

2023

Diagnostic Report Book 2



Together we rise!



basic education
Department:
Basic Education
REPUBLIC OF SOUTH AFRICA



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FOREWORD

The Grade 12 learners who sat for the National Senior Certificate (NSC) examinations in 2023, deliver a testimony of how dedication and resilience ultimately culminate in the dream of holding a credible school-leaving certificate. Notwithstanding a myriad of challenges, these young individuals have crossed the threshold into the next chapter of their lives. The Class of 2023 was subjected to unusual and adverse learning conditions during their Grade 9 and Grade 10 academic years in 2020 and 2021 respectively. The cumulative effect of Covid-19 and the resultant learning losses and disengagement from education had a significant impact on this cohort. The swift and collaborative response of the Department of Basic Education (DBE), teachers, parents, our partners in education and South Africans at large responded swiftly to devise a holistic recovery plan that has to a large degree mitigated the negative impact of compromises to the key learning milestones.

The father of our great nation, Nelson Rolihlahla Mandela, believed that 'Educating all our children must be one of our most urgent priorities. We all know that education, more than anything else, improves your chances of building better lives'. These words were affirmed in the 2023 State of the Nation Address when the President of the Republic of South Africa, the Honourable Cyril

Matamela Ramaphosa, highlighted that 'the performance of learners from poorer schools is steadily improving, confirming the value of the support that government provides to them'. The President coined the improvement in Grade 12 results as 'a silent revolution taking place in our schools'.

Government has made education its apex priority precisely because it is a means of promoting good citizenship and of preparing our people for the needs of a modern economy and a democratic society. Various programmes are already underway to achieve this goal. The three-streams model which will allow learners to choose a vocational or an occupational stream in the Further Education and Training band is making progress. Implementing the General Education Certificate (GEC) will assist in moving our focus from the National Senior Certificate to the General Education and Training (GET) band. Systemic Evaluation, which is an assessment of learners and the system more broadly, targeting Grades 3, 6 and 9, will provide a more in-depth and comprehensive report on the performance of the system. The institutionalisation of the Early Learning National Assessment (ELNA), will allow us to assess the readiness of learners for Grade 1 so that the deficits can be identified at this early stage and remediated. By embracing innovation



while staying true to the fundamentals, of basic education, we can provide our learners with a comprehensive and future-proof education that prepares them for the challenges and opportunities of the ever-changing modern world.

In reflecting on our journey as the DBE, we have also made commendable strides in addressing the educational needs of persons with disabilities and learners who experience barriers to learning. We celebrate the adoption of the Constitution Eighteenth Amendment Bill, that amended Section 6 of the Constitution of the Republic of South Africa, that made the South African Sign Language (SASL) the 12th official language of the country. During the 2023 academic year, the DBE engaged with a wide array of stakeholders to provide support strategies to teachers and learners who offer South African Sign Language Home Language (SASL HL). The success of the ongoing support and engagements is reflected in the remarkable improvement in the results for subject.

The Class of 2023, despite the odds, had several success stories. The overall pass rate increased by 2,8% compared to 2022, four thousand and eighty (4 080) more candidates have obtained admission to Bachelor studies, 546 more schools obtained an overall pass rate above 80% and 501 of these schools are from quintiles 1, 2 and 3. One of the most significant improvements is the

improvement in the performance in Mathematics from 55% in 2022 to 63,5%. This confirms that the DBE drive to increase the number of learners that can enter the fields of Science and Technology is bearing fruit.



The quality of the achievements of the Class of 2023 can be attributed to the relentless efforts of our school principals, teachers and parents, who united in the common understanding that we, as South Africans, have the power to transform the lives of millions of children, equipping them with the tools they need to succeed and positively impact the world.

We must work without ceasing to support learners who did not satisfy the requirements of the NSC the first time around. These learners may register for the Second Chance Matric Programme. We must make passing Grade 12 a national endeavour and help our young people to reach their full potential.

I am pleased to release the *2023 National Diagnostic Report on Learner Performance*. This report is in its thirteenth year of publication and serves as a comprehensive analysis of candidates' performance in the NSC Examinations.

This Diagnostic Report provides teachers, subject advisors, curriculum planners and social partners with insight into learners' performance. The pivotal

purpose of the diagnostic report is to serve as a catalyst to improve the quality of teaching and learning through reflection and remediation at all levels of the system. The data and accompanying analyses prepared, post the writing of the 2023 NSC examinations have been used to identify strengths and weaknesses in candidates' knowledge and skills.

The Grade 12 Class of 2024 is reminded that the class of 2023 has set a high standard to emulate, and their good performance will serve as a lighthouse to future generations. Together we rise.

MRS AM MOTSHEKGA, MP
MINISTER OF BASIC EDUCATION
18 JANUARY 2024



1.1 INTRODUCTION, SCOPE AND PURPOSE

The 2023 Diagnostic Report explores in detail the observations in learner performance, and it serves as a supporting resource for teaching and learning in the 10 high enrolment subjects, Afrikaans First Additional Language, English First Additional Language, the 12 official home languages, the technologies, technical subjects and Engineering Graphics and Design. This report needs to be used in conjunction with the 2021 and 2022 diagnostic reports. These reports illuminate subject didactic principles and content matter that can be used effectively in the classroom in 2024.

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 taken from the subject reports compiled by the chief markers, internal moderators and subject specialists post the marking process. In the 10 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 10 key subjects, it also provides an overall performance of candidates per question, in the respective question papers for 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 2024.

It is envisaged that subject-based diagnostic analysis will be institutionalised within the pedagogical practice not only at national level, but also at provincial, district and school levels.

The DBE and Provincial Education Departments (PEDs) will monitor the distribution and utilisation of this report and feedback from teachers and subject advisors on the usefulness of these reports. Recommendations on how they could be improved will be solicited from all stakeholders.

1.2 METHODOLOGY

Each subject's diagnostic report commences by presenting comparative data on the performance trends observed over a five-year period in the subject, from 2019 to 2023.

The 2023 diagnostic report is formulated based on qualitative reports compiled by chief markers, internal moderators, and subject specialists post NSC marking. In the 10 key subjects and English First Additional Language, quantitative data was gathered from the analysis of 100 scripts per question paper, per subject, randomly selected from each province. This qualitative and quantitative data highlight the areas of weakness in each of the identified subjects and articulate the remedial measures to be adopted at school level to improve performance in these subjects.

As a result, this *National Diagnostic Report on Learner Performance* provides teachers, subject advisors, curriculum planners and curriculum implementers with a picture of learner performance in each of the key subjects. Based on the analyses, a detailed explanation is provided per question/subquestion under the following three main titles:

Section 1: Performance Trends (2019–2023)

A comparative analysis of the performance of learners over the last five years, in terms of the number of learners who wrote, the number and percentage of learners who achieved at 30% and above, and the number and percentage of learners who achieved at 40% and above, is presented in this section. The information is represented by tables and graphs to enable easier interpretation of any trends, especially of changes in 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 2022 graph, relative to previous years. If the 2023 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 delves into the performance of learners in the question paper. The overview makes reference to generic areas of good performance or weakness and the possible reasons for these observations.

Section 3: Diagnostic Question Analysis

This includes the following:

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

The internal moderators' reports from all nine provinces for each question paper, per subject were consolidated and the findings are summarised in this report. It is recommended that this report be read in conjunction with the November 2023 NSC question papers since references are made to specific questions, in the respective question paper, in each subject. This will enable teachers to establish a baseline for the new cohort of Grade 12 learners in 2024; develop strategies for differentiated learning and provide a frame of reference for the development and design of school-based assessment during the year.

1.3 LIMITATIONS

The focus of this report is more qualitative than quantitative. The quantitative aspects are limited to the performance trends in each subject and the average performance per question in the 2023 question 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.

The diagnostic analysis of learner performance in this publication is limited only to the 10 subjects with high Grade 12 enrolments, Afrikaans First Additional Language, English First Additional Language and the 12 official home languages, the technologies and technical subjects. The remaining subjects will be covered in reports compiled by the provincial chief markers and internal moderators during the marking process. The DBE will endeavour to broaden the scope of the subject coverage in future.

It needs to be noted that areas of weakness could be unique to each district and each school. This report therefore provides a national summary of the general areas of weakness. However, district subject specialists are 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 OBSERVATIONS IN LEARNER PERFORMANCE

The 2023 diagnostic reports for the 10 key subjects covered in this publication (Part 1), indicate that the pass rate has improved in eight of the key subjects at the 30% level. However, the pass rate has declined at the 30% level in Mathematical Literacy and History. The pass rate for English First Additional Language increased at both the 30% and 40% levels. In the home languages (Part 2) the pass rate improved to varying degrees in Afrikaans, isiXhosa, isiZulu, Sepedi, Sesotho, Setswana, South African Sign Language Home Language, Siswati and Xitsonga, remained the same in Tshivenda and declined slightly in isiNdebele. The most notable decline in the pass rate at 40% was observed in English Home Language.

1.5 AREAS OF CONCERN

The following areas of concern were identified in candidates' responses during the marking processes in 2023.

- A topical issue affecting examinations and education in general is that of reading skills. Much has been written recently about the underperformance of learners who lack the skill of reading with meaning.

Markers noticed that weak learners might tend to focus selectively on a word(s) in a question that are easily recognisable and then attempt to provide a response that does not fit the context of the question. Other learners might tend to repeat or paraphrase questions or scenarios in their responses while some attempt to repeat answers from previous questions which would often be futile in earning marks.

- Instilling critical thinking skills is a key part of teaching, learning and assessment. It was evident from some candidates' responses that they lacked the skill to analyse and evaluate information critically, leading to superficial responses rather than demonstrating a deep understanding of the material. In the same vein, difficulty in applying theoretical knowledge to solve practical problems can be a challenge for candidates, indicating a need for more emphasis on real-world application in education. Teachers are encouraged to expose learners to a wide array of exercises that also include questions that assess higher order thinking skills.
- Poor time management skills can result in incomplete examinations or rushed responses, affecting the overall quality of the answers. It was observed that candidates spent a considerable amount of time on introductory questions, which resulted in them not responding well to the latter parts of question papers.
- Effective communication is key in responding adequately to questions. Expressing ideas clearly and concisely is crucial, and it was noted that many candidates lack the ability to communicate effectively in writing. It is important that candidates pay attention to detail when analysing and responding to questions. A lack of attention to detail can result in errors in calculations, misinterpretation of questions, or oversight of important information.
- Research skills play a pivotal role in candidates' ability to synthesise information. In 2023, it was apparent that a large percentage of candidates were unable to locate and use relevant information effectively in their responses. This highlights the need for improved research and information retrieval skills.
- One of the cornerstones of a good quality question paper is that it should not be predictable. The 2023 question papers included novel images, scenarios, and texts. In this year, more than in past years, it was noted that many candidates found it challenging to link the known/familiar subject matter to unfamiliar and abstract contexts. It is imperative that candidates do not merely rely on rote-learning, but that they also need to focus on understanding concepts deeply rather than memorising information. Learners must engage in active learning methods, such as discussing topics, teaching one another, and applying knowledge to real-life situations.
- Numeracy skills across the curriculum is an indispensable part of teaching and learning. In subjects requiring mathematical proficiency, it was noted that some candidates lack basic numeracy skills,

affecting their ability to solve mathematical problems accurately. The decline in the performance in Mathematical Literacy is primarily due to candidates' lack of understanding fundamental numerical concepts and principles.

Understanding these skill gaps allows teachers to tailor instructional strategies, incorporate skill-building activities, and provide targeted support to help learners develop a well-rounded set of competencies for successful examination performance.

1.6 KEY RECOMMENDATIONS

1.6.1 Teach reading for meaning in examinations

Teachers need to address learners' lack of reading for meaning at every available opportunity. The specific strategies for learners would include points that have been noted in previous Diagnostic Reports. These include:

- Underlining key words in a question;
- Identifying command words such as 'define', 'explain', 'compare', 'discuss' or 'analyse';
- Using evidence to substantiate explanations;
- Being alert to variations or 'tweaks' in different questions on similar topics;
- Appreciating the bigger context of the topic within the larger subject or topic;
- Learners being prepared to express their own opinions creatively in open-ended questions; and
- Learners being required to verbalise requirements or responses individually and in groups.

Teachers may focus on the following strategies to teach reading for meaning specifically in examinations,

- **Skimming and Scanning:** Train learners to skim quickly through a text for main ideas and scan for specific details relevant to the questions posed in the examination.
- **Understanding Question Types:** Familiarise learners with different question types (e.g. multiple choice, short answer, paragraph, essay) and teach them how to approach each. Guide learners to draw a clear link between the mark allocation and the required responses.

- **Annotation Skills:** Encourage learners to underline key points, circle keywords, and make brief notes in the margins to aid comprehension.
- **Prioritising Information:** Teach learners to identify and prioritise essential information, focusing on what directly addresses the question.
- **Practice with Past Question Papers:** Past examination papers can be used to simulate the examination environment and build familiarity with question formats.
- **Answering in Own Words:** Emphasise the importance of expressing understanding in their own words when answering questions.
- **Eliminating Distractions:** Teach techniques to ignore irrelevant details and concentrate on the core information required for each question. Emphasise the importance of reading questions thoroughly to avoid misinterpretations and to capture nuances. Advise learners to jot down key words or organise their thoughts as 'planning' in an answer book. The 'planning' needs to be marked as such in the answer book and ruled through.
- **Feedback and Review:** Provide feedback to learners on all assessment tasks and examinations. Emphasise areas for improvement and encourage regular review of mistakes.

1.6.2 Cognitive levels

It is imperative that teachers and learners are familiar with Bloom's Taxonomy and Barrett's Taxonomy. These taxonomies categorise cognitive skills from lower to higher order. This includes remembering, understanding, applying, analysing, evaluating, and creating.

In 2023, it was observed that candidates did not respond appropriately to higher-order questions. The following strategies can be employed to familiarise candidates with the expectations of higher-order questions.

Model Thinking Strategies: Teachers can demonstrate to learners how to approach higher-order questions. Show learners your thought processes by breaking down complex problems into manageable steps. Model critical thinking, analysis and synthesis.

Encourage Discussion: Foster a classroom environment that values open discussion. Encourage learners to express their thoughts and challenge each other's ideas. This helps them to develop reasoning and communication skills.

Provide Scaffolding: Offer support as learners work through higher-order questions. Start with simpler questions and gradually increase complexity. Provide relevant resources and guidance, allowing them to build confidence.

Use Real-World Examples: Connect learning to real-world scenarios. Present problems that mimic situations they might encounter outside the classroom. This helps learners see the practical application of higher-order thinking.

Ask Open-Ended Questions: Design questions that do not have straightforward answers. Encourage learners to think critically, consider multiple perspectives, and justify their responses.

Promote Metacognition: Teach learners to reflect on their own thinking processes. Encourage them to ask themselves how they arrived at a particular answer and if there are alternative approaches.

Diverse Assessment Methods: Evaluate understanding through various methods like projects, presentations, and essays. This allows learners to showcase higher-order thinking skills in different contexts.

Integrate Technology: Use educational technology to enhance learning experiences. Platforms that support collaborative problem-solving or simulations can engage learners in higher-order thinking.

1.6.3 Integrated support strategies

(i) Electronic platforms for learning

Teachers can explore a plethora of online and virtual platforms for teaching and learning, to facilitate revision activities and for examination preparations. Platforms such as Microsoft Teams, Zoom, Google Classroom and YouTube are effective e-learning tools.

Learners and teachers can gain access to online learning platforms such as YouTube that offer visual presentations and explanations of challenging topics. Teachers and subject specialists can source video clips and incorporate these in their lessons to give learners a clear understanding of subject matter.

(ii) Teacher and learner collaboration

Teachers from different schools in each circuit or district could collaborate to support one another in mediating challenging topics to learners. In view of this, different schools can build an item bank of higher-order questions and this bank can be used as a resource for revision purposes.

Challenging topics must be revisited regularly during the academic year through extension activities and they should form the basis of all extra classes. Teachers need to foster a supportive learning environment by promoting peer mentoring and group study sessions, enhancing collaborative learning. Stronger learners can be paired with weaker candidates to complete assignments on challenging topics.

(iii) Regular informal assessment

Teachers need to implement frequent quizzes and practice examinations to allow learners to gauge their progress and identify their areas of improvement. Regular feedback after each assessment task is imperative.

(iv) Artificial Intelligence (AI) as support strategies

Artificial Intelligence is here to stay. Although teachers, in general, have an aversion towards AI, AI-powered tutoring systems that offer real-time feedback, identify areas of weakness, and provide targeted guidance to help learners improve, can be beneficial to the teaching and learning space.

Furthermore, teachers can integrate AI chatbots to provide instant answers to common queries, offering additional support and resources outside regular classroom hours to learners.

AI-driven Virtual Reality (VR) Simulations can also be created for practical subjects, offering immersive learning experiences that enhance understanding and retention. The following platforms can be explored in this regard: *Unity3D, Unreal Engine, Aframe, Cospaces Edu, Google Expeditions, AltspaceVR, ClassVR, ThingLink VR, Engage* and *Minecraft Education Edition*.

Many a teacher has embraced the AI revolution and explored the effective use of platforms such as ChatGPT in teaching and learning. When incorporating ChatGPT, it is important to monitor and guide the interactions to ensure they align with educational goals. Emphasise the tool's supportive role, encouraging students to critically assess the generated content. Additionally, consider privacy and ethical considerations when implementing AI tools in the classroom.

Integrating ChatGPT into the classroom can be done in various ways to enhance the learning experiences and prepare learners effectively for assessment tasks and examinations. These include:

- **Q&A Sessions:** Use ChatGPT for interactive Q&A sessions, allowing students to ask questions related to the lesson content or clarification on specific topics.
- **Writing Assistance:** Incorporate ChatGPT to assist students with writing tasks, providing suggestions for improving structure, grammar, or generating creative ideas.
- **Language Learning:** Employ ChatGPT to facilitate language learning exercises, allowing students to practice conversations, write essays, or engage in language-related activities.
- **Debates and Discussions:** Use ChatGPT to stimulate debates or discussions by generating prompts or responses, encouraging critical thinking and argumentation skills.

1.7 RESPONSIBILITIES

Provincial Education Departments:

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

Subject Advisors and District Officials:

- Subject specialists should initiate a baseline assessment of the 2023 Grade 12 cohort, to establish candidates' understanding of Grade 10 and Grade 11 topics that serve as a foundation for Grade 12 topics.
- Subject advisors are encouraged to convene meetings/workshops that aim to mediate this diagnostic report. It is further suggested that the use of this diagnostic report must be encouraged during on-site support visits.
- The improvement plans of teachers need to be monitored, looking specifically for the inclusion of recommendations emanating from the individual subject reports.
- District officials should closely monitor curriculum coverage to ensure that all the topics in a subject have been covered according to the Revised Annual Teaching Plan (ATP). This would ensure that all topics receive due attention, allowing candidates to be better prepared for the examination.
- The monitoring process also needs to focus on the standard and quality of the assessment tasks used for SBA, as these tasks prepare learners for the NSC examinations. They also provide an opportunity for the teaching and learning interventions to gain traction well before the NSC examinations.
- Subject advisors should direct teachers to websites that will enhance teaching and learning.

Teachers:

- Teachers should ensure that learners are provided with adequate resources to facilitate self-regulated learning. Learners must be able to study independently.
- To develop learners' holistic understanding and applied competence, teachers must prepare learners adequately by creating learning opportunities to reflect, analyse and evaluate the content.
- Teachers should ensure coverage of the curriculum and the full range of cognitive levels in their teaching and assessment strategies. The mere recall of procedures or specific content on the part of learners will not enable them to respond fully to the demands of the question paper.

CHAPTER 2

ENGLISH FIRST ADDITIONAL LANGUAGE

The following report should be read in conjunction with the English First Additional Language question papers of the November 2023 examinations.

2.1 PERFORMANCE TRENDS (2019–2023)

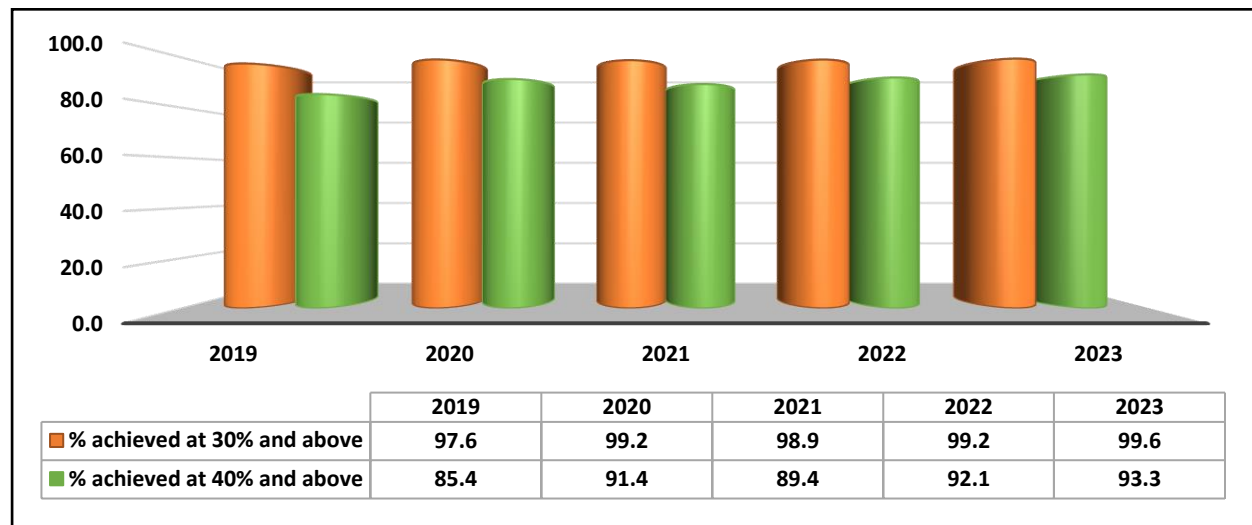
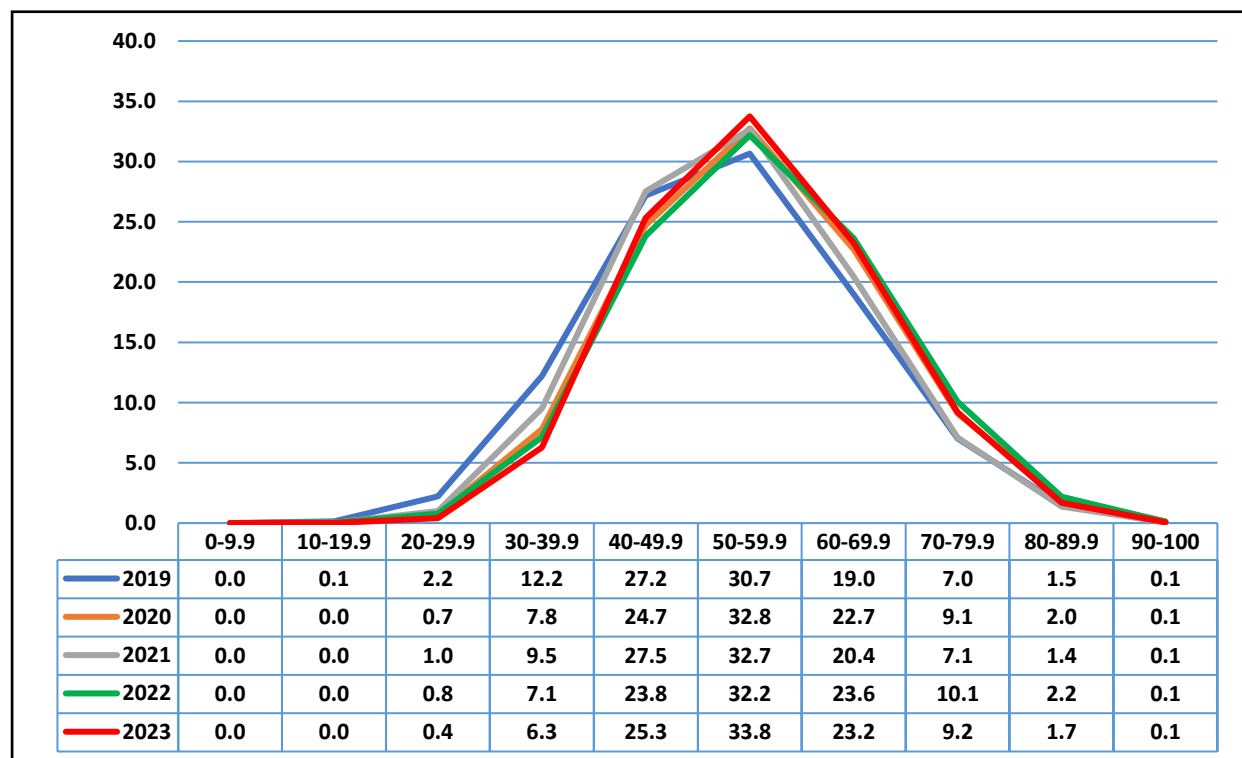
The number of candidates who sat for the English First Additional Language examinations in 2023 decreased by 34 933 compared to that of 2022.

There was a slight improvement in the pass rate this year. The percentage of candidates who passed at the 30% level improved from 99,2% in 2022 to 99,6% in 2023. There was a corresponding improvement in the pass rate at the 40% level over the past two years from 92,1% in 2022 to 93,3% in 2023. There was, however, a decline in the percentage of distinctions (over 80%), which decreased from 2,3% in 2022 to 1,8% in 2023. This converts into a decrease in the total number of distinctions from 14 028 to 10 349.

The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2023. The resourcefulness and diligence of the above-average candidates also contributed to the overall improvement in the subject.

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
2019	489 072	477 560	97,6	417 871	85,4
2020	474 718	471 072	99,2	434 080	91,4
2021	592 008	585 785	98,9	529 389	89,4
2022	609 901	604 912	99,2	561 446	92,1
2023	574 968	572 467	99,6	536 298	93,3

Graph 2.1.1 Overall achievement rates in English First Additional Language (percentage)**Graph 2.1.2 Performance distribution curves in English First Additional Language (percentage)**

2.2 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 1

General comments

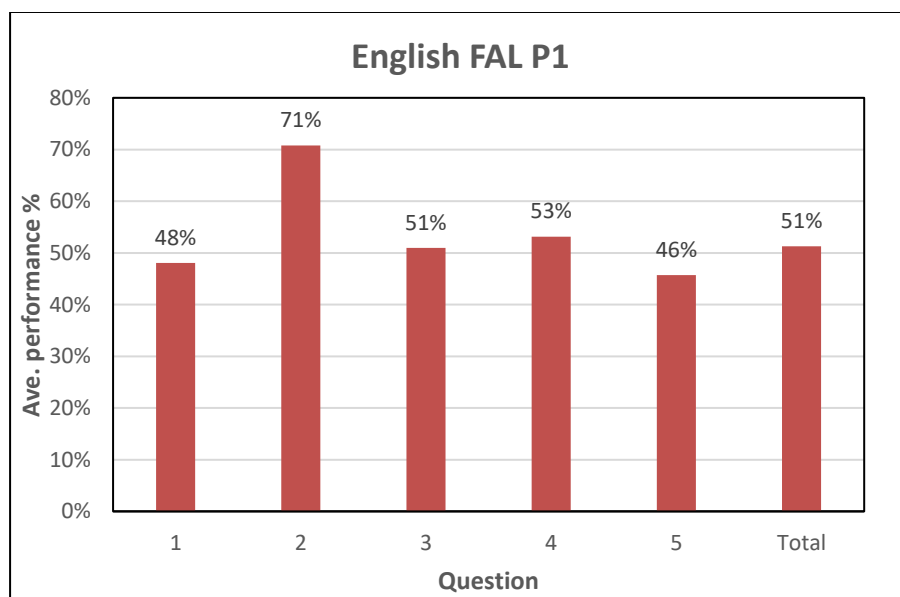
- (a) There has been a decline in performance in this paper compared to performance in 2022.
- (b) There has been a decline of 4% in performance in Q1. Candidates who did not do well displayed a challenge in reading for meaning due to a lack of adequate vocabulary and poor reading skills. Many candidates also displayed a clear inability to interpret questions beyond lifting information from passages and visual stimuli provided.
- (c) Performance in the summary section showed a decline. Many candidates were still not able to use their own words in summarising the benefits of using Vaseline.
- (d) There has been a marked improvement of 9% in performance in Q3 that tests analysis skills related to the advertisement.
- (e) There has been a decline in performance in Q4 that tests visual skills.
- (f) There has been a decline in performance in Q5 that tests language and editing skills. Many candidates could not answer basic language conventions correctly. Formal language teaching from Grades 8–12 deserves consistent attention.

2.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

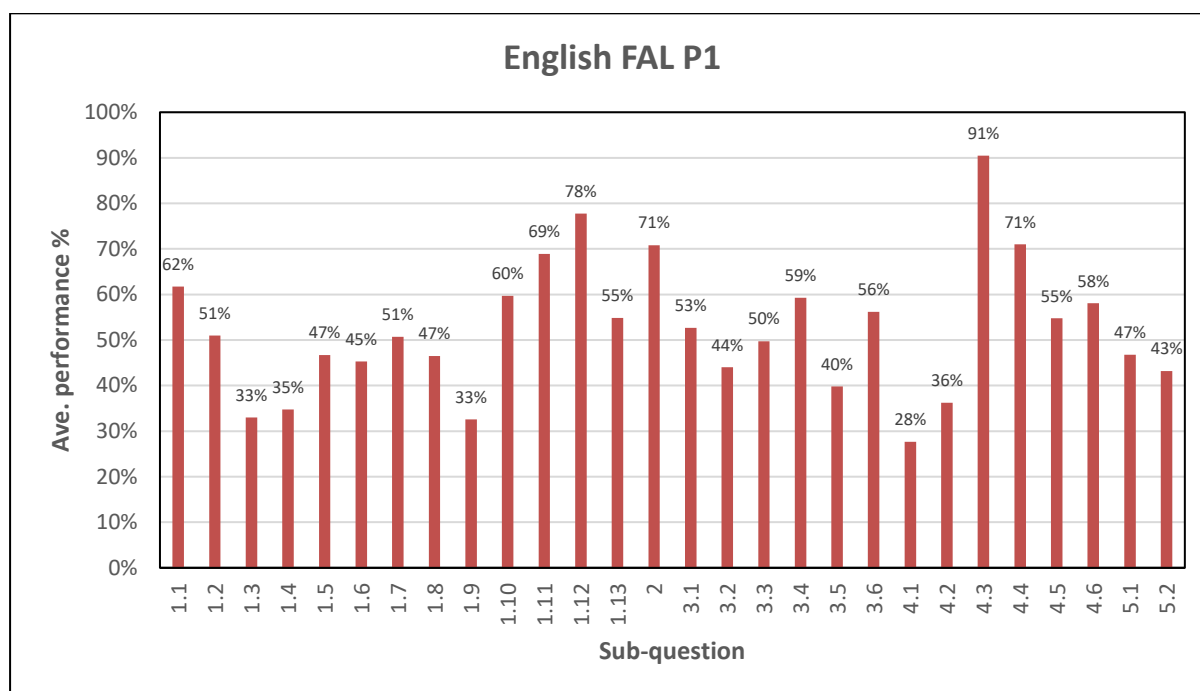
The graph below is based on data from a random sample of candidates' scripts. This graph might not accurately reflect national averages, but it should still be useful in assessing the relative degree of success achieved by candidates.

In this sample, candidates performed adequately in Q3 which assessed analysis skills. There has been a marked decline in performance in Q1 (53% to 48%, in the sampled scripts), followed by 5% in Q2. Q4 and Q5 declined by 7% and 4% respectively in the sampled scripts. The average performance decreased from to 55% (2022) to 51% (2023).

Graph 2.3.1 Average performance per question in Paper 1



Q	Topic
1	Comprehension
2	Summary
3	Analysing an Advertisement
4	Analysing a Cartoon
5	Language and Editing Skills

Graph 2.3.2 Average performance per subquestion in Paper 1

SubQ	Topic
1.1–1.13	Comprehension
2	Summary
3.1–3.6	Analysing an Advertisement
4.1–4.6	Analysing a Cartoon
5.1–5.2	Language and Editing Skills

2.4 ANALYSIS OF CANDIDATES' PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 1

QUESTION 1: COMPREHENSION TEST

Common errors and misconceptions

TEXT A

- (a) In Q1.1.1 performance was generally good. Many candidates were able to quote with ease. A few candidates did not understand how to quote THREE consecutive words which suggest that fast fashion is exciting and different. They lifted 'vibrant, varied and trendy' instead of 'vibrant and varied'.
- (b) A few candidates struggled to answer Q1.1.2 correctly as they lacked the necessary vocabulary to identify the correct synonym for 'trendy' in the multiple-choice question.
- (c) Many candidates did not perform well in Q1.2.1 as they did not state that the reference to Dr Lorna Christie provided credibility to the passage, but merely lifted the fact that she was a researcher and thus only received one mark.
- (d) In Q1.2.2 many candidates struggled to explain what is meant by, 'South Africa is a fashion-conscious nation' due to a lack of vocabulary. They merely lifted from the passage or provided irrelevant responses.

- (e) Candidates performed poorly in Q1.3.2 as they were unable to prove that the statement, 'The trend of the frequent release of new clothing collections is unique to South Africa', is false. They did not understand the meaning of 'unique to South Africa' and, therefore, did not refer to 'globally/world-wide' but only to the idea that it is a 'growing trend in SA'.
- (f) Performance in Q1.3.3 was poor as most candidates focused on the first part of the question and quoted 'globally' instead of 'drastically' as required.
- (g) In Q1.4.1 many candidates failed to infer the two positive outcomes of the increase in clothing production.
- (h) In Q1.4.2 candidates were required to use their own words to 'describe how the shopping habits of consumers have changed over time'. Most candidates performed poorly as they merely repeated the question or lifted responses without referring to the 'how' aspect.
- (i) Performance in Q1.5. was poor. Many candidates were unable to provide two points to explain why discarded clothing decomposes slowly.
- (j) In Q1.6.1 many candidates struggled with understanding the words, 'challenge the usual perception', thereby demonstrating the inability to read for meaning.
- (k) Most candidates performed poorly in Q1.6.2. They lifted the response from the passage, and they did not explain the impact on the environment. Therefore, they were only awarded one of the possible two marks.
- (l) Performance in Q1.7 was satisfactory as candidates were able to lift the reasons to show how the purchase of a single pair of jeans could negatively impact the environment.
- (m) Most candidates did not perform very well in Q1.8 as they were unable to justify their response well.
- (n) Candidates performed moderately in Q1.9. Many candidates provided a vague response by either quoting from the passage or merely rephrasing the title without explaining the link between the title and the passage, and consequently lost marks.

TEXT B

- (a) Many candidates did not perform well in Q1.13, the open-ended question. They did not explain whether the pie graphs in the text succeeded in conveying relevant information. They provided vague responses.

Suggestions for improvement

- (a) Teachers should foster a consistent reading culture in class. 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.
- (b) 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.

- (c) 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, e.g. *name/list* as opposed to *explain/discuss*.
- (d) Teachers should demonstrate and teach learners how to formulate opinions based on a given text and to provide substantiation. This will result in a definite improvement in learners' performance in open-ended and opinion-based questions.
- (e) Learners should be taught to do the following regarding higher-order questions:
 - Underline keywords in the question to know exactly what is required of them;
 - Construct their answers in clear, concise sentences with an economy of words;
 - State their point, then their explanation of the point OR an example from the text to substantiate the point; (P-E-E method); and
 - Provide detailed explanations.
- (f) Interpreting figurative language is closely related to the ability to infer. In addressing this skill, learners must be exposed to a variety of good texts. Only by teaching them to find meaning below the surface of a text (reading between the lines), will teachers empower their learners to perform well in the questions with a higher cognitive demand.
- (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 which requires more than a simple response, e.g. when a difference/contrast between two aspects must be shown.
- (h) It must be expected that the reading passage in an examination will not be interesting to every candidate, and it may contain subject matter that is not familiar to candidates. It is therefore essential that teachers broaden the horizons of their learners by exposing them to various types of reading material in class. Engaging them in topical discussions and teaching them to utilise the reading passage will enhance their ability to respond more appropriately to such questions.
- (i) Subject advisors should conduct regular workshops to assist both teachers and learners to master the skills required in this section of the subject.

QUESTION 2: SUMMARY

Common errors and misconceptions

- (a) Some candidates did not adhere to the instruction to summarise the benefits of using Vaseline petroleum jelly. These candidates merely condensed the passage and often ended up with a summary containing irrelevant facts.
- (b) A few candidates quoted instead of using their own words.
- (c) The absence of reading comprehension skills was identified in some very incoherent responses where candidates quoted haphazardly from the given passage.
- (d) Some candidates did not adhere to the word limit of 70 words.
- (e) Many candidates copied the format of the marking guidelines of previous papers.
- (f) Some summaries were presented in paragraph form, despite the point-form summaries having been set for many years now – as prescribed by the CAPS. Candidates were

not penalised for using the wrong format; however, this very often led to the word limit being exceeded and the omission of key facts.

Suggestions for improvement

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

QUESTION 3: ANALYSING AN ADVERTISEMENT

Common errors and misconceptions

- (a) Many candidates did not perform well in Q3.1. as they did not refer to the headline as per the instruction in the question. They chose to comment on the visual of the animal and the logos.
- (b) Most candidates were unable to provide the correct answer in Q3.2. They did not understand that the function of the apostrophe in 'Fire is EVERYONE'S fight' is to indicate possession.
- (c) In Q3.3 many candidates lacked the necessary skill to establish the root of the word 'reporting'.
- (d) Some candidates did not provide two points in Q3.4. Performance was poor.
- (e) In Q3.5 the performance was very poor as many candidates lacked the relevant skills and/or vocabulary to answer the question.
- (f) Most candidates did not perform well in Q3.6. They gave generalised responses. Candidates could not argue and substantiate whether the visual of the animal conveys the message of the advertisement, or not.

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* and *visual and verbal techniques* should be done regularly.
- (c) Teachers should expose learners to a variety of advertising texts to enrich their understanding and enjoyment of the genre.
- (d) Learners should be taught that not every advertisement promotes a specific product, but that some advertise a service, a 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 comprehension 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.
- (f) Subject advisers should conduct regular workshops to train teachers on how to teach advertising skills effectively.

QUESTION 4: ANALYSING A CARTOON

Common errors and misconceptions

- (a) Q4.1 was answered rather poorly. Candidates failed to give a clear contrast between Garfield and Jon's body language. They mostly provided one response, which did not get a mark as the mark allocation was 2 or 0 marks.
- (b) Most candidates performed poorly in Q4.2. This question required candidates to mention two parts, namely a visual clue and support how it conveys the idea that Garfield is bothering Jon, to obtain a mark. Candidates were unable to do so.
- (c) Performance in Q4.5 was average. Many candidates merely provided a synonym for the word 'through'.
- (d) The open-ended question (Q4.6) was challenging for the candidates. They struggled to understand the concept of sympathy for Jon in the context of this cartoon. Some candidates could not formulate an opinion with substantiation.

Suggestions for improvement

- (a) The basic features of visual literacy must be taught. Learners must know and be able to explain terms like *body language*.
- (b) Teachers must focus on aspects integral to the studying of the difference between visual and verbal clues, such as speech and thought bubbles.
- (c) Every character in a cartoon has meaning and learners must be encouraged to provide an analysis of the various characters before answering a question.
- (d) Developing the vocabulary to describe emotions, facial expressions and body language is pivotal to doing well in this question.
- (e) Terms such as *comparison*, *contrast*, *similarity*, *difference*, *body language*, *visual and verbal clues* must be used regularly in the classroom and beyond.

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

QUESTION 5: LANGUAGE AND EDITING

Common errors and misconceptions

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

- (a) Q5.1.1 instructed candidates to correct the single error. Candidates often lost marks because they were unable to identify the error. Q5.1.1(d), which tested the use of a preposition, was answered poorly.
- (b) Many candidates performed poorly in Q5.1.4. They were unable to effect all the necessary changes in this reported speech question. The past perfect tense 'had turned' proved especially challenging.
- (c) Candidates performed poorly in Q5.1.6. They were unable to use a homophone for the word 'allowed' in a sentence.
- (d) In Q5.1.7 most candidates performed poorly as they could not rewrite the sentence in the active voice.
- (e) Q5.1.8 instructed candidates to state the part of speech of the underlined words. Many candidates could not correctly identify the part of speech.
- (f) Many candidates performed poorly in Q5.2.2. They did not have the knowledge of and skills to combine sentences.
- (g) Q5.2.3, which tested the degree of comparison, was answered poorly by many candidates.
- (h) Many candidates could not give the correct form of 'significant' in Q5.2.4.

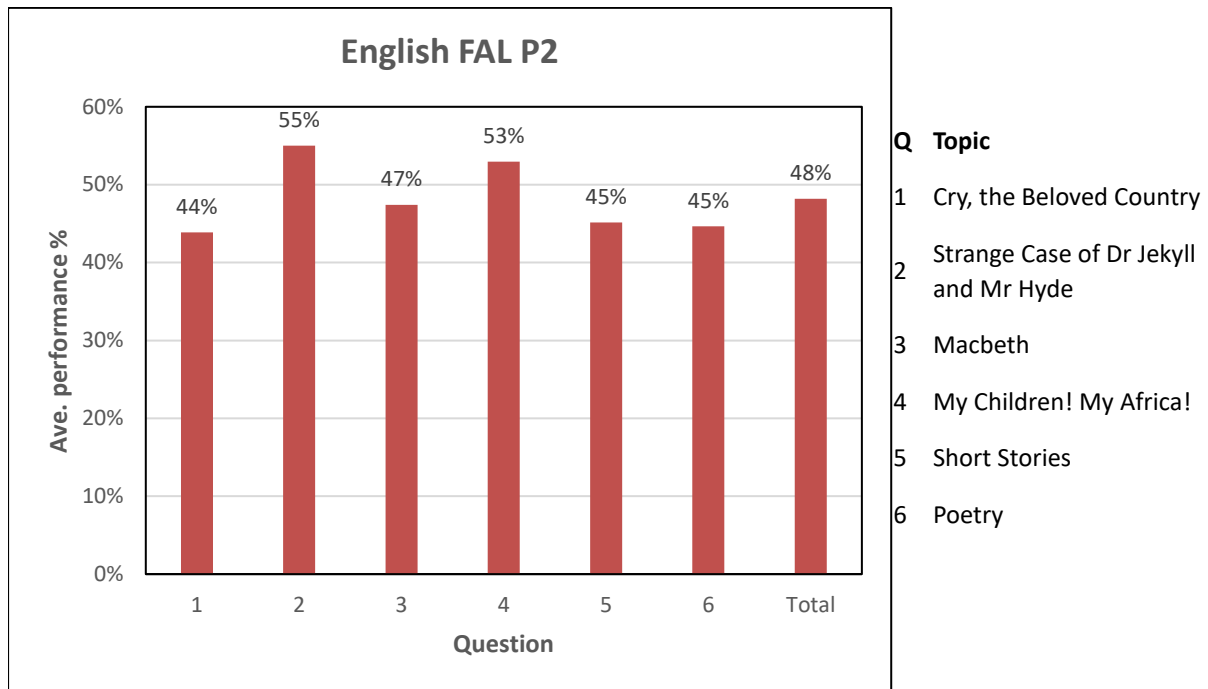
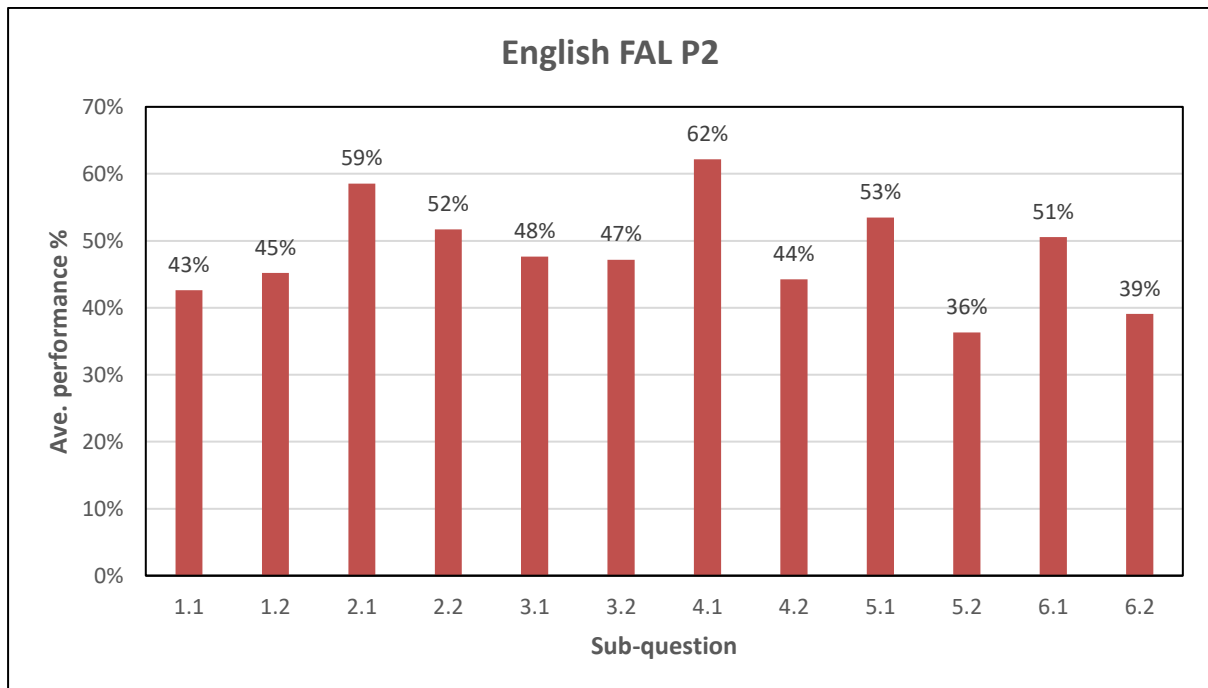
Suggestions for improvement

- (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 for the learners. A learner who does not recognise terms such as *reported speech*, *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 various types of sentences should not be a point of contention at Grade 12 level. Learners must practise this skill and they should not use words that they have not mastered well.
- (f) Remedial work after tests and examinations, and after any written work, will yield quality feedback to learners and impact positively on their results.
- (g) Past question papers are useful revision tools, but they should not become a limiting or prescriptive source. Learners deserve to be given as many opportunities as possible to interact with texts from a broad range of sources.

2.5 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

The following graph is based on data from a random sample of candidates' scripts. 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.

The 2023 candidates posted a decline in performance in all questions except Q2 where there was a significant improvement. Q4 posted the same average as in 2022 (*Strange Case of Dr Jekyll and Mr Hyde* and *My Children! My Africa!*). The least successful performances were registered in Q1, Q3, Q5 and Q6 (*Cry, the Beloved Country*; *Macbeth*; *Short Stories*; *Poetry*) while the candidates performed best in Q2 and Q4 (*Strange Case of Dr Jekyll and Mr Hyde* and *My Children! My Africa!*). The most popular questions were Q4, Q5 and Q6. The decline was most significant in Q5 and Q6. This could possibly be attributed to the new selection of short stories and poetry in 2023. The average performance also decreased from 53% to 48%.

Graph 2.5.1 Average performance per question in Paper 2**Graph 2.5.2 Average performance per subquestion in Paper 2**

SubQ	Topic	SubQ	Topic
1.1–1.2	<i>Cry, the Beloved Country</i>	5.1	'Rejection'
2.1–2.2	<i>Strange Case of Dr Jekyll and Mr Hyde</i>	5.2	'Eveline'
3.1–3.2	<i>Macbeth</i>	6.1	'Sonnet 73'
4.1–4.2	<i>My Children! My Africa!</i>	6.2	'The Lake Isle of Innisfree'

2.6 ANALYSIS OF CANDIDATES' PERFORMANCE IN PAPER 2

Common errors and misconceptions

- (a) Choice selection remained a challenge for several candidates. Questions were answered as presented in the question paper, with candidates entirely disregarding the instructions, table of contents and checklist provided in the paper.
- (b) Candidates presented lengthy answers to questions that required a certain number of responses. They could only be assessed on the responses presented first as prescribed in the *Examination Guidelines*.
- (c) All questions in Paper 2, including Level 1 and 2 questions, require candidates to recall details from the entire text, either the novel, drama or short stories. The fact that many candidates had difficulty responding to the lower-order questions is an indication of a lack of preparation, a lack of proper teaching, or a combination of these.
- (d) Most candidates struggled to respond effectively to questions which tested setting (e.g. Q1.2.1, Q2.1.2, Q3.1.2, Q4.2.1, Q5.1.2, Q6.2.1). They were unable to identify both the *time* and *place* and could often only score one of the two marks, as they were able to identify the *place* but responded to the *time* element as the literal time such as morning or afternoon.
- (e) In questions where candidates were required to explain why a statement was *false* (e.g. Q1.1.6, Q2.2.4, Q3.2.6, Q4.1.5, Q5.1.5, Q6.1.4) many candidates were unable to provide the correct reason, instead, they negated the statement given.
- (f) When asked to identify and/or discuss the purpose of *stylistic devices* (e.g. Q1.1.3(a+b), Q2.2.2(a+b), Q3.1.4(a+b), Q4.2.2(a+b), Q5.1.4(a+b) Q6.1.5 and Q6.2.4(a+b)), candidates often displayed a lack of knowledge and skills. Some could not identify these devices correctly, and even more could not explain why the devices were used in the given extract.
- (g) The questions on identification and reason for the use of the *tone* (e.g. Q1.1.7(a+b), Q2.1.3(a+b), Q3.1.3(a+b), Q4.1.3(a+b), Q5.2.4(a+b) and Q6.1.3(a+b)) presented challenges to some candidates. They could not identify the tone correctly nor explain why the tone was used in the given lines.
- (h) Many candidates were unable to respond effectively to the questions testing *irony* (e.g. Q1.1.4, Q2.1.6, Q3.1.5 and Q4.2.3 and Q5.2.2). They could not identify nor explain the irony, which is a requirement to score any marks.
- (i) The questions testing the state of mind of characters (e.g. Q1.2.5, Q2.1.5, Q3.2.3, Q4.2.5, Q5.1.3 and Q6.2.2(a)) were poorly answered by many candidates as candidates failed to understand that these questions referred to the emotional aspect of the character. Some candidates were able to identify the emotion but failed to provide the reason for the emotion.
- (j) In this year's question paper, the questions testing *characterisation* required candidates to provide character traits and to substantiate their choices based on the extract or specific lines in the given extract (e.g. Q1.2.2(a), Q2.2.6(b), Q3.1.6, Q4.1.6 and Q5.2.1). Most candidates were able to provide the character trait, but some candidates appeared to be unable to provide a reason for the choice of character trait based on the given extracts or lines.

- (k) Questions testing *theme* were once again not well answered even though the theme was given in the question (e.g. Q1.2.6, Q2.2.7, Q3.2.7, Q4.2.6, Q5.1.6 and Q6.1.6). Some candidates gave prepared responses and then tried to 'make them fit' the given question, while others showed a lack of understanding of the concept of *theme*.
- (l) Responding to questions which required the candidate to give an opinion (e.g. Q1.1.8, Q1.2.7, Q2.1.7, Q2.2.8, Q3.1.7, Q3.2.8, Q4.1.7, Q4.2.7, Q5.1.7, Q5.2.9, Q6.1.7 and Q6.2.7) is a skill which requires knowledge and insight. Some candidates had difficulty scoring full marks for these questions as substantiation of opinions, based on evidence from the texts, was not given. Some candidates gave generalised responses – not based on the texts – and scored no marks for such responses.
- (m) Candidates often disregarded instructions. In some cases, they failed to read the entire question. Many candidates did not understand commonly used assessment terms such as *explain*, *describe*, *how/why*, *state* and *discuss*.
- (n) In the poetry questions, candidates did not know the language of poetry. They often struggled with figurative interpretations and lacked the ability to show how figures of speech contribute to the overall meaning of the poem.

Suggestions for improvement

- (a) Learners should be taught to choose the questions based on the texts they have studied. Teachers should expose their learners to question papers containing questions from texts they have not studied, in the class and again, in both the June and September examinations.
- (b) Teachers must apply the same marking principles as prescribed in the *Examination Guidelines* in the lower grades. Learners must be taught that if they are asked to provide TWO points, they must choose the two points that are most likely to be credited.
- (c) Learners cannot acquire insight into the texts without having mastered knowledge of the content. Even the short stories and poetry must be studied in detail and no teacher should expect learners to do this at home without these texts being taught and guidance given to learners in a classroom. The short stories may be short, but the detail must be taught and studied – the characters in the short stories are often not very complex, but they are all important.
- (d) At Grade 12 level, learners are expected to do more than merely identify stylistic devices. This is clearly stipulated on pp. 31–32 of the *CAPS*. Teachers must ensure that their learners can name such devices, as well as comment on how these devices enrich the texts. They should also be taught to explain why the stylistic devices are important at a particular point or in specific lines.
- (e) Characterisation must be taught in context – a character trait cannot be attributed to a character without referring to the behaviour to substantiate it. Teachers should guard against allowing or forcing learners to memorise lists of character traits without the accompanying insight into the behaviour of the characters in context. Learners must be taught to identify character traits from a particular given passage and must have the ability to substantiate from the passage. Teachers must focus on all characters in a text and not only the main characters.

- (f) Themes should not merely be memorised without insight. Teachers must show learners how the various themes become evident in different parts of the text, so that the learners will be able to identify and discuss a relevant theme in the given extract or the text as a whole. This will enable them to differentiate between events which support specific themes from a given text. Teachers must focus on all possible themes and not only the main themes.
- (g) Teachers must guide learners to discover all the layers of literature and ensure that by the time they sit for the final examination, they appreciate that literature consists of more components than just the plot. Learners must be exposed to aspects/concepts such as *background information, tone, irony, characterisation and themes*, among others. If they do not know this, a large part of the enjoyment of the text with which they are working, will be lost.
- (h) Learners must become familiar with examination instructions and questions so that they are confident when they are confronted with the question paper. This will ensure that the jargon of the examination will not be an obstacle to their ability to answer questions.
- (i) Poetry must be taught on both a literal and figurative level. This must include background information of the poet, all *poetic devices, tone and mood* and how these contribute to overall meaning.
- (j) Subject advisors must conduct regular workshops to ensure that teachers are well prepared to teach the various elements. This is invaluable to the adequate preparation of learners for the literature examination.

2.5 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3

General comments

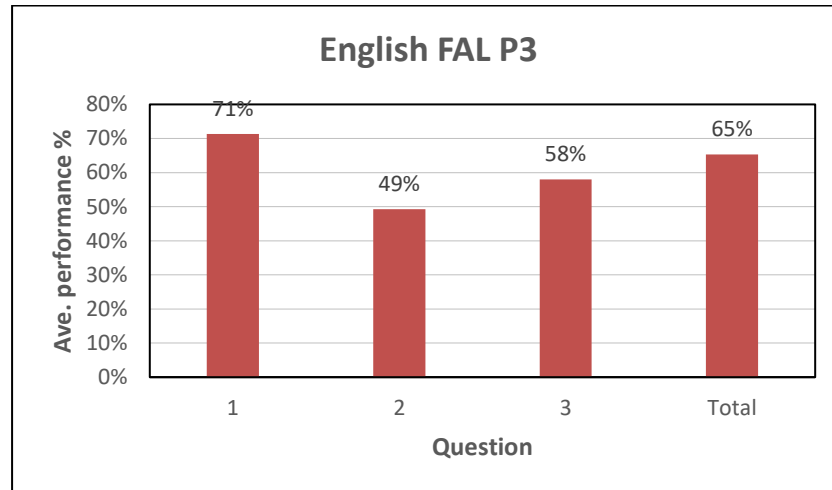
- (a) Candidates performed relatively well in this paper, but the performance could have been better if candidates were better prepared.
- (b) Teachers must emphasise that this paper carries the most marks and can make a significant difference to the candidates' results. The fact that the paper is written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

2.6 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

The following graph is based on data from a random sample of candidates' scripts. 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.

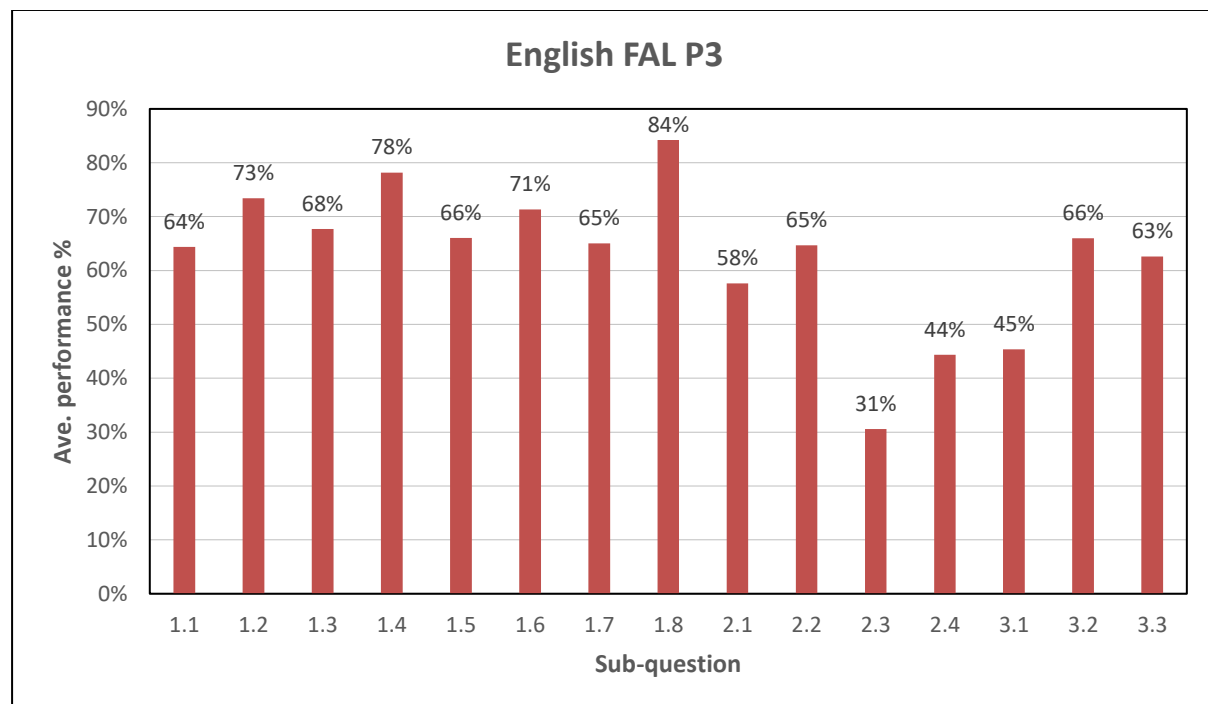
The 2023 candidates posted a comparable performance to the 2022 cohort. There was a marked improvement in Q1 and Q3, and a decline in performance in Q2. The average performance has improved by 4%.

Graph 2.8.1 Average performance per question in Paper 3



Q	Topic
1	Essay
2	Longer Transactional Text
3	Shorter Transactional Text

Graph 2.8.2 Average performance per subquestion in Paper 3



SubQ	Topic
1.1–1.8	Essay
2.1–2.4	Longer transactional text
3.1–3.3	Shorter transactional text

2.7 ANALYSIS OF CANDIDATES' PERFORMANCE IN INDIVIDUAL QUESTIONS IN PAPER 3

SECTION A: ESSAY

Common errors and misconceptions

- (a) Q1.1 was a popular choice. It was generally understood and well answered.
- (b) Q1.2 was attempted by a fair number of candidates. They were able to write interesting descriptive and reflective essays on this topic.
- (c) Q1.3 was an accessible yet a more challenging topic. Most candidates who attempted it wrote excellent reflective essays. Some candidates did not focus on the latter part of the topic, '... when you listen.'
- (d) Q1.4 was not a popular choice. Many candidates did not interpret the topic well. They presented a literal response to the topic.
- (e) Q1.5 required the candidate to focus on two aspects. This question was not a popular choice. Most candidates who chose this question, did not address both aspects of the topic.
- (f) Q1.6, a pictorial stimulus of a vegetable garden, was a popular choice. Candidates who attempted this topic fared very well.
- (g) The pictorial stimuli in Q1.7 allowed for broad interpretation, both literal and figurative. Stronger candidates could relate to the topic, providing detail, whether in storytelling, descriptive or reflective essay-style writing.
- (h) Q1.8 was a popular choice. Many candidates who responded to this question performed well. They interpreted the pictorial stimulus of the birds either literally or figuratively.

Suggestions for improvement

- (a) Teachers should teach learners to analyse and interpret the entire topic so that all aspects are 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 learner 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.
- (b) Learners must be exposed to the different types of essays and given opportunities to practise them. When administering SBA tasks, teachers should not neglect the aspect of providing learners with the opportunity to exercise choices. If they are given more than one option when doing a task, the learners will be able to study the options carefully and choose the one most suited to their experience, ability and style of writing.
- (c) Learners should receive guidance on how to interpret visual texts. This can be done by exposing them to pictures and allowing them to practise in class, even if this exercise does not lead to an entire essay being written every time. Learners will benefit as it will take away the element of surprise at finding visual stimuli in the examination, and it may open up a wealth of creative possibilities.
- (d) The aspects of creativity and originality are often the difference between a good and an excellent essay. Learners must be taught that it is probable that their first idea is also everyone else's first idea and will therefore lack originality. Teaching learners to

be original and creative in their writing is a challenge that teachers should embrace. It is often the learner with limited language ability who has a knack for thinking out of the box, and thus can earn some valuable marks.

- (e) The correct structure of an essay is important and should be taught. The planning stage of the essay is essential in this regard. A striking introduction and strong conclusion are hallmarks of good writing.
- (f) Editing should be an integral part of the draft stage. If the draft and final copy of an essay are identical, the planning did not serve the required purpose. Learners must re-read their work and eliminate incoherence and other mistakes.
- (g) *Concord, spelling, sentence construction and all other language skills* must be taught, studied and used to improve writing. This can be further enhanced by using *figurative language and rhetorical devices*.
- (h) Punctuation is a vital part of writing but is sorely neglected. Correct use of punctuation must be taught to complement writing and the execution thereof will be realised in the desired effect when assessing writing.
- (i) Learners must be encouraged to adhere to the required length of the essay.

SECTION B: LONGER TRANSACTIONAL PIECES

Common errors and misconceptions

- (a) Q2.1 was not a popular choice in this section. There were some exceptional responses, but in general responses varied between moderate and lower skilful. Some candidates were unsure of the format, and some used the incorrect format. As far as content was concerned, a description of the forgotten item was often not addressed.
- (b) Q2.2 was the most popular choice. Most candidates answered very well. A friendly letter is generally a well-practised and familiar writing piece, which has been taught since primary school. Responses varied between exceptional and moderate. In many letters, the friend's concern did not come through clearly, but most letters provided some sort of financial advice. Some letters had a formal ending, which is inappropriate for a friendly letter.
- (c) Only a few candidates attempted the book review (Q2.3). There were a few very good responses from candidates who clearly understood the features of a book review. However, some candidates were completely unfamiliar with the format and content. These responses contained a plot summary, but aspects such as setting, characters and style were not discussed. Many reviews also did not have a judgement or recommendation.
- (d) Q2.4 was the second most popular topic. The topic was misinterpreted by some candidates as an interview to be broadcasted live on radio or television. Many responses did not focus on the career of the celebrity. The context, which should be provided at the start of the interview was problematic. Some candidates left it out completely, while others wrote very long paragraphs containing irrelevant information.

Suggestions for improvement

- (a) Teachers should provide learners with correct examples of texts and formats so that they can prepare adequately for this section.
- (b) Teachers should teach learners to use the question to identify the audience, to enable them to use the appropriate tone and register required.
- (c) 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.
- (d) The CAPS document provides all the different transactional pieces that must have been taught by the end of Grade 12. Teachers must expose learners to all these so that the choice is not unfairly limited when it comes to the final examination.
- (e) To produce logically structured, coherent pieces, learners should be taught to plan, proofread, and edit their work.
- (f) Teachers should encourage learners to adhere to the required length of the transactional pieces.

SECTION C: SHORTER TEXTS

Common errors and misconceptions

- (a) Q3.1 was not a popular choice. Many candidates were unfamiliar with the format and content of a flyer. Some of them did not read the question properly. Instead of asking for donations, they either offered to buy or sell recyclable materials. In most cases, contact details and a list of items were omitted. Headings were uninspiring and very few responses had a slogan or logo.
- (b) The diary entries in Q3.2 was generally very well answered. Some candidates did not write two entries, or their entries were on the same day. Many responses exceeded the word limit.
- (c) Most candidates who attempted Q3.3 (Directions) were able to successfully direct the reader from the airport to the sports field. There was an improvement in the use of realistic distances given in metres or kilometres. Some candidates still used time instead of distance as a measurement. Most responses included turns, distances and landmarks.
- (d) Some candidates did not make use of any planning or editing, despite having done so in the other sections. Some responded without much attention to correct language usage and very often these responses were either extremely short or exceeded the required length.

Suggestions for improvement

- (a) Time must be spent on teaching this paper as it is weighted the most in the examinations. Learners must be exposed to examples of good pieces of writing which must be used to enhance learners' writing skills.
- (b) Learners must read and analyse the topic of their choice, underlining key words and using them to ensure that all requirements of the topic are met.
- (c) The formal language conventions applicable to all texts listed in the CAPS document

must be taught, using correct and well-written examples. Learners must be given as many opportunities as possible to practise writing these texts.

- (d) This section can boost learners' marks, as the pieces are relatively easy and, in many instances, they can get away with not writing in full sentences. For this reason, learners must be discouraged from treating this section as relatively unimportant. The same attention to planning and editing should be given to this last piece as to the other two pieces.
- (e) Time management should be emphasised and practised as running out of time might have been the reason for candidates' lack of attention to detail.
- (f) Teachers should encourage learners to adhere to the required length in the shorter transactional pieces.

CHAPTER 3

ENGLISH HOME LANGUAGE

The following report should be read in conjunction with the English Home Language question papers of the November 2023 NSC examinations.

3.1 PERFORMANCE TRENDS (2019–2023)

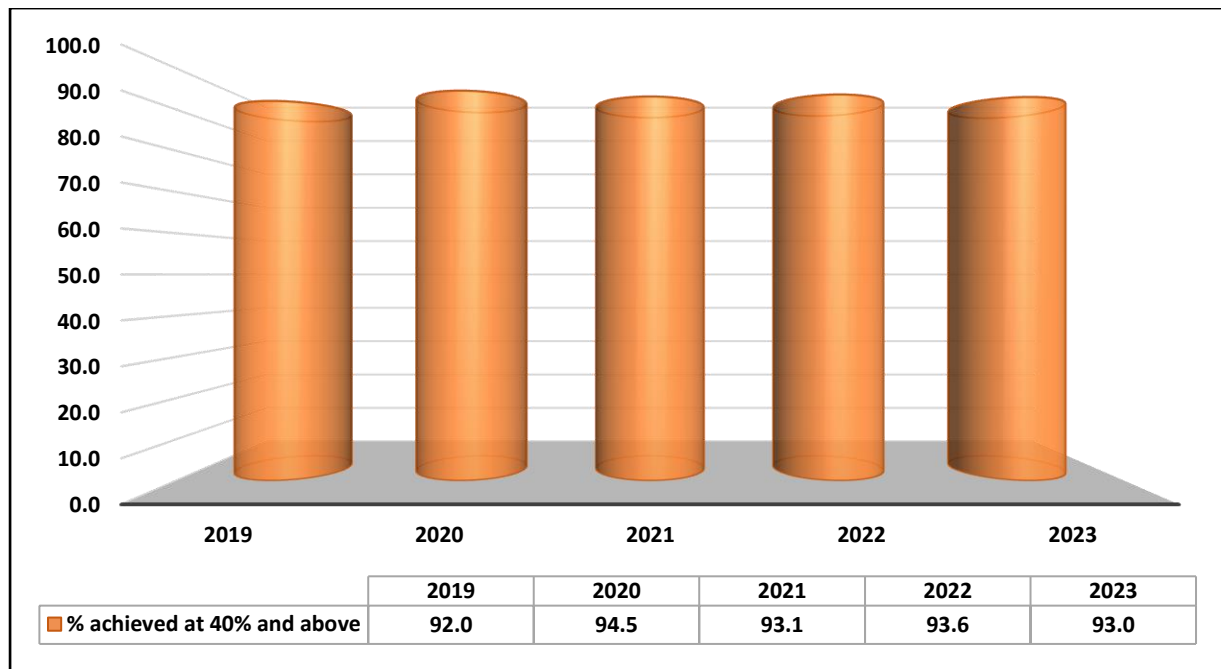
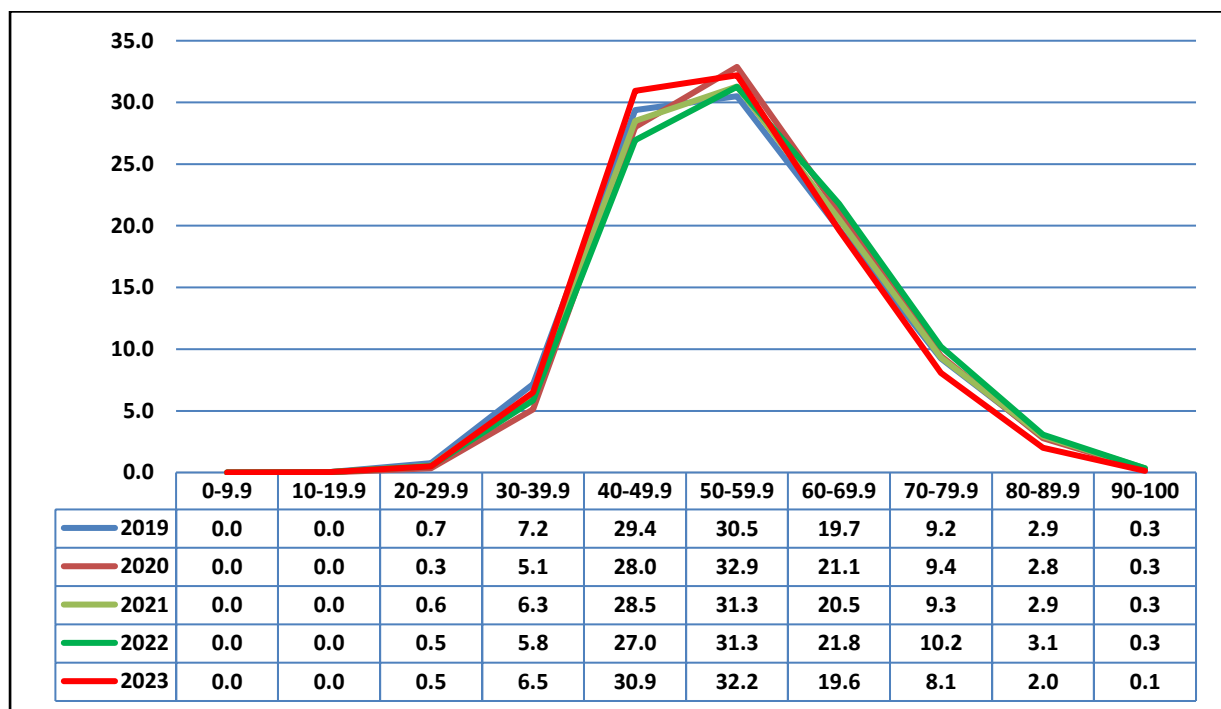
The number of candidates who sat for the English Home Language examinations in 2023 decreased slightly by 10 candidates compared to that of 2022.

There was a slight decline in the pass rate this year. The percentage of candidates who passed at the 40% level decreased from 93,6% in 2022 to 93,0% in 2023. There was also a decline in the percentage of distinctions (over 80%), which decreased from 3,4% in 2022 to 2,1% in 2023. This converts into a decrease in the total number of distinctions from 4 340 to 2 680.

The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2023. The resourcefulness and diligence of the above-average candidates also contributed positively to the overall performance in the subject.

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
2019	108 483	99 843	92,0
2020	110 784	104 724	94,5
2021	122 189	113 775	93,1
2022	127 633	119 462	93,6
2023	127 623	118 682	93,0

Graph 3.1.1 Overall achievement rates in English Home Language (percentage)**Graph 3.1.2 Performance distribution curves in English Home Language (percentage)**

3.2 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 1

General comments

- (a) The English Home Language Paper 1 was well-received by both the teachers and the candidates. All the texts were deemed relevant, interesting and relatable. Candidates performed beyond expectation in Question 2.
- (b) Candidates who found the paper challenging were those who lacked both language proficiency and knowledge of the metalanguage of English Home Language.
- (c) Concepts such as *tone*, *diction*, *persuasive techniques*, and *humour* continue to prove challenging to a number of candidates.
- (d) The consistently poor performance in Q5 and in the last two questions of Q3 and Q4 is indicative of the candidates' lack of knowledge of language structures and conventions.

3.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

QUESTION 1: Comprehension

The comprehension text, 'LISTENING INSTEAD OF READING IS NOT CHEATING', was relevant and candidates could relate to the topic. However, a number of questions proved challenging for the average Grade 12 candidate. It was also evident from many responses that candidates were unable to express themselves coherently and succinctly.

Common errors and misconceptions

- (a) Although Q1.2 was accessible, a number of candidates did not explain the change from 'reading' to 'listening'. They were prone to 'lifting' which resulted in only 1 mark being awarded.
- (b) Q1.3 was poorly answered because candidates only addressed one part of the expression, 'reading instinctively feels like the higher art'. Candidates could provide the explanation for 'higher art' but ignored 'instinctively', thus failing to provide a full explanation.
- (c) Q1.5 required candidates to demonstrate a basic understanding of *irony*. However, the 'discussion' was poorly presented, and candidates resorted to 'lifting' from the text.
- (d) Q1.6.1 and Q1.6.2 focused on *tone*. The 'identification' of tone (Q1.6.1) proved to be difficult for many candidates. Their lack of vocabulary impeded their ability to express themselves.
- (e) Although diction has been asked often in recent years, candidates still fared poorly in Q1.7 – a question which required them to critically discuss how the diction conveyed the writer's attitude. Most candidates could not understand the emotional connection that the writer had with books.

- (f) Responses to Q1.8 were poor. Candidates considered the concluding paragraph to be effective because it gave the reader a choice between supporting audiobooks or print media. Candidates who responded poorly were unaware of the concept of a 'balanced view' and determined the final paragraph to be contradictory.
- (g) In Q1.10 not all candidates could link the graphics to the woman's imagination and simply 'lifted' the expression 'imaginary jungle' from the text.
- (h) Q1.12 expected candidates to discuss how TEXT B supports two sections of TEXT A (the subheading and paragraph 4). The responses of many candidates did not focus on the three elements and full marks could not be awarded if one element was ignored.

Suggestions for improvement

- (a) Past question papers should be used to familiarise learners with questioning techniques and to teach learners how to respond to specific types of questions, especially questions based on *diction*, *tone* and on comparison of texts.
- (b) Identification of either the tone or specific words (when answering a question on diction) will improve learners' chances of scoring higher marks.
- (c) Learners should be exposed to different forms of writing in which the writer conveys a particular message/attitude/tone/intention. More practice in using vocabulary that helps them to identify these aspects should be provided. Knowledge of these concepts will assist them in literature studies, creative writing and language study. The 2023 cohort of candidates found the following terms problematic: *rhetorical question*, *irony*, *tone*, *diction*, *attitude*, *depiction* and *portrayal*.
- (d) There should be a focus on building learners' vocabulary. Learners should be encouraged and motivated to engage with good texts and, while doing so, to use dictionaries, thesauruses and other learning aids. Utilising these resources will assist learners in answering questions in this paper. It will also enable learners to *respond in their own words*, rather than to resort to the blind 'lifting' that occurs far too often.
- (e) Learners must be taught to focus on the whole question and on specific vocabulary. Too often marks are lost in the comparative question. Learners should be taught to mention all aspects required by the question. In the case of the 2023 question paper, reference had to be made to how Text B supports the subtitle and paragraph 4. Their responses should reflect a clear link between Text B and the subtitle, as well as Text B and paragraph 4 – either through their similarities or their differences.
- (f) Learners should be offered frequent opportunities to answer questions of the same complexity as those in the final examination. They should be familiar with the skill of analysing and responding to a question that requires more than a simple response.
- (g) Teachers should demonstrate (and teach learners) how to formulate responses based on a given text to improve their performance in questions requiring different cognitive demands, e.g.
 - Q1.2: Explain why listening to audiobooks is regarded as a 'generational shift' (lower order);
 - Q1.5: Discuss the irony evident in paragraph 5 (middle order);
 - Q1.8: Is the final paragraph an appropriate conclusion to the article? Justify your response (higher order).

- (h) Higher-order thinking skills must be taught. This will ensure that candidates perform at a higher cognitive level in questions requiring these skills. Questions that demand commentary or a critical discussion should be practised more frequently, and across the curriculum.
- (i) Close adherence to instructions should be instilled in learners. They must be taught to decode what each instruction requires of them, e.g. 'critically comment'/'explain'/'discuss'. A list of instructional verbs is found in both the *CAPS* document (p. 78) and the *Examination Guidelines 2021* (pp. 31–33).
- (j) It is essential that teachers broaden the horizons of their learners by exposing them to a variety of reading material, engaging in topical discussions and, most importantly, teaching them to utilise the reading passage when responding to the questions.

QUESTION 2: Summary

Candidates responded very well to this question. However, there were many candidates who exceeded the word count. Quite a number of candidates still produced responses in columns, as reflected in the marking guidelines of past papers.

Common errors and misconceptions

- (a) Some candidates misunderstood the question and focused on 'noise' and not on 'the benefits of silence'.
- (b) A few candidates provided a creative response on the benefits of silence and did not link their points to the text.
- (c) A number of candidates did not strike through their rough drafts. This resulted in markers assessing both the rough and the final drafts. Candidates also presented final summaries written in pencil.
- (d) In some cases, candidates repeated points, which had an impact on both their word count and their final mark.

Suggestions for improvement

- (a) The summary is an important aspect of learning and should be taught and practised. The curriculum requires the ability to summarise information from the early grades, and this skill should be honed by Grade 12. This includes teaching learners to use the third person when presenting a summary – as when writing a report.
- (b) The summary should not be taught in a formulaic way. Learners should be able to glean the main points from any piece of writing. Not all summary questions would require learners to identify specific information.
- (c) Learners must follow instructions carefully – no point-form summary should be presented. Teachers must prepare the learners to identify the necessary points and then write them in a neat, coherent paragraph, using the prescribed number of words as a guide. Teachers must dissuade their learners from setting out their answers in the same way as the marking guideline which provides quotations, own words and a paragraph.
- (d) It is advisable that learners be taught to re-read the question each time they write down a point.

- (e) The use of pencil must be regarded as taboo in the final examination.
- (f) All rough drafts must be clearly indicated and struck through once the final draft has been completed.

QUESTION 3: Analysing an Advertisement

The candidates' inadequate vocabulary and lack of knowledge of grammatical rules and conventions had a direct impact on their performance in both Question 3 and Question 4.

Common errors and misconceptions

- (a) Q3.2 was poorly answered because the candidates did not understand the expression 'fashion classic'. This was a lower-order question which could have been easily answered if the candidates had the vocabulary to express themselves clearly and concisely.
- (b) Many candidates were unable to present 'persuasive stylistic techniques' in response to Q3.3. Many responses focused on layout, font size and the image.
- (c) In Q3.4 a number of candidates did not understand the meanings of 'portrayal' and 'depiction', and this affected the quality of their responses. Very few candidates could formulate a 'critical comment' to obtain the third mark.
- (d) Q3.5 required candidates to use 'welcome' as a verb. This question proved challenging for both the candidates and many markers.
- (e) In Q3.6, candidates did not understand the function of the apostrophe as used in the word LEVI'S.

Suggestions for improvement

- (a) Learners must be afforded multiple opportunities to practise analysing advertisements. Analytical skills must be taught. Teachers should focus on asking learners to respond to the question, 'Why?' when doing a critical analysis of a text.
- (b) Advertising/Stylistic techniques and how to apply their knowledge of techniques in answering questions must be taught to the learners. They should also be taught to differentiate between persuasive techniques and visual cues. More exposure to past question papers will assist learners in answering questions that require knowledge of advertising techniques effectively.
- (c) The key instruction words need to be identified and learners should be taught how to respond to various instructional verbs.
- (d) The teaching of language structures and conventions must be emphasised by every teacher – from Grade 3 to Grade 12.
- (e) Actual advertisements (all media) should be included in teaching this aspect of visual literacy. The purpose of this genre is to introduce and inculcate in learners a critical awareness of a variety of texts. This practice will also refine learners' skills, e.g. in the identification of the advertiser's purpose/intention and in how the message is conveyed through image and text.

QUESTION 4: Analysing a Cartoon

Candidates performed reasonably well in this question. However, candidates still found the discussion of how humour is created to be challenging.

Common errors and misconceptions

- (a) Q4.2 proved to be challenging as many candidates did not possess the vocabulary to express how the tone would change. A number of candidates did not take the context into consideration and answered that the tone would be 'angry'. There were a few candidates who responded that the tone would be 'loud'. Loudness does not reflect tone; it reflects volume.
- (b) Candidates misunderstood the expression 'verbal cues' and did not present Calvin's two viewpoints, in Q4.3.
- (c) Q4.4 required candidates to critically discuss how humour was created. This proved to be beyond the capabilities of most of the candidates. They failed to identify the sarcasm used by Hobbes.
- (d) A few candidates were unaware of what a suffix was, and they were unsuccessful in responding to Q4.5.
- (e) Although most candidates could provide the synonym for 'lawyer', as was required by Q4.6, it was evident that a lack of vocabulary resulted in incorrect responses.

Suggestions for improvement

- (a) Teachers must make sure cartoon techniques, in their entirety, are taught and practised regularly. The impact and effectiveness of techniques used in visual literacy must be taught. When asked to refer to a frame/cartoon/picture/graphic, learners must look at the detail in the picture and avoid generalisations – this will produce better responses based on the context.
- (b) Learners must become *au fait* with examination terminology and instructional words.
- (c) Teaching key visual literacy concepts such as *sarcasm*, *anti-climax*, *irony* and *satire* must be prioritised. Teachers should also expose their learners to different types of humour. While not everyone will find something humorous, it is important to understand *how* humour is created.
- (d) Regular exposure to a variety of cartoons is not only an enjoyable way of teaching an abundance of skills, but it is also essential in equipping learners for the visual literacy section of the question paper.

QUESTION 5: Language and Editing

Candidates once again fared poorly in this question. There are still too many centres that neglect the teaching of basic grammar. Knowledge of grammatical rules and conventions is a prerequisite for good writing. It is expected that a Grade 12 candidate should know the following: *punctuation*, *sentence structure*, *concord*, *parts of speech* and other terminology, as clearly indicated in the CAPS document. A weak grasp of formal English vocabulary also contributed to the poor performance in this question.

Common errors and misconceptions

- (a) Q5.1 was challenging because those candidates who lacked an adequate vocabulary could not replace 'spin' with a formal English word, in context.
- (b) In Q5.2 candidates were required to provide the homophone of 'queue'. A number of candidates failed to respond to this question successfully despite the word 'cues' being used in Q4.3. Many candidates provided 'que' as a response – once again, evidence of poor knowledge of spelling and vocabulary.
- (c) A few candidates offered semi-colons as substitutes for the commas in Q5.3.
- (d) In Q5.5 a number of candidates were unable to convert the sentence into the passive voice. Marks were not awarded when the word order changed the meaning of the sentence, e.g. 'The products of some international chains have been tailored to international tastes', instead of 'Their products have been tailored to local tastes by some international chains.'
- (e) Q5.6 exposed the candidates' poor vocabulary once again. The majority of the candidates could not provide the antonym of 'profound'.
- (f) Q5.7.2 proved to be challenging for most of the candidates as the word 'adept' was unfamiliar to them.
- (g) A number of candidates found Q5.8 to be challenging as they were unable to convert indirect speech to direct speech.

Suggestions for improvement

- (a) Knowledge of language structure and conventions constitutes 20% (14 marks) of English Home Language Paper 1. It is thus crucial that more time be dedicated to consolidating the teaching of this aspect of the paper.
- (b) The CAPS document lists the language structures and conventions which are to be taught. Teachers should utilise this document and remember that regular practice in applying these skills is essential. Although these skills should have been taught in earlier grades, learners need to practise regularly to reinforce them.
- (c) Teachers must ensure that the terminology of the language paper does not become an impediment to the learners' success in this question. This can be achieved by familiarising learners with the metalanguage of this section: *punctuation, antonyms, malapropism, direct and reported speech, concord*, etc.
- (d) Grade 12 learners should be able to transfer knowledge of concepts across the three papers, e.g. when teaching *sentence structure*, learners should be able to use this knowledge in the language paper and in the creative writing paper.
- (e) Teaching language in context should be standard practice in every English period. There should be frequent exercises and class tests to monitor the learners' progress and to identify problem areas for remediation. This will yield good feedback to learners and have a positive impact on their results.

- (f) Learners should be given as many opportunities as possible to interact with texts from a broad range of sources so that their vocabulary can be expanded. Exposure to a variety of texts also familiarises learners with correct language usage; sentences of varying lengths and complexity; words used in different contexts; the nuances of the language; etc.
- (g) Learners should practise writing out the full sentence when responding to questions that require them to remove the redundancy, to correct a concord error, etc.
- (h) Subject specialists must emphasise the importance of this paper – particularly to every Grade 12 learner. Teachers tend to focus on the teaching of literature, at the expense of teaching language and creative writing. Literature texts can and must be used to teach language structure and conventions. However, these texts should not be the only sources to be used. Teachers should be encouraged to be innovative and to share 'best practices' as often as possible.

3.4 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 2

General comments

- (a) The 2023 English Home Language Paper 2 was considered to be fair and accessible and the inclusion of 1-mark questions in Section A was welcomed by candidates and teachers alike. Most candidates performed fairly well. Weaker candidates were able to accumulate marks in the lower-order questions while higher-order questions gave stronger candidates the opportunity to do well.
- (b) The paper provided an opportunity to assess the following: plot recall; ability to reason; ability to communicate clearly; ability to see causal relationships; ability to provide an opinion; and ability to express and sustain an argument.
- (c) There was a significant decrease in the number of candidates who did not comply with the requirements of the paper and the selection of questions, or who resorted to 'lifting' from the poems and/or extracts in an attempt to respond to the questions.
- (d) The majority of candidates did not appear to have more than a cursory knowledge of their prescribed literary texts. They lacked in-depth knowledge with too many of them relying on film versions, summaries provided in study guides and memorisation of previous years' marking guidelines rather than reading the novel and/or play itself. There was a lack of detailed knowledge of *plot*, *character*, *theme*, *genre* and a lack of awareness of literary techniques. These candidates presented generalised responses that did not respond adequately to what had been asked. This approach will always be disadvantageous in this examination.
- (e) The majority of the candidates appeared to lack the basic skills of reading, comprehending for meaning and literary appreciation. This, together with their inadequate linguistic skills, meant that they were unable to understand the requirements, or respond appropriately to the cognitive demands of the questions. These candidates were unable to engage with the texts on a figurative level or present a critical discussion when required to do so.
- (f) The weak performance of many candidates in response to the lower-order, recall-type questions was disappointing.

