

2017

2017

NATIONAL SENIOR CERTIFICATE

DIAGNOSTIC REPORT PART 2



SHAPING FREEDOM THROUGH EDUCATION



basic education
Department:
Basic Education
REPUBLIC OF SOUTH AFRICA



CELEBRATING
OR TAMBO
100 YEARS



An abstract graphic featuring several concentric, overlapping green arcs of varying shades (light green, medium green, and dark green) that form a circular shape. Interspersed among these arcs are several semi-transparent green spheres of different sizes, some of which have a subtle gradient. The background is white.

2017

**Shaping
Freedom
Through
Education**

**NATIONAL SENIOR CERTIFICATE
EXAMINATION**

2017

**DIAGNOSTIC REPORT
PART 2**

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MESSAGE FROM THE MINISTER

The Class of 2017 sat for the National Senior Certificate examinations in an extraordinary year, affirmed by South Africans as the year of OR Tambo a centenary celebration of the birth of a profound struggle hero, peoples' president and astute academic who left an indelible mark on shaping the freedom we enjoy today.

I am pleased to release the 2017 National Diagnostic Report on Learner Performance. This report is in its seventh year of publication and serves as a comprehensive analysis of candidates' performance in the fourth National Senior Certificate Examinations based on the Curriculum and Assessment Policy Statements (CAPS).

This Diagnostic Report provides teachers, subject advisors, curriculum planners and social partners with insight into learners' performance in the Ten (10) key subjects, English First Additional Language and the eleven (11) official home languages currently offered in the NSC examinations. For the first time, the Department of Basic Education (DBE) is also offering a detailed analysis of learners' performance in each of the official home languages. In view of this, this diagnostic report



is presented in two parts. Part 1 comprises the diagnostic reports of the ten key subjects and Part 2 contains the diagnostic reports for English First Additional Language and the eleven home languages, each offered in the target language.

The data and accompanying analyses prepared, post the writing of the 2017 NSC Examinations, have been used to identify strengths and weaknesses in candidates' knowledge and skills. The data gathered from this is intended to serve as a catalyst to improve the quality of teaching and learning through reflection and remediation at all levels of the system.

In this publication, a detailed per-question analysis of learners' responses is given for each of the 10 high enrolment subjects: Accounting, Agricultural Sciences, Business Studies, Economics, Geography, History, Life Sciences, Mathematics, Mathematical Literacy and Physical Sciences. In Part 2 of this publication, a detailed per-question analysis of learners' responses is given for English First Additional Language and a detailed qualitative analysis of learners' responses to questions is given for each of the home language.

Analyses conducted show the weaknesses in learners' responses in the different subjects. An analysis of the misconceptions or error patterns uncovered in the learners' responses can inform instructional practice. In response to weaknesses identified, the report further suggests remedial measures that should be adopted at school level, allowing teachers to identify the problem areas hindering effective teaching and learning, identifying the knowledge gaps and refining teaching strategies accordingly. Teachers should consider information or approaches that can be integrated into teaching reform and academic improvement plans in the new academic year.

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

In conjunction with the National Diagnostic Report on Learner-Performance, the DBE will through targeted interventions – continue to capacitate teachers to develop responsive and appropriate instructional programmes that will successfully address the areas of weakness identified in the 11 subjects and the official home languages. I am confident that through this Diagnostic Report and the myriad of other interventions implemented in the system, we will see a positive impact on learner performance in 2018.



MRS AM MOTSHEKGA, MP
MINISTER OF BASIC EDUCATION

5 JANUARY 2018

CHAPTER 1

1.1 INTRODUCTION, SCOPE AND PURPOSE

The 2017 Diagnostic Report serves as a teaching and learning resource tool in the ten high enrolment subjects, English First Additional Language and the eleven official home languages. This is the fourth year that the NSC examinations are based on CAPS. In view of this, it is imperative that the 2017 diagnostic report should be used in conjunction with the 2014, 2015 and 2016 diagnostic reports for the ten key subjects and English First Additional Language.

Like previous reports, this report presents an evaluation of learner performance in the selected subjects and home languages by highlighting the areas of weakness in each of the subjects/languages and articulating the remedial measures to be adopted at school level to improve performance in these subjects/languages. The findings and recommendations are based on qualitative data that are drawn from the subject reports compiled by the chief markers, internal moderators and subject specialists post the marking process. In the ten key subjects, quantitative data was also gathered from the analysis of 100 scripts per paper, per subject, randomly selected from each province.

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. The Diagnostic Report in each subject/language commences by presenting comparative data on the performance trends observed over a five-year period in the subject/language. In the ten key subjects, it also provides an overall performance of candidates per question, in the respective question papers, in each subject. Common errors, misinterpretations and misconceptions identified during marking and suggestions for improvement are also provided. The poor quality of answers provided by some candidates in certain subjects continues to suggest gaps in the scope of content coverage, teaching methodology and the content knowledge of some of our teachers.

In Part 1, attempts have been made to track progress made in the subject and in content areas which were highlighted as problematic in previous years. Progress or lack thereof, in the said areas, should determine the extent to which further interventions are necessary in 2018. 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. It is these recurrent areas of weakness that must become the baseline for intervention by the Subject Advisory Services 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. It is hoped that the diagnostic report will be seen as a key resource that will be utilised effectively by every Grade 12 teacher and subject advisor in 2018. Subject advisors are encouraged to mediate this key resource in their workshops with teachers in the new academic year.

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. Recommendations on how they could be improved will be solicited from all stakeholders.

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 process. These scripts included samples of low, medium and high achievement scores.

The internal moderators and chief markers analysed and noted learners' responses to each question. This entailed recording the marks obtained by learners from the 100 scripts on a per question basis. The individual scripts were scrutinised to provide an in-depth understanding of the range of different responses and to note the strengths and weaknesses. Particular attention was given to common errors and misconceptions identified in the learners' responses.

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

Section 1: Performance Trends (2014 – 2017)

A comparative analysis of the performance of learners over the last four 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 2017 graph, relative to previous years. If the 2017 graph lies to the right of the two previous graphs, this suggests an improvement in performance, while a slant to the left indicates a decline in performance.

Section 2: Overview of Learner Performance

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

Section 3: Diagnostic Question Analysis

This includes the following:

- A graphical representation of the average percentage marks obtained per question;
- An analysis of the performance of learners in each specific question, stating whether the question was well answered or poorly answered (and the reason);
- Common errors and misconceptions that were identified in candidates' responses;

- Suggestions for improvement in relation to teaching and learning, content and methodology, subject advisory support and provision, and utilisation of LTSM.

The 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 2017 NSC question papers since particular references are made to specific questions, in the respective question paper, in each subject. This will enable teachers to establish a baseline for the new cohort of Grade 12 learners; develop strategies for differentiated learning and provide a frame of reference for the development and design of school-based assessment during the course of the year.

1.3 LIMITATIONS

The 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 eleven official home languages. 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.

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 2017 examination papers. While further quantitative data would have been useful in providing feedback for the purpose of test development, this is not the intention of this report.

This report, therefore, provides a national summary of the areas of weakness. District subject 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.

1.4 GENERAL FINDINGS AND AREAS OF CONCERN

The 2017 diagnostic reports for the ten key subjects covered in this publication (Part 1), indicate that the pass rate has improved in seven (7) of these subjects (Economics, Geography, History, Life Sciences, Mathematical Literacy, Mathematics and Physical Sciences) at the 30% and 40% levels. In Mathematical Literacy, the pass rate has increased at the 30% level. The pass rate has however declined to varying degrees at the 30% level in Accounting, Agricultural Sciences, Business Studies and English First Additional Language. In the home languages (Part 2) the pass rate has improved at the 40% level in IsiZulu Home Language, remained the same in four home languages (IsiXhosa, Sesotho, Setswana and SiSwati) and declined to varying degrees in the remaining six home languages (English, Afrikaans, IsiNdebele, Sepedi, Tshivenda and Xitsonga).

After 4 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 gradually stabilizing. In most subjects, there was an improvement in the quality of learners' responses in the 2017 NSC examinations. Moreover, it is imperative that we reflect on and learn from the performance of candidates of 2017's NSC examinations.

The following areas of concern were identified in past diagnostic reports and they were, once again, highlighted as concerns in the 2017 NSC examinations.

- Although certain subjects have registered a decline in learner performance, it was noted that in a number of schools the quality of learners' responses had improved. However, it is a cause for concern that in many schools, learners had a mediocre understanding of the subject matter and this translated into poor quality responses and misconceptions. This diagnostic report is geared towards addressing these concerns.
- In line with policy requirements, all question papers cover the full range of cognitive levels. In 2017, once again, it was evident that candidates performed well in questions that required lower order thinking skills. However, 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.
- It was also observed that in subjects that require the use of mathematical and calculation skills, candidates were severely disadvantaged by their lack of these cardinal skills.
- Poor language and poor reading skills have been flagged as stumbling blocks in learner performance. It was noted that learners did not understand the meaning of a range of cognitive verbs used in questions. Furthermore, in most subjects, there was a lack of understanding and an ability to apply subject terminology. In light of this observation, integrated language teaching across the curriculum must be reinforced in all schools.
- In 2017, new prescribed literature was introduced in the home languages, and it was evident in the marking of learners' scripts that they lacked a solid understanding of the themes, plot, motifs, characters and literary devices.

1.5 KEY RECOMMENDATIONS

Previous Diagnostic Reports

Previous diagnostic reports (published from 2011 to 2016) 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 2 of this diagnostic report will serve as a teaching and learning tool in the language classroom. Both Part 1 and Part 2 must be used in preparing the Class of 2018 for the 2018 NSC examinations.

(a) Past Question Papers

Past question papers should be used as a teaching and learning tool but teachers need to guard against teaching to the paper. 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

(b) Language in teaching

Language across the curriculum is a pivotal 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. In an effort to build learners' language proficiency and their confidence in decoding both the Language of Learning and Teaching (LoLT) and the language of assessment, teachers are encouraged to add their own language aspects, as these apply within the context of their schools or classrooms. In view of this, the DBE introduced a manual on the teaching of English Across the Curriculum as a means of strengthening LoLT from Grade 1 to Grade 12. Teachers are encouraged to integrate the ideas contained in the Further Education and Training (FET) manual into their teaching by referring to the provided list of language aspects that are used mainly in the subject. In summary, the following points serve as a guide to teachers:

- Focus on aspects of language competence and examination technique.
- Language and comprehension skills must be developed in each classroom, across subjects.
- Subject terminology and definitions must be clearly understood by learners.
- Learners need to have a solid understanding of action verbs that are used in the phrasing of questions and their specific meanings in the context

(c) Integrated intervention strategies

Real gaps in teaching and learning must be addressed by integrated intervention strategies. Among these could include:

- Regular revision of challenging topics is paramount;
- Study groups could be formed and learners who have firmly grasped topics can support those who have a poor grasp of topics;
- Teachers from different schools in a given circuit district could work closely together to support; one another in mediating challenging topics to learners

1.6 RESPONSIBILITIES

(a) Provincial Education Departments

- The desired destination of this report is the classroom. Therefore this report must be cascaded from the provincial to the district level and finally to the school.

(b) Subject Advisors and district officials

- Subject advisers at the district level should convene workshops with the teachers under their jurisdiction and conduct on-site support visits.

- Subject advisers should also monitor the improvement plans of their teachers, looking specifically for the inclusion of recommendations emanating from the individual subject reports.
- District officials should closely monitor curriculum coverage to ensure that all the topics in a subject have been covered according to the Annual Teaching Plan (ATP). This would ensure that all topics receive due attention, allowing candidates to be better prepared for the examination.
- The monitoring process also needs to focus on the standard and quality of the assessment tasks used for SBA, as these tasks prepare learners for the NSC Examinations. They also provide an opportunity for the teaching and learning interventions to gain traction well before the NSC Examinations.

(c) Teachers

- As indicated in the diagnostic reports for each subject, 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. Therefore, teachers should ensure coverage of the curriculum and the full range of cognitive levels in their teaching and assessment strategies.
- Teachers must prepare learners adequately by creating learning opportunities to reflect, analyse and evaluate the content, in order to develop their holistic understanding and applied competence.

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 2017 Examination.

2.1 PERFORMANCE TRENDS: PAPERS 1 – 3 (2014 – 2017)

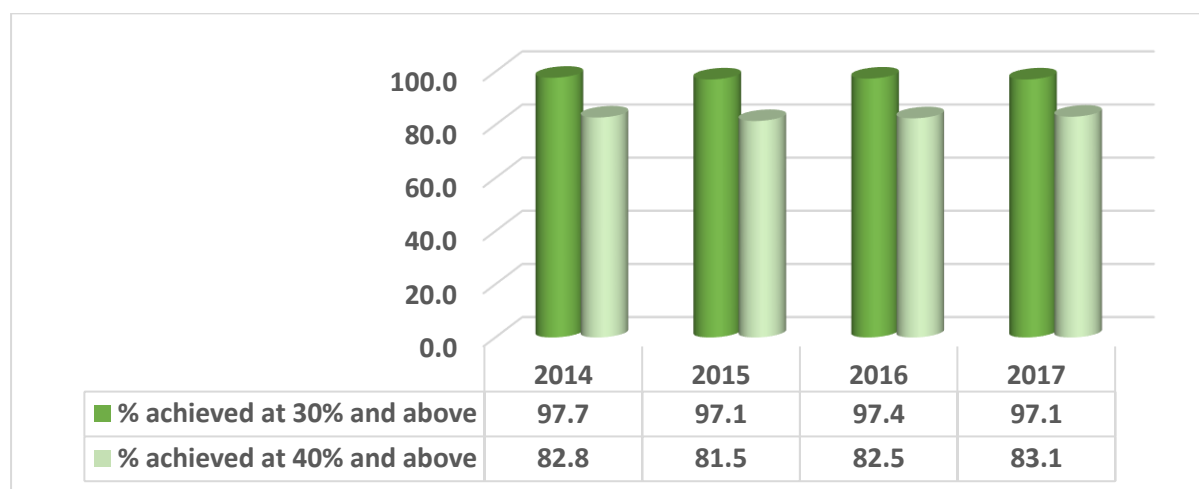
The general performance of candidates reflects a slight decline compared to that of 2016. In 2017, the following features are noted:

- The number of candidates writing the subject decreased by 44 141.
- The general achievement of candidates decreased slightly this year, as indicated by 97.1% of candidates achieving at 30% and above. However, the percentage of candidates achieving at 40% increased to 83.1% in 2017.

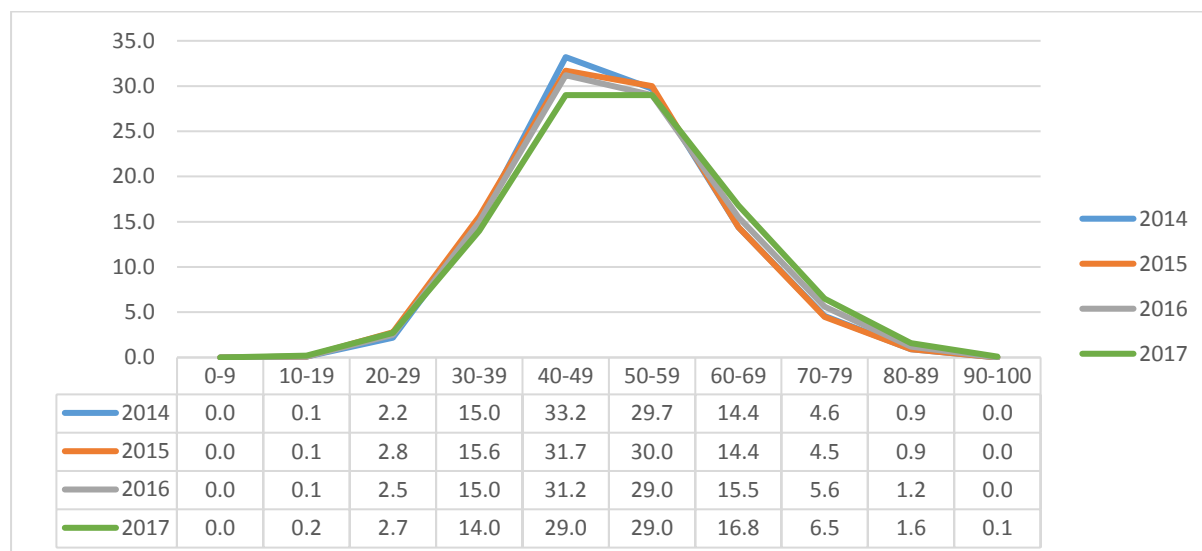
Table 2.1.1: Overall achievement rates in English First Additional Language

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
2014	432 933	423 134	97,7	358 373	82,8
2015	543 941	528 157	97,1	443 083	81,5
2016	547 292	533 235	97,4	451 376	82,5
2017	503 151	488 572	97,1	418 018	83,1

Graph 2.1.1: Overall achievement rates in English First Additional Language



Graph 2.1.2: Performance distribution curves (English First Additional Language: 2014–2017)



From the above graphs it is evident that, in 2017 there was an improvement in the performance of candidates who achieved at 40% and above. However, there was a slight decrease (0,3%) in the percentage of candidates who attained 30% and above.

2.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1

General comments

There has been a considerable improvement in performance. However, the open-ended questions remained problematic.

Candidates who did not do well displayed a lack of vocabulary and a clear inability to interpret questions beyond lifting information from the passages or visual stimuli.

Performance in the summary question showed great improvement. However, too many candidates were still not able to use their own words.

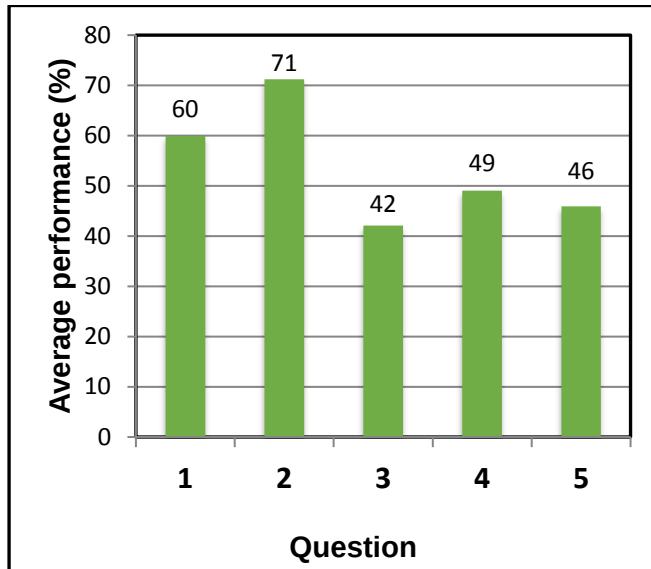
Answering the question testing advertising skills appeared to be challenging to many learners. Performance in this question yielded the poor performance compared to the other questions.

Performance in Q5 remains a concern. A large number of candidates could not answer some basic language conventions correctly. Formal language skills deserve attention.

2.3 DIAGNOSTIC QUESTION ANALYSIS FOR PAPER 1

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

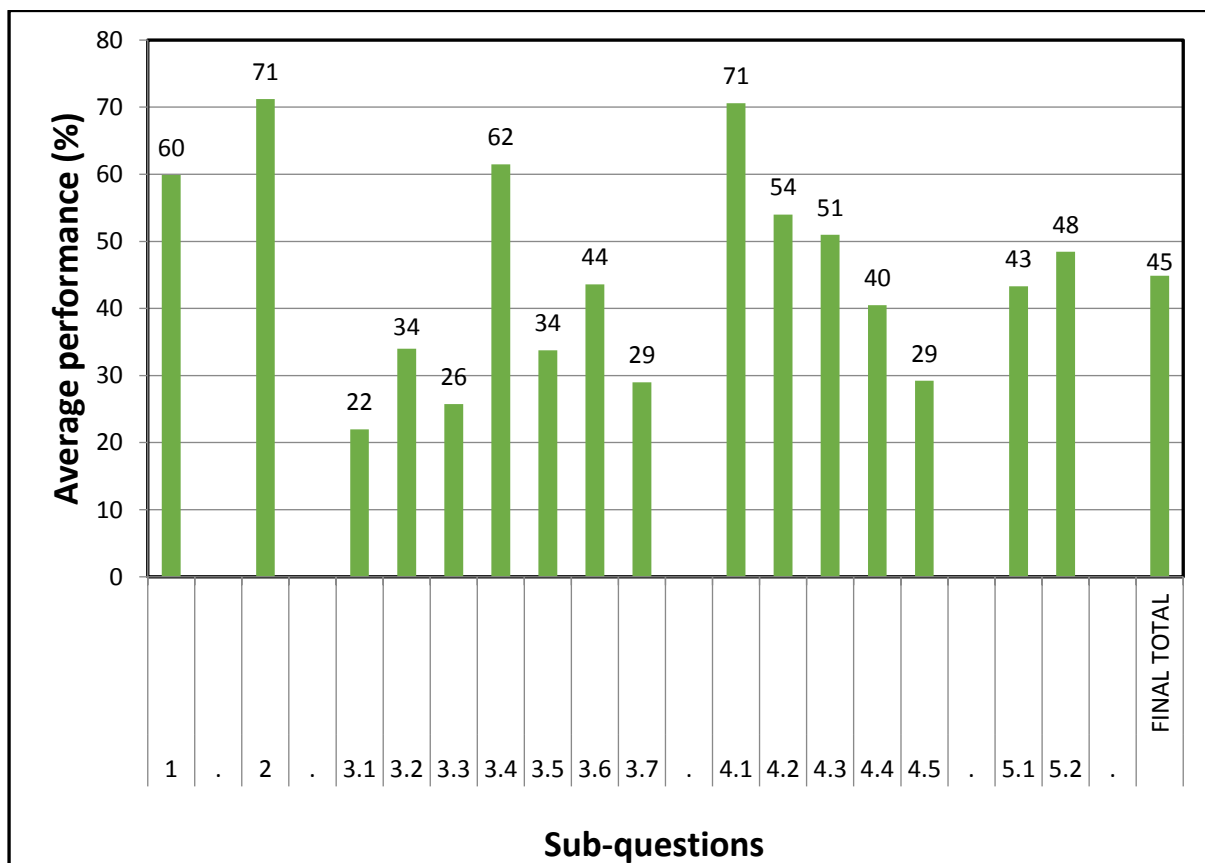
Figure 2.3.1: Average marks per question expressed as a percentage in Paper 1



Q1	Comprehension
Q2	Summary
Q3	Analysing an advertisement
Q4	Analysing a cartoon
Q5	Language and editing skills

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

Figure 2.3.2: Average marks per sub-question expressed as a percentage in Paper 1



2.4 ANALYSIS OF LEARNER PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 1

QUESTION 1: Comprehension Test

Common errors and misconceptions

- (a) A large number of candidates did not fully understand the phrase *have in common* in Q1.1. Candidates merely stated *historical and cultural* without answering the question or attempting to contextualise these two words.
- (b) Many candidates ignored the instructions given in Q 1.2. Candidates merely lifted information from the first two sentences of paragraph 2 and these did not meet the requirements of the question.
- (c) For the multiple-choice questions, candidates failed to understand the meaning of the word *era* in Q1.3, while some candidates could not identify the figure of speech in Q1.18.
- (d) There was a general lack of understanding of the concept *Baby Boomers* in Q1.4.1, leading to a loss of marks in this question.
- (e) In Q1.4.2, learners focused on specific artists rather than the type of music of the era. There was a lack of understanding of *rock and roll*.
- (f) Candidates interpreted the term *street smart* literally in Q1.5. They were impeded by their limited vocabulary.
- (g) Most candidates who did not get marks for Q1.6 missed the phrase *according to the writer* and responded without considering the context.
- (h) In Q1.7, candidates did not understand the concept *born frees*.
- (i) OWN WORDS were a prerequisite in Q1.8. Some candidates merely *quoted* and therefore lost marks. Some candidates did not get to the expected difference, i.e. from what *time* the two generations were exposed to technology.
- (j) Candidates could not show the difference between *screen communication* and *personal communication* in Q1.9.
- (k) The answer to Q1.11 had two parts – the generation to which Radebe belonged and one of the characteristics of this generation as encapsulated by Radebe. Learners failed to present both parts of the answer.
- (l) In Q1.13 and Q1.19, candidates had difficulty in taking a stance and providing relevant, text-based substantiation. Candidates' limited vocabulary led to their inability to express their views effectively.
- (m) Many candidates failed to connect the title of the passage to the contents of the passage in Q1.14. This was an open-ended question and unfortunately, there were many learners who were unable to provide a coherent, relevant discussion.

- (n) Many learners failed to mention that these symbols were to be found on the labels, tags attached to clothing in Q1.15. They merely responded: *on/in the cloth (sic)*.
- (o) In Q1.17, candidates did not answer comprehensively by stating that the iron must be set on the warm/medium setting, or the clothes must be ironed using a warm/medium temperature. Many merely answered, *warm/medium*.

Suggestions for improvement

- (a) Teachers should use every available opportunity to expose learners to various texts to hone their comprehension skills. These should include visual texts, good verbal texts as well as audio texts. If learners understand that not only the reading passage but also the questions have to be understood, the quality of their responses should improve.
- (b) The importance of adhering to instructions should be instilled in learners. They must be taught to scrutinise questions for key words and instructions, like *name*, *explain* and *state*, to ensure that marks are not lost. Furthermore, learners must be taught to differentiate what each instruction requires of them; for example *name/list* as opposed to *explain/discuss*. 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.
- (c) 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.
- (d) Interpreting figurative language is closely related to the ability to infer. This should be taught and the best way is to expose learners 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.
- (e) 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 has to be shown.
- (f) There is always a possibility that the reading passage in an examination will not be interesting to every candidate, or even that it will contain subject matter with which the candidate is not familiar. It is therefore essential that teachers broaden the horizons of their learners by exposing them to various reading material in class, engaging them in topical discussions and teaching them to utilise the reading passage when responding to the questions.

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 plan an event successfully*. 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 *planning 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 guideline, including both quotations and paraphrase. This led to the word-limit being exceeded with a resulting loss of marks.
- (e) Some summaries were presented in paragraph form, despite the point-form summary having been set for many years now, as prescribed by CAPS. Candidates were not penalised for using the wrong format. However this often led to the candidates exceeding the word-limit and omitting key fact

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 this ability to summarise information from the early grades, and 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 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 which 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) Many candidates were unable to interpret the advertisement correctly. In Q3.1, candidates could not identify the online service that was being advertised.
- (b) Even though questions on the *target audience* have been asked in the past examination papers, many candidates could still not understand the term. The candidates limited their responses to *students* only in Q3.2. Most candidates did not understand *Ready to Work*. It was interpreted as a company and not a brand name in Q3.3.
- (c) In Q3.4, many candidates quoted too many or too few words, whilst others quoted irrelevant information.

- (d) Candidates did not understand the meaning of *essential* in Q3.5 or lacked the grammatical understanding of a synonym.
- (e) In Q3.6, candidates could not explain how the appearance of the woman supports the message of the advertisement. Many candidates focused more or only on the facial expression or appearance than the attire of the woman.
- (f) Many candidates could not discuss the effectiveness of the slogan, *Ready. Set. Go. Prosper* in Q3.7. They merely regurgitated the slogan in a simple sentence like 'You must get ready, then set yourself and go and prosper in the world'.

Suggestions for improvement

- (a) Advertising skills and techniques should be taught, reinforced and practised regularly.
- (b) Exercises to hone learners' knowledge of advertising techniques and terminology, for example, 'target audience'; 'visual and verbal techniques', should be done regularly.
- (c) Expose learners to a variety of advertising texts so that it will enrich their understanding and enjoyment of the genre.
- (d) Learners should be taught that not every advertisement promotes a specific product, 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.

QUESTION 4: Analysing a Cartoon

Common errors and misconceptions

- (a) Q4.1.1 was intended to be the simple first question to ease candidates into the cartoon. However, most candidates could not detect the correct visual clue from the picture. Some candidates wrote *big eyes* instead of *wide-eyed*.
- (b) Candidates struggled to express themselves clearly in Q4.1.2 because of a lack of understanding.
- (c) In Q4.1.3, candidates who answered this question incorrectly, lacked knowledge of parts of speech.
- (d) Candidates did not know that an exclamation mark with a beaming face meant having experienced an 'A-HA' or *Eureka!* moment, which amounted to having a brainwave or a bright idea.
- (e) In Q4.3, candidates failed to see the link between the various frames, which was a requirement to work out the answer to this question.

- (f) In Q4.4.1 and Q4.4.2, candidates could not interpret or identify body language in terms of actions and feelings. They were expected to describe Calvin's body language and to explain what his body language suggested about his feelings.
- (g) Most candidates could not detect or understand the humour in this cartoon and therefore found it difficult to express an opinion in Q4.5.

Suggestions for improvement

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

QUESTION 5: Language and Editing

Common errors and misconceptions

- (a) Identifying and correcting language errors have become a regular part of Paper 1, but many candidates still found it very challenging. This exercise required reading and language skills as well as some technical knowledge, which were lacking in many candidates.
- (b) In Q5.1.2, candidates were unable to provide the singular form of the word *fungi*. Candidates had difficulty understanding the word *fungi*.
- (c) Many candidates were unable to change the sentence from active to passive voice in Q5.1.3. They struggled with the tense.
- (d) Most of the candidates did not understand the word *tag* in Q5.1.4.
- (e) Most candidates were unable to change a sentence from direct to reported speech in Q5.1.5. They were also unable to use the appropriate tense when changing the sentence. Some punctuated the sentence incorrectly.
- (f) In Q5.1.6, many candidates showed no understanding of how to write a sentence in the negative form.

- (g) Learners were unable to combine the two sentences into one in Q5.1.7. They changed the key phrases *a cup of coffee* and *toasted bread* which made the answer incorrect as the two were not interchangeable.
- (h) In Q5.2.1, many candidates did not know how to change a sentence to the simple future tense.
- (i) Many candidates confused 'parts of speech' with 'figures of speech' in Q5.2.
- (j) Q5.2.3, was answered incorrectly because candidates lacked knowledge of degrees of comparison. Some responded by giving *good – better – best* instead of just giving the correct answer.
- (k) Candidates struggled to spell the word *competition* correctly in Q5.2.4 and therefore lost the mark.
- (l) Q5.2.5 asked for a homonym. Many candidates did not know what a homonym was and could not construct a correct sentence, opting for words they could not spell or difficult constructions, and thus lost the mark.

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. Candidates 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 good feedback to learners and impact positively on their results, not only in this question paper, but also in P2 and P3.
- (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

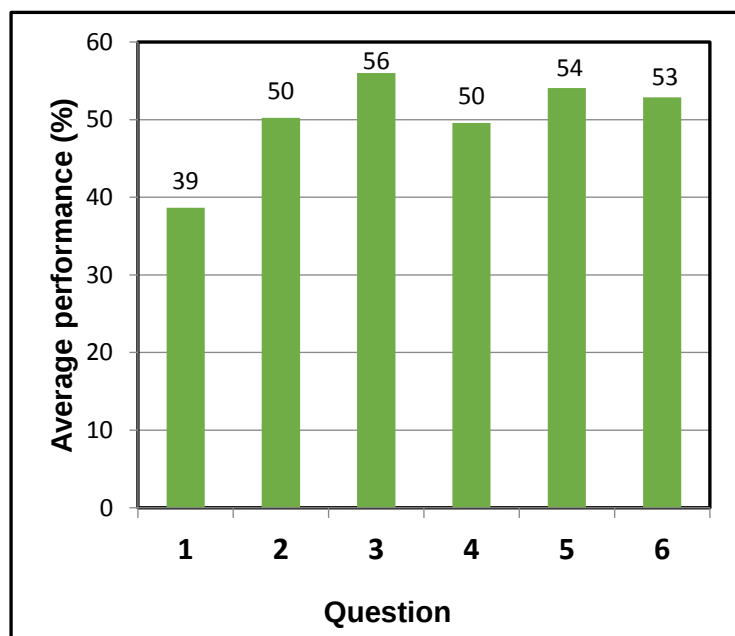
- (a) Some candidates still appeared to have read the prescribed texts very superficially (if at all). These candidates then treated the question paper like a comprehension exercise, offering all their responses based on the given extracts.
- (b) The candidates who performed well had a good knowledge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

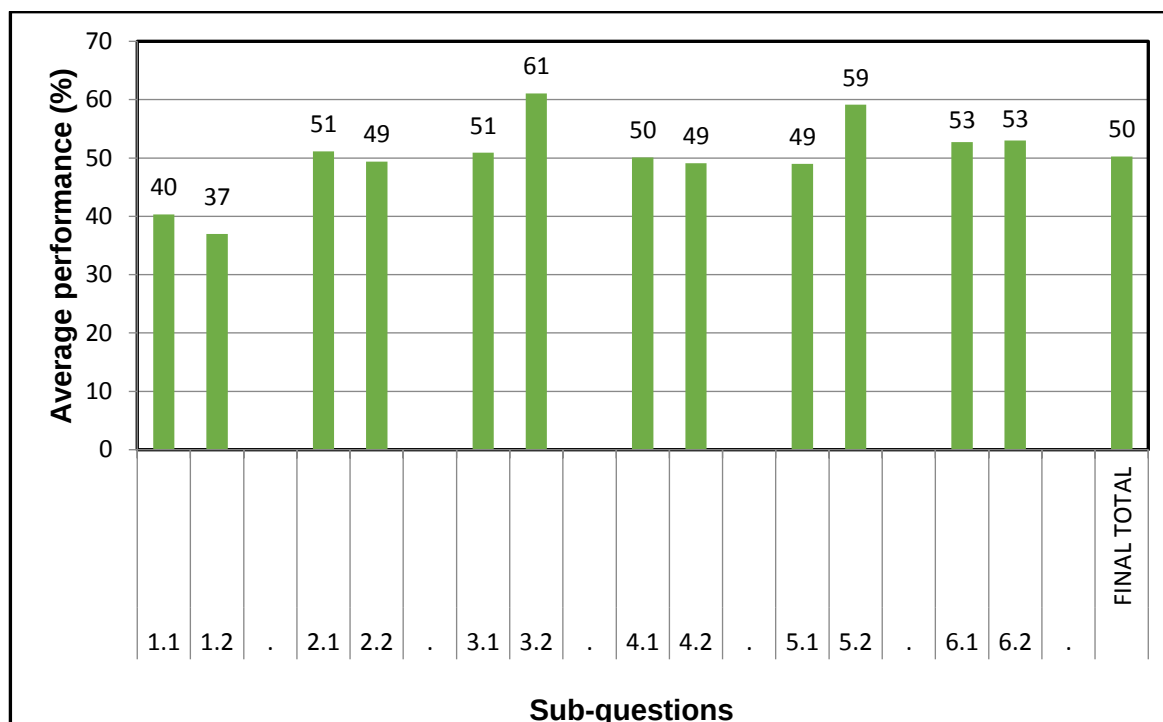
Candidates performed least successfully in Question 6 (*Poetry*) while they performed the best in question 1 (*Cry, the Beloved Country*). The most popular questions were 4, 5 and 6.

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



Q1	Cry, the Beloved Country
Q2	Strange Case of Dr Jekyll and Mr Hyde
Q3	Macbeth
Q4	My Children! My Africa!
Q5	Short Stories
Q6	Poetry

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



2.7 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 2

Common errors and misconceptions

- Executing choices seemed to have been 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.
- 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.
- 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.
- When asked to identify and or discuss the purpose of stylistic devices e.g. Q1.1.4 (a+b) and Q2.1.4 (a+b) 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.
- The questions on identification and discussion of tone (e.g. Q1.1.3(a+b) and Q2.1.3(a+b)) presented challenges to some candidates.

- (f) Most candidates were unable to respond effectively to the questions testing irony (e.g. Q3.1.5(c), Q4.1.4 and Q5.1.6). Most could not identify the irony or use both elements to explain the irony, which is a requirement to score any marks.
- (g) The questions on characterisation in this year's question paper required candidates to discuss character traits and to compare characters to each other (e.g. Q1.1.5, Q1.2.4 and Q2.1.4(c)). Some candidates appeared to be unable discuss the character traits or compare characters.
- (h) Questions dealing with theme were once again not answered well even though the theme was given in the question (e.g. Q1.2.8, Q2.2.7 and Q6.2.7).
- (i) The questions on identification and discussion of tone (e.g. Q1.1.3(a+b), Q2.1.3(a+b), and Q6.2.6) presented challenges.
- (j) Candidates disregarded instructions often. In some cases, it appears 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 how/why', 'state' and 'discuss'.
- (k) Responding to questions which required the candidate to give an opinion (e.g. Q1.1.6, Q2.2.8 and Q6.1.7) 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.
- (l) Questions based on the suitability of the title of a text (e.g. Q1.2.9, Q2.1.6 and Q6.2.8), presented challenges for candidates. Candidates were unable to explain the title and discuss its suitability.

Suggestions for improvement

- (a) Candidates should be taught to choose the questions based on the text they have studied. Teachers should expose their learners to question papers containing questions from texts they have not studied in the mid-year examination and again in the September trial examination.
- (b) Teachers must apply the same marking principles in the lower grades. Learners must be taught that if they are asked for TWO points, they must choose the two points that are most likely to be credited. The choice can never be left to the marker as that would lead to innumerable unfair practices.
- (c) Candidates cannot acquire insight into the texts without having mastered knowledge of the content. Even the short stories and poetry have to 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 has to 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* document. 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.

- (f) Themes should not merely be memorised without insight. Teachers must show learners how the various themes become evident in different parts of the text, so that the candidates will be able to identify a relevant theme in the given extract, and also gain the skill of isolating events which support a certain theme from a text.
- (g) Teachers have to 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 a plot. Tone and irony 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 and so that the jargon of the examination does not become an obstacle.

2.8 OVERVIEW OF LEARNER PERFORMANCE ON PAPER 3

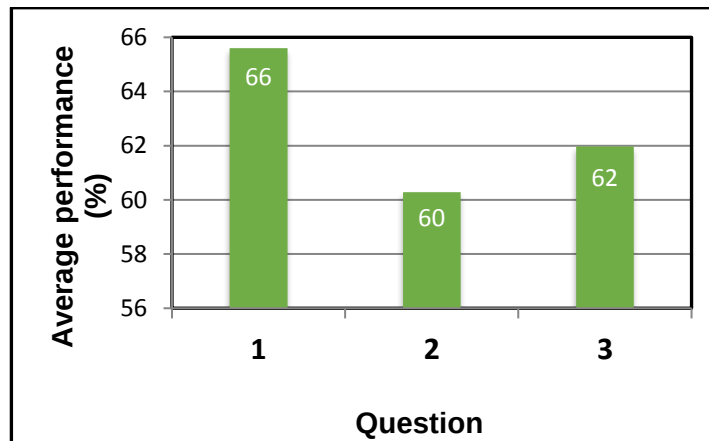
General comments

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

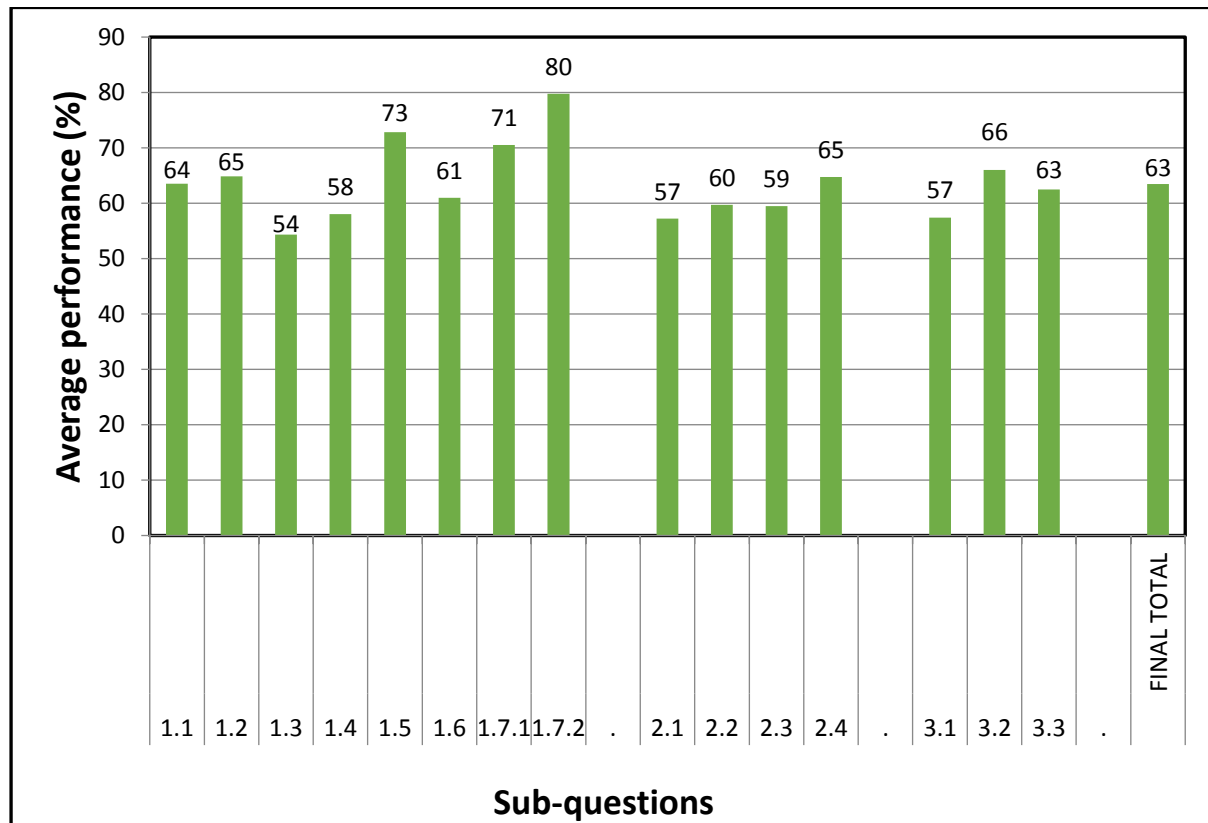
2.9 DIAGNOSTIC QUESTION ANALYSIS FOR PAPER 3

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

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



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



2.10 ANALYSIS OF LEARNER PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 3

SECTION A: ESSAYS

Common errors and misconceptions

- (a) Although very popular, Q1.1 was poorly answered. Some responses referred to known phenomena as things that one will never know, for example, 'No one knows what it's like to sit on a desk for twelve years ...' thus producing average responses.
- (b) Q1.2 was the least popular topic because it was in the form of a quotation. The topic seemed to have been misunderstood by the candidates who chose to respond to it. Candidates seemed to respond to only one of the aspects of the topic such as *being alone*, *being intelligent or smart*, *being together*, *being brilliant*.
- (c) A few candidates could not convey clearly how music had made an impact on their lives in Q1.3. Only a few could present music as a symbol of something else like nature. The figurative creativity was missing in most essays.
- (d) The candidates who performed poorly in Q1.4 did not have the point of reference to write from. The futuristic aspect was mostly ordinary. The world as a whole was not addressed. Some addressed the world in 2050 as the current situation in South Africa as compared to what it would be in 2050.
- (e) Q1.5 was not as popular as expected. Candidates who responded focused on what they wanted to achieve as opposed to writing about their circumstances and how they managed to overcome them by the decisions made. Most candidates misunderstood the topic and gave their own interpretation of it.
- (f) Although the pictures in Q1.7 were very user-friendly, candidates were limited in their ability to connect the pictures to real life issues.

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 Q1.2, they would have realised that the key words *alone* and *together* had to be addressed in the response.
- (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 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 often make the difference between a good and an excellent essay. Learners must be taught that their first idea may probably be everybody else's first idea and therefore not original. Teaching learners to be original and creative in their writing is a challenge teachers should embrace. It is often the learner with the 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 for this. 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.

SECTION B: Longer Transactional Pieces

Common errors and misconceptions

- (a) The common error candidates made in the formal letter (Q2.1) was in the format: namely the address of the recipient, the introductory salutation as well as the topic line and concluding salutation. Candidates mainly ended their letter with *Yours sincerely* and not *Yours faithfully*. Most did not sign their letters and wrote out their names and surnames in full instead of just their initials and surname. Most do not use the gender indicators. Some of the responses were either too short or too long.
- (b) Candidates were required to identify a South African celebrity and write an obituary for an entertainment magazine in Q2.2. Many failed to do this. Most simply produced a generic obituary with all the relevant requirements of a text of this nature. Very few paid tribute to their celebrities.
- (c) Q2.3. was sometimes misinterpreted. Candidates explained what the 21st century was but failed to provide any advice. The format was not always adhered to.
- (d) Poor performance in Q2.4 was due to the absence of a salutation or greeting, a conclusion or the correct audience.

Suggestions for improvement

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

- (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 provides all the different transactional pieces that must have been taught by the end of Grade 12. Teachers must expose learners to all of 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.

SECTION C: Shorter Texts

Common errors and misconceptions

- (a) Not many candidates attempted Q3.1. Some candidates did not understand the question entirely and wrote invitations to a meeting to discuss learner transportation. Some advertised other services and sales in shops rather than focusing on what the question required them to do.
- (b) The diary entry in Q3.2 was the most popular choice and candidates wrote well, describing personal feelings. Candidates did not know what a career guidance workshop was and then wrote about a workshop in general.
- (c) Candidates who performed poorly in Q3.3, wrote very muddled and unclear instructions. A few candidates did not read the question carefully and wrote directions to where the study group would be instead of instructions for the study group.
- (d) Some candidates did not make use of any planning or editing, despite having done so in the other sections. Some went about their responses without much attention to correct language usage and very often these responses were either extremely short or exceeded the required length.

Suggestions for improvement

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

CHAPTER 3

ENGLISH HOME LANGUAGE

The following report should be read in conjunction with the English Home Language question papers of the November 2017 Examinations.

3.1 PERFORMANCE TRENDS: PAPERS 1 – 3 (2017)

The tables and graphs below show that the general performance of candidates reflects a decline to that of 2016.

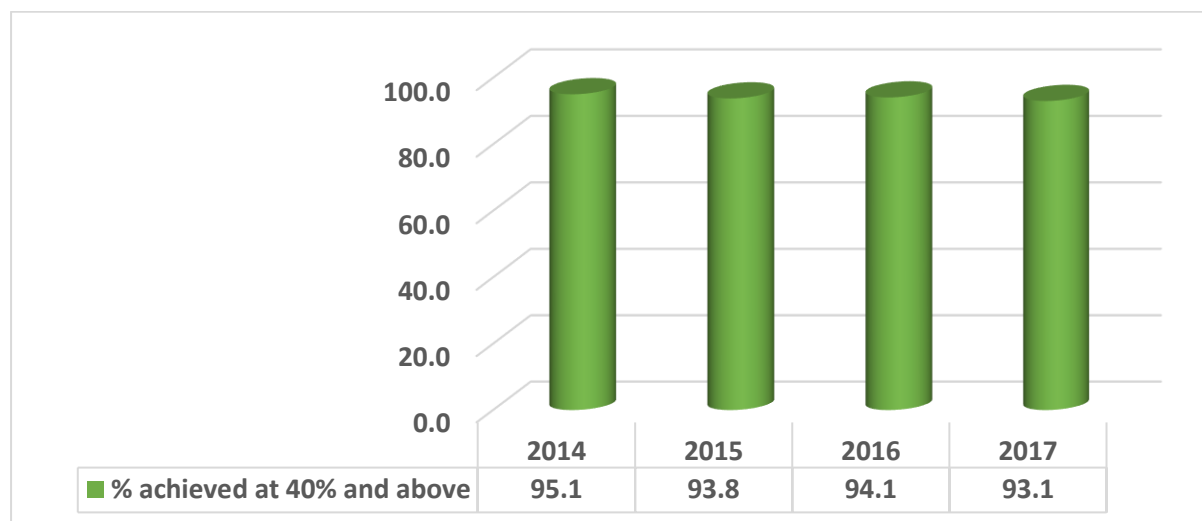
In 2017, the following features are noted:

- The number of candidates writing the subject decreased by 2 262.
- The general achievement of candidates declined by 1% in 2017. This is indicated by 93,1% of candidates achieving at 40% and above in 2017, as opposed to 94,1% achieving at 40% and above in 2016.
- The general performance has also been fluctuating over the past four years, and this subject is yet to get back to the 95.1% achieved in 2014.

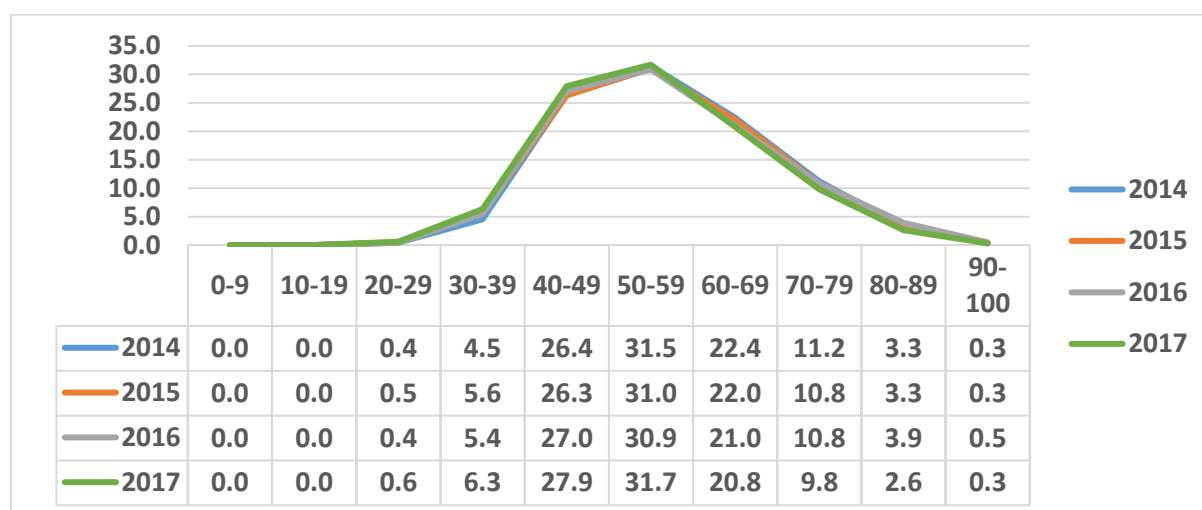
Table 3.1.1: Overall achievement rates in English Home Language

Year	No Wrote	No. achieved at 40% and above	% achieved at 40% and above
2014	105 480	100 279	95,1
2015	111 785	104 875	93,8
2016	107 967	101 610	94,1
2017	105 705	98 362	93,1

Graph 3.1.1: Overall achievement rates in English Home Language



Graph 3.1.2: Performance distribution curves (English Home Language: 2014–2017)



3.2 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 1

General comments

- Many candidates were unable to grasp the gist of the passages set for comprehension and the summary. They also displayed an inability to formulate coherent answers using their own words.
- Candidates who did not do well were unable to provide insight and failed to comprehend basic examination terminology.
- There was a general improvement in the performance of the learners in the advertisement.
- The performance of candidates in Question 5 remains a concern. It would appear that the teaching of basic language concepts was neglected in many centres in all the provinces.

3.3 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 1

QUESTION 1: Comprehension

Weaker candidates still misinterpreted questions and merely lifted from the passage or gave irrelevant explanations. The majority of learners could not write answers that required critical thinking. Responses to higher-order questions were poorly constructed.

Common errors and misconceptions

- (a) In Q1.2, many candidates merely lifted the first sentence of the paragraph without showing understanding of the argument.
- (b) In Q1.6, the metalanguage of texts posed a challenge to many candidates. They failed to focus on how language affected the writer's view. They did not refer to the language at all, resulting in their only being awarded a mark for identifying the writer's attitude.
- (c) In Q1.7, some candidates were unsure of the word 'fad'. The question was poorly answered as candidates found it difficult to *summarise* Shriver's view and then to *comment on this view*. Candidates struggled to *comment critically* on an issue and therefore gave personalised responses.
- (d) In Q1.8, candidates lifted the answer directly from the passage in an attempt to interpret the question. Many did not understand that this question was in essence about the logic of 'participating fully, yet keeping one's distance'.
- (e) In Q1.9, poor vocabulary skills contributed to many candidates making the incorrect choice.
- (f) In Q1.11, candidates did not analyse the *impact* of the statement and gave a general explanation. They were unable to link the impact of the statement to a reaction in the reader.
- (g) In Q1.12, reference to both texts was not reflected in many candidates' responses. The word 'subjectivity' was often misconstrued and responses were developed on the 'subject of ...' rather than the 'subjectivity in 1 ...'.

Suggestions for improvement

- (a) Teachers should use every available opportunity to expose learners to various texts to hone their comprehension skills. These should include visual texts, good verbal texts and even audio texts. If learners understand that not only the reading passage, but also the questions have to be understood, the quality of their responses should improve.
- (b) The importance of adhering 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'.
- (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 who demonstrate and teach how to formulate opinions based on a given text, will be doing their learners a service as they will see a definite improvement in their marks for open-ended and opinion questions.
- (e) The relatively weak responses to Q1.2 reflect that even basic level one and two skills are not being practised. This has an impact on performance as 40% of the questions are pitched at this level.
- (f) Higher-order thinking skills must be taught. This will ensure that candidates will perform at a higher cognitive level in questions requiring these skills.
- (g) 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.
- (h) The answering of questions demanding 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 ...'.
- (i) There is always the possibility that the reading passage in an examination will not be interesting to every candidate, or even that it will contain subject matter with which the candidate is not familiar. It is, therefore, essential that teachers broaden the horizons of their learners by exposing them to various reading material in class, engaging in topical discussions and, perhaps most importantly, teaching them to utilise the reading passage when responding to the questions. The topic of 'Cultural Appropriation' is both current and topical – even affecting different schools' practices.

QUESTION 2: Summary

- (a) Many candidates' attempts to answer in their own words was evident although some continued to lift excerpts from the text.
- (b) Candidates still had a penchant for producing a point-form summary as opposed to writing a paragraph (as per instructions).

Common errors and misconceptions

- (a) Candidates battled to understand that the question's focus was on *strength-based parenting* and not on *narcissism*.
- (b) The absence of reading comprehension skills was identified in some very incoherent responses where candidates quoted haphazardly from the given passage.
- (c) There were a few well-written summaries where candidates offered opposing views or changed the focus of the points in the passage to write about what 'should' be done or 'should not' be done. These responses were, however, invalid and could not be credited.
- (d) The number of words required was often exceeded and not acknowledged by the candidate.

Suggestions for improvement

- (a) The summary is an important aspect of learning and should be taught and practised. The curriculum requires this ability to summarise information from the early grades, and this skill should be honed by Grade 12.
- (b) Learners must follow instructions carefully; at this stage, 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) It is advisable that learners be taught to re-read the question each time they write down a point.
- (d) It is important that learners are taught to use their own words when answering the summary. This skill can only be mastered with constant practise.

QUESTION 3: Analysing an Advertisement

This question was answered fairly well. Even weaker candidates were able to score marks in this question. There was evidence that visual literacy was taught and learners had applied advertising techniques in this question.

Common errors and misconceptions

- (a) Q3.3 and Q3.4 required candidates to comment on the text and the visual. However, too many candidates were unable to link the two.
- (b) In Q3.3, some candidates did not refer to the image at all, while others failed to identify aspects of the image and discuss its effectiveness.
- (c) Q3.4 required a comment on presentation. Many commented on the words presented and not on the *way in which* the words were presented.

Suggestions for improvement

- (a) Teachers must train learners to read the questions carefully.
- (b) Advertising techniques and how to apply them in answering questions must be taught.
- (c) Learners must be taught to identify the reason for specific visuals being used in advertising and how these visuals are linked and enhanced by the written text.
- (d) The key instruction words such as 'What is the advertiser's intention ...'/'comment on ...'/'critically discuss ...' need to be identified. These instructions expect more than a mere identification of text and visual.
- (e) To discuss *effectiveness*, they must be taught to ask '... so what?' after answering the question to see whether they have actually included the *effectiveness* in their answer.

QUESTION 4: Analysing a Cartoon

Candidates related to the cartoon and the questions were within the average candidate's capabilities. It was evident in this question that visual literacy was taught and that learners were exposed to different types of cartoons and contexts.

Common errors and misconceptions

- (a) In Q4.1, the question focused on *speech and attitude*. The candidate was expected to identify an *attitude* and to *substantiate* the answer by referring to an aspect of speech. Many failed to substantiate their responses.
- (b) For Q4.2, two parts were required in the candidates' responses, viz. the different reactions of *both* Hobbes and Calvin. Even the stronger candidates often only referred to one character.
- (c) Q4.3 asked for one technique. Many candidates merely listed a number of techniques without discussing the effectiveness as required by the question. Of concern was the number of candidates who answered this question without mentioning or alluding to a technique. Candidates confused body language and facial expression.
- (d) In Q4.4, many candidates ignored the fact that they had to refer to *both* visual and verbal aspects of the last frame in their answer and tended to describe what was in the frame without interpretation. Quite a number of responses summarised previous frames and paid little to no attention to the last frame.

