokuthintana la WOKE.
- (n) Ukuthuthukisa izinga lokufunda nokufundisa, abotitjhere kufanele bafundise bebanikele abafundi umhlahlandlela wokutshwaya amatheskthi ahlukahlukeneko emagreyidini WOKE umnyaka usathoma. Lokhu kuzokusiza abafundi ukobana babe nelwazi lamatheskthi la basese semagreyidini aphasi.
- (o) Abayeletisi besifundo (*Subject Advisors*) nabarholi bama-Tlasta (*Cluster Leaders*) kufanele benze imigadangiso yeemfundo ithunyelwe ebafundini ngaphambi kokutlola umsebenzi ohlelekileko omunye nomunye ukuze kukhandelwe iimphoso ezinengi nokwenzela ukukhuphula ukuphumelela kwabafundi.
- (p) Nakubanjwe iimfundobandulo akukhulunywe kuhlonyisanwe ngeendlela ezilula zokufundisa umtlolo ngamanye. Abotitjhere abaragele phambili ngeqhinga labo le-*Teach-a-teacher* kanye nele-*Teacher collaboration* ngombana lisiza khulu.
- (q) Abotitjhere kufanele bafundise WOKE amatheskthi wokuthintana ngokungeneleleko, bahlathulule bebanabe ngesakhiwo setheksthi ngayinye kufaka hlangana amaphuzu alandelako:
- Ukuthoma ngokutlola iinomboro zamatheskthi abawakhethileko.
 - Ukutlola imitjho emifitjhani nemumethe imiqondo neendima ezhle ezingasizide khulu.
 - Ukuqunta amagama ngendlela elungleko. Bangakhohlwa ukusebenzia itshwayo lehayifeni (-) nabaqunta ilungu legama.
 - Ukutlola inani lamagama elaneleko etheksthini ngayinye elizabakghonakalisa bona bakwazi ukufumana yoke imitlomelo efaneleko.
 - Abotitjhere kufanele baqinisekise bona emihlanganwenabo babelana ngelwazi lezakhiwo zamatheskthi wokuthintana la ukuze kube nokufundisa okufanako kizo zoke iinkolo.

ISAHLUKO 6

ISIXHOSA ULWIMI LWASEKHAYA

Le ngxelo iilandelayo mayifundwe kunye namaphepha eemviwo esiXhosa uLwimi IwaseKhaya kaNovemba 2020.

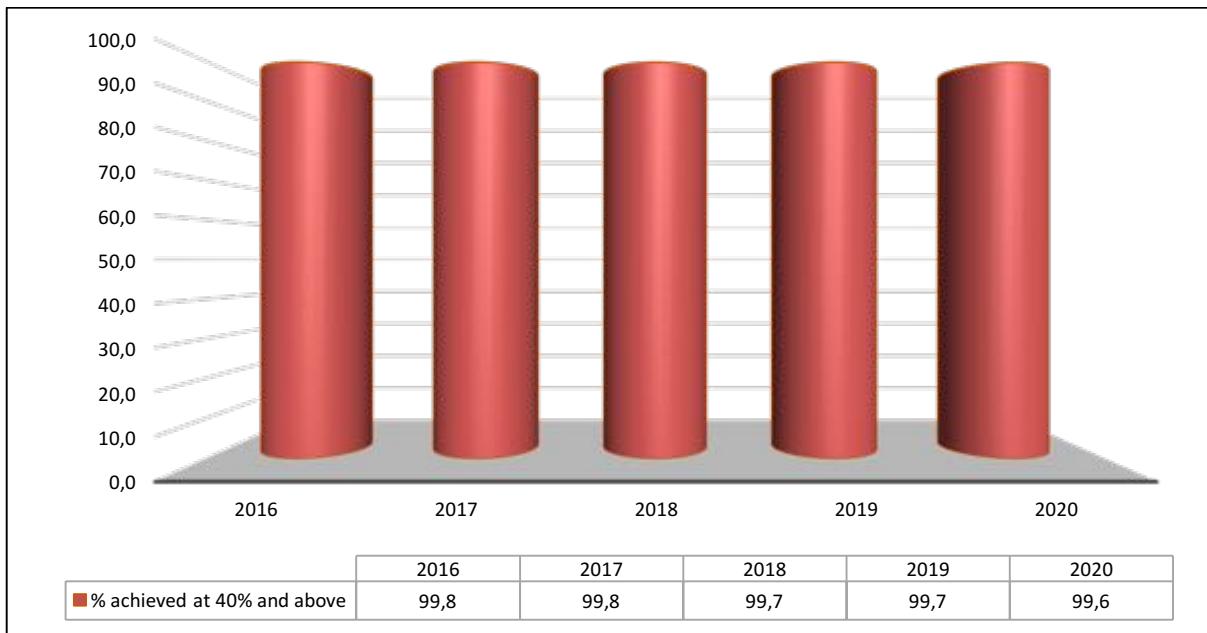
6.1 IINDLELA ABAQHUBE NGAZO ABAVIWA (2016 – 2020)

Inani labaviwa abachophele uviwo lwasifundo sesiXhosa Ulwimi LwaseKhaya lihle ngomyinge we-1144 xa kuthelekiswa nonyaka wama-2019. Gabalala impumelelo yabaviwa ibonakalise ukuhla ngomyinge we-0,1% kunyaka wama-2020 xa kuthelekiswa nowama-2019.

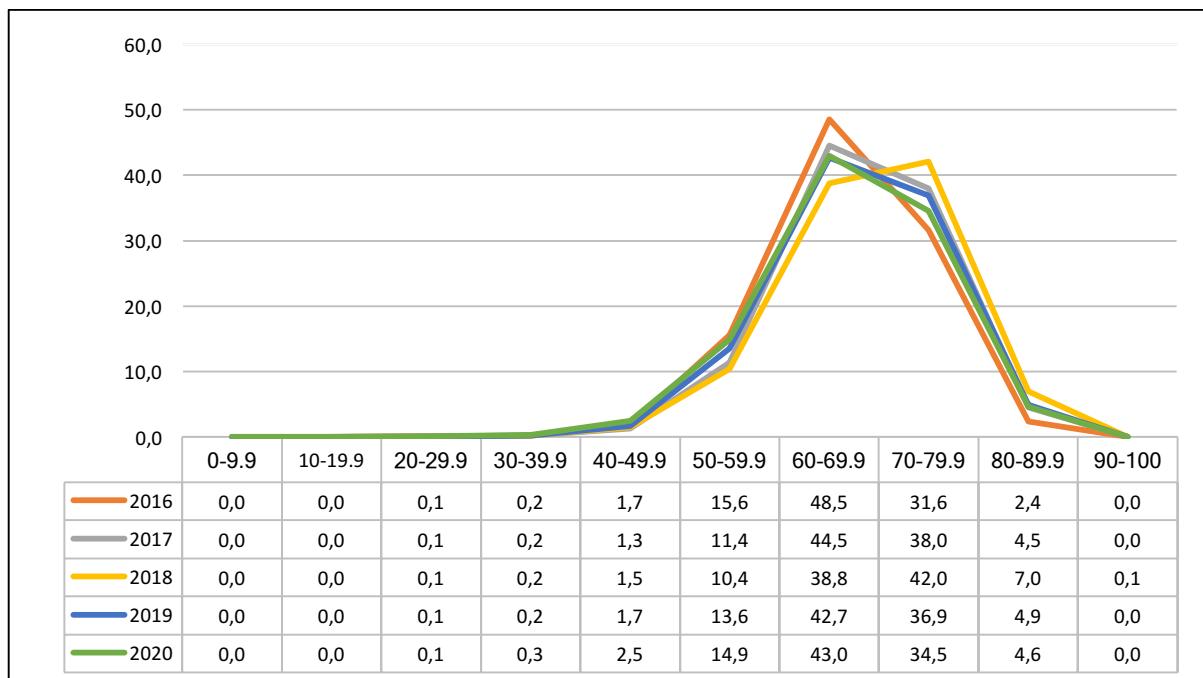
Itheyibhile 6.1.1 Impumelelo ngokubanzi yesiXhosa uLwimi IwaseKhaya

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
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
2020	83 590	83 256	99,6

Igrafu 6.1.1 Impumelelo ngokubanzi yesiXhosa uLwimi IwaseKhaya



Igrafu 6.1.2 Ukuhlulwahlulwa kwabaviwa ngokwandlela abaqhube ngayo (IsiXhosa uLwimi IwaseKhaya)



ligrafu neetheyibile ezingasentla zibonakalisa ukuhla ngomyinge we-0,3% kwinani labaviwa abaphumelele emaggabini kunya ka wama-2020 xa kuthelekiswa nonyaka wama2019. Kananjalo, inani labaviwa abangaphumelelanga (0%-39%) linyukile kunyaka wama2020 xa kuthelekiswa nonyaka wama2019.

6.2 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LOKU-1

Ukuphawula ngokuthe gabalala

- Kuphawuleka ukuba kukho ukuphucuka kwezakhono zokuphendula isicatshulwa sokuqonda, nemibuzo 3 kubaviwa kuba basathe gqolo ukusilela ekufumaneni ingxam yesicatshulwa, nto leyo eyenza ukuba basilele ukuza neempendulo ezifanelekileyo besebenzisa awabo amazwi.
- Abaviwa banemingeni yokuphendula isicatshulwa soshwankathelo nesokubonwayo.
- Kuyabonakala ukuba esinye sezizathu esibangela ukuba abaviwa bangaqhube kakuhle kukusilela kulwazi lolwimi nto leyo ethi ibachaphazele kakubi ekutolikeni isigama esithile solwimi; umzekelo: izaci, amaqhalo, izafobe njalo njalo.
- Kuqapheleka ukuba abaviwa bayaqhwalela kwizakhono zokusetyenziswa kolwimi ngokuchanekileyo. Ngaphezulu neli iphepha malinikwe ithuba lokuhllaziya.

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

UMBUZO 1: UKUFUNDELA UKUQONDA

Kuyabukeka, kuncomeka nangakumbi ukuba noko abaviwa baqalisile ukugangxa impendulo zabo embuzweni ngempumelelo. Isiphumo sokugangxa impendulo ngokubhala isivakalisi esipheleyo kwenze kube lula ukuba impendulo ibe kumxholo wombuzo kwaze kwakhwezela ukufundwa kwempendulo ngokwenjongo yomfundi.

Okwesibini okuhle kukutyeba kweempendulo, imiqolo ide ibe mithathu umfundu ezathuza exhasa, ebumba impendulo kucace ukuba yeyakhe buqu. Zincomeka kakhulu iimpendulo ezivuthiweyo ophendulwe ngazo umbuzo 1.7. Esi sisakhono esinganwenwela nakwezinye izifundo. Kuyaqaphaleka ukuba abaviwa abakabi nazo zonke izakhono ezifunekayo zokumelana nemingeni yovavanyo lokuqonda. Ezi zakhono ziureka ulwazi lweendidi ngeendidi zemibuzo ebuzwayo kolu vavanyo kwanomxholo womakufundiswe kuvavanyo lokuqonda.

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Kuyabonakala kodwa ukuba basekho abaviwa abahlulwa kukuphendula imibuzo yovavanyo lokuqonda. Izakhono ezichaphazelekayo ziureka ukuqonda itekisi, ukufumana ulwazi kwitekisi, ukufumana intsingiselo yetekisi ukuqaphela izixhobo zokwenza ulovo ukufumana imiyalezo yetekisi, ukucaphula ngokuchanekileyo, ukunka izizathu, ukunka izichasi nezifanokuthi nezinye ezingabalwanga.
- (b) *Umbuzo 1.1:* Kusekho imingqandandana yabaviwa abangekakwazi ukunka intsingiselo yesivakalisi. Le mpazamo izibonakalise kweli phepha ngokuba basebenzise kwala magama akwisivakalisi ekubuzwa ngaso kwimpendulo yabo ka1.1. Kwakhona kuyaphawuleka ukuba babhidwe yintsingiselo yegama '*'imingeni'*' bayitolike imingeni ngokungathi ngabantu.
- (c) Lisekho iqaqobana labaviwa elingekakwazi ukucaphula/ukuchonga ngokomyalelo onikwe kumbuzo, oku kusenokubangwa kukungawufundi ngokupheleleyo umbuzo/umyalelo.
- (d) *Umbuzo 1.2:* Isekho imbinana engayiqapheliyo imida esekwa ngumbuzo. Endaweni yokukhankanya '*'imingeni'*' ekumhlathi wokuqala abalathwe kuwo ngumbuzo, bakhangele imingeni ekweminye imihlathi.
- (e) *Umbuzo 1.3:* abaviwa basafumana ubunzima ekuqhaqheni intsingiselo eziswa zizihlanganisi/ izidibanisi kwitekisi abayifundayo. Oku kubonakele xa bengakwazi ukunka intsingiselo eziswa ngu '*Kwakhona*'.
- (f) *Kumbuzo 1.5* Kube kuhle ukubona abaviwa abaninzi befikelela kwimpendulo yalo mbuzo. Olo ninzi lubonakalise isakhono sokufunda esinzulu sokuhangela into engaxelwanga bayifumane. Nangona kunjalo baselibathu elivakalayo abasilelayo ekuphenduleni olu didi lombuzo ufunu *umahlu* ngenxa (i) yokunka icala elinye kwimpendulo yabo endaweni yamacala amabini ngokombuzo.
- (g) *Umbuzo 1.6 no 1.11:* Kuqaphaleka ukuba kusekunzi okusafuneka kwensiwe ngegama lombuzo '*ukucaphula*' kuba baninzi (i) abathi endaweni yokucaphula baphendule, (ii) abacaphula isivakalisi endaweni '*yesifanokuthi*' [1.6]/ isivakalisi endaweni yebinzana (ii) abatshintsha imo yegama elicatshulwayo banike impendulo eligama elingekho kwisicatshulwa kuba belilungisa, (iii) [1.11] betshintsha imo

yebinanza balixokomezele okanye baliphungule de lingahambelani negama/ ibinzana ekubuzwe ngalo.

- (h) *Umbuso 1.8:* ubufuna babonakalise ukukwazi ukufunda bevisisise intsingiselo yesigama esibalulekileyo ekudluliseni umyalezo. Baphawule ukuba kukho umahluko xa kuthiwe 'linyuke ukusuka kwizigidi' naxa kuthiwe 'linyuke ngezigidi'. Lo mbuzo ubungafuni lwazi IweziBalo nanjengokuba uninzi lucinge njalo. Bekufuneka ukwazi ulwimi – ukusebenza kwezihlomelo kwiitekisi nentsingiselo yazo kwiitekisi kodwa oko ekufumana ngokufundisisa.
- (i) *Umbuso 1.13:* ubuvule kakhulu uthatha nasiphi **isichasi** segama ebelinikiwe 'zongeza' Noko kubekho udano xa kanti kusekho abaviwa abangazi isigama esichasayo. Makube bebelibebe nje. Lo mbuzo uphantsi kokukhuliswa kwesigama. Kaloku ulwazi Iwezichasi luncheda umfundsi akwazi ukuziqonda ukuba uyayiva na into ayifundayo.
- (j) Abaviwa babonakalise ukusilela kulwazi Iwezihobo zababhalo zokuzixhasa xa befuna uthenge umbono wabo. Ibalana elixhasa ulovo lombhalo abaliqaphelanga kulo msebenzi. Zizihobo ezisetyenziswa imihla nezolo ezingabantu xa benika izimvo zabo. Neli ibali belixhasa ulovo lokuba ukusebenzisa inkcubeko yabantu nolwimi Iwabo luyancedisa kwimpumelelo yokuthengisa.
- (k) Abaviwa babonakalise ukusilela ekuphenduleni umbuso ofuna impendulo engu, Ndiyangqina/andingqini; ndiyaxhasa/ndiyachasa. (i) Basuka banike impendulo engu, Ewe/uHayi engacacisiyo ukuba uyangqina na okanye akangqini. (ii) Okwesibini banika inkxaso engahambelani nokungqina kwabo. Impendulo abayinikayo isuka iphikise ukungqina akumeleyo.
- (l) Bahluliwe *kumbuso 1.18* ovavanya ukusebenzisana kwetekisi ezimbini zecandelo A. Babethwa kukufumana umxholo womhlathi ngamnye wesicatshulwa A ngokuhambelana nomxholo wesicatshulwa B. Umzekelo, umbuso ubufuna baxele umhlathi kwisicatshulwa A omxholo unqinelana nomxholo wesicatshulwa B. Lo mbuzo ubuxhomekeke ekufundiseni, bathelekise, baqonde okuqulethwe ngumhlathi ngamnye bephethe okuqulethwe ngutekisi B, kodwa basilela.
- (m) Abaviwa banengxaki yokungakwazi ukulandela imiyalelo yemibuzo ngokuzeleyo. Umzekelo: xa bebuzwa umbuso kubhekiswa kumgca othile okanye umhlathi, kulindeleke ukuba umviwa aye ngqo kuloo mgca okanye umhlathi athunyelwe kuwo.

lingcebiso

- (a) Kuyacetyiswa ukuba ootitshala bakuggale ukufundisa ukufundela ukuqonda ngokuthi baqhube baqhelise nangemibuzo yovavanyo yeminyaka edluleyo. Kodwa makungahlalelw le ndlela kuphela. Mabaqeleshwe abafundi kwizakhono zokufundela ukuqonda njengoko ziqulethwe kumaphepha 24–26 kuxwebhu *IweNkczelo yePolisi yeKharityhulam nokuHlola*. Izakhono ezithi qatha ziqluka ukufundisa ukufundela ukuqonda, phantsi kwezihlokwana, (i) ukufumana ulwazi kwitekisi, (ii) ukufumana intsingiselo yetekisi ngokuqhiza isigama esinqengqe kwitekisi ufumane ingcamango yomhlathi ngamnye, isigama esinjongo ikukuchasa okanye ukuphikisa, (iii) ukufumana injongo nomyalezo wetekisi (iv) ukucazulula ulwimi lwetekisi ufumane imiyalezo efihliwego nesekuhleni (v) izixhobo eziqhubezelu uhlobo oluthile lwetekisi nomyalezo ezifana nezihlanganisi, (vi) iindidi zemihlathi zeetekisi ngokuhambelana nenjongo yetekisi (vii) basebenzise abakufumene kwitekisi ukwenza ulovo olulolwabo bakwenze konke oku (viii) beginsekisa ukulandela inkqubo yokufunda njengoko ichaziwe kumaphepha 24–26 kuxwebhu *IweNkczelo yePolisi yeKharityhulam nokuHlola*.

Mabanikwe izakhono zokumelana nemibuzo yovavanyo lokuqonda. Mabacaciselwe ukuba umbuzo ngamnye (i) unesenzi esinika umyalelo woviwo. Ezo zenzi kumbuzo zivela zingoo, (Nika, Caphula, Chonga, Xela umahluko, Thelekisa, Cacisa, Xhasa, Ngqina, Khetha, Cebisa) njalo njalo. (ii) Okwesibini, mabenziwe bakrwelele igama/amagama aphambili awenza umbuzo ahamba kunye nezenzi ezinika umyalelo/zokubuza ezikhankanye ngentla. Umzekelo (... igama, ibinzana, intsingiselo, umyalezo, isifanokuthi, ifuthe, ingcebiso) njalo njalo. (iii) Okwesithathu mabakrwelele kwakumbuzo ukuba (okufunwa ngumbuzo ligama/libinzana elitheni, yintsingiselo etheni? (iv) Bandule ke ngoku ukuphendula. Abafundi mabaqheliwe ukuqaphela umahluko besebenza ngezenzi ezinika imiyalelo yoviwo. Mabaqheliwe ukukrwelela. Izakhi zamagama mazifundiswe ngokusemxholweni kuqatshelwe ngakumbi intsingiselo nemisebenzi yazo kwintetho okanye isivakalisi. [Jonga kuxwebhu *IweNkcazel yePolisi yeKharityhulam nokuHlola*, iphepha lama-26 phantsi kwesihlokvana esithi: Ukupuhhliswa kwsigama nokusetyenziswa kolwimi.]

- (b) Kwabo bangekakwazi ukufumana intsingiselo njengakumbuzo 1.1 mabancediswe baqwalasele ukubaluleka kokuqonda okuqulethwe sisivakalisi sokuqala nesesibini kwitekisi nomhlathi ngamnye. Kaloku undoqo wetekisi okanye umhlathi uthanda ukufihlwa kwezo ndawo zetekisi. Oku kuza kubanceda bakwazi okuqulathwe sisicatshulwa.
- (c) Xa umbuzo usithi caphula igama njengaku 1.6, ucetyiswa ukuba uye ngqo kwigama ulithathe linjalo nokuba aliphelelanga ungaliguqli nakancinci ungaфakeli sivumelanisi nalungu. Abaviwa bafune ukulitshintsha igama 'ziquka' balibhale 'oluquka' ongekhoyo kwitekisi ukuze babetheke. Xa ufumanise ukuba udlule kumlinganiselo wobekufunwa lucaphulo, umzekelo igama elinye, krwela umgca ngaphantsi kwelo gama/binzana belifunwa.
- (d) *Ngokombuzo 1.2:* abaviwa babethwe kukungaqapheli imida ebekwe ngumbuzo yokufumana impendulo. Umbuzo ufune bajonge 'kulo umhlathi', bona bajonga nakweminye imihlathi. Mabaziqhelise okanye baqheliswe ukuzibuza umbuzo othi, 'Ndiyithathe phi impendulo ngokombuzo?' okanye 'Phi'? rhoqo phambi kokuphendula umbuzo.
- (e) Kuyabaluleka ukubafundisa nokubanika iinowuthisi ngentsingiselo yezihlanganisi ezinika isizathu ezifana noo 'ukuze, kangangokuba, kuba, njengoko, ngokokude, ngenxa, ngesizathu sokuba, xa ebe ..., nangona, ngeso sizathu, ngenxa yoko abanika. Ezingoo 'Kodwa, ngokungafani ne ..., ngeli xesha ..., nokuba kunjalo ...njalo njalo banika ulovo olwahlukileyo. (Yongeza ngokujonga nakuxwebhu *IweNkcazel yePolisi yeKharityhulam nokuHlola* -Ulwimi lokuqala olongezelelwego, amaphepha 40-41)
- (f) Kukhuthazwa ukuba ootitshala bafundise ukuba umbuzo ofuna umahluko kwitekisi. Mabafundiswe ukunika amacala amabini achaseneyo empendulo bande basebenzise izihlanganisi ookanti, ngeli xesha, kodwa ukuqinisekisa ukuba mabini kwamacala.
- (g) Kubalulekile ukuba abafundi baqeleshelwe indlela yokuphendula olu didi Iwemibuzo. Isifanokuthi mabaqheliwe ukuba siba ligama elinye elingatshintshwanga. Kwixesha elininzi phendula ngokunika isigaba sentetho esifana nesibuziweyo. Rhoqo okucatshulwego makuhambelane nobekufuniwe kungatshintshwa nemo.
- (h) Mabaqheliwe ukufunda baqaphele intsingiselo equlathwe zizihlomelo eziqulethe umyalezo. Impendulo ezingathi zifuna iziBalo maziqale zisonjululwe ngolwimi apha kulwimi.
- (i) Umbuzo ofuna isichasi makuqatshelwe ukuba impendulo esisichasi mayigcine imo yesigaba sentetho segama elibuzwayo.

- (j) Ootitshala mababafundise abafundi ngezixhobo zokudala impembelelo (zokuthundeza/ zokuqweqwesida) ezifana nokuxhasa ngamabalana, umbuzo buciko, uphindaphindo, ukwenza ungginisiso, ukwenza amabango athile ngaloo nto.
- (k) Mawucazululwe umbuzo oqulethwe zizenzi ezikhethelwe ukubuza. Umzekelo: xa kusithiwa *chonga* kwahlukile naxa kusithiwa *caphula, cacisa/chaza, phawula*, njalo njalo. Malunga nale ngxaki ootitshala mabaqwalasele uxwebhu *IweNkcazel yePolisi yeSizwe yeKharityhulam nokuHlola* isahluko sesine ukufumana ingcaciso ezeleyo.
- (l) Mabakuqheliswe ukufunda iitekisi ezimbini benze uthelekiso, ufaniso baphawule umahluko bakhethe imihlathi ehambelana nokukumfanekiso, baqaphele umxholo womfanekiso nengcamango yomhlathi ngamnye. Baye kuthi ga ngokwenza ulovo olulolwabo ngetekisi nganye benze ugxeke ncomo ngokuba ziziphi iindawo ezincedisile ukudlulisa umyalezo.
- (m) Ootitshala basebenzise imithombo ngemithombo yolwazi ukuncedisa abafundi. Umzekelo: bangasebenzisa iincwadi ezimiselweyo, imibuzo yeminyaka edlulileyo, iiwebhusayithi. njalo njalo Intsebenziswano phakathi kootitshala bolwimi nabezinye izifundo ibaluleke kakhulu. Kaloku ulwimi silufundisela ukuze abezinye izifundo bancedakale abafundi babe nezakhono zokufunda.
- (n) Kuyacetyiswa ukuba ootitshala baqinisekise ukuba kwimisebenzi yaseklasini umfundu 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 IwaseKhaya hayi ngeengongoma.
- (d) Bakho abathatha amabinzana kwingongoma bangayithathi yonke baze baziphosanise namanqaku kuba ngamnye amaxesha bashiye elona binzana lingundoqo.

Bambi abaviwa babhala inani lamagama elidlule le kweliceliweyo. Oku kuchana ngokuthi kanti ingxam yesishwankathelo sakhe ikweli nani adulise ngalo nelithi lingakorekishwa. (Umyinge wesishwankathelo ngamagama angama-70)

- (e) Kuphawuleka kweli phepha likaNovemba 2020 ukuba isekhona imingqandandana yabaviwa abathi xa beshwankathela isicatshulwa esinomxholo abawaziyo, bashwaqe ngezinye izinto abazaziyo ebekungekathethwa ngazo kwisicatshulwa abasinikiweyo.

lingcebiso

- (a) Abafundi mabacetyiswe ukuqale bafunde imiyalelo yoshwankathelo kuqala phambi kokuba bafunde isicatshulwa soshwankathelo. Kuyaxelwa ukuba isicatshulwa sitetha ngantoni kwandule kunikwe nenjongo yokufunda nokushwankathela ukuba uza kufunda ukhangela ntoni. Umzekelo Isicatshulwa C sitetha nge... (i) (sitetha ngantoni?) ...ngokutya ukutya okunesondlo njengengcali) Bhala (ii) (ukhangela ntoni ngoku ufundayo?) iingcebiso zokutya njengengcali ngokubhalwa. Qaphela le nkubo. (i) khetha iingongoma eziphambili ezihambelana nombuzo (ii) zibhale phantsi (iii) lungisa isigama esifana nezifanokuthi, igama endaweni yebinanza. Uphungule nophindaphindo. (iv) Bhala umhlathi, bala inani lamagama ufinyeze okanye wengeze ukusondeza ngaku-60-70. Unokuba uyawubona umahluko ukuba xa ubhale iingongoma zodwa awugqibanga ukubhala isishwankathelo.
- (b) Mabaqaphele ukuba ukushwankathela ikakhulu kufuna isakhono sokukhangela iingongoma ezithile ezihambelana nokufunwa ngumbuzo woshwankathelo, umzekelo (iindlela zoku.../ iingcebiso malunga...). Mawufunwe ufunyanwe ukuze kuiwe ngqo apho kukho ingongoma.
- (c) Mabaqinisekiswe ukuba iinkcukacha ezixhasa ingongoma ephambili azithathwa njengengongoma ephambili.
- (d) Kuyacetyiswa ukuba ootitshala mabakhuthaze abafundi ukuba basifunde isicatshulwa kabini nangaphezulu phambi kokuba basishwankathelo.
- (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 mawuhlelwe njengeminye ukuqinisekisa ukuba awunazimposiso.
- (g) Kucetyiswa ukuba ootitshala banike abafundi imisebenzi emininzi engekho sesikweni ebuden'i bonyaka ukuze baqhelane nendlela efanelekileyo yokushwankathela besebenzisa isikhokelo sokuhlolola esixela ukuba mabashwankathelo njani. (*Examination Guidelines 2017*).
- (h) Kuyacetyiswa ukuba basebenzise isikhokelo sokumakisha isishwankathelo ukuncedisa nokufundisa abafundi indlela yokushwankathelo.
- (i) Kuyacetyiswa ukuba ootitshala bagxile ekufundiseni abafundi indlela yokwakha izivakalisi. (*Jonga kuxwebhu lweNkcazel 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 IINTENGISO

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) *Umbuzo 3.1:* ubufuna banike igama lemveliso yasebhankini. Kulusokolisile uninzi ukufumana igama lemveliso ethengiswayo.

- (b) *Kumbuzo 3.2:* bafumene ubunzima bokucaphula igama eliyenza ngathi inzala ifumaneka lula. Abayazanga intsingiselo yamagama akwisibhengezo/ akwintengiso ngakumbi asetyenziselwa ukwenza umbizelane kubathengi.
- (c) *Umbuzo 3.3:* bakho abancediweyo kukuxelelwa ukuba isigama '*isikhitshane lisebenze njengesikweko*'. Bakho ababethwe kukungazi intsingiselo yegama isikhitshane bangahlumisa umyalezo waso.
- (d) *Umbuzo 3.4:* Ikho iminqandandana engamelananga nomnjeni wokutolika lo mfanekiso ngokwesibhengezo nangona ubufikeleka lo mbuzo. Ibimininzi imifanekiso ekwesi sibhengezo suka bazikhonkxa abaviwa ngokuzonda befuna ukuqonda umfanekiso weselfowuni engabonakaliyo kubo.
- (e) *Umbuzo 3.7:* Kuyaqapheleka ukuba bakho abasiile ukuphendula ngokwengqiqo yabo malunga nesi simnini siphindiweyo abobaye bakhulula imizimba baphendula, bawafumene amanqaku.
- (f) *Umbuzo 3.8:* Nangona isibhengezo besithetha nabo ngqo babonakalise ukutyeshela ukufunda iinkukacha ezifihlwe kwifonti encinane. Bohlulakele kukuphendula ngokweminyaka le ichongiweyo bayivula impendulo.

lingcebiso

- (a) Mabaqheliwe baziswe iimveliso zeendidi zeenkampani ezifana neebanki neminye imizimveliso eyahlukileyo. Mabafundiswe umahluko phakathi komzimveliso nemveliso. Baqheliwe ukwahlula phakathi kwenkonzo nemveliso ngokunjalo.
- (b) Kuyabonakala ukuba ukucaphula kufuneka bakuqheliswe, bacaphule igama, ibinzana njalonjalo.
- (c) Mabafundiswe banikwe iinowuthsi ngeempawu nezakhiwo zesilogani nezakhiwo zaso. Umyalezo wesilogani kufuneka bawufundiswe. Iinowuthsi ezikiwebhusayithi yokuxhasa abafundi yephondo leMpumaKoloni zango2020 zingaluncedo.
- (d) *Umbuzo 3.4:* Abafundi mabakuqheliswe ukuqaphela imiyalezo eziswa yimifanekiso kwiintengiso. Mabaqheliwe ukuphendula imibuzo nokuba banentandabuzo.
- (e) Iimpawu zetekisi ezifana neesayizi zefonti ziya kuhlala zitshotsha phambili kufundo lwezbhengezo. Mabaqheliwe abafundi ukusebenza kweempawu zesibhengezo eziziisayizi zeefonti ingakumbi ukuqaphela imiqathango yokusebenza kwezibonelelo ezisiswa zizibhengezo. Kubalulekile ukwazi ukuba izibonelelo naziphi zinemiqathango.
- (f) Kuyacetyiswa ukuba ootitshala mabagxile kakhulu ekufundiseni ulwazi olunzulu lolwimi phambi kokuba bafundise abafundi isakhono sokucazulula intengiso.
- (g) Kuyacetyiswa ukuba ootitshala mababanike abafundi uluhlu lwemisebenzi yentengiso engekho sesikweni ebuden i bonyaka ngenjongo yokubaqhelanisa ukuze balungele iimviwo.
- (h) Abacebisi besifundo kumaphondo bayakhuthazwa ukuba babancedise ootitshala ukuphucula izakhono zokuhlalutya intengiso khonukuze bazokwazi ukuphucula ezabafundi

UMBUZO 4: UKUHLALUTYA IKHATHUNI

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- (a) Kusekho kubaviwa ukungahluli phakathi kweqam lengcinga nelentetho njongoko bekujoliswe *ngumbuzo 4.1*, nangona bengebaninzi abaviwa ababe naloo ngxaki.
- (b) Kwakulo mbuzo udaba lobuso buka *TaZ* lulona bekufunwa ukuhambelana kwalo nentetho kaTaZ. Suka abaviwa bachaze imoto hayi udaba lobuso. Ukuthaba okusebusweni eneneni kuhambelana nesijekulo, 'Heke'.
- (c) *Umbuzo 4.4*, ubuyawafuna umahluko, abaviwa basasokola ukuphendula banike amacala omabini empendulo. Bahlalela elinye liyenze ingapheleli impendulo.
- (d) *Ngokombuzo 4.6*: abaviwa abangebaninzi kuyaphi babonakalise ukusilela ekuzixhaseni. Baxhasa ngokunxaxha kwimpendulo abebeyinike kuqala.

lingcabiso

- (a) Kuyacetyiswa ukuba zonke iimpawu zekhathuni mazifundiswe ngoxitshala phambi kokuba kufundiswe/ kuhlalutywe ikhathuni. Amaqamza okuthetha, okucinga ebuncincini mawathathelwe ingqalelo.
- (b) linkcukacha ezibonwayo ziya kusoloko zibalulekile kwikhathuni mihla le mabaqheliswe ukuziqaphela. Bangabhala nebalana ngekhathuni ukusuka kwisakhelo soku-1 ukuya kwesokugqibela kuba kakade ilibali elibalisa ngemifanekiso.
- (c) Umahluko mawufundiswe ude utshabhe ukuba impendulo imacala mabini, kwaye izihlanganisi zolingano ziluncedo ekwenzeni ezi mpandulo
- (d) Udaba lobuso kune neempawu ezibubungqina bovakalelo oluthile zingundoqo, mazihlale zifundiswa kwikhathuni kuthelekiswe nentetho yomlinganiswa okwikhathuni. Luxanduva lomviwa ukuqaphela olo hambelwano.
- (e) Mabaqheliswe ukuxhasa iimpendulo zabo balungiswe xa bebonakalisa ukunxaxha kwimpendulo abayixhasayo.
- (f) Oxitshala mababanike abafundi uluhlu lwemisebenzi yekhathuni engekho sesikweni ebuden'i bonyaka ngeenjongo zokubaxonxa ukuze balungele naluphi na uvavanyo/uviwo abaza kuthi bahlangane nalo.
- (g) Kwakhona kuyacetyiswa ukuba oxitshala mabasebenzisane nezinye izifundo ezifana nezemba njengoko nazo zibafundisa ngezakhono zokucazulula iikhathuni.
- (h) Abacebisi bayakhuthazwa ukuba babancedise oxitshala ukuphucula izakhono zokuhlalutya ikhathuni khonkuze bazokwazi ukuphucula ezabaviwa.

UMBUZO 5: UKUSETYENZISWA KOLWIMI NGOKUCHANEKILEYO NOKUHLELA

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) lyaxhalabisa indlela abaviwa abaqhube ngayo kulo mbuzo kuba akukuhlanga kwaphela. Le meko ayitshintshi unyaka nonyaka iya ibamaxongo.

- (b) Kuyaqapheleka ukuba bayalambatha kakhulu abaviwa kulwazi lokusetyenziswa kolwimi ngokuchanekileyo.
- (c) *Umbuzo 5.1*, abaviwa abaninzi abalibonileyo igama bohlulakele ukwenza isibizo kwisenzi.
- (d) *Umbuzo 5.2*, abanalo ulwazi lweentlobo zezenzi nokuba babuzwe lula kangakanani
- (e) *Umbuzo 5.3*: Noko ke lo ubukhe walicham. Kuyancomeka.
- (f) *Umbuzo 5.5*, kubabhuqile ukubhala ingxelo ntetho de yangathi asiolwimi lwabo ekuthethwa ngalo.
- (g) Kusekho ingxaki kubaviwa zokuqaphela iziphene zezivumelanisi kwizivakalisi. Le ngxaki iziveza naxa abaviwa bebhala imisebenzi yephepha lesi-3.
- (h) Kubasokolisile kakhulu ukubhala isifanokuthi segama elikwitekisi, 'angadliwa' nangona igama belichumile ngezifanokuthi ezihambelana nalo mxholo.

lingcebiso

- (a) Makubethelelwe kubafundi ukuba mabangawafundi ngamanye amagama akumbuzo mabaqale bafunde isicatshulwa basiqonde ukuze bakwazi ukuphendula imibuzo yombuzo wesihlanu ngokuchanekileyo.
- (b) Mazifundiswe eklasini izakhi nemigaqo yolwimi nentsingiselo yazo naxa kufundwa uncwadi. Loo nto ithetha ukuba mazifundiswe ziukwa kwezinye izakhono.
- (c) Ngokwakuxwebhu *lweNkcazeloyePolisiyeKharityhulamnokuHlola* kuyacaciswa ukuba ulwimi lusetyenziswa, lufundwe ngokusemxholweni olusetyenziswe kuwo kwakunye nakwezinye izakhono. Mawulandelwe lo mbono ungundoqo weKharityhulam. Kuyacetyiswa ukuba abafundi mabanikwe imisebenzi yolwimi rhoqo, ikorekishwe beboniswa iimposiso zabo, banikwe ingxelo ukuze ekuggibeleni benze izilungiso.
- (d) Ootitshala mabafunde kuxwebhu *lweNkcazeloyePolisiyeKharityhulamnokuHlola* kwiphepha 11-12 no 104-106 apho kucaciswa ngendlela yokufundisa ulwimi nezinto emazifundiswe ezikolweni ukuqala kwibanga le-10 ukuya kwibanga le-12.
- (e) Kwakhona ootitshala mababelane ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootitshala babekumgangatho omnye.
- (f) Ootitshala nabacebisi besifundo bayakhuthazwa ukuba benze uhlaziyo besebeenzisa amaphepha eminyaka edluleyo kune namacwecwe azii 'Second chance disks' asuka kwaDBE- KwaNdlunkulu. Kuyacetyiswa ukusebeenzisa nezika2020 *iiMind The Gap* eziyolise kwinoveli, drama nesihobe.
- (g) Ootitshala mababasebenzise abafundi abazaziyo izakhi nemigaqo yolwimi ukuncedisa kule ngxaki.
- (h) Abacebisi besiXhosa mabancedise ootitshala ngendlela yokufundisa kolwimi ngokusemxholweni.
- (i) Kukhuthazwa ukuba ootitshala mababakhuthaze abafundi ngokuthi bakhuphisane ngezinto ezifana neentetho ezilungiselelweyo, ingxoxo-mpikiswano njalo njalo

ukwakha, ukukhulisa isigama nolwazi olunzulu lolwimi lwabafundi nokusebenzisa ulwimi ngendlela efanelekileyo.

- (j) Abacebisi besifundo bayakhuthazwa ukuba mababancedise ootitshala 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 kakuhle kakhulu abaviwa kweli phepha xa kuthelekswa nezipumo zonyaka wama-2019, noxabekhona abambalwa kakhulu abafumene amanqaku angancumisiyo ngenxa yokungalandeli imiyalelo yokukhetha imibuzo ngokufanelekileyo kunye nabo babonakalise ukungazifundi iincwadi.
- (b) Indlela abaphendula ngayo abaviwa kweli phepha ibonakalise ukuzimisela kakhulu ngaphandle kwabo babonakale behuphela izicatshulwa njengeempendulo zemibuzo esisinkoko nokubonakala phandle ukuba bebengalulungelanga uviwo olu kuba iincwadi azifundwanga.
- (c) Baninzi abaviwa abaqhube kakuhle ngenxa yokuzinika ithuba lokufundiswa iincwadi abazalathelwego, nto leyo ebonakala kwindlela abaphendule ngayo nabaqokelele ngayo amanqaku.
- (d) Basekho abangazifundanga ngokwaneleyo iincwadi zabo okubonakele ngokubhidanisa kwabalinganisa beejenra ezahlukileyo umzekelo abalinganisa bencwadi *uBuzani Kubawo* kunye nabeNoveli *Inkawu idliw'ilila* (ii) ukubhidanisa kwabalinganisa kwincwadi enye umzekelo uMapheza kunye noMfuneko kwincwadi *Inkawu idliw'ilila* (iii) ukuthiya kutsha abalinganisa njengoThantaswa obenikwa amagama, Thandiwe/Thandeka/Thobeka ukuya kuthi ga (iv) ngabaphendula ngeencwadi zebanga le-11.
- (e) Abaviwa basilele kakhulu kwimibuzo efuna izixhobo zohlalutyo kuzo zonke ijenra zoncwadi umzekelo isigqebelo, umxholo nemixholwana, iimpawu zedrama kunye namanqanaba esakhiwo sebali.
- (f) Kuwo onke amacandelo eli phepha kusekho ukuqhawela kubaviwa malunga nokukhetha imibuzo ngokwemiyalelo ehambelana namacandelo.
- (g) Kusagqamile ukubalisa endaweni yokuphendula ngokuhambelana nombuzo kwisinkoko zoncwadi. Basekho ababalisa ibali endaweni yokuphicotha incwadi. Unobangela ingakukungaziniki thuba laneleyo lokuphicotha umbuzo kuqala baze baqiniseke ngokulindeleke kwimpendulo phambi kokuba babhale.

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

limposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo.

ICANDELO A: ISIHOBE

IMIBUZO 1-5

- (a) *Umbuzo 1: Umbuzo Osisincoko.*

Kube kuhle kakhulu ukubona uninzi lwabaviwa bewukhethile lo mbuzo yaze yancumisa nempumelelo ekhaphe olo khetho. Okuncomeka ngakumbi ngumhluzi obukwiimpendulo zabaviwa Owenze babaninzi abakha amanqaku ukusuka kuma 70% ukuya kwi-100%. Kubekuhle ukubukela behlomla kwisitanza ngasinye, behleli kumxholo wokubaluleka kwethemba. Ngumbuzo osisincoko soncwadi ebekulindeleke ukuba abaviwa baphicothe umongo wesitanza ngasinye sesicatshulwa sombongo phantsi komxholo wokubaluleka kwethemba. Abangaphumelelanga kulo mbuzo babonise (i) ukukhuphela izitanza zinjalo ukusebenzisa izikrweqe ebezingaxheshanga nganto kwimpendulo yabo, zikrweqe ezo ebezipweliswa kuphela. (ii) Likho iqedlana labaviwa eliwayamanise nenkolo yobuKrestu lo mbongo labhala intshumayelo neziyalo ezingethemba.

- (b) *Umbuzo 2.1, 3.1, 4.1.*

Baqhube kakuhle phantse bonke abaviwa kule mibuzo. Abambalwa baphose umyalelo othi 'caphula' bachonga babhala nje inani lomqolo. Oku kubonisa ukuba ukuqonda izenzi eziqulathe umyalelo wombuzo kuseyingxaki (*Instructional Verbs*).

- (c) *Umbuzo 2.2; 3.2; 4.2*

Babembalwa abaviwa abaqhube kakuhle kule mibuzo, uninzi luphele lufumana inqaku elinye kuba lusoyiswa kukuzixhasa ngesigama sombongo iimpendulo zabo. Abambalwa babethwe kukusebenzisa isigama 'imbongi /umbhali' ngokungathi athetha into enye. *Kumbuzo 4.2:* uninzi lusilele ngakumbi ukuwafumana omabini la manqaku kuba besithi 'imbongi ithetha egameni lonyana' endaweni yexhego oku kubonakalisa ukusilela kwisakhono sokuqonda isithethi kumbongo.

- (d) *Umbuzo 2.3; 3.3; 4.3*

Uninzi lwabaviwa aluwuphendulanga ngokuchanekileyo lo mbuzo. Endaweni yokuthihila uchasaniso (i) bebenika intsingiselo yemiqolo (ii) abanye bayikhuphela njengoko injalo (iii) abanye banikezele impendulo yomqolo omnye hayi yomibini. Oku kubonisa ukungaqondi ukuba uchasaniso lutyhila ntoni.

- (e) *Umbuzo 2.4; 3.4; 4.4*

Nangona bebaninzi abayichanileyo impendulo yalo mbuzo basekho abaviwa abasasilelayo ukufumana umxholo wombongo. Abanye (i) bebekhuphela/bebecaphula umqolo omnye okanye (ii) bathetheli phezu komqolo omnye/ isitanza esinye/ isiganeko esinye sombongo (iii) bambi babize nje igama lomntu obongwayo besitsho okungahambelani nomxholo. (iv) bebengawubhali ngesivakalisi esinye umxholo kwaphela. Oku kubonakalisa ukusilela kwisakhono sokufunda, baqonde, bafumane ingxam okanye eyona nto umbongo uthetha ngayo xa uphelele.

(f) *Umbuzo 2.5; 3.5; 4.5*

Kubonakele ukubethakala ekuxhaseni ulovo lovakalelo ngesigama esikumbongo njengoko bekufanele.

(g) *Umbuzo 5*

Kuyancomeka ukuba liyanda inani labaviwa abakuqondayo ukuba unyanzelekile ukhethwe lo mbuzo. Kwakhona nguwona mbuzo bafumana amanqaku amaninzi kuwo. Kuncomeka ngakumbi indlela abebezixhasa ngayo *kumbuzwana 5.5* ngombongo ongafundiswanga ekubenि besoyiswa kukwenza kanje kwabayifundisiweyo. Lo ngumboniso wokuba xa bezimele abaviwa bayawazi ukuqqa umbongo. Kodwa lisekho iqaqobana elisafuna ukukhunjuzwa ukuba unyanzelekile ukhethwe lo mbuzo

lingcebiso

- (a) Mabaqheliswe ukubhala izincoko zoncwadi abafundi phakathi enyakeni. Oku kungaqalwa ngemihlathi ebhalwa ngexesha kufundiswa isihobe eklasini okanye benze umsebenzi wasekhaya ongumhlathi nezihlokwana eziyimibuzo yemibongo ukuthathela kumongo, ukucazulula isigama esityhila injongo yembongi. Umhlathi nje ngeveki ungancedisa. Isivakalisi esinye ngesitanza ngasinye siyayisombulula ingxaki yomongo. Makuthathelwe ingqalelo isitanza siphelele kungakhethwa umqolo omnye okanye emibini kwisitanza.
- (b) Ingxaki yokucaphula mayithathelwe ingqalelo njengoko kuchaziwe phantsi kwephepha loku-1. Ukucaphula kukuthatha igama/ ibinza/ umqolo unjengoko unjalo ungawuguqulanga. Ukuthi ngumqolo wesi-3 asikokucaphula kukuxela okanye kukuchonga.
- (c) Mabafundiswe abafundi ngokuba imbongi ithetha imele bani kumbongo ngamnye. Impendulo yokuba ngubani isithethi/ ekuthethwa egameni lakhe yimbongi/ imbongi izenza bani ixhaswa ngokukumbongo. Umzekelo ukuba isebeenzisa ijelo lomntu wokuqala siyazi ukuba ithethela nabani onengxaki/ okwimeko ekuthethwa ngayo kumbongo.
- (d) Mabafundiswe ukuba uchasaniso nangona lunezimvo ezimbini ezahlukeneyo kodwa sukuba lujoliswe ekupuhhliseni okanye ekutyhileni into enye. Mabangalutoliki. Ngaphezulu umbuzo ungathi ube negama Ntoni? Impendulo enikwayo mayinike ibinza /igatya elimelisibizo (noun clause / noun phrase okanye isibizo ngokwaso) umzekelo lutyhila/luphuhlisa ntoni? Impendulo: Ubuhle? Ububi? Ukungathobeki njalo njalo.
- (e) Malunga nomxholo wombongo mabakhunjuzwe ukuba ufuno into ekuthethwa ngayo ngumbongo nokuba kuthiwa itheni. Eyona nto isuse imbongi. Kuba lula xa uthe umbongo unge....e...; okanye ungo...o.../ ungoku.... oku.... Ngundlela lula ke lo zikho ezinye iindlela. Okunye kufuneka okukhankanyayo kube kuwuthunga wonke umbongo kuthethwa ngako isitanza nesitanza kungaqhawuki phakathi kulahleke. Makaqale ngale. Okwesibini, ukuba ngumxholo nyhani isivakalisi siya kuba sinye qwaba.
- (f) Ootitshala bayacetyiswa ukuba bagxile kwezi zixhobo zohlalutyo 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, isinqisho, isifanadumo, i-enjambamenti (*enjambment*) nenjongo. (*Jonga kwiphepha lama - 27-28 kuxwebhu /weNkcazel yePolisi yeKharityhulam nokuHlola*).

- (g) Kucetyiswa ukuba ootitshala banike imisetyenzana yaseklasini yokuhlola yonke imiba emalunga nesihobe esifundisweyo nesingafundiswanga ukuze abafundi bakwazi ukuzichonga bazi injongo nefuthe lokusetyenziswa kwazo. (*Jonga kwiphepha lama - 27-28 kuxwebhu lweNkcazeloyeKharityhulam nokuHlola*).
- (h) Abacebisi mabancedise ootitshala ngokubaxonxa ngeendlela zokufundisa isihobe nokuseta imibuzo kulandelwa onke amanqanaba amazinga okuqqa kungaphelelwanga kumanqaku ali-10.
- (i) Bayacetyiswa ootitshala ukuba kumsebenzi woncwadi baqhelise abafundi ngendlela yokukhetha imibuzo. Umzekelo abafundi banikwe umsebenzi onemibongo emihlanu bakhethe ngokusesikweni beginsekisa ubukho bombuzo wesi-5 njengoko uxwebhu lokuseta luyalela (*Examination guideline 2017*).

ICANDELO B NECANDELO C: INOVELI/ UNCWADI LWEMVELI NEDRAMA

(Imibuzo esisincoko soncwadi nemifutshane)

limposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

Kula macandelo omabini abaviwa benza impazamo ngokukhetha imibuzo ibe mibini; osisincoko soncwadi kanye nomfutshane (i) kwijenra enye/ kwicandelo elinye ngeli xesha kufuneka bayikhetha kwijenra ezahlukileyo ezikwicandelo B nakwicandelo C. (ii) baphendula umbuzo omfutshane kumacandelo omabini. (iii) okanye baphendule imibuzo yesicatshulwa esinye sokuqala size esesibini basikhetha kwenye incwadi okanye kwenye ijenra.

ICANDELO B: INOVELI NONCWADI LWEMVELI

Imibuzo 6; 8; 10& 12: Umbuzo osisincoko soncwadi

Malunga nama 95% yabaviwa aphendule kwincwadi, *Inkawu idliw'illa*. Uninzi lwabo luqhube kakuhle. Kunjalo, kumbuzo osisincoko kube kuninzi ukusilela ekupuhhliseni ifuthe lessimo sentlalo kulwaphulomthetho/ekungakwazini ukuzithathela iziqqibo/ kumxholo wengcinezelo/ kumxholo wocalucalulo kwiimpendulo zabo. Abanye (i) babalisa ibali (ii) abanye bacacisa amasolota esimo sentlalo ewodwa, (iii) abangazi nto ngebali bakhuphele izicatshulwa ezikwiphepha lombuzo zinjalo.

Umbuzo 7; 9; 11 & 13: Imibuzo emifutshane

- (a) *Umbuzo 7.1; 9& 11.1:* Uninzi luwuphendule kakuhle lo mbuzo. Kanti ke bakho abambalwa aboyiswe kukukhumbula izenzo ezingqina ubunyani bobekubuziwe.
- (b) *Umbuzo 7.4, 9.4, 11.4 &13.4:* Uninzi luncedakele yindlela obuzwe ngayo lo mbuzo kuba umhlaba wokukhetha iimpawu zenqanaba ube mncinci kamnandi. Baninzi ababonakalise ukuvuthwa badlula nakwimemo ngokuqonda nokukhumbula iimpawu zenqanaba. Basekho ababonakalise ukungawazi amanqanaba esakhiwo sebali.
- (c) *Umbuzo 7.5; 9.5 & 11.5:* Abaviwa babonakalise ukungakwazi ukuthyla ukuba uthando (umxholwana) lwenze njani ukuba lwenzeke ulwaphulomthetho (umxholo).
- (d) *Umbuzo 7.10; 9.10 &11.10:* Abaviwa abaninzi abayichananga impendulo kuba (i) batyhila icala elinye lesiqqebelo ngelithi masizigqibezelele (ii) bambi abakuqaphelanga ukubaluleka kokukhankanya ifuthe lomvuzo ongasekhoyo (iii) lqela lokugqibela lona

beliguqula isigqebelo lisenze isigqibelo itsho ilahleke mpela eyabo impendulo bade bafake neemvanosiphelo ezingangeni ndawo.

lingcebiso

- (a) Izincoko zoncwadi mazifundiswe benzelwe neefreyimu zokubhala isincoko abafundi. Makungalindwa luvivo ukuze babhaliswe izincoko.
- (b) Mabaqheliswe ukhetho olululo kula macandelo mabini.
- (c) Mabanikwe imisetyenzana ngezicatshulwa ezithathwe kumanqanaba ohlukileyo esakhiwo sebali bezinikiwe neempawu zaho. Kungenjalo banikwe iimpawu bathi bhazalala encwadini bekhangela la manqanaba esakhiwo baxele iziganeko zenqanaba ngalinye kuxoxwe kuyekwe ukuvumelana ngenxa yememo yakudala.
- (d) Mabafundiswe umahluko phakathi komxholo nomxholwana. Batyhile ukuba umxholwana ngamnye uwukhulise njani umxholo. Okanye umzekelo izehlo eziphantsi kwaloo mxholwana zenze njani ukuba lumphumelele ulwaphulomthetho okanye luphanze ulwaphulomthetho kwinoveli *Inkawu Idliw'lila*. Mabanikwe imixholwana bangqine ngeengongoma nezincokwana ezifutshane unxulumano phakathi komxholwana nomxholo.

ICANDELO C: IDRAMA

Umbuzo 14 &16: Imibuzo esisincoko soncwadi yedrama

- (a) Kule mibuzo uninzi lwabaviwa luqhube kakuhle kakhulu. Kwimpazamo eziphambili singabalula ezi (i) isekho imbinana ebibalisa ibali nje ingagxilanga nakwiimpazamo (ii) bekukho abathetha ngeempazamo zizodwa zingadlulisi miyalezo wambhali. (iii) Abanye abaviwa abambilwa babonakalise ukungazifundi iincwadi ngokuthi babhidanise amagama abalinganiswa neziganeko. Oku kubonisa ukuba bayoyiswa kukutolika umbuzo babonakalise nokuqiqa nzulu xa babhalayo.
- (b) Babonakalise ukunqongophala kolwazi ngolwimi loncwadi kunye nokuqiqa okunzulu okulindelekileyo xa besithi thaca iingxoxo zabo, ezinye zixhasiwe ezinye azixhaswanga.

lingcebiso

- (a) Abafundi mabafundiswe iindlela yokutolika umbuzo phambi kokubhala isincoko soncwadi. Mabanikwe imibuzo esisincoko soncwadi njengomsebenzi waseklasini baboniswe iindlela yokuwuqhiza umbuzo kugxilwe nakwizenzi eziqulathe okufunwa ngumbuzo lovo (instructional verbs.) Mayisoloko iseizingqondweni zabaviwa into yokuba babbala okunokuphikiswa nangubani, yiyo le nto kufuneka umviwa abhale ngokungathi uphendula umntu omphikisayo ngale mibono abhala ngayo, aphuhle kungabikho nto isafuna ukucaciswa. Mabafundiswe ukuxoxela icala lengxoxo abalikhethayo kwaye bazixhase ngeziganeko/iimpawu ezibonakala encwadini bangaxxi nje ngathi bancokola ngomxholo othile. Mabakhunjuzwe ukuba uluhlu lweziganeko aluyiyo ingxoxo lulodwa maluxhase ingxoxo.
- (b) Mabafundiswe intshayelelo nesiphelo okanye ubume besincoko soncwadi.
- (c) Ootitshala nabacebisi besifundo mabasebenzise amaphepha emibuzo eminyaka edlulileyo ukufumana iziqu zemibuzo, bakugqiba ukuyifundisa incwadi

ngokupheleleyo. Kodwa mabaxelelwé isizathu sokuba impendulo enikiwéyo iyeyona ichanekileyo.

- (d) Mabaqheliswe ukuba ukuze bakwazi ukubhala nasiphi isincoko okanye baphendule nawuphi umbuzo, mabazi amahlandinyuka omlinganiswa ngamnye encwadini, kuba oko kungakhokelela ekuphendulené nawuphina umbuzo osisincoko soncwadi. Lilonke, kubalulekile 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:* Bakho abaviwa ababonakalise ukungazazi iimpawu zedrama. Kuyancomeka kwabanye ukuthi bengazifundiswanga iimpawu zedrama bahlumise ngabakubona kwisicatshulwa baziphendulele ngokuzimisela bengasebenzisi lwimi lwejenra olufana nezalathisi zeqonga.
- (b) *Umbuzo 15.2 &17.2:* Nangona abaviwa abaphendula *uBuzani Kubawo* beqhube kakuhle kakhulu kulo mbuzo, kodwa abaviwa abebbehala *Indlal'inamanya* abaqhubanga kakuhle tu uninzi lwabo, malunga ne90% yabaviwa bebesebenzisa ingxabano yomxholwana ekwisicatshulwa endaweni yokuphendula ngokomxholo wencwadi. Oku kubonisa ukuba bayasilela ukukhumbula okwenzeka ebalini. Impendulo zabo zijkeleza kwisicatshulwa soncwadi esikhutshiweyo.
- (c) *Umbuzo 15.4 &17.4:* Abaviwa abaqhube kakuhle kakhulu kulo mbuzo ngabo bebephendula *Indlal'inamanya*, abencwadi *uBuzani Kubawo* abaphendulanga kakuhle bebephela becapphula intetho kaMthetho ekwisicatshulwa njengependulo ukanti abanye abangayaziyo incwadi bathethe ngomthetho wasenkundlelni (law) endaweni yomlinganiswa nangona ebonakala kwisicatshulwa.
- (d) *Umbuzo 15.5 &17.5:* Awaziwa amanqanaba esakhiwo sebali kwaphela abanye baphendula ngelithi 'linqanaba lothando' 'inqanaba eliphezulu', 'Inqanaba lesibini' abanye balibhude kwalona bathethe ngovuthondaba. Abalazileyo inqanaba baye boyiswa kukuzixhasa ngokulicacisa nokuzekelisa ngencwadi oko kwabangela ukuba bafumane amanqaku amabini okanye elinye kwamathathu.
- (e) *Umbuzo 15.11 & 17.11:* Abanye abaviwa banike iimpendulo zemfundiso ezothusayo, eziqhabela izandla izenzo ezingekho mthethweni ezinje ngokuzibulala kwanokubulala baze abafumana manqaku ngeemfundiso ezinjalo kuba iincwadi zineenjongo zokulukhuza ulwaphulomthetho hayi ukulukhulisa.

lingcebiso

- (a) Phambi kokuba ihlalutywe incwadi eklasini ootitshala mabaqinisekise ukuba incwadi ifundiwe ngabafundi. Oku bangakwenza ngokuthi banike abafundi uvavanyo olunjongo yalo ikukuhlolwa ulwazi lwebali. Lungamakishwa eklasini ze utitshala alandelele abo bafundi bangenzanga kakuhle kungenjalo, basungule unyaka ngokubhalwa kweerivyu zale ncwadi imiselweyo bayifundayo.
- (b) Ootitshala mabafundise abafundi ngezenzi eziqulathe imibuzo (instructional verbs) njengoko icacisiwe kuCAPS ukuze bakwazi ukuphendula ngokulindelekileyo.

- (c) Ootitshala mababakhuthaze abafundi ukuba bazifunde iincwadi kwakhona phambi kokuba babbale uviwo khonkuze bakwazi ukuphendula nawuphi na umbuzo abanokudibana nawo. Mabayibethelele kubafundi ukuba izicatshulwa zoncwadi zisetyenziswa njengesiseko sokubuza imibuzo hayi ukunika bona iimpendulo ezingqalileyo.
- (d) Ootitshala mabagxile kwezi zinto zilandelayo xa befundisa ezi ncwadi: isakhiwo, isakhiwana, iimpawu zedrama, umxholo nomxholwana, impixano, ukuzotywa kwabalinganiswa, indima yombalisi, umongo, imfundiso nomyalezo, isimo sentlalo, imo nethoni, isigqebelo, izalathiso zaseqongeni.
- (e) Kuncwadi lwemveli ootitshala kulindeleke ukuba bagxile kule miba ilandelayo: izibongo zomthonyama, iindidi zeengoma, izaci namaqhalo, iintsomi, amaqhina neziduko. Ootitshala mabaqaphela ukuba ukuhlalutywa nokufundiswa kwentsomi kuyafana nokuhlalutywa nokufundiswa kwenoveli.
- (f) Abacebisi besiXhosa mabancedise ootitshala ngokubaxonxa ze babanike imizekelo yemibuzo abanokuthi bahlangane nayo ukuze benze abafundi bakulungele ukubhala iimviwo zabo zokuphela konyaka. (*Jonga kwiphepha lama-28-30 kuxwebhu /weNkcazeloyePolisi yeKharityhulam nokuHlola*).
- (g) Kwakhona, ootitshala mababelane ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootitshala babekumgangatho omnye.
- (h) Abafundi mabanikwe imisetyenzana yoncwadi rhoqo, bakhuthazwe ekubeni bakorekishane, banikwe ingxelo eyakhayo ukuze ekuggibeleni benze izilungiso kwimposiso zabo.
- (i) Ootitshala mabasebenzise irubrikhi ngendlela efanelekileyo njengesixhobo sokunika amanqaku kwimibuzo emide yoncwadi bafundise abafundi ngeerubriki ezo ukuze abafundi bazi okulindelekileyo kubo xa bebhala imibuzo esisincoko.
- (j) Le misetyenzana kucetyiswa ukuba isetwe ngokwamanqanaba onke okuqonda, aphantsi, aphakathi naphezulu (40:40:20).
- (k) 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 ABAWIWA 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) Abaviwa abaphumelele kwinqanaba lesi-3 nelesi-4 ngabo bangaphendulanga ngokwemiyalelo yombuzo kuquka nokuphuma emxholweni wetekisi.
- (d) Kuqapheleka ukuba abaviwa abaphumelele kwinqanaba loku-1 nelesi-2 ngabo baphendule imibuzo emibini endaweni yemibuzo emithathu kanye nabo baneengaxki

ezifana nokukhuphela zonke izihloko zephepha lemibuzo, ukuphendula yonke imibuzo ngolwimi lwestiNgesi.

- (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 lwestincoko okanye umhlathi nanjengoko kulindeleke oko xa bebhala eli phepha.

6.7 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE ABAVIWA KWICANDELO NGALINYE KWIPHEPHA LESI-3

Ukuphawula gabalala ngephepha

- (a) Abaviwa abaninzi baliphumelele kakuhle eli phepha.
- (b) Kunjalo, bakho abangaphumelelanga njengoko kulindelekile. Izizathu ziQuka ukungaphenduli ngokwemiyalelo yombuzo, ukuphuma emxholweni wetekisi, ukuphendula imibuzo emibini endaweni yemithathu, nabakhuphela izihloko zephepha lemibuzo zinjalo.
- (c) Ukungabi nabuchule bakuqamba kutyhile ukunqongophala kolwimi nezinye izakhono ezakhiwa liphepha lokuqala.

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

ICANDELO A: IZINCOKO

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) *Umbuso 1.1: Kwathi kanti zilungile ezo ngcebiso zakhe*

Abaviwa abaninzi bawuphendule lo mbuzo kwaye baqhube kakuhle kakhulu. Bekukho ukutyeka embuzweni okubonakele ngokuthi (i) abanye bathethe ngecebiso elinye endaweni yeengcebiso (ii) bambi bathetha ngeengcebiso zabantu abaninzi endaweni yeengcebiso zomntu omnye njengoko usitsho umbuzo. (iii) Bambi bathetha ngengqokelela yeengcebiso nje abakuveza ukulunga kwazo. (iv) Abakuvezi ukuba zibancedise njani ezi ngcebiso. (v) ibakala lombuzo elithi 'kwathi kanti' ebefuna kuvele ukungakholelwa kwangaphambili okuphikiswe zizophumo okanye ukukholelwa kwamva akukhange kuvele. Zonke ezi ngxaki zityhile ukungakwazi ukucazulula umbuzo phambi kokubhala.