- (g) Many candidates appeared unable to respond to the instruction words used, e.g. *explain* and *critically discuss*. They lacked the ability to identify the specific requirements of a question and to respond to all aspects of the question in cases where questions had two parts. This contributed to the candidates not being awarded the third mark in the contextual questions.
- (h) Too many candidates attempted to use pre-prepared essays and answers that had appeared in previous years' marking guidelines. Working through past papers and marking guidelines to teach learners how to analyse questions and present responses is excellent practice; however, they should be discouraged from simply repeating an old response and hoping that it will still be relevant.

3.5 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

SECTION A: POETRY

Common errors and misconceptions

- (a) More candidates opted for Q1 this year. Unfortunately, too many of them paraphrased the content of the poem, or only provided a superficial analysis.
- (b) The question and the poem were misunderstood by a large number of candidates: Shakespeare is not mocking his mistress in this sonnet; instead, he is mocking the way in which many poets compared women to idealised and unrealistic images of beauty.
- (c) Most candidates provided examples of *imagery* from the poem but were not able to explain how these aspects were used to convey the satire which underpins the sonnet. In most cases, only a cursory mention was made of *tone*, and many candidates struggled to incorporate *structure* into their responses.
- (d) Many candidates referred to the poem as an Italian sonnet rather than a Shakespearian sonnet.
- (e) There were a few candidates who presented their personal views and beliefs in response to Q1 instead of analysing the poem.
- (f) In the contextual questions (Q2, Q3 and Q4), most candidates failed to respond to the specific requirements of the questions. They appeared unable to decode/interpret the question and to respond accordingly.
- (g) Responses to Q2.2 and Q4.2 were generic and did not take the context into account.
- (h) While the inclusion of 1-mark questions (Q2.3.1, Q3.3.1, Q4.3.1 and Q5.3.1) was welcomed, there were some candidates who were unable to identify the figures of speech correctly.
- (i) The majority of the candidates provided generalised responses to Q2.3.2, Q3.3.2 and Q4.3.2. They displayed an inability to deconstruct the respective images or to discuss their effectiveness. In many cases, they either paraphrased the lines or provided a literal explanation.
- (j) In Q2.4, Q3.4 and Q4.4 most candidates were unable to offer a critical discussion.

- (k) Many candidates responded to the poems in a very literal manner, with little or no understanding of the figurative meaning of the poems. They appeared to have limited understanding of the diction employed by the poets. An awareness of the connotations of words/phrases in context, as well as the symbolism employed in the poems, was lacking.
- (l) While the Unseen Poem (Q5) was regarded as accessible and was understood by many candidates, their limited vocabulary and inability to interpret the imagery meant that they were not able to appreciate the underlying meaning of the poem.
- (m) In Q5.4 many candidates were unable to discuss how diction was used to convey the overall meaning of the poem.
- (n) Basic literary terminology (e.g. *tone* and *imagery*) appeared to be beyond the grasp of many candidates. This is extremely concerning as it is the foundation of the study of poetry. Page 25 of the CAPS document details the aspects that need to be explored when teaching poetry.

SECTIONS B AND C: NOVELS AND DRAMAS

Common errors and misconceptions

- (a) The literary essay questions (Q6, Q8, Q10, Q12 and Q14) proved to be a stumbling block for many candidates. Weaker candidates ignored the question and simply provided a superficial re-telling of the story or presented a pre-prepared essay that was gleaned from previous marking guidelines and had little to do with the questions presented in the 2023 paper.
- (b) Most essays lacked critical discussion and often focused on only one aspect of the question. For example, in *The Picture of Dorian Gray*, most candidates were able to address Dorian Gray's moral decline but were unable to comprehend and respond to the concept of his 'refusal to face reality'. In *Life of Pi*, many candidates were unable to look further than aspects of religious faith; Pi's faith in himself, in science and in the power of storytelling were largely ignored. In *Hamlet*, *Othello* and *The Crucible*, most candidates focused on the outcome of the characters' dishonourable acts but were unable to determine the severity of these acts, and most responses failed to address whether any of the characters redeemed themselves during the course of the play.
- (c) Many narrative responses were offered with the majority of the candidates failing to understand that a literary essay requires the formulation and development of an argument.
- (d) Weaker candidates repeated the question statement as an introduction, as well as at the end of each paragraph. Not only was this monotonous but it highlighted candidates' inability to create a link between their point and the question.
- (e) Effective planning of the literary essay was not undertaken by the majority of candidates. This resulted in poorly structured essays which lacked a coherent and logical argument. Writing the essay and then re-writing it does not constitute planning and is the reason for some candidates not completing the paper.
- (f) Inadequate or vague references were made to the text to support the argument being developed. Substantiation must be specific and relevant.
- (g) Many candidates used language very carelessly when writing their essays: capital letters were not used for proper nouns; titles and quotations were not correctly punctuated; the apostrophe continued to be ignored by most.

- (h) A colloquial, chatty style made a re-appearance in many of the essays this year; this inappropriate style must be discouraged.
- (i) In some cases, basic plot details were not known, and characters were incorrectly identified. This would suggest that candidates had not read the prescribed text(s). There was an over-reliance on summaries and film versions of the texts.
- (j) Also, many candidates struggled to engage with Shakespearian English in *Hamlet* and *Othello*, or displayed a misunderstanding of the premise that underpins *The Crucible*. As a result, they were unable to respond appropriately to the questions.
- (k) By and large, candidates' responses to the contextual questions (Q7, Q9, Q11, Q13 and Q15) were superficial and generalised. In-depth knowledge of the texts was lacking in most cases.
- (l) Lower-order recall questions such as Q7.5, Q9.1, Q11.6, Q13.1 and Q15.1 were poorly answered since candidates were unable to identify the context of the extracts. Specific plot points were poorly answered, e.g. in Q7.2, Q9.5, Q11.1 and Q13.2. Questions that required a discussion (e.g. Q7.9, Q9.9 and Q15.9) lapsed into mere paraphrasing and narration; little insight was displayed.
- (m) Many candidates did not read the questions in their entirety and the precise requirements of the questions were often ignored. For example, Q9.3 required candidates to discuss what the extract revealed about Pi's mother; most candidates gave a general character description that was not grounded in the given lines. Similarly, in Q11.2 candidates provided generic details about Guildenstern rather than focusing their response on the lines provided in the question, and in Q15.3 they offered examples of hypocrisy that were unrelated to the extract.
- (n) Candidates' limited vocabulary meant that certain words (e.g. 'self-assessment' in Q13.8) were misunderstood and the responses were not appropriate in the context in which the words appeared.
- (o) Questions that invited candidates to discuss how certain lines influenced their response or attitude to a character (Q7.3, Q9.4, Q11.5 and Q15.5) were poorly answered.
- (p) It was extremely disappointing that the questions about stage directions (Q11.7, Q13.7 and Q15.4), which have been a standard feature in Section C and with which candidates should be very familiar, were once again very poorly answered.

Suggestions for improvement

- (a) Best practice would be for teachers to undertake a thorough review of this year's question paper and marking guideline and this should inform their teaching in the coming year. They should model their internal assessment tasks on previous years' papers to ensure that all the cognitive levels are covered, and that questions are scaffolded appropriately.
- (b) Past papers should be used as practice exercises. Learners will become familiar with the phrasing of questions and the standard expected in the NSC examinations and will be better prepared as a result of such interaction.
- (c) Learners must be encouraged to use a formal register when answering this paper. Colloquial expressions are not appropriate under any circumstances. The correct spelling

of characters' names is important, as is using the correct pronoun when referring to a character.

- (d) The new set of prescribed poems caused some uncertainty among teachers and it is clear that there are some flawed interpretations of the poems being offered to learners. Teachers must research the context and the content of the poems and must verify information rather than relying on a single source. Relevant and correct historical and biographical information must be mediated to learners. Learners must know, for example, that *Poem of Return* is not a poem about apartheid as it was written by an Angolan poet about the Angolan struggle for freedom.
- (e) Teachers should take cognisance of the historical and/or social context in which a text is written as this plays a vital role in understanding the text. They must also make learners aware of other literary features such as author's intention and characteristics of a genre.
- (f) Learners must be encouraged to develop a thorough/detailed knowledge of the texts they are studying. This will assist them to contextualise events/character behaviour/lines referenced in the contextual questions. Learners should be motivated to read their prescribed texts more than once prior to the final examination being written.
- (g) Critical thinking skills must be developed. These skills can be honed by asking learners to argue a point or defend an opinion. This approach should form part of the daily lesson plan so that learners will gain confidence in developing these skills in an informal, non-threatening forum. Teachers must give learners multiple opportunities to practise answering these types of questions.
- (h) The meaning of words must be taught in the context in which they are used, and the connotations of words must also be discussed so that learners understand their impact on the meaning of the text.
- (i) Teachers should mediate the poetry and literary essay rubric with their learners so that learners understand what is expected of them.
- (j) Emphasis must be given to the structure of the literary essay (introduction, body and conclusion) as well as the appropriate register (formal) and language conventions (sentence construction and punctuation). Learners must write in the present tense and avoid using the first-person pronoun.
- (k) The literary essay requires a focused and critical discussion. A thesis statement that responds to the question and positions the argument should be clearly expressed in the introduction.
- (l) 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. They must be able to discuss how tone and/or structure is used to enhance the message/meaning of the poem.
- (m) Learners should be taught to integrate succinct and pertinent quotes into their arguments. If learners are unable to quote accurately, they should rather refer to the pertinent point in the text. They should be discouraged from 'lifting' quotations from the poem/extract simply for the sake of being able to quote.
- (n) The PEE/PEEL method of structuring an argument should be taught; make a *point* and support it with an *example* or *evidence* from the text that is *evaluated/explained* 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.

- (o) Learners must be encouraged to plan their literary essay; there is a range of techniques such as mind-mapping and tabulation which learners can use to plan and structure their essays.
- (p) The meaning of basic literary terms such as *image*, *tone*, *attitude* and *irony* and how to discuss them in relation to the texts being studied should be taught from Grade 10. Teachers should provide learners with a glossary of appropriate words to assist them in expressing such concepts. Learners should be dissuaded from using generic terms such as 'negative', 'happy', 'sad', etc. Tone/feeling wheels assist in this regard and are easily found on the internet.
- (q) The decoding of questions and how to link aspects of a question must become a priority in the teaching of literature. The practice of identifying key words should be promoted. Higher-order questions that require a two-part answer must be practised. This can be achieved if such activities are incorporated into informal activities.
- (r) Learners must be encouraged to re-read the question and their response to ensure that they have responded sensibly and cogently to the requirements of the question. Instruction words such as 'Account for' and 'Discuss' must be taught and constantly reinforced.
- (s) Learners must be made aware that:
 - Questions that ask them to 'place the extract in context' require them to focus on the events that occur immediately prior to the given extract. These events must have direct bearing on the situation that is depicted in the extract.
 - If they are asked for their response/attitude, they need to mention an emotion/feeling that is evoked by what has been described.
 - A 'critically comment on ...' question requires them to provide an evaluation and opinion over and above the meaning that is conveyed in the text.
 - When a question requires them to use the extract as a 'starting point', they must first refer to what is presented in the extract and then provide details from the rest of the text.
 - When asked to refer to 'the novel/play as a whole', learners must incorporate material from elsewhere in the text.
- (t) Responses should be kept concise and focused. Discourage lengthy, rambling answers, particularly in the contextual questions. Learners must confine their responses to the parameters set by the question and only include the most relevant points.
- (u) Teachers must focus on the skills of poetry analysis, and the technical aspects of poetry – the importance of structure/typography; variation in line length; use of punctuation and other stylistic devices – rather than just the content of a particular poem. Consider approaching the prescribed poems as unseen poems prior to the teaching thereof.
- (v) The teaching of figures of speech and how to unpack an image to show its effectiveness must be prioritised in the lower grades. A useful approach is first to explain what two things are being compared and then to explore what these two things have in common, the details of which make the comparison effective.

- (w) Stagecraft must be taught so that learners understand how to respond to a question about directorial choices/staging. Learners must realise that *tone* is not the same as volume or pitch, and *body language* is not the same as action. The choices offered by learners must be specific and the justification that is provided must be appropriate in the context of the dialogue. All three elements of the question must be addressed. This skill can be practised by asking learners to act out lines from the text.
- (x) Learners must be told that they are entitled to agree with some aspects of the question and disagree with others. A 'mixed response' is often the more appropriate response to a question.
- (y) Lastly, teachers need to encourage a reading culture from as early as Grade 8 by introducing supplementary reading as part of the subject policy. This will have a positive impact on learners' performance and their general appreciation of literature.
- (z) Curriculum specialists are requested to:
 - Examine the extent to which teachers are approaching the teaching of literature;
 - Promote a culture of reading at all levels of schooling;
 - Support teachers by providing workshops and resources that offer accurate and valid interpretations of the new prescribed poems; and
 - Encourage teachers to have an integrated approach to language teaching and critical language awareness.

3.6 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3

General comments

- (a) The majority of the candidates performed well in their responses to Paper 3. The best writers achieved excellent results, displaying both their creative skills and an impressive command of language. Average candidates who chose topics wisely attained sound results, while weaker candidates could pass comfortably, provided that they completed the paper and chose topics with which they were familiar. A minority of candidates only wrote one of the two transactional pieces, omitting one quarter of the paper.
- (b) All the topics were responded to, although certain essay and transactional topics were more popular than others. The visuals were a popular choice in Section A, which shows that candidates are more familiar with responding to a visual stimulus than was previously the case. Generally, it would appear that most candidates were not sufficiently prepared for Paper 3, as evidenced by poor knowledge of language conventions and transactional formats.
- (c) The 3-hour duration of the paper allowed for comfortable completion of the paper by the majority of the candidates. Thorough planning and editing could be effected before final versions were produced.
- (d) Poor handwriting has become an ever-greater problem, with markers having to grapple with the deciphering of illegible responses. Markers have complained about the use of pencil in Paper 3.

3.7 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

SECTION A: Essays

Common errors and misconceptions

- (a) Q1.1 elicited many vivid descriptions and interesting anecdotes. However, some candidates focused on either 'rhythm' or 'city', without referring to the concept as a whole. A few candidates seemed to misinterpret the topic. Although the candidates could refer to 'city' in its broadest sense and 'rhythm' could be interpreted literally or metaphorically, the gist of the topic needed to be evident in the response.
- (b) Some well-argued responses were produced in Q1.2, particularly by candidates who were well-read and who ensured that their essays were relevant. Generalised responses about plastic were found in a few instances. Candidates sometimes failed to analyse the topic carefully and respond to an issue that is discussed and reported on currently.
- (c) Since the quotation about truth in Q1.3 was very focused, there were few problems with misinterpretations. However, essays were repetitive in many instances. The structure of these essays tended to be disjointed and illogical, while a lack of planning was evident. A number of essays were literal and simplistic. Unrealistic plots marred the outcome in some instances. Poor command of language was evident in many responses: inconsistent tenses and 'run-on' sentences were the order of the day.
- (d) Q1.4 was misinterpreted by a minority of candidates. The words 'awkward' and 'resounding' seemed to create confusion, although knowledge of these adjectives was not essential in responding to the topic. A few candidates wrote an unrelated narrative and ended with the topic, hoping that the essay would be deemed relevant. It also appeared that a number of candidates had prepared essays prior to the examination and attempted to adapt them to the topic in question. This often resulted in a less-than-satisfactory product.
- (e) The majority of the candidates did justice to Q1.5, a very popular topic, responding with unexpected perspectives. Good reflective essays were commonplace. The weaker responses tended to be monotonous and pedestrian.
- (f) Q1.6 was the most popular essay topic and resonated with the candidates. Whereas many responses were creative and authentic, including the narration of harrowing personal journeys, there were some repetitive, tedious pieces. Essays lacked coherence in some instances, and many candidates were unable to employ a suitable register. Candidates were hamstrung by poor vocabulary, punctuation and powers of expression.
- (g) Whereas strong candidates wrote brilliantly creative essays – typically in the fantasy genre – in response to Q1.7, a few candidates wrote mundane essays. While the adventure narrations and fairy tales often made for scintillating reading, discursive essays on the value of reading tended to be more predictable and less meritorious.
- (h) The weaker responses to Q1.8 were more superficial and clichéd, often dealing with load-shedding, while the more figurative responses were generally more creative and skilfully crafted. Candidates who either exceeded or fell short of the word count penalised themselves, since responses were either flimsy if they were too short or error-ridden and repetitive if they were too long.

Suggestions for improvement

- (a) Creative writing should be prioritised in Grade 12, as in all the lower grades. Creative writing is a skill that needs regular practice. Learners should be well prepared for the completion of three pieces in the allocated three hours; examination 'fitness' is indispensable in a paper that tests application of both creative and language-based skills.
- (b) All genres should be taught and practised during the FET phase. Learners should know that they may employ any genre or a combination of different genres in response to any essay topic. It is unwise to prepare specifically for a particular genre.
- (c) Learners must be taught how to analyse topics, considering every word, so that they respond appropriately to the overall meaning of the topic. A valid interpretation of the selected topic is essential in order to achieve good results in Paper 3. Quotations and visuals must be dealt with holistically. Repetition is avoided when the learner invests careful thought into the creative process. Coherence is achieved when proper planning has taken place.
- (d) When topics are visual stimuli, a clear link between the visual stimulus and the essay should be apparent. Creative writing lessons, as well as oral presentations, should include the use of visual stimuli, so that learners are able to maximise the worth of their responses. Figurative interpretations of visual stimuli should be encouraged. Once again, practice makes a great deal of difference in the face of a final examination.
- (e) Learners should select topics about which they can write convincingly and authentically. Those who select a topic that they do not comprehend shoot themselves in the foot, which is regrettable when they have eight topics from which to choose. Multi-layered topics should be considered carefully. Learners should be cautioned about narrating film plots, instead of expressing original thought. Moreover, teachers should advise learners not to write pre-prepared essays which are adapted to suit a topic in the question paper.
- (f) The teaching of basic language skills and vocabulary is essential. Spelling, punctuation, vocabulary and general grammar rules need to be taught consistently in the lower grades and revised in the Grade 12 year. Sentence construction is a general problem, with run-on sentences and comma splices marring the effect of creative pieces. Learners who do not read books, articles and newspapers cannot improve their vocabulary. Reading fragments on their phones does not prepare learners for an engagement with longer texts that require critical thinking. Slang, abbreviations and emojis are generally inappropriate in creative essays. Lessons on the use of appropriate register, tone and style taught in language periods, should be applied in creative writing as well.
- (g) Focusing on tenses would certainly improve creative writing. Learners should be cautioned about the error of switching tenses, particularly when there is no logical reason for doing so.
- (h) Learners should be taught not to use redundant phrases, for example 'I personally believe ...' and 'we as people'. They should ensure, while editing their work, that every word adds value to their essays. Redundancy and tautology are dealt with in language teaching. Verbosity obscures meaning, causing the essay to come across as contrived and incomprehensible. Clarity is one of the major objectives in creative writing.
- (i) Structure is an essential aspect of essay writing. Greater emphasis should be placed on complying with the stipulated length. Teachers should revise paragraphing since several candidates wrote only three or fewer paragraphs. Varying the length of paragraphs is a useful technique. Coherence is achieved when ideas are developed logically and logical

connectors are used. The flow from the introduction to the conclusion should be clear. No subheadings should be used in an essay.

- (j) The technical issues underpinning a good answer script should be prioritised. Legibility remains a problem: only that which can be deciphered can be credited. Learners should also be taught to write in pen and strike through rough work so that only the final product is marked. The rough draft should be edited and not merely reproduced. Tippex should not be used.
- (k) Self-assessment and peer assessment are useful tools in nurturing a greater critical awareness of effective writing techniques, as well as minimising grammatical errors. Learners need to be given constructive feedback on writing tasks. They should be familiar with the descriptors in the rubric, so that their writing is more goal-driven.
- (l) Subject advisors should present more workshops on strategies that could strengthen creative writing and guide educators towards more effective teaching. Persistent problems in Paper 3 need to be addressed with greater urgency.

SECTION B: Longer Transactional Pieces

Common errors and misconceptions

- (a) The topic of the dialogue (Q2.1) was not understood by all the candidates. Although there were many interesting pieces containing reasonable arguments and points of elaboration, some responses did not present opposing views, as required. The topic allowed for views on cultural, religious and gender-specific traditions inter alia, but flimsy arguments were often not up to standard. Candidates often started off with 'small talk' which comprised an inordinate proportion of their dialogues. The style of the dialogues was stilted in some instances. An effective piece would show an understanding of suitable register for this scenario, which could be fairly informal, depending on the context sketched by the candidate. Format was also a problem in many instances.
- (b) The letter of complaint in Q2.2 required that the candidates express views on derelict buildings in their towns. The majority of the candidates could relate to the topic, which was within their frame of reference. In excellent responses, sensible solutions were suggested. While good responses were well-elaborated, a number of responses were one-dimensional, and gave threadbare commentary and solutions. Insubstantial complaints were often included. The format of the letter was incorrect or flawed. Style, tone and register were inappropriate in many responses; for example, the tone was sometimes too forceful.
- (c) The article in Q2.3, which was not a popular topic, was not always well elaborated and lacked relevant detail. Certain terms, such as 'concrete jungle', were neglected, resulting in a narrow focus. The requisite style was not always achieved, while tone, register and diction were not fit for purpose. The register employed was often too informal. The purpose of transactional pieces such as the article was sometimes overlooked. Views were not articulated clearly in many instances and generalisations were commonly included.
- (d) The speech (Q2.4) was a popular topic, which resonated with many of the candidates. Both aspects, viz. the unhealthy lifestyle and the emotional well-being, were addressed by the majority of the candidates. Since the audience was the youth, the correct register was easily attainable. Average candidates tended to focus on physical well-being instead of emotional well-being. Poor responses were vague, displaying only a tenuous link to the topic, and did not include an introduction and conclusion.

- (e) In Q2.5 the candidates, who have become more familiar with the e-mail, managed to address the points in the topic successfully, although weaker candidates tended to gloss over or exclude the feedback cited in the question. Insufficient detail was provided in some cases. Candidates' poor command of language was once again apparent, with words such as 'wanna' and 'gonna' appearing in some responses.
- (f) The formal report required in Q2.6 was avoided by the majority of the candidates and many of those who attempted the topic were unaware of the nature of a formal report. It would seem as though this piece is not taught at all, since it was often presented in the form of a formal letter or piece of prose. The formal report is a technical piece of transactional writing that requires exact compliance with the format and manner of presenting information. Although there were candidates who were able to craft a piece of writing with relevant content and the correct format, the majority of candidates attained poor marks when the question had not actually been answered.

Suggestions for improvement

- (a) Transactional writing should be taught in a consistent, ongoing manner throughout a learner's school career. Practice of the various genres should not be neglected in Grade 12, when regular practice is more essential than ever. Register, style and tone are extremely important in transactional writing, as is an understanding of the target audience.
- (b) In the FET phase, teachers should draw up a schedule to ensure that all transactional pieces are taught in the course of the phase. They need to revise the format and the skills regularly and give feedback on both formal and informal tasks, as required by the CAPS document.
- (c) The dialogue should be authentic, with emphasis placed on correct tone and register. The topic should be unpacked carefully, so that what is seen as an accessible genre does not obscure the nuances of the topic. The concluding lines should be an effective close instead of a blunt, anti-climactic ending. When teaching a dialogue, the appropriate use of language and punctuation should be highlighted by the teacher. It is inappropriate to use language that is too formal and stilted. The language must suit the purpose and the audience. Punctuation should be utilised more carefully. Including stage directions judiciously could enhance the overall effect of the dialogue.
- (d) Formal letters should be written frequently to avoid the stylistic and format errors that appear every year. Realistic details should be included to add authenticity to the letter. The register should be formal and businesslike, and long introductions replete with small talk should be avoided at all costs. Format should be correct so that marks are not lost unnecessarily owing to errors. Learners should be taught to highlight all the key words in the topic to ensure that no aspect has been overlooked.
- (e) Teachers should expose learners to newspaper and magazine articles so that they have a frame of reference before they attempt to write an article. In the writing of an article, language proficiency, tone and register are crucial to ensure an effective product. Learners should be encouraged to include relevant details or case studies to add interest value to their articles. Learners who have no general knowledge of current affairs struggle to flesh out articles on trending topics, so strategies should be explored to encourage reading.
- (f) Since the speech is a popular topic, more practice of this piece should take priority. When learners prepare speeches for orals, techniques could be reinforced, illustrating the practical application of the written piece. The audience must always be borne in mind, in

determining the register and style of writing. Realism should be an important objective. Rhetorical devices enhance written speeches and should be taught in conjunction with language instruction.

- (g) Learners need to understand the nature and purpose of the e-mail in order to succeed in what is a deceptively simple topic. Identifying every keyword in the topic is essential to avoid misinterpretation or the overlooking of key aspects of the topic. While the format is simple and the register is generally not very formal, the e-mail should be a substantial, convincing piece. Learners should be taught to write the required number of words.
- (h) The formal report cannot be attempted if it has not been taught and written in the classroom. Learners should understand that no deviation from the accepted format is permissible. Every section of the formal report should be dealt with in the appropriate manner. Since this piece is unbiased and fact-based, the style, tone and register must be objective, concise and matter-of-fact. Learners should be advised that an accessible topic does not remove the burden of complying with the rules of structure of a formal report.
- (i) It is recommended that examination papers set at school level, as well as common papers, are pitched at the same standard as the final examination. Provincial/Internally-set papers might deviate significantly from the paper with which the learner will have to grapple at the end of the year.
- (j) Self-assessment and peer assessment are valuable strategies in sharpening the learners' focus when they apply their minds to transactional writing. Learners should use marking rubrics in order to give them an idea of areas in which they need development.
- (k) Aspects such as *tone*, *register*, *style* and *diction* are paramount in pieces that are written for a particular audience. More tuition is needed to reinforce these aspects which are taught in language lessons.
- (l) The teaching of language conventions should be prioritised in the lower grades so that revision in Grade 12 equips the learners for Papers 1 and 3. Greater collaboration between teachers as well as subject advisors of different phases is essential. Knowledge of language and the ability to write coherently should be recognised as essential life skills. Learners should aim for conciseness, logic and realism in transactional pieces. Numerous language errors detract from transactional writing.
- (m) The format of different transactional pieces should be taught and practised regularly. There is no excuse for faulty formats since these have been taught in the GET phase as well as the FET phase.
- (n) Subject advisors should consider conducting workshops on transactional writing that will empower educators in this key component of the English curriculum.

HOOFSTUK 4

AFRIKAANS HUISTAAL

Lees hierdie verslag in samehang met die vraestelle vir Afrikaans Huistaal van November 2023.

4.1 PRESTASITENDENSE (2019–2023)

Die getal Afrikaans Huistaal-kandidate het oor die afgelope vyf jaar geleidelik toegeneem met 737 meer kandidate in 2023 as in 2022.

Die slaagsyfer van 40% (vlak 3) was oor die algemeen hoog en het van 94,5% in 2022 tot 96,1% in 2023 gestyg, 'n toename van 1,6%.

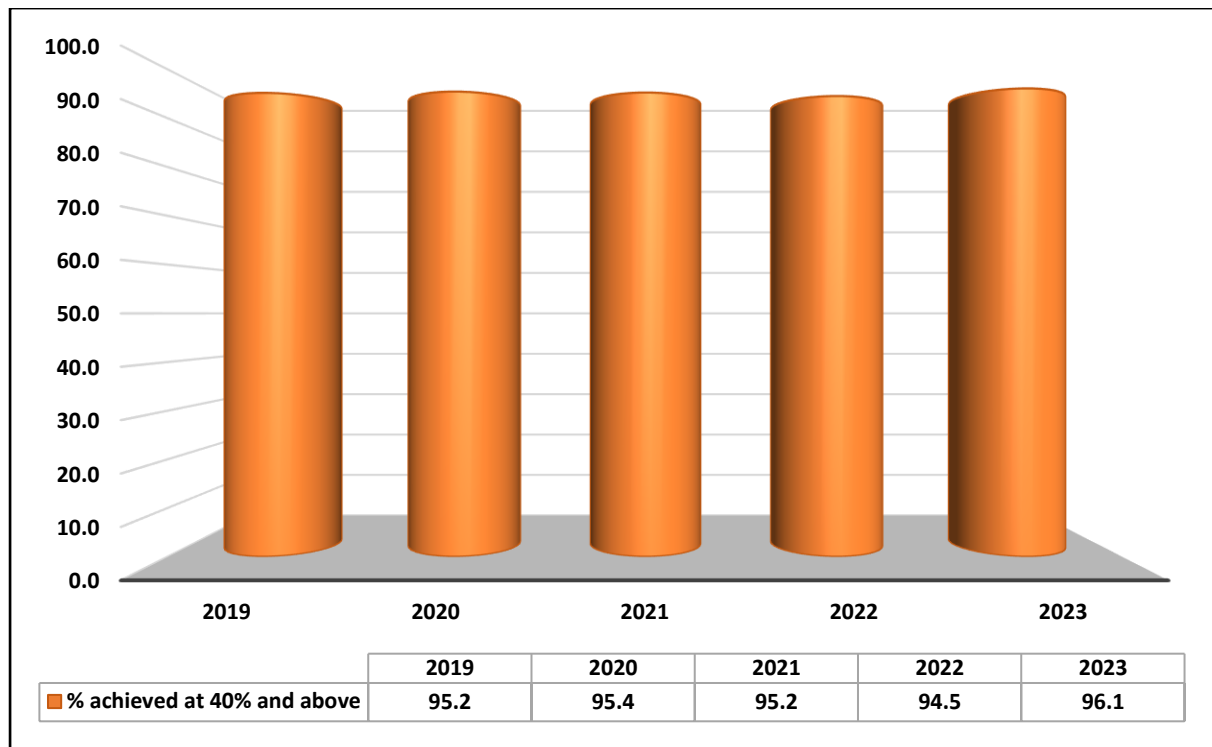
Die getal onderskeidings (kandidate met 80%/Vlak 7 en meer) het vermeerder van 3,9% in 2022 tot 5,3% in 2023, met 706 kandidate meer wat onderskeidings vir Afrikaans Huistaal in 2023 verwerf het.

Strategiese intervensie op alle vlakke (nasionaal, provinsiaal, in distrikte en skole) het verseker dat die deursneekandidaat behoorlik voorbereid was. Die toewyding en harde werk van bo-gemiddelde kandidate het boonop tot die finale uitslae bygedra.

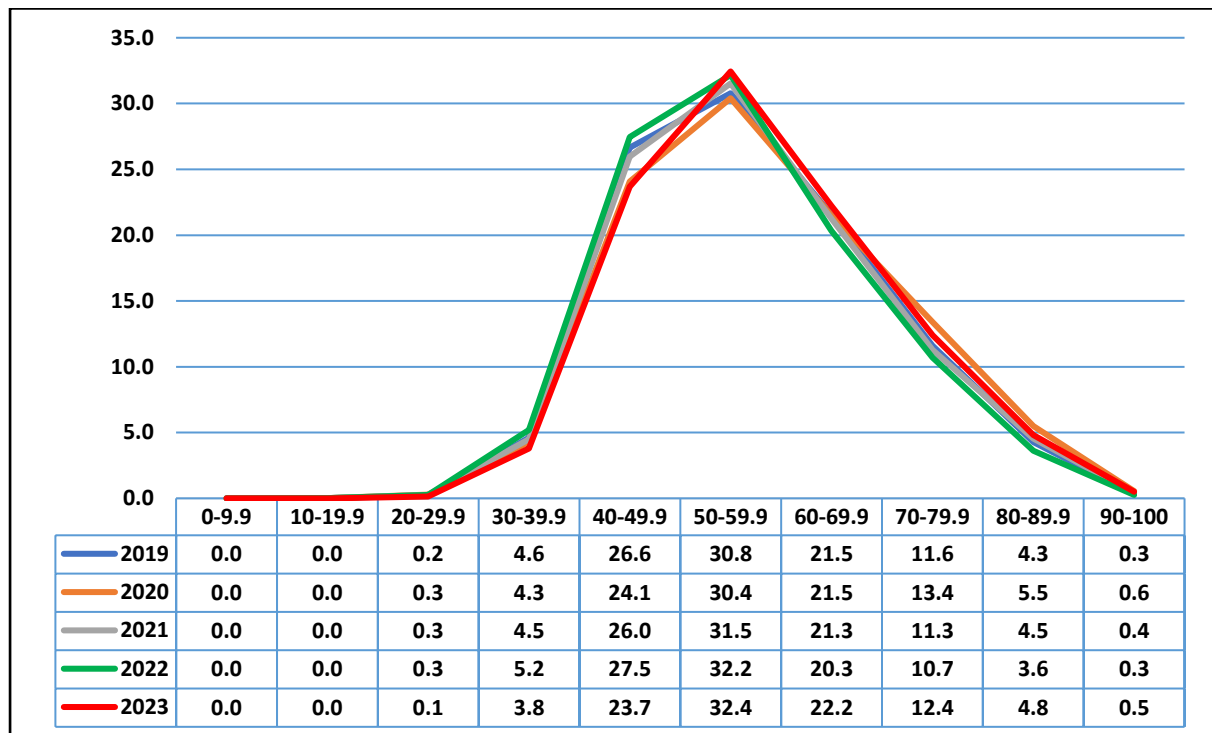
Tabel 4.1.1 Oorsig van prestasie in Afrikaans Huistaal

Jaar	Getal kandidate wat geskryf het	Getal kandidate wat 40% en meer behaal het	% Kandidate wat 40% en meer behaal het
2019	46 647	44 392	95,2
2020	44 909	42 853	95,4
2021	47 337	45 079	95,2
2022	47 648	45 035	94,5
2023	48 385	46 485	96,1

Grafiek 4.1.1 Oorsig van prestasie in Afrikaans Huistaal (persentasie)



Grafiek 4.1.2 Prestasieverspreidingskurwe in Afrikaans Huistaal (persentasie)



4.2 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 1

Algemene opmerkings

- (a) Die vraestel is gebalanseerd wat die kognitiewe vlakke en ook die moeilikheidsgraad vir elke vlak betref. Die *Kurrikulum-en-assesseringsbeleidsverklaring (KABV)*-voorskrifte is nagekom en die aangepaste *2021 Eksamenriglyne* is geïmplementeer.
- (b) Dit blyk dat daar baie kandidate is wat nie beskikbare bronne, o.a. vorige jare se eindeksamenvraestelle, gebruik om genoegsame voorbereiding vir die vraestel te doen nie. Dit is kommerwekkend dat kandidate se basiese kennis van elementêre taalstrukture nie aan die verwagtinge voldoen nie, ten spyte van talle beskikbare bronne. Ontoereikende woordeskat en swak leesvaardighede is, boonop, baie groot probleme waarmee talle leerders hulleself erg benadeel.
- (c) Dit is duidelik dat kandidate wie se leesvaardighede (en gevolglik ook begripsvaardighede) nie op die standaard van 'n graad 12-huistaalvlakleerder is nie, die beantwoording van Afdeling A uitdagend vind: hulle sukkel met die lees, ontleding en verstaan van drie of meerlettergrepige woorde in die leesteks en beskik ook nie oor die nodige basiese woordaanpakvaardighede nie. Hierdie tekortkoming lei tot 'n gebrek aan begrip (m.a.w. kandidate verstaan nie wat van hulle verwag word nie, hulle begryp die opdrag glad nie en verstaan ook nie die leesteks nie); kandidate bied steeds te min/te veel inligting in antwoorde aan of beantwoord net een deel van die vraag; generiese antwoorde word verskaf in plaas daarvan om die antwoord(e) binne konteks van die teks aan te bied; kandidate gebruik dikwels die beskikbare tyd verkeerd en moet gevolglik teen die einde van die vraestel jaag om klaar te kry.
- (d) Dit blyk dat woordeskat wat in die *KABV* voorgeskryf én jaarliks in vraestelle gebruik word vir sommige/heelparty kandidate onbekend is. Woorde wat gereeld in vraestelle voorkom, en in die klaskamer by herhaling gebruik behoort te word, bv. *geloofwaardig, geregverdig, implikasie, verband hou, afleiding, vooroordeel, gevolge, onderskeidelik, slotsom, geïmpliseerde, bevooroordeeld, liggaamstaal/lyftaal, houding, funksioneel, humor, ironie, sarkasties* en *weerspreek* blyk vir sommige/heelparty kandidate onbekend/onverstaanbaar te wees.
- (e) Kernwoorde in vrae word dikwels geïgnoreer of nie begryp nie wat daartoe lei dat vrae nie met insig gelees/noukeurig beantwoord word nie.
- (f) Te oordeel aan die provinsiale verslae is die lengte van die leesbegripteks vir sommige kandidate 'n uitdaging, alhoewel die teks binne die lengtevereiste val wat die *2021 Eksamenriglyndokument* en *KABV* stel. Swak leesspoed, ontoereikende woordeskat en 'n gebrek aan leesvaardighede beïnvloed kandidate se beantwoording van selfs eenvoudige(r) vrae; dit lyk tog of talle kandidate nie weet hoe hulle die teks moet aanpak en effektief daardeur moet werk nie. Die kommer bestaan ook dat kandidate tydens leesbegripoonderrig nie altyd aan vollengte tekste, met die vereiste 700–800 woorde (soos wat die *KABV* voorskryf) blootgestel word nie.
- (g) Dit is verblydend dat die *KABV* tot 'n groot mate al hoe meer as riglyn vir onderrig gebruik word; sommige afdelings ontvang egter steeds nie genoegsame aandag nie. In hierdie verband kan daar na die aspek van visuele geletterdheid en kritiese taalbewustheid verwys word wat tot 'n groot mate in Vraag 3 en Vraag 4 geassesseer is – met minder goeie gevolge, veral ten opsigte van Vraag 4: die KTB-vrae wat getoets moes word, is duidelik in die *2021 Eksamenriglyndokument* uitgespel. Wat onthou moet word, is dat hierdie soort werk (KTB-vrae en advertensietegnieke) reeds van graad 8 af onderrig moet word en as sulks nie as verrassings in die vraestelle ervaar moet word nie.

- (h) Kandidate laat na om 'n reël oop te laat wanneer 'n gedeelte van 'n antwoord uitgelaat word; die antwoorde word volgens die nasienriglyndokument nagesien, gevolglik is sulke antwoorde verwarrend en word dit verkeerd gemerk. Kandidate behoort 'n aanduiding te gee wanneer 'n antwoorddeel uitgelaat word. Dit is goed om 'n reël oop te laat, of 'n strepie te trek indien 'n gedeelte nie beantwoord is nie.
- (i) Die volgende blyk algemene uitdagings te wees waaraan die vakonderwyser reeds van graad 8 af aandag (binne die KABV-voorskrifte vir graad 8 en 9) behoort te gee:
- Gebrekkige woordeskat: Daar is kandidate wat nie van woordaanpakvaardighede (en die konteks van die teks) gebruik maak om begrippe soos *geloofwaardig*, *implikasie*, *verband hou*, *afleiding*, *vooroordeel*, *gevolge*, *onderskeidelik*, *slotsom*, *geïmpliseerde*, *bevooroordeeld*, *liggaamstaal* en *funksioneel*, *geregverdig*, *weersprek* te verstaan nie, wat veroorsaak dat die begrip van die teks nie tot sy reg kom nie. Verder blyk dit dat 'n woord soos *onderskeidelik* (wat reeds in die Senior Sertifikaat-vraestel vir Junie 2015 en in die Nasionale Senior Sertifikaat-vraestel sedert 2017 asook in die Huistaal Hersieningsgids van die Departement van Basiese Onderwys, in 'n voorbeeldvraag voorkom) nie verstaan word nie; gevolglik besef kandidate nie dat daar twee antwoorde verskaf moet word nie. Die begrip *enersyds* (wat wel in die KABV voorkom) en sy antoniem *andersyds* skep ook probleme by kandidaat om te verstaan wat van hulle verwag word.
 - Eenvormige punttoekenning: Kandidate moet seker maak wat van hulle verwag word t.o.v. punttoekenning by multipuntvrae; verwys byvoorbeeld na Vr. 1.2.1, 1.5.2, 1.9.
 - Moeilikeidsvlakke: Daar moet in gedagte gehou word dat voorskrifte ook vereis dat die moeilikeidsvlakke van vrae volgens die 40/40/20-beginsel opgestel word. Uiteraard sal van die vrae in vraestel 1 só geformuleer word dat dit 'n uitdaging vir die skrandere kandidaat moet stel – verwys hier spesifiek na Vr. 1.2.1 en 1.5. Vraag 1.5.2 is uitsonderlik swak beantwoord, omdat die deursneekandidaat sukkel om 'n waardeoordeel uit te spreek. Die vrae by 1.8 en 1.10 se formulering het talle kandidate gepootjie.
 - Verskillende vraagtipes: Dit blyk dat sekere kandidate ook gesukkel het om vrae te beantwoord waarin van hulle verwag word om vergelykings te tref, bv. Vr. 1.10 en 1.14. Hierdie tipe vrae vorm deel van enige begrip leesvraestel se woordeskat en deeglike oefening in die beantwoording hiervan sal beslis die moeite werd wees. Ook die vergelyking van tekste (by Vr. 1.14) moet gereeld onderrig en geoefen word.
 - Tydsbestuur: Die kandidate behoort in tydsbestuur/vraesteliksheid onderrig te word. Hierdie aspek behoort vanaf graad 8 aandag te geniet deur kandidate aan gereelde aktiwiteite in teksanalise en -bestudering bloot te stel.

4.3 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 1

VRAAG 1: Leesbegrip

Algemene foute en wanopvattinge

- (a) Dit blyk steeds dat baie kandidate die teks nooit behoorlik deurlees nie. Hulle probeer 'n antwoord vir 'n spesifieke vraag soek, meestal sonder sukses. Dit is wenslik dat kandidate elke teks met 'n bepaalde resep/metode aanpak.
- (b) Multipuntvrae: deeglike onderrig in vraeganalisevaardighede behoort gereelder gedoen te word sodat die kandidate multipuntvrae (Vr. 1.2.1, 1.4, 1.5.2, 1.6, 1.7, 1.8, 1.9, 1.10, 1.13, 1.14) met gemak kan beantwoord.

- (c) Formulering van antwoorde: kandidate moet begryp wat die vraag vra sodat onnodige herhaling van die vraagstelling nie in die antwoord voorkom nie – dit is enersyds tydrowend én dikwels nadelig, want nasieners sien die eerste antwoord na.
- (d) Puntetoekennings: kandidate laat hulle dikwels nie deur die puntetoekenning aan die einde van die vrae lei nie. Kandidate het onnodige lang antwoorde/verduidelikings by eenpuntvrae, bv. Vr. 1.1, 1.2.2, 1.3, 1.5.1, 1.8.1, 1.8.2, 1.11. In dieselfde verband het kandidate byvoorbeeld by Vr. 1.4 die drie antwoorde net in een volsin genoem, terwyl die opdrag by die vraag drie afsonderlike sinne vereis het. Dit was duidelik dat vraestelfiksheid in baie gevalle ontbreek het.
- (e) Onvoltooide/onvolledige antwoorde: kandidate laat by 2 of 3-puntantwoorde dikwels die eerste deel van die antwoord uit; hulle dui boonop nie aan watter vraagdeel uitgelaat is nie en in gevalle waar dit nie duidelik is watter vraagdeel uitgelaat is nie, verbeur die kandidaat onnodige punte. Ongelukkig laat kandidate ook die laaste deel van die antwoord weg.
- (f) Vaktaalterminologie: kandidate sukkel steeds om iets te beoordeel en waardeoordele uit te spreek aangesien hulle nie verstaan wat onder die begrip *funksioneel* bedoel word nie, bv. Vr. 1.2.1 en *valse gerusstelling* by Vr. 1.4, asook *kommerwekkend*, *ontstellend* en *geloofwaardig* by Vr. 1.5 en *geïmpliseer* by Vr. 1.8.1. Kandidate behoort nie met die betekenis van hierdie begrippe te sukkel indien hulle van woordaanpakvaardighede in hierdie gevalle sou gebruik maak nie. Hierdie vaktaalterminologie moet gereeld geassesseer word en behoort 'n integrale deel van algemene klaskamerwoordeskat te vorm. Dit is eweneens belangrik dat kandidate nie eers in graad 12 aan vaktaal/terminologie blootgestel moet word nie.
- (g) Woordbetekenis/woordeskat: die kandidate het 'n beperkte woordeskat en ken steeds nie die betekenis van woorde soos *valse gerusstelling* by Vr. 1.4 asook *kommerwekkend* en *ontstellend* by Vr. 1.5 nie – wat veroorsaak dat interpretasie van die vraag skade ly.
- (h) Verbandlegging: sommige kandidate kan nie die verband tussen paragrawe/tekste sien nie, bv. Vr. 1.14. Sommige kandidate sukkel om afleidings te maak (Vr. 1.3 en 1.4).
- (i) Dit bly baie belangrik dat begripsleesterminologieë wat gereeld in vraestelle sal voorkom, onderrig moet word.
- (j) Kontekstualisering: tydens die beantwoording van vrae is die konteks van elke teks belangrik. Kandidate bied dikwels vae antwoorde aan, of probeer antwoorde uit hulle leëwêreld aanbied, terwyl alle antwoorde binne konteks van die teks aangebied behoort te word. By Vr. 1.2, 1.3, 1.9 en 1.10 vereis die vrae dat kandidate die konteks moes begryp waarbinne hulle antwoorde moes formuleer, maar heelwat kandidate het vae en irrelevante antwoorde aangebied wat nie met die konteks van die leesteks verband gehou het nie.
- (k) Interpretasie van vrae: kandidate slaag dikwels nie daarin om die kernwoorde in die vraag korrek te interpreteer nie, bv. Vr. 1.5: ... *die syfers* – wat 'n bepalende invloed op die antwoord het.
- (l) Die vraag oor ironie (Vr. 1.3) is vir die meeste kandidate 'n uitdaging: dis belangrik dat kandidate sal leer dat ironie twee teenoorstaande kante het, maar dis nie 'n blote kontras nie – wat die leser verwag, staan teenoor die werklike toedrag van sake.

- (m) Gehalteversorging van antwoorde: Dit is teleurstellend dat baie kandidate van die woorde wat in die teks voorkom, verkeerd spel. Alhoewel die kandidate nie daarvoor gepeenaliseer is nie, is dit 'n bewys dat die kandidate nie gefokus lees en met toegewyde aandag die vraag beantwoord nie.

Voorstelle ter verbetering

- (a) Onderrig moet gebaseer word op strategieë soos in die *KABV* vervat. Klem moet gelê word op die verbetering van lees met begrip, leesspoed asook -vaardighede en woordaanpakvaardighede om die betekenis van woorde binne konteks van die teks af te lei. Onderwysers kan met groot vrug van die tegnieke asook die terminologie in die *KABV* gebruik maak sodat dit nie vir die leerders onbekend is nie. Dit sal wys wees om visuele tekste te ontleed aan die hand van kritiese taalbewustheidsaanduiders soos in die *KABV* en *2021 Eksamenriglyndokument* aangedui word.
- (b) Effektiewe en gefokusde onderrig van die volle spektrum van leesbegripsvaardighede soos in die *KABV* op bl. 23 uiteengesit, moet gereeld volgens die onderrigplanne plaasvind. Waak daarteen om leesbegrip in isolasie te onderrig: dit is 'n taalvaardigheid wat met groot vrug geïntegreerd onderrig kan word: Wat sê die teks? Hoe sê die teks die belangrike sake? Waarom word dit juis so gesê? Wat word bereik deur dit so te sê?
- (c) Alle aspekte van die *KABV* moet progressief van graad 10 af onderrig word sodat leerders nie onkant betrap word met vrae oor aspekte wat nie onderrig is nie. Daar word voorgestel dat onderwysers op hulle onderrigplanne 'n spesifieke stuk inhoud wat onderrig is, afmerk om te verseker dat alle aspekte aan die einde van graad 12 gedek is. Dit is egter van die allergrootste belang om te onthou dat die sukses van leesbegrip in graad 12 eintlik deur die leesbegrip-onderrig vanaf graad 8 af bepaal word!
- (d) Maak van vorige jare se matriekeindeksamenvraestelle gebruik om die leerders te onderrig in vraagstelling van die leesbegripstoetse. Leesbegrip-oefeninge behoort gereelder in alle vroeë grade gedoen te word. Beklemtoon bepaalde vaardighede/vraagwoorde/opdragte wat in vraestelle teenwoordig is.
- (e) Keuse van leestekste: Onderwysers moet seker maak dat leerders 'n wye verskeidenheid tekste van wisselende temas en inhoude gedurende die jaar lees (*KABV*, bl. 29). Eksamenpanele gebruik outentieke tekste uit 'n wye verskeidenheid van bronne waarvan aanvaar word dat die moeilikheidsgraad van tekste op die leesvlak van die gemiddelde leser van Afrikaans is – hierdie tekste deurloop verskeie prosesse alvorens dit as geskik vir assesseringsdoeleindes aanvaar word.
- (f) Woordeskat wat algemeen in leesbegrip voorkom, moet onderrig word, bv. *geprikkel, funksioneel, gepaste, ironie, geloofwaardig, geïmpliseer, regverdig teenoor geregverdig*, ens. Toets die leerders se kennis van die terminologie op 'n informele wyse en op 'n daaglikse basis. Indien die leerders steeds sukkel met van die terminologie stel kort oefeninge op waarin die woord/terminologie voorkom en laat die leerders deur aanhoudende herhalingsoefeninge dié terminologie onder die knie kry.
- (g) Rus leerders, veral swakker lesers, met 'n definitiewe resep/metode vir die aanpak van 'n leesteks toe: lees éers die vrae sodat die teks – soos met 'n soekleesoefening – by voorbaat vir die leser oopgaan! Fokus op kernwoorde in die vrae en merk die vrae met 'n glimpen/potlood/pen. Sodra die leerder weet waarna hy/sy in die teks soek, het hy/sy ook reeds 'n idee waaroor die teks handel. Met die deurlees van die teks kan die leerder dan by voorbaat 'n hele aantal antwoorde raaklees en vir latere gebruik uitlig.

- (h) Die inhoud van leesbegriptekste wat oor 'n wye verskeidenheid onderwerpe handel, geneem uit 'n wye verskeidenheid eietydse bronne, kan daartoe bydra dat leerders reeds van graad 8 blootgestel word aan nuwe/vreemde woordeskat om sodoende 'n verskil aan (baie) leerders se gebrekkige woordeskat te maak. Maak gebruik van die mis-indeks (leesgeskiktheidsvlak) om te bepaal of tekste op die korrekte vlak vir 'n spesifieke graad is.
- (i) Dit sal ook goed wees om weer aandag aan hoofletter- en leestekengebruik, sinsbou, woordkeuse en korrekte spelling te gee.
- (j) Leerders kan by die ontleding van moeiliker woorde baat, maar hulle moet daarin geoefen word. Wat is die woord se basis? Wat beteken die voor-/agtervoegsel in hierdie verband? Dít is presies die waarde van woordvorming in die taalperiode!
- (k) Onderrig die leerders om 'n eie mening (binne konteks) te vorm, te evalueer en om afleidings en gevolgtrekkings te maak. Leerders moet ook in die aanbied van 'n eie mening na aanleiding van 'n aanhaling/vergelyking/antwoord uit die teks onderrig word.
- (l) Dit is baie belangrik dat kritiese denke tydens leesbegrip onderrigperiodes geoefen en ontwikkel moet word. Veral m.b.t. die visuele teks en verbandlegging moet leerders onderrig word om 'n verskeidenheid visuele tekste met die gegewe leesteks in verband te bring, dit te vergelyk, dit krities te evalueer en afleidings te maak oor die boodskap van die visuele teks.
- (m) Onderwysers moet seker maak dat hulle leerders gereeld aan tekste blootstel waarvan die leesvlak op die regte standaard is. Onderwysers kan met groot vrug aandag gee aan die interpretasie van 'n baie groter verskeidenheid visuele tekste: advertensies, strokiesprente, spotprente, uitnodigings, kennisgewings, diagramme, ens. Fokus in die onderrig nie net op die prente/visuele voorstellings/geskrewe teks/taal nie, maar op ál die kommunikasievaardighede wat in die bepaalde teks gebruik word en hoe dit aansluit/verskil van die geskrewe teks. Fokus in die onderrig op KABV-vereistes soos aangedui op bl. 24. Die *2021 Eksamenriglyndokument* is 'n baie nuttige hulpmiddel tydens die onderrig van die advertensie en strokie.
- (n) 'n Uitgebreide leesprogram word deur die DBO vereis; wend sodanige periodes aan om leerders bekend te stel aan 'n wye verskeidenheid van leestekste waarmee leesstrategieë m.b.v. wisselende temas en inhoude ingeoefen kan word.
- (o) Benadruk die feit dat die leerders die teks/tekste in sy/hulle geheel moet lees, anders kan hulle beslis nie begrip binne die konteks van die teks toon nie.
- (p) Onderrig leerders dat die eerste antwoord wat aangebied word, nagesien word. Dit dien daarom geen doel om onnodige aanlope en inleidings, of langdradige antwoorde te skryf nie. Leerders moet onderrig word om te antwoord slegs wat gevra is. Indien twee of drie redes/antwoorde verwag word, moet leerders slegs twee of drie antwoorde aanbied. Indien hierdie onderrig- én nasienwyse reeds van vroeë grade af konsekwent toegepas word, sal leerders se ervaring van die graad 12-leesvraestel aansienlik positiewer wees.
- (q) Leerders moet onderrig word om die verbande tussen tekste (bv. artikels) en visuele tekste (bv. advertensies/spotprente/strokies) raak te sien en hul moet fokus daarop om antwoorde beter/duideliker/vollediger/feiteliker in woorde uit te druk.

- (r) Verbindingswoorde by paragrawe moet uitgelig/beklemtoon word. Watter woord(e)/frase dui die gevolgtrekking aan? Watter woord(e) dui die samevatting aan? Is daar 'n woord/woorde wat progressie/tydsverloop/chronologie aandui? Lê verbande tussen paragrawe, die titel, die slotparagraaf en die visuele teks. Dit is beslis een afdeling waarmee leerders probleme ondervind.
- (s) Onderrig woordaanpakvaardighede om betekenis van woorde wat vir die leerder onbekend is, te ontsluit. Dit is 'n verrykende oefening vir leerders om betekenis te ontsluit wanneer hulle woordvorming tydens leesbegrip kan toepas – maar dit moet onderrig en beklemtoon word.
- (t) Leerders behoort onderrig te word dat die begripsteks se vrae gewoonlik in die volgorde van die teks voorkom, dan behoort die hulle die antwoorde makliker te vind. Dit bring mee dat taalonderwysers hul eie vraestelle op dieselfde manier behoort op te stel, sodat leerders aan die volgorde gewoon raak.
- (u) Aandag moet ook aan die volgende geskenk word:
- Antwoordtegnieke moet onderrig word, bv. vereis die antwoord net een woord, 'n frase, 'n volsin of 'n aanhaling?
 - Wát word gevra? Gee aandag aan kernwoorde deur gebruik te maak van onderstreping/omkringing/uitheffing met 'n glimpen.
 - Al lui die vraag *Waarom dink jy ...* móét die vraag steeds binne konteks van die teks beantwoord word. Alle antwoorde wat aangebied word, moet met die inhoud/boodskap van die teks/paragraaf verband hou.
 - Waar verskille/ironie gevra word, moet beide kante van die saak in die antwoord aangebied word.
 - Kritiese taalbewustheid wat in die *KABV* (bl. 23–24) spesifiek vir leesbegrip aangedui word, moet op 'n gereelde basis intensief onderrig word.
 - Om te verseker dat leerders hulleself nie by die beantwoording van multipuntvrae benadeel nie, moet hulle daarop gewys word dat kolmerkers wel gebruik kan word om seker te maak dat hulle antwoorde/feite met die puntetoekenning van die vraag ooreenstem. Leerders moet egter ook verstaan dat die verkeerde gebruik van kolmerkers hulle ook kan benadeel aangesien 'n verkeerde antwoord by sodanige kolmerker moontlike korrekte antwoorde wat daarna volg, kan diskwalifiseer.
 - As aanhalings gevra word, moet dit 100% korrek geskryf wees: spelling, leestekens, ens. andersins is dit nie 'n aanhaling nie en daarom nie korrek nie.
 - Vraestelfiksheid in die beantwoording van leesbegripsvrae behoort ook oefening in die volgende sake in te sluit:
 - As 'n vraag uit twee dele bestaan, moet elke deel afsonderlik beantwoord word.
 - Die opdrag in die vraag moet uitgevoer word: *Skryf die sin oor en ...* beteken die hele sin moet oorgeskryf word.

VRAAG 2: Opsomming

Algemene opmerkings

- (a) Vanjaar was dit opvallend dat heelwat kandidate met hierdie vraag kleigetrapped het. Anders as in die verlede het kandidate nie so gemaklik 'n volpuntantwoord aangebied nie. Die uitdaging het in die formulering van die opdrag gelê. Dit kan verder toegeskryf word aan die feit dat kandidate nie deeglike tydsbeplanning gedoen het nie.
- (b) Hoewel kandidate in hierdie vraag normaalweg redelik goeie antwoorde aangebied, het enkele kandidate nou met die formulering van wenke aan skoolverlaters hoe om makliker hulle voete in die grootmenswêreld te vind, gesukkel. Heelwat kandidate kon

nie daarin slaag om die sewe wenke te identifiseer nie; ander het weer gesukkel om die wenke in volsinne in 'n logiese paragraaf aan te bied.

- (c) Die meeste kandidate is egter in staat om die opdrag uit te voer. Dit is duidelik dat die formaat waarin die kandidate hul opsommings aanbied, onderrig word en dat die kandidate aandag skenk aan die instruksies soos in die vraagstelling uiteengesit is.

Algemene foute en wanopvattinge

- (a) Formaat: enkele kandidate bied steeds nie die opsomming in een samehangende paragraaf, soos wat die opdrag aandui, aan nie.
- (b) Beplanning: dit blyk dat heelwat kandidate die opsomming beplan, maar die beplanning word nie in alle gevalle doodgetrek of as beplanning aangedui nie.
- (c) Talle kandidate het steeds die beplanning met potlood gedoen – wat nie nagesien word indien die kandidaat nie tyd het om die finale paragraaf in pen oor te skryf nie.
- (d) Taalgebruik en struktuur: die begin van die sinne word (soms) nie met hoofletters aangedui nie. Woorde wat in die teks voorkom, word dikwels verkeerd gespél.
- (e) Sinskonstruksies: daar is steeds kandidate wat nie volledige sinne skryf nie. Telegramstyl, of weglating van lidwoorde/ die onderwerp en/of gesegde van die sin lei daartoe dat die sin onvolledig saamgestel is en derhalwe nie punte verdien nie. Kandidate het in sommige gevalle ook gesukkel om die sewe wenke aan te bied soos deur die opdrag vereis. Leer kandidate 'n veilige resep: 'n wenk behoort altyd, soos met enige ander soort sin, met 'n hoofletter te begin en kan met 'n werkwoord begin, bv. Omring jou met 'n gesonde ondersteuningsnetwerk.
- (f) Omskrywing van sinne: kandidate wat die opsomming hoofsaaklik in hul eie woorde weergee, verloor gewoonlik punte. Hulle druk hulself (gewoonlik) swak uit sodra hulle die teks in hul eie woorde omskryf en neig dikwels om hul eie opinies te gee./die eienskappe se betekenis te verwring as gevolg van swak woordeskat./ontoereikende begrip./gebrekkige formuleringsvermoë. Bly so na as moontlik aan die teks se woorde sonder om direk oor te skryf.
- (g) Hoofgedagtes: die hoofgedagte van elke paragraaf in die teks is nie noodwendig altyd die eerste sin nie en 'n spesifieke paragraaf kan meer as een hoofgedagte bevat. Daar is geen reël wat bepaal dat daar in elke paragraaf 'n eienskap moet wees nie. Die eerste en laaste paragraaf bevat dikwels bloot 'n inleiding en samevattende slot – kandidate moenie daardeur mislei word nie.

Voorstelle ter verbetering

- (a) Leerders moet bedag gemaak word op die aanbevole tyd wat hulle het om aan die opsomming te bestee.
- (b) Onderrig leerders om die opsomming met die sewe wenke in een paragraaf te skryf. Wys leerders egter ook daarop dat dit knap opsommingsvaardighede behels indien hulle meer as een feit in een sin wil kombineer.
- (c) Leerders behoort geleer te word om die opdrag in gedagte te hou: *Bereid moet wees om 'n student van die lewe te bly.* bevat nie 'n onderwerp nie. Die beter sinsformulering sal wees om by die opdrag te bly: *Bly altyd 'n student van die lewe.*

- (d) Verder behoort leerders versigtig te wees om nie te veel van die bewoording in die teks af te wyk wanneer hulle wenke in hulle eie woorde omskryf nie – 'n wenk soos *Staan op wanneer jy struikel*. is nie wat in die teks staan nie; dis boonop taamlik generies: ... *Omring jou met mense wat jou sal help wanneer jy struikel*. is nader aan die teksinhoud.
- (e) Onderrig leerders deur daarop te wys dat die eerste sin van 'n paragraaf dikwels net help om die koherensie tussen paragrawe te bewerkstellig en dat die hoofgedagte(s) dikwels eers daarna sal volg. Hulle moet dus onderrig word om ondersteunende gedagtes te kan onderskei.
- (f) Bied leerders genoeg geleentheid om self hulle eie opsommings en dié van hulle maats informeel volgens nasionale eksamenriglyne te assesseer.
- (g) Onnodige inligting (verduidelikings/beskrywings) behoort vermy te word.
- (h) Leerders moet waak teen die afjaag van hierdie vraag – deeglike beplanning behoort die finale opsomming vooraf te gaan. Beplanning moet egter doodgetrek word nadat die finale paragraaf geskryf is. 'n Leerder wat besef dat hierdie vraag 'n baie groot verskil aan sy/haar finale punt maak, sal baie sorg aan die dag lê dat hy/sy behoorlik beplan, die finale paragraaf behoorlik (foutloos) oorskryf, en die hoeveelheid woorde aandui, waarna hy/sy die beplanning sal deurhaal.
- (i) Taalstrukture is 'n belangrike komponent van 'n samehangende paragraaf. Die kandidaat moet dus taalstrukture en -konvensies in die opsomming kan toepas. Paragraafkonvensies, m.a.w. verbindingswoorde en logiese ordening van die sewe eienskappe is noodsaaklik. Leerders behoort ook te weet dat hulle twee eienskappe in een sin kan aanbied.
- (j) Onderrig leerders dat 'n aanhaling iets is wat verbatim oorgeskryf word. In 'n samevattende paragraaf is dit onaanvaarbaar. Indien een of meer van die woorde weggelaat word, of die sinsbou gewysig word, is dit nie meer 'n verbatim aangehaalde sin nie.
- (k) Die getal woorde moet aan die einde van die opsomming aangedui word. Onderrig leerders dat dit waardeloos is om oor die hoeveelheid woorde te jok – nasieners tel die woorde.

AFDELING C: Taalstrukture en -konvensies

VRAAG 3: Advertensie

Algemene foute en wanopvattinge

- (a) Taalstrukture: uit die nasien is dit duidelik dat die kandidaat se interpretasie van baie aspekte met betrekking tot die advertensie positief is, maar kandidaat se onvermoë om sinvolle/volledige/feitelike antwoorde te formuleer, pootjie hulle. Dit is egter verblydend dat dié vraag beter beantwoord is as in die vorige jaar. Dit is duidelik dat advertensietegnieke in klasse onderrig is.
- (b) Kandidaat sukkel steeds met die interpretasie van vrae oor manipulerings- en oorredings- onderwysers moet deeglik kennis neem wat die KABV-dokument op bl. 24 in hierdie verband uiteensit en dit gefokus onderrig, met spesifieke verwysing na advertensietegnieke wat met manipulerende en oorredingstaal verband hou.

- (c) Die vraestelwoordeskat wat gereeld in vraestelle gebruik word, het vanjaar weer sommige kandidate in hierdie afdeling gepootjie – by Vr. 3.1 en 3.2 (die verskil tussen woordgebruik en advertensietegnieke), Vr. 3.3.1 (*emosie*) en by Vr. 3.7 was daar kandidate wat die woordgebruik *visuele uitbeelding* nie verstaan het nie.

Voorstelle ter verbetering

- (a) Alle onderwysers moet die addendum t.o.v. kritiese taalbewustheid wat by die KABV (bl. 103–106) ingesluit is, bestudeer en in samehang met die interpretasie van visuele tekste (KABV bl. 24) onderrig en gereeld hersien. Om hierdie aspek van taalstrukture en konvensies vas te lê, sal baie meer gereelde blootstelling aan advertensies en gereelde klastoetse afgehandel moet word. Drilwerk met betrekking tot basiese elemente van visuele geletterdheid moet geskied en behoort nie vir graad 12-leerders problematies te wees nie.
- (b) Leerders moet tydens onderrig gelei word om motiverings vir hulle antwoorde binne konteks te verklaar en om nie generiese antwoorde aan te bied nie. Hoekom Vr. 3.1 vir soveel kandidate 'n probleem was, is onverstaanbaar. Leerders behoort hulle oor die woordgebruik binne konteks van die advertensie te kan uitspreek.
- (c) Onderrig leerders om die totale advertensie in ag te neem voordat hulle die vrae in Vraag 3 begin beantwoord.

VRAAG 4: Strokiesprent

Algemene foute en wanopvattinge

- (a) Dit blyk dat die abstrakte aard van veral kritiese taalbewustheid vir die meeste kandidate 'n uitdaging gestel het – dit is moontlik dat daar tydens lesbeplanning nie soveel klem op hierdie aspek van die taalstrukture en -konvensies gelê is nie. Vanweë die aangepaste 2021 *Eksamenriglyne* is hierdie afdeling van die kurrikulum nie iets wat sommerkantoor onderrig kan word nie. Hoe 'n strokie gebruik word om 'n spesifieke boodskap met die leser te kommunikeer, moet deeglik en aggressief onderrig word.
- (b) By hierdie vraag het talle kandidate gesukkel om die humor in Raampie 14 raak te sien. 'n Mens wonder tereg of kandidate regtig die woord 'humor' in konteks verstaan het. Dit is duidelik dat multiraampie-strokiesprente onderrig word, maar dit blyk dat kandidate sukkel om raampies met mekaar te vergelyk, afleidings na aanleiding van woorde/visuele leidrade te maak en/of gesigsuitdrukkinge te interpreteer.
- (c) KABV-terminologie soos *houding* (Vr. 4.2), *verband en humor* (Vr. 4.4), *lyftaal* (in Vr. 4.6) was ongelukkig baie kandidate se vuurmaakplek.
- (d) Kandidate het nagelaat om multipuntvrae volledig te beantwoord, bv. Vr. 4.1, 4.2 en 4.4.
- (e) Die twee taalvrae (Vr. 4.3 en 4.7) in hierdie vraag is besonder swak beantwoord.

Voorstelle ter verbetering

- (a) Let daarop dat die KABV op bl. 24 melding maak dat leerders op visuele tekste moet reageer deur dit te ontleed, te interpreteer en te evalueer. Onderwysers moet dus seker maak dat hierdie volledige spektrum in die onderrig van visuele geletterdheid onderrig word. Gebruik in hierdie verband ook die *2021 Eksamenriglyndokument* wat presies aandui wat in hierdie vraag gevra moet word.
- (b) Onderwysers word aangemoedig om 'n arsenaal van strokiesprente te versamel wat as onderrigmateriaal gebruik kan word. Laat leerders toe om self vrae hieroor op te stel nadat hulle van duidelike riglyne voorsien is. Beantwoording van hierdie vrae kan in die klas as remediëring gedoen word.
- (c) Leerders moet die strokie in totaliteit lees en interpreteer.
- (d) Aangesien karakters 'n integrale deel van enige strokiesprent is, behoort onderwysers genoeg fokus te plaas op die onderrig van liggaamstaal en -houding asook gesigsuitdrukking. Kyk na ooreenkomste en verskille. Gee aandag aan sarkasme, humor en ironie.

VRAAG 5: Artikel

Algemene foute en wanopvattinge

- (a) Daar is kandidate wat steeds gewone taalstrukture soos in Vr. 5.1, 5.2 en 5.4 nie kan beantwoord nie.
- (b) Kennis van basiese taalreëls wat reeds van graad 8 af onderrig word, het by baie kandidate ontbreek, soos by die lydende en bedrywende vorm (Vr. 5.3) waar die onderwerp nie genoem is nie.
- (c) Die sinsleervrae by Vr. 5.2.1 en 5.7 is oor die algemeen met 'n gesukkel beantwoord.

Voorstelle ter verbetering

- (a) Hoewel formele taalstrukture en -konvensies al minder tel, vorm dit 'n baie belangrike bydraende onderrigmeganisme wat stelwerk, poësie, begrip, opsommings en Afdeling C van Vraestel 1 beïnvloed. Dit is dus belangrik dat skole opnuut na onderrigstrategieë en -metodes sal kyk om leerders positief te beïnvloed m.b.t. die taalvraestel en die gepaardgaande onderrig en leer daarvan.
- (b) Taalstrukture en -konvensies sal vanaf graad 8 meer aandag moet geniet – dit is nie 'n aspek wat slegs in graad 12 onderrig kan word nie. Aangesien hierdie probleem van gebrekkige kennis van taalstrukture en -konvensies jaar na jaar voortduur, behoort onderwysers ernstig oor 'n vernuwende onderrigstrategie vir taalstrukture te besin. Die konsep van geïntegreerde onderrig behoort in hierdie geval deeglik as 'n moontlikheid ondersoek te word. Onderwysers behoort ook op innoverende wyses tegnologie by hulle onderrigmetodiek as hulpmiddels in te span.
- (c) Sinvolle en gefokusde informele assessering behoort nie net tot 'n paar informele klastoetse gereduseer te word nie. Raadpleeg relevante dokumente en navorsing i.v.m. die wye verskeidenheid van assesseringsmoontlikhede wat reeds suksesvol toegepas word.

- (d) Afrikaans Huistaal as vak is nie die spreektaal nie. Dit is die wetenskap van 'n besondere taal; dit dui op die vaardigheidsvlak van die leerder en die vaardigheidsaanduiders, wat in die KABV aangedui word en moet derhalwe deeglik onderrig word.
- (e) Doodgewone outydse leer- en drilwerk is steeds belangrike komponente van Afrikaansonderrig.
- (f) Vraestelfiksheid behoort leerders in staat te stel om opdragte volledig uit te voer – hierdie aspek moet dus heelwat aandag tydens onderrig geniet.

4.4 ANALISE 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 kandidate te wys hoe huistaal subtiel, intelligent, verbeeldingryk en vindingryk gebruik kan word. Dit beteken dat die twee kernvrae in poësie: *Wat word gesê? Hoe word dit gesê?* sentraal in die bespreking van die gedig staan. Verder behoort die aspekte in die KABV wat op poësie van toepassing is, bestudeer te word soos wat dit op elke gedig betrekking het.

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

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

Dit is dus belangrik om die voorgeskrewe werke te lees, te bespreek, kontekstueel en opstelvrae daarvoor te beantwoord en te leer. Vraestel 2 is nie 'n leesbegripoefening nie, hoewel baie afhang van hoeveel 'n kandidaat verstaan.

Wanneer die kandidate in die aspekte wat in die KABV voorkom, onderrig word met die oog op die beantwoording van die opstelvraag, behoort die volgende in gedagte gehou te word:

- (1) Die leerder moet ('n reeks treffende) argumente aanbied om die vraagstelling te ondersteun.
- (2) 'n Reeks treffende argumente is stellings wat met relevante verduidelikings/korrekte, gepaste aanhalings uit die roman/drama/gedig of geparafraseerde aanhalings uit die roman/drama/gedig gemotiveer word. Dit moet vermeld word dat 'n treffende argument nie noodwendig in die formaat: punt, verduideliking én illustrasie is nie (alhoewel die leerder die argument wel in dié formaat kan aanbied). Die vraagstelling bepaal

die argument wat die leerder aanbied. Verder is 'n literêre opstel 'n opstel wat aan al die konvensies van 'n opstel behoort te voldoen, o.a. register, styl en toon, sinsbou en paragrawe (verwys na die *KABV*).

Kandidate wat goed gevaar het, het 'n deeglike kennis van die voorgeskrewe werke gehad en is deeglik onderrig in die aspekte wat die *KABV* vereis. Dus kon die kandidate die aspekte in die *KABV* op die teksinhoud van toepassing maak. Kandidate het in die afgelope eksamen met die opstelvrae beter gevaar as met die kontekstuele vrae – 'n tendens wat toegeskryf kan word aan die feit dat opstelle baie goed onderrig is. Die probleem met kontekstuele vrae is steeds 'n gebrekkige leesvermoë en powerse woordeskat wat veroorsaak dat kandidate nie verstaan wat van hulle verwag word nie.

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

Algemene foute en wanopvattinge

- (a) Kandidate wat nie goed vaar nie, beskik oor gebrekkige kennis van die voorgeskrewe letterkunde en kan nie afleidings maak, vrae daaruit interpreteer en evalueer nie. Daar is kandidate wat 'n generiese antwoord aanbied/nie die antwoorde binne konteks van die teks (gedig/roman/drama) aanbied nie. Al die letterkundige begrippe soos wat die *KABV* voorskryf, moet onderrig word en dan behoort die kandidaat hierdie kennis op die tekste van toepassing te kan maak.
- (b) Kandidate beskik nie oor die nodige woordeskat om hul begrip van die tekste uit te druk nie; 'n gebrekkige woordeskat benadeel uiteraard ook die kandidate se interpretasie van die vrae/opdragte.
- (c) Ander faktore wat 'n negatiewe invloed op die kandidate se prestasie het, sluit die volgende in:
 - Onvermoë om instruksies te verstaan en/of uit te voer;
 - Gebrekkige begrip aangaande die eise wat die vraag stel;
 - Aandag ontbreek by die lees van die teks wat tot onsuksesvolle beantwoording van vrae lei; en
 - Gebrekkige woordeskatkennis ten opsigte van woorde wat herhaaldelik in vorige vraestelle voorkom soos *kontrasteer*, *uitgehef*, *geregverdig* en *progressie* beïnvloed die wyse waarop die vraag beantwoord word.

Algemene foute en wanopvattinge in Afdeling A

- (a) Daar is kandidate wat nie vertrou is met terminologie wat in poësie volgens die *KABV* verwag word nie. Kandidate kon, gevolglik, by Vr. 1 nie herhaling as retoriese middel of byvoorbeeld die sprekerperspektief identifiseer en bespreek nie.
- (b) Kandidate skryf opstelle (Vr. 1), maar dan word eise soos 'n behoorlike inleiding en slot geïgnoreer. Die kandidate moet onthou dat die opstel by die poësie ook 'n inleiding en 'n slot moet hê. Dit spreek vanself dat elke aspek (sprekerperspektief, woordgebruik en retoriese middele) in 'n afsonderlike paragraaf aangebied sal word.
- (c) Kandidate sukkel om 'n behoorlike, gedetailleerde argument te formuleer. Die stelling van 'n argument moet by die gestelde vraag aansluit.
- (d) Daar is gevalle waar die kandidate (by Vr. 2–5) nie presies met hul antwoorde is nie. Die kandidate bied 'n lang antwoord met 'n aanloop wat nie met die vraag verband hou

nie, aan. Indien meer as een antwoord aangebied word, stel die nasienriglyne dit duidelik dat slegs die eerste antwoord nagesien word. Dit beteken dat die verdere antwoorde die korrekte antwoord kan aanbied, maar dat dit dan nie nagesien word nie; gevolglik verbeur die kandidaat die punt.

- (e) Kandidate fokus nie op spesifieke leidrade/vereistes van die vraag nie, bv. Vr. 2.5.2 wat pertinent na TWEE opeenvolgende woorde verwys, Vr. 4.2 wat TWEE verskillende emosies as antwoord vereis en Vr. 2.2, 3.3, 4.4.1 en 5.3 wat die benoeming EN verduideliking van 'n beeldspraakvorm/stylfiguur vra.
- (f) 'n Generiese antwoord word soms aangebied en die antwoord word nie in verband met die konteks van die gedig/spesifieke versreël(s) gebring nie, bv. Vr. 3.2, 3.5, 5.2 en 5.5.
- (g) By Vr. 2.3 en 5.2 het kandidate nie die term *halfrym* geken nie en by Vr. 2.6 was die beantwoording van 'n vraag oor *ironie* steeds vir die kandidate problematies. Kandidate sukkel om te onderskei tussen stylfiguur, beeldspraak en retoriese middele (soos by Vr. 2.2, 3.3, 4.4.1 en 5.3). Vraag 3.2 en 4.2 was vir sommige kandidate 'n uitdaging, aangesien kandidate sukkel om stemming/emosie af te lei of te benoem.
- (h) Neem asseblief kennis: die terminologie *verstegniese middel* kom nie in die KABV voor nie.
- (i) By sommige vrae word dit vereis dat twee kante van die saak in die antwoord aangebied word, bv. Vr. 2.6 – Kandidate moet beseef dat daar 'n verskil tussen *kontras* en *ironie* is: wat die leser/toeskouers verwag (dat Susan Boyle se optrede soos haar voorkoms lagwekkend sou wees) is in teenstelling met die werklikheid: Susan Boyle verkry wêreldroem.
- (j) Min kandidate is in staat om die funksie van die stylfiguur (polisindeton) (Vr. 5.5) en gepastheid van strofepbou (Vr. 3.5) te gee, hoewel die KABV pertinent verwag dat kandidate moet verstaan hoekom bepaalde klankeffekte/enjambement/beelde/stylfigure gebruik word.
- (k) Dit is soms 'n uitdaging vir die kandidate om reëls/teksdele met mekaar te vergelyk/kontrasteer.
- (l) Dit is kommerwekkend dat kandidate baie maklike (kognitiewe) vlak 1-vrae rakende poësiëteorie, uitdagend beleef het.

Voorstelle ter verbetering

- (a) Die leerders behoort in die beantwoording van die literêre opstel onderrig te word. Die leerders moet onderrig word om die stelling in die opstelvraag te ontleed voordat die opstelvraag beplan word. In die poësie is al die inligting in die gedigteks beskikbaar.
- (b) Verder behoort die leerders onderrig te word aangaande die formulering van argumente. Die leerders kan nie slegs die gedigteks parafraseer nie, maar elke argument moet met die vraag verband hou en op die gedigteks van toepassing gemaak word.
- (c) Die onderwysers moet die verskil tussen *spreker* en *digter* onderrig. In alle gedigte is daar 'n *spreker* aan die woord wat nié die *digter* is nie. In romans en dramas is daar 'n *verteller* aan die woord. Die funksie van die spreker/verteller moet onderrig word en (binne konteks) op die spesifieke teks (-uittreksel) van toepassing gemaak word.

- (d) Die leerders behoort elke vraag (die literêre opstel sowel as die kontekstuele vrae) te ontleed om die antwoord wat verwag word, presies aan te bied en nie omslagtig te antwoord nie.
- (e) Die leerders behoort onderrig te word in die inhoudelike en tipografiese verdeling (Vr. 3.2); indien 'n leerder twee sake in dieselfde vraag (Vr. 2.1, 2.5.1, 3.2, 4.3, 4.4.1, 4.5, 5.2) moet aanbied, moet hy/sy leer om dit in die korrekte volgorde te doen.
- (f) Voer met die leerders gesprekke oor die betekenis en doel van ironie. Hulle behoort te verstaan dat kontrasterende gedagtes by ironie voorkom: dit wat ek verwag teenoor dit wat die kontrasterende werklikheid is.
- (g) Dit is sinvol om leerders te onderrig dat géén antwoord in letterkunde (Afdeling A, B en C) los van die konteks staan nie, maar alle antwoorde moet binne konteks van die gedig/roman/drama/teksuittreksel aangebied word.
- (h) Dit is belangrik dat die leerders onderrig moet word om by aspekte soos teenstelling/kontras, vrae oor inhoud van versreëls wat bymekaar aansluit, ook by o.a. ironie, paradoks, oksimoron en vergelyking, twee kante van die saak in die antwoord aan te bied. By verskille moet die twee kante van die verskil in die antwoord aangebied word.
- (i) Die leerders moet gewys word op die belangrikheid daarvan om by multipuntvrae die antwoorde in dieselfde volgorde as die vraagstelling aan te bied. Die kandidaat mag die verskillende dele van die antwoord omruil, maar dan móét hy/sy skryf watter deel van die antwoord aangebied/beantwoord word.
- (j) Die leerders kan onderrig word om hul vrae deeglik te lees – dan sal hulle nie die opdrag, bv. by Vr. 2.5.2, 2.6, 3.6, 4.2, 5.4, mislees nie. Onderrig die leerders daarin om belangrike opdragwoorde te onderstreep of met 'n glimpen uit te lig.
- (k) Indien die leerders meer oefening in die onderrigsituasie kry om tekste met mekaar te vergelyk, verskillende versreëls wat dieselfde aspek ondersteun, uit te ken en 'n antwoord te formuleer, sal kandidate se prestasie verbeter.
- (l) In onderrig moet die leerders ook meer oefening in die beantwoording van ongesiene gedigte se vrae kry. Hulle kan die ongesiene gedig se vrae beantwoord en daarna kan die vraagstelling en die gedig bespreek word. Dan sal die formaat van die vraestel, die formulering van vrae, kognitiewe vlakke asook ongesiene gedigte nie vir die leerder in graad 12 onbekend wees nie.
- (m) Die leerders moet weer in die basiese poëtiese en literêre terme (soos in die KABV) onderrig word. Onderrig presies wat alles onder stylfigure en beeldspraak, asook klankeffekte, ens. geklassifiseer word. Onderwysers moet 'n studie van die KABV-dokument maak en dit onderrig.

Algemene foute en wanopvattinge in Afdeling B en C

- (a) Daar is steeds te veel kandidate wat dink dat 'n beplanning vir 'n literêre opstel onnodig is. Hoewel die opstelvrae aansienlik beter beantwoord is, was daar steeds te veel kandidate wat hulle opstel swak beplan het (bv. skematies) wat soms tot 'n herhalende, omslagtige aanbieding gelei het. Daar was ook gevalle waar die kandidate in storievertelling verval het. Die volgende is opvallend:
 - Te veel kandidate skryf 'n inleiding wat geen verband met die onderwerp toon nie.

- Die goue draad (nl. dit wat in die vraag van die kandidaat verwag word) ontbreek in die opstel.
 - Kandidate maak staat op vae, niksseggende stellings sonder om dit as 'n goedgeмотiveerde argument aan te bied, bv. Greg se pa het sy mag misbruik en Greg met baie dinge gedreig.
 - Die kandidate begin somer in 'n nuwe reël skryf – sonder dat dit nodig is – of laat, sonder 'n rede, 'n halwe reël oop.
- (b) Daar is kandidate wat nie die fokus in die vraagstelling raaklees/verstaan nie, sodat oor ander sake as die vraag geskryf word. Daar is dan kandidate wat bv. oor Greg se opstand teen gesag, eerder as die invloed van magmisbruik op Greg, skryf.
- (c) Daar is hopeloos te veel kandidate, selfs in dieselfde sentrums, wat die indruk skep dat hulle 'n voorafbereide langvraag/opstel geleer het en doodeenvoudig as antwoord aangebied het sonder om die vraag wat aan hulle gestel is, te beantwoord.
- (d) Te veel kandidate verval in blote storievertelling wat geensins by die fokus van die vraag aansluit nie.
- (e) Kandidate gee soms generiese antwoorde bv. Vr. 7.6.1, 7.8 en 15.8 sonder om die antwoord op die teks/reëlverwysing van toepassing te maak. Sodanige kandidate verbeur onnodiglik die punt.
- (f) Dit is duidelik dat kandidate se gebrekkige woordeskat hulle verstaan van die vraagstelling baie negatief beïnvloed: bv. *antagonisme en ongeregverdig* (Vr. 7.3.1), *slotsom* (Vr. 7.3.2), *enersyds en andersyds* (Vr. 7.5, 7.11, 15.2.2, 15.12, 17.10, *onderskeidelik* (Vr. 7.12), *lafhartigheid* (Vr. 7.11), *te verstane* (Vr. 15.2.2), *opdringerig* (Vr. 15.5), *sinspeel* (Vr. 15.9).
- (g) Indien verskille, ooreenkomste, ironie, konflik of verbande in die antwoord vereis word, bied kandidate slegs een kant van die saak in die antwoord aan (Vr. 7.2, 17.3.1, 17.6, 17.9,) en nie die twee kante wat vereis word nie.
- (h) 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, bv. Vr. 7.3, 7.4, 7.6, 7.9, 7.10, 15.1, 15.2.2, 15.3, 15.5, 15.6, 15.7, 15.8, 17.2.2, 17.4, 17.5, 17.7.
- (i) Sommige kandidate neem nie die punttoekenning in ag wanneer die vraag beantwoord word nie. Volgens nasienriglyne word slegs die eerste antwoord nagesien.
- (j) Vrae wat meer as een punt verdien, se antwoorde word in aaneenlopende sinne aangebied en nie altyd in die volgorde van die vraagstelling nie.
- (k) Kandidate het karakters en/of -name verwar. Dit beïnvloed ongelukkig die korrektheid van hulle antwoorde. Dit kom neer op 'n onnodige selfbenadeling.

Voorstelle ter verbetering

- (a) Die leerders moet die drama-/romaninhoud deeglik onder die knie hê. 'n Leerder vir wie sukses regtig belangrik is, sal die roman/drama minstens vier keer deurlees. Leerders wat sukkel, behoort dit selfs meer kere te lees, sodat hulle in staat is om hul kennis van die narratief en intrige en ook die literêre aspekte in die KABV op die drama- en romaninhoud van toepassing te kan maak.