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, satire and how humour is achieved are taught and give the learners as much practice as possible. The impact and effectiveness of techniques used in visual literacy must be taught.
- (c) Regular exposure to cartoons is not only an enjoyable way of teaching an abundance of skills, but it is also essential in equipping learners for the visual literacy section of the question paper.

QUESTION 5: Language and Editing

There seemed to be a slight improvement in this question this year as there were fewer zeros. However, this question remains a concern. Candidates, where teachers prepared the learners for the language part of the paper, had a chance of scoring decent marks for this section.

Unfortunately, most candidates were unable to answer these questions sufficiently. The only conclusion that could be drawn was that many schools did not teach language concepts. There is an expectation that a Grade 12 candidate should know the following: the function of a colon; tautology; malapropism; parts of speech and other terminology, as clearly indicated in the CAPS document.

Common errors and misconceptions

- (a) In Q5.3, many candidates were still not aware of the use of punctuation marks used in context and could not differentiate between the two uses. Many candidates did not read the sentence carefully and gave a function of the colon that was not valid in this case, e.g. 'it introduces a list'.
- (b) In Q5.4, most candidates knew the meaning of 'uninterested', however, very few knew what 'disinterested' meant.
- (c) For Q5.5.1, the responses from many candidates reflected that they had a poor grasp of parts of speech.
- (d) Q5.7 tested the candidates' knowledge of both parts of speech and sentence structure, but it was clear that many had no idea and simply answered 'this' or 'that'.

Suggestions for improvement

- (a) Learners should be exposed to texts with errors and be provided with guidance in how to correct the errors. This can be done both orally and in writing.
- (b) The CAPS document conveniently lists the language structures and conventions which are to be taught. Educators should utilise this and remember that regular practice in applying these skills is essential. Some basic skills should have been taught in an earlier grade, but the learners need to practise regularly to retain these skills.
- (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) When preparing learners for the final examinations, teachers need to plan carefully and include frequent exercises and class tests to monitor the learners' progress and identify problem areas for remediation. This will yield good feedback to learners and impact positively on their results.
- (e) 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 LEARNER PERFORMANCE IN PAPER 2

General comments

- (a) Many candidates appeared to have read the prescribed texts very superficially, if at all. Candidates offered literal responses to the texts and were unable to engage with the texts on a figurative level. Some candidates even resorted to lifting from the poems and/or extracts in an effort to respond to the questions.
- (b) Many candidates were unable to respond to the specific requirements of the question; instead generalised analyses or paraphrases were provided. There was an inability on the part of many candidates to respond to the questions' instructions, e.g. 'explain', 'discuss', etc. and there was

a failure to respond to all aspects of the question in cases where the question required more than one aspect to be addressed.

- (c) Executing choices seemed to have been a challenge for some candidates. These candidates either answered all four prescribed poems and two contextual questions, instead of selecting two prescribed poems, one essay and one contextual question. They attempted, instead, to answer every question, entirely disregarding the instructions, table of contents and checklist provided in the paper.
- (d) Limited vocabulary and an inability to use language appropriately hampered many candidates' ability to express themselves effectively.
- (e) Thorough and critical engagement with the text under discussion is strongly recommended.
- (f) Despite the fact that many essay responses were narrative in nature, there was a general improvement in the quality of the writing of the Literary Essay with fewer candidates writing single paragraphs or point-form essays.
- (g) The candidates who performed well had a good knowledge of and insight into the texts, a good command of the English language and managed to respond in accordance with the instructions and the mark allocation.

3.5 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 2

SECTION A: POETRY

Common errors and misconceptions

- (a) In responding to the Poetry Essay (Question 1), many candidates simply lifted from or paraphrased the poem. Very little analytical skill or critical discussion was evident. In many cases, no reference was made to *diction*, *imagery* and *tone* and where reference was made to these aspects of the poem, they were poorly handled. There was poor understanding of how to explain the effect of a word (diction) or image in context and most candidates neglected to respond to tone at all. The style and structure of the Poetry essay was generally weak.
- (b) In responding to the contextual questions in Q2, Q3 and Q4, most candidates failed to focus on the specific requirements of the questions. There appeared to be an inability to decode/interpret the question and to respond accordingly, for example Q3.4 and Q4.4 required candidates to refer to 'visions (plural) of the future' and 'options (plural) for human behaviour' respectively and most candidates only offered a single vision or option. Also, instructions to link a description to 'the context of the poem' (Q2.3, Q3.3 and Q4.3) or to refer to 'imagery and/or diction' to justify their response (Q2.4, Q3.4 and Q4.4) were largely ignored by candidates, which meant that markers were unable to award the third mark.
- (c) In their responses to Q2.3, Q3.3 and Q4.3, the majority of the candidates did not focus on the lines referenced in the questions, which meant that their responses were generalised and/or vague.

- (d) Many candidates were unfamiliar with the finer aspects of the poems being examined and in some cases, it would appear that there was incorrect teaching of some poems. For example, there were a number of candidates who referred to the speaker in *Remember* as already being dead and who were under the impression that *The Zulu Girl* was about a prostitute. The meaning of words used in the prescribed poems were often not understood, for example, 'flings'.
- (e) Many candidates responded to the poems in a very literal manner, with little or no understanding of the figurative meanings of the poems.
- (f) The Unseen Poem (Q5) was very poorly answered by the vast majority of candidates. This points to an inability on the part of the candidates to transfer the skills of poetry analysis from the prescribed poetry to the unseen poem.
- (g) In both the prescribed poetry and the unseen poem, it was distressing to note that many candidates did not appear to be familiar with basic literary terminology such as *mood*, *tone* and *imagery* or with the terminology used in the questions. At this level, candidates should have mastered these concepts.

SECTION B AND SECTION C: NOVELS AND DRAMAS

Common errors and misconceptions

- (a) Many candidates responded very poorly to the essay questions (Q6, Q8, Q10, Q12 and Q14). Instead of an argument being developed in response to the set question, a superficial re-telling of the story was undertaken. In *The Picture of Dorian Gray*, candidates simply listed all the things the titular character did wrong and in *Life of Pi*, all the things Pi did to survive were listed without a link to the question. In the dramas, 'the problem of making moral choices' was not addressed. Instead candidates referred to all the immoral actions performed by various characters.
- (b) Very few candidates understood that a literary essay required the formulation and development of an argument.
- (c) Mere knowledge of the plot and film versions of the texts were presented. This is not sufficient at English HL level.
- (d) Many responses reflected a flawed understanding of the plot and characters of the novels and dramas.
- (e) Some candidates relied on pre-prepared essays such as the sample essays provided in the *Life of Pi* prescribed text. Candidates who rote-learned these essays ran the risk of being accused of plagiarism and they disadvantaged themselves as these essays did not fulfil the requirements of the set question.
- (f) Overall, candidates' responses to the contextual questions (Q7, Q9, Q11, Q13 and Q15) were superficial and generalised. The specific requirements of the questions were ignored, for example Q7.4 and Q9.2, required learners to relate events to 'the novel as a whole' but this was not done.

- (g) The line references that were provided in the questions (for example, Q9.4, Q11.3 and Q13.3) and that were meant to be the focus of the response, were often ignored by the candidates.
- (h) Many candidates appeared to be unfamiliar with instruction words such as 'Account for' and 'Critically discuss' despite this terminology being standard. Similarly, questions about irony (Q11.7, Q13.4 and Q15.7) and stage directions (Q11.8, Q13.7 and Q15.9) which have been standard questions over the past few years were very poorly answered.

Suggestions for improvement

- (a) The structure of the question paper and style of questioning has not changed despite the changes in the prescribed texts. Teachers should model their internal assessment tasks on previous years' papers in order to cover all the cognitive levels as set in these papers.
- (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) While some information about the prescribed poems is provided in the set textbook, teachers must gather information from a variety of sources to support their teaching and to ensure that misinterpretations of poems are eliminated.
- (d) Critical thinking skills must be developed in order for candidates to respond to questions that require higher-order interpretations. 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 these skills in an informal, non-threatening forum. Teachers must give learners multiple opportunities to practise answering these types of questions.
- (e) The meaning of words must be taught in the context in which they are used, for example, 'flings', 'hoe' and 'languors'. The connotations of words must also be discussed so that learners understand the impact on the meaning of the poem.
- (f) Teachers should use the poetry and literary essay rubrics to inform their teaching of the essay. Emphasis must be given to the structure of the essay (introduction, body and conclusion), as well as the appropriate register (formal) and language conventions (sentence construction and punctuation). Learners must be taught to use quotes or specific references to support their argument.
- (g) 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. Specific references and relevant quotes must be used to support the argument in the literary essay. Learners should however, be discouraged from lifting quotes from the extracts simply for the sake of being able to quote.
- (h) A thesis statement that responds to the question and positions the argument should be clearly stated in the introduction of a Literary Essay.
- (i) 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.

- (j) Formal register in the answering of the contextual questions is crucial. Colloquial expressions (for example, 'he is crazy') and profanity are not appropriate under any circumstances.
- (k) Learners must be taught the meaning of basic literary terms such as *mood*, *tone*, *attitude* and *irony* and how to discuss them in relation to the texts being studied. Teachers should develop learners' vocabulary in relation to expressing such concepts.
- (l) Teachers must teach learners how to decode questions and how to link aspects of the questions. The underlining of key words should be encouraged. Responses should be succinct and mark allocation should be used to determine the detail to be included in the response. A 3-mark question, for example, will require a well-developed response and a critical insight.
- (m) Learners must be taught that questions requiring them to 'Critically comment on ...' require evaluation and judgement and that these are not to be confused with an explanation of plot.
- (n) When engaging with the drama, learners must become familiar with the actual text rather than relying on summaries or watching the film version of the play. If learners are unfamiliar with the text, they are unable to contextualise the extracts or refer to specific information required by the contextual questions.
- (o) Stagecraft must be taught so that learners understand how to respond to a question about directorial choices/staging (Q11.8, Q13.7 and Q15.9). 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.

3.6 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3

General comments

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

3.7 ANALYSIS OF LEARNER PERFORMANCE IN PAPER 3

SECTION A: ESSAYS

Common errors and misconceptions

- (a) The topic in Q1.1 was misinterpreted in a few cases as the breaking of trust or loyalty and did not mention togetherness or being part of a group. Candidates took a literal interpretation of building with sticks and the bundle being destroyed. This response was deemed invalid.
- (b) In Q1.3, most candidates who attempted this question focused mainly on only one aspect of the quotation. This weakened the responses. It was clear that most candidates did not fully understand the quote. The weaker candidates did not display a clear understanding of the words 'foe' and 'wrath'.
- (c) In Q1.4, some candidates focused on 'tradition' and disregarded the term 'transformation'. This was due to a lack of understanding of the definition of 'transformation'. Learners focused on *culture* or they just gave explanations of *tradition* and *transformation*. Most candidates who attempted this question were unable to express the reconciliation aspect fully.
- (d) In Q1.5, the concept of culture was understood but many candidates did not elaborate on the idea of a *tapestry*.
- (e) In Q1.6.2, most responses were simply a discussion of a mother's love or the role of women. A few candidates expressed faulty interpretations and focused on the water and not on the figure of the woman and child. There were essays that identified the figure only, as a mother, and described the characteristics of mothers in general.
- (f) In Q1.6.3, candidates repeated the same ideas throughout the essay, or they only addressed technology without discussing the contrast. The question was not answered holistically.

Suggestions for improvement

- (a) There should be compliance with the writing processes as set out in the CAPS, i.e. process writing and sufficient writing of informal tasks (one piece per fortnight). The planning stage of the essay is essential. A striking introduction and strong conclusion are hallmarks of good writing.
- (b) Editing should be an integral part of drafting the essay. 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.
- (c) Learners should engage with more texts to improve their vocabulary and idiomatic language usage. Reading more books results in better writing.
- (d) Coaching learners on examination technique, for example identifying and focusing on keywords in questions so that answers are more relevant, must take place. Learners should also be encouraged to explore all the possibilities contained in a topic so that their writing is more original and authentic.

- (e) Peer assessment is a valuable tool when applied in a focused manner.
- (f) Learners must be discouraged from simply stringing together long lines of impressive vocabulary which add nothing to the meaning of the essay but which, in fact, obscure meaning and cause the essay to come across as contrived and convoluted.
- (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.
- (h) The aspects of creativity and originality often make the difference between a good and an excellent essay. Learners must be taught that their first idea may probably be everybody else's first idea and therefore not original. Teaching learners to be original and creative in their writing is a challenge which teachers should embrace. It is often the learner with the limited language ability who has a knack for thinking out of the box, and thus can earn some valuable marks.
- (i) Learners must be discouraged from mentally preparing a set piece for this examination and then trying to synchronise it with one of the topics.
- (j) 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.

SECTION B: TRANSACTIONAL PIECES

Common errors and misconceptions

- (a) In Q2.1 where the dialogue has always been the topic of choice in the past, more skill was required in this question. Candidates were expected to include an element of humour which they found very difficult to do. It was very disturbing that candidates found bullying, abuse and personal insults very funny. There were several instances where profanity was used. Several candidates also included a third or even fourth character in the dialogue. Very few candidates understood that the dialogue was a written piece – a play script. Some candidates ignored the question and wrote general dialogues.
- (b) In Q2.2, while the response to the obituary had improved, there were still far too many candidates who did not know what the requirements for the obituary were. As a result, the tone and register were often inappropriate. Furthermore, the question required candidates to develop the idea of the deceased being 'an ardent supporter of the development of sport and culture'. This was not sufficiently elaborated. Many candidates did not write biographical, factual details in this regard.
- (c) In Q2.3, not all candidates provided solutions to their grievances and this was a topic requirement.
- (d) In Q2.4, there were some very good responses to this topic. The better responses understood the tension created by foreign actors playing the roles of South African characters. Most responses, however, were average, straightforward film reviews, but there were several candidates who presented a narrative rather than a review.

- (e) In Q2.5, many candidates did not identify who the vulnerable members of the society were. Unfortunately, there were still far too many format errors made by candidates who attempted this question.
- (f) In Q2.6, the question demanded that the candidates take a particular position – protecting the museum at the expense of building affordable housing. While there were several very good responses, there were many very mundane responses where candidates misunderstood the stance they should take.

Suggestions for improvement

- (a) Learners must answer two transactional pieces. This must be reiterated as this instruction was ignored in a few cases.
- (b) Transactional writing should be included in the teaching programme every fortnight. Even learners who are not skilful writers can do reasonably well in this section if they are familiar with the various categories of writing.
- (c) Learners should be encouraged to add realistic, substantial details to their writing, to make it more authentic.
- (d) The register in Section B should match the intention and audience of the piece. For example formal language is inappropriate in dialogues: it sounds unnatural and is stylistically ineffective. A dialogue should capture the feel of a conversation in real life, hence contractions and informal language are recommended.
- (e) Formats must be taught consistently and correctly, and learners must be given opportunities to practise these examples.

HOOFSTUK 4

AFRIKAANS HUISTAAL

Lees hierdie verslag in samehang met die Afrikaans Huistaalvraestelle van November 2017 Nasionale Senior Sertifikaat Eksamens.

4.1 PRESTASITENDENSE: VRAESTEL 1 TOT 3 (2014 – 2017)

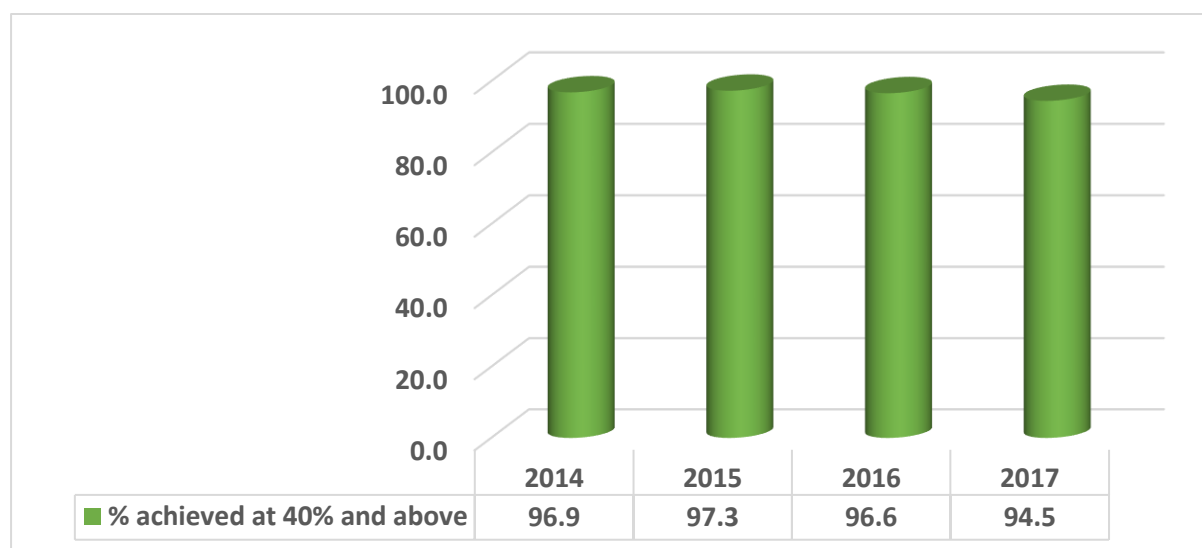
Die prestasie van die kandidate reflekteer 'n afname in vergelyking met die van 2016. Uit die grafiek kan die volgende afleidings oor 2017 gemaak word:

- Die getal kandidate het afgeneem met 3 172.
- Die prestasie van die kandidate het in 2017 afgeneem. Die persentasie kandidate wat 40% of meer behaal het is 94,5%, teenoor 96,6% van kandidate wat in 2016 geskryf het.

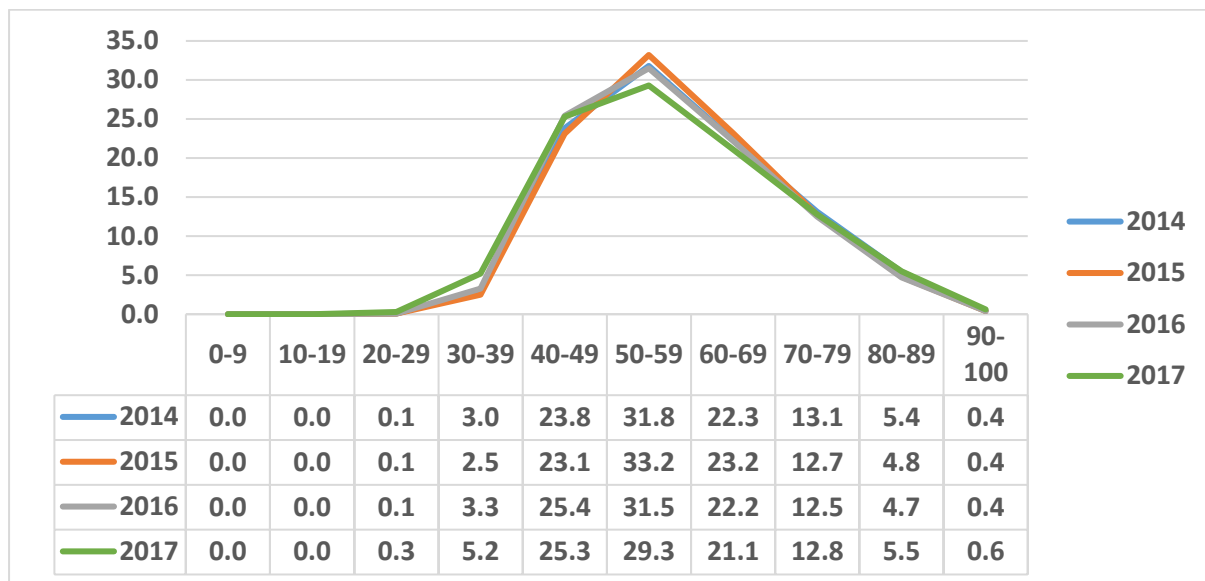
Tabel 4.1.1: Oorsig van prestasie in Afrikaans Huistaal

Jaar	Getal leerders	Getal wat 40% en meer behaal het	% wat 40% en meer behaal het
2014	48 885	47 363	96,9
2015	53 799	52 366	97,3
2016	50 019	48 338	96,6
2017	46 847	44 271	94,5

Grafiek 4.1.1: Oorsig van prestasie in Afrikaans Huistaal



Grafiek 4.1.2: Prestasieverspreidingskurwe (Afrikaans Huistaal: 2014–2017)



Uit bogenoemde grafieke is dit duidelik dat daar 'n algehele afname is in die getal en persentasie kandidate wat meer as 40% behaal het in 2017, in vergelyking met die vorige drie jaar.

4.2 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 1

Algemene opmerkings

- Daar is genoeg bronne beskikbaar (byvoorbeeld vorige jare se eindeksamenvraestelle), maar tog blyk dit dat die bronne nie altyd aangewend is om die leerders vir die eindeksamen voor te berei nie.
- Die vraestel is gebalanseerd wat die kognitiewe vlakke en ook die moeilikheidsgraad vir elke vlak betref.
- Dit blyk dat daar tog kandidate is wat die beantwoording van die vraestel as uitdagend ervaar, m.b.t. die eise wat die vraagstelling stel, die relevante inligting wat in die antwoord behoort voor te kom en om die tyd effektief aan te wend.
- Die kandidate gee steeds nie genoeg aandag aan vrae wat 3 of 4 punte tel nie.
- Vrae word nie met insig gelees en noukeurig beantwoord nie.
- Sekere vrae is 'n aanduiding dat nie alle onderwysers die KABV as riglyn in onderrig gebruik nie.
- Die volgende blyk algemene uitdagings te wees wat die vakonderwyser in die klas aandag aan behoort te gee:
 - gebrekkige woordeskat. Daar is kandidate wat nie begrippe soos *wanopvatting*, *ooreenstemmende sieninge* en *visuele aanduiding* verstaan nie en kan dus nie die vraag korrek interpreteer nie.

- kandidate lees nie met begrip nie en kan dus nie die vraag beantwoord nie.

4.3 ANALISE VAN LEERDERPRESTASIE IN INDIVIDUELE VRAE IN VRAESTEL 1

VRAAG 1: Leesbegrip

Algemene foute en wanopvattinge

- Multivlakvrae: Kandidate kon nie almal die multivlakvrae beantwoord nie. Hulle het byvoorbeeld slegs die eerste deel van die vraag beantwoord of het nie die korrekte aantal motiverings gegee nie, bv. Vr. 1.3, 1.8, 1.10 en 1.13.
- Verbandlegging: Sommige kandidate kon nie die verband sien tussen frases/tekste nie bv. Vr. 1.13 en 1.17.
- Konnotatiewe taal: Vr. 1.16 is 'n uitdaging vir die kandidate wat nie die betekenis van die idioom ken nie en hulle kon dus nie die vraag sinvol beantwoord nie.
- Puntetoekenning: Die puntetoekenning by elke vraag gee die aanduiding wat die vraagstelling vereis. Daar word net een antwoord aangebied wanneer die vraag meer as een punt tel, terwyl die vraagstelling meer antwoorde vereis, bv. Vr. 1.10.
- Spelling: Woorde wat in die teks voorkom en wat die kandidate in die antwoord moet aanbied, word steeds verkeerd gespél, bv. *fout*, *suksesvol*.
- Woordbetekenis/woordeskat: Die kandidate het 'n beperkte woordeskat en ken nie die betekenis van woorde soos *wanopvatting* (Vr. 1.3) nie wat veroorsaak dat die vraag nie korrek interpreteer is nie. Verder word begrippe in die teks, bv. *groeimentaliteit*, *wenmentaliteit* se betekenis binne teksverband nie verstaan nie wat veroorsaak dat Vr. 1.8 nie effektief beantwoord word nie.
- Kontekstualisering: Die konteks van die teks is belangrik wanneer vrae beantwoord word. Die antwoorde word vaag, en nie binne die konteks van die teks aangebied nie. Met die beantwoording van Vr. 1.10 behoort die teksinhoud interpreteer te word om die antwoord in die negatiewe vorm te gee.
- Vraagontleding: Die vraag word nie altyd ontleed om te bepaal wat die vraagstelling vereis nie, bv. Vr. 1.6 vereis die verband tussen frases. Talle kandidate beantwoord net die tweede gedeelte van die vraag (Vr. 1.7). Hulle het nie die twee kante van die saak genoem nie en dit soms net gesuggereer. Verder beantwoord die kandidate die eerste deel met *wat*-antwoorde, i.p.v. *waarom*. Die tweede deel gee hulle die betekenis van *rose en roomys* en nie hoe dit by Yellen se boodskap aansluit nie. Verder word dele van die vraag nie beantwoord nie (Vr. 1.13) wat veroorsaak dat twee punte nie toegeken kan word nie. Die motivering wat die kandidaat aanbied, weerspreek soms sy/haar keuse tussen Ja/Nee.
- Lengte van antwoorde: Daar word in lang, onsamehangende antwoorde verval wat tot die gevolgtrekking lei dat daar gebrekkige begrip van die teks is.

- (j) Taal: Die kandidate bied Engelse woorde in hul antwoorde aan.
- (k) Interpretasie van vrae: Kandidate het dikwels nie daarin geslaag om die kernwoorde in die vraag korrek te interpreteer nie, bv. Vr. 1.10. In hierdie geval moet faktore wat beperk word, genoem word. Die antwoorde moes hier in die negatief gestel word om 'n punt te verdien, bv. *...kinders leer nie om teleurstellings te verwerk nie i.p.v. kinders leer om teleurstellings te verwerk, vas te byt en gefokus te bly*. Verder is die paragraaf dikwels net oorgeskryf en nie verander om by die vraag te pas nie.

Voorstelle ter verbetering

- (a) Onderwysers behoort meer intensief te fokus op die KABV-inhoud. Onderrig moet gebaseer wees op strategieë soos in die KABV vervat. Klem moet gelê word op die verbetering van lees met begrip. Die onderwysers behoort van die tegnieke in die KABV gebruik te maak sodat dit nie vir die leerders onbekend is nie.
- (b) Maak van vorige jare se matriekeindeksamenvraestelle gebruik om die leerders te onderrig in vraagstelling van die begripstoetse. Leesbegripoefeninge behoort reeds in graad 8–11 meer gereeld, bv. een maal in 'n tweeweeksiklus, gedoen te word.
- (c) Klem moet geplaas word op die kernwoord(e) in die vraag. By multivlakvrae moet kandidate moeite doen om die voegwoorde in die vraagstelling raak te lees en/of die leestekengebruik te interpreteer. Die kandidaat kan ook die dele van die vraag met hakies aandui en die puntetoekenning by elkeen skryf. Nadat die kandidaat die vraag beantwoord het, is dit maklik om te kontroleer of elke deel wel in die antwoord voorkom.
- (d) Woordeskat wat algemeen in leesbegrip voorkom moet onderrig word, bv. verband, ironie, suggestie, geïmpliseerde betekenis, konnotasie, denotasie, gesaghebbend, geloofwaardig, teikenleser, aktualiteit; ens.
- (e) Dit sal ook goed wees om, weer eens, aandag te gee aan hoofletter- en leestekengebruik, sinsbou, woordkeuse en korrekte spelling.
- (f) Onderrig die leerder hoe om 'n mening (in konteks) te vorm, te evalueer en afleidings te maak. Die leerders moet in die aanbod van feite/mening onderrig word.
- (g) Kritiese denke moet deurentyd geoefen word wanneer leesbegrip onderrig word.
- (h) Benadruk die feit dat leerders die teks in sy geheel moet lees, anders kan hulle beslis nie begrip binne die konteks van die teks toon nie.
- (i) Onderwysers moet leerders leer om die verbande te sien tussen tekste (bv. artikels) en visuele tekste (bv. spotprente) en veral leer om hulleself beter in woorde uit te druk.
- (j) Onderwyser moet baie meer aandag aan die interpretasie van visuele tekste gee. Gee ook aandag aan 'n baie groot verskeidenheid visuele tekste: advertensies, strokiesprente, spotprente, uitnodigings en kennisgewings. Fokus in die onderrig nie net op taal nie, maar op al die kommunikasievaardighede wat in die bepaalde teks gebruik word en hoe dit aansluit/verskil by/van die geskrewe teks.

- (k) Verbindingswoorde by paragrawe moet uitgelig/beklemtoon word. Watter woorde/frase dui die gevolgtrekking aan? Watter woord(e) dui die samevatting aan? Is daar 'n woord/woorde wat progressie/tydsverloop/chronologie aandui? Trek verbande tussen paragrawe, die titel, die slotparagraaf en die visuele teks.
- (l) Onderrig woordaanpakvaardighede om betekenis van woorde wat vir die leerder onbekend is, te ontsluit.
- (m) Aandag moet ook aan die volgende geskenk word:
- Dit is belangrik om klem te lê op wat gevra word: EEN woord vereis slegs EEN woord. As die vraag vra *Watter DRIE* – gee net die drie antwoorde. Die puntetoekenning moet 'n aanduiding wees van die aantal feite/bewyse wat gegee word.
 - Waar verskille en ironie gevra word, moet beide kante aangebied word.
 - Leerders moet daarop gewys word dat al vra die vraag, *Waarom dink jy ...*, moet die vraag steeds binne konteks van die teks beantwoord word.

VRAAG 2: Opsomming

Algemene opmerkings

- (a) Hierdie afdeling is redelik beantwoord; goeie kandidate het oor die algemeen volpunte verwerf. Alhoewel die swakker kandidate in die meeste gevalle die aktiwiteite kan identifiseer, kan hulle nie altyd daarin slaag om dit in volsinne op te som nie.
- (b) Die meeste kandidate is in staat om die instruksies te volg en om die vraag in paragraafvorm te beantwoord.

Algemene foute en wanopvattinge

- (a) Paragrafering: Enkele kandidate het nie die opsomming in paragraafvorm aangebied soos wat die opdrag aangedui het nie.
- (b) Beplanning: Dit blyk of meer kandidate die opsomming beplan het, maar die beplanning is nie in alle gevalle doodgetrek of aangedui as beplanning nie.
- (c) Taalgebruik en struktuur: Daar is enkele kandidate wat van Engels in die opsomming gebruik gemaak het. Verder word die begin van die sinne nie met hoofletters aangedui nie. Woorde wat in die teks voorkom, bv. *meertaligheid*, *openingsgeleentheid*, *vasvrakompetisie*, word verkeerd gespél.
- (d) Omskrywing van sinne: Kandidate wat die opsomming hoofsaaklik in hul eie woorde weergegee het, het ook punte verloor. Hulle druk hulself swak uit sodra hulle die teks in hul eie woorde omskryf en neig om dan ook sommer hul eie opinies te gee. In hierdie teks het hulle selfs die aktiwiteite in eie woorde probeer omskryf.

Voorstelle ter verbetering

- (a) Leerders moet onderrig word om die opsomming in een paragraaf te skryf. Hulle behoort hoofgedagtes en ondersteunende gedagtes te kan onderskei en hul antwoord in 'n samehangende paragraaf aan te bied.
- (b) Onnodige inligting (verduidelikings/beskrywings) behoort vermy te word.
- (c) Die leerders behoort te beplan alvorens die finale paragraaf aangebied word. Beplanning moet egter doodgetrek word nadat die finale paragraaf geskryf is.
- (d) Taalstrukture maak ook deel uit van 'n samehangende paragraaf. Die leerders moet dus taalstrukture en -konvensies in die opsomming kan toepas.
- (e) Die leerders behoort nie direkte aanhalings in hul opsommings aan te bied nie.
- (f) Die aantal woorde moet aan die einde van die opsomming aangedui word.

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. 3.1, 3.3, 3.4, 3.6, 3.8 en 3.9.
- (b) Konteks: Leerders moet waak teen 'n generiese antwoord wanneer byvoorbeeld die funksie van taalstrukture geassesseer word. In hierdie geval moet die antwoord op die konteks van die teks van toepassing gemaak word, bv. Vr. 3.1. In ander gevalle is die konteks van die teks ook belangrik, bv. Vr. 3.2 en 3.7.

Voorstelle ter verbetering

- (a) Alle onderwysers moet weer die addendum t.o.v. taalstrukture en -konvensies wat in die KABV 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 in graad 8–11 geskryf moet word.
- (b) Onderrig verbandlegging in visuele tekste.
- (c) Kandidate moet die geheelbeeld/konteks van die advertensie in ag neem voordat hulle die vrae in vraag 3 begin beantwoord.
- (d) Onderwysers moet leerders daarvan bewus maak dat enige onderstreepte sinne of frases in 'n teks nie noodwendig die skrywer/skepper van die teks s'n is nie, maar deur die eksaminatore aangebring is met die doel om later in die vrae daarna te verwys.
- (e) Onderwysers moet leerders onderrig om nie 'n algemene (generiese) antwoord te gee as hulle die funksie van bv. leestekens gee nie (Vr. 3.1), maar dit moet op dié spesifieke teks van toepassing gemaak word. Leerders moet daarop gewys word dat al ken hulle die idioom, dit op die advertensie van toepassing gemaak moet word (Vr. 3.2).

- (f) Die leerders moet daarop gewys word dat spelling in die aanbied van antwoorde belangrik is, bv. Vr. 3.3.
- (g) Elke geleentheid moet gebruik word om kritiese taalbewustheid te onderrig. Maak van beskikbare tekste gebruik, soos die letterkundetekste wat hulle ideaal daartoe leen.

VRAAG 4: Strokiesprente

Algemene foute en wanopvattinge

- (a) Dit is duidelik dat die kandidate nie oor voldoende klankleerkennis beskik nie (Vr. 4.1 en 4.6).
- (b) Die kandidate pas nie almal die spelreël (tussen twee gesegdes word 'n komma geplaas) toe nie, bv. 4.2.
- (c) Kritiese taalbewustheid blyk 'n uitdaging vir die kandidate te wees. Geïmpliseerde betekenis (4.8) kon nie uit die teks afgelei word nie.

Voorstelle ter verbetering

- (a) Onderwysers moet hulle leerders leer om die spotprent te lees en te interpreteer. Begrippe soos geïmpliseerde betekenis en stereotipering moet onderrig word.
- (b) Doen soveel geïntegreerde taaloefeninge as wat moontlik is.

VRAAG 5: Artikel

Algemene foute en wanopvattinge

- (a) In sekere sentrums is dit duidelik dat woordsoorte nie onderrig is nie.
- (b) Die kandidate bied 'n generiese antwoord aan in plaas daarvan om die antwoord op die konteks/teks van toepassing te maak, bv. Vr. 5.9.

Voorstelle ter verbetering

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.

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 subtiel, intelligent, verbeeldingryk en vindingryk gebruik kan word. Dit beteken dat die (1) skepping, (2) manipulerings- en (3) herrangskikking van tekste om te (4) verduidelik en te (5) beklemtoon, van nader ondersoek moet word. Só 'n ondersoek beteken die (6) funksie en (7) betekenis van (7.1) beeldspraak en (7.2) stylfigure, (7.3) sinstrukture, (7.4) paragraafstrukture, (8) die innerlike en (9) uiterlike bou van 'n gedig, (10) woordkeuse, (11) deurlopende motiewe, (12) die

gebruik van simboliek, kleur en klank geëksamineer kan word. Die meeste van hierdie werk moet (13) teksgebaseerd wees.

Kritiese denke moet deurentyd geoefen word wanneer letterkundetekste onderrig word.

Dit is baie jammer dat sommige sentrums en leerders steeds hierdie vraestel aanpak sonder om die voorgeskrewe werke te lees, bespreek, kontekstuele- en opstelvrae daaroor te beantwoord en te leer. Vraestel 2 is nie 'n leesbegripoefening nie.

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.

4.5 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 2

Algemene foute en wanopvattinge

- (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. Al die letterkundige begrippe soos wat die KABV voorskryf, moet onderrig word.
- (b) Kandidate beskik nie oor die nodige woordeskat om hul begrip van die tekste uit te druk nie.
- (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; en
 - aandag ontbreek by die lees van die teks wat lei tot onsuksesvolle beantwoording van vrae.

AFDELING A: POËSIE

Algemene foute en wanopvattinge in Afdeling A

- (a) In Vraag 1 parafraseer die kandidate die teks en bespreek nie die stelling in die opstelvraag nie.
- (b) Die kandidate maak nie die duidelike onderskeid tussen die spreker in Afdeling A en die verteller in Afdeling B en C nie.
- (c) Die kandidate bied nie altyd twee kante van die saak in die antwoord aan nie, bv. Vr. 2.2 en 2.4.
- (d) Kandidate is nie presies in hul antwoorde nie. Indien meer as een antwoord (stylfiguur) aangebied word, stel die nasienriglyne dit duidelik dat slegs die eerste antwoord nagesien word. Dit beteken dan dat die derde antwoord wat aangebied word, die korrekte antwoord kan wees, wat egter nie volgens die nasienriglyne as korrek aanvaar sal word nie.
- (e) Daar is antwoorde wat nie in die konteks van die teks aangebied word nie, maar generies (Vr. 2.3, 2.4, 2.5, 3.1, 3.2, 3.3, 3.4, 3.5, 3.6, 4.2, 4.3, 4.5, 4.6, 5.1, 5.2, 5.3, 5.4 en 5.5).

- (f) Die kandidate beskryf die stemming en benoem dit nie soos wat die vraagstelling vereis nie (Vr. 4.4).
- (g) Die boodskap en die tema van die gedig word met mekaar verwar (Vr. 5.6).

Voorstelle ter verbetering

- (a) Die leerders moet onderrig word om die stelling in die opstelvraag te bespreek en argumente in die antwoord aan te bied.
- (b) Die onderwysers moet die verskil tussen spreker en digter onderrig. In alle gedigte is daar 'n spreker aan die woord wat nie dit digter is nie. In romans, dramas en kortverhale is daar 'n verteller aan die woord. Die funksie van die spreker/verteller moet onderrig word en op die spesifieke teks(-uitreksel) van toepassing gemaak word (binne konteks).
- (c) Die leerders moet onderrig word om by ironie, teenstelling, paradoks, twee kante van die saak in die antwoord aan te bied. By verskille (Vr. 4.6) moet die twee kante van die verskil in die antwoord aangebied word.
- (d) 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/teksuitreksel aangebied word.
- (e) Die leerders moet onderrig word dat stemming gewoonlik as 'n selfstandige naamwoord kan optree. Die stemming van die teks kan ook in 'n sin aangebied word./omskryf word.
- (f) Die tema is die sentrale idee van die literêre werk. 'n Teks mag meer as een tema hê en dit mag dalk nie eksplisiet/vanselfsprekend wees nie. Die boodskap: dit is die persoonlike les of morele gedagte wat ek daaruit leer.

AFDELINGS B EN C: Romans en Drama

Algemene foute en wanopvattinge in Afdeling B en C

- (a) Die kandidate bied nie argumente oor konflik korrek aan nie (Vr. 6, 8, 10, 12). Daar word slegs ongemotiveerde stellings aangebied. Hulle laat ook na om die twee kante van die konflik te argumenteer.
- (b) Daar is kandidate wat nie die tweede deel van die vraag beantwoord nie (Vr. 7.3, 7.6, 7.9, 7.10, 7.11, 9.2, 9.3, 9.6.1, 9.9, 11.2, 11.4, 11.5, 11.8, 11.9.2, 11.10, 13.2.1, 13.3, 13.4, 13.5.1, 15.1, 15.2, 15.3, 15.5, 15.6, 15.8, 15.9, 15.11 en 17.6).
- (c) Wanneer verduidelikings/motiverings gegee word, is die verduidelikings/motiverings nie spesifiek van toepassing op die vraagstelling en roman/drama nie, maar eerder generies (Vr. 7.5, 7.6, 7.7, 7.10, 7.12, 11.2, 11.5, 11.7.2, 15.5 en 15.11).
- (d) Die beperking in die vraagstelling word nie raakgelees nie (Vr. 7.9, 9.5, 9.6.2, 9.8, 13.5.2 en 15.1).

- (e) Die kandidate kan nie karaktereienskappe en karakterisering van die karakters in die roman/drama as 'n antwoord aanbied nie (Vr. 7.2, 7.6, 7.8, 9.4, 9.6.2, 11.1.2, 11.4, 11.9.1, 13.4, 13.5.1, 15.4 en 15.10).
- (f) Die kandidate beskik nie oor genoegsame inhoudskennis van die roman/drama om te weet wat die teks in die vraestel voorafgaan of wat daarna gebeur nie (Vr. 13.1).

Voorstelle ter verbetering

- (a) Wanneer konflik onderrig word, moet die leerder in staat wees om twee kante van die konflik in die argument/antwoord te verwoord.
- (b) 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.
- (c) Die onderwyser moet die leerder onderrig in verskillende maniere van vraagstellings sodat die leerders alle soorte vrae (en beperkings in vraagstelling) kan hanteer.
- (d) Die leerders moet deeglik in die intrige van die roman/drama onderrig word. Verder moet die teks deeglik bestudeer word wat beteken dat die teks meer as een keer deur die leerder gelees moet word. Na die eerste lees moet leerders bewus raak van die verskille tussen die narratief (wat gebeur volgende?) en die intrige (waarom gebeur dit?); ondersoek moontlike betekenis en vertolkings van die storie; ondersoek hoe die skrywer taal gebruik om karakters te skep (beskrywing en direkte woorde); karakters se interaksie met mekaar; milieu/ruimte (beskrywende taal en toevallige verwysings regdeur die roman); probeer om, waar nodig, die onderliggende idees, gedagtes en ideologieë wat die gang van die roman bepaal, te ontrafel.
- (e) Die karaktereienskappe en karakterisering van alle karakters in die roman/drama moet deëlik onderrig word.

4.6 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 3

Algemene opmerkings

- (a) Die kandidate hanteer die verskillende opdragte goed. Daar is nog sentrums waar die kandidate oor 'n gebrekkige kennis van opstelle of formate van transaksionele skryfwerk beskik.
- (b) Waak teen kapstokopstelle – kandidate leer 'n voorafuitgewerkte opstel en probeer om dit in te pas by enige van die onderwerpe in die vraestel ... dit stuur soms af op mistasting.

4.7 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 3

AFDELING A: OPSTELLE

Algemene foute en wanopvattinge

- (a) Die kandidate wat Vr. 1.1 gekies het, het soms van die onderwerp afgedwaal of die onderwerp misgetas.
- (b) Ongelukkig het 'n aantal kandidate nie die betekenis van die woord *anker(s)* verstaan nie en dit as laste in plaas van lewenskrag verkeerd geïnterpreteer, wat beteken dat sommige opstelle die onderwerp (Vr. 3.2) misgetas het.
- (c) Alhoewel daar kandidate is wat goeie argumenterende en beredeneerde opstelle geskryf het, kon sommige kandidate nie die onderwerp (Vr.1.3) motiveer nie, nie die standpunt/mening goed aanvoer en verdedig nie en nie tot 'n duidelike gevolgtrekking kom en sê waar die skrywer staan en hoekom nie.
- (d) Baie kandidate het baie interessante opstelle oor hierdie onderwerp geskryf (Vr. 1.4), terwyl ander nie die onderwerp baasgeraak het nie.
- (e) Sommige kandidate het swak gevaar, omdat hulle die fout begaan het om feite oor Mars aan te bied. Sou kandidate die feite argumenteer/beredeneer het, sou kandidate uitstekende response daaruit kon ontwikkel. Die kandidate wat beredenerend geskryf het, is ingelig en het goeie agtergrondskennis wat baie goeie skryfwerk lewer. Kandidate skryf oor 'n avontuur, 'n uitdaging, verwerping, die idee van 'n Utopia/droomwêreld waarheen hulle ontvlug.
- (f) Net soos met Vr. 1.4, lewer hierdie onderwerp (Vr. 1.6.2) .skitterende opstelle. Kandidate skryf uit die hart oor magsmisbruik, manipulasie van mense deur ander, mense wat in armoede vasgevang is en hoe bevryding moontlik word.
- (g) Daar word baie interessante onderwerpe by Vr. 1.6.3 aangebied.

Voorstelle ter verbetering

- (a) Kandidate moet pertinent geleer word om die vrae en instruksies baie deeglik te lees, daarna die onderwerpe te analiseer te beplan en uiteindelik te skryf.
- (b) Ekstra aandag moet aan die struktuur van opstelle geskenk word. Lang, lomp paragrawe en sinne lei tot growwe foute en veroorsaak dat kandidate onnodig gepenaliseer word. Hulle moet geleer word om korter sinne, een-woord-paragrawe en afwisseling van sinlengtes met vrug te gebruik.
- (c) Leer kandidate ook om bewus te wees van toon, register en styl by die verkillende skryfstukke.
- (d) Die basiese kenmerke van 'n opstel moet onderrig word – funksionele pragrafering, korrekte sinsbou, korrekte puntuasie, gepaste woordgebruik. Dit verseker goeie skryfwerk.

- (e) Die belangrikheid van Skryfwerk moet reeds vanaf graad 8 benadruk word; ook die uniekheid van hierdie vraestel, nl. dat dit die kandidaat se eie kreatiewe skryfwerk is wat beoordeel word.
- (f) Hierdie vraestel toets kreatiwiteit en nie kennis nie! Oorspronklike skryfwerk is belangrik.
- (g) Progressie in enige opstel verseker dat die spreekwoordelike goue draad slaag – die ontwikkeling en uitbrei van detail tot in die slot.
- (h) Die slot moet die verrassingsfaktor bevat, maar terselfdertyd ook die saambindende faktor.
- (i) Vermy “mooi-skrywery”. Sukses van goeie skryfwerk lê opgesluit in die eenvoud van raak beskrywing, fyn waarneming, en slim skryfwerk.
- (j) Interpretasie van die opstelonderwerp moet onderrig word. Veral die verskillende sienings en invalshoeke vir een onderwerp. Dan eers leer jy leerders om anders en nuut na ’n onderwerp te kyk.
- (k) Gee aandag aan die interpretasie van die visuele prikkels.
- (l) Die sukses van ’n goeie skryfstuk hang ook af van die geïntegreerde taalonderrig in die klas. Onderrig dus die volgende (dit is ook op Afdeling B van toepassing):
- funksionele paragrafering en tipografie;
 - kritiese 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 aanhalingstekens;
 - die korrekte en funksionele gebruik van leestekens en woorde;
 - die lydende vorm en die gebruik van die hulpwerkwoord van vorm, was word gebruik in plaas van *is*;
 - die korrekte gebruik van voorsetsels, bv. *ek gaan saam my vriende* is verkeerd; *saam met my vriende*;
 - die los en vas skryf van woorde, bv. *op pad*, *op soek*, *nog steeds*;
 - die korrekte gebruik van die direkte rede in ’n opstel. Waak teen te veel direkte rede in die opstel, dit kan verkeerd gebruik word en onnodige leestekenfoute word begaan. Onthou die opstel is nie ’n dialoog nie;
 - die betreklike voornaamwoord, bv. *wat*, *wanneer* word verkeerd gebruik in sinne. Let ook op die gebruik van *as*, *dus*, *dan* en *soos*; en
 - die intensiewe vorm wat vas geskryf moet word.

AFDELING B: TRANSAKSIONELE SKRYF

- (a) Alhoewel hierdie onderwerp die gewildste onderwerp is (Vr. 2.1), het kandidate vergeet om die adres by te voeg. Ander formaatfoute wat begaan is, sluit die aanhef en slot wat weggelaat word, in.
- (b) Die formele brief (Vr. 2.2) was 'n gewilde keuse, maar die kandidate begaan formaatfoute (adres, aanhef en afsluiting). Die formele toon bly vir baie leerders 'n probleem, terwyl die informele jy- en jou-aanspreekvorm feitlik deur die bank voorgekom het. Die onderwerp is ook deur enkeles verkeerd geïnterpreteer.
- (c) 'n Groep kandidate het nie die onderwerp (Vr. 2.3) ontgin nie, hulle het nie by die weldoener uitgekom wat baie vir die persoon beteken nie.
- (d) Daar is kandidate wat met die formele aanslag van die skryfstuk (Vr. 2.4) gesukkel het. Die formaat van die formele verslag (wat anders as 'n polisieverslag is), is onbekend aan sommige kandidate.
- (e) Enkele kandidate het die koerantartikel (Vr. 2.5) met die skryf van 'n koerantberig verwar.
- (f) Daar is kandidate wat die skryfstuk (Vr. 2.6) in dialoogformaat skryf. Alle kandidate het nie die dialoogformaat onder die knie nie. Die kandidate wat die opdrag in paragraafvorm aanbied, het hul beter van hul taak gekwyt.

Voorstelle ter verbetering

- (a) Die formaat, styl en teikengroep van verskillende skryfstukke moet onderrig word.
- (b) Die onderwyser moet die leerders onderrig om die register van elke skryfstuk te erken en dan te gebruik.

ISIQEPHU 5

ISINDEBELE ILIMI LEKHAYA

Umbiko lo ufanele ufundwe kuqalwe amaphepha weenhlahlubo zesiNdebele ILimi LeKhaya zenyanga kaNovemba zomnyaka wee-2017.

5.1 IPHEPHA LOKU-1 KUFIKA KELESI-3 (2014 – 2017)

Ukuphumelela kwabafundi kukhombisa ukuzinza nakumadani swa nomnyaka wee-2016.

Emnyakeni wee-2017, amatshwayo alandelako abonakele:

- Inani labafundi abatole iinhlahlubo zesiNdebele ILimi LeKhaya zii- 5240, kanti emnyakeni wee-2016, inani labatlolileko belizii-5649, nelikhombise ukwehla ngenani elima-409.
- Ukuphumelela mazombe kwabafundi kwangomnyaka wee-2017 kwehle ngamaphesende ali-0, 2 nakumadani swa nekomnyaka wee-2016.

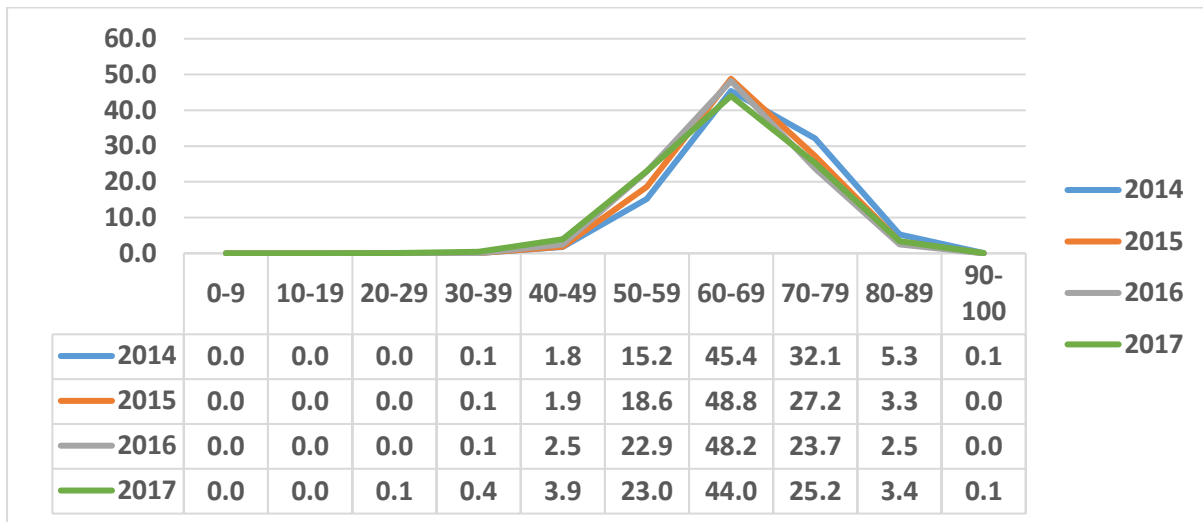
Ithebula 5.1.1: Izinga lokuphumelela mazombe isiNdebele iLimi LeKhaya

Umnyaka	Inani elitlolileko	Inani eliphumelele ngama-40% ukuya phezulu	Inani lamaphesende afunyenwe ukusuka kwama-40 ukuya phezulu
2014	3,363	3,360	99.9
2015	4,869	4,861	99.8
2016	5,649	5,640	99.8
2017	5,240	5,217	99.6

Igrafu 5.1.1: Amazinga wokuphumelela mazombe isiNdebele iLimi LeKhaya



Igrafu 5.1.2: Ukwabiwa kwemiphumela ngokomthalotjhigama (IsiNdebele ILimi LeKhaya: 2014–2017)



Ngokwegrafu engehla le kuyabonakala bona kunokwenyuka kwemiphumela emazingeni wokuphumelela ngeleveli yesi-3 neyezi-4. Kube nokwehla ezingeni lokuphumelela ngeleveli yesi-5 ngamaphesenti ama-4.2. Abafundi basebenze kuhle khulu emazingeni wokuphumelela elevelini yesi-6 neye-7 nakumadani swa nomnyaka wee-2016.

5.2 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LOKU-1

Imibono mazombe yephepha lokuthoma (P1)

- Kubonakala kunokwenyuka ekuphumeleleni kwabafundi ekghonweni lesifundweni sokuzwisisa (2016 - 55.3% & 2017 – 57.7%).
- Abafundi abanengi benze ngcono esigabeni A nakuqathaniswa nokwenza kwabo kwangomnyaka wee-2016. Kubonakala ukwenyuka ngamaphesende ama-4.
- Ikghono lokufunda isifundo sokuzwisisa libonakala lithuthuka nanyana kusatlhogeka bona abafundi khebanikelwe imisetjenzana eminengi ukuze bajayeke ukuphendula umbuzo lo ukudlula ngendlela ebaphumelele ngayo.
- Isirhunyezo asikaphendulwa ngendlela ehle nebegade ilindelekile nakumadani swa nomnyaka odlulileko. Kubonakala kwehle ngamaphesende ama- 16.6 (2016 – 66.3% & 2017 – 49.7%).
- Isikhangiso siphendulwe kuhle ngombana kubonakala kunokwenyuka ngamaphesende ali-9.6 (2016 – 29% & 2017 – 38.6%).
- Esikhangisweni abafundi abanengi babonakele basese nomraro wokuphendula imibuzo emanqophana nokuthuthukiswa kokusetjenziswa kwelimi (Critical Language Awareness) esekhasini 105 lesiTatimende seKharikhyulamu yeliZwelo.

- (g) Ikhatuni ayikaphendulwa kuhle nangendlela ebegade ilindelekile ngombana kunokwehla okudluleleko nokumaphesende ama-22.7 nakumadaniswa nekwangomnyaka odlulileko. (2016 – 56.8% & 2017 – 34.1%).
- (h) Isiqetjhana sombuzo wesi-5 esimayelana nokusetjenziswa kweLimi ebujameni obuthileko asikaphendulwa kuhle ngombana kubonakala kwehle ngamaphesende ama-2.6% nakumadaniswa nekwangomnyaka odlulileko. (2016 – 34.6% & 2017 – 32%).

5.3 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI EPHEPHENI LOKU-1

UMBULO WOKUTHOMA: UKUFUNDA NOKUZWISISA

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Umbuzo 1.1.8 ukuya 1.1.10 nekumibuzo ethoga bona umfundi azibandakanye ngelwazi elivezwe etheksthini ngokwelemuko lakhe/ngokobana athathe iinqunto isese mraro ebafundini abanengi. Nalabo abakghonileko ukuyiphendula basabhalelwa kusekela ngendlela ezwakalako nekungikho okumumethe imitlomelo eminengi.
- (b) Umbuzo 1.1.11 nombuzo 1.1.12 nekumibuzo efuna kuhlolwe bekubukwe nayo itjengisa isese mraro omkhulu ebafundini abanengi. Lokho kwenza bona ukuphumelela kileliphepha kungabi kuhle ngendlela elindelekileko.
- (c) Umbuzo 1.2 ekumbuzo wokurhumutjha iinthombe kubonakele kumraro ebafundini abanengi. Isib. 1.2.1 isithombe besimanqophana nabantu abahlezi endleleni ngonobangela wokuthoga umsebenzi kodwana abafundi baveza bona abantwaba basejele, babotjiwe. 1.2.4 Isithombe besimaqophana nemithelela emimbi elethwa kukuwa kwamandla weranda emtjalinali obonakala abambe ihloko kodwana bona baziphendulela ngendlela engavezwa sithombe.

Iimphakamiso zokwenza ngcono

- (a) Abotitjhere bafanele banikele abafundi imisebenzi yeemfundo zokuzwisisa eminengana njengombana kuhlelwe kumThetho-kambiso weLimi lesiNdebele bona banikelwe imisetjenzana engaba mi-4 yokufunda nokuzwisisa nami-2 ubuncani yokurhumutjha iinthombe ngethemu. Abotitjhere bangasebenzisa amaphepha weenhlahlubo zeminyaka eyadlulako nabanikela abafundi imisetjenzana le.
- (b) Abotitjhere batshwaye bebenze neenlungiso zemisetjenzana le ngetlasini ukwenzela bona nalabo abangakaphenduli kuhle batshwaye iimphoso zabo.
- (c) Abotitjhere bafanele basebenzise elinye nelinye ithuba ebalitholako ukubandakanya abafundi ematheksthini ahlukahlukeneko ngomnqopho wokulola ikghono labo lokuphendula isifundo sokuzwisisa esikhambisana nesithombe. Nangabe bafundi bayazwisisa bona ngemva kokufunda isiqetjhana kuzokuba nemibuzo efanele bayiphendule lokho kuzokuthuthukisa ikhwalithi yendlela abaphendula ngayo.