- (b) *Umbuso 1.2: Ilungelo lihamba noxanduva*

Babembalwa kakhulu abaviwa abawukhethileyo lo mbuzo. Loo mbinana ayiqhubanga kakuhle kwaphela. Isizathu ibe kukuba abanye bebesenza uluhlu lwamalungelo kuphela bangaluvezi uxanduva oluhamba nelungelo ngalinye.

(c) ***Umbuzo 1.3: Umbane uluncedo nangona ukwayingozi***

Amaphondo ebehlukene ngenani labawukhethayo lo mbuzo. Kwamanye amaphondo bebembalwa kwamanye bebaninzi. Okugqamileyo kodwa kukunqongophala kocwangciso olwenze kwanqongophala iingongoma abaza kubhala phantsi kwazo. (ii) Abanye bavelele icala eliluncedo kuphela. (iii) Abanye basilele ukuveza ukuba uluncedo okanye uyingozi njani. Ababuveleli ubungozi obenziwa ngumbane nto leyo ebangele ukuba baphelelwe ziingongoma bengafikanga kumthamo olindelekileyo.

(d) ***Umbuzo 1.4: Intaka yakha ngoboya benye***

Nangona bembalwa abaviwa abawukhethileyo lo mbuzo, abawuphenduleyo baqhube kakuhle kakhulu ngokomxholo kuba bawutolike kakuhle behleli kumxholo wokuncedana kwabantu. Abanye baveza ubungozi bokunceda umntu athi akuphumelela alibale ukuba ebekhe wancedwa yena angafuni ukunceda abanye abantu.

(e) ***Umbuzo 1.5: Igalelo lezolimo kuqoqosho lwelizwe***

Bambalwa kakhulu abaviwa abawuphenduleyo lo mbuzo. Abawuphenduleyo abaqhubbanga kakuhle kakhulu kuyabonakala ukuba abalwazi uqoqosho lwelizwe kwelo qela kubekho abakhalimela ukumoshwa kwamanzi okunkcenkceshela izityalo ukuze lukhule uqoqosho. Alivelanga igalelo lezolimo kuqoqosho lwelizwe.

(f) ***Umbuzo 1.6: Khanisijonge ngo-2030 silolu lutsha!***

Ukuthathwa kwalo mbuzo kushiyene ngokwamaphondo. Oko kwenze bambalwa abaviwa abawuphenduleyo lo mbuzo. Bashiyyene ngezakhono. Abanye bazibonile bezizinto ngo2030. Abanye baveze izinto ezimasikizi ezizakube zisensiwa lulutsha kunjalonje ngo2030. Ewe abaphumanga mxholweni kodwa kuyabonakala ukuba ikho imizamo eyensiwa ngabadala yokubenza bazibone bengento bayithenga loo mbono. Iqondo eliphezulu lokuselwa kotywala sisizwe ngo2030 asinto yakuqhayisa.

ICANDELO B: IMIHLATHI**Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.**(a) ***Umbuzo 2.1: Illeta yobuhlobo***

Abaviwa abaninzi bawuphendule lo mbuzo kwaye baqhube kakuhle kakhulu. Isekhone imbinana engekakwazi (i) ukubhala ifomathi ngokuchanekileyo. (ii) Uninzi lumphazame abantu ekumele lujoliswe kubo ubhalo umzekelo bebhalela abahlobo babo ade umviwa abhale athi 'mhlobo wam', makazi, umntu ongenagama xa umyalelo ubuthe mababhalele umzali.

Abanye bawuphosile (iii) umxholo babhala bebulela ukuphatheka kamnandi esikolweni endaweni yokubulela inkxaso abayinikwe ngumzali kwizifundo, (iv) inkxaso bebengayicazululi icace ukuba ibiluhlobo luni, izigaba zayo nefuthe layo kwimfundu yakhe yalo nyaka. (v) ulwimi belungenabunzulu bokudakanca isizathu sokubulela umzekelo; ingxaki ebekuyo, novuyo analo ngoncedo alufumeneyo.

(b) ***Umbuzo 2.2: Ingxoxo yababini***

Baninzi abaviwa abawuphenduleyo lo mbuzo. Bebaninzi benjalo, abawuphendulanga kakuhle lo mbuzo. (i) Ifomathi iyodwa ibigqamise ezi ngxaki zilandelayo; ukungathiywa kwabalinganiswa amagama, intshayelelo esileleyo ukuquka, indawo, ixesha, abalinganiswa, injongo, imbono emelwe ngumlinganiswa ngamnye, imontlalo nokubulisana kwabo. (ii) umxholo uphazamise ngokungaqondwa kobunzulu nobubanzi bale nto kumele kuxoxwe ngayo, (iii) ukungakhuli kwengxoxo kangangokuba abaxoxayo bade bazibone bengqinelana kusesekuqaleni engxoxweni, kude kuguqulwe ingxoxo ibe ngumbuzo nempendulo. Kube kodwa ukuphawula ukuba belungekho ulwazi ngokuzilolonga okukukwensiwa kwemithambo. (v) Ulwimi alukuncedisanga ukukhula kwengxoxo umzekelo ulwimi oluhamela neendidi zenithambo okanye ukuzilolonga okukhoyo, ulwimi lokuhloniphana kwingxoxo, izafobe ezinonga ingxoxo.

(c) ***Umbuzo 2.3: Ingxelo***

Bambalwa abaviwa abawuphenduleyo lo mbuzo. Abo bawukhethileyo lo mbuzo babonakalise ukungakwazi ukubhala ingxelo. Baphuma bengena emxholweni. Iyabanda ngathi abavuyi okanye ngathi abathethi ngolonwabo olubonisa ukuba babuye nendebe. abatyhili ukuba bekusenzeka ntoni kanye kanye ukuze babuye nale ndebe.

(d) ***Umbuzo 2.4: Irivyu***

Uninzi lwabaviwa abawuphendulanga kakuhle lo mbuzo. Babhala ngokungekho semxholweni nenjongo yerivyu yencwadi ngokuniqa isihwankathelo eside sinike nesiphele sencwadi okubulala injongo yerivyu. Banikezela ngako konke okusencwadini, bayalibala ukuba ukubhala irivyu kunenjongo yokutsala umdra wokuba umntu ayithenge okanye ayifunde incwadi. Ulwimi abalusebenzisayo aludali umtsalane obelumele ukuwenza ngokwenjongo yerivyu. Neengcebiso ngabantu abamele kuyifunda azikhathsha zizizathu ezivakalayo

(e) ***Umbuzo 2.5: Udliwanondlebe***

Bambalwa abaviwa abawuphenduleyo lo mbuzo. Abanye abayichananga ifomathi nombuzo abawutolikanga kakuhle. Uninzi lwabo lubhala udliwanondlebe gabalala endaweni yokubhala ngomba ophakathi komfundu kunye nemvumi eyindumasi. Bambi babbala ngemvumi ebuza imibuzo umfundu ndaweni yokuba ibe ngumfundu obuza imvumi, nto leyo ekhokelele ukuba babbale udliwanondlebe olungekho mxholweni. Abanye babbala ingxoxo ndaweni yokwenza udliwanondlebe.

(f) ***Umbuzo 2.6: Isivi neleta eyikhaphayo***

Bambalwa kakhulu abaviwa abawuphenduleyo lo mbuzo. Abaviwa abawulandelanga umyalelo wombuzo othi mababhale isivi kaThemba Mlenze bona babbala nangawuphi na umntu. Isithuba somsebenzi sokuba ligosa lendlela bona bathetha ngesithuba nje somsebenzi. Bathi nawuphi na umsebenzi ofumanekayo nangona isibhengezo siwuxelile umsebenzi okhoyo. Izinto ezifunwa kwisibhengezo abatsho ukuba banazo kwisivi nto leyo ekhokelele ekubeni baphume emxholweni. Abakwazi ukohlula ileta ekhaphayo kwileta yokucela umsebenzi nto leyo ekhokelele ukuba bangawafumani ngokupheleleyo amanqaku.

lingcebiso

- (a) Ukukhulisa ubhalo olusemxholweni Iwezincoko, abafundi mabanikwe izihloko zezincoko, bafundiswe ukukhetha izihloko. Ukhetho Iwezihloko Iwenziwa ngokuthi umfundu akhethe izihloko nokuba zibini zithathu kuluhlu alunikiweyo. Acwangcise

iingongoma anokuthethela phezu kwazo phantsi kwesihloko ngasinye. Andule ukukhetha esithe kanti siso esineengongoma ezininzi anokuthetha ngazo. Ngaphezulu kubalulekile ukicingisisa ukuba ezi ngongoma anazo ziingongoma ezkunokuthethwa ngazo esindlangalalen na kungathi kanti uneengongoma abenokuzithetha kubantu abathille kuphela. Khumbula isincoko sifundwa nguwonkewonke. Umzekelo akululanga ukubhala isincoko ngodlwengulo kuba kukho izinto oya kuthi sele ubhala womiwe.

- (b) Nakwizincoko kuyafuneka ukucwangcisa kwakuba kucingisisiwe ngohlobo lwasincokoaza kusibhala umfundsi. Noku kuyafundiswa aqheliswe akusuke kwensiwe.
- (c) Kwimihlathi yonke nakwizincoko abafundi mabangaqali ngokubhala koko mabaqale babonakalise ukuwufundisia umbuzo ngokuphendula imibuzo ecetyiswe kwindlela yokucwangcisa engezantsi.
- (d) Kwileta phantse zonke ezisesikweni nezingekho sesikweni ucwangciso lufanele ukubonakalisa ukuba (i) uza kubhala hlobo luni lwejenra, (ii) ebhekisa kubani, (iii) injongo yokubhala ithini, (iv) ulwimi endiza kulusebenzisa lunjani andule acwangcise umxholo ngokwemihlathi (iv)- owokuvula, emibini equlethe injongo yokubhala - umhlathi ngamnye uqulethe isicingo esinye, kanye nowokuvala ngokodidi lwejenra ebifunwa ngumbuzo. Kuyakhunjuzwa ukuba ulwimi malusoloko luhambelana nenjongo nomntu ekubhekiswa kuye. Kwifomathi olu xwebhu lunga lungakhumbuza ukuba ukusebenzisa idilesi yesitalato kanye neyeposi akuvumelekanga.
- (e) Ucwangciso lomxholo malubonakale lulodwa ezantsi kocwangciso olucetyiswe ngentla. Kucwangciso lomxholo makuvele iingongoma ekuza kuthethelwa phantsi kwazo kwisincoko esicetywayo.
- (f) Kwimihlathi eziileta imihlathi mayiqingqwe ebuncincini ibe mithathu. Owokuqala ubeka elubala injongo/ isizathu sokubhala ngezangotshe zaso. Owesibini mawandise ngokungena kubanzulu nobubanzi benjongo umzekelo ukuba bekuthiwe cela imali. Ngulo mhlathi wokucela imali lo -ulwimi lokucela nezangotshe zokucela uqinisekise ukuba uya kuphuma kulo mhlathi evumile obhalelwayo. Owesithathu ingaziindaba njee zakho naye umhlobo/ umzali/okanye nabani ocelwe ukuba umbhalele kodwa zingachaseli kwinjongo yokubhala. Isenokuba kukukhumbuza ngenizazi nobabini ezingoyikisi mntu .uze ke uvale ileta yakho.
- (g) Kuyacetyiswa ukuba kwensiwe ucebo ngolwimi oluza kusetyenziswa izangotshe, ulwimi olumentloniph. Kulwimi kuqhotyoshelwe isigama esihambelana nomxholo (ukucela/ukubulela/ukuxoxa) nemo ekubhalwa phantsi kwayo umzekelo lahlukile ixesha (tense) elisetyenziswa xa kuxoxwa kwelaxa kubaliswa kwakanye nezakhiwo zeziyalisi ezichaphazelekayo.
- (h) Mabafundiswe indlela yokubhala uyilo, intshayelelo nesiphelo njengomsebenzi waseklasini, banikwe irubrikhi yokukorekisha izincoko nemihlathi ukuze bazi indlela amanqaku abiwa ngayo. Mabanikwe phambi kokubhala iimpawu/ iimfuno zohlobo lwasincoko/ lomhlathi oza kufundwa. Banganikwa nezinye babone okulungileyo nokungalunganga kubhalo bengekaqali.
- (i) Ootitshala bayacetyiswa ukuba bazifundise zonke iindidi zezincoko nezemihlathi njengoko zidwelisiwe kuxwebhu lweNkcazel yePolisi yeKharityhulam nokuHlola kwisahluko 3.3 esithi ukubhala nokunikezela nakwisicwangciso sokufundisa ngokweveki zonyaka. Bagxile ngakumbi kwifomathi.

- (j) Makuqinisekiswe ukuba abafundi baqhelaniswa nokubhala izincoko ezinemihlathi emihlanu ubuncinane. Owokuqala wentshayelelo nowokuggibela wokuqukumbela ucacaile. Mabasoloko bewacwangcisele amathumbu emihlathi emithathu ephakathi.
- (k) Makuqatshelwe ukuba ngesincoko ngasinye asikhethileyo umfundi uvumelekile ukuba abalise/ achaze/ axoxe/avelele amacala omabini / okanye acamngce. Alandelise ngesakhiwo esihambelana nesincoko asikhethileyo.
- (l) Mabafakwe kuqequesho lokukhupha umxholo embuzweni bengekabhaleli ukunikezela izincoko nemihlathi.
- (m) Makulandelwe inkqubo yokubhala xa kubhalwa udidi ngalunye Iwesincoko okanye lomhlathi kwizifundo nakubhalo abalwenzayo abafundi (*Jonga kuxwebhu IweNkcazeloyePolisi yeKharityhulam nokuHlola kumhlathi we-3.3*).
- (n) Emva kokukorekishwa komsebenzi wabafundi, iziphene zabo mazixoxwe zixukushwe eklasini phambi kobhalo Iwezilungiso kuba xa kubhalwe nje encwadini bayaziphinda.
- (o) Ulwimi ludlala indima ebalulekileyo kubhalo Iwezincoko nemihlathi, yiyo le nto *umhlathana othi 'Imigaqo yokusetyenziswa kolwimi kumaphepha' 34-36 kuxwebhu IweNkcazeloyePolisi yeKharityhulam nokuHlola* unika isikhokelo.
- (p) Ootitshala mabakhuthaze ukufundwa kweencwadi namaphephandaba eklasini kuba ngokwenza njalo kukhulisa ulwazi lolwimi nesigama esisetyenziswa kwimixholo ngemixholo, kuqhutywe namaphulo okhuphiswano lokubhala izincoko.
- (q) Ukukhulisa umdla kwizangotshe ezifana nezafobe, izaci namaqhalo kungabanjwa ukhuphiswano kungenjalo xa kuqala isifundo umfundi omnye anike isaci/qhalo/isafobe ze kunikwe intsingiselo nemizekelo ngazo njalo njalo. Kanti ugxeke-ncomo olwensiwa kuqwalaselwe indlela ezisetyenziswe ngayo ezi zixhobo kuncwadi Iwabo kunganceda.
- (r) Upelo nokuhlela maluthathwe njengomba obalulekileyo bade banikwe nemihlathi nezincoko ezineengxaki zopelo bazilungise ngokwabo okanye bazikorekishe ngokwabo.
- (s) Ootitshala mabaqinisekise ukusebenzisa uxwebhu olwalufike ezikolweni ngowe-2018 */SIXHOSA HL SBA AND ORAL EXEMPLAR BOOKLET GRADE 10-12* baze abacebisi bezikolo nabo baqinisekise ukusetyenziswa kwalo ngoootitshala.
- (t) Ootitshala mabathi gqolo ukuncothula neengcambu ukusetyenziswa kwezinye iilwimi ezinjengesiZulu nezinye eziyelelanelane zesiXhosa ukuze kungaduki nazo ukubhalwa kolwimi IwesiXhosa olusulungekileyo.
- (u) Abacebisi besifundo mabaqiniseke ukuba ootitshala bayazifundisa iindidi zezincoko nemihlathi ngokuqwalasela kwimisebenzi engekho sesikweni yabafundi.
- (v) Abacebisi mabaqinisekise ukuba ootitshala nabafundi kwizikolo zabo zonke zesithili zithabatha inxaxheba kwintetha zasesidlangalaleni (*public speaking*) ezilungiselelwego nezingalungiselelwanga, iinkqubo zeelwimi ezenziwa ngoMasipala kwiqingqi zabo eziphuhlisa izakhono zokufunda, ukuthetha, ukuphulaphula nokubukela
- (w) Ootitshala mabaqiniseke ukuba bayabacacisela abafundi ngendlela abahlolwa ngayo kweli phepha.

ISAHLUKO 7

ISIZULU ULIMI LWASEKHAYA

Lo mbiko olandelayo kumele ufundwe ngokuhlanganyela namaphepha okuhlolwa esizulu uLimi Lwasekhaya kaNovemba 2020.

7.1 UKUSEBENZA KWABAHLOLWAYO EMAPHEPHENI OKUHLOLA

Izinga lokusebenza kwabahlolwayo kulo nyaka wezi-2020 kukhombise ukwenyuka ikakhulukazi emaphepheni lesibili nelesithathu. Iphepha abakhombise ukwehla kulona abahlolwayo kube iphepha lokuqala. Lokhu kubhekwa kuqhathaniswa nonyaka wezi-2019.

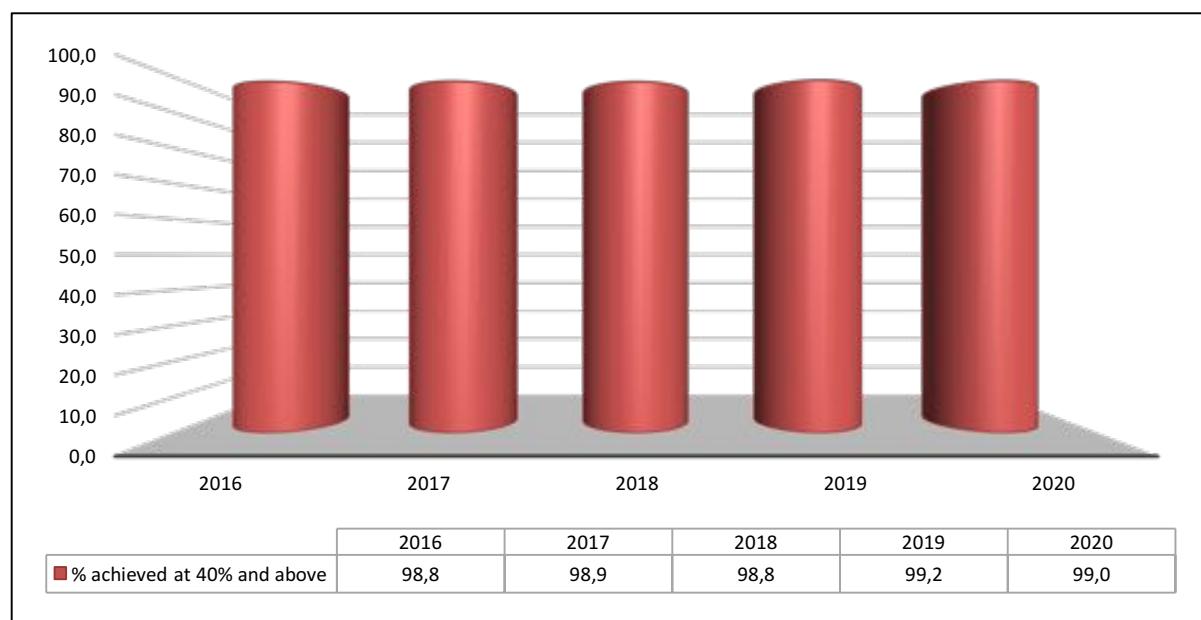
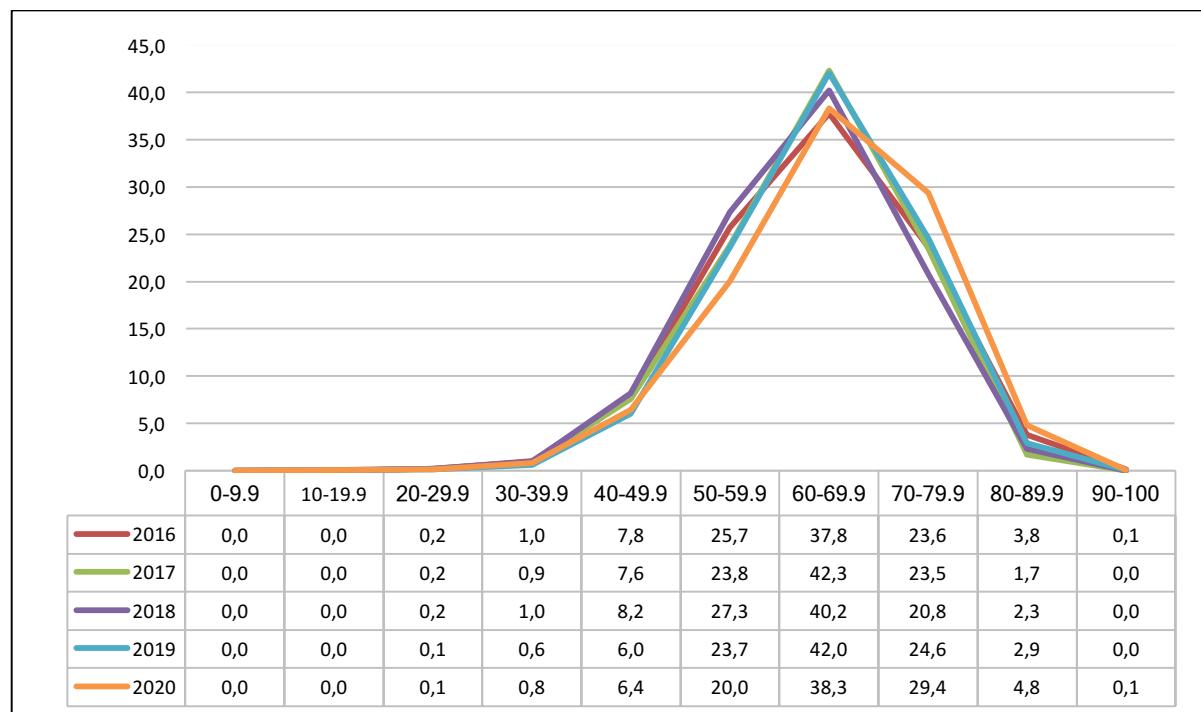
Kulo nyaka wezi-2020 naku okugqamile okulandelayo: Inani labahlolwayo abangenele ukuhlola kokuphela konyaka lehlile ngenani 3484 uma kuqhathaniswa nonyaka wezi-2019. Izinga lokuphumelela kwabahlolwayo lehlile ngephesenti eliwu-0,2 uma kuqhathaniswa nonyaka wezi-2019.

Inani labahlolwayo konyaka wezi-2020 ulimi lwesiZulu(HL) lehle kakhulu. Abahlolwayo behle ngenani eliyizi-3484 uma beqhathaniswa nabangonyaka wezi-2019.

Izinga lokuphumelela kwabahlolwayo nalo lehle ngo-0,2 amaphesenti kulo nyaka wezi-2020. Amaphesenti angama- 99,2 atholwe abafundi ngonyaka wezi-2019, ehle ngama- 99,0 amaphesenti ngonyaka wezi-2020.

Ithebula 7.1.1 Imiklomelo jikelele ephepheni lesizulu uLimi lwaseKhaya

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
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
2020	144 747	143 364	99,0

Igrafu 7.1.1 Imiklomelo jikelele ephepheni lesiZulu uLimi lwaseKhaya

Igrafu 7.1.2 Ukuhlaziya kokusebenza kwabahlolwayo kubhekwa ama-curves ephepheni lesiZulu uLimi lwaseKhaya


Yize izinga lokuphumelela jikelele ngokwamaphesenti lehlile, inani labaphumelele ngamatengiso lenyukile ngamaphesenti ama-2% ngonyaka wezi-2020 uma kuqhathaniswa nezinga langonyaka wezi-2019. Nakuba kunjalo inani labahlolwayo abangaphumelelanga nalo lenyukile ngamaphesenti awu-0,2%.

Kule grafu engenhla, kuyabonakala ukwehla kwezinga lokuphumelela kwabahlolwayo kwizinga lama-60-69,9 okungama-38,3 amaphesenti nelama-70-79,9 okungama-29,4 amaphesenti. Lokhu kwehla kwezinga ngokwamaphesenti yikhona okwenze ukuba iphepha lesiZulu lehle ngamaphesenti angama-0,2 kulo nyaka wezi-2020.

7.2 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LOKU-1

Ukuphawula jikelele

Abahlolwayo abanangi bakwazile ukuphendula kahle leli phepha, ikakhulukazi isiQephu A (isifundo sokuqondisa esihambisana nesithombe esibukwayo) kanye nesiQephu B (ukufingqa) nakuba babekhona abahlolwayo abahlulekile ukubona amaphuzu abalulekile. Laba abahumushile bebehleka ukwenza imisho ephusile. Abahlolwayo nokho basenezinselelo ekuphendulen i imibuzo eseizingeni lesi-3, lesi-4 kanye nelesi-5. Isiqephu C: *Umbuzo 3:* (ukuhumusha isikhangisi) Kulo nyaka kube khona ukwenza kangcono kwabahlolwayo. *Umbuzo 4:* (ukuhumusha 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 abenzanga kahle kumbuzo wesi-5 uma kuqhathanisa neminye iminyaka edlule. Inkinga enkulu ibe mayelana nokwakha imisho. Lo mbuzo usadinga ukubhekisiswa kahle ezikoleni.

7.3 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LOKU-1

UMBUZO 1: ISIFUNDO SOKUQONDISISA

Amaphutha kanye nokungaqondisisi imibuzo

Abahlolwayo bebephendula le mibuzo besebenzisa amagama abo kanti kumele baphindele esiqeshini beyobheka izimpendulo.

- (a) *Umbuzo 1.1.1* kuya ku 1.1.4 (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 ngendlela yakhona.
- (b) *Umbuzo 1.1.1 – Tomula isimo sokukhuluma ...* (1 imaki). Abahlolwayo abanangi abakwazanga ukuphendula lo mbuzo ngenxa yokungasazi isimo sokukhuluma.
- (c) Abanye babahlolwayo bebe tomula umusho wonke kepha bangasingasidwebeli isimo sokukhuluma esidingekayo.
- (d) *Umbuzo 1.1.3:* Abahlolwayo bebehleka ukuthi yini eyenziwa umamezala. Bebemane bethi wakikiza nje kuphela. Ngaleylo ndlela bebelahlekelwa amamaki agcwele.
- (e) *Umbuzo 1.1.6 – Iyini inhoso ...* (3 amamaki): Abahlolwayo basenenkinga yokuphendula umbuzo wenhoso. Bayawkazi ukuthola iphuzu lokuqala lenhoso bese behluleka ukwesekela. Ngendlela okusuke kubuzwe ngayo (izinselelo noma izingqinamba zabantu abashadile njengoba bekubuziwe embuzweni). Ngaleylo ndlela balahlekelwa amaphuzu amabili.
- (f) *Umbuzo 1.1.7:* Abanye babahlolwa bahlulekile ukuhumusha lo mbuzo ngokugcwele obudinga ukuba umfundsi aqhathanise imishado ngaphambi kuka-1994 kanye nesikhathi samanje senkululeko. Bona bebemane banikeze ulwazi lwabo nje jikelele. Kuyabonakala nokho ukuthi basenenkinga yokuphendula umbuzo ofuna ukuqhathanisa.

- (g) *Umbuzo 1.1.8 – Hlolisa ... (2 amamaki): Abahlolwayo basanenkinga yokuqonda ukuthi umbuzo ofuna ukuhlolisa uphendulwa kanjani. Bebamane babhale nje lokho abakucabangayo futhi badidwe yigama elithi ngokwamagugu.*
- (h) *Umbuzo 1.1.9 – Ake uncome amandla othando ... (2 amamaki): Abahlolwayo azange bagxile esiqeshini, bebekhuluma ngothando nje olungahambelani nalolu olusesiqeshini. Bahlulekile ukuqonda ukuthi amandla othando abonakala uma labo abathandanayo bedibana nezinkinga/izinselelo othandweni lwabo bese beyazingqoba, ngaleylo ndlela kuggama amandla othando. Ngaleylo ndlela lo mbuzo awuphendulwanga kahle.*
- (i) Othisha bayalulekwa ukuba baqequeshe abafundi ngokwanele ekuphenduleni isifundo sokuqondisisa besebenzisa amaphepha amadala ukuze ikhono labafundi lithuthuke. Othisha mabamake umsebenzi wabafundi besebenzisa indlela efanele yokumaka. Lokhu mabakwenze besebenzisa nezithombe ezihambisana nesifundo sokuqondisisa.

Umbuzo 1.2 (UMBHALO B OBUKWAYO)

- (a) *Umbuzo 1.2.1: Nikeza umuzwa ovezwa umakoti ... Abahlolwayo bakwazile ukuthola umuzwa esithombeni sokuqala kepha bahluleka ukuthola umuzwa oqukethwe isithombe sesibili. Abanye bebechaza izingubo zakhe, abanye bethi babona umuntu ozilile.*
- (b) *Umbuzo 1.2.2: Chaza kafushane okwenzeka esithombeni ... Bahlulekile abahlolwayo ukuphendula ngokuchaza kodwa bebesho lokho abakubona esithombeni. Lokho kuyakhombisa ukuthi othisha kumele baqequeshe abafundi ukuphendula lolu hlobo lombuzo.*
- (c) *Umbuzo 1.2.3: Lo mbuzo ubudinga ukuba abahlolwayo baqhathanise isithombe kanye nendaba nokuthi babheke ubudlelwano phakathi kwalokhu. Lona umbuzo osezingeni eliphezulu okudingeka ukuba ohlolwayo ajule ngempendulo yakhe. Abahlolwayo abanangi abawuphendulanga kahle lo mbuzo. Bebelindeleke ukuba bafunde isigaba sesi-4 umbhalo A bese bebuka okwenzeka umbhalo B isithombe sesibili. Bekumele baphendule ngezingqinamba ezibhekana nabashadikazi bezinhlanga ezahlukene emishadweni yabo. Abahlolwayo-ke bahlulekile ukuveza lezo zingqinamba.*
- (d) *Umbuzo 1.2.4: Ngokucabanga kwakho ... (2 amamaki) Abahlolwayo bahlulekile ukuphendula lo mbuzo obekumele basho lokhu abakucabangayo kepha bebe begxile embuzweni.*

UMBUZO 2 (UKUFINGQA)

- (a) Abahlolwayo abanangi abakwazanga ukuphendula kahle lo mbuzo, kunokuba bakhiphe amaphuzu ahambisana nomyalelo (esimayelana ...) bona bebetomula amaphuzu asekelayo.
- (b) Abahlolwayo abanangi bebewushaya indiva umyalelo wenani lamagama adingeka kulo mbuzo.
- (c) Ukuhumusha kwabo kugcina sekubenza balahle umqondo wephuzu bazifakele okwabo okungahambisani nephuzu ngqo.
- (d) Bebehluleka ukuthola amamaki olimi ngoba bebehluwa ukuhumusha. Bebavele bahumushe igama elilodwa vo obekungababeki ethubeni lokuthola amamaki olimi. Uma behumusha bebesebenzisa umusho onezimpawu zokuloba baxube namaphuzu ahlukene obekwenza kube nzima ukubanika iphuzu ngalinye.

UMBUZO 3 (UKUHUMUSHA ISIKHANGISI)

- (a) *Umbuzo 3.1:* Nikeza lokhu okukhangisa ... (1 imaki) iningi labahlolwayo lehlulekile ukuveza lokhu okukhangiswayo. Bebenikeza impendulo engashayi khona.
- (b) *Umbuzo 3.2:* Chaza kafushane umsebenzi ... (3 amamaki). Abahlolwayo abakwazanga ukuzuza yonke le miklomelo ngoba behluleke ukufunda sonke isikhangisi bese behlela kabusha besebenzisa amagama abo. Ngaleyo ndlela, abafundi bebethola ingxenye yamamaki.
- (c) *Umbuzo 3.3:* Sebenzisa igama elimqondophika...emshweni ozakhele wona ... (2 amaphuzu) Abahlolwayo bahlulekile ukwakha umusho besebenzisa igama elimqondophika eliyisibanjalo. Bona bebeliguqula balenze olunye ucezu lwenkulomo.
- (d) *Umbuzo 3.4:* Chaza ukusetshenziswa kolimi olunxenxayo ... (2 amamaki). Abahlolwayo abanangi bahlulekile ukuthola umusho onolimi olunxenxayo. Lokho kwenze bangakwazi ukuthola amaphuzu afanele. Othisha bayalulekwa ukuba baqequeshe abafundi ngezakhiwo nezimiso zokusetshenziswa kolimi, ikakhulukazi ukuhlolisia indlela ulimi olusetshenziswa ngayo (bheka ikhasi 108 ku CAPS).
- (e) *Umbuzo 3.5:* Phawula ngokusetshenziswa kwamasu ... (2 amamaki). Abanye kwabahlolwayo bathathe ukuxhumana bakudidanisa nombuzo ohambisana nezinkondlo. Abanye bebemane babuyise zonke izindlela zokuxhumana okukhona kulesi sikhangisi bengabe besakhulumu ngokusetshenziswa kwakho.
- (f) Abafundi mabafundiswe ukubukisia nokufunda lokho okubhaliwe esikhangisweni. Othisha mabafundise abafundi izinhlobo ezahlukene zezikhangisi Kanye namasu asetshenziswa ezikhangisini ukudayisa imikhiqizo yabo.

UMBUZO 4 (UKUHUMUSHA IKHATHUNI)

Nawo lo mbuzo ube nenkinga ngoba abawuphendulwanga ngokugculisayo.

- (a) *Umbuzo 4.2:* Chaza kafushane umuzwa ... Abanye babahlolwayo abawuphendulanga kahle lo mbuzo. Bebebuzwe ukuba abachaze kafushane ngemizwa evezwe owesifazane otholakaka efreyimini yokuqala Kanye neyesi-3. Abanangi abakwazanga ukuyichaza imizwa yowesifazane bebhekise kula mafreyimi. Ikhono lokuchaza kafushane liseyinkinga kubafundi abanangi.
- (b) *Umbuzo 4.3:* Phinda ubhale kabusha ... ubhalomagama ... (3 amamaki) Abahlolwayo abanangi bahlulekile ukubhala besebenzisa ubhalomagama olufanelekile. Lokhu kukhombisa ngokusobala ukuthi imithetho yokubhala ayifundiswa kahle ezikoleni.
- (c) *Umbuzo 4.4:* Hlaziya umcabango ... Kulo mbuzo kumele ohlolwayo abheke iminxo eminingi ukuze ezokwazi ukubheka macala onke ngokwempilo. Kwenzakalani, kuzokwenzakalani futhi kudalwa yini?
- (d) Ukuhunyushwa kwekhathuni kuyingxenye yekhono lokufunda nokubukela. Ngakho-ke abafundi kumele baqequeshe ekukwazini ukufunda indaba eyisithombe njengekhathuni kuhambisane nakho konke okutholakala kuyo. Lokho kuzokwenza bakwazi ukuqonda indaba kuqala eyethulwa ikhathuni ngaphambi kokuba bajahe ukuphendula.

UMBUZO 5 (IZIMISO NOKUSETSHENZISWA KOLIMI)

- (a) Lo mbuzo awuphendulwanga kahle. Inkinga enkulu ukungafundiswa kahle kwezakhiwo nezimiso zokusetshenziswa kolimi. Akufundiswa kahle ngendlela ezolekelela abafundi bakwazi ukuphendula imibuzo ephepeni lokuphela konyaka.
- (b) *Umbuzo 5.1:* Sebenzisa igama ... (2 amamaki) umqondo wokulandula... abafundi abanangi bahlulekile ukubhala amagama abhalwe ngokuggamile esekhombisa ukulandula. Bahlulwe izakhi zokulandula u-'a' no'ka'.
- (c) *Umbuzo 5.2:* Igama elimqondofana ... (2 amamaki) Abahlolwayo bakhombise ukungawazi amagama omqondofana. Abawaziyo behluleke ukuwasebenzisa emshweni.
- (d) *Umbuzo 5.3:* Umsebenzi wegama ... Abahlolwayo abanangi abakwazanga ukunikeza umsebenzi wegama ebeldiwetsheliwe emgqeni wesi-8
- (e) *Umbuzo 5.4:* Ukunciphisa ... (2 amamaki) Abahlolwayo abanangi bahlulekile ukunciphisa igama bese belisebenzisa emshweni.

Okungalekelela abafundi ukwenza kangcono kulo mbuzo

ISIQEPHU A

- (a) Isivivinyo sokuqondisisa
 - Abafundi mabafunde isivivinyo sokuqondisisa besebenzisa inqubo yokufunda njengoba ichazwe ku CAPS isigaba 3.2 ikhasi lama-35.
 - Mabafunde ngokuqondisisa isigaba ngesigaba bese beffingqa umqondo-ngqangi waleso naleso sigaba.
 - Mabafundisise imibuzo baphinde babheke amamaki bese bephendula ngokwemibuzo kanye nawo amamaki.
 - Abafundi abafundiswe ukuqonda ukuthi imibuzo ihlukaniswe ngokwamazinga amathathu. Lokho okusho ukuthi nezindlela zokuphendula azifani.
- (b) Isithombe/izithombe
 - Mababhekisise isithombe/izithombe ngasinye kanye nokwenzekayo kuleso sithombe noma ngabe kuncane kangakanani.
 - Mabakuconde ukuthi izithombe ziyahambisana nokwenzeka endaben, ngakho-ke mababuthole ubudlelwane bokwenzeka endaben nasesithombeni.

ISIQEPHU B

UMBUZO 2: UKUFINGQA

- (a) Mabafunde imiyalelo 1–4 futhi bayiqondisise.
- (b) Mabaqonde ukuthi isiqeshana esifingqwayo simayelana nani ngokomyalelo.
- (c) Mabaphokophelele ukuthola amamaki aphelele (amamaki ayi-10) kulesi siqephu. Amamaki acazwe kanje: 7 amamaki okuhumusha + 3 amamaki olimi.
- (d) Uma umfundi ecaphunile nje kuphela akawatholi amamaki ama-3 olimi.

ISIQEPHU C: (IZAKHIWO NEZIMISO ZOKUSETSHENZISWA KOLIMI)**UMBUZO 3: UKUHLAZIYA ISIKHANGISI**

Abafundi abajwayezwe ukufundiswa ngezinhlobo ezahlukene zezikhangisi. Abafundisi abanikeze abafundi amasu anhlobonhlobo kanye nemisebenzi yawo etholakala ezikhangisini ezahlukene. Lokhu okungaba:

- (a) Uhlobo lokukhangiswayo
- (b) Isiqubulo
- (c) Izimpawu zokuxhumana ezisetshenziswe esikhangisini kanye nezimpawu zomkhiqizo.
- (d) Amagama assetshenzisiwe nangendlela assetshenziswe ngayo.
- (e) Ifonti enhlobonhlobo.
- (f) Uphawu (*logo*) lwalokho okukhangiswayo.
- (g) Ukuqonda ubudlelwane obuphakathi kwemifanekiso esetshenziswe ezikhangisweni kanye nalokho okukhangiswayo.
- (h) Abafundi abangagcini ngokusibuka nje isikhangisi kepha kuyahunyushwa okutholakala kuso isikhangisi. **QAPHELA:** isikhangisi asibukwa nje kuphela kepha siyahunyushwa.

UMBUZO 4: UKUHLAZIYA IKHATHUNI

Ikhathuni iyindaba exoxwayo equkethe umqondo osobala nojulile okumele abafundi bayibheke yomibili le miqondo uma behumusha ikhathuni.

Kumele abafundisi banikeze abafundi imisebenzana eminingi emayelana nezinhlobo ezahlukene zekhathuni. Abahlolwayo mabafundiswe ngezimpawu ezitholakala kukhathuni okubalwa:

- (a) Ikhathuni iyindaba ephelele.
- (b) Ehlekisayo/Enoteku/Enokugxeka
- (c) Ukudlulisa umyalezo.
- (d) Ukuhlaziya izibiyelo; ukucabanga, ukukhuluma, ukuthukuthela, ukuhumusha amagama assetshenzisiwe enkulumeni yabalingiswa.
- (e) Ukuhumusha indawo.
- (f) Ukuhumusha izenzeko.
- (g) Ukuhumusha ukunyakaza komzimba (ukuvuleka nokuvaleka kwamehlo, ubunjalo bobuso, njl).
- (h) Ukulandelansa izenzeko uma ikhathuni inamafreyimu.
- (i) Izinhlobo zabalingiswa behathuni.
- (j) Ukuhumusha inkulomo yabalingiswa eseziyelweni.
- (k) Ukuqondisisa ubudlelwane phakathi kwenkulomo yabalingiswa kubhekiswe ezithweni zomzimba.

UMBUZO 5: IZAKHIWO NEZIMISO ZOKUSETSHENZISWA KOLIMI

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 eliodwa elabelwe ukuba ulimi lufundiswe lungadidiyelwe namanye amakhono (bhaka ikhasi lama-45-47; 106-108; 26-27 kuTAHFUZWE).

Nazi ezinye zezinsiza ezingalekelela abafundisi ukucija abafundi kuleli phepha:

- (a) Umhlahlandlela wokufundisa
- (b) Uhlelo lokuhlola kanye nomhlahlandlela wokuhlola (*Examinations Guidelines 2017*)
- (c) Umqulu ohlaziya indlela abafundi abaphendule ngayo ezivivinyweni zangonyaka odlule kanye namaphepha emibuzo yeminyaka edlule (2014–2020)
- (d) Ukusebenzisa iNqubomgomu (uTAHFUZWE)

7.4 UKUBUKA KABANZI IMIPHUMELA YABAHOLWAYO EPHEPHENI LESI-2

Ukuphawula jikelele

Abafundi bezi-2020 baphumelele ngokugculisayo kuleli phepha selilonke ngoba kuzifundazwe ezimbili ezinabafundi abaningi ababhalile, baphumelele baba yi-average % engama-54.1 nama-58, isifundazwe esisodwa sasebenza kwasendimeni kwathi ezimbili ezinabafundi abambalwa zangasebenza kahle.

ISIQEPHU A (IZINKONDLO)

Kulindeleke ukuthi abahlolwayo baphendule izinkondlo ezimbili kwezine ezimiselwe kanye neyodwa engamiselwe. Abanye abahlolwayo bawulandelile umyalelo kodwa idlanzana laphendula imibuzo emithathu bese bengabe besawuphendula umbuzo oyimpoqo wesihlanu. Lokho kwenze ukuba balahlekelwe amamaki ayi-10. Umbuzo omude yiwona abawuphendule kahle kunemifushane. Lokhu kukhombisa inqubekelaphambili ekufundisweni kwalesisigaba.

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 bazame ukuyiphendula kahle, ikakhulukazi *Umbuzo 14* (ubuciko bomlomo). Kodwa kweminye imibhalo yemibuzo emide, kuyakhombisa ukuthi izincwadi bazifundile, kodwa kuntuleka ikhono lokuphendula umbuzo omude. Bebexoxa nje kunokuhlala embuzweni besebenzisa ikhono lokuhlaziya.

ISIQEPHU B NO C (IMIBUZO EMIFUSHANE)

Abahlolwayo basakhombisa ukwehluleka okukhulu ukuphendula le mibuzo emifushane ngoba bebengaphenduli ngokuphelele noma ngokwamamaki. Kwezinye izimpendulo bekuvela ukungayiqondisisi kahle imibuzo, ngaleyo ndlela, izimpendulo zabahlolwayo bezingashayi emhlolweni.

7.5 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-2

ISIQEPHU A: IZINKONDLO

UMBUZO 1 (UMBUZO OMUDE – NKOSI SIKELEL'I-AFRIKA)

Amaphutha kanye nokungaqondisisi imibuzo.

Nakuba kwezinye iziFundazwe inani labahlolwayo abaphendule umbuzo omude lingenzanga kahle, kodwa ezinye ziwuphendule kahle lo mbuzo omude. Abangawuphendulanga kahle lo mbuzo yingoba abawuqondisisanga umbuzo ngokuphelele. Abahlolwayo abawuhumushanga ngokwenelisayo umqondo oqukethwe yinkondlo ethi: *Nkosi sikelel' i-Afrika*. Bakwazile ukubona amaphuzu amahle kodwa abangawasekela ngokwanele ukuba athungelane kahle. Abasebenzisanga isakhiwo se-eseyi **esinesingeniso** esihumusha isihloko ngokuchaza umqondo wenkondlo. **Umzimba** ohlewe ngamabinza aveza amaphuzu ahlukene agelezayo lapho bekumele besebenzise amagama ajulile ukugqamisa umqondo wenkondlo becaphuna nemigqa yenkondlo, kanye **nokuphetha** ngovo lwabo, oluvezza impumelelo yembongi ekusebenziseni amagama ajulile ukugqamisa umqondo wenkondlo.

IMIBUZO 2–4 (IMIBUZO EMIFUSHANE)

- (a) Kulabo abakhethe inkondlo, *Ugqozi*, kubonakele ukuthi abayiqondisisanga le nkondlo. Baphendule kafushane lokho kwenza ukuba bangatholi amaphuzu aphelele.
- (b) Emibuzweni 2.1, 3.1 no 4.1 abahlolwayo banikeze imvumelwano esikhundleni sokuxhumana.
- (c) Kunabahlolwayo ababhale imigqa evile kwemibili exhumanayo maqede bangakudwebeli okuxhumanayo.
- (d) Kwezinye izindawo banikeze ukuxhumana okutholakala ebinzeni lonke kanti bekumele babhekise emigqeni ethile. Isibonelo *umbuzo 3.1*: lapho banikeze ukuxhumana okusekuqaleni emigqeni wesi-5 nowe-6. Umbuzo ubufuna okusemigqeni woku-1 kuya kowesi-4.
- (e) *Emibuzweni 2.2, 3.2 no 4.2*: lapho kuthiwe mabafingqe umqondo otholakala emigqeni ethile, abahlolwayo babuyise amazwi embongi njengoba enjalo enkondlwani bangabe besahumusha ngawabo amagama.
- (f) *Emibuzweni 2.3, 3.3 no 4.3*: lapho bebuzwe khona ukuthi ingabe imigqa ethile iyigqamisa kanjani indikimba yenkondlo, abahlolwayo bachaze indikimba yenkondlo jikelele bangagxili emigqeni ababuzwe ngayo.
- (g) *Emibuzweni 2.4, 3.4 no 4.4*: lapho bebuzwe ngenhoso yokusetshenziswa kwekhono elithile, abahlolwayo bavele bachaza lelo khono (ifanangwaqa, imvumelwano siqalo kanye nombuzombumbulu) bangabe besasho ukuthi imbongi ilisebenzise ngayiphi inhoso lelo khono. Bayawazi amakhono, kodwa base behluleka ukucacisa ekusekeleni kwabo ukuthi ingabe asetshenziselweni.

UMBUZO 5 (INKONDLO ENGAMISELWE)

Iningi labahlolwayo lisenenselelo ukuphendula Umbuzo wesi-5 ngoba bengawuqondisisi umqondo wenkondlo

- (a) Abahlolwayo bahluleke ukubona nokusho isimo sokukhuluma esiyisisho. Batho yisingathekiso (kungathekiswe ivangeli ngebhande) abanye bathi yisaga *embuzweni* 5.1. Babhale umugqa wonke njengoba unjalo abaqondiswe kuwona bangabe besashiya okungasewona amagama esisho.
- (b) *Embuzweni* 5.2 abahlolwayo babheke umfanekisomqondo kuhela bangabe besaveza isifengqo okuyisona esakha lowo mfanekisomqondo okuyisingathekiso. Baphinde behluleka ukuveza loko okungathekiswayo okuyivangeli noma izwi lenkosi.
- (c) Abahlolwayo bakwazile ukuchaza i-enjambamenti *embuzweni* 5.3 noma kusenedlanzana elikhuluma ngokuthi umugqa ophelela kolandelayo esikhundleni sokuthi umugqa onomqondo ophelela kolandelayo lapho kunophawu lokuloba khona. Badlule lapho bangabe besabeka ngawabo amagama ukuchaza ukuthi kungani isetshenzisiwe leyo enjambamenti.
- (d) *Embuzweni* 5.4 abahlolwayo bathathe ngamawala baphendula ngamagama agqanyisiwe bengayifundisisanga kahle yonke inkondlo ukuthi ibhekiswe kubani. Bavele bagxumela ekutheni inkondlo ibabaza amandla kaNkulunkulu kanti ikhuluma ngakasathane okudukisa abantu.
- (e) *Embuzweni* 5.5: bayasibona isigqi esinensayo kodwa abesekeli ngamaphuzu anele ahambisana nezinga lombuzo eliphezulu.

Okungalekelela abafundi ukwenza kangcono kule mibuzo

- (a) Abafundi mabafundiswe besesemazingeni aphansi (amabanga 8-11) ukuhlaza inkondlo kulandelwa amakhono noma amasu assetshenziswa enkondlweni ukuze bawazi, bawejwayele futhi bakwazi nokuwabona ematheksthini.
- (b) Abafundi bangasizakala ngokuthi kuzo zonke izinkondlo bafundiswe kuqala ngokukhethwa kwamagama / izimo zokukhuluma noma imifanekisomqondo nokuthi lokhu kuwuthinta kanjani umqondo, umoya nendikimba. Lokhu kuzobasiza bangaxakwa yimbuzo edinga lolu lwazi.
- (c) Abafundi mabafundiswe ukuthi bayihumushe inkondlo bona mathupha beyixoxa ngamagama abo ukuze bathole umqondo osobala ofingqa amaphuzu asemqoka emabinzeni nasemigqeni.
- (d) Makugcizelelwe inhoso kanye nemisebenzi yazo zonke izimpawu zokubumbeka kwenkondlo kwangaphandle okungaba yimpindwa, ukuphindaphinda, imvumelwano, ukuxhumana, ifanamsindo njl. Umfundsi ake ayihaye yena mathupa inkondlo ayibhekile yikhona kuzozwakala ubumnandi / umgqumo odalwa ukuphindwa kwemisindo efanayo emgqeni owodwa noma elandelanayo.
- (e) Izincazelozamagama acebile / alukhuni kanye nezimo zokukhuluma ezisetshenziswe enkondlweni mazibhalwe ezincwadini zabafundi zansuku zonke, baphinde bahlolwe ngawo lowo msebenzi.
- (f) Othisha mabazame ngaso sonke isikhathi ukulandela umhlahlandlela ekufundiseni izinkondlo (ikhasi 85-86) baqaphelise abafundi ngemibuzo esobala, ehlelwa kabusha,

ehlolisisayo kanye nенcomayo ukuze bazokwazi ukuphendula imibuzo ngokwenelisayo.

- (g) Othisha mabajwayeze abafundi ukutomula noma ukunikeza ngendlela efanele ukuxhumana enkondlweni. Makubhalwe imigqa exhumanayo ngokuphelele bese kudwetshelwa amagama axhumanayo.

Isibonelo: Ngem' othangweni ngakhuleka,

Ngakhuleka laze layoshona. *Ukuxhumana okutshekile*

Makungaphendulwa ngegama elilodwa okungacacisi ukuthi lixhumana naliphi igama enkondlweni.

- (h) Othisha mabaqikelele ukuthi kusetshenzisa ubhalomagama olwamukelekile nolungenakho ukucwasa. Isibonelo: ukusethenzisa okwandile kwegama elithi ukuxhumana okuyinxemu esikhundleni sokuthi okutshekile akuvumelekile.

- (i) Othisha mabafundise ikhono lokufingqa umqondo njengoba belifundisa ephepheni lokuqala embuzwesi wesibili. Mabagcizelele ukuthi uma ufigqqa ubeka uhumshe ngamagama akho lokho okushiwo yimbongi emiggeni.

- (j) Makugcizelele ukuthi umbuzo ufundwa kuze kuyofikwa emamakini awo yikhona impendulo izohambisana nenani lamamaki.

- (k) Makuphindwe kugcizelele ukuthi uma uzophendula umbuzo, bhekisa ukuthi lowo mbuzo uthinta miphimigqa, ungaphenduli ngemininingwane ongabuzwanga ngayo noma ngenkondlo yonke.

- (l) Othisha mabawasebenzise amasu okuba asetshenzisa ezinkondlweni yikhona abafundi bazowazi baphendule baqonde ngqo. Isibonelo: inhoso yembongi.

- (m) Othisha mabaqeqeshe abafundi ngokuphendulwa kombuzo osezingeni eliphezulu odinga ukuba bahlaziye, bahlolisise noma baphawule ukuze bazokwazi ukunikeza izimpendulo ezijulile nezinobuchule obuhambisana naleli zinga..

ISIQEPHU B no C: AMANOVELI/UBUCIKO BOMLOMO KANYE NEMIDLALO (IMIBUZO EMIDE NEMIFUSHANE)

1. IMIBUZO EMIDE YAMANOVELI/UBUCIKO BOMLOMO (IMIBUZO 6, 8, 10, 12/14)

Iningi labahlolwayo likhombise ikhono elihle lokuphendula umbuzo omude omayelana nodweshu embhalweni wenoveli. Noma kunjalo kusekhona izinselele ezithile ekuphendulweni kwalo mbuzo ngendlela enobunzulu nenothile. Ezinye zezinselele kube yilezi:

- (a) Abahlolwayo basaxoxa indaba ukusuka nokuhlala njengoba injalo ize iyofika ekugcineni kungabi bikho ukuxoxa ngodweshu lwabalingiswa olukhuphukisa indaba. Impendulo enjena ayigculisi kahle nakuba umfundsi eyazi indaba.
- (b) Kukhona izimpendulo ezikhombisa ukuthi ohlolwayo akanalo nhlobo ulwazi lwenoveli ngoba isuke idingida enye indaba umfundsi azipambela yona engawuphenduli nhlobo umbuzo.
- (c) Ezinye izimpendulo zabahlolwayo beziphendula imibuzo engabuzwanga njengokuthi babhale ngesakhiwo, ukuvezwa kwabalingiswa noma ngesizinda esikhundleni sokuba baxoxe ngodweshu phakathi kwabalingiswa nokuthi luyikhulisa kanjani indaba.

- (d) Abanye abahlolwayo banamathela ephuzwini elilodwa isikhathi eside kakhulu bangabe besanaba ngamanye amaphuzu nangabanye abalingiswa.
- (e) Abahlolwayo babbala ama-eseyi angahalelekanga kahle ngenxa yokungabi naso isingeniso esichaza isihloko esiveza ukuthi luyini udweshu, baphinde bachaze nezinhlobo zodweshu, umzimba omumethe amaphuzu aveza udweshu olwenzeka kubalingiswa maqede asekelwa kahle ngokucaphuna endaben. Kuphinde kube nesiphetho esiveza uvo lomfundu mayelana nempumelelo yombhali.
- (f) Abahlolwayo benza amaphutha okungawahleli kahle amaphuzu abo akhombie ukulandelana okuhle kwezigameko ezithungelanayo ukusukela kwesokuqala ukuya kwesilandelayo. Bayazixova izigameko baqalise ngokuxoxa ngokwenzeka kamuva kuthi emuva kwaloko bese belandisa isigameko esenzeka ngaphambilini.
- (g) Abahlolwayo basenza iphutha lokubhala ngamaphuzu bawaklelise bangawasekeli.

IMIBUZO EMIDE (UBUCIKO BOMLOMO) (UMBUZO 14)

- (a) Bambalwa kakhulu abahlolwayo abaphendule umbuzo omude wobuciko bomlomo. Nalabo abawuphendulile babe nezinkinga ezenziwe ukungayazi inganekwane kanye nezibongo zeSilo uDinizulu okubuziwe. Kunokwenzeka ukuthi imbangela yalokhu kube wukuthi zingabi khona iziqeshana zokubakhumbuza njengoba kwakwenzeka emaphepheni eminyaka edlule.
- (b) Abahlolwayo babbale ama-eseyi amafushane akantayo ngoba bengenalo ulwazi lobuciko bomlomo.

IMIBUZO EMIFUSHANE (AMANOVELI) (IMIBUZO 7, 9, 11, 13, NO 15)

- (a) Abahlolwayo bahluleke ukunikeza amaphuzu amabili empendulweni yombuzo olula osesingenisweni sesiqeshana odinga imbangela yethoni yendelelo emazwini ka-Euthenasia uma kungashiwongo, nakuba bebona ukuthi amamaki ombuzo mabili. Lokho kwenze balahlekelwa yimaki elilodwa.
- (b) *Embuzweni 13.3* abahlolwayo bachaze kahle ukuvezwa komlingiswa onguPoppie kodwa ababe besasekela ngokwesiqeshana.
- (c) *Embuzweni 13.4* abahlolwayo banikeze amaphuzu angenele kanti umbuzo ubufuna amaphuzu amathathu amayelana nodweshu lukaPoppie.
- (d) *Embuzweni 13.5* abahlolwayo abayivezanga inhoso yombhali yokusebenzisa umlingiswa onguMaXakushe. Baxoxe ngomsebenzi wakhe kwaNgubane njengomsizi wasendlini kungabonakali kahle ukuthi yini ehloswe ngumbhali ngokumbandakanya kule ndaba.
- (e) Abahlolwayo bakwazile okubikezelwa iculo *embuzweni 13.8* kodwa izimpendulo zabo zikhe phezulu. Abangasekela ngokuveza izigameko ezitshengisa ukuthuthuka kwendaba.

- (f) Abahlolwayo abawuphendulanga ngokwamukelekayo umbuzo odinga ukucabangela. Impendulo ephambana namasiko, amagugu kanye nomthethosisekelo ayiklonyeliswa noma ingabukeka iliqiniso ngokwenzeka emiphakathini. Ngokwamasiko esintu umnumzane uyahlonishwa njengoba uNgubane wayemi endaweni yokuba ngubaba kuMgwazeni, waygamele amsongele.
- (g) Isimo senhlalo abasihlaziyi ngokwanele njengoba izinga lombuzo liphezulu lidinga amaphuzu asabalele afakazela isimo senhlalo esihle.

IMIBUZO EMIFUSHANE (UBUCIKO BOMLOMO)

- (a) *EmbuZweni 15.3* abahlolwayo abakwazanga ukuqhathanisa kahle umyalezo otholakala esiqeshaneni senganekwane kanye nebinza lokuqala lezibongo. Abangakuveza ukuthi ingabe imiyalezo iyafana noma ayifani. Bagagule umyalezo bese bewuchaza bengasekeli ngokwenzeka ebucikweni bomlomo.
- (b) *EmbuZweni 15.6* abahlolwayo abakwazanga ukubona ilukululu esenzweni sikaNogwaja sokuqaqa isihibe. Nalabo abakwazile abasekelanga ngendlela elindelekile.
- (c) *EmbuZweni 15.7* abahlolwayo ababanga nokuqondiswa. Abavezanga okungenziwa yibhubesi kodwa baveze okungenziwa ngunogwaja.
- (d) *Umbuzo 15.9* bawuthethe ngamawala bachaza ngokuboshwa esikhundleni sokuchaza ngokukhululwa enganekwaneni nasezibongweni ngoba bengayifundisisanga imigqa obekumele baphendule ngayo.
- (e) Abahlolwayo bayakwazi ukuchaza kahle ukuthi iyini i-enjambamenti kodwa bayehluleka ukuveza inhloso yokusetshenziswa kwayo.
- (f) *EmbuZweni 15.11* behlukile ukuxhumanisa incazelo yesaga nenganekwane okubuzwe ngayo nakuba besazi isaga.
- (g) *EmbuZweni 15.12* banikeze izimpendulo ezinqamulelayo bangachaza kahle ukuhambisana kweculo nezibongo. Baveza uhlangothi olulodwa lombuzo kuphela.

Okungenziwa ukulekelela imiphumela yabafundi ibengcono.

- (a) Kabalulekile ukuba abafundi bayifunde nothisha incwadi yonke baze bayiqede **noma ngabe yinde kangakanani**. Uthisha uyifunda ngaphambili ezilungiselela ukufundisa yikhona angazulokhu emangala nabafundi noma enza amaphutha okunzima ukuba alungiseke emuva kwesikhathi. Nothisha okudala eyifundisa incwadi uyazilungiselela ngaphambi kokuyohlangana nabafundi. Ayikho indlela yokukwenza ngempumelelo lokhu ngaphandle kokuthi kusetshenziswe izikhathi ezingeziwe ngezimpelasonto nangamaholide.
- (b) Abafundi mabagqugquzelwe ukuba bazifundele nabo incwadi bangagcini nothisha eklasini ukuze bazosebenzisa isivinini esihambisana namakhono abo. Uthisha ohlelayan uyakwazi ukubachukuluza ukuba bafunde ngokubanikeza umsebenzi wasekhaya nsuku zonke bese ewulanda kubafundi ekuseni singakafiki isikhathi sakhe salelo klasi yikhona bengezukopelana futhi bajwayele ukwenza umsebenzi ngokuzimela.

- (c) Kuyasiza ukuhlola abafundi njalo nje ngemibuzo ethathwe emaphhepheni eminyaka edlule bese umsebenzi umakwa ndawonye ukuze uthisha athole ithuba lokubacathulisa ekuhlaziyi nembuzo nasekuphendulen kuqashelwe namamaki. Ukuqequesha abafundi kakhulu ngale ndlela kuyobasiza nasekuphendulen imibuzo esemazingeni okuhlolwa ahlukene ngempumelelo.
- (d) Ukulandela uglelo lwasifundo (ATP) kuyasiza ekutheni umbhalo uhlaziye/uhluzwe ngawo onke amakhono avama ukubuzwa emibuzweni emide nemifushane ngempumelelo, uthisha angabi nako ukutatazela nengcindezi ngezikathhi zokubuyekezelu ukuhlolwa lapho nabafundi sebenena nokuza esikoleni.
- (e) Othisha mabajwayeze abafundi ukubuyekeza izimpendulo zabo babhekisise ukuthi impendulo iyahambisana nokubuziwe yini. Kuyobasiza kakhulu ukulungisa baphinde baqaphele namamaki anikezwe kulowo nalowo mbuzo.
- (f) Ebucikweni bomlomo othisha mabangafundisi ubuciko ngabunye ngabunye kodwa mabafundise ngendlela yokudidiyela (integration). Uma kufundwa inganekwane makuphindwe kubhekwe nezibongo, izithakazelo, amaculo, izaga, izisho kanye neziphicaphicwano ezinobudlelwano. Kwesinye isikhathhi kungadingeka ukuba baqhathanise kuvele okufanayo noma okungumehluko.
- (g) Uma kufundiswa imibhalo, othisha mabakhumbule ukudidiyela nezimo zokukhuluma yikhona abafundi bezokwejwayela ukweyamanisa incazel yesaga nesigameko esenziwa ngumlingiswa othile. Ngale ndlela bazokwazi nokuthola umyalezo oshaya emhhlwani baphinde bakwazi nokusekela ngokwendaba / ngokwenganekwane / ngokwezibongo.
- (h) Othisha mabaqinisekise ukuthi bawafundisa onke amasu noma amakhono okuhluza imibhalo afana nethoni, indikimba, ukuvezwa komlingiswa, inhoso yombhali, umphumela, isizathu nembangela. Makufundiswe ngezibonelo zemibuzo kwakhwiwe nezimpendulo yikhona abafundi bezokhanyelwa ngezindlela zokuphendula le mibuzo kahle kakhulu.

UMBUZO 15: UJU LWEZIZUKULWANE (UMBUZO OMFUSHANE)

- (a) Abahlolwayo babe nenselelo kuzinhlobo 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 baqequeshe kahle ukucubungula umbuzo babone ukuthi impendulo kumele ime kanjani ukuze ibe namamaki.
- (b) Abafundi mabaqequeshe kahle ngezaga nangezisho baziyananise nezinganekwane ezinezindikimba ezihambelanayo kubhekwe ubudlelwane. Abafundi mabadwebele amagama angokhiye bemibuzo 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.
- (e) Abeluleki besifundo nabaqequeshi bothisha mabaqikelele ukuthi emihlanganweni yokuqequeshana ngokuqukethwe yisifundo (content workshop) bayabafundisa othisha ngamazinga okuhlolwa nangamaphesenti emibuzo kulelo nalelo zinga ukuze nabo othisha bazokwazi ukudlulisela lolo lwazi kubafundi babo. Lokhu kuyobasiza abafundi ukubona ukuthi yimiphi imibuzo esezeneni elilula, elimaphakathi nendawo kanye nezinga eliphakeme. Bakwazi nokubona ukuthi umbuzo onamamaki angama-25 kumele imibuzo elula ibe nayi-10, emaphakathi nayo ibe nayi-10 kuthi ephakeme ibe neyisi-5.
- (f) Kuyona le mihlango abeluleki besifundo bagcizelele ukuhlonishwa kwamasiko, amagugu kanye nomthethosisekelo kaZwelonke. Kusemqoka ukufundisana ukuthi izinkinga zingaxazululwa ngokulalela imizwa kepha kubhekwe isixazululo esizokwakha imiphakathi enobuntu. Ababhali basuke behlose ukusifundisa ukuba sibe yizakhamuzi ezihloniphekile nezinesimilo esihle yize sedlula phakathi kwezingqinamba nezinselele ezahlukahlukene.
- (g) Kuhle izikole zibe nomthetho wokuziphatha kwabafundi (learners' code of conduct) osebenzayo ozofaka phakathi izinyathelo ezizothathelwa abafundi abangezi emaklasini angeziwe nabangayibhali imisebenzi. Lokhu makuhlelwe kahle ekuqaleni konyaka, abafundi nabazali bakwazi kungakonakali lutho, bese bayazibophezelu ekutheni bazohambisana naleyo mitetho yokuziphatha.