- (b) Die leerders moet kennis dra dat 'n gepaste inleiding en slot tot die samehang van die opstel bydra. Dan behoort hulle in staat te wees om enige opstelvraag in Afdeling B en C te kan beantwoord. Neem die volgende by die onderrig in ag:
- Inleiding en slot – wys die kandidate daarop dat die inleiding en slot met die onderwerp verband moet hou. Indien die kandidate by hiërdie vraag bloot die opdrag herformuleer, is hulle vertrekpunt reg, en kom hulle reeds by baie feite uit.
 - Die goue draad van die opdrag moet reg deur die literêre opstel loop.
 - Leerders moenie net in 'n nuwe reël begin skryf nie – dit beteken niks. Skryf óf die reël vol, óf laat 'n reël oop vir 'n nuwe paragraaf.
 - In 'n letterkundige opstel gebruik sommige leerders steeds opskrifte wat nie by die konvensies van 'n opstel aansluit nie.
 - Paragrafering en sinskonstruksie verg aandag. Skryf volledige sinne, maar hoe korter die leerder se sin, hoe minder foute maak hy/sy.
- (c) Deeglike beplanning van die literêre opstel (sonder om twee volledige weergawes van die opstel aan te bied) behoort aandag in die onderrigsituasie te kry. Die leerders moet oefen om die opstel te beplan én volledig te skryf binne die tyd wat die vraestel aanbeveel/toelaat. Onderrig leerders om beplanning met blou ink te doen.
- (d) Dit kan onderwysers baat om in die onderrig gebruik te maak van/te fokus op verskillende maniere van vraagstellings/verskillende kernwoorde sodat kandidate alle soorte vrae (en beperkings in vraagstelling) kan hanteer.
- (e) Die onderwyser moet die leerders onderrig om met behulp van die puntetoekenning kontekstuele vrae te beantwoord. Leerders moet leer om die vraag te ontleed (gebruik 'n potlood/glimpen om die vraagdele te bepaal voordat dit beantwoord word). Verder moet die antwoord logies aangebied word sonder om in omslagtigheid te verval. Wees bedag daarop dat die eerste antwoord nagesien word, moenie 'n aanloop/inleiding gebruik nie. Antwoord bloot die vraag.
- (f) Die leerders moet onderrig word om te weet dat die antwoorde in letterkunde (Afdeling A, B en C) nie los van die konteks staan nie, maar alle antwoorde moet binne konteks van die gedig/roman/drama/teksuittreksel aangebied word en op die spesifieke teks/reëls van toepassing gemaak word.
- (g) Indien leerders die vraagstelling ontleed, sal die beperking(s) nie misgelees word nie. Deeglike oefening in die verskillende vraagstellings moet deurentyd geskied.
- (h) Die karaktereienskappe en karakterisering van alle karakters in die roman/drama moet dééglik onderrig word. Omdat leerders se woordeskat soms beperk is, is dit uiters belangrik om aan gepaste woorde vir karaktereienskappe aandag te gee. Newekarakters moenie ignoreer word nie. Elke newekarakter vervul 'n bepaalde funksie en kan in een of ander vraag by die opstel sowel as kontekstuele vrae gebruik word.
- (i) Die literêre kenmerke, begrippe, terminologie soos wat dit in die *KABV* voorkom, behoort deel van die onderrig te vorm. Verder moet leerders kennis neem van vorige jare se eindeksamen vraestelle en dit in die klas bespreek en oefen.
- (j) Dit is wenslik om leerders deeglik in die intrige van die roman/drama te onderrig. Verder moet die teks deeglik bestudeer word wat beteken dat die teks meer as een keer deur leerders gelees moet word. Na die eerste lees behoort leerders bewus te raak van die verskille tussen die narratief (wat gebeur volgende?) en die intrige (waarom gebeur dit?); hulle behoort dan moontlike betekenis en vertolkings van die intrige te kan ondersoek én hoe die skrywer taal gebruik om karakters te skep (beskrywing en direkte woorde);

karakters se interaksie met mekaar te ontleed; die milieu/ruimte (beskrywende taal en toevallige verwysings regdeur die roman) te identifiseer; probeer om, waar nodig, die onderliggende idees, gedagtes en ideologieë wat die gang van die roman bepaal, te ontrafel (verwys na die *KABV*, bl. 26–28).

- (k) Dit is noodsaaklik dat leerders onderrig word in die terminologie wat in die *KABV* aangedui/gebruik word, bv. struktuur van die drama kan nie vervang word met *bou* van die drama nie, klankeffekte, retoriese middele, tipografiese middele, stylfigure, ens. Dit is die terminologie wat in die vraestelle gebruik word. Vir die graad 12-eksamen behoort volstaan te word met die inhoud van die *KABV*.
- (l) Die gedig/romanteks/dramateks is die voorgeskrewe teks. Daar behoort nie op studiegidse staatgemaak te word nie. Hierdie tekste word aan die hand van die vereistes wat die *KABV* stel, onderrig.
- (m) Die vermoë om 'n logiese opstel, met die nodige stelling en motiverende bewyse te skryf, is 'n vaardigheid wat van graad 10 af onderrig moet word. Dit is belangrik dat leerders besef dat die stelling wat gemaak word die hoofgedagte van 'n paragraaf is. Die bewyse vir die bepaalde stelling hoort gevolglik in dieselfde en/of die volgende paragraaf. Die stellings vorm die kern van die opstel, maar die stellings/kern dien geen doel as dit nie bewys word nie. Om dié soort opstel geslaagd te skryf, verg oefening. Leerders wat gereeld (van graad 10 af) hierin geoefen word, ondervind selde probleme. Ongelukkig is daar te veel leerders wat hoogstens 'n opstel beplan en nooit die volledige produk skryf nie; ook gebeur dit dat leerders selde hóór en/of oefen wat hulle kan doen om die opstel te verbeter.
- (n) Uitgewerkte opstelle wat heelwat skole vir leerders gee om te leer, baat hulle niks indien hul nie geleer het hoe om sodanige uitgewerkte opstel aan te pas om by die vraag aan te sluit nie. Skole met hierdie werkswyse benadeel op die lange duur die leerders.
- (o) Personeel kan gerus oorweeg om ou vraestelle met klasse deur te werk. Sodoende leer leerders die soort vraagstelling en woordkeuses aan. Word dit nie gedoen nie, sukkel leerders tydens die eksamen met woordkeuses, vreemde (vir hulle) terminologie en/of vraagstelling.
- (p) Indien leerders elke struktuurelement, (nie in *KABV*) elke verwysing na iets buite die kerngedagte intens ontleed, sal dit vir hulle duidelik word hoe elke besonderheid bydra om die tema/boodskap/ karakterontwikkeling uit te hef – leerders moet gevolglik onderrig word hoe die oorsaak-en-gevolg-gedagte van toepassing is op feitlik enige gebeure/aspek.
- (q) Voorbereiding vir die letterkundevraestel begin in graad 8. Geen skool, onderwyser, leerder kan suksesvol wees indien staatgemaak word op die graad 12-jaar alleen nie.

4.5 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 3

Algemene opmerkings

- (a) Die kandidate hanteer die verskillende opdragte goed. Daar is baie sentrums waar die kandidate oor 'n gebrekkige kennis van die 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 normaalweg af op mistasting, want die goue draad wat moet deurloop, ontbreek.
- (c) Heelwat kandidate neig om slegs verhalende of beskrywende opstelle te skryf, terwyl dit nie altyd suksesvol is nie. Teen die tyd dat 'n kandidaat in graad 12 is, behoort hy/sy reeds te weet watter soort opstel vir hom/haar die beste punte oplewer.
- (d) Daar is kandidate wat 'n swak begrip ten opsigte van die beplanning van 'n opstel toon. Dit is beter dat kandidate die beplanning met pen skryf. Die kandidate mag nie hul finale skryfstukke met potlood aanbied nie. Indien 'n kandidaat met potlood beplan – en nie betyds klaarkry nie – mag die potloodpoging nie nagesien word nie.
- (e) Kandidate sukkel steeds met die strukturering van hul paragrawe: daar is dikwels te veel hoofgedagtes in een paragraaf. Die kandidate behoort daarop te let dat elke paragraaf uit een hoofgedagte en verskeie ondersteunende gedagtes bestaan.
- (f) Dit is vir kandidate 'n uitdaging om uitstekende transaksionele tekste aan te bied, aangesien hulle nie altyd aan goeie voorbeeldskryfstukke blootgestel word nie.
- (g) Kandidate sukkel in die algemeen om in 'n formele register – waar 'n onderwerp dit vereis – te skryf.

4.6 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 3

AFDELING A: OPSTEL

Algemene foute en wanopvattinge

- (a) '...maar Meneer, my flikkerlig wás aan ...' (Vr. 1.1) Die kandidate wat swak tot gemiddeld gevaar het, het gesukkel om samehang te behou. Baie kandidate het die woord *flikkerlig* verkeerd verstaan of net in die slot by die onderwerp aangehaak. Die goue draad wat (moes) deurloop, het ontbreek.
- (b) 'Nóú is my kans ...' (Vr. 1.2) Baie kandidate het verval in 'n monotoniese vertelling oor wat hul beplan vir die toekoms. Daar was tog enkele kandidate wat die onderwerp kreatief aangepak en baie goed gevaar het.
- (c) 'Onthou-oomblikke maak jou lewe die moeite werd.' (Vr. 1.3) het hom geleen tot velerlei tipe skryfstukke, maar kandidate het óf verval in herhaling en onsamehangende idees óf die onderwerp verander na "onthou die oomblikke". Dit wil voorkom asof sekere kandidate nie goed beplan het nie; hulle begin goed en dan verloor die opstel stoom. Kandidate wat die onderwerp kreatief/volwasse aangepak het, het baie goeie punte behaal.

- (d) Heelwat kandidate het oor hierdie onderwerp (Vr. 1.4 'Pasop, dink voor jy sink!') geskryf, maar dan verval in 'n moraliserende/prekerige skryfstuk wat gewemel het van herhaling of onsamehangende idees.
- (e) By Vr. 1.5 'Ek kry koud op my eie, ek soek net 'n klein bietjie warmte' het baie kandidate hulle skuldig gemaak aan kapstokopstelle waarvan die goue draad/samehang met die onderwerp ontbreek het. Enkele kandidate het daarin geslaag om hierdie onderwerp op 'n vernuftige, kreatiewe en volwasse wyse aan te pak.
- (f) Die visuele prikkel van die olifant by die klein olifantjie (Vr. 1.6) het buitengewoon goeie skryfstukke opgelewer – waarskynlik omdat die meeste kandidate daarmee kon assosieer/vereenselwig, die emosie van moeder-/vaderliefde/omgee in die visuele prikkel kon herken, die waarde van die mens se verantwoordelikheid teenoor die natuur begryp, ens. Daar was egter ook enkele kandidate wat die prikkel glad nie aangespreek het in die skryfstuk nie – wat gevolglik daartoe gelei het dat die waarde van die skryfstuk afgeneem het.
- (g) Hierdie onderwerp (Vr. 1.7 die slot en die sleutel) was 'n gewilde onderwerp, maar is deur heelwat kandidate verskraal tot net 'n slot of net 'n sleutel – op letterlike en figuurlike vlak.
- (h) Relatief min kandidate het hierdie visuele prikkel (Vr. 1.8 die man en vrou by 'n bakkie wat oor 'n afgrond hang) vir 'n skryfstuk gekies, maar diegene wat dit wel aangepak het, het vernuftig aangesluit by die verskeie betekenismoontlikhede hiervan. Swakker kandidate het egter verval in verhale met min samehang.
- (i) Sommige kandidate is geneig om 'n té lang aanloop te skryf en eers by die slotparagraaf by die kern van die opstel te kom. Dikwels was dit tot by die slotparagraaf onduidelik wat die onderwerp van die opstel was aangesien baie kandidate nie die vraaagnommer of die onderwerp neerskryf nie.
- (j) Die kandidate het soms nie op al die aspekte wat in die titel genoem is, gefokus nie. Die opstel wat aangebied is, se inhoud is gevolglik verskraal.
- (k) Wanneer daar gefilosofeer en bespiegel is, is sommige kandidate deur hul gebrekkige woordeskat gepootjie. Blote clichés, herhalings, weersprekings en niksseggende frases het voorgekom.
- (l) Swakker kandidate het 'n geneigdheid getoon om frases soos *ons as mense in hierdie wêreld, ek persoonlik dink ...* te gebruik. Die gebruik van 'so' (*So ek dink ons moet ...*) as 'n duidelike plaasvervanger vir 'dus' en 'soos' (*Soos ons loop, dink ek ...*) was steurend. Kandidate se (onaanvaarbare) gebruik van Engels/slordige Afrikaans (*Ek doen./Dit doen.*) is 'n bewys van hulle beperkte woordeskat. Die invloed van woordafkapping (*som* in plaas van 'sommige') kom ook al hoe meer voor. Kandidate verval ook toenemend in niksseggende woordgebruik soos *goed, goeters, dinge*, ens.
- (m) Lang, lomp sinne van etlike reëls het opstelle ontsier. Verder was paragraafbou ook dikwels uitdagend. Etlike hoofgedagtes het in een paragraaf voorgekom. Paragrafering is oor die algemeen beter hanteer, maar soms het 'n skryfstuk steeds uit slegs een paragraaf bestaan.
- (n) Die gebruik van dialoog in opstelle is meermale foutief gebruik. Verskeie spreekbeurte is dikwels in een paragraaf aangetref, wat nie aan die konvensies van opstelskryf voldoen nie.

- (o) Baie lang opstelle van tot meer as 700 woorde het sporadies voorgekom. Aan die ander kant blyk dit dat sommige opstelle te kort was.
- (p) Die korrekte leestekengebruik is moontlik die mees verwaarloosde aspek in skryfwerk: die gebruik van die komma tussen twee gesegdes; die korrekte gebruik van die komma voor sekere voegwoorde en die korrekte gebruik van aanhalingstekens. Woorde, woordkeuses en woordorde word in toenemende mate verkeerd gebruik. Die herhaalde gebruik van die woord *so* en *dan* aan die begin van 'n sin is hinderlik. Spreektaal en slordige taalgebruik skep nog steeds probleme: *besluite maak, my pelle, ek gaan nie volgende jaar swot nie, ek gaan saam jou*, ens. SMS-taal in skryfwerk is baie hinderlik: *we* (weer), *da* (daar), *kla* (klaar), *manet* (maar net). Te veel hinderlike pleonasmes kom voor: *ons as mense, in vandag se lewe, ek persoonlik dink, dit was moeilik gewees*.
- (q) Voornaamwoorde in Afrikaans word in toenemende mate verkeerd gebruik, ten spyte van die feit dat kandidate dit in die taalwerkkomponent leer: *die mense wie dit gesê het ...*. Infinitiewe en onvoltooide sinne kom dikwels voor: *om daagliks skool toe te gaan en sewe ure net te sit, wat die akademiese dux in 2021 was*.
- (r) Foutiewe spelling van algemeen gebruikte woorde en woordverwarring kom ook voor: *gladnie, biekie, werêld, lyding* (teenoor *leiding*), *onverskoning, teveel, onmiddelik, oppad, huistoe*. Intensiewe vorme en samestellings word as twee woorde geskryf: *Bloed rooi gebloos; herfs dag*. Hinderlike direkte vertalings uit Engels bly ook steeds 'n probleem: *hy was in tyd, besluite word gemaak* (geneem), en soos *ons buite staan (terwyl)*. Die weglaat van lidwoorde en voorsetsels: *Ek gaan saam die groep oorsee, (saam met), meeste mense, (die meeste mense); ek verlang jou (na jou)*. Voorsetsels word in toenemende mate verkeerd gebruik, moontlik omdat kandidate nie meer voorsetsels in sinsverband leer nie, want dit word aanvaar dat kandidate dit ken: *Moenie moed verloor aan jou doelwitte nie*. Die lydende vorm word dikwels verkeerd gebruik, ten spyte daarvan dat dit in taalkonvensies behandel word: *Dit was genoem dat hy ... (is)*.
- (s) Hinderlike stelwyses/woordgebruik kom toenemend voor: *in my opinie, ek kan dit nie maak nie ..., iets op ys sit, dankie dat jy in my hoek was, iemand koffie offer* (aanbied), ens.
- (t) Daar is kandidate wat nog nie weet wanneer om hoofletters te gebruik of wanneer nie: soorte bome, voëls, diere, blomme wat nie hoofletters is nie, terwyl eiename (dorpe, stede, riviere, berge, provinsies, streke) met hoofletters geskryf word. Dit is kommerwekkend om te sien hoeveel kandidate byvoorbeeld sommer 'n werkwoord of byvoeglike naamwoord in die middel van die sin met 'n hoofletter skryf.
- (u) Verkleiningsvorme word toenemend verkeerd gebruik, bv. *klein dorp*.
- (v) Kandidate dwing idioome of deftige sinonieme in hul sinne wat buite konteks is.
- (w) Datums in skryfwerk is in die meeste gevalle verkeerd gebruik: *Hy het op 30 April? bos toe gegaan*.
- (x) Daar is steeds te veel gevalle van kapstokopstelle (voorafgeleerde skryfstukke wat by 'n onderwerp ingedwing word).

Voorstelle ter verbetering

- (a) Leerders moet pertinent geleer word om die vrae en instruksies baie deeglik te lees, dan die onderwerpe te analiseer, te beplan en uiteindelik te skryf. Dit is wenslik dat leerders oor 'n onderwerp wat vir hom/haar bekend is, sal skryf. 'n Leerder moet liever oor 'n situasie wat hy/sy iewers ervaar het, skryf as om een of ander onlogiese, surrealistiese, vergesogte situasie uit te dink.
- (b) Ekstra aandag moet aan die struktuur van opstelle geskenk word (*KABV*, bl. 31–35). Lang, lomp paragrawe en sinne lei tot growwe foute en veroorsaak dat leerders gepenaliseer word. Hulle moet geleer word om korter sinne, eenwoord-paragrawe en afwisseling van sinslengtes met vrug te gebruik.
- (c) Leerders moet deur middel van gefokusde skryfvaardigheidaktiwiteite oefen om effektiewe inleidings- en slotparagrawe te formuleer – onderwysers behoort die leerders van riglyne te voorsien oor watter tipe inleidingsparagraaf die effektiwste vir 'n spesifieke soort opstel sal/kan wees. Dieselfde geld vir geskikte slotparagrawe.
- (d) Leerders kan die hamburgerresepte met vrug toepas: die broodjiedeel (wat verdeel word) verteenwoordig die inleiding en slot – dis dieselfde broodjie ... daarom behoort die inleiding en slot by mekaar aan te sluit./oor dieselfde saak/onderwerp te handel.
- (e) Die basiese kenmerke van 'n opstel moet onderrig word – funksionele parafrasing, korrekte sinsbou, korrekte styl, korrekte puntuasie, gepaste woordgebruik. Dít verseker goeie skryfwerk.
- (f) Die belangrikheid van goeie skryfvaardighede moet reeds vanaf graad 8 benadruk word; ook die uniekheid van hierdie vraestel, nl. dat dit die leerders se eie kreatiewe skryfwerk is wat beoordeel word, moet in gedagte gehou word.
- (g) Bemagtig die leerders om te kan skryf. Goeie skryfwerk lê in die eenvoud, raak waarneming en slim skryfwerk en nie in die skryf van 'n klomp mooi woorde nie. Kuns lê in eenvoud. Leerders moet eenvoudig meer aan goeie skryfwerk blootgestel word en dan oefen om soortgelyk te skryf.
- (h) Ontmoedig leerders om modelopstelle uit hulle kop te leer en net onder 'n onderwerp in te druk. Lees mooi skryfstukke en artikels en gebruik uitdrukkings of idees, maar nie die hele opstel nie.
- (i) Onderwysers moet die goedgekeurde assesseringsrubrieke met leerders bespreek, sodat hul presies weet waarvoor punte toegeken word en waarvoor hulle by sekere skryfstukke punte verloor het.
- (j) Hierdie vraestel toets kreatiwiteit en nie kennis nie. Oorspronklike skryfwerk is daarom belangrik.
- (k) Progressie in enige opstel verseker dat die spreekwoordelike goue draad slaag – die ontwikkeling en uitbreiding van detail tot in die slot is noodsaaklik.
- (l) Die slot moet (verkieklik) die verrassingsfaktor bevat, maar moet terselfdertyd ook die saambindende faktor in die opstel wees.
- (m) Vermy mooiskrywery. Die sukses van goeie skryfwerk lê opgesluit in die eenvoud van raak beskrywing, fyn waarneming, en slim skryfwerk.

- (n) Interpretasie van opstelonderwerpe moet onderrig word, veral die verskillende sienings en invalshoeke vir een onderwerp. Dan eers leer leerders om anders en nuut na 'n onderwerp te kyk.
- (o) Gee aandag aan die interpretasie van die visuele prikkels.
- (p) 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 parafering en tipografie.
 - Kritiese taalbewustheid – om die regte woord in die regte konteks te gebruik.
 - Die lydende vorm en die gebruik van die hulpwerkwoord van vorm *is* eerder as die foutiewe gebruik van *was*.
 - 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 tot onnodige leestekenfoute lei. Onthou: die opstel is nie 'n dialoog nie.
 - Let ook op na die gebruik van *as*, *dus*, *dan* en *soos*.
 - Onderrig die intensiewe vorm wat vas geskryf moet word.

AFDELING B: TRANSAKSIONELE TEKSTE

Algemene foute en wanopvattinge

- (a) Die e-pos (Vr. 2.1) was een van die gewildste onderwerpe. Min formaatfoute het voorgekom. Opvallend is dat die afsluiting dikwels weggelaat is. Die meeste kandidate het egter die opdrag waaroor die e-pos moes handel, verkeerd geïnterpreteer as synde dat die matriekafskied handuit geruk het of die finansiële uitgawes verbonde aan matriekafskiedgeleenthede misgekyk. Kandidate het daarom nie gefokus op waarom die matriekafskiedfunksie in sy huidige formaat afgeskaf moet word nie, maar eerder alle matriekafskiedfunksies. Kandidate het daarom ook nie sinvolle ander voorstelle ter vervanging van die bestaande matriekafskiedfunksieformaat gemaak nie. Dit alles het daartoe gelei dat kandidate hulle inhoud verskraal het.
- (b) Baie kandidate het in 'n informele brief aan hul ma/pa/voog geskryf oor hul drome/visie, maar die sewe-jaar-aspek wat as deel van die opdrag gemeld is, misgekyk of bloot geïgnoreer en dus weer eens hulle inhoud verskraal. Die meeste briewe is in die korrekte styl aangebied. Formaatfoute is steeds steurend en openbarend van 'n traakmy-nie-agtige houding by vele kandidate: Die adres word heeltemal uitgelaat, die aanhef word herhaal in die eerste paragraaf, die slot ontbreek.
- (c) Die tydskrifartikel oor Tik-Tok (Vr. 2.3) was 'n gewilde keuse omdat die onderwerp by die kandidate se ervaringswêreld aangesluit het, maar kandidate se gebrekkige kennis van die vereistes van 'n tydskrifartikel het gelei tot minder geslaagde skryfstukke. Enkele kandidate het egter tydskrifartikels van uitstaande gehalte geskep.
- (d) Van die kandidate skryf net een paragraaf of verdeel nie hul formele toespraak (Vr. 2.4) in paragrawe nie. Dit is duidelik dat kandidate nie tussen die formele en informele toespraak kan onderskei wat taalgebruik en styl betref nie. Alhoewel daar kandidate was wat hul uitstekend van hul taak gekwyt het by hierdie opdrag, was daar ook diegene wat verval het in 'n herhaling van die onderwerp op 'n onlogiese, onsamehangende wyse.
- (e) Min kandidate het die agenda en notule (Vr. 2.5) probeer beantwoord. Diegene wat dit wel aangepak het, se pogings was meestal van 'n swak gehalte. Dit is jammer dat kandidate nie onderrig word in dié transaksionele teks nie, aangesien dié kandidate wat

dit wel effektief kon aanpak, baie goeie punte daarvoor behaal het.

- (f) Die dialoog (Vr. 2.6) was 'n baie gewilde keuse. Daar was tog formaatfoute. Die meeste kandidate kon met 'n vriend/vriendin gesels oor beurtkrag, maar heelwat kandidate het die feit dat die vriend/-in probeer oortuig word dat gesinne beurtkrag positief kan benader, misgelees en die dialoog het hoofsaaklik gehandel oor die negatiewe ervarings van beurtkrag. Dit is opvallend dat heelwat van die kandidate nie met die deur in die huis val nie, maar eers 'n aanloop het met behulp van koeitjies en kalfies. Omdat die kandidaat net 180–200 woorde vir die dialoog het, moet hy/sy feitlik onmiddellik met die probleem begin – anders bied hy/sy 'n baie skraal inhoud aan. Kandidate kan onderrig word om meer retoriese middele in 'n dialoog te gebruik sodat 'n dialoog van 'n hoër standaard geskryf word.

Voorstelle ter verbetering

- (a) Die formaat, styl, struktuur, spesifieke doel en teikengroep van verskillende skryfstukke moet onderrig word. Leerders behoort tydens stelwerkonderrig telkens van 'n voorbeeldskryfstuk voorsien te word wat as voorbeeld vir die onderrig daarvan kan dien. Hierdie voorbeeldskryfstukke behoort deel van 'n leerder se skryfjoernaal te vorm wat reeds van graad 10 af gereeld geraadpleeg moet word. Aan die einde van graad 12 dien so 'n skryfjoernaal van drie jaar se skryfwerk as 'n waardevolle hersieningsbron.
- (b) Onderwysers word aangemoedig om op kreatiewe maniere ook (soos by ander taalvaardighede) informele assessering te doen van leerders se kennis oor spesifieke skryfstukke se konvensies, formate en eiesoortige vereistes.
- (c) Dit is belangrik dat onderwysers die leerders onderrig dat 'n spesifieke register by 'n bepaalde skryfstuk pas.
- (d) Die onderwyser word gemaan om nie in 'n slaggete trap deur te probeer voorspel watter transaksionele tekste in 'n eindeksamen geassesseer gaan word nie: alle transaksionele tekste in die KABV moet onderrig word.
- (e) Leer leerders ook om bewus te wees van toon, register en styl by die verskillende skryfstukke, bv. 'n formele toespraak vereis formele taalgebruik.
- (f) Onderwysers word aangeraai om leerders se skryfstukke vir formele assesseringsdoeleindes m.b.v. die aanbevole nasionale nasiensimbole te assesseer.
- (g) Leerders moet geleer word wat nasiensimbole beteken; op hierdie wyse kan hulle op hul foute gewys word en deegliker vir Vraestel 3 voorberei.
- (h) Leerders moet aangemoedig word om die beplanning met pen te doen. Die *Finaal* moet duidelik in die vraestel aangedui en die beplanning deurgehaal word.
- (i) Daar moet tydens onderrigtyd meer aandag aan redigering gegee word. Leerders wie se werk geredigeer is, se werk is op 'n baie hoër standaard as dié wat nie geredigeer is nie.
- (j) Leer huistaalsprekers in Afrikaans spesifiek weer hoe die basiese woordorde in sinne lyk: bywoord van tyd, wyse en dan eers plek.
- (k) Die korrekte leestekengebruik moet onderrig word: die gebruik van die komma tussen twee werkwoorde van verskillende sinne; die korrekte gebruik van die komma voor sekere voegwoorde en die korrekte gebruik van aanhalingstekens. Leestekens soos

vraagtekens in vraagsinne, uitroepetekens en die beletselteken, asook die aandagstreep, dubbel- en kommapunt kan met groot vrug by kreatiewe stelwerk gebruik word.

- (l) Woordkeuse en woordorde word in toenemende mate verkeerd gebruik en moet aangespreek word.
- (m) Gee aandag aan keurige woordgebruik om swak/slordige taal/direkte vertalings uit te skakel. SMS-taal moet uitgeroei word.
- (n) Gee aandag aan die korrekte gebruik van *voornaamwoorde* – dit word in toenemende mate verkeerd gebruik: *in dit (daarin); mense wie (mense wat); met wat (waarmee)*.
- (o) Die weglaat van lidwoorde en voorsetsels behoort aandag te geniet, bv. *Die meeste mense, Ek gaan saam die groep oorsee, (saam met), ek verlang jou (na jou)*.
- (p) In die formele tekste en selfs in opstelle praat sommige kandidate van *U se motor* of *u se kinders* of *u se huis*; *u-hulle* kom ook voor.

ISIQEPHU 5

ISINDEBELE ILIMI LEKHAYA

Umbiko lo ufanele ufundwe kuqalwe amaphepha weenhlahlubo zesiNdebele ILimi LeKhaya zenyanga kaNovemba zomnyaka wee-2023.

5.1 IPHEPHA LOKU-1 KUFIKA KELESI-3 (2019–2023)

Inani labafundi abatlole iinhlahlubo zomnyaka wee-2023 isiNdebele iLimi leKhaya lehle ngabafundi abama-467 nalimadaniswa nelangomnyaka wee-2022 ebelibafundi abazii-5911.

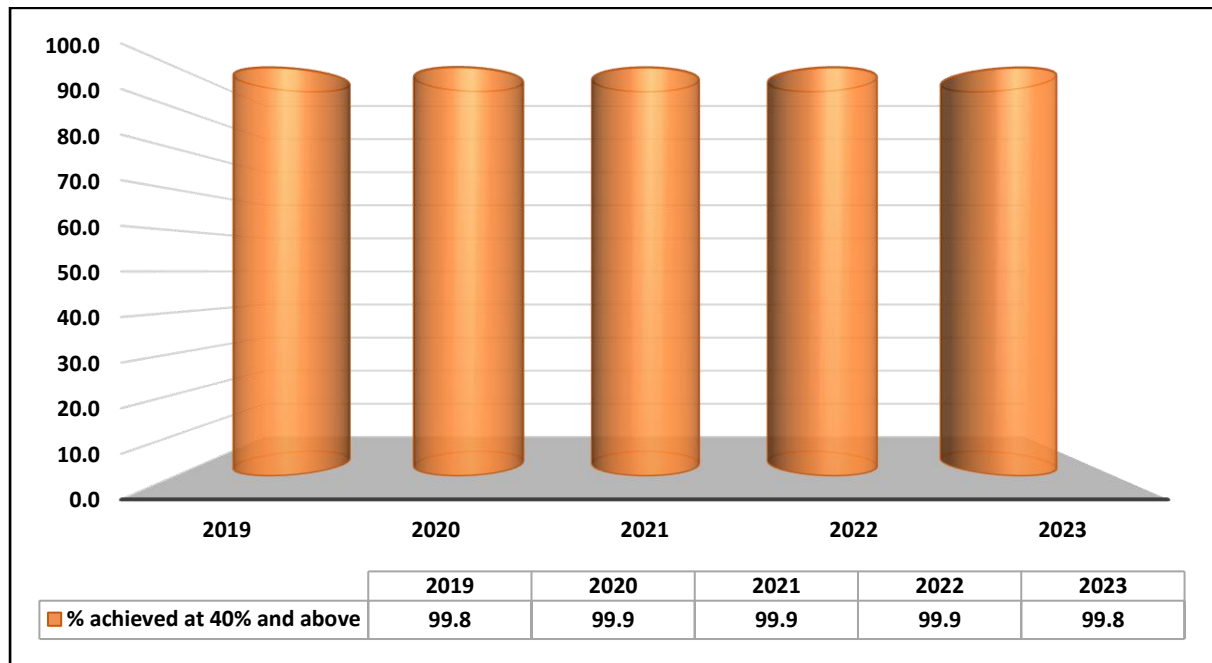
Kube nokwehla okuncazana ekuphumeleleni kwabafundi bomnyaka lo nakumadaniswa nabangomnyaka wee-2022. Abafundi abaphumelele ngamaphesende ama-40% kuya phezulu babe maphesende ama-99.8 nekukhombisa ukwehla nge-0.1% nakumadaniswa nokuliphumelela kwabafundi bangomnyaka wee-2022 ebekumaphesende ama-99.9%. Ukuphumelela kwabafundi ngamaphesende ama-80 nangaphezulu kilomnyaka wee-2023 kubafundi abamaphesende ama-41.3 ukusuka emaphesendini ama-27.5 kwangomnyaka wee-2022. Nanyana inani labafundi abatlole iinhlahlubezi ngomnyaka wee-2023 likhombise ukwehla nalimadaniswa nelangomnyaka wee-2022 kodwana inani labafundi abaphumelele ngamalengiso likhuphuke ukusuka kabayi-1754 laba zii-2441.

Amaqinga asetjenziswe botitjhere, abaluleki besifundo sesiNdebele iLimi leKhaya eemfundeni ngokuhlukahlukana kwazo nomNyango wezeFundo weemFunda ezihlukahlukeneko aragele phambili nokusetjenziswa nangomnyaka wee-2023. Ukuba khona kweensetjenziswa zokufunda nokusebenza ngokuzimisela kwabafundi ngokwabo kube nomthelela omkhulu ekutheni abafundi bangomnyaka wee-2023 baphumelele kuhle khulu kilesisifundo.

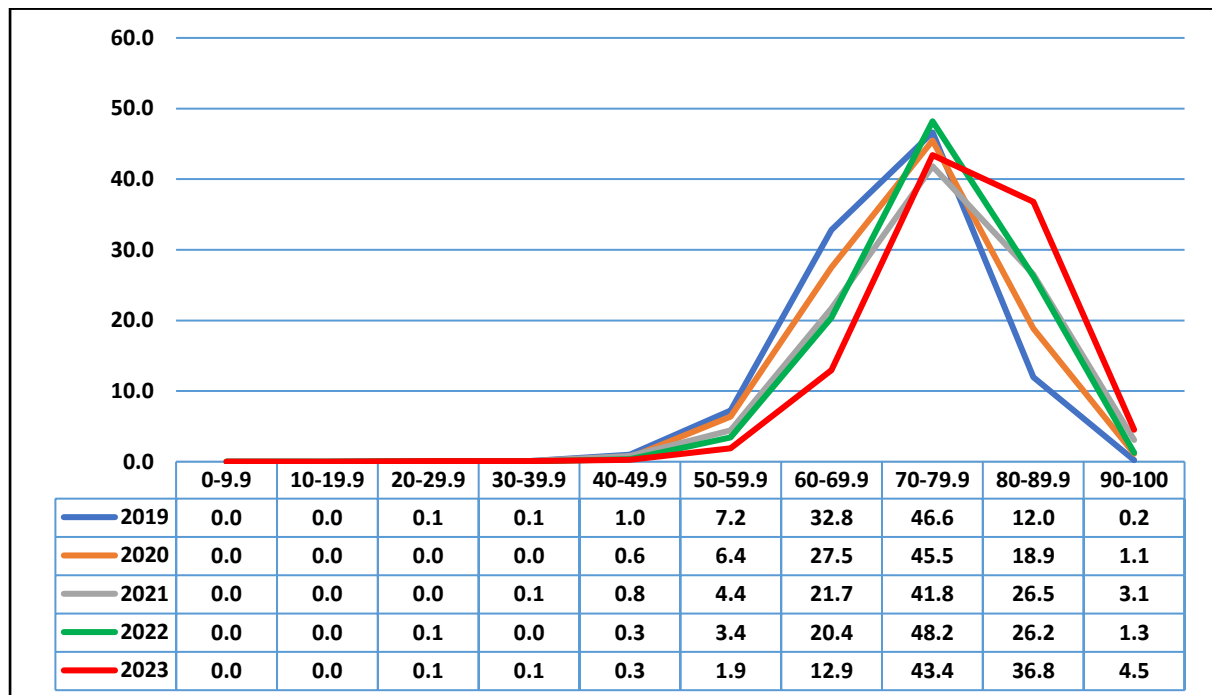
Ithebula 5.1.1 Izinga Lokuphumelela Mazombe isiNdebele iLimi LeKhaya

Umnyaka	Inani labatlolileko	Inani labaphumelele ngamaphesende ama-40 nokuya phezulu	Inani labaphumelele ngamaphesende ama-40 nokuya phezulu
2019	4 558	4 551	99,8
2020	4 624	4 621	99,9
2021	6 115	6 106	99,9
2022	6 378	6 370	99,9
2023	5 911	5 900	99,8

Igrafu 5.1.1 Amazinga Wokuphumelela Mazombe isiNdebele iLimi LeKhaya



Igrafu 5.1.2 Ukwabiwa Kwemiphumela Ngokomthalotjhigama (IsiNdebele iLimi LeKhaya)



AMAQHINGA ASETJENZISWEKO ENZE BONA IMIPHUMELA YABAFUNDI BANGOMNYAKA WEE-2023 IKHUPHUKE NAYIMADANISWA NEYABAFUNDI BEMINYAKA EDLULILEKO.

- Ukutlanywa nokusatjalaliswa kwemiHlahlandlela yeencwadi yezemitlolo, Isib. (Yeenkondlo iSikhambakhambile, yenovela - uBonakele, neyomdlalo - Ifindo) ezabelwe ukufundwa ebangeni le-12.

- Ukunikela abafundi imisetjenzana eminengi yokuzijayeza, khulukhulu imisetjenzana yokurhunyeka, imibuzo emide yezemitlolo, imiThetjhwana yokuPeledwa nokuSetjenziswa kweLimi ebujameni obuhlukahlukene.
- Ukubanjwa kweemfundobandulo lapha abotitjhere bebakhuthazwa ukobana bafundisane bona ngokwabo (*Teach-a-teacher strategy*).
- Ukusetjenziswa kweenkundla zokuthintana (*WhatsApp platforms*) lapha bekufundiswa bekuhlathululwe ngezakhiwo zamaphepha weenhlahlubo zeLimi lesiNdebele, ukugadangisa iimfundo (*Recordings of lessons*) zamaphepha womathathu bese athunyelwe kibofunjathwako babafundi.
- Ukubuyekwezwa kwemisebenzi ngelanga elingaphambi kwelanga abafundi abayokutlola ngalo iphepha elithileko nokukhunjuzwa kwabafundi ngesakhiwo sephepha eliyokutlolwa ekuseni ngaphambi kobana bangene ngeenkumbeni zokutlolela (*walk them into the exam centre*).

5.2 UKUPHUMELELA KWABATLOLI SEKUKOKE EPHEPHENI LOKU-1

Imibono mazombe

- (a) Nasitjheja indlela abafundi abaphumelele ngayo kileliphepha, ebafundini abali-100 okwenziwe ngabo ukuhlolwa kokuphumelela kwabo ngesikhathi kutshwaywa kufunyenwe bona baliphumelele kuhle ngombana baliphumelele ngamaphesende ama-68,8. Ukuphumelela kwabo iphepheli kubonakala kukhuphuke ngamaphesende ali-17,9 nakumadani swa nokuliphumelela kwabafundi bangomnyaka wee-2022 egade kusilinganiso samaphesende esima-50,9.
- (b) Inengi labafundi litjengise ukuliphumelela ngezinga eliphakathi iphepheli nanyana kukhona idlanzana eliliphumelele ngezinga eliphezulu, elinye liliphumelela ngezinga eliphasi. Nanyana kunjalo, kukhona nabafundi abalidlanzana abangakaliphumeleli iphepheli. Umfundi othole imitlomo ephezulu kunabo boke ngofumene imitlomo ema-68, bese kwathi umfundi ofumene imitlomo ephasi kunabo boke wafumana imitlomo eli-12.

(YELELA: ISITJENGISO ESISITJENZISWE NGENZASI ASIKAFAKI ABAFUNDI BOKE)

OKULANDELA KO SITJENGISO SENDLELA ABAFUNDI ABALI-100 OKWENZIWE NGABO UKUHLOLWA EBAKHOMBISE UKUPHUMELELA NGAYO EMBUZWENI NGAMUNYE.

- (a) Imiphumelela yabafundi **embuzweni wokufundela ukuzwisisa** kilomnyaka ibe yi-avareji yemitlomo ema-23 (*average mark*) neyenza amaphesende ama-77,7 nebonakala ikhuphuke khulu nayimadani swa neyangomnyaka wee-2022 ebeyi-avareji yemitlomo eli-17 ebe maphesende ama-56,6 nokutjho bona ikhuphuke ngamaphesende ama-21,1.
- (b) Ekutloleni **isirhunyezo** abafundi abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona bawuphumelele kuhle khulu umbuzo lo ngombana nakutjhejwa ukuwuphumelela kwabo bawuphumelele ngesilinganiso esimitlomo ebu-8 (*average mark*) neyimaphesende ama-82,1. Umbuzo lo abafundi ukuwuphumelela kwabo kubonakala kukhuphuke ngamaphesende ali-19,1 nakumadani swa nokuwuphumelela kwabafundi bangomnyaka wee-2022.
- (c) Ukuphumelela kwabafundi embuzweni wesi-3 okumbuzo **wesikhangiso**, abafundi babonakala bawuphumelele ngezinga eliphakathi ngombana erhelweni labafundi abali-100 ekwenziwe ngabo ukuhlolwa babonakele bawuphumelele ngesilinganiso

esimitlomelo eli-7 nekumaphesende ama-69,2. Ukuphumelela kwabafundi umbuzo lo kubonakala kukhuphuke ngamaphesende ama-31,2. Lokhu kuhlathulula bona balidlanzana khulu abafundi abangakawuphueleli umbuzo lo.

- (d) Abafundi bawuphumelele kuhle khulu umbuzo wesi-4 nekumbuzo omayelana **nekhathuni**. Nakutjhejwa irhelo labafundi abali-100 ekwenziwe ngabo ukuhlolwa embuzweni lo, abafundi babonakala bawuphumelele ngesilinganiso esimitlomelo eli-7 nekumaphesende ama-72. Ukuphumelela kwabafundi embuzweni lo kubonakala kukhuphuke ngamaphesende ama-23,8 nakumadaniwa nokuphumelela kwabafundi bangomnyaka wee-2022 ebekumaphesende ama-48,2.
- (e) Imiphumela yabafundi embuzweni wesi-5 nekumbuzo oqaliswe **ekusetjenzisweni kwelimi ebujameni obuthileko** ibe silinganiso semitlomelo emi-3 nekumaphesende ama-25,3. Ukuphumelela kwabafundi embuzweni lo kubonakala kukhuphuke ngamaphesende ali-0,2 nakumadaniwa newabafundi bangomnyaka wee-2022 egade kumaphesende ama-25,1.

5.3 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LOKU-1

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

UMBUZO WOKU-1: (UKUFUNDELA UKUZWISISA)

- (a) Ngokuya kwemibiko evezwe ziimFunda emnyakeni wee-2023 kubonakele kunabafundi abalidlanzana ababhalelwe kuphendula imibuzo efuna iimpendulo ezivezwe tihatjhalazi nezitlhoga bona babuyele etheksthini ukwenzela bona bazifumane. Imibuzo le ngokuya kweThekzonomi ka-Barret ngeselelevelini yoku-1 neyesi-2 nekungiyo esetjenziswako lokha nakutlanywa imibuzo. Ngokwehlolo-mbiko idlanzana labafundi libonakele libhalelwe kunikela iimpendulo ezibhamba nezifumaneka etheksthini ekubuzwe ngayo njengombana zinjalo.
- (b) Okhunye okuvelileko kukobana abafundi abanengi babonakala basese nomraro nakufanele barhunyeze umqondo omunyethwe mumutjho nofana sigaba ngomuda OWODWA (Isib: *Umbuzo 1.1.10* nebegade ufuna bona batshwaye ngepumelelo yokwenzeka kwalokho okutjihiwo yikulumo ethi; 'Kuthatha isitjhaba soke ukukhulisa umntwana', esetjenziswe esigabeni se-10 setheksthi ebuziweko.
- (c) Idlanzana labafundi libhalelwe kuphendula imibuzo efuna kuhlolwe bekubukwe nekumibuzo eselelevelini yesi-4 neyesi-5. Kilemibuzo abafundi bafanele bayeleliswe ukuhlola nokubuka ngendlela yokuveza imibonwabo bebayisekele ngokwelemuko labo kuqaliswe epilweni mazombe.
- (d) Ngokwerhelo labafundi abali-100 ekwenziwe ngalo ukuhlola umbuzo 1.2 nekumbuzo wokurhumutjha iinthombe ezimayelana netheksthi eku-1.1 kubonakele abafundi abanengi bazirhumutjhe kuhle nanyana kusese nedlanzana elincani elibonakele linganakghono lokurhumutjha ngokuqalisa kokutjihiwo yitheksthi, esikhundleni salokho linikele iimpendulo ezivundlileko kokutjihiwo yitheksthi efundweko.
- (e) Omunye umbuzo obonakele abafundi bawuphendula ngendlela enganelisiko mbuzo 1.2.5 omeyelana nesithombe sesi-2 lapha kubonakele ipholisa lisetjha iimbhege zeencwadi zabafundi. Umbuzo lo abafundi abanengi bawuphendule baveza indima engadlalwa babelethi ekukhandeleni bona abafundi bangaphathi iindakamizwa ngeenkolweni sekunokobana baveze indima engadlalwa babelethi ekukhandeleni kwananyana ngibuphi ubulelesi ebungenziwa bafundi ngeenkolweni,

njengokuphathwa kweenkhali nokhunye.

limphakamiso zokwenza ngcono

- (a) Abafundi abakhuthazwe ukobana bafunde itheksthi amahlandla AMATHATHU kufikela emibuzweni ngaphambi kobana bangathoma ukuphendula imibuzo. Nasele bafunda ihlandla lesi-2 nelesi-3 abathalele amagama nofana imitjho ebayibona ingezinye zeempendulo zemibuzo ebuzweko ngepeni yombala okhanyako, ukwenzela bona kube lula nasele baphendula imibuzo eselelevelini yoku-1 kufika keyesi-2.
- (b) Lokha abotitjhere nabafunda isifundo sokuzwisisa nabentwana ngetlasini abangenelele khulu ezitjhwani, kuzaga nelimi lesiNdebele elitjhujileko neenungo zalo ezisetjenziswe mtlami wesifundo sokuzwisiseso.
- (c) Kulindeleke bona abotitjhere bakhuthalele ukunikela abafundi imisebenzi yeemfundo zokuzwisisa eminengana njengombana kuhlelwe kumThetho-kambiso weLimi lesiNdebele naku-ATP bona banikelwe imisetjenzana engaba mi-4 yokufunda nokuzwisisa nami-2 ubuncani yokurhumutjha iinthombe ngethemu. Abotitjhere bangasebenzisa amaphepha weenhlahlubo zeminyaka eyadlulako nabanikela abafundi imisetjenzana le. Lokho abotitjhere bangakwenza ngokobana bahlukanise imibuzo le ngokwamazinga wayo. (Isib: Imibuzo esezingeni loku-1 nelesi-2 ingahlolwa iyodwa, esezingeni lesi-3 nayo ihlolwe iyodwa bese kuthi yezinga lesi-4 kufika kelesi-5 nayo ihlolwe iyodwa ukuze abafundi bayelele iindlela zokufumana iimpindulo zemibuzo le ngokwamazinga wayo).
- (d) Abafundi abafundiswe ukuzitshwayela iincwadi zabo bebenze neenlungiso zemisetjenzana le ngetlasini ukwenzela bona nalabo abangakaphenduli kuhle batshwaye iimphoso zabo.
- (e) Kuqakathekile bona abafundi bazibandakanye ematheksthini ahlukahlukeneko ngomngqopho wokubandula amakghono wabo wokuphendula imibuzo yesifundo sokuzwisisa esikhambisana nesithombe. Nangabe abafundi bayazwisisa bona ngemva kokufunda itheksthi kuzokuba nemibuzo efanele bayiphendule lokho kuzokuthuthukisa indlela yokufunda ngokuzwisisa nokulalela okutjiwo yitheksthi begodu kuzobenza bakghone ukuphendula ngendlela elindelekileko.
- (f) Kuqakathekile bona abafundi bazwisise bebanamathele kilokho abasuke babuzwe khona. Lokha nabafunda umbuzo, abatjheje bebathalele amagama amummongo avezwa mbuzo lowo. (Isib. *Tlola bewuhlathulule, rhunyeza, hlathulula, tshwaya ngelihlo elibukhali, madanisa, uyini umngqopho, ucabanga bona, coca ngokuphumelela komtloji, njll*).
- (g) Imibuzo efuna bona abafundi bathathe ihlangothi, njengokuvumelana nofana ukuphikisana nesitatimende, iqiniso nombono, liqiniso nofana akusilo iqiniso, iye nofana awa, njll. abasekele banabe, ngokuyelela inani lemitlomelo esuke inikelwe lowo mbuzo.
- (h) Bafanele batjheje ukobana emibuzweni efana nale ekukhulunywa ngayo ngehla ku-(g) bazokutlonyeliswa ukusekela kwaphela ingasi ukuthatha ihlangothi. Abafundi kufanele bakhuthazwe bona lokha nabafunda isifundo sokuzwisisa bamadanise ilwazi elivezwe etheksthini namaboni/nelemuko abanalo ngokutjiwo yitheksthi ngombana lokho kuzobasiza ekuphenduleni imibuzo esezingeni lesi-3 kufika kesezingeni lesi-5.
- (i) Abafundi kufanele bakhuthazwe ukobana babukele iindaba kumabonakude bebazilalele nemirhatjhwani ngombana amatheksthi amanengi ababuzwa ngawo asuke asuselwa kizo/ezintweni ezenzekako enarheni le nephasini mazombe.

UMBUZO WESI-2: UKURHUNYEZA

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Idlanzana labafundi lisese nomraro wokurhunyeka iphuzu ngendlela elindelekileko bese lilandelisa ngesitatimende esisekelako.
- (b) Omunye umraro kukobana abafundi balwela ukusebenzisa imitjho emide ukuveza iphuzu lokho kugcine kwenze bona badzubhule iphuzu loke bese balahlekelwa mitlomelo yelimi.
- (c) Kunedlanzana labafundi elisebenzisa ithebula esuke isetjenziswe ngematlasini lokha nakubandulwa abafundi ukobana bakghone ukubona amaphuzu etheksthini ebuzweko bese bayawarhunyeka.
- (d) Inengi labafundi lingezelela ngamaphuzu walo angekho etheksthini ebuzweko. Lingezelela ngalokho elizicabangela khona nofana ngalokho elikwaziko ngesihloko ekuthiwa alirhunyeka ngaso lingasaqali lokho okusetheksthini ekuthiwa alirhunyeka ngakho.
- (e) Kusese nedlanzana labafundi elingalandeli umlayelo wokutlola isirhunyeko ngendima, kunalokho litlola ngamaphuzu, nokungakavumeleki eLimini LeKhaya.
- (f) Abanye babafundi babhalelwa kuhlukanisa phakathi kwamaphuzu afunwa sihloko nemitjho esekela amaphuzu lawo bese bagcina sele batlola imitjho esekelako esikhundleni sokobana batlola amaphuzu amummongo.
- (g) Abafundi abatlhogomeli amatshwayo wokufunda akhombisa bona iphuzu lokuthoma liphelelaphi bese lesibili lithomaphi, nokwenza kubonakale kwangathi kusese liphuzu elilodwa esikhundleni sokobana kuhlukaniseke kuhle iphuzu ngalinye.

limphakamiso ezingenza ngcono ikghono lokutlola ukurhunyeka

- (a) Abotitjhere abafundise abafundi ikghono lokuthalela amaphuzu amummongo nofana afunwa mbuzo, ngokobana bazijayeze ukubuyela emlayelweni wokuthoma batjheje bona umbuzo lo ufuna barhunyeka ngani.
- (b) Abotitjhere bafanele banikele abafundi imisebenzi emingana emayelana nokurhunyeka, khulukhulu ebangeni le-10 ukwenzela ukobana nabafika ebangeni le-12 sebawujayele lomhlobo wombuzo.
- (c) Abanikelwe imisetjenzana yokuzijayeza ukutlola ukurhunyeka ngematlasini wabo kusukela ebangeni le-10 kufikela kele-12 ukuya ngokomThetho-kambiso weLimi lesiNdebele.
- (d) Abotitjhere abakhuthaze abafundi ukobana lokha nabatlola umbuzo lo ngesikhathi seenhlahlubo bangathomi ngokutlola ithebula njengalokha nabafundiswa wona ngetlasini, abavele batlola isirhunyeko ngendima njengombana balayelwe.
- (e) Abafundiswe ukurhunyeka ngemitjho emifitjhani kodwana enemiqondo epheleleko nezwakalako. Lokho bangakwenza ngokukhithiza amanye wamagama asekelako nangakamumathi amaphuzu anomqondo ofunekako/oqakathekileko.

- (f) Abafundi bafanele bakhuthazwe ngeendlela ezahlukahlukeneko zokutjhugulula amaphuzu asetheksthini bawatlole ngawabo amagama kodwana angalahli umqondo otjhiwo yitheksthi.
- (g) Ukukhandela ukubuyelela imitjho njengombana injalo, abotitjhere abakhuthaze abafundi ukusebenzisa amagama amqondofana nalawa asetjenziswe etheksthini. Nanyana kunjalo abafundi abakhuthazwe bona bangakateleli ukusebenzisa amagama amqondofana kiwo woke amagama asetjenziswe etheksthini kodwana abakhuthazwe ukobana ukutjhugululwa kwegama elilodwa nofana ukutjhiywa kwegama elilodwa, amabili, njll. emutjhwani osetjenziswe etheksthini kungikho ukurhunyeka lokho.
- (h) Abafundi abakhuthazwe ukobana barhunyeka lokho okusuke kutjhiwo yitheksthi, bangazifakeli wabo amaphuzu angakabalwa etheksthini.

ISIGABA C: IZAKHI NEMITHETJHWANA YOKUSETJENZISWA KWELIMI

QALA I-CAPS ekhasini lama-25 ukuya kwama-27 kanye nekhasini le-103-105)
Ngaphasi kwesigabesi kuhlolwa okulandelako:

- Ilwazimagama nokusetjenziswa kwelimi
- Izakhiwo zemitjho
- UkuYelelisa kokuSetjenziswa kweLimi

UMBUZO WESI-3: UKURHUMUTJHA ISIKHANGISO (CAPS ikhasi lama-25)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Abafundi abanengi abahlukanisi phakathi kwamagama wokubolekwa asetjenziswa eLimini lesiNdebele nokusetjenziswa kwamagama wesiNgisi njengombana anjalo eLimini lesiNdebele.
- (b) Abafundi abanengi babonakala bangazwisisi ihlathululo yesitjho esithi ukudiselwa ziinyawo esikhundleni sokabana banikele ihlathululo baveza umqondo wokobana iinyawo zibudisi umuntu nakakhambako.

limphakamiso zokwenza ngcono ukurhumutjha isikhangiso

- (a) Abotitjhere abafundise abafundi umehluko phakathi kwamagama wokubolekwa namagama wamanye amaLimi asetjenziswa eLimini lesiNdebele njengombana anjalo. **Isib:** Amagama wokubolekwa atolwa ngokulandela imithetho yokutlolwa kwamagama wesiNdebele, njengokuthi nakulibizo lihlonyelelwa isithomo bese liba nesiqu. Amagama asetjenziswa njengombana anjalo akatlolwa ngokulandela imithetho yokutlolwa kwamagama wesiNdebele kodwana atolwa butjhigama nofana afakwe ngeembayaneni.
- (b) Abotitjhere abazinikele isikhathi sokufundisa izaga nezitjho ngetlasini babanikele abafundi imisebenzi lapha balindeleke bona bazisebenzise emitjhwani abazozitlamela yona kuvele bona bayazazi iinhlathululo zazo.

UMBUZO WESI-4: UKURHUMUTJHA IKHATHUNI (CAPS ikhasi lama-25)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.

- (a) Abafundi abanengi babonakele bangaqalisisi ikhathuni bebefundisise namagama asetjenziswe kiyo ukwenzela bona bazwisise ummongo omunyethwe yikhathuni nebegade kufunwa mbuzo wesi-4.1.
- (b) Abafundi abanengi babonakele banganalwazi lokobana nakukhulunywa ngeenkhekhe zekulumo kukhulunywa ngani (Umbuzo 4.2).
- (c) Abafundi abanengi babonakele bangahlukanisi phakathi kwesabizwana sokukhomba kudanyana samabizo wesigaba soku-1 newesigaba sesi-3 nebekufunwa mbuzo wesi-4.3. Embuzweni lo basebenzise isabizwana sokukhomba kudanyana samabizo wesigaba soku-1; **uloyo** esikhundleni sokobana baphendule ngesabizwana sokukhomba kudanyana samabizo wesigaba sesi-3; **ulowo**.
- (d) Abafundi abanengi babhalelwe kuthatha ubujamo obubonakala ekhathunini babumadanise nezinto ezenzeka epilweni yamambala nebegade kufunwa mbuzo wesi-4.6.

limphakamiso zokwenza ngcono ukurhumutjha ikhathuni

- (a) Abafundi bafanele bakhuthazwe bebalemukiswe ukobana enye nenye ikhathuni isuke inomongo othileko esuke iwudlulisela kibo, njeke kuqakathekile ukobana batjhejisise amagama atlolwe kiyo bebaqalisisa nangendlela abantu abakiyo baqaleka ngayo/ubujamo bobuso (*Facial expressions* kanye ne-body language).
- (b) Abafundi bafanele balenyukiswe bona imibuzo emibili ebuzwa ngokuqaliswa ekhathunini imayelana nokusetjenziswa kwelimi ebujameni obuthileko okufaka hlangana iimpambosi zezenzo, iinkhathi zezenzo, iindlela zezenzo, iinkhekhe zekulumo mazombe nokhunye okumayelana nelimi.
- (c) Abafundi abalenyukiswe bona amakhathuni akhuluma ngezinto ezenzeka epilweni yamambala, njeke bafanele bakghone ukumadanisa lokho okusuke kwenzeka ekhathunini nobujamo obenzeka hlangana nemiphakathi abaphila kiyo.
- (d) Ikhathuni ingaba libhokisana elilodwa elicoca indaba epheleleko njengale ebuzwe umnyaka ogadungileko (2022); kungaba mabhokisi ambalwa umfundi ekumele awafunde ngokulandelana kwawo ukuze athole ukwelamana kwezehlakalo. Kuyenzeka godu ukobana ikhathuni ingabi nekulumo-pendulwano, sekube micabango kwaphela. Lapho kulindeleke bona umfundi arhumutjhe imicabango le.
- (e) Abotitjhere abakhumbule bebalemukise abafundi bona ikhathuni iyatjhugutjhuguluka. Njeke abafundise imihlobo ehluahlukeneko yamakhathuni.

UMBUZO WESI-5: IPHROZI (UKUSETJENZISWA KWELIMI EKHASINI LAMA-26 KUFIKA KELAMA-27 KANYE NEKHASINI LE-103 KUFIKA KELE-105 KU-CAPS)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

- (a) Abafundi abanengi abayazi imihlobo yamabizo (umbuzo 5.1).

- (b) Abafundi abanengi abanalwazi lokobana amanye wamagama nakasetjeziswa ebujameni obuthileko kusuke kukateleleke bona kube nokutjhuguluka komdumo wamatjhada athileko (ukulwangisa/ukurhwalabhisa) njengombana bekufunwa umbuzo wesi-5.2.
- (c) Iindlela zezenzo zibonakala zisese mraro ebafundini abanengi (umbuzo wesi-5.3).
- (d) Abafundi abanengi bakhombise banganalwazi lokobana nakukhulunywa ngeemfengo kusuke kukhulunywa ngani. Babhalelwe kubona umhlobo wesifengo sesifaniso embuzweni wesi-5.5.
- (e) Inengi labafundi aliyazi imiThetho nemiThetjhwana yokuTlola nokuPeledwa kweLimi lesiNdebele (Umbuzo wesi-5.8).
- (f) Ukutjhugululwa kwekulumo enqophileko ibe yikulumo engakanqophi kubonakele kusese mraro omkhulu ebafundini abanengi (umbuzo wesi-5.9).

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

- (a) Abotitjhere abalemikise abafundi ukobana elinye nelinye igama elisetjenziswako nakukhulunywako nofana nakutlolwako lisuke liwela ngaphasi kwesikhekhe esithileko sekulumo.
- (b) Abafundi abalenyukiswe ukobana amanye amalungu wezenzo nofana wamabizo ayalwangiswa/atjhugulula umdumo lokha nakasetjenziswa ebujameni obuthileko, njengalokha nakancitjhiswako, nakwakhiwa abondaweni, nakuhlonyelelwa ipambosi yokwenziwa, njll.
- (c) Kuqakathekile bona abafundi balenyukiswe ngeendlela zezenzo ezihlukahlukeneko bebanikelwe nemisetjenzana eminengi ngendlela ekungakghonakala ngayo ngazo.
- (d) Abafundi abalenyukiswe ngokubuyekeza/edita amatheksthi ahlukahlukeneko ngokulandela imiThetho nemiThetjhwana yokuTlola nokuPeledwa kweLimi lesiNdebele.
- (e) Kuqakathekile bona abotitjhere banikele abafundi imitjho eyikulumo enqophileko bese bayitjhugululela ekulumeni engakanqophi.

5.4 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-2

Imibono mazombe

(YELELA: ISITJENGISO ESISSETJENZISWE NGENZASI ASIKAFAKI ABAFUNDI BOKE)

OKULANDELAKO SITJENGISO SENDLELA ABAFUNDI ABALI-100 OKWENZIWE NGABO UKUHLOLWA EBAKHOMBISE UKUPHUMELELA NGAYO EMBUZWENI NGAMUNYE:

- (a) Nasitjheja indlela abafundi abasebenze ngayo itjengisa inengi labafundi liphumelele ngezinga eliphezulu kileliphepha nanyana kusese nedlanzana eliphumelele ngezinga eliphakathi, elinye laphumelela ngezinga eliphasi. Nanyana kunjalo kukhona nabafundi abalidlanzana elincani khulu abangakaliphumeleli ephepheneli. Umfundi othole imitlomelo ephezulu kunabo boke ufumene imitlomelo ema-78, okutjho bona uliphumelele ngamaphesende ama-97,7 bese kwathi umfundi ofumene imitlomelo

ephasi kunabo boke wafumana imitlomelo emi-4 nekumaphesende ama-5 kwaphela. Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona baliphumelele ngesilinganiso esingaba mitlomelo ema-51 (*Average mark*) esisilinganiso samaphesende ama-63,2. Isilinganiso sokuphumelela kwabafundi kilomnyaka sehle ngemitlomelo emi-4 nekumaphesende asi-6,1 nasimadani swa nesangomnyaka wee-2021 esasimitlomelo ema-55 (*Average mark*) nesasimaphesende ama-69,3.

- (b) Abafundi baphumelele kuhle **Esigabeni A** ekusigaba seenkondlo. Emibuzweni eminengi ekhethiweko kilomnyaka kubonakele kunokukhuphuka nakumadani swa nokuphumelela kwabo kwangomnyaka wee-2021 nanyana embuzweni woku-1 kubonakala kunokwehla.
- Embuzweni woku-1, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphakathi ngombana inengi labo lifumene imitlomelo esi-6 emitlomelweni eli-10 eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-56,5 nekutjho bona inengi labo liwuphumelele ngeleveli yesi-4. Kubonakala kunokwehla ngemitlomelo emi-3 esilinganisweni sabafundi bomnyaka lo (2022) ekuphumeleleni lombuzo nakumadani swa nebangomnyaka ogadungileko (2021).
 - Embuzweni wesi-2, abafundi abanengi bawuphendule kuhle umbuzo lo ngombana ngokuya kwerhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi liwuphumelele ngemitlomelo eli-7 emitlomelweni eli-10 eyabelwe wona. Kilabo abakhetha ukuphendula umbuzo lo bambalwa khulu abangakawuphumeleli kanti bakhona nabawuphumelele ngemitlomelo eli-10 yoke. Ngokwamaphesende abafundi umbuzo lo bawuphumelele ngamaphesende ama-74,8 nekutjho bona bawuphumelele ngeleveli yesi-6.
 - Embuzweni wesi-3, abafundi abakhetha ukuphendula lombuzo bawuphumelele ngezinga eliphakathi. Erhelweni labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabafundi inengi labo liwuphumelele ngemitlomelo esi-6 emitlomelweni eli-10 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-58,7 nekutjho bona bawuphumelele ngeleveli yesi-4.
 - Embuzweni wesi-4, abafundi abanengi bawuphumelele ngezinga eliphakathi umbuzo lo ngombana nakuqalwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo, inengi labo lithole imitlomelo eli-7 emitlomelweni eli-10 eyabelwe umbuzo lo. Ngokwamaphesende abafundi umbuzo lo bawuphumelele ngamaphesende ama-68,2 nekutjho bona bawuphumelele ngeleveli yesi-5.
 - Umbuzo wesi-5 (ikondlo engakabonwa), abafundi abanengi bawuphumelele kuhle umbuzo lo. Nakuyelelwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lithole imitlomelo eli-7 nangaphezulu emitlomelweni eli-10 eyabelwe wona. Ngokwamaphesende umbuzo lo bawuphumelele ngamaphesende ama-67,8 nekutjho bona bawuphumelele ngeleveli yesi-5.
- (c) Abafundi baphumelele kuhle **Esigabeni B** samanovela/ubukghwari bomlomo nakumadani swa nekwangomnyaka ogadungileko.
- Embuzweni we-10, abafundi abanengi bawuphumelele kuhle umbuzo lo. Nasitjheja irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo kutholakele bona inengi labo bawuphumelele ngesilinganiso esimitlomelo eli-19 emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-76,7 okutjho bona bawuphumelele ngeleveli yesi-6. Bakhona nabanye abafundi abambalwa abawuphumelele ngemitlomelo ema-25 nekumaphesende ali-100.

- Embuzweni we-11, abafundi abanengi abakawuphenduli kuhle umbuzo lo. Nakutjhejwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lifumene imitlomelo eli-11 emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende abafundi bawuphumelele ngamaphesende ama-44,7 nekutjho bona inengi liwuphumelele ngeleveli yesi-3.
- (d) Abafundi basiphumelele kuhle **Isigaba C** ekusigaba semidlalo ngombana kiyo yomi-2 imibuzo abayiphendulileko kubonakele kunokukhuphuka nakumadaniswa nekwangomnyaka ogadungileko.
- Embuzweni we-18, abafundi abanengi abakhetha ukuphendula umbuzo lo bawuphendule ngezanga eliphakathi. Nakuyelelwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lifumene imitlomelo eli-13 emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende kilombuzo abafundi baphumelele ngamaphesende ama-50,9 nekutjho bona bawuphumelele ngeleveli yesi-4. Bambalwa khulu abafundi abawuphumelele ngamaleveli angaphezu kweleveli yesi-4.
 - Embuzweni we-19, abafundi abanengi abakhetha ukuphendula umbuzo lo bawuphumelele ngokwezinga eliphakathi. Nakutjhejwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lifumene imitlomelo eli-15 emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende kilombuzo abafundi baphumelele ngamaphesende ama-61,4, okutjho bona bawuphumelele ngeleveli yesi-5.

5.5 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-2

ISIGABA A: IINKONDLO

UMBUZO 1: 'IIMBONGO ZEPILO'

Iimphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yeenkondlo

- (a) Abanye babafundi abakathomi ngokutlola isingeniso esihlathulula amagama amummongo wombuzo lo naphezu kobana balayelwe ephepheni lemibuzo.
- (b) Abafundi abanengi babe nobudisi bokuhlathulula ukobana khuyini iinthombengqondo.
- (c) Abanye babafundi babonakele bangaphenduli umbuzo lo njengalowo oyi-eseyi yezemitlolo.
- (d) Ubudisi obukhulu ababe nabo ngebokutjho bona umuda ngamunye unamhlobobani wesithombengqondo.
- (e) Idlanzana lalabo abakghonileko ukutjho bona umuda unamhlobobani wesithombengqondo bahlathulule isithombengqondweso kodwana bangahlathulula lokho esikutjhoko ngokommongondaba wekondlo ebuzweko.
- (f) Abanye babafundi badzubhule imida yekondlo eveza ummongondaba njengombana bekufuna umbuzo kodwana babhalelwa kunikela iinhathululo ezinembako nezizwakalako. Esikhundleni sokuhlathulula okutjhiwo mumuda bawubuyelele njengombana unjalo.
- (g) Abanye badzubhule imida kwaphela banganikela ihlathululo yayo njengombana balayelwe embuzweni.

Iimphakamiso zokwenza ngcono umbuzo omude wekondlo

- (a) Nakufundiswa abafundi abayelesiswe ukobana nakukhulunywa ngeenthombengqondo kusuke kukhulunywa ngani (khuyini iinthombengqondo).
- (b) Abotitjhere abenze isiqiniseko sokobana bayelelisa abafundi babo ngayo yoke imihlobo yeenthombengqondo nokobana omunye uhluka njani komunye umhlobo.
- (c) Abotitjhere kufanele basebenzise iintjengiso zomhlobo lo wombuzo ezitholakala ngaphakathi komhlahlandlela weenkondlo ezabelwe ukufundwa esizokwethulwa umnyaka lo (2023) ukwenzela bona abafundi bazi bona umbuzo oyi-eseyi yezemitlolo ulindeleke bona uphendulwe kunjani.
- (d) Kufanele abotitjhere benze isiqiniseko sokobana enye nenye ikondlo ngemva kobana bayifundisile batlama umbuzo omude wekondlo leyo bese bawunikela abafundi bona bawuphendule njengomsebenzi wangetlasini nofana wekhaya.
- (e) Okhunye okungasetjenziswa nakufundiswa lomhlobo wombuzo mihlahlandlela yamaphepha weminyaka egadungileko njengesitjengiso sokobona ungaphendulwa kunjani umbuzo lo.
- (f) Abotitjhere bayeleliswa bonyana baqale umhlahlandlela wezemitlolo weSikhambakhambile nabafundisa iinthombengqondwezi.

UMBUZO 2: 'IBALA NGELAKHO'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo

- (a) Abanye babafundi babhalelwe kubona/kuveza umhlobo wesithombengqondo obuzwe embuzweni wesi-2.1.
- (b) Abafundi abanengi babonakele bangahlukanisi bona igama elithi; 'Ibala' elikhulunyiswa ekondlweni le lingathekiswa nesitho somuntu esifihlakeleko, esikhundleni salokho balithatha njengegama elibhamba elitjho umbalo womuntu.
- (c) Abanye babafundi babhalelwe kunikela ihlathululo yomuda wekondlo ngokutjho kommongondaba wekondlo esikhundleni salokho babuyelela umuda lowo njengombana unjalo ekondlweni (Umbuzo wesi-2.5).
- (d) Abanye babafundi babhalelwe kuzwisisa ukobana nakukhulunywa ngesimilo somuntu kusuke kukhulunywa ngani (Umbuzo wesi-2.6). Esikhundleni sokobana batshwaye ngokobana kwamambala bakhona abantu abanesimilo sokungahloniphi imizimba yabo bona batshwaye ngokukhamba ebusuku nokuzinikela etjwaleni.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo

- (a) Abotitjhere kufanele bafundise abafundi imihlobo ehlucahlukene yeenthombengqondo bebabahlathululele namatshwayo wesithombengqondo ngasinye (kuhlathululwe bona iinthombengqondo zihlukaniseka bunjani).
- (b) Lokha utitjhere nakafundisa ikondlo akangabalekeli ukuveza tihatjhalazi umqondo obhamba otjhiwo yikondlo efundwako nanyana umqondo lowo uzwakala ulumela nofana ungakhulumiseki lula.
- (c) Kuqakathekile bona lokha nakufundwa ikondlo ngetlasini kunikelwe ihlathululo yomuda ngamunye bekuvezwe nokobana umuda lowo udlala yiphi indima ekwenzeni bona ummongondaba okhulunyiswa ekondlweni leyo uzwakale ngcono.
- (d) Abafundi abalenyukiswe bona lokho imbongi isuka ikhuluma ngakho ekondlweni kusuke kuqaliswe ezehlakalweni ezenzeka epilweni yamambala, njeke bafanele balindele imibuzo ezobabuza ngokwenzeka kwesehlakalo esizokufuna bona baphendule baveze amaboni/ilemuko abanalo ngezinto ezenzeka emiphakathini abaphila kiyo.
- (e) Kufanele bangasabi ukuphendula basebenzise amagama alumelako/angakhulumeki lula nakufaneleko.

UMBUZO 3: 'THANDO'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo

- (a) Abafundi abanengi bakhombise ukungazi bona nakukhulunywa ngobukondlo kusuke kukhulunywa ngani (Umbuzo wesi-3.1).
- (b) Abanye abafundi basese nobudisi bokubuthelela imiqondo embalwa evezwa mimida yendima bayirhunyeze ngomqondo owodwa (Umbuzo wesi-3.2).

- (c) Abafundi abanengi babonakele bangazwisisi umbuzo osuke ubuza ngokobana ukusetjenziswa kwesithombengqondo nofana ibuyelelomagama kukuthinta njani ukuzwisisa kwabo lokho okutjihiwo yimbongi.
- (d) Abanye babafundi abakghoni ukuzwisisa ukobana umbuzo okhuluma ngomlayezo usuke uqaliswe ngakibo (ngothoni umlayezo abawufumeneko ngokufunda kwabo ikondlo leyo).
- (e) Abanye babafundi babhalelwe kusekela isiqu nto ebasithetheko embuzweni wesi-3.6 ebewufuna bona batjho bona ingabe ithando leqiniso nelamambala liyatholakala eenkundleni zokuthintana na.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo

- (a) Abotitjhere abafundise abafundi ukobana nakukhulunywa ngobukondlo kusuke kukhulunywa ngawo woke amatshwayo atholakala ekondlweni, Isib. Imihlobo yevumelwano, iinthombengqondo, isithiyeleli/isezura, njll.
- (b) Akufundiswe abafundi ikghono lokubuthelela imiqondo engehla kowodwa owethulwa yindima yekondlo ukuwuhunyeza ngomuda owodwa njengombana kuhlale kufunwa imibuzo eminengi engaphasi kweleveli yesi-2 yerhelo lemibuzo yethekzonomi ka-Barret nesetjenziswako lokha nakutlanywa imibuzo.
- (c) Abotitjhere abalemukise abafundi ukobana ikondlo isuke irhayelwa bona, njeke balindeleke bona bazitjheje bona ngikuphi okuvezwa yimbongi njengomlayezo oqaliswe kibo nekufanele bakutjheje epilweni yamambala (ubuqiniso bezenzeko ezikhulunyiswa ekondlweni).

UMBUZO 4: 'MONA'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo

- (a) Abafundi abanengi babhalelwe kuveza ubukondlo ebusetjenziswe yimbongi emudeni wesi-3 nemudeni wama-24 ebuzwe embuzweni wesi-4.1.
- (b) Abanye babafundi babhalelwe kuveza izenzo ezingabangela amalunga womndeni agcine sele amonakalelana (Umbuzo wesi-4.3).
- (c) Kusese mraro omkhulu ebafundini ukuzwisisa kokusetjenziswa ukubuyelela kwetshwayo lakanobuza emideni yekondlo (Umbuzo wesi-4.4).

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo

- (a) Abotitjhere abafundise abafundi ukobana nakukhulunywa ngobukondlo kusuke kukhulunywa ngawo woke amatshwayo atholakala ekondlweni, Isib. Imihlobo yevumelwano, iinthombengqondo, isithiyeleli/isezura, njll.
- (b) Abotitjhere abalemukise abafundi ukobana bahlukanise phakathi kokusetjenziswa kwelimi okubuzwa ephepheni loku-1 namatshwayo wobukondlo asetjenziswa ephepheni lesi-2.
- (c) Abafundi abakhuthazwe ukobana bafundisise umbuzo bebawutsenge/bawuhlaziye ukwenzela bona bazwisisa ukobana ufunani ngaphambi kobana banikele ipendulo yawo.

- (d) Akufundiswe abafundi ukobana imbongi isuke inqopheni ngokusebenzisa itshwayo nofana itshwayo elithileko ilibuyelela kanengi emideni ethileko yekondlo; Isib. Imbongi ingasebenzisa itshwayo lakanobuza ngokulibuyelela emideni ethileko yekondlo ngomnqopho wokobana isuke nayo ngokwayo inganazo iimpendulo zemibuzo leyo; njll.

UMBULO 5: 'ISILILO SOTJWALA'

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo

- (a) Abanye babafundi badzubhule umuda onesenzo esithi; 'Sengidiniwe nihle nivika ngami' esikhundleni sokudzubhula ibizo elisemudeni wokuthoma elithi; 'isiviko' nebegade lifunwa mbuzo (umbuzo wesi-5.1).
- (b) Inengi labafundi libhalelwe kunikela umqondo nofana ukuhlathulula okunqotjhwe yimbongi ngomuda othi; 'Niyazi bona ngiyajika nangifika ngemathunjini'.
- (c) Ebafundini abanengi umbuzo wesi-5.5 kube budisi ukobana banikele ipendulo enembako ngesizathu sokobana kumbuzo ebewufuna bona baveze ukucabanga kwabo ukobana kubayini enarheni le abentwana abangaphasi kweminyaka eli-18 bangakavunyelwa ukuthengiselwa utjwala.
- (d) Umbuzo wesi-5.6 abafundi abanengi babhalelwe kumadanisa ukukhambelana kwesihloko nommongondaba wekondlo bese batshwaya ngokukhambelana kwazo.

limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo

- (a) Abotitjhere abafundise abafundi ukobana bahlukanise phakathi kombuzo ofuna bona badzubhule igama elilodwa nombuzo ofuna bona badzubhula umuda woke.
- (b) Kutlhogeka bona abotitjhere bangenelele ekufundiseni amatshwayo wobukondlo ngokuphelela kwawo.
- (c) Akukhuthazwe abafundi ukobana bafundise umbuzo ngaphambi kobana bawuphendule.
- (d) Abotitjhere bafanele bafundise abafundi ukobana esinye nesinye isithombengqondo imbongi isuke isisebenzise ngehloso nofana ngomnqopho wokobana sisethulele okuthileko okumayelana nommongondaba wekondlo leyo.

ISIGABA B: AMANOVELA/UBUKGHWARI BOMLOMO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yamanovela nobukghwari bomlomo

- (a) Idlanzana labafundi alikalandeli isakhiwo esifaneleko sokutlolwa kombuzo oyi-eseyi yezemitlolo. Bayavundla kilokho abasuke balayelwe ukobana bakwenze nabaphendula umbuzo lo nanyana batjeliwe ephepheli lemibuzo.
- (b) Idlanzana labafundi linikele iinhlathululo zamagama amummongo wombuzo ezinganembiko nekwenza bona kube budisi kibo ukunikela iimpendulo ezinembako emzimbeni nasele bacoca ngalokho okufunwa mbuzo.

- (c) Abafundi abanengi batlole ngezehlakalo zenovela njengombana zinjalo bangaqalisi kilezo ezithinta umlingisi oyikutani kwaphela.
- (d) Abanye abafundi bazivezile izehlakalo ezithinta umlingisi oyikutani kodwana babethela mthlazenini ukuveza ukobana lezo zehlakalo zizwakalisa ummoya onjani kithi abamukelilwazi.
- (e) Idlanzana labafundi livele lazivezela ihlangothi elilodwa lommoya labethela mthlazenini elinye ihlangothi elivezwa ngezinye izehlakalo. Isib. Liveze izehlakalo ezizwakalisa ummoya wokudana kwaphela labethela mthlazenini lezo ezizwakalisa ummoya wethabo.
- (f) Abafundi abanengi babonakele bangayingeni indaba yenani lamagama elilindeleke bona balisebenzise nabaphendula umbuzo njengombana balayelwe ephepheni lemibuzo.

Imphakamiso zokwenza ngcono imibuzo emide yamanovela nobukghwari bomlomo

- (a) Abotitjhere kufanele benze isiqiniseko sokobana banikela abafundi imisebenzi emayelana nemibuzo emide iveke neveke ngeenqunjwana/ngeentokana.
- (b) Imibuzo yabo bafanele bayitlame ngokulandela IsiTatimende somThetho-kambiso weKharikhyulamu yeliZweloke.
- (c) Abotitjhere bangasebenzisa iintjengiso zokuphendulwa kwemibuzo yezemitlolo ezima-eseyi etholakala ngaphakathi komhlahlandlela wenovela yesihloko esithi; *UBONAKELE*.
- (d) Abotitjhere abahlathululele abafundi ngemihlobo ehlucahlukene yemimmoya ezwakaliswa zizehlakalo ezihlucahlukene ezibumba ummongondaba wenoveli.
- (e) Okhunye kukobana akulenyukiswe abafundi ukobana isenzeko esisodwa kuyenzeka bona sizwakalise imimmoya evangileko, khulukhulu nasitjheja imiphumela yaso.
- (f) Abotitjhere bangasebenzisa iintjengiso zokuphendulwa kombuzo oyi-eseyi yezemitlolo etholakala ngaphakathi komhlahlandlela wenovela yesihloko esithi; *UBONAKELE*.
- (g) Kutlhogeka bona abaluleki ngeemfundo (subject advisors) enze iimfundobandulo, bafundise abotitjhere ngelwazi lokuphendula lomhlobo wombuzo bese abotitjhere balidlulisela ebafundini.
- (h) Ngesikhathi nakubanjwe iimfundobandulwezi, akubizwe nezazi zephepha lezemitlolo bazokuhlathululela abotitjhere bona lomhlobo wombuzo abafundi balindeleke bona bawuphendule kunjani.
- (i) Kutlhogeka bona lomhlobo wombuzo unikelwe isikhathi esaneleko sokobana utlolwe bewutshwaywe nabafundi ngetlasini.
- (j) Nakufundiswa ubukghwari bomlomo kufanele kufundiswe abafundi bona lomhlobo wombuzo uhlanganisa amajenri ahlukahlukene, njengokuthi inolwana ingahlanganiswa neemibongo nofana ihlanganise nezaga nezitjho kokhunye ingabuya ihlanganise neenanazelo nofana iingoma ezithileko.

AMANOVELA NOBUKGHWARI BOMLOMO IMIBUZO ENEMIBUZO EMIFITJHANI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yamanovela neyobukghwari bomlomo

- (a) Nakufundiswa ubukghwari bomlomo kufanele kuyeleliswe abafundi bona lomhlobo wombuzo uhlanganisa amajenri ahlukahlukene, njengokuthi inolwana ingahlanganiswa neembongo nofana ihlanganiswe nezaga nezitjho kokhunye ingabuya ihlanganiswe neenanazelo nofana iingoma ezithileko.
- (b) Abafundi batlhoga ilwazi lencwadi ababelwe ukuyifunda nekwenza bona babhalelwe kunikela iimpendulo ezibhamba nezifumaneka ngaphakathi kwencwadi.
- (c) Abafundi abanengi abakghoni ukuphendula imibuzo basebenzise ilwazi abalifumene encwadini nelwazi abavele banalo ngokwabo nekufunwa khulu mibuzo eselevelini yesi-3 ngokuya kwethekzonomi ka-Barret esetjenziswa nakutlanywa imibuzo.
- (d) Abafundi abanengi batjengisa banobudisi bokutsenga nokubuka izehlakalo nezenzo zabalingisi lapha kutlhojeka khona.
- (e) Babhalelwa 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.
- (b) Bafanele babakhuthaze abafundi bona bakwazi ukunikela imibono ngalokho abakufundileko nofana ngezehlakalo abazizwa zikhulunyiswa encwadini bebakwazi nokuzimadanisa nelwazi abanalo ngepilo mazombe/ngamaboni wabo.
- (c) Bafanele babakhuthaze bona bakwazi ukuthatha ihlangothi bebasekele neenqunto abazithathako baqalise elwazini abanalo.
- (d) Abafundi abanikelwe imisetjenzana ngemva kokufundwa kwesinye nesinye isahluko bebaqinisekise bona babuza pheze woke amaphuzu aqakathekileko avela kilesosahluko. **Tjheja:** Kungasetjenziswa imibuzo engaphakathi komhlahlandlela wenovela eyabalwe ukufundwa.
- (e) Imisebenzi yekhaya enikelwe abafundi kufanele itshwaywe ukwenzela ukukhuthaza abafundi ngokufuna ukuzibona bona basebenze njani kiyo.
- (f) Abotitjhere bakhuthazwa bona bafundise abafundi ngamaleveli ahlukahlukene wemibuzo/amazinga wobudisi bombuzo, njengokuthi kunemibuzo efuna iimpendulo ezitholakala encwadini, imibuzo efuna bona umfundi asebenzise ilwazi analo abe athathe nehlangothi lokha nakayiphendulako naleyo ephendulwa ngokobana umfundi ahlole bekabuke.
- (g) Ukungezelela ilwazi labafundi abotitjhere abakhuthaze abafundi ukurhunyeka iingqophu zenovela nofana zobukghwari bomlomo, bese bazozethula ngetlasini abafundi abanye balalele bebanikele nemibono ngokuvela esiqetjhini ngasinye. Lokho bangakwenza ngokuveza izehlakalo ezenzeke esiqetjhini ngasinye ngokwamaphuzu ukuze akhumbuleke bulula kunokobana bafunde incwadi yoke ngesikhatjhana esifitjhani lokha nasele babuyekela ukuyokutlola isihlahlubo ngephepheli.

ISIGABA C: IMIDLALO (IMIBUZO EMIDE)

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yemidlalo

- (a) lingeniso lapha abafundi balindeleke bona bahlathulule amagama amummongo wombuzo obuzweko nokobana ngubani umdlali oyikutani ekuzokucocwa kuqaliswe ekuvezweni kwakhe ngaphasi kwesakhiwana ngasinye azinembi.
- (b) Abafundi abanengi babonakele bangazwisisi ukobana nakukhulunywa ngesakhiwana somdlalo kusuke kukhulunywa ngani.
- (c) Inengi labafundi alinalwazi lokobana umdlali oyikutani womdlalo lo ngubani.
- (d) Inengi labafundi livele lazicocela ngomdlalo njengombana unjalo ngaphandle kokuveza bona izehlakalo ezithileko zivela ngaphasi kwawuphi umleyo wesakhiwana.
- (e) Abanye babo bakhombise ukungabi nelwazi lokumunyethweko nofana ingaphakathi lomdlalo lo.
- (f) Abanye balabo abawaziko umdlalo lo bavele bawucoca ngaphandle kokulamanisa izehlakalo zawo nekwenze kwaba budisi kwabatshwayako bona bangakghona ukubahlukanisela ngokwemileyo yesakhiwana njengombana bekufuna umbuzo, bacoce bahlangahlanganisa.
- (g) Kubonakala abotitjhere abanengi bangafundisi ngokulandela isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandlela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi.

limphakamiso zokwenza ngcono imibuzo emide yemidlalo

- (a) Abafundi abanengi bacoca ngelingaphakathi lencwadi sekunokobana basebenzise ilwazi abanalo lencwadi ukuphendula umbuzo obuzweko.
- (b) limpendulo zabafundi abanengi azilandeleki.
- (c) Izakhiwo zabafundi abanengi akusizo ezima-eseyi wezemitlolo.
- (d) Inani lamagama elisetjenziswe bafundi abanengi lincani khulu kunalelo elibekiweko.
- (e) Abanye abafundi baphendula njengabafundi abangazange khebafundiswe ukutsenga imitlolo esuselwa ehloko.
- (f) Nakufundiswa umdlalo akulandelwe isiTatimende somThetho-kambiso weKharikhyulamu nokuHlola esekhasini lama-29 njengomhlahlandlela wokobana ngenjani imibuzo engalindeleka nakuhlolwa abafundi.