- (d) Kuqakathekile bona abafundi bazwisise bebanamathele kilokho abasuke babuzwe khona. Lokha nabafunda umbuzo abatjheje ngokobana bathalele amagama amumongo avezwa mbuzo. Isib. Tlola bewuhlathulule, tshwaya ngelihlo elibukhali, madanisa, uyini umngqopho, ucabanga bona...njll.
- (e) Imibuzo efuna bona abafundi basekele bafanele basekele banabe, ngokuyelela inani lemitlomelo esuke inikelwe kilowo mbuzo.
- (f) Abotitjhere abafundise abafundi babo ukuzitlamela imibuzo efuna imibono yabo ngombana lokho kuzokuthuthukisa amakghono wabo wokuphendula efana nale ngepumelelo.
- (g) Abafundi bafanele bakhuthazwe bona lokha nabafunda isifundo sokuzwisisa bamadanise ilwazi elivezwe etheksthini namaboni/nelemuko abanalo ngokutjiwo yitheksthi ngombana lokho kuzobasiza ekuphenduleni imibuzo esezingeni lesi-3 kufika kileyo esezingeni lesi-5.

UMBUZO WESIBILI: UKURHUNYEZA

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Ukudzubhula imitjho njengombana injalo kusese mraro omkhulu ebafundini abanengi begodu lokho kubabangela bona balobe imitlomelo yelimi.
- (b) Abafundi abanengi bangazelela wabo amagama bakhulume ngalokho abazicabangela khona kodwana kungasi ngilokho okuvela etheksthini.
- (c) Abafundi abanengi abalandeli umleyo wokutlola isirhunyezo ngendima kunalokho bathoma ngokutlola imidzbhulo bese balandele ngokutlola umutjho osirhunyezo ovela emdzubhulweni begodu lokho kubadlala isikhathi esinengi. Abalandeli imileyo, njengokobana batlole ngendima kodwana bona batlola ngamaphuzu.

Iimphakamiso zokwenza ngcono ekurhunyezeni

- (a) Abafundi bafanele banikelwe amathuba aneleko wokuzejayeza ukurhunyeza ilwazi elivezwe etheksthini ukuze kuthuthukiswe ikghono labo kilombuzo ukuthoma emagreyidini aphasi ukwenzela bona nabafika egreyidini le-12 ukube sebalolekile.
- (b) Abafundi abafundiswe ukurhunyeza ngemitjho emfitjhani kodwana enemiqondo epheleleko nezwakalako.
- (c) Abafundi bafanele bafundiswe iindlela ezahlukenekene zokutjhugulula amaphuzu asetheksthini bawatlole ngawabo amagama angaphumi kilokho okutjiwo yitheksthi.

UMBUZO WESITHATHU: UKUTSENGA ISIKHANGISO

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Umbuzo 3.5 abafundi babhalelwe kuveza umqondo welimi lokubandlulula.
- (b) Umbuzo 3.6 abafundi babhalelwe kuveza umqondo omunyethwe libinzana lamagama athi; 'umvumo osikinyisa nesinedolo'.

- (c) Umbuzo 3.7 abafundi babhalelwe kusebenzisa isaga emutjhwani abazitlamela wona kuvele bona bayayazi ihlathululo yaso.

Ilimphakamiso zokwenza ngcono ukurhumutjha isikhangiso

- (a) Abotitjhere bafanele bafundise abafundi ngokuyelelisa kokusetjenziswa kwelimi ukuze bakghone ukuhlukanisa imigondo evezwa kusetjenziswa kwelimi esekhasini le-105 le-CAPS, isib. Ilimi elibandlululako, elithatha ihlangothi, eliveza imizwa, ilimi lokudlelezela, njll.
- (b) Abotitjhere bafanele bafundise abafundi ukuthuthukiswa kwelwazimagama Kanye neenhlathululo ezilethwa ziinkulamo ezithileko okuvezwe ekhasini le-103 le-CAPS.
- (c) Abotitjhere abafundise abafundi umehluko phakathi kwezaga nezitjho, iinhathululo zazo nokusetjenziswa kwazo emitjhwani ngomqondo wokulemuka bona bayazazi iinhathululo zazo.
- (d) Abotitjhere bafanele bafundise abafundi amaqhinga wokukhangisa wokusetjenziswa iinthombe, imibala, ubukhulu bamaledere, ukusetjenziswa kwelimi elidosako, elirogelako, elidlelezela, njll. ukuze abafundi bazokwazi ukwenza ngcono kilombuzo.
- (e) Abotitjhere abanikele abafundi imisetjenzana eminengi emanqophana nokuphendula imibuzo enqotjhiswe esikhangisweni ukuya ngomThetho-kambiso weLimi lesiNdebele abanikelwe wona.

Tjheja: Abotitjhere abafundise ZOKE izakhi nemiThetjhwana yokusetjenziswa kweLimi ngokunabileko.

UMBUZO WESINE: UKUTSENGA IKHATHUNI

Ilimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Umbuzo 4.1 abanye babafundi abakakghoni ukubona iinkhekhe ezimbili zekulumo ezisetjenziselwe ukwakha ibizomvango/ibizoqarha.
- (b) Umbuzo 4.2 abanye babafundi abakakghoni ukuveza ihlathululo ebhamba evezwa sisitjho esith; 'Ukubamathambomhlophe'.
- (c) Umbuzo 4.3 abanye babafundi abakakghoni ukuhlukanisa phakathi kwesirhunyezo nesinciphiso.
- (d) Umbuzo 4.4 abafundi abanengi babhalelwe kutjhugulula ikulumo enqophileko bayenze ikulumo engakanqophi.
- (e) Umbuzo 4.6 abanye babafundi basebenzise igama elithi; 'isiqedamlozi' ngendlela enganikeli umqondo ozwakalako nekutjho khona bona abayazi ihlathululo yalo.
- (f) Umbuzo 4.7 inengi labafundi alikakghoni ukuveza umqondo welimi elithatha ihlangothi obuzweko.

Ilimphakamiso zokwenza ngcono ukurhumutjha isikhangiso

- (a) Abotitjhere abanikele abafundi imisebenzi eminengi ehlola amabizomvango / amabizoqarha kanye neenkhekhe zekulumo ezihlanganiswako bese zakha lomhlobo wamabizo.

- (b) Abafundi abanikelwe imisebenzi enamagama aveza imiqondo efihlakeleko nebhamba.
- (c) Abotitjhere abanikele abafundi imisebenzi eminengi elungelelwe isakhi sesinciphiso u-ana.
- (d) Abotitjhere bafanele bafundise abafundi iindlela zokutjhugulula imitjho eseendleleni ezingqophileko ibe seendleleni ezingakanqophi.
- (e) Abafundi bafanele bafundiswe ngelwazimagama ukwenzela bona bakghone ukuwasebenzisa emutjhwani abazitlamele yona kuvele bona bayazazi iinhlathululo zawo.

Tjheja: Abotitjhere abafundise ZOKE izakhi nemiThetjhwana yokusetjenziswa kweLimi ngokunabileko.

UMBUZO WESIHLANU: UKUSETJENZISWA KWELIMI EBUJAMENI OBUTHILEKO

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Umbuzo 5.1 abafundi babonakele bangakakghoni ukuveza isandiso/isinabiso sendawo segama elithi, 'esikhundleni'.
- (b) Umbuzo 5.2 abafundi babonakele bangakakghoni ukuveza igama elimqondofana nelithi, 'azongiphara'.
- (c) Umbuzo 5.3 abafundi babonakele bangakakghoni ukutjhugulula isenzo esisepambosini yokwenzeka sibe sepambosini yokwenzisa.
- (d) Umbuzo 5.4 abafundi babonakele bangakakghoni ukutjhugulula undebembili u-b abengulwangen/urhwalabha u-tj.
- (e) Umbuzo 5.6 abafundi babonakele bangakakghoni ukulemuka ibinzana lamagama asisitjho athi, 'ukuyipha amehlo' nokunikela ihlathululo yamagama la.
- (f) Umbuzo 5.7 abafundi babonakele banomraro wokutlama umutjho basebenzise isaga esisetjenziswe etheksthini kuvele bona bayayazi ihlathululo yaso.

Iimphakamiso zokwenza ngcono umbuzo wesi-5 (Ukusetjenziswa kwelimi ebujamani obuthileko)

- (a) Abotitjhere abanikele abafundi imisebenzi eminengi ehlola imihlobo yezandiso/iinabiso, isib. Isandiso/isinabiso sendawo, sobujamo nesesikhathi.
- (b) Abotitjhere abanikele abafundi imisebenzi eminengi enamagama aveza imiqondofana.
- (c) Abotitjhere abanikele abafundi imisebenzi eminengi eneelungelelo zeempambosi zezenzo nomqondo eziwumumetheko.
- (d) Abotitjhere abanikele abafundi imisebenzi eminengi lapha balindeleke bona balwangise khona bebahlathululeke bona kulwangiswa nakwenzenjani.
- (e) Abotitjhere abanikele abafundi imisebenzi eminengi lapha basebenzisa izaga nezitjho ukuzitlamela yabo imitjho.

Tjheja: Abotitjhere abafundise ZOKE izakhi nemiThetjhwana yokusetjenziswa kweLimi ngokunabileko.

5.4 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-2

Imibono mazombe

- (a) Abafundi baphumelele kuhle khulu eenkondlweni ngombana hlangana neenkondlo ezihlanu ezine zazo bafumene imiphumela engaphezu kwamaphesende amatjumi amahlanu. Yinye kwaphela ikondlo abafundi abangakaphumeleli kuhle kiyo ngombana kilabo bafundi abayikhethileko bayiphumelele ngamaphesende ama-39.3.
- (b) Abafundi baliphumelele ngokusezingeni eliphakathi leliphepha kodwana kubonakele kusese nabafundi abangazaziko iincwadi ezabelwe ukufundwa. Abafundaba iimpendulo zabo ziphelele elwazini abalifunda eenqetjhaneni ezidzujulwe eencwadini ezabelwe ukufundwa bese abanabeli encwadini ngokupheleleko. Ngobutjhani singatjho bona abafundaba baphendula kwangathi baphendula isifundo sokuzwisisa.
- (c) Abafundi abaphendule kuhle bakhombise ukuba nelwazi elihle khulu leencwadi ababelwe ukufundwa kilomnyaka. Bakhombise ukuzwisisa okufunwa mibuzo begodu bayiphendule ngendlela ehle, ezwakalako nekhombisa ukuba namakghono wokutsenga.

5.5 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI

ISIGABA A: IINKONDLO

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

Abonobangela bokobana abanye babafundi bangaphenduli kuhle umbuzo OMUDE wekondlo:

- (a) Abafundi basuke bangazwisisi lokho okusuke kufunwa mbuzo, khulukhulu embuzweni omude.
- (b) Abafundi abakalandeli imileyo yokutlolwa kwe-eseyi yezemitlolo.
- (c) Izakhiwo zeempendulo zabo kube ngilezo ezinganangeeniso, umzimba neemphetho.
- (d) Abafundi badzubhula imida kwaphela banganikela iinhlatululo yayo njengombana kutjiwo embuzweni.

Abonobangela bokobana abanye babafundi bangaphenduli kuhle imibuzo

EMIFITJHANI yeenkondlo:

- (a) Ikondlo yesikondlo esithi; 'Layaphi Iphasi Lekhethu' ikhuluma ngezehlakalo nesiko-pilo lesitjhaba samaNdebele nesele lingasenziwa esitjhabeni gadesi, njeke iingaba zokukhula kwabantu bembaji, imihlobo yeenthelo zemangweni nehlobo levunulo elikhulunyiswa ekondlweni le abafundi abanalwazi lazo ngombana kuzizinto abangazange khebabandakanyeke kizo.
- (b) Abafundi abanengi batlhayelelwa makghono namatshwayo wobukondlo, isibiinthombe-ngqondo, iinhathululo ezibhamba nezifihlakeleko, imimmoya yeenkondlo imimmongondaba yeenkondlo nazitsengwako neminqopho esuke ihloswe ziimbongi lokha nazirhaya iinkondlo zazo.
- (c) Abafundi babonakala bangahlolwa ngokwaneleko ngokutsengwa kweenkondlo ezabelwe ukufundwa kilowo mnyaka.

Iimphakamiso zokwenza ngcono imibuzo yeenkondlo

Abotitjhere abadose abafundi ngeendlebe ukobana bafanele baphendule imibuzo EMIBILI kwaphela ngeenkondlo ezibonweko bese ikondlo yombuzo wesihlanu BAKATELELEKILE bona bawuphendule. Enye indlela engabenza bona bangakhohlwa ukutlola umbuzo wesihlanu lo kukobana bayeleliswe bona nabatlolako zisuka zibekwa bathome ngokutlola umbuzo wesihlanu bese balandela ngeminye emibili ebazabe bayikhethile.

Okungenziwa ukuthuthukisa ukufunda nokufundiswa kombuzo OMUDE wekondlo ngilokhu:

- (a) Kufanele abotitjhere benze isiqiniseko sokobana enye nenye ikondlo ngemva kobana bayifundisile batlame umbuzo omude wekondlo leyo bese bawunekela abafundi bona bawuphendule njengomsebenzi wangetlasini nofana wekhaya.
- (b) Kufanele kubanjwe iimfundo-bandulo lapho abotitjhere nabo ngokwabo bazokubandulwa khona bona lomhlobo wombuzo ubuzwa bewuphendulwe kunjani.
- (c) Ukusetjenziswa kwamamemorandamu weenhlahlubo zeminyaka edlulileko njengeentjengiso zokobana lomhlobo wombuzo ungaphendulwa kunjani.

Okungenziwa ukuthuthukisa ukufunda nokufundiswa iinkondlo ngilokhu:

- (a) Abotitjhere nabafundisa ikondlo yesihloko esithi; 'Layaphi Iphasi Lekhethu' bafanele bathome ngokunikela abafundi umsebenzi werhubhululo lokobana lokuyokubuzisa ngezehlakalo ezikhulunyiswa ekondlweni ebantwini abadala bona zenza kunjani, bobani begodu nakwenzenjani.
- (b) Abotitjhere bafanele baqinisekise bona banikela abafundi imibuzo eminengi ngendlela ekungakghonakalo ngayo ngenye nenye ikondlo efundwako ngalelo langa.
- (c) Abotitjhere nabafundi bafanele bakhulume ngawo woke amatshwayo wobukondlo avelako kenye nenye ikondlo nabayifundako.

- (d) Abotitjhere bafanele bafundise bebahlathululele abafundi ngayo yoke imihlobo ehlukahlukeneko yobukondlo, isib. iinthombe-ngqondo, imimoya yeenkondlo, iminqopho yokutlolwa kweenkondlo, imimongondaba neenhlathululo ezibhamba nezifihlakeleko.
- (e) Abotitjhere bafanele bangenelele ekufundiseni iinkondlo, bangafundisi iinkondlo ezimbalwa kwaphela bese bathi lezi ezinye abafundi bazazifundela.

ISIGABA B & C: AMANOVEL/ UBUKGHWARI BOMLOMO NEMIDLALO IMIBUZO EMIDE

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emide yezemitlolo.

Abonobangela bokobana abafundi bangaphenduli kuhle emibuzweni emide yezemitlolo kukobana:

- (a) Abafundi basuke bangazwisisi lokho okusuke kufunwa mibuzo bese bazicocela ngokutjihiwo yincwadi.
- (b) Abotitjhere abanengi bafundisa ngaphandle kokusebenzisa isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola ne-Examination Guideline nekungizo ezivezako bona ngikuphi okufanele kufundiswe bekuhlolwe emibuzweni emide yezemitlolo.
- (c) Abafundi babona lomhlobo wombuza kokuthoma nabatlola iinhlahlubo, abahlolwa ngayo njengemisebenzi yangetlasini neyekhaya.

Tjheja: Imibuzo yamanovela womnyaka wee-2017 beyithi, 'Inovela eyethulwe ngepumelelo ngileyo enesizinda esikhambisana nabalingisi nommongondaba wayo. Tshwaya ngokuphumelela komtloli ukusethulela isizinda esikhambisana nabalingisi nommongondaba wenovela'.

Iimphoso ezenziwe bafundi kilemibuzo kukobana:

- (a) Abanye babafundi bacoca ngokuvezwa kwabalingisi bangabafaki ngaphasi kwesizinda (isizinda sendawo, isizinda sesikhathi nesizinda sepilo) umtloli abaveze ngaphasi kwaso bebatjho nokobana bayakhambelana naso na.
- (b) Abanye babafundi bacoce ngesizinda kwaphela bangafaka abalingisi ngaphakathi kwaso.

Tjheja: Abatlami beenolwana bazitlamba ngomnqopho wokobana ngemva kobana sizifundile kube khona esikuzuzako ngazo. Akhe ucoce ngomlayezo nesifundo osithole ngokufunda inolwana.

Iimphoso ezenziwe bafundi kilemibuzo kukobana:

Abanye babafundi bavele bazicocela ngokwenzeka enolwaneni bangavezi umlayezo nesifundo ezitholakala ngezehlakalo ezinziwa balingisi benolwana.

Tjheja: Abatloli bemidlalo esuselwa ehloko bavame ukutlola imidlalo yabo bayidzimelelise phezu kwabadlali ABATHATHU ekumdlali oyikutani, umdlali oyimbangi nomdlali oyihlanganisa bebaveze nokobana kungebanga lani umdlali ngamunye anikelwe lesosikhundla.

limphoso ezenziwe bafundi kilemibuzo kukobana:

Abafundi abanengi babe nomraro wokuveza umdlali oyihlanganisa nomdlali oyimbangi. Umdlali abakghone ukumbona kiyo yoke imidlalo mdlali oyikutani kwaphela.

limphakamiso zokwenza ngcono imibuzo emide yezemitlolo

Okungenziwa ukuthuthukisa ukufunda nokufundiswa ngilokhu:

- (a) Abotitjhere bafanele baqinisekise bona bafundisa abafundi ukuthalela amagama amummongo wombuzo omude ukwenzela bona nabathoma ukuphendule baqalise kiwo ukwenzela bona bangahlahlathi bagcine sele bacoca ngobunjalo bendaba esencwadini.
- (b) Abotitjhere abaqinisekise bona ngaphambi kobana bafundise imibuzo emide baqale kusiTatimende somThetho-kambiso weKharikhyulamu nokuHlola ne-*Examination Guidelines* bonyana ngiwaphi amaphuzu ekufanele bawafundise nekungenzeka bahlolwe ngawo emibuzweni emide.
- (c) Abotitjhere bafanele bahlole abafundi ngemibuzo emide le emisebenzini yabo yangetlasini neyekhaya ukwenzela bona bayijaye, bangayiboni kokuthoma emaphepheni weenhlahlubo.
- (d) Abotitjhere bafanele bafundise abafundi bona lomhlobo wombuzo awukahluki kune-eseyi yokuzitlamela yephepha lesithathu, ngokufanako unesingeniso esihlathulula amaphuzu amummongo avezwe embuzweni, umzimba lapha kufanele benabe ngamaphuzu ukuya ngokubuzwe mbuzo nesiphetho esifanele umfundi asonge ngaso lokho ebegade akhuluma ngakho e-eseyinakhe.

ISIGABA B & C: Amanovela / Ubukghwari bomlomo Nemidlalo Imibuzo enemibuzo emifitjhani

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo enemibuzo emifitjhani yezemitlolo

Abonobangela bokobana abafundi bangaphenduli kuhle emibuzweni enemibuzo emifitjhani yezemitlolo:

- (a) Abafundi batlhoga ilwazi leencwadi ababelwe ukuzifunda emnyakeni ophezulu.
- (b) Abafundi abanengi abakghoni ukuphendula imibuzo ngokusebenzisa ilwazi abalifumene eencwadini nelwazi abavele banalo ngokwabo.
- (c) Banobudisi bokutsenga nokubuka izehlakalo zezenzo zabalingisi lapha kutlhogeka khona.
- (d) Bahlulwa kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.

limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo

- (a) Abotitjhere bafanele bakhuthaze abafundi bona bafunde iincwadi ababelwe bona bazifunde kilowo mnyaka lokha nabazilungiselela ukutlola.

- (b) Bafanele babakhuthaze bona bakwazi ukunikela imibono ngalokho abakufundileko nofana ngezehlakalo abazizwa zikhulunyiswa eencwadini.
- (c) Bafanele babakhuthaze bona bakwazi ukuthatha ihlangothi bebasekele iinqunto abazithathako.

5.6 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-3

Imibono mazombe

- (a) Kumsebenzi wabotitjhere bona bagandelele ebafundini bonyana iphepheli linemitlomelo eminengi khulu, njeke lingenza baphumelele iLimi lesiNdebele ngamalengiso. Ukobana iphepheli litlolwa muva nakutlolwa iinhlahlubo akutjho bonyana alikaqakatheki kodwana vane bafuna babe nesikhathi esaneleko sokuzilungiselela ukulitlola.
- (b) Abafundi bafanele bakhuthazwe ukuzilungiselela kuhle nabayokutlola iphepha lesithathu ngombana ikghono lokutlola nezakhiwo zemitjho ebazisebenzise nabatlola iphepha lokuthoma nelesibili bangazisebenzisa ngepumelelo ephepheneli. Ukungezelela, izakhiwo zamatheksthi ahlolwa ephepheneli kufanele afundiswe bekahlolwe ngokuzeleko.
- (c) Ukuqakatheka kokutsenga isihloko nofana imileyo yephepha lesithathu kufanele kugandelelwe khulu. Abafundi kubonakala balahlekelwa imitlomelo eminengi nangabe baphendule baphaphalaza ngesihloko nofana baphendule kancani khulu ngesihloko. Abafundi abanjalo basuke bazibethe ngeswazi bona ngokwabo bese bnikelwa imitlomelo elingene okuncazana abakutlolileko.

5.7 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI

ISIGABA A: AMA-ESEYI

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Abafundi abathomi ngokutlola amaphuzu womebhengqongo/amummongo aneleko nazabenza bakwazi ukutlola i-eseyi enobude obulindelekileko.
- (b) Esingenisweni abahlathululi isihloko nofana batjengise bonyana indima yokuthoma ngesibeka emkhanyweni bonyana uyokukhuluma ngani emzimbeni kanti nesiphetho akuveli bona sekusongwa okukhulunywe ngakho emzimbeni, indaba ivele iphelele phakathi nje.
- (c) Umbuzo 1.2, i-eseyi yesihloko esithi, 'Umuntu engimthandako nengifisa ukufana naye'. Kubonakele kunabafundi abangakayiphenduli ngendlela elindelekileko. Kube khona abanye abatjhugulula isihlokweni bathi, 'Umuntu engimthandako nengifisa ukufa naye', njeke kubonakele bahlathulula izinto eziphambene nokufunwa sihloko ababuzwe sona.

- (d) Abanye babafundi bakhetha iinhloko ebangazizwisisi kuhle bese kuthi nabatlolako baphelelwe maphuzu endleleni nokubenza bagcine sele batlola i-eseyi efitjhani khulu engafikiko esibalweni samagama alindelekileko.
- (e) Abanye abafundi batjengisa banesiliyo ngehlangothini lokutlola nokwethula. Ama-eseyi abawatlolileko akazwakali nakancani/ ufumana nesihloko kungakalingwa nokulingwa ukutlola ngaso nofana batlola imiqondo engakahleleki nengakhambelani nesihloko.
- (f) Umbuzo 1.5, i-eseyi emahlangothimabili/ emadanisako. Isihloko se-eseyi le sithi, 'Ubuhle nobumbi bokuhlalisa abantu ababaphalali enarheni yeSewula Afrika'. I-eseyi le ibonakele ikhethwe bafundi abambalwa. Abafundi abambalwaba bakghonile ukuveza amahlangothi amabili wesihlokweni ngokulinganako nanyana kusesi khona abanye babafundi abasaveza imibono yehlangothi linye iindima ezinengi ukudlula elinye ihlangothi nokubenza bangafumani imitomelo emihle.
- (g) Abafundi babonakele banganakareko lokungakhetha iinthombe zombuzo 1.7. kodwana kilabo abakhetha iinthombezi, babonakele banekghono elihle lokuzitlamela iinhloko ezikhambisana nesithombe, nokuveza imibono emihle ekhambisana nokubonakala esithombeni. Kube nezehlakalo ezimbadlwana khulu lapha kube nama-eseyi angatjengisi ukukhambelana nesithombe nokube sitjengiso sokobana bakhetha umbuzo abangawuzwisisi kuhle. Abanye abafundi abakhetha isithombe abakatloli/ abaphi i-eseyi isihloko esikhambelana nesithombe.
- (h) Abafundi abanengi babonakele batlola imitjho eneemvumelwano ezingakhambelani namabizo abasuke bawasebenzise ekuthomeni kwemitjho yabo, abapeledi amagama ngendlela efaneleko, banobudisi bokuhlela imitjho ngendlela efaneleko, batlola imitjho emide khulu negcina sele ilahla umqondo, baquntula amagama ngendlela engakafaneli, abathomi imitjho ngamaledere ekhombisa ukuba magabhadhlhela, begodu abasebenzise iinungo zelimi ezifana nezitjho, izaga, iimbabazo, izenzukuthi, iimfenqo, njll. Ukunandiphisa ama-eseyi wabo.

Iimphakamiso zokwenza ngcono umbuzo we-eseyi

- (a) Ukuthuthukisa izinga lokufunda nokufundisa, abotitjhere kufanele bafundise bebanikele abafundi umhlahlandlela wokutshwaya i-eseyi nofana iphepha lesithathu emagreyidini Woke umnyaka usathoma. Lokhu kuzokusiza abafundi ukobana babe nelwazi lamatheksthi la basese semagreyidini aphasi.
- (b) Akuyeleliswe abafundi ngeemphoso evane bazenze ezivezwe embikweni wakamodereyitha ukuze bangasazibuyeleli.
- (c) Abayelelisi besifundo (Subject Advisors) nabarholi bama-Tlasta (Cluster Leaders) kufanele babambe iimfundo-bandulo ezinengana kufundisanwe ngokusebenzisa irubhrikhi namatshwayo wokutshwaya i-eseyi ngendlela ekungiyiyo.
- (d) Abotitjhere kufanele bafundise abafundi indlela i-eseyi etlolwa ngayo. Bahlathulule amaphuzu alandelako:
- Ukuthoma ngokutlola inomboro yesihloko se-eseyi umfundi asikhethileko.
 - Ukutlola amaphuzu amafitjhani nakutlolwa umebhengqondo.

- Ukutlola amaphuzu aneleko emebhenggondweni azomkghonakalisa bona akwazi ukutlola i-eseyi yenani lamagama elilindelekileko.
- (e) Abotitjhere kufanele baqinisekise bona emihlanganwenabo babelane ngelwazi lokufundisana ngokutshwaya i-eseyi ukuze kuphunguke ubutjhapha obuvane bubonakale emtolweni lo manqophana nokwabiwa kwemitlomelo nakusetjenziswa irubhrikhi.
- (f) Umhlahlandlela wokutshwaya iphepha lesithathu unikelwe abotitjhere kusukela egreyidini le-10 kufika kele-12 ukuze kube khona ukufundisa okufanako emagreyidini la.
- (g) Incwajana yemiThetho yokuTlola nokuPeledwa kwamagama inikelwe Boke abotitjhere abafundisa iLimi lesiNdebele eenkolweni.
- (h) Abotitjhere bafanele bafundisi abafundi ukutlola imitjho eneemvumelwano ezingakhambelana namabizo abasuke bawasebenzise ekuthomeni kwemitjho yabo, bapelede amagama ngendlela efaneleko, bahlele imitjho ngendlela efaneleko, batlole imitjho emifitjhani nenikela imiqondo ephелеleko, baquntule amagama ngendlela efaneleko, bathome imitjho ngamaledere akhombisa ukuba magabhadlhela begodu basebenzise iinungo zelimi ezifana nezitjho, izaga, iimbabazo, izenzukuthi, iimfenqo, njll. ukunandiphisa ama-eseyi wabo.

ISIGABA B: AMATHEKSTHI WOKUTHINTANA

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa matheksthi wokuthintana

(a) Incwadi yobungani neyomthetho/yabakhulu

- Abafundi abanengi babhalelwe kutlola iimphande ngendlela efaneleko kanti neenlotjhisozabo azinqophi ebantwini ebafaneleko ngendlela imibuzo ebuzwe ngayo. Iindima eziziingeniso zemitlolo le azivezi iminqopho yokutlolwa kweencwadezi. Encwadini yomthetho abafundi abanengi abatloli isihloko njengombana kulindelekile. Inengi labafundi abatloli iinlayeliso begodu bahlangahlanganisa isiphetho sencwadi yobungani neyomthetho.

(b) Ukuhlungwa.

- Imbijana yabafundi ekhethe itheksthi le ikhombise ukungabi nelwazi elaneleko manqophana nesakhiwo sethesthi. Nanzi iimphoso ezenziwe bafundi kilomtlole: Ukungatloli isingeniso esivezako bona ukuhlungokhu (indaba ekuzokukhulunywa ngayo) kuzokwenzeka phakathi kwabobani begodu kuphi? Kilombuzo kube nokuphaphalaza ngombana abafundi bebangavezi imibuzo emanqophana nomqatjhi nomqatjhwa ngendlela umbuzo bewufuna ngayo. Okhunye kukobana abafundi bebangavezi imizwa yalabo ababandakanyeka ekuhlungweni ngeembayaneni njengombana bekulindelekile.

(c) Ikharikhyulamu vithaye nencwadi emkhambisani

Imbijana yabafundi ekhethe itheksthi le ikhombise ukungabi nelwazi elaneleko manqophana nesakhiwo sethesthi. Nanzi iimphoso ezenziwe bafundi kilomtlole:

- Ukungatloli incwadi yomthetho/ yabakhulu efitjhani emkhambisani wetheksthi le. (Incwadi leyo ingaba nendima eyodwa eveza isizathu sokufaka isibawo somsebenzi lowo, ireferensi nofana inomboro yesibawo somsebenzi lowo ngendlela okhangiswe ngayo).
- Ukungafaki imininingwana epheleleko yomuntu ofuna umsebenzi, isib. Imininingwanakhe neyefundo, imikhakha akhe abalilunga kiyo, imisebenzi akhe ayenza nemininingwana yabantu abangathintwa ukufakaza ngaye.

(d) I-athikili kamagazini

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

- 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.
 - Ukuphambuka embuzweni obuzwe wona ukuya ngephepha lemibuzo.
- (e) Abafundi bakhetha amatheksthi abangawazi kuhle bese nabatlolako bagcine bephambuka esakhiweni esifunwa yitheksthi nokubenza bangafumani imitlomelo epheleleko.
- (f) Abanye abafundi batjengisa banesiliyo ngehlangothini lokutlola nokwethula. Amatheksthi abawatlolileko akazwakali nakancani/ufumana aphambikile esihlokweni abuzwe sona ephepheni lemibuzo. Kusese khonyana abanfundi abayimbijana abatlola itheksthi eyodwa esikhundleni samatheksthi amabili esigabeni B. Isenzo sabesi sibenza bafumane imitlomelo emincani na amadaniswa nabatlole amatheksthi womabili.

Iimphakamiso zokwenza ngcono umbuzo wamatheksthi wokuthintana

- (a) Abotitjhere abanikele abafundi imisebenzi eminengi ehlola ukutlolwa kweemphande ngendlela efaneleko neenlotjhiswe ezinqotjhiswe ebantwini abahlukahlukeneko. Abanikelwe nemisetjenzana yokutlola iindima eziziingeniso zemitlo le ziveze iminqopho yokutlolwa kweencwadezi. Abafundi abanikelwe imisetjenzana eneenlayeliso ezinqotjhiswe ebantwini abahlukahlukeneko.
- (b) Ukuthuthukisa izinga lokufunda nokufundisa, abotitjhere kufanele bafundise bebanikele abafundi umhlahlandlela wokutshwaya amatheksthi ahlukahlukeneko emagreyidini woke umnyaka usathoma. Lokhu kuzokusiza abafundi ukobana babe nelwazi lamatheksthi la basese semagreyidini aphasi.
- (c) Abayeelisi besifundo (Subject Advisors) nabarholi bama-Tlasta (Cluster Leaders) kufanele babambe iimfundo-bandulo ezinengana kufundisanwe ngokusebenzisa irubhrikhi namatshwayo wokutshwaya amatheksthi wokuthintana ngendlela ekungiyoy.

(d) Abotitjhere kufanele bafundise wo ke amatheksthi wokuthintana ngokungeneleleko, bahlathulule bebanabe ngesakhiwo setheksthi ngayinye kufaka hlangana amaphuzu alandelako:

- Ukuthoma ngokutlola iinomboro zamatheksthi abawakhethileko.
- Ukutlola imitjho emifitjhani nemumethe imiqondo neendima ezihle ezingasizide khulu.
- Ukuqunta amagama ngendlela elungileko. Bangakhohlwa ukusebenzisa 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 lokufundisana ngamatheksthi nokutshwaywa kwawo ukuze kuphunguke ubutjhapha obuvane bubonakale emitlolweni le.
- Umhlahlandlela wokutshwaya iphepha lesithathu unikelwe abotitjhere kusukela egreyidini le-10 kufika kele-12 ukuze kube khona ukufundisa okufanako emagreyidini la.

(e) Incwajana yemiThetho yokuTlola nokuPeledwa kwamagama inikelwe boke abotitjhere abafundisa iLimi lesiNdebele eenkolweni.

ISAHLUKO 6

ISIXHOSA ULWIMI LWASEKHAYA

Le ngxelo ilandelayo mayifundwe kunye namaphepha eemviwo esiXhosa uLwimi lwaseKhaya kaNovemba 2017.

6.1 INDLELA ABAQHUBE NGAZO ABAFUNDI: AMAPHEPHA 1 – 3 (2014 – 2017)

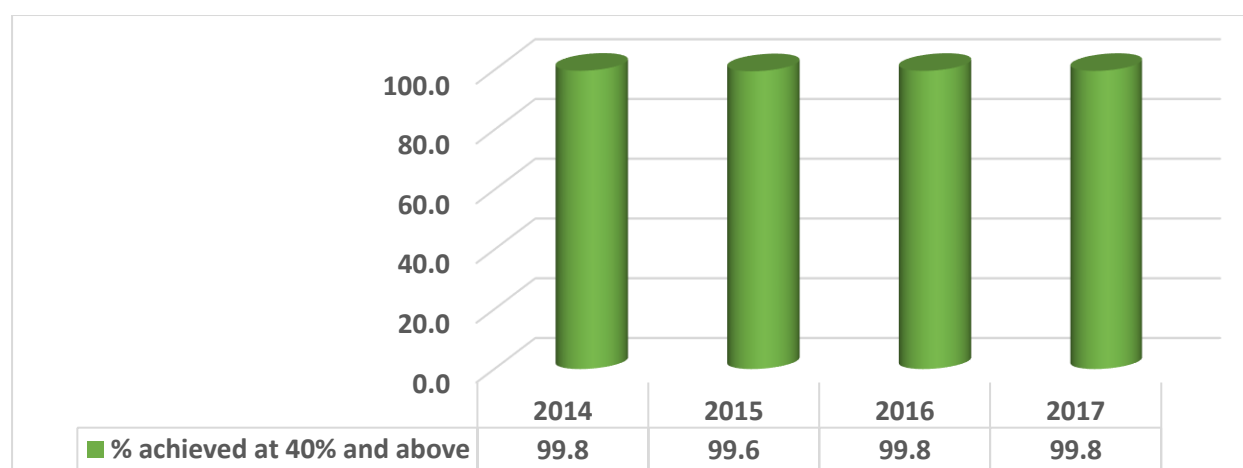
Indlela abaqhube ngayo abafundi ibonakalisa ukuphucuka xa ithelekiswa neyonyaka wama-2016. Kunyaka wama-2017, kuphawuleke ezi zinto zilandelayo:

- Inani labaviwa abachophele esi sifundo lhlile ngomyinge wama -9230 xa uthelekisa nonyaka wama-2016.
- Gabalala impumelelo yabaviwa ibonakalisa ukulingana xa uthelekisa nonyaka wama-2016 ngomyinge wama- 99,8 eepesenti kwinqanaba lama-40% nangaphezulu kodwa kukho ukuphucuka kubaviwa abaphumelele kwinqanaba 70-79 eepesenti kunye nenqanaba lika 80-89 eepesenti.

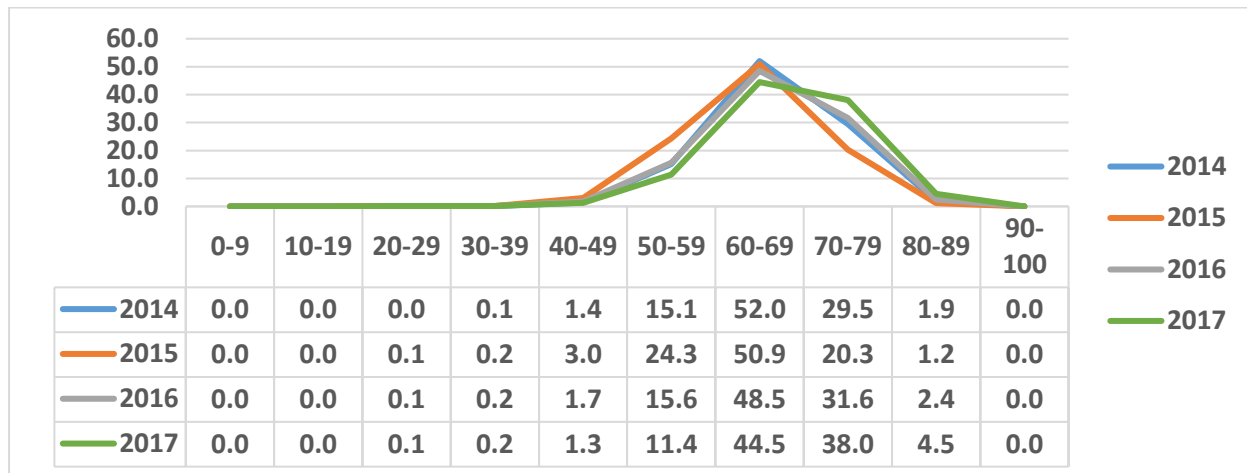
Itheyibhile 6.1.1: Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya

Unyaka	Inani elibhalileyo	Inani eliphumelele ngama-40% nangaphezulu	Ipesenti yabaphumelele ngama-40 nangaphezulu
2014	74 925	74 788	99,8
2015	95 694	95 356	99,6
2016	97 164	96 952	99,8
2017	87 934	87 731	99,8

Igrafu 6.1.1: Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya



Igrafu 6.1.2: Ukuhlulwahlulwa kwabaviwa ngokwendlela abaqhube ngayo (IsiXhosa Ulwimi lwaseKhaya: 2014–2017.



Le grafu ingasentla ibonakalisa ukuba kukho ukuphucuka okukhulu kunyaka wama-2017 kwiziphumo zesiXhosa Ulwimi lwasekhaya ukuqala kwizinga lesi 3, 4 nelesi 5, kodwa kuphucuke kakhulu kwizinga lesi-6 nelesi-7 xa uthelekisa nonyaka wama-2016.

6.2 INDLELA ABAQHUBE NGAYO ABAFUNDI KWIPHEPHA LOKU- 1

Ukuphawula ngokuthe gabalala

- Kuphawuleka ukuba kukho ukuphucuka kwezakhono zokuphendula isicatshulwa sokuqonda kubaviwa nangona besekho abo besilelayo ukufumana ingxam yesicatshulwa, nto leyo eyenza ukuba basilele ukuza neempendulo ezifanelekileyo besebenzisa awabo amazwi.
- Abaviwa banemingeni yokuphendula isicatshulwa sokubonwayo nesesishwankathelo.
- Kuyabonakala ukuba esinye sezizathu esibangela ukuba abaviwa bangaqhubi kakuhle kukusilela kulwazi lolwimi nto leyo ethi ibachaphazele kakubi ekutolokeni isigama esithile solwimi, umzekelo izaci, amaqhalo njalo njalo.
- Kuyacaca mhlophe ukuba umbuzo wesi-5 usengumngeni omkhulu nanjengoko abaviwa abaninzi beqhube kakubi kakhulu.
- Kuqapheleka ukuba abaviwa bayaqhwa lela kwizakhono zokusetyenziswa kolwimi ngokuchanekileyo.

6.3 UKUHLALUTYWA KOMBULO NGAMNYE NGOKWENDLELA ABAQHUBE NGAYO ABAFUNDI KWIPHEPHA LOKU-1

UMBULO 1: Ukufundela intsingiselo nokuqonda

Imposiso ezixhaphakileyo nokungaqondi okufunwa yimibulo

- (a) Kuyaqapheleka ukuba abaviwa abasifundisi isicatshulwa phambi kokuba baphendule imibulo ebuziweyo.
- (b) Abaviwa bayasilela kulwazi ngolwimi, nto leyo eyenza bangakwazi ukuphendula imibulo efuna babonise ubungcibi babo ngolwimi. Umzekelo, abanye abaviwa babethekile ukuphendula ncakasana le mibulo ilandelayo:
- Umbulo 1.2: Lo mbulo ubufuna abaviwa becaphule isivakalisi esibonisa ukuba ukusebenza nzima yinto yomntu wonke.
 - Umbulo 1.8: Lo mbulo ubufuna abaviwa bekhetho impendulo echanekileyo yesaci esithi 'ukubila kwebunzi'
 - Umbulo 1.11: Lo mbulo ubufuna abaviwa ukuba batyhile injongo yombhali ngokusebenzisa igama ukuxaba.
- (c) Abaviwa babenengxaki yokuphendula ngokwendlela ababuzwe ngayo nto leyo ezalwa kukuqhwalela kolwazi ngolwimi. Umzekelo: ukutolika izenzi ezisetyenziswayo ukubuza imibulo efana nale ilandelayo: caphula/chonga, chaza/cacisa, nika imbono, zahluka njani, thelekisa, tyhila, njalo njalo.
- (d) Abaviwa banengxaki yokungakwazi ukulandela imiyalelo yemibulo. Umzekelo: xa bebuzwa umbulo kubhekiswa kumgca othile okanye umhlathi. Kulindeleke ukuba umviwa aye ngqo kulo mgca okanye umhlathi athunyelwe kuwo.
- (e) Kuyaqapheleka ukuba abaviwa abanaso isakhono sokuqwalasela umfanekiso/okubonwayo ukuze bafumane umxholo wawo phambi kokuba baphendule imibulo. Baxhomekeka ekulawulweni yimibulo ebuziweyo. Umzekelo umbulo 1.15: kulo mbulo bekulindeleke ukuba umviwa anike okwenzeka emfanekisweni. Ngokwengxelo abaninzi abawuchananga lo mbulo.

Iingcebiso

- (a) Kuyacetyiswa ukuba ootitshala mababakhuthaze abafundi ukuba mabasifunde isicatshulwa kabini nangaphezulu phambi kokuba baphendule imibulo. Oku kuza kubanceda ukuze bakwazi okuqulathwe sisicatshulwa.
- (b) Kukhuthazwa ukuba abafundi mabanikwe imisebenzi emininzi kwiindidi zezicatshulwa kuquka nokubonwayo.
- (c) Kubalulekile ukuba xa kusetwa imisebenzi yaseklasini kuvelelwe onke amaqanaba okuqonda, oko kuthetha ukuthi aphantsi, aphakathi naphezulu njengoko uxwebhu lokuhlola lukhokela (Examination Guidelines 2017)

- (d) Kubalulekile ukuba abafundi baqeqeshelwe indlela yokuphendula imibuzo. Mabacaciselwe ukuba isenzi ngasinye esisetyenzisiweyo kumbuzo kulindeleke ukuba aphenhule kanjani. Umzekelo xa kuthiwa chonga kwahlukile naxa kusithiwa caphula, cacisa/chaza, phawula, njalo njalo. Malunga nale ngxaki ootitshala mabaqwalasele uxwebhu lweNKcazelo yePolisi yeSizwe yeKharithyulam nokuHlola isahluko sesine ukufumana ingcaciso ezelelyo.
- (e) Ootitshala bayacetyiswa ukuba banike abafundi imisebenzi emininzi kubekho imibuzo efuna baphendule begxile kumgca okanye umhlathi.
- (f) Ukuxhasa inkqubo yokufunda, ukufundisa nokuhlola ezikolweni kuyakhuthazwa ukuba ootitshala basebenzise imithombo ngemithombo yolwazi ukuncedisa abafundi. Umzekelo bangasebenzisa iincwadi ezimiselelweyo, imibuzo yeminyaka edlulileyo njalo mjalo.
- (g) Kuyacetyiswa ukuba ootitshala babancedise abafundi ukuthabatha inxaxheba kwizinto ezifana neentetho ezilungiselelweyo, iingxoxo-mpikiswano, ubhalo lwezincoko, ukuphucula izakhono esifana nokufunda, ukuphulaphula, ukuphanda, ukucwangcisa, ukuhlela ukuthetha nokubhala.
- (h) Ootitshala bayacetyiswa ukuba basebenzise incwadana yokuhlaziya kunye nencwadana ethi *Critical Language Awareness*. ngenjongo yokuphucula ulwimi lwabo. Zonke ezincwadana ziyafumaneka kubacebisi bezithili ukanti utitshala angaya kwiwebsite kaDBE ethi: www.dbe.gov.za

UMBUZO 2: UKUSHWANKATHELA

Iimposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

- (a) Kuyaqapheleka ukuba abaviwa abasifundisi isicatshulwa phambi kokuba basishwankathele.
- (b) Abaviwa abathile basenengxaki yokuchonga iingongoma eziphambili kwisicatshulwa eso baza kusishwankathela.
- (c) Abanye abaviwa abayithatheli ngqalelo imiyalelo yokushwankathela. Umzekelo ukushwankathela ngomhlathi njengoko kulindelekile kubaviwa bolwimi lwaseKhaya hayi ngeengongoma.
- (d) Bambi abaviwa ababhali ngokomyalelo ofuna inani elithile lamagama amabawasebenzise. Oku kuyabachana kuba kuye kufumaniseke ukuba ingxam yesishwankathelo ikwelinani adlulise ngalo nelithi lingakorekishwa.

(Umyinge wesishwankathelo ngamagama angama-70)

- (e) Kuphawuleka ukuba isekhona imbinana yabaviwa abathi xa beshwankathela isicatshulwa esinomxholo abawaziyo, baphendule gabalala bengasebenzisi itekisi abayinikiweyo njengoko kuphawulekile kweli phepha likaNovemba 2017.

Iingcebiso

- (a) Kuyacetyiswa ukuba ootitshala mababakhuthaze abafundi ukuba basifunde isicatshulwa kabini nangaphezulu phambi kokuba basishwankathele.

- (b) Kuyacelwa ukuba ootitshala babafundise abantwana indlela yokuchonga izivakalisi ezingundoqo hayi ezixhasayo kwisicatshulwa abasinikiweyo ukuba basishwankathele.
- (c) Kucetyiswa ukuba ootitshala banike imisebenzi emininzi engekho sesikweni ebudeni bonyaka ukuze baqhelane nendlela efanelekileyo yokushwankathela besebenzisa isikhokelo sokuhlola esixela ukuba mabashwankathele njani. (Examination Guidelines 2017).
- (d) Kuyacetyiswa ukuba basebenzise imemorandum yokumakisha isishwankathelo ukuncedisa nokufundisa abafundi indlela yokushwankathela.
- (e) Kuyacetyiswa ukuba ootitshala bagxile ekufundiseni abafundi indlela yokwakha izivakalisi. (Jonga kwi CAPS isahluko 3 izakhi nemigaqo yokusetyenziswa kolwimi esetyenziswayo kwinkqubo yokubhala p34-35)

UMBUZO 3: Ukuhlalutya iintengiso

Iimposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

Kuyaqapheleka ukuba abaviwa abaninzi baphendule kakuhle kulo mbuzo kodwa isekhona imbinana esalambathayo kwisakhono sokufunda nokucazulala intengiso. Umzekelo: ukusetyenziswa kweefonti ezahlukeneyo nentsingiselo yazo, ulwimi oluqhathayo nolujija ingqondo, ifuthe lemifanekiso, intengiso ijoliswe koluphi udidi lwabantu, njalo njalo.

Iingcebiso

Kuyacetyiswa ukuba ootitshala mabagxile kakhulu ekufundiseni ulwazi olunzulu lolwimi phambi kokuba bafundise abafundi isakhono sokucazulala intengiso.

Kuyacetyiswa ukuba ootitshala mababanike abafundi uluhlu lwemisebenzi yentengiso engekho sesikweni ebudeni bonyaka ngenjongo yokubaqhelanisa ukuze balungele iimviwo.

UMBUZO 4: Ikhathuni

Iimposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

- (a) Kuyaqapheleka ukuba abaviwa baphendule kakuhle kulo mbuzo kodwa isekhona imbinana esalambathayo kwisakhono sokufunda nokucazulala ikhathuni umzekelo intetho, inkangeleko yabalinganiswa, imiqondiso, njalo njalo.
- (b) Abaviwa abathile basasilela ukujonga zonke iinkcukacha zekhathuni nokuba zincinci kangakanani ngoba zinenjongo. Oku kuthetha ukuba nayiphi na inkcukacha ekwikhathuni inomsebenzi wayo.

Iingcebiso

- (a) Kuyacetyiswa ukuba zonke iimpawu zekhathuni mazifundiswe ngootitshala.
- (b) Ootitshala mababanike abafundi uluhlu lwemisebenzi yekhathuni engekho sesikweni ebudeni bonyaka ngenjongo zokubaxoxa ukuze balungele naluphi na umviwo abazakuthi bahlangane nalo.

- (c) Kwakhona kuyacetyiswa ukuba ootitshala mabasebenzisane nezinye izifundo ezifana nezembali njengoko nazo zibafundisa ngezakhono zokuhlalutya iikhathuni.

UMBUZO 5: Ukusetyenziswa kolwimi ngokuchanekileyo

Iyaxhalabisa indlela abaviwa abaqhuba ngayo kulo mbuzo kuba akukuhlanga kwaphela.

Iimposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

- (a) Kuyaqapheleka ukuba bayalambatha kakhulu abaviwa kulwazi lokusetyenziswa kolwimi ngokuchanekileyo.
- (b) Abaviwa abaninzi bayalambatha kulwazi ngamaxesha ezenzi. Umzekelo: umbuzo 5.5 ubusithi, Bhala eli binzana libe kwexesha eliya kuza.
- (c) Ubuninzi babaviwa bayaqhwaleta ekuphenduleni imibuzo esekwe kwintetho ngqo okanye ingxelo ntetho. Umzekelo umbuzo 5.6 obusithi: Bhala ingxelo ntetho yeli binzana lilandelayo. Qala ngolu hlobo: Umbhali uthe...
- (d) Kusekho ingxaki kubaviwa xa kuthiwe mabanike imo elandulayo okanye isichasi kulo mbuzo ulandelayo, bambi banike isichasi endaweni yokulandula. Umzekelo umbuzo 5.8 othi Bhala eli binzana libe kwimo elandulayo.
- (e) Ubuninzi babaviwa bayabetheka kule miba ilandelayo yolwimi:
- Imisebenzi yezakhi
 - Amagatya
 - Izafobe
 - Ukuhlela
 - Intsingiselo
 - Izigaba zentetho

Iingcebiso

- (a) Kuyacetyiswa ukuba abafundi mabanikwe imisebenzi yolwimi rhoqo, ikorekishwe beboniswa iimposiso zabo, banikwe ingxelo ukuze ekugqibeleni benze izilungiso.
- (b) Ootitshala bamajonge kuxwebhu lweCAPS kwiphepha 11-12 no 104-106 apho kucaciswa ngendlela yokufundisa ulwimi nezinto emazifundiswe ezikolweni ukuqala kwibanga -10 ukuya kwibanga -12.
- (c) Kwakhona ootitshala mababelane ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootitshala babekumgangatho omnye.
- (d) Abacebisi besiXhosa mabancedise ootitshala ngendlela yokufundiswa kolwimi ngokusemholweni.

- (e) Kukhuthazwa ukuba ootitshala mababakhuthaze abafundi ngokuthi bakhuphisane ngezinto ezifana neentetho ezilungiselelweyo, ingxoxo-mpikiswano njalo njalo ukwakha isigama nolwazi olunzulu lolwimi lwabafundi.

ISIXHOSA ULWIMI LWASEKHAYA IPHEPHA 2

6.4 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA 2:

Ukuphawula gabalala ngephepha

- (a) Indlela abaphendula ngayo abaviwa kweli phepha ibonakalisa ukuba abafundi abazifundi iincwadi, baphendula ngokungathi bazibalisiwe. Loo nto ibonakalisa ukuba abaziniki ithuba lokuzifunda.
- (b) Ukungafundwa kweencwadi ngabaviwa kwenza ukuba nokuba sele benikwe itekisi bangakwazi ukuphendula imibuzo esekwe kwincwadi baphendule ngokunga uphendula imibuzo yesicatshulwa sokuqonda.
- (c) Abaviwa basilele kakhulu kwimibuzo efuna izixhobo zohlalutyo kuzo zonke iijenra zoncwadi.
- (d) Bakhona abaviwa abaqhube kakuhle ngenxa yokuzikunika ithuba lokufundisisa iincwadi abazalathelweyo, nto leyo ebonakala kwindlela abaphendule ngayo nabaqokelele ngayo amanqaku.
- (e) Kuwo onke amacandelo eli phepha bakho abaviwa abasaqhwarelayo ekukhetheni imibuzo ngokwemiyalelo.
- (f) Bafumana ubunzima abaviwa ukuphendula imibuzo efuna intsingiselo oku kubonisa ukulambatha kulwimi.

6.5 UKUHLALUTYWA KWEMIBUZO NGOKWENDLELA ABAQHUBE NGAYO ABAVUWA KWIPHEPHA LESI-2

Iimposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

ICANDELO A: Isihobe

IMIBUZO 1-5

- (a) Kuqapheleka ukuba abaviwa bayaqhwarelela ukuphendula umbuzo omde wesihobe ofuna ukusetyenziswa kwezixhobo zokuhlalutya. Umzekelo bambalwa kakhulu abaviwa abawuphenduleyo kwaye bafumana amanqaku aphantsi kakhulu.
- (b) Abaviwa abenzanga kakuhle kwimibuzo efuna babonakalise ulwazi lwabo lolwimi. Umzekelo umbuzo 2.1, 3.1, 4.1 no 5.1

- (c) Ubuninzi babaviwa bayalambatha kulwazi olumalunga nezixhobo zokuhlalutya umzekelo imvano siphelo, izafoke, imifanekiso-ngqondweni, umxholo, iimpawu zemibongo, imiqondiso nezinye.
- (d) Abaviwa bafumane ubunzima ekwazini iimpawu ezibonakalisa iindidi zezihobe. Okukubonakale kwindlela abaphendule ngayo le mibuzo ilandelayo: 2.5, 3.5, 4.5 no 5.5.
- (e) Kweli candelo kusengumngeni ukukhetha imibuzo. Umzekelo abanye abaviwa bakhethe imibuzo emithathu yesihobe esifundisiweyo endaweni yokukhetha emibini ukuze owesithathu ibe ngulowo ungafundiswanga ekunyanzelekileyo ukuba bawuphendule. Le ngxaki yokungayifundi imiyalelo ibangela ukuba abaviwa baphulukane namanqaku.

lingcebiso

- (a) Ootitshala bayacetyiswa ukuba bagxile kwezi zinto zilandelayo xa befundisa isihobe: intsingiselo engundoqo nefihlakeleyo, imo, umongo nemfundiso, umfanekiso ngqondweni, umfanekiso ntelekelelo, izafoke, uchongo lwamagama, ithoni, imiqondiso, imvakalelo, izitanza, amalungu, iimpawu zokubhala, uphindaphindo, imfano zandi, imvano siqalo, imvano siphelo, isingqisho, isifanadumo nenjambamenti (*enjambment*). Jonga kwiphepha lama - 27-28 kuxwebhu lweCAPS.
- (b) Abacebisi kuyacetyiswa ukuba mabancedise ootitshala ngokubaxoxa ngendlela zokufundisa isihobe nokuseta imibuzo.
- (c) Abacebisi mabanike ootitshala imizekelo yemibuzo neempendulo ukuze balungise abafundi ebudeni bonyaka.
- (d) Kucetyiswa ukuba ootitshala banike imisetyenzana yaseklasini ihlole le miba idweliswe ku
- (e) Bayacetyiswa ootitshala ukuba kumsebenzi wesi-6 woncwadi baqhelise abafundi ngendlela yokukhetha imibuzo. Le nto baya kuthi bayenze ngokuthi babanike uluhlu lwemibuzo amabakhethe kuyo.