ISIQEPHU C

UMDLALO: (UMBUZO OMUDE) IMIBUZO 16 NO-20

Abahlolwayo abanangi bazamile nokho ukuphendula lo mbuzo noma kukhona labo abasasalele emuva. Okunye okukhubaze imiphumela kube yilokhu:

- (a) Abahlolwayo babbale baxova izindikimba ezahlukene (ubugebengu obuhleliwe, uthando lwemali noma ukungethembeki) ndawonye bayonile impendulo.
- (b) Abanye abahlolwa baxoxa indaba esikhundleni sokuxoxa ngendikimba eqqanyiswa umdlalo. Lo mkhuba awukhombisi ukuthi umhlolwa uyakuqonda okumele axoxe ngakho.
- (c) Kukhona nalabo bahlolwa abaphendula ngesihloko okungabuzwanga ngaso njengalabo abaxoxa ngesakhiwo, isizinda, udweshu noma ukuvezwa kwabalingiswa.
- (d) Kuphinde kube khona nalabo abasabhala ngamaphuzu abe uhla angasekelwa ngokwenelisayo ngokwenzeka emdlalweni.

- (e) Abahlolwayo bahlulekile ukungenisa i-eseyi ngokuphelele nangobunzulu ngokuchaza isihloko nokuyiphetha kahle okuveza uvo lwabo.
- (f) Abahlolwayo babe nokuphindaphinda amaphuzu afanayo ezindaweni ezehlukene zama-eseyi abo.
- (g) Kunezimpendulo eziveza ukungayazi kahle incwadi lapho abafundi bexoxa ngendikimba okuyiyona kodwa basekele ngezigameko ezingekho emdlalweni.
- (h) Kukhona nalabo abaxoxa umdlalo '*Zihlangene Phezulu*' omiselwe ibanga le-11.
- (i) Abahlolwayo bebabhala ama-eseyi angahlelekile kahle, angenaso isingeniso kanye nesiphetho.

IMIBUZO EMIFUSHANE

- (a) *EmbuZweni 21.1* abahlolwa bawuvezile umoya otholakala esiqeshaneni kodwa bawusekela ngamaphuzu okungewona.
- (b) *EmbuZweni 21.2:* abahlolwa abaziboni izenzo zikaMaMhlongo ezikhombisa ukucasulwa nguNkululeko. Babhale okusekela amaphuzu okuyiwona ayizimpendulo.
- (c) Babenokudideka mayelana nokwenzeka ngaphambilini okuholele ekutheni uNkululeko azokhulumu nabakwaMathonsi. Banikeze amaphuzu avezwa ulwazi lomdlalo esikhundleni sokubhekisa esiqeshaneni *embuzweni 21.3*.
- (d) *EmbuZweni 21.4* abafundi abakwazanga ukuqhathanisa okufanayo phakathi kothando lukaPhindisiwe kanye noKholekile kunKkululeko. Izimpendulo zabo zisekele uthando abanalo ngoNkululeko abangaluchaza ngohlobo lothando lokuthi elobugebengu.
- (e) *EmbuZweni 21.7:* abayivezanga inhoso yombhali yokusebenzisa isizinda ngokwenkathi yamanje. Izimpendulo zabo ziqhathanise inkathi yamanje nenkathi yakudala ngokuveza okwakungekho kudala nosekukhona esikhathini samanje.
- (f) *Umbuzo 21.8:* ubufuna baphendule ngokwamagugu esizwe, kepha baphendule ngokwemizwa yabo ukuthi uma nje umuntu enemali uphila kahle bengasa bhekanga ukuthi uyithole kanjani leyo mali.
- (g) *EmbuZweni 21.9:* bawahlaziyle amagama agqanyisiwe kodwa abangachaza ukuthi uMaMhlongo uwasho ngani lawo magama. Izimpendulo zabo zibonisa ukwazi ukuthi yini insumansumane kodwa basekele ngokuthi uMaMhlongo wayengamele awakhululume ngoba wayengakayizwa kahle yonke indaba eza noNkululeko.
- (h) *EmbuZweni 21.10* kusekhona abahlolwa abaphendula ngokuthi yebo noma cha esikhundleni sokuthi *ngiyezwelana* noma *angizwelani*. Abafundi babhala izimpendulo ezimfushane ezingahambisani nenani lamamaki ekusekeleni kwabo ukuzwelana nomlingiswa onguThamsanqa.

Okunye okungenziwa ukuphucula imiphumela

- (a) Kuhle ukuba uthisha awufunde nabo umdlalo eklasini kusetshenziswe izikhathi ezingeziwe. Kungaba yisinyathelo esincomekayo uma uthisha angabuye awufunde nabafundi bakhe wonke futhi umdlalo uma sekusondela izikhathi zokuhlolwa ikakhulukazi ngoba awumude. Ukuwufunda kanye nje akwenele ngoba lo mdlalo unezinto ezithile ezingabadida abafundi uma bengawufundisisanga kaningana.

- (b) Othisha mabasebenzise iziqeshana uma benikeza abafundi imisetshenzana ebhalwayo noma ingaba mincane kangakanani yikhona bezokwazi ukuphendula babhekise esiqeshaneni uma kubuzwe kanjalo.
- (c) Othisha bafundise abafundi ukusekela ngokushiwo emdlalweni kungabi ngolwazi lwabo.
- (d) Mabafundiswe abafundi ukuthi uma umbuzo kungoqhathanisayo, mabakwenze ngokubheka okuqhathanisekayo kungabi yizimpawu ezingaqhathaniseki.
- (e) Othisha mabafundise abalingiswa bonke ngisho nabancane kubhekwe neqhaza abalibambile emdlalweni kanye nokuthi yini inhoso yombhali ngokubasebenzisa. Isibonelo: umuntu wokuqala okubuzwe ngaye *embuzweni 21.6*.
- (f) Othisha baqwashise abafundi ngamakhono okuhluza umdlalo babaqequeshele imibuzo emide kanye nemifushane.
- (g) Abafundisi mabahlomise abafundi ngezimpawu zemibhalo engamanoveli, izinganekwane nemidlalo ukuze abafundi bazazi ngokugcwle bazi nomehluko phakathi kwazo ngaphambi kokuba zifundwe izincwadi (*ikhasi lama-28 kuya kwelama-29 kuTAHFUZWE*.)
- (h) Abafundi mabaqequeshe ngokuphindaphindiwe amakhono okuphendula imibuzo enhlobonhlobo njengokuthi baqalise ngalokho okuyingqikithi yokutholakala embuzweni. Uma umbuzo udinga ukuba abahlolwa basekele, kuhle basekele ngokugcwle bebhekise encwadini ebuziwe.
- (i) Abafundisi mabaqequeshe abafundi ukufunda umbuzo bese bedwebela amagama asemqoka awumongo wombuzo yikhona bezophendula ngqo baphendule lokho okubuziwe.
- (j) Abafundi mabajwayezwe ukufunda umbuzo baze bafike emamakini awo ukuze impendulo izolingana namamaki futhi igculise zonke izingxenye zalowo mbuzo.
- (k) Abafundisi mabasebenzise uMhlahlandela Wokuhlola unyaka wezi–2017 uma belungiselela ukufundisa imibhalo yobuciko efundwayo.
- (l) Isikole masenze isiqiniseko sokuthi bonke abafundi banzincwadi kungabibikho abazoba ngababili encwadini eyodwa ukuze bakwazi ukuzifundela nasemakhaya. Lokhu kuzobasiza ekuyiqondeni kahle incwadi (*ikhasi le-13 kuTAHFUZWE*, isigaba 2.5).
- (m) Abafundi mabayazi ngokuphelele incwadi. Bakwazi ukuhlela izigameko ngokulandelana kwazo. Bazazi izimpawu zemibhalo abayifundayo baziyananise nemibhalo abayifundile.
- (n) Abafundi mabaqequeshe ukuphendula imibuzo ngendlela yemiyaelo esuke nikeziwe ekupheleni konyaka :
 - Ukuchaza isihloko.
 - Ukuphawula kanye nokwenaba ngokucaphuna ulandela umbuzo.
 - Ukurikeza uvo lwakho (ungagxeka noma uncome umbhali ngokuhambisana nombuzo.)
- (o) Makuqoshwe izifundo ezingasiza abafundi nothisha ngesikhathi samaholide e-COVID.
- (p) Abafundisi mabenze ama-Whatsup group nabafundi babo ukuze bazokwazi ukuthumelelana ulwazi nokufundiseka basemakhaya.

7.6 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI-3

Ukuphawula jikelele

- (a) Abahlolwayo abaningi basebenze kahle kuleli phepha ngoba imibuzo eminingi ibingezihloko ezithinta impilo yabo ngqo. Lukho kubonakale kuzozombili iziqephu.
- (b) Iphepha belingachemile nohlobo oluthile lwabafundi ngokwamazinga empilo, ngokuhlakanipha kanye nezindawo abahlala kuzo okungaba isemadolobheni noma emakhaya.
- (c) Bayakhuthazwa abafundi ukuthi bazilungiselele ngokubuyekeza izinhlobo zezindaba kanye nezinhlobo zembhalo edlulisa imilayezo uma bezobhala leli phepha ngoba nalo belifundiswa maphakathi nonyaka.
- (d) Abafundi mabafundisise baphinde babukisise zonke izihloko ngaphambi kokuba behethethe leso abasiqonda kangcono.
- (e) Mabaqaphele okuqukethwe, ithoni, irejista, isitayela kanye nezethameli kulolo hlobo lombuzo abalukhethile.
- (f) Kuyajabulisa ukuthi sebeyawenza amalungiselelo abahlolwayo kuyo yonke imibhalo abayikhethile ngaphambi kokuphendula imibuzo yabo.
- (g) Kusekhona abahlolwayo abangakakwazi ukubhala imisho ephelele kahle. Kuyenzeka imisho ibe mide kakhulu noma ibe mifishane kakhulu. Ngaleylo ndlela isigaba noma umusho ulahlekelwa umqondo owuqukethe.
- (h) Abanye abahlolwayo babbala imibhalo emide kakhulu noma bangafinyeleli enanini lamagama abanikezwe wona ngokohlobo lombhalo.

7.7 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-3

ISIQEPU A: IZINDABA

Amaphutha kanye nokungaqondisisi imibuzo.

QAPHELA: Abahloli bephepha lesithathu (ISIQEPU A: INDABA) abazigaguli izinhlobo zezindaba emaphepeni uma bebuza imibuzo yabo kodwa zisuke zikhona izinhlobo zezindaba ezingqondweni zabo. Izihloko zezindaba abazibuzayo zilandela umhlahlandlela wokuhlola webanga le-12 unyaka wezi-2017 okuba- (Elandisayo, echaZayo, eningayo, eqhathanisayo kanye nedaza inkani). Abahloli bephepha (ISIQEPU B: IMIBHALO EMIDE EDLULISA IMIYALEZO) nakhona balawulwa umhlahlandlela wokuhlola njengoba kumele babuze imibuzo ngokwamakhathigori asukela ku-A-D. Ngakho-ke kulindeleke ukuba othisha bawujwayele umhlamhlandlela wokuhlola kanye nesiTatimende sokuHlola lweziFundo lukaZweloneke.

UMBUZO: 1.1: KWAKUMELE NGIMVUMELE

Isihloko sombuzo wendaba elandisayo. Lo mbuzo ube yintandokazi kwabahlolwayo njengoba kwenzekile kulo nyaka. Kube lula ukuwuphendula ngoba abafundi bebexoxa ngezigameko ezake zabelela noma abazaziyo.

UMBUZO 1.2: MINA NEVOTI LAMI

Lesi sihloko singalandisa noma sichaze. Abahlolwayo singabadida lesi sihloko ngoba kufanele ohlolwayo aqondisise igama negama esihlokweni ukuze abhale indaba enobunyoningco. Kulesi sihloko *Mina Nevoti Lami* bekumele baqaphele ukuthi akakhulumi ngabantu abaningu kodwa ngaye uqobo. Aveze ubumqoka bevoti lakhe okhethweni oluthile, okungaba olomphakathi noma esikoleni. Bayingcosana abafundi abakhethethe lesi sihloko. Laba abasikhethile bawuphendule kahle lo mbuzo. Lokhu kukhombisa ukuthi noma benalo ulwazi nobumqoka bokuvota kodwa abasenalo isasasa ngezinto eziphathelene nokuvota.

UMBUZO 1.3: SEKUYANTWELA EZANSI

Akuzange kube yisihloko esikhethwayo lesi. Laba abayingcosana ababhale ngalesi sihloko bakhombisile ukusiqonda isimo sokukhuluma ngaleylo ndlela babhala indaba enoheho. Kunezihloko ezithinta izimo zokukhuluma okumele abafundi baziqonde ngaphambi kokuzikhetha. Umfundu makaqonde incazeloyesimo sokukhuluma ngaphambi kokukhetha lolu hlobo Iwesihloko. Kumele abafundi babheke ukuthi isimo sokukhuluma sifuna yiphi inkathi. Kungenzeka ukuthi yikho ukungasiqondi isimo sokukhuma okwenze lo mbuzo abahlolwayo abaningu bawubalekela.

UMBUZO 1.4: UBUHLE NOUBI BOKUDLULISWA KWABAFUNDI EBANGENI ELILANDELAYO YIZE BENGAPHUMELELANGA.

Lesi sihloko sikhombise ukuba yintandokazi kubafundi abaningu. Lokhu kubangelwe ukuthi siyacacisa ukuthi sifunani. Bakwazile ukubhala behombisa amacula amabili ngokulinganayo. Abafundi nokho bayakhohlwa ukuthi kulesi sihloko esinje uma usuyiphetha indaba yakho kumele uthathe isayidi bese uyalisekela ngokuveza uvo Iwakho.

Umfundi kulesi sihloko kumele abhale ubuhle nobubi balokho akhuluma ngakho ngokulinganayo, ekugcineni athathe uhlangothi lapho aveza khona uvo Iwakhe. Kulo nyaka abenzanga kahle abafundi abakhethethe lesi sihloko ngoba nakuba uhlobo lubukeka lulula kodwa inselelo kube sekuqondeni isihloko ngaleylo ndlela amamaki abo aba phakathi nendawo.

UMBUZO 1.5: KUBLULEKILE UKUNIKELA NGEZITHO ZAMI ZOMZIMBA. (UYAVUMELELANA NOMA AWUVUMELANI.)

Kulindeleke ukuba umfundu athathe uhlangothi zisuka nje kulolu hlobo Iwesihloko. Abahlolwayo abakhethethe lesi sihloko abanye babo bakohohliwe ukukhetha isayidi lokho kwani ka abamakayo inkinga ukuthi umfundu ubhala ngaluphi uhlangothi. Abaningu babhale ngohlangothi oluvumayo.

UMBUZO 1.6.1, 1.6.2 no 1.6.3: IZITHOMBE

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

1.6.1: Isithombe besiggamisa ubuhle bemfundo. Abahlolwayo abakhethethe lesi sithombe bawuphendule kahle lo mbuzo begqamisa ubuhle nokubaluleka kwemfundo.

1.6.2: Isithombe ngezilwane zeBig Five. Bayingcosana abafundi abakhethethe lesi sihloko. Abanye bakwazile ukubhala kahle ngesihloko nokho abanye bebechaza izilwane abazibona esithombeni. Bekuwumbuzo nokho osezingeni eliphezulu. Obudinga ukuthi umqondo

ngempela uchukuluzeke. Ubone okungale kwezilwane- abantu abehlukene ngokwezinhlanga kodwa abakwaziyo ukuhlala ndawonye.

1.6.3: Bayingcosana kakhulu abakhetho ukubhala ngalesi sithombe. Nalabo abasikhethile babbale ngaso ngokusezingeni nje, bezibhalela ngezinhlupheko zasemindenini yabo.

ISIQEPHU B: IMIBHALO EDLULISA UMYALEZO

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

UMBUZO 2.1: INCWADI YOBUNGANI

- (a) Abahlolwa abanigi bayiphendule ngokuncomekayo incwadi yobungani ngoba sebenalo ulwazi lohlobo lwalo mbhalo. Banako ukukhombisa ukuthi baqale bafundisisa okumele kuqukethwe kulo mbhalo. Abanye bakhombisile ukuba nenkinga egameni -ukusubatha.
- (b) Abafundi mabaqapheli bangawenzi amaphutha esakhiweni sencwadi. Uma bebingelela mabangabhali ukuthi: Sawubona Gogo. Mabagagule igama lalowo abambhalelayo, isb. Thokozani, Mama, Khathide
 - Esiphethweni sencwadi baningi abaphetha ngokuthi: Ozithobayo, esikhundleni sokuthi:
 - Yimina umzukulu wakho
 - USibabongile
- (c) Incwadi yobungani ayisidingi isibongo uma sebevalelisa encwadini.

UMBUZO 2.2: INKULUMO MPENDULWANO/INGXOXO

Kanjalo lo mbuzo uthandwe abafundi abanigi. Okuqaphelekayo bayakhohlwa ukubhala inkulumo eyisandulela eyethula isizinda. Abafundi mabangabhali imizwa yabakhulamayo bayifake kubakaki kodwa ayiziqhamukele enkulumweni yalovo okhulumayo ngaleso sikhathi. Nokho abanigi bakhombisile ukuba nolwazi lokubhala lolu hlolo lombhalo. Abanye nokho bakhombise ukungawufundisisi umbuzo. Abakhulumayo bangaphezelu kwababili. Yibona abazobonisa ozohaya okulindeleke kuye. Bawuthathe kancane lo mbuzo futhi ubufuna umfundsi oqaphelayo. Ngaleylo ndlela baphunyukwa amamaki amaningi.

UMBUZO 2.3: INCWADI YOMSEBENZI/YASEMTHEHWENI/YAKOMKHULU

Abahlolwayo mabafundisise uhlobo lwencwadi ngaphambi kokukhetha. Lolu uhlobo lwencwadi kuthiwa eyomsebenzi. Ngakho-ke inendlela ehlukile yesakhiwo, ulimi, ithoni kanye nesitayela okubhalwa ngayo uma uyiqhathanisa nencwadi yobungani. Abafundi abanigi bawukhethile lo mbuzo futhi bawuphendula kahle.

- (a) Akhona amaphutha ambalwa, ikakhulukazi esibingelevi kanye nasesiphethweni.
- (b) Amakheli alolu hlolo lombhalo mabili:
- (c) Ikheli lesibili: Ukubingeleta ngokwesikhundla nekheli lakhe obhalelwayo bese kulandela ukubingeleta ngokobulili. Bayelulekwa abafundi ukuthi lapha babingelete kugcwale-Mnumzane/Nkosikazi/Nkosazane. Makakhetho okukodwa. Asikho isidindo sokubabhala bonke.

- (d) Abahlolwayo abaningi basahluleka ukusebenzisa ithoni, irejista kanye nesitayela esihambisana nalo mbuzo.
- (e) Ulimi olukhombisa ukuzithoba nenhlonipho.
- (f) Ukulandelanisa amaphuzu ngendlela efanele.
- (g) Esigabeni sokuqala behlulekile ukwethula isizathu sokubhalwa kwencwadi.

UMBUZO 2.4: IKHARIKHULAMU VITHAYE NENCWADI EHAMBISANA NAYO.

Byingcosana kakhulu abafundi abakhethe lolu hlobo lombhalo. Labo abawukhethile bahlulekile ukuwuphendula ngendlela efanele. Lokhu kukhombise ngokusobala ukuthi lo luhlobo lombhalo alufundiswa ngokwanele ezikoleni. Abanye babbale i-CV yodwa, abanye incwadi yodwa. Kwathi labo ababhale njengoba kulindelekile kodwa kwakhombisa ulwazi olungenele.

UMBUZO 2.5: ISIBUYEKEZO

Ababaningi abafundi abakhethe lo mbuzo. Labo abawukhethile bahlulekile ukulandela ifomathi yokubhalwa kwesibuyekezo. Abanye bebebhala sengathi isikhangisi. Bahlulekile ukuveza:

- Usuku,isikhathi
- Kafushane umcimbi (okuhle nokwakungekuhle)
- Ukuwahlolisisa umcimbi njengomcimbi ongabuye ubekhona noma cha.

UMBUZO 2.6: I-ATHIKHILI YEPHEPHANDABA

Ngokunjalo bambalwa abafundi abakhethe lo mbuzo. Babhale umbhalo organele ngokwenani lamagama. Nokho ezimpendulweni zabo, bebekhombisa ukuwuqonda umbuzo. Bahlulekile ukukhombisa lokhu:

- Ukubhala igama lombhali
- Ukuchaza isihloko kanye nembangela yokubhala i-athikhili
- Isihloko esicacile
- Ukugeleza kwamaphuzu kanye nokuxhumana kwezigaba

Amaphuzu anga lekelela abafundi ekwenzeni kangcono kuleli phepha

- (a) Makukhuthazwe abafundi ukulalela umsakazo wesiZulu khona bezokwazi ukuqonda ngokwenzakalayo emhlabeni jikelele kanye nokufunda amaphephandaba namaphephabhuksu esiZulu.
- (b) Abahlolwayo mabafundisise isihloko ngokuqondiswa, babheke inkathi, kanye nokudwebela amagama asemqoka athwele umbuzo.
- (c) Mabasihlolisise basihlaziye isihloko abasikhethile baqonde ukuthi bakulungele ukubhala ngaso.
- (d) Kubalulekile ukuthi basifunde ngokuqondiswa, bathole umuzwa oqukethwe yilesa sihloko asikhethile umfundsi ukuze indaba yakhe ihehe futhi igeleze.
- (e) Abafundi mabafundiswe ngazo zonke izihloko bese bekhetra leso abasiqonda kangcono.
- (f) 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.)

- (g) Abahlolwayo mabahlonyiswe ngopelomagama olusemthethweni, imisho enhlobonhlobo kanye nokusebenzisa amagama esiZulu.
- (h) Mabajwayezwe abafundi ukubhala indaba enobude benani lamagama abanikezwe lona (340–390.)
- (i) Abafundisi kungakuhle bafundise izimo zokukhuluma, ukusetshenziswa kwazo emshweni, ukusetshenziswa kwazo njengezihloko zokuqamba indaba.
- (j) Abafundisi mabafundise ukuhunyushwa kwezithombe kanye nokunikeza izihloko e
- (k) Abafundisi mabazise abafundi indlela okumakwa ngayo indaba – amakhodi kanye nerubhrikhi.
- (l) Abafundisi mabakhuthaze abafundi ukuba bawufunde umbhalo wabo, balungise amaphutha lapho kudingeka khona ngaphambi kokuba bedlulele emibuzweni elandelayo.
- (m) Abafundisi mabasebenzise izinsizakufunda ezifana nomhlahlandela wokuhlola kanye nomhlahlandela wokufundisa iphepha lesi-3.
- (n) Abeluleki abalekelele bafundisise ukuqonda kabanzi inqubomgommo (kuTAHFUZWE) kanye namasu okuqequesha abahlolwayo kuleli phepha.
- (o) Abafundi abaqqaphele ithoni, irejista, isitayela kanye nezethameli.
- (p) Abafunde zonke izinhlobo zemibuzo ebuziwe bese bekhetra emibili abayiqonda kahle.
- (q) Mababhale amalungiselelo aleyo mibuzo ukuze abalekelele ekukhumbuleni konke okulindelekile mayelana nombuzo.

Izincomo ezibhekiswe kubeluleki bo Limi

- Abeluleki mabagxile bavakashele kakhulu izikole ezingasebenzi kahle esiZulwini ukuze kusizakale othisha.
- Ngesikhathi sokumodareyitha ngamathemu, makube nesikhathi sokuqequesha/ sokunikezela ngolwazi kothisha ngephepha eliyinkinga kubafundi.
- Izinguquko kanye nolwazi olungeziwe lutholakale unyaka usaqala.
- Othisha mabazame ukuhlangana ndawonye bathuthukisane ngolwazi ikakhulukazi labo ababe nethuba lokumaka

IZINCOMO EZIMAYELANA NOKUTHUTHUKISA UKUSEBENZA KAHLE

1. Okubhekene nothisha

- Makukhuthazwe isiko lokufundisa nokufunda ulimi IwesiZulu ezikoleni ngoba lolu limi akusilo olwasekhaya kubafundi abaningi.
- Makugqugqzelwe ukusebenzisa inqolobane, isichazimazwi, Injula Nokujya KwesiZulu kothisha nakubafundi.

- Abafundi mabanikezwe imisebenzi nezilungiso kubuyekezwe okufundiwe isonto nesonto, bagqugquzelwe ukusebenzisa izimo zokukhuluma enkulumweni yabo uma bebhala iphepha lesi-2 nelesi-3.
- Othisha abajwayeze abafundi ukuphendula imibuzo esezeni eliphezulu ukuze bazojwayela ukuthi iphendulwa kanjani. Isib. Hlaziya, Phawula, Ncoma, Hlolisia njll.
- Othisha mabagcizelele kubafundi indlela amamaki aklanywa ngawo emibuzweni nokuphendula impendulo ezolingana amamaki anikeziwe.
- Othisha bangasebenzisa namaphepha abhalwe eminyakeni edlule ukujwayeza abafundi ngendlela imibuzo ebuzwa ngayo.

2. Okubhekene nabafundi

- Abafundi mababe nezichazamazwi kanye nenqolobane.
- Abazejwayeze ukufunda amaphephandaba namaphephabhuku ukuze bajwayele ulimi lwestiZulu.
- Abagqugquzelwe ukuba balalele Ukhodzi FM babheke nezindaba zesiZulu kumabonakude.
- Mabanikezwe imisebenzi nezilungiso kubuyekezwe okufundiwe isonto nesonto bagqugquzelwe ukufaka izimo zokukhuluma enkulumweni yabo yangemihla nemihla noma bebhala iphepha lesi-2 nelesi-3.
- Mabachazelwe kahle ngamazinga emibuzo nendlela okulindeleke ukuthi umfundi aphendule ngayo ngokwehlukana kwemibuzo.
- Akugcizelelw indlela yokuphendula imibuzo kubhekwe nokuhambisana nenani lemiklomelo enikeziwe kusetshenziswe amaphepha eminyaka edlule anezinhlobo eziningi zemibuzo.
- Emagunjini okufundela, mabehlise kakhulu izinga lokusebenzisa ulimi oluwumfakela uma ekhona amagama angempela esiZulu.

KGAOLO YA 8

SEPEDI LELEME LA GAE

Pego ye ya tekolo e swanetše go balwale dipampiri tša dipotšišo tša Dibatsela 2020.

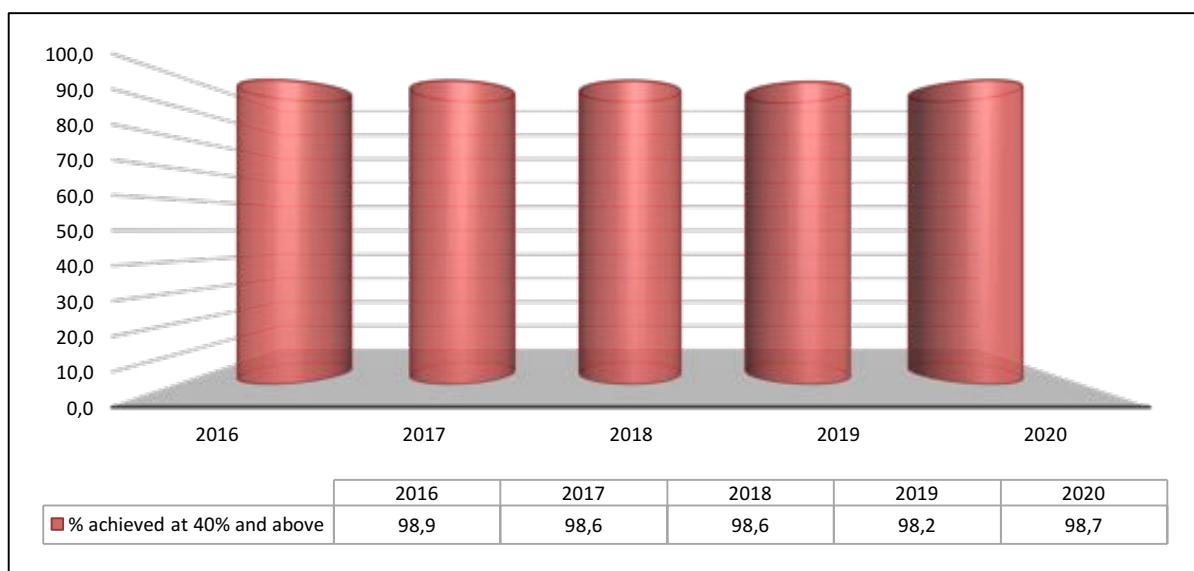
8.1 DIPOELO TŠA MAREMATLOU (2016 – 2020)

Table 8.1.1 Dipoelokakaretšo tša Sepedi Leleme La Gae

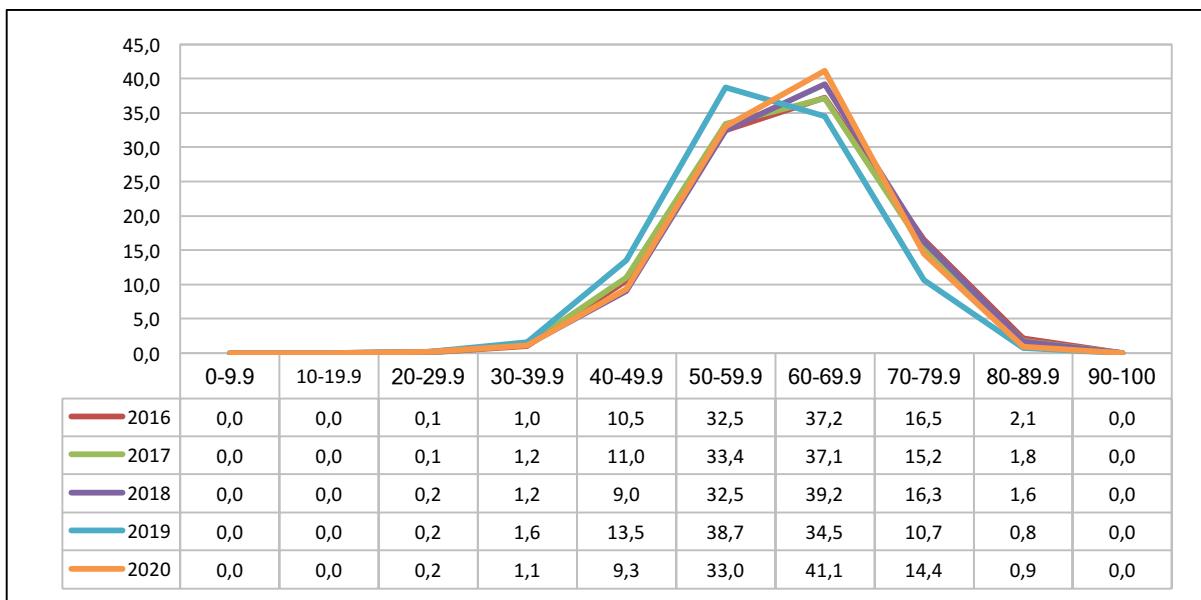
Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2016	83 570	82 611	98,9
2017	76 786	75 745	98,6
2018	74 606	73 578	98,6
2019	69 809	68 559	98,2
2020	63 277	62 484	98,7

Palo ya balekwa bao ba ngwadilego tlhahlolo ya Sepedi Leleme la Gae e theogile ka 6532 ge e bapetšwa le ya 2019. Palomoka ya dipoelo tša balekwa bao ba tšweletšego e kaonafetše gannyane, ka 0,5%, go tloga go 98,2% ka 2019 goya go 98,7% ka 2020. Dipoelo tše ke tše dikaonekaone ge di bapetšwa le tša mengwaga ye e fetilego go tloga ka 2016.

Krafo ya 8.1.1 Dipoelokakaretšo tša Sepedi Leleme La Gae



Krafo ya 8.1.2 Dipoelokakaretšo tša Sepedi Leleme La Gae



Go na le kaonafalo go balekwa bao meputso ya bona e welago go 50 – 80% ka 2020 ge e bapetšwa le ya 2019. Balekwa bao e ka bago 89,4% ba kgonne go hwetša meputso ya ka godimo ga 50% ka 2020 ge go bapetšwa le 84,7% ya 2019.

8.2 EKOLOKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 1

Ditshwawayaswayokakaretšo

- (a) Go ipontšha bontši bja balekwa ba thomile go ba le mabokgoni a go araba dipotšišo tša tekatlhologanyo. Le ge go le bjalo, go sa na le balekwa bao ba sa nago le mathata a go se badišiše ditšweletšwa (*sa A le sa B*) le go araba dipotšišo ka tshwanelo.
- (b) Go itšhupa go na le kaonafalo ye kgolo mabapi le mabokgoni a go ngwala kakaretšo ka ge go na le kaonafalo ya meputso. Le ge go le bjalo, go sa na le balekwa bao ba sa nago le mathata a go ngwalolla.
- (c) Go itšhupa go na le kaonafalo mabapi le go araba dipotšišo tša go lebana le papatšo le ge e le gore ba bangwe ba balekwa ba sa na le mathata ka gore ga se ba šome gabotse. Go lemogwa gore ba bangwe ba balekwa ba sa hlaelelwa tsebo ye e tseneletšego ya dithekniki (diponagalo) tša papatšo.
- (d) Balekwa ba bantši ga se ba šoma gabotse potšišong ye e lebanego le khathune ka ge ba sa hlaelelwa tsebo ye e tseneletšego ya dithekniki (diponagalo) tša khathune.
- (e) Go bile le kaonafalo go thutapolelo ka ge bontši bja balekwa ba šomile gabotse mo go yona go phala mengwageng ya go feta.
- (f) *Dipotšišong tša 3 le 5 go laetša* go na le kaonafalo ye botse go feta mengwageng ye e fetilego. Balekwa ba šomile gabotse.

8.3 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 1

POTŠIŠO YA 1: TEKATLHALOGANYO

Diphošo 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 (2)* ge ba swanetše go akaretša seo se hlalošwago ke temana, bona ba ngwalolla temana ka moka sebakeng sa go ntšha dikgopolokgolo.
- (b) Ba bangwe ba balekwa ga ba kwešiše mareo ao a šomišwago ge go botšišwa dipotšišo Mohlala: *Potšišo ya 1.1.4 (2)* ge ba swanetše go bapetša ga ba kgone go bontšha mo dilo di swanago le mo di fapanago.
- (c) Bothata bjo bongwe ke tlhathollo ya tirišo ya seema temaneng, go swana le go *potšišo ya 1.1.7 (1)*. Sebakeng sa go hlatholla tšhomiso ya seema temaneng, bona ba file tlhalošo ya seema. Balekwa ga ba tsebe phapano gare ga tirišo ya seema temaneng le tlhalošo ya seema. Bontši bja balekwa ba file tlhalošo e sego tšhomiso go ya ka diteng tša setšweletšwa.
- (d) Mo *potšišong ya 1.1.8 (2)* go itaetša go sa na le balekwa bao ba sa tsebego phapano magareng ga ntlha le kakanyo.
- (e) Ka kakaretšo mo potšišong ya 1.2, (10) bontši bja balekwa ba palelwa ke go hlatholla setšweletšwa sa B e lego setšweletšwa sa go bonwa. Ga ba arabe dipotšišo go ya ka seo se tšweletšwago ke setšweletšwa, mohlala: *Mo potšišong ya 1.2.2 (3)* balekwa ga ba kwešiše seo ba swanetšego go se dira ge ba bapetša gore ba tle ba kgone go hwetša meputso ka moka. Bontši bja bona ba ngwala ka lehlakore le tee ba tlogela lehlakore le lengwe leo go bapetšwago le lona goba ba akaretša ditemana tša go bapetšwa mola ba bangwe ba hlaloša ditemana tše.
- (f) *Potšišo ya 1.2.4 (2)* ba e arabile ka go hlaloša maru ka mokgwa wa setlwaedi ntle le go fa tema ye e kgathwago ke maru setšweletšweng sa B.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutwana ba tlwaetšwe go araba tekatlhaologanyo le seswantšho sa go nyalelana le yona ka go fiwa mešongwana ka phapošeng.
- (b) Barutwana ba rutwe go hlatholla ditšweletšwa tša go bonwa.
- (c) Barutwana ba rutwe go kwešiša tatelano ya dipošišo go ya ka magato a tšona.
- (d) Barutwana ba rutwe go ntšha mantšutaolo dipotšišong tša go fapano – go sekaseka potšišo ye nngwe le ye nngwe, ka maikešetšo a go kwešiša seo se nyakwago ke potšišo.
- (e) Go bohlokwa gore barutwana ba tlwaetšwe go latela ditaelo tše ba di fiwago mabapi le mešomo ya tšatši ka tšatši gore dithlahlobong tša mafelelo a ngwaga ba kgone go di latela gabonolo.
- (f) Barutwana ba eletšwe kgafetšakgafetša go ela hloko kabo ya meputso, go ya ka boima bja potšišo, mohlala, ntlha e tee e lebane le moputso o tee, ge dintlha e le tše tharo di fiwa meputso ye meraro.

- (g) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le tekatlhaloganyo.
- (h) Tlhamo ya dipotšišo tša mešomo ya gare ga ngwaga e latele magato a boima bja dipotšišo ao a filwego ka gare ga tšhupatsela ya tlhahlobo (*taxonomy*).
- (i) Sebopego sa potšišo ya tekatlhaloganyo gare ga ngwaga se latele tlhamego ya lephephe la tlhahlobo ya mafelelo a ngwaga.
- (j) Barutwana ba fiwe mešomo ya go bala mehuta ye mengwe ya dingwalo le dingwalwa ka maikemišetšo a go leka go katološa tsebo ya bona ya tekatlhaloganyo.
- (k) Kabo ya meputso ya mešomo ya tekatlhaloganyo ya gare ga ngwaga e lekane le ya lephephe la mafelelo a ngwaga.
- (l) 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.
- (m) Barutiši ba rute barutwana phapano magareng ga ntlha le kakanyo. Ba swanetše go hlalošetšwa le go rutwa ka go šomiša mehlala ya maleba gore ntlha ke therešo yeo e kgonthišišitšwego mola kakanyo e ka no se be therešo.
- (n) Tšhomiošo ya maphephapotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 2: KAKARETŠO

Ditshwayaswayokakaretšo

- (a) Bontši bja balekwa go ipontšha ba na le kwešišo ye e tebilego ya sebopego le mabokgoni a go ngwala kakaretšo.
- (b) Go ba bangwe taba ya go ngwalolla e sa le lepheko ka ge ba loba meputso.

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Balekwa ba bangwe ba paletšwe ke go ntšha dikgopolokgolo tše di laetšago mehola ya go reka dithoto ka inthanete.
- (b) Balekwa ba bantši ba kopollotše dintlha gomme ba timilwe meputso ye itšeng ya polelo ka ge tlhahlo ya go swaya e re ge molekwa a kopollotše a se fiwe meputso ye.
- (c) Ba bangwe ba bona ga ba kgone go ntšha dikgopolokgolo tša temana, ba ngwala dilo ka moka go swana le dikgopolotlaleletšo.
- (d) Bontši bja balekwa ga ba latele melawana ya go araba potšišo ya kakaretšo. Sebakeng sa go araba ka temana ba bangwe ba sa araba ka dintlha. Ba bangwe ba balekwa ba ngwalolla dintlha tše di lego temaneng.
- (e) Ba bangwe ba balekwa ga ba latele kgwekgwe ya temana, ba ngwala go ya ka maitemogelo a bona mabapi le hlogo ya temana.
- (f) Ba bangwe ga ba šomiše mantšu a bona ebile ga ba hlame mafoko a bona ao a kwagalago go laetša gore ba kwešiša seo ditemana di se bolelago.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutwana ba rutwe go ntšha dikgopolokgolo le dikgopolotlaleletšo tša temana.
- (b) Barutiši ba hlohleletšwe go fa barutwana mešomo ya tšatši ka tšatši mabapi le kakaretšo go kaonafatša mabokgoni a go araba kakaretšo.
- (c) E be setlwaei go barutwana gore kakaretšo e ngwalwa ka mokgwa wa temana.
- (d) Tlhamego ya dipotšišo tša mešomo ya gare ga ngwaga di 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 hlalathe.
- (f) Tšhomiso ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 3: PAPATŠO

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Ba bangwe ba balekwa ba sa hlaelelwka ke tsebo ya diponagalo/dithekniki tša papatšo.
- (b) Go potšišo ya 3.2 (1) balekwa ba bangwe ba fetola lebaka la lefoko ge ba le iša ka go kganetšo, mohlala: Sebakeng sa go re: Ntho ga e fole ka ponyo ya leihlo, bona ba re: Ntho e ka se fole ka ponyo ya leihlo.
- (c) Go potšišo ya 3.3 (2) balekwa ba palelwka ke go fa mošomo wa leekiši.
- (d) Go potšišo ya 3.5 (2) balekwa ba bantši ba palelwka ke go tšweletša bohlokwa bja pantiši sefahlegong seo se elelago dikeledi. Bona ba tšweletša maitemogelo a bona mabapi le pantiši gomme ba hlokomologa bohlokwa bja yona sefahlegong seo se elelago dikeledi.
- (e) Balekwa ba itaetša ba sa tsebe gore maatla a tšhomiso ya polelo ke eng. Go potšišo ya 3.6 (2) ba paletšwe ke go hlatholla ka moo mmapatši a šomišitšego maatla a polelo ka gona.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutwana ba eletšwe go bala le go bogela setšweletšwa ka tsenelelo le tsinkelo.
- (b) Barutwana ba hlohololetšwe 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 araba papatšo.
- (e) Dithekniki tša papatšo le diponagalo di rutwe ka bottlalo, mohlala: Fonte ye kgolo le ye nnyane, baamogedi ba tshedimošo, tšhomiso ya maatla a polelo, molaetša wa

pepeneneng, polelo ya go jabetša, molaetša wa go iphihla, selokene, papadišantšu, bj, bj.

- (f) TTPT – Tsebo le Tirišo ya Polelo ka Tsinkelo – hlathollo ya ditšweletšwa tša papatšo di rutwe malebana le tšhomiso ya maatla a (tšhomiso) ya polelo.
- (g) Barutiši ba rute barutwana go kwešiša mekgwanakgwana ya go bapatša, le gore mmapatši o gokagoketša, go goga šedi ya/ le go jabetša bareki bjang. Ba hlokomele gape le tšhomiso ya polelo papatšong.
- (h) Go dirišwe mehutahuta ya dipapatšo gore barutwana ba be le kwešišo ya papatšo le go e rata.
- (i) Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dipapatšo bjalo ka mošomo wa gae.
- (j) Barutwana ba hlathollelwé mareo ao a dirišwago ke bahlahlobi, mohlala: mmapatši.
- (k) Tlathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo gore barutwana ba se be le bothata bja go araba potšišo ye mafelelong a ngwaga.
- (l) Barutwana ba rutwe gore ga se dipapatšo ka moka tše di bapatšago setšweletšwa.
- (m) Tšhomiso ya maphephapotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 4: KHATHUNE

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Ba bangwe ba balekwa ba sa hlaelwa ke tsebo ya diponagalo/dithekniki tša khathune.
- (b) Go potšišo ya 4.3 (2) ba bangwe ba balekwa ba paletšwe ke go bapetša dipudula go ya ka sebopego sa tšona.
- (c) Go potšišo ya 4.4 (1) balekwa ba bangwe ga se ba kgone go lemoga phapano magareng ga sehla le leratadima.
- (d) Balekwa ba tloga ba šitilwe ka bontši mo go potšišo 4.5 (3) Ka ge go tlwaetšwe gore leadingwa le tšwelela polelong, balekwa ba be ba emetše go bona leadingwa le ngwadilwe ka gare ga pudula ya bobedi e sego diaparong tša lekgarebe le le bolelago puduleng ya bobedi. Seripa sa bobedi sa potšišo sa go hlaloša ka moo maadingwa a latelago melao ya polelo ka gona le sona se ba paletše.
- (e) Go potšišo ya 4.6 (2), balekwa ba bangwe ba paletšwe ke go fa maikutlo a makgarebe go ya ka difahlego tša bona eupša ba a file go ya ka polelo ya bona.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutwana ba eletšwe go bala le go bogela setšweletšwa ka tsenelelo le tsinkelo.
- (b) Ge go rutwa ka tlhathollo ya ditšweletšwa tša go bonwa, go swana le khathune go hlokamelwe SEPHOLEKE, letl. 25, 26 le 27.
- (c) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le khathune go kaonafatša mabokgoni a go araba khathune.
- (d) Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dikhathune bjalo ka mošomo wa gae.
- (e) Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo.
- (f) Barutwana ba hlathollelwé mareo ao a dirišwago ke bahlahlobi, mohlala: mothadi wa khathune.
- (g) Kwešišo ya segalo e bohlokwa tlhathollong ya potšišo ya khathune ka gona barutwana ba swanelwa ke go rutwa ka segalo bjalo ka ge se dirišwa khathuneng, mohlala: Sebopego sa pudula ya polelo le sona se tšweletša segalo sa moanegwa. Sebopego sa pudula sa go se be manyokenyoke se laetša gore moanegwa o bolela ka segalo se se tlwaelegilego/se se fodilego. Sebopego sa pudula sa manyokenyoke se laetša gore moanegwa o bolela ka segalo sa godimo/sa go befelwa. Bokoto bja ditlhaka bo laetša segalo le ka tsela yeo moanegwa a bolelago ka gona. Mohlala: Ditlhaka tše di kotofaditšwego/tše kgolo di laetša segalo sa godimo/sa go befelwa.
- (h) Kwešišo ya tirišo ya ditho tša mmele tša baanegwa e bohlokwa tlhathollong ya potšišo ya khathune ka gona barutwana ba swanelwa ke go rutwa ka tirišo ya ditho tša mmele bjalo ka ge di dirišwa khathuneng.
- (i) 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.
- (j) Tšhomiso ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 5: THUTAPELELO

Diphošo ka kakaretšo le go se kwešiše dipotšišo.

- (a) *Potšišong ya 5.1 (2)* balekwa ba bantši ba šitwa go diriša lehlalošetšagotee mo lefokong. Ba tliša lefoko ka tirwa efela lediri le se ka tirwa.
- (b) Go potšišo ya 5.2 (1), balekwa ga se ba šome gabotse ba palelwa ke go ngwala lefoko ka tirwa.
- (c) Balekwa ga se ba šoma gabotse potšišong ya 5.3 (1). Ba paletšwe ke go tseba mošomo wa sehlophantšu sa teamanyidiri le le ngwadilwego ka moseka.
- (d) Go potšišo ya 5.4 (2), bontši bja balekwa ba lobile meputso ka go se tsebe tšhomiso ya meselana ye e thaletšwego.
- (e) Go potšišo ya 5.5 (2), balekwa ba itaeditše ba sa tsebe gore lethuši ke eng.
- (f) Balekwa ba mmalwa ga se ba šome gabotse potšišong ya 5.6 (2) Ba bangwe ba tseba tlhalošo ya mantšu ao a sepelago mmogo efela ga ba tsebe mošomo wa wona.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Ge go rutwa dibopego le melao ya tšhomiso ya polelo go hlokomelewe SEPHOLEKE, letl 26, 27, 35, 99 le 100, Tokomane ye ya Pholisi e di tšweleditše 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 hloma dihlophana tša go ithuta ka morago ga dithuto tša mehleng.
- (d) Tšhomiso ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.
- (e) Barutiši ba re ge ba ruta popopolelo/thutapolelo ba laetše: sebopego, tlhalošo, le tšhomiso ya karolo ye nngwe le ye nngwe ya lentšu dikamanong.
- (f) 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 lephephe le le bonwa bjalo ka leo le bego le hlamegile gabotse, ka kakaretšo balekwa ga se ba šome gabotse lephephepotšišo. Go itaetša balekwa ba mmalwa ba be ba se na tsebo ya dipuku tšeo di balwago ka ge ba be ba ngwala maina a baaengwa/babapadi bao ba sa tsebjego le go hlakahlakanya maina. Diponagalo le tšona go itaetša balekwa ba se na tsebo yeo e tseneletšego ya tšona ka ge ba be ba fela ba di hlakahlakanya.

Ditshwawayaswayokakaretšo

Bontši bja balekwa bo šitilwe ka lebaka la go se latele ditaelo le tshedimošo tšeo di tšwelelagotšišo. Go itaetša balekwa ba mmalwa ba be ba se na tsebo ya dipuku tšeo di balwago ka ge ba be ba ngwala maina a baaengwa/babapadi bao ba sa tsebjego le go hlakahlakanya maina. Diponagalo le tšona go itaetša balekwa ba se na tsebo yeo e tseneletšego ya tšona ka ge ba be ba fela ba di hlakahlakanya.

- (a) Theto e letša mogwane (e sa le lešitaphiri). Balekwa ga ba kwešiše theto mola le kgetho e sa le tlhobaboroko. Go sa na le balekwa bao ba sa ngwalego potšišo ya 5 (ya kgapeletšo). Go bao ba dirilego kgetho ya maleba ba araba potšišo ye ya 5 ga se ba šoma gabotse mo go yona. Sereto se se ba gogištše boima.
- (b) Balekwa ba bantši ba arabile potšišo ye telele (Morero) mo go Karolo ya B ya meputso ye 25. Bao ba arabilego ditsopolwa ga se ba šome gabotse ka ge ba sa hlathe mareo le diponagalo gabotse. Diphoswana tšeo di lemogilwego ge ba ngwala potšišo ye telele ke tše:
 - Go se fe tlhalošo ya maleba: sebakeng sa go fa tlhalošo ya tikologo, molekwa o fa tlhalošo ya thulano (Tlhalošo ya potšišo 6 le 8).
 - Go se kwešiše sererwa: ga ba ngwale ka morero, ba fa kakaretšo ya puku.
 - Go fa dintlha tša go se kgodiše ka morero wa puku.
 - Go hlakahlakanya maina a baanegwa.
 - Tlhaelelo ya tatelano ya dikgopolo tša go ba le maatlakgogedi.
 - Sebopego sa go laetša peakanyo ye e fošagetšego: ga go tlemagano ya matseno le mmele le mafetšo.
 - Tlhokego ya mafetšo a go rumo.

- (c) Mo dipotšišong tša setsopolwa, ba bangwe ba balekwa ba be ba kopolla/ngwalolla setsopolwa goba dipotšišo.
- (d) Ba palelwa ke go arab a dipotšišo mabapi le diponagalo tša puku go ya le ka diteng. Ba palelwa ke go fa tirišo ya diponagalo/ditlabela/dithekniki/mareo a dingwalo.

8.5 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 2

KAROLO YA A: THETO (MONTŠHEPETŠABOŠEGO – MAMABOLO M)

DIRETO TŠEO DI BONWEGO

POTŠIŠO YA 1: POTŠIŠOTELELE

Potšišo ye ya meputso ye 10 ga se e arabje ke balekwa ba bantši. Bao ba e arabilego ba:

- (a) Ba na le tlhohlo ya go se kgone go hlaloša sererwa.
- (b) Ba paletšwe ke go sekaseka sereto sa Thepudi go ya ka dintlha tše di filwego gomme ba se sekaseka ka moka ga sona.
- (c) Mo go boitsebišo ba kopollotše methalotheto ba se kgone go fa tlhalošo.
- (d) Ba paletšwe ke hlaloša taba ya gore mafetšo ga a gona gomme ba fa mafetšo a mohuta wo wa sereto.

Ka kakaretšo balekwa ba sa na le bothata bja go sekaseka mohuta wo wa sereto le go kwešiša seo potšišo e se nyakago. Bontši bja bao ba e arabilego ba hweditše meputso ya magareng.

POTŠIŠO YA 2: POTŠIŠO YA SETSOPOLWA

- (a) Potšišo 2.2 (2), balekwa ba paletšwe ke go bapetša dikgopololo, sebakeng sa go fa dikgopololo ba hlaloša methalotheto.
- (b) Mo Potšišong ya 2.4 (2), balekwa ba na le bothata bja go hlaloša molawana wa kgaogano.

POTŠIŠO YA 3: Potšišo ya setsopolwa

- (a) Potšišo ya 3.2 (2) e ntšhitše megopololo ya balekwa mafogohlo. Balekwa ba gakantšhišwe ke mmolelwana wa 'tlhalošo ya go iphihla'.
- (b) Potšišo ya 3.3 (2) ga se e arabje gabotse. Balekwa ga ba tsebe dielemente tša sonete (tshwantšho le tirišo)

POTŠIŠO YA 4: POTŠIŠO YA SETSOPOLWA

- (a) Potšišo ya 4.2 (2) e gakantšhitše balekwa ka gobane ga se ba e kwešiša gabotse. Balekwa ba bantši ba file sebopego sa ka ntle ba lebeletše ditemanatheto le methalotheto mola potšišo e nyaka ka ditemanatheto fela.

- (b) Mo Potšišong ya 4.3 (2), balekwa ba paletšwe ke go laetša sešura ka leswao la maleba. Ba kopolla mothalotheto fela gomme ba se ke ba laetša fao go nago le sešura (ba sa na le kgopololo yeo e fošagetšego ya gore sešura re se bona ka fegelwana) Seripeng sa bobedi sa potšišo ye sa go nyaka mohola, balekwa ba bantši ba fa tlhalošo ya sešura.
- (c) Mo Potšišong ya 4.4 (2), ba bangwe ba balekwa ga se ba kwešiša sekai fela ba šitilwe ke go fa tlhalošothwii ya mothalotheto wo o tšweletšago seo go tšwa seretong.

POTŠIŠO YA 5: POTŠIŠO YA SETSOPOLWA (SERETO SEO SE SA BONWAGO)

Ka kakaretšo potšišo ye ya sereto seo se sego sa bonwa e tloga e šitile balekwa ba bantši. Go dipotšišo tše tshelela ke tše pedi fela tše di arabilwego gabotse, ya 5.1 (1) le ya 5.5 (2).

- (a) *Potšišong ya 5.2 (2)*, balekwa ba gakantšhišwe ke kelelothalo ya go ba le fegelwana (ga ba na tsebo ya gore kelelothalo ga re e bone re a ekwa). Sebakeng sa gore ba laetše ka moo kelelothalo e dirišitšwego ka gona, ba hlaloša gore kelelothalo ke eng mola ba bangwe ba kopolla methalotheto.
- (b) Mo Potšišong ya 5.3 (2) balekwa ba laeditše go se kwešiše mehuta ya direto yeo e hlathwago ka diteng. Bontši ba re ke thetosello.
- (c) Potšišong ya 5.4 (2) balekwa ga ba kgone go ntšha dikgopolokgolo. Sebakeng sa go ntšha dikgopolokgolo ba kopolla methalotheto.
- (d) Go itaetša balekwa ba se ba kwešiše diteng tša sereto se ge ba araba potšišo ya 5.6 (2) yeo e nyakago thuto yeo ba ithutilego yona.

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Balekwa bao ba arabilego Potšišo 1 ga ba kwešiše dinyakwa tša seretotumišo sa bogologolo. Mokgwa wa go araba le wona e sa le bothata.
- (b) Kwešišo ya ditheknički tša theto e sa le tlhobaboroko.
- (c) Ba bangwe ba balekwa ba ngwalolla sereto ntle le kwešišo ya seo se botšišwago.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Go rutwe theto e sego sereto.
- (b) Go balwe direto tše dintši gomme barutwana le bona ba hlame direto tša bona.
- (c) Barutiši ba hlahle barutwana ka bottlalo ge ba ngwala direto tša bona.
- (d) Diponagalo/dithekniki tša theto di rutwe ka bottlalo. Barutwana ba rutwe gore kelelothalo le sešura ga re di bone re a di kwa. Sešura ga re se bone ka fegelwana. Kelelothalo e ka no ba gona le ge go na le leswao mafelelong a mothalotheto wa mathomo.
- (e) Go rutwe go ntšha kgopolokgolo ya sereto, kgopolokgolo ya temanatheto ye nngwe le ye nngwe.
- (f) Barutwana ba rutwe ka mokgwa wa go araba dipotšišo tše telele tša theto (sebopego sa karabo) – tlhalošo ya sererwa pele gomme go latele dintlha go ya ka potšišo.

- (g) Dipotšišo tša gare ga ngwaga di be mabapi le theto e sego tša tekatlhaloganyo mola go botšišwa ka sereto.
- (h) 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.
- (i) Barutwana ba swanetše go rutwa le go fiwa sebaka sa go ithuta le go araba dipotšišo ka sereto seo se sego sa bonwa.
- (j) Lenaneothuto le swanetše go tšweletša potšišo ye telele mefatong ya fase gore barutwana ba kgone le go kwešiša mohuta wo wa potšišo e sa le ba bannyane.

KAROLO YA B: PADI/KANEGELOTŠHABA

POTŠIŠO YA 6/8/10: PADI (BADIMO BA BOLETŠE, KGALAGALO TŠA SETU LE TODI YA BATLOGOLO)

Potšišo 6 le 8 di arabilwe ke balekwa ba bantši gomme bontši bja bona ba šomile gabotse. Go na le balekwa bao go ya ka fao ba filego dikarabo tša bona ka gona ka bokgwari, ba kgonne go hwetša meputso ye 25. Bothata bo sa le mo go kgetho ya dipotšišo Karolong ya B le Karolong ya C.

Maitekelo a go ngwala araba dipotšišo tša dingwalotšhaba ke ao a fokolago.

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

- (a) Balekwa ba sa na le bothata bja go dira kgetho ya maleba ya dipotšišo go ya ka fao ba laelwago ge go tliwa Karolong ya B le ya C gomme se se dira gore ba lahlegelwe ke meputso.
- (b) Ba bangwe ba balekwa ba ngwadile teori ya thulano, tikologo, thulaganyo sebakeng sa teori ya morero. Sebakeng sa go ngwala ka morero wa puku, tikologo, thulano ya baanegwa, thulaganyo, bj.bj. le ka dingwalotšhaba le gona go bjalo fela. Balekwa ba se nene bao ba lekilego go araba potšišo ye ga se ba e araba ka tshwanelo.
- (c) Balekwa ba tšweleditše dikarabo tša bona ka go fa kakaretšo ya puku/nonwane mola potšišo e nyaka morero.
- (d) Go ya ka rubriki ya go swaya, ge molekwa a sa ruma karabo ya gagwe ka mokgwa wa go laetša mafetšo, o loba meputso ye mengwe mo go sebopego le polelo.
 - Balekwa ga se ba rutwa go ruma karabo ya potšišotelele gare ga ngwaga.
 - Balekwa ga ba tsebe rubriki.
- (e) Balekwa ba sa gakantšhwra ke mehuta ya dingwalotšhaba le ge ba di filwe.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutwana ba rutwe go hlama sebopego sa go tšweletša tlemagano ye botse ya dikgopololo: matseno, mmele le mafetšo. Tlhalošo ya (Teori) sererwa e be matseno.
- (b) Tatelano ye botse ya dikgopololo ka moka tša go kwagala mabapi le sererwa.
- (c) Gare ga ngwaga barutwana ba rutwe morero ka mokgwa wa maleba:
 - Morero ke thutokgolo yeo mongwadi a ratago go e fihliša go mmadi
 - Morero wa puku o theilwe godimo ga molwantšhwra
 - Morero ga se kakaretšo ya puku

- (d) Karabo e lebane thwii le sererwa. Kwešišo ya sererwa e tšweletše botebo bja dikgopololo.
- (e) Barutwana ba rutwe go sekaseka potšišo pele ba araba.
- (f) Barutwana ba laetšwe le go hlalošetšwa gore rubriki ke eng le gore e šoma le go šomišwa bjang.
- (g) Dithutotlhahlo mabapi le dingwalo di diragatšwe kgafetšakgafetša nako e sa le gona kudukudu go lebeletšwe tshekatsheko ya padi le kanegelotšhaba.
- (h) Barutwana ba hlohleletšwe go bala ka bobona ka morago ga dithuto tša mehleng.
- (i) Mešomo ya tšatši ka tšatši e fiwe barutwana go ya ka sebopego sa lephephe la tlhahlobo.
- (j) Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe le barutwana go lebeletšwe ditlhahlo tša go swaya melekwana le ditlhahobo gore ba kgone go bona mokgwa wa go araba ka tshwanelo.
- (k) Tshekaseko le Teori ya dingwalo di rutwe go tletše seatla, mohlala: dimelo tša baanegwa, morero, tikologo, thulaganyo le thulano.
- (l) Barutwana ba rutwe mo go tseneletšego ka go dira kgetho ya dipotšišo mo Karolong ya B le ya C. Go se dire kgetho ya maleba go hlola tobo ye kgolo ya meputso.

POTŠIŠO YA 7/9/11: DIPOTŠIŠO TŠA DITSOPOLWA

Dipotšišo tše ga se di arabje ke balekwa ba bantši. Le bao ba di arabilego ga se ba šoma gabotse. Palo ya balekwa bao ba arabilego potšišo ya 11 ke ye nnyane kudukudu. Go itaetša ba se na tsebo ka dingwalotšhaba.

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Balekwa ba sa na le bothata bja go kwešiša diponagalo/dithekniki/mareo a dingwalo gomme ka go realo ba šitwa ke go tšweletša tirišo ya ona.
- (b) *Potšišo ya 7.2/9.2 (2)* balekwa ba banši ba šitilwe ke go fa mehola ya poledišano setsopolweng go ya ka tirišo, bona ba fa mehola ya poledišano mo bophelong. Le ge ba bangwe ba kgonne go fa mehola yeo fela ba šitilwe ke go fa tirišo go tšwa setsopolweng.
- (c) *Go Potšišo ya 7.3/9.3 (2)*, balekwa ba kgonne go fa molwantšhwa fela ba laetša go se tsebe teori ya molwantšhwa. Ba fahlela karabo go ya ka ditiragalo tša padi e sego ka go ya ka teori ya molwantšhwa.
- (d) *Potšisong ya 7.4/9.4 (3)*, balekwa ba kgona go hlaloša gore sehloa ke eng fela tirišo e a ba paella.
- (e) Tebelelo e sa le tlhobaboroko go balekwa ba bantši. *Potšišo ya 7.7/9.7 (2)* ga se e rabje gabotse.
- (f) Bokamorago e sa le tlhobaboroko go balekwa ba bantši. *Potšišo ya 7.8/9.8 (2)* ga se ya arabja gabotse. Balekwa ga ba tsebe gore bokamorago ke eng.

- (h) Potšišong ya 7.10/9.10 (3) balekwa ba šitilwe kudu ke go laetša ka fao leina la puku le tšweletšago morero ka gona.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutiši ba rute diponagalo le diteng ka tsenelelo le tsinkelo.
- (b) Barutiši ba rute barutwana tlhalošo ya mareo (dithekni) a dingwalo, mohlala: baanegwathwadi (molwantšwa, molwantšhi le motlhohleletši), baanegwatlaleletšo, tekolapejana, tekolanthago, ponelopele, tebelelo ya mongwadi, mothalonako, kgegeophetogo, kgegeoteramatiki, tema ye e kgathwago ke mongwadi/moanegi, bj.bj.
- (c) Barutwana ba hlohleletšwe go bala dipuku, di sekasekwe ka botlalo.
- (d) Go dirwe diphosollo tša mošomo wo mongwe le wo mongwe, barutwana ba fiwe dimemorantamo/ditlhahlo tša go swaya tša melekwana le ditlhahobo gore ba kgone go bona mokgwa wa go araba ka tshwanelo.
- (e) Mešomo ya tšatši ka tšatši e elwe hloko, mešomo ya ka phapošeng, mešomo ya gae, melekwana, bj.bj.
- (f) Tlhamo ya dipotšišo e latele magato a *taxonomy (Bloom le Barret)* go ya ka tšhupatsela ya tlhahlobo.
- (g) Kabo ya meputso e hlalhe barutwana gore ba kgone go fa dikarabo tša maleba
- (h) Ditaelo tša kgetho ya dipotšišo di tloge di rutwa e le ka tsenelelo.
- (i) Barutwana ba hlohleletšwe go araba dipotšišo tša maphephe a ditlhahlobo tša mengwaga ya go feta.
- (j) Go dirwe diphosollo tša mošomo wo mongwe le wo mongwe le barutwana go lebeletšwe ditšhupatsela tša go swaya tša melekwana le ditlhahobo gore ba kgone go bona mokgwa wa go araba ka tshwanelo.
- (j) Tshekaseko le Teori ya dingwalo di rutwe go tletše seatla.