UMDLALO IMIBUZO ENEMIBUZO EMIFITJHANI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yemidlalo

- (a) Abafundi abangakaphumeleli kuhle embuzweni lo babonakele batlhayelelwa lilwazi langaphakathi lomdlalo lo.

- (b) Abanye babafundi babonakele banganalo ikghono lokuhlobanisa izehlakalo ezikhulunyiswa emdlalweni nezinto ezenzeka epilweni yamambala.
- (c) Inengi libonakele linobudisi bokutsenga nokubuka izehlakalo nezenzo zabadlali lapha kutlhogeka khona.
- (d) Idlanzana libhalelwe kunikela imibono ezwakalako nekhambisana nalokho elisuke libuzwe khona.
- (e) Abanye bakhombise ukurhabela ukuphendula umbuzo bangakazwisisi ukobana umbuzo ufunani kibo.

limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo

- (a) Abafundi abangakaphumeleli kuhle embuzweni lo babonakele batlhayelelwa lilwazi lelingaphakathi lomdlalo lo.
- (b) Abanye babafundi babonakele banganalo ikghono lokuhlobanisa izehlakalo ezikhulunyiswa emdlalweni nezinto ezenzeka epilweni yamambala.
- (c) Abanye babonakele banobudisi bokutsenga nokubuka izehlakalo nezenzo zabadlali lapha kutlhogeka khona.
- (d) Inengi labafundi libhalelwe kunikela imibono ezwakalako nekhambisana nalokho elisuke libuzwe khona.
- (e) Abanye bakhombise ukurhabela ukuphendula umbuzo bangakazwisisi ukobana umbuzo ufunani kibo.
- (f) Imisetjenzana yetlasini/yekhaya enikelwa abafundi kufanele itshwaywe ngombana lokho kuzokukhuthaza abafundi ngokufuna ukuzibona bona basebenze bunjani kiyo.
- (g) Akufundiswe abafundi ngamaleveli ahlukahlukeneko wemibuzo, njengokuthi kunemibuzo efuna iimpendulo ezitholakala encwadini, imibuzo efuna bona umfundi asebenzise ilwazi analo abe athathe nehlangothi lokha nakayiphendulako naleyo ephendulwa ngokobana umfundi ahlole bekabuke.
- (h) Ukungezelela ilwazi labafundi abotitjhene abakhuthaze abafundi ukurhunyeza iinqephu zomdlalo bese bazozethula ngetlasini abanye abafundi balalele, bebafakaze ngalokho okutjhiwo siqepheso. Lokho bangakwenza ngokuveza izehlakalo ezenzeke esiqetjhini ngasinye ngokwamaphuzu ukuze akhumbuleke lula, kunokobana abafundi bafunde incwadi yoke ngesikhatjhana esifitjhani lokha nasele babuyekhezela ukuyokutlola isihlahlubo ngephepheli.
- (i) Kesinye isikhathi abafundi bangasetjenziswa ukwethula isiqephu ngasinye ngendlela yokusidlala nofana ukusitjengisa phambi kwabanye abafundi ngetlasini.

5.6 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-3

Imibono mazombe:

(YELELA: ISITJENGISO ESISITJENZISWE NGENZASI ASIKAFAKI ABAFUNDI BOKE)

OKULANDELA KO SITJENGISO SENDLELA ABAFUNDI ABALI-100 OKWENZIWE NGABO UKUHLOLWA EBAKHOMBISE UKUPHUMELELA NGAYO EMBUZWENI NGAMUNYE

(a) Amaphesende afunyenwe emaphepheni ali-100 aziintjengiso asilinganiso esima-94,2 nasimadani swa namaphesende afunyanwa ngomnyaka wee-2021 esasima-92,9, nokutjho bona kutjengise ukukhuphuka ngephesende eli-1.27. Nanyana kunjalo kilomnyaka wee-2022 kusese nesibalo esiphezulu sabafundi esiphumelele ngemitlomo emihle khulu engaba ma-80 kufika kwali-100 nakumadani swa nabafundi bomnyaka wee-2021.

(b) Pheze amaphesende ama-99 eba fundini abali-100 bafumene imitlomo ema-80 kufika keli-100. Abafumene imitlomo eli-11 kufika kwama-79 baba liphesende eli-1 nokubonakele kusese maphesende amahle khulu nakumadani swa neweminyakeni eminye engaphambi komnyaka wee-2022.

Ukuphumelela kileliphepha kilomnyaka wee-2022 kukhuphukile nakumadani swa nekomnyaka wee-2021. Umfundi ofumene imitlomo ephezulu ngothole imitlomo eli-100 bese kuthi ofumene imitlomo ephasi kube ngothole imitlomo eli-11 (kilomfundi ofumene imitlomo eli-11 kufunyenwe emtlo lweni we-eseyakhe newamatheksthi wokuthintana akopulule iinhloko zephepha lemibuzo LOKE njengombana linjalo. Njeke kuyatjengisa bona akanalo ikghono lokuphendula imibuzo yephepheli).

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

(d) Abafundi abaye leliswe ukobana ilwazi lokusetjenziswa kwelimi, ilwazimagama nezakhiwo zemitjho ebazisebenzise ephepheni loku-1 nelesi-2 zidlala indima ekulu khulu ekutloleni imitlomo enganamphoso kileliphepha.

(e) Akukhuthazwe abafundi ukobana kutlhogeka khulu bona bazilungiselele ngokwaneleko nabayokutlola iphepheli.

(f) Izakhiwo zamatheksthi ahlolwa ephepheneli (i-eseyi namatheksthi wokuthintana) kufanele zifundiswe bezihlolwe ngokuzeleko emisetjenzaneni yangamalanga yomnyaka wake.

(g) Abafundi abasizwe bebazibandakanye ekusebenziseni amahelo wokuzihlola nabatlola i-eseyi namatheksthi wokuthintana phakathi komnyaka. Lokhu okwenziwe nabatlola imisetjenzana yokuzijayeza nalokha nabatlola ithaski yemitlomo yokuzitlamela ehlelwe ethemini yokuthoma.

(h) Nakufundiswako kuqakatheke khulu ukufundisa abafundi indlela yokukhetha nokutsenga kuhle isihloko se-eseyi nofana umhlobo wetheksthi wokuthintana ukuze batlome ngendlela elindelekileko. Abafundi babonakala bangaphumeleli kuhle nangabe baphendule baphaphalaza ngesihloko nofana batlome ummongo omncani nongatjho litho ngesihloko, Isib. I-eseyi ayibe namagama ama-340 ukuya ema-390 (amakhasi ama-2½) bese kuthi amatheksthi wokuthintana abe magama ali-100 kufika kwali-120

(Akube ikhasi li-1½).

5.7 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-3

ISIGABA A: AMA-ESEYI

limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo

Babe bancani khulu abafundi ababhalelwe kuphendula iinhloko ezibuzweko. Bona-ke ngilaba abakopulule iinhloko ezibuzweko bazibuyabuyelela kanengi ngokweendima ukuze ziveze isakhiwo se-eseyi kodwana ummongo ungakhulumi litho.)

- (a) Kilemibuzo ekhethwe bafundi batjengise ukuphendula okusezingeni eliphezulu nelihle. Embuzweni woku-1.1 ukufika embuzweni 1.5 akekho umfundi otlole ukuphaphalaza nokuveza okuphambene nesihloko. Iinhlokwezi ziphendulwe kuhle khulu ngokudluleleko nokutjengisa ukukhula nokuhlakanipha kwemiqondo.
- (b) Balidlanzana abafundi abakhetha imibuzo yeenthombe nekumbuzo 1.6 kufika ku-1.8. Iinhlokombezi ziphendulwe ngokudluleleko nokuzwakele kumaphuzu atjhujileko nanomqondo ohlakaniphileko. Iimpendulo zabafundi zizwakalise imibono ehlukahlukene nekhambisana nazo iinhlokombezi. Zirhunyutjhe zazwakalisa imihlobo ehlukahlukene yemihlobo ye-eseyi.
- (c) Idlanzana labafundi litlole amaphuzu womebhengqondo/ amummongo amancani khulu (ama-3 kufika kwama-4), njeke ligcina lithayelelwa maphuzu nakufanele litlole umzimba we-eseyi. Lokho kulenza litlole indaba efitjhani khulu engaba likhasi linye nofana linye nohafu nekuyinto engafunekiko.
- (d) Endimeni yoku-1 abafundi abahlathululi amaphuzu aqakathekileko avezwa sihloko ebasikhethileko ukuze kubonakale bonyana indima le ngesitjengiso sokobana kuyokukhulunywa ngani emzimbeni (akuveli bona indima esingeniso ngiyiphi).
- (e) Imbijana yabafundi isese nomraro wokutlola indima esiphetho netjengisako bonyana sele kusongwa okukhulunywe ngakho emzimbeni. Kanengana kutholakele indima esiphetho le inanyathiselwe endimeni yokugcina yomzimba, nekuyinto eletha ubudisi kwabatshwayako.
- (f) Abanye abafundi babonakele batlola imitjho eneemvumelwano ezingakhambelani namabizo abasuke bawasebenzise ekuthomeni kwemitjho yabo.
- (g) Imbijana yabafundi isatlola imitjho emide khulu enganazo iinhlanganisi nofana enganatshwayo lokuphumula, njengekhoma. Akufundiswe ukutlolwa kweengaba nemihlobo yemitjho nendlela iinhlanganiso ekufanele zisetjenziswe ngayo. Isibonelo: iinhlanganiso ezihlanganisa imitjho emibili (*Conjunctions*) neenhlanganiso ezihlanganisa imiqondo yemitjho (*Connectors*).
- (h) Kube nembijana yabafundi equntula amagama ngendlela engafunekiko, kanti abanye imiqondo yabo iphelela emudeni wokuthoma wendima elandelako.
- (i) Kusese nembijana yabafundi imitlolo yalo idlulela ngale komuda ongesandleni sokudla nokubanga kudaleke iphoso ngombana abatshwayako bazoliquнта ngetshwayo laka-dwi/ihayifeni.

- (j) Omunye umraro omkhulu khulu osabonakalako emitlolweni yabafundi ngewokungathomi umutjho ngegabhahlhela.
- (k) Abafundi basese nomraro wokusebenzisa amatshwayo wokutlola afaka hlangua ugci, ikhoma, abonobuza, iimbayana, udwi (ihayifeni), njll. endaweni efaneleko.
- (l) Kusese nabafundi abatlola iindima ezide khulu, ezidlula imitjho engaba litjumi.
- (m) Ama-eseyi wabafundi athlola iinungo zeli ezifana nezaga, izitjho, iimbabazo, izenzukuthi, iimfenqo, njll. Athlola ngelimi elijayelekileko nelinganandiphisi ama-eseyi wabo.
- (n) Kunabafundi abasibalo esincane khulu abakhetha iinhloko zeentombe ezimibuzo 1.6, 1.7 no-1.8 nokutjho khona bonyana kusathogeka ilwazi elidephileko ngemihlobo yama-eseyi la.
- (o) Bancane khulu abafundi abasatlola umtamo woku-1 ngaphambi kobana batle i-eseyi, isenzo sabesi sibonakele sibadlala isikhathi esinengi khulu, ngaphezu kwalokho abathali/abadwebi umda ovundlako kileyo mitamo bese abathwayako bathikamezeke bazifumane sele bathwaye imitamo leyo.

Iimphakamiso zokwenza ngcono umbuzo we-eseyi

- (a) Kusafuneka iimfundobandlulo ezinengana lapha kuzakucocisanwa khona ngemihlobo yeemphoso ezenziwa bafundi kanye namatshwayo wakhona ukuze kwazeke bonyana ngiziphi iimphoso ezenziwe bafundi emitlolwenabo.
- (b) Akufundisanwe ngendlela yokutlola umtamo we-eseyi kuqalwe amanga afunwa yirubhriki. Lokho kuzokuqinisekisa ukuziphendulela emitlolweni eyatjelwa abafundi, kuliswe ukwaba imitlamo esuka ehloko, engakhambelani nalokho okukhulunywa yindaba yomfundi.
- (c) Ngehlangothini labathwayi akulolongwe ikhono lokufunda nokulalela iindaba ezitlolwa bafundi ngombana kubonakele bonyana lokha othwayako nangakizwa kuhle indaba yomfundi unikelwa imitlamo ephasi khulu ekubeni ifanelwe imitlamo emihle.
- (d) Abafundi abafundiswe okulandela:
 - Ukutlola inomboro yesihloko nesihloko se-eseyi umfundi asikhethileko ekhasini loku-1 ngaphambi kobana atle umebhengqondo.
 - Nakutlolwa amaphuzu womebhengqondo kufanele batle amagama amafitjani (kungaba magama AMABILI kufika KWAMANE (4) nofana AMAHLANU (5) namumethe umqondo ozwakalako. YELELA: Igama ELILODWA alamukeleki.
 - Ukutlola amaphuzu aneleko emebhengqondweni azobakghonakalisa bona bakwazi ukutlola i-eseyi yenani lamagama elilindelekileko, mhlamunye amaphuzu angaba bunane (8).
 - Ukutlola inani lamagama elaneleko (340-390) nofana ukutlola amakhasi ama-2½ e-eseyini ukuze bakwazi ukufumana imitlamo ebafaneleko.
 - Emihlanganweni yabotijhere akwabelanwe ngelwazi lokufundisa nokutshwaya i-eseyi ukuze kuphungeke ubutjhaptha obubonakala emitlolweni yabafundi manqophana nokwabiwa kwemitlamo nakusetjenziswa irubhriki.
 - Abafundi abakhuthazwe ukukhetha isihloko se-eseyi ebasizwisisa ngcono ukudlula ezinye ukuze bakghone ukutlola i-eseyi yesilinganiso esilindelekileko.
 - Abotijhere nabathwayako abathje bebefundise abafundi ukutlola imitjho eneemvumelwano ezikhambelana namabizo wazo ngombana ukusetjenziswa

- kweemvumelwano ekungasingizo kulahla umqondo womutjho/wendaba.
- Eenkolweni akuqinisekiswa ukufundisa abafundi ukupeleda amagama ngendlela efaneleko, ukutlola imitjho ezwakalako, ukusebenzisa itshwayo laka-dwi/lehayifeni nakuquntulwa amagama ekupheleni komutjho ngesandleni sokudla, ukuthoma imitjho ngamaledere akhombisa ukuba magabhadhlhela nokusebenzisa amatshwayo wokutlola ngendlela efaneleko.
- Abafundi abakhuthazwe ukunandiphisa ama-eseyi wabo ngokusebenzisa iinungo zelimi ezifana nezitjho, izaga, iimbabazo, izenzukuthi, iimfengo, njll.
- Akuyeleliswe abafundi ngeemphoso evane bazenze ezivezwe ku-*Diagnostic Report* ukuze bangasazibuyeleli.
- Akube khona ukuhlanganyela kwabotitjhere eenkolweni (Kusuka ebangeni le-10 kufika kele-12) manqophana nokufundisa imileyo yephepha lesi-3, ukuze kube nokufundisa okufanako emabangeni woke.
- Ngelanga abafundi abayokutlola ngalo iinhlahlubo zaphakathi komnyaka nezokuphela komnyaka kufanele batjelwe kuhle ngokukhetha iinhloko ezibulula neziphendulekako (*Easy to score questions or low hanging fruits*).
- Utitjhere omunye nomunye akuqinisekise bonyana uba nencwajana yemiThetho yokuTlola nokuPeleda iLimi lesiNdebele kanye neenHlathululi-magama zesiNdebele ukuze kufundiswe itheminoloji nemithetho yokupeleda efaneleko.

ISIGABA B: AMATHEKSTHI WOKUTHINTANA

limphoso ezivamileko nezibangwa kungalandeli iimfuneko zamatheksthi wokuthintana.

Kusese khonyana abafundi abatlola itheksthi EYODWA esikhundleni sokobana batlole amatheksthi AMABILI esigabeni B. Isenzo sabesi sibenza bafumane imitlomo emincane nakumadaniswa nabatlole amatheksthi AMABILI esigabenesi.

UMBUZO 2.1: Incwadi yabakhulu/yangokomthetho

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezenziwe bafundi kilomtloko zokungatloli okulandelako:

- (a) Isikhundla esifaneleko. Isib. Khansela, njll.
- (b) Igama lakamasipala/indawo nofana inomoro yewadi lapha incwadi le ekufuze ithunyelwe khona.
- (c) Isilotjhis.
- (d) Isihloko sencwadi le nofana isinghonghoyilo ekufanele sethulwe yincwadi le.
- (e) Isingeniso esiveza umnqopho wokutlola incwadi.
- (f) Ukunganabi ngomongo omunye ethwe sihloko esibuzweko eendimeni zomzimba.
- (g) Abafundi abayeleliswe ukutlola iindima ezi-3/4 kucocwe ngeendaba zomzimba kwaphela.
- (h) Isilayeliso esinembako.
- (i) Isiphetho esinembako nofana esifaneleko.

UMBUZO 2.2: Imeyili Engakahleleki

Abafundi abakhethe ukuphendula isihlokwesi basiphendule kuhle kodwana kuneemphoso ezenziweko kilomtloko zokungatloli okulandelako:

- (a) Isiphande se-emeyili yaloyo othumela umlayezo.
- (b) Isiphande se-emeyili yaloyo othunyelwa umlayezo.
- (c) Isihloko esirhunyeka umongo we-imeyili leyo.

- (d) Isilotjhiswo esiligama laloyo i-imeyili enqotjhiswe kuye.
- (e) Indima esingeniso esiveza umnqopho wokutlola i-imeyili leyo.
- (f) Umzimba omumethe umlayezo/iindaba ngokupheleleko (Tjheja: umzimba utlolwa njengewencwadi yobungani).
- (g) Umutjho olayelisako.
- (h) Igama laloyo othumele i-imeyili ekugcineni nofana esiphethweni.

UMBUZO 2.3: Ikulumo-pendulwano.

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezilandelako ezenziwe bafundi kilomtlo:

- (a) Ukutlola isingeniso esinganembiko (Esingavezi indawo lapha indaba izokucocelwa khona, amagama wabantu ababandakanyeka ekulumeni nommongo ekuzokukhulunyelwa phezu kwawo).
- (b) Ukona isikhathi ngokulotjhisana benibuzane namavuko angapheliko nofana athatha isikhathi eside.
- (c) Ukuphambuka esihlokweni ekufanele siveze ummongo wendaba emzimbeni.
- (d) Ukutlola iinkulumo zabantu zidlulele ngaphasi kwamagama wabantu abakhulumako.
- (e) Ukungaphethi ikulumo-pendulwano kuhle ekugcineni kwayo nofana ukungazwakali eenkulumeni zabantu bonyana indababo seiyasonga.

UMBUZO 2.4: Ikulumo engakahleleki.

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezilandelako ezenziwe bafundi kilomtlo:

- (a) Ukungatloli isingeniso esinembako (Esiveza ukobana ikulumo iyokwethulwa ngubani (igama), uyoyethulela kuphi (indawo) begodu uyoyethula ngaphasi kwasiphi isihloko (okumunyethwe yikulumo).)
- (b) Ukungatloli abantu ngeentulo/iinkhundla zabo.
- (c) Ukungakhulumi amaphuzu atjhujileko ngomongo wesihloko esibuzweko.
- (d) Ukungatloli amagama akhombisa ukusonga ikulumo.

UMBUZO 2.5: Umbiko ohlelekileko

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso zokungatloli isakhiwo esifaneleko salomtlo. Nakhu okubonakele kungakavezwa emitlolweni yabafundi:

- (a) Isihloko esitjhoko bona umbiko umayelana nani?
- (b) Isingeniso esihlathulula ngobutjhani umnqopho wombiko.
- (c) Umbiko ongakatlolwa ngamapoyinti.
- (d) Iindlela ezizokulandelwa nakubuthelelwa ilwazi.
- (e) Okutholakele nakubuthelelwa ilwazi.
- (f) Iimphakamiso ngokutholakele nakubuthelelwa ilwazi.
- (g) Isiphetho esirhunyeza okutholakeleko neemphakamiso
- (h) Indawo, ilanga, igama lomuntu owethula umbiko nomtlikitlo wakhe.

UMBUZO 2.6: I-athikili kamagazini

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

- (a) Ukungatloli isihloko se-athikili leyo.
- (b) Ukungasebenzisi amakholomu nakutlolwa itheksthi le.

- (c) Ukungatloli igama lomuntu otlele i-athikili, ukungavezi indawo lapha kutlolelwe khona i-athikili, isikhathi nelanga ekutlolwe ngalo i-athikili.
- (d) Ukungatloli amaphuzu womzimba aneleko, iindima zomzimba zifitjhani khulu kungavezi ngokwaneleko ngalokho okubuzwe mbuzo.
- (e) Ukutlola iindima ezide neziqeda ihliziyo.
- (f) Abafundi abanye bakhetha amatheksthi abangawazi kuhle nokubenza bagcine sele baphambuka esakhiweni esifunwa yitheksthi nokubenza bangafumani imitlomelo emihle nepheleleko.
- (g) Abanye abafundi batjengisa banomraro ngehlangothini lokutlola nokwethula.

Iimphakamiso zokwenza ngcono umbuzo wamatheksthi wokuthintana

- (a) Abafundi abafundiswe bebahlolwe ngokunikelwa imisetjenzana yokutlola izakhiwo zamatheksthi wokuthintana ezifaneleko WOKE baseke semagreyidini aphasi.
- (b) Abotitjhere abangabetheli mthlazenini iphuzu lokobana abafundi bethu batlhayela ilwazi lokutlola indima esingeniso esiveza umnqopho wokutlola iincwadi. Njeke, abanikele abafundi imisetjenzana ngeenhloko ezinqotjhiswe ebantwini nofana eminyangweni ehlukahlukene ukuze bakghone ukufunda nokutlola iindima eziziingeniso ezinembako.
- (c) Abafundi abafundiswe bebahlolwe ngokutlolwa kweemphetho zeencwadi, yobungani neyabakhulu/yangokomthetho ngombana kusabonakala umraro omkhulu ngazo. Akuvezwe bekuhlathululwe umehluko phakathi kwesiphetho sencwadi yobungani nencwadi yabakhulu.
- (d) Ngesikhathi kufundiswa isakhiwo se-imeyili akukhulunywe ngazo zombili, i-imeyili engakahleleki nehlelekileko ngombana zinesakhiwo esifanako. Umehluko kukobana engakahleleki inesakhiwo sencwadi yobungani kanti ehlelekileko yona inesakhiwo sencwadi yabakhulu, kuye ngokobana umbuzo obuzweko ufuna kutlolwe muphi umhlobo we-imeyili.
- (e) Indlela ikulumo-pendulwano efanele ihleleke ngayo nayo isese mraro, njeke abafundi abatjelwe ukobana nanyana ifana nje nesakhiwo se-inthavyu kodwana abatjheje umhlobo wetheksthi obuzweko ephepheni lemibuzo bangaphambanisi amatheksthi la.
- (f) Abangakhohlwa bonyana ikulumo-pendulwano inesingeniso esifakwa ngaphakathi kweembayana. Abafundi abayeleliswe bonyana bafanele batlole benabe ngeenkulumiswano zabo emzimbeni wekulumo-pendulwano ukuze kuvele ngokwaneleko ebegade kukhulunywa ngakho. Umzimba awube nokutjhuja nofana ukudepha kweenkulumiswano, kuphikisanwe, kubuzwe imibuzo engeneleleko ngesihloko esibuzweko sakuphenya ukuze ikwazi ukudosa oyifundako. Ayingabi yifitjhani khulu ufumane iphelela ekhasini elilodwa.
- (f) Iphoso esifana nokungavezi igama lomuntu owethula ikulumo, isihloko ekuzokukhulunyelwa phezu kwaso nokulotjhiswa abamukelilwazi ngeentulo zabo emehlweni womphakathi kulahlekisa isingeniso sekulumo engakahleleki. Emzimbeni akucocwe ngokwaneleko, okungaba ziindima ezi-2/3 ngokuhlathulula khudlwana ngokufunwa isihloko.
- (g) Nakufundiswako kufanele kuhlukaniswe phakathi kwesakhiwo sombiko ongakahleleki nombiko ohlelekileko ngombana ziyahluka ngokwezakhiwo zawo. Umbiko ongakahleleki awunazo iindlela zokubuthelela ilwazi ngombana kubikwa lokho okusuke kubonwe ngamehlo kodwana embikweni ohlelekileko kufanele kufunwe ilwazi

ebantwini abahlukahlukeneko ebegade bakhona nakwenzeka isehlakalo bese kumadaniswe iinkulumo zabo ngaphambi kokuletha iimphakamiso.

- (h) Ukuthuthukisa izinga lokufunda nokufundisa, abotitjhere kufanele bafundise bebanikele abafundi umhlahlandlela wokutshwaya amatheksthi ahlukahlukeneko emabangeni WOKE umnyaka usathoma. Lokhu kuzokusiza abafundi ukobana babe nelwazi lamatheksthi la basese semabangeni aphasi.
- (i) Abayelelisi besifundo (*Subject Advisors*) nabarholi bama-Tlasta (*Cluster Leaders*) kufanele benze imigadangiso yeemfundo ithunyelwe ebafundini ngaphambi kokutlola umsebenzi ohlelekileko omunye nomunye ukuze kukhandelwe iimphoso ezinengi nokwenzela ukukhuphula ukuphumelela kwabafundi.
- (j) Nakubanjwe iimfundobandulo akukhulunywe kuhlonyisanwe ngeendlela ezilula zokufundisa umtlobo ngamunye. Abotitjhere abaragele phambili ngeqhinga labo le-*Teach-a-teacher* kanye nele-*Teacher collaboration* ngombana lisiza khulu.
- (k) Akuqinisekiswa ukufundisa WOKE amatheksthi wokuthintana ngokungeneleleko, kuhlathululwe kwenatjwe ngesakhiwo setheksthi ngayinye kufaka hlangana amaphuzu alandelako:
 - Ukuthoma ngokutlola iinomboro zamatheksthi abawakhethileko.
 - Ukutlola imitjho ezwakalako engalahli umqondo ukuze umtlobo ulandeleke lula.
 - 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 lezakhiwo zamatheksthi wokuthintana la ukuze kube nokufundisa okufanako kizo zoke iinkolo.
 - Ngelanga abafundi abazokutlola ngalo iinhlahlubo zaphakathi komnyaka nezokuphela komnyaka kufanele batjelwe kuhle ngokukhetha iinhloko ezibulula neziphendulekako (*easy to score questions*).
 - Ukungenelela bafundise bebahlole incwadi yobungani, incwadi yabakhulu, umlando kamufi, ikulumo-pendulwano, i-ithavyu, ikulumo ehlelekileko nengakahleleki nekungizo esithi ngezamazinga aphasi begodu ziphenduleka lula. **Lokho akwenziwe kusukela ebangeni le-10 nele-11.**
 - Akuyeleliswe abafundi ukobana amatheksthi afana ne-ajenda namaminithi womhlangano, i-athikili kamagazini neyephephandaba, umbiko ongakahleleko nohlelekileko ne-CV nencwadi emkhambisani azikhethwe bafundi abanelemuko lazo ngokwekghono elidluleleko, ingasi umfundi omunye nomunye. **Lokho akwenziwe kusukela ebangeni le-10 nele-11.**

ISAHLUKO 6

ISIXHOSA ULWIMI LWASEKHAYA

Le ngxelo ilandelayo mayifundwe kunye namaphepha eemviwo esiXhosa uLwimi lwaseKhaya kaNovemba 2023.

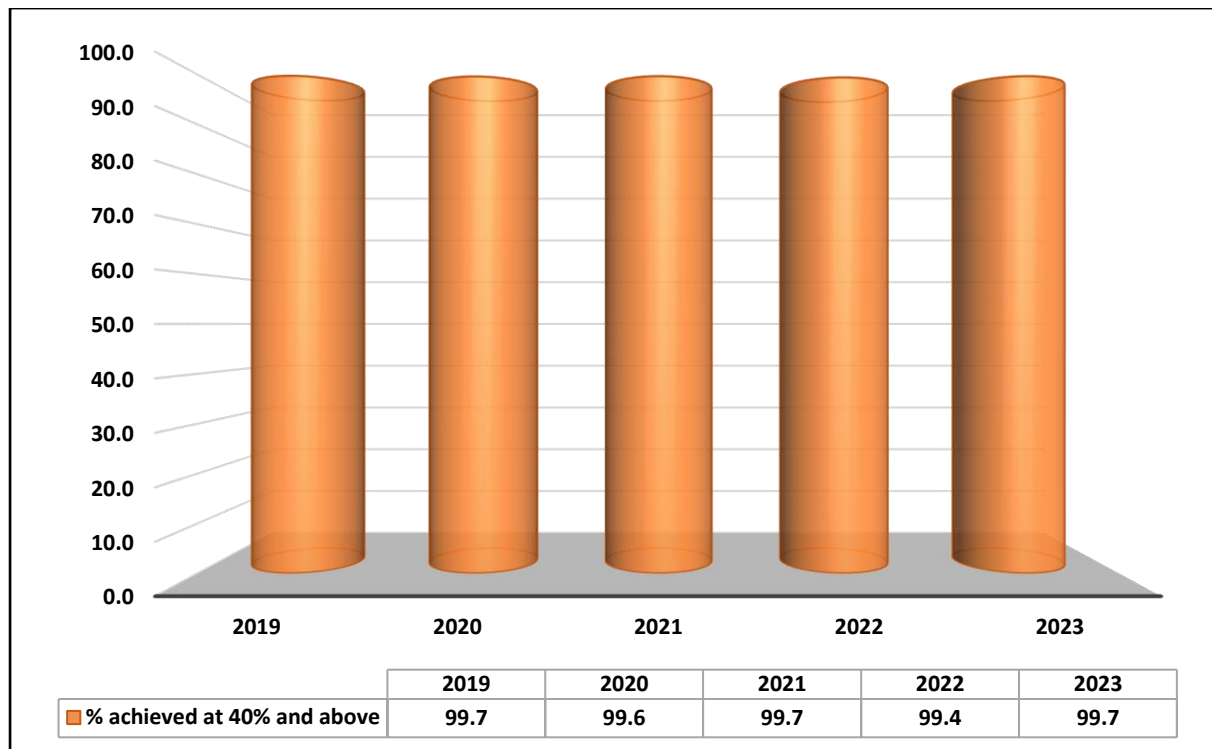
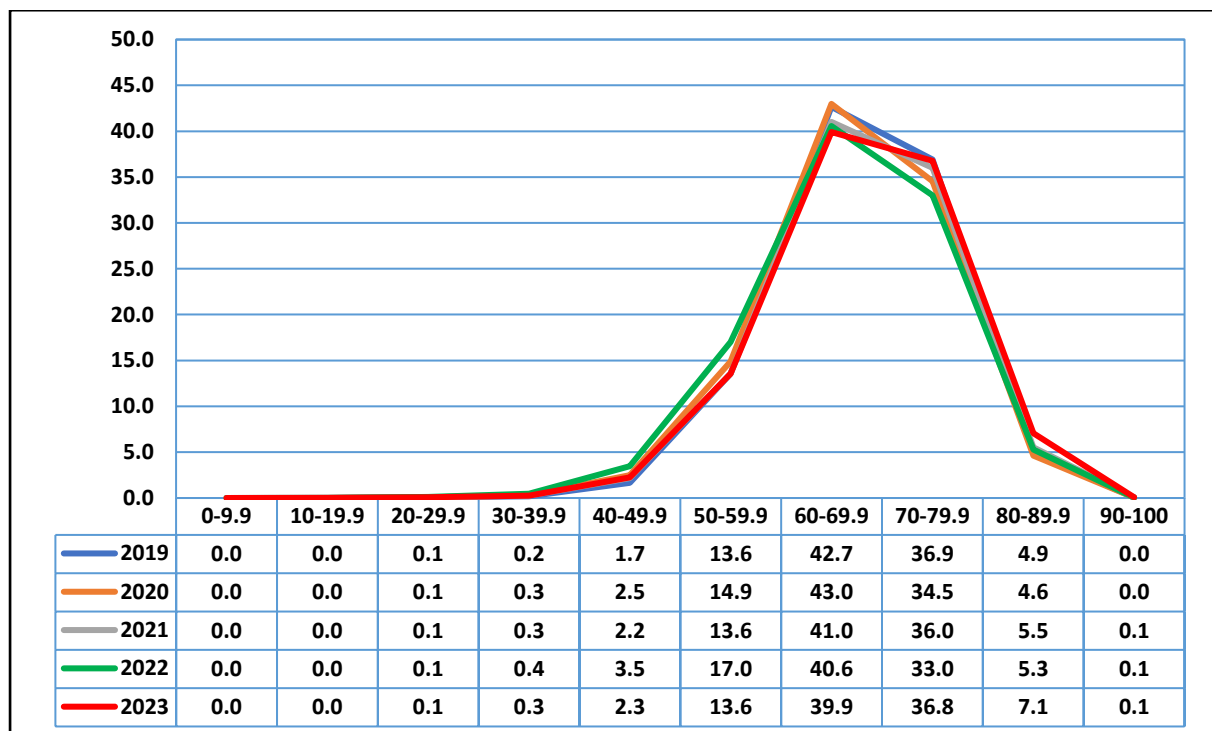
6.1 IINDLELA ABAQHUBE NGAZO ABAVIWA (2019–2023)

Inani labaviwa ababhale uviwo lwesiXhosa uLwimi lwaseKhaya kunyaka wama-2023 lehlile kancinci ngabaviwa abali-189 xa lithelekiswa nelonyaka wama-2022. Kuqapheleke nokuphucuka kwezinga lokuphumelela kulo nyaka. Lona inani labaviwa abaphumelele ukusuka kuma-40 % linyukile kuba kunyaka wama-2022 belingu-99,4%, njengokuba lingu-99,7% ngowama-2023. Kunyuke nenani labaphumelele ngokugqwesileyo (abanamanqaku angaphaya kwama-80%) ngowama-2023 lasuka kwi-5.4 leepesenti zangowama-2022 laya kwezi-7.2.

Xa ukuhla kwamanani abaviwa bonyaka wama-2023 neqondo leziphumo kuguqulelwa kumanani, lifunqukile inani labagqwesileyo lasuka kuma-5951 onyaka ophelileyo laqabela kwangama-7922. Kucaca ukuba izicwangcisoqhinga zongenelelo abazisebenzisayo ootitshala, abacebisi, iSebe lezeMfundo kumaphondo onke ngokubanzi zisebenzile, zeza neziphumo ezinomekayo nakulo wama-2023. Kanti ke ukuzicikida ekuqokeleleni ulwazi nokuzinikela kwabaviwa abathe bagqwesa kungqineka ngokuphucuka kweziphumo zesifundo ngokubanzi.

Ittheyibhile 6.1.1 Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya

Unyaka	Inani labaviwa	Abafumene amanqaku angama 40% nangaphezulu	% yabafumene amanqaku angama 40% nangaphezulu
2019	84 734	84 511	99,7
2020	83 590	83 256	99,6
2021	105 490	105 130	99,7
2022	110 210	109 560	99,4
2023	110 021	109 646	99,7

Igrafu 6.1.1 Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya**Igrafu 6.1.2 Ukuhlulwahlulwa kwabaviwa ngokwendlela abaqhube ngayo (IsiXhosa uLwimi lwaseKhaya)**

Impumelelo yesiXhosa uLwimi lwaseKhaya imi ngokungagungqiyo kuma-99%, kuyo yomihlanu iminyaka edlulileyo. Kunjalo, inani labaviwa abagqwesayo lona libonakalisa uzinzo ekunyukeni ukusukela kwi-4,6% ukuza kuthi ga kwi- 7,1% kule minyaka mihlanu.

6.2 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LOKU-1

Ukuphawula ngokuthe gabalala

- (a) Kuqhwyatylwa izandla kulo nyaka ukuphucuka kwezakhono zabaviwa zokuphendula umbuzo 1. Kusakhwinisa kona ukusilela kwabo kwisakhono sokushwankathela okusabonakalayo kumanqaku abawafumanayo kulo.
- (b) Abaviwa babonakele benemingeni ekuphenduleni imibuzo ethile yesicatshulwa sovavanyo lokuqonda esiyiprozi, eyetekisi yokubonwayo kunye nakushwankathelo.
- (c) Esona sizathu siphambili kwizizathu zokungaqhubi kakuhle kwabanye abaviwa kwiCandelo A, sesokunqaphela kwezakhono zokufunda ukuze kuqonda oko kuqulethwe sisicatshulwa; umxholo waso, ingcamango yaso kunye nokuqonda okufunwa ngumbuzo osekwe kuso. Phakathi kweengxaki eziphawulekayo, ngokwakwiscatshulwa soshwankathelo nesovavanyo lokuqonda, abaviwa bakholisa ukusikha phezulu baphendule ngolwazi asele benalo xa sithe kanti sithetha ngento ababekhe beva ngayo. Ukungangqiyami ngokukwiscatshulwa xa bephendula, basuke banike ulwazi oluqhelekileyo kungqina ukuba baphendula bengekeva ukuba umbuzo ufuna ntoni kubo.
- (d) Ukunqongophala kwezakhono zokufunda nokuqonda kubenza bangakwazi abanye ukuphendula imibuzo elula, bangaboni naxa sele bekrotyisiwe kwimpendulo yombuzo.
- (e) Kusabonakala ukuqhwaleta kwizakhono zokufunda izicatshulwa ezibini bezifunda ngokuzizalanisa, ze baphele bengakwazi nokuqulunqa impendulo yemibuzo esekwe kwizicatshulwa zozibini. Kuyimfuneko ukuqinisekisa ukuziqonda ngokukuko zozibini izicatshulwa u-A kunye no-B zombuzo 1.

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

UMBUZO 1: UKUFUNDELA UKUQONDA

Kube kuhle ukubona ukuba inani eliphezulu labaviwa lizikhelela kumanqaku ecandelo A. Bakho abanike iimpendulo ezicingisisiweyo, zaziqisiswa. Abanye bebebhala isivakalisi esipheleleyo itsho ivakale lula impendulo nanjengoko ikumxholo wombuzo. Nabamakishi bebengafuniseli xa bemakisha kuba bekukho ukwakhelana phakathi kombuzo nempendulo yomviwa. Kwanga kungaphenjelwa phezu kwaso esi isakhono sokunxibisa impendulo embuzweni.

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Kubonakala kusekho abaviwa abahlulwa kukuphendula imibuzo yovavanyo lokuqonda. Unobangela wokwahlulakala kwabo kukuphendula bengayivanga kakuhle eyona nto uyifunayo umbuzo. Umbuzo 1.3 ubufuna bacaphule ibinzana, bacaphula igama okanye isivakalisi. Phakathi kweminye imibuzo ebibonakalisa ukuba yingxaki, netyhila ukugexa kwizakhono zokufunda nokuphendula le ngxelo ingabalula le mibuzo; 1.7, 1.13, 1.14, 1.16, 1.18.
- (b) *Umbuzo 1.2:* Bakho abaviwa abangawafumananga amanqaku alo mbuzo ngenxa yokuba bebonakalise ukungeva intsingiselo yamagama aqulethwe sisicatshulwa.

- (c) *Umbuzo 1.3, 1.12, 1.17:* Abaviwa abaninzi basasokola ukucaphula ngendlela ofuna ngayo umbuzo, nanjengoko bekunjalo kule mibuzwana. Bambi abafundi bade balakhe kutsha igama ngokokulazi kwabo kanti umyalelo wombuzo ubufuna bacaphule okukwiscatshulwa.
- (d) *Umbuzo 1.4:* Abaviwa abawuphosileyo lo mbuzo baphendula bathi, Yinyani/ 'Bubuxoki' baphela apho, abazixhasa iimpendulo zabo. Oko kubonisa ukungawufundi bawugqibe umbuzo.
- (e) *Umbuzo 1.7:* Uninzi oluphose lo mbuzo kube ngenxa yokufumana ubunzima ekufumaneni intsingiselo eliyizisayo igama kumxholo elisetyenziswe kuwo.
- (f) *Umbuzo 1.9:* Kulo mbuzo abaviwa bebesuka bachaze ithemba endaweni yokuchaza umthantatho. Kubonakele ubunzima ekufumaneni impendulo yombuzo elulwazi olubekwe ngokuphandle nolufumaneka lula kwitekisi. Umbuzo ubufuna umfundi owaziyo umsebenzi weqhagamshela okukukrobisa kwintsingiselo yegama elisitheleyo (*context clues*).
- (g) *Umbuzo 1.10:* Kuyadakumbisa ukuba abaviwa abaninzi bangakwazi ukufumana ingcamango ephambili yomhlathi. Nootitshala abebemakisha bayijika bathi yingcinga ephambili xa bechaza ingxaki ebonakala ngokwalo mbuzo.
- (h) *Umbuzo 1.12:* Kubudakumbisa kwakhona ukufumanisa ukuba uninzi lwabaviwa alukwazanga ukucaphula isilumkiso, bengazazi iimpawu zesilumkiso/ ulwimi olusetyenziselwa ukulumkisa olukwiprozi. Basuke bancothula nje abakubonayo nokuba akucebisi/ akulumkisi.
- (i) *Umbuzo 1.13:* Abaviwa bafumene ubunzima ekufumaneni impendulo yombuzo elulwazi oluhleli elubala kwitekisi. Ewe, ubufuna umfundi owaziyo amagama akrobisa kwintsingiselo (*context clues*) nokwaziyo ukuhlumisa intsingiselo eziswa sisihlanganisi/ isidibanisi (*logical connector*) kwitekisi ayifundayo. Oku kubonakele xa bengakwazi ukuba isihlanganisi, 'ukuze' ligama elikrobisa kwinjongo (*clue*).
- (j) *Kumbuzo 1.14:* Kwakhona, abaviwa abakakuchani ukuphendula umbuzo ofuna ukuqonda ukuba umviwa uyavumelana na noluvo olukwitekisi. Baphendula ngokuthi 'Ewe' okanye bathi 'Hayi', zibe ezi mpendulo zingawuphenduli umbuzo, ze nesizathu esixhasayo singacaci ke ngoko elona cala silithathayo. Bekufanele ukuba umviwa uthi, 'Ndiyavumelana/ Andivumelani' abuye axhase icala alithathayo.
- (k) *Umbuzo 1.16:* Kuqapheleka ukuba kusekuninzi okusafuneka kwenziwe malunga nokufundela ukuqonda. Basokole abaviwa ukusebenzisa ulwazi olukwitekisi zombini, ze bacebise malunga noko bakuve kuzo.
- (l) *Umbuzo 1.18:* Lo mbuzo ubabethile abaviwa kuba bebephulukana nawo omabini amanqaku. Zimbini iingxaki eziphawulekayo; (i) baphendula ngokwesicatshulwa esinye endaweni yezicatshulwa ezibini. (ii) Bathi "ewe" okanye 'hayi' ade wumbi athi, "Ewe ndicinga njalo" ize inkxaso ingacaci ukuba ibhekisa kweliphi icala lempendulo.

lingcebiso

- (a) Kuyacetyiswa ukuba kugqalwe ukufundela ukuqonda. Makuthathelwe ingqalelo imixholo ekumaphepha 24–26 eCAPS ngokuhambelana nenkqubo yokufunda. Imibuzo yovavanyo yeminyaka edlulileyo ingasisikhokelo somakufundwe.
- (b) Kungaluncedo kwiSebe lezeMfundo ukuthathela ingqalelo ukuba izikolo zibonakala zingawuqondi umahluko phakathi kokufundisa ukufundela ukuqonda nokuhlaziya ukuqonda. Zicinga ukuba ziyafundisa xa zithatha amaphepha eemviwo eminyaka edlulileyo zihlaziye okanye ziqhelise abafundi ukuphendula imibuzo zibe zingekafundisi nasinye kwizakhono zokufundela ukuqonda. Ngaphezulu, kungakuhle ukuba abafundi banikwe izizathu zokuba impendulo ethile kuthiwe ichanekile kwakunye nesokuba kuthiwe ethile ayichanekanga.
- (c) Mabafundiswe izakhono zokufunda, nezokufunda beve imibuzo yovavanyo lokuqonda ebuzwayo. Mabazibuze kumbuzo ngamnye ukuba umbuzo lo ufuna ndenze ntoni? Uthi mandiyenze njani le nto? Umbuzo uthi mandiyenze ngantoni le nto ifunwayo? De kuye kuma ekubeni umbuzo uzifuna zibe ngaphi izinto kwimpendulo. Makuncothulwe neengcambu ukubeka ngawabo amazwi xa belathelwe ukuba bacaphule.
- (d) Mabakuqheliswe abafundi ukufumana ingcamango ephambili yomhlathi ngamnye wetekisi ngokwenza abafundi bakrwelele umgca ngaphantsi onke amagama athetha into enye kuloo mhlathi nokuba isigaba sentetho asifani. Xa bethe bawahlanganisa loo magama bayayifumana eyona nto umhlathi uyithethayo ngokuhambelana nesihloko. Umzekelo, kumhlathi 6 kukho la magama, 'lingumthantatho', 'iplanga lokuweza umntu', 'njengebhulorho', 'limthantamisa', 'limnqwanqwade', 'limbonise', 'khawulinge maan', 'vumbululu abuyele emandleni'. Ingaba athini kofundayo ngethemba la magama xa edibene? Yingcamango yalo mhlathi ke ephuma kweso sigqibo.
- (e) Kungaluncedo ukuqhelisa nokunika ulwazi ngeendidi zemibuzo yovavanyo lokuqonda. (i) Imibuzo ethe gca, enempendulo ehleli kanye apha empumlweni yomfundi, (ii) imibuzo enempendulo engathanga gca, enempendulo esitheleyo efuna ucinge ngeli xesha uzingela impendulo, (iii) efuna uyibhale kutsha into ethethwa sisicatshulwa, (iv) engokusetyenziswa kolwimi, (v) engesimbo, (vi) engethoni, (vii) engenjongo yombhali (viii) nefuna uluvo lomfundi. Xa bedlale ngokucukacela kwizintlu ezingentla imibuzo yovavanyo lokuqonda lwamaphepha eminyaka edlulileyo bazibona sebeqonda ukuba umbuzo ubufuna ntoni.
- (f) Kungabanceda kakhulu ukuqinisa izakhono zokufunda umbuzo nangokubacacisela baqheliswe ukuba nawuphi umbuzo unesenzi esinika umyalelo wovavanyo. Umzekelo ooNika, Caphula, Chonga, Xela umahluko, Thelekisa, Cacisa, Xhasa, Ngqina, Khetha, Cebisa) zezo zenzi. Kukwabalulekile nokukrwelela umgca ngaphantsi kwigama/kumagama aphaambili aqulethe umbuzo nahamba kunye nezenzi ezinika umyalelo/zokubuza ezikhankanywe ngentla. Umzekelo (... igama, ibinzana, intsingiselo, umyalezo, isifanokuthi, ifuthe, ingcebiso) njalo njalo. (iii) Okwesithathu mabakrwelele kwakumbuzo ukuba (okufunwa ngumbuzo ligama/libinzana elitheni, yintsingiselo etheni? (iv) Mabandule ke ngoku baphendule.
- (g) Kuyakhuthazwa kakhulu ukuba kubekwe umnwe ekufundisiseni umbuzo ofuna ukuba umfundi abonakalise ukuqonda ukuzalana kukatekisi A kunye netekisi B. Mabakufunde ukunika amacala amabini ngokokuba ufuna umbuzo Xa umviwa enokusebenzisa izihlanganisi ezifana **nookanti**, **ngeli xesha**, **kodwa** ukuze aqinisekise ukuba impendulo iziquka zozibini izicatshulwa okanye iwathatha omabini amacala angakwenza ngempumelelo oku kuphendula. Usenako ukuziquka

ngokusebezisa izivumelanisi ezingoo 'zi' ezizibopha zozibini izicatshulwa njengaxa athi, 'ziqulethe ..., zithetha ...' Kanti ke noo 'zozibini ..., zombini ..., ziqulethe', ayancedisa ukubopha okubini ekufuneka kuchatshazelwe yimpendulo. Kodwa nje okuphambili kukuqinisekisa ukuba impendulo iwavelisa omabini amacala kwimpendulo.

- (h) Makufundiswe kude kuqheliswe ukuqaphela izixhobo ababhali abazisebenzisa ngeenjongo zokuphembelela uluvo (ukuthundeza/ ukuqweqwedisa) ezifana nokuxhasa ngamabalana, ukwenza amabalana angumzekelo nanjengoko belisenza elikaVictor Frankl malunga nethemba, umbuzo buciko, uphindaphindo, ukwenza ungqinisiso, ukwenza amabango athile ngaloo nto.
- (i) Kuyacetyiswa ukuqinisekisa ukuba imisetyenzana yaseklasini yenza umfundi ngamnye aziphendulele imibuzo eyedwa. Nohlaziyo malucacise ngokupheleleyo isizathu sokwamkeleka kwempendulo ethathwayo, kunganikwa nje impendulo.

UMBUZO 2: UKUSHWANKATHELA

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Basebaninzi abaviwa ababhala impendulo bengakugqalanga oko kuthethwa sisicatshulwa ncakasana, bavele bahamba nje nomrhiba wokuba esithetha ngako isicatshulwa babekhe bakuva. Abaqhutywa kokuqulethwe sisicatshulwa. Kolu viwo, abo benza loo nto babonakele ngokuba basuke bathethe ngezithako zikaWhatsApp abamaziyo nabazaziyo zingezizo ezi ziqulethwe sisicatshulwa.
- (b) Basekho abasaxhomekeke kwisivakalisi sokuqala somhlathi. Babonakele ngokuthatha izivakalisi eziqulethe imisebenzi yezithako endaweni yokunika isithako njengoko umbuzo usifuna.
- (c) Bashwankathela bengayifundanga injongo yokushwankathela nto leyo ebangela ukuba banganiki zithako nokuba umbuzo ufuna banike izithako.
- (d) Lisephezulu inani labaviwa abanengxaki yokuchonga iingongoma ezingundoqo kwisicatshulwa soshwankathelo. Endaweni yokuchonga iingongoma ezingundoqo, bachonga ezixhasayo bezishiya ezingundoqo.
- (e) Abanye abaviwa abayithatheli ngqalelo imiyalelo yokushwankathela. Umzekelo: ukushwankathela ngokomhlathi njengoko kulindelekile kubaviwa bolwimi lwaseKhaya hayi ngeengongoma.
- (f) Bakho abathatha amabinzana kwingongoma bangayithathi yonke baze baziphosanise namanqaku kuba ngamanye amaxesha bashiye elona binzana lingundoqo.
- (g) Abanye abaviwa babhala inani lamagama elidlule lee kuma-70, alinani la magama elimiselwe ngumbuzo. Oku kudlulisa ngenani kuchana ngokuthi kanti ingxam yesishwankathelo sakhe ikweli nani adlulise ngalo nelithi lingakorekishwa.

Iingcebiso

- (a) Abafundi mabacetyiswe ukuqale bafunde imiyalelo yoshwankathelo kuqala phambi kokuba bafunde isicatshulwa soshwankathelo. Kuyaxelwa ukuba isicatshulwa sithetha ngantoni kwandule kunikwe nenjongo yokufunda nokushwankathela ukuba uza kufunda ukhangela ntoni.

- (b) Mabaqaphele ukuba ukushwankathela ikakhulu kufuna isakhono sokukhangela iingongoma ezithile ezihambelana nokufunwa ngumbuzo woshwankathelo, umzekelo (izithako zikawhaApp/ iindlela zoku .../iingcebiso malunga ...). Mawufunwe ufunyanwe ukuze kuyiwe ngqo apho kukho ingongoma ehambelana nomyalelo osembuzweni, ithathwe.
- (c) Mazilungelelaniswe zenziwe izivakalisi ezipheleleyo zakufunyanwa iingongoma ezo ngokuhambelana nokufunwa ngumbuzo. Okuchongiweyo makwenziwe/kuguqulwe ngezivakalisi kuhambelane nenjongo yokushwankathela esukuba ibhalwe ngqindilili. Kungenjalo zakufunyanwa iingongoma mazilungiswe ukuze zihambelane nombuzo.
- (d) Mabaqinisekise ngokufunda kwakhona ukuba bachonge ingongoma ephambili ngokuqinisekisa ukuba abakhethanga ethe kanti iyaxhasa.
- (e) Makusoloko kusetyenziswa izivakalisi ezipheleleyo, ezifutshane xa kubhalwa umhlathi, hayi amabinzana. Umsebenzi mawuhlelwe njengeminye yobhalo ukuqinisekisa ukuba awunazimposiso.
- (f) Kucetyiswa ukuthi rhoqo kwenziwe imisebenzi emininzi yokuzilolonga engekho sesikweni ebudeni bonyaka ukuze iqhelwe indlela efanelekileyo yokushwankathela.
- (g) Kuyacetyiswa ukuba baziqhelise ngokusebenzisa isikhokelo sokumakisha isishwankathelo esikwisikhokelo sokuhlola esixela ukuba mabashwankathele njani. (*Examination Guidelines 2021*).
- (h) Mabazimakishe nabo abafundi okanye bamakishane kwabodwa, oko kuthathwe njengesixhobo sokuzikhulisa ukuze kungene egazini ukuyibona into engamkelekanga kushwankathelo

UMBUZO 3: UKUHLALUTYA IINTENGISO

Iimposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo. Lo nguwona mbuzo ubasokolisileyo abaviwa balo nyaka.

- (a) *Umbuzo 3:* Baninzi abaviwa bonyaka wama-2023 abangakwazanga ukufumana amanqaku awanelisayo kwintengiso. Izizathu ziquka ukungakwazi ukutolika imifanekiso ebikwintengiso. Bakho abebebona umntu wasetyhini ozithweleyo kumfanekiso wentengiso. Kubonakele ukuba abaviwa baphendule ngokwemibuzo ekwiphepha lonyaka ophelileyo, kwiphepha lalo nyaka. Le ingayimpazamo ehambelana nohlaziyo kunye nexesha elenziwa ngalo.
- (b) *Kumbuzo 3.1:* Kuncomekile ukubona bekho abaviwa abakuchanileyo ukunika isimelabizo ebesifunwa. Abawuphendule kakuhle lo mbuzo bakwazile ukuphendula imibuzo efana no3.7 obufuna ukuba babe bayiqondile intsingiselo yegama. Bakho abaninzi abangafikelelanga kwaphela kuwo. Bambi bebenika udidi lwesimelabizo bengawunakanga umxholo wentengiso.
- (c) *Umbuzo 3.2:* Baqhube kakuhle abaviwa kulo mbuzo ngenxa yempazamo kwisakhiwo sentengiso. Nangona kunjalo kuqapheleke ukungaziwa kweempawu nemisebenzi yesilogani kwiintengiso ngokubanzi.
- (d) *Umbuzo 3.3:* Uninzi luzamile ukuphendula ngokuchanekileyo kodwa kuye kwaludano ukuphawula ukuba abaninzi abakwazanga ukuqaphela ukufaniswa nomntu (isimntwiso) kwetayala sele linxibe ibhatyi yomntu lizenza nogqirha.

- (e) *Umbuzo 3.4:* Kube kuhle ukubukela uninzi luxomoloza, luzikhuphela, luzama lunika iimpendulo zaze zamkeleka zachaneka. Abamakishi nabo babonakalise ukusokola befuna umviwa aphenndule ngokufana nesikhokelo sokumakisha bade bafune ukuba isixhobo asicingileyo asibhale ngesiXhosa.
- (f) *Umbuzo 3.5:* Kuye kwancumisa ukuphenduleka kwalo mbuzo, abaviwa bebonisa ingqiqo engaphaya. Nakuba kunjalo, kubekho ukusilela kwabathile ekuqapheleni le ndawo ithi 'abantu besini esithile' embuzweni zaze zabalahlala iimpendulo zabo.
- (g) *Umbuzo 3.6:* Uninzi lwabaviwa loyisiwe kukutolika ngokuchanekileyo igama 'esingamkhetisiyo' kwaze kwavela ukungaboni ngasonye okuqhutywe kukucinga ukuba ayikho impendulo echanekileyo.
- (h) *Umbuzo 3.7:* Kube kuhle kakhulu ukubona abazame ukuwuphendula ngokuzeleleyo lo mbuzo, baze bawafumana amanqaku apheleleyo. Lukho uninzi olusohlulakalayo ngenxa yokubhala u'Ewe' okanye u'Hayi' ze bangamcacisi ngo 'inyanisile/ayinyanisanga' kwimpendulo yabo. Le ndlela yokuphendula yenza impendulo ibhidise kungaziwa ukuba ithatha liphi icala nanjengoko bekwazi ukuthi ewe ayinyanisanga. Iyosoloko iyilahla impendulo yabo ngokungacaci kwayo.

lingcebiso

Makuthathelwe ingqalelo utshintsho ekwabiweni kwamanqaku olukwi *Examination Guidelines (2021)*. Kukho isikelo ngokubhekiselele inani lamanqaku omxholo wemibuzwana yombuzo 3. Amanqaku asi-8 asikelwe ubuchule bokufikelela kubathengi ngokusebenzisana kolwimi nemifanekiso aze abamabini kuphela asekw kwimigaqo yokusetyenziswa kolwimi kwizibhengezo. Makufikelelwe kwiindidi ngeendidi zezibhengezo xa kufundiswa eklasini. Kunyaka wama-2023 uvavanyo luqhutywe ngesibhengezo esithengise inkonzo yokulungisa amatayala. Inkonzo ekwintengiso inomfanekiso wetayala elinxibe ibhatyi laze laxwaya istethoskowuphu esaziwa sisetyenziswa ngoogqirha kunye nobuchule bokwenziwa kwezibhengezo obufana nesilogani, izafobe, njalo njalo.

- (a) Igama 'nayiphi' elikwisibhengezo lingundoqo kumbuzo 3.1, likwangundoqo kokuqulethwe sisibhengezo salo nyaka. Lisetyenziswe ngenjongo yokuba ofunda isibhengezo azibuze, ethe nqa ukuba isibhengezo singayenza njani eyokujongana nayo yonke ingxaki ephantsi kwelanga. Kuqhubela umviwa ekubeni asimamelisise ngendlebe ebukhali kwangoko.
- (b) Kucetyiswa ukuba zifundiswe iimpawu zezibhengezo nemisebenzi yazo, ukuze abafundi bangathingazi ukuziphawula xa kubuzwa ngazo Makuqwalaselwe kakhulu izenzi ezixela omakufundwe ingabi kukuqaphela (*identify*) nje kuphela. Phambili ekwakhiweni kweslogani lulwimi, esakhiwa ngalo, iimpawu zaso, injongo yaso, impumelelo yaso ukanti nemiyalezo eyidlulisa eqondile okanye engaqondanga umqulunqi waso.
- (c) **Umbuzo 3.3:** NgokweCAPS ne*Examination Guidelines (2021)* kufanele ukuba kufundiswe ukusetyenziswa kwezafobe zentetho kwiitekisi ezibonwayo ezisetyenziswa kuzo njengeentengiso. Iqondo elisezantsi lelokusazi udidi lwaso, bazi iimpawu zaso, bazi intsingiselo yaso, bazi ingcinga eyizisayo bazi nefuthe lokusetyenziswa kwaso. Makuqinisekise ukuba utitshala nomfundi bayaziqonda iimo zazo nokusebenza kwazo kwiintengiso.
- (d) *Umbuzo 3.4:* Izixhobo ozifunayo umbuzo zimphindisela kwakumbuzo 3.1 umfundi wesibhengezo. Ngumbuzo obubethelela ukuba asizizo zonke iingxaki intonayo kuluhlu

Iwazo kukho ukugula kwamavili. NgokweCAPS neExamination Guidelines (2021) ngumbuzo obuqwalasela indlela ulwimi nemifanekiso ezityhila ngayo iimbono zomthengisi.

- (e) Umbuzo 3.5, ubugxile ekubanguleni indlela ulwimi nemifanekiso ezikutyhila ngayo ukucalucalula kweentengiso ngokwesini. Kuyabaluleka ukuqaphela ingcinga evela ngenxa yolwimi nemifanekiso esetyenziswa kwiintengiso.
- (f) Kuyacetyiswa ukuba ootitshala bagxile kakhulu ekuqheliseni abafundi ukuphawula ukusetyenziswa kolwimi ngenjongo yokuqweqwedisa ngolwimi lokuthengisa olubizwa, 'Call to action'. Kuluphawu lolwimi lokubhengeza ukungakhethiswa komthengi. Injongo yalo kukuthi umthengi makeze kuphela angaqiqi.
- (g) Ngokombuzo 3.7: Izikolo mazibethelele, zicacise ukuba ukuphendula ngokuthi 'Ewe' okanye u 'Hayi' yedwa akuyompendulo. Liyacaca icala ekulo xa ophendulayo efakela 'inyanisile/ ayinyanisanga'.
- (h) Kucetyiswa ukuqhelisa abafundi ngemisetyenzana esesikweni nengekho sesikweni ebandakanya konke okuqulathwa zizibhengezo-ntengiso.
- (i) Abacebisi besifundo kumaphondo bayakhuthazwa ukuba bancedise ootitshala bakwazi ukufundisa ukuqaphela intsebenziswano yezixhobo zokubhengeza ezilulwimi nemifanekiso ngokuhambelana neemfuno ze-Examination Guidelines zika2021.

UMBUZO 4: UKUHLALUTYA IKHATHUNI

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

- (a) Baqhube kakuhle kakhulu abaviwa kwimibuzwana 4.1, 4.2, 4.3, 4.4. Noko ziimpawu ezo ezibonisa inkqubela phambili ekuqondweni kweetekisi ezibonwayo.
- (b) Ngokombuzo 4.6: Abaviwa abaninzi bawuchanile lo mbuzo baze abanye abayichana impendulo ngesizathu sokungaboni embuzweni isikhokelo esithi, 'ngobudala bakhe.'
- (c) Umbuzo 4.7: Kube kuhle kakhulu ukubona abaviwa bezimisele, bewuphendula ngokuzeleyo lo mbuzo. Ukwenza njalo kubavuze ngamanqaku. Kunjalo, uninzi lusohlulakala ngenxa yokubhala u'Ewe' okanye u'Hayi' bangamcacisi ngokumkhapha ngokuthi 'inyanisile/ ayinyanisanga'. Le ndlela yokuphendula yenza impendulo ibhidise komakishayo kuba kungaziwa ukuba ithatha liphi icala nanjengoko isenako ukuthi ewe ayinyanisanga. Oku kuyayilahla impendulo yabo ngokungacaci kwayo.

lingcebiso

- (a) Kuyacetyiswa ukuba zifundiswe iimpawu zeekhathuni nemisebenzi yazo, ukuze abafundi bangathingazi ukuziphawula xa kubuzwa ngazo.
- (b) Kuyimfuneko ukufundisa ukuba ulwimi nemifanekiso kwiikhathuni ziyasebenzisana ngendlela edala ifuthe elithile kofundayo, zimenze acinge okuthile ofundayo.
- (c) Kumbuzo 4.5 abaviwa baqhube kakuhle kuba bakwazile ukuqaphela ubaxo. Makuthathelwe apha ukufundisa ezinye izafobe zentetho. Makuqatshwelwe ukuba ubaxo aluzusoloko lubaxelwa ukwenza into ibenkulu kakhulu. Isekukubaxeka nokwenziwa ibencinci kakhulu ngaphezu kokulindelekileyo.
- (d) Kwimibuzo efuna umfundi athathe icala njengo4.7, mabakuqheliswe ukuthatha icala

baziswe ukuba impendulo eyinxaso kusoloko kufuneka ihambelane nokungqina okanye nokuchasa icala abalikhethileyo. Eneneni kulo mbuzo akukho nemfuneko yokuthi, 'Ewe/ Hayi'. Okufunekayo kukuthi, 'Inyanisile/ ayinyanisanga' baxhase. Nabacebisi mabanqonqozise oku phakathi enyakeni ukuze uthi uphela unyaka babe abaviwa sele belungile.

- (e) Mayibekho kwiincwadi zabafundi imakishwe imisebenzi engekho sesikweni yokuhlalutya iikhathuni kwalapha ebudeni bonyaka, ngeenjongo zokubenza bakuthande ukuzifunda bazonwabele ukuze balungele naluphi na uvavanyo/uviwo abanokuhlangana nalo.
- (f) Abacebisi bayakhuthazwa ukuba babancedise ootitshala ukuphucula izakhono zokuhlalutya iikhathuni khonukuze bazokwazi ukuphucula ezabaviwa. Iziqulatho zomakufundiswe ezikwiCAPS nakwizikhokelo zokuHlola Examination Guidelines (2021) mazithathelwe ingqalelo.

UMBUZO 5: UKUSETYENZISWA KOLWIMI NGOKUCHANEKILEYO NOKUHLELA

Uninzi lwabaviwa luqhube kakuhle kumbuzo wesihlanu kulo unyaka kodwa kusekho ukuqhuba kakubi kwimibuzwana ethile okusadlangileyo.

limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Kudule kakhulu ukulambatha kokufundiswa kwesakhono sokusetyenziswa kolwimi ngokusemholweni kwanokusetyenziswa kolwimi ngokuchanekeleyo.
- (b) *Umbuzo 5.1:* Umqathango wokuchonga amagama abakawulandeli kakuhle. Bakho ababhalala isivakalisi sonke, abanye babhuda indawo le kuthiwe mabachonge kuyo, bachonge kwindawo yimbi.
- (c) *Umbuzo 5.2:* Babebaninzi abaviwa ababonakalise ukungayazi imo emfutshane kadadewethu.
- (d) *Umbuzo 5.3:* Abaviwa balahlekwe ngamanqaku ngenxa yokungayazi imiqathango yokwenziwa nokubhalwa kwengxelo tetho. Kubi ke, kuba ebe maninzi amacala ebenokuyivela kuwo umviwa impendulo yalo mbuzo.
- (e) *Umbuzo 5.4:* Abaviwa balahlekwe ngamanqaku ngenxa yokungasazi isakhi sesifaniso.
- (f) *Umbuzo 5.5:* Babe baninzi ngokungakholelekiyo abaviwa abangayazanga intsingiselo eziswa sisimamva u 'ana' kumxholo ebesikuwo.
- (g) *Umbuzo 5.6:* Baqhube kakuhle ngobuninzi babo abaviwa kulo umbuzo.
- (h) *Umbuzo 5.7:* Umngeni wokucaphula usazibonakalisile xa ibathwana labaviwa lingakhange libuxhamle ubulula balo mbuzo. Bathatha ibinzana okanye isivakalisi bangalirweleli igama elifunekayo, baze ke ngoko baphulukane neli nqaku.
- (i) *Umbuzo 5.8:* Lo mbuzo usivule ingqondo kuba kuphawuleke ukuba ikho imbinana yabaviwa abangazikhathazi nokuzikhathaza ngokufunda isicatshulwa ukulungiselela ukuphendula umbuzo. Bangqala kumbuzo ize impendulo ingahambelani nokubuzwayo.

lingcebiso

- (a) Emva kokwabelana kootitshala ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka, ukuze bonke ootitshala babe kumgangatho omnye kwiintlanganiso zokuqala konyaka, makuqulunqwe iindlela ezincedisayo zokuhlangabezana nemingeni ekuhlangenwe nayo kulo mbuzo. Kungakuhle ukuba kude kwenziwe namanqaku nemisetyenzana encedisayo.
- (b) Makubethelelwe kubafundi ukuba rhoqo sifundwe kunye nombuzo isicatshulwa osekwe kuso umbuzo wesihlanu. Isigama, esibuzwayo sibuzwa ngokusemholweni wesicatshulwa asizihambeli.
- (c) Kungundoqo ukuhlala kufundiswa ulwimi ngendlela olusetyenziswa ngalo imihla ngemihla kusetyenziswe uncwadi, amaphephandaba afana ne*solezwe lesiXhosa* kuze kusetyenziswe neempazamo ezifumaneka kuzo. Ezinye izicatshulwa zingathathwa kwizincoko zeminyaka edlulileyo zona sele zineempazamo endaweni yokuphazamisa kudalwe iimpazamo apho zingekho khona. Loo nto ithetha ukuba mazifundiswe ziqukwa kwezinye izakhono
- (d) Makubuyelwe kanobom kufundiswe, kuncediswe, kuxhaswe nootitshala buqu ekuqulunqeni imisebenzi encedisayo ukuhlumisa umahluko kwintsingiselo yegama nentsingiselo eziswa ligama kude kuye kuma ngefuthe lokusetyenziswa kwalo.
- (e) Mayithathelwe ingqalelo imigomo equlethwe zizikhokelo zokuHlola (*Examination Guidelines*) zowe-2021 malunga nokusetwa kombuzo wesihlanu ngeli xesha kusafundiswa. Makugqalwe iindlela zokubuzwa imibuzo yombuzo wesihlanu wephepha lokuqala lesiXhosa eziqulunqwe ngokwale njongo. Mabangafunyanwa belambatha abafundi mhla ngoviwo. NeSebe maliwuthathele ingqalelo umgomo walo mbuzo.
- (f) Imigaqo ntetho yobhalo nokwenzeka kwengxelo ntetho ilubhijele ulwimi olufundwayo, nolubhalwayo lude lufuthele nokuqonda okufundwayo. Kubalulekile ukuqinisekisa ukufundwa nokuqondwa kwengxelo ntetho nemigaqo yayo nanjengoko nesimbo sobaliso sixhomekeka kwakuyo.
- (g) Ootitshala mababasebenzise abafundi abazaziyo izakhi nemigaqo yolwimi ukuncedisayo kule ngxaki. Ukubhala ijenali sesinye sezixhobo ezinokuncedisayo abafundi bakhule kulwimi ngakumbi ukwahlukanisa isikhombisi nesibizo esisikhombayo.

6.4 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LESI-2

Ukuphawula gabalala ngephepha

- (a) Baqhube ngokuncomekayo abaviwa kweli phepha. Baliqela abaviwa abaqhube kakuhle ngenxa yokuzinika ithuba lokufundisayo iincwadi abazalathelweyo, nto leyo ebonakala kwindlela abaphendule ngayo baze bawaqwela amanqaku ukuwafumana oku.
- (b) Nangona esiwa ngokuwa amanqaku ngokwamaphondo xa kuthelekiswa neziphumo zonyaka wama-2022. Bakho abafundi abambalwa abafumene amanqaku ancumisayo, ngakumbi kwisincoko sombuzo wenoveli.

- (c) Lisoqaqambile ifuthe lokungabhali iphepha elipheleleyo kwibanga le-10 nele-11. Iqela elivisayo elifumene amanqaku akhwinisayo libonakala lichatshazelwe kukutyeshela imiyalelo yokukhetha imibuzo ngokufanelekileyo, eyokunambarisha imibuzo ngokufanelekileyo, eyokukhetha imibuzo njengakumbuzo 5, kanti nokukhetha phakathi kombuzo omde nomfutshane kwicandelo B noC.
- (d) Ukungomeleli balungele ukubhala kubonakala kwiqela labaviwa ababhidanisa abalinganiswa beencwadi bambi bade babahluthe amagama abo abawathiywe yincwadi babanike amagama abawathatha kwezinye. Ikho nembinana yabafundi ekhuphela izicatshulwa zemibuzwana emifutshane ngeliphendula imibuzo esisincoko, kutsho kubonakale phandle ukuba abakhange balulungele uviwo lwephepha lesi-2.
- (e) Kusagqamile ukubalisa njee ibali lencwadi endaweni yokuphendula ngokuhambelana nombuzo kwisincoko soncwadi. Unobangela ingakukungaziniki thuba laneleyo lokuphicotha umbuzo kuqala baze baqiniseke ngokunokulungela ukubayimpendulo yombuzo obuziweyo phambi kokuba babhale. Ingxaki yokushokoxeka kweencwadi ayisithelanga nayo.

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

limposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo.

ICANDELO A: ISIHOBE

IMIBUZO 1-5

- (a) *Umbuzo 1:* Umbuzo Osisincoko.
Kubuyelwe kundalashe, nakulo unyaka bambalwa kakhulu abaviwa abawukhethileyo lo mbuzo. Abaqhubanga kakuhle. Abakwazanga ukuqalisa kwaukuphendula. Abazalisekisi kwa-imbumbulu yokuqala kwirubhriki. Umbuzo ubufuna babhale ngesakhiwo, umxholo nolwimi. Abaviwa abawuphosileyo lo mbuzo bavele bashwankathela umbongo ngokohlobo abawuqonda ngalo, abaphendula ngokombuzo.
- (b) *Umbuzo 2.1, 3.1, 4.1.*
Baqhube kakuhle kakhulu abaviwa kulo mbuzo. Kubonakele ingxaki kuphela ku 4.1 apho abaviwa bebengafundi umqolo lo usekwe kuwo umbuzo uthi, Ungumbulali na wena njengoKhayeni.' Isenzo sikaKhayeni ebesifunwa sesokubulala esikwakulo mqolo.
- (c) *Umbuzo 2.2; 3.2; 4.2*
Baqhube kakuhle kakhulu abaviwa abaninzi kule mibuzo, yakhona imbinana engaqhubi kakuhle ngokungasazi isizwe ebimele kusifumana kumqolo we-6 kwakwisitanza abalathwe kuso. Ingxaki zizakhono zokufunda umbuzo nomhobe.
- (d) *Umbuzo 2.3; 3.3; 4.3*
Imbinana engawufumananga lo mbuzo ibixakwa kukulandela imiqathango yokucaphula imiqolo efunwayo.
- (e) *Umbuzo 2.4; 3.4; 4.4*
Abaviwa abaninzi baqhube kakuhle kakhulu kumbuzo 2.4, 3.4 no 4.4. Lo mbuzo ubufuna banike igama/udidi lwesixhobo sesandi esikrwelelwe umgca ngaphantsi.

Kubenzele lula ukuphawulwa kwesandi esichaphazelekayo. Ukubonakalisa ukungaqondi kwabambalwa, babhidanisa imvanosiphelo ngokuthi yimfanozandi/ sisingqisho/ isigxininiso sesandi/ izakhelo zangemva.

- (f) *Umbuzo 2.5; 3.5; 4.5*
 Baninzi abaviwa abaqhube kakubi kulo mbuzo. Umbuzo ubufuna umviwa anike uvakalelo oluziswa lubaxo oluchongiweyo kofundayo. Basilele ukunika uvakalelo ngokuchanekileyo nenkxaso ehambelanayo. Kubonakala kuseyingxaki ukwahlulela phakathi kobongayo nofunda umhobe.
- (g) *Umbuzo 2.6; 3.6; 4.6*
 Bakho abaviwa abaqhube kakuhle kule mibuzo. Abaqhube kakuhle ngabo baye bacacisa xa bethi 'ewe/hayi' ukuba bathi ewe/hayi ntoni. Abaninzi abaqhube kakubi ngabo bebenika impendulo engu, EWE/HAYI bangacacisi ukuba bathi ewe/ hayi kuliphi icala, nanjengoko kukho elika'uphumelele/ awuphumelelanga. Ewe, yinkxaso enika impendulo nekwathathelwa ingqalelo kodwa xa ingacaci ukuba ixhasa ntoni idala ingxaki komakishayo kuba kufuneka agqibezele.
- (a) *Umbuzo 5*
 Kubekho iqela labaviwa, elimalunga ne-4% elingakhange liwukhethe nokuwukhethe lo mbuzo wesi-5, nangona ingumbuzo onyanzelekileyo. Baphulukene namanqaku ali-10 onke ngenxa yokungawukhethi. Abaviwa abawuphenduleyo lo mbuzo abaqhubanga ngohlobo abaqhele ukuqhuba ngalo kwiminyaka edlulileyo. Oku kubonakele kubunzima bokuwafumana olishumi amanqaku nanjengoko beqhele ukwenza njalo. Oku kubonisa ukungawufundisi bawuqonde lo mbuzo.
- Kumbuzo 5.1:* Abakwazanga ukwahlula phakathi kwegama, ibinzana nomqolo. Bambi bebehamba bayokucaphula kwindawo yimbi, bangayi kwisitanga sokuqala abalathwe kuso. Oko kubenze bacaphula ngokungachanekanga.
- Kumbuzo 5.3:* Kusenzima ukulandela umbuzo ofuna bangqine ukuxhalaba kwembongi ngesigama esisetyenzisiweyo. Abakuqondanga ukuxhalaba ukuba kubhekiswa kuvakalelo olwenzeka phambi kokuba kwenzeke isenzeko/isehlo.
- Kumbuzo 5.5:* Basokole ukufumana intsingiselo equlethwe yimpoxo ekumqolo 23.
- Kumbuzo 5.7:* Bayohlulwa kukuthatha icala ngokuthi bayangqina okanye abangqini. Basathi, 'ewe' okanye 'hayi', babe oko bengakukhaphi ngegama elicacisa ukuba bayangqina na okanye abangqini elisetyenziswe embuzweni.

lingcebiso

- (a) Makuqiniswe isakhono sabafundi sokuphawula iindidi zemihobe. Makukhunjulwe ukuba umbongo siwubona ngomxholo owuquletheyo okt. (Ungezopolitiko/ngezenkolo/ ngezothando), imo nesakhiwo sawo (ukuqingqeka kwemiqolo), indlela ekhethe ukuwuthulula ngayo imbongi-ulwimi (iyabalisa/ iyachaza ibonga esidlangalaleni). Kubalulekile ukubafundisa ukukhetha imibuzo abaza kukwazi ukuyiphendula. Makuyekwe nokuba ufike benqandwa ukuba bangasikhethi isincoko esisekwe kwisihobe.
- (b) Mabaqhelaniswe nakwiiveki ezingaxelwanga kwi-ATP ukubhala izincoko zoncwadi abafundi. Iveki yoku-1 kwikota yesi-2 nezinye, ibekelwe kanye ukuqhelisa nokufundisa ngqalileyo ukubhala isincoko soncwadi. Makunikwe nemisebenzi engekho sesikweni nesesikweni ukuze kukhuliswe isakhono sabo sokuhlalutya nokucazulula isigama.

Ukubaqhelanisa kungaqalwa ngemihlathi ebhalwa xa kufundiswa isihobe eklasini kusetyenziswa isixhobo/isithako sokuqulunqa umhlathi esinguPEEL, okanye benze umsebenzi wasekhaya ongumhlathi ngokombuzo abawunikwayo. Umhlathi omnye ngeveki ungancedisa kakhulu. Isivakalisi esinye ngesitanza ngasinye singayisombulula ingxaki yokungaqondwa komongo. Makuthathelwe ingqalelo isitanza esipheleleyo xa kufundiswa ngomongo/ ngesigama kungasekwa impendulo kumqolo omnye okanye emibini kwisitanza.

- (c) Mabafundiswe abafundi malunga nobukho besithethi kumbongo kunye neenjongo zokusetyenziswa kweempawu zocaphulo kwisihobe (Umbuzo 5.4). Mabasoloko bekhunjuzwa ngobukho bembongi, bobalisayo, bofundayo, ekubhekiswa kuye ngumbongo, ekuthethwa ngabo kumbongo nakulo naluphi na ubhalo. Umbuzo 4.2, 3.2, 2.2 ubujoliswe kanye kuloo mba. Umbongo ubhalelwa abo baza kufunda. Kukwabo bafundayo ukuzifaka ezihlangwini zalowo uthethayo/ kuthethwa naye/ kuthethwa ngaye, ngokwendlela obhalwe ngayo yimbongi. Mabasiphawule kumqolo ngamnye isithethi kanti neenjongo yokuba imbongi ikhethe ukuthethisa lowo ibhekisa kuye kuloo mqolo.
- (d) Makufundiswe kucaciswe bade baqheliswe ukucaphula ngeenjongo zokungqina/ ukuxhasa abakuthethayo. Imibuzwana 2.3, 3.3, 4.3 no5.1 ibifuna acaphule. Baninzi ababethiweyo ngenxa yokungakwazi ukucaphula ngokomyalelo. Makunqonqoziswe ukuba ukucaphula kuthetha ukuthatha ngqo into efunwa ngumbuzo njengoko injalo kumthombo oxeliweyo. Ukungqina, makufundiswe kuqinisekiswa ukuba bayakuqonda ukuba umsebenzi wokungqina kukuambisana nembono ekhethiweyo ngokusebenzisa ubungqina obukwitekisi. Mabangqine rhoqo xa umbuzo uyalela ukuba bangqine bahlukane nokuchasa.
- (e) Kumbuzo 2.5, 3.5, 4.5 bekufunwa uvakalelo oluziswa sisigama esithile-izafobe ezahlukeneyo kofundayo. Kuchukumisa zivo ziphi kulo ufundayo ukubizwa/ ukukhankanywa kweso sigama/safobe? Ukuphuma ecaleni okuninzi kudalwa kukungaqondi ukuba isigama esithile sibhekiswa xa kutheni? Siyintoni umsebenzi waso? (4.5) Umbuzo buciko uchukumisa izazela, ubaxo ludala umfanekiso ngqondweni othe kumhobe ochongiweyo wachukumisa izivo zoloyiso. Uye umfanekiso ntelekelelo wangowobulula bomthwalo, wenza ngathi umthwalo sowulula ngoku,- ('walixway'emhlana iqondo leBA). (3.5) Kuye kwakho uvakalelo lokuthuthuzeleka/ ukwamkela intlungu yokushiywa ngongasekhoyo kwakukhankanywa amazwi athi, 'Libuyel' ithambo kwithambo lalo.' Oko kukuthi kwabaphulaphuleyo, 'mkhululeni akasengowalapha'. Umbuzo ubufuna ukuqonda kumviwa ukuba athe akutshiwo kuye la mazwi, wayiqonda intsingiselo yawo, aze amenza weva njani? Makahambe neenjongo zokusetyenziswa kwawo amazwi ukuze achane impendulo.
- (f) Makufundiswe ukuphendula ngokuzeleyo. Impendulo engu,'Ewe' okanye engu, "hayi kwisiXhosa ichophe ecingweni, ayithethi. Kwa-impendulo yemibuzo 2.6, 3.6, 4.6 ibimele ithi 'uphumelele/ awuphumelelanga umbongo, aze u5.7 athi, Ndiyangqina/ Andingqini. U-'ewe/hayi' uhaba nje engaphenduli nto ngokombuzo. Xa ethe wamsebenzisa ngempazamo umviwa u-'Ewe/hayi' makaqheliswe ukumkhapha ngo-uphumelele/awuphumelelanga, ndiyangqina/ andingqini angazihambeli yedwa u"ewe/hayi kuba akathethi nto.
- (g) Iveki yesi-6 neyesi-7 kwikota yesi-2 ye-ATP (2023-2024) iyalela ukufundiswa komhobe ongamiseliwanga. Umbuzo wesi-5 onyanzelekileyo usekwe kulo mgomo. Makuqheliswe ukuwufunda ngokuvakalayo umhobe bawuve. Mabalandelelwe ngootitshala nabacebisi bezifundo abafundi abatyeshela umqathango wokuphendula umbuzo wesi-5 kusephakathi enyakeni. Imisetyenzana yesihobe mayingahambi

yodwa mawusoloko ukho lo wesihlanu umbuzo kwiqela elibuziweyo lihambe kunye nomyalelo wecandelo A.

- (h) Ukuhlasela ingxaki yombuzo wesi-5 osele ungasaqhutywa kakuhle, makugxilwe kuzo zonke izixhobo zohlalutyo xa kufundiswa isihobe. Imixholo efundiswayo mayigxile ukuqaphela isithethi kwisihobe nefuthe lobukho baso. Ukuxhalaba makukhunjulwe ukuba kubhekisa kuvakalelo malunga nento engekenzeki.
- (i) Bayacetyiswa ootitshala ukuba kumsebenzi woncwadi baqhelise abafundi ngendlela yokukhetha imibuzo kwiphepha lilonke ngokwamacandelo. Abafundi banokunikwa umsebenzi onemibongo emihlanu, uze owesihlanu ubengulo ungafundiswanga. Imiyalelo yokhetho mayihlale iyile isetyenziswa liphepha lokuphela konyaka. Mabakhetho ngokusesikweni beqinisekisa ubukho bombuzo wesi-5 njengoko uxwebhu lokuseta luyalela (*Examination Guidelines 2021*). Necandelo B no C malenzelwe ukuba baqhele ukukhetha ngokuchanekileyo.
- (j) Abacebisi mabathi gqolo beyitshekitsha imisetyenzana yoncwadi xa beye ezikolweni ukuze bahlale, becebisa ngomthamo nomgangatho walee misetyenzana kwiincwadi zabafundi. Mabaxoxe rhoqo kwiintlanganiselo zabo ngefuthe lokungakhethi chanekileyo imibuzo ngakumbi kwiimviwo. Kaloku asingabo bonke ootitshala abamakisha iphepha lesibini.

ICANDELO B NECANDELO C: INOVELI/UNCWADI LWEMVELI NEDRAMA

(Imibuzo esisincoko soncwadi nemifutshane)

limposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo

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

ICANDELO B: INOVELI NONCWADI LWEMVELI

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

Malunga nama-80% abaviwa aphenndule kwinoveli, *Inkawu idliw'ilila* kwicandelo B. Uninzi lwabo luqhube kakuhle kakhulu. Beqhube kakuhle benjalo, kumbuzo osisincoko, kube khona ukuqhwalela ekubhenceni kubekwe elubala iingxoxo apho umviwa alwela uluvo lwakhe malunga noluvo lukaMfuneko nezifungo zakhe zokuphazamisa uphando alwenzayo uMfezeko. (i) bebalisa ibali lencwadi bengasekelezanga kubhentsisa ukuphanza okanye ukuphelelwa ngamandla kwamatiletile kaMfuneko okuqinisekisa ukuba akahambi lula uMfezeko kuphando lwakhe. (ii) Abanye bangqina bezichongela abalinganiswa abangangeni ndawo njengoThantaswa noMsindisi (iii) Abanye babonakalise ukungalazi kwaphela ibali. (iv) Ibe khona imbinana eye yakhuphela izicatshulwa zemibuzo emifutshane njengempendulo yombuzo osisincoko. Ukukhuphela kuhlala kubangela ukuba bangafumani neline inqaku.