ICANDELO B NECANDELO C: Inoveli / Uncwadi lwemveli nedrama (Imibuzo esisincoko nemifutshane)

limposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

- (a) Abaviwa abaliqela babenengxaki yokungazifundi iincwadi nto leyo ecaca xa bephendula imibuzo.
- (b) Kweli candelo kusengumngeni ukukhetha imibuzo. Umzekelo kulindeleke ukuba, ukuba umviwa akhethe umbuzo omde kwicandelo B akhethe umbuzo omfutshane kwicandelo C. okanye akhethe umbuzo omfutshane kwicandelo B ze akhethe umbuzo omde kwicandelo C. Oko kukuthi kula macandelo omabini kunyanzelekile ukuba umviwa aphenndule umbuzo omde nombuzo omfutshane.
- (c) Kuyaqapheleka ukuba abaviwa abayiqhaphelisisi imiyalelo, isiqulatho netshekhlisti.

- (d) Umthamo wombuzo abawuqwalaseli ukanti ubungakanani bawo buxhomekeke kumanqaku awo. Umzekelo kumbuzo 7.2 bekumele banike udidi ze baxhase. Bona baphelele ekunikeni udidi kuphela bangaxhasa. Ngalo ndlela bathi baphulukana namanqaku. Kumbuzo 7.11 no 9.11 bekulindeleke ukuba banike imfundiso ze bazixhase kodwa abenzanga njengoko bekulindelekile. Banike imfundiso kuphela bangazixhasa.
- (e) Uninzi lwabaviwa baqhwarele kulwazi lwezixhobo zohlalutyo. Umzekelo umbuzo wesi-6, nowesi-8 bekulindeleke ukuba baxoxe kodwa basilela ukwenza oko.
- (f) Abaviwa abathile abakwazanga ukunxulumanisa umlinganiswa nesimo sakhe. Umzekelo imibuzo esisincoko soncwadi 14 no16, apho bekulindeleke ukuba abafundi bangqine ngomlinganiswa beqamele ngesimo sakhe kodwa basilela ukwenza oko.
- (g) Imibuzo efuna uluvo lomviwa bafumana ubunzima kuyo. Umzekelo umbuzo 11.11, 13.11 no15.9, apho bekulindeleke ukuba abaviwa banike uluvo lwabo ngemfundiso ze bazixhase.

lingcebiso

- (a) Phambi kokuba ihlalutywe incwadi eklasini ootitshala mabaqinisekise ukuba incwadi ifundiwe. Oku bangakwenza ngokuthi banike abafundi uvavanyo olunjongo yalo ikukuhlola ulwazi lwebali. Lungamakashwa eklasini ze utitshala alandelele abo bafundi bangenzanga kakuhle.
- (b) Ootitshala mababakhuthaze abafundi ukuba bazifunde iincwadi khonukuze bakwazi ukuphendula nawuphina umbuzo abanokudibana nawo.
- (c) Ootitshala mabagxile kwezi zinto zilandelayo xa befundisa ezi ncwadi: isakhiwo, impixano, ukuzotywa kwabalinganiswa, indima yombalisi, umongo nemfundiso, isimo sentlalo, imo nethoni, isigqebelo, izalathiso zaseqongeni, ukulandelelana kweziganeko, imiyalezo,
- (d) Kuncwadi lwemveli ootitshala kulindeleke ukuba bagxile kule miba ilandelayo: izibongo zomthonyama, iindidi zeengoma, izaci namaqhalo, iintsomi, amaqhina neziduko.
- (e) Abacebisi besiXhosa mabancedise ootitshala ngokubaxoxa ze babanike imizekelo yemibuzo abanokuthi bahlangane nayo ukuze balungise abafundi. Jonga kwiphepha lama - 28-30 kuxwebhu leCAPS.
- (f) Kwakhona ootitshala mababelane ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootitshala babekumgangatho omnye.
- (g) Abafundi mabanikwe imisebenzi yoncwadi rhoqo, ikorekishwe, banikwe ingxelo ukuze ekugqibeleni benze izilungiso kwimposiso zabo.
- (h) Ootitshala mabasebenzise irubrikhi ngendlela efanelekileyo njengesixhobo sokunika amanqaku kwimibuzo emide.
- (i) Le misetyenzana kucetyiswa ukuba isetwe ngokwamanqanaba onke okuqonda, aphantsi, aphakathi naphezulu.
- (j) Kwizikolo ezifundisa uncwadi lwemveli kucetyiswa ukuba ootitshala mabafundise iintsomi nezibongo abazalathelweyo.

ISIXHOSA ULWIMI LWASEKHAYA IPHEPHA 3

6.6 UKUPHAWULA GABALALA NGEPEPHA

- (a) Abaviwa ngobuninzi babo bafumana awona manqaku aphezulu kweli phepha.
- (b) Kulindeleke ukuba abaviwa basebenzise izakhono zolwimi abazifumene kwiphepha lokuqala nelesibini. Bayakhuthazwa ke ngoko ukuba balilungiselele eli phepha.
- (c) Abaviwa mabaqiye phambi kokuba bachonge isihloko esifanelekileyo.
- (d) Abaviwa mabaqiniseke ngemo yodidi ngalunye lwesincoko okanye umhlathi nanjengoko kulindeleke oko xa bebhala eli phepha.

6.7 UKUHLALUTYWA KWENDLELA ABAQHUBE NGAYO ABAVIWA KUMBUZO NGAMNYE KWIPHEPHA LESI-3

ICANDELO A: IZINCOKO

Iimposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

- (a) Abaviwa abathile babenengxaki kumbuzo 1.2 obufuna iimpawu zomntu onesidima.
- (b) Bambalwa abaviwa abaphendule umbuzo 1.3 kwaye babonakalisa ukuba nengxaki nentsingiselo yegama inkcubeko abayiphazamisa nempucuko okanye inkqubela phambili.
- (c) Umbuzo 1.4 uphendulwe liqaqobana labaviwa nabo ababonise ukungakwazi ukutolika intsingiselo yeqhalo.
- (d) Umbuzo 1.7.1 no 1.7.2 eyimifanekiso iphendulwe ngabafundi abambalwa nabo bafumana ubunzima ekutolikeneni imifanekiso

Iingcebiso

- (a) Ootitshala bayacetyiswa ukuba mabazifundise zonke iindidi zezincoko njengoko zidwelisiwe kuxwebhu leCAPS.
- (b) Mabaqaphele ootitshala ukuba abafundi abaqhoboshekanga ukuba banamathele kudidi olunye lwesincoko kwisihloko asikhethileyo. Kwisihloko esinye umfundi uvumelekile ukuba angabalisa, achaze, axoxe njalo njalo kuxhomekeke kubungcibi bakhe.
- (c) Ootitshala mababaqhelise abafundi ukubanika izincoko eziyimifanekiso.
- (d) Ootitshala mababafundise abafundi ngenqkubo yokubhala njengoko uxwembu lweCAPS lubadwelisele izinto ezilindelekileyo ukuze babakhuthaze abafundi ukuba mabayile kuqala phambi kokuba babhale isincoko kwimisebenzi esesikweni.

- (e) Ootitshala mabasebenzise irubrikhi ngendlela efanelekileyo njengesixhobo sokunika amanqaku xa bekorekisha izincoko.
- (f) Kuyakhuthazwa ukuba ootitshala babaxelele abafundi indlela abahlolwa ngayo xa bebhala izincoko. Umzekelo indlela abiwa ngayo amanqaku angama-50

UMXHOLO NOCWANGCISO	30
ULWIMI, ISIMBO SOKUBHALA NOKUHLELA	15
ISAKHIWO	5
AMANQAKU EWONKE	50

ICANDELO B: IMIHLATHI

limposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

- (a) Inqaku lephephandaba (umbuzo 2.4), i-ajenda nemizuzu yentlanganiso (umbuzo 2.5) kunye nentetho esesikweni (umbuzo 2.6) iphendulwe ngabaviwa abambalwa kwaye babonakalisa ukungayazi ifomathi.
- (b) Imbinana yabaviwa isenengxaki yokungalandeli imiyalelo. Umzekelo bakhethe umbuzo omnye endaweni yemibuzo emibini kweli candelo.

lingcebiso

- (a) Kucetyiswa ukuba ootitshala babafundise abafundi zonke iindidi zemihlathi njengoko uxwebhu lweCAPS lubayalela bagxile ngakumbi kwifomathi.
- (b) Ootitshala mabanike abafundi amathuba aneleyo okwenza imisebenzi esekwe kule mihlathi.
- (c) Ootitshala mababakhuthaze abafundi ukuba mabayile kuqala phambi kokuba bahlale umhlathi.
- (d) Kububulumko kotitshala ukuba abafundi babanike rhoqo imisebenzi yokuhlela ukuphucula izakhono zokubhala.
- (e) Ootitshala mabasebenzise irubrikhi ngendlela efanelekileyo njengesixhobo sokunika amanqaku xa bekorekisha imihlathi.
- (f) Kuyakhuthazwa ukuba ootitshala babaxelele abafundi indlela abahlolwa ngayo imihlathi. Umzekelo indlela abiwa ngayo amanqaku angama-25

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

ISAHLUKO 7

ISIZULU ULIMI LWASEKHAYA

Lo mbiko olandelayo kumele ufundwe ngokuhlanganyela namaphepha okuhlolwa esiZulu ulimi lwasekhaya kaNovemba 2017.

7.1 UKUSEBENZA KWABAFUNDI EMAPHEPHENI OKUHLOLWA: 1 – 3 (2014 – 2017)

Izinga lokusebenza kwabafundi kulo nyaka wezi-2017 kukhombisa ukwenyuka uma kuqhathaniswa nonyaka wezi-2016.

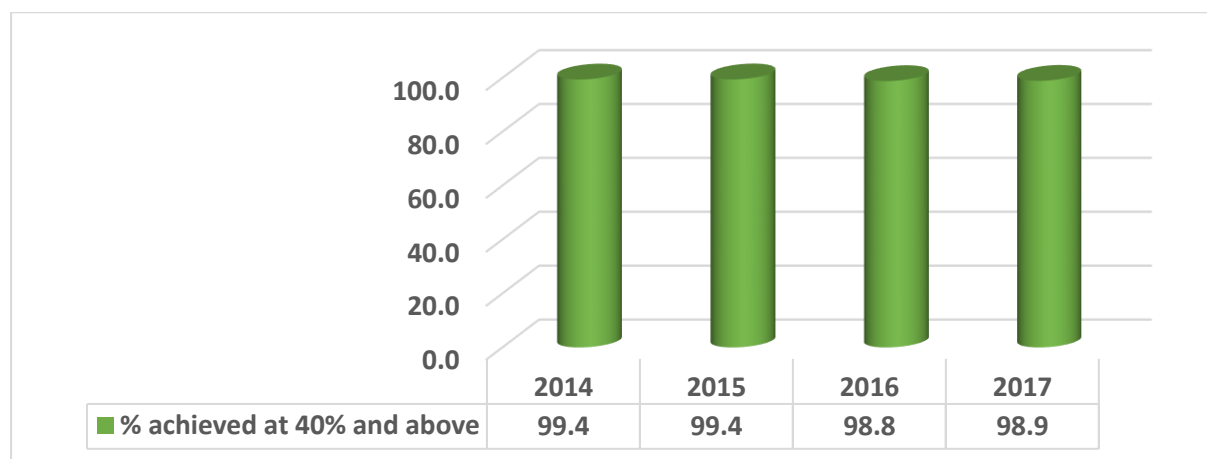
Kulo nyaka wezi-2017 naku okugqamile okulandelayo:

- Inani labafundi abangenele ukuhlolwa kokuphela konyaka lehlile ngenani le- 14013
- Izinga lokuphumelela kwabafundi lenyuke ngama 0,1% iphesenti.

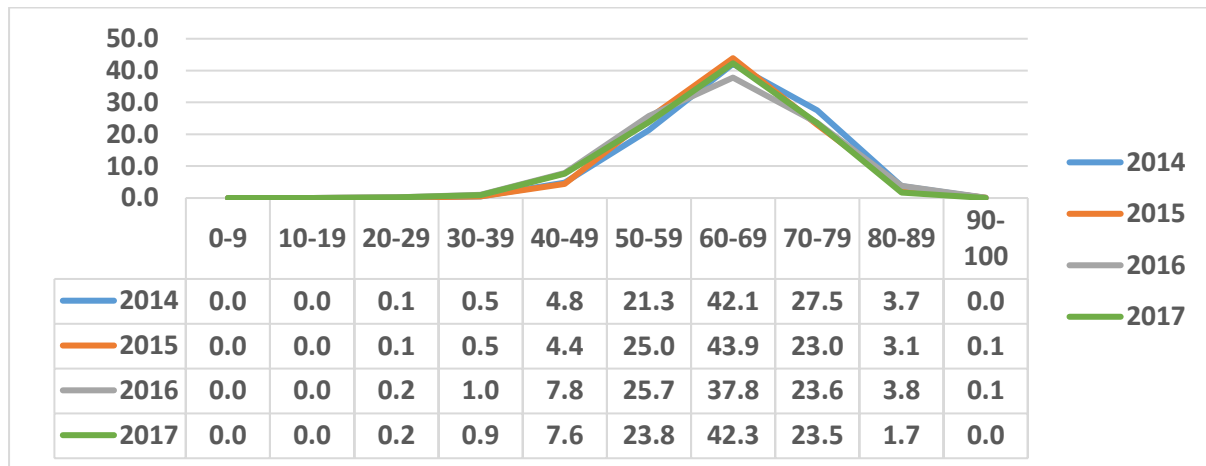
Ithebula 7.1.1: Imiklomelo jikelele ephepheni lesiZulu uLimi lwaseKhaya (2014-2017)

Unyaka	Inani lababhalile	Inani labafundi abathole amaphesenti angama-40 nangaphezulu	Inani lamaphesenti angama-40 nangaphezulu
2014	138 004	137 194	99,4
2015	166 403	165 487	99,4
2016	165 572	163 632	98,8
2017	151 559	149 925	98,9

Igrafu 7.1.1: Imiklomelo jikelele ephepheni lesiZulu uLimi lwaseKhaya (2014-2017)



Igrafu 7.1.2: Ukuhlaziya kokusebenza kwabafundi kubhekwa ama-curves ephepheni lesiZulu uLimi lwaseKhaya: 2014–2017)



Kule grafu engenhla, kuyabonakala ukwehla kwizinga lesi 3,4,6 nelesi-7, kwenyuka ukusebenza kwabafundi kwizinga lesi-5.kulo nyaka ka-2017.

7.2 UKUBUKA KABANZI IMIPHUMELA YABAFUNDI EPHEPHENI LOKU-1

Ukuphawula jikelele

- Abahlolwa abanengi bakwazile ukuphendula kahle leli phepha, ikakhulukazi isiqephu A (isifundo sokuqondisisa) kanye nesiqephu B (ukufinqa).
- Isiqephu C: umbuzo 3 (ukuhlaziya isikhangisi), umbuzo 4 (ukuhlaziya ikhathuni) Kanye nombuzo 5 (izakhiwo nezimiso zokusetshenziswa kolimi), abahlolwa abenzanga kahle kule mibuzo. Lokhu kukhombisa ukuthi kuningi okusamele kwenziwe okumayelana nale mibuzo engenhla.
- Abahlolwa abangenzanga kahle kule mibuzo ebalulwe ngenhla batshengise ukungabi nalo ulwazi lokuhlolisisa indlela ulimi olusetshenziswe ngayo kule mibuzo ngokusebenzisa indlela yokubuza ngokwe*Barrets taxonomy* kanye namazinga obulukhuni bemibuzo.
- Ikhono lokufinqa ngokwesigaba besebenzisa amagama abo likhombisa ukukhula kubafundi nakuba isekhona imithonseyana yabafundi abasacaphuna amaphuzu njengoba enjalo esiqeshini. Lokhu kwenza ukuba abahlolwa balahlekelwe amaphuzu amathathu olimi.
- Umbuzo 5 (izakhiwo nezimiso zokusetshenziswa kolimi) abahlolwa abenzi kahle kule ngxenye yephepha. Lokhu kungenzeka ukuba abahlolwa abafundisiwe kahle ukubhekana nalo mbuzo.

7.3 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LOKU-1

Amaphutha kanye nokungaqondisisi imibuzo.

(a) Umbuzo 1: isifundo sokuqondisisa

Abahlolwa abaningi bahlulekile ukuphendula kahle umbuzo 1.1.3. Abahlolwa bayahluleka ukuhlanganisa ulwazi ezigabeni ezinikeziwe, isigaba sesi-6 nesesi-7. Abanye abahlolwa baqhamuka sebhlanganisa ulwazi olufanayo ngaphandle kokugagula izigaba lapho ulwazi lutholakala khona bese bewulahla kanjalo umklomelo ngenxa yokungasho ukuthi: esigabeni sesi-6 kwenzeka lokhu.... ngokunjalo esigabeni sesi-7 kwenzeka lokhu..... Abanye abahlolwa abazidalulile izigaba abaluhlanganisi ulwazi olufanayo olutholakala kulezi zigaba zombili.

- Umbuzo 1.1.6 nombuzo 1.1.8 abawuphendulanga kahle abahlolwa (kungacina kunamphumela muni/ ngokucabanga kwakho) Lolu hlobo lwemibuzo lufuna ukuba umfundi azicabangele impendulo azoyinikeza bese eyihlanganisa nolwazi analo lwendaba.
- Umbuzo 1.1.9 (Hlaziya ubuqiniso) Lona umbuzo osezingeni eliphezulu. Abahlolwa banikeziwe isitatimende okumele bahlaziye ubuqiniso baso. Bona bebesiphikisa noma bathathe lokho okusesiqeshini njengoba kunjalo. Lo mbuzo ubudinga ukuthi abahlolwa basicubungule isitatimende bese bebhaka ubuqiniso bokwenzeka emiphakathini yabo ngokwesitatimende.
- Umbuzo 1.2.3 (ukuqhathanisa umqondo wesigaba kanye nomqondo wesithombe) abahlolwa bebhuleka ukuqala bagagule umqondo walokhu okubuziwe bese besekela impendulo yabo njengoba inikeziwe esithombeni nasesigabeni.
- Umbuzo 1.2.4 (okungaba isiphetho sokwenzekayo): lo mbuzo ubufuna abahlolwa babukusise konke okwenzekayo esithombeni sesi-4 kodwa bona uma sebephendula, bebhlekisa ohlangothini olulodwa kunokuba babhekise nxazonke kokwenzeka esithombeni.

(b) Umbuzo 2 (ukufinqa):

Abahlolwa abaningi bawuphendule kahle lo mbuzo nakuba kusekhona abahlolwa abasahluleka ukuhumusha ngamaphuzu. Abanye abahlolwa bacaphuna amaphuzu njengoba enjalo bese belahlekelwa amamaki ama-3 olimi. Abanye babhala isiqephu njengoba sinjalo bahluleke ukukhipha amaphuzu asemqoka esiqeshini. Kukhona nalabo bafundi abaphindaphinda amaphuzu kanye nalabo ababhala amaphuzu angahambisani neze nesiqephu.

(c) Umbuzo 3 (ukuhlaziya kwesikhangisi):

Abahlolwa abaningi abenzanga kahle kulo mbuzo.

- Umbuzo 3.1 (ukuyamanisa isiqubulo) abahlolwa bahlulekile ukuyamanisa isiqubulo kanye nesithombe sentokazi. Abahlolwa bayamanise isiqubulo nesithombe sentokazi kepha bagxila ebusweni bentokazi kunokuba bagxile ebuhleni bezinwele zentokazi.

- Umbuzo 3.2 (chaza kafushane...) lo mbuzo bebewuphendula kepha bebengakusho okwenziwa yilo kotapeya kulo mkhiqizo.
- Umbuzo 3.3 (ucabanga...) nakuba lo mbuzo ufuna impendulo esuka kuyena umfundi kepha abahlolwa bebegxila kumsebenzi wobudokotela wentokazi bese bebuka ubudlelwano ukuthi nguye owakhe lo mkhiqizo *iPerfect Choice* njengodokotela.
- Umbuzo 3.4 (Humusha ulimi...) abahlolwa bahlulekile ukuhumusha ulimi olusetshenzisiswe baluyamanise nesikhangisi.
- Umbuzo 3.5 (Ake uncome ukusetshenziswa...) abahlolwa abawuphendulanga kahle lo mbuzo ngoba bahlulekile ukuveza izinhlobo zefonti kanye nomsebenzi wazo esikhangisini. Abanye bebesho ifonti eyodwa bahlulekile ukubona olunye uhlobo lwefonti kanye nomsebenzi walo.

(d) **Umbuzo 4 (ukuhlaziywa kwekhathuni)**

Abahlolwa abaningi bahlulekile ukuphendula lo mbuzo ngoba abakwazanga ukuhlaziya ikhathuni. Uphawu lomgwaqo bebelubona njengophawu lwesithombe esivamise ukutholakala emathuneni okusho ukuthi le ndoda yayizihlalele ngokuthula emathuneni.

- Umbuzo 4.1: abahlolwa bakwazile ukuwuphendula lo mbuzo kepha abawuphendulanga ngokugcwele bebheka inani le miklomelo elihambisana nombuzo.
- Umbuzo 4.2 (chaza kafushane ubuqiniso...) abahlolwa abawuphendulanga kahle lo mbuzo ngoba bebephendula okwenzeka kule khathuni bangabhekisa kubuqiniso obobudingwa umbuzo.
- Umbuzo 4.4 (Kungabe amagama indawo yokuthula...) lolu uhlobo lombuzo osezingeni eliphezulu odinga abahlolwa ukuba bacabangisise. Abahlolwa bebehuleka ukuba babone ubudlelwano phakathi kwamagama asetshenzisiwe kanye nobuso bendoda.
- Umbuzo 4.5 (Phawula ngomyalezo...) Lo mbuzo udinga ukuba abahlolwa banikeze izigaba ezintathu empendulweni yabo. Okokuqala kumele basho ukuthi yini le okumele baphawule ngayo, okwesibili kumele bachaze lokho okubuziwe bese begcina ngokuveza uvo lwabo ekugcineni kwempendulo. Abahlolwa bebengabuki ikhathuni bese besho umyalezo oledwa umdwebi wale khathuni okungaba ukuxwayisa abantu ngamaqola azenza abantu abaswele. Abahlolwa bebenikeza isixazululo bedabukela lo okule khathuni ukuba kumele asizwe ngoba ehluphekile.

(e) **Umbuzo 5 (izakhiwo nezimiso zokusetshenziswa kolimi)**

Abahlolwa abaningi abenzanga kahle kulo mbuzo ngenxa yokungabi nalo ulwazi lokusetshenziswa kolimi nezakhiwo nezimiso.

- Umbuzo 5.1 (isimo sokukhuluma...) abahlolwa abazazi izinhlobo zezimo zokukhuluma.
- Umbuzo 5.2 abahlolwa abaningi balukhombisile ulwazi lokuqonda lwe-akhronimi.

- Umbuzo 5.3 abahlolwa bakhombise ukungaziqondi izindlela zesenzo kanye nokuzisebenzisa emushweni.
- Umbuzo 5.5 abahlolwa abaningi bakhombise ukungaziqondi izingcezu zenkulumo. Ngaleyo ndlela bahluleka ukubona isilandiso emushweni onikeziwe. Ngaleyo ndlela bahluleka ukusebenzisa isilandiso esikhomba ukulandula.
- Umbuzo 5.6 abahlolwa abaningi bahlulekile ukutomula ibizoqoqa- Umkhandlu. Ngaleyo ndlela bahluleka ukulisebenzisa emushweni abazakhele wona.
- Umbuzo 5.7 umusho omagatsha uthanda ukuba inkinga enkulu kubahlolwa ukuwuphendula. Umusho omagatsha wakhiwa umusho omkhulu okwazi ukuzimela kanye nomshwana okhonzile ochazayo/okhanyisayo.
- Umbuzo 5.8 (izaga- izilwane ezihambisanayo) abahlolwa abaningi bahlulekile ukuyamanisa izilwane ezihambisanayo ukuze kwakheke isaga. (inja nekati...) ekudingeka ukuba basisebenzise emshweni abazakhele wona.

Okungelekelela abafundi benze kangcono kuleli phepha

- (a) Abafundi abajwayezwe ukufundiswa isifundo sokuqondisisa sihambisana nesithombe noma izithombe.
- (b) Abafundisi abagcizelele ukufundisa abafundi ukuphendula ngokwamamaki anikeziwe kanye nokuphendula ngokugcwele lokho okubuziwe.
- (c) Abafundi abafundiswe ngamazinga obulukhuni bemibuzo kanye namazinga okuhlakanipha okutholakala embuzweni. (*Levels of difficulty and cognitive levels*) ikhasi lama-85-86.
- (d) Abafundi abajwayezwe amagama okubuza afana nokuhlaziya, humusha, hlolisisa, qhathanisa okufanayo/okuhlukile, phawula, njll. Kungalitshalwa ukuba kubhekwe indlela yokuphendula le mibuzo.
- (e) Kumbuzo wokufingqa abafundi kumele babhekisise imiyalelo enikeziwe ngaleso siqeshana abasinikeziwe.

Nakhu okumele bakubheke:

- i. Isiqeshana simayelana nani
- ii. Ukufingqa ngesigaba kanye nenani lamagama okumele kufinqwe ngawo (70-80)
- iii. Ukufingqa usebenzisa amagama akho
- iv. Ukubaluleka ukusebenzisa inqubo yokufunda ngokuka-CAPS (ikhasi lama-25-26)
 - Ngaphambi kokufunda
 - Ngesikhathi sokufunda
 - Emva kokufunda

- (f) Abafundi abanikezwe imisetshenzana emayelana nokufingqa.
- (g) Ukuhlaziya isikhangisi: abafundi abajwayezwe ukufundiswa ngezinhlobo ezahlukene zezikhangisi. Othisha abanikeze abafundi amasu anhlobonhlobo atholakala ezikhangisini ezahlukene. Lokhu okungaba:

- uhlobo olukhangisayo
- isiqubulo
- izimpawu zokuxhumana ezisetshenziswe esikhangisini kanye nezimpawu zomkhiqizo
- amagama asetshenzisiwe nangendlela asetshenziswe ngayo
- ifonti enhlobonhlobo

(h) **Umbuzo 4 (ukuhlaziywa kwekhathuni):**

Kumele abafundisi banikeze abafundi imisetshenzana eminingi emayelana nekhathuni. Abafundi mabafundiswe ngezimpawu ezitholakalayo kukhathuni okubalwa:

- Ikhathuni njengendaba ephela,
- Ehlekisayo/uteku/enokugxeka,
- Edlulisa umyalezo.
- Ukuhlaziya izibiyelo; ukucabanga, ukukhuluma, ukuthukuthela (speech bubbles)
- Ukuhumusha amagama asetshenzisiwe enkulumeni yabalingiswa
- Ukuhumusha indawo
- Ukuhumusha izenzeko
- Ukuhumusha ukunyakaza komzimba (ukuvuleka nokuvaleka kwamehlo, ubunjalo bobuso, njll)
- Ukulandelanisa izenzeko uma ikhathuni inamafreyimu
- Izimpawu
- Izinhlobo zabalingiswa bekhathuni

(i) **Umbuzo 5 (izakhiwo nezimiso zokusetshenziswa kolimi)**

Abafundisi kumele baqikelele ukuba bayazifundisa izakhiwo nezimiso zokusetshenziswa kolimi kudidiyelwe kanye namanye amakhono. Kukhona nehora elilodwa elabelwe ukuba ulimi lufundiswe lungadidiyelwe namanye amakhono (bheka ikhasi lama-45-47).

- Othisha abasebenzise uhlelo lokufundisa,

- Uhlelo lokuhlola kanye nomhlahlandlela wokuhlola (Examinations Guidelines 2017)
- Izinsiza kufundisa
- Izibonelo zomsebenzi ozohambisana nozonikwa abafundi
- Ukusebenzisa iNqubomgomo (CAPS)

7.4 UKUBUKA KABANZI IMIPHUMELA YABAFUNDI EPHEPHENI LESI-2

Ukuphawula jikelele

- Isiqephu A, umbuzo 1, 2 kanye nowe-4 yiyona mibuzo ephendulwe abahlolwa abaningi. Abahlolwa bakwazile ukuthola imiklomelo egculisayo. (5-6 amamaki).
- Umbuzo omude wokuqala uphendulwe yinqcosana yabafundi. Labo abawuphendulile bebengalandeli umyalelo abawunikiwe wokuphendula umbuzo njenge-eseyi; ukuchaza isihloko, ukuphawula nokwenaba-uvo lomfundi. Abanye abahlolwa bebexoxa ngesakhiwo senkondlo (sangaphakathi nesangaphandle) kunokuthi baphendule umbuzo njengoba ubuziwe. Nalabo ebebewuchaza umqondo wenkondlo bekungaveli ukuthi imbongi iphumelele kanjani.
- Isiqephu B no C (Imibuzo emide)
Lena imibuzo emide abahlolwa abangazange bayiphendule kahle nakuba bekhombisile ukuthi izincwadi bazifundile. Bebexoxa nje kunokuhlala embuzweni.
- Isiqephu B no C (Imibuzo emifushane)
- Abahlolwa bakhombise ukuzimisela okukhulu ukuphendula le mibuzo nakuba bebengaphenduli ngokuphelele/ngokwamamaki. Kwezinye izimpendulo bekuvela ukungayiqondisisi kahle imibuzo, ngaleyo ndlela, izimpendulo zabafundi bezingashayi emhlohleni.

7.5 UKUHLAZIYA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-2

Amaphutha kanye nokungaqondisisi imibuzo.

Isiqephu A: Izinkondlo

- Umbuzo 1 (umbuzo omude) Abahlolwa abaningi kulo mbuzo bekubanzima ukuhlaza inkondlo bagcine sebexoxa nje noma babhale inkondlo njengoba injalo kodwa beyibhala njenge-eseyi.
- Imibuzo 2.2 (qhathanisa) 3.2, (hlanganisa okufanayo) 4.2 no 5.2 (hlanganisa/nikeza okufanayo): Abahlolwa bebemane babuyise amagama emigqa njengoba injalo enkondlweni esikhundleni sokuba baphendule umbuzo njengoba kukhonjisiwe ngenhla.

- (c) Umbuzo 2.3 (chaza ithubo), 3.3 (chaza umoya), 4.3 (bhala umbono nge-*enjabment*), 5.3 (chaza ukusetshenziswa kwe-*okzimoroni*) Le mibuzo ayiphendulwanga kahle ngoba abahlolwa nakuba bezazi izimpawu zenkondlo kodwa abakwazi ukuthi zisetshenziswe kanjani enkondlweni.
- (d) Imibuzo 2.4, 3.4, 4.4, no 5.4: (inhloso yembongi) abahlolwa basahluleka ukhumusha lokho abasuke bebuzwe ngakho enkondlweni (ukusebenzisa imigqa evalekile, isimo sokukhuluma nenhloso yembongi).
- (e) Imibuzo 3.5, 4.5, 5.5: Lena imibuzo edinga ukuba umfundi aphawule noma ahlolisise ngento ethile enkondlweni. Abahlolwa ku le mibuzo bakhombise ukungabi nalo ikhono lokuphendula le mibuzo ngendlela ebekulindeleke ngayo.

Okungalekelela abafundi ukwenza kangcono kule mibuzo:

- (a) Abafundi mabafundisiwe izimpawu zokuhlaza inkondlo nangendlela ezisetshenziswa ngazo uma kuhluzwa inkondlo.
- (b) Yonke inkondlo efundwayo mayihluzwe ngokombuzo omude nangokombuzo omufushane ukuze baziqonde zozimbili izindlela zokuphendula umbuzo.
- (c) Abafundi mabaphendule ngokwamamaki emibuzweni emifushane nangokwerubhrikhi emibuzweni emide.
- (d) Abafundi mabangagcini ngokufundiswa ngezimpawu zokuhlaza inkondlo, mabaphinde bazazi ukuthi imbongi izisebenzise kanjani/izisebenzise leni enkondlweni.
- (e) Abafundi mabagqugquzelwe ukufunda izinkondlo ngokuncoma, ngokuhlolisisa, ngokuphawula kanye nangokukhumusha.

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

- (a) Umbuzo 6, 8, 10, 12, 14, 16, 18 kanye no 20: Abahlolwa abaningi baphendule umbuzo omude encwadini ethi 'Bengithi Lizokuna' kanye nombuzo we-16 ethi: 'Kudela Owaziyo'.
- (b) Kunezinkomba zokuthi abahlolwa abathize abayifundanga imibhalo noma mhlawumbe baphendule ngemibhalo engafundiswanga emaklasini abo. Kungenzeka badidwe wubuningi bezincwadi ephepheni lemibuzo.
- (c) Nakuba le mibuzo emide iphendulwe abahlolwa abaningi kodwa basekhona abahlolwa abangakakukhombisi ubunyobinco ekuphenduleni imibuzo emide. Bayazixoxela babhale ngezehlakalo zenoveli noma umdlalo bengabheki ukuthi umbuzo ufunani.
- (d) Lisekhona idlanzana labahlolwa abangawulandeli umyalelo wokuphendula umbuzo wemibhalo. Baphendula imibuzo emifushane kuphela esiqeshini B no C. Lokhu kukhinyabeza imiklomelo ababezoyithola ukuba bebelandele umyalelo.
- (e) Emibuzweni emifushane abahlolwa basakhombisa ukunqamulela uma bephendula imibuzo lokho bese kubalahlekisela ngemiklomelo efanele ngokombuzo.

- (f) Imibuzo 7.2, 9.2, 11.2, 13.2, (amanoveli-imbangela) 17.2, 19.2 no 21.2 (umdlalo-chaza kafushane isigameko esaholela...) abahlolwa kule mibuzo bebhombisa ukuyiqonda imibuzo kodwa bengenalokhono noma indlela yokuyiphendula. Igama eliyinkinga, 'imbangela kanye nesigameko esiholele...
- (g) Imibuzo 7.3, 9.3, 11.3, 13.3 /17.3, 19.3 no 21.3 (amanoveli/umdlalo-yikuphi okufanayo/okungumehluko phakathi kuka... no...) abahlolwa bayahluleka ukubheka okufanayo bese bekucaphuna lokho okwenza laba balingiswa bafane.
- (h) Imibuzo 7.4, 9.4, 11.4, 13.4 (amanoveli – fingqa ngamaphuzu isizinda ngokwenkathi). abahlolwa bakhombise ukuwuqonda lo mbuzo bengawatholi amamaki ngoba bephawula kuphela ngokwenkathi bangabe besacaphuna ngokwendaba. 17.4, 19.4, 21.4 (ukuxhumana kwenkulumo mpendulwano nesenzeko) abahlolwa bebephendula uhlangothi olulodwa lombuzo bengabheki ukuxhumana kulezinto zombili.
- (i) Imibuzo 7.5, 9.5, 11.5, 13.5 (amanoveli - umthelela ekugqamiseni indikimba) Nakuba bewuphendulile lo mbuzo, kepha abahlolwa bakhombise ukungaliqondi igama 'umthelela' nomsebenzi walo ekugqamiseni indikimba. Igama 'umthelela' lichaza ukuthi okwenzekile **kuholele** kanjani ukuveza obala indikimba.
- (j) Imibuzo 15.5, 17.5, 19.5 no 21.5 (umdlalo – inhloso yombhali ukuphetha...) abahlolwa bebephendula sengathi kumele bachaze isiphetho kanti umbuzo ukhuluma ngenhloso. Okungaba yinhloso yokuxwayisa, yokufundisa, yokweluleka njll. Bese benika isizathu salokho.
- (k) Imibuzo 7.6, 9.6, 11.6, 11.6 (amanoveli – ucabanga ukuthi isigameko esifihlelwe umlingiswa.... sasingaba namuphi umphumela) Kule mibuzo baviwa bebelindeleke ukuba bakhombise ukuyiqonda indaba kodwa impendulo yabo incike ekucabangeni kwabo kanzulu kanye nokuqonda ukuthi uma umuntu enza isenzo esithile siba namphumela muni. Abahlolwa bebengasiqondi isigameko esifihlelwe umlingiswa bona bebexoxa indaba ngoSithole noDumazile.
- (l) Imibuzo 7.8, 9.8, 11.8, 13.8 (amanoveli – inhloso ekwethuleni isu lokubikezela...) abahlolwa bakwazile ukuwuphendula lo mbuzo. Bebengayichazi inhloso kodwa bebechaza amazwi okubikezela.
- (m) Imibuzo 7.9, 9.9, 11.9, 13.9 (amanoveli – Ngabe uyavumelana yini ukuthi udweshu phakathi kuka... no... lwadala...) abahlolwa bebewuphendula lo mbuzo kodwa hhayi ngokulindelekile ngoba iimpindulo yabo abanye bebeyiqalisa ngo 'cha noma yebo' Baphinde behluleke ukusekela ngokunembayo.
- (n) Imibuzo 14. (ubuciko bomlomo) – Abahlolwa abakhetha lo mbuzo bawuphendule kahle baveza futhi ukuthi inganekwane iwudlulise kanjani umyalezo base behluleka ukweyamanisa nezibongo ezithi isiqhingi saseRobben Island. Lokhu kungaba yimbangela yokuthi kulula ukwazi izinganekwane ngoba ziyindaba, kanti izibongo zisankondlo, ngakho akulula ukuzazi ngekhanda umugqa nomugqa. Lo mbuzo ubungaphumanga njengonyaka odlule lapho kwakunesiqeshana sezinganekwane nesiqeshana sezibongo. Lokhu kusho ukuthi abahlolwa abenza ubuciko bomlomo.
- (o) Ezinye izimpindulo z abahlolwa zixoxa kakhulu ngenganekwane esikhundleni sokuxoxa futhi nangezibongo ngoba kuwumbuzo owodwa. Kubalahlekise ngamamaki labo bafundi.

- (p) Izimpendulo eziningi z abahlolwa zibuyisa inganekwane njengoba injalo, abahlolwa bakhombise ukuthi ikhono lokuhlulisa lolu hlobo lombhalo abakaqeqeshwa kahle.
- (q) Abahlolwa bakhombise ukungabi nalo ulwazi lwangaphambilini ezibongweni zesiqhingi sase-Robben Island okuyiyona nto ebidingwa kakhulu ngumbuzo.
- (r) Imibuzo 15.7 (indikimba kanye nempilo jikelele) 5.9 (chaza okufanayo phakathi kwehubo Kanye nezibongo) 15.12 (phawula ngesaga ...sinamthelela muni emyalezwani). Izimpendulo zabahlolwa bezingazigculisi zonke izidingo zombuzo. Abahlolwa bebephendula ingxenye eyodwa kuphela, ngaleyo ndlela bangayitholi imiklomelo ephelele.
- (s) Abahlolwa abaphendule ubuciko bomlomo bakhethe umbuzo omude kunombuzo omufushane.

Okungelekelela abafundi benze kangcono kuleli phepha

- (a) Othisha mabafundise abafundi izimpawu zemibhalo engamanoveli, izinganekwane nemidlalo ukuze abafundi bazazi ngokugcwele bazi nomehluko phakathi kwazo ngaphambi kokuba zifundwe izincwadi (ikhasi lama-28 kuya kwelama-29).
- (b) Abafundi mabaqeqeshwe ngokuphindaphindiwe amakhono okuphendula imibuzo enhlobonhlobo njengokuthi baqalise ngalokho okuyingqikithi yokutholakala embuzweni. Uma umbuzo udinga ukuba abafundi basekele, kuhle basekele ngokugcwele bebhekise encwadini ebuziwe.
- (c) Othisha mabaqeqeshe abafundi ukufunda umbuzo bese bedwebela amagama asemqoka awumongo wombuzo yikhona bezophendula ngqo bangankanti.
- (d) Abafundi mabajwayezwe ukufunda umbuzo baze bafike emamakini awo ukuze impendulo izolingana namamaki futhi igculse zonke izingxenye zalowo mbuzo.
- (e) Othisha mabasebenzise UMhlahlandlela wokuhlola (i-Examination Guideline yowezi-2017) uma belungiselela ukufundisa imibhalo yobuciko efundwayo.
- (f) Abafundi baqeqeshwe ekutheni ubuciko bomlomo buwuchungechunge oluthungelanayo phakathi kwezinganekwane, izibongo, izithakazelo amahubo kanye nezaga nezisho.
- (g) Isikole masenze isiqiniseko sokuthi bonke abafundi banezincwadi kungabibikho abazoba ngababili encwadini eyodwa ukuze bakwazi ukuzifundela nasemakhaya. Lokhu kuzobasiza ekuyiqondeni kahle incwadi (ikhasi le-13 kuCAPS isigaba 2.5).
- (h) Abafundi mabayazi ngokuphelele incwadi. Bakwazi ukuhlela izigameko ngokulandelana kwazo. Bazazi izimpawu zemibhalo zemibhalo abayifundayo beziyamanisa nemibhalo abayifundile.
- (i) Othisha ababazise abafundi indlela okumakwa ngayo imibuzo emide kusetshenziswa irubhrikhi.
- (j) Abafundi abaqeqeshwe ukuphendula imibuzo ngendlela yemiyalelo esuke inikeziwe ekupheleni konyaka :
- Ukuchaza isihloko
 - Ukuphawula kanye nokwenaba ngokucaphuna ulandela umbuzo

- Ukunikeza uvo lwakho. (ungagxeka noma uncome umbhali ngokuhambisana nombuzo)

7.6 UKUBUKA KABANZI IMIPHUMELA YABAFUNDI EPHEPHENI LESI- 3

Ukuphawula jikelele

- Abahlolwa abaningi basebenze kahle kuleli phepha
- Buyakhuthazwa ukuthi bazilungiselele uma bezokubhala leli phepha.
- Abafundi mabafundisise zonke izihloko bese bekhetha lesi abasiqonda kangcono
- Abafundi abaqaphele ithoni, irejista, isitayela kanye nezethameli

7.7 UKUHLAZIYWA KWEZIMPENDULO ZABAFUNDI NGOKWEMIBUZO.

ISIQEPHU A: IZINDABA

Amaphutha kanye nokungaqondisi imibuzo.

- Umbuzo 1.1: Indaba egcina ngala mazwi; ngiyazesaba izinkundla zokuxhumana. Abahlolwa abaningi bawuphendule kahle lo mbuzo kanti abanye bawuphendule ngokusendimeni. Bebehluleka ukugxila kokudingwa umbuzo. Bebengaqhamuki nesihloko sabo, bangacini ngamazwi okufanele bagcine ngawo ngokombuzo. Abanye abahlolwa bebebhala ngezehlakalo eziqondene nabo. Abanye bezechaza bakhulume ngezinhlobonhlobo zokuxhumana.

- Umbuzo 1.2: Amasongo Akhala Emabili.

Bancane abahlolwa ababhale ngalesi sihloko esiyisaga. Idlanzana ababhale ngaso abakwazanga ukuthola imiklomo eyanelisayo. Lokhu bekubangelwa ukuthi bebengayiqondi incazelo yesaga. Abanye babhale ngamasongo esikhundleni samasongo.

- Umbuzo 1.3: Ubuhle Nobubi Bemfundo Yamahhala Ezikhungweni Zemfundo Ephakeme.

Lona kube umbuzo othandwa baviwa. Iningi labo likwazile ukuveza ubuhle nobubi bemfundo yamahhala ezikhungweni zemfundo ephakeme. Nakuba kunjalo likhona idlanzana elisithathile lesi sihloko kodwa labhala ngokwenzeka ezikoleni zamabanga aphansi okumayelana nokudla kwamahhala kunokuba babhale ngemfundo yamahhala ezikhungweni zemfundo ephakeme.

- Umbuzo 1.4: Abantu Bakuleli Sebehlizekwa Ngemishanguzo Yesandulela ngculazi Kungakhathaleki Ukuthi Amasosha Omzimba Ehle Kangakanani. Lesi sihloko asizange sibe yintandokazi kubafundi. Nalabo abakhethe ukubhala ngaso abatholanga imiklomo emihle. Isizathu salokhu wukuthi abahlolwa abaqapheli okwenzeka ezweni abanye abaqapheli nokulalela imisakazo, ukubuka omabonakude kanye nokufunda amaphepha.

- (e) Umbuzo 1.5: UHulumeni Wakuleli Wenza Konke OKusemandleni Akhe Ukuthuthukisa Intsha Emakhonweni Anhlolobonhlobo. Bancane abahlolwa abakhethhe lesi sihloko nalabo abasikhethile abenzanga kahle. Bebehluleka ukuqamba esabo isihloko. Abanalo ulwazi lokubhala indaba edaza inkani.
- (f) Umbuzo 1.6.1: 1.6.2: 1.6.3: Babembalwa abahlolwa abakhethhe umbuzo ohambisana nesithombe.
- (g) Labo abazikhethile izithombe bakwazile ukuzihumusha babhala indaba ehambisana nesithombe.
- 1.6.1: Banikezile izibonelo ezihambisana nendaba yabo- Ubuhle bemvelo/amanzi kanye nobudlelwano phakathi kwemvelo nezikhukhula.
- 1.6.2: Ukubaluleka kokusebenza kanzima abahlolwa benze kahle kule mibuzo
- 1.6.3: Bancane kakhulu ababhale ngalesi sithombe. Nalabo ababhale ngaso abenzanga kahle.
- Imbangela yokungakhethwa kwemibuzo enezithombe wukuthi abahlolwa abafundisekile indlela yokuphendula lo mbuzo.
- (h) Abahlolwa abaningi bayahluleka ukwethula kahle imiqondo yabo ngokuhambisana nombuzo ngenxa yokungaqeqesheki kahle ekhonweni LokuBhala Nokwethula.

Okungalekelela abafundi ekwenzeni kangcono kulesi siqephu.

- (a) Makukhuthazwe abafundi ukulalela umsakazo wesiZulu khona bezokwazi ukuqonda ngokwenzakalayo emhlabeni jikelele kanye nokufunda amaphephandaba namaphephabhuku esiZulu.
- (b) Abafundi mabafundise zonke izihloko bese bekhetha lesi abasiqonda kangcono.
- (c) Abafundi mababhale amalungiselelo njengokuba umyalelo usho. Amalungiselelo enza indaba ihleleke ngobunyoninco ngokwezigaba kanye nokugeleza kwamaphuzu okunembayo.
- (d) Abafundi mabafundiswe upelomagama olusemthethweni, imisho enhlobonhlobo kanye nokusebenzisa amagama esiZulu.
- (e) Abafundi mabazejwayezwe ukubhala indaba enobude benani lamagama abanikezwe lona (340-390)
- (f) Othisha kungakuhle bafundise izimo zokukhuluma, ukusetshenziswa kwazo emshweni, ukusetshenziswa kwazo njengezihloko zokuqamba indaba.
- (g) Othisha mabafundise ukuhunyushwa kwezithombe kanye nokunikeza izihloko ezihambelana nezithombe.
- (h) Othisha mabazise abafunde indlela okumakwa ngayo indaba – amakhodi kanye nerubhrikhi.
- (i) Othisha mabakhuthaze abafundi ukuba bawufunde umbhalo wabo, balungise amaphutha lapho kudingeka khona ngaphambi kokuba bedlulele embuzweni olandelayo.

- (j) Othisha mabasebenzise izinsizakufunda ezifana nomhlahlandlela wokuhlola kanye nomhlahlandlela wokufundisa iphepha lesi-3
- (k) Abeluleki abalekelele abafundisi ukuqonda kabanzi inqubomgomo (CAPS) kanye namasu okuqeqesha abafundi kuleli phepha.

ISIQEPHU B: IMIBHALO EMIDE EDLULISA UMYALEZO

(a) **Incwadi yobungane:**

Abahlolwa abanengi abakhetha lo mbuzo bawuphendule kahle. Nakuba kunjalo kukhona abanye abenza amaphutha esakhiweni sencwadi. Isib. Uma bebingelela bavamise ukuthi Sawubona Mzala. Esikhundleni sokuthi bamane bagagule igama noma bathi Mzala.

- Esiphethweni sencwadi banengi abaphethe ngokuthi
- Ozithobayo.
- Esikhundleni sokuthi
- Yimina umzala wakho
- uMandla

(b) **Isibuyekezo sefilimu:**

Babe bancane abahlolwa abakhetha lo mbuzo. Nalabo abawukhethile abenzanga kahle. Lokhu kubangelwe ukungabi nalwazi lo hlobo lo mbhalo

- Isibonelo:
- Isihloko sefilimu:
- Umbhali
- Abalingiswa ngokwezinhlobo zabo:
- Unyaka eqoshwe ngawo
- Ifilimu kafushane (ukuhambelana kwayo nencwadi emiselwe)
- Ukuncoma/ukugxeka ifilimu ehambelana nencwadi
- Izincomo:

(c) **Inkulumo mpendulwano:**

Banengi abahlolwa abakhetha lo mbhalo kodwa bakhombise ukuba nenselelo ekusebenziseni abalingiswa abathathu ngokudingwa umbuzo. Abanye abazange basibhale isethulo esikhombisa ukuthi kukuphi, ukuqanjwa kwabalingiswa. Abahlolwa abanengi basasebenzisa inkulumo echaza imizwa yesikhulumi etholakala kubakaki (esho ehleka).

(d) **Umlando kamufi:**

Abaningi abahlolwa bawuphendule kahle lo mbuzo. Nokho zisekhona izinselelo ezibhekana nabanye ekubhaleni lo mbuzo. Abanye abahlolwa abakakwazi ukulandelanisa kahle isakhiwo somlando kamufi.

(e) **Inkulumo elungiselelwe:**

Ababaningi abafundi abaphendule lo mbuzo. Abanye abafundi abasibhali isihloko.

Isihloko: Inkulumo ethulwa uThabisile emcimbini wosuku lokugubha amagugu

eholo lomphakathi.

Abakhombisanga ukuqonda kahle ifomathi yalolu hlobo lo mbhalo

Ifomathi:

- Ukubonga umphathi wohlelo
- Ukubingelela ngokwezikhundla
- Ukwethula isihloko ozokhuluma ngaso
- Ukugxila esihlokweni/engqikithini
- Ukubonga kuMphathi wohlelo kanye nezethameli

(f) **Incwadi Yomsebenzi** (isicelo soxhaso):

Abafundi abaningi bakwazile ukubhala kahle isakhiwo salo mbuzo. Nakuba ebekhona amaphutha ambalwa, ikakhulukazi esibingelelweni kanye nasesiphethweni

- Abafundi abaningi basahluleka ukusebenzisa ithoni, irejista kanye nesitayela esihambisana nalo mbuzo.
- Ukulandelanisa amaphuzu ngendlela efanele.
- Esigabeni sokuqala behluleke ukwethula isizathu sokubhalwa kwencwadi.

Okungalekelela abafundi ekwenzeni kangcono kulesi siqephu

- (a) Othisha abasebenzise Inqubomgomo emayelana nalolu hlobo. Isigaba 3.3 Ukubhalwa Nokwethula. Ikhasi (34-40) kanye nomhlahandlela wokuhlola.
- (b) Abafundi abaqaphele ithoni, irejista, isitayela kanye nezethameli
- (c) Abafundi abafunde zonke izinhlobo zemibuzo ebuziwe bese bekhetha emibili abayiqonda kahle.
- (d) Abafundi ababhale amalungiselelo aleyo mibuzo ukuze abalekelele ekukhumbuleni konke okulindelekile mayelana nombuzo.

KGAOLO YA 8

SEPEDI LELEME LA GAE

8.1 DIPOELO TŠA MAREMATLOU: MAPHEPHE A 1 – 3 (2014 – 2017)

Dipoelokakaretšo tša balekwa di laetša go fokotšega ge di bapetšwa le tša ngwaga wa 2016.

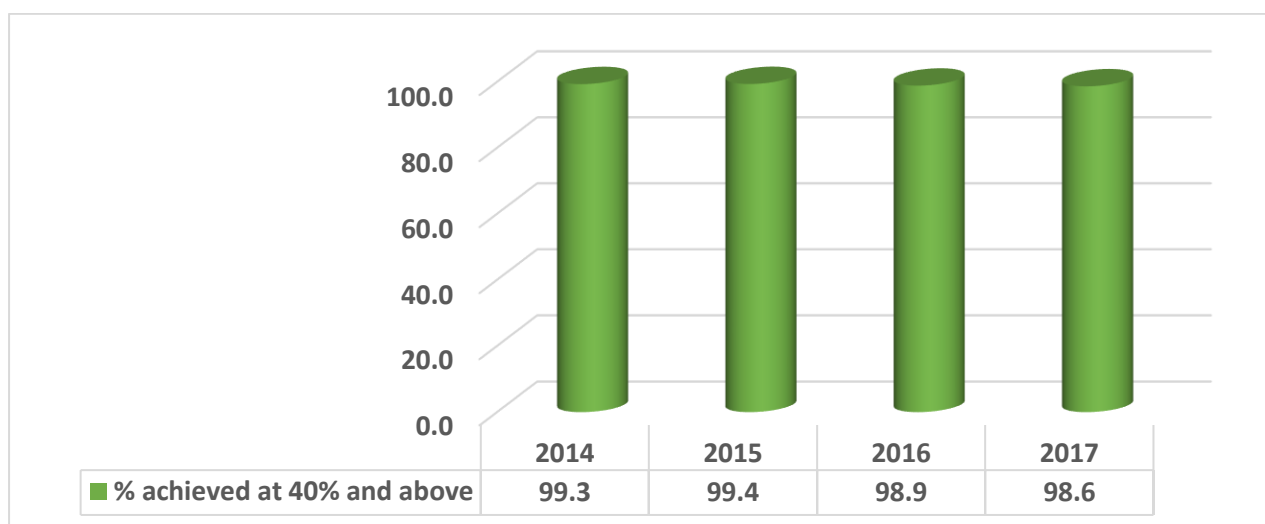
Mo ngwageng wa 2017 go hlokometšwe dintlha tše di latelago:

- Palo ya balekwa bao ba ngwadilego thuto ye e fokotšegile ka 6 784.
- Ngwaga wo palo ya balekwa bao ba tšweletšego e fokotšegile, ka 0.3%.

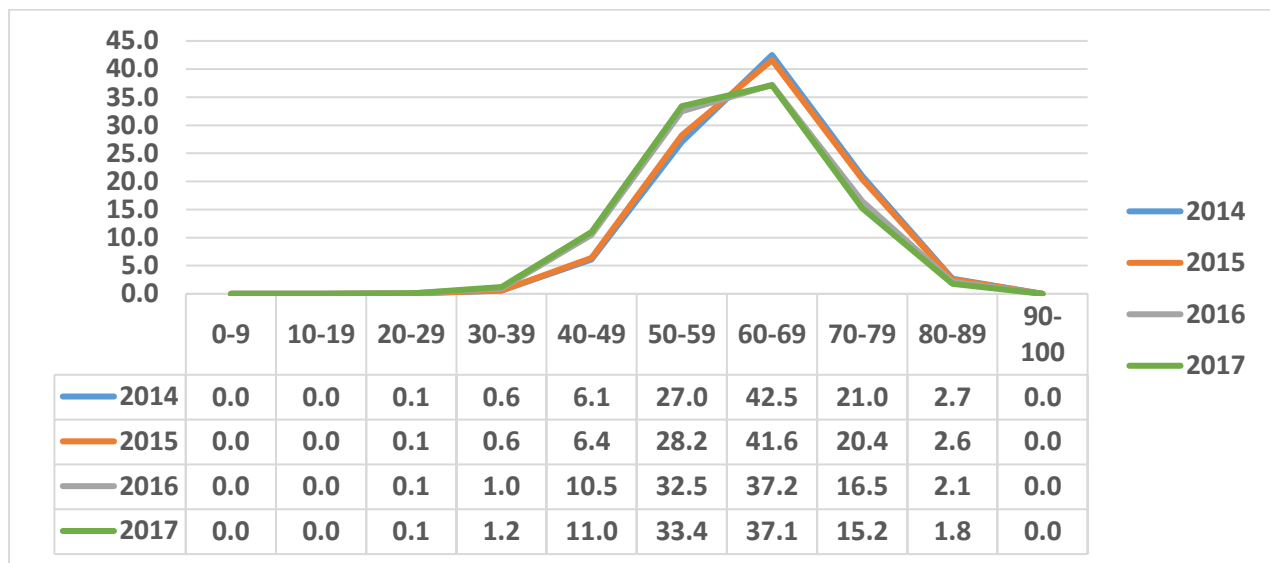
8.1.1: Dipoelokakaretšo tša Sepedi Leleme La Gae

NGWAGA	NOMORO YA BAO BAO BA NGWADILEGO	NOMORO YA BAO BA TŠWELETŠEGO KA 40% LE GO FETA	% YA BAO BA TŠWELETŠEGO KA 40% LE GO FETA
2014	58,042	57,643	99.3
2015	79,021	78,508	99.4
2016	83,570	82,611	98.9
2017	76,786	75,745	98.6

Krafo ya 8.1.1: Dipoelokakaretšo tša Sepedi Leleme La Gae



Krafo ya 8.1.1: Dipaelokakaretšo tša Sepedi Leleme La Gae



Go tšwa dikrafong tša ka godimo, go bonala gabotse gore ka morago ga go kaonafala ga dipelo ka 2015 le 2016, go bile le go fokotšega dipoelong tša ngwaga wa 2017.