(Hlokomela: Ditšhišinyo tše di ka dirišwa go dikarolo ka moka tša lephephe le)

KAROLO YA C: PAPADI/TERAMA

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

Mo go Karolo ya C balekwa bao ba arabilego potšišo ye ga ba nene. Bao se nene bao bao ba e arabilego ga se ba some gabotse. Balekwa ba sa na le bothata bja go dira kgetho ya maleba ya dipotšišo go ya ka fao ba laelwago ge go tliwa Karolong ya B le ya C gomme se se dira gore ba lahlegelwe ke meputso.

Diphosho ka kakaretšo le go se kwešiše dipotšišo

- (a) Mo go potšišo ya 12/14/16 ya Tikologo, balekwa ba palelwa ke go fa tlhalošo ya sererwa.
- (b) Ba bangwe ba balekwa ba fa dintlha tše di nnyane tša go amana le sererwa, ga ba tlaleletše ka dikgopoloo tša maleba.

- (c) Sebopego sa karabo le sona se fela se sa nweše a mokgako.
- (d) Go sa na le balekwa bao ba lobago meputso ka lebaka la go se latele ditaelo.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

Gare ga ngwaga barutwana ba rutwe Tikologo ka mokgwa wa maleba:

- (a) Tlhalošo ya serewa (Teori) e be matseno
- (b) Karabo e lebane thwii le sererwa: Kwešišo ya sererwa e tšweletše botebo bja dikgopololo.
- (c) Tatelano ye botse ya dikgopololo ka moka tša go kwagala mabapi le sererwa
- (d) Sebopego se tšweletše tlemagano ye botse ya dikgopololo: Matseno, Mmele le mafetšo
- (e) Polelo le setaele e be tša maleba.
- (f) Barutwana ba rutwe mo go tseneletšego ka go dira kgetho ya dipotšišo mo Karolong ya B le ya C. Go se dire kgetho ya maleba go hlola tobo ye kgolo ya meputso.

POTŠIŠO YA 13/15/17: POTŠIŠO YA DITSOPOLWA

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) *Potšišo ya 13.3 (3)* e paletše balekwa ba bantši. Go itaetša ba sa tsebe dielemente tša papadi ya radio
- (b) *Potšišo ya 13.4/15.4/17.4 (2)* balekwa ga se ba šoma gabotse. Ga ba na tsebo ya ka mokgwa wo potšišo ye e arabjago ka gona. Bontši bo fa nako fela ba se ke ba tšweletša tiragalo.
- (c) Mo go *potšišo ya 13.8/15.8/17.8 (2)*, go itaetša balekwa ba sa kwešiše teori ya mohloholeletši. Ba paletšwe ke go fa dikarabo tša maleba.
- (d) *Potšišong ya 13.10/15.10/17.10 (2)*, bontši bja balekwa ba paletšwe ke go tšweletša sehloa. Se ke taetšo ya gore ga se ba ba ruta ka tshwanelo gare ga ngwaga.
- (e) *Potšišong ya 13.11/15.11/17.11 (3)* balekwa le gona ga se ba šoma gabotse. Bontši bo hweditše moputso o tee. Ba kgona go tšweletša molaetša fela phatlhelo ga e gate ka mošito o tee le molaetša wo ba o filego. Ba bangwe ba fa melaetša ye meraro mola e se seo karabo e se nyakago (se se laetša gore ga se ba bale potšišo ka tsenelelo le tsinkelo)

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Tlhalošo ya sererwa e rutwe ka tsenelelo.
- (b) Mešongwana ya tšatši ka tšatši e lebane le diponagalo/dithekniki/ditlabela/mareo a dingwalo gammogo le dielemente tša papadi ya radio.
- (c) Ke maikarabelo a bahlahli ba barutiši go netefatša gore barutiši ga ba gakantšhwe ke seo ba swanetšego go ruta barutwana. Se se ka phethagatšwa ka go netefatša gore dithutotlhahlo tša diteng mabapi le dipuku di diragatšwe kgafetšakgafetša.
- (d) Barutiši ba lemošwe ka diponagalo/dithekniki/ditlabela/mareo a dingwalo gammogo le dielemente tša papadi ya radio le diteng ka tsenelelo le tsinkelo.
- (e) Barutwana ba hlohleletšwe go bala, dipuku, di sekasekwe ka botlalo.
- (f) Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe. Barutwana ba fiwe dimemorantamo/ditlhahlo tša go swaya tša melekwana le ditlhahobo gore ba kgone go bona mokgwa wa go araba ka tshwanelo.
- (g) Tshekaseko le teori ya dingwalo di rutwe go tletše seatla, mohlala: dimelo tša baanegwa, morero, tikologo, thulaganyo, thulano le papalego.
- (h) Tšhomiso ya maphephapotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

8.6 TEKOLOKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 3

Ditshwayaswayokakaretšo

- (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 lephepheng le.
- (b) Ke mošomo wa barutiši go gatelela le go lemoša barutwana gore lephepheng le ke lona le rwelego meputso ye mentši go feta la 1 le 2 ka gona le ka kaonafatša dipoelo tša bona.
- (c) Balekwa ba tutuetšwe go itokišetša lephepheng le ka ge mabokgoni le melawana ya tšhomiso ya polelo tša Lephepheng 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

Diphoška kakaretšo le go se kwešiše dipotšišo

Diphošwana tše balekwa ba di dirilego tša hlola go se arabje gabotse ga dipotšišo gomme ba hwetša meputso ya fase ke tše di latelago:

- (a) Balekwa ba sa šitwa go dira kgetho ya maleba ya dipotšišo. Ba kgetha dihlogo le direrwa ka gore ba di rata eupša ba se na kwešišo ya tšona.
- (b) Ba swara bothata bja go hlatholla direrwa gore ba swarelele go sererwa.
- (c) Potšišong ya 1.1 (50) balekwa ba bangwe ba paletšwe ke go araba potšišo ye gabotse ka ge ba thoma ka ditaba tše boholoko gomme ba feleletša ka tša go thabiša kua temaneng ya thumo.
- (d) Go potšišo ya 1.3 (50) bao ba hweditšego meputso ya fase ba paletšwe ke go fa seswantšho sa tiragalo yeo e dirilego gore ba phonyoge ka lešoba la nalete, go fihlela ge ba phonyoga. Bona ba rarela felo go tee ba itlhamela ditaba tše mmalwa tša go se laetše tiragalo yeo e dirilego gore ba phonyoge ka lešobana la nalete.
- (e) Tlotlontšu ya balekwa e utollotše bofokodi bjo balekwa ba nago le bjona mabapi le tlhalošo ya mareo. Potšišong ya 1.2 (50) leina le 'dinotagi' e bile bothata go balekwa. Balekwa ga ba tsebe phaphano gare ga maina a 'dinotagi le diokobatši'. Ba bona dinotagi le diokobatši e le selo se tee. Ba tlogela le go laetša ka fao dinotagi tše e lego tlhobaboroko ka gona.
- (f) Go potšišo ya 1.5 (50) balekwa ba laetša ba sa iphe nako ya go lebelela, go bala le go theeletša ditaba tše di bolelago ka polotiki ya naga ya rena ya Afrika-Borwa. Ga ba na tsebo ye e tseneletšego ya seo se diragago nageng ya bo bona ka taba ya go tšea naga.
- (g) Potšišo ya 1.6.1 (50) go fihla 1.6.3 (50) e arabilwe ke palo ye nnyane ya balekwa. Go laetša balekwa ba se na tsebo ye ntši ya tlhathollo ya ditšweletšwa tša go bonwa.

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 le 37) 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: maphephapotšišo a mengwageng ya go feta le ditlhahlo tša go swaya, ditšweletšwa tša go bonwa, go ba hlahlka go di hlatholla.
- (d) Barutiši ba diriše barutwana diphosollo tša mešomo ya go ngwalwa 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 tloltlontšu, seo se tlo thuša barutwana go ngwala dingwalwa tša go ikgetha.
- (f) Barutiši ba fe barutwana mešomo ka dihlogo tše di amago maphele a bona goba ditiragalo tša ka mehla.
- (g) Tlhohleletšo e fiwe barutwana gore ba lebelele ditaba thelebišeneng/theeletše dialemoya, ba bale dikuranta le go lebelela methopo ye mengwe ya tshedimošo.
- (h) Bakgathatema thutong ya morutwana ba leke go tsošeletša le go gomiša megopolو ya 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 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) Diteng go ya ka potšišo e sa le tlhobaboroko ka ge balekwa ba dikadika felo go tee. Mohlala: Potšišong ya 2.1 (25) go bile le tlhohlo ya balekwa bao ba bilego le kgakanego ya gore ke moletlo wa mogwera le gore sa bona ke go eletša e sego go tšea marapo.
- (d) Go potšišo ya 2.2 (25) balekwa ba bangwe ba paletšwe ke go latela taelo ya gore mohu e be e le molaodi wa mmino go ya ka moo potšišo e tšwelelago ka gona. Seo se laetša gore ga ba kgone go amantšha diteng tša potšišo le seo ba se rutilwego ka diphapošeng.
- (e) Balekwa ba bantši ba sa palelwa ke dibopego tša tše dingwe tša ditšweletšwa tša tirišano, mohlala: Mo potšišong ya 2.3 (25) sebopego sa polelo e sa le bothatana go balekwa ba bangwe ka ge ba e ngwala bjalo ka taodišo.
- (f) Potšišong ya 2.4 (25) balekwa ba bangwe ba sa na le bothata bja sebopego ka ge ba sa šomiše maswao a dikgorwana le go tlogela mothaladi gare ga diboledi.
- (g) Mo potšišong ya 2.5 (25) bontši bja balekwa ba paletšwe ke potšišo ye ka ge ba ngwadile lengwalo la go kgopela mošomo sebakeng sa lengwalo la go tiišetša kgopelo ya mošomo le boitsebišophelo go lebeletšwe dihlogwana tše di filwego le nyalelano ya tšona go lengwalo.
- (h) Balekwa ga se ba ngwala potšišo ya 2.6 (25) ya ditshwayaswayo.
- (i) Balekwa ba paletšwe ke go araba dipotšišo mabapi le ditšweletšwa tše: polelo, lengwalo la go tiišetša mošomo le boitsebišophelo gammogo le ditshwayaswayo. Se ke taetšo ya gore ga di rutwe gabotse dikolong.

Ditšhišinyo malebana le kaonafatšo ya dipolo

- (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 dintlha/mantšutaolo ge ba ngwala.
- (c) Barutiši ba rute ditšweletšwa tša tirišano ka mehla gomme ba diriše barutwana diphosollo.
- (d) Barutiši ba rute barutwana go badišša dipotšišo 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 gatelelwé dibopego tša ditšweletšwa tša tirišano ka kakaretšo.
- (g) Barutwana ba badišše mešomo ya bona ka morago ga go e ngwala gore ba kgone go lemoga diphoswana tše di ka bago di le gona.
- (h) Tšupatsela ya tlhahlobo e se beelwe thoko ge go rutwa ditšweletšwa tša tirišano.

Ditšhišinyokakaretšo go barutiši

Barutiši ba eletšwa go hlokomela dintlha tše di latelago go phagamiša maemo a dipolo tša thuto ya Sepedi Leleme la Gae:

- (a) SEPHOLEKE, Tšupatsela ya tlhahlobo, Pegophekolo ya ngwaga wo o fetilego, Lenanephethagatšo la mošomo la ngwaga, Maphephepotšišo a mengwaga ye e fetilego ke ditlabela tše bohlokwa tše morutiši yo mongwe le yo mongwe a swanelwago ke go ba le tšona gomme a di diriše.
- (b) Dithuto tša tlaleletšo di rulaganywe go phethagatša mošomo gore go be le nako ye botse ya go boeletša fao go nago le dithlhohlo le tšhalelonthago.
- (c) Tšhomiso ya dipukutlhahlo tša *Mind the Gap* tša Kgoro ya Thuto.
- (d) Kgakanego ya morutiši e se be ya gagwe a nnoši. A e abelane le barutišikayena ba thuto ya Sepedi gammogo le motlhahli wa thuto.
- (e) Tšhomiso ya marangrang a theknolotši go aba dithuto le go thušana le barutwana ka nako ya sedulagae goba ya maikhutšo, bjalo ka:
 - Go hlama dihlopha tša watsapo, *Facebook*, bj.bj.
 - Tirišo ya divoice notes.
 - Kgatišo ya dithutwana tše di fapanego gomme tša tla tša bapalwa ka nako yeo morutiši a sa bego gona ka phapošeng.
 - Go hlohleletša barutwana go theeletša dithutwana tša tlaleletšo tše di abjago go Thobela FM le diradiong tša setšhaba.
 - Tirišo ya dipontšhaponego (*Zoom*, *Team Link*, *Teams*, le tše dingwe) go aba dithutwana.

KGAOLO YA 9

SESOTHO PUO YA LAPENG

Raporoto e latelang e lokela ho balwa mmoho le dipampiri tsa Sesotho Puo ya Lapeng tsa Pudungwana 2020.

9.1 TSHEBETSO HO YA KA DILEMO DIPAMPIRI TSA 1 – 3

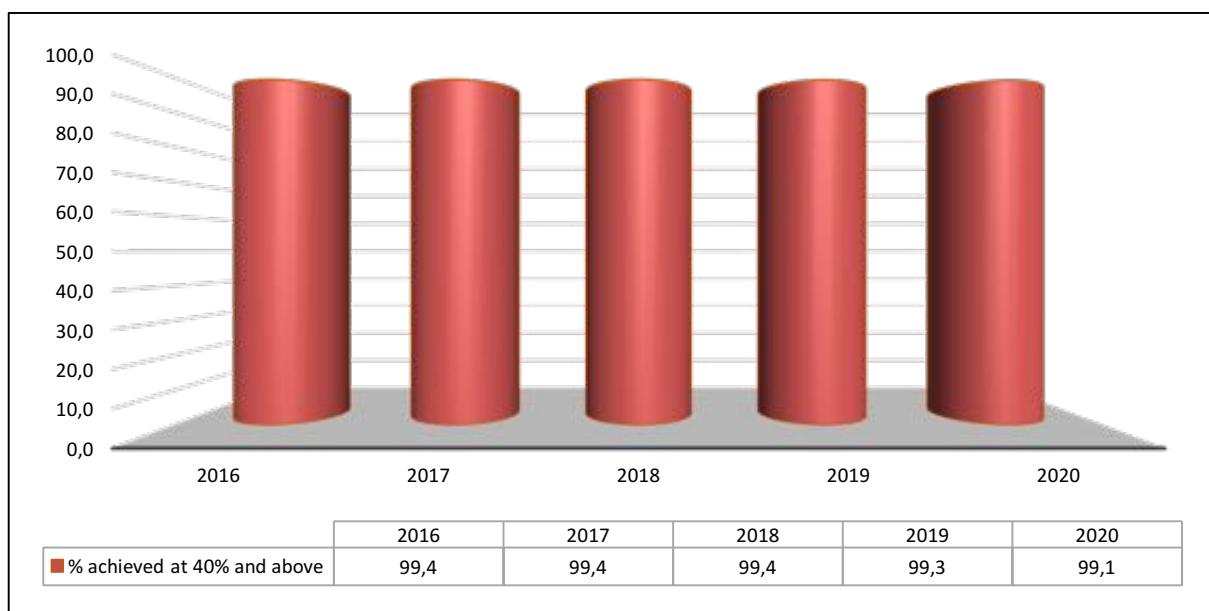
Sephetho sa bahlahlobuwa ka kakaretso ka 2020 se bontsha ho theoha ho honyane ha se bapiswa le sa selemo sa 2019.

Tlhahlobong ya 2020, dintlha tse latelang di ile tsa iponahatsa: Palo ya bahlahlobuwa ba ngotsweng tlhahlobo ya makgaolakgang ya 2020 e theohile ka 405 ha e bapiswa le ya selemo sa 2019. Kamora tshebetso e tsepameng ho 99,4% ya katleho ya baithuti ho tloha ka selemo sa 2015, dilemo tse pedi tse fetileng di bontsha hore sephetho sa thuto ena se ntse se theoha, hobane ke 99,1% ya bahlahlobuwa ba selemo sa 2020 e atlehileng.

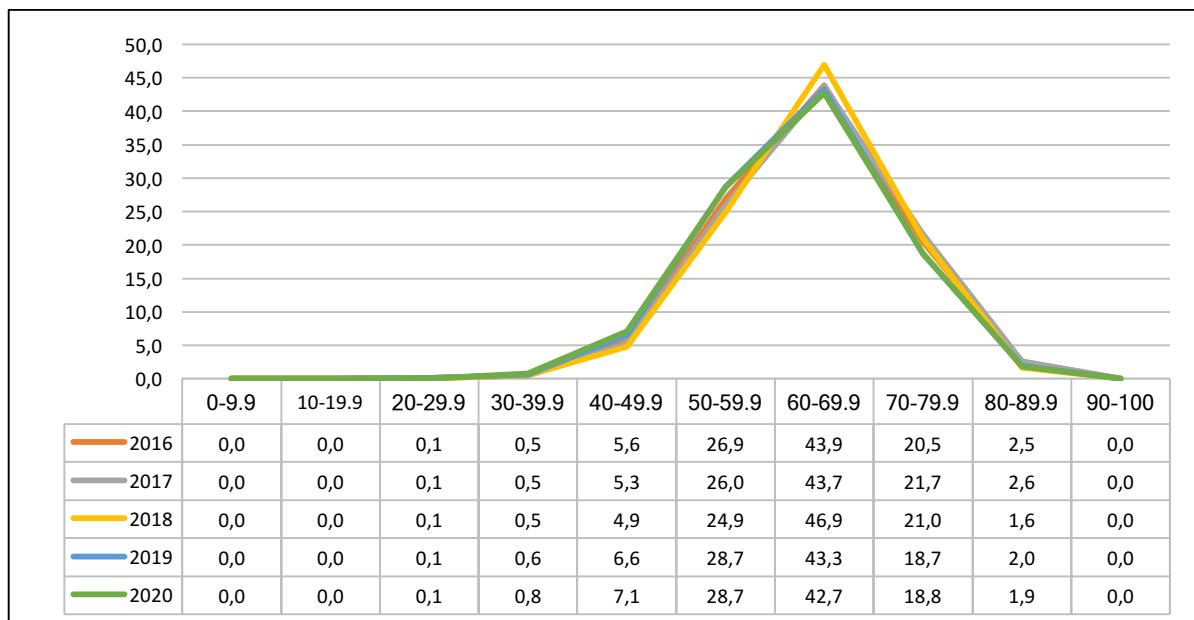
Papetla ya 9.1.1 Sekgahla se akaretsang sa phihlello ho Sesotho Puo ya Lapeng ho tloha ka selemo sa 2016–2020

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
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
2020	32 104	31 827	99,1

Kerafo ya 9.1.1 Ho fetofetoha ha tshebetso sephethong sa bahlahlobuwa Sesotho Puo ya Lapeng



Kerafo ya 9.1.2 Methinya ya tshebetso ho phatlalla le dilemo ya Sesotho Puo ya Lapeng



Tshebetso ya bahlahlobuwa ba ngotseng tlahhlobo ya 2020 ya Sesotho Puo ya Lapeng e fetohile hanyane ha e bapiswa le ya 2019, ka ho phahama ho honyane ha 0, 2 % ha bahlahlobuwa ba sa atlehang (Dikhoutu tsa 1 le 2).

Kerafo ena e bontsha hore palo ya bahlahlobuwa ba fumaneng phihlello ya 1 le 2 e phahame ka 0, 2% papisong le ya selemo sa 2019. Palo ya bahlahlobuwa ba fumaneng phihlello ya 3 (40-49,9) le 4 (50-59,9) e fokotsehile lemong sena mme palo ya bahlahlobuwa ba fumaneng phihlello ya 5 (60-69,9) e nyolohile ka 3,2%. Palo ya bahlahlobuwa ba fumaneng matshwao a phihlello ya 6 (70-79,9) e theohile hanyane ka 0,1% ho ya selemo sa 2019 ha phihlello ya 7 (80-100) yona e nyolohile ka 0,1%.

9.2 TJHEBOKAKARETSO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 1

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- Bokgoni ba ho araba dipotso tsa tekokutlwiso bo bonahala bo theohile ka diporesente tse 7.9 ha bo bapiswa le ba selemo sa 2019 ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng. Bahlahlobuwa ba sa sebetsang hantle ba bonahala ba sa utlwisise mareo a sebediswang bakeng sa ho botsa dipotso.
- Bokgoni ba ho kgutsufatsa bo theohile ka diporesente tse 4.1 ha bo bapiswa le ba selemo sa 2019 ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng. Baithuti ba thatafalletswe ke ho utlwissa tema eo ba neng ba e fuwe.
- Bokgoni ba ho araba dipotso tsa Karolo ya C bo bonahala bo nyolohile haholo ha bo bapiswa le ba selemo sa 2019. Baithuti ba ile ba abelwa tokomane e buang ka 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 dikgopololo tse fosahetseng

- (a) Tsebo e fokolang ya dikapolelo e iponahaditse, moo bahlahlobuwa ba mmalwa ba hlolehileng ho araba *Potso ya 1.3* e hlokang hore ba bolele hore sekapolelo sena 'ka ho panya ha leihlo' se sebedisitswe ka sepheo sefe. Ba hhalosa sekapolelo seo ba sa ikamahanye le ditaba tse tswang temeng.
- (b) Bahlahlobuwa ba bang ba hlolehile ho araba *Potso ya 1.5* e neng e batla mabaka a sitisang batho ho eta ka terene Rovos rail. Ba ne ba araba potso ba sa itshetleha ka ditaba tsa tema. Ba arabile potso ka maitemohelo ao ba nang le ona ka terene ka kakaretso.
- (c) Bongata ba bahlahlobuwa bo hlolehile ho araba *Potso ya 1.6* e neng e botsa ka bohlokwa ba bohahlaudi moruong wa na. Ba ne ba araba potso ena ba sa ipapisa le seo bohahlaudi bo se etsang moruong wa na.
- (d) Bahlahlobuwa ba mmalwa ba bonahetse ba se na bokgoni ba ho bapisa *Potsong ya 1.7*. Ba hloleha ho bontsha phapano pakeng tsa makhareje a Shosholoza Meyl. Ba hlahisa lehlakore le le leng feela la taba e seng a mabedi.
- (e) Bongata ba bahlahlobuwa bo hlolehile ho araba *Potso ya 1.8* hobane ba se na tsebo ya theknoloji. Ba hlolehile ho fana ka mabaka a etsang hore dikomporo le mehala ya thekeng di se ke tsa sebediswa tereneng ya Rovos rail.
- (f) Boholo ba bahlahlobuwa bo hlolehile ho araba *Potso ya 1.9* e batlang hore ba bolele lebaka le totobatsang hore leeto la Blue Train le nka matsatsi a mmalwa. Ba ne ba hlolwa ke mantswe ana 'matsatsi a mmalwa'.
- (g) Potso ya 1.10, bahlahlobuwa ba bangata ba hlolehile ho araba potso ena kaha ba sa tsebe lentswe 'motjhaotjhele'.
- (h) Bahlahlobuwa ba bangata ba hlolehile ho araba *Potso ya 1.11* ka lebaka la tsebo e fokolang eo ba nang le yona ya puo ya bonono. Ba ne ba hlolwa ke lentswe 'sekamisa'.
- (i) Ho na le bahlahlobuwa ba mmalwa ba sa tsebeng phapano pakeng tsa ntlha le mohopolo mme sena se entse hore ba hlolehe ho araba *Potso ya 1.12* e neng e batla hore ba bolele hore polelo eo ke ntlha kapa mohopolo. Ba bang ba bahlahlobuwa ba kgonne ho bona hore polelo eo ke ntlha empa ba hloleha ho fana ka lebaka la karabo ya bona. Sena se entse hore ba se abelwe matshwao kaha mabaka e le ona a abelwang matshwao eseng ntlha kapa mohopolo.
- (j) Ba bang ba bahlahlobuwa bo hlolehile ho araba *Potso ya 1.14* e neng e botsa ka boitshetleho kaha ba se na tsebo ya seteishene sa terene. Ba bang ba bona ba ngotse hore ke renkeng ya terene,
- (k) Ba bang ba bahlahlobuwa ha bo a iphumanelo matshwao ho *Potso ya 1.17* kaha ba se na tsebo ya mefuta ya dipudulwana.
- (l) Boholo ba bahlahlobuwa bo hlolehile ho araba *Potso ya 1.19* kaha ba hlolwa ke lentswe lena 'diphathakalle'.

- (m) *Potso ya 1.20 e batlang kamoo mookotaba wa Tema ya B o tshehetsang wa Tema ya A kateng, 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.*

Ditskitsinyo bakeng sa ho ntlatfatsa

- (a) Matitjhere a ngodise baithuti ditema tse fapaneng ho ntlatfatsa tsebo ya bona ya ho araba dipotso tsa tekokutlwisiso. Ditema tsena di tlamehile le 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 hlhalobo. 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 ntlha le mohopolo.
- (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: '*O ka etsa jwang ha o fumana moahisani eo o kileng wa qwaketsana le yena a wele ka koloi mme ho se ya mo thusang?*'

Karabong e loketseng ha re a lebella hore mohlalobuwa a arabe ka hore a ka mo siya moo hore a shwe kaha hoo e tla be e se maemo a matle a phedisano. Boiphetetso ha bo a dumellwa maemong a matle a phedisano.

- (h) Baithuti ba rutwe ho bala tema ka hloko le ho e utlwisia pele ba araba dipotso.
- (i) Matitjhere a kgothalletse baithuti ho bala buka ya Temoho e hlokolosi ya puo eo ba e fuweng ke lefapha.

KAROLO YA B: KGUTSUFATSO

Dintlha tse akaretsang

- (a) Tshebetso e ntle ya ho ngola kgutsufatso e batla e theohile hanyane ho ya selemo se fetileng ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng.
- (b) Leha ho le jwalo, 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 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 a qoqa ka melemo ya makoloi a motlakase.
- Bahlahlobuwa ba bangata ha ba kgone ho hlwaya dintlha tse jereng mohopolo wa sehlooho empa ba ngola ka dintlha tse tshehetsang mohopolo wa sehlooho.
- (b) 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.
- (c) 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.
- (d) Leha boholo ba bahlahlobuwa bo kgona ho ngola ka diratswana empa seo ba se ngolang ha se a momahana. Lebaka ke hore ba haellwa ke tshebediso ya makopanyi.
- (e) Ho na le bahlahlobuwa ba kgutsufsang ka ho ngola dintlha le qotsa. Bahlahlobuwa bana ba ipeha ka mosing kaha ba hloleha ho utulla dintlha kaofela le ho otlwa ke nako.
- (f) Ba bang ba baithuti ha ba ele hloko palo ya mantswe a behilweng mme sena se etsa hore ba ipehe ka mosing kaha batshwai ba tshwaya ho latela bolelele ba mantswe a hlokwang feela.

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 ntlaufatsa bokgoni ba baithuti ba ho kgutsufatsa tema:
- Ba ka sebedisa mehlala ya kgutsufatso e ngotsweng ke titjhere.
 - Ba sebedise dikgutsufatso tse ipabotseng, tse ngotsweng ke baithuti ba bang.
 - 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 kgothaletse baithuti ho ngola dintlha tsa bona ka tatellano, ba se ke ba di lobokanya.
- (f) Baithuti ba kgothaletswe ho ngola seratswana se momahaneng, mme ba rutwe ho sebedisa makopanyi ka nepo.
- (g) Baithuti ba se ngole dintlha le qotsa ka tlhahlobo kaha ba tla otlwa ke nako.
- (h) Bahlahlobuwa ba arabe ho latela palo ya mantswe e batlwang ke Potso.

POTSO YA 3: PAPATSO

Diphoso tse tlwaelehileng le dikgopololo tse fosahetseng

- (a) Bahlahlobuwa ba bangata ba hlolehile ho iphumanelo matshwao ho *Potso ya 3.1* kaha ba sa tsebe bohlokwa ba matshwao a fumanehang papatsong.
- (b) *Potsong ya 3.3* bongata ba bahlahlobuwa bo hlolehile ho iphumanelo matshwao hobane ba ne ba sa utlisise tshebediso ya leetsi lena 'tshohla'.
- (c) Ba bang bahlahlobuwa ba hlolehile ho araba *Potso ya 3.4* hobane ba ne ba sa arabe seo potso e se hlokang empa ba ne ba seolla bontate.
- (d) *Potsong ya 3.5* bahlahlobuwa ba mmalwa ba ne ba sa ngole moelelo o otlolohileng wa ho ja leoto empa ba ne ba bua ka ho ja leoto ka molomo.

Dintlafatso tse ka etswang

- (a) Matitjhere a kgothalletswa ho bala **Setatemente sa Leano la Kharikhulamu le Tekanyetso (SLKT) leqepheng la 26** bakeng sa tlakisetsa 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 kgothalletswa ho bala dikoranta le makasine 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 a ho bapatsa.
- (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.
- (g) Baithuti ba rutwe papatso ho tloha dihlopheng tse tlase.

POTSO YA 4: KHATHUNU

Diphoso tse tlwaelehileng le dikgopololo tse fosahetseng

- (a) *Potsong ya 4.1*, bahlahlobuwa ba bangata ba thatafalletswa ke lereo lena 'keketeiso' mme sena se entse hore ba hlolehe ho araba potso ena ka nepo. Sena se a makatsa kaha lenseswe lena le hlaha ho leetsi 'keketeha' e leng ho tsheha haholo. Ba bang ba arabile ba ikamahantse le moaparo wa batshwantshisi e seng sebopheo sa mmele wa bona.
- (b) Bongata ba bahlahlobuwa bo hlolehile ho araba *Potso ya 4.2* ka nepo. Ba ne ba araba ka hore leleme le hlasisitsweng le bontsha hore monna eo o nyorilwe ba sa ikamahanye le maemo a neng a rena sebakeng seo.
- (c) *Potso ya 4.3* e hlotse baithuti ba mmalwa kaha ba ne ba tsepamisitse mehopolo ya bona marothoding e seng mantswe a ngotsweng ka hodima dipompo tsa metsi.

- (d) *Potso ya 4.4*, bahlahlobuwa ba bangata ba ne ba tsepamisitse maikutlo a bona ho mantswe ana 'mehlolo ke dinoha' ba sa bue letho ka kamano ya ona le puo ya mmele.
- (e) Bahlahlobuwa ba bangata ba hlotswa ho araba *Potso ya 4.5* e neng e batla molaetsa, bona ba qoqile ka se etsahalang setshwantshong.

Dintlafatso tse ka etswang

- (a) Matitjhere a rute baithuti ho shebisisa ka hloko le ho hlwaya dintlha tsohle le matshwao a hlahellang khathunung pele ba araba dipotso.
- (b) Baithuti ba rutwe mareo a hlahang khathunung a kang keketehiso le a mang.
- (c) Matitjhere a rute baithuti ho sheba dintlha tse latelang khathunung: boitshetleho ba khathunu, puo ya molomo le ya mmele.
- (d) Baithuti ba rutwe ho fumana molaetsa wa khathunu.
- (e) Matitjhere le baithuti ba sebedise tokomane eo ba e filweng ke lefapha ya Temoho e hlokolosi ya puo.

POTSO YA 5: TEMA YA PROSA

Dintlha tse akaretsang

- (a) *Potso ya 5.1* e phelekanyeditse bahlahlobuwa ba bangata kaha ba ne ba fana ka tlhaloso ya maele ana: '*ha ho tsuonyana phatela nngwe*' ba sa arabe hore a hlakisa moelego wa tema ena jwang.
- (b) Boholo ba bahlahlobuwa bo hlolehile ho araba *Potso ya 5.2* hobane ba sa tsebe sepheo sa ho sebedisa lebotsi.
- (c) Bahlahlobuwa ba bangata ba fositse *Potso ya 5.4* kaha ba hlotswa ke lereo lena 'rejistara'.
- (d) Boholo ba bahlahlobuwa bo hlolehile ho araba *Potso ya 5.5 le 5.6* ka nepo hobane ba sa tsebe tshebediso ya puo e hlokolosi.

Dintlafatso tse ka etswang

- (a) Matitjhere a eletsa ho bala setamente 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 eletse baithuti ho araba dipotso ba itshetlehile ka mookotaba wa tema.
- (c) Matitjhere a hlokomedise baithuti hore ba se ke ba hhalosa maele/maelana ka maele/maelana a mang.
- (d) Baithuti ba lokela ho ithuta tlotswe le tsebokakaretso mme ba iketsetse dinoutsu.
- (e) Baithuti ba rutwe mareo a hlahang ka hara Tokomane ya Temoho e hlokolosi ya puo.

9.4 TJHEBOKAKARETSO YA TSHEBETSO YA BAITHUTI PAMPIRING YA 2

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- (a) Pampiri ena e na le dikarolo tse tharo. Karolo ya A e itshetlehile ho dithothokiso, Karolo ya B ke sengolwa sa Padi/Tsa boholoholo mme karolo ya C ke sengolwa sa Terama.
- (b) Karolong ya A; bahlahlobuwa ba kgethileng Potso ya 1 ya Moqoqo wa thothokiso ha ba a sebetsa hantle hohang. Boholo ba bona bo hhalositse thothokiso ya '*Ba ileng ba ile'* ho e na le hore ba tsepamise maikutlo ho *Dikapuo le Kgetho ya mantswe*. Sena se supa kgaello ya tsebo ya ho araba mofuta ona wa potso.
- (c) Leha eka ha ho a sebetswa hantle ha ho okolwa sephetho ka hodimo, ho ntse ho e na le baithuti ba ipabotseng haholo. Ba kgonne ho fumana matshwao a 10 ho thothokiso ka nngwe. Sena se a thoholetswa e le ka nnete mme ba kgonne ho fumana matshwao a phihlello e babatsehang le e supang bokgoni.
- (d) Ke taba e thoholetswang haholo ho lemoha hore boholo ba bahlahlobuwa bo se bo kgona ho arabela dipotsong tse botsang ka mookotaba kapa ka molaetsa. Le dipotso tse botsang ka lebaka la tshebediso ya sebetsa se itseng thothokisong, ba se ba kgona ho e araba hantle. Ha ba sa re sebetsa se hlakisa seo sethethokisi se buang ka sona.
- (e) Dipotso tse amang sehalo le maikutlo le tsona ba se ba kgona ho di araba ka nepo leha ho ntse ho e na le ba sa ntseng ba hholeha ho araba ka nepo.
- (f) Le lemong sena re ntse re fumane bahlahlobuwa ba bang ba hholehileng ho etsa kgetho e nepahetseng ya dipotso. Ba bang ba kgethile dipotso tse kgutshwanyane tsa sengolwa se itseng le tse telele tsa sona sengolwa seo. 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 entse hore ba lahlehelwe ke matshwao a mangata.
- (g) Dipotsong tse telele, boholo ba baithuti ba phetile pale ho e na le hore ba arabe dipotso ka nepo. Potsong ya padi, e telele bahlahlobuwa ba hholehile ho bontsha kamoo Dikgapane a bileng le seabo kateng ntshetsopeleng ya kgohlano. Tshebetso ya bona e bile mpe hona hoo ba fumaneng 00 ya matshwao. Sena se totobatsa tahlehelwe ya matshwao a 25.
- (h) Potsong ya Terama e telele, bahlahlobuwa ba hholehile ho bontsha kamoo Tsietsi e hholehileng kapa a sa hholehang ho ba hlooho ya lelapa kateng. Le mona ba ne ba pheta pale feela ho e na le hore ba arabe potso ka botebo.
- (i) Dipotsong tse *latelang baithuti ba hholehile ho di araba ka nepo*. Potsong tsena 2.4, 4.4, 4.5 le 5.4 baithuti ba bangata ba hholehile ho di toloka ka nepo.
- (j) Dipotso tse telele, tse qakileng baithuti e bile tsena tse latelang 6, 8, 10, 12, 14, 16, 18 le 20.
- (k) Dipotso tse arabilweng haholo e bile tsa 'Tutudu ha e patwe' le '*Lejwe la kgopiso*'.

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

Diphoso tse tlwaelehileng le dikgopololo tse fosahetseng

- (a) Jwalo kaha ho se ho hhalositswe ka hodimo, Potso ya 1: *Ba ileng ba ile*: ke ya moqoqo wa thothokiso. Bahlahllobuwa ba e arabileng ba hholehile ho e araba ka bokgabane. Le lemong sena, bahlahllobuwa ba arabileng potso ena ba buile ka dibetsa tsa bothothokisi ka kakaretso mme ba hholeha ho tsepamisa maikutlo ho *Dikapuo le Kgetho ya mantswe*. Ka lehlohonolo e bile baithuti ba mmalwa haholo ba arabileng potso ena.
- (b) *Potso ya 2: Se ikgantshe*: Ke 50% ya bahlahllobuwa ba arabileng *Potso 2* mme e sebeditse hantle haholo. 50% ena ya baithuti e kgonne ho fumana matshwao a 8–10. Leha ho le jwalo, ho bile le 50% ya bahlahllobuwa e sa sebetsang hantle hohang. Karolo ena ya baithuti e fumane matshwao a pakeng tsa 0 le 4.
- (c) *Potso ya 3: Ke ne nka balehela kae*: Potso ena e ntse e sebeditswe hantle ke halofo ya baithuti. Matshwao e bile a pakeng tsa 5–10. Le mona hape ho ntse ho e na le ba hholehileng, e leng halofo ya bahlahllobuwa. Le bona ba ntse ba fumane matshwao a pakeng tsa 0 – 4.
- (d) *Potso ya 4: O wa ka, ke wa hao*: Potso ena e sebeditswe hantle le yona ke boholo ba bahlahllobuwa. Ho bile le bahlahllobuwa ba fumaneng matshwao a felletseng. Karolo e hholehileng ho araba ka nepo yona e fumane 0–2.
- (e) *Potso 5* e arabilwe hantle haholo ke 99% ya bahlahllobuwa. Ba kgonne ho fumana matshwao a 10 kaofela. Le ba hlotsweng ke dipotso tse qalang tsa dithothokiso ba ntse ba sebeditse hantle potsong ena.
- (f) *Potso 6, 8, 10 le 12*: Di ne di bua ka seabo sa tikoloho ntshetsopeleng ya kgohlano. Diporofensing tse ngata ho bile le baithuti ba rothelang ba arabileng potso 6, 8 le 10.
- (g) *Potso ya 12* e arabilwe ke boholo ba baithuti ba kgethileng potso eo e telele. Ho ba e kgethileng, boholo ba bona bo hholehile ho e araba ka nepo. Ba fane ka phetelo ya pale jwalo kaha e le jwalo, ntle le ho tsepamisa maikutlo karabong e neng e hlokeha.
- (h) *Potso ya 14* e arabilwe ke mohlahlobuwa a le mong feela Free State mme ha ho a hlaka hore diporofensing tse ding teng ebe ho bile le ba e arabileng kapa jwang. Mohlahlobuwa ya e arabileng o hholehile ho e araba hantle.

Potso 7, 9, 11, 13 le 15 ke dipotso tse kgutshwanyane. *Potso 7, 9, 11 le 15* ha di a arajwa ke baithuti ba bangata. E bile ba rothelang feela ba arabang dipotso tsena. *Potso 13* e arabilwe ke baithuti ba bangata mme ba sebeditse hantle haholo ho yona.

- (i) *Potsong ya 16, 18 le 20* ke dipotso tse telele tsa terama. Bahlahllobuwa ha ba araba potso ya 16 le 18. *Potso 20* e arabilwe ke bahlahllobuwa ba bangatanyana feela tshebetso ya bona e bile mpe haholo. Ba hholehile ho bontsha kamoo Tsietsi a kgonneng kapa a hholehileng kateng ho ba hlooho ya lelapa.
- (j) *Potso 17, 19 le 21* ke dipotso tse kgutshwanyane. *Potso 17 le 19* ha di a arajwa ke bahlahllobuwa ba bangata. *Potso 21* yona e arabilwe ke boholo ke bahlahllobuwa mme ba sebeditse hantle haholo. Le ha ho le jwalo bahlahllobuwa bohole ba hholehile ho araba 13.4 e neng e botsa ka Maele: nnetefatsa maele a reng '*Leshano ha le na mokoka*'. *Potso 13.11*: '*Ebe nthakemo ya mongodi ke efe paleng ee mabapi le batswadi ba*

Thabure kgodisong ya bana ba bona'. Potso 21.9 'Ke efe karolo ya poloto'. Potso 21.11: 'Hlakisa phanyeho tshwantshisong ena.'

Dintlafatso tse ka etswang

- (a) Raporotong ya lemo se fetileng (2019) ho hlakisitswe hore sepheo se seholo sa ho ithuta dingolwa Kereiting ya 10–12 ke ho etsa bonnete ba hore qetellong ya tsohle, bahlahlobuwa ba tsebe ho manolla le ho sekaseka sengolwa seo ba se balang. Le raporotong ena, sepheo seo ha se e so fetohe.
- (b) Le lemong sena tsepamiso ya maikutlo e ntse e le tshekatshekong e nepahetseng ya dingolwa. Ho bohlokwa hore ho ithutwe makgetha a ditema tsa dingolwa le tshusumetso ya ona. Ho bohlokwa ho utlwisia tshusumetso eo makgetha ana a nang le yona molaetseng le mookotabeng tseo mongodi a lekang ho di fetisa ho baamohedi ba ditaba. (**Setatemente sa Leano la Kharikhulamu le Tekanyetso [SLKT] leqephe 28.**)
- (c) Bohlokwa ba manollo ke ho utlwisia ka botebo seo sengolwa ka seng se buang ka sona. Matitjhere a lokela ho hlalohanya pakeng tsa kgutsufatso le manollo mme ba rute mehopolo ena e mmedi hantle hore baithuti ba kgone ho e utlwisia hantle.
- (d) Le lemong sena re sa ntse re hatella ntlha ya hore mokgwa wa ho araba dipotso tsa sengolwa le wona o lokela ho tsepamisetswa maikutlo. Ntlha ya hore baithuti ba fana ka kgutsufatso le phetelo, ho e na le hore ba ngole moqoqo wa tshekatsheko ya sengolwa ho ya kamoo potso e hlokang kateng, ke bona bothata.
- (e) Ntlha ya seboleho sa potso e telele e lokela ho tsepamisetswa maikutlo le ho rutwa hara selemo. Kgatello e lokela ho ba ntlheng ya hore moqoqo wa sengolwa o lokela ho ba le selelekela, mmele le qetelo ya yona. Ba lokela ho tseba ho ngola ka seboleho sa diratswana tse momahaneng. Sena se tla etsa hore karabo ya bona e ba kgontshe ho fihla phihlellong e babatsehang.
- (f) Bahlahlobuwa ba arabileng potso ya 6 ba kopakopantse diketsahalo tsa yona le tsa *Potso 20* mme ba fane ka karabelo e kopakopaneng.
- (g) Le lemong sena re lokela ho 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 nahana ka bona.
- (h) Tshebediso ya diMind the Gap Study Guides le distudy guides tsa Temoho ya Puo e Hlokolosi (Critical Language Awareness) le sa ho ngola Meqoqo le ditema tsa kgokahano (Creative writing) e lokela ho kgothaletswa haholo hore baithuti ba tle ba thusehe dithutong tsa bona.

9.6 SESOTHO PUO YA LAPENG P3

Diphoso ka kakaretso le kutlwisiso e fosahetseng

Bahlahlobuwa ba sebeditse hantle Karolong ya A, empa ho bile le ba sa sebetsang hantle kaha ba kgethile tema e le nngwe feela Karolong ya B ho e na le hore ba kgethe tse pedi. Kgetho ena ya bona e ba bolaile hobane e entse hore ba lahlehelwe ke matshwao a 25. Ho boetse ho bile le ba bang ba baithuti ba ileng ba kgetha dihlooho tseo ba neng ba se na dintlha tse ngata ho tsona moqoqong, mme ba sebeditse hampenyana. Ba bang ba ne ba hlolwa ke tlolontswe e itseng e sebedisitsweng ha ho ralwa dipotso, tshebediso ya rejisetara 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) Moqoqong wa 1.1: (*Ngwana o hodisa ke setjhaba*) boholo ba bahlahlobuwa ba hlotstswe ke ho ngola moqoqo ka sehlooho sena ka nepo. Ba buile kamoo e leng boikarabelo ba batswadi ho hodisa bana ba bona. Ba hholehile ho lemoha hore sehlooho se ne se hloka hore ba bontshe hore motswadi e mong le e mong o na le tokelo ya ho kgalemela ngwana le ha e se wa hae eo a mo tswalang.
- (b) Moqoqong wa 1.2 (*Tlhokeho ya mosebetsi e etsa hore batjha ba rona ba iphumane ba wetse lemeneng la ho kwetelwa le ho rekisetswa mafatshe a kantle*). E bile mathata mona. Boholo bo ngotse ka tlhokeho ya mosebetsi. Ha ba a badisia ditaelo hantle. Ba hholehile ho bontsha mawa a sebediswang ke bakwetedi ho ngoka batjha. Ba ngotse ka tlhokeho ya mosebetsi, sesosa sa tlhokeho ya mosebetsi le ditlamorao tsa teng.
- (c) Moqoqong wa 1.3 (*Ruri bomadimabe ha bo tlollwe mafura!*), ke diperesente tse pedi feela tse ngotseng ka sehlooho sena. Kutlwisiso ya bona e ne e haella haholo.
- (d) Boholo ba balehile sehlooho sa moqoqong wa 1.4 (*Na thuto ya motheo e boemong ba ho lokisetsa batjha ho kena lefatsheng la mesebetsi?*). Bao ba se kgethileng ba se phopholeditse ka dintlha tse foofo. Ha ba a utlwisia hore ho buuwa ka Thuto ya Motheo (Basic Education). Ba buile ka Motheo College e fumanwang motseng wa Mangaung.
- (e) Ho na le bahlahlobuwa ba mamotseng Moqoqo wa 1.5 (*Na ho hapuwa ha mobu ntle le ditlhapiso ke mohopolo o nepahetseng?*) ho latela Freedom Charter le 1913 Land Act. Leha ho le jwalo ho na le bahlahlobuwa ba bang ba neng ba sa kgethe lehlakore empa ba a tshehetsa ka bobedi mme sehlooho se ne se re ba kgethe lehlakore.
- (f) Meqoqo ya 1.6 ke Meqoqo ya ditshwantsho. Meqoqo ena e kgethilwe ke bahlahlobuwa ba mmalwa feela le teng ba hloka dintlha tse nontshang moqoqo wa bona, feela ho bile le ba kgonang ho ngola ka tsona ka bokgabane.

Dintlafatso tse ka etswang

- (a) Baithuti ba lokela ho tataiswa hore ba lokela ho sekaseka dipotso tsohle pele ba qala ho etsa kgetho hore ba tle ba tsebe sehlooho seo ba lokelang ho se kgetha.
- (b) Ntlha ya tshebetso ya ho ngola e ntse e le bohlokwa haholo. Sepheo sa ho ngola sehlahiswa sa pele dikolong ke ho hlaola diphoso tsohle tseo baithuti ba di etsang ha ba ngola hore sehlahiswa sa ho qetela se tle se hloke diphoso.
- (c) Lemong se fetileng ho hhalositswe hore matitjhere a lokela ho nnetefatsa hore baithuti ba tseba ho manolla sehlooho seo ba se kgethileng mmoho le sebopetho sa moqoqo oo ba o filweng.
- (d) Ho bile ho hhalositswe hore baithuti ba lokela ho itlwaetsa ho kgetha sehlooho seo ba nang le dintlha tseo ba ka buang ka tsona. Haeba ba hlolleha ho ngola ka sona ba dumelletswe hore ba kgethe moqoqo/sehlooho se seng.
- (e) Lewa le ka sebediswang ho lokisa bofokodi ba baithuti ha ba ngola moqoqo ke hore ba nehwe dipolelo, diratsvana le dikateng tsa seratsvana tse ngata tse lobokaneng, tse bileng di fosahetse hore ba ithute ho hlaola diphoso ka tsona le ho tseba ho hlahlamanya mehopolo ka nepo.
- (f) Ke taba ya bohlokwa hore diphoso tsena di hlaolwe moo baithuti ba leng teng hore ba tle ba lemohe phoso tsa bona ba be ba di hlaole ka bobona.
- (g) Mefuta e fapaneng ya meqoqo e na le tsela eo e ngolwang ka yona mme baithuti ba lokela ho rutwa seo ka ho phethahala.
- (h) Matitjhere a hopole hore baithuti ba lokela ho fuwa diruburiki hore ba tle ba tsebe ditebelo tsohle tse tla ba isa pokelletsong ya matshwao a hodimo.
- (i) Matitjhere a tlameha hore a toloke makgetha ha a sebedisa diruburiki tsa ho tshwaya meqoqo ka tshwanelo mme a tsebe ho a sebedisa hantle ha a abela baithuti matshwao meqoqong ya bona.

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 bang ba kgethile tema e le nngwe feela ho e na le hore ba kgethe tse pedi. Sena se bile le ditlamorao tse mpe haholo kaha ba lahlehetswe ke matshwao a 25 kaofela.

- (a) Temeng ya 2.1 - Lengolo la teboho: Boholo bo arabile feela ka hore 'Ke a leboha ka mpho' ntle le ho bua mofuta wa mpho le kamoo e tlang ho mo tswela molemo kateng.
- (b) Atikele e yang makasineng, temeng ya 2.2, lehola le bile leholo mofuteng ona hobane boholo bo ingolletse ka tlhekefetso ntle le ho e toba hore ke ya mofuta ofe, ditlamorao tsa yona le tharollo eo ho ka fanwang ka yona.
- (c) Temeng ya 2.3 ya Puo, boholo ba bahlahlobuwa bo itekile karabelong ya tema ena.
- (d) Lengolo la semmuso, temeng ya 2.4, aterese ya bobedi e bile mathata. Dintlha tse mabapi le boemo ba mongollwa, mmasepaleng ofe le tse ding, ha di a ngolwa. Ba ngotse feela aterese ya lapeng ebe ba qetile. Ha ba a ngola mola wa sehlooho mme

lengolo lena le ba hlotse boholo ba bona. Ba phetaphetile dintlha tse kang bana ba bolawa ke tlala hobane ba hloka batswadi.

- (e) Temeng ya 2.5 Obitjhuari, bahlahlobuwa ba bang ba ngola puo eo ba tlang ho nehelana ka yona lepatong. Ha ba a lotomanya dintlha hantle, ba di kopakopantse. Boholo bo sebeditse hantle. Lehola le lenyane la “Nna” le iponahaditse empa dintlha di ne di utlwahala.
- (f) Tekolokakaretso, temeng ya 2.6 e bile lebuba feela mona. Boholo ba bona ha ba na kutlwisiso ka tema ena hohang. Ba e ngola feela ba iquoqela ka sebini seo ba se ratang. Ha ba shebe dintlha tseo ba lokelang ho di ngola.

Ditshisinyo bakeng sa ntlatfatsa

- (a) Matitjhere a rute baithuti mokgwa oo matshwao a puo a sebediswang ka wona puisanong. Ba boele ba rute baithuti ho se etse dipolelo tse telele tse lobokanyang puo. Baithuti ba hlajwe malotsana ba be ba kgothalletswe ho etsa dipolelo tse kgutshwane.
- (b) E nngwe keletso ya bohlokwa ke ya hore matitjhere a lokela ho rala mehlala ya mesebetsi ena, mme mehlala eo e manehwe maboteng a diphaposi 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.
- (c) Baithuti ba lokela ho rutwa hore ha ba ngola lengolo la teboho ba lokela ho hhalosa hore ba leboha eng, le hore seo ba se lebohang se ba thusitse jwang.
- (d) Atikeleng baithuti ba lokela ho rutwa hore atikele e ngolwa jwang le hore ba lokela ho ipolela hore ke mang ya ngotseng atikele eo.
- (e) Lekgathe le nepahetseng la ho ngola ditema tsena le lokela ho hlaka hore ditaba di tsebisahale hore ke tsa neng.
- (f) Matitjhere a hlokomele rejisetara ya baithuti mme ba rutwe hore ha ho ngolwa tema e nngwe le e nngwe ke rejisetara ya mofuta ofe e sebediswang.
- (g) Baithuti ba rutwe ho arola mantswe a kopakopantsweng mme ba kopanye a lokelang ho kopanngwa ka nepo. Ba rutwe le ho sebedisa Temoho e Hlokolosi ya Puo le puo ya bonono ho natefisa ditema tsa bona le ho phahamisa boleng ba tsona.
- (h) Le lemong sena re sa hatella hore matitjhere a eletswe hore a hlokomedise baithuti ka phapano e teng mefuteng ya mangolo e leng la setswalle le la semmuso. Matitjhere a kwetliswe ka matla ho ba thusa hore ba kgone ho ruta baithuti ka ho phethahala ha a ruta sebopelo sa lengolo, ho etsa mmapa wa monahano, tekolobotjha le dikateng tsohle ho kenyelletswa le phethelo.
- (i) Matitjhere a lemoswa ho bala **Setatemente sa Leano la Kharikhulamu le Tekanyetso (SLKT)** maqepheng a 34–37 le maqephe 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 2020.

10.1 MOKGWA WA TIRAGATSO

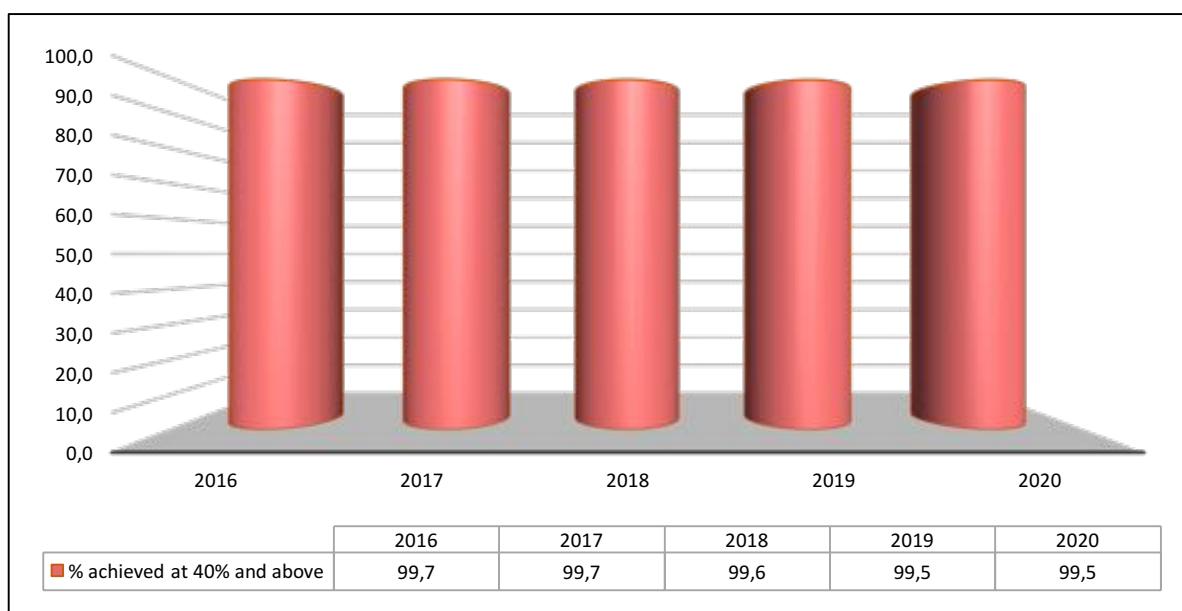
Papetlana 10.1.1 Diphitlhelelokakaretso tsa Setswana Puo ya Gae

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
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
2020	49 668	49 436	99,5

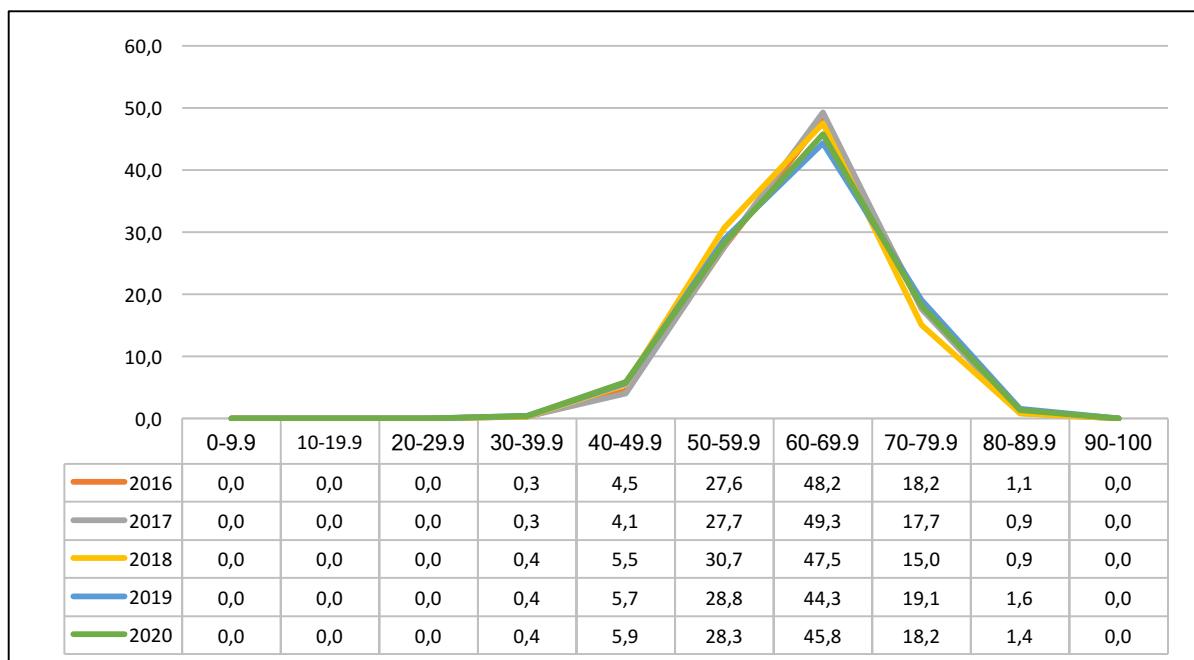
Palo ya batlhatlhobjwa ba ba kwadileng Tlhatlhobo ya Setswana Puo ya Gae 2020, e tlhatlhogile go utlwala go tswa go 44 687 ka 2019, go ya go 49 668, ka 2020. Se se bontsha koketsego ka batlhatlhobjwa ba le 4981 – palo e e kwa godimo ya batlhatlhobjwa ba ba kwadileng tlhatlhobo e, fa e sa le ka 2015.

Phitlhelelo ya batlhatlhobjwa ka kakaretso e sala e tsepame, ka go atlega ga batlhatlhobjwa ba le 99,5% mo dingwageng tse pedi tse di fetileng.

Kerafo ya 10.1.1 Diphitlhelelokakaretso tsa Setswana Puo ya Gae



Kerafo ya 10.1.2 Tshupo ya phatlhalatso ya tiragatso Setswana Puo ya Gae



Tiragatso ya batlhatlhojwa e nitame mo dingwageng tse pedi tse di fetileng. Palo ya batlhatlhojwa ba ba sa falolang Setswana Puo ya Gae e santse e le mo go 0,4% - peresente e ke e e ntseng e fitlhelelwa mo dingwageng di le tharo tse di fetileng. Go nnile le tlhatlhogo mo go faloleng ka maemo a boraro: 3(40-49.9%) le a botlhano: 5(60-69.9%) fa tiragatso ya maemo a bone: 4(50-59.9%), a borataro: 6(70-79.9%) le a bosupa: 7(80-100%) e koafetse.

10.2 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA

Ditshwaelo ka kakaretso

- Bokgoni jwa go araba tekathaloganyo mo pampiring e bo koafetse. Batlhatlhojwa bangwe ba dirile sentle mo potsong e; fela palo e e kwa godingwana e santse e tlhaela go buisa ka tsenelelo le ka go tlhaloganya gore ba tle ba arabe dipotso dingwe ka nepagalo.
- Puo ya malepa, bokao jwa mareo le papiso ya ditlhengwa e santse e le kgwetlho mo dipotsong tsa maemo a a kwa godimo.
- Go santse go na le tlhaelo ya tlotlofoko, kitso ya mareo, tiriso ya tsona le tlhagiso ya kakanyo ya motlhathlhojwa mabapi le tiragalo kgotsa tshwetso nngwe.
- Kgono ya tshobokanyo e bonala e na le tokafalo gonne bontsi jwa batlhatlhojwa ba e arabile ka nepagalo le ka sebopego se se lebeletsweng. Go na le ba le mmalwanyana ba ba santseng ba kwala maitemogelo a bona ka ga se setlhengwa se buang ka ga sona mme ka jalo ba lathe bokao jwa setlhengwa. Kgwetlho ya go kopolola sethangwa e santse e tlhagelela mole le mole. Go kwala ka dintlha e seng ka temana jaaka go sololetswe, go fitlhetswe mo setlhotschwaneng se sennye.

- (e) Tiragatso ya batlhatlhojwa mo potsong ya papatso e tokafetse le fa go santse go na le ba ba sa dirang sentle. Tshekatsheko ya papatso e bontshitse fa go santse go na le kgweltho ya malepa/ditogamaano tsa papatso le tiriso ya dipopegopuo.
- (f) Batlhatlhojwa ba le bantsinyana ba dirile bontle mo potsong ya khathunu fela go santse go le bangwe ba ba sa dirang sentle. Ba tlhaela ditogamaano/malepa a tlhagiso le thanolo ya puo ya mmele le maikutlo a a farologaneng mo khathunung. Kitso ya mefuta e e farologaneng ya dipudula tse di dirisiwang mo khathunung e santse e tlhaela.
- (g) Kgono ya dipopego tsa puo le melawana ya tiriso e santse e tlhoka tlhokomelo e e tseneletseng. Tiragatso ya batlhatlhojwa e koafetse thata mo potsong e. Tiriso ya dipopegopuo, kitso ya mefuta e e farologaneng ya dipolelo le dipolelwana e santse e le thobaboroko.

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. Batlhatlhojwa ga ba a dira sentle mo go yona fela go na le ba le mmalwa ba itikileng.
- (b) Batlhatlhojwa ba ba reteletsweng ke go araba P1.1.5 ka nepagalo ke ba ba sa itseng bokao jwa lereo 'ramatheka'.
- (c) Mo go P1.1.6, batlhatlhojwa ga ba a kgora go tlhagisa gore goreng Rapula a ne a gopolga kgora ya kwa gaabo fa a le kwa gaabo Attie.
- (d) Ba ba mmalwa ba ba diragaditseng bokoa mo go P1.1.7, e e neng e tlhoka bokao jwa tlhagiso e e reng 'leina la polase ya ga malomaagwe Attie la bipela mosimane Rapula', ba tlhaetse kitsi ya bokao jwa lereo 'bipela'. Tlhaelo ya bokao jwa lereo le e nnile le seabe mo tiragatsong e e bokoa ya potso e.
- (e) Batlhatlhojwa ga ba a kgora go tlhalosa bokao jwa go thuntsha dibese tsa 'Re a vaya' ga bakgweetsi ba dibese, mo go P1.1.8 jaaka go tlhagelela mo setlhaweng.

Ba ba sa arabang P1.1.13 le P1.2.2 ka nepagalo ba tlhokile go tlhagisa dikakanyo tsa bona morago ga go tlhaloganya ditiragalo tsa setlhaweng.

- (f) Go santse go na le kgweltho mo bokgonging jwa go bapisa; ke ka moo batlhatlhojwa ba sa dirang bontle mo go P1.2.1. Bontsi bo neetse fela dintlha tsa setlhaweng se le sengwe, mme bo se neele dintlha tsa pharologano ya setlhaweng sa bobedi. Ba bangwe ba neetse dintlha tse di maleba fela ba tlhokile go di bapisa go latela pharologantsho ya tsona.