Umbuzo 7; 9; 11 & 13: Imibuzo emifutshane

Makuqatshelwe ukuba nangona ingxelo le igxile kumbuzo wesi-7, ikwabhekisa nakwimibuzo efana nayo ekumbuzo-9, 11 no13. Iingxaki zale mibuzo ziyafana. Kubonakala kugxilwa

kumbuzo wesi-7 ngenxa yobuninzi babafundi abawuphendulayo. Umbuzo 7 uwonke awuqhutywanga kakuhle xa kuthelekiswa nakunyaka ophelileyo.

- (a) *Umbuzo 7.1, 7.2, 7.3, 7.4, 7.7, no 7.9:*
Uninzi lwabaviwa luqhube kakuhle kakhulu phantse kuyo yonke le mibuzo kwaye amanqaku abawafumeneyo ayancomeka. Ukungqala kwayo le mibuzo kubesekubeni ibivele ngakwicala leballi bekhumbula okuqhubeke ebalini kuphela.
- (b) *Umbuzo 7.4:* Abaviwa abaninzi bawufumene lo mbuzo nangona ikho imbinana ebingafikeleli kumanqaku amane. Kube kuhle kuba kakade ububahlela kwangezakhono zabo zokukhumbula ibali.
- (c) *Umbuzo 7.5:* Lo mbuzo usekwe kumxholo wencwadi othi umthetho unamandla kunolwaphulomthetho. Uqhutywe kakubi ngenxa yesakhono sokuphendula ngo-‘ewe no ‘hayi’ ekufuneka sincothulwe neengcambu kumagumbi okufundela kweli bakala lolwimi. Baphelela ku ‘ewe /hayi’ kungacaci ukuba bathi ‘hayi’ ntoni. Uphumelele?/ Akaphumelelanga? Impendulo ingangu ‘hayi’ macala’. Kanti isenokuba ngu‘ewe’ macala.
- (d) *Umbuzo 7.6:* Uninzi lwabaviwa aluwuphendulanga kakuhle lo mbuzo. Boyisiwe kukuchaza igalelo lesimo sentlalo esikwisicatshulwa kulwaphulomthetho olukule noveli. Okuhle kukuba basiphawule sona isimo sentlalo kwisicatshulwa bafumana inqaku elinye kwamabini.
- (e) *Umbuzo 7.8:* Umbuzo uye wafuna ifuthe. Kuyabonakala sele iyingxaki ehleli isaziwa le yokunqondwa kwefuthe. Ibonakala ibenza bangafikeleli abaviwa kumbuzo. Ngaphezulu imibuzo efuna ingcaciso abaviwa abafikeleli kuyo.
- (f) Kubonakala ukusilela kubaviwa ekuqondeni isigama sohlalutyo loncwadi. Abakwazi ukwahlulela phakathi wesimo sentlalo, impixano kangangokuba bade babe nesimo sentlalo sangaphakathi bazixhase ngelithi kungokuba ithethwa ngaphakathi. Bambi bade bathi isimo sentlalo luvuthondaba.
- (g) *Umbuzo 7.10:* Baninzi aboyiswe kukuzifaka ezihlangwini zomlinganiswa onguMsindisi.
- (h) *Umbuzo 7.11* Nangona abafundi beqhube kakuhle kakhulu kulo mbuzo ibe khona imbinana ebonakale ingakwazi ukuvela kwicala lokuthembana xa bejonga imfundiso.

lingcebiso

- (a) Ukulungisa ingxaki yokungakwazi ukubhala nokufundisa ukubhalwa kwezincoko, zoncwadi makungancanywa. Mazifundiswe, abafundi benzelwe neefreyimu ezi zokubhala isincoko. Uphahla lokwakha umhlathi olukwasisixhobo esiya-akhronim, uPEEL lungasetyenziswa kufundiswe ngaso ukudala imihlathi evakalayo nexhaswe ngokukuko. Makungalindwa uviwo ukuze babhaliswe izincoko, mazibhalwe naxa kuxoxwa ngemihlathi ukuzama ukukhulisa isakhono sokubhala izincoko.
- (b) Malunga nokhetho lwemibuzo yecandelo B noC olusoloko ludala ingxaki, mawugadwe wophulwe umqolo lo mkhwa. Mabaqheliswe ukhetho olululo kula macandelo mabini kuyo yonke imisebenzi esisiseko emalunga noncwadi. Mawenziwe amalinge okuqinisekisa ukhetho oluchanekileyo kwibanga le-12. Mayingayekelelwa. Abacebisi nabo mababhinqe omfutshane bejonge le ngxaki. Mabayingxangele ngoviwo lukaJuni nangolukaSeptemba, beyinyanga, bangadinwa.

- (c) Ulwimi oluqulethe impixano nokuqubisana nemingeni kuncwadi malusoloko luthathelwa ingqalelo. Lulo obeluhqhuba umbuzo 6, 8, 10, 12. Luziintetha eziqulatha ukufungelana kwabalinganiswa. Kukhe kwakho ukubethabethana kwezimvo okucinga ukuba umbuzo awunamandla okumenza umviwa atyhile impixano. Umlinganiswa othetha amazwi abebekiwe kumbuzo uzimisele ukubeka imiqobo endleleni yomlinganiswa ophambili. Okwesibini makuqatshelwe ukuba ubamnye umphandi kwibali lolwaphulomthetho kanti nakwelingobucuphi. Iba ngumcuphi omnye esukuzana nezaphulimthetho okanye sisaphulimthetho sisukuzana nomcuphi siphazamisana nophando. Ongobuqhawe umbuzo apho uMfazwe ebenconywa ukuba uThixo wakhe mkhulu, nawo uqulethe usukuzwano apho iqhawe uMfazwe lisukuzana nemiqobo ebonakalayo ebibekwa endleleni yakhe. Iza lula kubaviwa impendulo engempixano xa ibachukumisa ngokungathi ifuna ulwazi lwebali kuba ichankcatha ebalini ayigxili kubuchule bokusebenzisa ulwimi lokuhlalutya. Umviwa uya ngqo kwizehlo ahluze zona ngokuhambelana nombuzo. Ayimvaleli onezakhono ezithe qabavu ukuphendula njalo.
- (d) Ukulungiselela yonke imibuzo esekwe kuncwadi, kuyanceda ukuba utitshala aqhaqhe incwadi nokuba yidrama nokuba yinovel, acholachole iintetha zabalinganiswa eziqulatha lukhulu ngakumbi imiba yosukuzwano, yokufungelana kwabalinganiswa, nokuzimisela ukwahlula nokwaphula umqolo kwmingeni ahlangu nayo umlinganiswa ophambili. Abaviwa bangakwazi ukumelana nayo imibuzo enamanqaku amane nangaphezulu xa benze kanjalo.
- (e) Xa kufundiswa uncwadi lwemveli malufundiswe ngemixholo nemigomo efundiswa ngayo inoveli. Ukufundwa koncwadi lwemveli kulindeleke ukuba kugxile kwizibongo zomthonyama, iingoma, izaci namaqhala, iintsomi, amaqhina neziduko. Kungeso sizathu ifaniswa imibuzo.
- (f) Isimo sentlalo masisoloko sifundiswa, singundoqo. Sithandela unobangela wokwehla kwako konke okuhla encwadini de kuyokuthi ga ngezimo zabalinganiswa nokutshintsha kwazo.
- (g) Ukuzifaka ezihlangwini zomlinganiswa kuyenye yeenjongo zokufundiswa koncwadi. Kuqulethe izakhono zokulwa nemingeni yobom esebenzisa konke okusemthethweni. Makube yinxalenye yokuqhubeka emagumbini okufundela. Ukuphila kobu bomi kufundiswa kubafundi abazakuba ngabemi bangomso ngokukhulisa esi sakhono eklasini
- (h) Ifuthe lisengumgomo nakukufundiswa koncwadi oluziinovel kunye noncwadi lwemveli.

ICANDELO C: IDRAMA

Umbuzo 14 & 16: Imibuzo esisincoko soncwadi yedrama

- (a) Uninzi lwabaviwa luqhube kakuhle kakhulu kulo mbuzo. Lubonakele luyicukaca iminqweno engenelelayo kwiminqweno yabanye abalinganiswa kwezi drama zombini. Isatshila ingxaki yabaviwa yokungazi namagama abalinganiswa la. Kutsha nje sebebhenela nasekusebenziseni izimelabizo endaweni yamagama abalinganiswa. Babekho abazikhethela balinganiswa bambi endaweni yaba babhalwe kumbuzo.
- (b) Babonakalise ukunqongophala kolwazi ngolwimi loncwadi kunye nokuqika okunzulu okulindelekileyo xa besithi thaca iingxoxo zabo, ezinye zixhasiwe ezinye zingaxhaswanga.

lingcebiso

- (a) Ubume bezincoko obuziimbumbulu mabungxolelwe, bugqwaliswe zizo zonke izikolo. Ukusetyenziswa gwenxa kwamagama abalinganiswa kudiza ukungaqheliswa kokuthethwa ngabalinganiswa eklasini.
- (b) IsiXhosa masibandakanywe kwiinkqubo ezongezelelweyo zokukhulisa ukufundisa nokuhlalutya uncwadi kulungiswa neempazamo zabafundi emva kobhalo loviwo.
- (c) Abafundi mabafundiswe iindlela zokutolika umbuzo phambi kokubhala isincoko soncwadi. Mayisoloko izezingqondweni zabaviwa into yokuba babhala okunokuphikiswa nangubani, yiyo le nto kufuneka umviwa abhale ngokungathi uphendula umntu omphikisayo ngale mibono abhala ngayo, aphuhle kungabikho nto isafuna ukucaciswa. Mabafundiswe ukuxoxela icala lengxoxo abalikhethayo kwaye bazixhase ngeziganeko/iimpawu ezibonakala encwadini bangaxoxi nje ngathi bancokola ngomxholo othile.
- (d) Mabafundiswe intshayelelo nesiphelo okanye ubume besincoko soncwadi kuthelekiswa nesincoko sephepha lesi-3. Makuvelelwe iminqweno yabalinganiswa kufundo loncwadi nongenelelo olwenziwa yeyabanye abalinganiswa ukuze kudaleke usukuzwano kuloo ncwadi.
- (e) Ootitshala nabacebisi besifundo mabasebenzise amaphepha emibuzo yeminyaka edlulileyo ukufumana iziqu zemibuzo, bakugqiba ukuyifundisa incwadi ngokupheleleyo. Kuhlaziyo mabacaciselwe abafundi isizathu sokuba impendulo enikiweyo ibe yeyona ichanekileyo.

IMIBUZO EMIFUTSHANE YEDRAMA

UMBULO 15 & 17

- (a) *Umbuzo 15.1, 15.2, 15.4, 15.5, 15.6, 15.7, 15.8 15.9 & 15.10: 17.1, 17.6, 17.8, 17.9, 17.12:* Abaviwa baqhube kakuhle kakhulu kule mibuzo bewafumana onke amanqaku.
- (b) *Kumbuzo 17.1& 17.2:* Abaviwa abalubonanga unxibelelwano olubanika amandla okuphendula kule mibuzo ngokokuxhasana kwayo. Kubohlula ukuphawula izimvo ezingunobangela wempixano kuxelwe ngokwakwintetho yomlinganiswa. Abakwazanga kuzifundela.
- (c) *Kumbuzo 15.3 & 17.3:* Abaviwa abaninzi abakwazanga ukucaphula isikweko nempoxo baze abawufumana lo mbuzo. Abasicaphuleyo bafumene inqaku elinye abakwazi ukuphawula ngefuthe lawo kubalinganiswa abaxeliweyo.
- (d) *Kumbuzo 15.4 & 17.4:* Kubekho ukusilela ikakhulu kwicala ledrama esihloko sithi, *Indlal' inamanyala* kodwa umbuzo ubuphangalele.
- (e) *Umbuzo 15.5 & 17.5:* Baliqela abaviwa abangawufumananga u17.5 kuba abaviwa boyisiwe kukuqaphela uvakalelo lukaSiquhiwu olutyhilwa ngamazwi awasebenzisayo.
- (f) *Umbuzo 17.7* Abaviwa abaliqela boyisiwe kukubona uDlezinye njengomlinganiswa olandele igama lakhe nangona igama lakhe lizipela nje nangezenzo zakhe.”
- (g) *Umbuzo 17.10:* Kubekho impazamo kubaviwa yokufuna kuthiwe mabaxhase obekungenakuxhaseka ngeli xesha umbuzo uthe mabakuchase kuba kungeyonyani.

- (h) *Umbuzo 17.11* boyisiwe abaviwa abaninzi kukuphendula ngokusuka bahlalele ukusebenzisa u 'Ewe' no 'hayi' endaweni yokuphendula ngokuzeleyo ngokombuzo.'

lingcebiso

- (a) Makukhuliswe izakhono zabafundi zokufunda umbuzo bawuve. Kufuneka kufundiswane, ootitshala bafundise abafundi, abacebisi bancedise ootitshala ngokufundiswa kwezenzi eziqulathe imibuzo (*instructional verbs*), njengoko icacisiwe kwiCAPS ukuze bakwazi ukuphendula ngokulindelekileyo.
- (b) Abaviwa mabasungule unyaka ngokubhalwa kweerivyu zencwadi ezimiselweyo.
- (c) Ootitshala nabacebisi mababelane rhoqo ngolwazi namava abawazuza kumaziko okukorekisha ukuphela konyaka ukuze bonke ootitshala nabafundi babekumgangatho omnye. Nephondo kungakuhle ukuba lo msebenzi wokwabelana lingawuthathela kulo wenziwe ngenjongo yokomeleza ukufundwa kwesiXhosa.
- (d) Ootitshala mabalenze ixesha lokwenza abafundi ukuba bazifunde iincwadi kwakhona phambi kokuba babhale uviwo khon'ukuze bakwazi ukuphendula nawuphi na umbuzo abanokudibana nawo. Malisetyenziswe ithuba le-Asayinmenti/ projekthi ukulungiselela umgomo wokuhlaziya incwadi.
- (e) Abacebisi besiXhosa mabancedise ootitshala ngokubaxonxa ze bafundise ifuthe lezafobe ngendlela echanekileyo. Mhlawumbi ootitshala nabacebisi batsha ngoko ke bayawadinga amathuba okufuthelana ukuze kwakhiwe nganjongonye imisebenzi yokukhulisa ukufunda uncwadi.
- (f) Ootitshala mabafundiswe ukusebenzisa irubriki ngokufanelekileyo njengesixhobo sokunika amanqaku kwimibuzo emide yoncwadi. Oku kufundiswa kwabo kusukela ekubeni sebaninzi ootitshala abatsha ngoku kuba uninzi lootitshala selusele neminyakana engamithathu lushiye phantsi. Kufuneka nabo baguquke bafundise abafundi ngeerubriki ezo ukuze baphendule besazi okulindeleka kubo xa bephendula imibuzo esisincoko.
- (g) Kwingxaki yokungabinazincwadi zoncwadi olumiselweyo sele iluncedo neyokusebenzisa izikhokelo zokumakisha zeminyaka nanjengoko iincwadi zaziqalwe ngowe-2017. Imibuzo emide inalo uninzi lwezinto ezifunekayo, nezinokubuzwa nokuba umbuzo awufani.
- (h) Kuyacetyiswa ukuba yonke imisetyenzana nokuba ayikho sesikweni isetwe ngokwamanqanaba onke okuqonda nawobunzima oko kukuthi (40:40:20).

6.6 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWICANDELO NGALINYE KWIPHEPHA LESI-3

Ukuphawula gabalala ngephepha

- (a) Uninzi lwabaviwa luqhube kakuhle kakhulu kulo nyaka wama-2023 kweli phepha.
- (b) Beqhube kakuhle benjalo, abanye babo abaphumelelanga njengoko kulindelekile. Unobangela ubonakele kwizenzo zokungeva kakuhle imiyalelo nokungaphenduli imibuzo ngokuchanekileyo nangokusemholweni. Babonakalise ukuphendula umbuzo OMNYE kwiCandelo B endaweni yemibini. Xa impendulo inye kwicandelo B kuthetha

ukuba umviwa ubhalele amanqaku angama-75 endaweni yali-100. Abanamanqaku akwinqanaba lesi-3 nelesi-4 ngababonakalise ukungayifundi kakuhle imiyalelo yemibuzo, baze baphendula imibuzo emibini kwiCandelo B. Bakho abahambe ecaleni komxholo kanti nabatyeshele imigaqo yefomathi ngakumbi engundoqo.

- (c) Babonakalisa ukusilela kubuchule bokucakaca isihloko sesincoko. Ukusilela kobo buchule kubenze abaqonda, abavisisa ngokupheleleyo okubuzwayo, baphuma nasemxholweni wesihloko. Kusekho nababhala izincoko ezifutshane ezilambileyo ngokomxholo. Sibonakala singenamandla isakhono sabaviwa sokuqamba isincoko. Ukunqongophala kwaso kuphawuleka kulwimi olunqopheleyo, iingxaki zopelo, ezokwakhiwa kwezivakalisi nezinye izakhono ezakhiwa liphepha lokuqala. Kubadlelelele abafundi ukungalibhali iphepha lesi-3 elipheleleyo phakathi enyakeni kuba baliqala sele iziimviwo zamalungiselelo.
- (d) Abaviwa abaphumelele kwinqanaba loku-1 nelesi-2 baye yangabo baneengxaki ezifana nokukhuphela imibuzo injengoko injalo kwiphepha lemibuzo kunye nabo baphendula yonke imibuzo ngolwimi lwesiNgesi. Kanti ke bakho nababhala nje baphendule kwambuzo, kuze ukulandelelana kwayo kubachane kwimiqathango yokumakisha.

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

ICANDELO A: IZINCOKO

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- a) *Umbuzo 1.1: Ndabhaqa imfihlelo yekhaya, batshintsha ubomi bam*

Uninzi lwabaviwa luwukhethile lo mbuzo kumaphondo onke kwaye luqhube kakuhle kakhulu. Bakho nabawafumene onke amanqaku awo. Olo ninzi lolusicazulule lwasitolika kakuhle esi sincoko, lwaphendula ngobuchule obumangalisayo lusandlala izimvo ngezimvo ezahlukeyo nezisemxholweni. Nangona kunjalo kubekho imbinana eye yaphendula ngokungachanekanga ngokuthi (i) ibhale ngemfihlelo kuphela ingatyhili nto ngokutshintsha kobomi emva kukubhaqa imfihlelo yekhaya. Bebekho nabamakishi abebonakala beqhwaleta kubuchule bokuphawula imfihlelo ngokubona komviwa, nokucubungula ukutshintsha kobomi ngokokubona komviwa. Isekho ingxaki yabaviwa abaninzi ababhala izinto ezimasikizi kude kubonakale ukuba noko isincoko asinakufundwa ngabantu ngokubanzi- (*public consumption*).

- b) *Umbuzo 1.2: Akalibaleki. Isatsho nangoku ezindlebeni eyokugqibela kwezakhe iingoma*

Lo mbuzo uphendulwe luninzi lwabaviwa. Kukho abo bawuphendule kakuhle bekuqondile oko kufunwa ngumbuzo. Abaninzi abaqhubanga kakuhle. Iingxelo ziphawula ngokuphuma emxholweni okukhwinisayo. (i) Babhala ngamazwi okugqibela (umyolelo) woomakhulu nootatomkhulu babo/amazwi okugqibela ezithandwa phambi kokohlukana (ii) abanye bangene kancinci ekubhaleni ngemvumi bande ngokubhala ngomntu wumbi obalahlekeleyo. Abo bambalwa benze kakuhle bayiqondile intsingiselo yokungalibaleki kwemvumi nengoma yayo yokugqibela. Ubekho nomngeni odlelelelayo wokuba abaviwa bamanyelwe ngendlebe yokuba kumele ukuba imvumi ekuthethwa ngayo ibhubhile/ imvumi ekuthethwa ngayo ayinakubangumzali/ kujongwe kwingoma yokugqibela kuphela/ nokungafuni kwabamakishi ukuba umviwa achaphazele ezinye iingoma.

- c) **Umbuzo 1.3: Waphela nyakandini kaz' ba omtsha uphethe ntoni**
Lo ngomnye wemibuzo ekhethwe kakhulu ngabaviwa. Abaninzi kubo baqhube kakuhle kakhulu. Baye bakwazi ukusitolika kakuhle isihloko ngokuthi bakutyhile oko konyaka ophelayo neembono/inkxalabo ngonyaka olandelayo. Nangona kunjalo, kukho abangephi bangenzanga kakuhle ngokuphosa umxholo: (i) Bagxile kunyaka wama-2023 balibala ngenye inxalenye yombuzo engonyaka olandelayo.
- d) **Umbuzo 1.4: Imbila yaswel'umsila ngokuyalezela**
Bambalwa abaviwa abawukhethileyo lo mbuzo. Ngabayazileyo intsingiselo yombuzo abaqhube kakuhle kakhulu begxile ngqo emxholweni wentsingiselo yeqhalo bebalula ukubaluleka kokuzenzela izinto bekwayamanisa namava abanawo. Kunjalo bakho aboyisiweyo kukuqonda intsingiselo yeqhalo baza bawuphosa umxholo.
- e) **Umbuzo 1.5: Ukuzityand' igila kumhlobo kuluncedo kodwa...**
Lo mbuzo ukwangomnye kwimibuzo ekhethwe kakhulu ngabaviwa. Abaninzi baqhube kakuhle kakhulu. Bakwazile ukuwayamanisa nobomi babo bemihla ngemihla, bebalula amacala amabini, elihle nelibi malunga nokuzityand' igila kumhlobo. Igcuntswana loyisiwe ngenxa yezi zizathu; (i) esokugxila ekubalulekeni kokukhupha imbilini yakho kumhlobo balibale ngokugqithela ku 'kodwa'. (ii) Boyiswa kukuqonda intsingiselo 'yokuzityand'igila' nangokubhala ngeempawu zomhlobo onyanisekileyo nangobuhlobo kuphela.
- f) **Umbuzo 1.6: Ukupheliswa kweholide zesikolo kungalunga**
Uninzi lwabeviwa luwukhethile lo mbuzo baza benza kakuhle abaviwa. Bakwazile ukusicakaca isihloko bavelela izinto ezinokubaluncedo nokungangabilulo uncdo ngokupheliswa kweholide zesikolo, bambi babhale ngecala elibi nelihle elikunokuchaphazela abafundi xa kunokupheliswa iiholide zesikolo. Uninzi lwenze kakuhle, kunjalo ikho loo mbinana ehambele kude nomxholo.
- g) **Umbuzo 1.7. Umfanekiso wamanqanaba okukhula kwesityalo no1.8. Umfanekiso katata weKrisimesi oxwaye ingxowa enezipho ophethe ilanteni yokukhanyisa.**
Le mibuzo isekwe kwimifanekiso, kumaphondo onke iphendulwe ngabambalwa abaviwa. Abo bathe bayiphendula baqhube kakuhle kakhulu. Bakwazile ukubhala ngemifanekiso beqhaqha intsingiselo efihlakeleyo nethe gca yomfanekiso. Yomibini bakwazile ukuyizalanisa nempilo yemihla ngemihla engasithelanga kubaviwa. Abo bakhethe umfanekiso 1.7 Babhale ngokubaluleka kokuqala ishishini lokulima nelithi likhulise uqoqosho lwesizwe, nangamanqanaba okukhula komntu. Kumfanekiso 1.8 babalule amava abo ngekrisimesi. Bonke benze kakuhle banika nezihloko ezifanelekileyo

lingcebiso

- (a) Abafundi mabazifunde zonke izincoko xa bekwibanga le-12 bangakhethelwa ngootitshala ukuba bakhethe eziphi. Mabafunde ukuqeqesisa phambi kokuba bakhethe isihloko esithe ngco kubo nabanokubhala badabalale ngaso.
- (b) Ukuqiniseka ngodidi lwesincoko abaza kukhetha ukubhala ngaso kubalulekile njengoko kulindelekile xa bebhala eli phepha. Kungenzeka lula xa besebenzisa isithako uGAPSS.
- (c) Kucetyiswa ukuba baqheliswe ukukhetha izincoko nokuba zithathu abacinga ukuba bangakwazi ukubhala ngazo kuluhlu abalunikiweyo. Kolo khetho makacwangcise ngaso ngasinye iingongoma anokubhala ngazo, akugqiba kube kukhona athatha isigqibo sokuba sesiphi esona sineengongoma eziliqela nekucace ukuba siso

anokusikhulisa. Bangalibali kwakhona ukujonga ukuba ngezo ngongoma babhala oluphi udidi lwesincoko. Kwakhona bathathele ingqalelo abantu ekujoliswe kubo nemeko. Isicwangciso ngokodidi lwesincoko sibalulekile, mabasiqheliswe abafundi.

- (d) Ukwakhiwa nokukhuliswa kwemihlathi makukhathalelwe. Umhlathi wentshayelelo mawubhalwe ngobuchule obukrobisa kumxholo nakudidi lwesincoko olubhalwayo. Imihlathi yokukhulisa isincoko mayilungiswe, iqoqoshwe, umhlathi ngamnye uqulathe isicingo esinye. Umhlathi mawungadwabi, ungabisisibhukubhuku eside esingavakaliyo. Mazityeshelwe izivakalisi ezide nezikhulisa ukubanezihlanganisi ezininzi. Makuvakale ukuqhagamshelana komhlathi komnye, kungabikho nogqithela komnye.
- (e) Kuyacetyiswa ukuba ootitshala bafundise zonke iintlobo zezincoko nezemihlathi basebenzise isikhokelo esiluxwebhu lweCAPS kwisahluko 3.3 kunye neATP engqalene nonyaka oqhubayo njengo 2023-2024. Mabayithathele ingqalelo ifomathi yesincoko.
- (f) Abafundi mabaqeqeshwe ukuba babhale isincoko esinemihlathi emihlanu ubuncinane. Owokuqala mawubengowentshayeleyo edlwengula umxholo. Elandelayo imihlathi ikhulise umxholo ngokuhambelanayo, umhlathi ngamnye ubenesicingo esinye ulandela intshayelelo nesisicwangciso. Owokugqibela nongowokuqokumbela ucace.
- (g) Mabakrotyiswe ekubeni nokuba isincoko sisetwe ngenjongo yokuba sibalise/sixoxe, njalo njalo bona bavumelekile ukuba bangasebenzisa naluphi udidi lwesincoko ukusibhala. Okubalulekileyo kukuhlala kolo didi akhethe ukubhala ngalo eyame ngeempawu zalo.
- (h) Mabaqeqeshwe ngendlela yokuba bakwazi ukukhupha umxholo embuzweni phambi kokuba babhale isincoko esipheleleyo banikezele. Mabanikwe irubrikhi bayifundiswe ukuba ilindele ntoni kubo xa beza kubhala isincoko kunye nemihlathi.
- (i) Makulandelwe inkqubo yokubhala xa kubhalwa udidi ngalunye lwesincoko okanye lomhlathi kwizifundo nakubhalo abalwenzayo abafundi (*Jonga kuxwebhu lweCAPS kumhlathi we-3.3*).

ICANDELO B: IMIHLATHI

Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

Inxalenye yabaviwa isenengxaki yokutyeshela imiyalelo. Abaviwa bakhethe umbuzo omnye endaweni yemibuzo emibini esisinyanzelo kweli candelo. Kuyenzeka bangenzi kakuhle nakumbuzo omnye abawubhalileyo. Ukukhetha umbuzo omnye kwicandelo B kubangela ukuba bathi bengekakorekishwa, babesebephulukene namanqaku angama-25 ekhulwimi. Ukungachaneki kweefomathi nokubhidanisa iindidi zeejenra kusalubetha uninzi. Noko makaqiniseke ngefomathi, oku kwayo ke.

(a) *Umbuzo 2.1: Ileta yobuhlobo*

Abaviwa abaninzi abaphendule lo mbuzo baqhube kakuhle kakhulu. Kuqapheleke nokuphucuka kokulandela ifomathi xa kuthelekiswa nonyaka ogqithileyo. Lisekho igcuntswana elingekakwazi ukubhala ifomathi ngokuchanekileyo. Lisilela ekuqapheleni iimpawu zefomathi ezingundoqo neempawu zefomathi eziyimfuneko. Bakhona nabo baphume ecaleni emxholweni nekubonakala ukuba abawufundisisanga umbuzo. Abanye babo babhidisa ubuntu noncedo, bambi babhale kumntu wesithathu.

(iv) Bakho nabo babhidwe yintsingiselo yegama 'ukutyala umoya' oko kwabenza baphuma mpela emxholweni.

(b) ***Umbuzo 2.2: ileta esesikweni***

Uninzi lwabaviwa lwenze kakuhle kakhulu ngokuthi luwuchane umxholo nefomathi. Kukho nebathwana elingaqhubanga kakuhle kulo mbuzo nelibethwe kukungaqapheli iimpawu zefomathi engundoqo nezefomathi eyimfuneko. Kubekho ukungawuphenduli wonke umbuzo lugxile kwinxalenye yawo luphele lulahlekelwa ngamanqaku omxholo.

(c) ***Umbuzo 2.3: I-obhitshuwari***

Nalo umbuzo ngomnye okhethwe ngabaviwa abaliqela. Abaninzi kubo abenzanga kakuhle. Babethakele: Basabhala ngendlela engachanekanga yokubhala i-obhitshuwari. Bangene kancinci emxholweni ngokuthi bangakuchaphazeli azibalule ngako usomashishini baphele ekuxeleni ukuba ebengusomashishini kuphela. Abanye babhale i-obhitshuwari ngamagama abo bengaphenduli mbuzo. Nangona kunjalo bakhona abo bawuchanileyo umxholo benza kakuhle kakhulu.

(d) ***Umbuzo 2.4: Udlwanondlebe***

Baliqedlana abaviwa abawuphenduleyo lo mbuzo. Abaninzi benze kakuhle nangona kunjalo kukho abo baphumileyo emxholweni ngokuthi baphazame ifomathi, balibala ukubhala intshayelelo, ukushiya imigca phakathi kwezithethi nesiphelo. Abanye babhala incoko okanye ingxoxo yababini endaweni yodliwanondlebe. Bakho nabangakwaziyo ukukhulisa umxholo ngemibuzo efanelekileyo. Kusaqapheleka nokuzithiyela awabo amagama bayeke abawanikwe ngumbuzo kuze oku kubehlisele amanqaku.

(e) ***Umbuzo 2.5: Inqaku lemagazini***

Bambalwa kakhulu kuwo onke amaPhondo abafundi abawuphenduleyo lo mbuzo. Abawukhethileyo lo mbuzo abenzanga kakuhle babonakalise iimpawu zokusilela ezizezi: (i)Ukubhala ifomathi engachanekanga bashiye iimpawu ezingundoqo (ii) ukungachani umbuzo baze baphose umxholo.

(e) ***Umbuzo 2.6: Ingxelo esesikweni***

Bambalwa kakhulu abaviwa abawuphenduleyo lo mbuzo, kwamanye amaphondo awuphendulwanga konke. Elo gcuntswana luwuphenduleyo alenzanga kakuhle, ngokuthi: (i) Lingachani ifomathi (ii) liphume nasemxholweni.

lingcebiso

(a) Mayiyigqamise le ngxelo into yokuba izikolo, ootitshala, nabacebisi banoxandiva lokulola izakhono zabafundi zokubhala zibe kumgangatho wokuba bayeke ukubhala ngezinto ezimanyumnyezi nezimasikizi eluviweni. Xa amanqaku anawo umfundi okubhala isincoko ingamasikizi kuphela makakhangele esinye isincoko. Ayemka amanqaku xa umviwa ebhala ngethoni engalungiselelwanga uviwo. Qinisekisa ukuba okubhalwa ngako kufanele nekabani indlebe.

(b) Kuyo yonke imihlathi nakwizincoko abafundi mabangangxameli ukubhala koko mabaqale babonakalise ukuyifundisisa yonke imibuzo, ngokukhetha abanamandla kuyo ngokomyalelo wephepha. Bangaziva amandla ngokucwangcisa amanqaku abacinga bangabhala ngawo kumxholo ngamnye abaziva ngathi bayawuqonda, baze bandule ke ukukhetha onamaqaku okubhala amaninzi. Oku kucwangcisa kungancedisa ekukhetheni owona mbuzo onokubanomxholo otyebileyo nonokubavuza ngamanqaku avisayo.

- (c) Kwakhona mabaziqhelise ngokuphendula imibuzo ecetyiswe kwindlela yokucwangcisa esebenzisa isithako/ isixhobo uGAPSS (*Genre, Audience, Purpose, Structure and Style.*)
- (d) Xa umfundi esebenzisa uGAPSS angenza isicwangciso ephepheni esawufunda umbuzo eqwalasele/ ekhokelwa zizinto ezifunwa ngumbuzo. Umfundi makazibuze le imibuzo. (G) Luluphi udidi lomhlathi ekuthiwe mandilubhale? / Ndibhala ntoni? Kuthiwa mandibhale ndingubani? (A) Kuthiwa mandibhalele bani? / Ndibhalele bani ke mna? (P) Ngayiphi injongo? / Kuthwa mandibhale ndithini kuye?/ Ndifuna athini ke mna?/(S) Ngokodidi lwenjenra endiza kuyibhala imo yayo injani?/ Zithini iimpawu zayo? Kobonwa ngantoni ukuba yiyo le ndiyibhalileyo? Iyahambelana nodidi lomntu ekuthiwe mandimbhalele ifomathi yam? (S) Isimbo solwimi lwam ngokombuzo siyacenga/ cela/ ncoma/ thundeza/ khalaza? Zangotshe zini zolwimi endiza kuzisebenzisa ukuhambisana nesimbo endisikhethayo?
- (e) Kwalo (GAPSS) ootitshala mabamsebenzise xa bemakisha. Baqale bamsebenzise njengesixhobo sokuncedisa abafundi ukuhlela umsebenzi wabo phambi kokuba umfundi enze idrafti yokugqibela. Uhambisana kakuhle lo (GAPSS) nerubriki xa umntu sele emqonda. Nezithili mazime mantsantsa zancedisa ootitshala, ootitshala bencedisa abafundi, abafundi beqonda ukubhala imihlathi engqalene nokufunwa ngumbuzo.
- (f) Kwiileta kukhuthazwa ukuba abafundi babhale imihlathi emithathu ebuncincini; owokuvula, owesibini oqulethe injongo yokubhala kunye nowokuvala ohambelana nodidi lwenjenra ebifunwa ngumbuzo. Umhlathi ngamnye mawuqulathe isicingo esinye.
- (g) Nanjengoko, umhlathi wokuqala ubeka elubala injongo/ isizathu sokubhala ngezangotshe zaso, owesibini mawandise ngokungena kubunzulu nobubanzi benjongo. Umzekelo kwiileta ebifuna abulele umhlobo wakhe ngokutyalala umoya wenkqubela phambili kumntu athe wasondela kuye, kumele umhlathi wesibini unika iinkcukacha malunga namatyeli/neemeko ebekutyalwe kuzo ngempumelelo umoya wenkqubela. Umele lo mhlathi ukugqama kwizangotshe zokubulela kunye nolwimi olubulelayo de kube kho nokuchaza ongebekwenzekile xa ungenelelo lwalo mhlobo belungakhange lufike. Owesithathu umhlathi ungaziindaba njee zombhali nombhalelwa ongumhlobo kodwa zingahambeli kude nenjongo yokubhala. Isenokuba kukumncoma ngento ethile, ukukhuthaza, okubonisa ukumazi ngaphezu kwabanye abantu, ingade ibekuko nokubulisa kumntu/kubantu ahlala nabo okanye ngezabo/ ngabazazi bobabini ezingothusi mntu. Andule ke avale ileta yakhe.
- (h) Mabakhunjuzwe banqonqoziswe abafundi rhoqo ukuba kufuneka babonakalise kubhalo lwabo ukuba umhlobo abambhalelayo ngumntu abamaziyo, babengathi bayambona nokumbona njengokuba bebhala nje nanjengoko negama bebemthiya ngokwabo. Kufuneka bamenze aqonde umbhalelwa ukuba uyaqapheleka umsebenzi omhle awenzayo.
- (i) Kumbuzo ofuna umviwa abhale i-obhitshuwari makuqwalaselwe ukuba umxholo we-obhitshuwari unemigomo emithathu ekufuneka ibonakale xa ibhaliwe kwimihlathi elandelelana ngolu hlobo; Owokuqala kukwazisa ngokusweleka komfi obeyintoni ngokombuzo – usomashishini. Uyozihiyela ke amagama. Owesibini kukwazisa into agqame ngayo umfi - kubantu abeshishina kubo. Lo mhlathi uzala zizincomo ezihamba nokunika iinkcukacha ngezinto kanye kanye abalahlekwe zizo ngokufa kwakhe/abamkhumbula ngazo abaphilayo. Yile nto kufuneka kunconywe. Omnye angayifanisa neyuloji le ndawo. Owesithathu umgomo kukulilisana nabalahlekelweyo ngusomashishini- abo bantu bebesenzelwa oku noku ngusomashishini. Ude anqwene ukuba oko bekuqulethwe ngusomashishini lowo kungakwazi ukuba kuqhubekeke de

kuthi kanti kukho abantu abafundileyo kwizenzo zakhe. Isikhokelo esikwiCAPS sokubhala i-obhitshuwari masingathathwa njengesokugqibela kwaye makuyekwe ukutshelwa kuso kuba abantwana bafundiselwa isizwe esizayo. Masityeyiswe, sithabathe zonke izinto ezifakwa kwi-obhitshuwari ukuze ibenokutya okungamagama ali-120.

- (j) Makuqatshelwe ukuba kwefomathi nomxholo kwirubhriki zihamba kunye xa kusabiwa amanqaku. Makugxininiswe kwiimpawu ezingundoqo zefomathi kudidi ngalunye lomhlathi. Ngaphezulu zibethelelwe neempawu zefomathi eziyimfuneko. OoChief nooIM bangancedisa njengoko beziman'ukuxoxwa iifomathi kumaziko okumakisha.
- (k) Makuqondiswe ukuba ifomathi engundoqo kudliwanondlebe ayityeshelwa. Makuphawulisiswe umahluko phakathi kodliwanondlebe, ingxoxo kwakunye nencoko. Uphawu olungundoqo lodliwanondlebe (ukubuza imibuzo kuloo mntu kufunwa kuye ulwazi) kugxilwe kulo lona luyahlula kwingxoxo nencoko. Makucetyiswe ukuwufundisisa umbuzo ukuze kuqatshelwe naxa abalinganiswa bewanikiwe amagama kumbuzo. Iincwadi ezizezoncwadi nazo zinayo imizekelo apho kungancothulwa imizekelo yodliwanondlebe, ingxoxo, incoko baze baxoxe ngomahluko abafundi, bazokuwuqaphela.
- (l) I-ATP nganye inendlela esika ngayo umsebenzi ukuze ufikeleleke. Le ka2023-2024 isike imihlathi ethile emayifundiswe kwibanga le-10 eminye kwele-11 ukuze iyonke ibe igqityiwe ukufundiswa kwele-12. Kwenzelwa ukufundiseka kwayo utitshala nomfundi bahlafune igxulu lemihlathi elibalingeneyo kunyaka ngamnye. Mayinikwe indlebe iATP ke malunga nomthamo wemihlathi nezincoko omawuthathwe kunyaka ngamnye.
- (m) Isikhokelo somhlathi esikwizikhokelo zokumakisha masincanyathiselwe kwincwadi yomfundi ukuze athi eplana umhlathi/ isincoko sakhe abe enolwazi ngokulindelekileyo. Mazingabiyomfihlo katitshala izikhokelo zokumakisha. Kubi ukubukela esikolweni abafundi benikwa imemo/ isikhokelo sokumakisha mhla kufike umcebisi ziphinde zithathwe xa ehamba. Mabafotokotshelwe banikwe. Masibesedabini bantu besiXhosa.
- (n) Malucace gca ucwangciso lomxholo ezantsi kocwangciso obelucetyiswe ngentla. Kulo makubonakale iingongoma zibe ntathu ubuncinane ekuza kubhalwa phantsi kwazo. Umhlathi ngamnye nawo mawusebenzise isithako sokwakha esinguPEEL okwangoku de somelelele ukuya kwezinye.
- (o) Mazigxininiswe kwifomathi yenqaku lemagazini neyengxelo esesikweni. Kwinqaku lemagazini makugxilwe kanobomi kwiimpawu zefomathi ezingundoqo, ezinjengesihloko esinomtsalane nesiquphayo, umbhali wenqaku nohlobo lokubhalwa kwemihlathi yenqaku lemagazini. Ingxelo esesikweni mayicaciswe ifomathi yayo yahlulwe kwengekho sikweni kunjalonje. Makuqatshelwe izinto ezifana nezahluka ngayo iindidi zengxelo.
- (p) Isigama mabasifundiswe abafundi ngolwimi oluza kusebenzisa izangotshe, ulwimi olunentlonipho. Kulwimi kuqhotyoshelwe isigama esihambelana nomxholo (ukubulela/ukucela/ukuxoxa) nemo ekubhalwa phantsi kwayo umzekelo lahlukile ixesha (*tense*) elisetyenziswa xa kuxoxwa nexesha elisetyenziswa kubaliso. Ulwimi ludlala indima ebalulekileyo kubhalo lwezincoko nemihlathi. *Umhlathana othi, 'Imigaqo yokusetyenziswa kolwimi kumaphepha' 34-36 kuxwebhu lweCAPS unika isikhokelo*
- (q) Indlela yokubhala uyilo, intshayelelo nesiphelo mabayifundiswe njengomsebenzi waseklasini. Kwaphaya eklasini mabanikwe irubrikhi yokukorekisha izincoko nemihlathi ukuze bazi indlela amanqaku abiwa ngayo bengekabhali. Phambi

kokubhala mabafundiswe iimpawu/iimfuno zodidi lwesincoko/ lomhlathi oza kufundwa. Mabanikwe nezinye babone okulungileyo nokungalunganga kubhalo bengekabhali.

- (r) Ukukhulisa ulwazi lolwimi nesigama esisetyenziswa kwimixholo ngemixholo, ootitshala mabakhuthaze ukufundwa kweencwadi namaphephandaba eklasini nokwenziwa kwamaphulo okhuphiswano lokubhala izincoko.
- (s) Ootitshala nabacebisi mabathathe uxanduva lokuqinisekisa ukufikelela nokusetyenziswa koxwebhu olwalufike ezikolweni ngowe-2018 (*IsiXhosa HL SBA And Oral Exemplar Booklet Grade 10-12*). MTG: Izikhokelo zokufunda: Isikhokelo sokufundisa nokuyila izincoko neetekisi zonxibelelwano.

ISAHLUKO 7

ISIZULU ULIMI LWASEKHAYA

Lo mbiko olandelayo kumele ufundwe ngokuhlanganyela namaphepha okuhlolwa esiZulu uLimi Lwasekhaya kaNovemba wezi-2023.

7.1 UKUSEBENZA KWABAHLOLWAYO EMAPHEPHENI OKUHLOLA (2019–2023)

Inani labafundi ababhale izivivinyo zokuphela konya isiZulu Ulimi Lwasekhaya ngonyaka wezi-2023 lehle ngenani labahlolwayo abayizi-5234 uma uqhathanisa nonyaka wezi-2022.

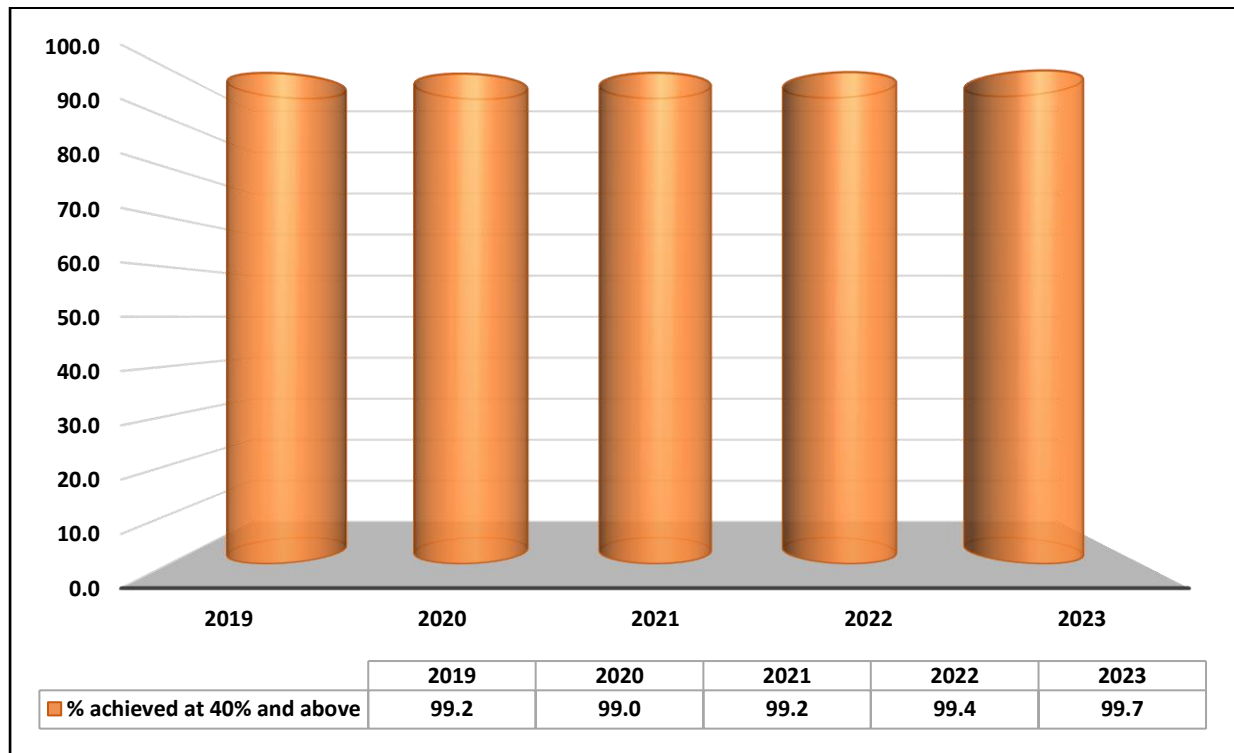
Kube nokukhuphuka okuncane ezingeni lokuphasa kulo nyaka. Abahlolwayo abaphase ngamaphesenti angama-40% lenyuke ngamaphesenti angama=99.4% kunyaka wezi-2023. Kube nokunyuka okuhle kulabo abaphase ngamalengiso (babe ngaphezu kwamaphesenti angama-80%) okusho ukwenyuka kusuka kumaphesenti ayi-12.3% ngonyaka wezi-2022 ukuya kumaphesenti angama-24,5% ngonyaka wezi-2023. Nakuba kube nokwehla lkwani labafundi bangonyaka wezi-2023, lokhu kuguquleka ekukhuphukeni kwenani labaphumelele ngamalengiso kusuka ezinkulungwaneni ezingama-22484 kuya kwangama-43503.

Amasu ahlukahlukane alekelela abafundi abenziwa othisha, abeluleki bolimi kanye neminyango yezemfundo yezifundazwe ibiqhubeka kulo nyaka wezi-2023. Ukuhlakanipha kanye nokukhuthala kwabafundi abasezingeni elithe thuthu lokuhlakanipha nakho kube nomthelela omuhle ekwenyukeni kwemiphumela yesifundo.

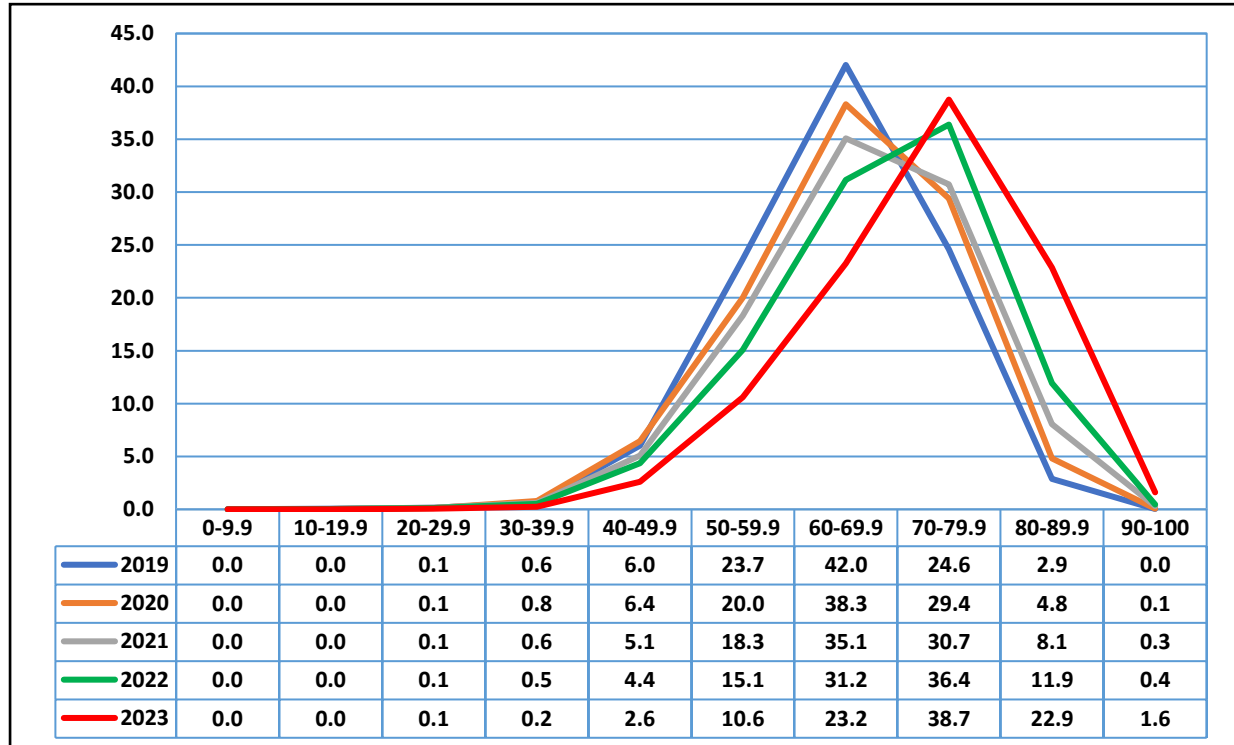
Ithebula 7.1.1 Imiklomelo jikelele ephepheni lesiZulu uLimi Lwasekhaya

Unyaka	Inamba yabafundi ababhalayo	Inamba yababafundi abaphumelela ngama-40% nangaphezulu	I-% labafundi abaphumelela ngama-40% nangaphezulu
2019	148 231	147 042	99,2
2020	144 747	143 364	99,0
2021	184 543	183 116	99,2
2022	182 798	181 612	99,4
2023	177 564	177 021	99,7

Igrafu 7.1.1 Imiklomelo jikelele ephepheni lesiZulu uLimi Lwasekhaya



Igrafu 7.1.2 Ukuhlaziywa kokusebenza kwabahlolwayo kubhekwa ama-curves ephepheni lesiZulu uLimi Lwasekhaya



7.2 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LOKU-1

Ukuphawula jikelele

Abahlolwayo abaningi basebenze kahle kakhulu kuleli phepha, ikakhulukazi isiqephu A (Isifundo sokuqondisisa esihambisana nezithombe ezibukwayo). Isifundo sokuqondisisa besikhuluma ngesifo sokugembula, okuyinto eyisihlala esikhulu emphakathini wonke jikelele. Lesi siqephu silekelele kakhulu abafundi abaningi abangenalo ulwazi olwanele ngezinkinga ezidalwa ukugembula emakhaya abahlala kuwo kanye nomthelela omubi oba khona kulabo abasondelene nabantu abaphethwe yilesi sifo. Abahlolwayo nokho bazamile ukufundisisa isiqephu esifundwayo, okubenze baphendule kangcono imibuzo yaso. Embuzweni 1.2 okuyizithombe ezihambisana nesiqephu esifundwayo, abanye abafundi babheka lezi zithombe bangaziyamanisi nokutholakala endabeni. Kanti empeleni lezi zithombe zisuke zenzeza kulokhu obekukhulunywa ngakho esiqeshini.

Nakuba ukuphendula kwabafundi kube kuhle kule ngxenye kepha isekhona inselelo kwabanye abafundi abahlulekayo ukuphendula imibuzo njengoba isuke ibuziwe ngokwamazinga okuhlakanipha. Umbuzo 1.1.3, lapha abahlolwayo bekumele bafingqe ngamaphuzu okushiwo yilesi sigaba. Abahlolwayo abaningi basahluleka ukuthola amaphuzungqangi esigabeni. Abahlolwayo abenzanga kahle emibuzweni 1.1.4, nalapha bekumele banikeze okungumehluko, kubhekwa izigaba ezahlukenene. Lapha bekumele babheke ukuthi isigaba sesi-4 sikhuluma ngani okumqoka, kanjalo nesigaba sesi-6 naso sikhuluma ngani. Umbuzo 1.1.5; 1.1.6; 1.1.8 kanye nombuzo 1.1.9 yimibuzo esezingeni lesi-2 nelesi-3. Emibuzweni yezithombe kwenyukile ukuqonda kahle okudingwa yimibuzo kule ngxenye nakuba isekhona imithonseyana yalabo abangenzi kahle.

Umbuzo 2: Isiqephu besimayelana nalokhu: 'OKUNGENZIWA UKUVIKELA INTSHA EZIDAKAMIZWENI'. Lo mbuzo uphendulwe kangcono nakuba besekhona abahlolwayo abalahlekelwa amamaki olimi ngenxa yokucaphuna amaphuzu. Abanye bayehluleka ukwehlukanisa amaphuzu amqoka nalawo asekelayo. Abanye abafundi bakwazile ukulandela umyalelo obekiwe ngokukhombisa ikhono lokufingqa umbhalo ngenani lamagama elidingekayo kanye nokukhombisa ikhono lokukwazi ukubona nokucaphuna amaphuzu anomqondongqangi (main point) kunalawa asekelayo (supporting statement). Abahlolwayo bebehlukenene kabili, kukhona labo abebengatholi amamaki amahle, abebethola amaphuzu angaphansi kwayisi-5 kanye nalabo abebenza kahle, bethola amamaki asukela kwayisi-5 kuya phezulu.

Isiqephu C

Umbuzo 3 (ukuhumusha isikhangisi/izikhangisi): Kulo nyaka kube khona ukwehla ekwenzeni kangcono kwabahlolwayo. Kungenzeka mhlawumbe lokhu kudalwe ukuthi umbuzo wesikhangisi ubuncike kakhulu kuMhlahlandlela Wokuhlola 2021, lapho kumele kube namamaki ayisi-8 abelwe amasu okukhangisa kanye nama-2 ahambisana nolimi. Okunye okube yinselelo kwabanye abahlolwayo ukungaqondi ukuthi uma kukhulunywa ngokuhleleka kwethekisthi kusuke kukhulunywa ngani.

Umbuzo 4 (ukuhumusha ikhathuni–ikhathuni enamafreyimu axoxa indaba ephelele): Abahlolwayo abaningi basebenze kangcono kulo mbuzo ngoba abantu abangomashonisa nalabo abaphila ngaphansi komusa wabo bakhona esikhathini abaphila kuso. Okube yinselelo kakhulu kube ukuhluleka ukuhumusha izimpawu eziqondene nomzimba njengenkulumo ephelele ekhathunini. Abahlolwayo abaningi bahlulekile ukuxoxa indaba bebandakanya nezimpawu ezitholakala ekhathunini.

Umbuzo 5 (izakhiwo nezimiso zokusetshenziswa kolimi): Izinga lokuphendula kahle lo mbuzo likhombise ukwehla kakhulu. Lokhu kungenzeka ukuba abafundisi abazifundisi izakhiwo nezimiso zokusetshenziswa kolimi ngendlela ezihlelwe ngayo kuMhlahlandlela. Lokhu kukhombisa ukuthi kuningi okusamele kwenziwe okumayelana nale mibuzo engenhla. UMhlahlandlela wokuhlola wonyaka wezi-2021 awusetshenziswanga kahle ukulungiselela abafundi ukuhlolwa. Kuyakhombisa ukuthi izingxenye zezakhiwo nezimiso zokusetshenziswa kolimi ezine okuyilezi ezilandelayo azaziwa kahle:

- Ukuthuthukiswa kolwazi magama
- Ukusetshenziswa kolimi
- Izakhiwo zemisho
- Ukuhleleka kwamathekisthi

7.3 UKUHLAZIYWA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LOKU-1

UMBUSO 1: ISIFUNDO SOKUQONDISISA

Umbuzo 1.1 (Umbhalo A ofundwayo)

- Umbuzo 1.1.1 kuya ku-1.1.4 (amamaki ayisi-8): Lena imibuzo okulindeleke ukuba abafundi babhale izimpendulo njengoba zinjalo, bazicaphune esiqeshini kodwa bona bebezihumusha. Lokhu kudale ukulahleka komqondo wempendulo. Umbuzo 1.1.4 yiwona ongazange uphendulwe kahle ngoba abahlolwayo abanengi bahlulekile ukunikeza umehluko. **'Nikeza okungumehluko mayelana nokugembula okutholakala esigabeni sesi-4 kanye nasesigabeni sesi-6'**. Nokho iningi likwazile ukuphendula ngendlela yakhona efanele.
- Umbuzo 1.1.5 – **Khetha impendulo eyodwa enembayo ... isimo sokukhuluma ...** (imaki eli-1): Kulokhu abanengi bakwazile ukuwuphendula kahle lo mbuzo ngoba kubukeke sengathi bayasiqonda isimo sokukhuluma.
- Umbuzo 1.1.6 – **Uhloseni umbhali ngomqondo oqukethwe isigaba sesi-8?** (amamaki ama-2): Abanengi bahlulekile ukunikeza okuqondwe yilesi sigaba. Lokhu kwenze ukuba abahlolwayo balahlekelwe amamaki kanti into ebifuneka nje lapha umqondo oqukethwe yilesi sigaba kanye nokuwuhumusha. Lokhu kukhombisa ukungayifundisisi kahle indaba ukuthola umqondongqangi wesigaba ngasinye.
- Umbuzo 1.1.7 - **Qhathanisa umqondo oqukethwe yisigaba soku-1 nomqondo oqukethwe yisigaba se-11.** Lolu hlobo lombuzo alufani nalolo olutholakala embuzweni 1.1.4 ngokwamazinga. Indlela ophendulwa ngayo awufani nalo ongenhla. Lapha kumele kube iminxa emithathu. Kumele uvele umqondo oqukethwe izigaba kuqala ukuthi uyafana noma awufani. Bese kuchazwa isigaba ngasinye sona ukuthi sinamqondo muni.
- Umbuzo 1.1.8 – **Ucabanga ukuthi yiziphi ezinye izindlela ezingasetshenziswa ukusiza labo abanesifo sokugembula?** (amamaki ama-2): Abanengi bebefuna ukunikeza izindlela ezitholakala endabeni kanti kumele basho ezabo ezahlukile kulezi ezisendabeni. Amamaki abalahlekele ngoba abazange bacabange futhi babhale ezinye izindlela ezingasetshenziswa ukusiza labo abanesifo sokugembula. Iningi labafundi lilahlekelwe yiwona wonke amamaki (amamaki ama-2).
- Umbuzo 1.1.9 – **Uyavumelana yini nokushiwo yilesi sitatimende esibhalwe ngokugqamile esigabeni sesi-9...** (amamaki ama-2): Abafundi abenzanga kahle kulo mbuzo, basenenkinga yezimo zokukhuluma. Eyokuhambelana kwesimo sokukhuluma nesiqephu bavele banhlahlatha kakhulu kuyo.

- (g) Umbuzo 1.1.10 - **Phawula ngempumelelo yombhali ekusebenziseni isimo sokukhuluma esidwetshelwe esigabeni se-11...** (amamaki ama-2): 'Umuntu akalahlwa', incazelo yesimo sokukhuluma kudingeka ukuba uyiyanise nokwenzeka endabeni. Akudingekile lapha ohlolwayo ukuba anike incazelo kuphela kepha kumele abheke ukuthi kuhambisana kanjani nokutholakala endabeni.

Imibuzo yombhalo B obukwayo

- (a) Umbuzo 1.11 – **Shono ukuthi kwenzekani esithombeni soku-1.** ... (amamaki ama-2) abahlolwayo lapha bekumele bayamanise ukuthi kulesi sithombe kukhona izandla ezimbili esikhombisa ukuthi kuyagembulwa/kuyagenjulwa. Esinye isandla siphethe imali kanti esinye siyemukela. Konke Lokhu kwenzeka enkundleni yezemidlalo.
- (b) Umbuzo 1.12 – **Chaza kafushane okukhonjiswa esithombeni sesi-2 kanye nasesithombeni sesi-3.** ... (amamaki ama-2) isithombe sesi-2 sikhombisa ukuthi kukhona i-laptop eveza amakhadi, okungasho ukuthi ogembulayo usebenzisa ezobuchwepheshe. Isithombe sesi-3 kuboniswa abazali bexabana okuba nomthelela enganeni. Umthelela walokho ubonakala ngokuthi ingane ibeke isandla esihlathini okukhombisa ukuthi ukuxabana kwabazali phambi kwayo kuyayikhathaza,.
- (c) Umbuzo 1.13 – ... **Yamanisa okuqukethwe yile mibhalo...** (amamaki ama-4): Abafundi basenenkinga yokuyamanisa umqondo otholakala kumbhalo A ofundwayo kanye nokubuka umbhalo B. Iningi labafundi aliphawuli ngalokho okuyamaniswayo kuyo yomibili le imibhalo, kunalokho bacaphuna amaphuzu amabili embhalweni ngamunye. Bagcine sebethola amamaki ama-2 nje kuphela.
- (d) Umbuzo 1.14 – **Uyazwelana yini nengane ekulo MBHALO B obukwayo isithombe sesi-3? Sekela impendulo yakho....** (amamaki ama-2): Nakuwo lo mbuzo abafundi bahlulekile ukunikeza uvo lwabo kanye nokuqonda umbuzo wonke jikelele. Lo mbuzo usho ukuthi akahlaziye kokwenzeka esithombeni sesi-3. Angagcini ngokuba anike okwenzekayo kuphela kepha asho ukuthi uyazwelana noma akazwelani nengane bese esho ukuthi kungani ...

UMBUZO 2 (UKUFINGQA)

Ukuphendula kwabahlolwayo kulo mbuzo kuyancomeka. Kuveze lokhu:

- Ukulandela umyalelo obekiwe.
- Ikhono lokufingqa umbhalo ngenani lamagama alindelekile.
- Ikhono lokukwazi ukubona nokucaphuna amaphuzu awumqondongqangi kunalawa asekelayo.
- Abahlolwayo bakhombisile ikhono lokuhumusha/ lokusebenzisa amagama abo kunokusebenzisa amaphuzu acashuniwe. Kepha isekhona ingcosana yalabo bafundi abathatha amaphuzu njengoba enjalo. Laba bagcina sebelahlekelwa amaphuzu ama-3 olimi.

Umbuzo wesi-2 uphenduleke kahle kakhulu. Abahlolwayo baphumelele ngokugculisayo. Iningi labafundi liphendule kahle, kwathi idlanzana labafundi lehluleka. Ngamafuphi umbuzo wesi-2 ube muhle kakhulu kubafundi. Kubafundi abangaphendulanga kahle behlulwe ukubona amaphuzu anembayo, bagcina sebethatha amaphuzu asekelaphu ngqo.

UMBUZO 3 (UKUHUMUSHA ISIKHANGISI)

Kulo mbuzo bekuhloswe ukuhlola ikhono lokufunda nokubukela (reading and viewing).

Abahlolwayo bekufanele babukisise okukhangisiwe. Izimpendulo zibonise ukuqonda uhlobo lwesikhangisi, ukubheka ukuthi sibhekiswe kobani kanye namasu okukhangisa atholakala kuleso naleso sikhangisi. Lesi sikhangisi besikhangisa umdlalo webhola likanobhutshuzwayo, umqhudelwano we-FIFA indebe yomhlaba ebibanjelwe e-Qatar.

- (a) Umbuzo 3.1 - **Shono ukuthi yini okumele uyenze ukuze uzokwazi ukungenela lo mncintiswano.** ... (imaki eli-1): Iningi labahlolwayo abasifundisisanga kahle isikhangisi, abakwazanga ukuthola ukuthi yini okumele uyenze uma ufuna ukungenela umncintiswano.
- (b) Umbuzo 3.2 - **Chaza kafushane isizathu sokusetshenziswa kwelogo ekulesi sikhangisi....** (amamaki ama-2): Abanengi bahlulekile ukusho ukuthi kungabe uyini umsebenzi we-logo esikhangisini. Bebenane baqagele nje, kuvele kucace ukuthi bayafunisela. Nakuba abemabili ama-logo asesikhangisini kodwa okubalulekile nje ukuba achaze noma ngabe yimuphi.
- (c) Umbuzo 3.3 - **Khetha impendulo enembayo...** (imaki eli-1): Abahlolwayo abanengi baphendule kahle kakhulu nakuba besekhona abasahluleka ukuveza umbono wabo.
- (d) Umbuzo 3.4 - **Guqula umusho osendleleni ephoqayo kulesi sikhangisi ube sendleleni yamandla....** (amamaki ama-2): Impendulo enembayo ngemisho ithanda ukuba yinkinga kubafundi abanengi. Kubukeka sengathi abafundi abazange banikezwe kahle ithuba lokufunda ngezakhiwo zemisho nokusetshenziswa kolimi.
- (e) Umbuzo 3.5 - **Chaza ngokusetshenziswa kwefonti engafani emagameni adwetshelwe akulesi sikhangisi.** (amamaki ama-2): Iningi labo likwazile ukuthola amamaki aphelele ngoba bakwazile ukuchaza ifonti eyahlukene.
- (f) Umbuzo 3.6 - **Ake uncome umbhali walesi sikhangisi ngokusebenzisa ulimi olukhohlisayo kulesi sikhangisi.** ... (amamaki ama-2): Abafundi bahlulekile ukuphendula lo mbuzo ngenxa yokudideka. Ulimi lokukhohlisa abazanga abahlolwayo ukuthi lusetshenziselani esikhangisini baphinde behluleka nokulubona lolo limi esikhangisini.

Abafundisi kufanele bafundise abafundi ukuhlaziya isikhangisi ngokuphelele, basibukisise ukuze bathole konke ngaso. Abafundisi mabafundise ngokuhleleka kwamathekisthi. Abafundi kufanele bafundiswe amasu okukhangisa nezinhlobo ezahlukahlukeni zezikhangiso. Othisha mabagxile ekufundiseni ukuhumusha isikhangisi. Othisha abafundise ulimi nezakhiwo nezimiso zolimi, bangalibali futhi ukufundisa izindlela zonke zesenzo. Othisha abaqikelele ukuthi bafundisa izikhangisi ezimbili ukuze abafundi bangadideki. Othisha bangaqeqesha abafundi kule mibuzo engabhekiswa esikhangisweni. Izibonelo zemibuzo ezijwayelwe ukubuzwa: Hlaziya ukuthi kungani umbhali walesi sikhangisi ...

UMBUZO 4

UKUHUMUSHA IKHATHUNI

Inhlosongqangi yalo mbuzo ukwethula ikhono lokuveza umyalezo ngomdwebohlalayo (*cartoon*) kusetshenziswa ulimi oluhlaziyayo kanye noteku (*humour*). Kuba khona nolimi olusetshenziswayo oluhambisana nokusetshenziswa kolimi, ukuthuthukiswa kolwazimagama, ukuhleleka kwamathekisthi kanye nezakhiwo zemisho. (Amamaki ayisi-8 awamasu okuxoxa noma ukuhumusha ikhathuni bese kuthi ama-2 kube awolimi]

Nawo lo mbuzo ube nenkinga ngoba abahlolwayo abawuphendulanga ngokugculisayo.

- (a) Umbuzo 4.1: **Nikeza OKUBILI okwenziwa umlingiswa osesandleni sokudla okukhombisa ukuthi uyancenga.** Lapha abahlolwayo bekulindelwe ukuba bahumushe umzimba walo mlingiswa ocela imali kumashonisa ukukhombisa ukuthi uyancenga. Abanye babhale ngemidwebo esondelene nekhandla noma amehlo okungathi uyakhala noma uyajuluka. Lokhu akuhambisani nophawu lokuncenga.
- (b) Umbuzo 4.2: **Chaza kafushane ukuthi igama elibhalwe ngosonhlamvukazi esibiyelweni 'BABA' esikule khathuni lisetshenzisweleni.** Bekulindeleke ukuthi bachaze kafushane ngesizathu ukuthi kungani leli gama 'BABA' libhalwe ngamagama amakhulu. Lokhu abaningi bahlulekile ukukuhumusha ngoba leli gama likhomba ukuhlonipha.
- (c) Umbuzo 4.3: **Ucabanga ukuthi amabhrifukheyisi (briefcase) aphethwe uMashonisa asho ukuthini?** Sekela impendulo yakho.... (amamaki ama-2). Abahlolwayo abaningi behlulekile ukuhumusha ukuthi amabhrifukhesi ameleni uma uwayamanisa nomashonisa. Lapha bekungashiwo ukuthi uphethe imali abeyoyikoleka noma imali azoyinika amakhasimende akhe.
- (d) Umbuzo 4.4: **Sebenzisa igama elidwetshelwe emshweni ozakhele wona ukhombise ukuthi uyayiqonda incazelo yalo.** ... Kulo mbuzo bekumele ohlolwayo abhale umusho ngegama 'umashayandawonye' ukukhombisa ukuthi uyazi ukuthi incazelo yakhona indlala. Babe mbalwa kakhulu abahlolwayo abakwazi ukuqonda incazelo yegama.
- (e) Umbuzo 4.5: **Phawula ngokusetshenziswa kwezibiyelo ezingafani kule khathuni...** Ukuhunyushwa kwezibiyelo zekhathuni ukuthi zihambisana kanjani nengqikithi yendaba. Abahlolwayo bahlulekile ukuba bazihumushe izibiyelo ngokusebenza kwazo ukuxoxa indaba ephelele.

UMBUZO 5

IZAKHIWO NEZIMISO ZOKUSETSHENZISWA KOLIMI

Lo mbuzo umayelana nezakhiwo nezimiso zokusetshenziswa kolimi (izingcezu zenkulumo nokusetshenziswa kolimi). Bekulindeleke ukuthi abafundi bakwazi ukusebenzisa isiqeshana abasinikiwe, bakhe imisho enomqondo ngokohlelo lwamagama (etymology).

- Ukuthuthukiswa kolwazimagama kanye nokusetshenziswa kolimi
- Izakhiwo zemisho nokuhleleka kwamathekisthi

- (a) **Umbuzo 5.1: Nikeza igama elimqondofana naleli elidwetshelwe elisemgqeni woku-1....** (imaki eli-1). Abafundi abaningi abakuqondanga ukuthuthukiswa kolwazimagama-igama elimqondofana...., kubonakala sengathi ukuthuthukiswa kwamagama

akufundiswa ngoba abahlolwayo abaningi abakwazanga ukunikeza igama elimqondofana 'abaculi'.

- (b) *Umbuzo 5.2: Shono ukuthi isakhi esidwetshelwe emgqeni wesi-3 sisetshenziselweni.* (imaki eli-1). Abafundi abaningi abawaqondi kahle amagama, ukusetshenziswa kolimi. Basasebenzisa indlela endala yokuthi isakhi siletha mqondo muni kunokuba basho ukuthi sisetshenziselweni.
- (c) *Umbuzo 5.3: Shono ukuthi sisetshenziselweni isimo sokukhuluma esidwetshelwe esigabeni sesibili.* (amamaki ama-2). Abafundi abaningi kubonakale bengenalo ulwazi olwanele mayelana nendlela efanele esetshenziswayo uma kubuzwa ngesimo sokukhuluma. Akubhekwa incazelo yaso kepha kubhekwa ukuthi sisetshenziselweni embhalweni.
- (d) *Umbuzo 5.4: Bhala igama elihambisana nalelo elidwetshelwe emgqeni wesi-6 selisebenze lakha isimo sokukhuluma.* ... (amamaki ama-2). Abafundi abaningi abanalo ulwazi olwanele nokuthuthukiswa kolwazimagama. Lapha kubhekwa amagama ahambisanayo agcina esakhe isimo sokukhuluma olimini.
- (e) *Umbuzo 5.5: Khetha impendulo EYODWA eshaya emhlolweni kulezi ezilandelayo: Shono ukuthi le thekisthi ihleleke kanjani.* ... Abafundi bazamile ukuphendula lo mbuzo nakuba abanye bekubonakala nje ukuthi bebeziqagelela. Ukuhleleka kwamathekisthi kusewumsebenzi okubonakala sengathi othisha abakawufundisi kahle. (imaki eli-1).
- (f) *Umbuzo 5.6: Lisetshenziselweni igama elibhalwe ngokugqamile elitholakala emgqeni we-10....* (imaki eli-1). Abafundi abaningi abanalo ulwazi olwanele mayelana nokuthi amagama asetshenziselweni esiqeshini. Lapha kubhekwa ukusetshenziswa kolimi kunokuba kubhekwe ukuthi lenze msebenzi muni.
- (g) *Umbuzo 5.7: Bhala igama elidwetshelwe elitholakala emgqeni we-13 emshweni ozakhele wona selikhomba buqamama.* (imaki eli-1). Abafundi abaningi abaziqondi kahle izingcezu zenkulumo nakuba kukhulunywa ngezakhiwo nezimiso zokusetshenziswa kolimi.
- (h) *Umbuzo 5.8: Guqula umusho obhalwe ngokugqamile ube yinkulumombiko.* Abafundi abaningi abakwazi ukubhala inkulumombiko noma inkulumo ngqo. Lapha kubukeka sengathi ulwazi olwanele alukho kahle kubafundisi okwenza nabafundi bangalutholi usizo kule ngxenye.

OKUNGALEKELELA ABAFUNDI UKWENZA KANGCONO KULE MIBUZO

ISIQEPHU A

Isivivinyo sokuqondisisa (UMBHALO A) KANYE izithombe (UMBHALO B)

- (a) Abafundi mabafunde isivivinyo sokuqondisisa besebenzisa inqubo yokufunda njengoba ichazwe ku-CAPS, isigaba 3.2, ikhasi lama-35.
- Ngaphambi kokufunda
 - Ngesikhathi sokufunda
 - Ngemuva kokufunda
- (b) Abafundi abafundiswe ukuxhumana/ubudlelwane bombhalo obhaliwe kanye nesithombe noma izithombe ezihambisana nalowo mbhalo.

- (c) Abafundi abaqale ngokuba bafunde isihloko ukuze bezoqala ngokuzibuza ukuthi cishe ukuba isihloko sikhuluma ngani. Baqale ngokuqagula ukuze bezobona ukuthi kungenzeka ukuba lokhu abakuqagulile kuyela ngakhona. Kwenza abafundi babe nokuzethemba ekufundeni umbhalo obhaliwe.
- (d) Mabafunde ngokuqondisisa isigaba nesigaba bese befingqa umqondongqangi waleso naleso sigaba.
- (e) Mabafundisise imibuzo baphinde babheke amamaki bese bephendula ngokwemibuzo kanye nawo amamaki.
- (f) Abafundi abafundiswe ukuqonda ukuthi imibuzo ihlukaniswe ngokwamazinga amathathu. Lokho kusho ukuthi nezindlela zokuphendula azifani.
- (g) Abafundi abafundiswe ukubheka incazelo yegama ngokufunda umusho wonke bese beqagela okushiwo yilelo gama ngaphandle kokusebenzisa isichazamazwi kanye nokubheka amagama asondelene namagama ahambisana nalo (word skill attack).
- (h) Akugcizelelwe ukuthi kufanele babheke **amagama adwetshelwe noma abhalwe ngokugqamile** atholakala esiqeshini. Ababheke ukuthi ngabe lawo magama abhalelweni ngokugqamile ngokomqondo wesigaba noma indaba yonke.
- (i) Okunye okumele kufundiswe kulesi sigaba: ukuqhathanisa izigaba ezingefani, ukuqhathanisa okufanayo, ukuqhathanisa okusesigabeni nokwaziyo, ukukwazi ukubona ubudlelwano phakathi koMbhalo A (isifundo sokuqondisisa) kanye noMbhalo B. (umbhalo obukwayo)
- (j) Ukukwazi ukubuka nokuhumusha isithombe ngasinye kanye nokuqhathanisa izithombe zona uqobo lwazo. Ababheke bazame ukubona ukuthi kwenzakalani ezithombeni nokuthi lokho okukuzo kuhambisana kanjani nombhalo obhaliwe/ofundwayo.

ISIQEPHU B

UMBUZO 2: UKUFINGQA

- (a) Mabafunde imiyalelo kusuka kowoku-1 kuya kowesi-4 futhi bayiqondisise.
- (b) Mabaqonde ukuthi isiqeshana esifingqwayo simayelana nani ngokomyalelo.
- (c) Mabaphokophelele ukuthola amamaki aphelele. (Amamaki ayi-10) kulesi siqephu. Amamaki acazwe kanje: amamaki ayisi-7 abelwe ukuhumusha bese kuthi ama-3 kube awolimi.
- (d) Uma umfundi ecaphunile nje kuphela akawatholi amamaki ama-3 olimi.
- (e) Kuyenzeka ukuba izigaba zingabi yisikhombisa kepha kudingeka ukuba umfundi akhiphe noma athole amaphuzu ayisi-7.
- (f) Kubalulekile ukubheka ukuthi isihloko siyahambisana yini nokutholakala endabeni ngoba kusuke kuyikho abasuke bezokufingqa.

ISIQEPHU C: (IZAKHIWO NEZIMISO ZOKUSETSHENZISWA KOLIMI)

UMBUZO 3: UKUHLAZIYA ISIKHANGISI

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

- (a) Uhlobo lokukhangiswayo.
- (b) Isiqubulo.
- (c) Izimpawu zokuxhumana ezisetshenziswe esikhangisini kanye nezimpawu zomkhiqizo.
- (d) Amagama asetshenzisiwe nangendlela asetshenziswe ngayo.
- (e) Ifonti enhlobonhlobo.
- (f) Uphawu (*logo*) lwalokho okukhangiswayo.
- (g) Ukuqonda ubudlelwane obuphakathi kwemifanekiso esetshenziswe ezikhangisweni kanye nalokho okukhangiswayo.
- (h) Abafundi abangagcini ngokusibuka nje isikhangisi kepha abakuhumushe okutholakala kuso.
- (i) Izakhiwo nezimiso zokusetshenziswa kolimi

QAPHELA: Isikhangisi asibukwa nje kuphela kepha siyahunyushwa.

Kuyenzeka ukuba umbuzo wesikhangisi ube nezikhangisi ezimbili.

UMBUZO 4: UKUHLAZIYA IKHATHUNI

Ikhathuni iyindaba exoxwayo equkethe umqondo osobala nojulile okumele abafundi bayibheke yomibili le miqondo uma behumusha ikhathuni. Kumele abafundisi banikeze abafundi imisebenzana eminingi emayelana nezinhlobo ezahlukene zamakhathuni. Abahlolwayo mabafundiswe ngezimpawu ezitholakala emakhathunini. Kungabhekwa ingxoxo etholakala ekhathunini eyodwa noma leyo enamafreyimi. Uma kuyilena exoxa indaba ngamafreyimi, abafundi kumele bakwazi ukuyilandelanisa yonke indaba ukusuka efreyimini yoku-1 kuze kube eyokugcina.

Nazi izinto eziphawulwayo ngekhathuni:

- (a) Ikhathuni iyindaba ephhelele.
- (b) Ikhathuni iyahlekisa/inoteku/inokugxeka
- (c) Ukudlulisa umyalezo.
- (d) Ukwethula amaqiniso ngendlela ehlekisayo
- (e) Ukuhlaziya izibiyelo eziqukethe: ukucabanga, ukukhuluma, ukuthukuthela, ukuhumusha amagama asetshenzisiwe enkulumeni yabalingiswa.
- (f) Ukuhumusha indawo.
- (g) Ukuhumusha izenzeko.

- (h) Ukuhumusha ukunyakaza komzimba (ukuvuleka nokuvaleka kwamehlo, ubunjalo bobuso, njl).
- (i) Ukulandelanisa izenzeko uma ikhathuni inamafreyimu.
- (j) Izinhlobo zabalingiswa bekhathuni nenhloso yokusetshenziswa kwabo.
- (k) Ukuhumusha inkulumo yabalingiswa esezibiyelweni.
- (l) Ukuqondisisa ubudlelwane phakathi kwenkulumo yabalingiswa kubhekiswe ezithweni zomzimba.
- (m) Ikhathuni ingaba ibhokisi elilodwa elixoxa indaba ephelele, kungaba amabhokisi ambalwa okumele umfundi awafunde ngokulandelana kwawo ukuze athole ukulandelana kwezehlakalo. Kuyenzeka futhi ikhathuni ingabi nayo inkulumo mpendulwano, kube imicabango. Lapha kubhekeke ukuba umfundi ayihumushe le micabango.

QAPHELA: Ikhathuni iyaguquguquka, ngakho-ke othisha abangagxili ohlotsheni olulodwa lwekhathuni. Abafundise izinhlobo ezahlukene zamakhathuni ngokufanelekile.

UMBUZO 5: IZAKHIWO NEZIMISO ZOKUSETSHENZISWA KOLIMI

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

Izakhiwo nezimiso zokusethenziswa kolimi zehlukene kathathu (Bheka ikhasi lama-27 kuya kwelama-28):

- Ukuthuthukiswa kolwazimagama (vocabulary development) kanye nokusetshenziswa kolimi.
- Izakhiwo zemisho (sentence construction) kanye ngokuhleleka kwamathekisthi.
- Ukuhlolisisa indlela ulimi olusetshenziswe ngayo (critical language awareness).

Nazi ezinye zezinsiza ezingalekelela abafundisi ukucija abafundi kuleli phepha:

- (a) Umhlahlandlela wokufundisa.
- (b) Uhlelo lokuhlola kanye nomhlahlandlela wokuhlola wezi-2021. (*Examination Guidelines 2021*)
- (c) Umqulu ohlaziya indlela abafundi abaphendule ngayo ezivivinyweni zangonyaka odlule kanye namaphepha emibuzo yeminyaka edlule. (2014–2021)
- (d) Ukusebenzisa iNqubomgomo. (uTAHFUZE-CAPS)
- (e) Ibhukwana lokulekelela abafundi - Qeqesha kanye ne-*Mind The Gap* elekelela abafundi uma bezifundela bona ngokwabo

7.4 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI-2

Ukuphawula jikelele

ISIQEPHU A (Izinkondlo)

Bekulindeleke ukuthi abahlolwayo baphendule izinkondlo ezimbili kwezine ezimisewe kanye neyodwa engamisewe. Abanye bawulandelele umyalelo kodwa idlanzana laphendula imibuzo emithathu, alangabe lisawuphendula umbuzo oyimpoqo, okungumbuzo wesihlanu. Abanye abafundi bavele baphendula yonke imibuzo etholakala esiqeshini A (izinkondlo). Lokho kwenze ukuba balahlekelwe amamaki ayi-10. Ababanga baningi abahlolwayo abaphendule umbuzo omude.

ISIQEPHU B NO C

Abahlolwayo basakhombisa ukungawulandeli umyalelo omayelana nendlela yokukhetha imibuzo kulezi ziqephu.

Imibuzo emide

Lena imibuzo emide abahlolwayo abazamile ukuyiphendula kahle ikakhulukazi umbuzo 6, 10, 12, 14, 16, 18 kanye nowama-20 (inovelu-ubuciko bomlomo kanye nomdlalo). Kweminye imibhalo yemibuzo emide kuyakhombisa ukuthi izincwadi bazifundile kepha kuntuleka ikhono lokuphendula umbuzo omude omayelana nezitatimende okumele bazibhekise kokwenzeka encwadini. Bebexoxa incwadi ngokuyazi kwabo kunokuhlala embuzweni besebenzisa ikhono lokuhlaziya. Abanye abafundi bebephambanisa abalingiswa abatholakala ezincwadini ezahlukene.

Imibuzo emifushane

Abahlolwayo basakhombisa ukwehluleka okukhulu ukuphendula le mibuzo emifushane ngoba bebengaphenduli ngokuphelele/ ngokwamamaki. Kwezinye izimpendulo bekuvela ukungayiqondisisi kahle imibuzo, ngaleyo ndlela izimpendulo zabahlolwayo bezingashayi emhloeni. Okuphinde kwagqama kakhulu ukuthi abafundi bayalibala ukuqonda amasu obuciko ngokombuzo omfushane. Uma sekucozululwe amasu obuciko, bamane banhlathathe nje.

7.5 UKUHLAZIYWA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-2

ISIQEPHU A: IZINKONDLO

UMBULO 1 (Umbuzo omude – Idwala likaShaka)

‘Ake uncome ikhono lembongi lokusebenzisa imifanekiso-mqondo ukugqamisa umqondo wale nkondlo.’

Amaphutha kanye nokungaqondisisi imibuzo.

Abafundi abaphendule umbuzo omude wenkondlo babe mbalwa nonyaka. Abawuphendulile benze amaphutha. Nanka amanye alawo maphutha:

- (a) Abahlolwayo abayazi kahle imifanekiso-mqondo. Baxuba izaga, izisho kanye nezinzwa njengexenye yayo. Okunye okubalahlekele ukuthi basho ukuthi ngabe umqondo wenkondlo osobala noma ocashile.

- (b) Emzimbeni abahlolwayo bahlulekile ukuyamanisa imifanekiso-mqondo kanye nomqondo wenkondlo. Abanye bagcina ngokuchaza nje imifanekiso-mqondo kepha bangasho nokuthi leyo mifanekiso-mqondo ilethwa isiphi isifengqo, kwezintathu: isifaniso, isingathekiso kanye nokwenzasamuntu.
- (c) Kunalabo abebezama ukuxoxa nanoma ingani abafundiswe yona mayelana nenkondlo. Bekubonakala nje ukuthi ingathi bathathe umbuzo abangawuqondi kahle.
- (d) Isakhiwo se-eseyi abasilandeli abahlolwayo. Amaphuzu abo bawahlela ngamabhuleti esikhundleni sokuhlela ngezigaba.
- (e) Abahlolwayo abavamile ukubhala isiphetho. Kulabo abasibhalayo kuvela ukuthi imbongi iphumelele ukugqamisa umqondo wenkondlo kungabe kusaba khona nokunye okusha okuveza ikhono elisezingeni eliphezulu lokuphetha.