Go ya ka khoutu ya tekanyetšo, palo ya balekwa bao ba tšweletšego ka Legato la 3 e hlatlogile ka 0.5% ge e bapetšwa le ya 2016. Palo ya bao ba tšweletšego ka Legato la 4 e rotogile 0.9%. Go bile le go theoga ga palo ya bao ba tšweletšego ka Legato la 5 ka 0.1%. Palo ya bao ba tšweletšego ka Legato la 6 e fokotšegile ka 1.3% mola ya ba Legato la 7 e theogile ka 0.3%.

8.2 TEKOLAKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 1

Ditshwayatshwayokakaretšo

- Go ipontšha bontši bja balekwa ba thomile go ba le mabokgoni a go araba dipotšišo tša tekatlhaloganyo. Le ge go le bjalo go sa na le balekwa bao ba sa nago le mathata a go araba dipotšišo.
- Go itšhupa go na le kaonafalo ye kgolo mabapi le mabokgoni a go ngwala kakaretšo ka ge go na le kaonafalo ya meputso potšišong ye. Le ge go le bjalo go na le balekwa bao ba sa nago le mathata a go ngwalolla.
- Bontši bja balekwa ba sa na le mathata a go araba dipotšišo tša go lebana le papatšo ka gore ga se ba šome gabotse. Go lemogwa gore ba hlaelela tsebo ye e tseneletšego ya dithekniki tša papatšo.
- Balekwa ba bantši ga se ba šoma gabotse potšišong yeo e lebanego le khathune ka ge ba sa kwešiše dinyakwa tša khathune.
- Thutapolelo go ipontšha e le pharela ka ge balekwa ba se ba šoma gabotse mo go yona.

8.3 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 1

POTŠIŠO YA 1: Tekatlhaloganyo

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Ba bagwe ba balekwa ba kitimela go araba dipotšišo ntle le go kwešiša seo se nyakegago, mohlala: Potšišo ya 1.1.5 balekwa ba araba go ya ka tsebo ya bona ntle le go araba seo se nyakwago ke potšišo
- (b) Dipotšišo tša 1.1.4 le 1.2.3 tša go lebana le go bapetša. Bontši bja balekwa ga se ba kgona go di araba dipotšišo tše.
- (c) Potšišong ya 1.1.6 balekwa ga se ba hlaloša dikapolelo go ya ka tšhomišo ya tšona tekatlhaloganyong, eupša go ya ka fao ba di tsebago ka gona.

Ditšhišinyo malebana le kaonafatšo ya dipolelo

- (a) Go bohlokwa go re barutwana ba tlwaetšwe go latela ditaelo tšeo ba di fiwago mabapi le mešomo ya tšatši ka tšatši gore ditlhalobong tša mafelelo a ngwaga ba kgone di latelela gabonolo.
- (b) Barutwana ba eletšwe kgafetšakgafetša go ela hloko kabo ya meputso, go ya ka boima bja potšišo, mohlala, dintlha e tee e lebane le moputso o tee, ge dintlha e le tše tharo di fiwa meputso ye meraro.
- (c) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le tekatlhaloganyo.
- (d) 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*).
- (e) Sebopego sa potšišo ya tekatlhaloganyo gare ga ngwaga se latele tlhamego ya lephephe la tlhahlobo ya mafelelo a ngwaga.
- (f) Barutwana ba fiwe mešomo ya go bala mehuta ye mengwe ya dingwalo ka maikemišetšo a go leka go katološa tsebo ya bona ya tekatlhaloganyo.
- (g) Kabo ya meputso ya mešomo ya tekatlhaloganyo ya gare ga ngwaga e lekane le ya lephephe la mafelelo a ngwaga.
- (h) Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 2: Kakaretšo

Ditshwayatshwayokakaretšo

- (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 ye mentši.

Diphošo ka kakaretšotša le go se kwešiše dipotšišo

- (a) Bontši bja balekwa ga ba latele melawana ya go araba potšišo ya kakaretšo. Sebakeng sa go araba ka temana ba bangwe ba araba ka dintlha.
- (b) Sebakeng sa go ngwala ka mantšu a bona ba bangwe ba balekwa ngwalolla dintlha tšeo di lego temaneng.
- (c) Ba bangwe ba balekwa ga ba latele kgwekgwe ya temana, ba ngwala go ya ka maitemogelo a bona mabapi le hlogo ya temana.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le kakaretšo go kaonafatša mabokgoni a go araba kakaretšo.
- (b) E be setlwaedi go barutwana gore kakaretšo e ngwalwa ka mokgwa wa temana.
- (c) Tlhamago ya potšišo tša mešomo ya gare ga ngwaga e laetše melao ye e latelwago le seo morutwana a swanetšego go se akaretša temaneng.
- (d) Barutiši ba eletšwa go diriša tšhupatsela ya tlhahlobo ka dinako ka moka. Yona e thuša gore ba se hlahlathe.
- (e) Tšhomišo 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) Balekwa ga se ba kgona go hlatholla setšweletša sa papatšo, mohlala: Potšišo 3.4 bontši bja bona ba paletšwe ke go bontšha ka mo didirišwa tša go šireletša hlogo di utollago peakanyo ya meno ka gona.
- (b) Bontši bja balekwa ba šitilwe ke go araba potšišo 3.5 ka ge ba hlaelelwa kwešišo ya dithekniki tša papatšo. Ba bangwe ba balekwa ba paletšwe ke go bona thekniki yeo mmapatši a e šomišitšego go gokagoketša bareki.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le papatšo go kaonafatša mabokgoni a go araba papatšo.
- (b) Dithekniki tša papatšo le diponagalo di rutwe ka botlalo, mohlala: Fonte ye kgolo le ye nnyane, molaetša wa pepeneneng, polelo ya go jabetša, molaetša wa go iphihla, tšhomišo ya maatla a polelo, selokene, papadišantšu, baamogedi ba tshedimošo, bj,bj

- (c) TTPT – Tsebo le Tsenelelo ya Tirišo ya Polelo ka Tsinkelo – hlathollo ya ditšweletšwa tša papatšo di rutwe malebana le tšhomišo ya maatla a polelo.
- (d) Go dirišwe mehuthuta ya dipapatšo gore barutwana ba be le kwešišo ya papatšo le go e rata.
- (e) Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dipapatšo bjalo ka mošomo wa gae.
- (f) Barutwana ba hlathollelwe mareo ao a dirišwago ke bahlahlobi, mohlala: mmapatši.
- (g) Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo gore barutwana ba se be le bothata bja go araba potšišo ye mafelelo a ngwaga.
- (h) Barutwana ba rutwe gore ga se dipapatšo ka moka tšeo di bapatšago setšweletšwa.
- (i) Barutwana ba hlohleletšwe go bala le go badišiša potšišo pele ba ka e araba. Ka morago ga go fetola potšišo ba bale dikarabo tša bona ka tsinkelo.
- (j) Tšhomišo ya maphephepotšišo 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) Bontši bja balekwa ba šitilwe ke go fapantšha mehuta ye mebedi ya dipudula potšišong ya 4.3.
- (b) Go lemogilwe gore balekwa ga ba na tsebo ye e tseneletšego ya dithekniki tša khathune: tirišo ya ditho tša mmele, maikutlo, kopantšho mahlo, polelo sefahlego, TTPT, tirišo ya maatla a bong, bj.bj.
- (c) Potšišong ya 4.5 balekwa ba bantši ga se ba kgona go lemoga tswalano gare ga molaotheo le ditiragalo tša khathune.

Ditšhišinyo malebana le kaonafatšo ya dipolelo

- (a) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le khathune go kaonafatša mabokgoni a go araba khathune.
- (b) Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dikhathune bjalo ka mošomo wa gae.
- (c) Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo.
- (d) Barutwana ba hlathollelwe mareo ao a dirišwago ke batlhahlobi, mohlala: mothadi wa khathune.
- (e) Barutwana ba hlohleletšwe go bala le go badišiša potšišo pele ba ka e araba. Ka morago ga go fetola potšišo ba bale dikarabo tša bona ka tsinkelo.
- (f) 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.

- (g) Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona,

POTŠIŠO YA 5: Thutapolelo

Ka kakaretšo go ipontšha balekwa ba se na tsebo ye e tseneletšego ya thutapolelo, mohlala: diripa tša polelo, bjalo ka mainamatšo, madiri, mahlaodi, bj.bj.

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Potšišo ya 5.2 e malebana le diripa tša polelo, e lego lediri le leinaletšo, balekwa ga se ba kgona go araba potšišo ye gabotse ka ge ba se ba kgona go fetolela lediri go leinaletšo.
- (b) Bontši bja balekwa ba paletšwe ke go ntšha sehlophantšu sa lehlaodi potšišong ya 5.3.

Ditšhišinyo malebana le kaonafatšo ya dipolelo

- (a) Diripa tša polelo di swanetše go rutwa ka moka, mohlala: madiri, maina, mahlaodi, mahlathi, mabopi, mašala, leba.
- (b) Ge go rutwa dibopego le melao ya tšhomišo ya polelo go hlokomelwe Sepholeke, Tokomane ya Pholisi yeo e di tšweleditšego ka bokgwari.
- (c) Nakong ya ge go beakanyetšwa ditlhahlobo barutiši ba fe barutwana mešongwana le melekwana kgafetšakgafetša go lekola ge ba itokišeditše ditlhahlobo ka tshwanelo.
- (d) Barutwana ba hlohleletšwe go ithuta ka bobona le go ipopa dihlophana tša go ithuta ka morago ga dithuto tša mehleng.
- (e) Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

8.4 TEKOLAKAKARETŠO YA DIPOELO TŠA BANA MO GO LEPHEPHE LA 2

Ditshwayatshwayokakaretšo

- (a) Ba bangwe ba balekwa ba be ba sa bala dingwalo ka tsenelelo le tsinkelo. Ga ba tsebe gore puku e bolela ka eng, ba hlakhlakantšha maina a baanegwa, Pukung ya Kgalagalo tša setu, Molatelo ba mo hlakhlakantšha le Fiona. Ga ba tsebe le tshekaseko ya dingwalo.
- (b) Kgetho ya maleba ya dipotšišo e bile tlhohlo go ba bangwe ba balekwa. Ga se ba kgetha dipotšišo go ya ka ditaello tšeo ba di filwego. Ba arabile dipotšišo ka go latelelana ntle le go kgetha, ba bangwe ga se ba araba go ya ka mokgwa wo tšhupatsela ya go swaya e tšweleditšego dikarabo ka gona
- (c) Go bile le balekwa bao ba hweditšego meputso ya fase ka lebaka la kotlo yeo ba e hweditšego mabapi le go se latele ditaello tšeo di filwego. Mohlala: Go na le balekwa bao ba arabile potšišo ya 1 fela dikarabo di le mabapi le potšišo ya 2, mo go potšišo ya 2 dikarabo ke tša potšišo ya

4, go potšišo ya 3 dikarabo ke tša potšišo ya 5, go potšišo ya 4 dikarabo ke tša potšišo ya 7, go potšišo ya 5 dikarabo ke tša potšišo ya 16.

- (d) Go ya ka ditaelokakaretšo tša go swaya tšeo di filwego ka gare ga tšhupatsela ya go swaya, bulete ya 5, go hlalošitšwe go tletše seatla gore ge dikarabo di sa nomorwa ka tshwanelo, go swaiwe go ya ka tšhupatsela ya go swaya.

8.5 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 2

KAROLO YA A: Theto

POTŠIŠO 1 – 5

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Bontši bja balekwa ga ba kwešiše dinyakwa tša potšišo ye telele ya 1. Balekwa bao ba kgethilego potšišo ye ba paletšwe ke go fa teori ya tshwantšhanyo. Ba paletšwe le ke go tsopola tshwantšhanyo yeo e tšwelelago seretong gammogo le tšhomišo/tirišo. Ba bangwe ba balekwa ba ngwalolla sereto ntle le kwešišo ya seo se botšišwago.
- (b) Mo go potšišo ya 2.5 ba bangwe ba balekwa ba paletšwe ke go fa sekapolelo sa pebofatšo le mošomo wa sona.
- (c) Potšišong ya 3.2 balekwa bao ba kgethilego potšišo ye ba paletšwe ke go bontšha malatodi temanathetong. Potšišong ya 3.4 ba bangwe ba bona ga ba tsebe mohola wa leswao la makalo
- (d) Ba bangwe ba balekwa ga ba kwešiša sekai seo sereti se se dirišitšego hlogong ya sereto, ga ba kwešiša polelo ya go iphihla yeo e dirišitšwego seretong. Mo go 4.3, ga ba tsebe metara mola go 4.4 ba bona moya wa ntwā sebakeng sa moya wa khutšo le leago
- (e) Potšišong ya 5.4 ba bangwe ba balekwa ga ba tsebe tlhalošo ya papadišantšu, ge ba e tsopola ba tsopola seripa sa yona fela, ga ba e tsopole ka moka.

Ditšhišinyo malebana le kaonafatšo ya dipolelo

- (a) Barutwana ba swanetše go rutwa le go fiwa sebaka sa go araba dipotšišo tše telele tša theto gare ga ngwaga gore ba be le bokgoni bja go araba mohuta wo wa dipotšišo.
- (b) Lenaneothuto le swanetše go tšweletša potšišo ye telele mephatong ya fase gore barutwana ba kgone le go kwešiša mohuta wo wa potšišo e sa le mefatong ya fase.
- (c) Teori mabapi le theto e rutwe ka botlalo.
- (d) Dipotšišo tša gare ga ngwaga di be mabapi le theto e sego tša tekatlhaloganyo mola go botšišwa ka sereto.
- (e) Go be le mešomo ya tšatši ka tšatši yeo e lebanego le theto e nnoši, go akaretšwa potšišo ye telele le ya setsopolwa.

KAROLO YA B: Padi / Kanegelotšhaba

POTŠIŠO YA 6 / 8/ 10: Potšišo ye telele: Dimelo tša baanagwa

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (f) Ba bangwe ba balekwa bao ba kgethilego go araba mohuta wo wa potšišo ba hweditše dipolo tša magareng. Go sa na le bao ba sa palelwago ke go tšweletša teori ka mokgwa wa maleba
- (g) Nakong ya go ngwala diteng, ga ba tšweletše dimelo tša baanagwa go ya ka dikokwane/diponagalo tša gona:
 - Ditiro tša moanagwa
 - Polelo tša moanagwa
 - Mongwadi o reng ka yena
 - Baanagwa ba bangwe ba reng ka yena
 - Leina la moanagwa

Ditšhišinyo malebana le kaonafatšo ya dipolo

- (a) Dithutotliahlo mabapi le dingwalo di diragatšwe kgafetšakgafetša nako e sa le gona kudukudu go lebeletšwe tshekaseko ya padi le kanegelotšhaba.
- (b) Barutwana ba hlohleletšwe go bala ka bobona ka morago ga dithuto tša mehleng.
- (c) Mešomo ya tšatši ka tšatši e fiwe barutwana go ya ka sebopego sa lephephe la tlhahlobo.
- (d) Go dirwe diphošollo 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.
- (e) Tshekaseko le Teori ya dingwalo di rutwe go tletše seatla, mohlala: dimelo tša baanagwa, morero, tikologo, thulaganyo le thulano

POTŠIŠO YA 7 / 9/ 11: Potšišo ya ditšweletšwa

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Ba bangwe ba balekwa ba gakantšhwa ke molwantšhwa, 7.7, molwantšhi 9.4 le mohlohleletši 9.9. Go ipontšha bas a tsebe go farologanya teori ya baanagwa ba.
- (b) Go na le bao ba paletšwego ke potšišo ya tebelelo ya mongwadi 7.2 le 9.5.
- (c) Tlhalošo ya mareo (teori) e sa le tlhohlo go balekwa, 7.4 le 9.4 (ponelopele), 9.10 (tekolanthago)

- (d) Nyalelano ya phekgogo le diteng tša setsopolwa 7.5 le 9.5 le tšona e sa le kgatsintsi ya kgakanego go ba bangwe ba balekwa.

Ditšhišinyo malebana le kaonafatšo ya dipoele

- (a) Barutiši ba rute barutwana tlhalošo ya mareo (dithekniki) a dingwalo, mohlala: baanegwathwadi (molwantšhwa, molwantšhi le mohlohleletši), baanegwatlaleletšo, tekolapejana, tekolanthago, ponelopele, tebelelo ya mongwadi, mothalonako, kgegeophetogo, kgegeoteramatiki, tema ye e kgathwago ke mongwadi/moanegi, bj.bj.
- (b) Mešomo ya tšatši ka tšatši e elwe hloko, mešomo ya ka phapošeng, mešomo ya gae, diprojeke, melekwana, bj.bj.
- (c) Tlhamo ya dipotšišo e latele magato a taxonomy (*Bloom le Barret*) go ya ka tšhupatsela ya tlhahlobo.
- (d) Kabo ya meputso e hlahle barutwana gore ba kgone go fa dikarabo tša maleba.
- (e) Ditaello tša kgetho ya dipotšišo di tloge di rutwa e le ka tsenelelo.
- (f) Barutwana ba hlohleletšwe go araba dipotšišo tša maphephe a ditlhahlobo tša mengwaga ya go feta.
- (g) Go dirwe diphošollo 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.
- (h) Tshekaseko le Teori ya dingwalo di rutwe go tletše seatla.

KAROLO YA C: Papadi/Terama

POTŠIŠO YA 12 / 14/ 16: Potšišo ye telele: Tikologo

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Ba bangwe ba balekwa ba kgona go araba teori ya tikologo ka mokgwa wa maleba, fela go sa na le balekwa ba bangwe bao ba ngwalago tikologo ka mokgwa wa go tšweletša didirišwa fela.
- (b) Balekwa ba lahlegelwa ke meputso ka lebaka la go se latele ditaello.

Ditšhišinyo malebana le kaonafatšo ya dipoele

- (a) Barutwana ba tlwaetšwe gore pele ba araba potšišo ye telele ba swanetše go fa tlhalošo ya teori ka botlalo.
- (b) Barutiši ba swanetše go ruta tikologo go ya ka:
- Nako
 - Lefelo

- Leago

POTŠIŠO YA 13 / 15/ 17: Potšišo ya ditšweletšwa

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- Ba bangwe ba balekwa ga ba tsebe phapano gare ga meholo ya polelonoši, poledišano le ditšhupasefala, 15.6, 15.10, 17.6
- Go sa na le balekwa bao ba sa tsebego gore kgegeophetogo ke eng, 15.11 le 17.11, 13.3 mminorathwana, sethakodi 13.9.

Ditšhišinyo malebana le kaonafatšo ya dipoele

- Barutiši ba rute barutwana tlhalošo ya mareo (dithekniki) a dingwalo.
- Mešomo ya tšatši ka tšatši e elwe hloko, mešomo ya ka phapošeng, mešomo ya gae, diprojeke, melekwana, bj.bj.
- Tlhamo ya dipotšišo e latele magato a taxonomi go ya ka tšhupatsela ya tlhahlobo.
- Kabo ya meputso e hlahle barutwana gore ba kgone go fa dikarabo tša maleba.
- Ditaelo tša kgetho ya dipotšišo di tloge di rutwa ka tsenelelo.
- Barutwana ba hlohleletšwe go araba dipotšišo tša maphephe a ditlhahlobo tša mengwaga ya go feta.
- Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe le barutwana go lebeletšwe ditšhupatsela tša go swaya tša melekwana le ditlhahlobo gore ba kgone go bona mokgwa wa go araba ka tshwanelo.
- Tshekaseko le Teori ya dingwalo di rutwe go tletše seatla, mohlala: dimelo tša baanegwa, morero, tikologo, thulaganyo, thulano, poledišano le papalego.
- Tšhomišo ya maphephepotšišo 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

Ditshwayatshwayokakaretšo

- Mo lephepheng le balekwa ba šomile gabotse le ge e le gore ba bangwe ba paletšwe ke go fihlelela meputso ya godimo dikarolong ka bobedi tša lephephe le.
- Ke mošomo wa barutiši go gatelela le go lemoša barutwana gore lephephe le ke lona le rwelego le meputso ye mentši go feta la 1 le 2 ka gona le ka kaonafatša dipoele tša bona.

- (c) Balekwa ba tutuetšwe go itokišetša lephephe le ka ge mabokgoni le melawana le tšhomišo ya polelo tša Lephephe la 1 di ka šomišwa ka katlego lephepheng le.
- (d) Sebopego le ditaelo tšeo 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

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Balekwa bao ba ngwadilego taodišo ya potšišo ya 1.1 ba ngwadile kudu ka mathata ao ba bilego le ona ba sa bolele eupša ba sa laetše go hwela tharing ga bona. Ka mantšu a mangwe ba ngwadile ka seripa sa mathomo sa taodišo gomme ba tlogela seripa sa bobedi (mafelelo) sa taodišo, e lego go hwela tharing. Balekwa ka karetšo ba hloka tsebo ya diema, tlhalošo ya tšona gammogo le tirišo ya diema bophelong.
- (b) Potšišong ya 1.4 balekwa ba hlokile dintlhakemo le dintlhatlaleletšo tša go fahlela maemo a bona taodišong ye. Ba hlaetša tsebo ka ga Khomišene yeo e ikemego ya Diketho (*IEC*) ka mo nageng.
- (c) Potšišo ya 1.5 Potšišo ye e bonala e be e le ka godimo ga tsebo ya bona ka ge ba ngwadile ka tša maphodisa go na le gore ba ngwale ka Mošireletši wa Setšhaba (*Public Protector*) Taba ye e bontšha gore ga ba tsebe maikarabelo le tema ye e kgathwago ke Mošireletši wa Setšhaba.
- (d) Potšišo ya 1.6 e arabilwe ke balekwa ba babedi fela go ba 100. Go itaetša gore balekwa ga ba na le tsebo yeo e tseneletšego ka setšo sa gabobona.
- (e) Ditaodišo tša malebana le diswantšho (dipotšišo tša 1.7.1 le 1.7.2) di dumelela balekwa go ngwala mohuta wo mongwe le wo mongwe wa taodišo go ya ka kwešišo goba tlhalošo ya gagwe. Balekwa ga se ba šoma gabotse mohuteng wo wa ditaodišo ka ge ba se na le bokgoni bja go hlatholla diswantšho.
- (f) Gantši balekwa ba fela ba palelwa ke go tšweletša dikgopolo tša bona ka katlego ka ge ba hlaelelwa bokgoni bja go ngwala.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (a) Barutiši ba eletšwa go ruta barutwana mehuta ya ditaodišo le go beakanya dintlha tša taodišo yeo ba e ngwalago.
- (b) Barutiši ba swanetše go ruta barutwana ditaodišo tša ditšweletšwa tša go bonwa gore ba be le tsebo ye kaone ya go araba potšišo ya 1.7.1 le 1.7.2 (tlhathollo ya diswantšho)
- (c) Diema le dika di rutwe barutwana go ba fa tsebo ya tlotlontšu ya go kgona go ngwala ditaodišo tšeo di sekametšego ka go meetlo ya šetšo.

- (d) Boitsebišophelo bo rutwe gotee le lengwalo go ya ka pholisi ya tlhahlo ya go ngwala tlhahlobo. Go šomišwe leleme la maleba.
- (e) Mantšutaolo/tlhahlo a rutwe barutwana gore ba kgone go araba diteng go ya ka potšišo.
- (f) Barutwana ba hlohleletšwe go lebelela ditaba, go bala dikuranta go ba fa tsebo ka tše di diregago lefaseng ka bophara.
- (g) Barutwana ba fiwe ditaodišo tša go fapana bjale ka mešomo yeo e sego ya semmušo go katišetšwa mešomo ya semmušo gomme le diphošollo tša mepeleto di dirwe.
- (h) Balekwa ba rutwe kudu polelo/leleme la gae ka botlalo go sa lebalwe diema, dika le dikapolelo gape go se tlogelwe le tirišo ya tšona ge ba ngwala.
- (i) Barutiši ba itlwaetše go ya dithutotlhahlong go fiwa tlhahlo le tsebo ya mekgwanakgwana ya go ruta lephephe la boraro.
- (j) Barutwana ba badišiše mešomo ya bona ka morago ga go e ngwala gore ba kgone go lemoga diphošwana tšeo di ka bago di le gona.
- (k) Tšhupatsela ya tlhahlobo e se beelwe thoko ge go rutwa ditaodišo.
- (l) Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

KAROLO YA B: DITSWELETŠA TŠA TIRIŠANO

Diphošo ka kakaretšo le go se kwešiše dipotšišo

- (a) Potšišong ya 2.1 ba bangwe ba balekwa ga se ba fe mabaka a go kwagala.
- (b) Mo potšišong ya 2.2 balekwa ba bangwe ba ngwadile bophelo bja mohu ka motho wa pele sebakeng sa motho wa boraro.
- (c) Balekwa bao ba arabilego potšišo ya 2.3 ba lekile go e araba, le ge ba paletšwe ke go tšweletša dikgopolokgolo tšeo di nyakegago.
- (d) Taodišwana (athikele) (potšišo ya 2.4) ga se ya arabja ka tshwanelo ka ge balekwa ba be ba boeletša kgopolo e tee gantši. Ba be ba sa fe mabaka a go hlohleletša go ja dijo tša phepo ka botlalo.
- (e) Potšišo ya malebana le pego (2,5) ga se ya arabja ke balekwa ba bantši. Bao ba e ngwadilego go lemogilwe gore ga ban a tsebo ya dinyakwa, diteng le sebopego tša pego.
- (f) Mo potšišong ya 2.6 balekwa ga se ba šoma gabotse. Balekwa bao ba e arabilego, ba bangwe ba bona ba boeditše lengwalo sebakeng sa go ngwala boitsebišophelo.

Ditšhišinyo malebana le kaonafatšo ya dipoelo

- (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.
- (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 diphošollo.
- (d) Barutiši ba rute barutwana go badišiša potšišo pele ba ka di araba gore ba be le kwešišo ye e tseneletšego.
- (e) Barutiši ba leke go hlatholla rubriki go barutwana ge ba ba fa mošomo.
- (f) Go gatelelwe dibopego tša ditšweletšwa tša tirišano ka kakaretšo.
- (g) Barutwana ba badišiše mešomo ya bona ka morago ga go e ngwala gore ba kgone go lemoga diphošwana tšeo di ka bago di le gona.
- (h) Tšhupatsela ya tlhahlobo e se beelwe thoko ge go rutwa ditšweletšwa tša tirišano.
- (i) Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona,

KGAOLO YA 9

SESOTHO PUO YA LAPENG

Raporoto e latelang e lokela ho balwa mmoho le dipampiri tsa Sesotho Puo ya Lapeng tsa Pudungwana 2017

9.1 TSHEBETSO HO YA KA DILEMO: DIPAMPIRI TSA 1 – 3 (2014 – 2017)

Sephetho sa bahlahlobuwa ka kakaretso ka 2017 se bontsha ho nyoloha ho itseng ha ho bapiswa le sa selemo sa 2016.

Tlhahlobong ya 2017, dintlha tse latelang di ile tsa elwa hloko:

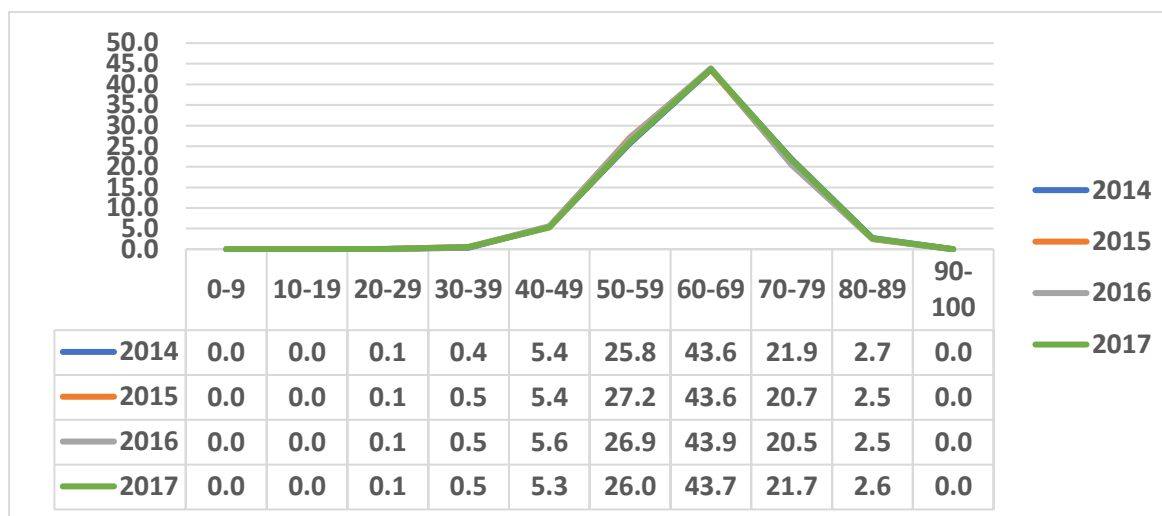
- Palo ya bahlahlobuwa ba ngotseng e fokotsehile ka 1 422.
- Phihlello ya bahlahlobuwa ka kakaretso e ntse e tshwana le ya dilemo tse fetileng.

Papetla ya 9.1.1: Sekgahla se akaretsang sa phihlello ho Sesotho Puo ya Lapeng

SELEMO	PALO YA BA NGOTSENG	PALO YA BA FUMANENG 40% LE HO FETA	% YA 40 LE HO FETA
2014	27,794	27,657	99.5
2015	36,555	36,351	99.4
2016	32,198	32,002	99.4
2017	30,776	30,583	99.4

Kerafo ya 9.1.2: Ho fetofetoha ha tshebetso sephethong sa bahlahlobuwa (Sesotho Puo ya Lapeng: 2014–2017)





Kerafo ena e bontsha ho nyoloha ho phihlello ya 6 le 7 le ho theoha ho phihlello ya 3,4 le 5.

9.2 TJHEBOKAKARETISO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 1

Ho ntshwa ha maikutlo ka tshebetso ka kakaretso

- Bokgoni ba ho araba dipotso tsa Tekokutlwisiso bo bonahala bo eketsehile leha ho na le bahlahlobuwa ba bang ba sa kgoneng ho utlwisisa tema ya tekokutlwisiso hantle.
- Bokgoni ba ho kgutsufatsa bo ntse bo ntlafala kaha bahlahlobuwa bongata ba bonahala ba fumana matshwao a pakeng tsa 5 le 10 empa ho ntse ho na le bahlahlobuwa ba sa kgoneng ho latela ditaelo tseo ba di fuweng ha ba araba potso ena.
- Bahlahlobuwa ba sa sebetsang hantle ba bonahala ba e na le kgaello ya tlotlontswe le Puo ya bonono.
- Bahlahlobuwa ba hloleha ho araba dipotso tse itshetlehileng tshebedisong ya puo e hlokolosi.

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

KAROLO YA A: Tekokutlwisiso

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- Bongata ba bahlahlobuwa bo hlolehile ho araba Potso ya 1.3, kaha bo hlotswe ho utlwisisa lentswe lena 'hlokolosi'. Ba ne ba nahana hore bomme ba ne ba tlamhele ho tla ba tshwere ntho e hlokosi e tshwarehang ha ba kgutla ho kopa mohope wa metsi.
- Bahlahlobuwa ba bangata ba hlolehile ho araba Potso ya 1.5. Bothata ke ba hore bahlahlobuwa ba hloka kutlwisiso ya mabitso a tswalano a kang bomalome, borangwane jj.

- (c) Bahlahlobuwa ba bonahetse ba se na bokgoni ba ho bapisa Potsong ya 1.6. Ba hloleha ho bontsha phapano pakeng tsa tsela ya kgale ya ho romella molaetsa habo morwetsana le mokgwa o sebediswang hajwale wa ho romella molaetsa habo morwetsana. Ba hlahisa lehlakore le le leng feela la taba e seng a mabedi.
- (d) Bongata ba bahlahlobuwa bo bonahala ba haellwa ke tsebo ya tlotlontswe. Sena se bonahala ka ho hloleha ho araba Potso ya 1.7 le 1.9 moo ba hlolehileng ho hlalosa lentswe lena 'Pulamolomo' potsong ya 1.7 le moo ba sa tsebeng lentswe lena 'kgutshwane' potsong ya 1.9. Ba hlolehile ho tseba hore motho a ka nna a bitsa 'nku' ka lebitso la kgutshwane. Ba lahla moelelo ka ho nahana hore lentswe 'kgutshwane' le bolela ntho e kgutshwane.
- (e) Tsebo e fokolang ya Tshebediso e hlokolosi ya puo e iponahaditse moo bahlahlobuwa ba hlolehang ho araba Potso ya 1.8 e reng ba bontshe *leeme* le iponahatsang temeng.
- (f) Bahlahlobuwa ba bangata ha ba tsebe tshusumetso eo mantswe a maswetso a hlahang ditsong tse fapaneng, a nang le yona temeng. Sena se bonahala Potsong ya 1.13 moo bahlahlobuwa ba hlolehileng ho bontsha phapang pakeng tsa 'bomme' le 'basadi'.
- (g) Bahlahlobuwa ba bang ba iphapanyetse ditaelo tsa dipotso. Potso ya 1.16, e re ba arabe potso ba be ba e tshehetse ka lebaka empa bahlahlobuwa ba bangata ba arabile potso feela ba sa e tshehetse ka lebaka.
- (h) Potso e batlang ho bapiswa ha ditema e ntse e le pharela e kgolo. Potso ya 1.18 moo bahlahlobuwa ba bapisang Tema ya A le Tema ya B, ba ngola feela ditaba tsa tema e le nngwe feela ba tlohelle tsa tema e nngwe.

Ditshitsinyo bakeng sa ho ntlafatsa

- (a) Matitjhere a ngodise baithuti ditema tse fapaneng ho ntlafatsa tsebo ya bona ya ho araba dipotso tsa tekokutlwisiso. Ditema tsena di tlamehile ho kenyeletsa ditema tse balwang le tse bohuwang ka dinako tsohle.
- (b) Baithuti ba tlamehile ho ikamahanya le se batlwang ke potso. Ba ithute maetsi a tsamaelanang le dipotso.
- (c) Ba kgothalletswe ho sebedisa dibuka tsa tlotlontswe le dibukantswe (dikshenare).
- (d) Matitjhere a rute baithuti puo ya bonono, tshebediso ya puo e hlokolosi, tlotlontswe, moelelo o otlolohileng le o patehileng le tse ding tse hlahang setatementeng.
- (e) Matitjhere a fe baithuti dipotso ho latela dikgato (e be tsa kgato e tlase, e mahareng le ya boemo bo hodimo) ho ba tlwaetsa ho araba dipotso tsa hlahlobo. A lemose baithuti ho sheba matshwao pele ba araba potso ho qoba hore ba ye lolololo ha ba araba potso e nang le letshwao le leng feela kapa a mabedi.
- (f) Matitjhere a lemose baithuti hore dipotso tse batlang maikutlo a bona di arajwe ho latela maemo a matle a phedisano. Sena se etswa bakeng sa ho hodisa setjhaba se nang le boikarabelo le phedisano mmoho. E seng boiphetetso bo ka nnang ba mpefatsa maemo. Ho etsa mohlala; ha potso e batla hore baithuti ba ntshe maikutlo a bona ka se bohloko mohlomong se hlahetseng eo ba balang ka yena temeng, e be potso e re: 'Ha o ne o ka

iphumana o le maemong aa a mophetwa, o ne o ka etsa jwang?’ ba lokela ho rutwa hore ha ba a tshwanela ho thabela ditsietsi tsa ba bang. Dikarabo tse kang, ‘Ke ne nka mmolaya, ka mo tjhesetsa ka tlong, ka jesa bana ba hae tjhefu le tse ding, ha di a amohela kaha ha di ahe setjhaba se nang le boikarabelo.

- (g) Baithuti ba rutwe ho bala tema ka hloko le ho e utlwisisa pele ba araba dipotso.
- (h) Matitjhere a tlamehile hore ha a sebetsana le ditema tsa tekokutlwisiso ka phaposing, a di rute di tsamaye mmoho le ditema tse bohuwang kaha tsena ke diyathoteng di bapile. Sena se tla tlwaetsa baithuti ho bapisa ditema tseo tse pedi.

KAROLO YA B: Kgutsufatso

Dintlha tse akaretsang

- (a) Kgatelopelo e batla e le teng bokgoning bona ba ho kgutsufatso tema kaha bahlahlobuwa ba bangata ba fumane matshwao a pakeng tsa 5 le 10 ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabotoweng a fapaneng.
- (b) Bahlahlobuwa ba bangata ba se ba tseba ho ngola ka diratswana e seng ka dintlha. Sena se entswe ke kgetho e nepahetseng ya seratswana sa kgutsufatso. Kgetho e fosahetseng ya seratswana sa kgutsufatso, e etsa hore ho be boima ho se kgutsufatso ka nepo.
- (c) Ho qotsa dintlha di le jwalo ho tswa temeng e ntse e batla e ba bothata bo boholo ho bahlahlobuwa ba bang.

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) Bahlahlobuwa ba bang ha ba a ikamahanya le ditaelo tsa potso ena. Ha ba a qoqa ka dintlha tsa sehlooho tsa seo moetapele wa nnete a lokelang ho di ela hloko le ho di kenya tshebetsong ha a etella pele batho ba bang mosebetsing. Ba lobokantse dintlha tsa bona.
- (b) Bahlahlobuwa ha ba a ngola ka dintlha tsa sehlooho empa ba ngotse ka dintlha tse tshehetsang sehlooho.
- (c) Bahlahlobuwa ba bang ba sebedisitse tsebokakaretso eo ba nang le yona ya tema ba sa ikamahanye le se hlokwang ke potso. Bongata ba bona ha ba a sebedisa mantswe a bona empa ba qotsitse se tswang temeng.
- (d) Leha palo ya bahlahlobuwa ba ngotseng kgutsufatso ka diratswana e phahame ho latela CAPS empa ho sa na le bahlahlobuwa ba mmalwa ba ngolang ka dintlha.

Dintlafatso tse ka etswang

- (a) Matitjhere a fe baithuti ditema tse ngata tsa kgutsufatso. E meng ya mesebetsi ya kgutsufatso, matitjhere a itshwaele yona.
- (b) Baithuti ba rutwe phapang 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. Bonyane ba e bale makgetlo a mararo pele ba ka e araba.
- (e) Baithuti ba rutwe kgutsufatso dihlopheng tse tlase ho etsa hore ha ba fihla dihlopheng tse hodimo ba be ba na le bokgoni ba ho kgutsufatsa ka nepo.

KAROLO YA C

POTSO YA 3: Papatso

Dintlha tse akaretsang

Kgatelopele e batla e le teng karolong ena ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabotoweng a fapaneng.

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) Bahlahlobuwa ha ba a bontsha bokgoni ba ho bona phapano pakeng tsa potso ya 3.1 e neng e botsa ka se bapatswang papatsong le potso ya 3.3 e neng e hloka hore ba fane ka molaetsa wa papatso.
- (b) Bahlahlobuwa ha ba utlwisisa se batlwang ke potso ya 3.5. Ba hlalositse maele ana **‘kwekwe ya morao e tloha le sepolo’** ho na le hore ba arabe se batlwang ke potso e leng, tshusumetso e bakwang ke maele ao.
- (c) Potsong ya 3.6, bahlahlobuwa ha ba a ngola ka kgethollo e teng pakeng tsa batho empa ba ngotse ka kgethollo e fumanehang dithutong tse bapatswang ke Oxbridge Academy, e leng dithuto tsa khomputara le tsa kgwebo.

Dintlafatso tse ka etswang

- (a) Matitjhere a lokela ho fa baithuti mesebetsi e mengata ya papatso ka phaposing ho ba tlwaetsa ho araba dipotso tsa papatso.
- (b) Baithuti ba kgothalletswe ho bala dikoranta le makasine ho ithuta ka mawa a fapaneng a ho bapatsa.
- (c) Matitjhere a rute baithuti mawa a fapaneng a ho bapatsa le bohlokwa ba mawa ao.
- (d) Baithuti ba bontshwe le ho rutwa tshebediso ya puo e hlokolosi e hlahang papatsong.

POTSO YA 4: Khathunu

Dintlha tse akaretsang

Ho latela sampole ya bahlahlobuwa e ileng ya etswa mabotoweng a fapaneng, bahlahlobuwa ha ba a sebetse hantle potsong ena.

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) Bongata ba ba bahlahlobuwa ba arabile Potso ya 4.1 ho latela boiphihlelo ba bona e seng se hlahellang khathunung. Ba bang ba kopanya karolo e nomorilweng 1 le majwe a mabitla.
- (b) Potsong ya 4.2, bahlahlobuwa ba thatafalletswe ke bokgabo ba puo e leng 'tomatso' mme sena se entse hore ba hlolehe ho araba potso eo.
- (c) Bahlahlobuwa ba hlolehile ho araba se tshwantshisitsweng karolong ya 2, potsong ya 4.3 kaha ha ba kgone ho shebisisa dintlha tsohle tse hlahang khathuneng ka kutlwisiso.
- (d) Potso ya 4.5, bahlahlobuwa ha ba a sebetsa hantle kaha ba hlotswe ke lentswe lena 'hlokolosi'

Dintlafatso tse ka etswang

- (a) Matitjhere a rute baithuti ho shebisisa ka kutlwisiso dintlha tsohle le matshwao a hlahellang khathunung pele ba araba dipotso.
- (b) Baithuti ba rutwe puo e otlohileng le puo e patehileng. Ba qale pele ka ho batla moelelo o otlohileng wa khathunu ba nto hlalosa moelelo o patehileng wa yona.
- (c) Matitjhere a rute baithuti ho sheba dintlha tse latelang khathunung: boitshetleho, puo ya molomo le ya mmele.
- (d) Baithuti ba rutwe ho fumana molaetsa wa khathunu.

POTSO YA 5: Tema ya Prosa

Dintlha tse akaretsang

Bahlahlobuwa kaofela ba hlotswe ke ho araba Potso ya 5 ho latela sampole ya bahlahlobuwa e ileng ya etswa mabatoweng a fapaneng. Potso ena e ntse e le tlasa tshebetso e matla ya Lefapha mme matitjhere a tla rupellwa ka tshwanelo ha selemo se ntse se tsamaya.

9.4 TJHEBOKAKARETSE YA TSHEBETSO YA BAITHUTI PAMPIRING YA 2

Ho ntshwa ha maikutlo ka tshebetso ka kakaretso

- (a) Pampiri yohle e bile boima bakeng sa bahlahlobuwa ka lebaka la mokgwa o motjha o latetsweng wa ho botsa dipotso.
- (b) Tsebo e haellang ya dingolwa e iponahaditse tshebetsong ya baithuti ba bang.
- (c) Tlwaelo ya ho itokisetša ho ngola ditlhalobelo ka tshebediso ya dipampiri tsa dilemo tse fetileng e bonahetse e bakile mathata kaha dipotso tsa pampiri ya selemo sa 2017 di ne di radilwe ka mokgwa o fapaneng le wa mehleng.

- (d) Bahlahlobuwa ba bang ba hlolehile ho etsa kgetho e nepahetseng ya dipotso mme sena se bakile hore ba lahlehelwe ke matshwao a mangata.
- (e) Ho bahlahlobuwa ba sebeditseng hantle, ba bontshitse ho ba le tsebo e kenelletseng ya dingolwa mme ba kgonne ho araba ka bokgabane ba ikamahantse le ditaelo tsa dipotso mmoho le kabo ya matshwao.
- (f) Ba bang ba bahlahlobuwa ba bonahetse eka ba ne ba sa ikemisetsa ka mosebetsi wa bona mme ba ne ba kopakopanya dibapadi le baphetwa ba dibuka tse fapaneng. Sena se ne se iponahatsa ha boholo ha bahlahlobuwa pakaneng ya dibukana tsa dikarabo ba nepile mme ho be le methwaela e sa nepang potso e itseng.
- (g) Ba bang ba ne ba kgutlela dikarabo tsa bona mme ba sa ye lolololo mme ka ho etsa jwalo ba ne ba siella dintlha tse itseng tse neng di ka nna tsa nepahala.
- (h) Dipotsong tse batlang ho tshehetswa ka lebaka, bahlahlobuwa ba bang ba ne ba hloleha ho fana ka lebaka leo.

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

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) Ho etsa kgetho e nepahetseng ho bonahetse e le bothata ho bahlahlobuwa ba bang. Ba bang ba arabile dipotso kaofela mme sena se bile le ditlamorao tse mpe sephethong sa bona kaha maemong a jwalo, motshwai o lokela ho sheba dipotso tse qalang karolong ka nngwe. Ha sena se etsahala Karolong ya B le ya C, mohlalobuwa o se a ipehile ka mosing hobane Karolong ya B ha a kgethile potso e telele, le Karolong ya C o tla be a ntse a qadile ka potso e telele mme ha ho le jwalo o lahlehelwa ke matshwao a Karolo ya C kaofela ha ona.
- (b) Potso ya 1: Potso ena ke ya moqoqo. Boholo ba bahlahlobuwa ba qobile ho araba potso ena. Ba e arabileng ba hlolehile ho e araba ka bokgabane. Potso e ne e re '*Sekaseka kamoo sethothokisi se sebedisitseng makgabane a bothothokisi ho finyelletsa molaetsa wa yona.*' Bahlahlobuwa ba e arabileng ba qollotse makgabane mme ba fana ka bohlokwa ba makgabane ao feela ho ya kamoo ba bo tsebang kateng, ba sa ikamahanye le thothokiso e botsitsweng kahoo ba hloleha ho bontsha kamoo makgabane ana a finyeleditseng molaetsa kateng thothokisong ena.
- (c) Potso ya 2, 3, 4 le 5: Bahlahlobuwa ba arabileng thothokiso ya Potso 2 (2.1, 2.3, 2.4, 2.5) ha ba a sebetsa hantle. Palohare (average) ya matshwao a potso ena e bile 2.5%. Potso ya 3 e sebeditswe hantlenyana ke bahlahlobuwa ba bangata. Palohare ya matshwao a bona e bile 5%. Leha ho le jwalo ho na le ba bang ba ileng ba e ba le ditshita dipotsong tsena (3.1, 3.2, 3.3, 3.5). Ntlha ya hore ebe bahlahlobuwa ba bang ba hlolehile ho arabela dipotsong tsena ka nepo, e supa hore boitokisetso e bile bo sa kenellang hantle mme bahlahlobuwa bao ha ba e ithuta ka matla.
- (d) Potso 6, 8, 10 le 12: Bahlahlobuwa ba hlolehile ho araba dipotso tsena tse boletsweng. Potso e ne e batla hore bahlahlobuwa ba dumellana kapa ba hanane le ntlha ya hore ho utulla lekunutu

ho ileng ha etswa ke baphetwa ba itseng ke hona ho roteleditseng kgohlano ho ya pele sengolweng ka seng. Bahlahlobuwa ba ne ba lokela ho bua ka ho utullwa ha lekunutu ebe ba bua ka ditlamorao tsa lekunutu leo ba nto bontsha hore sena se roteleditse kgohlano ka tsela e jwang. Ho e na le hore ba bontshe hore ho utulla lekunutu ho roteleditse kgohlano, bahlahlobuwa ba phetile pale ya padi jwalo ka ha e le jwalo bukeng.

- (e) Tebello e ne e le hore bahlahlobuwa ba arabileng buka ya 'Tutudu ha e patwe' e ka ba bona ba bontshang ho hloleha hanyane hobane sengolwa sena se ne se qala ho balwa selemong sena. Bahlahlobuwa ba arabileng dibuka tsa 'Botsang Lebitla, Diepollo, Mme' ba ne ba sa lokela ho hloleha ho araba dipotso tsena kaha dibuka tsena e se e le nako di ntse di balwa.
- (f) Potso 7, 9, 11, 13: Dipotsong tsena tse boletsweng, bahlahlobuwa ba bontshitse ho hloka kutlwisiso ya mareo a kang 'tshusumetso, ho hetla morao, tomatso, theho ya mabitso, ho tjobela pele, ho hodisa kgohlano, sephetho se sa lebellwang, leeme, tshekamelo le ho bontsha phapano pakeng tsa diketsahalo tse pedi. Ha potso e ne e hloka hore bahlahlobuwa ba bontshe phapano pakeng tsa diketsahalo tse pedi tse fapaneng, ba ne ba hlahisa lehlakore le le leng feela la karabo.
- (g) Potso 14 le 15: Boholo ba bahlahlobuwa ba diporofensing tse fapaneng ba qobile ho araba dipotso tsa 14 le 15 e leng dipotso tse itshetlehileng ho tsa bohoholo.
- (h) Potso 16, 18 le 20: Bahlahlobuwa ba hlolehile ho araba dipotso tsena ka bokgabane. Potso e ne e batla hore bahlahlobuwa ba bue ka ho hloka botshepehi ha dibapadi tse neng di boletswe potsong ka nngwe. Ho e na le hore ba bontshe hore dibapadi di bontshitse ho hloka botshepehi ka tsela e jwang le hore sena se ile sa ama dibapadi tse ding jwang, bahlahlobuwa ba phetile pale ya tshwantshiso jwalo ka ha e le bukeng. Tebello e ne e le hore bahlahlobuwa ba arabileng buka ya 'Lejwe la kgopiso' e ka ba bona ba bontshang ho hloleha hanyane hobane sengolwa sena se ne se qala ho balwa selemong sena. Bahlahlobuwa ba arabileng dibuka tsa 'Seyalemoya le Haeso Mafotholeng' ba ne ba sa lokela ho hloleha ho araba dipotso tsena kaha dibuka tsena e se e le nako di ntse di balwa.
- (i) Potso 17, 19 le 21: Jwalo ka tshebetsong ya dinovele, bahlahlobuwa ba bontshitse ho hloka kutlwisiso ya mareo a kang 'tomatso, mofuta wa sebakadi le mofuta wa kgohlano.

Ditshitsinyo bakeng sa ho ntlafatsa

- (a) Kereiting ya 12, bahlahlobuwa ha ba a lebellwa hore ebe ba badile buka bakeng sa ho natefelwa ke yona feela. Ba lokela ho ithuta sengolwa ka sepheo sa ho sekaseka le ho manolla sengolwa seo. Manollo ya dithothokiso, dinovele le ditshwantshiso e lokela ho ba ka sehloohong sa ho ithuta dingolwa.
- (b) Matitjhere a eletswa ho ruta manollo ya dingolwa ka ho phethahala.
- (c) Dipotso di ka ralwa ka mekgwa e fapaneng mme bahlahlobuwa ba rutilweng ba ka kgona ho araba leha ba sa tlwaela mekgwa oo dipotso di radilweng ka wona.
- (d) Sebopeho sa potso e telele se lokela ho rutwa hara selemo. Baithuti ba lokela ho tseba hore potso e telele e qala ka selelekela, e be mmele e nto ba qetelo ya yona.

- (e) Baithuti ba eletswe hara selemo hore potsong e telele ya moqoqo wa sengolwa, ba se ke ba itshwenya ka ho etsa mmapa wa monahano.
- (f) Mabitso a dibapadi kapa a baphetwa a lokela hore a tsejwe hantle, mme baithuti ba qobe ho a sebedisa ka ho fapanyetsana ho habahanya le dibuka tse fapaneng.
- (g) Matitjhere a lokela ho rupellwa ka matla ntlheng ya manollo ya dingolwa. A bile a lokela ho sebetse ka ho thusana ho tswa sekolong se seng ho ya ho se seng.
- (h) Disimphosiamo le dingangisano ka dingolwa di lokela ho hlophiswa moo baithuti ba ka qotisanang lehlakwa ka dikahare tsa dingolwa tsa bona tseo ba di balang.
- (i) Moithuti ka mong sekolong o lokela ho ba le buka ya hae ya sengolwa hore a nne a ipalle nako le nako ha a le lapeng.
- (j) Matitjhere a kgothalletswa ho sebedisa bukana e bitswang '*Second Chance Matric Booklet*'. Bukaneng ena, tsela ya ho araba dipotso le mehlala ya dikarabo tsa dipotso tse telele di teng ho habahanya le dibuka tsohle.

SESOTHO PUO YA LAPENG P3

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) Bahlahlobuwa ba sebeditse hantle Karolong ya A le ya B. Kgetho ya bona ya meqoqo le ditema tsa kgokahano e ne e ba dumella ka hohlehohle hobane dihlooho di ne di bua ka diketsahalo tsa bophelo ba kamehla le mehla.
- (b) Ke mosebetsi wa titjhere ho hatella ntlha ya hore pampiri ena e jere matshwao a mangata mme e ka tlisa phapang e kgolo sephethong sa mohlalobuwa.
- (c) Baithuti ba kgothalletswa ho itokisetse hantle bakeng sa pampiri ena, kaha bokgoni ba tshebediso ya puo bo sebedisitsweng dipampiring tse pedi tse qalang, bo ka sebediswa pampiring ena ka katleho e kgolo. Ho feta mona sebopeho sa ditema se lokela hore se rutwe mme le baithuti ba ithute sona. Bohlokwa ba ho sekaseka sehlooho kapa sehlotshwana sa ditaello, bo lokela ho hatellwa.
- (d) Baithuti ba lokela ho fuwa kotlo ha ba araba ka mmoho sehloohong seo ba se fuweng, mme hangata tsena ke ditlamorao tsa hore bahlahlobuwa ba hloleha ho tsepamisa maikutlo ntlheng ka nngwe ya sehlooho.

9.6 TSHEKATSHEKO YA PAMPIRI YA 3 BAKENG SA HO RIBOLLA DITSHITA

Bahlahlobuwa ba sebeditse hantle Karolong ya A le ya B. Kgetho ya bona ya meqoqo le ditema tsa kgokahano e ne e ba dumella ka hohlehohle hobane dihlooho di ne di bua ka diketsahalo tsa bophelo ba kamehla le mehla.

KAROLO YA A: MEQOQO

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) Leha bahlahlobuwa ba kgethile dihlooho ka nepo, ho na le ba bang ba kgethileng dihlooho tseo ba se nang kutlwisiso ya tsona.
- (b) Ha ba tsebe maele ka ho phethahala. Ha ba ngola meqoqo ya bona ba fetola maele mme ba a ngola a fosahetse. Maele ao ba a sebedisang ha a kgohlele hantle ho sehlooho seo ba buang ka sona. Sehlooho sa 'Leshano ha le na mokoka' se fetohetse ho ho ba *leshano ha le a loka*. Ka lebaka lena bahlahlobuwa ha ba fumane palohare ya pampiri e hlokehang. Ba bang ba bona ba tswa lekoteng mme ha ba kgone ho utlwisisa sehlooho ka botebo.
- (c) Ba bang ba bahlahlobuwa ba kgethile sehlooho sa 1.4. Mona ke moo ho bonahalang hore ha ba a utlwisisa maele ana. Ba ne ba qoqa ka kamoo puo le moetlo di itsamaelang thoteng di le pedi feela.
- (d) Boholo ba bahlahlobuwa ba kwekwetlile potso ya setshwantsho e leng 1.7.1 le 1.7.2 empa ba e kgethileng, ba e arabile ka bokgabane. Ba ne ba nehelana ka mohopolo o totobatsang hore ba utlwisisa seo ba ngolang ka sona, mme ba ipabotse ke hona.
- (e) Bahlahlobuwa ba hlolehile ho etsa moralo ka nepo le ho etsa dipolelo tse phethahetseng, ba lobokantse dintlha feela.
- (f) Tshebediso e fosahetseng ya maele

Mona ho latela mohlala wa kamoo bahlahlobuwa ba sebedisitseng maele a latelang ka tsela e fosahetseng kateng:

- Moketa ho **thuswa** o itekang bakeng sa hore= Moketa ho **tsoswa** o itekang
- Koloi ke yona e re **fokololetsang** maoto bakeng sa hore= Koloi e re **kgaoa** maoto
- Pela e ne e hloke **moromeletsa** bakeng sa hore= Pela e ne e hloke **mohatla** ka ho romeletsa.
- Re **kenye** matsoho metsing bakeng sa hore= **re inele** matsoho metsing
- Lepotlapotla le ja poti motho o kgonwa ke sa hae bakeng sa hore = Lepotlapotla le ja poti lesisitheho le ja kgomo.
- **Poho pedi** ha e hlolwe ke sebata bakeng sa hore= **Ntja pedi** ha e hlolwe ke sebata.
- Mosotho o ne a **nepe** kgomo lenaka bakeng sa hore = Mosotho o ne a **ope** kgomo lenaka.
- Mesenene ke dinoha mehlolo ke batho bakeng sa hore = Mehlolo ke dinoha mesenene ke batho.