Ditshikinyo tsa go tokafatsa

- (a) A barutwana ba newe ditlhaweng tse di farologaneng go lootsa bokgoni jwa bona jwa go buisetsa go tlhaloganya. Go akarediwe ditlhaweng tse di kwadilweng le ditlhawengapono mo tshonong nngwe le nngwe. Barutwana ba rotloolediwe go buisa kgotsa go sekaseka ditlhaweng tseo ka bottlalo gore ba tle ba di tlhaloganye mmogo le dipotso tsa tsona. Seo se ka tokafatsa boleng jwa dikarabo tsa bona. Go tlhaloganya

ditlhengwa le dipotso go botlhokwa thata gonne dikarabo di tlaa nna maleba, le se se bodiwang e seng se barutwana ba se ikakanyetsang.

- (b) Barutabana ba gatelele botlhokwa jwa go sala ditaelo morago. Ba rute tshekatsheko ya dipotso ka tsenelelo. Ba tlhalose ditaelo di tshwana le 'naya/naa', 'tlhalosa', 'nopola', 'tlhagisa', 'bapisa', 'farologanya' go netefatsa gore barutwana ga ba latlhegelwe ke maduo go sa tlhokege. Barutwana ba rotloediwe go tlhomamisa gore potso/taelo e tlhoka gore ba dire eng, sekao: tlhalosa/tlhagisa, bapisa/farologanya, naya/nopola jalo jalo.
- (c) A barutwana ba newe ditirwana di le mmalwa tsa ditlhengwa tse di farologaneng tse di humileng ka tlotlofoko. Dithengwa di nne le puo ya malepa, mareo, ditlhagiso le maele a a farologaneng. Barutwana ba newe ditirwana tsa go naya ditlhoso le bokao jwa mareo, ditlhagiso le puo ya malepa. Mofuta o wa katiso o tlaa dira gore ba arabe P1.1.5, 1.1.7 le 1.1.8 ka nepagalo. Barutwana ba newe mareo a Setswana le go lemosiwa bokao jo bo farologaneng jwa ona.
- (d) Tlotlofoko e tshwanetse go agiwa le go godisiwa ka dinako tsotlhe. Barutwana ba rotloediwe go lebelela le go buisa dithhwangwa le dikwalo tse di humileng puo e e tlhololo. Ba dirise dithanodi le dithusathuto tse dingwe. Go dira se go tlaa ungwela karolo nngwe le nngwe ya lokwalopotso lo.
- (e) Barutabana ba bontshe barutwana mokgwa wa go itlhamela dikakanyo le bokao go tswa mo setlhengweng 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 jaaka P1.1.13, 1.2.2 le 1.1.8 di ne di batla.
- (f) Barutwana ba newe ditshono tse dintsintsi 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 ditlhengwa tsa ditlhogo tse di sa ngokeng/kgatlhiseng ka gale.
- (g) Dithengwa tsa tekatlhologanyo tse di kwadilweng di bapisiwe le ditlhengwapon. Barutabana ba atolose dipotso tsa makwalopotso a a fetileng, gore ba botse barutwana dipotso tse di farologaneng di le dints.
- (h) Bagakolodi ba Serutwa ba tlhokomele gore mefuta ya ditlhengwa tsa tekatlhologanyo e rutiwa ka botlalo le go tlhatlhobiwa ka bobedi. Bagakolodi ba rotloetse barutabana go kwadisa barutwana dithutiso tse dints tsa tekatlhologanyo ka tiriso ya ditlhengwa tse di kwadilweng le ditlhengwapon. Go tlhokomelwe gore dithutiso tse di a tshwaiwa le gore ditshiamiso di a diriwa.

POTSO 2: TSHOBOKANYO

Ditshwaelo ka kakaretso

- (a) Tiragatso mo potsong ya tshobokanyo e tokafetse.
- (b) Batlhatlhjwa ba bantsi ba arabile ka sebopego se se soloftsweng sa temana. Go santse go na le ba palonyana e e kwa tlase ba ba santseng ba tlhoka go kwala ka sebopego se se nepagetseng.
- (c) Go kopolola temana e santse e le sekgoreletsi se se dirang gore batlhatlhjwa bangwe ba latlhegelwe ke maduo a puo.

- (d) Go nnile le ba le mmalwa ba ba sa buisang setlhangwa ka tsenelelo mme se sa dira gore ba retelelwé ke go nopolá dintlhá tse di maleba. Ba bangwe ba bua ka maikarabelo a kgosi go na le go kwala ka ga dintlhá tsa go tshola bafaladi.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Go sa buise setlhangwa ka botlalo ga batlhatlhojwa bangwe go dirile gore ba fose go utlwa gore bafaladi ba tsholwa ke morafe e seng ke kgosi jaaka ba tlhagisitse.
- (b) Go buisa ka mokgwa wa go tlhokomela dintlhá tsa botlhokwa go latela potso, ke kgwetlhó mo batlhatlhojweng. Go tlhaela go tlhokomela dintlhá tsa botlhokwa go latela potso go nnile le seabe se segolo mo go reng batlhatlhojwa bangwe ba nopolé le dintlhá tse di seng maleba.
- (c) Bathlatlhojwa bangwe ba nopolse dintlhá fela jaaka di ntse ba sa dirise mafoko a bona jaaka ba laetswe. Bangwe ba fetile palo ya mafoko e e kopilweng.

Ditshikinyo tsa go tokafatsa

- (a) Barutabana ba dirise ditlhangwa tse di farologaneng tsa tshobokanyo gape e le tsa seemo se se kwa godimo. Go katisiwe barutwana go nopolá ka tlhamalalo dintlhá tsa bothhokwa, tse di tsamaisanang le se se batliwang. Morago ga go di nopolá ba di kwale ba dirisa mafoko a bona. Kamuso ya thuto ya dikwalo le yona e ka dirisiwa go katisa barutwana go nopolá dintlhá tsa bothhokwa 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. Ditshobokanyo di se nne le dinopolo dipe. Barutwana ba katisiwe nako le nako ka go kwadisiwa dithutiso.
- (c) Barutwana ba lemosiwe mekgwa e e farologaneng ya go kwala dintlhá ka mafoko a a farologaneng le a setlhangwa. Sekao: tiriso ya maelagongwe, dithhaloso tsa mareo kana puo ya malepa, tiriso ya puo ya malepa, tiriso ya tirwa.
- (d) Go totobadiwe gore tshobokanyo e kwadiwa ka temana ya dintlhá (dipolelo) di le supa.
- (e) Go nne le ditshono tse dintsintsi tsa go katisa 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.
- (f) A sebolego sa karabo se se mo kaeding ya go tshwaya se dirisiwe jaaka sethusathuto. Barutwana ba rutiwe go nopolá dintlhakgolo tse di arabang potso mme morago ba khutshwafatse ka go di kwala ka mafoko a bona. Se se tlaa thusa gore go se bolediwe dintlhá dipe.
- (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 itsisiwe gore tiriso ya mafoko a bona e ba ungwela maduo a puo.

- (h) A barutabana ba lemose barutwana dikgato tse tlhano tsa go kwala tshobokanyo tse ba tshwanetseng go di ela tlhoko le go di sala morago ka dinako tsotlhe:
 - Buisa potso ka kelotlhoko mme e tlaa go bolelela gore tshobokanyo e ka ga eng. Batla mafoko a botlhokwa mo potsong gore a go kaele tshedimosetso e o e batlang mo setlhaweng. Buisa ditaelo.
 - Buisa setlhawga ka tsenelelo. Thalela dipolelo tse di amanang le potso. Nomora polelo nngwe le nngwe go netefatsa gore o tlhophile dintlha di le supa e bile ga o a boeletsa dipe.
 - Sekaseka dipolelo tse o di thaletseng mme o netefatse gore di totile potso.
 - Kwala setlhawga sa ntlha. Kwala dintlha di le supa tse o di tlhophileleng tseo ka mafoko a gago. Di bapise le tse o di thaletseng go netefatsa gore ga o a latlha bokao. O ete o tlhotlha diphoso. Bala palo ya mafoko go netefatsa gore ga o a feta palo gore o tle o siamise fa go tlhogega.
 - Kwala setlhawga sa bofelo. Bala palo ya mafoko a tshobokanyo ya gago o bo o kwale palo e e nepagetseng kwa bofelong jwa tshobokanyo ya gago. Thala mola go kgabaganya setlhawga sa ntlha.
- (i) Barutwana ba kwadisiwe dithutiso tse dintsintsi tsa tshobokanyo go ba katisetsa diteko le ditlhathlobo.
- (j) Bagakolodi ba Serutwa ba tlhokomele gore barutwana ba rutiwa tshobokanyo, ba kwadisiwa dithutiso ka bottalo le dira ditshiamiso.

POTSO 3: PAPATSO/PHASALATSO

Ditshwaelo ka kakaretso

Batlhatlhojwa ba dirile bontle mo potsong e fela go na le ba ba reteletsweng ke go bona maduo a a usang pelo.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Bangwe ba batlhatlhojwa ba santse ba sa itse tiriso ya leina. Tlhokego ya kitso e, e ba paledisitse go araba P3.3 ka nepagalo.
- (b) Batlhatlhojwa ga ba kgone go lemoga dikao tsa dipopegopuo go tswa mo ditlhaweng ke ka moo ba reteletsweng ke go nopolal erui jaaka go ne go sololetswe mo go P3.4.
- (c) P3.7 e ne e tlhoka kitso ya malepa/ditogamaano tsa papatso. Tlhaelo ya bokgoni jwa go sekaseka papatso ka tsenelelo le yona e tlhokisitse batlhatlhojwa go lemoga gore lefoko 'Mariga' le kwadilwe ka ditlhaka tse dikgolo go feta a mangwe mme ba itse gore goreng go ntse jalo. Tlhokego ya kitso ya malepa le tlhaelo ya bokgoni jwa tshekatsheo di ba tlhokisitse go araba potso ka nepagalo.

Ditshikinyo tsa go tokafatsa

- (a) Barutabana ba rotloetse barutwana go lebelela dipopegopuo le tiriso ya tsona nako le nako fa ba sekaseka papatso. Papatso ke karolo ya tiriso ya puo go latela PPKT (tsebe 69, 72 le 74) ka jalo barutwana ba solofele dipotso tsa tiriso ya puo mo potsong ya papatso. Leina, erui le dipopegopuo tse dingwe di rutiwe ka bottalo.

- (b) Dipotso tsa dipopegopuo go tswa mo papatsong di bodiwe ka bontsi mo dithutisong. Se se tlaa thusa barutwana go araba dipotso di tshwana le P3.3, 3.4 le dipotso tsa potso 5. Dithutiso di diriwe kgapetsakgepetsa go tlwaetsa barutwana go araba dipotso tse.
- (c) Malepa/Ditogamaano tsa papatso di rutiwe ka tsenelelo gore barutwana ba kgone go sekaseka papatso ka bottlalo le go araba di tshwana le P3.7.
- (d) Fa go dirisiwa makwalopotso a a fetileng go ruta le go tlhatlhoba papatso, go atolosiwe dipotso tsa malepa/ditogamaano tsa papatso e bile di kwadisiwe ka bontsi.
- (e) Barutwana ba bodiwe dipotso ka ga ditogamaano tsa go tlhagisa kuno e e bapadiwang, tshedimosetso e e botlhokwa kgotsa go ngoka bareki/babuisi: *poapoeletso ya kuno/leina la kuno; kamano/go nyalanya kuno le mongwe yo o tumileng kana sengwe se se ratiwang; go bewa ga kuno mo marakanelong a mela; go atumetsa kuno/go beela kuno kwa pele mo setshwantshong; matshwao jaaka leebea le kaya kagiso, mekwalotlanyo jalo jalo.*
- (f) A go itsege gore papatso e godisa le go rekisa kuno e e rileng fa phasalatso yona e tlhagisa kgotsa e itsise tshedimosetso nngwe, mokgwa mongwe wa botshelo, tiragatso nngwe jalo jalo. Go kgona go supa/lemoga maikaelelo a papatso kgotsa phasalatso (kgotsa setlhawga sengwe le sengwe) ke kgono e e botlhokwa ya go buisa le go tlhaloganya.
- (g) Ditshono tse dintsi tsa go naya barutwana ditlhawga tse di farologaneng tsa papatso le phasalatso, di ka oketsa go itshepa ga bona fa ba sekaseka ditlhawga tse. Se se ka thusa barutwana go araba le go tlhagisa dikakanyo tsa bona ka potso nngwe le nngwe ya papatso/phasalatso. Go senolela barutwana mefuta e mentsi ya papatso le phasalatso go tlaa humisa tlhaloganyo ya bona le go itumelela setlhawgapon se.
- (h) Dithutiso tse di lootsang barutwana ka kitso ya malepa/ditogamaano, marel le tiriso ya puo mo papatsong/phasalatsong di diriwe kgapetsakgapetsa. Ditshiamiso di diriwe mme di tsewe jaaka karolo ya go ruta le go ithuta.
- (i) Bagakolodi ba Serutwa ba tlhokomele gore papatso/phasalatso e rutiwa le go tlhatlhobiwa ka bottlalo.

POTSO 4: KHATHUNU

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Go sa kgone go sekaseka puo ya mmele ya mosimane yo o arabang mo khathunung ka tsenelelo, go iditse batlhathlhojwa go lemoga maikutlo a e a senolang jaaka P4.2 e ne e batla.
- (b) Go santse go na le kgwetlho ya go fetolela dipolelo kwa kganetsong. P4.4 e reteletse bathlhathlhojwa ba le mmalwa go e fetolela mo kganetsong ka nepagalo.
- (c) Tlhokego ya tshekatsheko e e tseneletseng ya khathunu e reteleeditse batlhathlhojwa go araba P4.5. Batlhathlhojwa ga ba a kgona sekaseka mosimane le mosetsana ba ba kailweng gore ke eng mo go bona se se senolang gore ba tenwa ke puisano e e tsweletseng.
- (d) Tlhaelo ya kitso ya mefuta e e farologaneng ya dipudula, e iditse bathlhathlhojwa go iponela maduo a P4.6. Ga ba a kgona go lemoga gore mofuta wa pudula ya mosetsana yo o kwa morago o kaya gore ga a bue mme o a akanya fela.

Ditshikinyo tsa go tokafatsa

- (a) Diponagalo le malepa a ditlhengwapono di tshwanetse go rutiwa ka botlalo. Barutwana ba tshwanetse go di itse le go kgona go di tlhalosa.
- (b) Tshekatsheko le thanolo ya puo ya mmele ke karolo e e botlhokwa mo thutong ya khathunu. Barutwana ba rutiwe go sekaseka le go ranola puo ya mmele. Ba kgone go lemoga le go tlhagisa bokao le maikutlo go tswa mo puong eo. Tshekatsheko le thanolo ya puo ya mmele di ka thusa barutwana go araba P4.2 le 4.5.
- (c) Barutwana ba tlwaediwe go lebelela tiriso ya dipopego tsa puo le melawana ya tiriso fa ba sekaseka khathunu. Khathunu ke karolo ya tiriso ya puo go latela PPKT (tsebe 69, 72 le 74) ka jalo barutwana ba solofele dipotso tsa tiriso ya puo mo thutong le mo thatlhobong ya khathunu. Go katisiwe barutwana go fetolela dipolelo tse di farologaneng mo kganetsong le mo tumelong. Katiso e e tlaa ba kgontsha go araba P4.4 le dipotso tsa potso 5 ka nepagalo.
- (d) Ditogamaano/Malepa a go sekaseka khathunu a rutiwe ka botlalo. Sekao: go rutiwe mefuta e e farologaneng ya dipudula: *pudula ya motho yo o akanyang a sa bue le ope -*  *le pudula ya mmui a utlwawa/a na le mmuisiwa* .
- (e) Baratabana ba ka kopa barutwana go tla ka dikhathunu tsa bona mme ba tlhagise puo ya mmele, maikutlo, dipopego tsa mmele le mefuta ya dipudula e e tlhagelelang mo go tsona.
- (f) Dithutiso tsa khathunu di kwadiwe ka bontsi. Dipotso tsa malepa/ditogamaano le dipopego tsa puo di atolosiwe go naya barutwana ditshono tse dintsitso tsa go ikatisa. Ditshiamiso di dirwe ka botlalo.
- (g) 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, ke ka moo potso e e tlhatlhobjang nepagalo ya puo; mme mopeleto, matshwao a puiso, go nopola le dikgona tsa puo di nna botlhokwathlhokwa.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Karolo e ya pampiri ya ntlha ke kgwetlho mo batlhathojweng ba bantsi. Potso e e tlhoka bokgoni jwa go buisa le kitso ya dipopego tsa puo le melawana ya tiriso fela batlhathojwa ga ba na yona.
- (b) Go santse go na le kgwetlho ya go lemoga mefuta ya madiri mo setlhengweng. Batlhathojwa ga ba a kgona go nopola tirwa mo temaneng e e tlhagelelang mo go yona go araba potso 5.1.
- (c) Go na le tiragatso e e bokoa mo dipakeng tsa madiri. Bontsinyana jwa batlhathojwa mo go P5.2 ga ba a kgona go fetolela polelo go tswa go pakajaanong go nna ya pakapheti.
- (d) Kitso ya mefuta ya dipolelo e santse e tlhaela mo batlhathojweng ka bontsi. Ga ba a kgona go fetolela polelo mo mokgweng wa puopegelo jaaka go ne go tlhokega mo P5.5.

- (e) Batlhathojwa ga ba itse mefuta ya dipolelwanakala tsa polelopate. Ga ba a kgona go araba P5.6 ka go neela mofuta wa polelwanakala e e ntshofaditsweng mo setlhaweng.
- (f) Mo go P5.7 batlhathojwa ba reteletswe ke go bopa modirisokgonego. Mediriso e santse e le kgwetlho e kgolo.
- (g) Go santse go na le kgwetlho ya go lemoga tiriso ya dipopegopuo mo setlhaweng. Batlhathojwa ga ba a kgona go lemoga gore leina 'balekane' le dirisitswe jang mo polelong e le tlhagelelang mo go yona go araba P5.8.

Ditshikinyo tsa go tokafatsa

- (a) Barutabana ba dirise lenaane la dipopego tsa puo le melawana ya tiriso le le mo PPKT (tsebe 98–99). Gape ba ba gakologelwe gore dithutiso tsa nako le nako tsa dipopego tsa puo le melawana ya tiriso di botlhokwa.
- (b) Go totobadiwe mefuta le diponagalo tsa dipopego tsa puo le melawana ya tiriso e bile barutwana ba di lemosiwe nako le nako fa go rutiwa dikwalo, dithhamo le ditlhawngwa tse di kwadilweng. Se se tlaa ba kgontsha go araba P5.1, 5.6 le 5.8 jaaka go sololetswe.
- (c) Dipaka tsa lediri di rutiwe ka botlalo gore barutwana ba kgone go fetolela polelo nngwe le nngwe mo pakeng nngwe le nngwe. Se se tlaa ba kgontsha go araba P5.2 ntle le kgoreletsego.
- (d) Barutwana ba rutiwe mefuta ya dipolelo e bong puopegelo, puosebui le polelopate. Ba rutiwe diponagalo tsa dipolelo tseo gore ba se nne le kgwetlho fa ba tshwanelwa ke go araba P5.5 le 5.6. Ba katisiwe go fetolela puopegelo go nna puosebui, le puosebui go nna puopegelo. Go dirisiwe dipolelo tse di farologaneng ka bontsi.
- (e) Go rutiwe diponagalo tsa mefuta e e farologaneng ya mediriso gore barutwana ba kgone go bopa dipolelo tsa modirisokgonego jaaka P5.7 e ne e batla.
- (f) 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 dipopegopuo go tswa mo ditlhawngweng. Potso ya tiriso ya leina mo go P5.8 e ka bo e arabilwe ke botlhe ka nepagalo.
- (g) Fa barutwana ba baakanyediwa tlhatlhobo ya makgaolakgang, ba rulaganyediwe dithutiso tsa dipopegopuo mme go elwe tlhoko gore di kwala ka botlalo le gore go dirwa ditshiamiso.
- (h) Go atolosiwe/okediwe dipotso tsa dipopegopuo mo makwalopotsong a a fetileng go katisa barutwana mo tsamaong ya ngwaga. Barutwana ba katisiwe go ya ka popegopuo e ba e rutilweng.
- (i) Bagakolodi ba Serutwa ba tlhokomele gore dithutiso tsa dipopegopuo di kwalwa ka bontsi e bile di akaretsa dipopegopuo tse di farologaneng. Barutabana ba rotloediwe go dirisa ditshiamiso jaaka karolo ya go ruta le go ithuta.

10.4 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI

Ditshwaelo ka kakaretso

- (a) Tiragatso ya Pampiri ya Bobedi ka kakaretso e tlhatlhogile fa e bapsiwa le ya ngogola fela ga e ise e fitlhe kwa setlhoeng se se sololetseng sa maemo a Puo ya Gae. 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 ka kakaretso e santse e le kgwetlho mo batlhatlhojweng bangwe. Ba retelelwabogolosegolo ke go tlhaloganya se leboko le buang ka ga sona ka jalo ba se kgone go sekaseka leboko ka tsenelelo. Ga ba kgone go tlhagisa morero, diponagalo tsa poko, dikapuo le mesola ya tsona. Tlhaloso ya mela e e dirisitseng mo lebokong gammogo le go neelana ka thuto e ba e ungvileng ke dingwe tsa dintlha tse di santseng di tshwarisa batlhatlhojwa bangwe bothata.
- (c) Tlhamo ya poko e santse e le tlhobaboroko mo batlhatlhojweng bangwe ka gonne bontsi jwa bona ba a e tshabela. Se se bakiwa ke tlhokego ya bokgoni jwa go sekaseka diteng tsa leboko le go fitlhelela bokao jwa tsona le maikutlo a a renang mo go tsona gore ba tle ba kgone go ka kwala tlhamo ka setlhogo se se tlaa bong se neilwe.
- (d) Batlhatlhojwa ba latlhegelwa ke maduo mo dipotsong tsa ditlhamo tsa padi/ditlhawga tsa setso le terama ka ntlha ya kgwetlho ya go tlhaela bokgoni jwa go buisa ka go tlhaloganya se potso e se boditseng. Tlhaelo e, e ba bakela go araba bontlhahongwe jwa potso kgotsa ba anele fela ditiragalo tsa lokwalo jaaka di ntse ntle le go tlhotlha tse di seng maleba le potso.
- (e) Bontsi bo retelelwabogolosegolo ke go totobala mo potsong ka go tlhagisa baanelwa botlhe ba ba akareditseng mo potsong, mme ba ikaega ka moanelwamogolo a le esi fela. Ba tlhaela go tshegetsa potso ka go tlhagisa ngangisano go tswa mo ditiragalong tsa lowako. Ga ba ete ba nyalanya dintlha tsa bona le setlhogo/potso.
- (f) Fa re lebile dipotso tse dikhutshwane tsa padi/ditlhawga tsa setso le terama, batlhatlhojwa bangwe ba santse ba tlhobaboroko ka ntlha ya dipotso tsa: tlhotlheletso ya tshobotsi mo tsweletsong ya ditiragalo, seabe sa semelo sa moanelwa/modiragatsi mo tsweletsong ya morero, thuto/molaetsa.
- (g) Seemo sa tlotlofoko se santse se le kwa tlase thata mo batlhatlhojweng mo ba sa kgonang go araba dipotso dingwe ka ntlha ya mareo a a rileng.

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) Batlhatlhojwa mo potsong ya tlhamo ya poko, ba reteletswe ke go sekaseka maikutlo a mmoki tebang le ditlamorago tsa go fudisiwa ka 'thulamatse'. Ba tlhagisa maitemogelo a bona a phudugo ba sa ikamanye le se se kaiwang ke diteng tsa leboko mabapi le setlhogo. Bangwe ba batlhatlhojwa ba kwalolotse leboko fela jaaka fa le ntse, ntle le go dirisa mafoko a bona. Ba bangwe bona ba kwadile tlhamo ka dintlha boemong jwa go dirisa temana.

- (b) Mo go P2.1, 3.1, 4.1 le 5.1, batlhatlhojwa ga ba a kgona go tlhagisa kgangkgolo/morero wa leboko. Ba neelana ka setlhogo kgotsa tthaloso ya sona, boemong jwa se tota leboko le buang ka ga sona.
- (c) Batlhatlhojwa ba santse ba itemogela kgwetlho ya go neelana ka mosola wa diponagalo tsa poko le dikapuo. Ga ba bone maduo a a tletseng ka ntlha ya go sa tlhagise mosola.
- (d) Go tlhoka go tlhaloganya diteng tsa leboko go iditse batlhatlhojwa go araba P2.4, 3.4 le 4.3. Ga ba a kgona go tlhalosa bokao jwa mela e e tlhaotsweng jaaka e dirisitswe mo lebokong. Ditolhaloso tsa bona ga di bontshe kamano le diteng tsa leboko. Di ikemetse ka botsona.
- (e) Go tlhagisa thuto go tswa mo ditennyeng tsa leboko e nnile kgwetlho mo bathatlhojweng. Ga ba tlhaloganye fa thuto e ka tswa mo sebokiweng, mo ditiragalang, mo dipuong tsa batho, mo diphosong tsa ba bangwe, mo dikatlegong tsa bona jalo jalo. Ba bangwe ba nopola mola mongwe le mongwe le fa o sa amane le thuto/molaetsa wa leboko.

Ditshikinyo tsa go tokafatsa

- (a) Mokgwa wa go ruta tlhamo ya poko o tshwana le wa go ruta tlhamo ya boithamedi. Go lebelelwé dikgato le kagego ya tlhamo ya boithamedi mme di dirisiwe mo tlhamong ya poko. A go sekasekwe le go ranola diteng tsa maboko otlhé mme morago go kwalwe sekai se le sengwe kana tse pedi tsa tlhamo ya poko. Tiro eo e diriwe le barutwana mo phaposiborutelong.
- (b) Barutabana ba kwadise barutwana ditlhamo tsa maboko otlhé a a tlhaotsweng. A mangwe a rutiwe mme a mangwe a kwalwe jaaka dithutiso go bo go diriwe ditshiamiso.
- (c) Barutwana ba rutiwe le go fathosiwa ka morero wa leboko. Ba sedimosiwe ka bokgoni jwa go lemoga morero go tswa mo lebokong. Barutwana ba lemosiwe fa thitokgang e ka lemogiwa ka go tlhagisa kgang e e toutiwang mo lebokong. Sekao: mathata a dingwetsi di rakanang nao kwa bogadi kgotsa kgaoganyo ya semorafe e e tlhodilweng ke puso ya basweu boemong jwa go naya setlhogo sa leboko. Mokgwa o wa go tlhagisa morero o thusa le ka go tlhaloganya diteng tsa leboko.
- (d) Barutwana ba rutiwe le go fathosiwa ka morero wa leboko. Ba sedimosiwe ka bokgoni ba go lemoga morero go tswa mo lebokong. Barutwana ba lemosiwe fa thitokgang e ka lemogiwa ka go tlhagisa kgang e e toutiwang mo lebokong. Sekao: mathata a dingwetsi di rakanang nao kwa bogadi kgotsa kgaoganyo ya semorafe e e tlhodilweng ke puso ya basweu boemong jwa go mo naya setlhogo sa leboko. Mokgwa o wa go tlhagisa morero o thusa le ka go tlhaloganya diteng tsa leboko.
- (e) A go rutiwe kagego ya leboko, thanolo le tlhaloso ya leboko go ya ka maikutlo a mmoki. Morago go diriswe diponagalo tsa poko, dikapuo le mesola ya tsona.
- (f) A dithutiso tsa poko di rulaganngwe go ya ka thanolo ya leboko pele, mme go latele diponagalo, dikapuo le mesola, go feleletswe ka dipotso tsa bokao le tiriso ya mela. Tiro ya dithutiso tsa maboko e tlhagelele mo dibukeng tsa barutwana. Ditshiamiso di dirwe ka bottlalo.
- (g) Leboko le le sa tlhaolwang le tsenyelediwe nako le nako mo dithutisong tsa maboko.

- (h) Barutabana ba katise le go lemosa barutwana gore dikarabo tsa bona di laolwe ke maduo a a abilweng. Bontsi jwa batlhatlhojwa bo latlhegelwa ke maduo ka go neelana ka sekapuo, kgotsa ponagalo ya poko, mme fela ba sa tshegetse dintlha tsa bona.
- (i) Go arabiwa ga leboko le le sa tlhaolwang mo tlthatlhobong go totobadiwe.
- (j) Bagakolodi ba Serutwa ba tlhokomele gore maboko a rutiwa le go tlthatlhobiwa ka botlalo.

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

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Kgwelho ya batlhatlhojwa mo dipotsong tsa ditlhamo ke go sa kgone go tlhagisa ditragalo tsa tshotlo le kgatelelo ya maphata otlhe. Ba bangwe ba tlhagisitse fela bana, fa ditsala, basadi kgotsa bathapiwa ba sa akarediwa ka gope.
- (b) Batlhatlhojwa bangwe ga ba a tlhagisa ditlamorago tse di sa jeseng diwelang mo matshelong a batswasetlhabelo le go bontsha ka fa di ba ungwetseng ka teng mo mabakeng a mangwe. Ba anetse fela ditragalo tsa padi.
- (c) Mo dipotsong tsa dibuka tsa terama ka bobedi, e bong *Matsapa di a tsaya kae?* le *Ga se Lorato*, batlhatlhojwa bangwe ba anetse fela dtiragalo tsa diterama. Ga ba a kgona go bontsha ka moo badiragatsi ba ba tlhaotsweng ba paletseng ke go tsaya ditshwetso tse di maleba moo e bileng go nnileng le ditlamorago tse di sa jeseng diwelang. Batlhatlhojwa ba santse ba sa kgone go tlhagisa ngangisano ka go nyalanya dintlha tsa bona le setlhogo.
- (d) Tlhokego ya dikgato tsa go kwala e senogile mo ditlhamong dingwe gonnoe bathlatlhojwa ba bangwe ba ne ba eta ba boeletsa dintlha. Dithamo tse dingwe di ne di sa bontshe kagego ya tlhamo e e tsenyeletsang matseno, mmele le bokhutlo.
- (e) Ga go batlhatlhojwa ba ba arabileng tlhamo ya ditlhawga tsa setso. Go bontsha ba sa di rutiwa kwa sekolong.

Ditshikinyo tsa go tokafatsa

- (a) Barutwana ba rotloediwe go buisa dipotso tsa tlhamo ka botlalo, ba ete ba nopolu dintlha tsa botlhokwa tse di amanang le se potso e se batlang. Ba tlhokomele gore mo karabong ya bona ba akaretsa dintlha tseo tse di amanang le se potso e se batlang. Ba gakololwe go eta ba buisa karabo go netefatsa gore ba akreditse dintlha tseo.
- (b) A barutabana ba rotloetse barutwana go eta ba bontsha ka foo dintlha di nyalanang le potso ka teng. Ba ba rotloetse le go neela bopaki bo bo tshegetsang dintlha tsa bona.
- (c) Go diriwe bojotlhe jwa go lemosa barutwana gore ba tshwanetse go ikamanya le se potso e se batlang go ya ka diteng le ditragalo tsa padi le terama, mme e seng go anela fela ba sa ikaega ka potso.
- (d) A go katisiwe barutwana go sekaseka le go ranola diteng le ditragalo tsa mefutakwalo e ka tsenelelo gore ba kgone gomekamekana le potso nngwe le nngwe e motlhatlhobi a ka e botsang.

- (e) Barutwana ba sedimosediwe gore baanelwa/badiragatsi ba bangwe botlhe le bona ba na le seabe se se botlhokwa mo tsweletsong ya ditiragalo e ka nna ka tshobotsi, semelo kana ditshwetso tse ba di tsayang. Se, se ka ba thusa go efoga go tlhoma megopoloo mo moanelweng/modiragatsing a le mongwe fela mme ba se abelwe maduo a a tletseng.
- (f) 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 potso e se batlang.
 - Temana nngwe le nngwe ya tlhamo e nne le ntlhakgolo ya yona go tila go boeletsa dintlha le go di tlhakatlhakanya. 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.
- (g) Dithutiso tsa ditlhamo tsa dikwalo di diriwe ka bottlalo mme Bagakolodi ba Serutwa ba ele ntlha e tlhoko. Dithutiso tseo di tshwaiwe ka bottlalo; go dirisiswe ruboriki go di tshwaya. Ditshiamiso di diriwe.

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

Diphoso ka kakaretso le go sa tlhaloganye dipotso

Batlhatlhojwa ba tshabela potso ya ditlhangwa tsa setso. Ga go na ba ba e arabang.

Ditshikinyo tsa go tokafatsa

- (a) A go sekasekiwe ka tsenelelo dinaane le maboko otlhe a a tlhaotsweng mme dipapiso tsa teng di dirwe le barutwana. Go golaganngwe naane le leboko le le tsamaisanang le yona ka diteng, morero le thuto/molaetsa. Barutabana ba lemosa barutwana diane tse di tsamaisanang le dinaane le maboko ao ka morero le molaetsa.
- (b) 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 mofutakwalo o. Barutwana ba kwadiswe dithutiso ka tlhamo ya ditlhangwa tsa setso.
- (c) Bagakolodi ba Serutwa ba rotloetse barutabana go ruta ditlhangwa tsa setso.

KAROLO YA B LE C: DIPOTSO TSE DIKHUTSHWANE TSA PADI/DITLHANGWA TSA SETSO LE TERAMA (DIPOTSO 7, 9, 11, 13, 15, 17, 19)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Bangwe ba batlhatlhojwa ga ba itse diteng ka ba retelelwa ke go tlhalosa lebaka le le dirang gore badiragatsi ba iphitlhelo ba le mo mafelong a ba leng mo go ona go ikaegilwe ka temana jaaka P17.1 e ne e botsa.
- (b) Batlhatlhojwa ga ba buise temana ka kelotlhoko le go e tlhaloganya gonne ba palelwaa ke go nopola dikarabo tsa dipotso tse di bonolo go tswa mo temaneng, ka jalo ba latlhegilewe ke maduo a le mararo jaaka go diregile mo go P19.2.

- (c) Maemo a a kwa tlase a tlotlofoko mo batlhatlhøjweng bangwe a ba iditse go araba P13.4, 19.2 le 19.8 ka nepagalo. Bathatlhojwa ba reteletswe ke go itse bokao jwa motlha, dikgobo le thankgolola. Ba bangwe ga ba a kgona go araba P17.4 ba reteletswe ke go farologanya badiragatsi ba ba neetsweng.
- (d) Mo go P13.7, 13.9, 19.6, 19.7 batlhatlhøjwa ba supile fa ba tlhoka kitsa ya tlhotlheletso le seabe sa semelo le tshobotsi mo tsweletsong ya morero/poloto/kgotlhäng/ditiragaloo tsa setlhängwa.
- (e) Go nnile le kgwetlho ya go itse gore karabo ya potso ya maemo a a kwa godimo e tshwanetse go nyalana le kabu ya maduo. Bathatlhojwa bangwe ga ba a bona maduo a a feletseng a P13.6, 13.8, 19.7 ka ntlha ya go sa tshegetse ka lebaka mo dipotsong tsa maemo a a kwa godimo.
- (f) Go nopolala thuto go tswa mo matshelong a baanelwa/badiragatsi e santse e e kgwetlho ka batlhatlhøjwa bangwe ba sa kgona go nepa P13.13 le 19.12.

Ditsikinyo tsa go tokafatsa

- (a) A barutwana ba rotloediwe go buisa temana e e nopoetsweng ka kelothoko le go e sekaseka ka tsenenelelo gore ba tle ba kgone go mekamekana le potso nngwe le nngwe e mothatlhobi a ka e botsang ka mofutakwalo mongwe le mongwe. Barutwana ba rotloediwe go itse le go tlhaloganya ditiragaloo tsa dikwalo tse ba di rutiwang. Se, se tlaa ba thusa go araba dipotsa di tshwana le P17.1 le 19.2
- (b) Barutwana ba rotloediwe go eta ba nopolala mareo a ba sa a itseng le fa ba buisa dikwalo tse dingwe gore ba godise tlotlofoko ya bona. Barutabana ba thuse barutwana ka go ba naya makaalagongwe a mareo mangwe a a dirisiwang mo dikwalong tse di rutiwang.
- (c) Barutabana le barutwana ba sekaseke diponagalo le diteng tsa padi/ditlhängwa tsa setso le terama. Barutabana ba thuse barutwana go lemoga tlhotlheletso ya tshobotsi le seabe sa semelo sa baanelwa/badiragatsi mo polotong/kgotlhäng/morero/ ditiragaloo tsa lokwalo gore ba kgone go araba dipotsa di tshwana le P13.7, 13.9, 19.6, 19.7.
- (d) A go gakololwe barutwana le go ba totobaletsa gore dikarabo tsa bona di lekanyediwe maduo a a abilweng. Dikarabo tse di amanang le maikutlo le semelo di tlhoka go tshegediwa ka ditiragaloo tsa padi/terama.
- (e) Barutabana ba lemosa barutwana gore motho o kgona go ithuta sengwe go tswa mo ditiragaloo, mo ditshwetsong le mo dimelong tsa baanelwa/badiragatsi. Ba neye 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 ditiragaloo.
- (f) Go kwalwe dithutiso tsa dipotsa tse dikhutshwane mme Bagakolodi ba Serutwa ba ele ntlha e tlhoko. Dithutiso tseo di tshwaiwe ka botlalo le ditshiamiso le tsona di diriwe.

10.6 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

Ditshwaelo ka kakaretso

- (a) Tiragatso ya pampiri e e koafetse le fa gona go na le batlhatlhojwa ka bontsi ba dirileng sentle mo go yona e bile bo bone maduo a a kwa godingwana.
- (b) Go santse go na le kgwetlho ya gore batlhatlhojwa ba santse ba sa kgone go lemoga mefuta e e farologaneng ya ditlhamo le go itse ditlhogo tsa yona.
- (c) P1.7.1 le 1.7.2 di arabilwe ke batlhatlhojwa ba le mmalwa ba ba dirileng bontle mo go tsona. Dithhogo tsa bona di ne di le maleba le ditshwantsho tse ba di tlhophileng. Bontsi bo ikobontse go tlhopa tlhamo ya setshwantsho.
- (d) Dikgato tsa go kwala ga di diriwe ka botlalo le ka nepagalo. Bangwe ba kwala lenaanepaakanyo fela.
- (e) Setlhogo le ditaelo ga di sekasekiwe ka botlalo. Batlhatlhojwa ba latlhegelwa ke maduo fa ba tsibogela karolwana ya setlhogo se se neilweng mme e seng setlhogo sotlhe.
- (f) Tiriso ya ditshwantsho tse di tsamaisanang le dipotso ke mokgwa o o nolofatsang go bodiwa ga dipotso tsa ditlhlangwa tsa tirisano (Karolo B). Mokgwa o o dira gore batlhatlhojwa ba tlhaloganye dipotso sentle mme ba arabe ka mokgwa o o nepagetseng.
- (g) Go tlhoka go buisa ditaelo le tshedimosetso ka botlalo go bonagetse mo pampiring e ka jaana go nnile le batlhatlhojwa ba ba kwadileng tlhamo fela mme ba tlgetse ditlhlangwa tsa tirisano. Gape ba bangwe bona ba arabile tlhamo le setlhlangwa sa tirisiano se le sengwe boemong jwa tse pedi.

10.7 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

KAROLO YA A: TLHAMO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Puiso ya dipotso le go di tlhaloganya ka botlalo e nnile kgwetlho mo pampiring e ka batlhatlhojwa bangwe ba sa kgona go lemoga gore P1.4 e ka ga 'kgololosego' mme e seng 'kgolegelo'.
- (b) Batlhatlhojwa ba bangwe ga ba a kgona go dira letlhomeso le go dira thulaganyo/ipaakanyetso go kwala tlhamo jaaka go laetswe. Bangwe ba ba kwadileng sethangwa sa ntla ba tlhokile go se tlhotla diphoso ka botlalo gonne di ne di ntse di phephetha mo setlhlangweng sa bofelo. Batlhatlhojwa bangwe ba ne ba sa thala mola go ralala setlhlangwa sa ntla fa bangwe bona ba se thadile.
- (c) Bangwe ba batlhatlhojwa ga ba a kgona go neelana ka dintla 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 botlalo jaaka e kailwe mo PPKT (tsebe 31).

- (d) Go na le tlhaelo ya kitso ya mefuta mengwe ya ditlhamo jaaka tlhamo ya ngangisano, tlhaloso le e e sa tseyeng letlhakore gonane batlhatlhojwa ka bontsi ba kwala tlhamo ya kanelo ka ditlhogo tsa mefuta e. Gape batlhatlhojwa ga ba na kitso ya go nyalanya ditlhogo le mefuta e e farologaneng ya ditlhamo.
- (e) Batlhatlhojwa bangwe ba santse ba tlhaela matseno a a ngokang le bokhutlo jo bo sobokanyang dintlha sentle.

Ditshitshinyo tsa go tokafatsa

- (a) Barutabana ba tlhoka gore ba lemosetwana gore pampiri e e na le maduo a mantsi go feta e bile e tlisa pharologano e kgolo mo dipholong tsa bona.
- (b) Batlhatlhojwa ba rotloediwe go ipaakanyetsa pampiri e ka botlalo. Bokgoni le kitso ya 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. Dintlha tsa botlhokwa le sebolego sa ditlhamo di rutiwe le go ithutiwa ka botlalo.
- (c) Go rutiwe dikgato tsa go kwala, go rulaganya dintlha, go tlhotlha diphoso le go kwala sethangwa sa bofelo ka botlalo le ka tsenelelo.
- (d) Dikgato tsa go kwala - PKKT (tsebe 31–34)
 - Go dira letlhomeso/lenaneopaakanyo.
 - Go kwala sethangwa sa ntlha
 - Go booletsa
 - Go tseleganya
 - Go tlhotlha diphoso
 - Go kwala sethangwa sa bofelo/go tlhagisa
- (e) Barutwana ba katisiwe bokgoni jwa go kwala letlhomeso/lenaneopaakanyo, go ba 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 dintlha. 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 dintlha e e ba jelang maduo.
- (h) Go kaelwe gore matseno a tlhamo a tlhalosa setlhogo le go dira boalo jwa sona. Temana nngwe le nngwe ya mmele e nne le ntlhakgolo ya yona mme dintlha tseo di lomagane. Ditemana go tloga ka ya matseno di tsamaelane le letlhomeso/lenaneopaakanyo. Bokhutlo jwa tlhamo bo wetse se go ntseng go buiwa ka ga sona. Bo nne tshobokanyo e e maleba.

- (i) A go rutiwe mefuta e e farologaneng ya ditlhamo le go e araba go ya ka mokgwa o potso e tlhamilweng ka teng go sa latlhwe dintlha tsa botlhokwa. Barutwana ba lemosiwe ditlhogo tse di farologaneng tsa mefuta ya ditlhamo.
Mefuta ya ditlhamo – PKKT (34–35)
- Tlhamo ya kanelo
 - Tlhamo ya tlhaloso
 - Tlhamo ya ngangisano
 - Tlhamo ya maitlhomo
 - Tlhamo e e sa tseyeng letlhakore
- (j) 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 dikao tsa 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 le bokgoni jwa go araba tlhamo ya setshwantsho. Barutwana ba katisiwe le go loodiwa bokgoni jwa go sekaseka setshwantsho le go ntsha dintlha tse dintsi ka ga sona. Mokgwa o, o ka nna le seabe mo go reng ba iponele maduo a a kwa godimo go tswa mo potsong ya setshwantsho.
- (k) Go rotloediwe barutwana go buisa dikwalo tse di farologaneng go lootsa puo, mopeleto, popego ya dipolelo le tiriso ya menatshapuo.
- (l) Dithutiso tsa ditlhamo di kwadiwe, di bo di tshwaiwe. Go dirisiwe diruboriki go tshwaya dithutiso.
- (m) Bagakolodi ba Serutwa ba tlhokomele gore katiso ya go kwala le go tshwaya ditlhamo e diriwa ka botlalo.

KAROLO YA B – DITLHANGWA TSA TIRISANO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) P2.1 (lekwalo la botsalano) le 2.2 (lekwalo la semmuso) di arabilwe ke batlhatlhojwa ka bontsi fela go santse go na le kgwetlho ya sebolepo sa lekwalo la botsalano le la semmuso. Bangwe ba santse ba na le bothata ba go dirisa sefane le go saena mo lekwalong la botsalano.
- (b) Sebolepo sa lekwalo la semmuso ke kgwethlo mo batlhatlhojweng bangwe ka ba santse ba tlogela aterese ya moamogedi le setlhogo gape ba kwala aterese e e sa tsamaisaneng le potso. Bangwe ba bona ga ba tlhokomele gore rejisetara le segalo di nne maleba le moamogedi.
- (c) Bangwe ba batlhatlhojwa ba ba tsibogetseng potso ya puo, ba tlhokile go kwala matseno a a ngokang le bokhutlo jo bo lebeletsweng. Diteng di tlhaela dintlha tse di tlhogegang go ya ka se potso e neng e se tlhoka.
- (d) Batlhatlhojwa ba supa fa ba tlhoka kitso ya go tlhagisa athikele ya makasine. Sebolepo sa athikele ya makasine e santse e le kgwetlho go ba le bantsi. Setlhogo ga se na kgogedi, matseno ga a ngoke, bangwe ga ba tlhagise leina la mokwadi. Ga ba dirise ditlhogwana tse di tlhogegang mo athikeleng. Ba tlogela dintlha tsa botlhokwa mabapi le se potso e se tlhokang.

- (e) Bontsi jwa batlhatlhojwa ga ba a tsibogela potso ya maikao/maipolelo(lokwaloikitsiso) le lekwalophelegetso. Ba ba e tsibogetseng, ba kwadile bonthangwe ba yona fela ka jalo ba lathegetswe ke maduo.

Ditshitshinyo tsa go tokafatsa

- (a) Go rutiwe ka tsenelelo kitso le bokgoni jwa go kwala lekwalo la botsalano. PKKT (36–37)
- Le nne le aterese e le nngwe ya mokwadi, ka letlha le lekwalo le kwadilweng ka lona (fa tlase).
 - Le nne le ditumediso tse di repileng tse di tlang fa morago ga aterese ya mokwadi.
 - Dirisa rejisetara le setaele sa puo se se repileng se le maleba le moamogedi.
 - Kwala ka puo e e tshelang
 - Lekwalo le nne le matseno, mmele le bokhutlo.
 - 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.
- Diaterese di nne pedi e bile ya mokwalelwya nne maleba. Maemo a mokwalelwya a tlhagisiwe.
 - Setlhogo se kwadiwe mme se tsamaelane le potso.
 - Kwala ka tsela e e tlhamaletseng e e bonolo.
 - Rejisetara le segalo di nne maleba le moamogedi ka puo e e tlhamaletseng.
 - Supa bokhutlo jo bo tlhamaletseng bo latelwa ke sefane le ditlhakaina tsa mokwadi.
- (c) A go lebelelwya ka tsenelelo ditsela/mokgwa wa go tlhagisa puo jaaka ditumediso tse di maleba, go ikitsise, go tlhagisa setlhogo sa puo e go tlaa neelwanang ka yona, go garela puo, le go leboga kwa bokhutlong. Go elwe tlhoko rejisetara, setaele, maithlomo, bokao le thitokgang. Puo e tlhamalale.
- (d) Dikgato tse di maleba tsa go kwala pegelo di tshwanetse go rutiwa gore barutwana ba tle ba kgone go iponela kitso le bokgoni jwa go araba potso ya pegelo. PKKT (38–39)
- Tlhagisa setlhogo, matseno, bokhutlo, dikatlenegiso, metswedi, dimametlelelo.
 - Ipaakanyo: Kgobokanya le go rulaganya tshedimosetso, kwala dintlha.
 - Dirisa tse di latelang: rejisetara, paka e e fetileng, maina a kakaretso, motho wa boraro, tlhaloso e e nang le dintlha, mafoko le ditlhaloso tsa setegeniki le puo e e tlhamaletseng ka kakaretso.
- (e) Fa go rutiwa athikele ya makasine, a go tsewe tsia dintlha tse di latelang: setlhogo se goge le go kgatlhis, leina la mokwadi le tlhagisiwe kwa tshimologong, e lebagane le mmuisi, maina, mafelo, dinako le tshedimosetso di tlhagisiwe ka bottlalo. Athikele e age le go rotloetsa.
- (f) A go rutiwe ka tsenelelo kitso le bokgoni jwa go kwala maikao/maipolelo (lokwaloikitsiso): tshedimosetso e tsepame e nne khutshwane, e nne maleba, e lebe se potso e se tlhokang. Dintlha tse di latelang di bottlako: tshedimosetso ka ga mong, borutegi, maitemogelo a tiro (fa go le maleba), dipaki. Lekwalophelegetso le nyalelane le lokwaloikitsiso e be le tseye sebopego sa lekwalo la semmuso. Le nne le khutshwane, le tote se se kopiwang ka tlhamalalo.

- (g) Go rutiwe sebolego sa ditlhengwa tsotlhe ka tsenelelo. Go rutiwe mokgwa o o maleba wa go araba ditlhengwa tse.
- (h) A go boalediwe ditlhengwa tsa tirisano tse di farologaneng mo dikgweditharong tsotlhe. Go gatelelwé kitso le bokgoni jwa go itse go kwala ditlhengwa tse.
- (i) Bathatlhojwa ba newe ditshono di le dintsi tsa go kwala ditlhengwa tsa tirisano go lootsa bokgoni jwa bona mo go tsona. Ba rotloediwe go tlhotlha diphoso mo ditlhengweng tsa bona pele ba di tlhagisa.
- (j) Go rotloediwe barutwana go buisa dikwalo tse di farologaneng go lootsa puo, mopeleto, popego ya dipolelo le tiriso ya menatshapuo.
- (k) Bagakolodi ba Serutwa ba tlhokomele gore barutwana ba katisiwa ka bottalo go kwala ditlhengwa tsa tirisano. Di tshwaiwe ka tsenelelo ka tiriso ya ruboriki.

SEHLUKO 11

SISWATI LULWIMI LWASEKHAYA

Lombiko Iolandzelako kumele ufundvwe ngekuhlanganyela nemaphepha eluhlolo IweSiswati Lulwimi Lwasekhaya IwaLweti 2020.

11.1 INDLELA BAHLOLWA LABASEBENTE NGAYO

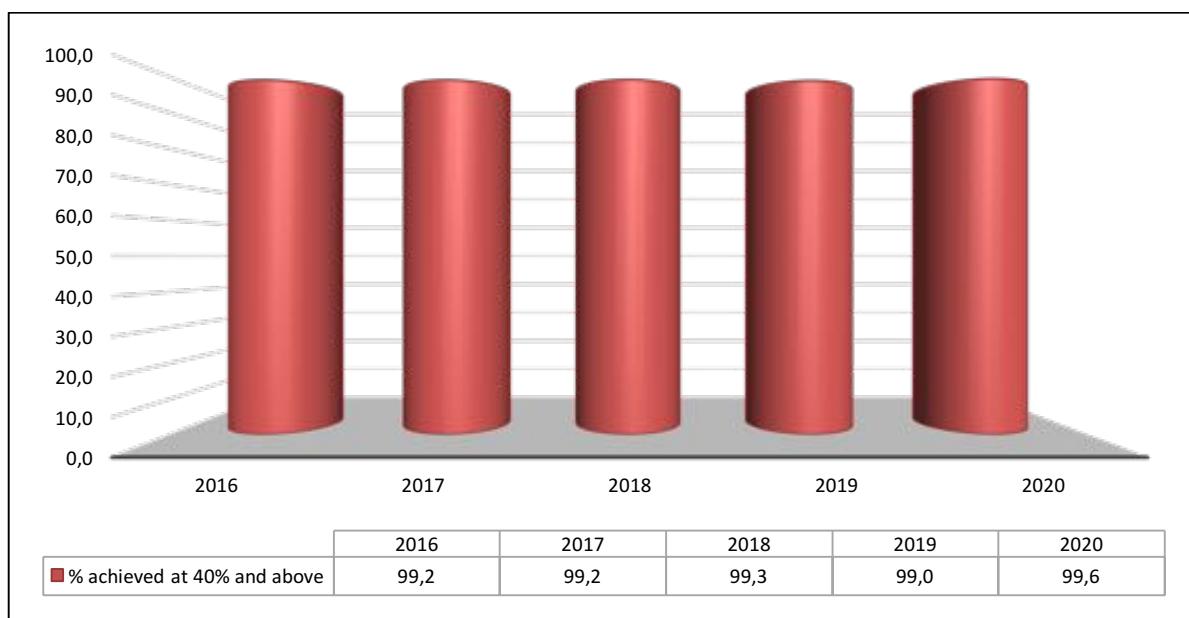
Indlela bahlolwa labasebente ngayo jikelele, ikhombisa imiphumela leyenyukile nayicatsaniswa nemiphumela yemnyaka we-2019.

Kugceme letimphawu letilandzelako ngemnyaka we-2020: Linani lebahlolwa lababhale Siswati Lulwimi Lawasekhaya lehle kakhulu nakubukwa iminyaka lesihlanu leyengcile. Bahlolwa lababhale lesifundvo ngemnyaka we2020, behle nge-349 nabacatsaniswa nalabo lababhale ngemnyaka we-2019. Licembu lebahlolwa beSiswati lemnyaka we-2020, licophe umlandvo wemphumelelo jikelele lengemaphesenti la-99,6 lalabo lababhale baphumelela, kusukela emnyakeni we2015.

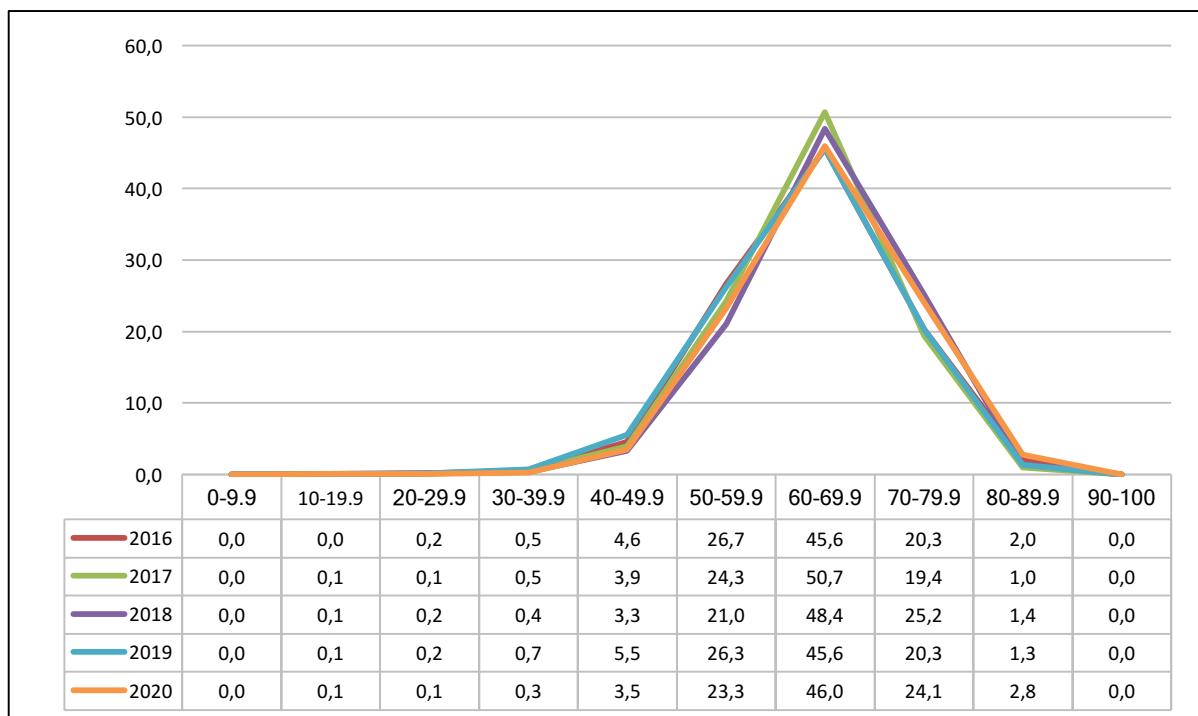
Lithebuli 11.1.1 Emazinga emphumelelo yebahlolwa jikelele, eSiswati Lulwimi Lwasekhaya

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
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
2020	16 906	16 835	99,6

Igrafu 11.1.1 Emazinga emphumelelo yebahlolwa jikelele, seyiyonkhe, eSiswati LuLwimi LwaseKhaya



**Igrafu 11.1.2 Kwabiwa kwemamaki ebahlolwa ngendlela yegrafu
Siswati LuLimi LwaseKhaya**



Emaphesenti ebahlolwa la-96 aphumelele ngesilinganiso se-avareji lengetulu kwemaphesenti la-50 nacatsaniswa nemaphesenti la-93 e-avareji yemnyaka we-2019. Kube nentfufuko lenkhulu esibalweni sebahlolwa labaphumelele ngelisinga le-5, le-6 nele-7.

11.2 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-1

Kuphawula jikelele

UMBUTO 1: SIVISO

- Banyenti kakhulu bahlolwa labaphendvule kahle siviso. Linyenti labo likhombise likhono lelingemalengiso lekufundza nekuvisisa itheksthii babuye bakwati kuhendvula imibuto lephatselene netheksthii ngalokusecophelweni lelisetulu. Loko kwente kutsi labanye babo bawatfole onkhe emamaki lamiselwe siviso, labalandzelako batfole emamaki lamanyenti lababeka ecophelweni lelisetulu.
- Kusekhona bahlolwa labambalwa labasenenkinga yekufundza nekuvisisa loko labakufundzako, labanye batsatsa imisho etheksthini bayibhale ibe timphendvulo temibuto, nalabo labatsatsele imibuto njengobe injalo ephepheni lemibuto.
- Lokuphawulekile ngalombuto kutsi, kusenebahlolwa labanyentana labehlulwa kuhendvula imibuto lesezingeni lelisetulu, lephatselene nekuhlola kanye nekuncoma.

UMBUTO 2: SIFINYETO

- (a) Bahlolwa labanyenti bawuphendvule kahle kakhulu lombuto, bakhombise emakhono langemalengiso ekubona emaphuzu lamcoka lebekumele bawafinyete, nemakhono lasecophelweni lelisetulu ekufinyeta ngekwetinzima babuye bafinyeta ngewabo emagama. Loku kwente kutsi bawuphumelele ngemalengiso lombuto. Linyenti lebahlolwa litfole onkhe emamaki lemiselwe sifinyeto.
- (b) Lehlile linani lebahlolwa lelibhale ngendlela yemaphuzu, njengobe belilindzeleke kutsi libhale ngendlela yetindzima.
- (c) Babe mbalwa kakhulu bahlolwa labangakawuphendvuli kahle lombuto futsi bakhombise kungabi nelwati lwemakhono ekubona nekufinyeta emaphuzu lamcoka etheksthini, kakhulukati kufinyeta ngewabo emagama.
- (d) Timphawu tekufundza nekubhala tiseseyinkinga kutisebentisa. Linyenti lebafundzi alati lapho kufanele tisetjentiswe khona.
- (e) Kusekhona bahlolwa labambalwa labasenenkinga yekufundza nekuvisisa loko labakufundzako, labanye batsatsa imisho etheksthini bayibhale ibe sifinyeto, kuphindze kube nalabo labatsatsele ithekshi yesifinyeto ephepheni lemibuto bayibhala njengobe injalo.

UMBUTO 3: SIKHANGISI

- (a) Impumelelo lengenetisi kulombuto iphindze yacoshwa kulomnyaka, njengemnyaka lowengcile we-2019.
- (b) Indlela bahlolwa labanyenti labasebente ngayo ikhombise kungabi nelwati lwemasu ekukhangisa, kakhulukati ngoba lombuto bewugcame ngekukhangisa.
- (c) Timphendvulo letinyenti betikhomba Iwati lolusilele kakhulu Iwetakhi netimiso tekusetjentiswa kwelulwimi letifaka ekhatsi, kusetjentiswa kwelulwimi, kucikelewka kwekusetjentiswa kwelulwimi ngalokujulile nemibuto lephatselene neluhlelo.
- (d) Linyenti lebafundzi lelisebente kabi kulombuto, libhale lashiya tikhala.

UMBUTO 4: IKHATHUNI

- (a) Kubye kwaba nemphumelelo lesilele kulombuto wekhathuni nayicatsaniswa neyembuto wesikhangisi naleyo yemnyaka lowengcile we-2019.
- (b) Bahlolwa labanyenti basebente ngendlela lekhombise Iwati loluncane lwemasu ekufundza ikhathuni.
- (c) Tizatfu letingahle tibangele impumelelo lesilele, tingafaka ekhatsi letilandzelako:
- (d) Lwati lolusilele kakhulu Iwetakhi netimiso tekusetjentiswa kwelulwimi letifaka ekhatsi:
 - Kusetjentiswa kwelulwimi,
 - Kucikelewka kusetjentiswa kwelulwimi ngalokujulile ne-
 - Luhlelo.
- (e) Linyenti lebafundzi lelisebente kabi kulombuto, alinalwati Iwekufundvwa kwetibonwa.
- (f) Kwehluleka kwabo kubonakele ngetikhala lebetishiyiwe kulombuto.

UMBUTO 5: IPHROZI

- (a) Impumelelo leyenetasako kulombuto ikhombise kututfuka kwelwati nayicatsaniswa nemphumelelo leyingaphumeleli yemnyaka lowengile we-2019.
- (b) Lemphumelelo ivetele ebaleni lwati lolutfukako lwetitfo tenkhulomo.
- (c) Bahlolwa babuye bakhombisa lwati lolutfukako lwetakhi nekusetjentiswa kwelulwimi ngekwesimongcondvo lesitsite.
- (d) Nanobe bakhona labawuphumelele lombuto, kunetinkhomba letinyenti letiveta kutsi labanye banebumatima betakhi temisho, tindlela tesento, tinkhati tesento, telulo tesento nesilulumagama lesitfufukile.
- (e) Labanye bebahlolwa abakatihluphi kuwuphendvula sanhlobo lombuto.

11.3 KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-1

Emaphutsa lavamile nekungavisi Umbuto

UMBUTO 1: SIVISO

- (a) Umbuto 1.1.1: Bewufuna bahlolwa banike umtselela lomubi wekutsatsa titfombe ngamakhalekhikhini endzaweni lefana nasemsebentini. Cishe bonkhe bahlolwa bawuphendvule kahle lombuto, jengobe inkhombandlela yekumaka beyinikile. Impumelelo yebahlolwa ibe ngemalengiso.
- (b) Impumelelo lengemalengiso ngiyo leyente lombuto ugcame, ngoba bonkhe bafundzi bawutfolile. Bakwatile kukhetsa kahle sifundza liJozi letfolakala kuso. Loku kwente Umbuto 1.1.2 uphendvuleke kahle.
- (c) Sizatfu lelente Umbuto 1.1.3 ungaphendvuleki kahle, kutsi bahlolwa bahlanganise kubaluleka kwalamanye Ematiko ahulumende neLitiko Letasekhaya lebelibutwe etheksthini. Loko kwente bahlolwa bawutfole ngalokusilele lombuto.
- (d) Yonkhe lena leminte imibuto, kusukela embutweni 1.1.4-kuye embutweni 1.1.7 kubuye kufake ekhatsi nemibuto 1.1.10, bahlolwa bayiphumelele ngemalengiso ngoba bebasivisisile siviso babuye bakwati kuphendvula lebebabitwe kona.
- (e) Kwehluleka kwebahlolwa kusebentisa lwatinchanti lwabo mayelana nelizinga nobe kubaluleka kwesitatimende lesitsi, 'Ephalamende kwaphuma sincumo sekutsi bantfu bangasasebentisi bomakhalekhikhini babo emsebentini,' kwente impumelelo yembuto 1.1.8 yaba phasi. Bahlolwa behlulwe 'kuphawula', lokubente balahlekelwa ngemamaki. Kuyabonakala kutsi emagama lafana nalawa abakawetayeli kuwasebentisa etikolweni njengobe kulindzelekile, lokusho kutsi imibuto lephatselene nekutsatsa tincumo kanye nekucabangela, itawuhlala iyinkinga ngoba abayetayeli.
- (f) Lombuto bewufuna kutsi imphendvulo igcile kakhulu esimeni semphilo. Tinkhomba tesimongcondvo embutweni tibaluleke kakhulu kutsi bahlolwa kufanele batinake. Umbuto 1.1.9 awumane uphendvuleke ngendlela ngalesizatfu lesesibaliwe.