IMIBUZO 2 - UCU OLUMHLOPHE

- (a) Umbuzo 2.1: Tomula ifanamsindo elitholakala emgqeni wesi-2 (imaki eli-1). Kulo mbuzo abafundi batomule eminye imisindo othi uma uyibala uthole ukuthi akuyona eminingi kunayo yonke kulo mugqa. Esikhundleni sokufunda umugqa bese bebhokisela imisindo eminingi ukwedlula eminye bese beyayitomula kade betomula okungeyikho.
- (b) Umbuzo 2.2: Chaza kafushane ngamaphuzu AMABILI ukuthi umugqa wesi-3 kuya kowesi-5 uyigqamisa kanjani indikimba yale nkondlo. (amamaki ama-2): Abafundi bekumele baqale baqonde ukuthi Indikimba yale nkondlo uthando. Kepha lolu thando lulethwa ubunzima intombi edlula kubona uma yenza ucu okuwuphawu lokwehlulwa amazwi ensizwa.
- (c) Umbuzo 2.3: Ngabe impindamqondo etholakala emgqeni wesi-6 kuya kowesi-7 ikwelekelele kanjani ukuqonda umoya wale nkondlo? (amamaki ama-2). Abanengi abafundi bazamile ukuthola umoya oqukethwe yile migqa. Abanye abafundi bebemane bachaze ukuthi amagama akule migqa asho ukuthini, bangabe besasho ukuthi ahambisana kanjani nomoya.
- (d) Umbuzo 2.4: Iyini inhloso yembongi ngokusebenzisa imvumelwanosiqalo emgqeni we-11 kuya kowe-13? (amamaki ama-2). Abafundi abanengi bayakwazi ukubona imvumelwano kepha bantula ukubheka ukuthi iyini inhloso yokusetshenziswa kwayo.
- (e) Umbuzo 2.5: Hlaziya isigqi esitholakala kule nkondlo. (amamaki ama-3). Abafundi abanengi abakwazanga ukuphendula ngomthamo owanele amamaki amathathu abekiwe. Abanye bebedidwa ukuthi isigqi sale nkondlo siyanensa nakuba indikimba imayelana nothando.

IMIBUZO 3 - WE SINXIMFI NDINI

- (a) Umbuzo 3.1: Tomula imvumelwano etholakala ebinzeni loku-1. (imaki eli-1). Abafundi abanengi cishe benze kahle kulo mbuzo. Bebeyitomula imvumelwano etholakala ebinzeni lokuqala.
- (b) Umbuzo 3.2: Chaza kafushane umqondo oqukethwe yibinza lesi-2. (amamaki ama-2). Abakhethe lo mbuzo, iningi labo lehlulekile ukuchaza umqondo waleli binza. Obekumele bakusho nje ukuthi imbongi lapha isiyakloloda ibhekisa kulona onomona ekhuluma ngaye.
- (c) Umbuzo 3.3: Chaza umyalezo otholakala ebinzeni lesi-3. (amamaki ama-2). Lona

umbuzo abafundi abenze kahle kakhulu kuwona ngoba bebeyishaya esikhonkosini impela.

- (d) Umbuzo 3.4: Iyini inhloso yembongi yokusebenzisa i-enjambamenti emgqeni we-15 kuya kowe-16? (amamaki ama-2). Abafundi bakwazilie ukuphendula lo mbuzo. Bayawazi umsebenzi we-enjambamenti ukuthi umqondo ongenhla uphelela emgqeni ongezansi.
- (e) Umbuzo 3.5: Ngokwakho ukubona ngabe imbongi ilusebenzise ngempumelelo uphawu oluwumbabazi kule nkondlo? (amamaki ama-3). Abafundi lapha abanikezanga impendulo enembayo. Bebesho ukuthi imbongi iyababaza, kanti qha. Lapha imbongi isebenzisele lolu phawu ukwethula imizwa yayo.

IMIBUZO 4 - ISIZIBA SENHLAKANIPHO

- (a) Umbuzo 4.1: Nikeza umoya otholakala ebinzeni loku-1. Sekela impendulo yakho. (amamaki ama-2). Abafundi abaningi abakwazanga ukunikeza umoya ohambisana naleli binza. Bekukhona ukuqagela okuningi kubafundi lapha. Abanye bebeqagelela ngakhona.
- (b) Umbuzo 4.2: Xoxa kafushane ngomqondo ocashile otholakala emgqeni wesi-8 kuya kowe-11. (amamaki ama-2). Abafundi lapha kunokuba bachaze umqondo ocashile bebezama ukunikeza incazelo yamagama atholakala kule migqa.
- (c) Umbuzo 4.3: Ucabanga ukuthi ukukhethwa kwegama elibhalwe ngokugqamile emgqeni we-12 kukwelekelele kanjani ukuqonda le nkondlo? (amamaki ama-2). Abafundi abakwazanga ukunikeza ukuthi leli gama, 'impambankwinci' likhombisa ukuthi imbongi ibona imfundo njengento edidayo kwabaningi.
- (d) Umbuzo 4.4: Iyini inhloso yembongi yokusebenzisa i-enjambamenti emgqeni wama-23 kuya kowama-24? (amamaki ama-2). Abafundi bakwazilie ukuphendula lo mbuzo. Bayawazi umsebenzi we-enjambamenti ukuthi umqondo ongenhla uphelela emgqeni ongezansi.
- (e) Umbuzo 4.5: Hlaziya ukusetshenziswa kwethoni emgqeni wama-27 kuya kowama-30. (amamaki ama-2). Abafundi kuyacaca ukuthi isu lobuciko, ithoni abayazi kahle. Bebephambanisa ithoni nomoya wenkondlo.

UMBUZO 5: UKUTHELELANA (Inkondlo engamiselwe)

Iningi labahlolwayo likwazile ukuphendula umbuzo wesi-5 kangcono kuneminye imibuzo emifushane.

- (a) Embuzweni wesi-5.1 - **Tomula ifanamsindo elitholakala emgqeni woku-1 bese ugagula uhlobo lwalo.** (amamaki ama-2). Kulo mbuzo abafundi batomule eminye imisindo othi uma uyibala uthole ukuthi akuyona eminingi kunayo yonke kulo mugqa.
- (b) Embuzweni wesi-5.2 - **Nikeza umqondo oqukethwe umugqa wesi-6 kuya kowesi-7.** (amamaki ama-2). Abafundi bakwazile ukuphendula lo mbuzo. Izinhlungu ezatholwa uMsindisi ngesikhathi bemhlukumeza ngaphambi kokuba ayobethelwa.

- (c) Embuzweni wesi-5.3 - **Iyini inhloso yembongi yokusebenzisa isikhawu/isizura emgqeni wesi-8?** (amamaki ama-2). Abafundi bayasazi isizura/ isikhawu kepha abazi ukuthi sisuke sisetshenziselwani.
- (d) Embuzweni wesi-5.4 - **Chaza umqondo otholakala kule nkondlo.** (amamaki ama-2). Abafundi bakwazile ukuwubona umqondo wale nkondlo. Benza kahle kakhulu ukwethula umqondo wenkondlo.
- (e) Embuzweni 5.5 - **Phawula ngokusetshenziswa kwempindwa kule nkondlo.** (amamaki ama-2). Kulo mbuzo abafundi bazamile ukuphendula ngempindwa etholakala kule nkondlo. Bakwazile ukubona igama/isigejana samagama aphindeka kaningana enkondlweni.

Okungalekelela abafundi ukwenza kangcono kule mibuzo:

- (a) Abafundi mabafundiswe besesemazingeni aphantsi (amabanga 8-11) ukuhlula inkondlo kulandelwa amakhono noma amasu asetshenziswa enkondlweni ukuze bawazi, bawejwayele futhi bakwazi nokuwubona ematheksthini.
- (b) Abafundi bangasizakala ngokuthi kuzo zonke izinkondlo bafundiswe kuqala ngokukhethwa kwamagama/izimo zokukhuluma/i-enjambamenti/isizura noma imifanekisomqondo nokuthi lokhu kuwugqamisa kanjani umqondo, umoya nethoni. Lokhu kuzobasiza ukuba bangaxakwa yimibuzo edinga lolu lwazi.
- (c) Abafundi mabafundiswe ukuthi bayihumushe inkondlo bona mathupha beyixoxa ngamagama abo ukuze bathole umqondo osobala ofingqa amaphuzu asemqoka emabinzeni nasemigqeni.
- (d) Makugcizelelwe inhloso kanye nemisebenzi yazo zonke izimpawu zesakhiwo sangaphandle senkondlo okungaba yimpindwa, imvumelwano, ukuxhumana, ifanamsindo njl. Umfundi ake ayihaye yena mathupa inkondlo ayibhekile yikhona kuzozwakala ubumnandi/umgqomo odalwa ukuphindwa kwemisindo efanayo emgqeni owodwa noma elandelayo.
- (e) Izincazelo zamagama acebile/alukhuni kanye nezimo zokukhuluma ezisetshenziswe enkondlweni mazibhalwe ezincwadini zabafundi zansuku zonke, baphinde bahlolwe ngawo lowo msebenzi.
- (f) Othisha mabazame ngaso sonke isikhathi ukulandela umhlahlandlela ekufundiseni izinkondlo (ikhasi 85–86) baqaphelise abafundi ngemibuzo esobala, ehlelwa kabusha, ehlolisayo kanye nencomayo ukuze bazokwazi ukuphendula imibuzo ngokwenelisayo.
- (g) Othisha mabajwayeze abafundi ukutomula noma ukunikeza ngendlela efanele ukuxhumana enkondlweni. Makubhalwe imigqa exhumanayo ngokuphelele bese kudwetshelwa amagama axhumanayo. Isibonelo: Ukuxhumana okutshekile
Ngem' othangweni ngakhuleka.
Ngakhuleka laze layoshona.
- (h) Makugcizelelwe ukuthi kukhulunywa ngani uma kukhulunywa ngokuxhumana okutshekile. Uma kukhulunywa ngokuxhumana okutshekile kulindeleke ukuthi igama libe sekuqaleni emugqeni ongenhla bese kuthi elifana nalo libe ngasekugcineni emugqeni ongenzansi. Okanye libe sekugcineni emugqeni ongenhla bese liba sekuqaleni emugqeni ongenzansi njengoba kukhonjiswe esibonelweni esingenhla.
- (i) Makungaphendulwa ngegama elilodwa okungacacisi ukuthi lixhumana naliphi igama enkondlweni.

- (j) Othisha mabaqikelele ukuthi kusetshenziswa ubhalomagama olwamukelekile nolungenakho ukucwasa. Isibonelo ukusetshenziswa okwandile kwegama elithi ukuxhumana okuyinxemu esikhundleni sokuthi okutshekile.
- (k) Othisha mabafundise ikhono lokufingqa umqondo njengoba belifundisa ephepheni lokuqala embuzweni wesibili. Mabagcizelele ukuthi uma ufingqa ubeka uhumushe ngamagama akho lokho okushiwo yimbongi emigqeni.
- (l) Makugcizelelwe ukuthi umbuzo ufundwa kuze kuyofikwa emamakini awo yikhona impendulo izohambisana nenani lamamaki.
- (m) Makuphindwe kugcizelelwe ukuthi uma uzophendula umbuzo, bhekisisa ukuthi lowo mbuzo uthinta miphi imigqa, ungaphenduli ngemininingwane ongabuzwanga ngayo noma ngenkondlo yonke.
- (n) Othisha mabawasebenzise amasu okubuza asetshenziswa ezinkondlweni yikhona abafundi bazowazi, baphendule baqonde ngqo. Isibonelo: inhloso yimbongi.
- (o) Othisha mabaqeqeshe abafundi ngokuphendulwa kombuzo osezingeni eliphezulu odinga ukuba bahlaziye, bahlolisise noma baphawule ukuze bazokwazi ukunikeza izimpendulo ezijulile nezinobuchule obuhambisana naleli zinga.

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

IMIBUZO EMIDE YAMANOVELI /UBUCIKO BOMLOMO

IMIBUZO EMIDE (owesi-6, owe-10, owe-12 KANYE nowe-14)

- (a) Izimpendulo zabahlolwayo zibonisa amaphutha amaningana agqamisa ukungawufundisi kahle umbuzo noma ukweswela ulwazi. Babe baningi abafundi abangakwazanga ukuphendula umbuzo obuqukethe isitatimende bayamanise noma basekele ngokutholakala encwadini abayifundayo. Abanye baxoxe ngokuvezwa kwabalingiswa noma ngendikimba. Abanye bebebhala ngesakhiwo nakuba singabuzwanga. Lokhu bekwenza ukuba abamakayo bazame ukucinga nje okuyela ngasembuzweni.
- (b) Abahlolwayo baxoxa indaba, abakhulumi ngezitatimende ezibhekiswe ezincwadini ezikhethwe esikoleni sabo.
- (c) Ezinye izimpendulo ziveza ukutshekela ohlangothini olulodwa kakhulu futhi bebemane baxoxe indaba. Abazange babukisise ukuthi isitatimende sifunani. Abanye behlulekile ukubheka ukuthi ingabe kukhona na okutholakala encwadini okuhambisana nalokhu okubhalwe embuzweni.
- (d) Abanye abafundi babhala amaphuzu afanayo bawaphindaphinde. Lokhu bekungakhombisi ukukhula noma ulwazi oluphelele lwencwadi noma indlela yokuphendula umbuzo omude.
- (e) Kunomkhuba ongemuhle wokukopela kumhlahlandlela wokumaka ngokwenza okusamathi. Ngakho-ke babhala izimpendulo zabo ngamaphuzu kunokuba kube izigaba ezihambisana nombuzo, njenge-eseyi.

- (f) Kusenabafundi abangasilandeli isakhiwo sokubhala i-eseyi. Isingeniso esishaya emhlolweni ngokuchaza ukuthi yini isizinda nezinhlobo zaso asibi khona. Abahlolwayo bavele bagxume balandise ngokwenzeka endabeni.
- (g) Abahlolwayo abasibhali isiphetho se-eseyi, bagcina ngomzimba. Kwamanye ama-eseyi babhala isiphetho sombhalo ofundwayo hhayi isiphetho se-eseyi. Kukhona nalabo abathi sebeyiphethile i-eseyi bese bebhala esinye isihlokwana esithi, 'uvo lwami' kunokuthi kube yinto eyodwa.
- (h) Kukhona nalabo bafundi abakhombisa ukungabi nalo nhlobo ulwazi lwendaba, abaziqambela eyabo indaba engaziwa.
- (i) Amaphutha olimi nawesipelingi aba maningi kakhulu, kwenye inkathi impendulo ingabe isalandeleka.

IMIBUZO EMIFUSHANE (owesi-7, owe-11, owe-13 kanye nowe-15)

- Abahlolwayo bakwazile ukuphendula imibuzo esezingeni eliqalisayo. Kepha labo ngabenze isiqiniseko ukuthi bayasifunda isiqeshana ngoba imibuzo engasekuqaleni ibisuselwa kusona isiqeshana.
- Ingxenye yesibili yemibuzo, yile esuka isendimeni. Lapha abafundi kubalulekile ukuba bayazi incwadi yabo. Kungagcini lapho, namasu obuciko okuhlaza amanoveli noma imidlalo bawaqonde kahle.
- Ingxenye yokugcina yilapho abafundi kumele bahlaziye noma bahumushe imibhalo noma okwenzeka emibhalweni yobuciko. Lapha umfundi kudingeka ukuba asabalale ngolwazi lwencwadi kanye nokuyamanisa okwenzeka encwadini nokusempilweni jikelele.

Okungenziwa ukulekelela imiphumela yabafundi ibe ngcono.

Kabalulekile ukuba abafundi bayifunde nothisha incwadi yonke baze bayiqede **noma ngabe yinde kangakanani**. Uthisha uyifunda kuqala yena/ngaphambili incwadi ezilungiselela ukufundisa yikhona engazulokhu emangala nabafundi noma enza amaphutha okunzima ukuba alungiseke emuva kwesikhathi. Uthisha osekunesikhathi efundisa le ncwadi kubalulekile ukuthi naye azilungiselele ngaphambi kokuyohlangana nabafundi. Ayikho indlela yokukwenza ngempumelelo lokhu ngaphandle kokuthi kusetshenziswe izikhathi ezengeziwe okungaba izimpelasonto, amaholidi, ukuthola isikhathi esengeziwe sasekuseni noma ntambama ngaphambi kokuba kuqale amakilasi okufunda.

Abafundi nabo mabagqugquzelwe ukuba bazifunde incwadi, bangagcini nothisha ekilasini ukuze bazosebenzisa isivinini esihambisana namakhono abo. Uthisha ohlelayo uyakwazi ukubachukuluza ukuba bafunde ngokubanikeza umsebenzi wasekhaya nsukuzonke bese ewuthatha kubafundi ekuseni singakafiki isikhathi sakhe salelo kilasi yikhona bengezukusizana futhi bajwayele ukwenza umsebenzi ngokuzimela.

Kuyasiza ukuhlola abafundi njalo nje ngemibuzo ethathwe emaphepheni eminyaka edlule bese kumakwa kanye nabo abafundi ukuze uthisha ezothola ithuba lokubacathulisa ekuhlaziyeni umbuzo nasekuphenduleni kuqashelwe namamaki. Ukuqeqesha abafundi kakhulu ngale ndlela kuyobasiza nasekuphenduleni imibuzo esemazingeni okuhlolwa ahlukene ngempumelelo.

Ukulandela uhlelo lwesifundo (ATP) kuyasiza ekutheni umbhalo uhlaziywe/uhluzwe ngawo onke amakhono avama ukubuzwa emibuzweni emide nemifushane ngempumelelo, uthisha angabi nakho ukutatazela nengcindezi ngezikhathi zokubukeza ukuhlolwa lapho nabafundi sebenqena nokuza ezikoleni. Othisha mabajwayeze abafundi ukubukeza izimpendulo zabo babhekisise ukuthi impendulo iyahambisana yini nokubuziwe. Kuyobasiza kakhulu ukulungisa

amaphutha (editing) baphinde baqaphele namamaki anikezwe kulowo nalowo mbuzo.

Ebucikweni bomlomo othisha mabangafundisi ubuciko ngabunye kodwa mabafundise ngendlela yokudidiyela (intergration). Uma kufundwa inganekwane makuphindwe kubhekwe nezibongo, izithakazelo, amaculo, izaga, izisho kanye neziphicaphicwano ezinobudlelwano. Kwesinye isikhathi kungadingeka ukuba baqhathanise kuvele okufanayo noma okungumehluko.

Uma kufundiswa imibhalo othisha mabakhumbule ukudidiyela nezimo zokukhuluma yikhona abafundi bezokweywayela ukweyamanisa incazelo yesaga nesigameko esenziwa ngumlingiswa othile. Ngale ndlela bazokwazi nokuthola umyalezo oshaya emhlohleni baphinde bakwazi nokusekela ngokwendaba/ngokwenganekwane/ngokwezibongo.

Othisha mabaqinisekise ukuthi bawafundisa onke amasu noma amakhono okuhlaza imibhalo afana nethoni, indikimba, ukuvezwa komlingiswa, iqhaza lomlingiswa, inhloso yombhali, umphumela, isizathu nembangela. Makufundiswe ngezibonelo zemibuzo kwakhiwe nezimpendulo yikhona abafundi bezokhanyelwa ngezindlela zokuphendula le mibuzo ngendlela efanele.

ISIQEPHU C

UMBUZO OMUDE WOMDLALO

Kule mibuzo abafundi abanengi baphendule kahle. Bakwazile ukuphendula kahle yomibili imibuzo emayelana nesizinda/udweshu. Abafundi abanengi baphendule umbuzo omude womdlalo. Nakuba umbuzo omude ubumayelana nezitatimende kepha bakwazile ukuphendula ngendlela ebikade ilindelekile. Ibe khona nokho imithonseyana yabafundi obekubonakala nje ukuba badunguza ontwini.

- (a) Abahlolwayo basenokuningi okumele kulungiswe ukuze baphumelele ngamalengiso embuzweni omude womdlalo. Kusekhona ababhala ama-eseyi anganaso isingeniso kanye nesiphetho.
- (b) Kukhona nabasaxoxa umdlalo wonke sakuwufingqa emzamweni wokuphendula umbuzo omude omayelana nodweshu.
- (c) Abanye babhala ngesakhiwo esingavumelekile lapho bahlela khona i-eseyi ngamaphuzu azimele anganakho ukuthungelana nokugeleza okulindelekile.
- (d) Abanye babafundi abanalo ulwazi lwencwadi. Baphendula okungabuziwe njengokuxoxa ngesakhiwo somdlalo noma umyalezo noma ubungabuziwe.
- (e) Okunye okubonakele yizimpendulo lapho abahlolwayo behluleka ukwehlukanisa phakathi kwezigameko kanye nodweshu. Izigameko ziyamlekelela umfundi ukuba akwazi ukulandelanisa kahle indaba yakhe. Lokho kusho ukuthi incwadi uyazi njengoba ezazi.
- (f) Abahlolwayo bakha phezulu uma bexoxa ngokwesitatimende bagqamise abalingiswa abathintekayo kulokho kepha bantule indlela yokuyamanisa lokhu okutholakala endabeni nesitatimende esiwumbuzo omude.

UMBUZO OMFUSHANE WOMDLALO: UMBUZO 21

- (a) *Umbuzo wama-21.1: Nikeza ithubo etholakala ekuqaleni kwalesi siqeshana. Sekela impendulo yakho.* Abahlolwayo baphambanisa ithubo nomoya. Babhala ithubo yokwedelela esikhundleni sokuthi ithubo yokwesaba kukaPhindisiwe.
- (b) *Umbuzo wama-21.2: Yamanisa isigameko sokubuya kukaNkululeko nalokho okwenzeka kulesi siqeshana.* Abafundi abaningi bahlulekile ukuyamanisa isigameko sokubuya kukaNkululeko kanye nokufika kwakhe kwaMakhungo. Bekumele babheke ukuthi kwenzakalani lapha kwaMakhungo.
- (c) *Umbuzo wama-21.3: Chaza kafushane ukuthi izenzo zikaSikela ziyithuthukise kanjani indikimba yothando lwemali kulo mdlalo.* Abahlolwayo bekumele babheke iqhaza elibanjwa uSikela njengomlingiswa osebenza kwa-Home Affairs. Kube ngakanani ukubandanyeka kwakhe kulo mdlalo ukuze kuthuthuke lobu bugebengu.
- (d) *Umbuzo wama-21.4: Fingqa ngamaphuzu AMATHATHU isisusa sodweshu kulo mdlalo.* Abahlolwayo abaningi abakwazanga ukukhipha isisusa sodweshu okuyiso esitholakala ekuqaleni kwendaba. Abaningi bebemane babhale ngodweshu abalwaziyo olutholakala endabeni kanti abanye babhale ngesisusa sodweshu olusesiqeshini.
- (e) *Umbuzo wama-21.5: Chaza isigameko esasifihlelwe umlingiswa onguThamsanqa ngokwalesi siqeshana.* Abahlolwayo abawufundisisanga kahle umbuzo. Bekufuneka isigameko esifihlwe uThamsanqa ngokwesiqeshana, hhayi ngokwencwadi.
- (f) *Umbuzo wama-21.6: Qhathanisa indlela yokukhulisa izingane phakathi komndeni wakwaMakhungo nomndeni wakwaMathonsi.* Lapha abahlolwayo bekumele baqhathanise indlela uThamsanqa noPhindisiwe ababephila ngayo. Lokho yikho okuveza ukuthi laba balingiswa bakhuliswe kanjani ngabazali babo.
- (g) *Umbuzo wama-21.7: Uhloseni umbhali ngokwethula umlingiswa onguNkumbulo? Sekela impendulo yakho.* Abahlolwayo abakubonanga okuyikona okudingekayo. Lapha bekudingeka abahlolwayo basho iqhaza elibanjwe umlingiswa onguNkumbulo kulo mdlalo. Nokuthi uyithuthukisa kanjani indaba.
- (h) *Umbuzo wama-21.8: Ukuphawula kukaPhindisiwe kulesi siqeshana kumveza njengomlingiswa onjani? Sekela impendulo yakho.* Abahlolwayo bahlulekile ukuhumusha indlela umlingiswa onguPhindisiwe aziphethe ngayo kulesi siqeshana hhayi endabeni yonke.
- (i) *Umbuzo wama-21.9: Hlaziya la magama abhalwe ngokugqamile ashiwo nguNkululeko kulesi siqeshana. Sekela impendulo yakho. 'Izandla ziyagezana ntombi.'* Abahlolwayo abawufundisisanga umbuzo. Lapha bekudingeka ukuba abahlolwayo bachaze la magama noma lesi simo sokukhuluma esibhalwe ngokugqamile bese besho ukuthi sihambisana kanjani nokusesiqeshini.
- (j) *Umbuzo wama-21.10: Xoxa ngokucophelela ngesisombululo obungasenza ukuba ububhekene nesimo sokuthunjwa oNkululeko njengomlingiswa onguSarah.* Abahlolwayo bekumele banikeze isisombululo esikholakalayo esihambisana nenkinga ayebhekene nayo umlingiswa engu-Sarah ngaleso sikhathi. Okunye bekumele kucace ukuthi lo obhalayo ufunda ibanga le-12.

Okunye okungenziwa ukuphucula imiphumela

- (a) Othisha kumele bafundise abafundi indlela efanele yokuphendula umbuzo omude. Abafundi akumele baqale ukuhlangana nombuzo omude uma bebhala izivivinyo kuphela. Othisha kumele bagcizelele ukuthi uma kuphendulwa umbuzo omude kuvezwa izigameko ezisekela umbuzo, hhayi ukuxoxa indaba.
- (b) Kuhle ukuba uthisha awufunde nabo abafundi umdlalo ekilasini kusetshenziswe izikhathi ezengeziwe. Kungaba yisinyathelo esincomekayo uma uthisha angabuye awufunde nabafundi bakhe wonke umdlalo ngokwesibili uma sekusondela izikhathi zokuhlolwa ikakhulukazi ngoba awumude. Ukuwufunda kanye nje akwenele ngoba lo mdlalo unezinto ezithile ezicashile ezingabadida abafundi uma bengawufundisanga kaningana.
- (c) Othisha mabasebenzise iziqeshana uma benikeza abafundi imisebenzana ebhalwayo noma ingaba mincane kangakanani yikhona bezokwazi ukuphendula babhekise esiqeshaneni uma kubuzwe kanjalo.
- (d) Othisha mabafundise abafundi ukusekela ngokushiwo emdlalweni kungabi ngolwazi lwabo uma kungewona umbuzo ovulekile.
- (e) Mabafundiswe abafundi ukuthi uma umbuzo kungoqhathanisayo mabakwenze ngokubheka okuqhathanisekayo kungabi yizimpawu ezingaqhathaniseki. Uma umbuzo unamamaki amathathu kuhle baqale ngokubheka ukuthi ingabe ukuqhathanisa kuveza ukufana noma umahluko, bese bekugagula lokho okufanayo noma okungafani (kuba yimaki elilodwa). Emveni kwaloko mabachaze uhlangothi lokuqala ukuthi lufana/lwehluka ngani (kuba yimaki elilodwa) babuye bachaze futhi uhlangothi lwesibili ukuthi lufana/lwehluka ngani kuloluya lokuqala (imaki elilodwa).
- (f) Othisha mabafundise abalingiswa bonke ngisho nabancane kubhekwe neqhaza abalibambile emdlalweni kanye nokuthi yini inhloso yombhali ngokubasebenzisa. Isibonelo uKholekile.
- (g) Othisha baqwashise abafundi ngamakhono okuhlaza umdlalo babaqeqeshele imibuzo emide kanye nemifushane.

7.6 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI-3

Ukuphawula jikelele

- (a) Abahlolwayo abaningi basebenze kahle kuleli phepha ngoba imibuzo eminingi ibingezihloko ezithinta impilo yabo ngqo. Lokhu kubonakale kuzo zombili iziqephu. Iphepha lesi-3, yiphepha elidinga ukuthi umfundi acabange, ajule ngesihloko asikhethile ngaphambi kokuba abhale ngaso. Kulindeleke ukuthi lokhu umfundi akucabangayo nakubhalayo kube okukholekayo, kuye ngesihloko. Ucwango oluvela emaphepheni luveza ukuthi abafundi bakulo nyaka benze kahle kuleli phepha.
- (b) Iphepha belingachemile nohlobo oluthile lwabafundi ngokwamazinga empilo, ngokuhlakanipha kanye nezindawo abahlala kuzo okungaba semadolobheni noma emakhaya. Nakuba kube khona umbono ngomlando kamufi, wokuba kungenzeka kube khona abahlolwayo abangasonti. Kuthiwani ngabo?
- (c) Bayakhuthazwa abafundi ukuthi bazilungiselele ngokubukeza izinhlobo zezindaba kanye nezinhlobo zemibhalo edlulisa imiyalezo uma bezobhala leli phepha ngoba nalo belifundiswa maphakathi nonyaka.

- (d) Abafundi mabafundisise baphinde babukisise zonke izihloko ngaphambi kokuba bekhethile leso abasiqonda kangcono.
- (e) Mabaqaphele okuqukethwe, ithoni, irejista, isitayela kanye nezethameli kulolo hlobo lombuzo abalukhethile.
- (f) Kuyajabulisa ukuthi sebeyawenza amalungiselelo abahlolwayo kuyo yonke imibhalo abayikhethile ngaphambi kokuphendula imibuzo yabo.
- (g) Kusekhona abahlolwayo abangakakwazi ukubhala imisho ephelele kahle. Kuyenzeka imisho ibe mide kakhulu noma ibe mifushane kakhulu. Ngaleyo ndlela isigaba noma umusho ulahlekelwa umqondo owuqukethe.
- (h) Abanye abahlolwayo babhala imibhalo emide kakhulu noma bangafinyeleli enanini lamagama abanikezwe wona ngokohlobo lombhalo.
- (i) Abanye abahlolwayo basabhala umzamo wokuqala okuthi lapho sebebhalo umkhqizo wokugcina baphelelwe yisikhathi lokho kwenza balahlekelwe ngamamaki amaningi,

7.7 UKUHLAZIYWA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-3

ISIQEPHU A: IZINDABA

Amaphutha kanye nokungaqondisisi imibuzo

Iphepha lesi-3, yiphepha elidinga ukuthi umfundi acabange, ajule ngesihloko asikhethile anduba abhale ngaso. Kulindeleke ukuthi lokhu umfundi akucabangayo nakubhalayo kube yilokho okukholekayo, kuye ngesihloko. Ucwango oluvela emaphepheni luveza ukuthi abafundi bakulo nyaka benze kahle kuleli phepha. Emaphepheni angama-500 eziFundazweni ezinhlanu (FREE STATE, GAUTENG, MPUMALANGA, LIMPOPO kanye ne-KZN) acutshunguliwe nakhu okutholakele:

QAPHELA: Abahloli bephepha lesithathu (ISIQEPHU A: INDABA) abazigaguli izinhlobo zezindaba emaphepheni uma bebuza imibuzo yabo kodwa zisuke zikhona izinhlobo zezindaba ezingqondweni zabo. Izihloko zezindaba abazibuzayo zilandela umhlahlandlela wokuhlola webanga le-12 unyaka wezi-2021 okubalwa kuzo indaba elandisayo, echazayo, eningayo, eqhathanisayo kanye nedaza inkani. Abahloli bephepha (ISIQEPHU B: IMIBHALO EMIDE EDLULISA IMIYALEZO) nakhona balawulwa umhlahlandlela wokuhlola njengoba kumele babuze imibuzo ngokwamakwamaqoqo asukela ku-A-C. Ngakho-ke kulindeleke ukuba othisha bawujwayele umhlahlandlela wokuhlola kanye nesiTatimende soHlela lweziFundo lukaZwelonke (CAPS).

UMBUZO 1.1 Ngangiqala Futhi Ngangigcina Ukumbona Ngalelo Langa

- Lesi sihloko sithande ukuba indida kubafundi abanengi ngoba bebedidwa ukuthi kumele babhale ngomuntu ababeqala ukumbona futhi bamgcina ngalo lolo suku.
- Abahlolwayo bekumele balandise, basho ukuthi ubani lo abambona, bambona kuphi. Sekwenzekile konke lokho kwase kwenzakalani uma sebonene.

UMBUZO 1.2 Umuntu Olalele Abazali Umbona Ngezenzo

- Lesi sihloko bekulindeleke ukuba abahlolwayo babhale ngomuntu oziphethe kahle. Lokhu kuzohambisana nokuthi ukhule kahle ngenxa yokulalela abazali bakhe.
- Abahlolwayo abanye bebebhala ngokungekukhule okwenziwa abanye abantwana ngoba belalele abazali babo.

UMBUZO 1.3 Imingcwabo Esikhathini Samanje

- Kulesi sihloko ohlolwayo bekumele achaze uhlobo lomngcwabo aseke walubona esikhathini samanje.
- Kumele aphinde aqhathanise uhlobo lomngcwabo ake ezwa ngalo phambilini nalolu oselwenzeka manje okubukeka sengathi seluthanda ukuphuma esandleni

UMBUZO 1.4 Ukunikezwa Kwezingane Zesikole Umsebenzi Omningi Ezizowenza Emakhaya Kuqubula Imibono Engafani

- Kulo mbhalo abahlolwayo kumele bethule izinhlangothi ezimbili kanje:
- Abavumelana nesihloko: Ukuba basho ukuthi uma abafundi benikezwa umsebenzi omningi okumele bawenze emakhaya, kuyabagqilaza, bagcine bengasenaso isikhathi sokwenza umsebenzi wesikole emakhaya.
- Abaphikayo: Bangabhala ngokuthi kuhle abafundi banikezwe umsebenzi omningi okumele bawenze emakhaya. Lokhu kubasiza ukuba bangabi uvanzi ngoba bazobe bebhakene nomsebenzi wesikole.

UMBUZO 1.5 Isiko Nenkolo Kuyasakha Isimilo Somuntu

- Kulesi sihloko bekumele ohlolwayo athathe uhlangothi zisuka nje, avumelane noma aphikisane nesihloko. Ekugcineni usengaluveza uvo lwakhe.
- Lena indaba edaza inkani. Ngakho ohlolwayo kumele abhale amaphuzu anesisindo sokuthi kungani esho kanjalo

UMBUZO 1.6, 1.7 no 1.8: IZITHOMBE

Izithombe njengemibuzo ebandakanya izihloko zezindaba zichukuluza umqondo. Umfundi kumele uma esibuka kuvuke okuthile kuye engqondweni okungaba okuthinta impilo yakhe noma yomphakathi jikelele. Ababaningi abahlolwayo abakhethe lolu hlobo lombuzo kodwa abazikhethile lezi zithombe babhale izindaba ezisezingeni elihle.

1.6

- Abafundi abaningi abaphendule lo mbuzo bebebhala indaba ngobubha okungahambisana nesimo sokukhuluma ukuthi ikati lilele eziko.
- Bakhona abebeveza ukubaluleka kokuba nesilwane esiyikati ekhaya ngoba senza umsebenzi omuhle wokuxosha amagundane.

1.7

- Yingcosana yabafundi ababhale ngalesi sithombe.
- Ingcosana yabafundi ephendule lo mbuzo ikwazile ukunikeza izihloko ezishaya emhlohleni, babhala nezindaba ezihlabahlosile. Lokhu kukhombisa ukuphumelela ngoba lokhu kukhanya kusho ithemba eselikhona empilweni yomuntu.

1.8

- Ababaningi abafundi abaphendule ngalesi sithombe, indaba yewashi isho okuningi empilweni yomuntu. Abahlolwayo babone iwashi ngezindlela ezingefani.

ISIQEPHU B: IMIBHALO EDLULISA UMYALEZO

Kule ngxenye yephepha abahlolwayo bekudingeka ukuba baphendule imibuzo emibili. Kulesi siqephu kuba nemibuzo eyisi-6 okulindeleke ukuba abafundi bakhethe emibili abazobhala ngayo. Umbuzo ngamunye kumele ube ngamagama aphakathi kwayi-100 kuya kwayi-120. Lolu hlobo lwemibuzo lususelwa kumaqoqo ama-3 njengoba kusho umhlahlandlela wokuhlola, ikhasi lama-21.

UMBUZO 2.1 INCWADI YOBUNGANI

Iningi labahlolwayo likwazile ukuphendula kahle lo mbuzo. Okubonakalile ukuthi iningi labahlolwayo seluyawanciphisa amaphutha uma bephendula lolu hlobo lombuzo.

UMBUZO 2.2 I-IMEYILI

Abekho abafundi abaphendule lo mbuzo. Lona umbuzo obungasavamisile ukubuzwa.

UMBUZO 2.3 INGXOXO

Abahlolwayo bakwazile ukubhala besebenzisa ifomathi yalolu hlobo lombhalo 'Ingxoxo ebiphakathi kwakhe nentatheli ngendaba yezingane eziwuvanzi'. Lesi abaningana bakwazile ukubhala ngaso ngendlela efanele.

UMBUZO 2.4 UMLANDO KAMUFI

Abafundi bawuphendule ngokulindelekile umlando kamufi. Kube wumbuzo osezingeni eliphakathi nendawo lapho besilindele ukuthi bonke abafundi bawuphendule ngokuseqophelweni eliphezulu.

UMBUZO 2.5 UMBIKO ONGABEKELWE MGOMO

Imbijana yabafundi ephendule lo mbuzo ayikwazanga ukuqonda ukuthi kufanele iwubhale kanjani umbiko, ubhalwa ngubani futhi usebenzisa yiphi inkathi.

Amaphuzu angalekelela abafundi ekwenzeni kangcono kuleli phepha

- abafundisi abafundise izimo zokukhuluma, incazelo yazo nokusetshenziswa kwazo emishweni.
- Abachushise abafundi ngamasu okusebenzisa izimo zokukhuluma ngendlela efanele uma bebhala imibhalo emide edlulisa imiyalezo.
- Abanike abafundi isihloko, babhale isigaba esizoba esinezimo zokukhuluma.
- Abafundi mabaqasheliswe amagama awukhiye ezihlokweni ukuze bakwazi ukubhala bangaphumi kokulindelekile.

- (e) Abafundi abafundiswe indlela ezokwenza abafundi bawabone lawo magama, babanike imisebenzi ezohlola ithuthukise lolu lwazi.
- (f) Mabaqasheliswe zonke izimpawu zohlobo lombhalo, ifomathi yokubhalwa kwemibhalo emide edlulisa imiyalezo namalungiselelo ayo.
- (g) abafundisi abaqinisekise ukufundisa okungenani umbhalo owodwa emasontweni amabili bagxile kuwo.
- (h) Akugcizelelwe enanini elilindelekile la magama okufanele abhalwe ngoba abafundi babhala umbhalo onenani elincane kunamagama alindelekile yize ulwazi benalo.
- (i) Makukhuthazwe izingane ukulalela umsakazo wesiZulu khona zizokwazi ukuzuza ngokwenzakalayo emhlabeni jikelele ngaleso sikhathi. Isb: "Izindaba Ezisematheni, eZanamuhla, amaphephandaba namaphephabhuku olimi lwesiZulu."
- (j) Mabafundise abafundi ukubhala isingeniso esifushane, sihehe, siveze inhloso yokubhala lowo mbhalo, sihlabahlose sishaye emhlohlweni.
- (k) Abagcizelele ukufundisa uhlelo lwezigaba isb. Isingeniso siba nemigqa emithathu, umzimba uba nemigqa eyisihlanu noma eyisithupha.
- (l) Baqikelele ukuthi isingeniso, umzimba kanye nesiphetho kuyathelelana futhi kuhambelana nengqikithi okuzokwenza umyalezo abawudlulisayo ugeleze.
- (m) Makufundiswe upelomagama olufanelekile. Ukuhlukaniswa kwamagama isb: lencwadi>le ncwadi.
- (n) Ukusetshenziswa kosonhlamvukazi: uhulumeni>uHulumeni, umasipala >uMasipala; bese bebhala usonhlamvukazi lapho kungafanele khona isb: uMama >umama njl.
- (o) Abafundi abajwayezwe ukugwema ukubhala imisho emide ethatha sonke isigaba ingabi nazimpawu zokuloba.
- (p) Abafundisi abagxile ekufundiseni izinhlobo zemisho nokusetshenziswa kwezimpawu zokuloba.
- (q) Abafundiswe ukusebenzisa izihlanganiso ngendlela efanele, bakugcizelele futhi ukuthi izihlanganiso aziwuqali umusho, zinjalo nje futhi azilandelani emshweni owodwa isb: Kanti futhi; futhi ngoba uma njl.
- (r) Makuqikelelwe ukuthi bafundiswa izivumelwano ezifanele isb: Ngonyaka ka-2000> ngonyaka wezi-2000, mhlaka-27> mhlaka zingama-27, ubekabathanda> ubebathanda, ubekayenza/ubeyenza> ubenza,
- (s) Mabafundiswe ukusebenzisa amagama esiZulu, bangabhali ngendlela abakhuluma ngayo ngokusebenzisa amagama angafanelekile afana nalawa: mawuthanda (uma uthanda), angikhoni (angikwazi), kwamele (kufanele/kumele), kuze (akukho), kulena ndawo (kule ndawo) solo (selokhu) mosh (chitha), uvesane (uvele).
- (t) Abafundiswe umehluko phakathi kwebizo elisho umsebenzi owenziwa umuntu kanye nesikhundla esiphethwe umuntu isb: UDokotela uMavuso akalibheki ikhanda. (obufundele, olaphayo).

- (u) Ngifuna udokotela wenhliziyo. (isikhundla) Muzi wakwethu, ngivumeleni nginethulele uMengameli weZwe azokwethula inkulumo (uMengameli uba no-M omkhulu ngoba ukhuluma naye ngqo).
- (v) Bangingi abagaqele isikhundla sokuba umengameli. (mncane u-m ngoba ibizomuntu nje) ngiyakubingelela, Thishomkhulu (ukhuluma naye ngqo), UThwala kumfanele ukuba uthishomkhulu.
- (w) abafundisi abafundise abafundi ukufunda imibuzo ngokuqondisisa, babheke ekutheni yini efunekayo kulowo mbuzo balandele imiyalelo.
- (x) Mabafundiswe inkulumo-mpendulwano enabantu abangaphezu kwababili okufaka nengxoxo.
- (y) Mabafundiswe izindlela ezilula zokubhala amalungiselelo ayo yonke imibhalo kafuphi.
- (z) Mabakhuthazwe abafundi ukusebenzisa ulwazi abaluthola kwezinye izifundo nasemitatsheni yolwazi.
- (aa) Abafundiswe ukusetshenziswa kwamagama esiNgisi afakwa kubakaki: UMkhandlu wabafundi (RCL) Ilungu loMkhandlu wabafundi (i-RCL).
- (bb) Amalungu e-RCL anomhlangano nesigungu sabazali (SGB).
- (cc) Abafundi mabafundiswe ukuthi incwadi yobungani akusiyo incwadi abayibhalela umngani kuphela kodwa incwadi eqondene nabantu abasondelene nabo, okuyizihlobo. Baqasheliswe nolimi abalusebenzisayo.
- (dd) Abafundiswe ukusebenzisa amagama angempela obuhlobo. Isb: uyise wakhe/ubaba wakhe (uyise), unina wakhe/umama wakhe (unina), udadewakhe (udadewabo) umfowakhe (umfowabo).

Izincomo ezibhekiswe kubeluleki boLimi

- (a) Ulwazi olusha kufanele luseshe ludluliselwe kothisha kuma-*cluster*. Mabavakashele izikole ngenhloso yokusiza othisha.
- (b) Mabasheshe badlulise ulwazi olusha kothisha olubuya eMnyangweni wezeMfundo ngaso sonke isikhathi.
- (c) Kufanele baqiniseke ukuthi zonke izikole zinemihlahlandlela.
- (d) Kufanele baseke futhi bakhuthaze othisha.
- (e) Ulwazi noma izinguquko ezintsha ezitholakele ezikhungweni zokumakwa kwamaphepha okuphela konyaka azidluliselwe nasezikoleni.
- (f) Abanikeze abanye othisha ithuba lokuchaza izinguquko esezikhona nabakufundile ekumakweni kwamaphepha abawamakile kulowo nyaka.
- (g) Abeluleki abathole amanye amasu amasha okuthuthukisa imiphumela yesiZulu kwezinye iziFundazwe eziphumelela kangcono olimini lwesiZulu.

- (h) Abeluleki besifundo solimi mabagxile, bavakashele kakhulu izikole ezingasebenzi kahle esiZulwini ukuze kusizakale othisha nezingane.
- (i) Ngesikhathi sokumodareyitha ngamathemu, makube nesikhathi sokuqeqesha/sokunikezela ngolwazi kothisha ngephepha elithile eliyinkinga kubafundi.
- (j) Izinguquko kanye nolwazi olungeziwe alutholakale unyaka usaqala.

IZINCOMO EZIMAYELANA NOKUTHUTHUKISA UKUSEBENZA KAHLE

Okubhekene nothisha

- (a) Abafundisi mabaqaphelise abafundi izimpawu zemibhalo emide edlulisa imiyalezo. Mabagqamise ulwazi lwefomathi yombhalo wesiqephu B.
- (b) Baqaphelise abafundi amagama angaba onoxhaka ezihlokwini ukuze bakwazi ukubhala bangachezuki kokulindelekile.
- (c) Makukhuthazwe izingane ukulalela umsakazo wesizulu nomabonakude ukuze zizokwazi ukuzuza ngokwenzakalayo emhlabeni jikelele ngaleso sikhathi. Isb: Ezisematheni kanye neZanamuhla.
- (d) Mabafundise abafundi ukubhala isingeniso esifushane, esihehayo, esihlabahlosile nesishaya emhlokwini.
- (e) Mabaqikelele ukuthi isingeniso, umzimba kanye nesiphetho kuyathelelana futhi kuhambelana nengqikithi okuzokwenza umyalezo abawudlulisayo ugeleze. Makufundiswe upelomagama olufanelekile, ukuhlukaniswa kwamagama isb: lencwadi > le ncwadi, umfowakhe > umfowethu, umama/ubaba wakhe > abazali, ukusetshenziswa kosonhlamvukazi: isifundazwe > isifundazwe; uMama > umama.
- (f) Mabafundiswe ukubhala imisho enhlobonhlobo, baqikelele ukuthi izihlanganiso zisetshenziswe ngendlela efanele. Amaphutha angagwenywa isb. Kanti; futhi; uma.
- (g) Abajwayele ukubhala imisho emifishane engasebenzisi izihlanganiso.
- (h) Abafundiswe ukuthi bangawanqamuli amagama ngoba kuyabehlula.
- (i) Mabaqikelele ukuthi bafundisa izivumelwano ezifanele. isb. Abothisha (othisha), loyo (lowo), ukuba (ukuthi), ngizoyenza (ngizokwenza), ngiyakubongisa (ngiyakubongela) bafundekile (abafundile), umfowami (umfowethu).
- (j) Mabafundiswe ukusebenzisa amagama esiZulu.
- (k) Mabangabhali ngendlela abakhuluma ngayo, ngokusebenzisa amagama angafanelekile afana nalawa: mawuthanda (uma uthanda), angikhoni (angikwazi); kwamele (kufanele/ kumele); kuze (akukho); kulena ndawo (kule ndawo) solo (selokhu) mosha (chitha); uvesane(uvele).
- (l) Abafundiswe izimo zokukhuluma nezincazelo zazo nokuzisebenzisa emishweni.

- (m) Abafundiswe umehluko phakathi kwebizo elisho umsebenzi owenziwa umuntu kanye nesikhundla esiphethwe yilowo muntu isb: UMBhishobhi, intatheli.
- (n) Abafundisi abafundise abafundi ukufunda imibuzo ngokuqondisisa, babheke ekutheni yini efunekayo kulowo mbuzo balandele imiyalelo. Mabafundiswe i-inthavyu ephakathi kwabantu ababili. Mabafundiswe izindlela ezilula zokubhala amalungiselelo ayo yonke imibhalo kafuphi. Mabakhuthazwe abafundi ukusebenzisa ulwazi abaluthola kwezinye izifundo nasemitatsheni yolwazi, baqasheliswe nolimi abalusebenzisayo. Abafundiswe ukusebenzisa amagama angempela obuhlobo. Isb: uyise wakhe/ubaba wakhe (uyise), unina wakhe/umama wakhe (unina), udadewakhe (udadewabo).

Okubhekene nabafundi

- (a) Abafundi mababe nezichazamazwi kanye nenqolobane.
- (b) Abazejwayeze ukufunda amaphephandaba namaphephabhuku ukuze bajwayele ulimi lwesiZulu.
- (c) Abagqugquzelwe ukuba balalele imisakazo esakaza ngolimi lwesiZulu (isb. UKHOZI FM) neminye imisakazo futhi babheke nezindaba zesiZulu kumabonakude.
- (d) Mabanikezwe imisebenzi nezilungiso kubukezwe okufundiwe isonto nesonto, bagqugquzelwe ukufaka izimo zokukhuluma enkulumweni yabo yemihla ngemihla noma bebhala iphepha lesi-2 nelesi-3.
- (e) Mabachazelwe kahle ngamazinga emibuzo nendlela okulindeleke ukuthi umfundi aphenule ngayo ngokwehlukana kwemibuzo.
- (f) Akugcizelelwe indlela yokuphendula imibuzo kubhekwe nokuhambisana nenani lemiklomelo enikeziwe kusetshenziswe amaphepha eminyaka edlule anezinhlobo eziningi zemibuzo.
- (g) Emagunjini okufundela, mabehlise kakhulu izinga lokusebenzisa ulimi oluwumfakela uma ekhona amagama angempela esiZulu.

KGALO YA 8

SEPEDI LELEME LA GAE

Pego ye ya tekolo e swanetše go balwa le dipampiri tša dipotšišo tša Dibatsela 2023.

8.1 DIPOELO TŠA MAREMATLOU (2019–2023)

Palo ya balekwa bao ba ngwadilego tlhahlobo ya Sepedi Leleme la Gae ka ngwaga wa 2023 e fokotšegile ka 9117 ge e bapetšwa le ya ngwaga wa 2022.

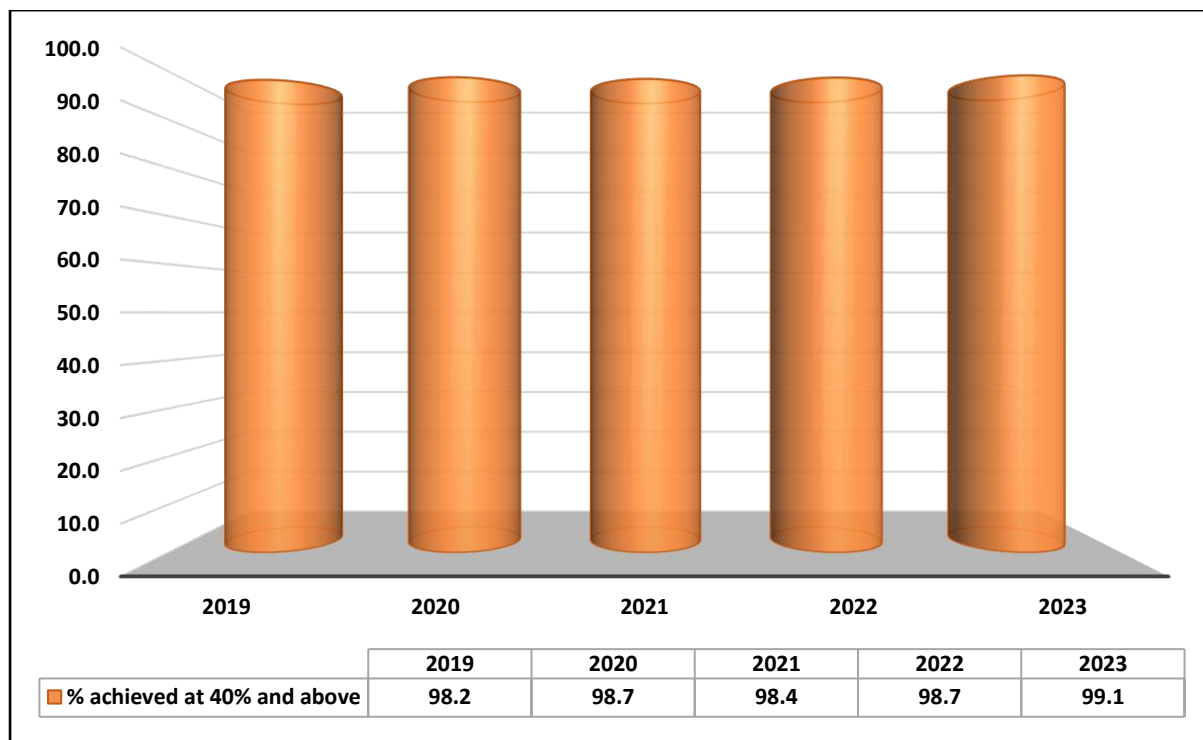
Go bile le kaonafalo dipoelong tša ngwaga wo. Palo ya balekwa bao ba tšweletšego ka 40% e kaonafetše go toga go 98.7% go ya go 99.1%. Go bile le kaonafalo ye nnyane ya balekwa bao ba tšweletšego ka dihlora (ka godimo ga 80%), yeo e bilego go tloga go 1.5% ka 2022 go ya go 1.7% ka 2023. Ge go lekolwa go fokotšega ga balekwa ka 2023, go lemogwa gore go bile le kaonafalo ya balekwa bao ba tšweletšego ka dihlora go tloga go 1 280 go fihla go 1 295.

Go bile le ditsejanatsejana tša go fapana tše dikaone tšeo di dirišitšwego ke barutiši, bathušabarutiši le dikgoro tša thuto tša diprobentshe tšeo di thušitšego kaonafalong ya dipelo tše tša ngwaga wa 2023. Go šoma ka maatla le boikgafo ga barutwana ba go ba le bokgoni bja maemo a godimo le gona go bile le seabe kaonafalong ya dipelo tša thuto ye.

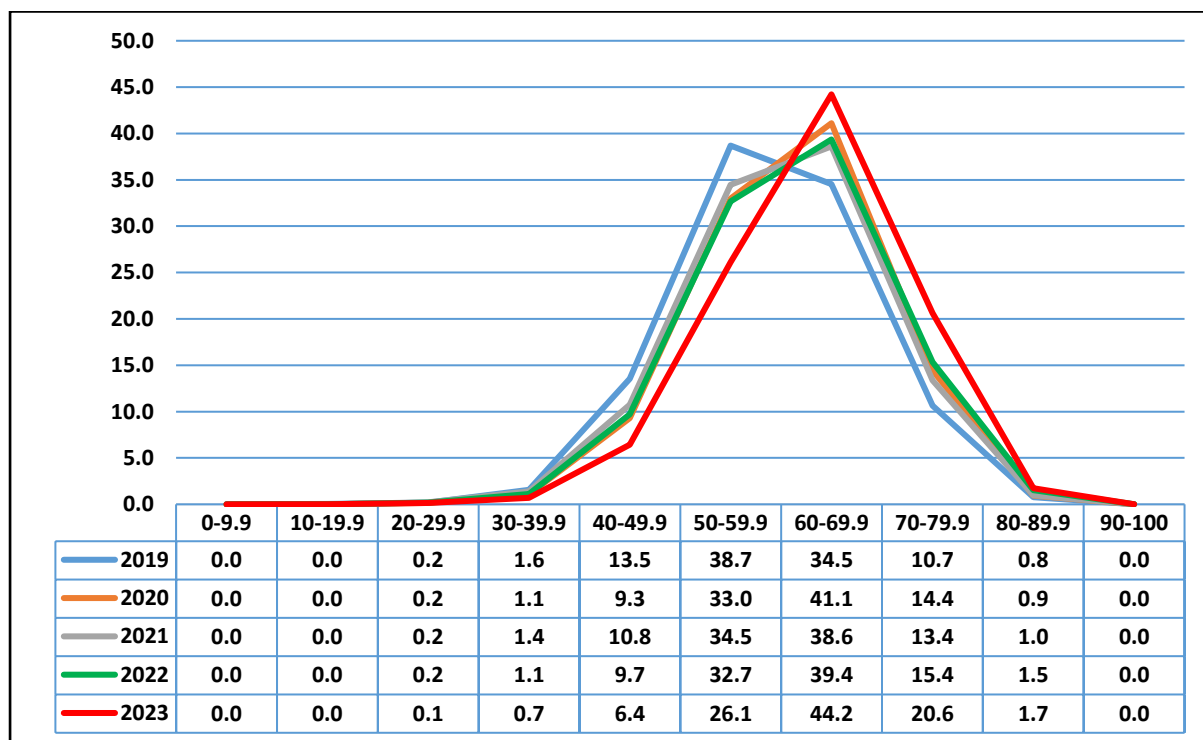
Table 8.1.1 Dipoelokakaretšo tša Sepedi Leleme La Gae

Ngwaga	Palomoka ya balekwa	Palo ya balekwa ba ba tšweletšego ka 40% le go feta	% ya ba ba tšweletšego ka 40% le go feta
2019	69 809	68 559	98,2
2020	63 277	62 484	98,7
2021	81 777	80 474	98,4
2022	85 300	84 171	98,7
2023	76 183	75 527	99,1

Krafo ya 8.1.1 Dipoelokakaretšo tša Sepedi Leleme La Gae



Krafo ya 8.1.2 Dipoelokakaretšo tša Sepedi Leleme La Gae



8.2 TEKOLOKAKARETŠO YA DIPOELO TŠA BALEKWA MO GO LEPHEPHE LA 1

Ditshwayatshwayokakaretšo:

- Go ipontšha bontši bja balekwa ba arabile dipotšišo tša go amana le tekatlhaloganyo ka tsela ye e kgotsofatšago. Le ge go le bjalo, go sa na le balekwa ba ba sa nago le mathata a go se bale ditšweletšwa (sa A le sa B) ka kwešišo le go araba dipotšišo ka go ngwalolla dikarabo tše di fošagetšego go tšwa temaneng.
- Go itšhupa go na le kaonafalo ye kgolo mabapi le mabokgoni a go ngwala kakaretšo le ge e le gore go sa na le balekwa ba ba nago le mathata a go ngwalolla le go se latele ditaello.
- Balekwa ba bantši ba šomile gabotse potšišong ye e lebanego le papatšo. Go lemogilwe gore bontši bja bona ba šetše ba na le tsebo ye e tseneletšego ya diponagalo tša papatšo.
- Go itaetša go na le kaonafalo ye e kgotsofatšago mabapi le go araba dipotšišo tša go lebana le khathune le ge e le gore ba bangwe ba balekwa ba sa na le mathata ka gore ga se ba šome gabotse. Bona ba sa hlaelela tsebo ye e tseneletšego ya diponagalo tša khathune.
- Balekwa ba bangwe ba arabile dipotšišo tša go lebana le thutapolelo bokaone ge ba bapetšwa le ngwageng wo o fetilego le ge e le gore bontši ga se ba šome gabotse ka ge ba sa palelwa ke diripa tša polelo le tirišo ya tšona.
- Balekwa ba bantši ba arabile **dipotšišo tša 2, 3 le 4** bokaone gomme go na le kaonafalo ya meputso go tšona ge go bapetšwa le ngwageng wo o fetilego.

8.3 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 1

POTŠIŠO YA 1: TEKATLHALOGANYO

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- Balekwa ba kitimela go araba dipotšišo pele ga ge ba ka kwešiša se ditemana di se bolelago. Bothata bjo bongwe ke gore ga ba latele mantšutaolo le mantšupotšišo. Mohlala: **potšišo ya 1.1.1** (3) ge ba swanetše gore ba tsopole sekafoke le mantšu ba ngwalolla mafoko ka moka ntle le go thalela sekafoke le mantšu ao.
- Balekwa ba bantši ba paletšwe ke go araba **potšišo ya 1.1.6** (2) ka ge ba sa tsebe thušo ye ba ka e fago bana ba go swana le Nkhakhane.
- Mo go **potšišo ya 1.1.7** (2) balekwa ba bantši ba kgonne go hlatholla molaetša wa temana ya 6 eupša ba paletšwe ke go thekga molaetša wo.
- Balekwa ba bangwe ba itaetša ba sa bale ditemana gabotse le go di kwešiša. Mohlala: **potšišong ya 1.1.8** (1) ba paletšwe ke go fa lebaka le le dirago gore Nkhakhane a tsene gae a 'hohonka'.
- Ka kakaretšo mo **potšišong ya 1.1.9** (1) balekwa ba bangwe ba kgonne go tšweletša gabotse gore batswadi ba Nkhakhane ba fapana bjang le batswadi ba

bangwe le ge e le gore ba bangwe ba paletšwe ke potšišo ye ka ge ba se ba tšweletša phaphano.

- (f) Balekwa ba bantši mo **potšišong ya 1.1.10** (2) ba file dikarabo tše di lego kgahlanong le molaotheo. Mohlala: go betha goba go bolaya.
- (g) Bontši bja balekwa ba paletšwe ke **potšišo ya 1.1.11** (2) ka ge ba sa tsebe magato a maphodisa a swanetšego go a latela ge ba swara mogononelwa.

Mo **dipotšišong tša 1.2** (10) bontši bja balekwa ba kgonne go hlatholla setšweletšwa sa B, e lego setšweletšwa sa go bonwa. Ba arabile dipotšišo go ya ka se se laetšwago ke setšweletšwa.

- (a) Mo go **potšišo ya 1.2.2** (1) ba kgonne go fa karabo ya maleba le ge e le gore bontši ba paletšwe ke leina le 'dihaka' gomme ba šomiša la sekgowa 'handcuffs'.
- (b) Mo **potšišong ya 1.2.3** (2) balekwa ga ba kwešiše se ba swanetšego go se dira ge ba bapetša gore ba tle ba kgone go hwetša meputso ka moka. Bontši bja bona ba ngwala ka lehlakore le tee gomme ba tlogela lehlakore le lengwe le go bapetšwago le lona. Balekwa ba bangwe ga ba tsebe phapano magareng ga ramolao le bamolao. Mohlala: Ba re setšweletšweng sa B Nkhakane o swerwe ke ramolao. Balekwa ba bangwe ba re lesogana le le lego setšweletšweng sa B ke Nkhakhane.
- (c) Balekwa ga se ba kwešiša **potšišo ya 1.2.5** (3) gabotse. Sebakeng sa go tsepamela go ditiragalo tša setšweletšwa sa B ge ba efa maele, bona ba file maele ka kakaretšo.
- (d) **Potšišong ya 1.2.6** (2) balekwa ba kgonne go fa maikutlo eupša ba paletšwe ke go a fahlela. Bontši ba nagana gore lesogana le le lego setšweletšweng sa B ke Nkhakhane.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Barutwana ba tlwaetšwe go araba dipotšišo tša tekatlhaloganyo le seswantšho sa go nyalelana le yona ka go fiwa mešongwana ka phapošeng.
- (b) Barutiši ba eletšwa go ruta barutwana go hlatholla ditšweletšwa tša go bonwa.
- (c) Barutwana ba hlathollelwe tatelano ya dipotšišo go ya ka magato a tšona.
- (d) Barutiši ba hlohleletšwa go ruta barutwana mantšutaolo le mantšupotšišo dipotšišong tša go fapana – go sekaseka potšišo ye nngwe le ye nngwe, ka maikemišetšo a go kwešiša se se nyakwago ke potšišo.
- (e) Go bohlokwa gore barutwana ba tlwaetšwe go latela ditaello tše ba di fiwago mabapi le mešomo ya tšatši ka tšatši gore ditlhahlobong tša mafelelo a ngwaga ba kgone go di latela gabonolo.
- (f) Barutwana ba eletšwe kgafetšakgafetša go ela hloko kabo ya meputso, go ya ka boima bja potšišo, mohlala, ntšha e tee e lebane le moputso o tee, ge dintšha e le tše tharo di fiwa meputso ye meraro.
- (g) Barutiši ba fe barutwana mešomo ya tšatši ka tšatši mabapi le tekatlhaloganyo.

- (h) Tlhamego ya dipotšišo tša mešomo ya gare ga ngwaga e latele magato a boima bja dipotšišo (*taxonomy*) a a filwego ka gare ga tšhupatsela ya tlhahlobo.
- (i) Sebopego sa potšišo ya tekatlhaloganyo gare ga ngwaga se latele tlhamego ya lephephe la tlhahlobo ya mafelelo a ngwaga.
- (j) Barutwana ba fiwe mešomo ya go bala mehuta ye mengwe ya dingwalo le dingwalwa ka maikemišetšo a go leka go katološa tsebo ya bona ya tekatlhaloganyo.
- (k) Kabo ya meputso ya mešomo ya tekatlhaloganyo ya gare ga ngwaga e lekane le ya lephephe la mafelelo a ngwaga.
- (l) Barutiši ba hlohleletšwa go ruta barutwana mokgwa wa go araba dipotšišo mabapi le go tsopola. Ba ba lemoše le go ba ruta go bala potšišo ka šedi gore ba se ngwalolle lefoko ka moka sebakeng sa go tsopola fela lentšu/sekafoko/seka bj.bj. tša maleba go ya ka dinyakwa tša potšišo.
- (m) Barutiši ba hlohleletšwa go ruta barutwana mokgwa wa go araba dipotšišo mabapi le go bapetša. Ba ba hlalošetše le go ba ruta gore ba laetše mo dilo di swanago le mo di fapanego.
- (n) Tšhomišo ya maphephepotšišo a mengwaga ye e fetilego (2021, 2022 le 2023) e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 2: KAKARETŠO

Ditshwayatshwayokakaretšo:

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

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) Balekwa ba bangwe ba paletšwe ke go ntšha dikgopolokgolo tše di laetšago meholo ya Lenaneo la Phepo la Setšhaba Dikolong.
- (b) Balekwa ba bantši ga ba latele melawana ya go araba potšišo ya kakaretšo. Sebakeng sa go araba ka temana ba bangwe ba sa araba ka dintlha.
- (c) Ba bangwe ba bona ga ba kgone go ntšha dikgopolokgolo tša setšweletšwa, ba ngwalolla dintlha tše di lego setšweletšweng.
- (d) Balekwa ba bangwe ba bušeletša ntlha ka go šomiša mantšu a mangwe etšwe e le ntlha ye e swanago le ye ba šetšego ba e tšweleditše.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Barutiši ba eletšwa go ruta barutwana go ntšha dikgopolokgolo tša temana.
- (b) Tlhamego ya dipotšišo tša mešomo ya gare ga ngwaga e laetše melawana ye e latelwago ge go ngwalwa kakaretšo le se morutwana a swanetšego go se akaretša setšweletšweng gomme e be setlwaedi go barutwana gore kakaretšo e ngwalwa ka mokgwa wa temana.

- (c) Barutiši ba eletšwa go ruta barutwana mahlalošetšagotee le dikgopolo tše di swanago gammogo le go hlama mafoko a makopana go kaonafatša mabokgoni a go ngwala kakaretšo.
- (d) Barutiši ba fe barutwana mešomo ya tšatši ka tšatši mabapi le kakaretšo go kaonafatša mabokgoni a go araba kakaretšo.
- (e) Barutiši ba eletšwa go diriša Tšhupatsela ya Tlhahlobo ya 2021 ka dinako ka moka. Yona e thuša gore ba se hlalathe.
- (f) Tšhomišo ya maphephepotšišo a mengwaga ye e fetilego (2021, 2022 le 2023) e tla thuša balekwa go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 3: PAPATŠO

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

Bontši bja balekwa ba palelwa ke go bala le go bogela setšweletšwa ka tsenelelo le tsinkelo pele ba araba dipotšišo. Ba bangwe ba balekwa ba sa hlaelela tsebo ya diponagalo tša papatšo.

- (a) Go **potšišo ya 3.2** (1) balekwa ba bantši ba itaetša ba ngwalollotše lefoko ka moka go tšwa papatšong sebakeng sa go tsopola fela polelo ya go kgetholla goba gona go e thalela mo lefokong.
- (b) **Potšišong ya 3.4** (2) balekwa ba bantši ba hlalošitše gore potšišorethoriki ke eng sebakeng sa go laetša tirišo ya yona mo papatšong.
- (c) Go **potšišo ya 3.5** (2) Balekwa ba bangwe ba šitilwe ke go tšweletša lebaka la tirišo ya ditlhaka tše nnyane papatšong gomme ba file meholo ya tirišo ya fonte ye kgolo.
- (d) **Potšišong ya 3.7** (2) balekwa ba bantši ba paletšwe ke go lemoga ka fao mmapatši a šomišitšego thekniki ya seswantšho le leina la sebatšwa go jabetša bareki papatšong.

Ditšhišinyo malebana le kaonafatšo ya dipolelo:

- (a) Barutwana ba eletšwe go bala le go bogela setšweletšwa ka tsenelelo le tsinkelo.
- (b) 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.
- (c) Ge go rutwa tlhathollo ya ditšweletšwa tša go bonwa, go swana le papatšo, go hlokomelwe SEPHOLEKE (matl. 25, 26 le 27).
- (d) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le papatšo go kaonafatša mabokgoni a go araba papatšo.
- (e) Dithekniki tša papatšo le diponagalo di rutwe ka botlalo, mohlala: Fonte ye kgolo le ye nnyane, polelo ya go jabetša le ya go hlohleletša, baamogedi ba tshedimošo, tšhomišo ya maatla a polelo, tirišo ya thekniki ya seswantšho, molaetša wa pepeneneng, molaetša wa go iphihla, selokene, papadišantšu, bj, bj.
- (f) TTPT – Tsebo le Tirišo ya Polelo ka Tsinkelo – tlhathollo ya ditšweletšwa tša papatšo di rutwe malebana le tšhomišo ya maatla a polelo.

- (g) Barutiši ba rute barutwana go kwešiša mekgwanakgwana ya go bapatša.
- (h) Go dirišwe mehuta ye e fapanego ya dipapatšo gore barutwana ba be le kwešišo ya papatšo le go e rata.
- (i) Barutwana ba hlohleletšwe go nyaka mehuta ya dipapatšo bjalo ka mošomo wa gae.
- (j) Barutwana ba hlathollelwe mareo a a dirišwago ke bahlahlobi, mohlala: mmapatši, baamogedi ba tshedimošo, polelo ya go jabetša, polelo ya go hlohleletša bj.bj.
- (k) Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo gore barutwana ba se be le bothata bja go araba potšišo ya go swana le go hlatholla tšhomišo ya thekniki ya seswantšho papatšong.
- (l) Tšhomišo ya maphephepotšišo a mengwaga ye e fetilego (2021, 2022 le 2023) 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:

Bontši bja balekwa ba palelwa ke go bala le go bogela setšweletšwa ka tsenelelo le tsinkelo pele ba araba dipotšišo. Ba bangwe ba balekwa ba sa hlaelela tsebo ya diponagalo/dithekniki tša khathune.

- (a) Balekwa ba bangwe mo go **potšišo ya 4.1** (2) ba gakantšhitšwe ke go ngwalolla lefoko ka moka sebakeng sa go tsopola fela polelo ya go laetša lenyatšo le ya go laetša pefelo goba gona go e thalela.
- (b) Mo **potšišong ya 4.2** (2) ba bangwe ba balekwa ba šitilwe ke go laetša phapano ya dipudula.
- (c) Mo **potšišong ya 4.4** (2) Balekwa ba bantši ba paletšwe ke go laetša leina la letsogo le le rwelego sešupanako le lehlalosešagotee la lona mola ba ba le tsebilego ba paletšwe ke lehlalosešagotee. Ba bangwe ba šomišitše lentšu la Seisimane '*left*'.
- (d) Go **potšišo ya 4.6** (2) balekwa ba bangwe ba paletšwe ke go laetša maikutlo a bona mabapi le khathune. Bona ba ngwadile maikutlo a pefelo gomme se se laetša gore ba palelwa ke go hlatha gore maikutlo a pefelo a tšwelela ge go diregile eng.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Barutwana ba eletšwe go bala le go bogela setšweletšwa ka tsenelelo le tsinkelo.
- (b) Ge go rutwa ka tlhathollo ya ditšweletšwa tša go bonwa, go swana le khathune go hlokomelwe SEPHOLEKE (matl. 25, 26 le 27).
- (c) Barutiši ba hlohleletšwa go fa barutwana mešomo ya tšatši ka tšatši mabapi le khathune go kaonafatša mabokgoni a go araba dipotšišo tša yona.
- (d) Barutwana ba hlohleletšwe go nyaka mehuta ye e fapanego ya dikhathune bjalo ka mošomo wa gae.
- (e) Tlhathollo ya ditšweletšwa tša go bonwa e rutwe ka tsenelelo le tsinkelo.

- (f) Barutwana ba hlathollelwe mareo a a dirišwago ke bahlahlobi, mohlala: mothadi wa khathune.
- (g) Sebopego sa pudula ya polelo se laetša segalo sa moanegwa khathuneng. Kwešišo ya segalo e bohlokwa tlhatholong ya potšišo ya khathune ka gona barutwana ba swanelwa ke go rutwa ka segalo bjalo ka ge se dirišwa khathuneng, mohlala: sebopego sa pudula ya manyokenyoke se laetša gore moanegwa o bolela ka segalo sa godimo/sa go befelwa mola sebopego sa pudula ya leru se laetša gore moanegwa o a nagana goba o a lora.
- (h) Bogolo bja ditlhaka le bjona bo laetša segalo le tsela ye moanegwa a bolelago ka gona. Mohlala: ditlhaka tše di kotofaditšwego/tše dikgolo di laetša segalo sa godimo/sa go tšweletša maikutlo a pefelo.
- (i) Maikutlo a baanegwa a bohlokwa tlhatholong ya potšišo ya khathune. Mo khathuneng maikutlo a baanegwa a tšweletšwa ke tirišo ya ditho tša mmele/segalo ka gona barutwana ba swanelwa ke go rutwa ka fao tirišo ya ditho tša mmele e tšweletšago maikutlo a a fapanego ka gona.
- (j) Go na le tswalano gare ga sebopego sa pudula, tirišo ya ditho tša mmele le segalo. Ge sebopego sa pudula ya polelo se laetša segalo sa godimo, maikutlo a moanegwa e ka ba a pefelo gomme le tirišo ya ditho tša mmele wa moanegwa di tlo laetša pefelo. Ge sebopego sa pudula ya polelo se laetša gore moanegwa ga a bolele o a nagana le tirišo ya ditho tša mmele wa moanegwa di tlo laetša gore o homotše.
- (k) Maemo a boso mo khathuneng a ka laetšwa ke diaparo tša baanegwa, taetšo ya letšatši le le hlabilego, maru le pula ye e nago bj. bj. Mohlala: Ge baanegwa ba apere diaparo tše borutho go laetša gore go a tonya/ke marega, Ge baanegwa ba apere diaparo tša pula go laetša gore pula e a na, Ge baanegwa ba apere diaparo tša go se be borutho/tša selemo go laetša gore go a fiša, bj. bj.
- (l) Barutwana ba hlohleletšwe go bala le go badišiša potšišo pele ba ka e araba. Ka morago ga go araba potšišo ba bale dikarabo tša bona ka tsinkelo.
- (m) Tšhomišo ya maphephepotšišo a mengwaga ye e fetilego e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

POTŠIŠO YA 5: THUTAPOLELO

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) **Potšišong ya 5.1** (2) balekwa ba bantši ba kgonne go tseba tirišo ya tlhakakgolo ya leinaina/leina la motho eupša ba palelwa ke ya go thoma lefoko.
- (b) Go **potšišo ya 5.2.1** (1) balekwa ba bantši ba paletšwe ke go fetolela polelotebanyi go ya go polelotharedi.
- (c) Balekwa ga se ba šoma gabotse **potšišong ya 5.3** (2). Ba paletšwe ke go laetša lešalaohle le tirišo ya lona.
- (d) Go **potšišo ya 5.4** (2) bontši bja balekwa ba lobile meputso ka go šitwa ke go hlaloša tirišo ya lentšu le 'fela' go tšwa temaneng ya 3 le ge e le gore ba bangwe ba kgonne go le šomiša lefokong go tšweletša tirišo ye e fapanego le ye.

- (e) **Potšišo ya 5.5** (2) e paletše balekwa ba bantši. Bona ba itaeditše ba sa tsebe polelotirišwa le tirišo ya yona.

Ditšhišinyo malebana le kaonafatšo ya dipolelo:

- (a) Ge go rutwa diboego le melao ya tšhomišo ya polelo go hlokomelwe SEPHOLEKE (matl. 26, 27, 35, 99 le 100), Tokomane ye ya Pholisi e di tšweeditše ka bokgwari.
- (b) Nakong ya ge go beakanyetšwa ditlhahlobo barutiši ba fe barutwana mešongwana le melekwana kgafetšakgafetša go lekola ge ba itokišeditše ditlhahlobo ka tshwanelo.
- (c) Barutwana ba hlohleletšwe go ithuta ka bobona le go hloma dihlophana tša go ithuta ka morago ga dithuto tša mehleng.
- (d) Tšhomišo ya maphephepotšišo a mengwaga ye e fetilego (2021, 2022 le 2023) e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.
- (e) Barutiši ba re ge ba ruta popopolelo/thutapolelo ba laetše: seboego, tlhalošo, le tirišo ya seripa se sengwe le se sengwe sa polelo.
- (f) Ngwaga ka ngwaga go rutwe dikarolo tša polelo/thutapolelo/popopolelo kreiting ye nngwe le ye nngwe go netefatša gore ba a di kwešiša le go gatelela bohlokwa bja tšona le tirišo.

8.4 TEKOLOKAKARETŠO YA DIPOELO TŠA BALEKWA MO GO LEPHEPHE LA 2

Lephephe le go bonala le be le le hlamegile le go ngwalega gabotse efela balekwa ga se ba šome gabotse go ya le ka fao go bego go letetšwe.

Ditshwayatshwayokakaretšo:

- (a) Go sa na le balekwa ba ba šitilwego ka lebaka la go se latele ditaelo le tshedimošo tšeo di tšwelelago matlakaleng a 2–3 a lephephepotšišo. Ba bangwe ba dira se ka go se arabe potšišo ya kgapeletšo ya theto.
- (b) Go itaetša balekwa ka bontši ba na le bothata bja theto ka gore ga se ba šoma gabotse karolong ye.
- (c) Diponagalo le dithekniki/mareo/ditlabela le tšona go itaetša e sa le tlhohlo go balekwa ka bontši.
- (d) Balekwa ba bantši ba arabile potšišo ye telele (Thulaganyo) mo go Karolo ya B ya meputso ye 25 gomme ba šomile gabotse ka go padi ya mathomo mola ka go padi ya bobedi ba šitilwe ke go tšweletša dintlha tša maleba. Ba ba arabilego ditsopolwa le bona ga se ba šome gabotse ka ge re laeditše mo go (c) ka godimo.

8.5 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 2

KAROLO YA A: THETO

MONTSHEPETŠABOŠEGO – MAMABOLO M

DIRETO TŠEO DI BONWEGO

POTŠIŠO YA 1: POTŠIŠOTELELE: DINYAKWA TŠA SONETE YA SEISEMANE

Ntlemolleng

Potšišo ye ga se e arabje ke balekwa ba bantši. Bao ba e arabilego go itaetša ba be ba se na kwešišo ya sonete, e be e no ba sa koša ke lerole.

- (a) Balekwa ga ba tsebe le go kwešiša mohuta wa sereto wo o bitšwago sonete.
- (b) Balekwa ba paletšwe ke go tšweletša tirišo ya dinyakwa tša sonete ya Seisemane. Bonnyane bo a di tseba fela ga ba kgone go tsena ka gare ga sereto.
- (c) Balekwa ga se ba kwešiša le gore potšišo e be e nyaka thumo.

Ka kakaretšo balekwa ba sa na le bothata bja go sekaseka sereto. Bontši bja ba ba arabilego potšišo ye ba hweditše meputso ya fase.

POTŠIŠO YA 2: POTŠIŠO YA SETSOPOLWA

O be o adimilwe

Potšišo ye e arabilwe ke balekwa ba bantši fela ga se ba kgona go fa dikarabo tša maleba.

- (a) **Potšišo ya 2.1** (2) balekwa ba paletšwe ke go araba potšišo ye ka bontši. Go na le gore ba fe dikgopolo bona ba hlaloša methalotheto.
- (b) Mo **potšišong ya 2.2** (2) balekwa ba na le bothata bja go kwešiša se potšišo e se nyakago. Potšišo ye e be e nyaka gore ba hlaloše sebopego sa ka ntle ba lebeletše ditemanatheto bjale bona ba hlaloša ba lebeletše methalotheto le ditemanatheto.
- (c) **Potšišo ya 2.3** (2) balekwa ba šitilwe ka bontši go fa karabo ya maleba potšišong ye ka ge ba re ke seretotsholo mola e le seretosello.
- (d) **Potšišong ya 2.4** (2) ka ge ba rile ke seretotsholo kua go 2.3, molaetša wa bona o be o sepelelana le mohuta wo, ka go realo e ba paletše ka bontši.
- (e) **Potšišo ya 2.5** (2) ba e kgonne ka bontši le ge phahlelo ya bona e sepelelane le karabo ya 2.3.

POTŠIŠO YA 3: Potšišo ya setsopolwa

Le ikgobošetšang

- (a) **Potšišo ya 3.1** (1) e ntšhitše megopolo ya bontši bja balekwa mafogohlo. Go itaetša ba be ba sa tsebe gore go laetša ke go dira eng. Bontši bo ngwalollotše mothalotheho ye meraro ye e nago le karabo ye potšišo e e nyakago fela ga se se potšišo e se

nyakago (go laetša).

- (b) **Potšišong ya 3.4** (2) balekwa ba kgonne go tšweletša kgetho ya mantšu fela ba gahlana le dipela di thota ge ba swanetše go fa tirišo.
- (c) Mo go **potšišo ya 3.5** (2) balekwa ga se ba araba gabotse. Ba kgonne go ntšha setlabelatheto sa tshwantšhanyo fela ga se ba kgone go hlaloša ka fao se dirišitšwego ka gona go thekga molaetša wa sereto.

POTŠIŠO YA 4: POTŠIŠO YA SETSOPOLWA

Theka le a thunya

Bontši bja balekwa ba ba arabilego potšišo ye ba wele ka mpa ya sebete.

- (a) **Potšišo ya 4.1.1. le 4.1.2.** (2) e paletše balekwa ka gobane go itaetša ba sa tsebe gore go tsopola ke go dira eng. Go na le gore ba tsopole ba ngwalollotše methalotheto gomme ba se ke ba dira taetšo ya gore karabo ke efe ka tsela go thalela.
- (b) Mo **potšišong ya 4.2** (2) balekwa ba wetše potšišo ye ka godimo gomme ya ba tsoša fase. Ga se ba kwešiša, bontši ba file sebopego sa ka ntle go ya ka ditemanatheto le methalotheto mola potšišo e be e nyaka sebopego sa ka ntle ka methalotheto fela. Ba e arabile go no swana le **potšišo ya 2.2.**
- (c) **Potšišong ya 4.3** (2) balekwa ba bantši ba paletšwe ke go tšweletša tirišo ya dibokantšu fela ba kgonne go di kgetha.
- (d) **Potšišo ya 4.4** (2) e tsošitše balekwa ba bantši fase. Balekwa ba kgonne go fa leina la setlabelatheto gore ke kelelothalo/entšampamente fela ge ba swanetše ba fahlele go ya ka tirišo ya ba komatona.

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

DIRETO TŠA SESOTHO SA LEBOA – D.M KGOBE

Kriste wa Afrika-Borwa

Potšišo ye e tloga e šitile balekwa ba bantši. Go dipotšišo tše hlano ke e tee fela yeo e arabilwego gabotsebotse, **potšišo ya 5.1** (1). Le ka ngwaga wa 2022 go bile bjalo.

- (a) **Potšišong ya 5.2** (2), balekwa ba gakantšhišwe ke go re kgopolokgolo ke eng. Ka go realo bontši bo hlaloša le go kopolla methalotheto.
- (b) Mo **potšišong ya 5.3** (4) balekwa ba laeditše go se kwešiše gore tshwantšhokgopolo ke eng le gore e dirišwa bjang seretong go gatelela kgopolo ya go makala.
- (c) **Potšišong ya 5.4** (2) balekwa ka bontši ba paletšwe ke potšišo ye ka ge ba be ba sa kwešiše gore sereto se bolela ka eng. Bontši ba tšweleditše moya wa makalo gomme ye ga se karabo ye mohlalobi a e letetšego.

Diphošo kakaretšo le go se kwešiše dipotšišo:

- (a) Balekwa bao ba arabilego **potšišo 1** ga ba kwešiše mohuta wa sereto wo o bitšwago sonete.
- (b) Kwešišo ya dithekniki tša theto le tirišo ya tšona e sa le lešitaphiri.

- (c) Balekwa ge ba swanetše go fa tirišo bona ba fa tlhalošo ya methalotheto goba setlabelatheto.
- (d) Ba bangwe ba balekwa ba ngwalolla methalotheto mola ba kgopetšwe go laetša, go tsopola goba go fa yona tirišo.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (a) Barutwana ba rutwe ka mokgwa wa go araba dipotšišo tše telele tša theto (sebopego sa karabo) – tlhalošo ya sererwa pele gomme go latele dintlha go ya ka potšišo. Ba hlalošetšwe gore setlabelatheto sefe kapa sefe e ka ba potšišotelele.
- (b) Barutwana ba rutwe theto pele e sego sereto.
- (c) Go balwe direk tše dintši gomme barutwana le bona ba eletšwe go itlhamela direk tša bona. Barutiši ba hlahle barutwana ka botlalo ge ba ngwala direk tša bona.
- (d) Barutiši ba hlahle barutwana ka fao tirišo e tšweletšwago ka gona, e sego mokgwa wo ba e dirago ka gona wa go hlaloša methalotheto goba setlabelatheto.
- (e) Diponagalo/ditlabelatheto di rutwe ka botlalo. Barutwana ba rutwe gore kelelothalo, sešura, poeletšo, morumokwano, bj.bj, ga re di bone re a di kwa.
- (f) Barutwana ba lemošwe phapano ya diponagalo/ditlabelatheto tšeo di nyakilego go swana goba tšeo di sepelelanago, mohlala: poeletšo le morumokwano, sekai le kemedi, tshwantšhanyo le tshwantšhišo, thetonyefolo le thetotsholo, khapote le morumokwanobedi, tumelokganetši le maganetšani, makgethepolelo le potšišoretoriki, bj.bj.
- (g) Barutwana ba hlahlwe ka mokgwa wa go ntšha dikgopolokgolo/dikgopolo temanathetong ye nngwe le ye nngwe.
- (h) Barutwana ba lemošwe gore ge ba ngwala mešongwana ba itlwaetše go bala potšišo go fihla mafelelong ba e kwešiše gore e nyaka eng. Ba se ke ba wela potšišo ka godimo.
- (i) Dipotšišo tša gare ga ngwaga, tša ge ba katišwa, tša mešomo ye e sego ya semmušo le ya semmušo, di be mabapi le theto le tirišo e sego tša tekathaloganyo, mohlala: Sereto se se lebantšwe go mang? Sereto se se ngwetšwe ke mang? Efa hlogo ya sereto se. bj.bj.
- (j) Barutwana ba swanetše go rutwa le go fiwa sebaka sa go araba dipotšišo tše telele gare ga ngwaga gore ba be le bokgoni bja go araba dipotšišo tše.
- (k) Barutwana ba lemošwe gore go na le mantšutaolo le mantšupotšišo gomme ba a hlalošetšwe ka botlalo le gore a fapana bjang.
- (l) Barutwana ba rutwe le go fiwa sebaka sa go ithuta le go araba dipotšišo ka sereto se se sego sa bonwa.
- (m) Bahlali ba hlahle barutiši ka mekgwakabo ya go ruta theto le diponagalo tša yona ka moka.
- (n) Barutwana ba hlalošetšwe rubriki gore ke eng le gore e šoma bjang. Ba ka be ba e fiwa gore ba fele ba ikgotšša.