- Tlou ha e **tshabe** morwalo wa yona bakeng sa hore = Tlou ha e **hlolwe** ke morwalo.
- Ngwana mahana a jwetswa o utlwa ka letlalo ho opa= Ngwana mahana a jwetswa o bonwa ka leqeba.

(g) Tshebediso e fosahetseng ya thutapuo le sebopeho sa dipolelo:

- Hobane ba nahana hore batla hlola
- **Kahoo o sa** tlamehang ho bua
- **Se re le** tafoleng ha fihla batho

Dintlafatso tse ka etswang

- Matitjhere a lokela ho nnetefatso hore baithuti ba tseba ho manolla sehlooho seo ba se kgethileng mmoho le sebopeho sa moqoqo. Baithuti ba lokela ho tseba ho kgetha sehlooho seo ba tla ipapola ka sona. Haeba ba hloleha ho ngola ka sona ba dumelletswa hore ba kgethe moqoqo/sehlooho se seng.
- Baithuti ba lokela ho nehwa dipolelo tse ngata tse fosahetseng, diratswana le dikateng tsa seratswang hore ba hlaole diphoso.
- Bahlahlobi ba puo ya Sesotho ba lokela ho kwetlisa le ho tjhorisa matitjhere hore a be le bokgoni ba ho rupella baithuti ka mokgwa o phethahetseng.
- Diphoso tsena tse tlwaelehileng di lokela ho hlaolwa moo baithuti ba leng teng hore ba tle ba lemohe phoso tsa bona ba be ba di hlaole ka ho phethahala.
- Baithuti ba lokela ho iswa dikampong moo ba tlang ho fumantshwa thupello e keneletseng.
- Matitjhere a matjha a lokela ho hlokomediswa ka diphoso tsena tse tlwaelehing hore ba se di etse le bona.
- Baithuti ba lokela ho tataiswa ka mokgwa oo ba lokelang ho ngola mefuta e fapaneng ya meqoqo ka wona. Ba be ba fuwe monyetla wa ho e ngola ka nepo.
- Baithuti ba lokela ho tataiswa ka kamoo ba lokelang ho sekaseka dipotso tsa ditshwantsho kateng. Ba be ba fuwe monyetla wa ho di ngola ka phaposing hore ba be le boitshepo ha ba tlameha ho ngola ka tsona le ho di ngola ka boqhetseke.
- Moithuti a tsebe hore ena e tla ba kgetho ya hae mme o tlameha ho ngola ka se fihlang mohopolong wa hae. A sebedise boqhetseke ho ka ikgapela matshwao.
- Baithuti ba hlokomediswe hore ha ba qeta ho ngola meqoqo le ditema ba tlameha ho hlaola diphoso, e leng tekolobotjha. Ba ka sebedisa pene kapa potloloto ho etsa tekolobotjha eo.

KAROLO YA B: DITEMA TSA KGOKAHANO

Karolo ena e fupere ditema tsa kgokahano. Baithuti karolong ena ba tlameha ho kgetha potso tse pedi. Potso ka nngwe e jere matshwao a 25. Bahlahlobuwa ba selemo sa 2017 ba bonahetse ba itekile haholo. Leha pherekano e bonahetse mokgweng ya ho ngola mefuta ena ya kgokahano. Ke mefuteng e mmalwa moo bahlahlobuwa ba hlolehileng ho utlwisisa potso, mme ba bonahetse ba tswile lekoteng. Diphoso tse iponahaditseng ditemeng tsa bahlahlobuwa ke tse latelang:

(a) Tshebediso e fosahetseng ya Rejisitara:

Kaha inthaviu ke tema ya semmuso bahlahlobuwa ba lokela ho ela hloko ntlha ya hore ba ka se sebedise mantswe ao ba a sebedisang ha ba bua le metswalle ya bona jwalo ka mohlaleng ona:

- Moqolotsi: Dumela wa thaka
- Ramotse: Dumela weso
- Moqolotsi: Ke a kgolwa o phetse hantle wa thaka.
- Ramotse: Ke phetse hantle weso

(b) Tshebediso e fosahetseng ya mantswe:

- Mona ke ne ke ikopela mosebetsi o bapaditsweng= Mosebetsi o phatlaladitsweng
- Papatsong ya sekgeo sa mosebetsi= Koranteng
- Ho fedisa sefutho sa batho ba hlahelwang ke dikotsi= Palo e hodimo
- O ntse o bona re hafa ka sekatana= Hafa ka nkatana.
- Ke nka lakatsa ho= Nka lakatsa ho...

Ditshisinyo bakeng sa ntlafatso

Potso ya 2.1: Lengolo la semmuso

- (a) Lengolo la semmuso le kopang, le ile la haelwa ho utlwisisa hore sebopelo sa lengolo lena ke la semmuso mme le tlameha ho ba le aterese tse pedi. Kahoo ba ngotse aterese e le nngwe feela.
- (b) Matitjhere a eletswa ho hlokomedisa baithuti ka phapano e teng mefuteng ya mangolo e leng la semmuso le la setswalle.
- (c) 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.

- (d) 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 ho re baithuti ba bone mehlala ena ka mehla.
- (e) Matitjhere a ka boela a sebedisa mesebetsi ya baithuti ba ipabotseng ho ngolweng ha ditema tsena ho ruta ba haellwang ke bokgoni.

Potso 2.2: Puisano

Puisanong bahlahlobuwa ba itekile haholo potsong ena mme ba kgonne ho sebedisa sebopeho se nepahetseng. Puisanong ena bahlahlobuwa ba ne ba tlameha ho bontsha mokgwa o nepahetseng wa puisano, monahano o toma o bontshang boiphihlelo bo tsepameng le puo e matla e ka etsang hore motho a utlwisitse botebo ba maikutlo a hae.

Ho etsa mohlala: Karabo o ne a tshwanela ho fana ka mabaka a utlwahalang ho ka nnetefatsa hore motswadi a utlwisise mabaka a hae a ho se ye yunivesithing isao (lemong se tlang). Ka lehlakoreng le leng puo ya motswadi e lokela ho ba le boleng bo ka hodingwana ho boo ba ngwana wa hae mme a bontshe mabaka le mehlala e tla aha ngwana. Bofokodi ba bahlahlobuwa ebile ho ngola puisano e boleng bo tlasetlase haholo eka ho ipuela bana mantlwaneng kapa papading ya diketo,

eka ha ba sebeletse matshwao a tla etsa hore ba atlehe tlhahlobong ena.

Matitjhere a rute baithuti mokgwa oo matshwao a puo a sebediswang ka wona puisanong.

Potso ya 2.3: Atikele e yang makasineng

Atikele e yang makasineng e ne e hloka bahlahlobuwa hore ba elelliswe setjhaba ka mokgwa wa tshireletso ha ba le di-ATM hore setjhaba se hlokomela boqhekanyetsi bo etswang ke ditsotsi ka ho fana ka mehlala ya diketso tse etswang ke ditsotsi ha batho ba sebedisa di-ATM. Bahlahlobuwa ba bile le bofokodi ba ho se fane ka mesebetsi e mebe ya ditsotsi setjhabeng. Bahlahlobuwa ba arabile ka ho fana ka di- ATM tse phahllolang, polao ya batho le hore ba malapa a bona le metswalle ba wetse koduweng ena jwang.

Potso ya 2.4: Lenanetsamaiso le metsotso ya kopano

Bahlahlobuwa ba lahlile matshwao a mangata potsong ena ka ntlha tse pedi tseo e bileng bofokodi ba bona. Ba nkile karolwana ya potso ba tlohela e nngwe. Mohlala; ba ngotse metsotso ba siya lenanetsamaiso, ha ba bang ba ngotse lenanetsamaiso feela le mela e mmedi e akaretsang ditaba. Ntlha ya bobedi e bileng bofokodi ke tshebediso ya lekgethe le fosahetseng la ho ngola karolwana ena ya metsotso. Ba ngola eka kopano e ntse e tswela pele, kahoo ba ne ba sebedisa lekgethe lejwale.

Potso ya 2.5. Inthaviu e ngolwang

Legulwana la bahlahlobuwa le hlolehile ho hlakelwa ke seo potso e se batlang yaba le fetola seabo sa ramotse ka ho etsa ramotse moipelaetsi ka boyena. Ba etsa moqolotsi hore e be e mong wa batho ba amehang. Le leng la mabaka a entseng hore ho etsahale hona ke ho hloka tsebo ya mosebetsi wa moqolotsi ho ya ka tikoloho eo ba phelang ho yona. Ba bonahetse ba sa tsebe hore moqolotsi ke mang le hore o sebetse mosebetsi o jwang.

Potso 2.6: Lengolo la boiphihlelo le hoketsweng kopong ya mosebetsi

Potsong ena ke moo bohloko ba bahlahlobuwa ba bangata ba iphumanetseng matshwao ka botlalo. Le ha ho le jwalo, ba bang ba bahlahlobuwa ba ntse ba lahlile matshwao. Ho etsa mohlala; bahlahlobuwa ba bile le lesedi la ho tseba hore lengolo le tlameha ho tla pele mme Lengolo la diphihlelo le latele. Phoso eo ba e entseng bongata ba bona ke ya hore ba qale hantle ka lengolo, e re ba e so le phethele e be ba se ba kenya lengolo la diphihlelo mahareng a ditaba tsa bona ba nto phethela lengolo leo la bona.

Ditshisinyo bakeng sa ntlhafatso

- (a) Matitjhere a lokela ho elellisa baithuti mokgwa o nepahetse wa ho ngola mofuta ona wa tsa dikgokahano.
- (b) Ho bohlokwa hape hore matitjhere a kgothalletse baithuti ho boha thelebishene moo ba tlang ho ithuta le ho bona baqolotsi ba ditaba ba etsa mosebetsi wa bona.
- (c) Matitjhere a tlameha ho ruta baithuti lekgethe le nepahetseng la ho ngola
- (d) Metsotso e leng lekgethe lefetile.
- (e) Matitjhere a hlocomele rejisitara ya baithuti mme ba rutwe hore maamong ao ke rejisetara ya mofuta ofe e sebediswang.
- (f) Matitjhere a hlocomele mokgwa oo baithuti ba ngolang ka ona. Ba ba rute hore ba se ke ba kopakopanya mantswe a sa kopaneng mme ba rutwe ho sebedisa Puo e hlokolosi le puo ya bonono.

KGAOLO 10

SETSWANA PUO YA GAE

Pegelo e e latelang e buisiwe mmogo le dipampiri tsa dipotso tsa Setswana Puo ya Gae tsa Ngwanaitseele 2017

10.1 MOKGWA WA TIRAGATSO: DIPAMPIRI TSA 1 – 3 (2014 – 2017)

Tiragatso ya batlhatlhojwa ka kakaretso e senola tlathlago fa e bapisiwa le ya 2016.

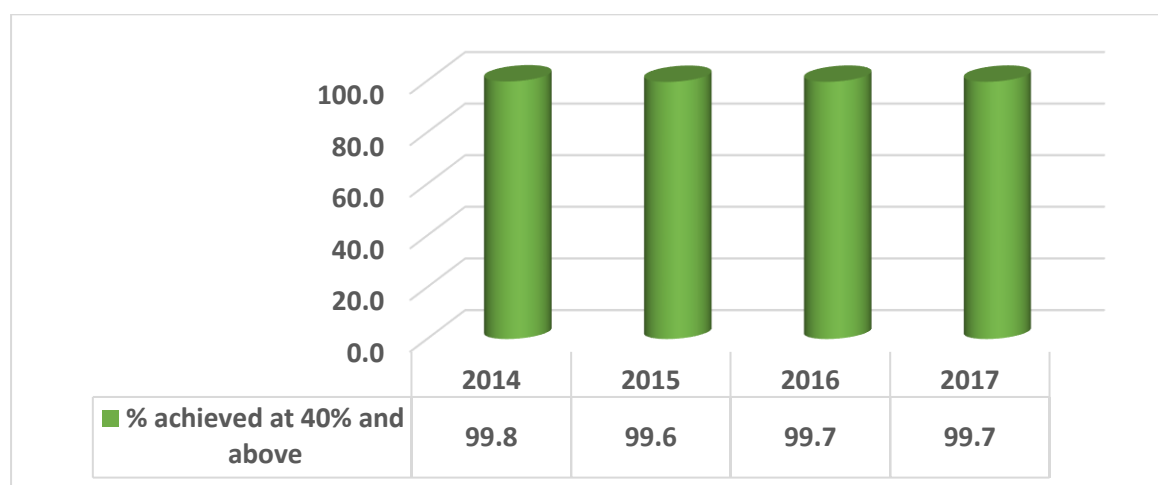
Dintlha tse di latelang di etswetlhoko mo ngwageng wa 2017:

- Palo ya batlhatlhojwa ba ba kwadileng serutwa se e fokotsegile ka 2561.
- Pithelelo ya batlhatlhojwa ka kakaretso mo ngwageng e, e tokafetse jaaka e bontshiwa ka 99.67% ya batlhatlhojwa ba ba falotseng ka 40% le go feta.

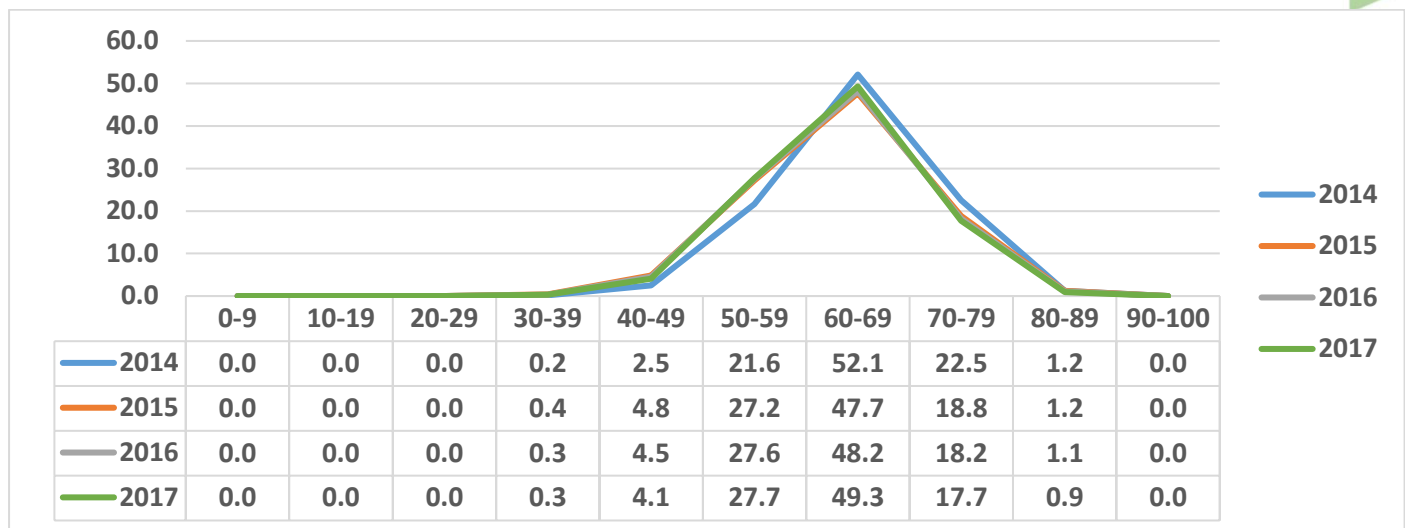
Papetlana 10.1.1: Diphithlelelokakaretso tsa Setswana Puo ya Gae

Ngwaga	Palo e e kwadileng	Palo e e falotseng ka 40% le go feta	% e e falotseng ka 40% le go feta
2014	35,939	35,863	99.79
2015	47,206	47,020	99.61
2016	48,730	48,560	99.65
2017	46,169	46,016	99.67

Kerafo ya 10.1.1: Diphithlelelokakaretso tsa Setswana Puo ya Gae



Kerafo ya 10.1.2: Tshupo ya phatlalatso ya tiragatso (Setswana Puo ya Gae: 2014 –2017)



Go tswa mo kerafong e e fa godimo, go totobetse gore morago ga tlhatlhogo ya 2015 le 2016 go na le tokafalo e nnye mo batlhatlhojweng ba 2017.

10.2 THADISO YA TIRAGATSO YA MORUTWANA MO PAMPIRING YA NTLHA

Ditshwaelo ka kakaretso

- Bokgoni jwa tekatlhaloganyo bo santse bo tlhabela. Ga se barutwana ba bantsi jalo ba ba dirileng sentle mo potsong e. Ba santse ba tlhabela go buisa ka go tlhaloganya gore ba tle ba arabe dipotso ka nepagalo.
- Barutwana ba bontshitse tlhalelo ya tlotlofoko le kitso ya mareo, malepa le diane tse di farologaneng le tiriso ya tsona.
- Kgono ya tshobokanyo e bonala e santse e le kgwethonyana gonne bangwe ba itikile le go kwala ka sebopego se se maleba. Fela go bangwe ba ba santseng ba kopolola e bile bangwe ba reteletswe ke go dira jaaka ba laetswe.
- Kgono ya dipopego tsa puo le melawana ya tiriso e tlhoka tlhokomelo e e tseneletseng. Barutwana ba dirile bokoa mo dipopegong tsa puo le melawana ya tiriso.

10.3 TSHEKATSHEKO YA TIRAGATSO YA BARUTWANA MO PAMPIRING YA NTLHA

POTSO 1: Tekatlhaloganyo

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- Tiragatso ya potso e e mo magareng. Bontsi jwa barutwana ga ba dira sentle mo go yona.

- (b) Batlhatlhojwa ba ba sa arabang 1.1.1 ka nepagalo ke ba ba sa itseng bokao jwa moonono gore ba tle ba itse gore 'Le Aramele Le Sa Tlhabile' ke moonono e seng maikano kgotsa thotloetso.
- (c) Batlhatlhojwa ga ba a kgona go dirisa tshedimosetso e ba e neilweng ka ga dikago tsa Mphebatho gore ba kgone go fitlhelela palo ya diphaposiborutelo go araba potso 1.1.3. Ba tlhokile go tsaya tshedimosetso e ba e neilweng le go e tsenyeletsa mo serutweng sa dipalo go fitlhelela karabo.
- (d) Barutwana ba ba sa arabang 1.1.4 le 1.1.5 ka nepagalo ba tlhabela mareo a Setswana boemong jwa a a dirisitsweng mo temaneng: 'kgwele ya diatla' le 'dilaterina'.
- (e) Tlhaelo ya tlotlofoko e iditse batlhatlhojwa go tlhagisa bokao jwa 1.1.9 'Morena Modingwana o ne a phuthulotse'. Batlhatlhojwa ba ne ba tshwanetse go re ba neele tlhaloso ya go 'phutholola' go latela tiriso ya yona mo setlhangweng go farologana le bokao jo bo tlwaelegile. Ba tlhabela bokgoni jwa go tlhagisa/lemoga bokao go tswa mo setlhangweng.
- (f) Potso 1.1.12 le 1.1.14 ke dipotso tsa seane 'ina lebe seromo' le puo ya malepa 'morutabana wa netetefoo' tse barutwana ba sa kgonang go dirisa bokao jwa tsona go araba dipotso. Gape ba tlhaetse go dirisa tshedimosetso e e mo setlhangweng go ka ba thusa go araba ka nepagalo.
- (g) Batlhatlhojwa ba tlhokile go lemoga gore lereo 'ana' mo go 1.1.13 ke lekaelagongwe la 'go bina' le le dirisiwang ke merafe go itlhalosa le go farologanya dikgoro le dikgotla. Gape potso e tlhagisa go sa itseng mareo a Setswana ga batlhatlhojwa.
- (h) Batlhatlhojwa ba santse ba tlhabela bokgoni jwa go bapisa ke ka moo ba sa arabang 1.2.1 ka nepagalo. Bontsi bo neela fela letlhakore le lengwe mme ba se neele dintlha tsa letlhakore la bobedi.
- (i) Tshekatsheko e e tseneletseng ya setshwantsho e santse e le kgwetlho mo batlhatlhojweng. Potso 1.2.2 e ne e tlhoka gore ba lekanyetse bogolo jwa barutwana ba ba mo setshwantshong mme ba bolele gore sekolo sa bona ke sa seemo sefe. Bontsi bo arabile fela ka dikakanyo tsa bona ba sa ikaege ka se ba se bonang mo setshwantshong.

Ditshitshinyo tsa go tokafatsa

- (a) A go dirisiwe tšhono nngwe le nngwe e go naya barutwana ditlhangwa tse di farologaneng go lootsa bokgoni jwa bona jwa go tlhaloganya. Ditlhangwa tseo di akaretse ditlhangwa tse di kwadilweng le ditlhangwaponono. Fa barutwana ba ka itse gore ba tshwanetse go tlhaloganya setlhangwa mmogo le dipotso ka botlalo, boleng jwa dikarabo tsa bona bo ka tokafala. Go tlhaloganya dipotso go botlhokwa thata gonne dikarabo di tlaa bo di le maleba le se se bodiwa e seng se barutwana ba se fopholetsang kana ba akaretsa fela.
- (b) Botlhokwa jwa go sala ditaelo morago bo gatelelwe mo barutwaneng. Ba rutiwe go sekaseka dipotso ka tsenelelo ba batlane le mafoko a botlhokwa le ditaelo di tshwana le 'naya/naa', 'tlhalosa', 'nopola', 'tlhagisa', 'bapisa', 'farologanya' go netefatsa gore ga ba latlhegelwe ke maduo go sa tlhokege. Barutwana ba rutiwe go farologanya gore potso/taelo e tlhoka gore ba dire eng, sekao: tlhalosa/tlhagisa, bapisa/farologanya.

- (c) A barutabana ba neye barutwana ditiro di le mmalwa tsa ditlhangwa tse di farologaneng. Tse dingwe tsa tsona di nne le tshedimosetso e e tsenyeletsang dirutwa tse dingwe gore ba kgone go ka dirisa tshedimosetso e e ba e neilweng go araba dipotso tse di nang le tsenyeletso. Mofuta o wa katiso o ka dira gore ba arabe potso 1.1.3 ka nepagalo.
- (d) Tlotlofoko e tshwanetse go agiwa le go godisiwa ka dinako tsotlhe. Barutwana ba rotloedwe go lebelela le go buisa ditlhwangwa le dikwalo tse di humileng ka puo e e tlhololo, ba dirise dithanodi le dithusathuto. Go dira se go tlaa ungwela karolo nngwe le nngwe ya lokwalopotso lo. Tiriso e e farologaneng le temoso ya bokao jo bo farologaneng jwa mareo di ka thusa barutwana go araba dipotso di tshwana le 1.1.1, 1.1.9 le 1.1.13.
- (e) Barutwana ba rutiwe le go lemosiwa bokao jo bo farologaneng jwa mareo, malatodi le makaelagongwe le kapodiso ya mafoko e e tlang pharologano mo bokaong jwa mafoko.
- (f) Fa barutabana ba ka ruta ba bo ba bontsha barutwana gore ba ka itlhamela dikakanyo le bokao jang go tswa mo setlhangweng se se neilweng, ba tlaa bo ba diretse barutwana tirelo e kgolo thata gonne ba tlaa bona tokafalo mo maduong a bona a dipotso tse di bulegileng le tse di batlang dikakanyo tsa bona.
- (g) Thanolo ya diane, maele le puo ya malepa go le gantsi e amana le dipotso tsa maemo a boraro. Barutabana ba dirise ditšhono di le dintsi go ranola le go dirisa bokao jwa diane, maele le puo ya malepa mo maemong a a farologaneng
- (h) Barutwana ba tshwanetse go newa ditšhono tse di farologaneng tsa go araba dipotso tsa seemo sa tlhatlhobo ya makgaolakgang. Ba tlwaediwe go araba dipotso tsa maemo a boraro, a bone le a botlhano. Barutabana ba dirise le ditlhangwa tsa ditlhogo tse di sa ngokeng/kgatlhiseng ka gale.
- (i) A go dirisiwe ditlhangwa tsa tekathaloganyo di le dintsi e le ditlhangwa tse di kwadilweng le ditlhangwapono. Go diriwe papiso ya ditlhangwa tseo.
- (j) Go rutiwe bokgoni jwa go ranola ditlhangwa gore barutwana ba kgone go dirisa bokgoni joo go araba dipotso tse di farologaneng le tse di tlhokang dintlha le dikakanyo.

POTSO 2: Tshobokanyo

Ditshwaelo ka kakaretso

- (a) Bontsi jwa barutwana ba arabile ka sebopego se se solofetsweng sa temana. Ke ba le mmalwa fela ba ba santseng ba tlhoka go tshwarelela sebopego sa tshobokanyo.
- (b) Go kopolola temana ke sekgoreletsi se segolo mo batlhatlhojweng ba bantsi, mme se se dira gore ba latlhegelwe ke maduo.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba bangwe ga ba a buisa setlhangwa ka botlalo gore ba utlwe gore se bua ka Rejisetara ya Tshireletso ya Ngwana ka jalo ba buile ka rejisetara ka kwa sekolong fa ba bangwe ba buile fela ka kitsokakaretso e seng ka ga se potso e se batlang. Barutwana bangwe ga ba itse sepe ka ga Rejisetara e ya Tshireletso ya Ngwana ka jalo ba rathile sekgwa.

- (b) Go sa tlhaloganye setlhangwa gore se bua ka ga eng go dirile gore barutwana bangwe ba nopole le dintlha tse di seng maleba. Go buisa ka go tlhokomela dintlha tsa botlhokwa ke kgwetlho mo barutwaneng.
- (c) Barutwana ba dirisitse mafoko a a seng maleba le se go buiwang ka ga sona ka jalo ba latlhegelwa ke bokao mme seo sa ba jela maduo.
- (d) Barutwana bangwe ba nopotse dintlha fela jaaka di ntse ba sa dirise mafoko a bona jaaka ba laetswe. Bangwe ba fetile palo ya mafoko e e kopilweng.
- (e) Barutwana bangwe ba latlhegetswe ke maduo ka go boeletsa dintlha le fa ba ne ba dirisa mafoko a mangwe.

Ditshitshinyo tsa go tokafatsa

- (a) Go nne le ditšhono tse dintsi tsa go ikatisa bokgoni jwa go sobokanya tshedimosetso gore go tle go loodiwe kgono e e botlhokwa e. Kharikhulamo e tlhoka 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.
- (b) A go dirisiwe ditlhangwa tsa tshobokanyo tse di farologaneng e bile e le tsa seemo se se kwa godimo. Go katisiwe barutwana go nopola pele dintlha tsa botlhokwa gape di tsamaisana le se se batliwang. Kamuso ya thuto ya dikwalo le yona e ka dirisiwa go katisa barutwana go nopola dintlha tsa botlhokwa ka se ba se buisitsweng.
- (c) Go rutiwe gore tshobokanyo e kwalwa ka dipolelo tse dikhutshwane mme e le tse di tletseng. Barutwana ba katisiwe nako le nako ka tiriso ya dithutiso.
- (d) Mekgwa e e farologaneng ya go kwala dintlha ka mafoko a a farologaneng le a setlhangwa e rutiwe. Sekao: tiriso ya makaelagongwe, ditlhaloso tsa mareo kana puo ya malepa, tiriso ya puo ya malepa, tiriso ya tirwa.
- (e) Ditshobokanyo di se nne le dinopolo dipe. Sebopego sa kaedi ya karabo se se mo memorantamong se ka dirisiwa jaaka thusathuto. Barutwana ba rutiwe go nopola dintlhakgolo tse di arabang potso mme morago ba khutshwafatse ka go kwala dintlha tseo ka mafoko a bona ba dirisa temana. Se se tlaa thusa gore go se boelediwe dintlha dipe.
- (f) Go totobadiwe gore tshobokanyo e kwadiwa ka temana ya dintlha(dipolelo) di le supa. Ba buise ba bo ba tlhaloganye se potso e se batlang. Tshobokanyo ke karolo ya lokwalopotso e e sa tshwanelang go tsenya barutwana mo tlalelong ka gope.
- (g) Kaedi ya go tshwaya tshobokanyo e dirisiwe le ka nako ya dithutiso gape barutwana ba e lemosiwe ba bo ba e tlhaloganye. Barutwana ba itse gore tiriso ya mafoko a bona e ba ungwela maduo a puo.

POTSO 3: Papatso

Ditshwaelo ka kakaretso

Bontsi jwa barutwana ba dirile sentle mo potsong e.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Barutwana ba bangwe ga ba a kgona go sekaseka ka tsenelelo difatlhego tsa makgarebe a a mo papatsong gore ba tle ba kgone go lemoga maikutlo a bona a a tlisitweng ke tiriso ya setlolo sa 'Jabu Stone' jaaka a ne a solofetswe mo go 3.3.
- (b) Barutwana ga ba a kgona go lemoga leungo bonolo bogolo jang ka le dirisitswe le dilo tse di sa jeweng.
- (c) Lefoko 'Tlhokomelo' mo go 3.6 ke leinaletswa go tswa go tlhokomela mme barutwana ga ba a le tlwaela e le leinaletswa ba akanya gore ke leina la tlhologo.
- (d) Potso 3.7 e ne e tlhoka lebaka le le maleba morago ga tshekatsheko e e tseneletseng ya papatso fela barutwana bangwe ga ba a kgona go tshegetska ka lebaka le le nepagetseng.

Ditshitshinyo tsa go tokafatsa

- (a) Dithutiso tse di lootsang barutwana ka kitso ya malepa le mareo a papatso le phasalatso di diriwe kgapetsakgapetsa.
- (b) Go senolela barutwana mefuta e mentsi ya papatso le phasalatso go tlaa humisa tlhaloganyo ya bona le go itumelela mofutakwalo o.
- (c) A go itsege gore papatso e godisa le go rekisa kungo e e rileng fa phasalatso yona e tlhagisa kana e itsise kakanyo nngwe, mokgwa mongwe wa botshelo, tiragatso nngwe. Go kgona go supa/lemoga maikaelelo a papatso kgotsa phasalatso (kgotsa setlhangwa sengwe le sengwe) ke kgono e e botlhokwa ya go buisa le go tlhaloganya.
- (d) Tiriso e ntsi ya ditšhono tsa go dira ka ditlhangwa tse di farologaneng tsa papatso le phasalatso, e ka oketsa go itshepa ga barutwana gore ba kgone go sekaseka botlhokwa le tiriso ya papatso/phasalatso ba bo ba iketleeletse go araba le go tlhagisa dikakanyo tsa bona ka potso nngwe le nngwe ya papatso/phasalatso.
- (e) Barutabana ba tlwaetse barutwana go lebelela tiriso ya dipopego tsa puo le melawana ya tiriso fa ba sekaseka papatso/phasalatso. Papatso/phasalatso ke karolo ya tiriso ya puo go latela PPKT ka jalo barutwana ba solofele dipotso tsa tiriso ya puo.

POTSO 4: Khathunu

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Barutwana ba tlhaetse bokgoni jwa go ranola puo ya mmele mme ba se kgone go lemoga maikutlo a lekau le le mo khathunung jaaka 4.1 e ne e batla.
- (b) Barutwana ba tlhokile go lemoga tiriso ya dipopego tsa puo mo go 4.2 le 4.3.
- (c) Tshekatsheko ya tse di tlhagelelang mo khathunung e santse e le kgwetlho e kgolo ke ka moo barutwana ba tlhokileng go lemoga dipharologano tse di tlhagelelang mo bathong ba ba tlhagelelang mo khathunung.

- (d) Barutwana bangwe ba tlaetse go lemoga bokao jo bo mo tirisong ya lefoko 'farologanya' ka jalo ba latlhegelwa ke maduo mo go 4.5.
- (e) Tlotlofoko e santse e le kgwetlho le mo khathunung ka jaana batlhatlhojwa ba tlaetse go itse bokao jwa 'tlaeletsano' mme ba latlhegelwe ke maduo a 4.6. Bontsi bo ne bo akantse mmuisano e seng tlaeletsano ka jalo ba solofetse go ka bona mosadi a tsiboga.

Ditshitshinyo tsa go tokafatsa

- (a) Diponagalo tsa ditlhangwaponi di tshwanetse go rutiwa. Barutwana ba tshwanetse go di itse le go kgona go di tlhalosa.
- (b) Thanolo ya puo ya mmele ke karolo e e botlhokwa mo khathunung ka jalo barutwana ba rutiwe go sekaseka puo ya mmele ba bo ba kgone go lemoga/senola bokao le maikutlo a a senolwang ke puo eo.
- (c) Go tlwaediwe barutwana go lebelela tiriso ya dipopego tsa puo le melawana ya tiriso fa ba sekaseka khathunu. Khathunu ke karolo ya tiriso ya puo go latela PPKT ka jalo barutwana ba solofele dipotso tsa tiriso ya puo. Go rutiwe diponagalo tsa mediriso le go bopa dipolelo tsa yona.
- (d) Karolo ya tiriso ya puo ya lokwalopotso lo e simolola ka Potso 3. Maitemogelo ke gore barutwana ba tshola papatso le khathunu jaaka tekatlhaloganyo e e sa akaretseng tiriso ya puo. Ga go a tshwanela go gakgamatsa go bona potso ya popego ya puo mo karolong ya tiriso ya puo. Barutwana ba tshwanetse go ruta dipopego tsa puo le melawana ya tiriso jaaka di tlhagisitswe mo PPKT tsebe 98-99.
- (e) Tlotlofoko e tshwanetse go agiwa le go godisiwa ka dinako tsotlhe. Tiriso e e farologaneng le temoso ya bokao jo bo farologaneng jwa mareo di ka thusa barutwana go araba dipotso 4.5. le 4.6 ntle le dikgoreletsi.
- (f) Tlhagiso ya dikhathunu ga se fela mokgwa o o itumedisang wa go ruta dikgono tse dintsi, mme di botlhokwa mo go nonotsheng barutwana ka karolo ya thuto ya ditlhangwaponi mo lokwalopotsong lo. Ditlhangwaponi di dintsi thata mo inthaneteng, mo dikgatisong le mo dibukeng tsa thuto gape barutwana ba ka kopiwa gore ba tle ka tsa bona.
- (g) Barutwana ba rutiwe le go tlwaediwa go buisa ba bo ba sale ba boeletsa dipotso le dikarabo tsa bona go netefatsa gore ba arabile sentle le gore ba tlose go sa nyalaneng go go ka nnang teng mo dikarabong.
- (h) Kakanyo ya segalo e tshwanetse go itsege thata mo motlhatlhojweng wa Mophato wa 12 – e tshwanetse go rutiwa mo mephato e e kwa tlase fa go rutiwa dikwalo, tiriso ya puo le go kwala. Tikologo, maikutlo le segalo ke dintlha tse di botlhokwa tse di nyalanang tsa mefuta yotlhe ya ditlhangwa. Barutwana ba tshwanetse go itsise le go tlhalosetsa barutwana dintlha tse nako nngwe le nngwe fa ba bona tšhono.

POTSO 5: Tiriso ya Puo

Batlhatlhojwa ba lokwalopotso lo ke ba Setswana Puo ya Gae ka jalo potso e e tlhatlhoba nepagalo ya puo mme mopeleto, matshwao a puiso, go kopolola le dikgono tsa puo di botlhokwatlhokwa.

Diposo ka kakaretso le go sa tlhaloganye dipotso

- (a) Dipopego tsa puo le melawana ya tiriso ke karolo ya pampiri ya ntlha fela go lebega se e le kgwetlho mo barutwaneng ba bantsi. Potso e e tlhoka bokgoni jwa go buisa le kitso ya dipopego tsa puo le melawana ya tiriso fela barutwana ga ba na kitso eo.
- (b) Go na le kgwetlho ya go lemoga dipopego tsa puo fa di dirisitswe mo setlhangweng.
- (c) Barutwana ga ba itse masupi, mefuta ya madiri, mefuta ya mediriso, ke ka moo ba sa kgonang go araba dipotso 5.1, 5.2 le 5.3 ka nepagalo.
- (d) Seemo sa tlotlofoko ya batlhatlhojwa se kwa tlase thata ke ka moo malatodi le makaelagongwe a santseng e le kgwetlho mo go bona jaaka potso 5.5 le 5.7.
- (e) Barutwana ba reteletswe ke go lemoga polelwana kalatthalosi ya tseletso ntswa ba laetswe gore e mo go mola 7. Barutwana ga ba itse mefuta ya dipolelwakala tsa polelopate.
- (f) Barutwana ba na le kgwetlho ya go bopa tirwa ke ka moo ba sa arabang 5.8 sentle.
- (g) Tiriso ya makwalwatshwana e santse e le kgwetlho mo go bangwe. Barutwana ba tlwaetse makwalwatshwana a a rileng ke ka moo ba reteletsweng ke go dirisa 'nne' ka bokao jo bo farologaneng le jwa setlhangwa.

Ditshitshinyo tsa go tokafatsa

- (a) PPKT e na le lenaane la dipopego tsa puo le melawana ya tiriso tse di tshwanetseng go rutiwa – barutabana ba tshwanetse go le dirisa mme ba gakologelwe gore dithutiso tsa tsona tsa nako le nako di botlhokwa. Le fa barutwana ba ka tswa ba rutilwe dipopegopuo tse dingwe kwa mephatong e e kwa tlase, ba tshwanetse go ikatisa ka tsona nako le nako.
- (b) Dipopego, diponagalo le mefuta ya dipopego tsa puo e rutiwe ka botlalo gape barutwana ba newe dithutiso tsa yona. Barutwana ba tlwaediwe go dirisa ditlhangwa go botsa dipotso.
- (c) Tiriso ya dipopego tsa puo mo dipolelong le yona e totobadiwe mme barutwana ba e lemosiwe le ka nako ya go rutiwa ga dikwalo, tlhamo le ditlhangwa tsa tiriso.
- (d) Tlotlofoko e na le seabe se segolo mo lokwalopotsong lo ka kakaretso. Barutwana ba rotloediwe go buisa dibuka le ditlhangwa tse di farologaneng mme ba ete ba ithuta mareo a mašwa le go a dirisa mo dipolelong ka mekgwa e e farologaneng le ka bokao jo bo farologaneng. Se se tlaa ba thusa go dira sentle mo potsong nngwe le nngwe ya malatodi, makaelagongwe le makwalwatshwana. Tiriso ya thanodi le yona e tlaa thusa thata mo dintlheng tse. Dipotso di tshwana le tsa 5.5, 5.7 le 5.8 e ka se nne kgwetlho ka gope.
- (e) Go rutiwe mefuta ya dipolelo le diponagalo tsa yona. Barutwana ba itse mefuta ya dipolelwana kala le gore ba e lemoga jang. Sekao: polelwana kalatthalosi ya tseletso jaaka e ne e boditswe; e lemogiwa ka tiriso ya lekpanyi – le mororo/le fa mo tshimologong ya yona. Dipolelwana kala tsa polelopate di na le dipopego tse di lemogiwang ka tsona sekao: polelwana kalatthaodi e simolola ka thuanyitlhaodi e bo e gokelelwa mogatlana –ng mo lediring, polelwana kalatthalosi ya felo e lemogiwa ka tiriso ya masupi a felo fa, kwa/mo.

- (f) A go rutiwe popego ya tiri le tirwa le gore barutwana ba kgone go fetolela e nngwe go ya go e nngwe jaaka 5.8 e ne e batla. Dithutiso di diruwe nako le nako go tlwaetsa barutwana go araba dipotso tse.
- (g) Fa barutwana ba baakanyediwa tlhatlhobo ya makgaolakgang, ba rulaganyediwe dithutiso tsa dipopego tsa puo mme ba tlhokomelwe gore ba di kwala ka botlalo e bile go dirwe ditshiamiso.
- (h) Makwalopotso a a fetileng a se dirisiwe a le mangwe fela. Barutwana ba newe dipotso tse dingwe tse di šwa tse di sa bodiwang gopegope. Go dirisiwe ditlhangwa tse di farologaneg tse barutwana ba iseng ba di dirise.

SETSWANA PUO YA GAE P2

10.4 THADISO YA TIRAGATSO YA MORUTABANA MO PAMPIRING YA BOBEDI

Ditshwaelo ka kakaretso

- (a) Ka kakaretso maemo a dipholo tsa Pampiri ya Bobedi ga a ise a nne mo maemong a a amogelesegang fa go lebilwe diperesente tsa palogare tsa dipotso tsa Pampiri ya Bobedi. Dipotso tsa Poko e santse e le tlhobaboroko, mme di bone maduo a kwa tlase thata.
- (b) Batlhatlhojwa ba ba sa dirang sentle mo Pampiring ya Bobedi ba bontshitse go tlhoka kitso le bokgoni ba go ranolola maboko, tiriso ya diponagalo tsa poko le dikapuo le mesola, go sekaseka leboko la tlhamo le go ntsha thuto mo lebokong. Go tlhopha maboko a mabedi a a tlhaotsweng, le le lengwe le le sa tlhaolwang ke kgwetlho go bangwe ba batlhatlhojwa.
- (c) Batlhatlhojwa ba itemogela kgwetlho mo dipotsong tsa tlhamo tsa padi/naane le terama ka go dirisa kanelo ya poloto mo go sa tshwanelang, mme se se ba jela maduo.
- (d) Batlhatlhojwa ga ba kgone go dirisa kitso kgotsa bokgoni jwa go tlhagisa ngangisano mo dipotsong tsa tlhamo tsa dikwalo go ya ka potso. Bangwe ba batlhatlhojwa ba supa fa ba sa itse diane tse di dirisitsweng go tlhama potso ya tlhamo, ka jalo ba retelelwe ke go araba ka tshwanelo.
- (e) Mo dipotsong tse dikhutshwane tsa padi, naane le terama, batlhatlhojwa ga ba kgone go dirisa diponagalo tsa dikwalo go araba dipotso, jaaka go dirisa semelo, tshobotsi, thuto, maikutlo jalo le jalo.

10. 5 TSHEKATSHEKO YA TIRAGATSO YA BARUTWANA MO PAMPIRING YA BOBEDI

KAROLO YA A – Poko (Potso 1 – 5)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Mo potsong ya tlhamo ya poko (Potso 1), batlhatlhojwa ga ba sekaseke leboko go ya ka se potso e se botsang, ba kopolola leboko jaaka le ntse kgotsa ba anela leboko go ya ka maikutlo le maitemogelo a bona, e seng go ya ka potso le diteng tsa leboko.
- (b) Mo dipotsong tse dikhutshwane tsa poko, batlhatlhojwa ga ba kgone go neelana ka mosola wa ponagalo ya poko kgotsa mosola wa sekapuo. Ba neelana ka ponagalo ya poko kgotsa sekapuo fela (2.2, 2.4, 3.3, 3.4, 4.2, 4.4, 5.3, 5.4).
- (c) Dipotso tsa go tlhalosa maikutlo a mmoki le go tlhalosa bokao jwa mela e e tshaotsweng go tswa mo lebokong di tlhoka kitso ya thanolo ya leboko, go tlhaloganya se mmoki a se bokang mo lebokong, le go itse leboko ka tsenelelo.
- (d) Batlhatlhojwa ba tlhagisitse fa ba tlhoka kitso ya leboko, ka ba neelana ka karabo e e akaretsang e seng e e ikaegileng ka diteng tsa leboko (2.1, 2.3, 3.1, 4.1, 4.3, 5.2)
- (e) Batlhatlhojwa ga ba kgone go ntsha thuto go tswa mo diteng tsa leboko, thuto e ba e neelang ke ya kakaretso, ga e ikaege ka diteng tsa leboko (2.5, 3.5, 4.5, 5.5).
- (f) Batlhatlhojwa ka bontsi ga ba a ela tlhoko ntlha ya melawana fa ba araba maboko. Bontsi bo arabile a le mararo a a tshaotsweng pele ba ka araba le le sa tshaolwang mme se sa baka gore ka ntlha ya melawana leboko le la bone le le sa tshaolwang le se tshwaiwe. Go ikgatholosa molawana o, go ba jetse maduo a le lesome (10).

Ditshitshinyo tsa go tokafatsa

- (a) Potso ya tlhamo ya poko e tshwanetswe go rutiwa go ya ka moo tlhamo e rutwang ka gona, go lebeleletse kagego ya tlhamo le mofuta wa tlhamo jaaka ngangisano kgotsa kanelo jalo le jalo. A go tsewe dikai tsa potso ya tlhamo ya poko di diriwe le barutwana mo phaposiborutelo.
- (b) Go tlhatlhelwe le go fatlhosa barutwana ka diteng le maikutlo a mmoki, mme go sedimosiwe bokgoni ba go lemoga ka moo mmoki a ikutlwang ka gona go ya ka diteng tsa leboko.
- (c) Pele maboko a ka rutiwa, diponagalo tsa poko le dikapuo di tshwanetse tsa bo di setse di rutilwe. Poko e tshwanetse go rutwa go simololwa ka kagego ya leboko, thanolo le tlhaloso ya leboko go ya ka maikutlo a mmoki, morago go diriswe diponagalo tsa poko le dikapuo le mesola go ranolola leboko. A dithutiso tsa poko di rulaganngwe go ya ka thanolo ya leboko pele mme go latele tiriso ya diponagalo tsa poko le dikapuo le mesola, go feleletswe ka dipotso tse di maleba tsa poko.
- (d) A tiro ya go kwala ya maboko e tlhagelele mo dibukeng tsa barutwana, ditshiamiso tse di maleba di dirwe.

- (e) Gatelelang ntlha ya melawana mo barutwaneng, ba itse gore fa ba arabile maboko a le mararo a a tlhaotsweng, leboko la bone le le sa tlhaolwang ga le tshwaiwe ka gore go tswewa gore ba ikgatholositse melawana, ka jalo ba latlhegelwa ke maduo a le lesome (10) a lona.

KAROLO YA B LE C: Dipotso tsa tlhamo ya Padi le Terama – Potso 6, 8, 10, 12, 16, 18

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Mo dipotsong tsa tlhamo tsa padi le terama, kgwetlho ke go se kgone go golaganya seane se se dirisitsweng mo potsong le diteng tsa setlhangwa, go sa tlhaloganye seane ka bosona, le go araba ka go neelana ka poloto kgotsa go anela ditiragalo tsa setlhangwa go se kgolagano epe le seane se se dirisitsweng go tlhama potso ya tlhamo.
- (b) Batlhatlhojwa ba ba sa dirang sentle mo potsong ya tlhamo ya mefutakwalo e ke ba ba anetseng fela, mme ba sa leka ka gope go tlhagisa ngangisano/dintlha go ya ka se potso e se batlang.

Ditshitshinyo tsa go tokafatsa

- (a) Go rutiwe le go fatlhosa barutwana ka diponagalo le diteng tsa padi le terama go akaretsa tshobotsi, seabe le semelo tsa baanelwa, kanelo, poloto, kgotlhang, thuto, maitshetlego, puo le setaele le tse dingwe tse di maleba mo tshekatshekong ya mefutakwalo e.
- (b) Sedimosa le go ruta ka bokgoni jwa go araba dipotso tsa ditlhamo tsa padi le terama tse di batlang ngangisano/dintlha go ya ka seane se se neetsweng, mme go ikaegiwe ka diteng le ditiragalo tsa mefutakwalo e.
- (c) Barutwana ba rutiwe le go tlwaediwa ka botlalo go ntsha bopaki bo bo tshegetsang ntlha e ka nna ya semelo kgotsa tiro e e amanngwang le moanelwa/modiragatsi mongwe.
- (d) A go dirwe bojotlhe jwa go tlhalosetsa barutwana gore ba tshwanetse go ikamanya le se potso e se batlang go ya ka diteng le ditiragalo tsa padi le terama, mme e seng go anela fela ba sa ikaega ka potso.
- (e) Kaelang barutwana ka tshekatsheko le kitso e e tseneletseng ya diteng le ditiragalo tsa mefutakwalo e go ya ka mabaka a a di tlholang, gore ba nne mo maemong a a siameng a go kgona go mekamekana le potso e nngwe le e nngwe e motlathlobi a ka e botsang.
- (f) Go rutiwe diane le maele tse di farologaneng tse di tsamaisanang le ditiragalo tsa padi le terama tse di rutiwang mme go katisiwe go araba dipotso tsa tlhamo ka ga tsona.

KAROLO B: Potso ya Tlhamo ya Naane – Potso 14

Diphoso ka kakaretso le go sa tlhaloganye dipotso

Mo potsong ya tlhamo ya naane, batlhatlhojwa ga ba kgone go golaganya naane le leboko le le tsamaisanang le naane, ba bonala ba tsaya gore naane e ikemetse le leboko le lona le ikemetse, mme ba arabe karolo ya ntlha ya potso ya naane ba bo ba tlogela ya bobedi ya poko.

Ditshitshinyo tsa go tokafatsa

- (a) Barutwana ba fatlhosiwe le go rutiwa bokgoni ba go lemoga kamano/pharologanyo magareng ga leboko le naane.
- (b) Go katisiwe barutwana ka dikao di le mmalwa tse di tlaa ba lemosang ka moo ngangisano e tlhagisiwang mo potsong ya tlhamo ya mofuta o.
- (c) A go katisiwe le go suga barutwana ka dipotso tse di farologaneng tsa maemo a a kwa godimo go ba baya mo seemong se se ka ba kgontshang go araba potso e nngwe le e nngwe e e ka bodiawang.

KAROLO YA B LE C: Dipotso tse Dikhutshwane tsa Padi / Ditlhangwa tsa Setso le Terama

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba supa fa ba tlhoka kitso ya diponagalo tsa padi/ditlhangwa tsa setso le terama di tshwana le semelo, tshobotsi, kgotlhang, maikutlo, seabe sa moanelwa/modiragatsi mo go tswelletseng morero/poloto/kgotlhang/ditiragalo tsa setlhangwa.
- (b) Batlhatlhojwa ba bangwe ba supile fa ba sa itse sepe ka setlhangwa se se tshaotsweng, mme ka jalo ba itlhopela go kwalolola temana e e neetsweng jaaka kaedi.
- (c) Batlhatlhojwa ga ba kgone go ntsha thuto go tswa mo setlhangweng kgotsa go tswa go moanelwa/modiragatsi.
- (d) Barutwana ba ikgatholosa melawana ya go araba ka go tlhopha tlhamo kgotsa dipotso tse dikhutshwane mme ba latlhegelwe ke maduo.
- (e) Batlhatlhojwa ba na le go tlhakatlhakanya baanelwa/badiragatsi seo se supa fa ba se na kitso e e tseneletseng ya setlhangwa.

Ditshitshinyo tsa go tokafatsa

- (a) Go kaelwe barutwana gore tshekatsheko le kitso e e tseneletseng ya diteng le ditiragalo tsa padi go ya ka mabaka a a di tlholang, go ka ba baya mo maemong a a siameng a go ka kgona go mekamekana le potso e nngwe le e nngwe e motlhatlhobi a ka e botsang ka mofutakwalo mongwe le mongwe.
- (b) Go fatlhosiwe barutwana le go sekaseka mmogo le bona diponagalo le diteng tsa padi go akaretsa tshobotsi, seabe le semelo tsa baanelwa, kanelo, poloto, kgotlhang, thuto, maitshetlego, puo le setaele le tse dingwe tse di maleba mo tshekatshekong ya mefutakwalo e e farologaneng.

- (c) Barutwana ba rutiwe dikgato tsotlhe tsa go sekaseka padi le terama di salwe morago, mme mefutakwalo e e buisiwe le barutwana go netefatsa fa ba e tlhaloganya le go e itse ka nepagalo. Puiso e e ka thusa barutwana gore ba kaelwe ka tlotlofoko le kapodiso go fitlhelela bokao jo bo maleba le se go buiwang ka ga sona. Makwalwatshwana le dipopego tsa puo le tsona di ka elwa tlhoko ka nako eo.
- (d) A go diriswe dipotso tse di farologaneng tsa maemo a a kwa godimo go baya barutwana mo seemong se se ka ba kgontshang go araba potso nngwe le nngwe e e ka bodiwang.
- (e) A go gatelelwe ntlha ya melawana mo barutwaneng, ba itse gore fa ba arabile potso ya tlhamo mo pading/ditlhangwa tsa setso ba arabe potso ya dipotso tse dikhutshwane mo terameng, fa ba sa dire jalo mme ba araba dipotso tse dikhutshwane tsa padi/ditlhangwa tsa setso le terama, go tshwaiwa fela potso ya ntlha, go tswewa gore ba ikgathositse melawana, ka jalo ba latlhelwa ke maduo a le masome-a-mabeditlhano (25).
- (f) Go lemosiwe barutwana le go ba ruta bokgoni jwa go neelana ka seabe sa moanelwa/modiragatsi mo maemong mangwe le mangwe ao motlhatlhoi a ka a botsang, jaaka seabe mo tseletsong ya ditiragalo/morero/kgotlhang/poloto.
- (g) A barutwana ba fiwe bokgoni le maitemogelo a go lemoga thuto e ba ithutileng yona go tswa mo baanelweng/badiragatsi ba ba farologaneng mme ba eta ba e tshegetsa ka ditiragalo.

SETSWANA PUO YA GAGE PAMPIRI YA BORARO

10.6 THADISO YA TIRAGATSO YA BARUTWANA MO PAMPIRING YA BORARO

Ditshwaelo ka karetso

- (a) Ke maikarabelo a barutabana go lemosa barutwana gore pampiri e e na le maduo a mantsi go feta e bile e tliisa pharologano e kgolo mo dipholong tsa batlhatlhojwa.
- (b) Batlhatlhojwa ba rotloelediwe go ipaakanyetsa pampiri e ka botlalo, ka gonne bokgoni, dikapuo, diane, maele, malepa a puo le dipopego tsa puo tse di dirisitsweng mo dipampiring tse pedi tsa ntlha di ka dirisiwa mo pampiring e ka katlego e kgolo. Dintlha tsa botlhokwa le sebopego sa ditlhangwa di rutiwe le go ithutiwa ka botlalo.
- (c) Go gatelelwe botlhokwa jwa go sekaseka setlhogo le ditaello di totobadiwe. Batlhatlhojwa ba tlaa jelwa maduo fa ba tsibogela karolwana ya setlhogo se se neilweng mme e seng setlhogo sotlhe.
- (d) Pampiri ya Boraro e bontshitse tokafalo ka mokgwa o batlhatlhojwa ba arabileng ka teng, le ka moo ba iponetseng maduo a a kwa godimo ka teng. Pampiri ya Boraro e arabilwe bontle ga gaisa tse dingwe.

- (e) Mokgwa o go boditsweng ka teng Karolo B ya ditlhangwa tsa tirisano, ka go dirisa ditshwantsho tse di tsamaisanang le dipotso, go dirile gore batlhatlhojwa ba tlhaloganye sentle dipotso mme ba arabe ka mokgwa o o nepagetseng.

10.7 TSHEKATSHEKO YA TIRAGATSO YA BARUTWANA MO PAMPIRING YA BORARO

KAROLO YA A: TLHAMO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Bangwe ba batlhatlhojwa ga ba a kgona go dira letlhomiso go dira thulaganyo le ipaakanyetso go kwala tlhamo jaaka go laetswe. Bangwe ba ba kwadileng setlhangwa sa ntlha ba tlhokile go se tlhotlha diphoso ka botlalo gonne di ne di ntse di phephetha mo setlhangweng sa bofelo. Batlhatlhojwa bangwe ba ne ba sa thala mola go ralala setlhangwa sa ntlha fa bangwe bona ba se thadile ba nngwe ya mebala e e dirisiwang ke batshwai.
- (b) Bangwe ba batlhatlhojwa ga ba a kgona go neelana ka dintlha tsa tlhamo ka tatelano le go supa tomagano mo go kwaleng. Se ke nngwe ya ditlamorago tsa go sa kwale letlhomiso kgotsa go sa dire paakanyo ka botlalo jaaka e kailwe mo PPKT.
- (c) Go bonala fa go tlhela kitso ya mefuta e e farologaneng ya ditlhamo jaaka tlhamo ya ngangisano, ya maitlhamo, jalo jalo, gonne batlhatlhojwa ka bontsi ba kwala kanelo ka ditlhogo tsa mefuta e mengwe.
- (d) Go bonala fa go tlhela matseno a a ngokang le bokhutlo jo bo sobokanyang dintlha sentle go bangwe ba batlhatlhojwa.
- (e) Batlhatlhojwa ba bantsi ba ikobontse go tlhopa tlhamo ya setshwantsho fela bao ba e tlhophileng ba dirile bontle tota. Ditlhogo tsa bona di ne di le maleba le ditshwantsho tse ba di tlhophileng.