- (g) Luhlelo Iwekusetjentiswa kwemathebhulethi etikolweni, linyenti lebahlolwa alulwati. Loku kubangele kutsi bahlolwa banike timphendvulo letivamile ngetinkinga tekupatsa bomakhalekhikhini etikolweni, lokuholele kutsi Umbuto 1.1.11 ungaphenduleki ngendlela lebeyilindzelekile.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzi kufanele bakwati kufundza nekuvisisa loko labakufundzako ngoba ngaphandle kwekuvisisa, kutawuba matima kuphendvula imibuto ngalokulindzelekile.
- (b) Bafundzisi kumele bafundzise indlelanchubo nemasu ekufundza itheksthi, njengobe kuphawuliwe ekhansi le-24 leSitatimende Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE), kutfola umcondvo locuketfwе yitheksthi nekutfola inshokutsi yemagama langaketayeleki. Loko bangakuphumelelisa ngekunika bafundzi imisebenti leminyenti yekufundza ngekuphimisa nekufundza bubindze, njll.
- (c) Lokufanele kufundziswe bafundzi kutsi batu kutsi itheksthi lenikiwe, ngiyo lokumele kuphendvulwe ngayo.
- (d) Yonkhe imibuto lephatselene nekucabangela, ucagela, kuhlola nekuncoma kufanele ibhekiswe etheksthini yesivisiso lenikiwe.
- (e) Bafundzisi kumele banike bafundzi imisebenti leminyenti lephatselene nesivisiso, *Umbuto 1.1*, nekufundvwa kwesibonwa *Umbuto 1.2*, kute betayele kuphendvula ngalokufanele.

UMBUTO 2: SIFINYETO

Emaphutsa lavamile nekungavisisi umbuto

- (a) Basekhona bahlolwa labaticambela abo emaphuzu lasetheksthini labatisusela wona enhloko, bawafinyete, sifinyeto singahambisan nakancane netheksthi lenikiwe.
- (a) Labanye bahlolwa abakalandzeli ticondziso tekufinyeta njengekutsi bafinyete ngemaphuzu kunekutsi bafinyete ngetindzima.
- (b) Labanye bengca linani lemagama lemisiwe lemaga la-70.
- (c) Bahlolwa labanyenti abawanaki emaphutsa elulwimi labawenta nabafinyeta, lafaka ekhatsi sipelingi, kwehlukanisa nekuhlanganisa kwemagama, SiSwati mbamba, tivumelwano, timphawu tekufundza nekubhala, njll.
- (d) Basekhona bahlolwa lebatsatsela imisho njengobe injalo etheksthini, bakhe tindzima letenta sifinyeto lesinelinani lemagama lamisiwe.
- (e) Labanye bahlolwa bavele batsatse itheksthi yesifinyeto njengobe injalo, batsi bangafika enanini lemagama lamisiwe bagcine, babese babita lowo mbhalo ngekutsi sifinyeto.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Lokufanele kufundziswe bafundzi kutsi batu kutsi itheksthi lenikiwe, ngiyo lokumele ifinyetwe, bangatakheli tabo tifinyeto.
- (b) Bafundzi kufanele bafundziswe emasu nemakhono ekufinyeta.

- (c) Kumele bafundzi bafundziswe kubona nekuhlunga emaphuzu lamcoka etheksthini, bawahale ngemisho lephelele, levakalako futsi leyakha tindzima.
- (d) Bafundzisi kumele bafundzise bafundzi kutfola umcondvo lomcoka, kwakha emanothi nekufinyeta imibono lemcoka bakwati kwehlukanisa emaphuzu lasekelako.
- (e) Lokumcoka kunako konkhe, kutsi bafundzisi bafundzise kufinyeta basebentise abo emagama, bangatsatsi njengobe kunjalo etheksthini.

UMBUTO 3: KUHLATIYA SIKHANGISI

Emaphutsa lavamile nekungavisisi umbuto

- (a) Mcondvofana weligama lelitsi, 'emadelezi', behlulekile kumtfola. Yincenyne nje yebahlolwa labaphumelele ngalokwenetisaka. Lelenye incenye ilahlekelwe limaki *lembuto 3.1* ngekungawuphendvuli kahle.
- (b) Impumelelo lengemalengiso ngiyo leyente lombuto ugcame, ngoba bonkhe bafundzi bawutfolile. Bakwatile kukhetsa kahle umusho lonesinciphiso lesitsi, 'umtfuntana.' Loku kwente *Umbuto 3.2* uphendvuleke kahle.
- (c) Bahlolwa labanyenti behluleke kuphendvula *Umbuto 3.3*, lophatselene nekukhangisa. Lombuto bewufuna kwati kusi sikhangisi sicondzene nabobani, nekutsi bahlolwa besekele imphendvulo yabo. Bebangati kutsi sicondziswe kubobani, labo lebebat, behlulekile kwesekela. 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. Loko kwente kutsi balahlekelwe ngemamaki.
- (d) Tindlela tesento tibe yinkinga lenkhulu emphumelelweni yebahlolwa, lokwente *Umbuto 3.4* ungaphenduleki kahle. Bahlolwa bawutfole ngalokungaphumelelisi lombuto. Behlulekile kutsatsa 'sindza' bamsebentise abe sendleleni lesalibito, '*Kusindza kwabo kujatjulelwe ngulabanyenti*,' babuye behluleka kumsebentisa abe sendleleni leyamile, '*Uvuka asindze, ageze, aye esikolweni*'.
- (e) Bahlolwa badidwe ligama lalokukhangiswako, '*Mambonya*,' nemkhicito. *Umbuto 3.5* bewufuna ligama lemkhicito nendlela lohambisana ngayo nalokukhicitwako. Cishe bonkhe bahlolwa uehlulile lombuto, besuke banamatsela kuleligama lelitsi umkhicito kantsi sebayaphuma emphendvulweni lengiyo. Loko kwente kutsi balahlekelwe ngemamaki.
- (f) Ngekwembuto lobutiwe, bahlolwa bebalindzeleke kutsi banike umbono wabo ngesitativende lebesisemgceni we-3 kulesikhangisi, '*Umtfunti waso umelana nato tonkhe timo telitulu*.' Esikhundleni sembono lophatselene nekucikelela kusetjentiswa kwelulwimi ngalokujulile, bahlolwa banike umbono wabo, longakaphatselani nakancane nalokubutiwe, babuye behluleka kwesekela. Loko kwente kutsi balahlekelwe ngemamaki.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe kusetjentiswa kwelulwimi, lokufaka ekhatsi tinongo, tisho, taga, bomcondvofana, bomcondvophika, njll. Bona Likhasi le-104, eSitativendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).

- (b) Abafundziswe kuhumushwa kwematheksthi etikhangisi. Bona Likhasi le-25, eSitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (c) Bafundzisi abafundzise kusetjentiswa kwelulwimi ngalokujulile njengelulwimi lolutsintsa imiva, Iwekuhhunga, lolutsatsa luhlangotsi, lolutsatwa njengemaciniso lube lutsintsa imiva yalabanye, njll. Bona Likhasi le-107 eSitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (d) Kubalulekile kutsi bafundzi bakhone kubona tinhlobo tetetsamelilwati, sikhangisi lescondziswe kuto.
- (e) Akufundziswe emasu ekukhangisa, sib. Injongo yekusebentisa lulwimi lolujulile, kuhunga, imfundzisolate, kusebentisa emafonti lehlukene, njll, kufanele bafundzi bawati nabahlatiya sikhangisi.
- (f) Bafundzisi kumele banike bafundzi imisebenti leminyenti yasekhaya naseklasini lephatselene netikhangisi, kusetjentiswa kwelulwimi lokufaka ekhatsi tinongo: tisho, taga, bomcondvofana, bomcondvophika, njll.

UMBUTO 4: KUHLATIYA IKHATHUNI

Emaphutsa lavamile nekungavisi umbuto

- (a) Impumelelo lengemalengiso yentiwe kutsi bahlolwa bauvisisse ngelizinga lelisetulu lombuto. Bakwatile kubona umusho lonesinongo sekumuntfutisa. Bahlolwa abamange babe nebumatima bekuphendvula *Umbuto 4.1*.
- (b) Lombuto uphendvuleke kahle kakhulu. Bahlolwa bakwatile kubona kutsi luvelomagama belukhomba inhlonipho. Bambalwa kakhulu bahlolwa labehlulekile kuwuphendvula *Umbuto 4.2*.
- (c) Behlulekile kufaka umusho lotsatsa luhlangotsi lebekungenteka bewucatjangwa ngulomake. Linyenti belitifakela nanobe ngumuphi umusho lofika emicondvweni yabo. Loko kwente *Umbuto 4.3* wangaphendvulwa kahle, bahlolwa batfola lokungaphumelelisi.
- (d) *Umbuto 4.4:* Bahlolwa bakhonile kwakha umusho lonenshokutsi leyehlukile kulena lekulekhathuni. Ikhathuni beyikhulumna ngesibindzi lesitfo semtimba, bona banike inshokutsi yemutfu longatsandzi kukhulumna neyekungesabi. Bawuphumelele ngemalengiso lombuto.
- (e) Kwakha umusho ngeligama thekhniki (*ikhompiyutha*), kubehlulile ngoba bahlolwa basebentise ligama lelisha lelibunjiwe eSiSwatini, *ngcondvomshini/matsangeni*. *embutweni 4.5*. Linyenti lebahlolwa lehlulekile kuwuphendvula lombuto.
- (f) *Embutweni 4.6:* Bahlolwa bebalindzeleke kutsi bagucule inshokutsi yeselulo sekwentela (sizatfu/inhoso), ivete indzawo, behlulekile kukwenta loko. Sizatfu sekwehluleka, kungasiboni leselulo sekwentela lebesisemushweni losihloko salekhathuni. Labasibonile, bebehluleka kusisebentisa sivete inshokutsi yendzawo, labanye bebatakhela imisho basebentise sandziso sendzawo. Loko kwente kutsi balahlekelwe ngemamaki.

- (g) Bahlolwa bebabanele basho kutsi umusho lebewuniwi utsatfwa njengemaciniso nobe cha, bese bayesekela. Linyenti labo lehlulekile kwesekela, lokwente kutsi incenye iwuphumelele ngalokwenetisako *Umbuto* 4.7, lokuncono kakhulu nawucatsaniswa newalomnyaka lowengcile.
- (h) Bahlolwa abahumushi lokwenteka ekhathunini, bagcila kakhulu kulokukhulunywako.
- (i) Abanaso silulumagama lesenele sekuhumusha ikhathuni, sib. Tibiyelo letiphatselene nalokucatjangwako nalokumenyetwako, ngcondvomshini, litafula, emakhethini, njll.
- (j) Abanalwati Iwekusetjentiswa kwelulwimi Iwebugagu, sib. taga, tiga, luvelomagama, njll.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzi kumele bafundziswe kusetjentiswa kwelulwimi, lokufaka ekhatsi tiga, taga neluvelomagama, njll. Bona Likhasi le-104, eSitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (b) Kumele kufundziswe kuhunyushwa kwematheksthi emakhathuni. Bona Likhasi le-25, eSitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (c) Abafundziswe kusetjentiswa kwelulwimi ngalokujulile njengelulwimi lolutsintsia imiva, Iwekuhhunga, lolutsatsa luhlangotsi, lolutsatfwa njengemaciniso lube lutsintsia imiva yalabanye, njll. Bona Likhasi le-107 eSitatimendeni Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE).
- (d) Tinhlobo letibanti temakhathuni kumele tifundziswe, indlelanchubo nemasu ekufundza itheksthi, njengobe kuphawuliwe ekhasini le-24 leSitatimende Sekharikhulamu Yenchubomgom Nekuhlola, (SISEYENE), kutfola umcondvo locuketfwe yitheksiti nekutfola inshokutsi yemagama langaketayeleti. Loko bangakuphumelelisa ngekunika bafundzi imisebenti leminyenti yekufundza ngekuphimisa nekufundza bubindze, njll. kute kututfukiswe silulumagama nekusetjentiswa kwelulwimi ngalokujulile, njengetinongo tenkhulomo, emagama endzabuko nalaSiSwati mbamba, tiga tenkhulomo, lulwimi lolutsintsia imiva, Iwekuhhunga, lolutsatsa luhlangotsi, lolutsatfwa 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.
- (f) Tinhlobo letibanti letehlukene temabhamuta ekukhuluma lasetjentiselwa kucabanga, kukhuluma, kulinganisa njll. kufanele tifundziswe kute bafundzi batati babuye bat nekutehlukanisa.

UMBUTO 5: IPHROZI

Emaphutsa lavamile nekungavisi umbuto

- (a) *Umbuto* 5.1: Bahlolwa bebabutwe kutsi babbale ligama linye endzaweni yelibintana endzimeni yesibili. Bahlolwa bakhonile kunika lelibintana. Linyenti lebahlolwa liwuphumelele kahle lombuto.
- (b) Nakuwo *Umbuto* 5.2: lapho babbale umusho ube sendleleni lephikako, bawuphumelele ngemalengiso lombuto. Bambalwa labehlulekile kuwuphendvula lombuto.

- (c) *Embutweni* 5.3: Bahlolwa bekutsiwe abafake ligama lelisha lelibunjiwe eSiSwatini, lelitsi sicandzisi, esikhundleni **sefiliji**. Lokwente kutsi bahlolwa labanyenti balahlekelwe ngemamaki, kutsi bafake emagama langesiwo eSiSwati. Bahlolwa balomnyaka basebente nconywana kulombuto nabacatsaniswa nebemnyaka lowengcile we-2019.
- (d) Tindlela tesento tibe yinkinga kakhulu eminyakeni leyengcile, bahlolwa bebehuleka kukhokha imisho lesetindleleni letehlukene tesento. Lonyaka, *Umbuto* 5.4, bawuphumelele ngelicophelo lelisetulu, lapho bebakhetsa khona umusho losendleleni yesimo eluhleni lwemisho lebeyinikiwe. Bakwatile kukhetsa kahle, nanobe basekhona labangakakhetsi kahle.
- (e) Bahlolwa bebalindzeleke kutsi batsatse sandziso sesikhatsi emgceni wekugcina wetheksthi lebeyinikiwe *Embutweni* 5.5. Linyenti lebahlolwa likwatile kusibona lesandziso babese behlulwa kusisebentisa emshweni. Nanobe kunjalo, bakhona labehlulekile kuwutfola lombuto.
- (f) *Lombuto* 5.6, bewufuna kutsi bahlolwa batsatse linani, lelisitfo senkhulumo, endzimeni yekucala balisebentise njengesabito emshweni. Bahlolwa behluleke kwehlukanisa linani, lelisitfo senkhulumo, nelinani leliyinombolo lebekusendzimeni yekucala. Cishe bonkhe bahlolwa batsetse linani leliyinombolo basebentisa lona emshweni. Loko kwente Umbuto wangaphendvuleki kahle.
- (g) Inkhulumombiko ivamise kubacula bahlolwa nangabe idzinga kutsi bacaphele lapho ihambisana khona netindlela tesento. *Umbuto* 5.7, bewutsi bahlolwa abagucule inkhulumongco ibe yinkhulumombiko. Emagama labegcamile, labefuna kucikelelwa ngulawa:
 - Ceceshani – abe ngu-abaceceshe
 - Bantfwabenu – abe ngu-bantfwababo.

Linyenti lebahlolwa lehlulekile kukwenta loko, labese lilahlekelwa ngemamaki.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzisi abacinisekise kutsi banencwajana yebuyeketa, leyentelwe bafundzi, babuye bacinisekise kutsi nebfundzi nabo bayayitfola.
- (b) Bafundzi abafundziswe takhi netimiso tekusetjentiswa kwelulwimi ekhasini le-104–107 Esitatemendini Sekharikhulamu Yenchubomgomu Nekuhlola, (SISEYENE), letinjenge-
 - njengetitfo tenkhulumo,
 - takhi,
 - tindlela tesento letivumako, naletiphikako
 - kusetjentiswa kwetitfo tenkhulumo emshweni ne-
 - luhlelomusho njll.
- (c) Imisebenti leminyenti yasemaklasini, yasekhaya kanye netivivinyo, kufanele iceceshe bafundzi ngetakhi netimiso tekusetjentiswa kwelulwimi letibalwe ngenhla babuye batisebentise emishweni labatakhele yona.

11.4 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-2

Kuphawula jikelele

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

11.5 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-2

SIGABA A: TINKONDLO

UMBUTO 1

Emaphutsa lavamile nekungavisi umbuto

- (a) Bahlolwa lebakhetse lombuto abakawuvisisi kahle njengobe bekumele baphendvule ngemimoya nendlela leyefulwe ngayo enkondlweni njenekusho kwembuto.
- (b) Bahlolwa babbala indzaba lengenaso sakhiwo sendzatjanambhalo, lokusingeniso, umtimba nesipheto.
- (c) Bahlolwa babbala inkondlo njengobe injalo, kodvwa bambalwa labente njalo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe umoya nendlela sonkondlo lawusebentisa ngayo enkondlweni kuveta indlela letsintsa ngayo imiva yakhe, ekhasini le-27 leSitatimende Sekharikhulamu Yenchubomgomu Nekuhlola, (SISEYENE).
- (b) Akugcizelew kutsi indzatjanambhalo kumele ibe nesingeniso, umtimba kanye nesipheto.
- (c) Kufanele bafundzi banikwe imisebenti leminyenti yekubhala indzatjanambhalo yenkondlo kute betayele.
- (d) Akuhlelw tikhatsi lapho bafundzisi batewuhlomisana khona ngendlela yekufundzisa indzabambhalo.
- (e) Bafundzisi abamake tindzatjanambhalo ngekuhlanganyela nebfundzi kute bakwati kutsi yini lelindzelekile nasebabhala.

UMBUTO 2: IMIBUTO LEMIFISHA YETINKONDLO

Emaphutsa lavamile nekungavisi umbuto

- (a) Bahlolwa bawuphendvule kahle lombuto ngobe tinkhomba tiveta kumphumelela ngemaphesenti langetulu kwalangu-50.

- (b) Bambalwa bahlolwa labakhetsi lombuto wabahlula, ikakhulukati ekusekeleni timphendvulo tabo. Sib. *Umbuto* 2.3: Bahlolwa bebasekela ngekutsandza imfundvo kwasonkondlo esikhundleni sekutsi imfundvo icedza inhlupheko/ inikana inhlakanipho.
- (c) Leminye imibuto lapho behluleke kusekela kulombuto *ngUmbuto we-2.4 newe-2.5*.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bahlolwa abafundziswe kuhumusha tinkondlo ngalokuphelele kuveta kujula kwato.
- (b) Bafundzi abanikwe ematfuba lamanyenti ekutitfolela umcondvo lojulile etinkondlwani.
- (c) Abafundziswe ngekutsi kumele basekele ngekwabo ngaloko lebajule ngako enkondlwani.
- (d) Bafundzi abatifundzise babuye batetayete imibuto ngekulandzela emazinga engcondvo lahlukene.
- (e) Bafundzisi abacinisekise kutsi basebentisa tinhombandlela tekufundzisa tembhalo.

UMBUTO 3

Emaphutsa lavamile nekungavisi umbuto

- (a) Bahlolwa labanyenti bawuphendvule ngalokunetisako lombuto.
- (b) *Umbuto* 3.2 bahlolwa behlulekile kusekela imphendvulo yabo. Esikhundleni sekusho kutsi ilandzisa ngesigameko lesengca, babbala ngekuhatsateka kwasonkondlo.
- (c) *Umbuto* 3.4 nakhona bahluleke kusekela ngalokwenetisako.
- (d) *Umbuto* 3.5 bahlolwa bahluleke kusho kubumbana kwesisho nenkondlo nanome basihumushe kahle nje.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Akufundziswe kabanti ngetisho netaga nendlela lekubumbana ngayo nenkondlo yonkhe.
- (b) Bafundzi abafundziswe kutsi iphendvulwa kanjani imibuto ledzinga kuhumusha tisho netaga nekubumbana kwako nenkondlo yonkhe.
- (c) Bafundzi abanikwe imsebenti leyenele yekucwaninga ngetisho netaga nenshokutsi yato.
- (d) Bafundzi abasebentise bafundzi labanelikhono lekuticambela tinkondlo eklasini, labanye babbale bunkondlo lebabuvako ngalesikhatsi ihaywa.
- (e) Bafundzisi abacinisekise kutsi banato tinhombandlela yetembhalo.

UMBUTO 4

Emaphutsa lavamile nekungavisi umbuto

- (a) Bahlolwa labanyenti abakawuphendvuli kahle cishe wonkhe lombuto.
- (b) Timphendvulo tebahlolwa betinganetisi, bebahlulwa kunika sizatfu saloku lebakuphendvulile.
- (c) *Umbuto we-4.3* lapho bekumele basho kutsi sonkondlo udvumisa imisebenti yebasakati, bona bebavele batsi udvumisa *Ngitsats' Ungibeke*, lokusihloko salenkondlo.
- (d) *Umbuto 4.4* bahlolwa bahluleke kunika umcondvo lojulile wenkondlo. Banika ligama lelidolobha iMbombela esikhundleni semsakato Ligwalagwala lotfolakala eMbombela.
- (e) *Umbuto 4.5* bahlulwe inshokutsi yalesaga lokwente kutsi bahluleke kuphawula ngekusetjentiswa kwaso kulenkondlo.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzisi kumele batifundzise tinongo tenkhulumo lokufaka ekhatsi taga netisho.
- (b) Abafundziswe kutakhela yabo imisho lecuketse taga netisho.
- (c) Bafundzi abafundziswe kutihumushela ngekwabo inshokutsi yaletinongo letisemishweni yabo.
- (d) Bafundzi abahlele imincintswano lapho bafundzi batancitisana khona ngelikhono lebanalo lekuticambela tinkondlo.
- (e) Abacinisekise kutsi tinongo tiyasetjentiswa kutembhalo.
- (f) Bafundzisi abalekelelane ngekusita bafundzi bakuletinye tikolo.

UMBUTO 5

Emaphutsa lavamile nekungavisi umbuto

- (a) Bahlolwa bawuphendvule ngalokwenetisako lombuto.
- (b) *Embutewni we-5.3*, bahlolwa behlulekile kuveta umcondvo losebaleni bona bebasho umcondvo lojulile.
- (c) *Umbuto 5.4* bafundzi bahluleke kucatsanisa. Timphendvulo letinyenti baticoca ngephethini yalemigca ngaphandle kwekucatsanisa.
- (d) Bahlolwa labanyenti abakawuphendvuli kahle *Umbuto we-5.6* lobewudzinga kutsi baphawule ngekukhetseka kahle kwesinongo lesiafutamsindvo, bafundzi badida lesinongo nemphindza.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi kumele batifundzise tonkhe tinkondlo letimisiwe teLibanga le-12.
- (b) Bafundzi abafundziswe ngesakhiwo sangaphandle nesangekhatsi.
- (c) Abajwayetwe kusebentisa emagama lasetjentiswa kutemibhalo kute bakwati kuperhendvula tinkondlo lettingakafundvwa eklasini nasekuluhlolo.
- (d) Bafundzisi abatise bafundzi kutsi batawutfola Umbuto loyinkondlo lebangazange bayifundze eklasini kute bangashaywa luvalo ephepheni.\
- (e) Bafundzi kumele bafundziswe lulwimi lwebunkondlo.\
- (f) Belulekitfundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.
- (g) Bafundzisi abafundzisise Sitatimende Sekharikhulamu Yenchubomgommo Nekuhlola (SISEYENE) ngembi kwekuyofundzisa eklasini.

SIGABA B NA C

UMBUTO 6, 8, 10 NEWE-12: INOVELI/TEMDZABU (UMBUTO WENDZABAMBHALO)

Emaphutsa lavamile nekungavisi umbuto

Bonkhe bahlolwa bakhetsi kubhala Umbuto 10

- (a) Kulombuto, linyenti lebahlolwa liphendule kahle, tigameko lebelibhala ngato betesekela kutsi umbhali usikhetse kahle sihloko. Loko kwente kutsi bawuphumelele ngalokwenetisako lombuto.
- (b) Incenye yebahlolwa beyicoca ngaloko lokwenteka enovelini esikhundleni sekuphendvula lokubutwe ngendzabambhalo.
- (c) Bancane bahlolwa lababe nebumatima bekubhala ngesibekandzaba.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abacinekise kutsi banayo inkhombandlela yetemibhalo lecuketse kuhalatiwa kwato tonkhe tincwadzi tetemibhalo letimisiwe.
- (b) Akucinisekiswe kutsi nebafundzi banayo lenkombandlela.
- (c) Bafundzi abafundziswe umehluko lokhona emkhatsini wendzaba yekuticambela nendzabambhalo.
- (d) Akufundziswe sakhiwo sendzabambhalo ngekulandzela Sitatimende Sekharikhulamu Yenchubomgommo Nekuhlola (SISEYENE).
- (e) Indlela yekuphendvula imibuto lebutiwe yetemibhalo esikhundleni sekucoca indzaba kufanele bafundzisi bafundzise bafundzi.

- (f) Imisebenti leminyenti lephatselene nekubhalwa kwendzabambhalo kufanele ibe yincenyen yemisebenti lenikwa bafundzi ngaso sonkhe sikhatsi.
- (g) Irubhriki yekumaka indzabambhalo iyincenyen yetinsita lokufanele bafundzisi bayisebentise sonke sikhatsi nabahlola imisebenti yaseklasini.
- (h) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile. Akufundziswe sakhiwo sendzabambhalo ngekulandzela Sitatimende Sekharikhulamu Yenchubomgom Nekuhlola (SISEYENE).
- (i) Indlela yekuphendvula imibuto lebutiwe yetemibhalo esikhundleni sekucoca indzaba kufanele bafundzisi bafundzise bafundzi.
- (j) Imisebenti leminyenti lephatselene nekubhalwa kwendzabambhalo kufanele ibe yincenyen yemisebenti lenikwa bafundzi ngaso sonkhe sikhatsi.
- (k) Irubhriki yekumaka indzabambhalo iyincenyen yetinsita lokufanele bafundzisi bayisebentise sonke sikhatsi nabahlola imisebenti yaseklasini.
- (l) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

UMBUTO 14 NE-16: UMDLALO (IMIBUTO YENDZABAMBHALO)

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labaphendvulile, bakhetsi Umbuto 14.
- (b) Indzabambhalo yekubhebhetsuka kweludvweshu lokweyemekuhleta, Mphotfon LaHleta bayiphendvule kahle bahlolwa. Lemibuto ngelizinga leisetulu.
- (c) Linyenti lebafundzi liphumelele kuveta tigameko letihambelana nebadlali letineligalelo ekubhebhetskeni kweludvweshu
- (d) Impumelelo yebahlolwa kulombuto yenyuke yate yafika ecophelweni leisetulu.
- (e) Bancane kakhulu bahlolwa lebebangabhalo singeniso kanye nesiphetho nababhala indzabambhalo.
- (f) Basekhona bahlolwa lebacoca ngemdlalo esikhundleni sekuphendvula loko lokubutiwe.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe sakhiwo sendzabambhalo ngekulandzela Sitatimende Sekharikhulamu Yenchubomgom Nekuhlola (SISEYENE).
- (b) Umehluko emkhatsini wendzaba yekuticambela nendzabambhalo kufanele bafundzi bawati kute kungabi nekuphambana kwendlela lokubhalwa ngayo.
- (c) Kuphendvula Umbuto njengobe ubutiwe ephepheni lemibuto kubaluleke kakhulu, loko kwenteka nangabe tonkhe tincenyen tekuhlatiya umdlalo tifundzisiwe eklasini.
- (d) Kugcugcutela bafundzi kutsi bangalandzisi kumbe bafunyete lokukhulunya ngako emdlalweni.

- (e) Sizatfu sekwesekela loko bafundzi lababhala ngako ngekucaphuna emdlalweni kutsi batfole emamaki lamanyenti, ngaloko kufanele bafundziswe indlela lengiyo yekucaphuna nekwesekela etindzabenimbhalo tabo.
- (f) Bafundzisi abanike bafundzi litfuba lekulingisa lokwentiwa badlali enkhundleni letsite emdlalweni lomisiwe longadlaleka eklasini kute bawuvisise.
- (g) Bafundzi abanikwe imisebenti lemnyenti lephatselene nekubhalwa kwendzabambhalo.
- (h) Bafundzisi abatetayete kusebentisa irubhriki yekumaka indzabambhalo bacacisele bafundzi kutsi ise benta njani eklasini.
- (i) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

SIGABA B NA C

UMBUTO 7, 9, 11 NE-13: INOVELI/TEMDZABU (IMIBUTO LEMIFISHA)

Emaphutsa lavamile nekungavisi umbuto

- (a) Bahlolwa bakhetsi Umbuto 11.
- (b) Linyenti lebahlolwa alimange lifundze livisise itheksthi lebeyinikiwe, loko kwente kutsi lehluleke kuphendvula imibuto njengobe bekulindzelekile.
- (c) Kwehluleka kwebahlolwa kufundzisira kutsi Umbuto ufunani, bavele baphendvule nje, kubalahlekisele emamaki.
- (d) Emibutweni lebeyifuna imphendvulo ledzinga kwesekelwa bona abamange besekele sekeli.
- (e) Linyenti lebahlolwa lehlulekile kwesekela kutsi kungani kutsiwe letheksthi isicakacaka *embutweni 11.2*, lokwente kutsi lilahlekelwe ngemamaki
- (f) Bumatima bekuphendvula *Umbuto we-11.10* lonesigameko lesiyingwikhwebu, bente kutsi nakulombuto bahlolwa bangawatfoli emamaki.
- (g) Kunebumatima bekwehlukanisa umlayeto, sifundvo nengcikitsi. Loku kwente kutsi bahlolwa behluleke kuphendvila *Umbuto 11.8* lebewufuna umlayeto. Labanyenti banike sifundvo.
- (h) Siphetfo senovelis lesinesigameko sengwijikhwebu, lebeyifunwa *ngUmbuto 11.10*, bahlolwa labanyenti babe nebumatima bekuyiphendvula kulombuto babuye bangesekeli loko labakunikile kuletimphevndvulo tabo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Lokubaluleke kunako konkhe, kufundzisa lulwimi lwetemibhalo, loluphat selene nenovel i kute bafundzi bangabi nebumatima bekuphendvula imibuto ngekungavisi emagama lasetjentisiwe, laphatselene netemibhalo.
- (b) Akwentiwe litfuba lekutsi inoveli ifundvwe yonkhe ngekwetahluko, loko kwentiwe ekasini kute bafundzisi bacinisekise kutsi bonkhe bafundzi bayayati. Kumele ngaso sonkhe sikhatsi betayele kubita balingisi ngemabito lacanjwe ngumbhali.
- (c) Sakhwi senovel singumgogodla wayo yonkhe imibuto lebutwako nakuhlolwa, ngaloko kufanele sifundziswe, bafundzi basati.
- (d) Bafundzi abatetayete kufundza babodywa emakhaya bese betfula tincenye lebatifundzile ekasini.
- (e) Bafundzisi kumele bafundzise sakhwi senovel ngembi kwekuyifundza.
- (f) Bafundzi abakhutsatwe kute betayele kufundzisia imibuto ngembi kwekuyiphendvula.
- (g) Kumele bafundzi batifinyetele tehluko tenoveli nabo bafundzisi batentele tabo.
- (h) Abavivinywe ngekulandzela ticondziso tekuhlola.
- (i) Abanikwe umsebenti lomnyenti waseklasini newasekhaya ngemazinga emibuto lehlukene.
- (j) Tivivinyo letentiwa bafundzisi ekasini, atilandzele ticondziso tekuhlola.
- (k) Belulekitifundvo kufanele balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

UMBUTO 15 NE-17: UMDLALO (IMIBUTO LEMIFISHA)

Emaphutsa lavamile nekungavisi umbuto

- (a) Bahlolwa baphendvule *Umbuto 15*, kulabo labakhets kuhendvula imibuto lemifisha.
- (b) Nanobe bambalwa bahlolwa labehluleke kuwuhendvula kahle lombuto, linyenti labo liwuhendvule kahle kakhulu, ngelicophelo lelisetulu.
- (c) Bahlolwa labanyenti baphendvule incenye yalombuto *embutweni we-15.2*, bahlulwe kusho kutsi lentelwa ini lelisiko.
- (d) Nanobe ludvweshu lubutiwe embutweni wendzabambhalo, bahlolwa behlulekile kuhendvula ngalo *Embutweni we-15.5* lebewukhuluma ngendlela ludvweshu lolubhebhetska ngayo kulandzela sigameko saLaHleta sekulandzela Ncobile naya ethuneni laGedlembane. Esikhundleni saloku, banike tinhlobo teludvweshu lolungesilo loluvela kuletheksthi lebeyinikiwe.
- (e) Linyenti lebahlolwa libe nebulukhuni bekutfola lisu leisetjentiswe kwetfula umdlali *embutweni-15.6*.

- (f) Linyenti lebahlolwa libe nebulukhuni bekutfola simo sendzawo *embutweni we-15.7.*
- (g) Bahlolwa labanyenti bebahluleka kunika imphendvulo lengiyo kodvwa linyenti belesekela ngalokungiko *embutweni we-15.8.*

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abafundzise tinhlobo letahlukahlukene temidlalo.
- (b) Bafundzi abafundziswe tonkhe timphawu temidlalo letivetwe eSitatinendeni Sekharikhulami Yenchubomgommo Nekuhlola (Likhasi le-28).
- (c) Bafundzisi abafundzise bafundzi ngetinhlobo temibuto lemifisha nangekwemazinga ebulukhuni bawo.
- (d) Lokubaluleke kunako konkhe, kufundzisa lulwimi Iwetemibhalo, loluphat selene nemdlalo kute bafundzi bangabi nebumatima bekuphendvula imibuto ngekungavisisi emagama lasetjentisiwe, laphatselene netemibhalo.
- (e) Akwentiwe litfuba lekutsi umdlalo ufundvwe wonkhe ngekwetinkhundla, loko kwentiwe eklassini kute bafundzisi bacinisekise kutsi bonkhe bafundzi bayayati.
- (f) Kumele ngaso sonkhe sikhatsi betayele kubita badlali ngemabito lacanjwe ngumbhali.
- (g) Sakhiwo semdlalo singumgogodla wayo yonkhe imibuto lebutwako nakuhlolwa, ngaloko kufanele sifundziswe, bafundzi basati.
- (h) Bafundzisi abafundzise bafundzi kutsi nangabe Umbuto udzinga liciniso nobe umbono, abesekele ngalokuhambisana nalabakukhetsile.
- (i) Abafundziswe ngemasu lasetjentiswa ngumbhali kuveta badlali emdlalweni.
- (j) Bafundzi abentelwe tifinyeto ngetinkhundla temdlalo lofundvwako.
- (k) Abanikwe umsebenti lomnyenti wasekhaya newaseklasini ngemibuto lephatselene nemdlalo lofundvwako.
- (l) Tivivinyo letinikwa bafundzisi, atilandzele ticondziso tekuhlola.
- (m) Bafundzisi abanikwe litfuba lekulingisa inkhundla lesemndlalweni lofundvwako longadlaleka eklassini.
- (n) 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 2019.
- (b) Bakhombise emakhono latfutfukile ekubhala.
- (c) Lababhale kahle, imibhalo yabo ivete kutfutfuka, lokwente kutsi bahlomule emamaki lamanyenti ngaloko.
- (d) Emaphesenti labawatfolile ephepheni lonkhe, nakubukwa isampuli yalaba-100, alinganiselwa kula-76 nayicatsaniswa nemaphesenti la-72 emnyakeni we-2019.

11.6.1 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-3

Emaphutsa lavamile nekungavisi umbuto

SIGABA A: TINDZABA

UMBUTO 1

- (a) Awukho namunye Umbuto lapho bahlolwa babe nebumatima bekuwuphendvula. Cishe tonkhe tindzaba kusukela endzabeni ye-1.1 kuye *etitfombeni te 1.6.1*, batibhale kahle futsi bahlolwa basebente kahle.
- (b) Basekhona bahlolwa labebatsatsela lokusephepheni lemibuto babbale konkhe njengobe kunjalo.
- (c) Nanobe bahlolwa basebente kahle, babe khona nalabo lababhale lokuphume esihlokweni.
- (d) Labanye bahlolwa bebabhala ngetilwimi letingesiso Siswati.
- (e) Bakhona bahlolwa labehluleke kwakha umusho lokhulumako, lokwente kutsi indzaba yonkhe ingakhulumi, bavele batsatsela ephepheni lemibuto njengobe linjalo, betama kwakha lokukhulumako, lokwente kutsi konkhe labakubhalile kungakhulumi.
- (f) Kusekhona bahlolwa labebasabhalo tinhlaka tekucala netesibili ngembi kwekubhala indzaba, lokubadlele sikhatsi lesinyenti.
- (g) Kwentekile kutsi labanye babo, bakhohlwe kudvweba umugca lovundlile kuletinhlaka, lokwente kutsi labamakako bamake labahlangene nako ekucaleni, njengobe kushiwo eticondzisweni tekumaka.
- (h) Bahlolwa bebangatiniki sikhatsi sekubuye bafundze loko labebakubhalile, balungise emaphutsa, lokwente kutsi balahlekelwe ngemamaki elulwimi.

SIGABA B: IMIBHALOMBIKO

UMBUTO 2.1: INCWADZI YEMTSETFO

- (a) Bahlolwa labanyenti basebente kahle kakhulu kulombuto. Bayivisisile incwadzi yemtsetfo lebeyibonga umphatsisiteshi wemsakato endzaweni yangakubo.
- (b) Nanobe kunjalo bebakhona bahlolwa lababhale likheli linye esikhundleni semakheli lamabili,
- (c) Linyenti labo belingafaki sikhundla salobhalelwako kanye nesiteshi semsakato labasibhalelako ekhelini lesibili, sibonelo:

Mphatsisiteshi
Msunduza FM
P.O. Box 42
Emasibekela
1500
- (d) Bahlolwa labanyenti bebeca imigca kulamakheli, lebekungakafaneli kutsi bakwente.
- (e) Labanye bahlolwa bebangasifikasi sibingelelo, nangabe basifikile bebabhala lesingahambelani neluhlobo lwembhalo, sib. 'Malume'.
- (f) Linyenti labo belingabhalli sihloko.
- (g) Bahlolwa labanyenti basebentise sivaleliso nencwadzi yebungani.

UMBUTO 2.2: UMLANDVOMUFI

- (a) Banyenti kakhulu bahlolwa labaphendvule lombuto futsi basebente kahle.
- (b) Bahlolwa bawuvisisile Umbuto wemlandvomufi wemunfu lebebacula nemhlolwa ekwayeni lebatisungulela yona.
- (c) Bambalwa kakhulu bahlolwa labehluleke kulandzela ticondziso tekubhala umlandvomufi.
- (d) Labanye bahlolwa bebangabhalli kutsi umufi utalwa bobani nendzawo latalelwe kuyo.
- (e) Basekhona bahlolwa lebebahluleka kuhlela umlandvomufi. Yonkhe imininingwane lebebayibhala beyihlangahlangene igcine ingalandzeleki, sib. Umufi abetalwa, ashone, abese ucala tifundvo, lokwente kutsi balahlekelwe ngemamaki.
- (f) Siphetfo semlandvomufi besingacaci kahle.

UMBUTO 2.3: SIHLATIYWA

- (a) Bambalwa kakhulu bahlolwa labakhetsi lombuto wekubhala sihlatiywa sencenye yelihhotela lapho bekubanjelwe khona umcimbi wekugubha lusuku lwekutalwa kwemngani wemhlolwa.
- (b) Bahlolwa bebangenalo Iwati nesakhiwo saloluhlobo Iwembhalombiko.
- (c) Lokukhulu kakhulu, kuphambanisa inhoso yembhalombiko, kuhlatiyya incenye yelihhotela lapho bekubanjelwe khona umcimbi.
- (d) Bahlolwa bebangabhalu ingcikitsi yesihlatiyya balingisi kanye netincomo,
- (e) Liphutsa lebebalenta, kuhlatiya umcimbi, bebanele bacoce konkhe lokwenteka emcimjini kuneuhlatiya incenye yelihhotela.

UMBUTO 2.4: INKHULUMOLUHLOLO/I-INTHAVIYU

- (a) Bambalwa kakhulu bahlolwa labebabahetse kuphendvula lombuto futsi abakasebenti kahle.
- (b) Kuyabonakala kutsi bahlolwa basenebumatima bekwehlukanisa emkhatsini wekubhala inkhulumomphendvulwano nenkhulumoluhlolo.
- (c) Sakhiwo salenkulumoluhlolo besingenayo inkinga ngoba sifana nesenkhulumiswano.
- (d) Irejista bahlolwa lebebaysesesa beyikhombisa kutsi abanalwati Iwenkhulumoluhlolo.
- (e) Labahetse loluhlobo Iwembhalombiko, balahlekelwe ngemamaki lamanyenti kakhulu.

UMBUTO 2.5: INCWADZI YEBUNGANI

- (a) Banyenti kakhulu bahlolwa labaphendvule lombuto futsi basebente kahle kakhulu.
- (b) Kulabo labebahetse lombuto, bambalwa kakhulu bahlolwa lababe nemaphutsa.
- (c) Emaphutsa labawentile, afaka ekhatsi kubhala kabi likheli, kubingeleta lokungesiko, kungevisisi sihloko nekuvalelisa lokufana nekwencwadzi yemtsetfo nbe lokungahambelanu nembuto
- (d) Lababhale kabi likheli babuye bafaka inyanga ngelulwimi lolungesilo loluhlwako
- (e) Labo labangakevisisi sihloko, bebabhalela umngani, bamcela kutsi atewubahlalisa njengobe lilunga lemndeni lelisebentela khashane lingekho ekhaya.
- (f) Labanye bahlolwa bebafake sihloko, labanye babo babbale sibongo esivalelisweni.

UMBUTO 2.6: INKHULUMO

- (a) Bambalwa kakhulu bahlolwa labaphendvule lombuto, futsi bakhombise Iwati Iwaloluhlobo Iwembhalombiko.
- (b) Balalndzelele sakhiwo lesingiso lokubente basebenta kahle kakhulu.
- (c) Bawuvisisisile Umbuto kutsi bewufuna bayowetfula inkhulumo yekubonga Sonhlalakahle wangakubo ngekuhlelela lusha kwekutsi luyewuyekelisa tidzkamiva.

- (d) Labo labakhombise kuba nebumatima, behluleke kulandzela timiso tenkhulumo babuye bangalandzeli sakhiwo lesingiso.
- (e) Behluleke kutefula nekusonga kahle inkhulumo nabefika esiphetfweni.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe timiso talolo nalolo hlobo lwendzaba. (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) Akusetjentiswe tibonwa/titfombe eklasini kute bafundzi betayele kucoca ngato, lokutawenta kutsi kube lula kubhala tindzaba ngato.
- (d) Bafundzisi kumele bafundzise timiso talolo nalolo hlobo lwembhalombiko, sib. Incwadzi yemtsetfo, umlandvomufi, inkhulumoluhlolo, sihlatiywa, inkhulumo, incwadzi yebungani, njll. (Likhasi 38–43 kuSISEYENE.)
- (e) Emarubhriki ekumaka kumele kucondzisiswe indlela lasetjentiswa ngayo. Bafundzi kumele bachazelwe indlela lasebenta ngayo, lokungasita kutsi bat i lokulindzelekile nakuhlolwa nobe kumakwa indzaba.
- (f) Kumele kufundziswe emakhonosisekelo elulwimi, buka Likhasi 34–36 kuSISEYENE.
- (g) Bafundzi kumele bat i lulwimi lwebugagu, lolufaka ekhatsi tinongo, taga, tisho, njll, babuye bat i shokutsi yalo nendlela yekulusebentisa endzabeni.
- (h) Bafundzisi abafundzise tinhlobo letehlukene temisho, umtselela wekusebentisa imisho lemide nalemifisha.
- (i) Kubalulekile kutsi kufundziswe ngekwakheka kwetindzima, singeniso, umtimba nesiphetfo nemcondvo locuketfwe nguleyo naleyo ndzima (Likhasi 34–35 kuSISEYENE).

NDIMAYA 12

TSHVENDA LUAMBO LWA HAYANI

Muvhigo u tevhelaho u tea u vhaliwa khathihi na mabammbiri a u linga Tshivenda Luambo lwa Hayani a mulingo wa Lara na Fulwi 2020, Gireidi ya 12.

12.1 SIANGANE YA KUSHUMELE: Mabammbiri a 1 – 3 (2020)

Thebulu na girafu dzi tevhelaho afho fhasi dzi sumbedza kushumele kwa vhalingiwa nga u angaredza.

Kha uno ūwaha wa 2020, zwiatalusi zwi tevhelaho ndi zwo bvelaho khagala:

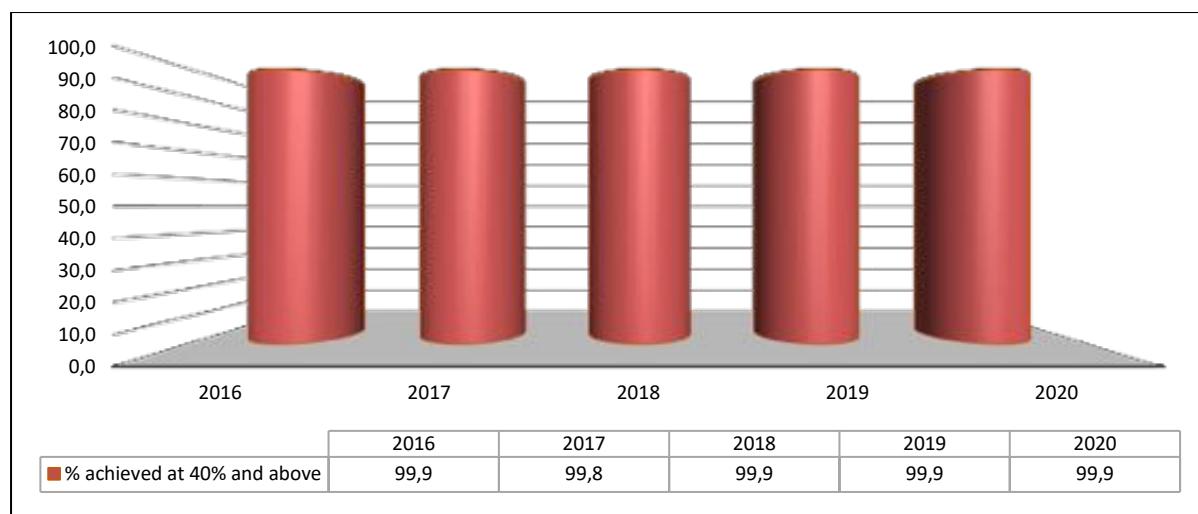
- Tshivhalo tsha vhalingiwa vho ūwalaho mulingo tsho tsa nga 3 841
- Kushumele kwa vhalingiwa nga u tou angaredza ku sumbedza hu na u gonyela nthā kha ūwaha wa 2020 zwi tshi vhambedzwa na zwe vhalingiwa vha shumisa zwone kha ūwaha wa 2019
- Kushumelenyangaredzi kwa vhalingiwa kha uno ūwaha wa 2020 kwo gonyela nthā, vhunga ho vha na u phasa nga 99,9% ha tshivhalo tsha vhalingiwa vho phasaho nga 40% u ya nthā.

Ho vha na u tsela fhasi hu vhonalah kha tshivhalo tsha vhagudisa vho ūwalaho mulingo wa 2020 Tshivenda Luambo lwa Hayani: tshivhalo tsho fhungudzea nga 3 841: tsho tsa nga 3 841 nga 2020, hu tshi vhambedzwa na ūwaha wa 2019. Hone-ha, tshivhalonyangaredzi tsha kuphasale kwa ino thero tshi khou di dzula tsho ralo tshi kha 99,9%, kha miūwaha miraru yo fhelaho.

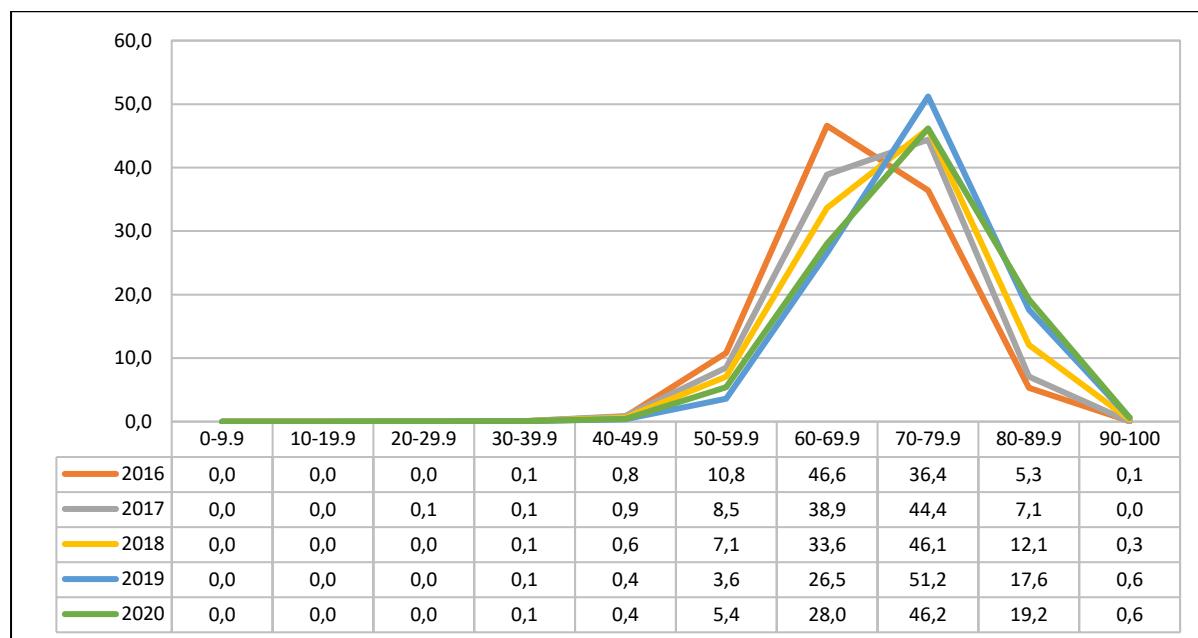
Thebulu ya 12.1.1 Tshikalo tsha kushumelenyangaredzi kha Tshivenda Luambo lwa Hayani

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
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
2020	15 610	15 597	99,9

Girafu ya 12.1.1 Tshikalo tsha kushumele kha Tshivenda Luambo lwa Hayani



Girafu ya 12.1.2 Girafutshiṭumbe ya kuavhelwe/kuphadaladzelwe kwa kushumele (Tshivenda Luambo lwa Hayani: 2016 – 2020)



Kushumele kwa vhalingiwa

Mbampedzo ya kuphasale kha minwaha ya 2019 na 2020. Ho vha na u tsela fasi ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 3 nga 0,1% u bva kha 0,2% ya 2019. Avho vho phasaho nga vhuimo ha 4 (50-59%) vho tsela fasi nga 3,1% u bva kha 3,5% yo wonalaho nga 2019. U tsela hohu fasi hu divhonadza nga u gonyela nthā hu vhalalaho ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 6 (70-79%). Havho vho engedzea nga 51,5%, ha vha na u gonyela nthā u bva kha 51,2% ya mahola. U gonyela nthā hu dovha ha divhonadza kha vhuimo ha 7(80-89%) ho gonyela nthā nga 2,5% u ya kha 15,1% u bva kha 17,6% ya mahola nga 2019. Maiwe matakadzambilu ndi uri ho vha na u gonyela nthā ha tshivhalo tsha vho phasaho nga 90- 100% nga 0,3% u bva kha 0,3% ya mahola u ya kha 0,6% nga 2020.

12.2 KUSHUME NYANGARE DZI KWAVHALINGIWA KHA BAMMBIRI LA 1 (P1)

Mahumbulwazwao

Tholokanyondivho

Vhunzhi ha vhalingiwa vho sumbedza u pfesesa tholokanyondivho, fhedzi hu kha di vha na vha si gathi vha sumbedzaho u kondelwa. Avho ndi vhane vha kha di vha na vhutudzetudze ha u tou vhala nga nthā mafhungo o nekedzwaho na u sa vhala mbudziso muthu a tōda hune ha vha na phindulo. Vhukoni ha vhagudi vhu khagala vhunga kha munanguludzo wo vangwaho mbalotshikati yo vha maraga dza 23 kha dza thanganyelo ya 30 yo randelwaho.

Manweledzo

Vhalingiwa vho sumbedza u wana maraga dzo the kha iyi mbudziso. Izwi zwi a khodisea vhukuma vhunga u nweledza tshi tshi tou vha tshikili tsha vhuthogwa tshi si na vhanzhi.

Kushumisele kwa Luambo

Vhukoni ha luambo ha foma la vhu tea u dzhielwa nthā 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 khwi ne vhunga vha tshi vho wana maraga dza u bva kha 5 u ya kha 9 (50% - 90%) kha dza fumi (10) dzo randelwaho.

12.3 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA 1(P1)

MBUDZISO YA 1: Tholokanyodivho

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha mbudziso iyi, ndi he vha iwe vhalingiwa vha sumbedza u sa vhala tholokanyondivho vho tou fombe. Vha vhala luthihi fhedzi vha mbo di thoma u fhindula mbudziso.
- (b) Vhalingiwa vha si gathi vha ita vhukhakhi ha u anulula mafhungo a re kha ndima vha litsha u fhindula nga maipfi avho. Vha dovha hafhu vha sumbedza ndowelo i si yavhu di ya u pfuka mbudziso vha songo lingedza.
- (c) Kha M1.5, M3.3 na M5.3: 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 zwavhu di.

- (d) Kha M1.9, M1.10 na M1.11 vhunzhi ha vhalingiwa vho kundelwa u sumbedza kupfesesele kwa mbudziso idzi, vha khou ^{ne}a phindulo dzine dza yelana ngeno dzi sa fani.
- (e) Kha M2 vhaⁿwe vha vhalingiwa vha ^{ne}a phindulo ya zwine vha ^divha nga ha iyo ndima madzuloni a u ⁿwala zwe zwa vhudziswa zwi re ndimani.
- (f) Kha M4.2 vhalingiwa vhanzhi vho kundelwa u fhindula mbudziso iyi nga nthani ha u shaya ⁿdivho ya u shumisa luambo lwa muvhili.
- (g) Kha M4.3, M5.3 vhalingiwa vha sumbedza u kundelwa u ^divha thinwaipfi dza muambo.

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 tholokanyon^divho. 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 ⁿtha vhukuma kha u vhala u itela u pfectesa. Bugu dza folokuloo dzi tea u vhaliwa 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 ^{ne}a vhagudi ndowendowe tshifhinga ^tsho^{the}. 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) Vhaiwe vha vhalingiwa vha kha ^{di} tou anulula ipfi nga ipfi, ngeno ndaela i tshi tou vha khagala.
- (c) Vhukhakhi ha girama, mupele^{to} na zwiga zwa u vhala, zwi tshi katela na kupa^{te}kanyelwe kwa maipfi, hunzhi i kha ^{di} vha khaedu.
- (d) Vhaⁿwe vhalingiwa vha si vhanzhi vha engedza maⁿwe mafhungo avho, hu si zwi bvaho mafhungoni e vha ⁿewa lini.
- (e) Hu kha ^{di} vha na vhutudzetudze ha u sa ⁿwala 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 wone, 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 (Masiañari 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 mbudziso ya 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 '**thekeniki**' dzi shumiswaho kha khungedzelo (M 3.3).
- (b) Kha M3.5 vhalingiwa vha si vhanzhi a vha koni u bvisela khagala thekeniki yo shumiswaho kha khungedzelo iyi zwi tshi yelana na mishumo yayo.

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 mutesvhe 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 (siañari la 104).
- (c) Ndowendowe misi yothe ndi wone 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 zwavhuđi khathuni na zwifanyiso; izwi zwi fhedza zwi tshi khakhisa vhanzhi ha vhalingiwa.
- (b) Vharwe vhalingiwa a vha ñivhi ndeme ya khathuni kha mañwalwa a u tou vhona.

Ngeletshedzo dza makhwinisele

Mushonga ndi u fha ndowendowe nga vhudalo tshifhinga tshothe.

MBUDZISO YA 5: Kushumisele kwa luambo

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

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Vhagudi a vha koni u khethekanya na u ḥalusa thinwaipfi dza muambo, mupeleđo, tshivhumbeo tsha fhungo, vhudanzi, ḥhalutshedzo ya maipfi, figara dza muambo, luambo lwa u ḥathuvha/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 kha vha takutshedze vha funze na u pfumbudzana u itela u khwinisa nyimele.
- (b) Tshikili tsha ḥivhaluambo ndi tshiṭangu kha u tandulula masia othe a vhugudi ha luambo lufhio na lufhio. Luambo kha lu funzwe lu kha nyimele kha masia othe – girama, maanea, oraļa, ḥitheretsha na kha vhudavhidzani ha u tou vhone.

12.4 KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA 2 (P2)

Mahumbulwazwao

Mashudumavhi, hu kha di vha na vhaiwe vhalingiwa vhane vha kha di tou vhala bugu dzo randelwaho nga nt̄ha (kana vha si vhuye vha vhala na khathihi). Ngauralo, vhalingiwa avha vha vho shandukisa bammbiri ili la vho nga tholokanyondivho, vha vho nea phindulo dzavho vho disendeka kha zwipiđa zwenezwo zwo nanguludzwaho **fhedzi** u bva buguni dzo randelwaho.

Vhalingiwa vho shumaho zwavhuđi ndi avho vho ḥanaho vhukoni ha u vhala bugu vha dzi pfectesa, vha dovha vha kona u fhindula nga ndila 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 iwaha, vhalingiwa vho vhalaho vho lingedza u fhindula mbudziso ndapfu (M1) ya Vhurendi nahone vha shuma zwavhuđi; zwa vho takadza ngauri kha iwaha wo fhiraho vhalingiwa a vho ngo ita nga u ralo.

Vhalingiwa vha si gathi vha kha *di* sumbedza u sa pfectesa kana u kundelwa u tevhedza ndaela. Vhañwe vhalingiwa vho fhindula lushaka luthihi fhedzi lwa mañwalwa (Nganea kana *dirama*), 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 zwo hoñefhadza kushumele kwa vhalingiwa nga *ndila* i vhavhaho vhukuma. Vhalingiwa vhanzhi vho shuma zwavhuñisa kha Khethekanyo ya C (*dirama*), u fhirisa kha Khethekanyo ya B (Nganea). Kha phindulo dza 100 dza vhalingiwa dzo nanguludzwaho, a hu na mulingwa 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 vhunzhi ha vhalingiwa. Tshavho ndi u sokou wela mbudziso nga *ntha*, vha fhindula nga u tevhelelana hadzo. A vha tsha tevhedza ndaela, thebulu ya zwi re ngomu na mutesevhe wa u sengulusa; ngeno zwoñthe hezwi zwo *ñekedzwa* kha ‘Ndaela na mafhungothangeli’ mathomoni a Bammbiri *la* mbudziso.
- (b) Kha M1 vhalingiwa vho kundelwa u pfa *thalutshedzo* ya *liambélé* ‘maanda mahulu ha *lélwi*’.
- (c) Fhala hune vhalingiwa vha lavhelelwa u *nea* mbuno dzo imaho nga u rali, vhalingiwa vha *mbo* *di* tou toolola mafhungo vha tshi ya, hu si na mbuno dzo *ñewaho*. Tsumbo: M2.2, M3.2, M4.2, M7.2, M7.7, M7.8, M9.2, M9.7 M9.8, M11.2, M11.7, M11.8, M 13.1, M15.1, M7.2, M9.2, M13.2, M15.2, M 7.5, M9.4, M9.5, M13.7 na M13.9. Izwi zwo ita uri vhalingiwa vha fhedze tshifhinga khathihi na u xeletwa nga maraga vhunga ho vha hu tshi khou *ñodou* *ñewa* mbuno fhedzi.
- (d) Mbudziso iñwe na iñwe, u ya nga bugu nga bugu, dzo linganyiswa u bva kha dzi sa kondi dzi *ñodaho* u tou *nea* zwi bvaho buguni zwo 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, M13.10 na M15.10. U kundelwa u fhindula mbudziso idzi nga vhañwe vha vhalingiwa zwo vhangwa nga u sa vha na ndugiselo, u sa funzwa, kana muvango wa izwi zwoñthe.
- (e) Musi vhalingiwa vho vhudziswa mbudziso i kwamaho u *talusa* na/kana u *thalutshedza* tshifanyiso tsha muhumbulo na ndivho ya hone, sa kha M2.1, M3.1, M4.2, M5.2, nz dza vhurendi, vhañwe vha kundelwa u topola thikho/thekeniki/*ñhodea* dza vhurendi, nahone vha dovha vha kundelwa u *thalutshedza* uri zwo livhiswa kha u bveledza/bvisela khagala zwifhio/mini afho he zwa shumiswa.
- (f) Kha M6, 8 na M12, vhalingiwa vho kundelwa ñwala marangaphanda.
- (g) Kha M7.9 vhalingiwa vho kundelwa u pfectesa uri masiandaitwa ane a khou *ñodiwa* ndi a mathomoni a bugu.

- (h) Mbudziso dici kwamaho mulaedza na/kana ther/o/ndivho, ndi dze vhunzhi ha vhagudiswa vha dici kona zwavhu^di.
- (i) Kha mbudziso dici kwamaho vhudipfi na thouni, vhalingiwa vhanzhi na henefha vho shuma zwavhu^di. Zwi a takadza u vhona uri vhalingiwa vho no vha natshikili tsha u fhindula mbudziso idzi dici tokonyaho muhumbulo.
- (j) Vhalingiwa vha si vhanzhi a vho ngo tevhedza ndaela, vha vho xeletwa nga maraga. Huniwe a vha dzhieli ntha maipfi a re khii kha mbudziso, sa: t^{al}utshedzani, hani, ndi ngani, bulani, vhambedzani', nz. Kha mbudziso dza Vhurendi (Khethekanyo ya A), vha nthe 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.
- (k) Musi vha tshi fhindula mbudziso dici t^{od}aho uri mulingiwa a nee muhumbulo wawe/u t^{ha}t^huvha 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 t^{od}aho ndivho na vhudzivha zwi livhisaho kha vhudifhulufheli, vha nthe vhalingiwa vho vha na vhukondⁱ ha u wana maraga dzo^{the} kha mbudziso hedzi ngauri ha vha na vhushaedzi ha zwiga zwi teaho u buletshedzwa/nekedzwa.

Ngeletshedzo dza makhwinisele

- (a) Kha Tshivenda HL P2, bugu dzo randelwaho ndi ntswa u thoma nga 2017. Naho bugu dici ntswa, tshivhumbeo tsha bammbiri ili a tsho ngo shanduka, nahone tshi do di dzula tsho ralo u swikela zwenezwo. Ngauralo, vhalingiwa vha tea u fund^{ed}zwa u nanga mbudziso nga ndila yone musi vha tshi ya u dzhena mulingoni. Vhagudisi vha tea u nea vhagudi tshikhala tsha u kona u fhindula mbudziso dzine a vha athu u tangana nadzo vhukati ha nwaha kana kha mulingo wa ndugiselo.
- (b) Vhagudisi vha tea u shumisa maga a u maka a fanaho u bva kha mirole/gireidi dza phasi u ya phanda. Vhalingiwa kha vha funzwe uri musi ho pfi kha vha nee mbuno MBILI, vha ite nga u ralo, vha nee mbuno mbili dzine vha vhona dici dzone dza ndemeuri vha kone u wana maraga dzo^{the}. Mbuno dzine dza vha khagala dici thusedza mumaki/mu^çoli uri a si siedze dziⁿwe maraga musi a tshi t^{ola} mushumo wa vhalingiwa.
- (c) Vhalingiwa vha nga si kone u vha na ndivho ya vhudzivha/yo godombelaho arali vha songo nweledza ndivho ya zwo faredzwaho mariwaloni kana buguni dze vha randelwa dzone. Naho vhu tshi tou vha vhurendi fhedzi, na hone vhu tea u gudiwa nga vhudalo. A ri lavheleli uri mugudisi a lat^ele vhagudi uri vha digudele /digudise nga vhothe hayani, hu si na ngeletshedzo dici bvaho khae ngomu kilasini. Zwirendo zwi nga vha zwi zwipfufhi hani, fhedzi zwi tea u senguluswa nga vhuronwane hu tshi dzhielwa ntha zwitalusi zwothe zwa vhurendi sa zwo tanwaho kha CAPS (masiatari 28-29).