- (o) Barutiši ba hlohleletšwa go etela SEPHOLEKE (matl. 27 – 28) le Tšhupatsela ya tlhahlobo 2021 kgafetšakgafetša ge ba beakanya dithutwana tša bona tša tšatši ka tšatši.
- (p) Barutwana ba hlathollelwe tatelano ya dipotšišo go ya ka magato a khoknithifi.

KAROLO YA B: PADI LE KANEGELOTŠHABA

PADI

POTŠIŠO YA 6 LE 8: DIPOTŠIŠO TŠE TELELE: THULAGANYO (BADIMO BA BOLETŠE LE KGALAGALO TŠA SETU)

Potšišo ya 6 le 8 di arabilwe ke balekwa ba bantši. Ba šomile gabotse mo go potšišo ya 6 fela ge e le mo go ya 8 bontši bo paletšwe ke go hwetša meputso ye e feletšego ye 25 ka ge ba šitilwe go legato la phekgogo le sehloa. Ba tšweeditše dintlha tše e sego tša maleba. Ge e le mo go potšišo ya 6 bontši bja balekwa ba ba e arabilego ba be ba etšwa ka meputso ye 25. Madimabe ke go re go sa na le balekwa ba ba lobilego meputso ka lebaka la go dira kgetho ye e fošagetšego ya dipotšišo.

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

- (a) Balekwa ba sa na le bothata bja go dira kgetho ya maleba mo go Karolo ya B le C.
- (b) Bonnyane bja balekwa ba šitilwe ke go fapantšha thulaganyo le thulano.
- (c) Balekwa ga ba tsebe ka dingwalotšhaba. Bonnyane bjo bo arabilego dipotšišo tša gona ga ba nepiše.
- (d) Kwešišo ya magato a thulaganyo e sa le tlhohlo go balekwa, kudu ge re etla tirišong ya ona.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (a) Barutwana ba rutwe go hlama sebopego sa go tšweletša tlemagano ye botse ya dikgopolo: matseno, mmele le mafetšo (ge go hlokega). Tlhalošo ya sererwa (Teori) ke matseno a karabo ya potšišotelele.
- (b) Go be le tatelano ye botse ya dikgopolo ka moka tša go kwagala mabapi le sererwa. Ba tlwaetšwe go swarelela go sererwa.
- (c) Gare ga ngwaga barutwana ba lemošwe gore thulano le thulaganyo ga se selo se tee gomme ba latele dintlha tša maleba tše di dirišwago ge go ahlaahlwa le lengwe le lengwe la mareo a. Ba lemošwe ka dintlha/diponagalo/magato a go ahlaahla.
- (d) Dithutotlhahlo mabapi le dingwalo di diragatšwe kgafetšakgafetša nako e sa le gona kudukudu go lebeletšwe tshekatsheko ya padi le kanegelotšhaba. Tšhomišo ya mareo a go hlama dipotšišotelele e be lenaneong la dithutotlhahlo.
- (e) Barutwana ba hlahlwe gore karabo e lebane thwii le sererwa. Kwešišo ya sererwa e tšweletše botebo bja dikgopolo.
- (f) Barutwana ba rutwe go kwešiša potšišo pele ba araba.

- (g) Barutwana ba laetšwe le go hlalošetšwa gore rubriki ke eng le gore e šoma le go šomišwa bjang.
- (h) Mešomo ya tšatši ka tšatši e fiwe barutwana go ya ka sebopego sa lephephe la tlhahlobo.
- (i) Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe le barutwana go lebeletšwe ditlhahlo tša go swaya melekwana le ditlhahlobo gore ba kgone go bona mokgwa wa go araba.
- (j) Tshekatsheko ya dingwalo go lebeletšwe mareo a dipotšišotelele e rutwe go tletše seatla, mohlala: thulaganyo, tikologo, thulano, dimelo/tshwantšho ya baanegwa le morero.
- (k) Barutwana ba fiwe tlhahlo ye e tseneletšego ka go dira kgetho ya dipotšišo mo Karolong ya B le ya C. Go se dire kgetho ya maleba go hlola tobo ya meputso.
- (l) Bahlahli ba fe ditemošo mabapi le ditlhohlo tše barutiši le barutwana ba itemogelago tšona mabapi le dipotšišo tše telele ge ba etetše dikolo goba ba na le dikopano.
- (m) Barutiši ba hloheletšwa go etela SEPHOLEKE (matl. 29 – 30) le Tšhupatsela ya tlhahlobo 2021 kgafetšakgafetša ge ba beakanya dithutwana tša bona tša tšatši ka tšatši.

PADI DIPOTŠIŠO TŠA DITSOPOLWA

POTŠIŠO YA 7/9: PADI

Dipotšišo tše ga se di arabje ke balekwa ba bantši mo ngwageng wa 2023. Bonnyane bja ba di arabilego ga se ba šoma gabotse. Tirišo e sa le tlhobaboroko go balekwa ba bantši.

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

Balekwa ba sa na le bothata bja go kwešiša diponagalo/ditlabela/mareo a dingwalo gomme ka go realo ba šitwa ke go tšweletša tirišo ya ona.

- (a) **Potšišo ya 7.2/9.2** (2) balekwa ba mmalwa ga se ba e arabe gabotse. Ba kgonne go fa mohuta wa thulano fela ba palelwa ke mohlala wa yona go tšwa setsopolweng.
- (b) Go **Potšišo ya 7.3/9.3** (2) balekwa ba bantši ga se ba kgone go araba potšišo ye ka go kgotsofatša go swana le mengwageng. Ba šitilwe ke go fa tirišo. Potšišo ye e ba bothata ngwaga ka ngwaga.
- (c) **Potšišong ya 7.4/9.4** (1) balekwa ga se ba kwešiša potšišo ye gore e nyaka tlhalošo ya morero e sego morero fela. Bontši ba file morero wa padi.
- (d) Mo go **potšišo ya 7.7/9.7** (2) go itaetša balekwa ba sa tsebe teori ya molwantšhwa. Ba kgonne go fa leina la molwantšhwa fela ge ba fahlela teori e a ba fahla.
- (e) **Potšišo ya 7.8/9.8** (2) e bile tlhohlo go balekwa ba bantši. Go itaetša ba sa tsebe gore bokamorago (boithekgo) ke eng.
- (f) Ge e le **potšišo ya 7.9/9.9** (2) go itaetša balekwa ba kwešiša tikologo fela ba šitwa ke go farologantšha nako le felo. Potšišo e be e nyaka tikologo go lebeletšwe nako gomme bona ba fa dintlha tša lefelo.

- (g) Mo go **potšišo ya 7.11/9.11** (2) balekwa ba laeditše go se tsebe phapano gare ga kgegeotiragatšo le kgegeophetogi. Bontši ba e arabile ka mokgwa wa kgegeotiragatšo.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Barutiši ba rute diponagalo le diteng ka tsenelelo.
- (b) Barutwana ba hlathollelwe ka botlalo gore tirišo ke eng e tšweletšwa bjang ka ge se e le nngalaba go barutwana.
- (c) Barutiši ba rute barutwana tlhalošo ya mareo (ditlabela) a dingwalo, mohlala: mehuta ya baanegwa (molwantšhwa, molwantšhi, mohlohleletši, moanegwaphethegi, moanegwahlaedi, moanegwanyane le baanegwatlaleletšo) tekolapejana, tekolanthago, kgadimonthago, ponelopele, tebelelo ya mongwadi, mothalonako, kgegeophetogi, kgegeoteramatiki, tema ye e kgathwago ke mongwadi/moanegi, bj.bj. Ba tlaleletše ka go ba fa le tirišo ya mareo a. Tshekatsheko le teori di hlalošwe ka botlalo.
- (d) Mareo ao a felago a gakantšha barutwana ka mokgwa wa go a kopakopanya a hlathollwe gabotse, mohlala: kgegeophetogi le kgegeotiragatšo, bokamorago le kgadimonthago, ponelopele le tekolapejana, tema ye e kgathwago ke mongwadi/moanegi le tebelelo ya mongwadi/moanegi, moanegwahlaedi le moanegwaphethegi, molwantšhwa le molwantšhi, mohlohleletši le moanegwanyane/moanegwatlaleletši, bj.bj.
- (e) Barutwana ba hlohleletšwe go bala dipuku, di sekasekwe ka botlalo.
- (f) Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe gomme barutwana ba fiwe dimemorantamo/ditlhahlo tša go swaya tša melekwana le ditlhahlobo gore ba kgone go bona mekgwa ya go araba.
- (g) Mešomo ya tšatši ka tšatši, mešomo ya ka phapošeng, mešomo ya gae, melekwana, bj.bj, e elwe hloko.
- (h) Tlhamego ya dipotšišo tša mešongwana, e ka ba ya semmušo le ye e sego ya semmušo, e latele magato a *taxonomy* (Barret) go ya ka tšhupatsela ya tlhahlobo.
- (i) Kabo ya meputso e hlahle barutwana gore ba kgone go fa dikarabo go ya le ka fao potšišo e hlamegilego ka gona.
- (j) Ditaelo tša kgetho ya dipotšišo di tloge di hlathollwa kgafetšakgafetša ge ba ngwala le ge ba itokišetša ditlhahlobo, e ka ba tša gare ga ngwaga, tša boitokišetšo le tša mafelelo a ngwaga.
- (k) Barutwana ba hlohleletšwe go araba dipotšišo tša maphephe a ditlhahlobo tša mengwaga ya go feta (2021, 2022 le 2023).
- (l) Barutwana ba hlathollelwe tatelano ya dipotšišo go ya ka magato a khoknithifi.
- (m) Barutiši ba hlohleletšwa go etela SEPHOLEKE (matl. 29 – 30) le Tšhupatsela ya tlhahlobo 2021 kgafetšakgafetša ge ba beakanya dithutwana tša bona tša tšatši ka tšatši.

DINGWALOTŠHABA

POTŠIŠO YA 10: POTŠIŠO YE TELELE: TIKOLOGO LE MOLAETŠA (TODI YA BATLOGOLO)

Maitekelo a go araba potšišo ye a fokola kudu. Go maphephe a a swailwego go be go se na le molekwa le o tee yo a itekilego go araba potšišo ye.

DIPOTŠIŠO TŠA DITSOPOLWA

POTŠIŠONG YA 11

Le yona ye potšišo ga go na molekwa le o tee yo a itekilego go e araba.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

Barutiši ba eletšwa go kgatha tema mo lesolong la go buša le go lota segagaborena ka go hlodimela ka gare ga puku ya Todi ya batlogolo. Barutwana ba rutwe dingwalo tše tša setšo. Go bonala dipotšišo tša mohuta wo wa dingwalo di sa ntšhe mogopolo mafogohlo ge o tseba diteng tša puku le setšweletšwa. A re yeng re lekeng, re e sepetša mmogo le padi gore barutwana ba tle ba be le kgetho ye botse ge ba lebane le tlhahlobo.

KAROLO YA C: PAPADI/TERAMA

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

Mo go Karolo ya C balekwa bao ba arabilego potšišo ye telele ke ba bantši. Ba se nene bao ba e arabilego ga se ba šome gabotse ka ge ba be ba sa latele dielemente tše di filwego tša go ahlaahla semelo sa mmapadi. Balekwa ba sa na le bothata bja go dira kgetho ya maleba ya dipotšišo go ya ka fao ba laelwago ge go tliwa Karolong ya B le ya C gomme se se dira gore ba lahlegelwe ke meputso.

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) Mo go **potšišo ya 12/14/16** (25) ya semelo sa mmapadi, balekwa ba palelwa ke go fa tlhalošo ya sererwa.
- (b) Ba bangwe ba balekwa ga ba ahlaahle go ya ka dielemente tše di filwego mola ba bile ba boeletša dintlha.
- (c) Sebopego sa karabo le sona se fela se sa nweše a mokgako.
- (d) Go se latele ditaelo tša lephhepotšišo ke bothata bjo balekwa ba lebanago nabjo.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Barutwana ba rutwe go hlama sebopego sa go tšweletša tlemagano ye botse ya dikgopolo: matseno, mmele le mafetšo (ge go hlokega). Tlhalošo ya sererwa (Teori) ke matseno a karabo ya potšišotelele.
- (b) Tatelano ye botse ya dikgopolo ka moka tša go kwagala mabapi le sererwa. Ba tlwaetšwe go swarelela go sererwa.

- (c) Dithutotliahlo mabapi le dingwalo di diragatšwe kgafetšakgafetša nako e sa le gona kudukudu go lebeletšwe tshekatsheko ya padi le kanegelotšhaba. Tšhomišo ya mareo a go hlama dipotšišotelele e be lenaneong la dithutotliahlo.
- (d) Barutwana ba hlahlwe gore karabo e lebane thwii le sererwa. Kwešišo ya sererwa e tšweletše botebo bja dikgopolo.
- (e) Barutwana ba rutwe go kwešiša potšišo pele ba araba.
- (f) Barutwana ba laetšwe le go hlalošetšwa gore rubriki ke eng le gore e šoma le go šomišwa bjang.
- (g) Mešomo ya tšatši ka tšatši e fiwe barutwana go ya ka sebopego sa lephephe la tlhahlobo.
- (h) Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe le barutwana go lebeletšwe ditliahlo tša go swaya melekwana le ditlhahlobo gore ba kgone go bona mokgwa wa go araba.
- (i) Tshekatsheko ya dingwalo go lebeletšwe mareo a dipotšišotelele e rutwe go tletše seatla, mohlala: thulaganyo, tikologo, thulano, dimelo/tshwantšho ya babapadi le morero.
- (j) Barutwana ba fiwe tliahlo ye e tseneletšego ka go dira kgetho ya dipotšišo mo Karolong ya B le ya C. Go se dire kgetho ya maleba go hlola tobo ya meputso.
- (i) Bahlahli ba fe ditemošo mabapi le ditlhohlo tše barutiši le barutwana ba itemogelago tšona mabapi le dipotšišo tše telele ge ba etetše dikolo goba ba na le dikopano.
- (k) Barutiši ba hlohleletšwa go etela SEPHOLEKE (matl. 28 – 29) le Tšhupatsela ya tlhahlobo 2021 kgafetšakgafetša ge ba beakanya dithutwana tša bona tša tšatši ka tšatši.

POTŠIŠO YA 13/15/17: POTŠIŠO YA DITSOPOLWA

Balekwa ka moka ba arabile potšišo ya 13 le 17 mo ditsopolweng gomme meputso e a kgotsofatša le ge go na le mo ba felago ba sa wetše dikarabo tša bona.

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) **Potšišo ya 13.2/17.2** (1) e paletše balekwa ba bantši kudu ka gore ke la mathomo mareo a a botšišwa ka gare ga tlhahlobo. Go itaetša ba sa tsebe gore tshegišo le tshotlo ke mareo/ditlabela tše di hlathwago ka tsela mang.
- (b) Ge re etla go **potšišo ya 13.3/17.3** (1) balekwa ba mmalwa ba bontšha ba sa tsebe teori ya mohlohleletši. Go na le gore ba fe senaganwa bona ba fa leina la mmapadi ya ba gopolago gore ke mohlohleletši gomme teori e a mo gana.
- (c) Mo go **potšišo ya 13.4/17.4** (2) go itaetša balekwa ba se na tsebo ka teori ya mmapadihlaedi.
- (d) **Potšišong ya 13.5** (2) bontši bja balekwa ba paletšwe ke go tšweletša phapano gare ga dielemente tše pedi tša papadi ya seyalemoya e lego khwelelo le tšwelelo. Go ba ba e lekilego ba fa tlhalošo ya dielemente tše eupša tirišo e a pala.

- (e) **Potšišong ya 13.6/17.6** (2) balekwa ka bontši ga se ba šoma gabotse ka ge ba se ba kgone go tšweletša tirišo mabapi le mohola wa polelonoši ya mmapadi setsopolweng.
- (f) **Potšišo ya 13.10/17.10** (1) go no swana le kua go padi, balekwa ga ba kwešiše setlabela goba lereo le boithekgo (bokamorago) Ga ba na tsebo ya go re le ra go reng le go re potšišo e arabja bjang.
- (g) **Potšišong ya 13.11/17.11** (2) ke palo ye nnyane kudu ya balekwa ba ba kgonneggo go fa karabo ya maleba. Go itaetša gabotse gore balekwa ga ba tsebe teori ya tekolapejana gomme se se ba lobisitše meputso ye mebedi ka boati.
- (h) **Potšišo ya 13.12** (2) e kgonnwe ke balekwa ka bontši fela ba sa na le bothata bja go re kgotlelelo sebakeng sa phegelelo.
- (i) Go fapana le ka pading **potšišo ye ya 13.13/17.13** (2) ga se e arabje gabotse. Go ya ka dikarabo tše balekwa ba di ngwadilego go itaetša ba sa kwešiše lereo le ponelopele. Potšišo ye motho a ipotšišago yona ke go re kua go padi ba e kgonne bjang? Balekwa ba lebana le thaba ya taba ge ba swanetše ba tšweletše ponelopele mabapi le bokamoso bja mmapadi.
- (j) Mo go **potšišo ya 13.14** (2) go bile le mathata ka gore balekwa ba bantši ga se ba e arabe, ba e tlogetše mola le ba ba e arabilego ba se ba nepiše. Go itaetša ba se na tsebo ya go re pulamadibogo ke eng.
- (k) **Potšišo ya 17.14** (2) ya go nyaka kgegeotiragatšo e ba tsošitše fase. Balekwa ba be ba sa tsebe phapano gare ga kgegeotiragatšo le kgegeophetogi ka gona bontši bo file dikarabo tše e sego tša maleba.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Tlhalošo/diteori di rutwe ka tsenelelo.
- (b) Mešongwana ya tšatši ka tšatši e lebane le diponagalo/ditlabela/mareo a dingwalo gammogo le dielemente tša papadi ya seyalemoya.
- (c) Ke maikarabelo a bahlahli ba barutiši go netefatša gore barutiši ga ba gakantšhwe ke se ba swanetšego go se ruta barutwana. Se se ka phethagatšwa ka go netefatša gore dithutotlhahlo tša diteng mabapi le dipuku di swarwa gatee mo kotareng. Barutiši ba lemošwe ka diponagalo/dithekniki/ditlabela/mareo a papadi gammogo le dielemente tša papadi ya seyalemoya le diteng ka tsenelelo.
- (d) Barutwana ba lemošwe bohlokwa bja go tseba le go hlatha mantšutaolo le mantšupotšišo. Ba a hlalošetšwe.
- (e) Mareo ao a felago a gakantšha barutiši le barutwana ka mokgwa wa go a kopakopanya a hlathollwe gabotse, mohlala: bokamorago le kgadimonthago, ponelopele, kgadimonthago le tekolapejana, tema ye e kgathwago ke mongwadi le tebelelo, moanegwahlaedi le moanegwaphethegi, molwantšhwa le molwantšhi, mohlhohleletši le moanegwanyane/moanegwatlaleletšo, kgegeophetogi le kgegeotiragatšo, bj.bj.
- (f) Barutwana ba hlohleletšwe go bala dipuku le go di sekaseka ka botlalo.
- (g) Go dirwe dipošollo tša mošomo wo mongwe le wo mongwe. Barutwana ba fiwe dimemorantamo/ditlhahlo tša go swaya tša melekwana le ditlhahlobo gore ba kgone go bona mekgwa ya go araba.

- (h) Mareo a dipotšišotelele a rutwe ka botlalo, mohlala: dimelo tša babapadi, morero, tikologo, thulaganyo, thulano gammogo le papalego ka go Naga ga di etelane le Lehufa.
- (i) Tšhomišo ya maphephepotšišo a mengwaga yeo e fetilego e tla thuša barutwana go lemoga mekgwa ye dipotšišo di botšišwago ka gona (2021, 2022 le 2023).
- (j) Barutwana ba hlalošetšwe rubriki gore ke eng le gore e šoma bjang. Ba ka be ba e fiwa gore ba fele ba ikgopotša.
- (k) Tsela ye kaone ya go kwešiša papadi ya seyalemoya le dielemente tša yona ke go e theeletša seyalemoyeng. Barutiši ba ka nyaka 'podcasts' tša dipapadi tša seyalemoya gomme ba di theeletša le barutwana gore ba kwe dielemente tše.
- (l) Barutwana ba fiwe tlhahlo ye e tseneletšego ka go dira kgetho ya dipotšišo mo Karolong ya B le ya C. Go se dire kgetho ya maleba go hlola tobo ya meputso.
- (m) Barutwana ba hlathollelwe tatelano ya dipotšišo go ya ka magato a khoknithifi.
- (n) Barutiši ba hlohleletšwa go etela SEPHOLEKE (matl. 28 – 29) le Tšhupatsela ya tlhahlobo 2021 kgafetšakgafetša ge ba beakanya dithutwana tša bona tša tšatši ka tšatši.

8.6 TEKOLOKAKARETŠO YA DIPOELO TŠA BALEKWA MO GO LEPHEPHE LA 3

Ditshwayaswayokakaretšo:

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

8.7 GO FETLEKWA GA DIPOTŠIŠO TŠA LEPHEPHE LA 3

KAROLO YA A: DITAODIŠO

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) Balekwa ba sa šitwa go dira kgetho ya maleba ya dipotšišo. Ba kgetha dihlogo le direrwa ka gore ba di rata eupša ba se na kwešišo ya tšona.
- (b) Ba swara bothata bja go hlatholla direrwa gore ba swarelele go tšona.
- (c) Mopeleto, go aroganya mantšu, go se ngwale ditlhakakgolo mathomong a lefoko le go ngwala mafoko a matelele e sa le tlhohlo.
- (d) Peakanyo ka go šomiša mmepe wa monagano e sa le tlhobaboroko go balekwa ba bantši mola ba bangwe ba ngwala peakanyo ka morago ga taodišo e sego pele ga yona.
- (e) Mothalgo go putlaganya peakanyo ga o dirwe. Se se laetša gore balekwa ga ba šetše ditaello le ditshedimošo.
- (f) Mo go **potšišo ya 1.1** (50) balekwa ba bangwe ba boletše ka maeto a ba a tšerego ka lebaka la go kgatha tema dipapading sebakeng sa go laetša ka tsela ye go kgatha tema dipapading go lego bohlokwa ka gona.
- (g) Balekwa ba bantši ba kgethile **potšišo ya 1.2** (50) efela ba bolela ka meholo ya theknolotši go feta bobe le botse bja tšeo di tlišwago ke theknolotši.
- (h) **Potšišo ya 1.3** (50) e kgethilwe ke balekwa ba bantši eupša ba bangwe ba bona ba paletšwe ke go tšweletša ditiragalo tše bohlokwa tše di dirago gore motho yo a dule a gopolwa.
- (i) **Potšišo ya 1.4** (50) e gakantšhitše balekwa ba bantši. Bontši bja bona ba bolela ka legae le lengwe le le lengwe le le nago le ditšhiwana le gore di swarwa bjang mola ba bangwe ba bolela ka malapa a ba tšwago go ona a bošwana. Balekwa ba ba šitilwe ke go lemoga gore legae la ditšhiwana le go bolelwago ka lona mo ke lefelo la polokego la mmušo le go hlokomelwago ditšhiwana go lona.
- (j) **Potšišo ya 1.7.** (50) le ya **1.8** (50) e arabilwe ke palo ye nnyane ya balekwa. Go sa itaetša bontši bja balekwa ba se na tsebo ya tlhathollo ya ditšweletšwa tša go bonwa.

Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (a) Barutiši ba tsenele dithutotlhahlo tša lephephe le la boraro go fiwa tlhahlo le tsebo ya mekgwanakgwana ya go ruta le go swaya lephephe le la boraro.
- (b) Barutiši ba diriše tokomane ya pholisi, SEPHOLEKE (matl. 36 le 37) ge go rutwa ditaodišo. Lenanephetagatšo la ngwaga le dirišwe go tletše seatla.
- (c) Boitokišetšo bja maleba bo a nyakega ge go rutwa lephephe la boraro gape go dirišwe ditlabele tša go fapafapana, mohlala: maphephepotšišo a mengwageng ya go feta le ditlhahlo tša go swaya, ditšweletšwa tša go bonwa, go ba hlahla ka go di hlatholla.

- (d) Barutiši ba diriše barutwana dipošollo tša mešomo ya go ngwalwa gore ba be le tsebo ye ntši le go phošolla mo ba phošitšego bjalo ka mepeleto, peakanyo le diteng tša maleba go ya ka mmepe wa bona wa monagano.
- (e) Barutwana ba rutwe polelo/leleme la gae ka go tsenelela go sa lebalwe diema le dika le tirišo ya tšona mafokong ge ba ngwala go godiša tlotlontšu, se se tlo thuša barutwana go ngwala dingwalwa tša go ikgetha.
- (f) Barutiši ba fe barutwana mešomo ka dihlogo tše di amago maphelo a bona goba ditiragalo tša ka mehla.
- (g) Tlhohleletšo e fiwe barutwana gore ba lebelele ditaba thelebišeneng/theeletše dialemoya, ba bale dikuranta le go lebelela methopo ye mengwe ya tshedimošo.
- (h) Bakgathatema thutong ya morutwana ba leke go tsošetša le go gomiša megopolo ya bana go dilo tša go tšwa tseleng ka go ba ruta tša setšo le tša sedumedi, ditaodišo tše di sekametšego ka go meetlo ya šetšo.
- (i) Mantšutaolo/potšišo a rutwe gore barutwana ba kgone go araba diteng go ya ka potšišo.

KAROLO YA B: DITŠWELETŠA TŠA TIRIŠANO

Diphošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) Balekwa ba šitwa go ngwala botelele bja maleba go ditšweletšwa tša tirišano, ka gona ba loba meputso ka lebaka la gore ba sa fahlele go tlala seatla.
- (b) Balekwa ba loba meputso ka go se bale ditaelo ka tsenelelo le tsinkelo. Ka go realo ba loba meputso ka go kgetha sengwalwa se tee karolong ye sebakeng sa go kgetha ditšweletšwa tše pedi.
- (c) Diteng go ya ka potšišo e sa le tlhobaboroko ka ge balekwa ba dikadika felo go tee.
- (d) Balekwa ba bantši ba na le bothata bja go tšweletša dibopego tše di nepagetšego tša ditšweletšwa tša tirišano.
- (e) **Potšišong ya 2.1** (25) Go na le balekwa ba ba paletšwego ke diteng go ya ka potšišo ka ge ba se ba laetša ka fao ba filwego thekgo ka gona. Ba bangwe ba balekwa ba sa šitwa ke go ngwala sebopego sa lengwalo la segwera. Balekwa ba bangwe ba ngwadile letšatšikgwedi ka Seisimane, mafetšo a e sego a maleba, bj.bj.
- (f) Balekwa ba bantši **potšišong ya 2.2** (25) ba bile le tlhohlo ya diteng le go ngwala sebopego sa maleba sa emeile. Bona ba ngwala emeile bjalo ka lengwalo la semmušo.
- (g) Go **potšišo ya 2.3** (25) balekwa ba bangwe ba paletšwe ke go latela taelo ya gore mohu e be e le mmakgwebo go ya le ka mo potšišo e tšweletšego ka gona. Ba bangwe ba šomišitše lentšu le 'mmakgwebo' bjalo ka leina la mohu. Ba paletšwe ke go laetša dithuto tša go amana le kgwebo tše mohu a di dirilego. Se se laetša gore ga ba kgone go amantšha diteng tša potšišo le se ba se rutilwego ka diphapošeng.
- (h) Mo **potšišong ya 2.4** (25) tlhobaboroko e bile sebopego le diteng le gore balekwa ba itaetša ba sa tsebe mohuta wo wa setšweletšwa. Ba šitilwe ke go arogantšha potšišotherišano le poledišano. Ga se ba šomiša leswao la potšišo go bontšha gore

mmotšiši o botšiša potšišo. Ba bangwe ga se ba kwešiša gore lentšu le 'setlogo' le ra go reng.

- (i) Mo **potšišong ya 2.5** (25) bontši bja balekwa ba paletšwe ke sebopego le diteng. Go itaetša balekwa ba palelwa ke go ngwala sebopego sa maleba sa pego.
- (j) Sebopego le diteng e bile tlhobaboroko le **potšišong ya 2.6** (25). Balekwa ba anega ditaba tša puku ye nngwe le ye nngwe sebakeng sa puku ya go fa bafsa maele a bophelo.
- (k) Balekwa ba paletšwe ke go araba dipotšišo mabapi le ditšweletšwa tše: emeile, potšišotherišano, pego le ditshwayatshwayo.

Ditšhišinyo malebana le kaonafatšo ya dipelo:

- (a) Barutwana ba rutwe kudu ka ga ditšweletšwa tša tirišano go ya ka mehuta ya tšona ka moka go ba fa kgetho yeo e nabilego. SEPHOLEKE (matl. 38 – 43).
- (b) Barutiši ba šomiše methopo ya maleba go swana le dikuranta, dikgatišobaka le tše dingwe ge ba tlo ruta ditšweletšwa tša tirišano. Se se ka hola barutwana go lemoga bohlokwa bja ditšweletšwa tše le go nyalantšha kamano ya tšona le maphelo a bona.
- (c) Barutiši ba hlahle barutwana go beakanya le go ntšha mantšutaolo ge ba ngwala ditšweletšwa tša tirišano gore ba kgone go ngwala diteng tša maleba.
- (d) Barutiši ba ngwadiše barutwana diphošollo tša mešomo gore ba lemoge diphošo tša bona tša sebopego, diteng tša maleba, mopeleto bj. bj.
- (e) Barutiši ba rute barutwana go badišiša dipotšišo pele ba ka di araba gore ba be le kwešišo ye e tseneletšego ya tšona.
- (f) Barutiši ba leke go hlatholla rubriki go barutwana ge ba ba fa mošomo.
- (g) Go rutwe dibopego tša ditšweletšwa tša tirišano ka kakaretšo.
- (h) Barutwana ba badišiša mešomo ya bona ka morago ga go e ngwala gore ba kgone go lemoga diphošwana tše di ka bago di le gona.
- (j) Tšhupatsela ya Tlhahlobo ya 2021 e se beelwe thoko ge go rutwa ditšweletšwa tša tirišano.

Ditšhišinyokakaretšo go barutiši

Barutiši ba eletšwa go ela hloko dintlha tše di latelago go phagamiša maemo a dipelo tša Sepedi Leleme la Gae:

- (a) SEPHOLEKE, Tšhupatsela ya Tlhahlobo ya 2021, Pegophekolo ya ngwaga wo o fetilego, Lenanephethagatšo la mošomo la ngwaga, Maphephopotšišo a mengwaga ye e fetilego (2021, 2022 le 2023) ke ditlabela tše bohlokwa tše morutiši yo mongwe le yo mongwe a swanelwago ke go ba le tšona gomme a di diriše.
- (b) Barutiši ba lemošwa ka bohlokwa bja gore barutwana ba tsebe le go hlatha mantšutaolo le mantšupotšišo. Ba a hlaloše ka tsenelelo le gore ke potšišo ya mohuta mang yeo, ya leemo lefe la khoknithifi gomme e swanetše go arabja ka tsela mang.
- (c) Dithuto tša tlaleletšo di rulaganywe go phethagatša mošomo gore go be le nako ye botse ya go boeletša fao go nago le ditlhoaho le tšhalelonthago.

- (d) Barutiši ba hlahlwe le go itlwaetša go beakanya thutwana efe kapa efe ye ba e abago ka diphapošeng. Ba lemošwe go re go se beakanye thutwana ke go tshela melao/dintlhakemo tša Kgoro ya Thuto ya Motheo mo go tšweleleng ga barutwana. Ditokomane tšela di laeditšwego go (a) ke tšona dikokwane tša go thuša morutiši go dira peakanyo ya thutwana. Dipeakanyo tša dithutwana di fapane go ya ka dibeke mo kotareng. Kotara ye nngwe e ka ba le tše nne mola ye nngwe e ka ba le tše hlano. Dipeakanyo tše di dirwa ka maboo, leboo le lengwe le lengwe le ba le peakanyo ya lona.

Hlokomelang: Lemogang phapano gare ga ‘Lesson Plan’ le ‘Lesson Preparation’. ‘Lesson Plan’ ke ya leboo. Elelwang go re leboo la Sepedi ke la dibeke tše pedi.

‘Lesson Preparation’ ke ya tšatši ka tšatši ge morutiši a ya phapošeng o swanetše go ba le yona gomme e sepelelane le ‘Lesson Plan’ ye gabotse e lego Lenanephethagatšo la ngwaga.

- (e) Lenanephethagatšo la ngwaga le dirišwe go tletše seatla.
- (f) Tšhomišo ya dipukutlhahlo tša *Mind the Gap* tša Kgoro ya Thuto.
- (g) Kgakanego ya morutiši e se be ya gagwe a nnoši. A e abelane le barutišikayena ba thuto ya Sepedi gammogo le mohlhali wa thuto ya Sepedi Leleme la Gae.
- (h) Tšhomišo ya marangrang a theknolotši go aba dithuto le go thušana le barutwana ka dinako le go barutiši ba Sepedi e na le mohola mo go phagamišeng dipelo tša thuto ya Sepedi. Barutiši le barutwana ba ka:
- diriša dipontšhaponego go aba dithuto (*Zoom, Team Link, Teams* le tše dingwe).
 - hlama dihlopha tša *WhatsApp, Facebook, bj.bj*.
 - diriša dikgatišo tša mantšu (*voice notes*).
 - gatiša dithutwana tše di fapanego gomme tša tla tša bapalwa ka nako ye morutiši a sa bego gona ka phapošeng le ge a le gona.
 - hlohleletša barutwana go theeletša dithutwana tša tlaleletšo tše di abjago go Thobela FM le diradiong tša setšhaba.
 - Hlohleletša barutwana go tsena go ‘*google*’ gomme ba fenyekolle maphephepotšišo, ditlhalošo tše di itšego tša mareo goba tshedimošo efe kapa efe ye ba ka bego ba e hlaelela gomme ba nyaka go e fihlelela. Le barutiši ba hlohleletšwa go dira se ka mehla ge ba beakanya dithutwana tša tšatši ka tšatši.

KGAOLO YA 9

SESOTHO PUO YA LAPENG

Raporoto e latelang e lokela ho balwa mmoho le dipampiri tsa Sesotho Puo ya Lapeng tsa Pudungwana 2023.

MEKGWA YA TSHEBETSO (2019–2023)

Palo ya bahlahlobuwa ba ngotseng tlhahlobo ya Sesotho Puo ya Lapeng, e theohile selemong sa 2023 ka bahlahlobuwa ba 3 646 ha e bapiswa le ya selemong sa 2022.

Ho bile le ntlafalo e seng kae ho sekgahla sa ho pasa selemong sena. Palo ya bahlahlobuwa ba pasitseng ka 40% e ntlafetse ho tloha ho 99,1% ka 2022 ho ya ho 99,5% ka 2023. Leha ho le jwalo, ho bile le ho theoha ho porosente ya ba pasitseng ka dinaledi kapa tsona didikstenshene (e ka hodimo ho 80%) e theohileng ho tloha ho 1,0% ka 2022 ho ya ho 0,4% ka 2023. Ha ho shejwa sekgahla sa ho theoha ho bahlahlobuwa ba 2023, sena se ka tolokwa e le sekgahla sa ho theoha ha paloyohle ya didikstenshene ho tloha ho 425 ho ya ho 155.

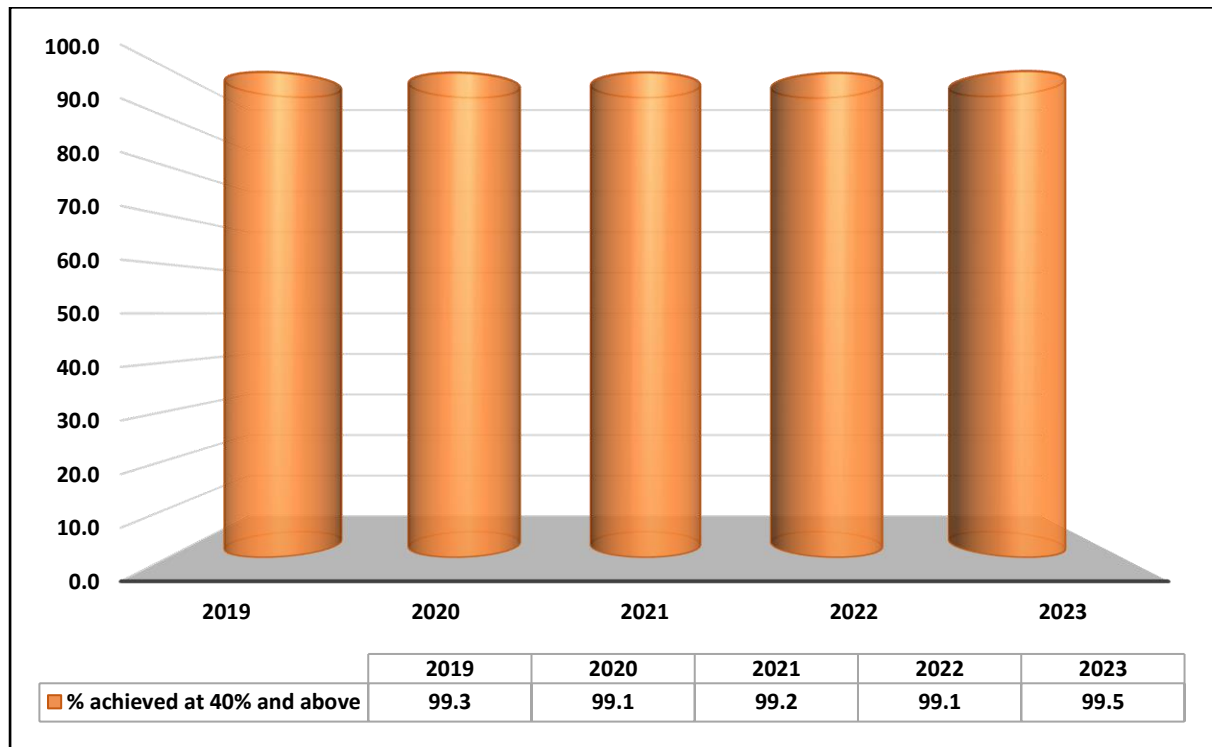
Mekgwa e fapaneng ya ho thusa le ho kena dipakeng e thoholetswang, e entsweng ke matitjhere, baeletsi ba thuto le mafapha a thuto a diporofensi e nnile ya ntshetswa pele ka selemo sa 2023. Ho sa tsotellwe ho theoha ha dipalopalo tsa didikstenshene, ho ba le boikitlaetso le ho ba mahlahlaha ha bahlahlobuwa ba nang le bokgoni bo babatsehang, le hona ho bile le seabo ho ntlafalo ya sephetho sa thuto ena.

Papetla ya 9.1.1 Sekgahla se akaretsang sa phihlello ho Sesotho Puo ya Lapeng ho tloha ka selemo sa 2019–2023

Selemo	Palo ya ba ngotseng	Ba fihlelletseng 40% le ho feta	% e fihlelletseng 40% le ho feta
2019	32 509	32 270	99,3
2020	32 104	31 827	99,1
2021	40 499	40 165	99,2
2022	42 497	42 104	99,1
2023	38 851	38 640	99,5

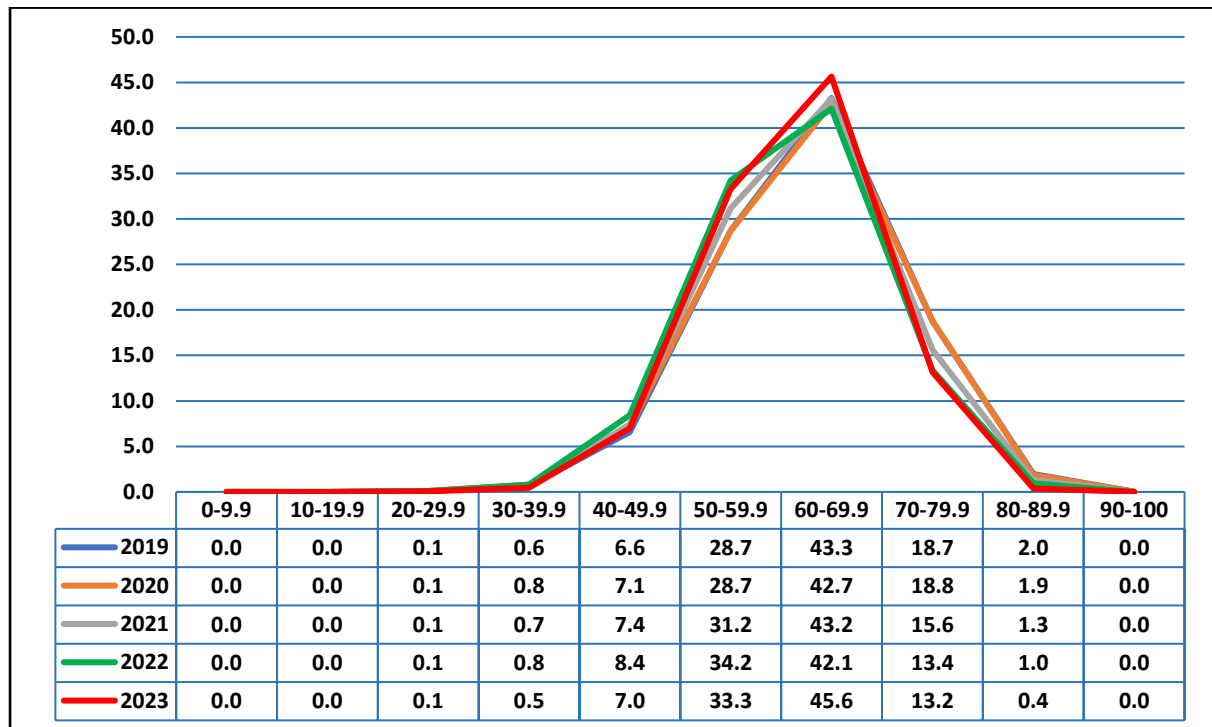
Kerafo ya 9.1.1

**Ho fetofetoha ha tshebetso sephethong sa bahlahlobuwa
Sesotho Puo ya Lapeng**



Kerafo ya 9.1.2

**Methinya ya tshebetso ho phatlalla le dilemo ya Sesotho Puo ya
Lapeng**



9.2 TJHEBOKAKARETISO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 1

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- (a) Lemong sena sa 2023 bokgoni ba ho araba dipotso tsa tekokutlwisiso bo bonahala bo nyolohile haholo ha bo bapiswa le ba selemo sa 2022 ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng. Bahlahlobuwa ba sa sebetsang hantle ba hlotswe ke dipotso tse neng di itshetlehile ho maele/maelana a sebedisitsweng dipotsong.
- (b) Ha jwalo feela le ka kgutsufatso, moo ho bonahetseng hore bokgoni ba ho kgutsufatsa dintlha tse jereng mohopolo wa sehlooho bo nyolohile haholo ha bo bapiswa le ba selemo sa 2022 ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng. Ho boetse ho bile le baithuti ba kgonneng ho hlwaya dintlha tsa sehlooho jwalo ka ha di le jwalo ka nepo mme ba kgona ho fumana matshwao a ka bang 6 kapa 7 hodima 10.
- (c) Karolong ya C, tshebetso ya bahlahlobuwa e bonahetse e ntlafetse haholo ho feta ya bahlahlobuwa ba 2022. Bokgoni ba ho araba dipotso tsa Karolo ena ya C, e akaretsang Papatso, Khathunu le Melao le dibopeho tsa tshebediso ya puo, bo bonahala bo nyolohile haholo ha bo bapiswa le ba selemo sa 2022.

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

KAROLO YA A: TEKOKUTLWISISO

Diphoso tse tlwaelehleng le dikgopolo tse fosahetseng

- (a) Boholo ba bahlahlobuwa bo bile le bothata ba ho araba *Potso ya 1.5* e neng e batla hore ba hlalose hore ebe maele ana 'Ha ho tume di melala' a hlakisa jwang sebopeho sa pitibulu. Ba hlalositse maele ao ba sa ipapisa le sebopeho sa pitibulu. Sena se bontsha kgaello ya ho nyalanya maele le dikahare tsa tema.
- (b) Tsebo e haellang ya tlotlontswe e iponahaditse moo bahlahlobuwa ba bangata ba ileng ba qakeha ha ba lokela ho araba *Potso ya 1.6* e neng e hloka hore ba hlalose hore mantswe ana '*ntja ya seloma mokgoki*' a bolelang.
- (c) Bahlahlobuwa ba mmalwa ba bile le bothata ba ho araba *Potso ya 1.7* ya Nnete le Mafosi kaha ba hlolehile ho fana ka lebaka la karabo ya bona.
- (d) Potsong ya 1.10, Bahlahlobuwa ba bangata ba bile le bothata ha ba ne ba lokela ho akaretse seratswana sa bosupa ka dintlha tse pedi. Ba akareditse tema kaofela e seng seratswana sa bosupa. Ba bang ba bona ebile ba ngotse dintlha tse supileng e seng tse pedi.
- (e) *Potso ya 1.14* e hlotse bahlahlobuwa ba bangata kaha ba ne ba sa tsebe hore lentswe lena 'sehla' le bolela nako e itseng ya selemo e kang hlabula, mariha, hwetla le selemo.
- (f) Potsong ya 1.16 e ne e hloka hore bahlahlobuwa ba bolele hore phapano e iponahatsang pakeng tsa mohopolo o hlhiswang ho Tema ya A le mohopolo o hlhisitsweng ho Tema ya B ke efe. Ntlha ena e sa le tlhoba-boroko ho bahlahlobuwa ba bangata kaha ba sa fane ka mahlakore a mabedi a taba, ba fana ka lehlakore le le

leng feela la taba mme sena se lebisa ntlheng ya hore ba lahlehelwe ke matshwao.

- (g) Bahlahlobuwa ba bangata ba bile le bothata ba ho araba Potso ya 1.16 ka lebaka la ho hloka kutlwisiso ya leetsi lena 'tshohla'. Ba fane ka lehlakore le letle feela la kamano pakeng tsa ntja le motho mme ba hloleha ho fana ka lehlakore le lebe la kamano eo jwalo kaha potso e ne e re ba tshohle.

Ditshisinyo bakeng sa ho ntlafatsa

- (a) Matitjhere a ngodise baithuti ditema tse fapaneng tsa temakutlwisiso ho ba tlwaetsa ho araba dipotso tsa tekokutlwisiso. Ditema tsena di tlamehile le ho kenyeletsa ditema tsa ditshwantsho mme baithuti ba rutwe mokgwa o nepahetseng wa ho bapisa ditema tse pedi tse tsamaellanang ka mokgwa o itseng.
- (b) Matitjhere a kwetlise baithuti ka maetsi a tsamaellanang le dipotso le mokgwa oo di arajwang kateng. Sena se bolela hore baithuti ba tsebe ho araba potso e hlokanang hore ba tshohle, ba bapise, ba sekaseke, ba sekaseke ka tshetshefo, ba hlwaye le maetsi a mang a sebediswang ha ho botswa dipotso
- (c) Matitjhere a hlokomedise baithuti ho ela kabo ya matshwao hloko pele ba araba potso. Potso e jereng letshwao le le leng e ka arajwa ka polelo kapa ka lentswe le le leng athe potso e jereng matshwao a mabedi ho ya hodimo, e hloka karabo e hlalositsweng ha batsi.
- (d) Kgodiso ya tlotlontswe e sa fana ka mathata. Baithuti ba kgothalletswe ho sebedisa dibuka tsa tlotlontswe le dibukantswe (dikeshenare) ho hodisa tlotlontswe ya bona. Tshebediso ya difolayase le ditjhate tsa mopeleto e lokela ho kgothalletswa haholo dikolong tsa naha ena.
- (e) Matitjhere a rute baithuti maele le dikapolelo tse hlahang tokomaneng ya **CAPS** leqepheng la 110.
- (f) Matitjhere a fe baithuti dipotso ho latela dikgato (kgato e tlase, e mahareng le ya boemo bo hodimo) ho ba tlwaetsa ho araba dipotso tsa tlhahlobo. Dikgato tsena di totobaditswe ka hara **CAPS** leqepheng la 86–87.
- (g) Baithuti ba rutwe ho bala tema ka hloko le ho e utlwisisa pele ba araba dipotso.
- (h) Matitjhere a kgothalletse baithuti ho bala buka ya **Temoho ya puo e hlokolosi (Critical Language Awareness)** eo ba e fuweng ke lefapha

KAROLO YA B: KGUTSUFATSO

Dintlha tse akaretsang

- (a) Tshebetso e ntle ya ho ngola kgutsufatso e batla e nyolohile ho ya selemo se fetileng ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng. Palo ya ba ngotseng ka mantswe a bona e bonahetse e nyolohile haholo.
- (b) Palo ya bahlahlobuwa ba ntseng ba ngola ka dintlha e theohile haholo ha ho bapiswa le dilemong tsa ho feta.

- (c) Leha ho qotsa dintlha di le jwalo ho tswa temeng ho se ho amohelehile, bahlahlobuwa ba mmalwa ba hlolehile ho qotsa dintlha tse jereng mohopolo wa sehlooho mme ba ngola dintlha tse tshehetsang mohopolo wa sehlooho feela. Sena se bakile hore ba lahlehelwe ke matshwao.

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) E bile bahlahlobuwa ba mmalwa haholo ba hlolehileng le ho ikamahanya le sehlooho sa kgutsufatso ena. 'Mabaka a etsang hore motho a kgone ha a robetse'.
- (b) Bahlahlobuwa ba mmalwa ha ba kgone ho hlwaya dintlha tse jereng mohopolo wa sehlooho ho dintlha tse tshehetsang mohopolo wa sehlooho leha ba se ba dumelletswa ho latela **Examination Guideline**, hore ba ka qotsa dintlha tse jereng mohopolo wa sehlooho o le jwalo ho tswa kgutsufatsong.
- (c) Ke palo e tlase haholo ya bahlahlobuwa ba ntseng ba sebedisa tsebo eo ba nang le yona ya tema ba sa ikamahanye le se hlahang temeng.
- (d) Leha palo ya bahlahlobuwa ba ngolang kgutsufatso ka diratswana e phahame ho latela **CAPS** empa ho ntse ho na le palo e tlase haholo ya bahlahlobuwa ba ngolang ka dintlha. Sena se lokela ho hlaolwa.
- (e) Ho ngola kgutsufatso ka seratswana se momahaneng ho hloka hore ba be le tsebo ya makopanyi.
- (f) Ke palo e fokolang haholo ya bahlahlobuwa e iponahaditseng e ngola kgutsufatso ka ho ngola dintlha le qotso. Sena se etsa hore ba haellwe ke ho utulla dintlha kaofela ka lebaka la ho otlwa ke nako.
- (g) Ba bang ba bahlahlobuwa ba lebala ho ngola palo ya mantswe ao ba a sebedisitseng qetellong ya kgutsufatso tsa bona. Ha ba bang ba ngola palo ya mantswe a sa tsamaellaneng le seo ba se ngotseng.

Dintlafatso tse ka etswang

- (a) Matijhere a fe baithuti ditema tse ngata tsa kgutsufatso. E meng ya mesebetsi ya kgutsufatso, matijhere a itshwaele yona. Matijhere a ka sebedisa mawa ana a latelang ho ntlatfatsa bokgoni ba baithuti ba ho kgutsufatsa tema:
- Ba ka sebedisa mehlala ya kgutsufatso e ngotsweng ke titjhere.
 - Ba sebedise dikgutsufatso tse ipabotseng, tse ngotsweng ke baithuti ba bang.
 - Titjhere a kgutsufatse seratswana a sebedisana mmoho le baithuti.
- (b) Baithuti ba rutwe phapano pakeng tsa mehopolo ya sehlooho le dintlha tse tshehetsang mehopolo ya sehlooho. Ba bontshwe hore sehlooho ke sona se ba tataisang ho utulla mehopolo ya sehlooho.
- (c) Baithuti ba kgothalletswa ho ikamahanya le ditaba tsa tema, ba se ke ba sebedisa tsebo ya bona e akaretsang.
- (d) Ba boele ba kgothalletswa ho bala tema ya kgutsufatso ka kutlwisiso. Ba e bale makgetlo a mararo mme ba utlwisise mookotaba wa yona.
- (e) Matijhere a kgothalletse baithuti ho ngola dintlha tsa bona ka tatellano, ba se ke ba di lobokanya feela kaha ha di lobokane di tla lahla moelelo wa seo tema e buang ka sona.

- (f) Baithuti ba rutwe le ho kgothalletswa ho ngola seratswana se momahaneng, mme ba rutwe ho sebedisa makopanyi ka nepo. Ba sebedise makopanyi a fapaneng ho momahanya tema ya bona.
- (g) Bahlahlobuwa ba se ngole dintlha le qotso nakong ya ho ngola tlhahlobo kaha ba tla otlwa ke nako.
- (h) Bahlahlobuwa ba arabe ho latela palo ya mantswe e batlwang ke potso mme ba se lebale ho ngola palo ya mantswe ao ba a sebedisitseng qetellong ya kgutsufatso ya bona.

POTSO YA 3: PAPATSO

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) Bahlahlobuwa ba bangata haholo ba thatafalletswe ke ho araba Potso ya 3.2 hobane ba ne ba sa utlwisise polelwana ena 'mahlo a tla ba ho wena', mme sena se entse hore ba thatafallwe ke ho bontsha kamoo polelwana eo e nang le tshusumetso ho moreki ya reretsweng papatso ena.
- (b) Boholo ba bahlahlobuwa ba hlolehile ho araba Potso ya 3.3 e neng e batla hore ba bontshe leeme le kgethollo papatsong kaha ba se na tsebo ya hore leeme le kgethollo ke eng.
- (c) Bahlahlobuwa ba bangata ha ba tlwaela ho botswa ka tshusumetso ya mongolo o moholo ho bareki. Ke kahoo ba hlolehileng ho araba Potso ya 3.5. Ba tlwaetse ho botswa ka mawa a ho bapatsa e seng sepheo sa mawa ao.

Dintlafatso tse ka etswang

- (a) Matitjhere a kgothalletswa ho bala **CAPS** leqepheng la 26 bakeng sa ho iphumanela tsebo ya kamoo dipotso tsa papatso di botswang ka yona.
- (b) Matitjhere a lokela ho fa baithuti mesebetsi e mengata ya papatso ka phaposing ho ba tlwaetsa ho araba dipotso tsa papatso.
- (c) Baithuti ba kgothalletswe ho bala dikoranta le makasine ho ithuta ka mawa a fapaneng a ho bapatsa.
- (d) Matitjhere a rute baithuti mawa a fapaneng a ho bapatsa, bohlokwa le sepheo sa mawa ao a ho bapatsa.
- (e) Baithuti ba bontshwe le ho rutwa tshebediso ya puo e hlokolosi le e susumetsang e hlahang papatsong.
- (f) Matitjhere a rute baithuti ho ela hloko matshwao ohle a hlahang papatsong.
- (g) Baithuti ba tlwaetswe mokgwa o motjha wa ho botsa mofuta ona wa tema o hlahellang ho **Examination Guideline**.
- (h) Baeletsi ba thuto ba kgothalletswa ho ba le dikopano le matitjhere ho sekaseka mokgwa o motjha wa ho botsa dipotso. A boele a ba rute ho hlwaya leeme, kgethollo, ho sheba ditaba ka lehlakore le le leng le kamoo dipolelo di ka bang le tshusumetso e itseng ho mmadi.

POTSO YA 4: KHATHUNU

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) Potsong ya 4.1 bahlahlobuwa ba bangata ba haelletswe ke ho araba potso ena kaha ba se na tsebo ya matla a puo.
- (b) Bahlahlobuwa ba mmalwa ba hlolehile ho amahanya maele ana 'leshodu ke ntja, le lefa ka hlooho ya lona' le maemo a renang khathunung

Dintlafatso tse ka etswang

- (a) Matijhere a rute baithuti ho shebisisa ka tlhoko le ho hlwaya dintlha tsohle le matshwao a hlahellang khathunung pele ba araba dipotso.
- (b) Baithuti ba kgothalletswa ho ithuta maele le tshebediso ya ona puong ya kamehla.
- (c) Matijhere le baithuti ba sebedise tokomane eo ba e filweng ke lefapha e mabapi le **Temoho ya puo e hlokolosi** e leng **Critical Language Awareness**.

POTSO YA 5: TEMA YA PROSA

Dintlha tse akaretsang

- (a) Boholo ba bahlahlobuwa bo hlolehile ho araba Potso ya 5.2 ka nepo hobane ba se na tsebo ya mefuta e fapaneng ya dikao.
- (b) Potso ya 5.4 e phelephanyeditse bahlahlobuwa ba bangata haholo kaha ba sa rutwa tlhophiso ya ditema.

Dintlafatso tse ka etswang

- (a) Potso ya 5 e itshetlehile ho kgodiso ya *tlotlontswe*, *tlhopiso ya ditema*, *dibopeho tsa dipolelo le tshebediso ya puo*. Matijhere a eletswa ho bala **CAPS** ka hloko mme ba shebe maqepheng a 26–28 (*kgodiso ya tlotlontswe le tshebediso ya puo mmoho le Dibopeho tsa dipolelo le tlhophiso ya ditema*).
- (b) Matijhere a bale tokomane ya **Examination Guideline** hore ba ikamahanye le mokgwa o motjha wa ho botsa dipotso.
- (c) Baithuti ba rutwe mareo a hlahang ka hara tokomane ya **Critical Language awareness**.
- (d) Baithuti ba rutwe dikarolo tsa puo le mesebetsi ya tsona.

9.4 TJHEBOKAKARETSE YA TSHEBETSO YA BAITHUTI PAMPIRING YA 2

Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso

- (a) Jwalo ka tlwaelo, ho latela **CAPS**, pampiri ena e lokela ho ba le dikarolo tse tharo e leng Karolo ya A, e itshetlehleng ho dithothokiso, Karolo ya B, e itshetlehleng ho sengolwa sa Padi/Tsa bohoholo, le Karolo ya C e itshetlehleng ho sengolwa sa Terama. Le lemong sena sa 2023 ho ntse ho le jwalo, pampiri ena e ntse e na le dikarolo tseo tse tharo.

- (b) Karolo ya A: Dithothokiso tse neng di botsitswe ke tse ntjha, tse qalang ho botswa selamong sena. Bahlahlobuwa ba ne ba lokela ho kgetha dithothokiso tse pedi ho tse nne tseo ba ithutileng tsona, ba nto araba e le nngwe eo ba tlamehileng hore ba e arabe bohle hobane ke eo ba sa ithutang yona.
- (c) Thothokiso ena eo ba sa ithutang yona e a tlama, ha ho eo e fapanyetsanang le yona ka kgetho, mme e lokela ho tshwauwa leha mohlalobuwa a ka ngola dithothokiso tse nne kaofela tseo a ithutileng tsona.

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

KAROLO YA A (DITHOTHOKISO)

POTSO 1

- (a) Potso ya 1, ya Moqoqo wa thothokiso (*Tlhaho ya Morena Moshoeshoe*), e kgethilwe ke bahlahlobuwa ba mmalwa mme ba lekile ho e sebetsa hantle. Ho bahlahlobuwa ba KZN, ba kgethileng ho araba potso ena, ba e arabile hantle haholo. Ba bang ba fumane matchwao ho tloha ho a 5/10 ha ba bang ba kgonne ho fumana matchwao a 10/10 kaofela. Leha ba bang ba e sebeditse hantle hakaalo, ho ntse ho e na le bahlahlobuwa ba bang ba fumaneng 0 – 4/10 hobane ba hlalositse thothokiso ena, ha ba bang ba buile ka dibetsa tsa bothothokisi tsohle tseo ba di bonang ho e na le hore ba bue feela ka pheteletso e fumanwang thothokisong ena ya '*Tlhaho ya Morena Moshoeshoe*' le kamoo e hlakisang le ho matlafatsa molaetsa wa sethothokisi kateng. Ha ba a tsepamisa maikutlo ho pheteletso feela ho bontsha kamoo sethothokisi se e sebedisitseng kateng, ho hlakisa le ho matlafatsa molaetsa wa sona. Sena se supa tlhokeho ya tsebo ya ho araba mofuta ona wa potso, mme sena se totobatsa hore mosebetsi o sa le moholo oo matitjhere a lokelang ho o etsa. Leha ho bonahala eka mosebetsi o sa le moholo, matitjhere a porofensi ya KZN a Sesotho a lokela ho thoholetswa kaha ho hlakile hore a se a le motjheng o nepahetseng.
- (b) Dithothokisong tse tharo tse latelang, e leng Potso ya 2 (*Ikeletse*), 3 (*Thuto*) le ya 4 (*Tswalo la ka le a hana*), baithuti ba ile ba thulana le bothata ha ba lokela ho araba dipotso tsena tse latelang; Potso 2.1, 2.4, 2.6; mmoho le 3.3, 3.4; mmoho le 4.4, le 4.5.

POTSO 2

- (a) Potso ya 2.1 e ne e hloka hore bahlahlobuwa ba bolele hore lentswe lena '*tshetshetha*' le bitswang ka puo ya bothothokisi. Potso ena e hlotse bahlahlobuwa ba bangata ka lebaka la tlotlontswe e haellang. Ba hlotswe ke lentswe *tshetshetha*.
- (b) Ntlheng ya Potso ya 2.4 bahlahlobuwa ba ne ba lebelletswe hore ba bolele hore sepheo sa tshebediso ya lehlaso le hlahang qalong ya ditemanathothokiso tse boletsweng potsong ke sefe. Tebello e ne e le hore bahlahlobuwa ba tla tseba hore lehlaso le sebediswa ka sepheo sa ho bopa morethetho le ho etsa hore mantswe a reng '*Ikeletse*' a dule a dume mohopolong wa mmadi, le ho hatella sehlooho sa thothokiso.
- (c) Ha re tla Potsong ya 2.6 bahlahlobuwa ba ne ba lokela ho sekaseka tshebediso ya lebotso molathothokisong wa 10. Tebello e ne e le hore bahlahlobuwa ba tla qala pele

ka ho hlalosa hore lebotsi ke eng, ebe hona ba sekasekang tshebediso ya lona molathothokisong. Ba bontshe kamoo motho ka mong a lokelang ho ikeletsa kateng hore a se ke a tswa tseleng e lokileng. Leha ho le jwalo, bahlahlobuwa ha ba a sekaseka jwalo ka ha ba ne ba lokela ho etsa. Ba hlalositse hore lebotsi ke potso e sa hlokeneng karabo yaba ba fella moo.

POTSO 3:

- (f) Tebello e ne e le hore Potsong ya 3.3 bahlahlobuwa ba ne ba lokela ho bolela bohlokwa ba poeletsomodumo e sebedisitsweng molathothokisong wa 9. Ba ne ba lokela ho bolela hore e sebedisitswe ka sepheo sa ho bopa morethetho le ho etsa hore modumo o se lebalehe. Leha ho le jwalo bahlahlobuwa ba hlotswe ke ho tseba mokgabisopuo ona wa poeletsomodumo yaba ba hloleha ho araba potso eo ka nepo.
- (g) Ha e le Potsong ya 3.4 teng ba ne ba lokela ho bua ka kgahlamelo ya mokgabisopuo o moleng wa 5 ho kutlwisiso ya mmadi wa thothokiso. Lentswe 'kgahlamelo' le thatafalletse bahlahlobuwa, mme ka lebaka leo dikarabo tsa bona di ne di sa arabe potso.

POTSO 4

- (h) Ho ne ho lebelletswe hore Potso ya 4.4 ha e no hlola bahlahlobuwa kaha e bua ka phetapheto ya mantswe, e leng potso e tlwaelehileng haholo kaha e botswa nako le nako. Bahlahlobuwa ba hlolehile ho bolela hore phetapheto ya mantswe e tlamahanya melathothokiso le hore e totobatsa hore sethothokisi ha se rate ho etsa se itseng kaha se laolwa ke letswalo la sona.
- (i) Potso 4.5 bahlahlobuwa ba lebelletswe hore ba tla tseba ho bontsha kganyetsano ya mehopolo e hlahellang melathothokisong e mmedi e hlahlamanang, e rapalletseng. Ba hlolehile ho bontsha kganyetsano eo e neng e hlakisa hore ha dintho di re tsamaela hantle, re na le ho itebala mme re nahane hore ke rona ba nang le taolo maphelong a rona, re lebale hore ha se rona ba tshwereng maphelo a rona empa e le Rabophelo ya laolang maphelo a rona.

POTSO 5

- (j) Potso ena e thatafalletse baithuti ka bongata ba bona. Boholo ba bona ba fumane 0 mme ba lekileng ho sebetsa hantle ba fumane 4 ho ya ho 8. Ka lehlohonolo la moteaphala ho bile le ba mmalwa haholo ba fumaneng 10. Ho tloha ho potso 5.1 ho ya ho 5.5 ho bile le bothata ba hore bahlahlobuwa ba fumane dikarabo tse nepahetseng.
- (k) Le lemong sena re ntse re fumane bahlahlobuwa ba bang ba hlolehileng ho etsa kgetho e nepahetseng ya dipotso. Ba bang ba kgethile dipotso tsa dithothokiso tseo ba ithutileng tsona di le nne, mme sena se bakile hore ba lahlehelwe ke matshwao a mangata. Molao ke hore dipotso tse tshwauwang ke tse qalang mme leha eba baithuti ba ipabotse potsong ya 3 le 4 dipotso tse tshwauwang ke tse pedi tse qalang e le 1 le 2. Bahlahlobuwa ba ile ba lahlehelwa ke matshwao a 10 ka lebaka leo.
- (l) Bahlahlobuwa ba bang ba arabile dipotso tsa dithothokiso tseo ba ithutileng tsona feela, ba tlohela potso ya 5 mme sena se entse hore ba lahlehelwe ke matshwao. Leha ho le jwalo boholo ba bahlahlobuwa bo hlolehile ho sebetsa hantle potsong ena ya 5 mme sena se re bolella hore le ba sa e ngolang ba ne ba ntse ba sa tlo sebetsa hantle.

KAROLO YA B LE C

POTSO 12 LE 13 (NOVELE) MMOHO LE POTSO 20 LE 21 (TERAMA)

- (a) Karolong ya B le C: Tsena ke dipotso tsa Novele/Sengolwa sa bohloholo le Terama. Karolong tsena tse pedi baithuti ba na le kgetho. Ebang Karolong ya B ba kgethile potso e telele, ba lokela ho kgetha potso tse kgutshwanyane Karolong ya C. Ba fapanyetsane ka tsela eo ya kgetho ya potso e telele le tse kgutshwanyane. Le mona re bone bahlahlobuwa ba kgetha dipotso tse telele tse pedi kapa potso ya tse kgutshwanyane ho dikarolo tseo di le pedi. Ka lebaka leo ba lahlehetswe ke matshwao a 25 kaofela.
- (b) Tebello e ne e le hore ha bahlahlobuwa ba araba dipotso tse telele, ba lokela ho hlakisa ntlhakemo ya bona, ba lohelle ditaba tsa buka potsong e botsitsweng, ba be ba lohelle le ditaba tsa bophelo ka kakaretso e be ba phethela karabo ya bona ka ho ntsha maikutlo a bona.
- (c) Potsong ya padi, e telele, ya matshwao a 25, ba bang ba bahlahlobuwa ba kgonne ho bontsha kamoo lerato le leng sebete le ho ba sefofu kateng, ha ba bang ba hlolehile ho etsa jwalo. Ba ileng ba kgona ho araba potso ka boqhetseke, ba ile ba kgona le ho lohella diketsahalo tsa buka le bophelo ka kakaretso. Tebello e ne e le hore bahlahlobuwa ba dumellane kapa ba hanane le mohopolo o hlahisitsweng potsong mme ba totobatse kamoo lerato le leng sebete le ho ba sefofu kateng. Ba kgutle ba lohelle ditaba tsa bona le dikahare tsa buka eo ba e badileng. Ba bang ba kgonne, ha ba bang ba hlolehile.
- (d) Dikarabong tsa ba bang, ba buile ka diketsahalo tsa buka feela mme ba hloleha ho lohella sena le bophelo ka kakaretso. Ba bang ba ile ba hloleha le ho hlahisa ntlhakemo ya bona. Tshebetso ya bona e bile mpe hoo bohlo ba bona bo fumaneng phihlello ya motheo kapa e mahareng feela.
- (e) Ho na le bahlahlobuwa ba buileng ka diketsahalo tsa bophelo ka kakaretso feela, ba hloleha ho bontsha ntlhakemo ya bona. Le bahlahlobuwa bana ba bontshitse tshebetso e sa kgotsofatseng hobane tebello ke hore ba hlahise ntlhakemo ya bona, ba bue ka diketsahalo tsa buka, ba nto lohella diketsahalo tsa bophelo ka kakaretso e be ba ntsha maikutlo a bona ka mohopolo o hlahiswang ke potso.
- (f) Leha ho le jwalo, ba teng ba fumaneng phihlello e supang bokgoni le e babatsehang. Bao ke ba kgonneng ho lohella ditaba tsa bona hantle le tsa buka le ho hlahisa ntlhakemo ya bona.
- (g) Leha ho utlwahala eka bahlahlobuwa ha ba a sebetsa hantle, ho a lokela hore bahlahlobuwa ba sebeditseng hantle ba thoholetswe. Diporofensi tsohle di bile le bahlahlobuwa ba sebeditseng hantle, mme sena se a thoholetswa haholo hobane ke se lebelletsweng, ke ka hona diporofensi tsohle ntle le porofensi ya North West di kopileng hore matshwao a amohelwe a le jwalo. Ke porofensi ya North West feela e kopileng hore matshwao a bahlahlobuwa a eketswe ho ya hodimo.
- (h) Potsong ya terama, e telele, ya matshwao a 25, ba bang ba bahlahlobuwa ba kgonne ho bontsha kamoo basadi e leng ditshiya tsa banna kateng. Ba kgonne ho tshohla mohopolo ona ka katleho. Ba kgonneng ba ile ba kgona le ho lohella ditaba tsa buka le diketsahalo tsa bophelo ka kakaretso.

- (i) Ba bang ba hlolehile ho tshohla mohopolo ona ka baka la kgaello ya tlotlontswe. Ba hlolehile ho utlwisisa lentswe tshiya. Ba akantse eka ke tshea e aparwang ke bontate yaba dikarabo tsa bona di tswa lekoteng.
- (j) Tebello e ne e le hore bahlahlobuwa ba dumellane kapa ba hanane le mohopolo ona mme ba totobatse seo mohopolo ka mong o buang ka sona. Ba kgutle ba lohelle ditaba tsa bona le dikahare tsa buka eo ba e badileng. Dipotso tse telele ke tsena tse latelang 6, 8, 10, 12, 14, 16, 18 le 20.
- (k) Dipotso tse kgutshwanyane ke tsena tse latelang; 7, 9, 11, 13, 15, 17, 19 le 21. Potso e arabilweng haholo ke potso ya 13, mme bahlahlobuwa ba e arabileng, ba sebeditse hantle haholo potsong ena. Dipotso tse batlileng di phelekanyetsa bahlahlobuwa e bile potso 13.9, 13.10 le 13.12.
- (l) Potso e batlileng e ba tshita ho bahlahlobuwa e bile potso ya 21. Potso ena e bile tshita ka lebaka le dipotso tse latelang: 21.3, 21.4, 21.6 le 21.12.
- (m) Jwalo ka tlwaelo bohlo ba dipotso tse arabilweng haholo e bile tsa '*Tutudu ha e patwe*' le ya '*Lejwe la kgopiso*' kaha diporofensi kaofela di se di bala dibuka tsena.

Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) Jwalo ka tlwaelo Potso ya 1: '*Tlhaho ya Morena Moshoeshoe*' ke ya moqoqo wa thothokiso. Bahlahlobuwa ba e arabileng ba mmalwa haholo. Bongata ba bona ba iphumanetse matshwao a ho tloha ho 0/10 ho ya ho 10/10. Ba fumaneng 0/10 ha ba a qoqa ka pheteletso e sebedisitsweng ho hlakisa le ho matlafatsa molaetsa wa sona, ba ngotse ka dibetsa tsa bothothokisi ka kakaretso.
- (b) Jwalo ka dilemong tse fetileng, ba bang ba qoqile ka bokgabo ba bothothokisi ka kakaretso mme ka tsela eo ba lahlehelwa ke matshwao. Ba bang ba bahlahlobuwa ba qoqile ka pheteletso empa ba hloleha ho bontsha hore e hlakisa le ho matlafatsa molaetsa jwang ha ba bang bona ba bile ba hlolehile ho qoqa feela le ka molaetsa wa thothokiso.
- (c) Potso 2.1, 2.4; 2.6, 3.3; 3.4, 4.4 le 4.5 ke dipotso tse hlotseng bahlahlobuwa ba bangata. Ba ne ba sa kgone ho araba dipotso tse botsang ka tse latelang: 'ka tlotlontswe ya lentswe tshetshetha', 'ka lehlaso', 'ka ho sekaseka', 'ka bohlokwa ba poeletsomodumo', 'ka tshebediso ya lentswe kgahlamelo', 'ka phetapheto ya mantswe', 'ka kganyetsano ya mehopolo', 'ka mkgabisopuo', 'ka tshebediso ya maele' le 'ka sehalo se ikutlwahatsang'. Dipotso tsena di thatafalletse bahlahlobuwa ka bongata.
- (d) Ke bahlahlobuwa ba bangata ba hlolehileng ho araba Potso ya 5 kaofela ha yona. Sena se makaditse hobane dipotso tsa yona di ne di ntse di radilwe jwalo ka dipotso tsohle tsa dithothokiso. Hangata bahlahlobuwa ba sebetse hantle potsong ena.
- (e) Potsong ya 13, bahlahlobuwa ba bang ba hlotswe ke ho araba dipotso tsa 13.9, 13.10 le 13.12. Potso ya 13.9 e ne e bua ka mothipoloho, potso ya 13.10 yona e bua ka karaburetso mme potso ya 13.12 e ne e bua ka ho sekaseka ka tshetshefo lebaka la ho sebedisa phanyeho.
- (f) Mothipolo ke karolo ya moralo mme ho a makatsa hore bahlahlobuwa ba hlotswe ke sena ka lebaka lefe. Karaburetso e hlahella haholo dithothokisong mme ho bonahala eka bahlahlobuwa ba hlolehile ho e bona noveleng. Bahlahlobuwa ba bile ba hlolehile ho sekaseka ka tshetshefo phanyeho e sebedisitsweng ke mongodi.

- (g) Potsong ya 21, bahlahlobuwa ba bang ba hlotswe ke ho araba dipotso tsa 21.3, 21.4, 21.6 le 21.12. Potso ya 21.3 e ne e bua ka karaburetso mme le mona bahlahlobuwa ba hlolehile ho araba ka nepo jwalo ka ho novele.
- (h) Potso ya 21.4 yona e bua ka sekapoloto seo le sona e leng karolo ya moralo empa bahlahlobuwa ba hlolehile haholo ho araba potso ena. Ke bahlahlobuwa ba mmalwa feela ba kgonneng ho araba potso ena ka katleho.
- (i) Potso ya 21.6 e neng e bua ka kamoo tikoloho e ntshedseng kgohlano pele kateng e bile tshita ena ya haesale ho baithuti. Mokgwa oo baithuti ba neng ba lokela ho arabela ka wona o ne o tshwanetse ho bua ka mofuta wa tikoloho eo basebetsi ba sebetsang ho yona, ba bue ka kgohlano e fumanwang ka hara buka, ba be ba bue ka maemo le nako tseo diketsahalo di etsahetseng ka tsona.
- (j) Potso e neng e bua ka 'Nonyana kahlamela mmolai' e leng Potso 21.12 yona e bile bothata ka ha bahlahlobuwa ba hlotswe ke tshebediso ya maele ao.

Dintlafatso tse ka etswang

- (a) Jwalo ka ha ho ile ha hlakiswa raporotong tsa dilemo tse fetileng, sepheo se seholo sa ho ithuta dingolwa Kereiting ya 10–12 ke ho etsa bonnete ba hore qetellong ya tsohle, bahlahlobuwa ba tsebe ho manolla le ho sekaseka sengolwa seo ba se balang. Le raporotong ena, sepheo seo ha se e so fetohe mme se tla dula e le sona ho fihlela mohla ho bang le se seng se fapaneng le sena.
- (b) Tsepamiso ya maikutlo e ntse e le tshekatshekong e nepahetseng ya dingolwa le selemong sena. Ho bohlokwa hore matijhere a lemohe hara selemo hore ho ithuta dingolwa dikereiting tsa 10 – 12 ha ho tshwane le ho ithuta tsona dikereiting tse tlase. Ha kereiting ya 8 le ya 9 baithuti ba rutwa mareo a fapaneng a manollo ya dingolwa le ho tseba hore lereo ka leng le bolelang mme le bonwa jwang sengolweng, dikereiting tsa 10 – 12 re ithuta ka tshebediso ya lereo ka leng sengolweng le hore lereo ka leng le thusa jwang kutlwisong ya moelelo le molaetsa o jerweng ke sengolwa.
- (c) Ho ya ka **CAPS** leqephe la 28 le **Examination Guideline** ho bohlokwa hore ho ithutwe makgetha a ditema tsa dingolwa le tshusumetso ya ona le ho utlwisisa tshusumetso eo makgetha ana a nang le yona molaetseng le mookotabeng, tseo mongodi a lehang ho di fetisa ho baamohedi ba ditaba.
- (d) Ntlha ya bohlokwa eo matijhere a lokelang ho e tseba ke ya hore ba tsebe hore bohlokwa ba manollo ke ho utlwisisa ka botebo seo sengolwa ka seng se buang ka sona. Matijhere a lokela ho hlalohanya pakeng tsa kgutsufatso le manollo mme ba rute mehopollo ena e mmedi hantle hore baithuti ba kgone ho e utlwisisa hantle.
- (e) Ntlha ya sebopeho sa potso e telele e lokela ho tsepamisetswa maikutlo le ho rutwa hara selemo. Kgatello e lokela ho ba ntlheng ya hore moqoqo wa sengolwa o lokela ho ba le selelekela, mmele le qetelo ya wona. Ba lokela ho tseba ho ngola ka sebopeho sa diratswana tse momahaneng. Sena se tla etsa hore karabo ya bona e ba kgontshe ho fihla phihlellong e babatsehang.
- (f) Ntlha e nngwe eo e leng ya bohlokwa ke hore baithuti ba lokela ho tseba ho ngola moqoqo wa kgang. Moqoqong wa kgang, mongodi a ka dumellana kapa a hanane le mohopollo ka dintlha tse tshehetsang sehlooho. O na le mohopollo o itseng kapa

ntlhakemo e itseng, mme o hlahisa le ho ntshetsa pele lehlakore leo la hae; o tshehetsa le ho sireletsa ntlhakemo ya hae.

- (g) Seratswana ka seng se ba le mohopolo wa sehlooho o hodisang ntlhakemo, ha se lethathamo la diketsahalo feela tse hlahang ka bukeng. Mohlahlobuwa o lokela ho ntshetsa pele moqogo ka ho bontsha ka mehlala e tswang bukeng ho totobatsa ntlhakemo ya hae. A boele a bontshe kamano ya diketsahalo tse totobatsang se botswang ke potso a nto bontsha kamano ya diketsahalo le bophelo ka kakaretso.
- (h) Le lemong sena re sa ntse re hatella ntlha ya hore mokgwa wa ho araba dipotso tsa sengolwa le wona o lokela ho tsepamisetswa maikutlo. Ntlha ya hore baithuti ba fana ka kgutsufatso le phetelo, ho e na le hore ba ngole moqogo wa tshekatsheko ya sengolwa ho ya kamoo potso e hlohang kateng, ke bona bothata mme e lokela ho rutwa ka nepo.
- (i) Matitjhere a lokela ho nnetefatsa hore a sebedisa tlhahisoleseding e fumanwang ho **CAPS** maqepheng a 25 – 33 hore ba tsebe hore ba lokela ho sebedisa le ditema tsa dingolwa ka tsela e jwang.
- (j) Le tlhahlobong ena re sa ntse re fumane hore bahlahlobuwa ba arabileng potso ya 6 ba kopakopantse diketsahalo tsa yona le tsa *Potso 20* mme ba fane ka karabelo e kopakopaneng. Sena se bakwa ke hore ka hara dibuka ka bobedi, ho na le sebakadi le mophetwa ya bitswang Tsietsi mme sena se kopakopanya baithuti dikelello.
- (k) Re sa ntse re toboketsa ntlha ya hore baithuti bohle ba lokela ho thuswa ntle le ho tsepamisa maikutlo ho ditlhodisano tse bang teng pakeng tsa dikolo le diporofensi hobane ntlha e lokelang ho ba ka sehloohong ke bokamoso ba baithuti boo re lokelang ho nahana ka bona.
- (l) Re sa boetse re toboketsa ntlha ya tshebediso ya Mehlopi yohle eo lefapha le fanang ka yona. Sena se tla ba molemong wa baithuti bohle. Mehlopi yohle e lokela ho kgothalletswa haholo hore baithuti ba tle ba thusehe dithutong tsa bona.
- (m) Tshebediso ya maele le dikapuo e lokela ho kgothalletswa hara selemo mona. Tshebediso ya diflayara e lokela ho kgothalletswa le yona hobane diflayara tseo di na le tlotlontswe, maele le dikapolelo. Tsona di lokela ho hlophiswa ke baeletsi ba thuto
- (n) Matitjhere a lokela sebedisa dikgothalletso le maele ao ba a fumanang nakong ya diworkshopo (botjhoriso) dithupello, diroadshow le tshebediso ya marangrang ho ruta baithuti ka nepo.

9.6 TJHEBOKAKARETSO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 3

Diphoso ka kakaretso le kutlwisiso e fosahetseng

Boholo ba bahlahlobuwa ba sebeditse hantle pampiring ena ka kakaretso. Papisong le selemong sa 2022, ke bahlahlobuwa ba mmalwa feela ba ngotseng tema e le nngwe feela Karolong ya B. Kgetho eo ya bona e entse hore ba lahlehelwe ke matshwao a 25 mme ba se ipabole tshebetsong ya bona. Ba bang ba bahlahlobuwa ha ba sebedisa hantle ka lebaka la ho kgetha dihlooho tseo ba sa di utlwisiseng ka nepo. Tshebetso ya bahlahlobuwa ka nako tse ding e fokodiswa ke tshebediso ya puo, tlotlontswe, popo e nepahetseng ya dipolelo, maele

le dikapolelo. Lemong sena ho bonahetse bahlahlobuwa ba bangata ba ipabotse meqoqong e neng e itshetlehile ho maikutlo a qholotswang ke setshwantsho.

TSHEKATSHEKO YA PAMPIRI YA 3

KAROLO YA A: MEQOQO

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- a) Moqoqo wa 1.1 (*Nako ya phomolo le boikgutso ya fetoha masisapelo!*). Boholo ba bahlahlobuwa bo ngotseng ka sehlooho sena ba sebeditse hantle haholo. Ke bahlahlobuwa ba mmalwa ba sa sebetsang hantle meqoqong ona, ba buile feela ka monate le monyaka wa nako ya phomolo mme ha ba a bua letho ka masisapelo a bileng teng nakong eo.
- b) Moqoqo wa 1.2 (*Batswadi ba lokela ho tseba bahlankana/dikgarebe tsa bana ba bona*). Boholo ba bahlahlobuwa ba ngotseng moqoqo ona ba kgonne ho ipabola ka sehlooho sena. Ke palo e tlase haholo ya bahlahlobuwa ba sa ikamahanyang le sehlooho sena.
- c) Moqoqo wa 1.3 (*Lekgetlo la ka la pele la ho iswa sepetelele ka lebaka la ho kula.*). Bahlahlobuwa ba bangata ba ngotseng ka sehlooho sena ba ile lolololo ka sesosa sa ho kula ha bona. Ba qetella ka ho omela feela ho amohelwa ha bona sepetelele kgetlo la pele.
- d) Moqoqo wa 1.4 (*Ho lokile hape ha ho a loka hore baithuti ba etse dithuto tsa bona ka marangrang a inthanete*). Bongata ba bahlahlobuwa ba ngotseng ka sehlooho sena ba kgonne ho ikamahanya le sehlooho ka ho phethahala. Ke bahlahlobuwa ba mmalwa feela ba sa sebetsang hantle. Ba utlwahetse ba hloka boiphihlelo ba tshebediso ya inthanete bakeng sa dithuto tsa bona. Ba hlolehile ho fana ka mehlala e tsamaellanang le sehlooho ka ho phethahala
- e) Moqoqo wa 1.5 (*Ebe kolobetso ya nokeng e lokile kapa tjhe*). Ke bahlahlobuwa ba mmalwa haholo ba ngotseng ka sehlooho sena. Boholo ba bona ba bonahetse ba se na tsebo ka kolobetso.
- f) Bahlahlobuwa ba ipabotse haholo meqoqong e itshetlehileng ditshwantshong: 1.6, 1.7 le 1.8.

Dintlafatso tse ka etswang

- (a) Matitjhere a tataise baithuti ho sekaseka dihlooho tsohle tsa meqoqo pele ba etsa kgetho hore ba tle ba tsebe ho kgetha sehlooho seo ba se utlwisisang ka botlalo.
- (b) Baithuti ba tataiswe ka nepo hore ba qale pele ka ho ngola moralo pele ba ngola moqoqo.
- (c) Matitjhere a hlokomedise baithuti ho ngola dihlahiswa tse pedi tsa moqoqo ka tlhahlobo e be ba habahanya sehlahiswa sa pele mola ho bontsha hore ke moralo, ha se sehlahiswa se phethetsweng.
- (d) Matitjhere a kwetlise baithuti ka dihlooho tse fapaneng tsa meqoqo hore ba tle ba ikwetlise hantle hara selemo.