Ditshitshinyo tsa go tokafatsa

- (a) Go rutiwe dikgato tsa go kwala tlhamo, go rulaganya dintlha, go tlhotlha diphoso le go kwala setlhangwa sa bofelo ka botlalo le ka tsenelelo.
- (b) Go katisiwe bokgoni jwa go thala letlhomiso/mmapa wa dikakanyo, go kgontsha go kwala tlhamo e e rulaganeng, e e tseetsweng matsapa. Gape barutwana ba rotloediwe go kwala setlhangwa sa ntlha le go se tlhotlha diphoso ka botlalo. Barutabana ba kaele barutwana go thala mola go ralala setlhangwa sa ntlha le gore ba dirise pene e ba kwalang ka yona e seng mmala o mongwe o sele.
- (c) A barutwana ba rutiwe botlhokwa jwa thulaganyo le tatelano ya dintlha go nna le tomagano mo dintlheng tsa ditlhamo tsa bona. Ba lemosiwe gore thulaganyo e e botlalo e tlaa ba thusa go efoga poeletso ya dintlha e e ba jelang maduo.

- (d) Go rutiwe go kwala tlhamo ya setshwantsho le tlhamo ya diane, mme go neelwe le dithutiso go leka go tokafatsa bokgoni le kitso ya go araba tlhamo ya setshwantsho le tlhamo ya diane. Barutwana ba katisiwe le go loodiwa bokgoni jwa go sekaseka setshwantsho ba bo ba ntsha dintlha tse dintsi go ka iponela maduo a a kwa godimo go tswa mo potsong ya setshwantsho.
- (e) A go rutiwe mefuta e e farologaneng ya ditlhamo jaaka tlhamo ya ngangisano, ya maitlhamo jalo jalo, le go e araba go ya ka mokgwa o potso e tlhamilweng ka teng go sa latlhiwe dintlha tsa botlhokwa. Barutwana ba lemosiwe ditlhamo tse di farologaneng tsa mefuta eo ya ditlhamo.

KAROLO YA B – DITLHANGWA TSA TIRISANO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Bontsi jwa batlhatlhojwa bo arabile potso 2.1 (lekwalo la botsalano) le 2.3 (tsa botshelo jwa moswi) fela go santse go na le kgwetlho ya sebopego tsa lekwalo la botsalano le la semmuso le bothata jwa go tlogela dintlha tsa botlhokwa mabapi le tsa botshelo jwa moswi. Batlhatlhojwa bangwe ba santse ba na le bothata ba go dirisa sefane le go saena mo lekwalong la botsalano. Go lebega bontsi jwa batlhatlhojwa bo setse itse gore mo go tsa botshelo jwa moswi go buiwa ka ga moswi e seng motshedi. Tatelano ya ditiragalo le yona e santse e le kgwetlho gonne batlhatlhojwa bangwe ba bolaya moswi wa bona pele a ka tsalwa.
- (b) Sebopego sa lekwalo la semmuso ke kgwetlho mo batlhatlhojweng ka ba santse ba tlogela aterese ya moamogedi le setlhogo gape ba kwala aterese e e sa tsamaisaneng le potso sekao; motlhatlhojwa o dirisa aterese ya lebentlele la diaparo fa a kwalela mokatise wa bolotloa.
- (c) Batlhatlhojwa ba supa fa ba tlhoka kitso ya sebopego sa go kwala pegelo le athikele ya lokwalodikgang. Ga ba dirise ditlhogwana tse di tlhokegang mo pegelong. Athikele ga e kwalwe ka sebopego sa dikholomo gape go le gantsi go tlogelwa mokwadi, letlha la athikele.
- (d) Batlhatlhojwa ba kwala potsotherisano e kete ba kwala mmuisano. Ba tlhoka dintlha tse di supang fa go tsenetswe potsotherisano. Ga ba sale morago ditaello tsa potso tsa go kwala ka setlhogo se se rileng.

Ditshitshinyo tsa go tokafatsa

- (a) Go rutiwe ka tsenelelo kitso le bokgoni jwa go kwala lekwalo la botsalano le la semmuso. Diaterese di nne pedi e bile ya mokwalelwa e nne maleba.
- (b) Go elatlhoko tiriso ya dikgato tsa go kwala botshelo jwa moswi, go simolola ka leina la moswi, letlha la go belegwa, batsadi ba moswi, kolobetso le tlhomamiso, thutego/diphitlhelelo, tiro, seabe mo setšhabeng, lenyalo, bana, sebakwa sa loso, ba a ba tlogelang, mafoko a go robatsa moswi ka kagiso, leboko la kgotla le ka tsenngwa.
- (c) 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.
- (d) A go rutiwe kagego ya athikele go simolola ka setlhogo se se ntshofaditsweng sa ditlhaka tse dikgolo, mokwadi le letlha la athikele, le tiriso ya dikholomo, mme kwa bokhutlong go tlhagisiwe motswedi wa tshedimosetso wa athikele.

- (e) Go rutiwe pharologano gareng ga mmuisano le potsotherisano, mme ba rutiwe mokgwa o o maleba wa go araba potsotherisano, jaaka go refosana ka kitso, mongwe a batla kitso (sekai mothapi) fa yo mongwe a fana ka kitso (sekai motsenela-potsotherisano).
- (f) A go boelediwe ditlhangwa tsa tirisano tse di farologaneng mo dikgweditharong tsotlhe go gatelelwe kitso le bokgoni jwa go itse go kwala ditlhangwa tse.
- (g) Batlhatlhojwa ba newe ditšhono di le dintsi tsa go kwala ditlhangwa tsa tirisano go lootsa bokgoni jwa bona mo go tsona. Ba rotloediwe go tlhotlha diphoso mo ditlhangweng tsa bona pele ba di tlhagisa.

SEHLUKO 11

SISWATI LULWIMI LWASEKHAYA

Lombiko lolandzelako kumele ufundvwe ngekuhlanganyela nemaphepha eluhlolo lweSiswati Lulwimi Lwasekhaya lwaLweti 2017

11.1 INDLELA BAHLOLWA LABASEBENTE NGAYO: EMAPHEPHA 1-3 (2014 – 2017)

Indlela bahlolwa labasebente ngayo jikelele, ikhombisa imiphumela leenyukile nayicatsaniswa nemiphumela yemnyaka we-2016.

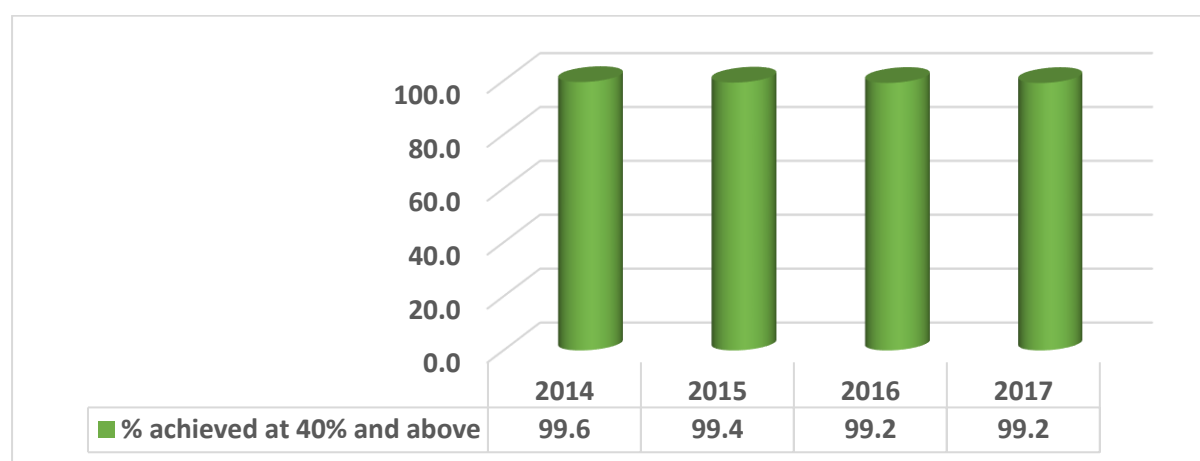
Kugceme letimphawu letilandzelako ngemnyaka wa-2017:

- Linani lebahlolwa lababhale Siswati Lulwimi Lwasekhaya, lehle nge-1526.
- Imphumelelo jikelele yebahlolwa ikhombisa kusimama njengobe isafana nemnyaka we 2016.

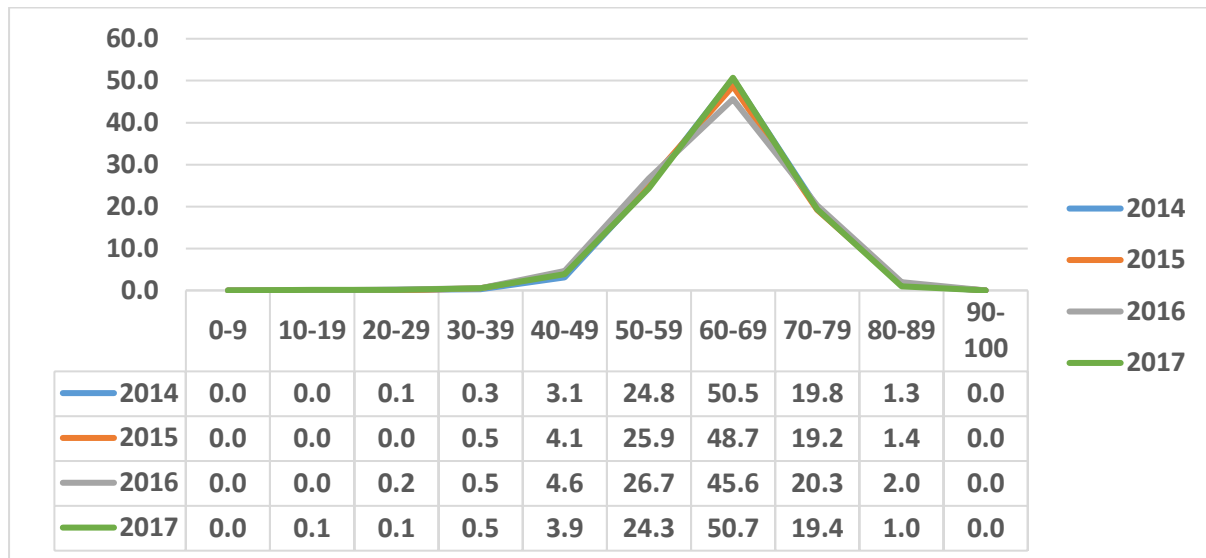
Lithebula 11.1.1: Emazinga emphumelelo yebahlolwa seiyonkhe eSiswati Lulwimi Lwasekhaya.

UMNYAKA	LINANI LALABABHALILE	LINANI LELIPHUMELELE NGE-40% NANGETULU	EMAPHESENTI LAZUZWE NGULABAPHUMELELE NGE-40% NANGETULU
2014	15,545	15,478	99.6
2015	18,589	18,474	99.4
2016	19,649	19,501	99.2
2017	18,123	17,981	99.2

Igrafu 11.1.1: Emazinga emphumelelo yebahlolwa seiyonkhe eSiswati Lulwimi Lwasekhaya.



Igrafu 11.1.2: Kwabiwa kwemamaki ebahlolwa ngekwendlela yegrafu. (Siswati Lulwimi Lwasekhaya: 2014 -2017)



Nakubukwa legrafu lengenhla, kuyacaca kutsi lizinga lekuphumelela 5 lenyuke nge 5.1% nakucatsaniswa nayo yonkhe iminyaka leyengcile. Kube nekwehla lokutsite emazingeni ekuphumelela laku 3 ne-4.

11.2 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-1

Kuphawula jikelele

- Umbuto 1. Sivisiso:** Linyenti lebahlolwa likhombise lwati lwelikhono lekufundza, kuvisisa itheksthi nemibuto, lokwente kutsi liphendvule kahle, ngaphandle kwalabo labangakasifundzisi lesivisiso.
- Umbuto 2. Sifinyeto:** Bambalwa bahlolwa labangakawuphendvuli kahle lombuto. Bakhombise kungabi nalwati lwemakhono ekufinyeta, kakhulukati kufinyeta ngewabo emagama. Labanyenti bawuphendvule kahle lombuto lokwente kutsi baphumelele kahle.
- Umbuto 3. Sikhangisi:** Bambalwa bahlolwa labakhombise kungabi nelwati lwelulwimi lwekukhangisa nekusetjentiswa kwelulwimi ngalokujulile. Linyenti labo liwuphendvule kahle lombuto. Loku kwente kutsi bahlolwa baphumelele kahle.
- Umbuto 4. Ikathuni:** Linyenti lebahlolwa likhombise kuwuvisisa lombuto ngekutsi liwuphendvule kahle kakhulu.
- Umbuto 5. Takhi netimiso tekusetjentiswa kwelulwimi:** Bahlolwa babe nebumatima ngekusetjentiswa kwelulwimi ngekwesimongcondvo lesitsite. Linyenti labo alikaphumeleli kulombuto. Labanye abakatihluphi nekuwuphendvula.

11.3 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-1.

UMBUTO 1: Sivisiso

Emaphutsa lavamile nekungavisisi umbuto

- (a) Labanye bahlolwa abakevisisi umbuto 1.1.3, lokhuluma ngenshokutsi yelicoco, leshe umuntfu losatayeke indzawo. Bahlolwa abakakhoni kubona imisho lecuketse tinkhomba tesimongcondvo.
- (b) Umbuto 1.1.9, lofuna kutsi bahlolwa bavete luvo lwabo ngebuhle nobe bubi belisiko lemhlanga, labanye bakhombise kungalati kahle leliko.
- (c) Umbuto 1.2.6, lophatselene nebudlelwano betheksthi A netheksthi B, labanye bakhombise kungehlukanisi emkhatsini webudlelwano nemehluko.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi kumele bafundzise tindlela tekuphendvula imibuto yesivisiso, letifaka ekhatsi tinkhombamagama, imisho letinkhomba tesimongcondvo, njll.
- (b) Bafundzisi kumele bafundzise indlelanchubo nemasu ekufundza ekhasini 24 lesitatimende sekharikhulamu yavelonkhe njengekutfola umcondvo locuketfwe yithekshi, kutfola inshokutsi yemagama langakatayekeki nemifanekisomcondvo, njll.
- (c) Bafundzisi kumele bafundzise ngemasiko laphatselene nesive seMaswati njengobe kushiwo kuSitatimende Sekharikhulamu Yavelonkhe Likhasi le-9 indzima yekugcina, sib. Lisiko lemhlanga, lusekwane, inchwala, ummemo, kulobola, umtsimba, njll.
- (d) Bafundzisi kumele bakhutsate bafundzi kuhambela imisimeto netibhimbi teSiswati, nekwenta imidlalo lephatselene neMaswati, sib. Sibhaca, indlamu, lutsango, kuphekwa kwekudla kwesitfu, kuchudzelana ngemagama laphatselene nendzabuko yeMaswati, njll.

UMBUTO 2: Sifinyeto

Kuphawula jikelele

- (a) Linyenti lebafundzi likhombise kuba nelwati lwemakhono ekufinyeta, kakhulukati kufinyeta ngewabo emagama, lokwente kutsi baphumelele kahle.
- (b) Bambalwa bahlolwa labangakawuphendvuli kahle lombuto. Bakhombise kungabi nalwati lwemakhono ekufinyeta, kakhulukati kungakhoni kufinyeta ngewabo emagama.

Emaphutsa lavamile nekungavisisi umbuto

- (a) Labanye bahlolwa abakalandzeli ticondziso tekufinyeta.
- (b) Bambalwa bahlolwa lababhale bengca linani lemagama lamisiwe la-80.

- (c) Bambalwa bahlolwa lababhale ngendlela yemaphuzu esikhundleni sekubhala ngendlela yetindzima, lokwente kutsi balahlekelwe ngemamaki.
- (d) Labanye bayafinyeta kodvwa tifyeto tabo tingabi nemaphuzu lamcoka njengobe kushiwo eticondzisweni.
- (e) Bambalwa bahlolwa labatsatsela imisho njengobe injalo etheksthini lefinyetwako bakhe tindzima.
- (f) Labanye bahlolwa bavele batsatse itheksthi yesifinyeto njengobe injalo, batsi bangafika enanini lemagama lamisiwe, bese bayagcina.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi kumele bafundzise bafundzi emasu nemakhono ekufinyeta.
- (b) Bafundzisi kumele bafundzise bafundzi kuhlunga emaphuzu lamcoka etheksthini bawabhale ngemisho lephelele levakalako futsi leyakha tindzima.
- (c) Bafundzisi kumele bafundzise kutfolo umcondvo lomcoka, kwacha emanotsi noma kufinyeta imibono lemcoka nalesekelako.
- (d) Bafundzi abafundziswe kubhala sifinyeto ngendlela yetindzima.

UMBUTO 3: Kuhlatiya sikhangisi

Emaphutsa lavamile nekungavisisi umbuto

- (a) Kungavisisi lulwimi lwekukhangisa lapho lusetjentiswe khona ngalokujulile.
- (b) Bafundzi abakwati kubona lapho umkhangisi asebantise khona emasu ekukhangisa, sib. Injongo yekusebantisa lulwimi lolujulile, Injongo yekuhhunga, injongo yemfundzisolite, injongo yekubhala umbhalo wekukhangisa ngemafonti lehlukene, sib. Sihloko sesikhangisi sibhalwa ngemagama lamakhulu, umbhalo lotawenta tetsamelilwati tingakuboni loko lokungenta kutsi labakhangiselwako bangasitsatsi leso sikhangisi njll.
- (c) Bahlolwa baba nenkinga yekubona loko lokukhangiswako.
- (d) Bahlolwa baba nenkinga yekubona luhlobo lwetetsamelilwati sikhangisi lesicondziswe kuto.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abafundzise kusetjentiswa kwelulwimi ngalokujulile njengelulwimi lolutsintsa imiva, lwekuhunga, lolutsatsa luhlangotsi, lolutsatfwa njengemaciniso lube lutsintsa imiva yalabanye, njll. Bona Likhasi le-107 esitatimendeni sekharikhulamu yavelonkhe.
- (b) Bafundzisi kumele bafundzise kuhunyushwa kwematheksthi etibonwa. Bona Likhasi le-25 Esitatimendeni Sekharikhulamu Yavelonkhe.
- (c) Bahlolwa kumele bakwati kubona tihlobo tetetsamelilwati sikhangisi lesicondziswe kuto.

(d) Bafundzisi kumele bavetele bafundzi tinhlobo letibanti letehlukene tetikhangisi kute bativisise.

UMBUTO 4: Kuhlatiya ikhathuni

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa abahumushi lokwenteka ekhathunini, bagcila kakhulu kulokukhulunywako.
- (b) Abanaso silulumagama lesenele sekuhumusha sikhangisi, sib. sitfwebulatitfombe, intsatseli, imibhobho yekukhuluma, njll.
- (c) Abanalwati lwekusetjentiswa kwelulwimi lwebugagu, sib. taga, tisho, tinongo, emagama endzabuko, emagama ethekhinikhi, njll.
- (d) Labanye bahlolwa abanalwati lwekucikelela kusetjentiswa kwelulwimi ngalokujulile.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abafundzise kutfufukiswa kwesilulumagama nekusetjentiswa kwelulwimi njengetinongo tenkhulumo, tiga tenkhulumo, kusetjentiswa kwelulwimi ngalokujulile njengelulwimi lolutsintsa imiva, lwekuhunga, lolutsatsa luhlangotsi, lolutsatfwa njengemaciniso lube lutsintsa imiva yalabanye, njll. Bona Likhasi le-104 Esitatimendeni Sekharikhulamu Yavelonkhe.
- (b) Bafundzisi kumele bafundzise kuhunyushwa kwematheksthi etibonwa. Bona Likhasi le-25 esitatimendeni sekharikhulamu yavelonkhe.
- (c) Bafundzisi kumele bakhombise bafundzi tinhlobo letibanti letehlukene temakhathuni.

UMBUTO 5: Takhi netimiso tekusetjentiswa kwelulwimi

Emaphutsa lavamile nekungavisisi umbuto

- (a) Umbuto 5.1: Bahlolwa banenkinga yekulungisa emaphutsa elulwimi, sib. sipelingi, timphawu tekufundza, kwehlukaniwa kwemagama, njll.
- (b) Linyenti lebahlolwa linetinkinga taloku lokulandzelako:
 - Umbuto 5.2 Telulo tesento
 - Imibuto 5.3, 5.4 Titfo tenkhulumo.-
 - Umbuto 5.5. Takhi. -
 - Umbuto 5.6 Tinhlobo temabito.
 - Umbuto 5.7 Kuphika
 - Umbuto 5.8 Kusetjentiswa kwetitfo tenkhulumo emshweni.
 - Umbuto 5.9 Inkhulumongco nenkhulumombiko.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe takhi netimiso tekusetjentiswa kwelulwimi ekhasini le-104-107 Esitatimendini Sekharikhulamu Yavelonkhe njengetitfo tenkhulumo, telulo tesento, indlela lephikako nalevumako, inkhulumongco nenkhulumombiko, njll.
- (b) Bafundzisi kumele banike bafundzi ematheksthi lanemaphutsa elulwimi netimphawu tekubhala kutsi balungise.
- (c) Bafundzisi abanike bafundzi ematheksthi lapho kucinywe khona imisindvo kute bagcwalise tikhala.

SISWATI LULWIMI LWASEKHAYA LIPHEPHA LE-2

11.4 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-2

Kuphawula jikelele

- (a) Linyenti lebahlolwa linebumatima baloku lokulandzelako:
 - Kubhala indzatjanambhalo yetinkondlo.
 - Kuphendvula imibuto yenkondlo lengakafundvwa ekhasini.
 - Kuhumusha tinkondlo letimisiwe.
 - Kwehlukana emasu ebunkondlo.
 - Kubona inshokutsi yemifanekisomcondvo.
 - Kubhala tindzabambhalo.
- (b) Bahlolwa babukeka batifundzile letincwadzi tetemibhalo, kodwa abaphendvuli imibuto lebabutwe yona, bacoca indzaba ngalokufisha.
- (c) Kunetincwadzi letine bafundzi labangakatiphendvuli, letifaka ekhatsi letintsatfu kuletindzala nayinye lensha.
- (d) Tindzabambhalo tabo atinasingeniso, umtimba nesiphetfo.
- (e) Bahlolwa bakhombise bumatima bekukhetsa imibuto njengobe kushiwo eticondisweni, babhale tindzabambhalo letimbili nemibuto lemifisha lemibili.
- (f) Budze betindzabambhalo tebafundzi abulandzeli linani lemagama lelimiswe eticondisweni.

11.5 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-2

SIGABA A: Tinkondlo

Indzatjanambhalo yetinkondlo

Emaphutsa lavamile nekungavisisi umbuto

- (a) Labanye abakawuvisisi kahle umbuto, njengobe bekumele bavete tizatfu letenta sonkondlo atsandze lomculo lakhuluma ngawo.
- (b) Labanye bavele batsatsisela inkondlo njengobe injalo ephepheni lemibuto.
- (c) Tindzabambhalo tebahlolwa atinasingenisiso, umtimba nesiphetho.
- (d) Budze betindzabambhalo tebafundzi abulandzeli linani lemagama lelimiswe eticondzisweni.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe timphawu tekuhluta inkondlo nangendlela letisetjentiswa ngato nakuhlutwa inkondlo ekhasini le-27 leSitatimende Sekharikhulamu Yavelonkhe.
- (b) Akugcizelelwe kutsi indzabambhalo kumele ibe nesingeniso, umtimba kanye nesiphetho.
- (c) Abanikwe imibuto yekubhala indzatjanambhalo yenkondlo kute betayele.

Imibuto lemifisha yetinkondlo: Emaphutsa lavamile nekungavisisi umbuto.

- (a) Bahlolwa babe nebumatima bekuhumusha inkondlo, banike inshokutsi.
- (b) Labanye bahlolwa ababuyeli enkondlweni nangabe umbuto udzinga kutsi bayewutfolela imphendvulo enkondlweni, sib. Imibuto 2.2, 2.5, 2.7, 3.7, 4.4, 5.6.
- (c) Nangabe bahlolwa balindzeleke kutsi babhale umusho lowesekela umcondvo lotsite, labanye babhala ligama linye kuphela, sib. Imibuto 3.1, 5.1.
- (d) Bambalwa bahlolwa lababe nebumatima bekwehlukana tinhlolo tebunkondlo lobutfolakala etinkondlweni, sib. Imibuto 2.1, 2.3, 3.2, 4.1, 5.2.
- (e) Banebumatima bekubona, kuhumusha nekusebentisa lulwimi lwebugagu nekuhambelana kwalo nenkondlo. Sib. Imibuto 2.6, 5.6, 5.7.
- (f) Labanye bahlolwa bakhombise kungati kutsi sonkondlo usuke acondze kutsini ngemifanekisomicondvo layisebentisako. Sib. Imibuto 2.2, 2.7, 3.1, 3.6, 3.7, 4.2, 4.3, 4.6, 5.3, 5.5.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe timphawu tekuhluta inkondlo nangendlela letisetjentiswa ngato nakuhlutwa inkondlo ekhasini le-27 leSitatimende Sekharikhulamu Yavelonkhe.
- (b) Bafundzi abafundziswe kuhumusha inkondlo, babuye banike inshokutsi yayo.
- (c) Bafundzi abafundziswe kubuyela enkondlweni nangabe umbuto udzinga kutsi bayewutfole imphendvulo kuyo.
- (d) Bafundzi abakhutsatwe kutsi nangabe balindzeleke kutsi babhale umusho lowesekela umcondvo lotsite, babobhala umusho hhayi ligama linye kuphela.
- (e) Bafundzisi abafundzise bafundzi kwehlukana tinhlobo tebunkondlo lobutfolakala etinkondlweni.
- (f) Bafundzi abafundziswe kuhumusha nekusebentisa lulwimi lwebugagu nekuhambelana kwalo nenkondlo.
- (g) Bafundzisi abafundzise bafundzi kubona imifanekisomcondvo baphindze babone nekutsi sonkondlo usuke acondze kutsini ngemifanekisomicondvo layisebentisile.
- (h) Bafundzisi abafundzise bafundzi kutsi leminye imibuto idzinga kutsi imphendvulo bayitfole ngekubuyela etheksthini yenkondlo.
- (i) Bafundzisi abahlute tinkondlo letehlukahlukene nanobe tingakemiswa, kute bafundzi betaye kuhlutwa kwetinkondlo kanye nebunkondlo lobutfolakala kuto.
- (j) Bafundzi abanikwe imisebenti lapho batakhela khona imifanekisomcondvo ngetimo letitsite.

SIGABA B na C: Inoveli/ Temdzabu

Umbuto wendzabambhalo

Emaphutsa lavamile nekungavisisi umbuto.

- (a) Akukho namunye umfundzi lophendvule lemibuto lelandzelako:
 - Umbuto we-6, Liphume Nebovu
 - Umbuto we-8, Kubamba Letingelako
 - Umbuto we-12, Silulu SeMaswati
- (b) Linyenti lebahlolwa likhetse kuphendvula umbuto 10, weTibopho Telutsandvo.
- (c) Bambalwa bahlolwa labehlulekile kuwuphendvula.
- (d) Tindzabambhalo yebahlolwa ikhombise kungahambelani netimiso tesakhiwo sendzabambhalo, atinasingeniso, imitimba netiphetfo.

- (e) Bacoce indzaba esikhundleni sekuchaza kutsi kutisola kuta kamuva.
- (f) Labanye babo batsatsele imibuto njengobe injalo ephepheni lemibuto, lokwente kutsi balahlekelwe ngemamaki.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abafundzise bafundzi timphawu tematheksthi etemibhalo emanoveli, tinganekwane nemidlalo kute bafundzi batati ngalokugcwele babuye bati nemehluko emkhatsini kwato ngembi kwekutsi tifundziswe tincwadzi (likhasi le-29 esitatimendini).
- (b) Bafundzi abafundziswe umehluko lokhona emkhatsini wenzaba yekuticambela nendzabambhalo. Indzabambhalo ibuta ngencwadzi letsite yetemibhalo kantsi indzaba yekuticambela iticocela indzaba lesuselwa enhloko.
- (c) Bafundzi abafundziswe sakhiwo sendzabambhalo njengobe ifundziswa ephepheni le-3, sib. singeniso: sichaza sihloko naloko lokutawukhulunywa ngako, umtimba: ukhuluma kabanti ngesihloko neminingwane leyesekelako letfolakala encwadzini lebutiwe, siphetho: sisonga konkhe lokucocwe ngako endzabenimbhalo.
- (d) Bafundzisi abafundzise bafundzi indlela yekuphendvula imibuto yetemibhalo endzaweni yekucoca indzaba ngencwadzi lebutiwe.
- (e) Bafundzi abafundziswe kufundza imibuto bayivisise kute bakwati kuphendvula lokubutiwe kunekutsi batsatsele imibuto njengobe injalo.
- (f) Bafundzi abanikwe imisebenti leminyenti lephatselene nendzabambhalo bayente emaklasini.

Umdlalo

Umbuto wendzabambhalo

Emaphutsa lavamile nekungavisisi umbuto

- (a) Akukho namunye umfundzi lophendvula imibuto lelandzelako:
- (b) Umbuto we-16, ne- 17 – Lami Lisiphetho
- (c) Linyenti lebahlolwa likhetse kuphendvula umbuto 14 - Kutawuba Njalo.
- (d) Bambalwa bahlolwa labehlulekile kuwuphendvula.
- (e) Bahlolwa bahlanganisa balingisi nebadlali.
- (f) Tindzabambhalo tebahlolwa tikhombise kungahambelani netimiso tesakhiwo sendzabambhalo, atinasingeniso, imitimba netiphetho.
- (g) Bahlolwa bacoce indzaba esikhundleni sekuveta emasu lasetjentiswa nguLaHleta kuphumelelisa injongo yakhe yekwenta Ncobile ente lokufunwa nguye.
- (h) Labanye babo batsatsele imibuto njengobe injalo ephepheni lemibuto.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abafundzise bafundzi timphawu tematheksthi etemibhalo emanoveli, tinganekwane nemidlalo kute bafundzi batati ngalokugcwele babuye bati nemehluko emkhatsini kwato ngembi kwekutsi tifundziswe tincwadzi (likhasi le-28-29 kuSISEYENE).
- (b) Bafundzi abafundziswe umehluko lokhona emkhatsini wendzaba yekuticambela nendzabambhalo. Indzabambhalo ibuta ngencwadzi letsite yetemibhalo kantsi indzaba yekuticambela iticocela indzaba lesuselwa enhloko.
- (c) Bafundzi abafundziswe kuveta bufakazi nekwesekela loko lokhuluma ngako sib. nangabe umfundzi kumele aphawule ngemlingisi lolungile endzabeni, kumele afune loko langasekela ngako kuphela, angabhali indzaba yonkhe.
- (d) Bafundzi abafundziswe sakhiwo sendzabambhalo bati naloko lokungena ngaphasi kwaleso naleso sihlokwana sendzabambhalo, sib. Singeniso: sichaza sihloko naloko lokutawukhulunywa ngako, umtima: ukhuluma kabanti ngesihloko neminingwane leyesekelako letfolakala encwadzini lebutiwe, siphetho: sisonga konkhe lokucocwe ngako endzabenimbhalo.
- (e) Bafundzisi abafundzise bafundzi indlela yekuphendvula imibuto yetemibhalo endzaweni yekucoca indzaba ngencwadzi lebutiwe.
- (f) Bafundzi abafundziswe kufundza imibuto bayivisise kute bakwati kuphendvula lokubutiwe kunekutsi batsatsele imibuto njengobe injalo.
- (g) Bafundzi abafundziswe kutsi badlali batfolakala emdlalweni, balingisi batfolakala enovelini/temdzabu.
- (h) Bafundzi abanikwe imisebenti leminyenti lephatselene nendzabambhalo, bayente emaklasini.

SIGABA B na C: Inoveli/ Temdzabu

Imibuto lemifisha

Emaphutsa lavamile nekungavisisi umbuto.

- (a) Bahlolwa abafundzisisi kutsi umbuto ufunani, bavele baphendvule nje.
- (b) Emibutweni lefuna imphendvulo leligama linye, bahlolwa babhala indzima.
- (c) Leminye imibuto iphendvulwe ngekunyanyalata, kakhulukati umbuto 11.6.
- (d) Umbuto 11.7 nawo awukaphendvulwa kahle, bafundzi baphendvula babuke luhlangotsi lunye bangacatsanisi lokwenteka endzabeni mayelana nelisiko lekungenwa kanye nemtsetfosisekelo.
- (e) Embutweni 11.11, bafundzi bebalindzeleke kutsi baphawule ngeliciniso lalokushiwo ngemaphupho babhekise emndenini wakaboMlungisi neliphupho leyise. Bona bavele bavete kutsi emaphupho aliciniso, bangasekeli ngekucaphuna encwadzini.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abaceceshe bafundzi ngekufundza bavisise imibuto ngembi kwekuyiphendvula.
- (b) Bafundzi abafundziswe ngato tonkhe tincenye tenoveli. (Likhasi 29 kuSISEYNE)
- (c) Bafundzi abafundziswe kutsi babonaka linani lemamaki ngembi kwekuphendvula.
- (d) Bafundzi abafundzisise bati balingisi labasenovelini lefundvwako, bangabaphambanisi emagama abo.
- (e) Bafundzi abanikwe imibuto leyahlukahlukene, kucociswane ngayo eklasini.
- (f) Bafundzi abehlukaniswe ngemacembu babuke nobe ngabe nguyiphi incenye yesakhiwo senoveli bacoce ngayo babhekise enovelini.
- (g) Bafundzisi bangentela bafundzi emanothi ngenoveli lefundvwako babuye babakhutsate kutsi nobe batentele abo emanothi.
- (h) Abanikwe umsebenti lomnyenti waseklasini nasekhaya ngemibuto lehlukene.
- (i) Ayidlawe eklasini lenoveli kute bafundzi bayivisise.
- (j) Indlela lekubutwa ngayo etivivinyweni tekuphela kwenyanga, ayifane nendlela lesetjentiswa nakuphela umnyaka.

Umdlalo

Imibuto lemifisha

Emaphutsa lavamile nekungavisisi umbuto.

- (a) Bambalwa bahlolwa labehlulekile kuwuphendvula lombuto.
- (b) Bahlolwa abafundzisi kutsi umbuto ufunani, bavele baphendvule nje.
- (c) Emibutweni lefuna imphendvulo leligama linye, bahlolwa babhala indzima.
- (d) Umbuto 15.4 awukaphendvuleki kahle, timphendvulo tebafundzi tikha etulu. Esikhundleni sekutsi bahlolwa baphawule ngemphumelelo yelisu lelisetjentiswe ngumbhali ekwetseni Ncobile ligama, bavele baphendvula ngekutsi uphumelele, bangesekeli.
- (e) Embutweni 15.5, behlulekile kucatsanisa luvutfondzaba lwaletheksthi lecashuniwe nesiphetho salomdlalo.
- (f) Embutweni 15.10 behlulekile kuveta kutsi Mphotfo bekumele acinisekise ngayiphi indlela kutsi sisu saNcobile sakhe nobe akusiso sakhe.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abaceceshe bafundzi ngekufundza bavisise imibuto ngembikwekuphendvula.

- (b) Bafundzi abafundziswe ngato tonkhe tincenye temdlalo (Likhasi 28).
- (c) Bafundzi abafundziswe kutsi babonaka linani lemamaki ngembikwekuphendvula.
- (d) Bafundzi abafundzise bati badlali labasemdlalweni lofundvwako, bangabaphambanisi emagama abo.
- (e) Bafundzi abafundziswe ngemasu lasetjentiswa ngumbhali kuveta badlali emdlalweni babuye banikwe nemsebenti lophatselene nekuvetwa kwebalingisi.
- (f) Bafundzi abafundziswe ngekutsatsa lokwenteka emdlalweni bakuletse esimeni lekuphilwa kuso lomuhla.
- (g) Bafundzi abanikwe imibuto leyahlukahlukene, kucociswane ngayo eklasini.
- (h) Bafundzi abehlukaniswe ngemacembu babuke nobe ngabe nguyiphi incenye yesakhiwo semdlalo bacoce ngayo babhekise emdlalweni babuye babuke nekutselelana emanti kwaletincenye tesakhiwo.
- (i) Bafundzisi bangentela bafundzi emanothi ngemdlalo lofundvwako babuye babakhutsate kutsi nabo batentele abo emanothi.
- (j) Banikwe umsebenti lomnyenti wasekhaya newaseklasini ngemibuto lehlukene.
- (k) Awudlawe eklasini lomdlalo kute bafundzi bawuvise.
- (l) Indlela lekubutwa ngayo etivivinyweni tekuphela kwenyanga, ayifane nendlela lesetjentiswa nakuphela umnyaka.

SISWATI LULWIMI LWASEKHAYA LIPHEPHA LE-3

11.6 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-3

Kuphawula jikelele:

- (a) Kungumsebenti webafundzisi kutsi bagcizelele kubaluleka kwaleliphepha njengobe licuketse emamaki lamanyenti kuwengca onkhe lamanye emaphepha kantsi lingaletsa umehluko lomkhulu emiphumeleni yebafundzi.
- (b) Bafundzi balibukela phasi leliphepha, bacabanga kutsi kubhala indzaba nemibhalombiko yintfo lelula lengeke yabehlula.
- (c) Bahlolwa basebente kahle kakhulu kuleliphepha nabacatsaniswa nebemnyaka lowengcile (2016).
- (d) Bakhombise emakhono latfutukile ekubhala.

(e) Lababhale kahle, imibhalo yabo ivete kutfutuka, lokwente kutsi bahlomule emamaki

11.7 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-3

SIGABA A: TINDZABA

Emaphutsa lavamile nekungavisisi umbuto

Umbuto 1

- (a) Umbuto 1.1: Bafundzi baphumile esihlokweni ngekutsi bangabhali ngalokwenteka ngalolo suku lwekwetfulwa kweluhlelo lwekusita bafundzi labeswele imali yekufundza etikolweni tangakubo. Labanye abakaveti letintfo lebetitawuba lusito, litiko lelatinika bafundzi.
- (b) Umbuto 1.2. Bambalwa kakhulu bahlolwa labaphendvule lombuto. Esampulini yalabalikhulu babili kuphela labawuphendvulile. Munye kubo utfole emamaki la-00 kwatsi lowesibili watfole emaphesenti la-24. Umhlolwa wekucala utsatsele imibuto lesephepheni lemibuto wayibhala njengobe injalo, lona wesibili waphuma esihlokweni. akakevisisi ligama lelitsi 'timphunga' kumbe vele akalati. Umhlolwa ucabange kutsi kushiwo 'timphuya' (labahluphekile), bantfwana lababondzingasitsebeni, njll. Loko kwente kutsi alahlekelwe ngemamaki lamanyenti.
- (c) Lamanye emaphutsa lentiwa bahlolwa afaka ekhatsi kungasebentisi kahle loku lokundzelako:
- Takhi
 - Ticalo neticalongca temabito
 - Tivumelwano.
 - Luhlelomusho.
 - Kujutjwa nekuhlanganiswa kwemagama.
 - Tinkhatsi.
 - Timphawu tekubhala nekufundza.
 - Bofeleba.
 - Sipelingi/ Lupelomagama.
 - Kujutjwa kwetindzima
 - Tindzima nekutselelana kwato emanti.
- (d) Kusenebahlolwa labehluleka kwakha umusho lokhulumako, lokwenta kutsi indzaba yonkhe ingakhulumi.

- (e) Labanye bahlolwa babhala ngetilwimi letingesiso Siswati.
- (f) Kusekhona bahlolwa labasabhala tinhlaka tekucala netesibili ngembikwekubhala indzaba, lokubadlela sikhatsi lesinyenti.
- (g) Kuyenteka kutsi labanye babo, bakhohlwe kudvweba umugca lovundile kuletinhlaka, lokwenta kutsi labahlolako bamake labahlangana nako ekucaleni, njengobe kushiwo eticondzisweni tekumaka.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa:

- (a) Bafundzi kumele bakhutsatwe kutsi nangabe bayewubhala leliphapha, batilungiselele ngalokuphelele, bakhumbule kutsi emakhono, netakhi netimiso tekusetjentiswa kwelulwimi lokusemaphepheni lamabili lokucalwe ngawo, kungasetjentiswa ngemphumelelo lenkhulu kuleliphapha. Lokubaluleke kukwengca konkhe kufundziswa kwetakhiwo taletinhlobo tetindzaba nemibhalombiko lokuleliphapha.
- (b) Bafundzisi kumele bahlole ngekusebentisa emarubhriki ekuhlola tindzaba etikolweni kute betayeke kukusebentisa.
- (c) Bafundzisi kumele bafundzise tonkhe tinhlobo tetindzaba, nendlela letibhalwa ngayo.
- (d) Bafundzisi kumele banike bafundzi titfombe, kwakhiwe ngato tindzaba kute batetayeke.
- (e) Bafundzisi kumele bafundzise emakhonosisekelo elulwimi lafaka ekhatsi lawa lalandzelako:
 - Takhi.
 - Ticalo neticalongca temabito
 - Tivumelwano.
 - Luhlelomusho.
 - Kujutjwa nekuhlanganiswa kwemagama.
 - Tinkhatsi.
 - Timphawu tekubhala nekufundza.
 - Bofeleba.
 - Sipelingi/ Lupelomagama.
 - Kujutjwa kwetindzima
 - Tindzima nekutselelana kwato emanti.
- (f) Bafundzisi kumele bafundzise ngekwakheka kwetindzima, tingeniso imitimba netiphetfo nemcondvo locuketfwe nguleyo naleyo ndzima. (Likhasi 35 kuSISEYENE)

SIGABA B: IMIBHALOMBIKO

Umbuto 2: Emaphutsa lavamile nekungavisisi umbuto

- (a) Linyenti lebahlolwa likhetse kuphendvula imibuto 2.1, 2.3, na 2.5. labaphendvule lombuto, basebente kahle kakhulu.
- (b) Umbuto 2.2: Bancane kakhulu labaphendvule lombuto futsi abakasebenti kahle nabacatsaniswa nalabaphendvule lenye yemibhalombiko. Bahlolwa baphendvule incenye yalombuto, (incwadzisicelo nobe umlandvomphilo) lokwente kutsi balahlekelwe ngemamaki lamanyenti.
- (c) Umbuto 2.4: Labanye bahlolwa babhala inkhulumoluhlolo ibe yinkhulumiswano, lokukhomba kutsi abawati umehluko emkhatsini wako kokubili.
- (d) Umbuto 2.6: Bancane kakhulu labaphendvule lombuto kantsi nemsebenti wabo awusimuhle. Esampulini yalabalikhulu, basiphohlongo (8) labawuphendvulile. Bahlolwa bakhombise kungasati sakhiwo sembiko.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa:

- (a) Bafundzisi kumele bahlole ngekusebentisa emarubhriki ekuhlola imibhalombiko etikolweni kute betaye kukusebentisa.
- (b) Kumele bafundzise timiso talolo nalolo hlobo lwembhalombiko. (Likhasi 38-43 kuSISEYENE)
- (c) Kumele bakhunjutwe kutsi incwadzisicelo nemlandvomphilo kuhlolwa kanyekanye.
- (d) Kumele bafundziswe umehluko emkhatsini wenkhulumoluhlolo nenkhulumiswano.
- (e) Bafundzisi kumele bafundzise emakhonosisekelo elulwimi lafaka ekhatsi lawa lalandzelako:
 - Takhi.
 - Ticalo neticalongca temabito
 - Tivumelwano.
 - Luhlelomusho.
 - Kujutjwa nekuhlanganiswa kwemagama.
 - Tinkhatsi.
 - Timphawu tekubhala nekufundza.
 - Bofeleba.
 - Sipelingi/ Lupelomagama.
 - Kujutjwa kwetindzima

- Tindzima nekutselelana kwato emanti.
- (f) Bafundzisi kumele bafundzise ngekwakheka kwetindzima, tingeniso imitimba netiphetfo nemcondvo locuketfwe nguleyo naleyo ndzima. (Likhasi 35 kuSISEYENE)

NDIMA YA 12

MUVHIGO WA U THATHUVHA NSC LARA 2017

TSHIVENDA LUAMBO LWA HAYANI (HL)

Muvhigo u tevhelaho u tea u vhaliwa khathihi na mabambiri a u linga Tshivenda Luambo lwa Hayani a mulingo wa Lara 2017.

12.1 SIANGANE YA KUSHUMELE: Mabambiri a 1 – 3 (2014 – 2017)

Kushumele kwa vhalingiwa nga u tou angaredza ku sumbedza hu na u tsela fhasi kha riwaha wa 2017 riwaha zwi tshi vhambedzwa na zwe vhalingiwa vha shumisa zwone kha riwaha wa 2016.

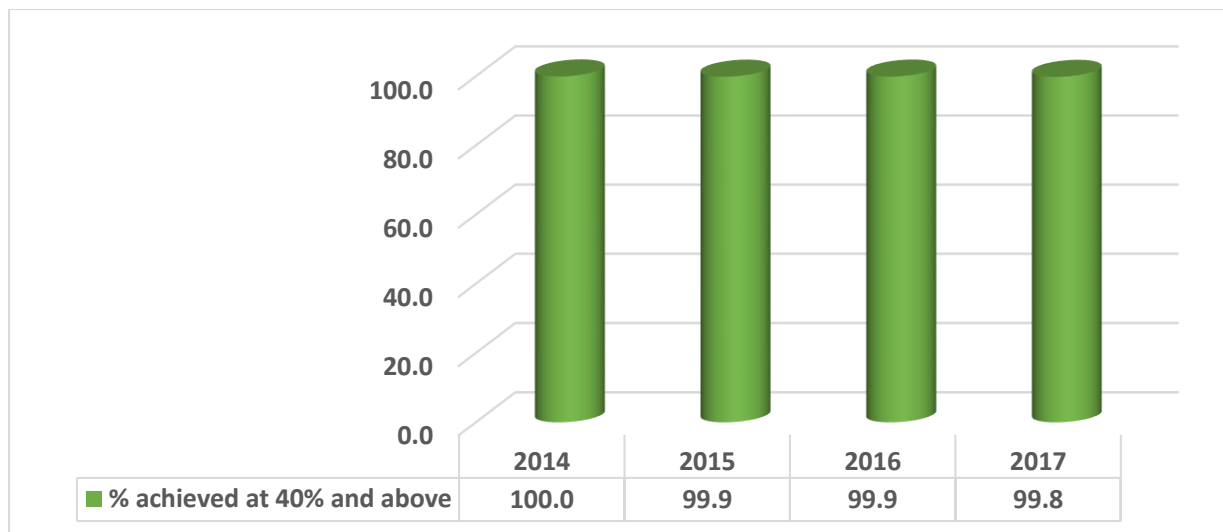
Kha uno riwaha wa 2017, zwi talusi zwi tevhelaho ndi zwo bvelaho khagala:

- Tshivhalo tsha vhalingiwa vho riwalaho mulingo tsho fhungudzea nga 3316.
- Kushumelenyangaredzi kwa vhalingiwa kha uno riwaha wa 2017 kwo tsela fhasi, vhunga ho vha na u phasa nga 99.8 % ha tshivhalo tsha vhalingiwa vho phasaho nga 40 u ya ntha.

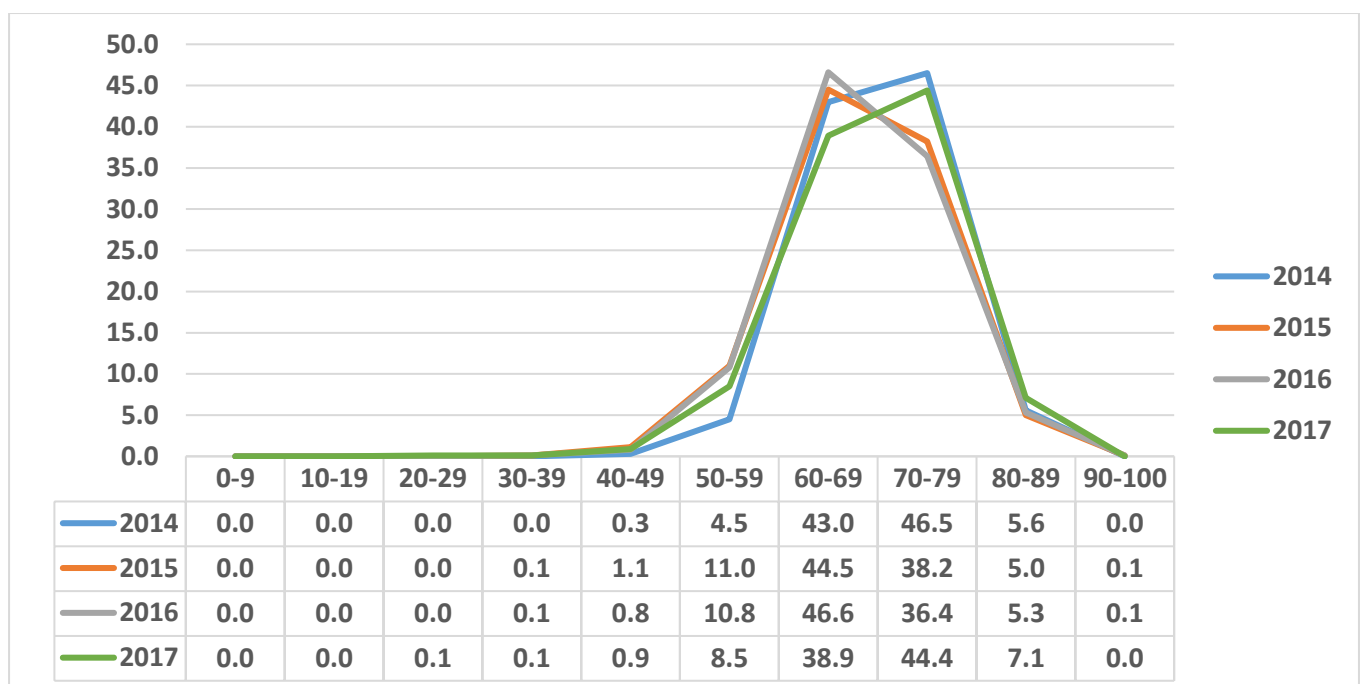
Thebulu ya 12.1.1 Tshikalo tsha kushumelenyangaredzi kha Tshivenda Luambo lwa Hayani

Riwaha	Tshivhalo tsha vho riwalaho	Tshivhalo tsha vho phasaho nga 40% u ya ntha	Tshivhalo tshadana(%) tsha vho phasaho nga 40% u ya ntha
2014	13,952	13,947	100.0
2015	20,301	20,281	99.9
2016	22,049	22,032	99.9
2017	18,733	18,704	99.8

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: 2014 – 2017)



12.2 KUSHUMELENYANGAREDZI KWA VHAGUDI KHA BAMMBIRI LA 1 (P1)

Mahumbulwa zwao

(a) Tholokanyondivho

Vhunzhi ha vhalingiwa vho sumbedza u pfesesa tholokanyondivho, fhedzi hu di vha na vha si gathi vho sumbedzaho u kondelwa. Avho ndi vhane vha kha di vha na vhutudzetudze ha u tou vhala nga nthā tholokanyondivho yo nekedzwaho. Vhukoni ha vhagudi vhu khagala vhunga kha vha munanguludzo wo vangwaho mbalotshikati yo vha maraga dza 15 kha dza thanganyelo ya 30 yo randelwaho.

(b) Manweledzo

Afha lo tou vha bukuṭa vhunga vhunzhi ha vhalingiwa vho kona u wana maraga dzothe (10/10). Vhunga u nweledza tshi tshi tou vha tshikili, ri fhululedza vhagudi na vhagudisi kha vhukoni uvhu ho taluleaho.

(c) Kushumisele kwa Luambo

Vhukoni ha luambo ha fomaḷa vhu tea u dzhielwa nthā vhukuma. Vhukoni ha vhalingiwa vhu sumbedza u khwinisea kha mbudziso 3 na 4 dzi kwanmaho Khungedzelo na Khathuni nga u sielisana. Hone-ha, vhuleme vhu sa takuwi vhu vhoneḷa kha Mbudziso 5 ya Luambo na Kushumisele; afha ndi he vhunzhi ha vhalingiwa vha wana maraga dza u bva kha 1 u ya kha 3 (10% - 30%) kha dza fumi (10) dzo randelwaho.

12.3 KUSHUMELE KWA VHAGUDI

MBUDZISO YA 1: Tholokanyondivho

Vhukhaxhi vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Kha Mbudziso ya 1.7, ndi he vhalingiwa vha sumbedza u sa divha phambano vhukati ha murero na liambele, vha vho khakha u pfa zwine mbudziso ya toḁa zwone. Naho avho vhaiwe vho vha na ludungela lwa u divha murero uyo, vho kundelwa u *‘bvisela khagala nyimele ya tshikolo tsha Mbali’*. Afha vho kundelwa nga vhunzhi u wana maraga dzothe dza 2.
- (b) Vha si gathi vho kundelwaho tshothe ndi avho vha sa vhali mafhungo othe o faredzwaho kha Zwibveledzwa zwa A na B. Mbudziso ya 1.14 yone khayi vhalingiwa vhunzhi havho vha kundelwa u sumbedza *‘vhumani vhune ha vha hone vhukati ha mafhungo a re kha Tshibveledzwa tsha A na Tshibveledzwa tsha B’* nga u sa kona u *‘tandavhudza’*.

Ngeletshedzo dza makhwinisele

- (a) Vhalingiwa vha tea u vhala vho tou fombe u itela u pfesesa zwo faredzwaho kha zwibveledzwa.
- (b) Vha si gathi vha kha di tou anulula zwo tou ralo u bva kha zwo faredzwaho kha mafhungo a tholokanyondivho. Izwi zwo khakhea, mulingiwa u tea u imelela muhumbulo wawe *'nga maipfi awe'*.
- (c) Figara dza muambo, maambe, mirero na luambo lwa vhudzivha ndi zwine zwa tea u dzhielwa ntha vhukuma kha u vhala u itela u pfesesa. Bugu dza folokuloo dzi tea u vhaliwa u itela u bveledza vhukoni ha vhana kha ili sia (Gr 10 – 12).
- (d) Vhagudisi vha tea u pfumbudza vhagudi kha ili sia vhunga Mbudziso iyi i yone yo faredzaho maraga nnzhi vhukuma kha ili bammberi.
- (e) Izwi zwi nga konadzea nga u nea vhagudi ndowendowe dzo vhalaho lu si na musi. Kha vha sedze Pulane dza u funza kha CAPS.

MBUDZISO YA 2: Manweledzo

Vhukhaki vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Vhalingiwa vho sumbedza vhukoni vhu re ntha vhukuma kha iyi mbudziso, he vhunzhi havho vha wana maraga dzothe – 10/10. Izwi zwi a khodisea vhukuma vhunga u nweledza tshi tshi tou vha tshikili tsha vhuhogwa tshi si na vhanzhi.
- (b) Vhalingiwa vha si gathi vha kha di nwa manweledzo nga u shumisa mutevhe wa mbuno ngauri a vha tevhedzi ndaela.
- (c) Vhalingiwa vha si gathi vha kha di tou anulula ipfi nga ipfi, ngeno ndaela i tshi tou vha khagala.
- (d) Vhukhaki ha girama, mupeleto na zwiga zwa u vhala, zwi tshi katela na kupatekanyele kwa maipfi, huiwe i kha di vha khaedu.

Ngeletshedzo dza makhwinisele

- (a) Vhalingiwa kha vha pfumbudzwe u nwa mamweledzo nga u shumisa *'phara'*, sa zwine ndaela ya laedza.
- (b) Kha vha pfumbudzwe u nwa *'nga maipfi avho'*.
- (c) Mupeleto wone, zwiga zwa u vhala, na muiwalo (orthography) wone wa Tshivenda, kha zwi gudiswe vhagudi.

(d) Vhadededzi kha vha funze vhana Khethekanyo ya Luambo kha Aphendikisi ya CAPS.

MBUDZISO YA 3: U sengulusa Khungedzelo

Vhukhakhi vhu anzela u itwa na kupfeselele ku si kwone

- (a) Vhalingiwa vha si gathi vha kha di kundelwa u thathuvha khungedzelo.
- (b) Vhanzhi a vha pfesesi 'thekeniki' dzi shumiswaho kha maiwalo a u tou vhona. (M 3.2)
- (c) Kha M3.4 ya munangelo, vhalingiwa vho vhalaho vho kundelwa u topola phindulo yoneyone.
- (d) Kha M3.5 vhalingiwa a vha koni u bvisela khagala phambano vhukati ha *'kuhumbulele na mbuno'*.

Ngeletshedzo dza makhwinisele

- (a) Khungedzelo kha i pfumbudzwe vhagudi misi yothe.
- (b) Thekeniki dzothe dza khungedzelo kha dzi funzwe vhagudi, sa fonto, khephusheni, luambo lwa u kungedzela, maipfi a ndeme, nz.
- (c) Mbudziso dza munangelo dzi tea u gudeswa vhunga hu tshi tou vha na lutalo lusekene vhukuma lu fhambanyaho phindulo idzo.
- (d) Luambo lwa u thathuvha (critical language awareness) kha lu gudiwe vhukuma. Kha vha sedze CAPS uri vha thusee kha hezwi kha Aphendikisi.
- (e) Ndowendowe misi yothe ndi wone mushonga muhulu.