- (d) Kha uyu murole wa Gireidi ya 12, vhalingiwa vha lavhelwa u tana vhukoni ha nthu u fhirisa u sokou topola thikho/thōdea/thekeniki ya mañwalwa. Izwi zwo vhewa zwavhūdi khagala kha Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga (masiatari a 28 – 31). Vhagudisi vha tea u vhona uri a zwo ngo eñana u sokou topola/bula thikho/thōdea/thekeniki ya mañwalwa, fhedzi vha tea u kona u t̄alutshedza uri thikho/thōdea/thekeniki ya mañwalwa i thusedza hani u bvukulula tshidziki/riwongo wo faredzwaho nga iyo thikho/thōdea/thekeniki ya mañwalwa.
- (e) Vhubvumbedzwa vhu tea u funzwa kha nyimele – mvumbo ya mubvumbedzwa / muanewa i nga si kwamanyiswe na muñe 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 zwo ngo tea u tou rwelwa ngomani hu si na ndivho yo godombelaho. Vhadededzi vha tea u sumbedza vhagudi uri theronila milaedza zwi bvukululwa hani afho kha zwipida zwo fhambanaho zwa zwibveledzwa, ngauralo vhalingiwa vha ðo konaha u topola theronila bva kha mafhungo o newaho, na u kona u wana tshikili tsha u wana zwidodombedzwa zwi tikedzaho theronila.
- (g) Vhagudisi vha tea u eletshedza vhagudi u dzumbulula masia othe a litheretsha, u itela uri musi vha tshi yo ñwala mulingo vha vhe vho no vha na dzangalelo la u pfectesa uri zwitalusi zwa litheratsha ndi zwinzhi, a si puloto fhedzi lini. Thoumi na mudi ndi zwiñwe zwa zwitalusi zwa mañwalwa zwine vhalingiwa vha fanela u zwi guda – arali vha sa ñivha izwi, mudifho munzhi wa tshibveledzwa tshine vha khoutshi vhala, u ðo pfuvha.
- (h) Vhalingiwa kha vha pfumbudzwe kha u tevhedza ndaela dzi re kha Bammbiri la Mbudziso uri vha vhe na vhudifhulufheli musi vha tshi ðo livhana na mulingo, na uri luambo lu shumiswaho kha bammbiri la mulingo lu si vhe tshikhukhuliso/khaedu.
- (i) Vhagudi vha tea u gudiswa u saukanya zwibveledzwa, nahone vhagudisi vha fanela u vha na vhusedzi uri vha si kondisele kana u kwan yele dz a/tshipaledza thathuvho ya liñwalwa i bvaho kana i ñetshedzwaho nga vhagudi. Arali vhagudi vha tshi ñivha zwitalusi/thōdea dzo fhambanaho dza zwibveledzwa zwa u vhala, vha nga kona u bvisela khagala mihumbulu na kuvhonele kwavho vho ñisendeka kha izwo zwibveledzwa. Arali vhagudisi vha sumbedza u vha na ndivho ya vhudzivha/yo godombelaho ine ngayo vha nga kona u khwañhisidza mihumbulu/kuvhonele kwavho, ndi honeha hune kha vhagudi ha ðo anwa mitshelo i fushaho ya vhudifhinduleli ha nthesa, u itela u ðo kona u fhindula mbudziso dzi re kha maimo a nthu nga vhone vhañe.

12.6 KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA 3 (P3)

Mahumbulwazwao

- (a) Vhunga bammbiri ili li lone lo faredzaho maraga nnzhisa mulingoni, ndi zwa ndeme uri vhagudisi vha dziele nzhele ndeme yalo kha u khwinisa kushumele kwa vhalingiwa mulingoni.
- (b) Ro no di zwi sumbedza uri Bammbiri la u Thoma na la Vhuvhili a tutula zwikili zwi todeaho uri mulingiwa a kone u thwaedzela vhukoni hawe kha vhuwali 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, divhaipfi, divhafhongo, mupelelo, vhudanzi khathihi na zwikodeli zwa luambo, sa figara dza muambo, luambo lwa u thathuvha, mirero na maambele. Kha izwi zweothe, 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 li talulaho kha manwe manwalwa.
- (c) Ndeme ya u thathuvha na u pfectesa thoho ndi zwi teaho u dzhielwa nthia vhukuma u itela uri mulingiwa a si liane na thoho ya mafhongo, a vho polika a xedza nwongo/tshidziki/vhutala. Arali mulingiwa a xedza vhutala ha thoho ya mafhongo u a newa ndatiso a vho xelelwa nga maraga dzi si na vhukono.
- (d) Vhagudi vha tea u tevhedza ndaela dzo nekedzwaho uri vha fhindule nga ngona.

12.7 KUSHUMELA KWA VHALINGIWA KHA BAMMBIRI LA 3 (P3)

KHETHEKANYO YA A: MAANEA

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha M1.2 zwo vha khagala uri vhañwe vhalingiwa vha si vhanzhi a vho ngo pfectesa thoho nge vha khakhisa nga ipfi ‘mutheo’. Vhukhakhi ho vhonala ngauri vhunzhi ha vhalingiwa a vho ngo nanga mbudziso iyi.
- (b) Kha M1.3 vhalingiwa vho kundelwa u divha thalutshedzo ya murero, izwi zwo vhonala musi vha tshi kundelwa u divha uri khokhonya ndi mini.
- (c) Kha M1.4 vhalingiwa vho kona fhedzi sia lithihi la vhudi ha mudagasi, vha kundelwa nga sia la u amba vhuvhi ha mudagasi.
- (d) Kha M1.5 vhalingiwa vhunzhi havho a vho ngo i nanga nga nthani ha ipfi *swimana*.
- (e) Zwi di nga na kha M1.6.1, M1.6.2 na M1.6.3, vhalingiwa vho sumbedza u pfectesa luambo lwa vhudavhidzani ha u tou vhona ngauri vho shuma zwavhudzi vhukuma kha mbudziso idzi.

(f) Vhukhakhi vhuhulwane zwi tshi kwama kuñwalele ndi vhu tevhelaho:

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

Ngona ya kuñwalele kwa maanea i tea u tevhedzwa zwi tshi kwama ndaela. Honeha, naho vhunzhi ha vhalingiwa vha tshi ñwala pulane mathomoni, vha kundelwa/hangwa u tala mutalo wa u bu^a kha pulane dzavho. Kha mulingo mvetamveto a i ^lo^deⁱ na khathihi, vhunga i tshi nga kanganyisa/khakhisa vhamaki/vha^loli, vha vho avhela maraga kha mushumo u si wone.

(g) Vhariwe vhalingiwa vha si vhanzhi vha kundelwa u bvisela khagala mihumbulo yavho ngauri a vha na zwikili zwe teaho zwa vhusiki ha u ñwala.

Ngeletshedzo dza kukhwinisele

- (a) Vhagudisi vha tea u vha na vhutanzi uri vho gudisa vhagudi u kona u ^lathuvha na u sengulusa ^loho uri hu si vhe na zwidodombedzwa zwi bvukululaho ^loho zwine vha nga zwi sia nnda. Vhalingiwa vha songo ^lutuwedzwa na u kokodzwa nga ipfi lithihi fhedzi ^li re kha ^loho! Arali hu na zwiniwe zwine mulingiwa a si zwi pfesese kha ^loho, kha i litshe a nange inwe. Hune zwa konadzea, mulingiwa u tea u talela maipfi a ndeme/khii musi vhe kha ^lndowendewe dza ^luvha na ^luvha. Ngeletshedzo yo khwathaho 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 vhuthogwa lune vhagudi vha tea u khwathelwa vhukuma. U kona u nanga zwe mu teaho, mugudi a nga ^li zwi guda kha mishumo ya ora^la. Mugudi kha a nange a tshi tevhedza zwine zwa mu takadza, vhukoni hawe, tshenzhemo, khathihi na tshitaela tshawe tsha vhuniwali.
- (c) Vhalingiwa vha tea u tevhedza ndaela, nga maanda zwi tshi yelana na vhupulani vhu teaho u taniwa kha **Khethekanto ya A na ya B** zwine zwa tou vha khombekhombe. Vhagudi vha tea u pfumbudzwa kha masia kana tshaka dzo fhambanaho dza maanea tshifhinga tsho^lthe.
- (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 ^lndowendewe dza zwi kwamaho zwifanyiso ndi dzi teaho u shumiwa kha mishumo ya u ñwala na ya inifoma^la. Vhagudi vha nga tamba nga zwifanyiso vha tshi ^li ^lea ^loho dzo fhambanaho dzi ananaho na tshifanyiso itsho. Ngauralo, a zwi tsha ^lo nga tshiguru musi vhalingiwa vha tshi ^ltangana na zwifanyiso kha mbudziso dziñwe dza Bammbiri ^la Vhuraru.
- (e) Vhukoni ha u sika na ha vhune ndi zwone zwi ^lalulaho muriwali wa vhukoni ha khwiñe na uyo wa mathakheni. Mugudi a songo ^ldinyadza a vthona unga muhumbulo wawe ndi wa muñwe. Ndi uyo mugudi a humbulaho zwe

dzumbamaho na zwi sa vhonali a zwi andadzela vhathuni vha kona u vhone, ane a do ambadzwa vhugala, a vhuya na khañø ya mitokola.

- (f) Tshivhumbeo na vhupulani ndi zwa ndeme kha vhuñwe na vhuñwe, nahone vhupulani uho vhu tea u anana na mafhungo o faredzwaho kha pulane iyo. Mvulatswinga i gobolaho na phendelo yo khwañhaho ndi zwone zwi dzumbululaho vhukoni ha nñhesa ha vhuiwali ho goðombelaho.
- (g) U dzudzanya na u sedzulusa ndi zwone thikho ya vhupulani. Dirafuthi/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 mafhungo, mupeleþo, khathihi na u patekanya na u sa patekanyululwa ha maipfi. Vhupfanisi, mupeleþo, kufhatelwe kwa mafhungo na zwikili zweþhe zwa vhuñwali ndi zwi teaho u gudwa u itela u khwinisa vhuñwali. Izwi zwi nga tótomodza tshoþhe tshikili tsha vhukoni ha u ñwala kha vhalingiwa, vha dovha hafhu u kona u shumisa figara dza muambo na thikho dzo fhambanaho dza u kodela luambo nga ndila yone.

KHETHEKANYO YAB: ZWIBVELEDZWA ZWA VHUDAVHIDZANI

Vhukhakhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha M2.3 vhalingiwa vhanzhi vho kundelwa u pfa zwine mbudziso ya khou tðoda. Vhe vha fhindula vho tou toredza zwikhala vha litsha u fhindula mbudziso yo fhelelaho.
- (b) Vhuñwe vhuñudzetudze ho vhonala kha u sa fhindulwa ha M2.5 (Riviyu) nga vhalingiwa vhanzhi.
- (c) Kha M2.6 vhalingiwa vha vhonala vha na vhushaedzi ha u sa ðivha tshivhumbeo tsha muvhigo.
- (d) Na henefha, mupeleþo, vhudanzi, kufhatelwe kwa mafhungo na kuriwalele kwo teaho zwi kha ði 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 ñwaliswa zwibveledzwa zwo fhambanaho u itela u alusa zwikili zwavho zwa vhuñwali. Uri hu si vhe na u siedzwa ha zwiñwe zwibveledzwa zwa vhudavhidzani, vhagudisi vha eletshedzwa u funza zwiteñwa zweþhe sa zwe zwa ñetshedzwa kha CAPS (masiañari 71-81) na tsumbandila ya u linga (examination guidelines), khathihi na Tshivenda creative writing study guide. Vha dovha hafhu vha wana tshikhala tsha u kona u shumisa thoumi, tshitaila na redzhistara, khathihi na u kona u ðivha vha ñanganedzeho mafhungo kana tshigwada tshe ñiñwalwa ilo la livhiswa khatsho.
- (b) Vhagudisi vha ñeaho 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. Uri vhagudi vha ye u ñwala mulingo vha songo ñilugisela lwo teaho tshi tou vha tshivhi tshi si na khangwelo.

- (c) Tshitatamennde tsha Kharikhu^lamu ya Pho^lisi ya u Linga (CAPS), tshi khagala kha uri tshibveledzwa tshi^ñwe na tshi^ñwe tshi teaho u gudiwa ndi tsha lushaka lufhio u swika vha tshi ya kha Gireidi ya 12. Vhagudisi vha tea u funza vhana zwibveledzwa zwe the hezwi u itela uri vhalingiwa vha vhe na u nanga ho angalalaho musi vha tshi dzhena mulingoni.
- (d) Uri vhagudi vha nwale zwibveledzwa zwe lundwaho tshidele, zwe vhumbwaho nga zwipi^ñda zwa mafhungo zwe faranaho zwavhu^ñi, 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 ther o^ñthe vha tea u dzhiela nth^ñha ndeme ya pfunzo nga u ita vhupfumbudzi ho khwath^ñhaho vhukuma kha masia o^ñthe.
- (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

Xiviko lexi landzelaka xi fanele ku hlayiwa xikan'we na mapapila ya swivutiso swa xikambelo xa Xitsonga: Ririmis ra le Kaya xa Hukuri 2020.

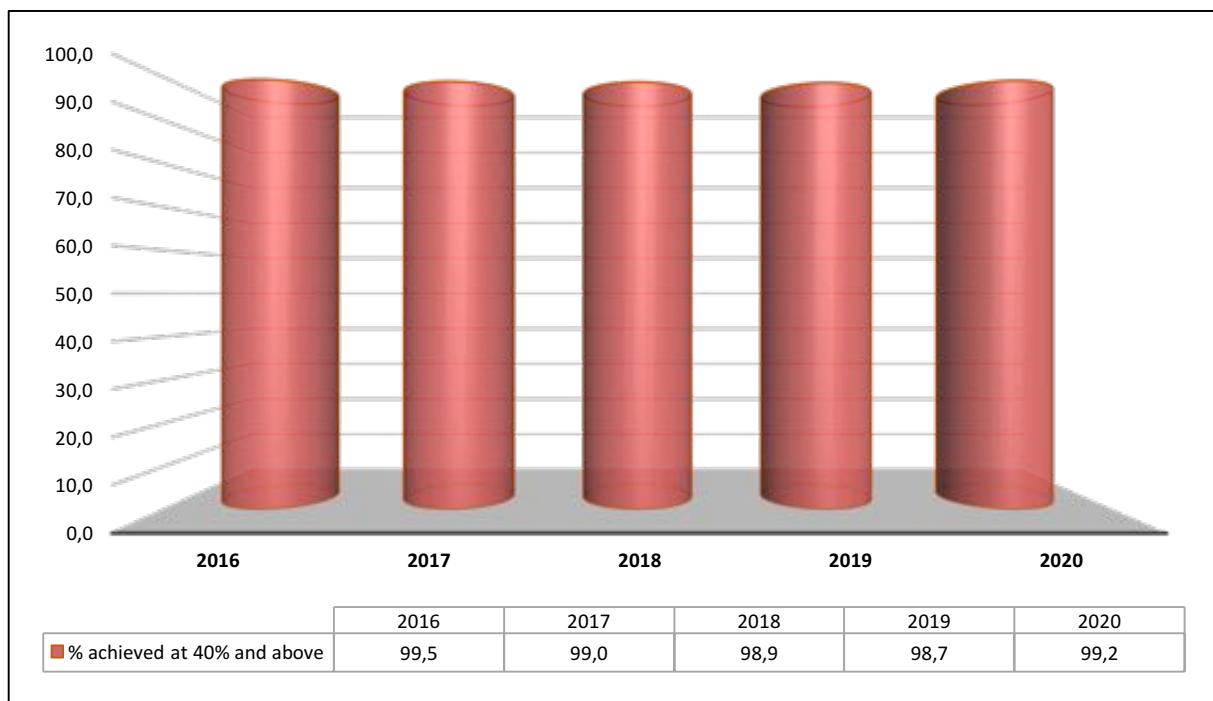
13.1 MATIRHELO KU YA HI MALEMBE (2016 – 2020)

Matirhelo ya vakamberiwa hi ku angarhela ya kombisa ku ya ehenhlanyana loko ya pimanisiwa na ya 2019. Hi 2020, swihlawulekisi leswi landzelaka swi lemukiwile: Nhlayo ya vakamberiwa lava tsaleke xikambelo xa Xitsonga HL hi 2020 yi yile ehansi hi nhlayo yo ringana 2712 loko yi pimanisiwa na ya 2019. Matirhelo ya vakamberiwa hi ku angarhela ya tlakukilenyana hi 0.5% eka lembe ra 2020 – lama i matirhelo lamanene lama heteleleke ku va kona hi 2016.

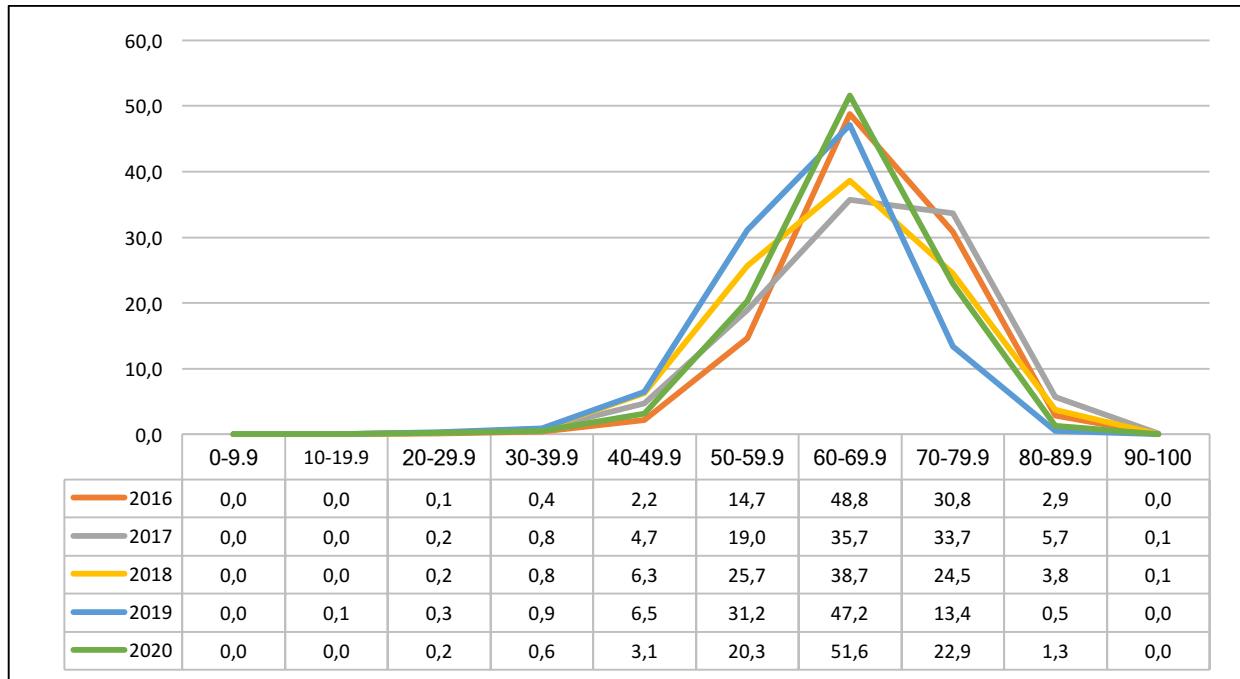
Tafula ra 13.1.1: Kulelo ra matirhelo hi ku angarhela eka Xitsonga: Ririmis ra le Kaya

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2016	26 681	26 556	99,5
2017	25 937	25 690	99,0
2018	26 536	26 250	98,9
2019	26 698	26 359	98,7
2020	23 986	23 800	99,2

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



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



Ku ya hi girafu leyi nga laha henhla swi le rivaleni leswaku loko ku pimanisiwa lembe ra 2019 na ra 2020 ku na ku tlakuka ka matirhelo ya vakamberiwa eka vuswikoti bya swiyimo swa 5 (60-69.9), 6 (70-79.9) na 7 (80-89.9).

Nhlayo ya vakamberiwa lava kumeke timaraka ta le hansi ka 50% yi hungutekile, i 3.9% loko ku pimanisiwa na 7.8% ya 2019. Leswi swi kombisa leswaku matirhelo lamanene ya vakamberiwa ya le ku antsweni swinene.

13.2 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

Nhlamuselo ya matirhelo hi ku angarhela

- Vakamberiwa votala eka lembe ra 2020 va tirhile hindlela yo antswa eka Papila ra 1 loko ku pimanisiwa na lembe ra 2019 tanihileswi hi 2019 a va ri pasile hi 43,8% kasi hi 2020 va ri pasa hi 48,5%, leswi ku nga ku tlakuka ka 4,7%.
- Papila leri ri na swiyenge swinharhu. Swivutiso hinkwaswo swa papila leri i nthantu naswona vakamberiwa a va boheka ku swi hlamlula hinkwaswo.
- Vakamberiwa votala va tirhile kahle eka Xiyenge xa A, xa xikambelantwiso na le ka xiyenge xa B, xa nkomiso/nkatsakanyo wa ndzima.
- Ka ha ri na vakamberiwa votala lava tikeriwaka hi Xivutiso xa 3, xa xinavetiso na xa 4, xa khathuni kambe van'wana va hlamlure swivutiso leswi hindlela yo antswa.
- Eka Xivutiso xa 5, xa prosi, vakamberiwa votala a va tirhangi hilaha a swi languteriwile hakona.

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 endliemeke 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 vatsongo eka 1.4 va nyikile nhlamulo yin'we kasi xivutiso a xi lava va nyika tinhlamulo timbirhi tanihileswi a xi ri eka vunyingi, laha a va fanele va boxile leswi munhu a vuyeriwaka hi swona loko a hlaya hi xikongomelo xo tiphina.
- (c) Eka Xivutiso xa 1.5 vakamberiwa va tsandzekile ku kombisa ku yelana exikarhi ka nhlokomhaka na hungu ra xitshuriwa. Swi vile tano na le ka 1.14 laha va nga tsandzeka ku kombisa ku yelana loku nga kona exikarhi ka xitshuriwa xa A na xa B.
- (d) Eka swivutiso haswimbirhi va tirhisile mahlanganisi 'kasi' na 'kambe' lama humelerisaka ku hambana, ku nga ri ku yelana.
- (e) Votala vakamberiwa va tsandzekile ku hlamula Xivutiso xa 1.6 laha a va fanele va hlamusela leswi mutsari a lemuksaka vanhu swona hi xitshuriwa lexi.
- (f) Vakamberiwa votala eka 1.8 a va swi kotangi ku nyika dyondzo leyi va yi kumeke eka xitshuriwa xa A.
- (g) Van'wana vakamberiwa va tsandzekile ku hlamula Xivutiso xa 1.10 laha a va fanele va boxile xitsundzuxo lexi a va ta xi nyika vanhu lava nga swi tsakeliki ku hlava tibuku.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa vutshila byo hlava no twisia vundzeni bya xikambelantwisiso.
- (b) Va fanele ku tolovetiwa ku hlavisa swivutiso hi vuenti leswaku va ta twisia leswi lavekaka.
- (c) Vadyondzi va fanele va dyondzisiwa ku kota ku hambanisa eka swivutiso leswi lavaka ku yelana loku nga kona exikarhi ka nhlokomhaka na hungu ra xitshuriwa.
- (d) Va fanele va dyondzisiwa ku nyika mavonelo ya vona ehenhla ka mhaka leyti vutisiweke eka xitshuriwa no tlhela va dyondzisiwa hi vutshila byo seketela mhaka.
- (e) Vadyondzisi va fanele ku dyondzisa vadyondzi ku kota ku hlamula swivutiso leswi lavaka ndzemukiso ehenhla ka xitshuriwa.
- (f) I swa nkoka ku va vadyondzi va dyondzisiwa hi mahlamulelo lamanene yo nyika dyondzo leyti va yi kumeke eka xitshuriwa.
- (g) Vadyondzi va fanele ku dyondzisiwa vutshila byo yelanisa, byo hambanisa 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 endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Vakamberiwa van'wana va tikomba va nga hlayangi swileriso. Va tsarile hindlela yo longoloxa mikutlunya ematshan'weni yo tsala hi xivumbeko xa ndzimana; van'wana va tsarile marito yo hundza eka 90.
- (b) 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 swi va swi hambukile eka mongo wa ndzimana leyi va nyikiweke yona.
- (c) Ematshan'weni yo va van'wana va vakamberiwa va tirhisile marito ya vona va lo tshaha swivulwa eka ndzimana.
- (d) Ku na vakamberiwa van'wana lava va nga tsalangiki swivulwa swi hetiseka ku ya hi xitshuriwa, va lo famba va komisa swiphemu swo karhi swa swivulwa.
- (e) Van'wana vakamberiwa a va tsalangi nhlayo ya marito leyi va lerisiweke leswaku va yi kombisa emakumu ka nkomiso.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

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

XIVUTISO XA 3: NXOPANXOPO WA XINAVETISO

Matirhelo ya vamberiwa votala eka xivutiso lexi a hi lama tsakisaka kahle, i ya le xikarhi. Vakamberiwa votala va tsandzekile ku xopaxopa xinavetiso lexi a va nyikiwile xona. Eka xivutiso lexi a va fanele va kombisile ntwisiso wa ririmini na tithekiniki ta vunavetisi to fana matirhiselo ya mboyamelatlhelorin'we, tifonto, ndzemuko wa matirhiselo ya ririmini hi vuxoperi, ririmini ro onga na ro khorwisa, ririmini ro tlhontlh matitwelo, nsusumeto na nhlawulo wa marito yo karhi, sweswosweswo.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Vakamberiwa vatsongo va tsandzekile ku hlamula Xivutiso xa 3.3 laha a va fanele va boxa xivangelo xo va rito 'Machachanghweni' ri tsariwile hi fonto leyikulu leyi tikisiweke.

- (b) Eka Xivutiso xa 3.4 vakamberiwa votala va lo nyika nhlamuselo ya xivuriso va nga yi kongomisi eka xinavetiso lexi nyikiweke.
- (c) Xivutiso xa 3.5 a xi lava leswaku vakamberiwa va nyika xikongomelo xo va munavetisi a tirhisile xivulwa lexi nge: 'Ku lomba rin'we lerikulu u nyikiwa na rin'we leritsongo mahala!' Votala va tsandzekile ku hlamula hi mfanelo.
- (d) Eka Xivutiso xa 3.6 vakamberiwa van'wana va tsandzekile ku boxa leswi vanhu va nga vuyeriwaka hi swona loko va tirhisa matende lama kombisiweke eka xinavetiso lexi nyikiweke.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa vutshila byo xopaxopa switshuriwa swo voniwa, va kota ku twisia ririmini na tithekiniki ta vunavetisi leti xaxametiweke eka pheji ya 26 ya XIPHOKHAMA eka matiriselo ya ririmini hi vuxoperi.
- (b) Ndzemuko wa matirhiselo ya ririmini hi vuxoperi wu fanele ku tekeriwa enhlokweni no dyondzisiwa hi ku hetiseka.
- (c) Vadyondzi va fanele ku dyondzisiwa vutshila bya matirhiselo ya tifonto leti nga kona eka xinavetiso.
- (d) Vadyondzisi va fanele ku dyondzisa vadyondzi ku nyika nhlamuselo ya xivuriso ku ya hi xinavetiso.
- (e) Vadyondzi va fanele va dyondza ku nyika xikongomelo xo va munavetisi a tirhisile swivulwa swo karhi 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) Vakamberiwa votala eka Xivutiso xa 4.1 va tsandzekile ku kombisa hilaha ririmini ra khathuni ri nga humeleriska hilaha ximunhuhatwa xi titwaka hakona.
- (b) Van'wana vakamberiwa eka Xivutiso xa 4.3 a va swi kotangi ku nyika nkoka wa riencisi 'mboo!'.
- (c) Eka Xivutiso xa 4.5 lexi a xi lava va humelerisa ku ya hi khathuni nhlamuselo yo va ximunhuhatwa xa A xi tlhaviwa hi tlhari enhlaneni hi ximunhuhatwa xa B, van'wana vakamberiwa va hlamarile onge ku tlhaviwa hi tlhari loku hi lokuya ko dlaya munhu ematshan'weni yo xenga.
- (d) Swi vile tano na le ka 4.6 laha a va fanele va vula swo karhi ehenhla ka ku va ximunhuhatwa xa A xi pfariwile mahlo, vakamberiwa van'wana va nyikile nhlamulo yo pfala mahlo hi xanchumu leswaku munhu a nga voni lomu a yaka kona.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa maxopaxopelo ya switshuriwa swo voniwa, va kota ku twisia ririmi 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 maencisi eka khathuni.
- (c) Va fanele ku dyondzisiwa vutshila byo nyika tinhlamuselo ta swivulwa hi ku kongomisa eka khathuni.
- (d) 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 van'wana va tsandzekile ku lulamisa swihoxo swa matsalelo eka xivulwa lexi nyikiweke laha a va fanele va vumbile rhavi ra xitlhelelo hi ku tsala 'tihlawulela' na ku tsala xitatisti xa xinhompfu 'n' eka rito 'karhi'.
- (b) Votala vakamberiwa eka Xivutiso xa 5.2 lexi a xi lava leswaku va tlhela va xi tsala kambe va sungula hi rihlanganisi 'hikuva' va siyile marito man'wana, leswi endleke leswaku tinhlamulo ta vona ti va leti hoxekeke.
- (c) Van'wana va tsandzekile ku yisa xivulwa xa 5.5 eka tlhelo ra nandzulo.
- (d) Eka Xivutiso xa 5.6 vakamberiwa votala va tsandzekile ku nyika nhlamuselo ya xivuriso xa 'nhompfu a xi nuheti' ku ya hi xitshuriwa, va lo nyika nhlamuselo ya xivuriso ntsena.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa swiaki swa ririmi swo fana na marhavi ya riendl, mahlanganisi, matlheloi ya riendl na swivuriso. Swiaki leswi swa ririmi va nga swi kuma eka tiphejii ta 104–106 eka XIPHOKHAMA xa Xitsonga Ririmis 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 Ririmis 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 malulamiselo lamanene ya swihoxo eswivulweni.
- (d) Va fanele va dyondzisiwa hi mavumbelo ya tinxaka to hambanahambana ta marhavi ya riendl.
- (e) Vadyondzisi va fanele ku dyondzisa vadyondzi matirhiselo lamanene ya mahlanganisi eswivulweni.

- (f) Va fanenele va va dyondzisa matlhelo ya riendl na swivuriso na ku va va kota ku nyika tinhlamuselo ta swona ku ya hi xitshuriwa.

13.4 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Matirhelo ya vakamberiwa hi 2020 hi ku angarhela eka Papila ra 2 ya yile ehansi loko ma pimanisiwa na ya 2019 tanihileswi va paseke hi 43,3% loko ku pimanisiwa na 55,4% ya 2019, leswi ku nga ku ehla hi 12,1%.
- (b) Eka vutlhokovetseri swivutiso swin'wana swi hlawuriwile ngopfu hi vakamberiwa ku tlula swin'wana, ngopfungopfu swivutiso swa ximbangu swa 2 na 3 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 4 xi hlawuriwile hi hlayo yitsongo naswona matirhelo ya kona hi lama antswaka.
- (c) Xivutiso xa 5 xi hlamuriwile hindlela yo antswa.
- (e) Eka xiyenge xa B vakamberiwa votala va hlawurile xivutiso xa Xitsalwana xa 10 kutani eka xiyenge xa C va hlawula 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.
- (f) Hambiswiritano, swivutiso swa muxaka wa xitsalwana eka Swiyenge swa Novhele na Ntlangu a swi ri eka xiyimo xa le henhla lexi tikeleke vakamberiwa tanihileswi votala va tsandzekeke ku swi hlamula hi mfanelo. Vakamberiwa votala va lo tirungulela leswi humelelaka eka matsalwa ematshan'weni yo hlamula ku ya hi leswi vutisiweke.
- (g) I nhlayo ya le hansi ngopfu ya vakamberiwa lava hlawuleke swivutiso swa 6, 7, 8, 9, 12, 13, 14, 15, 16, 17, 18 na 19 naswona matirhelo ya vona hi lama antswaka.

13.5 NXOPANXOPO WA MATIRHELO YA VADYONDZI EKA PAPILA RA 2

Swihoxo leswi endliweke 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) Leswi swi vangile leswaku eka xiyenge xa A va koreketeriwa swivutiso swimbirhi ntsena ematshan'weni ya swinharhu. Hileswaku va va va titsonisile ku koreketeriwa xivutiso lexi nga na timaraka ta 10 ta Xivutiso xa 5.
- (c) Van'wana vakamberiwa eka Xiyenge xa B na C va hlawurile swivutiso swimbirhi swa ximbangu kumbe swimbirhi swa xitsalwana kasi a va fanele va hlawula xin'we xa ximbangu na xin'we xa xitsalwana.

- (d) Leswi swi endlile leswaku va koreketeriya xin'we ntsena kutani va va va titsonisile ku koreketeriya xivutiso xa xiyenge xa C lexi nga na timaraka ta 25 ku fana na xa xiyenge xa B tanihileswi swiyenge leswimbirhi swi kucetelanaka.
- (e) Nhlayo ya le hansi ya vakamberiwa lava hlawuleke Xivutiso xa 1 xa xitsalwana xa xitlhokovetselo yi hlamurile hindlela yo tsana swinene. A va hlamuselangi ndlela leyi mutlhokovetseri a tirhiseke ririmu hindlela ya vutshila na ku tlhela va kongomisa eka nkoka wa ku vuyeleriwa ka swivulavulelo eka mintila leyi va nyikiweke yona.
- (f) Eka swivutiso swa ximbangu swo sungula swa Xiyenge xa A, ku nga 2.1, 3.1, 4.1 na 5.1 swa 2–5 vakamberiwa votala va kotile ku hlamula swivutiso leswi vutisiweke ntsena. A va swi kotangi ku tirhisa vuxokoxoko bya tinhlamulo leti ku va va hlamula swin'wana swihlawulekisi leswi vaka swi vutisiwile hi tindlela to hambanahambana eka switlhokovetselo leswi.
- (g) 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 ntla hinkwawo, va tshahile xiphemu xa ntla kumbe mintila yimbirhi. Votala hambiloko va tshahile ntla lowu lavekaka hinkwawo, va tsandzekile ku vekela swirhatana swo tshaha.
- (h) Eka swivutiso swa 2.4, 3.4, 4.4 na 5.4 vakamberiwa votala va tikeriwile ku kombisa hilaha mutlhokovetseri a tirhiseke ririmu hakona na hilaha a humeleriseke hakona nhlamuselo ya mintila yo karhi.
- (i) Van'wana va tikeriwile hi ku nyika nhlamuselo ya ririmu ro gega ku fana na le ka Xivutiso xa 2.5 laha va tsandzekeke ku hlamusela leswaku hikwalaho ka yini mutlhokovetseri a yelanisa nsati wa yena na nyimpfu.
- (j) Xivutiso xa 3.5 laha a va fanele va hlamusela leswi mutlhokovetseri a vulaka swona hi ntla wa 18 lowu nge: 'Xihlamariso xiyenge xa minyikelo i petapeta' na xona xi tikerile vakamberiwa votala swinene.
- (k) Votala vakamberiwa va tikeriwile hi ku nyika nkoka wa ntla wa 8 eka xivutiso xa 4.5 lowu nge: 'Xithaka lexi u tibumaka ha xona a wu nga xi nhlati mundzuku.'
- (l) Xivutiso xa 5.5 laha a va fanele va nyika nhlamuselo ya ntla wa 18 lowu nge: 'Hikuva nkarhi wa n'wina a wu salelanga hi magoza yo tala' na xona xi tikerile votala ku xi hlamula.'
- (m) 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.
- (n) 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.
- (o) Vakamberiwa van'wana eka xiyenge xa B na C va tsandzekile ku hlamula xivutiso xa xitsalwana hi ku kongomisa eka leswi xivutiso a xi lava swona kambe a vo rungula xitori xa buku kunene. Xikombiso, eka Xivutiso xa 10 vakamberiwa va tsandzekile ku kombisa ntiyiso wa mhaka leyi nge: 'Munhu u fanele ku enerisiwa hi leswi a nga na swona' hi ku kongomisa eka Ntsengele Godfrey (Godji) Kubayi.
- (p) Swi vile tano na le ka Xivutiso xa 20 laha van'wana va tsandzekeke ku kombisa ntiyiso wa mhaka leyi nge: 'Ku tshemba n'wana ku tlula mpimo swi nga endla leswaku a wela ekhombyeni leri nga vangelaka mutswari wa yena ku tisola hilaha ku nga heriki' hi ku Kongomisa eka khombo leri weleke Xiluva n'wana wa Khatisa Hon'wana.

- (q) Vakamberiwa votala a va swi kotangi ku hlamula swivutiso swa mavonelo hindlela yo kongoma. Eka swin'wana va lo hlamula xiphemu xo sungula xa xivutiso, va nga seketeli tinhlamulo ta vona. Xikombiso: Swivutiso swa ximbangu swa xiyenge xa A swa vuthokovetseri: 2.6, 3.6, 4.6 na 5.6. Swivutiso swa ximbangu swa xiyenge xa B na C: 7.8, 7.14, 9.5, 9.11, 9.12, 11.6, 11.7, 11.14, 13.8, 13.13, 13.14, 15.7, 15.12, 15.13, 17.7, 17.13, 17.14, 19.8, 19.14, 21.7, 21.8, na 21.14.
- (r) Votala va tsandzekile ku hlamula swivutiso swa ndzemukiso swa 11.12, 13.7, 15.6, 17.11 na 19.6. Va hlamurile onge i swivutiso leswi lavaka dyondzo kumbe switsundzuxo.
- (s) Vakamberiwa van'wana va tsandzekile ku nyika tidyondzo leti faneleke eka swivutiso swa 7.6, 9.10, 11.11, 13.6, 15.9, 17.6, 19.5 na 21.6.
- (t) Van'wana va tsandzekile ku nyika nkongomelo lowu faneleke eka swivutiso swa 7.13 na 21.11.
- (u) Votala va tsandzekile ku hlamula xivutiso xa 11.2 laha a va fanele va kombisa ku hambana loku veke kona hi tlhelo ra vanghana evuton'wini bya Godi loko a ha kula na loko se a tirha eka GDC.
- (v) Eka Xivutiso xa 11.3 nhlayo ya le henhla ya vakamberiwa yi tsandzekile ku boxa vito ra mana wa Godi.
- (w) Van'wana va tsandzekile ku hlamula xivutiso xa 21.4 lexi a xi lava va kombisa vuxaka lebyi nga kona exikarhi ka Inspector Duiker na Sejeni Xirindza.

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 kahlekahe 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) Va fanele va dyondzisiwa ku tshaha mintila hi mfanelo, va tlhela va tiva na leswaku ntla i yini tanihileswi yi vaka yi nomboriwile eka xitlhokovetselo. Va fanele va tolovetiwa na ku tirhisa mimfungho yo tshaha (swirhatana swo tshaha).
- (d) 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.
- (e) Vadyondzi va fanele ku dyondzisiwa vuswikoti byo seketela mhaka kumbe ku nyika vumbhoni. Xikombiso, eka swivutiso swa 10 na 20 mudyondzi u fanele ku hlamula xivutiso xa xitsalwana hi ku tsavula ntsena timhaka leti seketelaka leswi vutisiweke etsalweni ematshan'weni yo hlamusela xitori hinkwaxo.
- (f) Va fanele va dyondzisiwa leswaku eka swivutiso swa mavonelo va fanele va nyika miehleketo ya vona va tlhela va yi seketela handle ko tirhisa marito lama nga etsalweni.

- (g) Vadyondzi va fanele va dyondzisiwa mahlamulelo lamanene ya swivutiso leswi lavaka ndzemukiso, dyondzo na nkongomelo.
- (h) Matsalwa ya ndzawulelo a ma hlayiwe etlilasini 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 eka lembe ra 2020 va tirhile hindlela yo tsakisa eka Papila ra 3 loko ku pimanisiwa na lembe ra 2019 tanihileswi hi 2019 a va ri pasile hi 69,4% kasi hi 2020 va ri pasa hi 72,6%, leswi ku nga ku tlakuka ka 3,2%.
- (b) Tinhlokomhaka leti nyikiweke eka Xiyenge xa A na xa B hi leti tsakisaka naswona leti vakamberiwa va hanyaka eka mikarhi ya toni.
- (c) Ku vile na nhlayo ya le hansi ya vakamberiwa lava hlamuleke swivutiso swa 1.3, 1.4, 1.5 na xitsalwana xo voniwa xa 1.6.1–1.6.3 eka Xiyenge xa A naswona matirhelo ya vona hi lama antswaka; kasi nhlayo ya le henhla yi hlamurile swivutiso swa 1.1 na 1.2 naswona matirhelo ya vona hi lamanene swinene.
- (d) Eka Xiyenge xa B i nhlayo ya le hansi ya vakamberiwa lava hlamuleke swivutiso swa 2.2, 2.3, 2.4 na 2.6 naswona matirhelo ya vona hi lama antswaka; kasi nhlayo ya le henhla ya vakamberiwa yi hlamurile swivutiso swa 2.1 na 2.5 naswona va tirhile hindlela leyinene swinene.

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 mahetelelo lama kokaka rinoko eka switsalwana swa vona naswona ririm ieri 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 ntla na le ku sunguleni ka wun'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 Xiyutiso xa 1.1, xa xitsalwana xa ndzungulo, vakamberiwa van'wana va tsandzekile ku boxa vuxokoxoko bya siku, nkarhi na ndhawu laha a tekeke xiboho lexi a tinyungubiyisaka hi xona kona. Van'wana va tsarile hi nkarhi 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 nhloko ya xikolo loyi va nga ta ka va nga n'wi rivali, van'wana a va boxangi vito ra nhloko ya xikolo.
- (h) Vakamberiwa van'wana eka Xivutiso xa 1.3, xa xitsalwana xa mianakanyo va tsandzekile ku boxa leswi tiko ri nga vuyeriwaka hi swona loko Varhangeri hinkwavo a vo tshembeka.
- (i) Eka Xivutiso xa 1.4, xa nkanelo van'wana va 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 vubihi byo va Maafrika-Dzonga ma kuma swilo swa mahala eka mfumo.
- (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 nhlokohmaka 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 tinhlokohmaka leti fambelanaka na swifaniso leswi nyikiweke.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku tshikilela mhaka ya leswaku papila leri 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 Xiyenge xa A, na swimbirhi swa 'switsalwambiko' eka Xiyenge 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 ti nga kona eka tipheji ta 37–39 ta XIPHOKHAMA.
- (d) Va fanele ku dyondzisiwa leswaku eka xivutiso xa xifaniso eka xiyenge xa A va fanele va tiyisisa 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 nhlokohmaka 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 xiyenge 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 nhlokohmaka 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 i ra mafundza na ra nkamafundza. Va fanele va dyondzisiwa ku tirhisa ririm ieri ringanisiweke ematshan'weni ya tindzin'wana.

XIYENGE XA B: SWITSHURIWA SWA SWITSALWAMBIKO

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Eka xiyenge 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 xinghana', vakamberiwa van'wana a va tirhisangi xivumbeko lexi faneleke. Van'wana a va twisisangi Xivutiso. Votala vakamberiwa a va tsalangi siku ehansi ka adirese, van'wana va tsarile vito ra n'hweti hi Xinghezi. Nhlayo yitsongo yi tsarile xivongo eka nsariso.
- (d) Vakamberiwa van'wana eka Xivutiso xa 2.2 xa 'tsalwavutitivisi na papila ro seketela' va tsandzekile ku longoloxa timhaka leti faneleke.
- (e) Vakamberiwa vatsongo lava hlamuleke Xivutiso xa 2.3, xa 'nhluto' va tsandzekile ku boxa vito ra thendara na vito ra n'wini wa thendara ya kona.
- (f) Van'wana va vakamberiwa lava hlamuleke Xivutiso xa 2.4, xa 'mbulavulo/xipichi' va tsandzekile ku boxa vito ra nhlangano wa tipolitiki lowu va yimeleke wona.
- (g) Nhlayo yitsongo eka lava hlawuleka Xivutiso xa 2.5 xa 'n'wangulano' a va tsalangi nhlokohaka kasi vatsongo lava yi tsaleke va tsarile hi maletere lamatsongo va tlhela va nga khwatihati. Vakamberiwa van'wana va tsarile mavito ya swimunhuhatwa hi maletere lamatsongo, va tlhela va nga kombisi swiendlo swa swona.
- (h) Eka Xivutiso xa 2.6, xa 'atikili ya phephahungu' vakamberiwa vatsongo lava xi hlawuleke va tsandzekile ku tsala xivumbeko lexi lavekaka xa atikili na ku nyika vuxokoxoko byo ringanelo.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Exikarhi ka lembe vadyondzi va fanele va tolovetiwa ku hlayisia 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 nhlokohaka yo karhi.

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 2020 examination.

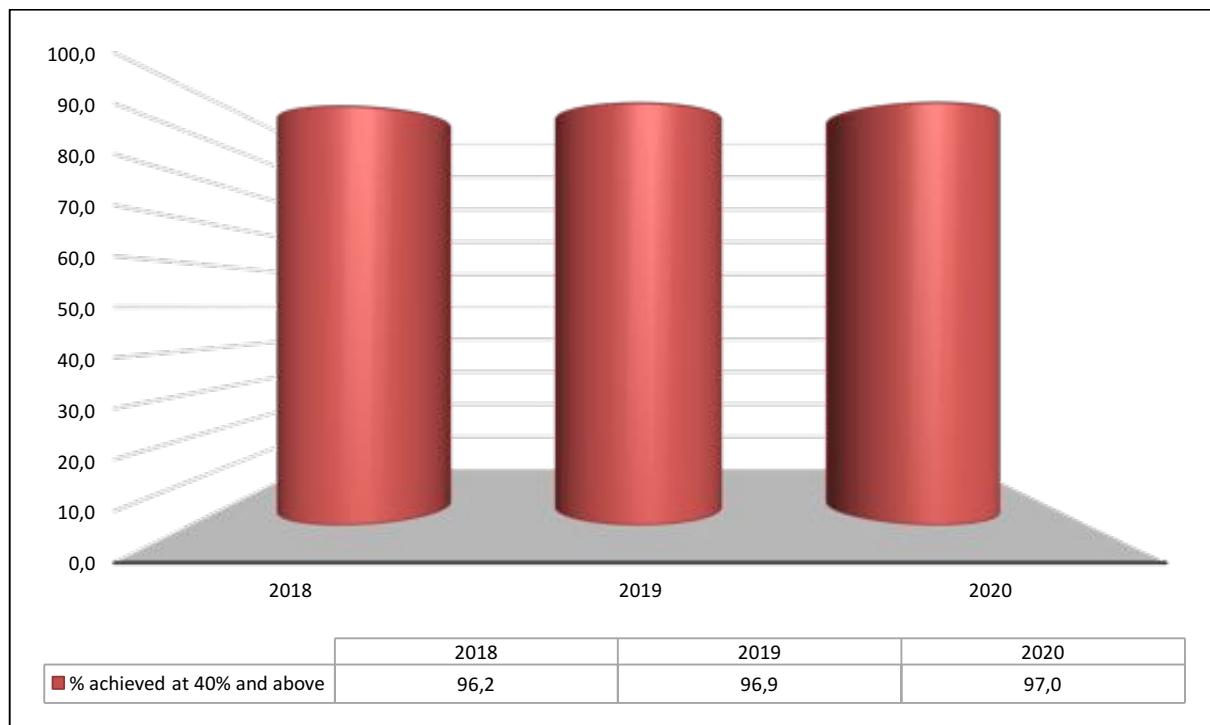
14.1 PERFORMANCE TRENDS (2018 – 2020)

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

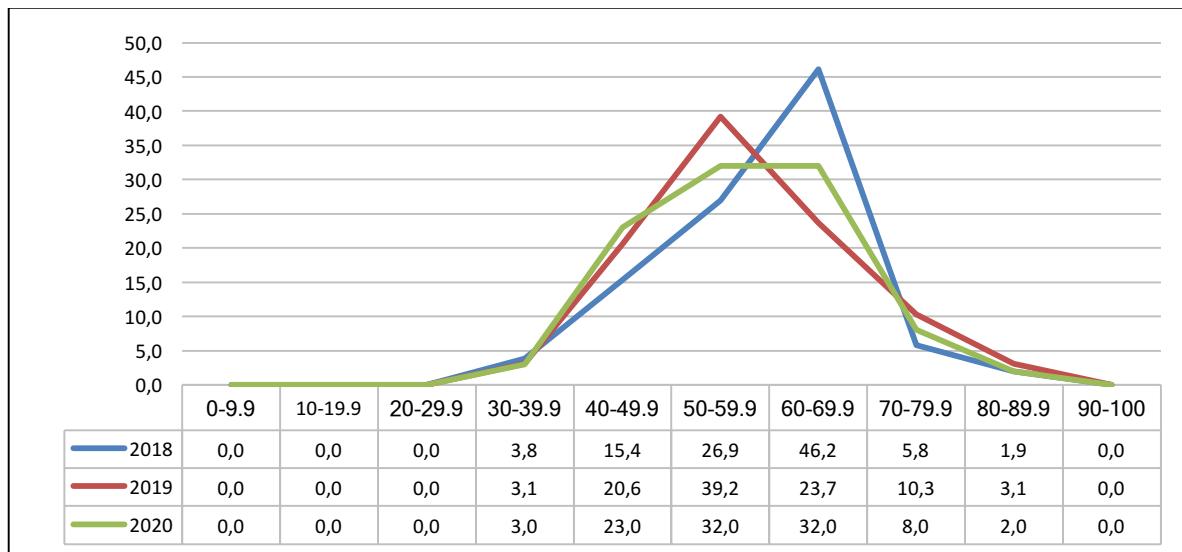
Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2018	52	50	96,2
2019	97	94	96,9
2020	100	97	97,0

There has been slight increase in the number of candidates taking South African Sign Language HL, with 97% of the candidates being successful in 2020, compared to 96,9%, in 2019.

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)



Although the number of candidates achieving Levels 6 and 7 has decreased, there has been a slight improvement in the number of candidates achieving Level 5, in 2020, compared to 2019.

14.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1

General Comments

- Candidates encountered difficulty answering questions that presented higher-order cognitive demand. The ability to internalize, interpret, deduce, infer, critically explain, and substantiate continues to be challenging.
- Generally, candidates are not attentive to the specific requirements of the question. This is evident in responses which lacked the detail that is specified in the marking guideline. Hence responses were either incomplete or incorrect.
- Candidates are challenged by the way in which questions are signed as there are variations in the dialect amongst provinces and amongst schools within a province. To mitigate this challenge, the English translation of the signed question paper is provided for reference to the invigilator in the exam venue.
- 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 limited comprehension and interpretation.
- Technical observations that impacted negatively on the overall performance in certain examination centres:
 - Learners signing below the screen of the laptop and others signing too close to the camera. The signing is out of the signing frame and not effectively captured by the webcam.

- Some candidates did not record, save and label responses in separate clips, as indicated in the exam instructions. For example, in Comprehension, signed responses were presented in one continuous recording which rendered the marking challenging.

14.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

QUESTION 1: COMPREHENSION

- (a) Most of the candidates were challenged with questions that required higher-order cognitive demand.
- (b) The majority of the responses revealed that candidates answered the question(s) partially. Responses lacked the details as required in the marking guidelines.
- (c) In questions where candidates were required to give a specified number of reasons or facts, in most instances they provided fewer than the specified number.
- (d) Most candidates were repetitive in their responses.
- (e) Candidates tended to sign much of the question preceding the answer.

Common errors and misconceptions

- (a) Q1.6: Candidates' knowledge of 'global warming' was limited, despite cues in the text.
- (b) Q1.9: Most candidates did not respond to the question accurately which was to compare the pollination process of bees to other pollination processes. Candidates described the pollination process of the bees only and concluded the answer.
- (c) Q1.10: Question was partially answered. Candidates repeated the pollination process, but did not indicate the effect on the human diet.
- (d) Q1.11: The majority of the candidates were challenged with explaining in the text. During authorisation of markers a tolerance range of 1 was applied to this question.
- (e) Q1.13: Most candidates described the two texts separately and did not compare the information in these texts.
- (f) Q1.14: Candidates selected a text but did not adequately substantiate why the text had greater impact.

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(s).
 - Respond accordingly to prevent irrelevant and incomplete responses and repetitions in responses.
- (b) Teachers must apply the 40 : 40 : 20 distribution of cognitive levels when setting school-based assessments. This will ensure that learners are exposed to the different cognitive requirements and become familiar with responding appropriately.

- (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) Learners must become familiar with the signs and meanings of instructional verbs such as 'critically discuss', 'motivate', 'compare', 'evaluate' and 'account for'.
- (e) To introduce learners to varied dialects, teachers should use texts signed in other provinces for recreational and visual reading and comprehension exercises. This would help to alleviate the challenges with variations in signed dialects.
- (f) Teachers should also alert candidates to request clarity on unfamiliar signs during the examination to avoid the overall negative impact on performance. The English transcript of the signed question paper, i.e. texts and questions, is intended to mitigate this challenge.
- (g) Learners should avoid repeating the question prior to the answer as this is time-consuming and unnecessary. Only sign the question number.

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) Since candidates did not note points during planning, they were unable to recall all seven points when recording their final summaries.
- (c) Candidates did not score points where responses were vague or lacked sufficient detail.
- (d) It was clear from the recordings that because they did not recall, they tended to repeat points, spend time thinking about what to sign and digressed.
- (e) The prescribed seven points were not signed by all candidates.
- (f) Where candidates scored poorly, there was general incoherence.

Suggestions for Improvement

- (a) Learners must be encouraged to plan by noting 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 must be taught that a summary requires only the main point to be extracted from each chunk. They should practise summarising skills using shorter texts and extend progressively to longer texts.
- (d) Teachers should encourage learners to express each main point using their own signs rather than signing verbatim from the text.
- (e) 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 did not explain how the image in the window is linked to the product being advertised.
- (b) Q3.2: Candidates signed a description of the baby whereas the question required an explanation of the effectiveness of the baby in the advertisement.
- (c) Q3.3: This question focussed on the impact of cinematography in the advertisement. The majority of candidates signed a description of the images in the window and did not explain the impact of cinematography on the images.
- (d) Q3.4: Candidates signed separate descriptions of the young man and the old lady and did not focus on the comparison between the two images (not italics), as required in the question. During authorisation of markers, this question had a tolerance range of 1.

Suggestions for improvement

- (a) Learners should be offered frequent opportunities to apply higher-order critical thinking skills 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 and the impact of such features.
- (c) Learners must be taught questioning concepts associated with advertising such as the purpose and effectiveness of certain special effects and how these effects enhance the overall intention of the advertisement.
- (d) Key instructional verbs such as 'substantiate', 'motivate' and 'explain critically' should be identified and learners should be familiar with meanings and signs.
- (e) As with all comprehension exercises, learners must be careful not to disadvantage their performance by disregarding the specific requirements of the question.
- (f) Teachers could develop their own resource packs for analysing advertisements (DVDs and workbooks).

QUESTION 4: ANALYSING A CARTOON

Common errors and misconceptions

- (a) Q4.1: The majority of candidates described the line drawings used in the cartoon and did not explain its effectiveness in highlighting body and signing movements.
- (b) Q4.2: Candidates ought to have viewed the questions carefully and focussed on the conversations in the two groups. Instead, they focussed on the conversation in the Deaf group only, and did not account for the conversations in both groups.
- (c) Q4.3: Most candidates did not view the question carefully. This question focussed on the reaction of the hearing people in the haunted house. Instead, candidates focussed on the reaction of the Deaf people.

- (d) Q4.4: The question asked how the haunted house in the cartoon could be adapted to have an impact on the Deaf visitors. Instead, candidates explained why the haunted house was not appropriate for the Deaf visitors.

Suggestions for improvement

- (a) The need for candidates to deconstruct questions and identify the specific requirement must be emphasized. Most candidates are disadvantaged through not responding to the specific requirement.
- (b) Teachers must teach cartoon interpretation/analysis skills according to CAPS, such as:
- Visual techniques and its effectiveness.
 - Dialogue/Conversation techniques and how these are presented in cartoons.
 - Sketch lines and the suggested meaning.
- (c) Teachers must ensure that learners get regular exposure to the study of cartoons to elucidate satire, mockery and humour.
- (d) Learners may be encouraged to remove, add or alter sketch lines and other visual features to cartoons and note how these differ on the impact and effectiveness.

QUESTION 5: LANGUAGE STRUCTURE AND USE

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

Common errors and misconceptions

- (a) The majority of candidates responded incorrectly to questions on linguistic structures and their use in the context of this text. The following features were assessed:
- Classifiers and Non-manual features
 - Compound signs
 - Verbs and inflections to show movement
 - Numeral Incorporation
 - Assimilating signs to create new variations.
- (b) Candidates responded poorly in all questions. They were unable to identify, interpret and explain grammatical features in the text.
- (c) Q5.1: Candidates were unable to name the classifier and the NMF. The responses were a repetition of exactly what was signed in the text, with no accompanying explanation.
- (d) Q5.2: Candidates did not view the clip to identifying the compound sign. Instead, they signed the explanation MOTHER + FATHER = PARENTS.
- (e) Q5.3: The verb from the text was identified. However, candidates did not show how the movement can be inflected to give another meaning.
- (f) Q5.4: Most candidates signed THREE and MONTHS separately but were unable to combine the signs using the numeral incorporation feature.

- (g) Q5.6: Candidates were unable to demonstrate how the two component signs can be assimilated to create a new sign COMMUNICATION BREAKDOWN.

Suggestions for improvement

- (a) Refresher training in grammar/syntax by SASL linguistics experts is recommended. In the interim, teachers should refer to the Sign Language Workshop Training Manual (2015–2018) as a guide to teach linguistic concepts to the learners.
- (b) Learners should be exposed to texts with errors and be encouraged to identify errors and edit the texts. This can be done with both live and recorded texts.
- (c) The CAPS document lists the range of language structures and conventions that must be taught. Learners should be familiar with the various aspects of syntax and its use in different contexts.
- (d) In addition to language conventions, learners should also be taught the relevance of semantic features in SASL such as *neologisms*, *metonymy*, *synecdoche* and *idioms* and how these are used to achieve effect.

14.4 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 2

General comments

- (a) As observed in previous examinations, candidates have difficulty answering questions that present higher-order cognitive demand. The ability to interpret, analyse, deconstruct questions and deduce meaning, continues to be challenging.
- (b) Most candidates did not perform well in the literary essay questions as they did not comply with the requirements set out in the CAPS. The content in the responses lacked correct interpretation of the topic, depth of argument, justification and overall grasp of the text.
- (c) Structure, sequencing, 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 of the poem and the short stories.
- (d) The questions testing literary/poetic devices were also challenging to many candidates. Responses revealed lack of understanding of the questions, literary/ poetic devices and how these function in the interpretation of literature/poetry.

14.5 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

SECTION A: POETRY

Common errors and misconceptions

- (a) Q1: This question was answered by 44% of candidates. Most responses were inadequate. Candidates were unable to interpret the concept of *pace*. This is an important feature in the poem and in the generic interpretation of literature. Candidates were able to identify the various *paces* in the poem but were unable to extrapolate how these are used to create effect and meaning.
- (b) Q2.2: Most candidates were unable to answer the question as they did not understand the concept of 'hyperbolic'. During marking it was ascertained that candidates' understanding of the question varied from the intention of the signed question. This was identified as an unfair question (2 marks).
- (c) Q3.1 Most candidates found it *challenging to explain the elements in the poem that attracted the viewer's attention to the senses*. Candidates imitated the poet, and in so doing repeated the signing of the five senses.
- (d) Q4.3: This question was difficult for candidates. They did not understand *cinematography* and its effectiveness in the context of the poem. They were unable to explain how the cinematography emphasized the poet's emotions.
- (e) Q4.4: Most candidates could not answer this question. They correctly described the attitude of the poet but could not offer a critical comment on the attitude in the context of the poem.
- (f) Q5.4: The majority of the candidates struggled with this question. They were required to give a critical comment on the poet's last words but responses did not link to the poem.

Suggestions for improvement

- (a) Teachers must gather information from a variety of sources to support their teaching and ensure that interpretation of poems is appropriate, meaningful and contextualized. This will help learners to develop a thorough knowledge of the poems and contextualize events and characters referenced in the questions. Candidates cannot acquire insight into the poems and engage in analysis without having mastered knowledge of the content.
- (b) Learners' critical and analytical thinking skills need to be developed. These skills can be developed by asking learners to argue a point or defend an opinion. This approach should form part of daily lessons so that learners gain confidence in developing the skill in an informal, non-threatening context.
- (c) The teaching of poetic devices and the signs for these features is critical. These include, for example, *irony, theme, imagery, metonymy, contrast* and *cinematography*. Teachers should demonstrate poetic devices using examples and explanations. Previous NSC examination papers can be used for revision and to be familiar with the signs for poetic devices.
- (d) Learners must be able to identify the poet's impressions, mood, feelings, attitude and state of mind and explain the relevance to the poem.

- (e) Educators should assess learners' essays against the rubrics for literary essays and use this as a tool for emphasizing criteria that promote improved performance.
- (f) Educators should model their levels of questions on national examinations to expose learners to such questions and to assess their responses. Accurate feedback to learners is essential for improved performance in examinations.
- (g) Learners must be taught to answer questions specifically without retelling the text.

SECTION B AND SECTION C: SHORT STORIES

Common errors and misconceptions

- (a) Q6: Candidates were required to discuss the love-hate paradox in the relationship between Romeo and Juliet. Essays were not presented in the correct format in terms of introduction, body and conclusion. Candidates battled to structure essays with a logical flow of ideas in terms of:

- Explaining paradox and its relevance in the story
- Instances of love
- Instances of hate
- The paradox of love and hate
- Conclusion

Candidates did not grasp the concept of the love-hate paradox between the various characters in the story. There was the tendency to ramble with irrelevant information. Content was vague and not sufficiently substantial to explain the paradox. There was repetitive re-telling of the story with the complete storyline instead of identifying the love-hate paradox and focusing on this aspect.

- (b) Q7 (contextual questions): Candidates were challenged with questions in this story. They did not provide appropriately detailed responses to certain questions to qualify for maximum marks. Signs were misinterpreted. They were unable to respond at an analytical or critical level and instead rambled and narrated parts of the story that related to the question. The following questions required an analytical approach which challenged candidates: Q7.4, Q7.7, Q7.8, Q7.9, Q7.10 and Q7.11.
- (c) Q8 (essay): Candidates were required to make reference to the three metaphors in the story and discuss the validity of the statement that oralism is a negative concept. Essays were not presented in the correct format in terms of introduction, body and conclusion. Candidates were unable to structure essays with a logical flow of sequential ideas. Candidates knew that oralism is a negative concept. However, they were unable to use the three metaphors (brown area, tractors and sickles) to validate the argument. They were unable to link the metaphors to the negativity of oralism. Content was inadequate to explain the metaphors in depth and give substance to the argument. Candidates rambled with irrelevant information. They were re-telling the story with the complete storyline instead of identifying and analysing the metaphors in the context of oralism as being negative. The retelling was repetitive.
- (d) Q9.2: Candidates did not make reference to the 'golden ages'. This is not a part of the story but has to be taught to contextualize the story.
- (e) Q9.6: Suggest reasons why the garden became smaller. The ability to be analytical challenged learners.

- (f) Q9.8: Candidates were unable to predict the outcome if the tractor and the sickle did not come to the garden.
- (g) Q9.10: This question also required candidates to be analytical. Candidates struggled with this.
- (h) Q9.11: Candidates were unable to give a critical comment to validate BROWN BEST.
- (i) As is evident in other questions, candidates experience difficulty with questions that present with higher-order demand. The ability to predict, substantiate, offer critical comment and analyse literature is challenging to candidates.

Suggestions for improvement

- (a) Teachers must be well-prepared when researching short stories and be familiar with the variety of components of this genre. This will impact significantly on the approach to teaching and will support learners to have a thorough understanding of the text.
- (b) Teacher should not expect learners to analyse stories without the texts being taught and sufficient guidance given. Candidates cannot acquire insight into the texts without having mastered knowledge of the content and the literary devices that are used in the text.
- (c) Teachers should use literary essay rubrics to inform their teaching of the essays. Emphasis must be given to the structure of the essay (introduction, body and conclusion), as well as the appropriate register and language. Teachers must assess learners' essays with close references to the rubric and teach learners to develop essays presenting skills based on the rubrics. Learners should be familiar with the criteria specified in the assessment rubrics.
- (d) Critical thinking and analytical skills should be developed in order for learners to respond to questions that require higher-order application. The skills must include interpretation of the topic or question and a range of supporting arguments from the text.
- (e) Ensure that learners develop the skill of presenting essays with clear structure, inclusive of the introduction, body and conclusion. The skill can be developed by guiding and supporting learners to argue a point or defend an opinion with concomitant substantiation.
- (f) Learners should be taught to use quotes or references from the text to support arguments. The literary essay requires focused and critical discussion, specific references and relevant quotes to support arguments.
- (g) Teachers must discourage repetition and re-telling of the poem. Language skills must include a coherent structure, appropriate tone and presentation style.
- (h) Teach candidates how to respond appropriately to questions. The teacher is advised to make use of previous question papers and the Spring School Manual and DVD to be familiar with questions and associated signs.

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 and in the criteria outlined in the rubrics, i.e. *content, planning, language, style and structure*.
- (b) 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. This led to repetition and digression from the topic.
- (d) Candidates who responded to the picture essay did not give the presentation a title as indicated in the exam instructions.
- (e) The majority of candidates performed at an average and above average level. Performance compared to 2019 was significantly improved.
- (f) According to the Item Analysis, the selection of topics was random. No particular trend was identified.

14.7 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

SECTION A: ESSAYS

Common errors and misconceptions

- (a) Q1.1: Candidates who responded to this topic gave a moderate to skilful response. There was evidence of planning as the content had good sequence.
- (b) Q1.2: Candidates who responded to this topic had good content, though the sequence and the format of the essay were at a satisfactory level. Candidates were able to link the reasons for admiration to the identified person.
- (c) Q1.3: Candidates' responses were satisfactory. This is due to the fact that there was not sufficient content and the structure was not congruent with an essay.
- (d) Q1.4: Only a few candidates responded to this essay. Candidates were not able to either discuss or argue or a particular position as the substantiating content was insufficient.
- (e) Q1.5: There were very few candidates who responded to this topic. The responses were presented at an elementary level due to candidates not being able to substantiate their arguments.
- (f) Q1.6: There was a tendency for candidates to offer literal interpretations to the picture essays. Candidates were unable to offer figurative responses or relate pictures to personal experiences, as is expected. A general tendency across all three visuals was that candidates presented a description of the visual as opposed to using the visual as a stimulus for a creative presentation.

- (g) Q1.6.1: Candidates did not mention the topic. There was general lack of sequence in the content.
- (h) Q1.6.2: Candidates were able to establish a clear link between the essay and the picture.
- (i) Q1.6.3: Few candidates responded to this topic with a comprehensive link between the essay and the picture.

Suggestions for improvement

- (a) There should be compliance with the recording/signing processes as set out on p. 27 of the CAPS, i.e. recording process, planning/pre-recording, drafting and final recording.
- (b) The planning and editing stage of the essay is crucial and should be emphasized as integral to drafting the essay. Planning will obviate deviating from the topic and will develop depth in the essay.
- (c) Learners must engage in 'reading' and 're-reading' their essays to 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 organised and presented.
- (e) Teachers should teach learners to develop essay-presenting skills based on the criteria in the rubrics and give feedback to learners by following the criteria specified therein.
- (f) 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.
- (g) 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 opportunities so that learners become familiar with responses to visual stimuli.

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 signed less than the required length of time.
- (b) To compensate for compliance with time, presentations were characterised by repetition, rambling and digression from the topic.
- (c) Some responded very briefly and content was vague, unsubstantial and at times not relevant.
- (d) The importance of analysing the details in the topic should be emphasized. Candidates were penalised if they responded only partially to the topic as a result of lack of attention to the detail in the topic.

Common errors and misconceptions

- (a) Q2.1: Message of sympathy: Most of the candidates responded to this question. Candidates moderately understood what is required when responding to this text. It is evident that the skills required in the CAPS were moderately achieved.
- (b) Q2.2: Review: A few candidates responded to this topic and responses were satisfactory. However, they did not respond using the correct format and criteria.
- (c) Q2.3: Formal report: There were a fair number of responses to this topic. Performance was mostly at a moderate to skilful level. However, the format and structure of a formal report need to be strengthened.
- (d) Q2.4: Magazine article: A fair number of candidates responded to this topic. Candidates moderately understood what is required to respond to this topic. The skills required in the CAPS were moderately achieved.
- (e) Q2.5: Speech: There were a fair number of responses to this topic. Candidates moderately understood what is required to respond to this topic and certain skills required in the CAPS were achieved. It was evident that the content of the speech was misinterpreted by some.
- (f) Q2.6: Dialogue: Only a few candidates responded to this question. Candidates understood what was required when responding to this topic. Dialogue format (role-shifting) in the presentations was observed.

Suggestions for improvement

- (a) Transactional text formats must be taught with intent. Learners can do reasonably well in this section if they are familiar with the various categories of texts and their specific formats.
- (b) The register, discourse, purpose/effect, audience and context should be taught as part of the format for each type of text.
- (c) 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.
- (d) Learners should be familiar with the criteria specified in the assessment rubrics. Teachers should teach learners to develop presenting skills based on the rubrics, with emphasis on the format.

14.8 GENERAL COMMENTS FOR PAPER 1, 2 AND 3

- (a) 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 correctly labelled according to the numbering in the question paper.
- (b) 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. The marking process should not be impeded by blurred images.
- (c) Technical equipment must be in effective condition and signing should not be:
 - Below the screen of the laptop.
 - Too close to the camera.
 - Out of the signing space.
- (d) Teachers should be trained on IT aspects to support learners with the use of computers, editing software, saving responses, uploading and downloading texts, labelling responses. Live-recording techniques, such as camera positioning, effective lighting and maximizing signing space, are also essential.
- (e) Clustering of teachers will facilitate:
 - Sharing knowledge and individually developed resources
 - Addressing challenges
 - Mediating the rubrics and reinforcing the teaching of recording skills
 - Engaging in discussions on the study of literature
 - Collaboration in the setting of quality question papers
 - Peer moderation of school-based assessments
- (f) Preparation of learners for final examinations should be an all-year-round activity with frequent informal assessments to monitor the learners' progress and identify areas of challenge for remediation.
- (g) Learners must be given constructive feedback after school-based assessments so that there can be progressive improvement in performance.
- (h) Teachers should use creative opportunities to expose learners to various live signing and recorded texts to sharpen their comprehension and critical thinking skills.
- (i) Learners must be taught to deconstruct questions and establish precisely what is required. The urgency to respond without thorough understanding must be discouraged while responding to a question in its entirety should be encouraged.
- (j) 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 analysing skills and responding to questions requiring more Level 4/5 responses.
- (k) Interschool and interprovincial interaction must be encouraged to introduce and expose learners to varied dialects. This would alleviate the challenges presented by variations in signed dialects.

HOOFSTUK 15

AFRIKAANS EERSTE ADDISIONELE TAAAL

Lees hierdie verslag in samehang met die vraestelle vir Afrikaans Eerste Addisionele Taal van November 2020.

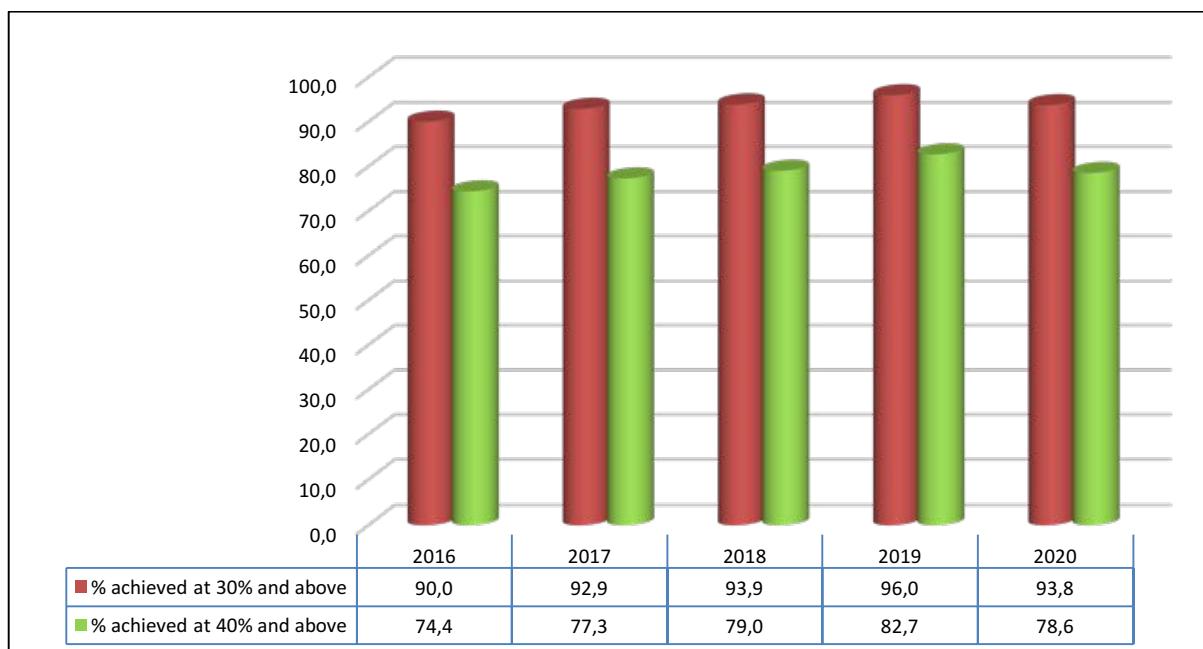
15.1 PRESTASIETENDENSE (2016 – 2020)

In vergelyking met 2019, het 2031 meer kandidate die 2020 Afrikaans Eerste Addisionele Taal Eksamen geskryf. Daar was 'n 2,2% afname in die totale slaagpersentasie. 'n Beduidende afname van 4,1% is aangeteken in die getal kandidate wat 40% en meer behaal het.

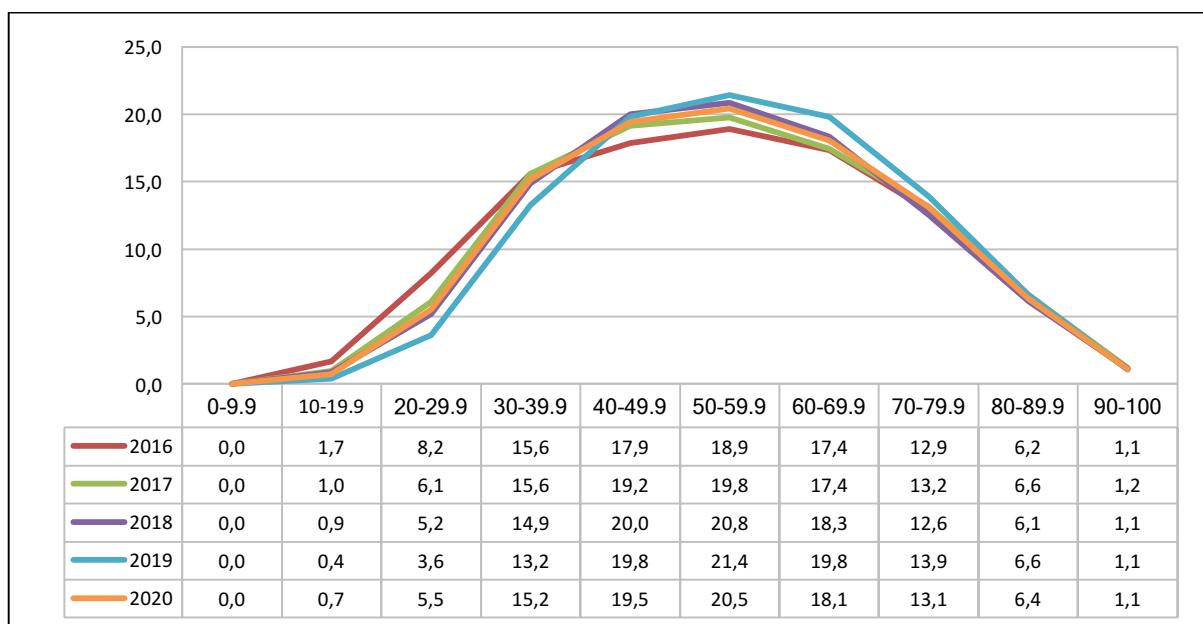
Tabel 15.1.1 Oorsig van prestasie in Afrikaans Eerste Addisionele Taal

Jaar	Getal kandidate wat geskryf het	Getal kandidate wat 30% en meer behaal het	% kandidate wat 30% en meer behaal het	Getal kandidate wat 40% en meer behaal het	% kandidate wat 40% en meer behaal het
2016	83 883	75 530	90,0	62 433	74,4
2017	82 017	76 222	92,9	63 423	77,3
2018	82 525	77 500	93,9	65 228	79,0
2019	83 889	80 502	96,0	69 393	82,7
2020	85 920	80 551	93,8	67 502	78,6

Grafiek 15.1.1 Oorsig van prestasie in Afrikaans Eerste Addisionele Taal (percentasie)



Grafiek 15.1.2 Prestasieverspreidingskurwe in Afrikaans Eerste Addisionele Taal (persentasie)



Daar was 'n geringe verbetering in die getal kandidate wat kode 4 tot 6 behaal het. Die afname in die getal kandidate wat kode 1 tot 3 behaal het, duï daarop dat die gehalte van die slaagpersentasies in 'n opwaartse trajek is.

15.2 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 1

Algemene opmerkings

- Die vraestel is gebalanseerd wat die kognitiewe vlakke en ook die moeilikheidsgraad vir elke vlak betref. Dit voldoen aan die KABV-voorskrifte en die vereistes van die huidige Eksamensriglyne.
- Dit bly 'n kommerwekkende tendens dat baie kandidate nie oor die nodige taalkennis en -vermoë beskik om Vraestel 1 suksesvol te beantwoord nie.
- Ten spyte van talle beskikbare bronne wat kandidate in hul eksamenvoorbereiding kan help, bv. vorige jare se eindeksamenvraestelle en nasienriglyne, asook ander ondersteuningsmateriaal, blyk dit dat kandidate nie genoegsaam van hierdie bronne gebruik gemaak het nie.
- Dit is duidelik dat heelwat kandidate die beantwoording van die vraestel as uitdagend ervaar. Die vlak van Afrikaans is vir baie kandidate problematies en antwoorde duï dikwels daarop dat kandidate nie verstaan wat van hulle verwag word nie/nie die opdrag verstaan nie.
- Kandidate beskik nie oor die nodige woordeskata om hulle antwoorde sinvol te verwoord nie.
- Dit blyk steeds dat die KABV nie in alle skole as riglyn in onderrig gebruik word nie. Derhalwe duï kandidate se antwoorde op 'n onvermoë om vroeë, o.a. oor kritiese taalbewustheid ten opsigte van leesbegrip én taalstrukture en -konvensies onderskeidelik, te beantwoord.

- (g) Die onderskeie tekste in die vraestel is gepas en relevant. Die meeste kandidate kon sinvol met die tekste in AFDELING A (TEKS A oor 'n jong sokkerster en TEKS B oor aansoek om universiteitstoelating) identifiseer, terwyl die teks in AFDELING B (aanleer van 'n nuwe taal) relevant is. Kandidate wat nie tydens onderrig genoegsaam aan advertensies en strokiesprente blootgestel word nie, sukkel daarmee.
- (h) Kandidate volg nie altyd die nodige instruksies nie, bv. by die opsomming en ander vrae.
- (i) Die invloed en/of gebruik van Engels in kandidate se antwoorde is tot hulle nadeel, bv. om *France* as *Frans* te vertolk, terwyl dit *Frankryk* moet wees.
- (j) Die volgende blyk algemene uitdagings te wees waaraan die vakonderwyser van graad 8 af aandag (binne die KABV-voorskrifte vir gr. 8 en 9) behoort te gee:
- Onvoldoende/gebrekkige woordeskata. Party kandidate verstaan nie woorde soos *prestasie* nie; gevvolglik kan hulle die vraag nie korrek interpreteer nie.
 - Kandidate lees nie met begrip nie en kan dus nie die vraag beantwoord nie, bv. Vr. 1.7.2 en Vr. 1.16. Dikwels verstaan hulle nie die vraag nie en gevvolglik reflekter hulle antwoorde nie die kern van die vraag nie, bv. Vr. 4.3.
 - Kandidate sukkel met verskillende taalstrukture en -konvensies, bv. intensiewe vorm (Vr. 3.3; hulle ken dit glad nie of spel dit verkeerd), samestellings (Vr. 3.6), indirekte rede (Vr. 4.1), ontkenning (Vr. 4.5), homonieme (Vr. 5.1.3), infinitief (Vr. 5.1.12) en verkleinwoorde (Vr. 5.1.14).

15.3 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 1

AFDELING A: LEESBEGRIP

VRAAG 1

Algemene opmerkings en foute

- (a) Kandidate vaar beter met TEKS A (leesteks) as met TEKS B (spotprent). Dit is dus duidelik dat baie kandidate sukkel om visuele tekste te interpreteer.
- (b) As gevolg van swak leesvaardighede, sukkel kandidate om tekste met begrip te lees en die nodige aandag aan detail te gee. Gevolglik verstaan hulle nie wat die vraag vereis nie, bv. Vr. 1.7.2 en Vr. 1.16. Baie kandidate het dieselfde antwoord op hierdie twee vrae gegee. Dit het weer die nasieners verwarr. By Vr.1.9 sukkel kandidate om die stelling as onwaar te motiveer en gee dan 'n lang direkte aanhaling wat nie noodwendig bewys dat hulle insig het nie.
- (c) Kandidate sukkel met kritiese taalbewusheid of idiome/uitdrukkings wat nie noodwendig binne hulle eie verwysingsraamwerk is nie, bv. die aanspreekvorm binne konteks van die situasie (Vr. 1.20).
- (d) Sommige kandidate vind dit moeilik om hulle eie opinies te motiveer, bv. *Hoekom is dit 'n mening en nie 'n feit nie?* (Vr. 1.11).
- (e) By vrae wat interafhanglik is van mekaar, sukkel kandidate om die tweede gedeelte van die vraag sinvol te motiveer, bv. Vr. 1.21.1 (kies die korrekte antwoord tussen hakies) en Vr. 1.21.2 (motiveer die keuse).

- (f) Kandidate se onvoldoende begrip van Afrikaans en hul eie beperkte taalvermoë, insluitende woordeskat, kortwiek hulle op verskeie maniere:
- Hulle woordeskat is te beperk om 'n sinvolle antwoord te verwoord, bv. in Vr. 1.9, Vr. 1.11 en Vr. 1.17.
 - Kandidate gebruik Engelse woorde in hulle antwoorde, bv. *France* in Vr. 1.7.1.
- (g) Kontekstualisering: Kandidate se antwoorde by oop vrae is nie teksgebaseerd nie, bv. Vr. 1.22. Hulle gee antwoorde wat op hulle eie emosies, ervaring of verhoudinge gebaseer is.
- (h) Kandidate volg nie instruksies by vrae nie, bv. *Haal DRIE opeenvolgende woorde aan* by Vr. 1.6.1 of *Haal VIER opeenvolgende woorde aan* by Vr. 3.7.

Voorstelle ter verbetering

Die volgende is van toepassing op al die afdelings van **VRAESTEL 1**:

- (a) Algemene taalonderrig in die laer grade (graad 1–9) moet verbeter word.
- (b) Onderwysers moet seker maak dat hulle alles onderrig wat in die *KABV* voorgeskryf word.
- (c) Lees moet deurgaans aangemoedig word.
- (d) Woordeskat moet pertinent uitgebrei word.
- (e) Daar moet genoeg sinvolle informele assessering as hersiening/vaslegging gedoen word, bv. klastoetse.
- (f) Leer leerders om tekste en vrae korrek te interpreteer.
- (g) Beklemtoon deurgaans dat leerders alle instruksies moet volg.
- (h) Werk saam met leerders deur vorige jare se eindeksamenvraestelle en nasienriglyne.
- (i) Vakadviseurs moet onderwysers ondersteun as hulle sukkel met die aanbieding van uitdagende aspekte soos kritiese taalbewustheid en visuele geletterdheid.
- (j) Lees met begrip moet bevorder word. Leesstrategieë moet onderrig word en daar moet meer leesbegripoeferinge in al die grade gedoen word. Onderwysers moet van verskillende tipes tekste en vrae gebruik maak en leerders leer om die inhoud en vrae te interpreteer.
- (k) Kritiese denke en die motivering van 'n eie sinvolle opinie moet deurgaans ontwikkel word. Leerders moet verstaan dat sodanige eie opinies steeds konteksgebaseerd moet wees (tensy 'n vraag anders vereis).
- (l) Leerders moet aan 'n verskeidenheid tekste blootgestel word; veral daardie tekste wat buite hul eie gewone verwysingsraamwerk val, maar wat in die *KABV* en bestaande Eksamensriglyne voorgeskryf word, bv. advertensies, spotprente, strokiesprente en tabelle. Onderwysers moet seker maak dat hulle tekste kies wat interessant en toeganklik vir leerders is en tegnieke onderrig om die onderskeie visuele tekste te kan interpreteer.

- (m) Fokus in die onderrig van visuele tekste op die visuele aspekte wat interpretasie moontlik maak, asook op tersaaklike taalaspekte en woordeskat wat eie is aan die onderskeie visuele tekste.
- (n) Algemene woordeskat moet uitgebrei word. Onderrig woordaanpakvaardighede om betekenis van woorde wat vir die leerder onbekend is, te ontsluit.
- (o) Leerders moet gelei word om kernwoorde in vrae raak te sien en daarop te reageer. Hulle moet assessoringsstaal verstaan, bv. *motiveer* en *haal aan*.
- (p) Onderwysers moet die mees onlangse matriekindeksamenvraestelle as voorbeeld gebruik wanneer hulle hulle eie toetse en vraestelle opstel. Sodoende sal hulle seker wees dat hul eie vraestelle op standaard is, aan die huidige Eksamensriglyne voldoen en dat die kognitiewe vlakke korrek gereflekteer word.

AFDELING B: OPSOMMING

VRAAG 2

Algemene opmerkings en foute

- (a) Hierdie afdeling is oor die algemeen goed beantwoord. Kandidate kan die sewe feite om 'n nuwe taal aan te leer, identifiseer en aanbied. Die meeste kandidate bied die opsomming netjies en puntsgewys aan en dui die korrekte getal woorde aan.
- (b) Sommige kandidate bied die opsomming as 'n paragraaf aan en ander laat na om die getal woorde onder aan te dui. Sommige kandidate het die toegelate aantal woorde oorskry en dan nie 'n punt vir die laaste feit ontvang nie.
- (c) Party kandidate hou nie by die inhoud van die gegewe teks nie, maar skryf hulle eie idees neer.
- (d) Vanweë hulle eie beperkte woordeskat, haal heelwat kandidate direk uit die teks aan en skryf nie in hulle eie woorde nie. Sodoende verloor hulle punte vir taal.
- (e) Baie kandidate wat wel in hulle eie woorde skryf, vind dit moeilik om volsinne te skryf. Hulle laat dikwels die kernwoorde uit.
- (f) Heelwat kandidate gee meer as een feit in een sin.
- (g) Heelwat kandidate het die kerngedagte van die laaste feit, "na die kursus", uitgelaat en dus nie 'n punt vir hierdie feit ontvang nie.

Voorstelle ter verbetering

- (a) Opsomming as 'n vaardigheid moet reeds in laer grade aangeleer en ingeoefen word:
 - Volg die instruksies tot die vraag.
 - Hou by die konteks van die teks.
 - Probeer om nie direk uit die teks aan te haal nie.
 - Skryf in eie volsinne waarin daar 'n werkwoord voorkom.
 - Maak seker dat daar 'n sinvolle samehang tussen die sinne is.
 - Gee aandag aan taal en woordeskat.
 - Dui die korrekte getal woorde aan die einde van die opsomming aan.

- (b) Onderwysers moet leerders aan 'n verskeidenheid tekste blootstel. Ook hier moet woordeskat daagliksoндerrig word.

AFDELING C: TAALSTRUKTURE EN -KONVENTIES

VRAAG 3: ADVERTENSIE

Algemene opmerkings en foute

- (a) Hierdie vraag is oor die algemeen gemiddeld beantwoord.
- (b) Verskillende provinsies het verskillende vrae as problematies geïdentifiseer, maar oor die algemeen het kandidate die intensiewe vorm (Vr. 3.3), die samestelling (Vr. 3.6), verandering van die stelsin na 'n bevelsin (Vr. 3.9) en interpretasie van die betekenis van die ster (Vr. 3.10) as uitdagend ervaar. By party van hierdie vrae was spelling die probleem, bv. die intensiewe vorm wat as twee woorde geskryf is.
- (c) By Vr. 3.10 verstaan sommige kandidate nie wat van hulle verwag word nie. Daar was heelwat moontlike antwoorde op hierdie vraag, maar baie kandidate het dit verkeerd gehad.

Voorstelle ter verbetering

- (a) Onderwysers moet die lys taalstrukture en -konvensies wat by die *KABV* ingesluit is, bestudeer en seker maak dat alle aspekte deeglik onderrig en deurgaans ingeoefen word. Taalaspekte wat hul tot geslaagde advertensies leen (advertensietaal), bv. intensiewe vorm, byvoeglike naamwoorde, idiome, visuele aspekte, emotiewe taal en ander aspekte van kritiese taalbewustheid, ens., moet aan die hand van verskillende advertensies bemeester word.
- (b) Leerders moet aan 'n verskeidenheid advertensies blootgestel word ten einde advertensietegnieke en visuele aspekte, met die doel om te manipuleer, te kan verstaan.
- (c) Leerders moet die konteks van die advertensie in ag neem en verstaan dat alle detail belangrik is.
- (d) Onderwysers moet leerders daarop wys dat spelling in die aanbied van antwoorde by Vr. 3 belangrik is. Kandidate het hier onnodig punte verloor a.g.v. verkeerde spelling, bv. waar die intensiewe vorm van die woorde geskryf is.
- (e) Vaktaal/terminologie moet onderrig word. Leerders moet verstaan wát gevra word.

VRAAG 4: STROKIESPRENT

Algemene opmerkings en foute

- (a) Hierdie tekstile is buite baie van die kandidate se ervaringswêreld. Kandidate sukkel gewoonlik met aspekte soos teksgebonde woordeskat en taalgebruik wat eie aan strokiesprente is. Ten spyte hiervan is hierdie vraag oor die algemeen gemiddeld beantwoord.
- (b) Verskillende provinsies het verskillende vrae as problematies geïdentifiseer. Oor die algemeen het kandidate die volgende as uitdagend ervaar: indirekte rede (Vr. 4.1), visuele interpretasie van liggaamstaal/houding (Vr. 4.4) en ontkenning (Vr. 4.5).

- (c) By Vr. 4.1 weet kandidate nie hoe om die sin korrek in die *indirekte rede* oor te skryf nie. Hulle begaan veral foute met die voornaamwoorde en woordorde.
- (d) Baie kandidate kan glad nie Vr. 4.3 en Vr. 4.7 beantwoord nie. Hulle verstaan nie wat gevra word nie en gevvolglik reflekteer hulle antwoorde nie die kern van die onderskeie vrae nie.
- (e) Uit bogenoemde is dit duidelik dat kandidate met gewone taalaspekte sukkel.

Voorstelle ter verbetering

- (a) Taalaspekte wat eie is aan strokiesprente, bv. leestekens, direkte/indirekte rede, sinsoorte, ontkenning, uitroep, gevoelstaal, ens., moet aan die hand van 'n verskeidenheid strokiesprente onderrig, ingeoefen en bemeester word.
- (b) Leerders moet die konteks van die hele strokiesprent in ag neem en verstaan dat alle detail belangrik is. Visuele aspekte soos liggaamstaal en -houding is altyd belangrik.
- (c) Vaktaal/terminologie moet onderrig word. Leerders moet verstaan wát gevra word.

VRAAG 5: ARTIKEL EN PRENT

Algemene opmerkings en foute

- (a) Taalaspekte word hier eksplisiet getoets. Daarom is dit uiters kommerwekkend dat hierdie vraag weereens glad nie goed beantwoord is nie.
- (b) Verskillende provinsies het verskillende vrae as problematies geïdentifiseer, maar oor die algemeen het kandidate die volgende as uitdagend ervaar: afkorting (Vr. 5.1.1), homoniem (Vr. 5.1.3), deelwoord (Vr. 5.1.4), omskrywing (Vr. 5.1.6), meervoud (5.1.7), voornaamwoord (Vr. 5.1.8), infinitief (Vr. 5.1.12), korrekte woordkeuse (Vr. 5.1.13), verkleinwoord (Vr. 5.1.14), woordeskat (Vr. 5.2.2 en Vr. 5.2.3) en lettergreetverdeling (Vr. 5.2.4).
- (c) By Vr. 5.1.1 ken kandidate die afkorting, maar plaas verkeerdelik 'n punt aan die einde.
- (d) Uit antwoorde wat kandidate by Vr. 5.1.3 gee, blyk dit duidelik dat baie kandidate nie weet wat 'n homoniem is nie en/of vanweë kandidate se gebrekkige woordeskat en taalkennis, kan hulle die homoniem nie in 'n goeie sin gebruik nie.
- (e) Baie EAT-kandidate sukkel met deelwoorde. Uit antwoorde wat kandidate by Vr. 5.1.4 gee, blyk dit duidelik dat heelwat kandidate nie weet wat 'n deelwoord is nie. Gevolglik kan hulle nie die vraag beantwoord nie.
- (f) By Vr. 5.1.7 ken kandidate nie die meervoud van *geleentheid* nie. Hulle ken nie die reël dat *-heid* na *-hede* verander nie en voeg bloot 'n *-s* of *-e* aan die woord.
- (g) By Vr. 5.1.8 sukkel kandidate om die korrekte voornaamwoord in te vul.
- (h) By Vr. 5.1.12 sukkel kandidate met die infinitief. Hulle weet nie waar om *om ... te* in te voeg nie.
- (i) By Vr. 5.1.13 moes kandidate self die foutiewe woord in die sin identifiseer en dit dan met die korrekte woord vervang. Baie kandidate kon dit glad nie doen nie.

- (j) Kandidate ken nie die verkleinwoord van *toring* by Vr. 5.1.14 nie. Hulle ken nie die reël dat die -*g* na -*kie* verander nie en die meeste van hulle voeg -*tjie* tot die woord.
- (k) Baie kandidate sukkel met lettergreepverdeling. Dit wil voorkom asof hulle nie weet wat dit beteken nie en gevvolglik kon hulle nie *verpleegster* by Vr. 5.2.4 korrek in lettergrepe verdeel nie.
- (l) Kandidate se beperkte woordeskataat laat hulle erg in die steek by vrae waar hulle een woord vir baie moet gee of bloot die woord vir iets moet ken, bv. by Vr. 5.1.6, Vr. 5.2.2 en Vr. 5.2.3. Hulle ken nie die Afrikaans vir een honderd jaar, aardbol en sjef nie. Hulle gee die Engelse woorde. Waar hulle wel Afrikaanse woorde gee, is dit heeltemal verkeerd. Aangesien daar tydens die standaardiseringsvergadering besluit is om leerders nie vir foutiewe spelling by sulke woorde te penaliseer nie, het heelwat kandidate wel die punte hier gekry.

Voorstelle ter verbetering

- (a) Taalstrukture en -konvensies moet vanaf laer grade behoorlik onderrig en ingeoefen word.
- (b) Onderwysers moet seker maak dat leerders die vaktaal/terminologie ken. Hierdie terminologie word in die vraagstelling gebruik en as leerders dit nie verstaan nie, weet hulle nie wát gevra word nie.
- (c) Alles wat in die *KABV* voorgeskryf is, moet onderrig word. Dis dalk omdat lettergreepverdeling nie genoegsaam onderrig word nie, dat kandidate daarmee sukkel. Dit blyk ook uit foute wat kandidate in VRAESTEL 3 hiermee begaan.

15.4 AFRIKAANS EERSTE ADDISIONELE TAAL VRAESTEL 2

INLEIDEND

Dit is baie belangrik om te onthou dat die onderrig van letterkunde nie gaan oor die onderrig van die regte antwoord nie. 'n Teks moet in sy geheel bestudeer word en nie net dele daarvan nie. Deeglike lees van 'n teks behels interpretasie, kreatiewe en persoonlike belewing en die ondersoek daarvan.

ONTHOU:

- Die klem in formele letterkunde-onderrig hang van die tipe genre wat bestudeer word.
- Poësie moet onderrig word, nie gedigte nie.
- VRAESTEL 2 is nie 'n leesbegripoefering nie.
- Die waarde van die inoefening van vorige jare se eindeksamenvraestelle moenie onderskat word nie.
- Kandidate moet die unieke kenmerke van verskillende genres verstaan.
- By gedigte word die volgende aspekte onderrig EN geassesseer:
 - Figuurlike en retoriiese taalgebruik in verskillende tekste soos **beeldspraak** (vergelyking, personifikasie, metafoor) en **stylfigure** (inversie, simbool, karikatuur, onomatopee/klanknabootsing, ironie, kontras, spot, satire, sarkasme, antiklimaks, eufemisme, hiperbool, woordspeling, metonimia, onderbeklemtoning). Kandidate moet dit kan **identifiseer EN verduidelik t.o.v. van gepastheid/funksionaliteit**.

- Die skrywer/regisseur se bedoeling identifiseer
- Die kenmerke van soorte gedigte **verduidelik** en hoe versreël- en strofebou, rym, halfrym (alliterasie, assonansie), ritme, refrein, herhaling, beeldspraak en stylfigure met tema/boodskap verband hou.
- By dramas word die volgende aspek onderrig EN geassesseer:
Die kenmerke van drama moet **verduidelik** kan word asook hoe intrigé, subintrige, karakterisering, konflik, ruimte, dramatiese ironie, verhoog- en toneelaanwysings, handeling, tyd, dialoog, beeldspraak en strukturelemente soos motoriese moment, verwikkeling, klimaks en ontknoping die tema/boodskap ondersteun.
- By die roman/kortverhale word die volgende aspek onderrig EN geassesseer:
Die kenmerke van roman/kortverhale moet verduidelik kan word asook hoe intrigé, subintrige, karakterisering, konflik, die verteller, ruimte, tyd en ironie die tema/boodskap ondersteun.

15.5 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 2

Algemene opmerkings

- (a) Die vraestel is gebalanseerd en voldoen aan die vereistes van die KABV en die huidige eksamenriglyne. Daar is 'n relevante keuse van uittreksels uit tekste en die voorgeskrewe getal woorde per uittreksel is gehandhaaf.
- (b) Vraestel 2 is redelik beantwoord. Kandidate se punte wissel van baie swak tot uitstekend.
- (c) Die meeste kandidate kon die vraestel binne die vasgestelde tyd voltooi. Waar kandidate nie betyds klaargekry het nie, kan dit aan swak tydsbeplanning toegeskryf word of die feit dat daar gepoog is om vrae oor AL die genres te beantwoord in plaas van slegs vrae oor die genres wat behandel is.
- (d) Daar is enkele voorbeelde van taalgebruik in die vraestel waarmee kandidate sukkel, soos verderaan aangedui.
- (e) Net soos by Vraestel 1 en 3 het kandidate se beperkte woordeskata 'n baie negatiewe impak op hulle vermoë om hulle gedagtes sinvol te verwoord.
- (f) Enkele kandidate het vrae oor tekste wat op video beskikbaar is (*Poppie/Fielie se kind*) volgens die inhoud van die video's beantwoord wat dan in baie gevalle verkeerd was.

15.6 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 2

INLEIDEND

Die kandidate se prestasies wissel van redelik tot baie swak met baie min uitsonderlike presteerders. Die redes hiervoor is hoofsaaklik as gevolg van onvoldoende voorbereiding, swak taalvermoë/woordeskat en die onvermoë om vrae hoër as bloot kennis en begrip te beantwoord. Daar word gesukkel om afleidings te maak en eie opinies uit te spreek op grond van die inhoud van die teks. Generiese antwoorde word dus aangebied wat nie binne konteks van die voorgeskrewe genre is nie. Waarderings- of evalueringsvrae word eweneens swak beantwoord. In baie gevalle word vrae soos leesbegrip hanteer. Dit word nie met aandag gelees nie en sleutelwoorde word nie uitgelig en gekyk wat daar mee gedoen moet word nie.

VRAAG 1: KRINGE IN 'N BOS

Kandidate verwarring *Kringe in 'n Bos* met *Fielo se Kind* omdat dit dieselfde skrywer het en albei oor die Bos handel. Dit veroorsaak dat hulle baie swak doen in hierdie vraag. Leerders beantwoord VRAAG 1 omdat dit eerste is, en nie omdat hulle die boek gelees het nie. Baie min kandidate doen hierdie vraag en diegene wat dit wel doen, presteer swak.

VRAAG 2: DIE ONGELOOFLIKE AVONTURE VAN HANNA HOEKOM

Getalle van kandidate wat hierdie teks doen, neem ook af. Kandidate doen effens bogemiddeld in hierdie vrae. Dit kan wees dat kandidate beter voorberei word omdat daar heelwat ou vraestelle bestaan.

VRAAG 3: MEEULANDERS

Baie min kandidate kies hierdie boek. Meestal word dit gedoen deur kandidate wat verkeerde opsies uitoefen. Die prestasie hier is dan ook baie laag.

VRAAG 4: LIEN SE LANKSTAANSKOENE

Dis 'n baie gewilde keuse en die gewildheid styg steeds.

Oor die algemeen vaar kandidate gemiddeld tot goed in hierdie boek. Hulle is voorbereid, maar uitsonderlike prestasies het vanjaar uitgebly.

VRAAG 5: POPPIE – DIE DRAMA

Ook nie 'n boek wat meer veel gedoen word nie. Prestasie in hierdie boek is ook laag.

VRAAG 6: PALJAS

Nie baie sentrums doen meer hierdie drama nie. Kandidate het effens onder gemiddeld in hierdie boek gevaaar.

VRAAG 7: FIELA SE KIND – DIE DRAMA

Die gewildheid van hierdie drama is aan die toeneem. Meer sentrums as vorige jare het vanjaar die boek gedoen. Die kandidate het effens bo gemiddeld in hierdie boek gevaaar.

VRAAG 8: KORTVERHALE

Dis ook 'n gewilde genre, maar die gemiddelde % was laag. Kandidate het van gemiddeld tot baie swak gevaaar. Daar was ook baie minder onderskeidings as in die verlede.

VRAAG 8.1: 'VEGVLIEËNIER VIVIAN' – FRANCOIS GERINGER

Kandidate het hierdie kortverhaal moeilik gevind.

VRAAG 8.2: 'VEERTIG SINKPLATE TEEN DIE SUIDEWIND' – DANA SNYMAN

Kandidate het beter in hierdie kortverhaal gevaar.

VRAAG 9: GEDIGTE

VRAAG 9.1: 'EK KET 'N HUISIE BY DIE SEE' – HA FAGAN

VRAAG 9.2: 'DIE BOODSKAPPER' – PETER SNYDERS

Poësie is by verre die gewildste genre. Kandidate het effens bogemiddeld hierin presteer. Kandidate sukkel omdat dit nie meer bloot oor literêre aspekte handel nie, maar ook interpretasie.

DIE VOLGENDE FAKTORE HET 'N NEGATIEWE IMPAK OP KANDIDATE SE RESPONSE GEHAD:

- Beperkte woordeskat en swak uitdrukkingsvermoë
- Swak kennis van die tekste sowel as literêre kenmerke
- Die onvermoë om op die kernwoorde van 'n vraag te fokus
- Sukkel om te analyseer, interpreteer, evalueer en om afleidings te maak of motiverings te gee
- Sukkel om die volgende binne konteks te identifiseer: houding, verhoudings, kontras, konflik, verskille en karaktereienskappe
- Sukkel om lesse wat uit karakters en situasies spruit, uit te druk
- Sukkel om opinies te lug en om terminologie te verstaan en toe te pas
- Die onvermoë om instruksies uit te voer

WOORDESKAT WAARMEE DAAR GESUKKEL IS:

Hoewel die taalvlak vir graad 12-kandidate geskik is en baie van die woordeskat direk uit die tekste geneem is, het kandidate met sommige woorde gesukkel.

Voorbeelde:

- 1.9 "die grond wat hy afgesweer het"
- 2.4 "onderskei"
- 4.13 "kultuuraand"
- 4.21 "effektief"
- 8.2.2 "suinig"
- 9.1.9 "sintuig"
- 9.1.10 "impliseer"

SPESIEKE VRAE WAARMEE DAAR GESUKKEL IS:

VRAAG 2: DIE ONGELOOFLIKE AVONTURE VAN HANNA HOEKOM

- 2.4 "onderskei" – moeilike woord
- 2.16 Kandidate sukkel om innerlike konflik te verduidelik
- 2.19 Kandidate lees en verstaan die vraag verkeerd: konsentreer op besoek in plaas van geskenk.

- 2.21 Kandidate kan nie evalueringsvrae beantwoord nie.

VRAAG 4: LIEN SE LANKSTAANSKOENE

- 4.6.2 Afleiding kon nie gemaak word nie
- 4.7 Leerders versuim om terug te verwys na die eerste stelling
- 4.7.2 Kandidate het die redes vir die atmosfeer beskryf en nie die atmosfeer self nie
- 4.8 Kandidate kon nie oorsaak en gevolg koppel nie. Gebrekkige woordeskata het dit verder bemoeilik.
- 4.9 Kandidate het bloot feite oor Miemie gegee en nie hoe dit van haar 'n beter vriendin sou maak nie.
- 4.15 Hierdie vraag het deeglike kennis van die inhoud gevra.
- 4.16 "voorkoms" (Al is dit in die vraestel verduidelik, het swakker kandidate dit steeds nie verstaan nie)
- 4.17 Kandidate kon slegs een deel van innerlike konflik uitlig.
- 4.18 Kandidate kon nie die karaktereienskap in die teks identifiseer en motiveer nie.
- 4.19 Swak woordeskata het kandidate hier gepootjie
- 4.20 Die "hoe" in die vraag is geïgnoreer asook die interpretasie van die liedjie.
- Verder het kandidate op Christien gefokus in plaas van op Lien.

VRAAG 5: POPPIE – DIE DRAMA

- 5.8 Kandidate het op die jaartalle gefokus in plaas van op die rede waarom die kinders gelag het.

VRAAG 6: PALJAS

- 6.5.2 Kandidate kan nie afleidings t.o.v. houding maak nie.
- 6.6 Kandidate kan nie innerlike konflik verduidelik nie.
- 6.9 Kandidate sukkel met oorsaak en gevolg van gebeure.
- Kandidate kan nie karaktereienskappe uit aanhalings aflei nie.
- 6.14 Swakker kandidate het nie geweet wat "teleurstelling" beteken nie.
- 6.20 Kandidate het nie die teks goed genoeg geken om detail in te vul nie.

VRAAG 7: FIELA SE KIND

- 7.2.2 Kandidate het nie oor die kennis beskik om hierdie vraag korrek te beantwoord nie. Detail rondom die gesprekke tussen Fiela en die senusmanne ontbreek.
- 7.2.3 Kandidate het nie die vraag met die nodige aandag gelees nie.
- 7.4.2 Afleiding het probleme gegee.
- 7.6 Leerders wou die vraag uit Fiela se oogpunt beantwoord, en nie met die inligting wat hulle in die drama gekry het nie.
- 7.7 Probleme met oorsaak en gevolg.
- 7.10 Woordeskata pootjie kandidate.
- 7.11 Woordeskata pootjie kandidate.
- 7.15 Kandidate se kennis van fyner detail van die teks ontbreek.
- 7.16 Innerlike konflik kan nie verduidelik word nie.
- 7.17 Swakker kandidate het gesukkel om die ontbrekende woorde in te vul.
- 7.20 Kandidate verstaan nie die vraag nie en fokus op Fiela se emosionele toestand eerder as op wat sy geantwoord het.

VRAAG 8: KORTVERHALE

- 8.1.1 Kandidate se woordeskat is beperk en verstaan nie wat "Waar speel hierdie eerste ontmoeting..." af beteken nie.
- 8.1.3 Kandidate versuum om gegewe stelling te verreken in antwoorde.
- 8.1.8 Kandidate sukkel met oorsaak en gevolge.
- 8.1.10 Kandidate sukkel met verduideliking van innerlike konflik.
- 8.2.2 Woordeskat: Kandidate weet nie wat suinig beteken nie.
- 8.2.6 Kandidate ken nie detail nie en sukkel gevolglik om ontbrekende woorde in te vul.

VRAAG 9: GEDIGTE

- 9.1.1 Kandidate het inligting gegee wat nie in die titel genoem is nie.
- 9.1.2 Kandidate onderskei nie tussen verteller en spreker nie.
- 9.1.3 Kandidate sukkel met woordbetekenis.
- 9.1.5(c) Klanknabootsing is nie herken nie.
- 9.1.6 Kandidate ken nie funksies van leestekens (aandagstreep) in gedigte nie.
- 9.1.8 Kandidate dui nie alliterasie/assonansie korrek aan nie. Letterherkenning in plaas van klankherkenning.
- 9.1.9 Min kandidate het geweet wat sintuig/gehoor beteken.
- 9.13 Kandidate gee generiese funksie van verkleinwoorde.
- 9.2.1 Kandidate kon nie boodskap afleei nie.
- 9.2.4 Kandidate is nie geleer om die funksie van tipografie te verduidelik nie.
- 9.2.13 Kandidate het nie verstaan wat 'n boodskapper was nie.
- 9.2.14 Kandidate sukkel om verbande te lê.
- 9.2.15 Kandidate sukkel om Kaapse Afrikaans in die regte perspektief te plaas.

ALGEMENE VOORSTELLE TER VERBETERING

- Waarsku leerders teen die gebruik van Engelse woorde in antwoorde.
- Maak dit duidelik dat slegs TWEE genres behandel en beantwoord moet word.
- Gebruik verskeie bronne en moenie net op een studiegids staat maak nie.
- Onderrig kandidate om die regte keuses uit te oefen. Kopieer die inhoudsopgawe van die vraestel op bl. 3 en onderrig kandidate in die gebruik daarvan.
- Onderrig kandidate om vrae versigtig te lees en te antwoord wat gevra word. Dis nie net sleutelwoorde wat tel nie.
- Dril studente om fyn detail te ken.
- Hou aan om kernwoordeskat te onderrig.
- Onderrig volgens *KABV*.
- Stel vraestelle op volgens die eksamenriglyne.
- Hersien terminologie wat belangrik is om vrae te kan verstaan en interpreteer. Voorbeeld: aflei/voorspel/motiveer/oorsaak/gevolg, ens.
- Eienskappe van tekste en hoe dit die tema ondersteun, moet onderrig word. Voorbeeld: verskille/kontraste/konflik/figuurlike betekenis/karakterisering/ houding.
- Hersiening van vorige vraestelle.
- By sommige vrae moet twee kante van die saak in die antwoord gestel word, soos by konflik/ironie/verskil/verandering/vergelyking. Kandidate versuum om dit te doen en verbeur dan die punte.

VOORSTELLE TER VERBETERING VAN GEDIGTE

- 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.
- Die leerders behoort elke vraag te ontleed om die antwoord wat verwag word, presies aan te bied en nie omslagtig te antwoord nie.
- Die leerders moet onderrig word om te weet dat die antwoorde in letterkunde nie los van die konteks staan nie, maar alle antwoorde moet binne konteks van die gedig aangebied word.
- 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.
- 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.
- 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, mis te lees nie.
- 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.

VOORSTELLE TER VERBETERING VAN DRAMA/ROMAN/KORTVERHALE

- Die leerders moet die drama-/roman-/kortverhaalinhoude deeglik onder die knie hê. Hulle moet in staat wees om hul kennis van die intrige en ook die aspekte in die *KABV* op die drama- en roman-/kortverhaalinhoude van toepassing te kan maak.
- Die onderwyser moet die leerder onderrig in verskillende maniere van vraagstellings sodat hulle alle soorte vrae (en beperkings in vraagstelling) kan hanteer.
- 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.
- Die leerders moet onderrig word om te weet dat die antwoorde in letterkunde nie los van die konteks staan nie, maar alle antwoorde moet binne konteks van die roman/drama/kortverhaal aangebied word en op die spesifieke teks/reëls van toepassing gemaak word.
- Deeglike oefening in die verskillende vraagstellings moet deurentyd geskied.
- Die karaktereinskappe en karakterisering van alle karakters in die roman/drama/kortverhaal moet déégliek onderrig word.

- 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.
- Dis noodsaaklik dat leerders onderrig word in die terminologie wat in die KABV aangedui/gebruik word, bv. struktuur van die drama, klankeffekte, retoriiese middele, tipografiese middele, stylfigure, ens. Dis die terminologie wat in die vraestelle gebruik word.
- Die roman-/drama-/kortverhaalteks is die voorgeskrewe teks, Daar behoort nie op studiegidse/flieks staat gemaak te word nie. Hierdie tekste word aan die hand van die vereistes wat die KABV stel, onderrig.

15.7 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 3

Algemene opmerkings

- (a) Die vraestel is gebalanceerd en voldoen aan die vereistes van die *KABV* en die huidige Eksamengriglyne. Daar is 'n goeie keuse van tekste en al die visuele tekste is duidelik in die vraestel.
- (b) Oor die algemeen is Vraestel 3 redelik goed beantwoord. Kandidate se punte wissel van baie swak tot uitstekend.
- (c) Die meeste kandidate kon die vraestel binne die vasgestelde tyd voltooi. Waar kandidate nie betyds klaargekry het nie, kan dit aan swak tydsbeplanning toegeskryf word, bv. waar kandidate baie lang opstelle geskryf het of kandidate wat in detail beplan het en dan nie genoeg tyd gehad het om hulle finale pogings oor te skryf nie.
- (d) Daar is enkele voorbeelde van taalgebruik in die vraestel waarmee kandidate sukkel, bv. verpligte, Municipale bestuurder, presensie, begroting, versiering, oorsese maatskappy, gemeenskap, besoedeling en omgewingsake.
- (e) Kandidate se beperkte woordeskata het 'n baie negatiewe impak op hulle vermoë om hulle gedagtes sinvol te verwoord. Dit het ook tot gevolg dat hulle by veral die opstelle die gekose onderwerp nie voldoende en geslaagd laat ontwikkel nie.
- (f) Heelwat kandidate maak (baie) gebruik van Engels. Sekere kandidate het die hele vraestel in Engels beantwoord en dus 0/100 gekry.
- (g) Kandidate maak baie taalfoute, bv. woordorde, tye, voornaamwoorde, voorsetsels, ontkenning, foutiewe woordkeuses, spelling en leestekens. Wanneer kandidate se sinne te lank, lomp en vol foute is, doen dit afbreuk aan die inhoud.
- (h) Kandidate ken nie die rubriek waarvolgens hulle opstelle en ander tekste geassesseer word nie.
- (i) Enkele kandidate het glad nie AFDELING B en C gedoen nie.
- (j) Uit verskillende verslae blyk dit dat daar tydens hierdie eksamen meer gevalle van slordige werk en onleesbare handskrifte was as in die verlede.
- (k) Enkele kandidate het probeer om voorafvoorbereide opstelle onder een van die onderwerpe aan te bied. In die meeste gevalle was dit nie suksesvol nie.

- (l) Terwyl sekere kandidate in detail beplan het, het ander glad nie beplan nie.
- (m) Daar is voorbeeld van uitstekende opstelle en lang en kort transaksionele tekste. Hierdie werk getuig van kreatiwiteit, voldoende inhoud, goeie taalgebruik en deeglike kennis van die onderskeie teksttipes en relevante kenmerke en vereistes.

15.8 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 3

AFDELING A: OPSTELLE

Algemene opmerkings en foute

- (a) Kandidate skryf hoofsaaklik verhalende en beskrywende opstelle. Diegene wat wel die ander tipes opstelle aandurf, hanteer dit in sekere gevalle baie goed.
- (b) Vr. 1.1 was 'n gewilde keuse, huis omdat kandidate van hul eie ervaring kon vertel. Heelwat kandidate het die onderwerp egter verkeerd benader. Hulle fokus nie op 'n voorval waar hulle bly was dat hulle hul selfoon byderhand gehad het nie, maar eerder op die selfoon self, die waarde wat die selfoon vir hulle het of die impak van die selfoon op hulle lewens.
- (c) Net soos met Vr. 1.1, was Vr. 1.2 ook 'n gewilde keuse waar leerders verskillende interpretasies gegee het van wat hulle harte vinniger laat klop. Veral sterker kandidate het die onderwerp goed en met insig hanteer.
- (d) Sommige kandidate wat Vr. 1.3 gekies het, hanteer dit redelik goed, maar ander nie so goed nie. Die meeste kandidate het die onderwerp as verhalende opstel aangebied en van hulle eie swaarkry vertel. Ander, meestal sterker kandidate, het die onderwerp as bespiegelende of argumenterende opstel aangebied. Sekere kandidate gebruik 2020 as hulle vertrekpunt.
- (e) Min kandidate doen Vr. 1.4, Moet Geskiedenis 'n verpligte vak wees? Daar was goeie en swak opstelle oor hierdie onderwerp. Terwyl sommige kandidate verskeie redes noem, verval ander in herhaling en bied vae redes aan;veral kandidate met 'n beperkte woordeskat.
- (f) Vr. 1.5 was 'n baie gewilde keuse. Aangesien die onderwerp van Vriendskap wyd is en daar baie uitvalshoeke kan wees, was daar verskeie benaderings tot hierdie onderwerp, bv. verhalende opstelle oor eie stories van vriende, beskrywende opstelle oor goeie vriende en selfs bespiegelende opstelle oorveral tieners se behoefté aan vriende en/of die waarde van vriendskap.
- (g) Min kandidate doen Vraag 1.6.1, die prent van hande om Afrika. Die onderwerp is oor die algemeen nie goed hanteer nie. Die meeste kandidate skryf net oor Suid-Afrika of Afrika en fokus glad nie op die hande, wat samewerking simboliseer nie. Tog was daar ook enkele goeie opstelle oor hierdie onderwerp.
- (h) Min kandidate doen Vraag 1.6.2, die mandjie met groente en vrugte. Kandidate wat dit wel doen, interpreer dit letterlik en/of figuurlik en bied dit met insig en op volwasse wyse aan.
- (i) Vr. 1.6.3, die glimlaggende meisie op 'n stapel boeke, was ook 'n redelik gewilde keuse. Dit ontlok ook uiteenlopende interpretasies. Die meeste opstelle handel oor

kandidate se skoolloopbaan of studieplanne. Veral sterker kandidate wat hierdie onderwerp kies, hanteer dit op volwasse wyse.

- (j) Die opstelle se inhoud is nie altyd gefokus nie. Kandidate sukkel om die kern van die onderskeie onderwerpe te bepaal en daarop te fokus. As gevolg van gebreklike woordeskaf word die gekose onderwerp dikwels nie genoegsaam ontwikkel nie. Sommige kandidate het misgetas met die onderwerp, bv. Vr. 1.1, of die verkeerde onderwerp gekies.
- (k) Party opstelle is te lank. Dit is dikwels as gevolg van die herhaling van beperkte idees, wat beteken dat die onderwerp in elk geval nie sinvol ontwikkel is nie.
- (l) Baie kandidate sukkel met taal en veral met die volgende aspekte: woordorde, tye, voornaamwoorde (persoonlike en betreklike), voorsetsels, verbuiging van byvoeglike naamwoorde, infinitief, ontkenning, lettergreetverdeling, figuurlike taalgebruik, spelling en leestekens (veral die korrekte gebruik van die komma en nuwe sinne wat met hoofletters moet begin).
- (m) Die grootste probleem is waarskynlik kandidate se gebrek aan voldoende woordeskaf om hulle idees sinvol te kan verwoord. Dit lei tot verwarringe idees en onduidelikhede in die inhoud. Vanweë hierdie probleem met Afrikaans, gebruik baie kandidate Engels, sms-taal of woorde uit ander tale in hulle opstelle.
- (n) 'n Groot groep kandidate beskik nie oor die nodige skryfvaardighede om goeie opstelle te kan skryf nie. Die nodige diepte en detail ontbreek. Hulle skryf lang, lomp sinne, paragrawe word nie sinvol gevorm nie en 'n goeie inleiding, slot en samehang ontbreek.

Voorstelle ter verbetering

- (a) Onderwysers moet seker maak dat leerders die struktuur van 'n opstel verstaan: 'n interessante inleiding, korter sinne wat in funksionele paragrawe vervat word, samehang tussen paragrawe en 'n verrassende, saambindende slot. Moenie aanvaar dat leerders opstelle kán skryf nie. Onderrig dit!
- (b) Leerders moet geleer word om dié onderwerp te kies waarmee hulle die beste kan identifiseer en waaroor hulle die meeste sal kan skryf, die onderwerp reg te interpreteer en dan te beplan. Hulle moet weet hoe om die fokus in die onderwerp te kan identifiseer.
- (c) Leerders moet geleer word om die gekose onderwerp sinvol te ontwikkel deur 'n verskeidenheid idees in te sluit. Daar moet duidelike progressie in enige opstel wees en nie herhaling van beperkte idees nie.
- (d) Vermy geforseerde mooiskrywery deur byvoorbeeld te veel idiome in te sluit of idome verkeerd te gebruik. 'n Goeie opstel getuig huis van eenvoud deur fyn waarneming en raak beskrywing.
- (e) Geïntegreerde taalonderrig is van uiterste belang. Leerders moet verstaan dat hulle die taalstrukture en -konvensies wat hulle leer, in hulle opstelle moet gebruik:
 - Woordeskaf (die boustene van enige skryfstuk)
 - Taalaspekte soos woordorde, tye, voorsetsels, voornaamwoorde en infinitief
 - Die gebruik van verskillende sinsoorte
 - Die korrekte gebruik van die direkte rede in 'n opstel
 - Die funksionele gebruik van leestekens

- Woordkeuse, insluitende kritiese taalbewusheid
- Spelling, insluitende die los en vas skryf van woorde

- (f) Stel leerders bloot aan gepaste voorbeelde van goeie opstelle. Laat hulle sulke opstelle ontleed om te verstaan hoe en waarom die inleiding aandag trek, hoe die inhoud in die verskillende paragrawe ontwikkel word en hoe die slot alles saamvat en afrond.
- (g) Onderwysers moet die relevante rubriek aan leerders verduidelik sodat hulle kan weet aan watter vereistes 'n opstel moet voldoen.
- (h) Moedig lees aan en brei deurgaans leerders se algemene woordeskaf uit.
- (i) Laat leerders soveel as moontlik opstelle skryf (ook as informele assessering) en gee konstruktiewe terugvoering aan leerders, sodat remediëring gedoen kan word.

AFDELING B: LANG TRANSAKSIONELE TEKSTE

Algemene opmerkings en foute

- (a) Die formele brief (klagte) in Vr. 2.1 is glad nie goed beantwoord nie. Sommige kandidate verstaan nie die opdrag nie en voer dit dus verkeerd uit. Party kandidate hanteer die formele brief as 'n informele brief, bv. daar is net een adres. Die formaat, toon, styl en register is verkeerd. In sekere gevalle is die aanslag en taalgebruik aanvallend.
- (b) By Vr. 2.2 het sekere kandidate goeie huldeblyke geskryf, terwyl ander dit nie goed hanteer het nie. Alhoewel kandidate weet wat om te doen, skryf heelwat kandidate die huldeblyk vir 'n oupa wat oorlede is. Sommige kandidate skryf die huldeblyk as 'n uitnodiging na die oupa se verjaardag.
- (c) Dit wil voorkom asof die agenda en notule nie baie goed onderrig word nie, want sekere kandidate wat Vr. 2.3 gekies het, het dit baie swak gedoen. Hulle verstaan nie die kenmerke en vereistes van hierdie tekstile nie. Die notule is heeltemal te lank of te kort.
- (d) Die dialoog by Vr. 2.4 was die gewildste keuse in hierdie afdeling. Oor die algemeen is die dialoë redelik goed hanteer, maar party kandidate het die onderwerp verkeerd geïnterpreteer. Funksionele leestekengebruik, wat baie sinvol by dialoë gebruik kan word, ontbreek. Daarenteen was daar heelwat gevallen waar kandidate verkeerdelik aanhalingstekens gebruik het.
- (e) Kandidate verstaan nie die tipiese tekskenmerke en vereistes van die onderskeie lang transaksionele tekste nie. Hulle ken ook nie die korrekte formaat en register nie.
- (f) Ook hier is kandidate se onvoldoende/gebreklike woordeskaf die grootste struikelblok. Omdat hulle nie die nodige woordeskaf in Afrikaans het nie, gebruik hulle Engels, sleng en sms-taal in hulle skryfstukke.
- (g) Anders as by die opstelle, is daar min/geen bewys dat kandidate hierdie skryfstukke beplan het (nie).

Voorstelle ter verbetering

- (a) Die formaat, toon, styl, register en teikengroep van die verskillende skryfstukke moet onderrig en ingeoefen word.
- (b) Gebruik werklike voorbeeld van lang transaksionele tekste uit die alledaagse lewe en gee leerders genoeg kans om hulle eie lang tekste te skryf. Dit is 'n taalvaardigheid wat tot buite die skoolgrense strek. Daar moet altyd konstruktiewe terugvoering aan leerders wees oor die werk wat hulle gedoen het, sodat remediëring gedoen kan word.
- (c) Leerders moet aangemoedig word om hulle skryfstukke te beplan. Hulle moet die onderwerp reg interpreteer, die fokuspunt identifiseer en instruksies tot die vraag uitvoer.
- (d) Onderwysers moet leerders se woordeskat uitbrei en taal só onderrig dat dit sinvol in transaksionele tekste gebruik kan word, bv. die funksionele gebruik van leestekens (bv. by dialoë), sinsoorte (bv. by dialoë), gepaste woordkeuse en beskrywende woorde (bv. by die huldeblyk en die verskillende briewe).
- (e) Onderwysers moet die relevante rubriek aan leerders verduidelik sodat hulle kan weet aan watter vereistes 'n lang transaksionale teks moet voldoen.

AFDELING C: KORT TRANSAKSIONELE TEKSTE

Algemene opmerkings en foute

- (a) By Vr. 3.1 het kandidate nie baie goed gevaaar met die plakkaat nie. Baie kandidate pas nie die ABBA-beginsel toe nie en belangrike detail ontbreek.
- (b) Ten spyte van die feit dat die poskaart (Vr. 3.2) 'n uitgediende teksttipe is, het heelwat kandidate dit gedoen. Party van hulle het dit goed gedoen. In sekere gevalle vertel kandidate meer van wat hulle op die nuwe plek doen, in plaas daarvan om die plek te beskryf. Party kandidate hanteer die poskaart as informele brief en ander kandidate laat na om die naam van die ontvanger te skryf of die ontvanger aan te spreek/te groet.
- (c) By Vr. 3.3 het die meeste kandidate die instruksies goed aangebied. Dit was ook die gewildste vraag in AFDELING C. Party kandidate se instruksies is eenvoudig, maar duidelik en baie relevant. Ander is baie kreatief. Die meeste kandidate het die fokus reg verstaan, maar daar was wel kandidate wat misgetas het. Party verwier veiligheid met vuil en gee instruksies om die huis skoon te maak. Ander konsentreer weer op algemene veiligheid by die huis en nie op veiligheid binne die konteks van misdaad nie. Enkele kandidate bied die instruksies in 'n paragraaf aan en nie puntsgewys nie.
- (d) Baie kandidate sukkel omdat hulle woordeskat so beperk is. Hulle kan nie hulle idees goed formuleer nie. Derhalwe gebruik hulle Engels, sleng en sms-taal in hulle skryfstukke. Dit verskraal die inhoud.
- (e) Kandidate verstaan nie die tipiese tekskenmerke van die onderskeie kort transaksionele tekste in detail nie en sukkel met die korrekte formaat.
- (f) Soos met AFDELING B, is daar min/geen bewys dat kandidate hierdie skryfstukke beplan het (nie).

Voorstelle ter verbetering

- (a) Die formaat, toon, styl, register en teikengroep van die verskillende skryfstukke moet onderrig en ingeoefen word. Leerders moet genoeg kans kry om kort transaksionele tekste te skryf. Gee altyd konstruktiewe terugvoering aan leerders, sodat remediëring gedoen kan word.
- (b) Leerders moet aangemoedig word om hulle skryfstukke te beplan. Hulle moet die onderwerp reg interpreteer, die fokuspunt identifiseer en instruksies uitvoer.
- (c) Onderwysers moet leerders se woordeskat uitbrei en taal só onderrig dat dit sinvol in transaksionele tekste gebruik kan word, bv. gepastewoordkeuse (bv. by die plakkaat), gevoelstaal en beskrywende woorde (bv. by die poskaart) en bevelsinne/opdragsinnes (bv. by die instruksies).
- (d) Onderwysers moet die relevante rubriek aan leerders verduidelik sodat hulle kan weet aan watter vereistes 'n kort transaksionale teks moet voldoen.

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