MBUDZISO YA 4: U sengulusa Khathuni

Vhukhakhi vhu anzela u itwa na kupfeselele ku si kwone

- (a) Vhuleme vhuhulwane ndi vhu re kha u sa vhonele zwavhudi ha khathuni na zwifanyiso; izwi zwi khakhisa vhalingiwa.
- (b) Kha M4.2 ya kushumisele kwa *'luambo lwa muvhili'* i kha di vha khaedu vhukuma. Kha vha sedze CAPS kha Aphendikisi, sa u sinyalala, u atama, nz.

Ngeletshedzo dza makhwinisele

- (a) Mushonga ndi u fha ndowendowe nga vhudalo tshifhinga tshothe.
- (b) Aphendikisi i re kha CAPS i a thusa, sa u sinyalala, u atama mulomo, nz.

MBUDZISO YA 5: Kushumisele kwa Luambo

Vhukhaki vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Vhagudi a vha koni u khethekanya na u talusa thinwaipfi dza muambo, mupeleto, tshivhumbeo tsha fhungo, vhudanzi, thalutshedzo ya maipfi, figara dza muambo na luambo lwa u thathuvha.
- (b) Izwi zwi khagala kha u kundelwa u fhindula M5.1 – M5.5 dzo faredzaho maraga dza 10.
- (c) Nga u angaredza, vhagudi vho kundelwa nga vhunzhi, lune maraga dza kokovha u bva kha 1 – 3 kha dza 10 dzo randelwaho.

Ngeletshedzo dza makhwinisele

- (d) Vhagudisi na vha Kharikhulamu kha vha takutshedze vha funze na u funzana u itela u khwinisa nyimele.
- (e) Tshikili tsha divhaluambo ndi tshitangu kha u tandulula masia othe a vhugudi ha lumbo lufhio na lufhio.
- (f) Luambo kha lu funzwe lu kha nyimele kha masia othe – girama, maanea, oraḽa, litheretsha na kha vhudavhidzani ha u tou vhona.

TSHIVENDA LUAMBO LWA HAYANI BAMMBIRI ḽA 2 (P2)

12.4 KUSHUMELENYANGAREDZI KWA VHAGUDI KHA BAMMBIRI ḽA VHUVHILI (P2)

Mahumbulwa zwao

- (a) Mashudu mavhi, hu kha ḽi vha na vhaiwe vhalingiwa vane vha kha ḽi tou vhala bugu dzo randelwaho nga nṽha (kana vha si vhuye vha vhala na khathihi). Ngauralo, vhalingiwa avha vha vho shandula bammbiri ḽi ḽa vho nga tholokanyondivho, vha vho nea phindulo dzavho vho ḽisendeka kha zwipiḽa zwo nanguludzwaho u bva buguni dzo randelwaho.
- (b) Vhalingiwa vho shumaho zwavhuḽi ndi avho vho ṽanaho vhukoni ha u vhala bugu vha dzi pfesesa, 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.

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

Vhukhakhi vhu anzelaho u itwa na kupfeselele 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, ngeno vha sa tevhedzi ndaela, thebulu ya zwi re ngomu na mutevhe wa u sengulusa, ngeno zwothe hezwi zwo nkedzwa mathomoni a bammbiri la mbudziso.
- (b) Fhala hune vhalingiwa vha lavhelelwa u nea mbuno dzo imaho nga u rali, vhalingiwa vha mbo di tou elela vha tshi toolola mafhungo vha tshi ya, hu sina mbuno dzo newaho. Tsumbo: M 2.1, 2.2, 2.4, 4.2, 5.2, 5.4, 7.1, 7.2, 7.4, 7.5, 9.1, 9.2, 9.4, 9.5, 13.2, 13.3, 13.7 na 13.9. Izwi zwo ita uri vhalingiwa vha fhedze tshifhinga khathihi na u xeledwa nga maraga vhunga ho vha hu tshi khou todou newa mbuno fhedzi.
- (c) Mbudziso iwe na iwe, u ya nga bugu nga bugu, dzo linganyiswa u bva kha dzi sa konzi dzi todaho 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, 9.1, 9.3, 9.4, 11.1, 11.2, 11.3, 11.4, 13.1, 13.2, 13.3, 13.4, 15.1, 15.2, 15.3, na 15.4. U kundelwa u fhindula mbudziso idzi nga vhaiwe vhalingiwa zwo vhangwa nga u sa vha na ndugiselo, u sa funzwa, kana muvangananyo wa izwi zwothe.
- (d) Musi vhalingiwa vho vhudziswa mbudziso i kwamaho u talusa na/kana u talutshedza tshifanyiso tsha muhumbulo na ndivho ya hone, sa kha mbudziso 2.4, 4.2, 5.2 dza vhurendi vhalingiwa vha sumbedza u shaya ndivho na zwikili. Vhaiwe vha kundelwa u topola thikho/thekeniki/thodea, nahone vhanzhi vha a kundelwa u talutshedza uri dzo livhiswa kha u bveledza zwifhio afho he zwa shumiswa.
- (e) Mbudziso dzi kwamaho vhubvumbedzwa kha bammbiri la naiwaha dzo vha dzo livhiswa kha uri mvumbo iyo i tutuwedza hani zwiito zwa uyo mubvumbedzwa (sa: M7.2, M9.2, 11.3, 13.2 na 15.2). Vhaiwe vhalingiwa vho kundelwa u zwi tumanya hezwi.
- (f) Mbudziso dzi kwamaho mulaedza na/kana thero, ndi dze vhunzhi ha vhagudiswa vha dzi kona zwavhudi (sa 2.3, 3.4, 5.3, 7.6, 9.6, 11.6, 13.6 na 15.6).
- (g) Mbudziso dzi kwamaho vhudipfi na thouni vhalingiwa vhanzhi na henefha vho shuma zwavhudi (sa: 3.5, 4.4, 13.11 na 15.11. zwi a takadza u vhona uri vhalingiwa vho no vha tshikili tsha u fhindula mbudziso idzi dzi tokonyaho muhumbulo.
- (h) Vhalingiwa vha si gathi a vho ngo tevhedza ndaela, vha vho xeledwa nga maraga. Huiwe a vha dzhieli ntha maipfi a khii a mbudziso, sa: talutshedzani, hani, ndi ngani, bulani, vhambedzani, nz. Kha mbudziso dza Vhurendi (Khethekanyo ya A), vhalingiwa vha fhindula zwirendo zwo randelwaho fhedzi, vha litsha tshi songo randelwaho tsha khombekhombe. Kha Khethekanyo ya B na C, vhalingiwa vha si gathi vha fhindula

mbudziso pfufhi fhedzi, ngeno vha tshi tea u fhindula NTHIHI ndapfu na NTHIHI pfufhi sa zwo laedzwaho.

- (i) Musi vha tshi fhindula mbudziso dzi toḁaho mulingiwa a tshi ṅea muhumbulo sa (2.5, 4.5, 5.5, 7.10, 9.10, 9.11, 11.12, 13.10 na 15.10) zwine zwa vha tshikili tshi toḁaho ṅdivho na vhudzivha zwi livhisaho kha vhuḁifhulufheli. Vhalingiwa vho vha na vhukonḁi ha u wana maraga dzo fhelelaho kha mbudziso hedzi ngauri ha vha na vhushaedzi ha zwiga zwo bulwaho.

Ngeletshedzo dza makhwinisele

- (a) Kha Tshivenḁa HL P2, bugu dzo randelwaho ndi ntswa u thoma nga 2017. Naho bugu dzi ntswa, tshivhumbeo tsha bammbiri ḁi a tshi shanduki na uri tshi ḁo ḁi dzula tsho ralo u swikela zwenezwo. Ngauralo, vhalingiwa vha tea u fundedzwa u nanga mbudziso nga ṅdila yone musu vha tshi ya u dzhena mulingoni. Vhagudisi vha tea u ṅea vhagudi tshikhala tsha u kona u fhindula mbudziso dzine a vha athu ṅanganga nadzo vhukati ha ṅwaha kana kha mulingo wa ndugiselo (preparatory/trial examination).
- (b) Vhagudisi vha tea u shumisa maga a u maka a fanaho u bva kha mirole/giredi dza fhasi u ya phanḁa. Vhagudi kha vha funzwe uri musu ho pfi kha vha ṅee mbuno MBILI, vha ite nga u ralo vha ṅee mbuno mbili dzine vha vhona dzi dzone dza ndeme kha u vha fha maraga dzoṅhe. Mbuno dzine dza vha khagala dzi thusedza mumaki/muṅoli uri a si ite vhuḁa musu a tshi tola mushumo wa vhalingiwa.
- (c) Vhalingiwa vha nga si kone u vha na ṅdivho ya vhudzivha/yo goḁombelaho arali vha songo nweledza ṅdivho ya zwo faredzwaho maṅwaloni kana buguni dze vha randelwa dzone. Naho vhu tshi tou vha vhurendi fhedzi, na hone vhu tea u gudiwa nga vhuḁalo nahone a ri lavheleli uri hu na mugudisi ane a nga ri vhagudi vha ḁigudele/ḁigudise hayani, hu si na u tou dzhena fhasi, idzo bugu kana zwirendo zwa tou gudiwa hu na ngeletshedzo dzi bvaho kha mugudisi ngomu kilasini. Zwirendo zwi nga vha zwi zwipfufhi, fhedzi zwi tea u senguluswa nga vhuronwane hu tshi dzhielwa ṅṅha zwitalusi zwoṅhe zwa vhurendi sa zwo ṅanwaho kha CAPS.
- (d) Kha uyu murole wa Gireidi ya 12, vhalingiwa vha lavhelwa u ṅana vhukoni ha ṅṅha u fhirisa u sokou topola thikho/ṅhoḁea/thekeniki ya maṅwalwa. Izwi zwo vhwewa zwavhuḁi khagala kha CAPS, masiatari a 28 – 31. Vhagudisi vha tea u vhona uri a zwo ngo eḁana u sokou topola/bula thikho/ṅhoḁea/thekeniki ya maṅwalwa, fhedzi vha tea u kona u ṅalutshedza uri thikho/ṅhoḁea/thekeniki ya maṅwalwa i thusedza hani u bvukulula tshidziki/ṅwongo wo faredzwaho nga iyo thikho/ṅhoḁea/thekeniki ya maṅwalwa.
- (e) Vhubvumbedzwa vhu tea u funzwa kha nyimele – mvumbo ya mubvumbedzwa/muanewa i nga si kwamanyiswe na muṅe wayo arali hu sa sedzwi zwine uyo muanewa a vha zwone. Vhagudisi kha vha litshe u tendela vhagudi uri vha rwele ngomani (kana u kombetshedzwa zwaho) mutevhe wa mvumbo dza vhaanewa ngeno vha si na ṅdivho yo dziaho zwi tshi

kwama kutshilele/zwiito/vhudifari ha avho vhaanewa. Siangane, fhethuvhupo 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 thero na milaedza zwi bvukululwa hani afho kha zwipida zwo fhambanaho zwa zwibveledzwa, ngauralo vhalingiwa vha do konaha u topola thero u bva kha mafhungo o newaho, na u kona u wana tshikili tsha u wana zwidodombedzwa zwi tikedzaho thero.
- (g) Vhagudisi vha tea u eletshedza vhagudi u dzumbulula masia othe a litheretsha, u itela uri musi vha tshi yo n'wala mulingo vha vhe vho no vha na dzangalelo la u pfesesa uri zwiatalusi zwa litheratsha ndi zwinzhi, a si puloto fhedzi. Thouni ndi tshinwe tsha zwiatalusi zwa mariwalwa tshine vhalingiwa vha fanela u tshi guda – arali vha sa divha izwi, mudifho munzhi wa tshibveledzwa tshine vha khou tshi vhala, u do pfuvha.
- (h) Vhalingiwa kha vha pfumbudzwe kha u tevhedza ndaela na mbudziso uri vha vhe na vhudifhulufheli musi vha tshi do livhana na bammbiri la 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 tshiapedza thathuvho ya linwalwa i bvaho kana i netshedzwaho nga vhagudi. Arali vhagudi vha tshi divha zwiatalusi zwo fhambanaho zwa zwibveledzwa zwa u vhala, vha nga kona u bvisela khagala mihumbulo na kuvhonele kwavho vho disendeka kha izwo zwibveledzwa. U khwathisedza uri vhagudi vha na ndivho ya vhudzivha/yo godombelaho ine ngayo vha nga kona u khwathisedza mihumbulo/kuvhonele kwavho, ndi honeha hune hu tshi do anwa mitshele i fushaho ya vhudifhinduleli nga mune u itela u do kona u fhindula mbudziso dzi re kha maimo a ntha.

12.6 KUSHUMELANYANGAREDZI KWA VHAGUDI KHA BAMMBIRI LA 3 (P3)

Mahumbulwa zwao

- (a) Vhunga bammbiri ili li lone lo faredzaho maraga nnzhisa mulingoni, ndi zwa ndeme uri vhagudisi vha dzhiele 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/mugudi a kone u thwaedzela vhukoni have kha vhuinwali ha zwibveledzwa zwa vhusiki. Vhuinwali ndi tshikili tsha ndeme vhutshilioni. Ngauralo vhalingiwa vha tea u tutuwedzwa u dilugisela tshothe musi vha tshi yo n'wala Bammbiri ili. Mulingiwa u kona u n'wala maanea kana tshibveledzwa tshifhio na tshifhio tsha u tou n'wala arali a tshi kona kushumisele kwone kwa thinwaipfi, divhaipfi, divhafhungo, mupeleto, vhudanzi khathihi na zwikodeli zwa luambo, sa figura dza muambo, luambo lwa u thathuvha, mirero na maambele.

Kha izwi zwothe, nyombedzelo i tea u vha kha tshivhumbeo tsho teaho liniwalwa liniwe na liniwe, vhunga liniwalwa liniwe na liniwe li na tshivhumbeo tshalo tshi li talulaho kha maniwe maniwalwa.

- (c) Ndeme ya u thathuvha na u pfesesa thoho ndi zwi teaho u dzhielwa nthu vhukuma u itela uri mulingiwa a si liane na thoho ya mafhungo, a vho polika a xedza n'wongo/tshidziki/vhutala. Arali mulingiwa a xedza vhutala ha thoho ya mafhungo u a newa ndatiso a vho xeledwa nga maraga dzi si na vhukono.
- (d) Vhagudi vha tea u tevhedza ndaela dzo nekedzwaho uri vha fhindle nga ngona.

12.7 KUSHUMELE KWA VHAGUDI KHA BAMMBIRI LA 3

KHETHEKANYO YA A: Maanea

Vhukhaki vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Mbudziso ya 1.1 yo fhindulwa zwavhudi zwi tshi sumbedza uri vhalingiwa vho pfesesa thoho. Vhukhaki a hu na vhuwe arali hu si zwenezwi zwine zwa khou khokhovhedza luambo lwashu. Zwikhukhulisi izwi ndi u shaedza huhulwane kha u sa shumisa vhudanzi, mupeleto, girama, na muñwalo (orthography) nga ndila yone. Izwi zwi mbo ingwa nga u sa kona kufhatelwe kwa mafhungo na pharagirafu, phara dza mvulatswinga na dza phendelo, phara dza mutumbu, phara dza ndungekanyo, nga u ralo nga u ralo.
- (b) Kha mbudziso 1.2, 1.4 na 1.5 na 1.7.1, vhalingiwa vho shaedza u kodela luambo, u tandavhudza thoho na u imelela kuvhonele kwavho nga mbuno dzi gobolaho vhukuma. Vhalingiwa vhaiwe vha a kundelwa u anetshela, u talutshedza na u tata vha tshi shumisa thouni, mudi na tshitaela zwo teaho.
- (c) Mbudziso dza 1.3 na 1.4 a dzo ngo niwaliwa, izwi zwa vho sumbedza uri vhalingiwa a vho ngo pfesesa mafurase a tevhelaho: 'Tatani' na 'khangala khanganyise'. U sa nanga M1.7.2 ndi zwi sumbedzaho uri vhagudi vho lata sialala lavho lune vha si tsha divha na mitambo yavho ya sialala.
- (d) Vhaiwe vhalingiwa vho kundelwa u bvisela khagala mihumbulo yavho ngauri a vha na zwikili zwo teaho zwa u ita nga uralo.

Ngeletshedzo dza makhwinisele

- (a) Vhagudisi vha tea u vha na vhumanzi uri vho gudisa vhagudi u kona u thathuvha na u sengulusa thoho uri hu si vhe na zwidodombedzwa zwi bvukululaho thoho zwine vha nga zwi sia nda. Vhalingiwa vha songo tutuwedzwa na u kokodzwa nga ipfi lithihi fhedzi li re kha thoho! Arali hu na zwiwe zwine mulingiwa a si zwi pfesese kha thoho, kha i litshe a nange iwe. Hune zwa konadzea, mulingiwa u tea u talela maipfi a ndeme/khii musi vhe kha

ndowendowe dza duvha na duvha. Ngeletshedzo yo khwathaho ndi ya uri u talela uhu a hu tei u itwa mulingoni, fhedzi mulingiwa a nga riwala maipfi a ndeme kha vhupulani hawe.

- (b) Vhalingiwa vha tea u tevhedza ndaela, nga maanda zwi tshi yelana na vhupulani. Vhagudi vha tea u pfumbudzwa kha masia kana tshaka dzo fhambanaho dza maanea, vha zwi ita hu si nga tshidola lini. Vhukoni ha u nanga ndi tshikili tsha vhuthogwa lune vhagudi vha tea u khwathelwa vhukuma. U kona u nanga zwo mu teaho, mugudi a nga di zwi guda kha mishumo ya orala. Mugudi kha a nange a tshi tevhedza zwine zwa mu takadza, vhukoni hawe, tshenzhemo khathihi na tshitaela tshawe tsha vhuwali.
- (c) Vhukoni ha u shandulela u bva kha tshifanyiso u ya kha zwa u tou riwala ndi tshikili tshi si na vhanzhi, ngauralo ndi zwa ndeme uri ndowendowe dza zwi kwamaho zwifanyiso ndi dzi teaho u shumiwa kha mishumo ya orala, ya u riwala na inifomala. Naho u sa tou vha mishumo wa u riwala maanea nga u tou ralo, vhagudi vha nga tamba nga zwifanyiso vha tshi dinea thoho dzo fhambanaho dzi ananaho na tshifanyiso itsho. Ngauralo a zwi tsha do nga tshiguru musi vhalingiwa vha tshi tangana na zwifanyiso kha mbudziro dzinwe dza Bammbiri la Vhuraru. Zwo no ralo vhalingiwa avha vha do kona u bvukulula vhukoni havho ha vhusiki u bva kha zwa u tou vhone u ya kha zwa u tou riwala.
- (d) Vhukoni ha u sika na ha vhone ndi zwone zwi talulaho muwali wa vhukoni ha khwine na uyo wa mathakheni. Mugudi a songo dinyadza a vhone unga muhumbulo wawe ndi wa muwe. Ndi uyo mugudi a humbulaho zwo dzumbamaho na zwi sa vhone a zwi andadzela vathuni vha kona u vhone, ane a do ambadzwa vhugala, a vhuya na kha ya mitokola.
- (e) Tshivhumbeo na vhupulani ndi zwa ndeme kha vhuwali vhuwe na vhuwe, nahone vhupulani uho vhu tea u anana na mafhungo o faredzwaho kha mafhungo awe. Mvulatswinga i gobolaho na phendelo yo khwathaho ndi zwone zwi dzumbululaho vhukoni ha nthesa ha vhuwali ho godombelaho.
- (f) U dzudzanya na u sedzulusa ndi zwone thikho ya vhupulani. Dirafuthi/mvetamveto ya u thoma ndi i livhisaho kha tshibveledzwa tsha vuvhili tsho dzudzanyiwaho, tsho sedzuluswaho. Vhagudi vha tea u vhalulula mishumo wavho u itela u khwaedzela vukhaki ha u sa lunzhedzana ha mafhungo, mupeleto, khathihi na u patekanya na u sa patekanyululwa ha maipfi. Vhupfanisi, mupeleto, kufhatelwe kwa mafhungo na zwikili zwothe zwa vhuwali ndi zwi teaho u gudwa u itela u khwinisa vhuwali. Izwi zwi nga totomodza tshothe tshikili tsha vhukoni ha u riwala kha vhagudi na vhalingiwa, vha dovha hafu u kona u shumisa figara dza muambo na thikho dzo fhambanaho dza u kodela luambo nga ndila yone.

KHETHEKANYO YA B: Zwibveledzwa Zwiapfu zwa Vhudavhidzani

Vhukhaki vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Vhurifhi ha fomala (M2.1) na ha inifomala (2.5), hu tshi katelwa na nganeavhutshilo ya mufu (M2.2), ndi zwone zwo nangeswaho nga vhalingiwa. Naho zwo ralo, hu di vha na zwi

sa rudzi mbilu, zwi ngaho vhukhaki ha tshivhumbeo kha marifhi na nganeavhutshilo ya mufu.

- (b) Muvhigo wa fomala (M2.3) na athikili ya gurandha (M2.6), ndi zwa ndeme kha vhutshilo ha duvha lina na lina, fhedzi vhalingiwa vha teledza u fhindula mbudziso idzi ngauri a vho ngo gudiswa tshivhumbeo tshazwo. Vhatukutuku vho lingdzaho M2.3 vho kundelwa kule u wana maraga ngauri a vha divhi tshivhumbeo tsha hone. Zwe vha nwa ho vha maanea, thevhe ya vho fhambana na mpato.
- (c) Vhushaedzi ha u sa kona tshivhumbeo tsho teaho, ndi tshone tshipopola tshi kundisaho vhalingiwa u wana vhugala.
- (d) Na henefha, mupeleto, vhudanzi, kufhatelwe kwa mafhungo na munwalo wo teaho zwi kha di vha mutshoi itoni.

Ngeletshedzo dza u khwinifhadza

- (a) Vhagudi vha tea u wana zwikhala zwo vuleaho zwa u pfumbudzwa kha i si nga u nwaliswa zwibveledzwa zwo fhambanaho u itela u alusa zwikili zwavho zwa vhuwali. Vha dovha hafu vha wana tshikhala tsha u kona u shumisa thouni, tshitaila na redzhisita, khathihi na u kona u divha vha tangedzaho mafhungo kana tshigwada tshe linwalwa ilo la livhiswa khatsho.
- (b) Vhagudisi vha u nea vhagudi tsumbo dzo teaho dzi gudisaho vhukoni ha tshivhumbeo na zwibveledzwa zwonezwone, ngauralo vha do konaha u lugisela mbudziso dzo faredzaho izwi kha milingo yavho. Uri vhagudi vha ye u nwa mulingo vha songo dilugisela lwo teaho vha tshi tou tshivhi tshi si na khangwelo.
- (c) Tshitamennde tsha Kharikhulamu ya Pholisi ya u Linga (CAPS) tshi khagala kha uri tshibveledzwa tshina na tshina tshi teaho u gudiwa ndi tshifhio u swika vha tshi ya kha Gireidi ya 12. Vhagudisi vha tea u funza vhana zwibveledzwa zwothe hezwi u itela uri vhalingiwa vha vhe na u nanga ho angalalaho musi vha tshi dzhena mulingoni.
- (d) Uri vhagudi vha nwa zwibveledzwa zwo lundwaho tshidele, zwipida zwa mafhungo zwo faranaho zwavhudi, nahone nga ndila i tevhakanaho, vha tea u funzwa (naho hu u tou kombetshedzwa) u pulana, u vhalulula na u dzudzanya/sedzulusa mishumo yavho.
- (e) Vhagudisi vha nga wana zwipida zwa gurandha vha thusa vhagudiswa kha u nwa athikili dza u ya kha gurandha. Zwipida izwi zwi nga di kona u wana na kha dzina nyambo, zwa tou shandulelwa kha Tshivenda.

KAVANYISA KA 13

XITSONGA: RIRIMI RA LE KAYA (HL)

Xiviko lexi landzelaka xi fanele ku hlayiwa xikan'we na mapapila ya swivutiso swa xikambelo xa Xitsonga: Ririmi ra le Kaya xa Hukuri 2017.

13.1 MATIRHELO KU YA HI MALEMBE: MAPAPILA YA 1 – 3 (2013 – 2017)

Matirhelo ya vakamberiwa hi ku angarhela ya kombisa ku ya ehansi loko ya pimanisiwa na ya 2016.

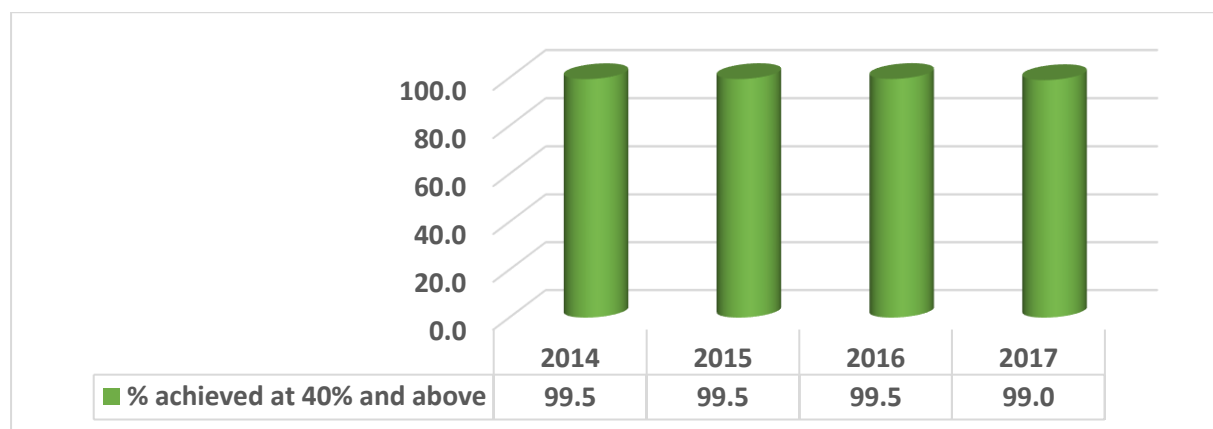
Hi 2017, swihlawulekiso leswi landzelaka swi lemukiwile:

- Nhlayo ya vakamberiwa lava tsaleke dyondzo leyi yi yile ehansi hi nhlayo yo ringana 744 wa vadyondzi.
- Matirhelo ya vakamberiwa hi ku angarhela ya yile ehansi eka lembe ra 2017 leri, tanihilaha swi kombisiweke hakona hi tiphesente ta 0.5 ta vakamberiwa lava kumeke tiphesente ta 4 na ku ya ehenhla.

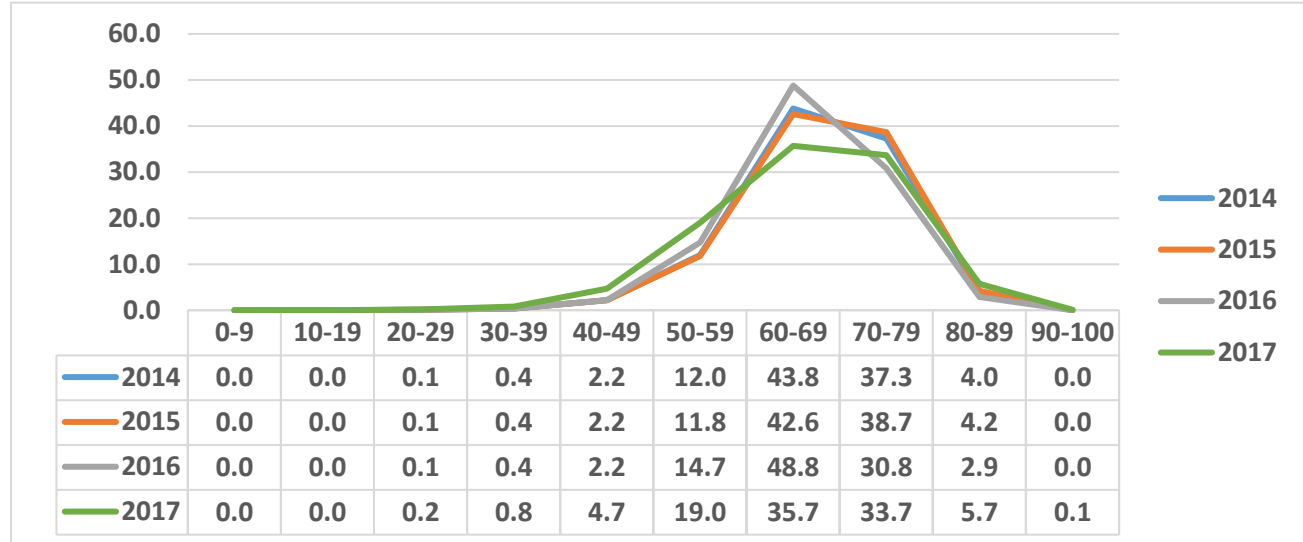
Tafula ra 13.1.1: Kulelo ra matirhelo hi ku angarhela eka Xitsonga: Ririmi ra le Kaya

Lembe	Nhlayo leyi tsaleke	Nhlayo ya lava kumeke 40% na ku ya ehenhla	% ya lava kumeke 40% na ku ya ehenhla
2014	19,577	19,471	99.5
2015	24,473	24,349	99.5
2016	26,681	26,556	99.5
2017	25,937	25,690	99.0

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



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



Ku ya hi girafu leyi nga laha henhla swi le rivaleni leswaku ku ve na ku tlakuka eka vuswikoti bya swiyimo swa 1-4 na vuswikoti bya swiyimo swa 6 na 7. Kambe ku na ku ya ehansi eka xiyimo xa vuswikoti xa 5.

13.2 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

Nhlamuselo ya matirhelo hi ku angarhela

- I vutihlamuleri bya mudyondzisi ku tiyisisa leswaku u tivisa vadyondzi mhaka ya leswaku xivutiso xa xikambelantwisiso xi na timaraka ta le henhla ku tlula hinkwaswo (42.9%) eka Xiyenge xa A. Leswi swi ta endla leswaku vakamberiwa va ta tilulamisela swinene va nga si tsala. Hambisiwiritano, vadyondzi va fanele ku tilulamisela swinene na le ka swivutiso leswin'wana.
- Vakamberiwa vo tala va tirhile kahle eka xivutiso xa 1. Eka tinhlamulo ta vadyondzi leti langutiweke, timaraka a ti sungula eka 7 ti helela eka 28.
- Eka xivutiso xa 2, eka tinhlamulo ta vadyondzi leti langutiweke, timaraka a ti sukela eka 7 ti helela eka 10.
- Hi ku angarhela vakamberiwa a va tirhangi kahle eka xiyenge xa C hinkwaxo, ngopfungopfu eka xivutiso xa 5 xa ririmi na vuhleri.

13.3 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

XIVUTISO XA 1: Xikambelantwisiso

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Eka xivutiso xa 1.1 vakamberiwa a va fanele ku vula xirho lexi mfukuzana yi kumekaka eka xona. Van'wana va tsarile tinxaka ta timfukuzana, xikombiso: mfukuzana ya mahahu, ematshan'weni ya ku vula xirho ntsena (mahahu).
- (b) Vakamberiwa va ha tikeriwa hi ku tshaha, xikombiso, xivutiso xa 1.3 a xi lava mukamberiwa a tsavula xivulwa/ntila, kambe van'wana va tshahile xiphemu xa xivulwa ematshan'weni ya xivulwa/ntila.
- (c) Vakamberiwa va tsandzeka ku twisisa ririmi ro gega, xikombiso; xivutiso xa 1.4 a xi lava mukamberiwa a hlawula nhlamulo leyi nyikaka nhlamuselo ya 'a va byi voni'. Vakamberiwa van'wana va hlawurile nhlamulo ya A, leyi nge: 'a ti koti ku swi vona leswaku munhu u karhatiwa hi yini', ematshan'weni ya nhlamulo ya C.
- (d) Eka xivutiso xa 1.6 vakamberiwa van'wana va lahlekeriwile hi timaraka hikokwalaho ko kombisa tlhelo rin'we ntsena, kasi xivutiso a xi lava va kombisa matlhelo himambirhi ehenhla ka leswi swi endlaka leswaku vuvabyi bya khensa byi tiviwa hi vito ra mfukuzana. Xikombiso, a va ku: Hileswi byi boxetelaka tindhawu to tala emirini wa munhu, ematshan'weni yo ya emahlweni va ku: 'ku fana na mfukuzana leyi boxaka mincele yo tala emisaveni'.
- (e) Xivutiso xa 1.8 a xi lava mukamberiwa a nyika dyondzo leyi a yi kumeke eka xitshuriwa. Vakamberiwa van'wana va vule leswaku va dyondze leswaku tin'anga ta xintima kumbe vatshunguri va xintu a va swi koti ku horisa mfukuzana, kasi a ku laveka dyondzo evuton'wini, yi nga mhaka leyinene, ku nga ri yo biha.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku pfuna vadyondzi ku tirhisa maqhingana yo twisisa switshuriwa tanihi ku twisisa vuxaka exikarhi ka timhaka, ku kambela loko u twisisa, ku vona hi miehleketo, ku kumbetetela, ku hlayela ku kuma timhaka ta nkoka, ku languta nhlawulo wa marito na swiaki swa ririmi, (languta papila ra 25 eka XIPHOKHAMA).
- (b) Vadyondzi a va tolovetiwe ku tinyika nkarhi wo twisisa leswi xivutiso kahlekahle xi lavaka swona va nga si xi hlamula.
- (c) Vadyondzi a va dyondzisiwe hi ta ku hambana ka xivulwa na xivulwahava leswaku loko va komberiwile ku tshaha xivulwa, va nga tshahi xiphemu xa xivulwa kumbe xivulwahava.
- (d) Eka swivutiso leswi lavaka leswaku vadyondzi va nyika ku hambana/ku fana eka swilo, va fanele ku nyika matlhelo hi mambirhi, ku nga ri tlhelo rin'we ntsena.
- (e) Vadyondzisi va fanele ku nyika vadyondzi swivutiso swo tala leswi lavaka leswaku va nyika mavonelo kumbe matitwelo ya vona leswaku va kota ku titoloveta ku ehleketisisa hi swona.

- (f) Vadyondzi va fanele ku titoloveta ku hlamula swivutiso ku ya hi mbangu wa xitshuriwa xa xikambelantwisiso, handlekaloko swivutiso swi lava mavonelo ya vona.
- (g) Ku fanele ku dyondzisiwa swivuriso na swivulavulelo. Vutivi lebyi byi kumeka eka tibuku ta khale na le ka matsalwa ya ndzawulelo ya mfuwo wa rixaka ya tigiredi ta 10-12.

XIVUTISO XA 2: Nkomiso/nkatsakanyo wa ndzima

Nhlamuselo ya matirhelo hi ku angarhela

Vakamberiwa vo tala se va tokotile eka ku tsala nkomiso/nkatsakanyo wa ndzima. Hambiswiritano, ka ha ri na vakamberiwa lava ngo kopisa swivulwa swa ndzima ematshan'weni ya ku hlawula timhakankulu kutani va ti komisa hi ndlela ya ndzimana.

Swihoxo leswi endlweke hi ku angarhela na ku hupa matwisiselo

- (a) Vadyondzi va na matwisiselo yo hoxeka mayelana na ku tirhisa marito ya vona eka nkomiso hikuva va tsale tindzimana va tirhisa swivula swa vona vini leswi nga yelaniki nakatsongo na swivulwa leswi tirhisiweke eka xitshuriwa.
- (b) Van'wana vakamberiwa va tsarile swivulwa hinkwaswo, ku katsa na leswi swi nga riki timhakankulu.
- (c) Vakamberiwa van'wana va ha tsala nkomiso hindlela yo xaxameta timhakankulu, ematshan'weni ya ku tirhisa ndzimana.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku dyondzisa vadyondzi ku hlawula timhakankulu ku sungula va nga si ti komisa.
- (b) Endzhaku ka sweswo va fanele ku tsala nkomiso wa timhakankulu leti va ti hlawuleke hi marito ya vona vini handle ko huma emhakeni.
- (c) Vadyondzi va fanele ku dyondzisiwa vuswikoti byo komisa.

XIVUTISO XA 3: Nxopanxopo wa xinavetiso

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Hi ku angarhela vakamberiwa a va tirhangi kahle eka xivutiso lexi.
- (b) Swi tikomba vakamberiwa vo tala va ha hluleka ku xopaxopa xinavetiso hi ku va va nga twisisi ririmi ra vunavetisi ro fana na matirhiselo ya tifonto ta tinxaka na tisayizi to hambanahambana, mboyamelatlhelorin'we, ririmi ro onga na ra ku tlhontlha matitwelo, sweswo-sweswo.

Swihoxo leswi endlweke hi ku angarhela na ku hupa matwisiselo

Eka xivutiso xa 3.4 vadyondzi vo tala va hlulekile ku hlamusela mboyamelatlhelorin'we lowu a wu ri eka xinavetiso.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa maxopaxopelo ya xinavetiso, va kota ku twisisa ririmi na tithekiniki ta vunavetisi leti xaxametiweke eka pheji ya 26 ya XIPHOKHAMA xa Xitsonga: Ririmi ra le Kaya, ro fana na ririmi ro onga na ro khorwisa, matirhiselo ya tifonto ta tinxaka na tisayizi to hambana, tinhlokomhaka na tikhepixinini.
- (b) Vadyondzi va fanele va tolovetiwa ku xopaxopa tinxaka to hambanahambana ta switshuriwa swo voniwa.

XIVUTISO XA 4: Nxopanxopo wa khathuni

Nhlamuselo ya matirhelo hi ku angarhela

Hi ku angarhela vakamberiwa a va tirhangi kahle eka xivutiso lexi.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

Vakamberiwa vo tala va hlulekile ku twisisa xivutiso xa 4.4, lexi a xi lava va hlamusela leswi mimfungho ya mahlamari manharhu (!!!), na ya tihiko tinharhu (...) yi kombisaka swona.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

Vadyondzi va fanele ku tolovetiwa ku xopaxopa tikhathuni va kota ku hlamusela swikoweto swaxikandza, swiendlo swa swimunhuhakwa na mimfungho leyi tirhisiwaka eka tikhathuni.

XIVUTISO XA 5: Ririmi na vuhleri

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Eka xivutiso xa 5.1, vakamberiwa van'wana va yisile xivulwa eka nkarhi lowu taka ematshan'weni ya ku xi yisa eka nandzulo. Leswi swi kombisa ku ka va nga hlayisisanga xivutiso hi vukheta.
- (b) Vakamberiwa va ha ri na xiphiko xa ku hlela. Swi tikomba va nga yi tivi milawu ya mapeletelo. Leswi swi vonakarile eka xivutiso xa 5.2 loko va hluleka ku vona leswaku rito 'khumenkaye' a a ri fanele ku lulamisiwa ri va 'khumekaye'.
- (c) Timhaka ta swivuriso na swivulavulelo ka ha ri ntlhontlho swinene eka vadyondzi. Vadyondzi vo tala va tsandzekile ku nyika nhlamulo ya xivuriso eka xivutiso xa 5.4.
- (d) Eka xivutiso xa 5.7, vakamberiwa van'wana va tsarile nkomiso wa rito 'Dokodela' hi ndlela yo hoxeka. Van'wana va tirhisile nkomiso wa Xinghezi wa 'Dr' loko, van'wana va tsarile wona kambe va nga vekeli mfungo wa hiko (Dok) ematshan'weni ya (Dok.).

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa swiyenge hinkwaswo swa ririmi leswi xaxametiweke eka tipheji ta 104-106 eka XIPHOKHAMA xa Xitsonga Ririmi ra le Kaya handle ko hlawula swin'wana.

- (b) Vadyondzi va nga tirhisa endlelo leri simekiweke eka ku dyondza ririmi hi ku ri tirhisa (Communicative approach) leri ringanyetiweke eka pheji 13 ya XIPHOKHAMA xa Xitsonga Ririmi ra le Kaya, ku endlela ku titoloveta swiyenge swa ririmi.
- (c) Vadyondzi 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.
- (d) Vadyondzi a va nyikiwe switoloveto swo tala swo lulamisa swihoxo eka switshuriwa. Va nga nyikiwa marito lama ma kayivelaka.

XITSONGA: RIRIMI RA LE KAYA PAPILA RA 2

13.4 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Matirhelo ya vakamberiwa hi ku angarhela eka papila leri ya antswile hikuva vunyingi bya vona va pasile loko ku xiyiwa tinhlamulo ta vakamberiwa leti hlawuriweke handle ko landzela swipimelo swo karhi.
- (b) Swivutiso swin'wana swi hlawuriwile swinene hi vakamberiwa ku tlula swin'wana, ngopfungopfu swivutiso swa 2, 3 na 4 swa vutlhokovetseri.
- (c) Vakamberiwa van'wana va hluleka ku landzelela swileriso, ku katsa na swileriso swa mahlawulelo ya swivutiso na swa ku landza mpimo wa ntsengo wa marito eka swivutiso swa xitsalwana. Xikombiso: van'wana va hlawula swivutiso swinharhu swa ndzawulelo eka vutlhokovetseri ematshan'weni ya swimbirhi hikuva xa vunharhu i xivutso xa 5 lexi bohaka. Hikokwalaho loko va nga xi hlamulangi, va lahlekeriwa hi timaraka ta 10. Eka Xiyenge xa B na C van'wana vakamberiwa va hlawula swivutiso swimbirhi swa ximbangu kumbe swimbirhi swa xitsalwana kasi a va fanele va hlawula xin'we xa ximbangu na xin'we xa xitsalwana. Hikokwalaho va lahlekeriwa hi timaraka ta 25.

13.5 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwiselo

- (a) Ko va vakamberiwa vatsongo lava hlamuleke xivutiso xa 1 xa xitsalwana xa xitlhokovetselo naswona xihoxo xa vo tala va vona a ku ri ku hlamusela leswi xitlhokovetselo xi vulavulaka hi swona, ematshan'weni ya ku kongomisa eka xivutiso lexi a xi lava va hlamusela ndlela leyi mutlhokovetseri a tirhiseke hayona ririmi ku thya xitlhokovetselo xa yena nhlokomhaka na ku vuyeleriwa ka xiaki/xitwananisi 'xi' eka mintila yo hambanahambana ya xitlhokovetselo. Van'wana vakamberiwa va hlamurile hindlela yo xaxameta timhakankulu ematshan'weni ya ndzimana.

- (b) Eka swivutiso swa ximbangu swa vutlhokovetseri swa 2-5 vakamberiwa a va tikeriwa ku hambanisa mhaka ya ku hlamusela hungunkulu, mongo na leswi mutlhokovetseri a hi lemukisaka swona hi xitlhokovetselo xa yena. Va tlhele va tikeriwa hi ku twisisa tinhlamuselo ta mintila, swigaririmi swo fana na xihlambanyisi na xigego, nhlamuselo ya riencisi na hilaha ncino wu kucetelaka nhlamuselo kona.
- (c) Eka xivutiso xa 2.2 vakamberiwa va hlulekile ku tshaha hi mfanelo. Ematshan'weni yo tshaha ntila hinkwawo, va tshahile xiphemu xa ntila.
- (d) Eka xivutiso xa 3.1 vakamberiwa a va nyika mongo hinkwawo wa xitlhokovetselo ematshan'weni ya ku kongomisa eka ku nyika hungunkulu.
- (e) Xivutiso xa 3.2 a xi lava mukamberiwa a hlamusela hilaha wansati loyi ku tlhokovetseriwaka hi yena a fanaka hakona na nyimpfu ku ya hi leswi kombisiweke (hi xigego xa ntila wa 22 na xihlambanyiso xa ntila wa 24). Vakamberiwa van'wana va lo nyika tlhelo rin'we ntsena hi ku vula leswaku nyimpfu i xifuwo xo rhula hikuva naloko xi dlayiwa a xi rili, ematshan'weni ya ku kombisa leswaku wansati loyi yena a a rhurile hindlela yihi).
- (f) Eka xivutiso xa 3.4 van'wana vakamberiwa va hlulekile ku nyika nhlamuselo ya xigego xa ntila wa 14 mayelana na wansati loyi ku tlhokovetseriwaka hi yena; va lo vula ntsena leswaku lwandle ri rhwala hinkwaswo, ematshan'weni ya ku kombisa leswaku wansati loyi a a amukela swiyimo swo tala swo tika swa le vukatini.
- (g) Eka xivutiso xa 4.1 van'wana vakamberiwa va nyikile mongo kumbe nhlamuselo ya xitlhokovetselo ematshan'weni ya ku hlamusela leswi xi lemukisaka swona.
- (h) Vakamberiwa van'wana va hlawurile swivutiso swinharhu swa ndzawulelo ematshan'weni ya swimbirhi va tlhela va tshika ku hlamula xivutiso xa 5 lexi a xi boha, kutani va lahlekeriwa hi timaraka ta 10 eka xiyenge xa A.
- (i) Switsalwana swo tala swi pfumala manghenelo na mahetelelo, kasi swin'wana swi na wona kambe a hi lama kokaka rinoko.
- (j) Switsalwana swin'wana swi tsariwe hi xivumbeko xo xaxameta timhakankulu, ematshan'weni ya ku tirhisa tindzimana.
- (k) Vakamberiwa van'wana va hluleka ku hlamula xivutiso xa xitsalwana hi ku koxometa kambe vo rungula xitori xa buku kunene.
- (l) Hi ku angarhela, vakamberiwa a va tirhangi kahle eka swivutiso swa 8 na 9 swa tsalwa ra Mibya ya Nyekanyeka. Eka xivutiso xa 8 vakamberiwa van'wana va hlamuserile xitori xa buku ya Mibya ya Nyekanyeka, ematshan'weni ya ku kombisa hilaha marito ya Soluka ya veke ntiyiso hakona, kasi eka xivutiso xa 9 tinhlamulo ta swivutiso swo tala va tsandzekile ku swi kuma.
- (m) Vakamberiwa a va swi kotangi ku hlamula swivutiso swa mavonelo hindlela yo kongoma. Xikombiso: Swivutiso swa 7.14; 7.15; 9.13; 9.14; 11.13; 11.14; 11.15; 13.9; 13.16; 15.8; 15.14; 15.15; 17.8; 17.9; 17.15; 19.6; 19.7; 19.13; 19.14; 21.7; 21.8; 21.14 na 21.15.

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 kumisisa leswi kahlekahle xi lavaka swona, va nga si sungula ku xi hlamula.
- (b) Vadyondzi va fanele ku dyondzisiwa ku xopaxopa swithokovetselo, va tiva tithekiniki to hambanahambana ta vutlhokovetseri ku ya hilaha ti nga hakona eka XIPHOKHAMA, ku fana na mhaka ya ku hlamusela mintila, nkoka wa ntlhaviketo, ncino na nkucetelo wa swona eka nhlamuselo, swiaki swa ririmi swo fana na maencisi, swigaririmi swo tanihi xihlambanyiso, xigego, xisasi, sweswosweswo.
- (c) Vadyondzi va fanele ku dyondzisiwa matsalelo ya xitsalwana xa xitlhokovetselo hi ku sungula va xiya leswi xivutiso xi lavaka swona, na ku tsala xitsalwana lexi nga na manghenelo na mahetelelo lama kokaka rinoko.
- (d) Vadyondzisi va fanele ku dyondzisa matsalwa hinkwawo ya ndzawulelo hindlela leyi faneleke ku endlela leswaku vadyondzi va va na ku twisisa. Matsalwa lama a ma hlayiwe etlilasini kutani vadyondzi va nyikiwa na switoloveto, swi tlhela swi koreketiwa ku endliwa na ndzulamiso. Nkarhi wu fanele wu aviwa eka vuswikoti byo hambanahambana ku ya hi XIPHOKHAMA. Matsalwa lawa ya fanele ku dyondzisiwa vhiki na vhiki ku endlela leswaku vadyondzi va va na ku tsakela na ku ya rhandza.
- (e) Vakamberiwa va fanele ku dyondzisiwa hi mahlamulelo lamanene ya xivumbeko xa xitsalwana. Loko va tsala switsalwana swa matsalwa, a va hlohleteriwe ku tirhisa vuswikoti bya vona bya ku tsala switsalwana swa vutitumbuluxeri leswi va swi tsalaka eka papila ra 3.
- (f) Vakamberiwa va fanele va tolovetiwa no kamberiwa eka vuswikoti bya 'Ku hlayela ku twisisa' hi masiku.
- (g) Vadyondzi va fanele ku tiva swihlawulekiso hinkwaswo swa matsalwa ya ndzawulelo, swo fana na swimunhuhatwa na swiendlo swa swona, mbangu, nkongomelo, ntlimbo na swin'wana (languta papila ra 28-31 eka XIPHOKHAMA).
- (h) Matshan'weni yo tsala xitori hinkwaxo vadyondzi va fanele ku dyondzisiwa vuswikoti byo seketela mhaka kumbe ku nyika vumbhoni. xikombiso loko mukamberiwa a fanela ku hlamusela leswku ximunhuhatwa xo karhi xi na tintswalo u fanele ku nyika ntsena vumbhoni bya swiendlo swa yena leswi kombaka tintswalo leswi nga ka xitshuriwa ku nga ri ku nyika xitori hinkwaxo.

XITSONGA: RIRIMI RA LE KAYA PAPILA RA 3

13.6 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3

Nhlamuselo ya matirhelo hi ku angarhela

- (a) I vutihlamuleri bya mudyondzisi ku tshikilela mhaka ya leswaku papila leri ri na timaraka to tala ku hundza mapapila hinkwawo leti endlaka (40%), kambe leswi a swi vuli leswaku mapapila laman'wana a ya fanelangi ku tekeriwa enhlokweni.
- (b) Xileriso xa leswaku vakamberiwa va fanele ku hlamula xivutiso xin'we xa 'xitsalwana' eka xiyenge xa A, na swimbrihi swa 'switsalwmbiko' eka xiyenge xa B xi fanele ku tshikeleriwa.
- (c) Vakamberiwa lava hlawulaka xivutiso xa xifaniso eka xiyenge xa A va fanele va tiyisisa leswaku va twisisa leswi xifaniso xi vulavulaka hi swona va nga si tsala hi xona leswaku va nga humi emhakeni.

13.7 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3

XIYENG EKA A: SWITSALWANA

Swihoxo leswi endlweke hi ku angarhela na ku hupa matwisiselo

- (a) Switsalwana swo hlaya a swi pfumala manghenelo na mahetelo lama kokaka rinoko naswona ririmi a ri ri ra ntlovelo.
- (b) Vakamberiwa van'wana va tsarile switsalwana swo pfumala vuxokoxoko, kasi van'wana va pfumala vutshila byo tumbuluxa na bya ku rungula.
- (c) Switsalwana swin'wana a swi nga aviwangi hi tindzimana, loko swin'wana swi pfumala nkhomano na nkhlukelano wa mahungu.
- (d) Switsalwana swin'wana a swi lo pyi, hi swihoxo swa matsemelo ya marito eku heleni ka ntila na le kusunguleni ka wun'wana, swa mapeletelo, mahikahatelo, ku khomanisa na ku hambanisa marito laha swi nga fanelangiki.
- (e) Vakamberiwa van'wana va tirhisile marito ya tindzin'wana lama nga riki ya mafundza.
- (f) Eka xivutiso xa 1.1 vakamberiwa van'wana va hlamuserile hi ta mimphikizano ya mintlangu yo hambana ematshan'weni yo hlamusela hi ntlangu wun'we lowu nga va ntlangu wa lembe wu ri woxe.

- (g) Eka xivutiso xa 1.2 vakamberiwa van'wana va pfumelerile moya wa vona ku tlakuka, kutani va sungula ku tshinya vatswari leswaku a va fanelangi ku tsan'wa na ku xanisa vana va vona, kambe va fanele ku va rhandza na ku hlayisa vana, ematshan'weni ya ku kongomisa mhaka eka swiendlo swa vana lava nga kombiwiki rirhandzu hi vatswari va vona.
- (h) Vakamberiwa van'wana lava hlawuleke xivutiso xa 1.3 a va nga yi tivi nhlamuselo ya xivulavulelo lexi tirhisiweke eka xivutiso lexi nge: ('tsuvula misisi'), hikokwalaho ka sweswo va hetile nkarhi va hlamusela hungu leri a ri nga fambelani na nhlokomhaka.
- (i) Eka xivutiso xa 1.4 lexi a xi lava mukamberiwa a nyika matlhelo mambirhi, vakamberiwa van'wana a va nyika tlhelo rin'we. Leswi swi endlile leswaku va lahlekeriwa hi timaraka.
- (j) Ku vile na vakamberiwa vatsongo lava hlamuleke xivutiso xa 1.5, kasi vo tala va vona a va twisisangi nhlokomhaka.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku tsundzuxa vadyondzi ku tinyika nkarhi wo hlaya na ku twisisa swivutiso hi vukheta va nga si hlawula lexi va nga ta tsala hi xona. A va fanelangi ku nyanyuka va hatla va hlawula na ku hlamula xivutiso va nga si tinyika nkarhi wo kamba loko va ta swi kota ku luka mahungu hi nhlokomhaka yo karhi.
- (b) Va fanele ku dyondzisiwa vadyondzi matsalelo ya xitsalwana lexi nga na manghenelo na mahetelelo lama kokaka rinoko xi tlhela xi va na nkhomano na nkholukelano wa mahungu.
- (c) Vadyondzisi va fanele ku dyondzisa na ku nyika vadyondzi nkarhi wo tsala hi muxaka wun'wana na wun'wana wa xitsalwana, ku katsa na ku tsala xitsalwana hi switshuriwa swo voniwa.
- (d) Vadyondzi a va dyondzisiwe swivuriso na swivulavulelo. Vutivi lebyi byi kumeka eka eka matsalwa ya mfuwo wa rixaka ya tigiredi ta 10-12).
- (e) Vadyondzi a va dyondzisiwe ku hambana exikarhi ka ririmi ra mafundha na ro kala mafundha xikombiso ku ba ku napa. ku ba i ririmi ra mafundha kasi ku napa i ririmi ro kala mafundha.

XIYENGE XA B: SWITSHURIWA SWA SWITSALWAMBIKO

Swihoxo leswi endlweke hi ku angarhela na ku hupa matwisiselo

- (a) Eka xivutiso xa 2.1 (xa papila ra mafundza), vakamberiwa van'wana va tsandzekile ku tirhisa rhejisitara ra mafundza, kasi van'wana a va tirhisangi xivumbeko lexi faneleke. Van'wana a va twisisangi xivutiso. Leswi swi vonakile loko va khensa va ka masipala eka yindlu leyi se va akeriweke yona ematshan'weni yo khensa ku va ndyangu wa ka vona wu hlawurile ku va wun'wana lowu wu nga ta akeriwa yindlu.
- (b) Ku vile na vakamberiwa vatsongo lava hlamuleke swivutiso swa 2.2; 2.3 na 2.5, ku nga swa xiviko, nhluto na inthavhiyu naswona a swi ri erivaleni eka tinhlamulo ta vona leswaku swivumbeko swa switswambiko leswi a va swi tivi.

- (c) A a swi tikomba leswaku vakamberiwa van'wana lava hlamuleke xivutiso xa 2.4 (xa n'wangulano) a va tivi xivumbeko xa wona, kasi van'wana va tsarile swimunhuhatwa va nga swi thyi mavito.
- (d) Vadyondzi van'wana lava hlamuleke xivutiso xa 2.6 (xa matimu ya mufi) va tsandzekile ku boxa xivangelo xa rifu ra munhu loyi a va tsala matimu ya yena, hambileswi a xi nyikiwile eka xivutiso. Matimu man'wana a ya ri hava nkhlukelano.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku tsundzuxa vadyondzi ku tinyika nkarhi wo hlaya na ku twisisa swivutiso hi vukheta va nga si hlawula lexi va nga ta tsala hi xona. Vadyondzi a va fanelangi ku nyanyuka va hatla va hlawula na ku hlamula xivutiso va nga si tinyika nkarhi wo kamba loko va ta swi kota ku luka mahungu hi nhlokomhaka yo karhi.
- (b) Vadyondzi va fanele ku dyondzisa swihlawulekiso swa switshuriwa swa switsalwambiko. Va fanele ku dyondzisiwa hi ku hambana ka papila ra mafundza na papila ra nkamafundza/xinghana leswaku va ta tiva ku hambana ka swivumbeko na rhejisitara ra wona. Leswi swi kumeka eka mapapila ya 39-44 eka XIPHOKHAMA).
- (c) Vadyondzi va fanele ku dyondzisa na ku nyika vadyondzi nkarhi wo tsala hi muxaka wun'wana na wun'wana wa xitsalwambiko.

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