- (e) Baithuti ba hlokomediswe phapang e teng puong e ngolwang le puong e buuwang. Ba tsebe hore ha ba ngola ba lokela ho sebedisa puo ya semmuso ho e na le eo ba e sebedisa seterateng.
- (f) Matitjhere a rute baithuti tshebediso ya diruburiki hore ba tle ba tsebe ditebello tsohle tse tla ba isa pokelletsong ya matshwao a hodimo.
- (g) Matitjhere a lokela ho sebedisa le dintlha tsohle tse ikamahantseng le Pampiri ya 3 ka ho sebedisa **CAPS** maqepheng a 34 – 45.

KAROLO YA B: DITEMA TSA KGOKAHANO

Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) 2.1. Lengolo la setswalle: Bahlahlobuwa ba mmalwa ba sa haelwa ke ho ngola aterese ka nepo. Ba kopanya aterese ya lebokose la poso le ya seterata mmoho. Bahlahlobuwa ba mmalwa ba lebisitse lengolo ho metswalle ya bona ho na le hore ba le lebise ho bana ba bo bona.
- (b) 2.2. Lengolo le yang koranteng: Bahlahlobuwa ba bangata ba ntse ba hloleha ho ngola aterese ya lengolo le yang koranteng ka ho nepahala. Bongata ba bahlahlobuwa ha ba tletlebe ka legeme la mosebetsi ho batjha empa ba fana ka tharollo qakeng ena.
- (c) 2.3. Atikele e yang makasineng: Ke bahlahlobuwa ba mmala feela ba bonahetseng ba na le mathata ka sebopeho sa atikele. Ba bang ba bahlahlobuwa ha ba a bontsha ditlamorao tsa ho kopa tjehele mabenkeleng.
- (d) 2.4. Nalane ya bophelo ba mofu: Ke palo e fokolang haholo ya bahlahlobuwa ba sa ngolang nalane ya bophelo ba mofu ka nepo. Ba bang ba ntse ba sa kgone ho arola mosebetsi wa bona ka diratswana. Ba bang ha ba kgone ho ngola diketsahalo ka tatellano. Ba bang ba ntse ba ngola ka tsela ya hore mofu a ipuelle tokomaneng eo.
- (e) 2.5. Raporoto ya semmuso: Ke bahlahlobuwa ba mmalwa haholo ba ngotseng tema ena. Boholo ba bona ha ba a sebetse hantle. Ba hlolehile ho ngola mabaka a utlwahalang a pakang hore ketsahalo ena ya ho kopitsa e etsahetse jwang.
- (f) 2.6. Inthaviu e ngolwang: Boholo ba bahlahlobuwa ba ngotseng inthaviu ena ba bonahala ba sa tsebe phapano pakeng tsa **inthaviu le puisano**. Ha ba kgone ho botsa dipotso tse qholotsang maikutlo le hona ho hlohleletsa ya botswang dipotso ho nama le ho hlalosa ka botebo.

Ditshisinyo bakeng sa ntlafatso

- (a) Matitjhere a ikamahanye le Examination Guideline hore ke ditema dife tse lokelwang ho rutwa baithuti ka phaposing mme ba rute baithuti ditema kaofela tse lokelwang ho rutwa.
- (b) Baithuti ba rutwe ho sebedisa rejisetara e loketseng ditemeng tse fapaneng. Ba boele ba hopole hore ba lokela ho sebedisa puo ya semmuso, e seng ya seterateng.
- (c) Matitjhere a itshwaele meqoqo ya baithuti mme ba bontshwe diphoso ka ho phethahala. Matshwao a sebediswang ho hlwaya mofuta wa potso a lokela ho rutwa

baithuti hara selemo hore ba tle ba tsebe mofuta wa phoso oo ba o entseng. Sena se tla ba thusa ho lokisa diphoso tsa bona.

- (d) Matitjhere a lemoswa ho bala **CAPS** maqepheng a 34–37 le maqephe a 39–44 bakeng sa ho ba le tsebo e batsi ya ditema tsa kgokahano le tshebetso ya ho ngola.
- (e) Matitjhere a lokela ho sebedisa lewa la ho ruta tsa kgokahano le meqoqo ka ho latela motjha ona:
- Qala ka ho hlalosa mofuta wa tsa kgokahano oo o tlang ho ruta ka ona kapa moqoqo oo o tlang ho ruta ka ona. Hlalosa sehlooho, sebopeho, matshwao le ditebello tsohle. (Explain the features and characteristics of a particular genre in full, the topic and all the necessary details, thus providing the knowledge of the field.
 - Fana ka sehlahiswa se phethahetseng hore baithuti ba bone ditebello ka ho phethahala (modelling the text).
 - Sebetsa le baithuti ho rala le ho ngola moqoqo kapa tsa kgokahano ho fihlella pheletsong ya sehlahiswa (engage in joint construction).
 - Fana ka sebaka sa hore moithuti ka mong a ngole wa hae moqoqo kapa tsona ditema tsa kgokahano e le ho lekola tsebo eo a e fumaneng.

KGALO 10

SETSWANA PUO YA GAE

Pegelo e e latelang e buisiwe mmogo le dipampiri tsa dipotso tsa Setswana Puo ya Gae tsa Ngwanaitseele 2023.

10.1 MOKGWA WA TIRAGATSO (2019–2023)

Palo ya batlhatlhojwa ba ba kwadileng tlathobho ya Setswana Puo ya Gae ka 2023, e fokotsegile ka 4 809 fa e bapisiwa le ya 2022.

Go nnile le koketsego e e rileng mo dipholong tsa monongwaga. Batlhatlhojwa ba ba falotseng ka 40% ba tokafaditse go tswa go 99.2% ka 2022 go ya go 99.4% ka 2023. Tokafalo e bonagetse gape mo diperesenteng tsa maemo a dinaledi (80% le go feta), tse di oketsegileng go tswa go 1,7% ka 2022 go ya go 3,9% ka 2023. Fa go lebeletse phokotsego ya bogolo jwa setlhophha sa 2023, se se fetogela go koketsego ya palogotlhe ya maemo a dinaledi go tswa go 1 038 go ya go 2 134.

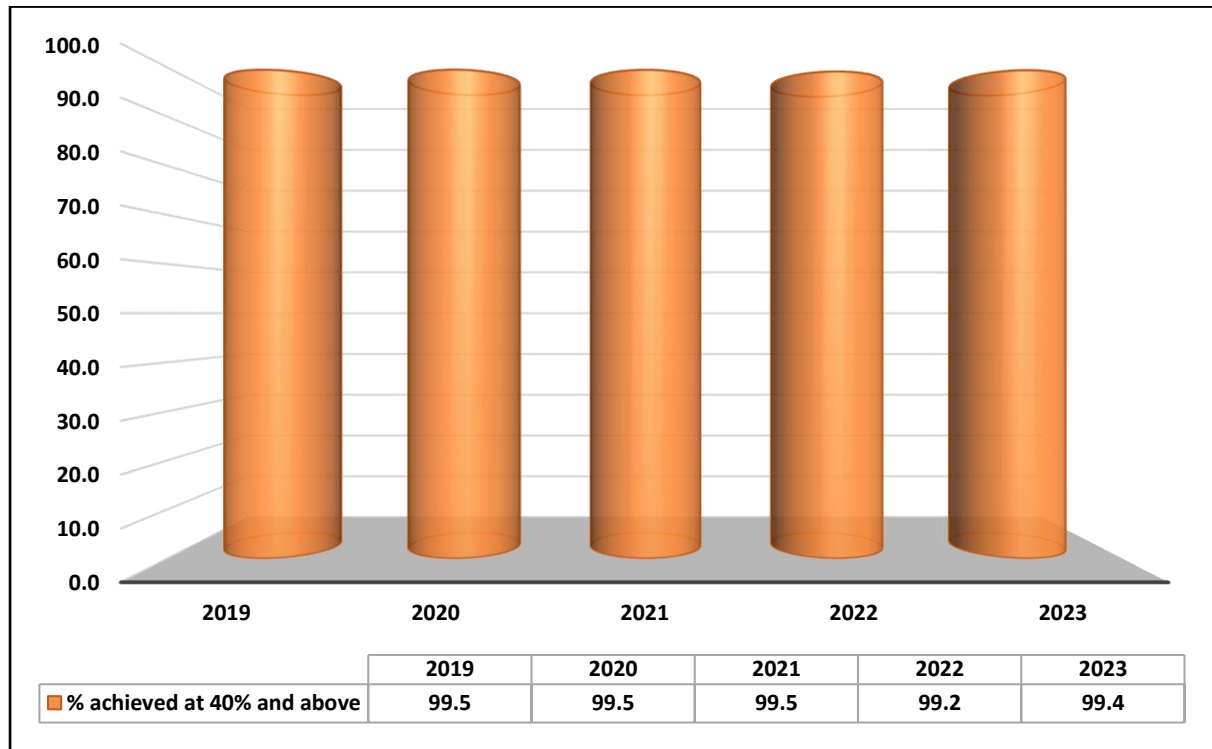
Mananeo a a farologaneng a ditogamaano, a a akgolegang, a tsweditse go dirisiwa ke barutabana, bagakolodi ba serutwa le mafapha a thuto kwa diporofenseng ka 2023. Go nna le tshedimosetso le manontlhotlho a batlhatlhojwa ba maemo a a fa godimo ga magareng le gona go okeditse tokafalo ya tiragatso ya serutwa.

Papetlana 10.1.1 Diphitlhelelokakaretso 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
2019	44 687	44 474	99,5
2020	49 668	49 436	99,5
2021	57 102	56 817	99,5
2022	61 073	60 559	99,2
2023	56 264	55 938	99,4

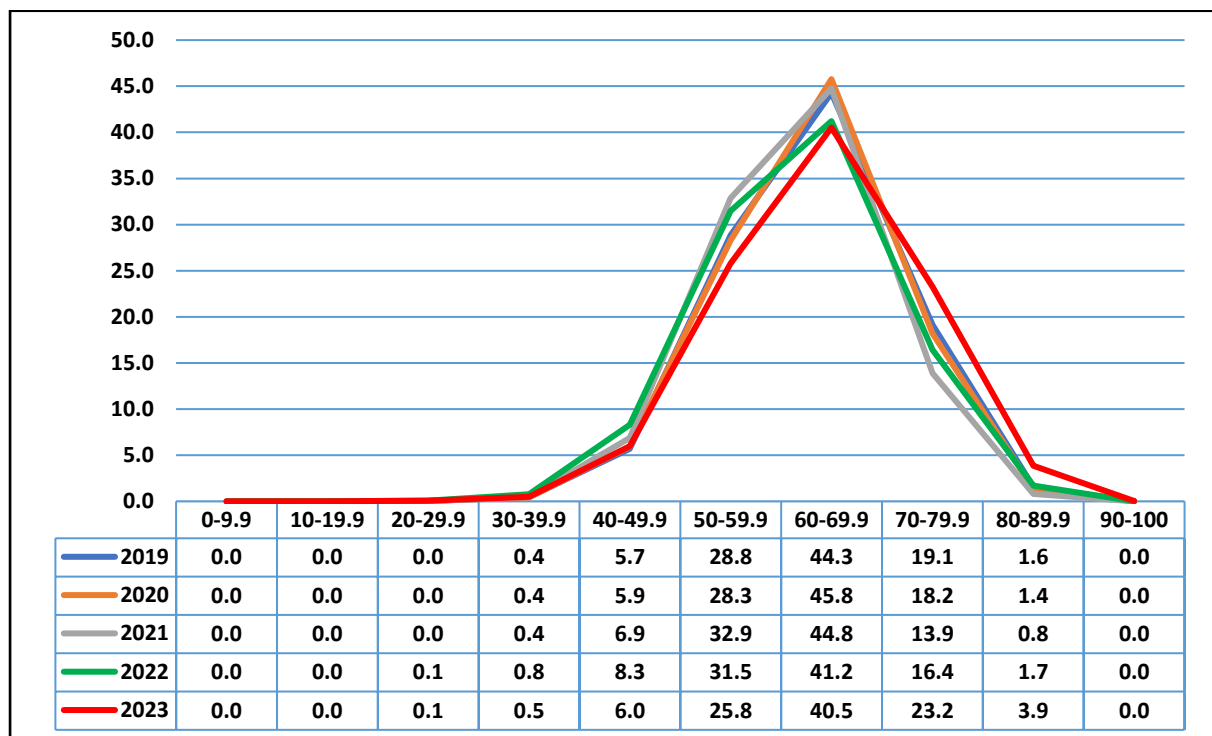
Kerafo ya 10.1.1

Diphitlhelelokakaretso tsa Setswana Puo ya Gae



Kerafo ya 10.1.2

Tshupo ya phatlhalatso ya tiragatso Setswana Puo ya Gae



10.2 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA

Ditshwaelo ka kakaretso

- (a) Bontsi jwa batlhatlhojwa bo dirile sentle mo pampiring e. Go nnile le tokafalo mo tiragatsong ya pampiri ya ntlha ka kakaretso.
- (b) Tiragatso mo potsong ya tekatlhaloganyo e tokafetse. Tiragatso e bontshitse tokafalo mo bokgoning jwa go buisetsa go tlhaloganya le go araba tekatlhaloganyo. Batlhatlhojwa bangwe ba dirile bontle mo potsong e; fela go santse go le ba le mmalwanyana ba ba tlaelang go buisa ka tsenelelo le ka go tlhaloganya gore ba kgone go nepa dipotso. Kgwetlho ya go buisa setlhangwa sa tekatlhaloganyo ka botlalo le ka tsenelelo, pele go arabiwa dipotso, e santse e lemosaga mo batlhatlhojweng ba se kae.
- (c) Dipotso tsa thanolo ya bokao jo bo senolwang ke ditiragalo, tlhaloso ya ditlhagiso le papiso ya ditlhangwa, e santse e le kgwetlho mo batlhatlhojweng. Dipotso tsa tlhagiso ya kakanyo ya motlhatlhojwa mabapi le tiragalo kgotsa tshwetso nngwe, tiriso ya tshedimosetso e e neilweng go tsaya ditshwetso le tsona e santse e le tlhobaboroko.
- (d) Go nnile le tokafalo e e bonalang mo bokgoning jwa go sobokanya. Palo e e bonalang ya batlhatlhojwa e sobokantse sentle. Ba nepile bokao, sebopego le boleele. Ke ba le mmalwanyana ba ba kopolotseng setlhangwa le go se kwala ka dintlha e seng ka temana jaaka go kaetswe. Go nnile le kwelotlase mo potsong e.
- (e) Tiragatso mo potsong ya papatso e santse e sa jese diwelang. Go setlhopha se se kgonneng go dira sentle fa ba bangwe ba sa kgona go dira sentle. Go santse go na le kgwetlho ka malepa/ditogamaano/maano. Batlhatlhojwa ba santse ba sa kgone go sekaseka le go buisa papatso ka tsenelelo. Dipopego tsa puo le melawana (dikarolopuo) e santse e le kgwetlho mo batlhatlhojweng ba bantsi.
- (f) Tiragatso mo potsong ya khathunu e tokafetse. Bontsinyana jwa batlhatlhojwa bo dirile bontle le fa go santse go na le palonyana e e rileng e e sa dirang sentle. Thanolo ya maikutlo a a farologaneng mo khathunung e tokafetse. Bokgoni jwa go ranola puo ya mmele bo santse bo tlaela. Dipopegopuo le melawana e santse e le tlhobaboroko.
- (g) Seelo sa palogare ya tiragatso mo potsong ya dipopego tsa puo le melawana ya tiriso se nnile le tokafalonyana; le fa tiragatso yona e santse e le bokoa ka kakaretso. Karolo e ya pampiri ya ntlha ke tlhobaboroko, e tlhoka go lebelelwa ka leitlho le le ntšhotšho. Kitso ya dipopegopuo(dikarolopuo) le tiriso ya tsona ga e jese diwelang gotlhelele. Batlhatlhojwa ba tlhoka go itse dipopego tsa dikarolopuo le tiriso ya tsona ka botlalo gore ba kgone go di lemoga mo ditlhangweng tse di farologaneng.

10.3 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA NTLHA

POTSO 1: TEKATLHALOGANYO

Ditshwaelo ka kakaretso

- (a) Batlhatlhojwa ka bontsi ba dirile sentle mo potsong ya tekatlhaloganyo. Seelo sa tiragatso se nnile le tlhatlhogo, fela go batlhatlhojwa ba sa kgonang go dira sentle.
- (b) Puiso ya setlhangwa sa tekatlhaloganyo le dipotso ka tsenelelo e bonagetse mo dikarabong tsa bao ba dirileng sentle. Palonyana e e kwa tlase ya batlhatlhojwa e santse e na le kgwetlho ya go buisa setlhangwa sa tekatlhaloganyo le dipotso ka tsenelelo.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba bantsi ba reteletswe ke go neela tlhaloso ya 'go tshwarwa ke dikgofenyana' mo go P1.1.3. Ga ba na kitso ya puo e ya papiso.
- (b) Mo go P1.1.6 batlhatlhojwa ga ba a kgona go lemoga tiriso ya mafoko a a tlisang bokao jo bo rileng. Batlhatlhojwa ba reteletswe ke go lemoga bokao jwa tiriso ya 'botsolotsa'.
- (c) Bontsi bo reteletswe ke go tlhagisa se se neng se dira gore botaki jwa ga mme Esther bo tlhaolege mo go P1.1.8.
- (d) Batlhatlhojwa ga ba a kgona go tlhagisa lebaka le le tshegetsang gore Mafora ga a ikotlhaela go etela mme Esther mo go P1.1.9. Ba tlhaetse go buisa temana 6 ka tsenelelo le go e tlhaloganya.
- (e) Go bangwe ba ba diragaditseng bokoa mo go P1.1.10, e e neng e tlhoka go bontsha gore mme Esther o ipela ka setso sa gagwe.
- (f) Mo go P1.1.12 batlhatlhojwa bangwe ba reteletswe ke go tlhagisa lebaka le le tshegetsang ntlha ya gore tiro ya ga mme Esther e mo tliseditse temogo ya tlotlo. Ba ne ba sa tlhaloganye gore temogo ya tlotlo ke eng.
- (g) Batlhatlhojwa ga ba a kgona go tshegetsa maikutlo a bona a fa ba ne ba ka nna mo maamong a ga mme Esther jaaka P1.1.13 e ne e batla. Ba reteletswe ke go nyalanya maikutlo a bona le se se diragalang mo setlhangweng.
- (h) Potso ya papiso e santse e le kgwetlho mo batlhatlhojweng ba le mmalwa. Ga ba a kgona go dira bontle mo go P1.2.1 le P1.2.2. Ba reteletswe ke go ikaega ka morero/kgankgolo/thitokgang ya ditlhangwa mo go P1.2.1 fa mo go P1.2.2 ba ne ba bapisa dilo tse di sa tsamaelaneng.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba gakololwa go dirisa puo ya papiso le go e lemosa barutwana fa ba ruta dikwalo mme ba ete ba ba naya ditlhaloso tsa yona. Se se tlaa kgontsha barutwana go araba potso P1.1.3 le go atolosa kitso ya bona ya puo.
- (b) Go botlhokwa go lemosa barutwana tiriso ya mafoko le bokao jwa ona mo ditlhangweng. Barutwana ba supediwe/rutiwe pharologano magareng ga bokao le

tiriso ya mafoko a a tshwanang le: botsa le botsolotsa, tota le totatota, thata le thatathata jalo jalo. Temoso e e tlaa kgontsha barutwana go tlhalosa tiriso ya lefoko botsolotsa mo go temana 6 le go araba potso e tshwana le P1.1.6 ka nepagalo.

- (c) Go rotloediwe barutwana go buisa setlhangwa ka botlalo ba sa tloetse dikarolo dipe matlho. Barutwana ba boeletse setlhangwa, le fa ba setse ba araba dipotso ba buise ditemana go tlhaloganya se se buiwang le go lemoga dintlha tse di tlhaolegileng. Ka se, barutwana ba tlaa bona tokafalo mo maduong a dipotso tse di tshwanang le P1.1.8.
- (d) Barutabana ba gakololwa go rotloetsa barutwana go buisa setlhangwa sa tekatlhaloganyo ka tsenelelo gore ba utlwe sengwe le sengwe se go buiwang ka ga sona. Puiso ka tsenelelo e tlaa thusa barutwana go lemoga tshedimosetso ya bothokwa le go tlatlhosa maemo a go tlhaloganya setlhangwa. Mokgwa o wa puiso o tlaa thusa barutwana go araba P1.1.9 le P1.1.10 ka nepagalo. Puiso e, e tlaa thusa barutwana go kgona go tshegetsang dikarabo tsa bona ka mabaka a a maleba le go lemoga dintlha tse di tshegetsang maikutlo a bona ka ga se se diragalang mo setlhangweng jaaka P1.1.13 e ne e batla.
- (e) Barutwana ba lemosiwe pharologano magareng ga ntlha le kakanyo. Ba rotloediwe go ela tlhoko gore ditshegetso tsa bona di tsamaisana le tlhopho ya bona. Kakanyo ke maikutlo a motho ka setlhogo/sengwe se a dumelang mo go sona mme a se na bosupi. Ntlha ke tshedimosetso e e nang le bosupi jo bo netefatsang gore tshedimosetso e e neilweng ke nnete/e ntse jalo kgotsa e fosagetse. Pharologantsho e, e tlaa thusa barutwana go nepa potso ya ntlha/kakanyo jaaka go ne go tshwanetse ka P1.1.12.
- (f) Tshekatsheko ya ditlhangwaponi e dirile ka tsenelelo. Barutwana ba rotloediwe go lebelela sengwe le sengwe se se tlhagelelang mo setshwantshong ba bo ba buise mokwalo mongwe le mongwe. Tshekatsheko e e tseneletseng e tlaa ba thusa go lemoga tshedimosetso e e ka ba thusang ka dikarabo tsa P1.2.1 le P1.2.2 le go lemoga morero/thitokgang/kgankgolo wa setlhangwa A le setlhangwa B.
- (g) Barutwana ba lemosiwe gore fa potso e batla dintlha tsa tshwano jaaka mo go P1.2.1, ba efoge go kwala ntlha ka setlhangwa A le ntlha e e tshwanang ka setlhangwa B. Ba rotloediwe go kwala ntlha e le nngwe ka tsona tsoopedi. Ba ka simolola karabo jaana: *Mmogo/Ka bobedi/Bobedi ba tsona/Tsoopedi di bua ka ...* A barutwana ba totobalediwe gore mo papisong ga go dirisiwe tshedimosetso e e sa kwalwang mo setlhangweng kgotsa e e sa tlhagisiwang mo setshwantshong. Go tshwantshiwe/go farologanngwe ka dilo tse di tsamaisanang go tswa mo ditlhangweng ka bobedi. Molebo o o tlaa thusa barutwana go araba P1.2.1 le P1.2.2 jaaka go lebeleletse. Barutabana ba rotloediwa go kwadisa dithutiso tse dintsi tsa papiso ya ditlhangwa tse di kwadilweng le ditlhangwaponi mme ba se ka ba dirisa fela dipotso tse di tlhagelelang mo lokwalopotsong lo lo rileng. Ba atolose dipotso gore barutwana ba kgone go nna le maitemogelo a dipotso tse di farologaneng tsa papiso.
- (h) Go atlanegisiwa gore barutabana ba dirise ditlhangwa tse di farologaneng go lootsa bokgoni jwa barutwana jwa go buisetsa go tlhaloganya. Barutwana ba katisiwe ka go kwadisiwa ditekatlhaloganyo di le dintsi mme go dirisiwe ditlhangwa tse di kwadilweng le ditlhangwaponi ka dinako tsotlhe. Barutabana ba rute barutwana go ntsha morero/kgankgolo/thitokgang wa tekatlhaloganyo gore ba kgone go lemoga gore tekatlhaloganyo e bua ka ga eng.
- (i) Barutabana ba kaele barutwana go buisa setlhangwa A gabedi/gararo/go feta gore ba tle ba se tlhaloganye sentle. Morago ba buise dipotso tsotlhe pele ba ka simolola go di araba mme ba ete ba lebelela setlhangwa gape. Setlhangwaponi le sona ba se sekaseke ka tsenelelo, ba buise dipotso mme ba se lebelele gape pele ba simolola go

araba. Molebo o o ka tokafatsa tiragatso ya bona. Go tlhaloganya ditlhangwa le dipotso go botlhokwa thata gonne dikarabo di tlaa nepagala.

- (j) Barutwana ba rotloediwe go netefatsa gore ba tlhaloganya gore potso/taelo e tlhoka eng gore ba tle ba itse go araba potso/go dira se ba se laetsweng ka nepagalo. Ba tlhaloganye le mareo a a farologaneng a Setswana gore ba kgone go araba sentle. Barutabana ba rotloetse barutwana go itirela bukana ya mareo go oketsa tlotlofoko ya bona. Nako le nako fa go le lereo le lešwa le le dirisiwang, morutwana a le kwale le tlhaloso ya lona mo bukaneng eo.
- (k) Tiriso ya dithanodi le bukana ya mareo le melawana ya mopeleto le puiso ya dibuka tsa Setswana e tlaa ungwela barutwana mo karolong nngwe le nngwe ya lokwalopotso.
- (l) Barutabana ba tlhatlhobe mefuta ya ditlhangwa tsa tekatlhaloganyo ka bobedi. Bagakolodi ba tlhokomele gore barutabana ba kwadisa barutwana dithutiso di le dintshintsi tsa tekatlhaloganyo. Ba ele tlhoko gore dithutiso tseo di a tshwaiwa le gore ditshiamiso di a dirwa.

POTSO 2: TSHOBOKANYO

Ditshwaelo ka kakaretso

- (a) Batlhatlhojwa bangwe ba dirile bontle mo potsong ya tshobokanyo fela tiragatso ya yona ka kakaretso e koafetse. Go santse go na le batlhatlhojwa ba le mmalwa ba ba nang le kgwetlho ya go sobokanya setlhangwa.
- (b) Go batlhatlhojwa ba le bantsinyana ba ba kgonneng go dirisa temana le go nepa sebopego sa tshobokanyo fela bangwe ba santse ba kwala ka dintlha.
- (c) Kopololo ya dintlhakgolo jaaka di ntse go tswa mo setlhangweng e santse e tlhagelela. Batlhatlhojwa bangwe ba tlaela bokgoni jwa go dirisa mafoko a bona mme ka ntlha ya seo ba latlhegelwe ke maduo a puo.
- (d) Puiso ya setlhangwa ka tsenelelo le go se tlhaloganya e santse e tlaela mo go bangwe mme se se dirile gore ba retelelwe ke go neela dintlha tse di neng di batliwa ke potso.
- (e) Batlhatlhojwa bangwe ba santse ba na le kgwetlho ya go kwala dintlha tsa kakaretso ka ga setlhangwa ba sa ikamanye fela le se setlhangwa se buang ka ga sona ba itlhamela setlhangwa sa bona.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba kwala dintlha tsa kakaretso ka ga se setlhangwa se buang ka ga sona. Ba eta ba kwala maitemogelo a bona ka ga ditiragalo tsa mo tseleng ba sa ikaega ka setlhangwa.
- (b) Bangwe ba ne ba sa itse bokao jwa mareo a tshwana le, kgopakgopetsano, kobakobana le tatamale mme se, sa kgoreletsa maemo a bona a go tlhaloganya setlhangwa ka botlalo.
- (c) Batlhatlhojwa bangwe ba santse ba na le kgwetlho ya go dirisa mafoko a bona. Ba nopola dintlha jaaka di ntse mo setlhangweng. Ga ba dirise mafoko a bona jaaka ba laetswe. Ba ba kwadileng ka mafoko a bona ga ba dirise mareo kgotsa bokao jo bo

maleba jwa mafoko.

- (d) Go nnile le tlhalelo ya go tlhokomela dintlha tsa taelo ka se potso e se batlang mme batlhatlhojwa bangwe ba nopotse le dintlha tse di seng maleba ba bo ba fete bolelee jo bo lebeleletsweng.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba rotloediwa go ruta tshobokanyo ka botlalo. Ba dirise ditlhangwa tse di farologaneng tsa seemo se se kwa godimo.
- (b) Go totobadiwe gore barutwana ba ele tlhoko taelo ya se ba sobokanyang setlhangwa ka sona mme ba e sale morago ka botlalo. Kgato e e tlaa ba thusa go ela tlhoko dintlhakgolo ka se setlhangwa se buang ka ga sona le se se batliwang.
- (c) Barutabana ba katise barutwana go nopola dintlhakgolo go latela taelo ya tshobokanyo. Katiso eo e ka dirwa le ka nako ya kamuso ya thuto ya dikwalo go arabela kaelo ya CAPS. Ka kgato e, barutwana ba tlaa bo ba nopola dintlha tsa botlhokwa ka ditiragalo tse ba di buisitseng.
- (d) Barutwana ba rotloediwe go tlhokomela gore ga ba nopole dintlha tse di sa arabeleng taelo. Ba gakololwe go eta ba netefatsa gore ntlha e ba e tlhophileng e arabela taelo ya se se batliwang ka go buisa taelo kgapetsakgapetsa.
- (e) Ditsela tse di farologaneng tsa go kwala ka mafoko a a farologaneng le a setlhangwa e ka nna tiriso ya makaelagongwe, puo ya malepa, ditlhaloso tsa mareo kana tsa puo ya malepa le tiriso ya tirwa. Barutwana ba totobalediwe gore tiriso ya mafoko a bona e ba ungwela maduo a puo.
- (f) Barutwana ba lemosiwe gore ga go kwadiwe ka dintlha. Tshobokanyo e kwalwa ka temana ya dintlha/dipolelo di le supa. Go kwalwe ka dipolelo tse dikhutshwane, tse di tletseng e bile di tlhologanyega.
- (g) Tiriso ya sebopego sa karabo se se mo kaeding ya go tshwaya jaaka sethusathuto, e tlaa thusa barutwana gore ba se kopolole le go se boeletse dintlha tse di tshwanang ka bokao.
- (h) Dikgato tse tlhano tsa go kwala tshobokanyo di dirisiwe thata mo katisong ya go kwala tshobokanyo.
- (i) Bokgoni jwa go sobokanya bo simololwe go rutiwa le go katisiwa ka botlalo kwa mephato e e kwa tlase, gore morutwana a bo a le mo maemong a dinaledi fa a goroga kwa Mophatong wa 12.
- (j) Barutwana ba kwadisiwe dithutiso nako le nako. Ba rotloediwe go sobokanya dintlhakgolo mo setlhangweng sengwe le sengwe se ba se buisang jaaka padi, poko le terama go oketsa bokgoni jwa bona jwa go sobokanya. Se se tlaa ba baakanyetsa diteko le ditlhatlhobo.
- (k) Bagakolodi ba Serutwa ba tlhokomele gore tshobokanyo e a rutiwa, go kwalwa dithutiso le gore barutwana ba kwala ditshiamiso.

POTSO 3: PAPATSO/PHASALATSO

Ditshwaelo ka kakaretso

Tiragatso ya batlhatlhojwa mo karolong ya boraro ya lokwalopotso lo e tokafetse; fela go santse go na le ba ba sa kgonang go dira jaaka go ne go solofetswe.

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba tlhela kitso ya ditogamaano/dintlha tsa botlhokwa tse di tshwanetseng go fitlhelwa mo phasalatsong. Tlhaelo e e dirile gore bangwe ba se kgone go neela tshedimosetso e e tlhangelang mo phasalatsong go ya ka P3.2.
- (b) Tlhaelo ya kitso ya dipaka tsa madiri e tlhokisitse batlhatlhojwa go araba P3.5 ka nepagalo. Bangwe ga ba a araba potso fa bangwe ba kwadile dipaka tse dingwe.
- (c) Batlhatlhojwa ba santse ba sa itse botlhokwa jwa tiriso ya didiriswa tse di tlhagelelang mo phasalatsong/papatsong. Se se dirile gore ba retelwe ke go bontsha maikaelelo/botlhokwa/lebaka la go dirisa kgoka e e dirisitsweng mo phasalatsong jaaka P3.6.

Dikatlanegiso tsa go tokafatsa

- (a) Phasalatso/papatso e na le ditogamaano/tshedimosetso ya botlhokwa e e sa tshwanelang go tlhokega mo go tsona. Sekao: batshegetsi ba phasalatso/papatso, lefelo la tiragalo/lebenkele, diaterese jalo jalo. Tlhaelo ya tshedimosetso e, e tlhoka go lemogiwa ke morutwana mongwe le mongwe. Barutwana ba lemosiwe tshedimosetso e gore ba tle ba kgone go araba potso e tshwana le P3.2 ka nepagalo.
- (b) Barutabana ba rotloediwa go ruta dipopego tsa puo le melawana ya tiriso ka tsenelelo. Barutwana ba rotloediwe go lebelela dipaka nako le nako fa ba lebelela ditlangwa tse di farologaneng. Papatso ke karolo ya tiriso ya puo go latela CAPS (tsebe 69, 72 le 74) ka jalo barutwana ba solofele dipotso tsa dipopegopuo/ dikarolopuo mo potsong ya papatso. Dipotso tsa madiri le dipaka tsa ona mo papatsong di bodiwe kgapetsakgepetsa mo dithutisong. Dithutiso tseo di diriwe go tlwaetsa barutwana go araba dipotso di tshwana le P3.5.
- (c) Phasalatso/papatso e dirisa malepa/maano/ditogamaano tse di farologaneng go tlhagisa se mophasalatsi/mmaphatsi a batlang go se tlhagisa ka sebakatso. Ka dinako dingwe go ka dirisiwa sebopego/sediriswa sengwe se se rileng go fetisa bokao bongwe. Sekao: tlou e ka kaya maatla/go nna thata ga sengwe; kgoka e kaya maatla/nonofo/bokoa (go ya ka sebopego se se tlhagisitsweng); leeba le bontsha kagiso jalo jalo. Barutwana ba lemosiwe tiriso e, mme ba ele tlhoko sediriswa sengwe le sengwe se se tlhagelelang mo phasalatsong/papatsong ba bo ba sekaseke maikaelelo/lebaka la tiriso ya sona. Temoso e e tlaa ungwela barutwana go le gontsi mo dipotsong tse di tshwanang le P3.6.
- (d) Barutwana ba newe ditshono tse dintsi tsa go ikatisa ka ditlangwa tse di farologaneng tsa papatso le phasalatso. Se se tlaa ba kgontsha go sekaseka ditlangwa tse di farologaneng mme sa oketsa go itshepa ga bona. Go naya barutwana dithutiso tse di farologaneng tsa papatso le phasalatso go tlaa humisa kitso ya bona ka ga setlangwapono se.

- (e) Dithutiso tse dintsi tsa malepa/ditogamaano/mekgwa, mareo le tiriso ya dipopegopuo/dikarolopuo mo papatsong/phasalatsong di diriwe nako le nako. Ditshiamiso di diriwe mme di tsewe jaaka karolo ya go ruta le go ithuta.
- (f) Bagakolodi ba Serutwa ba tlhokomele gore papatso/phasalatso e rutiwa le go tlhatlhoiwa ka botlalo.

POTSO 4: KHATHUNU

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Go tlhokega ga kitso ya go sekaseka le go ranola puo ya mmele go lemoga bokao jwa yona le maikutlo a a senogang, go reeditse batlhatlhojwa go araba P4.2, P4.3 le 4.5 ka nepagalo. Batlhatlhojwa ga ba a kgona go ranola go phatlalatsa matsogo ga monna; go sekaseka puo ya mmele le maitsholo a batho; go buisa tlhaloso e e mo go P4.5. Go tlhabela ga bokgoni joo go ba iditse go neela bokao jwa puo ya mmele mo go P4.2; maikutlo a a senolwang ke se batho ba se dirang mo go P4.3; puo ya mmele e e bontshang se se tlhalosiwang mo go P4.5.
- (b) Go tlhabela ga kitso ya maadingwa le mediriso go iditse batlhatlhojwa go neela leadingwa le le maleba mo go P4.6.
- (c) Batlhatlhojwa ba santse ba na le kgwetlho ka mediriso. Kgwetlho e e iditse bangwe go fetolela polelo go nna modirisotaelo mo bontsing jaaka P4.7 e ne batla.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba lemose/rute barutwana gore puo ya mmele mo khathunung e botlhokwa thata. Ba rotloediwe go buisa le go lebelela khathunu ka tsenelelo gore ba tle ba kgone go lemoga gore puo e e rileng ya mmele e kaya eng. Sekao: go phatlalatsa matsogo, go phutha matsogo, go rotola matlho jalo jalo. Tshekatsheko e e tlaa kgontsha barutwana go lemoga tiriso ya puo ya mmele mme ba kgone go araba dipotso di tshwana le P4.2, P4.3 le 4.5.
- (b) Thuto ya makaelagongwe le malatodi e diriwe ka botlalo. Barutwana ba rutiwe mareo a a farologaneng a Setswana mme ba newe malatodi/makaelagongwe a ona. Barutabana ba rotloediwa go lemosa barutwana makaelagongwe/malatodi nako le nako fa ba buisa ditlhangwa tse di farologaneng. Se se ka diriwa le ka nako ya thuto ya dikwalo mme se tlaa godisa tlotlofoko ya barutwana. Thuto e e botlhokwa go thusa barutwana go araba dipotso di tshwana le 4.6. Lefoko le latolwa ka lefoko e seng ka polelo ya kganetso.
- (c) Mediriso ya madiri jaaka karolo ya dipopegopuo/dikarolopuo e rutiwa ka botlalo. Barutwana ba lemosiwe gore modirisotaelo o na le bongwe le bontsi le gore lediri la ona mo bontsing le felela ka mogatlana -ng. Barutabana ba totobatse botlhokwa jwa tiriso ya letshwao la tsiboso (!) mo modirisotaelong. Ba lemose barutwana gore ga go na modirisotaelo (mo bongweng/bontsing) fa letshwao leo le sa dirisiwa.
- (d) A barutwana ba lemosiwe gore khathunu ke karolo ya tiriso ya puo go latela CAPS (tsebe 69, 72 le 74) ka jalo ba solofele dipotso tsa tiriso ya dipopegopuo/dikarolopuo mo thutong le mo tlhatlhobong ya yona e bile fa ba sekaseka khathunu ba lebelele dipopegopuo tse di tlhagisitsweng mo go yona.
- (e) Bagakolodi ba Serutwa ba tlhokomele gore khathunu e rutiwa ka tsenelelo le gore dithutiso tsa yona di kwalwa kgapetsakgapetsa. Dipotso tsa malepa/ditogamaano le

dipopegopuo/dikarolopuo go tswa mo makwalopotsong a a fetileng di atolosiwe go naya barutwana ditšhono tse dintsi tsa go ikatisa. Ditshiamiso di dirwe ka botlalo.

POTSO 5: TIRISO YA PUO

Dipotso tse di tlathlobang dipopegopuo le melawana ya tiriso, nepagalo ya puo; mopeleto, matshwao a puo le go nopola di botlhokwa thata mo lokwalopotsong lo gonne ke lwa batlathlojwa ba Setswana Puo ya Gae.

Diphoso ka kakaretso le go sa tthaloganye dipotso

- (a) Batlathlojwa ba bantsi ba santse ba na le kgwetlho e kgolo mo karolong e ya lokwalopotso lwa pampiri ya ntlha. Tiragatso mo go yona e santse e sa itumedise ka gotlhe. Batlathlojwa ba tlhela kitso e e tseneletseng ya dipopegopuo (dikarolopuo) le melawana ya tiriso.
- (b) Tiriso ya makwalwatshwana e santse e le kgwetlho mo batlathlojweng ba le mmalwa. Ba reteletswe ke go dirisa lekwalwatshwana jaaka go ne go lebeletswe mo go P5.2
- (c) Kitso ya dipopegopuo (dikarolopuo) le go di lemoga mo ditlhangweng e santse e le kgwetlho mo bontsing. Kgwetlho e e reteditse batlathlojwa go lemoga letlhaodi gore ba tle ba le nopole ba bo ba le dirise jaaka sedirwa mo go P5.3 le go fetolela lediri go nna tira mo go P5.7.
- (d) Batlathlojwa ba tlhela kitso ya mefuta ya dipolelo, popego ya tsona le go fetolwa ga tse dingwe go ya go tse dingwe. Tlhela e ba iditse go araba P5.4 ka nepagalo. Ga ba a kgona go fetolela polelo go tswa go puosebui go ya go puopogelo.
- (e) Tiriso ya dipopegopuo (dikarolopuo) mo dipolelong e santse e le kgwetlho mo batlathlojweng ka bontsi. Ba bontsha ba se na kitso ya tiriso ya dipopegopuo (dikarolopuo) mo dipolelong. Ba reteletswe ke go lemoga bokao jwa tiriso ya lesupi mo go P5.5 gape ga ba a kgona go dirisa leina jaaka ba kaetswe mo go P5.6.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba rotloediwa go ruta dipopegopuo (dikarolopuo) le melawana ya tiriso ka tsenelelo. Ba gakololwa gore thuto ya dipopegopuo le melawana ya tiriso ke karolo ya lenaane la CAPS (tsebe 98–99). Gape ba gakololwa gore dithutiso tsa dipopegopuo le melawana ya tiriso di botlhokwa thata mo dithutong tsa Setswana Puo ya Gae.
- (b) Barutwana ba tlhoka go katisiwa ka botlalo go dirisa makwalwatshwana a a farologaneng. Barutabana ba gakololwa gore fa ba kopana le makwalwatshwana mo thutong dikarolwana tse dingwe tsa serutwa se, ba neye barutwana tšhono ya go neela bokao jo bo farologanang le jo bo mo isong. Katiso e e tlaa kgontsha barutwana go nepa potso e e tshwanang le ya P5.2.
- (c) Go rutiwa ga dipopegopuo/dikarolopuo go totobatse mefuta, popego le tiriso ya tsona. Barutabana ba dirise dikao tse dintsi tsa tsona. Sekao: matlhaodi ka mefuta le tiriso ya ona; mefuta ya madirimatswa le popego ya ona jalo jalo. Thuto e e tlaa ungwela barutwana go le gontsi mo dipotsong di tshwana le tsa P5.3 le P5.7.
- (d) Barutabana ba rotloediwa go ruta mefuta ya dipolelo jaaka puosebui, puopogelo le e mengwe. Go rutiwe diponagalo tsa dipolelo tseo ka botlalo gore barutwana ba kgone go di ipopela le go di lemoga mo ditlhangweng tse di farologaneng. Ba katisiwe go fetolela puopogelo go nna puosebui, le puosebui go nna puopogelo. Ba newe dipolelo

tse di farologaneng ka bontsi gore ba se nne le kgwetlho fa ba tshwanelwa ke go araba potso e tshwana le P5.4.

- (e) Thuto ya tiriso ya dikarolopuo mo dipolelong ke karolo e e botlhokwa ya dipopegopuo le melawana ya tiriso. Barutabana ba rotloediwa go ruta dipopegopuo (dikarolopuo) le tiriso ya tsona ka botlalo. Ba rute tiriso jaaka sediri, sedirwa, letiro, tlhalosi ya felo, tlhalosi ya kopanelo, tlhalosi ya sediriso, thui, tatlhelwa le go gatelela leina. Barutwana ba lemosiwe tiriso ya dikarolopuo mo thutong ya dikwalo le mo ditlhangweng tse dingwe tse di dirisiwang. Ba katisiwe kgapetsakgapetsa ka dithutiso mme se se tlaa ba kgontsha go araba P5.5 le P5.6 ka nepagalo.
- (f) Barutabana ba rotloediwa gore, mo tsamaong ya ngwaga, ba dirise makwalopotso a a fetileng go katisa barutwana. Ba atolose/oketse dipotso tsa dipopegopuo mo go tse di boditsweng mo makwalopotsong ao. Barutwana ba katisiwe go ya ka popegopuo e e rutilweng gape go tsenyelediwe le tse di fetileng. Popegopuo e se ka ya kwadisetwa thutiso gangwe fela.
- (g) Barutwana ba rulaganyediwe dithutiso tsa dipopegopuo tse di tlaa ba katisang pele ba kwala diteko le ditlathlho. Go botlhokwa gore nako le nako fa go kwadilwe dithutiso go dirwe ditshiamiso ka botlalo.
- (h) A Bagakolodi ba Serutwa ba tlhokomele gore dithutiso tsa dipopegopuo di kwalwa ka bontsi e bile di akaretsa mefuta le tiriso e e farologaneng. Go tshwaiwe tiro ya barutwana gape go dirisiwe ditshiamiso jaaka karolo ya go ruta le go ithuta.

10.4 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI

Ditshwaelo ka kakaretso

- (a) Tiragatso ya batlhatlhojwa mo Pampiring ya Bobedi ka kakaretso e tokafetse, fela ga e ise e fitlhelele maemo a a kgodisang. Pampiri e e santse e na le kgwetlho e go tlhokegang gore go samaganwe le yona gore go fitlhelwe maemo a a solofetsweng a tiragatso ya barutwana ba Puo ya Gae.
- (b) Tlhamo ya poko e santse e le kgwetlho mo batlhatlhojweng ka bontsi. E arabiwa ke palo e e kwa tlase fa bontsi bo santse bo itlhomolosa go e araba. Batlhatlhojwa ba retelelwa bogolosegolo ke go tlhaloganya se leboko le buang ka ga sona ka jalo ba retelelwe ke go sekaseka leboko jaaka ba kaetswe. Tlhaelo ya bokgoni jwa go buisetsa go tlhaloganya e santse e le kgwetlho e e reteditseng batlhatlhojwa go kgona go araba potso ka nepagalo.
- (c) Palo e e kwa godingwana ya batlhatlhojwa e santse e palelwa/gwetlhiwa ke diponagalo tsa poko le mesola, kgankgolo/morero mmogo le dikapuo le mesola ya tsona.
- (d) Go lemosega fa batlhatlhojwa ba santse ba tlhabela bokgoni jwa go buisetsa go tlhaloganya mme se se dira gore ba se kgone go sekaseka leboko ka tsenelelo gore ba tle ba kgone go lemoga gore tota le bua ka ga eng.
- (e) Batlhatlhojwa ga ba kgone go tlhalosa mela e e dirisitsweng mo lebokong le go neelana ka se ba se ithutileng mo lebokong. Se se bakwa ke tlhokego ya go sekaseka leboko ka tsenelelo.

- (f) Batlhatlhojwa ga ba itse dikapuo le mesola ya tsona.
- (g) P5 (leboko le le sa tlhaolwang), e arabiwa ke batlhatlhojwa ba palo e e itumedisang e bile tiragatso ya bona le yona e tlhatlhogetse kwa godimo.
- (h) Dipotso tsa ditlhamo tsa padi/ditlhangwa tsa setso le terama e santse e le tlhobaboroko mo batlhatlhojweng ba le bantsinyana. Go lemosoga fa ba sa buise dipotso tsa tlhamo ka botlalo mme ba feleletsa ba arabile karolo e nngwe ya potso mme ba tlogele e nngwe ka jalo ba latlhegelwe ke maduo.
- (i) Batlhatlhojwa ba kwala ditiragalo tsa dikwalo fela ba sa ete ba di nyalanya le setlhogo go tlhagisa ngangisano. Bontsi jwa ditlhamo bo tlhela matseno a a ranolang setlhogo le bokhutlo jo bo wetsang tlhamo.
- (j) Go santse go na le dipotso tse dikhutshwane tsa padi/ditlhangwa tsa setso le terama, tse di santseng di gwetlha batlhatlhojwa gonne ga ba itse ditiragalo tsa dikwalo. Seemo se se kwa tlase sa tiragatso mo dipotsong tsa seabe sa baanelwa/badiragatsi le ditiro tsa bona, tshobotsi, semelo mo tsweletsong ya mo morerong/ditiragalo se bakwa ke tlhokego e e tletseng ya kitso ya ditiragalo tsa dikwalo.

10.5 TSHEKATSHKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI

KAROLO YA A: POKO (DIPOTSO 1–5)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Potso ya tlhamo ya poko, e reteletse bangwe ba batlhatlhojwa ba ba e arabileng gonne ba sa senola dintlha tse di neng di netefatsa fa Kgosi Ramotshere Moiloa a ne a tlotlomaletswa semelo mmogo le diphitlhelelo tsa gagwe. Ga ba a kgona go totobatsa dintlha tsa semelo le tse a di fitlheletseng mo setšhabeng jaaka potso e ne e solofetse. Bangwe ba batlhatlhojwa ba ne ba kwala tlhamo ka maitemogelo a bona ka ditiro le maikarabelo a kgosi ka kakaretso mme ba sa ikaega ka semelo le diphitlhelelo tsa ga Kgosi Ramotshere jaaka potso e ne e batla.
- (b) Bokgoni jwa go tlhagisa maikutlo a mmoki mo lebokong ke ntlha e e santseng e gwetlha batlhatlhojwa bangwe. Ga ba a kgona go tlhagisa maikutlo a a senolwang ke mmoki mo lebokong jaaka P2.1 le P4.1 di ne di batla. Se se bakilwe ke go sa tlhaloganye se maboko ao a buang ka ga sona.
- (c) Tlhagiso ya se leboko le buang ka ga sona mo go P3.1 e santse e le kgwetlho mo batlhatlhojweng ba bangwe. Ba tsepamisitse megopolo ya bona mo bathong le mororo leboko le akaretsa diphologolo le ditshenekegi. Bangwe ba dirisitse kitso ya bona ya ntwaga boemong jwa se tota leboko le buang ka ga sona/le se toutang.
- (d) P2.3, P3.3, P4.2 le P5.3 tse di neng di tlhoka mesola ya dikapuo di reteletse batlhatlhojwa ba le mmalwa. Ga ba a kgona go neela mesola ya dikapuo jaaka go ne go tlhokega. Ba bangwe ba reteletswe le ke mefuta ya dikapuo tse di neng di batliwa le go tlhalosa gore ba di lemogile/bone jang.
- (e) Batlhatlhojwa ba itikile mo tiragatsong ya go lemoga diponagalo tsa poko le go neelana ka mesola ya tsona fela go santse go na le ba le mmalwa ba ba reteletsweng ke go araba P2.2, P3.2 le P4.3 ka nepagalo. Bangwe ga ba a kgona go naya maina a diponagalo le go tlhalosa gore ba di lemogile/bone jang.

- (f) Mo go P3.4, P4.4 le P5.2. batlhatlhojwa ba reteletswe ke go neela tlhaloso ya mela e ba e kaetsweng jaaka e dirisitswe mo mabokong. Ditlhaloso tsa bona ga di bontshe kamano ya mela eo le diteng tsa leboko.
- (g) Go santse go na le palonyana e nnye e e sa kgoneng go tthagisa thuto go tswa mo ditennyeng tsa leboko. Ga ba kgone go tthagisa se ba se ithutileng/ungwileng go tswa mo lebokong. Batlhatlhojwa ba reteletswe ke go tthagisa thuto e ba e ungwileng jaaka P2.5, 3.5, 4.5 le 5.5 di ne di solofetse.

Dikatlanegiso tsa go tokafatsa

- (a) Barutwana ba lemosiwe gore tlhamo ya poko le yona fela jaaka ya boitlhamedi e na le matseno, mmele le bokhutlo. Mo matsenong barutwana ba tshwanetse gore ba tlhalose/ranole setlhogo. Thanolo ya setlhogo e ba thusa go tlhaloganya setlhogo le go fitlhelela dintlhana tse ba tlaa kwalang ka ga tsona ba sa katoge setlhogo. A barutabana ba sekaseke le go ranola diteng tsa maboko otlhe go latela merero/maikutlo/ditiragalo/semelo sa babokiwa, ba sekaseke tiriso le seabe sa dikapuo mo mabokong jalo jalo.
- (b) Barutwana ba tseelwe nako go katisiwa go kwala matseno a tlhamo a a tlaa nnang motheo wa tlhamo e ba tlaa e kwalang. Barutwana ba rotloediwe go efoga go kwalola leboko mme ba ete ba dirisa mafoko a bona le go nyalanya dintlha tsa bona le setlhogo. Barutwana ba kwadisiwe ditlhamo tsa maboko. A mangwe a rutiwe mme a mangwe a kwalwe jaaka dithutiso go bo go diriwe ditshiamiso.
- (c) Maikutlo a mmoki a lemogiwa ka tiriso ya gagwe ya mafoko. Maikutlo a boitumelo/tlotlomatso/thotloetso/tshwenyego jalo jalo a fitlhelelwa mo tirisong ya mafoko a mmoki. Barutwana ba rotloediwe go buisa leboko ka tsenelelo le go lemoga tiriso ya mafoko ka botlalo. Puiso e e tlaa thusa mo temogong ya maikutlo a mmoki a a renang mo lebokong, e be e kgontsha barutwana go araba dipotso di tshwana le P2.1 le P4.1
- (d) Barutwana ba newe maele a ba ka a dirisang go lemoga morero/thitokgang/kgankgolo le se leboko le buang ka ga sona. Barutwana ba lemosiwe gore morero/kgankgolo e tthagisiwa ka polelwana e e tlhalosang. Ke ka moo e leng kgankgolo/se leboko le buang ka ga sona jaaka go ne go batlega mo P2.1. Sekao: mo lebokong la Ntwa a se ka a kwalolola setlhogo ntwana, mme a re le bua ka ga: mefuta e e farologaneng ya dintwa. Kgankgolo e e toutiwa mo lebokong la ntwana ke e e amang batho, diphologolo le ditshenekegi.
- (e) Thuto ya dikapuo fa e diriwa go lebelelwe mefuta ya dikapuo, popego/temogo ya tsona le mosola wa tsona. Thuto e e botlalo ya mesola ya dikapuo e tlaa kgontsha barutwana go araba P2.3, P3.3 le P4.2. Barutabana ba rotloediwa go bontsha barutwana dikao tsa dikapuo le ka nako ya go ruta padi le terama mme ba ba kwadise dithutiso le go di tshwaya.
- (f) Barutwana ba fatlhosiwe ka dipopego tsa mefuta ya diponagalo poko. Go fatlhosiwa go go tlaa thusa gore ba kgone go tlhalosa gore ponagalo ya gore e lemogiwa/bonwa jang jaaka P2.2 le P5.3 e ne e batla.
- (g) Mesola ya diponagalo tsa poko e tthagisa/supa tiro/botlhokwa jwa yona mo meleng ya lebokong leo. Sekao: poeletsomodumo, go tliša moutlwalo wa molodi o o rileng mo moleng. Mesola e rutiwe ka botlalo mme se se tlaa kgontsha barutwana go araba P3.2 le P4.3 ka nepagalo. Barutwana ba kwadisiwe dithutiso tse dintsi tsa diponagalo tsa poko le mesola ya tsona.

- (h) Barutabana ba rotloetse barutwana go buisa maboko ka tsenelelo gore ba tle ba tlhaloganye tiriso ya mafoko/mela le bokao jwa yona. Barutwana ba lebelele tiriso ya puo ya malepa/botshwantshi le bokao jo e bo tlišang mo lebokong. Molebo o, o tlaa ba thusa go kgona go tlhalosa tiriso ya mela mo mabokong jaaka mo P3.4 le P4.4. Gape ba tlaa kgona go nopola mela e e nyalanang le ditlhaloso tse di neilweng jaaka P2.4 le P5.4 di ne di batla. Tlhaloso ya mela e bontshe kamano le se go buiwang ka ga sona mo lebokong gore bokao/diteng tsa lona di utlwagale sentle. Sekao: Sengalamotse, mola 15 - tlhaloso e se ka ya nna: se itire mosadi yo o tshabang dipitsa gonne e kwalolotswe jaaka fa e ntse. E nne: Mmoki a se ka a tshwana le mosadi yo o se nang maikarabelo/yo o tshabelang maikarabelo a gagwe.
- (i) Barutwana ba rotloediwe go araba dipotso ka botlalo. Fa potso e na le dikarolwana di le pedi ba se arabe e le nngwe fela. Fa ba kopiwa go neela ponagalo le mosola/go bua gore ba e bone jang ba neele tshedimosetso yotlhe gore ba se latlhegelwe ke maduo ape.
- (j) Thuto ke se o se nopolang gore o se dirise/o dire sengwe ka sona/se go fatlhose go tla go dira sengwe mo botshelong jwa gago. Barutwana ba rotloediwe go nyalanya karabo ya potso ya thuto le mokgwa o e boditsweng ka ona. Ba ka simolola karabo ka se potso e se batlang. Sekao: Ke ungwile gore.../ithutile gore.../Le ntshusumeditse go.../Le nthotloeditse go... jalo jalo.
- (k) Go rulaganngwe dithutiso tsa poko tse di akaretsang dipotso tsotlhe e leng: tlhamo, diponagalo le mesola, morero, dikapuo le mesola, bokao jwa mela le thuto. Barutwana ba tlwaediwe go araba leboko le le sa tlhaolwang ka go le neelwa, nako le nako, mo dithutisong tsa maboko. Dithutiso tse di tlhagelele mo dibukeng tsa barutwana. Ditshiamiso di dirwe ka botlalo.
- (l) Bagakolodi ba Serutwa ba tlhokomele gore maboko a rutiwa le go tlhatlhobiwa ka botlalo. Ba rotloetse barutabana go kwadisa barutwana ditshiamiso le go di tsaya jaaka karolo ya go ruta le go ithuta.

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

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ka bontsi ba santse ba na le kgwetlho ka matseno a tlhamo ya dikwalo. Ditlhamo tsa bona di simolola ka dintlha tsa mmele mme ba lebelele gore kana tlhamo ya bona e ikaegile ka ga eng. Ba feleletsa ba tsaya kang ka ditiragalo tsa lokwalo ka kakaretso ba sa di nyalanye le setlhogo.
- (b) Mo potsong ya tlhamo ya padi, batlhatlhojwa ga ba a kgona go tlhagisa mathata a moanelwa yo o tlhagisitsweng a rakaneng le ona le go bontsha go sa ineeleng ga gagwe. Ba ne ba bua go le gontsi ka ga bothata jo moanelwa yo o kailweng a nnileng le bona mme ba tlhalela go supa gore ke eng se a neng a se dira go supa fa a ne a kgaratlha go mekamekana le bothata jo go fitlha a bo a bo fenya. Ba ne ba sekametse fela mo letlhakoreng le le lengwe la potso. Bangwe ba ne ba bua fela ka ditiragalo tse di amang moanelwa yoo mme ba sa tlhagise mathata a a neng a le mo go ona.
- (c) Batlhatlhojwa mo tthamong ya terama ba reteletswe ke go bontsha boikgogomoso jwa modiragatsi yo o neetsweng le ditlamorago tse di sa jeseng diwelang ka ntlha ya semelo seo. Ba ne ba bua go le gontsi ka ga dilo tse modiragatsi yo o kailweng a di dirileng mme ba sa tlhagise ditlamorago tse di sa jeseng diwelang ka ntlha ya boikgogomoso jwa gagwe. Bangwe ba ne ba sekametse fela mo letlhakoreng le le

lengwe la potso. Ba bua ka boikgogomoso ba tlogetse ditlamorago. Ba bangwe ba ne ba bua fela ka ditiragalo tse di amang moanelwa yoo mme ba sa di nyalanye le potso.

- (d) Matseno a santse a tlaela mo tlamong ya padi le ya terama. Batlhatlhojwa ba simolola ditlhamo ka ditiragalo tsa lokwalo ka kakaretso. Tlhaelo ya matseno e ba bakela go ratha sekgwa gape e ba itsa go nyalanya dintlha tsa bona le setlhogo/go nna le ngangisano.
- (e) Ditlhamo tsa batlhatlhojwa ka bontsi di tlaela bokhutlo. Ba di tlogetse fela ba sa di wetsa. Tlhaelo ya matseno le ngangisano mo tlamong di na le tshwaetsho mo go tlhokegeng ga bokhutlo jwa ditlhamo.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba kaele barutwana gore matseno a setlhogo a dirwa ka go ranola setlhogo. Ba ba lemose gore thanolo e e tlaa ba thusa go bona dintlha tse ba tlaa di dirisang mo mmeleng wa tlhamo. Dintlhana tse tsa matseno di thusa go bonala mo ngangisanong ya tlhamo ka gore ba tlaa eta ba nyalanya se ba se buang le setlhogo. Gape go tlaa ba thusa gore ba se katoge setlhogo ka gope ba ralala sekgwa. Sekao: fa morutwana a tlahosa boikgogomoso, dintlha tse a tlahosang ka tsona ke tsona tse a tlaa bontshang ditiro tsa ga Motsamai tsa boikgogomoso ka tsona a bo a supa ditlamorago tsa tsona. A barutabana ba katise barutwana ka go ba naya ditlhogo tsa ditlhamo tse di farologaneng mme ba kwale matseno a tsona. Barutabana ba tshwae tiro eo mme ba neele kaelo e e maleba.
- (b) A tshekatsheko ya baanelwa/badiragatsi, e akaretse mefuta yotlhe ya ditiragalo tse di ba diragalelang le tse ba di dirang. E tsenyeletse mathata le dikgwetlho tsa bona le tsibogo ya bona gore a ba ineela kgotsa jang. Go lebelelwe dimelo tsa bona ka kakaretso le ditlamorago tse ba lebaganang le tsona ka ntlha ya maitsholo a bona. Barutabana ba rotloetse barutwana gore fa ba sekaseka baanelwa/badiragatsi ba lebelele matlhakore otlhe a matshelo a bona; tse dintle le tse di maswe, katlego le go retelelwa jalo jalo. Molebo o, o tlaa ba thusa go araba dipotso tsa tlhamo ka nepagalo.
- (c) Go tla go ratha sekgwa, barutabana ba gakololwa go rotloetsa barutwana go eta ba nyalanya dintlha tse ba arabang ka tsona le setlhogo. Gape se se tlaa thusa barutwana gore ba se kwale ditiragalo tsa lokwalo jaaka lo ntse mme ba sa arabe potso. Gape barutwana ba tlhokomedisiwe gore nyalanyo ya setlhogo le ditiragalo ga e reye kopololo ya setlhogo jaaka se ntse mo temaneng nngwe le nngwe le fa se sa amane ka gope le se se buiwang. A dintlha tsa tlahoso/thanolo ya setlhogo di elwe tlhoko; di na le seabe se segolo mo go tlagiseng ngangisano mo tlamong.
- (d) Barutwana ba katisiwe ka tsenelelo go sekaseka le go ranola ditiragalo tsa padi/ditlhangwa tsa setso/terama ka tsenelelo gore ba kgone go samagana le potso nngwe le nngwe ya tlhamo e batlhatlhoji ba ka e botsang.
- (e) Bagakolodi ba Serutwa ba ele tlhoko gore barutwana ba kwadisiwa dithutiso tsa ditlhamo tsa dikwalo. Dithutiso di tshwaiwe ka botlalo; go dirisiswe ruboriki go di tshwaya e bile ditshiamiso di diriwe.

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

Diphoso ka kakaretso le go sa tthaloganye dipotso

Palo ya batlhatlhojwa ba ba arabileng tlhamo ya ditlhangwa tsa setso e kwa tlase thata. Bontsi bo e tshabetse. Bangwe ba batlhatlhojwa ba ba e arabileng ga ba a kgona go araba potso ka nepagalo gonne ba ne ba sa itse ditiragalo tsa naane le diteng tsa leboko tse di boditsweng.

Dikatlanegiso tsa go tokafatsa

- (a) Barutabana ba rotloediwa go sekaseka dinaane le maboko otlhe a a tlhaotsweng ka tsenelelo ba bo ba dire dipapiso tsa teng le barutwana. Go golaganngwe naane le leboko le le tsamaisanang le yona ka diteng, morero le thuto/molaetsa. Ditlhangwa tsa setso ke tse di neng di dirisediwa go ruta, go kgalema le go bopa maitsholo a batho. Barutabana ba rotloediwa go lemosa batlhatlhojwa gore go thuto e kgolo e ba ka e ungwang mo ditlhangweng tsa setso jaaka P14 e kaya.
- (b) Barutwana ba katisiwe ka dikao di le mmalwa tse di tlaa ba lemosang ka moo thuto e tlhagisiwang ka teng mo ditlhangweng tsa setso gore ba tle ba kgone go araba tlhamo e tshwana le ya P14.
- (c) Bagakolodi ba Serutwa ba rotloetse barutabana go ruta ditlhangwa tsa setso ka tsenelelo.

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

SETSO LE TERAMA (DIPOTSO 7, 9, 11, 13, 15, 17, 19)

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba itlhokomolosa go buisa dinopolo ka kelotlhoko le ka tsenelelo. Ba di tlodisa matlho fela ba bo ba araba dipotso. Puiso e, e ba iditse go araba P13.3 ka nepagalo ntswa dintlha tse di solofetsweng di tlhagelela tsotlhe mo nopolong. Ba neetse fela dintlha tsa tshobotsi tse ba di itseng ka moanelwa mme di se maleba le potso.
- (b) Kitso ya mareo le bokao jwa puo ya malepa e mo maemong a a kwa tlase mo batlhatlhojweng. Go sa itse bokao jwa lereo 'bofitlha' go ba iditse go tlhagisa ntlha e P13.4 e neng e e batla go tswa mo nopolong. Gape ba reteletswe ke go tlhalosa puo ya malepa e e reng 'e e tlang ka dinamane' jaaka P13.4 e ne e solofetse.
- (c) Go santse go na le batlhatlhojwa ba ba sa itseng diteng tsa padi/terama mmogo le baanelwa/badiragatsi. Ba reteletswe ke go tlhagisa gore ke ka ntlha ya eng fa Sebogodi Tlhapedi a ne a bidiwa *Bra Boots* mo go P13.5.
- (d) Batlhatlhojwa ba tlhabela kitso e e tseneletseng ya semelo le ditiro tsa baanelwa/badiragatsi. Tlhaelo e, e dirile gore ba reteletse ke go bontsha seabe sa tsona mo tswelatsong ya morero/kgankgolo/thitokgang le ditiragalo tsa setlhangwa jaaka P13.7, P13.8, P15.6, P17.10 le P19.9. Ga ba kgone go nyalanya semelo le sa moanelwa/modiragatsi le morero kgotsa ditiragalo.
- (e) Go inopolela thuto nngwe mo baanelweng/badiragatsing e santse e le sengwe sa dilo tse di retelelang batlhatlhojwa. Ga ba itse go tsaya malebela mo bathong ba bangwe. Se, se senotswe ke go sa kgone go araba P13.12, 15.8, 17.13 le 19.5 ka nepagalo.
- (f) Bokgoni jwa go buisetsa go tlhaloganya e santse e le tlhobaboroko mo batlhatlhojweng bangwe. Kgwetlho e e ba tlhokisitse go tlhaloganya ditiragalo le maitsholo a baanelwa/badiragatsi ka botlalo mo ba ka tlhagisang ntlhakemo ya bona/ba dira ditshwetso dingwe ka bona jaaka dipotso P13.9, P13.10 P13.11, P17.5, P17.11, P17.12, P19.11, P19.12 le P19.13 di ne di batla.
- (g) Kitso ya diponagalo tsa terama e santse e tlhabela mo batlhatlhojweng. Ba reteletswe ke go neela mofuta wa kgotlhang e e tlhagelelang mo nopolong mo go P17.8 le P19.8.

Dikatlane giso tsa go tokafatsa

- (a) Barutabana ba lemose barutwana botlhokwa jwa go buisa dinopolo ka kelotlhoko le ka tsenelelo. Puso e e tlaa ba thusa gore ba tle ba tlhologanye ditiragalo ba bo ba kgone go nopola tlhagiso nngwe le nngwe e e ka tlhokegang. E tlaa ba kgontsha go araba potso ya mofuta wa P13.3 ka nepagalo.
- (b) Katoloso ya tlotlofoko ke ntlha ya botlhokwa mo thutong ya puo. Barutabana ba gakololwa go lemosa barutwana mareo le ditlhaloso tsa ona mo dithutong tsa dikgono tse di farologaneng. Mo thutong ya dikwalo go tlhalosiwe mareo ka botlalo a bo a amanngwe le baanelwa/badiragatsi le ditiragalo. Gape barutwana ba rutiwe mekgwa e e farologaneng ya go bopa bokao jwa mareo fa ba buisa dinopolo. Thuto e, e tlaa ba kgontsha go araba potso e tshwana le P13.4.
- (c) Kitso e e tseneletseng ya diteng tsa lokwalo e tlaa baya barutwana mo maemong a go araba potso nngwe le nngwe. Barutwana ba rotloediwe go itse diteng/ditiragalo tsa dikwalo tse di buisiwang. Kitso e, e tlaa tokafatsa tiragatso ya P13.5
- (d) Morero/thitokgang/kgankgolo le ditiragalo tsa padi/terama ga di itsweletse ka botsona. Di tlhoka baanelwa/badiragatsi ka maitsholo/semelo, tshobotsi le ditiro tsa bona go di tswelisa. Barutabana ba gakololwa go lemosa barutwana seabe sa dintlhana tse tsa baanelwa/ badiragatsi mo tswelitsong ya morero le ditiragalo tsa padi/terama. Temoso e, e tlaa rotloetsa barutwana go ela dintlhana tseo tlhoko mme ba kgone go neela se se batliwang ke dipotso P13.7, P13.8, P15.6, P17.10 le P19.9.
- (e) Barutabana ba lemose barutwana gore thuto ke se motho a ka se nopolang go tswa mo ditirong, mo ditshwetso le mo dimelong tsa baanelwa/badiragatsi. Se se nopotsweng seo se tshwanetse go nna se barutwana ba ka se dirisang/ba se tla mo botshelong gore ba ungewelwe. Barutwana ba ka araba dipotso tsa mofuta o le ka nako ya thuto; ba nopola gore ba ithutile eng mo moanelweng/modiragatsing. Katiso e e ka tokafatsa tiragatso ya bona mo go P13.12, P15.8, P15.13, P17.13 le P19.5.
- (f) Barutabana ba katise barutwana go sekaseka ditiro le ditshwetso tsa baanelwa/ badiragatsi mme ba ete ba ipaya mo maemong a bona, go bona gore bona ba ne ba ka dira eng jang. Katiso e ka diriwa le ka go neela barutwana botsayakarolo jwa moanelwa/modiragatsi mongwe yo o rileng mme a bodiwe gore fa e ne e le ena o ne a ka dira eng. Ka tiragatso e, barutwana ba ka kgona go araba dipotso tsa go tlhagisa ntlhakemo ya bona/go tsaya ditshwetso ka ditiragalo dingwe. Tšhono e e tlaa ba ungewela go le go bonala mo go arabeng dipotso tsa P13.9, P13.10, P13.11, P17.5, P17.11, P17.12, P19.11, P19.12 le P19.13.
- (g) Thuto ya diponagalo tsa mefutakwalo e botlhokwa thata mo thutong ya dikwalo. Barutabana ba rute mefuta ya dikgotlhang ka botlalo. Ba kaele barutwana dikao tsa mefuta ya dikgotlhang tse di tlhagelelang mo lokwalong lo lo buisiwang. Sekao: kgotlhang magareng ga badiragatsi/baanelwa, kgotlhang ya badiragatsi/baanelwa le tikologo/loago/setso, kgotlhang ya maikutlo/dikakanyo. Barutwana ka nako ya thuto ba newe tšhono ya go eta ba bontsha mofuta wa kgotlhang o o tlhagelelang le go o tshegetsa ka lebaka. Thuto e e tlaa arabela tiragatso e ntle ya P17.8 le P19.8
- (h) Bagakolodi ba Serutwa ba ele tlhoko gore dithutiso tsa dipotso tse dikhutshwane tsa padi le terama di kwalwa di le dintsi. Gape ba rotloetse barutabana go di tshwaya ka botlalo le go dirisa barutwana.

10.6 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

Ditshwaelo ka kakaretso

- (a) Bontsi jwa batlhatlhojwa ba dirile bontle mo pampiring e, fela go na le ba palonyana e nnye ya ba ba sa dirang sentle. Tiragatso e e tokafetseng, e senola fa batlhatlhojwa ba kgonne go buisa dipotso le go di tlhaloganya.
- (b) Batlhatlhojwa ba santse ba na le kgwetlho ya go farologanya ditlhogo tsa ditlhamo ka mefuta ya tsona. Ba santse ba kwala tlhaloso jaaka kanelo. Bangwe ba kwala tlhamo e e sa tseyeng letlhakore jaaka tlhamo ya ngangisano. Ga ba ise ba kgone go dirisa ditshwantsho mo mefuteng e mengwe. Ba kwala fela tlhamo ya kanelo ka ditshwantsho.
- (c) Kanamo ya tlhopho ya ditlhamo e tokafetse thata. Ditlhamo tsa setshwantsho di arabilwe ka bobedi le fa di arabilwe ke batlhatlhojwa ba le mmalwa, palo ya bona e tlhatlhogile. Batlhatlhojwa ba dirile sentle le mo ditlhamong tsa ditshwantsho. Ditlhogo le diteng di ne di le maleba le setshwantsho se se tlhophilweng. Ba ba arabileng P1.7 ba dirile bontle go gaisa.
- (d) Batlhatlhojwa bangwe ba santse ba sa dirise dikgato tsa go kwala ka botlalo. Bangwe ba santse ba kwala lenaanepaakanyo fela. Ba bangwe bona ba lebala go thala mola go ralala setlhwangwa sa ntlha.
- (e) Go santse go na le batlhatlhojwa ba ba itlhokomolosang ditaelo le tshedimosetso. Ba arabile setlhangwa sa tirisano se le sengwe fela boemong jwa tse pedi.
- (f) Tiriso ya ditshwantsho mo Karolo B (dipotso tsa ditlhangwa tsa tirisano) e nolofaeditse batlhatlhojwa go tlhaloganya se dipotso di se batlang mme ba arabile ka mokgwa o o nepagetseng.

10.7 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

KAROLO YA A: TLHAMO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Bontsi jwa batlhatlhojwa bo dirile bontle mo ditlhamong. Ba buisitse ditlhogo mme go supile fa ba di tlhalogantse. P1.1. ga e a arabiwa ke batlhatlhojwa ba le bantsi jalo. Bangwe ba lekile go e nepa fa bangwe ba ne ba eta ba fosa bokao ka ba ne ba kwala molaetsa/thuto ya botlhokwa ka setlhogo ba sa senole go nna maoto makhutshwane ga maaka.
- (b) P1.2 yona e tsibogetswe ke bontsi jwa barutwana. Go nnile le kgwetlho ya batlhatlhojwa bangwe ba ba neng ba sa senole dintlha ka botlalo, ba di simolola fa gare ntle le go neela matseno a a solofetsweng. Ba tlaetse go khutlisa tlhamo ya bona gongwe ka go rotloetsa baagi go sala morago maele a polokesego.
- (c) Batlhatlhojwa ba ba tsibogetseng dipotso tsa ditshwantsho, P1.7 le P1.8, ba dirile bontle. Ba tlhagisitse ditsibogelo tsa bona ka mokgwa o o itumedisang le go bontsha go akanya ka tsenelelo ka go neela ditshwantsho bokao jo bo farologaneng. Dikarabo

tša bona di bontshitse bothakga tota. Ba bangwe ba santse ba tlhabela go kwala ka mefuta e mengwe, ba kwala fela tlhamo ya kanelo.

- (d) Maiteko a go dira letlhomeso le thulaganyo/ipaakanyetso ya go kwala tlhamo a bonagetse fela letlhomeso la ba bangwe le santse le se botlalo. Letlhomeso la bona ga le latelesege gape ga le na dintlha tse di lekaneng. Setlhangwa sa ntlha se kwadilwe fela mme ga se a tlhotlhiwa diphoso ka botlalo gonne di ne di ntse di phephetha mo setlhangweng sa bofelo.
- (e) Go sa kwale letlhomeso kgotsa go sa dire paakanyo ka botlalo jaaka e kailwe mo CAPS (tsebe 31) go bakile bothata jwa go boeletsa dintlha le go felelwa ke dintlha ka bonako.
- (f) Batlhatlhojwa ga ba itse go farologanya ditlhogo tša ditlhamo go ya ka mefuta ya tsona. Go santse go na le kgwetlho ya go nyalanya ditlhogo le mefuta e e farologaneng ya ditlhamo. Batlhatlhojwa bangwe ba kwala ngangisano boemong jwa tlhamo e e sa tseyeng letlhakore fa bangwe ba kwala tlhamo ya kanelo boemong jwa ya tlhaloso.
- (g) Ditlhamo tša bangwe di ne di tlhabela matseno a a ngokang, kelelo ya dintlha le bokhutlo jo bo sobokanyang dintlha ka tsela e e maleba.

Dikatlanegiso tša go tokafatsa

- (a) Barutabana ba rotloediwa go lemosa/ruta barutwana diane le bokao jwa tsona ka nako ya thuto ya dikwalo, tekatlhaloganyo le tshobokanyo. Barutwana ba rotloediwe go lebelela diane le manatetsha puo le ditlhaloso tša teng fa ba dira ka ditlhangwa tse dingwe go atolosa kitso ya bona ya diane. Se se tlaa thusa gore ba nne le bokgoni jwa go dirisa mareo a a tseneletseng a puo le go tlhopha dipotso/ditlhogo tša diane jaaka P1.1 ka bontsi.
- (b) Barutwana ba lemosiwe/rutiwe gore tlhamo ya maitlhommo ke tlhamo ya ditoro. O kwala maitlhommo ka sengwe se o ka se dirang/se se ka go diragalelang/se se ka diragalang. Ke tlhamo e e tletseng ka modirisokgoneng e bile e eta kwalwa ka pakatlang. Mokwadi a itsenyeletse mo ditiragalong a bo a tsenyeletse le batho ba bangwe ba a tshelang le bona, a tsenyeletse le loago. A barutabana ba katise barutwana go dirisa ditshwantsho go kwala tlhamo ya maitlhommo.
- (c) Barutabana ba lemosa barutwana gore setlhogo sa tlhamo ya ngangisano se ba naya tšhono ya go ganetsa kgotsa go dumela. Ponagalo e ke yona e e ba lemosang gore tlhamo e ke ya ngangisano. Ba ba rotloetse go tsaya ntlhakemo kwa tshimologong mme ba tswelile ka go tshegetsang le go dibela ntlhakemo ya bona go fitlha kwa bokhutlong kwa ntle le go fapoga ntlhakemo. A barutabana ba katise barutwana go dirisa ditshwantsho go kwala tlhamo ya ngangisano.
- (d) A pharologantsho ya tlhamo ya ngangisano le e e sa tseyeng letlhakore e totobalediwe barutwana. Sekao: mo tshamong ya ngangisano ba tlhopha letlhakore le le ganetsang kgotsa le le dumelang ba bo ba kwala ka lona fela. Mo tshamong e e sa tseyeng letlhakore gona ba bua ka matlhakore oomabedi; la go ganetsa le la go dumelana le se setlhogo se buang ka ga sona, ba bo ba khutlisa ka go tsaya letlhakore.
- (e) A barutabana ba katise barutwana go dirisa ditshwantsho go kwala tlhamo. Ba simolole ka go letla barutwana go tlhama ditlhogo tša mefuta e e farologaneng go tswa mo ditshwantshong mme morago ba kwale ditlhamo ka ditlhogo tseo. Ba ete ba kwala mofuta wa tlhamo mo masakaneng. Katiso e e ka thusa barutwana go kwala mefuta e mengwe ya ditlhamo ka ditshwantsho mme P1.7 le P1.8 di ka arabiwa bontle jaaka go

solofetswe.

- (f) Barutwana ba lemosiwe gore letlhomeso/lenaneopaakanyo ke thulaganyo e tlhamo e agelelwang mo go yona, ka jalo le tshwanetse go dirwa ka botlalo. Le supe gore ditemana tsa tlhamo di tlaa latelana jang go tloga ka matseno go fitlha ka bokhutlo. Temana nngwe le nngwe ya mmele e nne le ntlhakgolo ya yona mme dintlha tseo di lomagane. A go nne le katiso ya go kwala letlhomeso/lenaneopaakanyo ka go kwala dithutiso tsa lona. Se se tlaa kgontsha barutwana go nepa letlhomeso mme ba kwale tlhamo e e rulaganeng, e bile e tseetswe matsapa. Barutwana ba rutiwe botlhokwa jwa thulaganyo le tatelano ya dintlha gore ba tle ba efoge poeletso ya dintlha mme se, se rotloetse tomagano ya ditemana.
- (g) A sebopego sa ditlhamo se rutiwe ka botlalo. Go dirisiwe dikgato go kwala jaaka di tlhagisitswe mo CAPS (tsebe 31–34). A setlhangwa sa ntlha se supe fa se tlhotlhilwe diphoso ka botlalo mme sa bofelo se tlhagisiwe se sa phephethe ka diphoso. Barutwana ba rotloediwe 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.
- (h) Mefuta e e farologaneng ya ditlhamo e rutiwe ka botlalo. Barutwana ba lemosiwe ditlhogo tse di farologaneng tsa mefuta ya ditlhamo. Mefuta ya ditlhamo - CAPS (tsebe 34–35). Barutwana ba kaele barutwana go lemoga ditlhogo tsa mefuta ya dikwalo. Mofuta mongwe le mongwe o na le setlhogo sa ona. Se se tlaa ungwela barutwana ka pharologantsho ya mefuta ya ditlhamo.
- (i) A barutwana ba katisiwe ka go kwala matseno a tlhamo. Matseno a tlhamo a tlhalosa setlhogo le go dira boalo jwa sona. Barutwana ba ba kwadise dithutiso tsa matseno mme ba di tshwae go tlwaetsa barutwana go kwala matseno. Barutwana ba lemosiwe gore go latela ruboriki, matseno a na le tshwaetso mo kabong ya maduo a diteng.
- (j) Bokhutlo jwa tlhamo bo garele se go ntseng go buiwa ka ga sona. Bo nne tshobokanyo e e maleba.
- (k) Go rotloediwe barutwana go buisa dikwalo tse di farologaneng go lootsa puo, mopeleto, tlotlofoko, popego ya dipolelo le tiriso ya manatetshapuo. Kitso le tiriso e e maleba ya dikapuo, diane, maele, malepa a puo le dipopego tsa puo tse di dirisitsweng mo ditlhamong di tlhatlhosa tiragatso ya barutwana.
- (l) Bagakolodi ba Serutwa ba tlhokomele gore katiso ya go kwala ditlhamo le go di tshwaya e dirwa ka botlalo. Dithutiso tsa ditlhamo di kwadiwe, di bo di tshwaiwe. Go dirisiwe diruboriki go tshwaya dithutiso.

KAROLO YA B – DITLHANGWA TSA TIRISANO

Diphoso ka kakaretso le go sa tlhaloganye dipotso

- (a) Batlhatlhojwa ba dirile bontle mo potsong ya lekwalo la botsalano, P2.1. Go santse go na le ba le mmalwa ba ba nang le bothata jwa go tlhagisa mmila le lebokoso mo atereseng, kgwedi ka sejatlhapi, ba tlola mola ka fa morago ga go kwala khoutu le go dirisa matshwao a puo mo atereseng. Bangwe ba kwala dumela mo ditumedisong, sekao: dumela semangmang fa bangwe ba dirisa sefane le go saena kwa bokhutlong. Ba bangwe ba ne ba khutlisa lekwalo la botsalano ka 'weno/ka boikokobetso'. Batlhatlhojwa bangwe ba bontshitse fa ba sa itse pharologano magareng ga ntsala le tsala. Ba bangwe ba ne ba efoga taelo ka go laletsa boemong ba go tlhagisa dintlha ka loeto le maitemogelo a bona ka ga dikgaisano gore ba bone maemo a boraro.

- (b) P2.2, ya lekwalo la semmuso, e arabilwe ke batlhatlhojwa ba le bantsi mme ga ba a dira bontle go le kalo ka se se neng se solofetswe mo potsong e. Kgwetlho ya bona e santse e le sebopego sa mofuta o wa lekwalo. Bangwe ba kwadile aterese e le nngwe, bangwe ga ba kwale moamogedi mo atereseng ya bobedi. Ga go ditumediso fa ba simolola. Setlhogo se kwadilwe ka ditlhaka tse dinnye mme ga se a thalelwa fa bangwe ba bona ba sa se kwala. Bangwe ba tlhagisitse kopo fela ba tlhela go tlhagisa tsereganyo le go garela ka mafoko a boikokobetso. Bangwe ba tlhokile go ka kwala bokhutlo jo bo solofetsweng jaaka go kwala tlhakaina, sefane le motseketletso.
- (c) Bontsi jwa batlhatlhojwa ba ba tsibogetseng P2.3, athikele ya makasine, ba kgonne go nepa sebopego le fa bangwe bona ba sa se kgona. Ba etile ba sa tlhagise dingwe tsa dintlha tse di latelang: setlhogo, leina la mokwadi, weposaete le dinomoro tsa mogala. Ba bangwe ba ne ba sa kwale le ka sebopego sa dikholomo.
- (d) Tiragatso ya pegelo, P2.4, e santse e le kgwetlho. Bangwe ba batlhatlhojwa ba kgonne go kwala pegelo ka tlhomamo le fa ba bangwe ba reteletswe. Bontsi ga ba a tlhopha potso e. Go santse go na le kgwetlho ya go se nepe sebopego le go tlhagisa ditlhokego tsa pegelo.
- (e) Batlhatlhojwa bangwe ba santse ba tlhela kitso ya go tlhagisa/araba puo, jaaka e ne e solofetswe mo go P2.5. Bangwe ga ba kwale setlhogo sa puo e ba tlileng go neelana ka yona. Ga go ditumediso, temogo le tebogo go balaletsi, ikitsiso le gore o bua e le mang a tswa setheong sefe, maikarabelo a gagwe e bile ga go na le ditebogo kwa bokhutlong.
- (f) P2.6 e ka ga potsotherisano. Batlhatlhojwa bangwe ba ne ba tlhela setlhogo, ditumediso le taelano. Mo potsong e, bangwe ba santse ba kwala potsotherisano jaaka mmuisano. Ga go dipotso tse di tlhagisitsweng ka botlalo go kgontsha motsenelapotsottherisano go di araba ka tlhamalalo le ka botlalo. Bangwe ba rathile sekgwa ka go se tsepame mo setlhogong.

Dikatlanageriso tsa go tokafatsa

- (a) Lekwalo la botsalano le rutiwe ka botlalo. Go dirisiwe tshedimosetso e e mo CAPS (tsebe 36–37). Barutwana ba gakololwe gore aterese ya lekwalo e nngwe ba bo ba bontshiwe mokgwa wa go e kwala. Ba lemosiwe gore bokhutlo ke leina la mokwadi fela ntle le sefane. Barutwana ba lemosiwe mareo a botsalano le dikamano tsa ona. Sekao: kgaitradio, ntsalao, mogoloo, nnakaago jalo jalo. Ba totobatse pharologanyo magareng ga ntsala le tsala.
- (b) Barutabana ba lemosa barutwana ditlhokego tsa lekwalo la semmuso. Diaterese tse pedi, ya mokwadi le ya moamogedi e e bontshang mokwalelwa. Setlhogo se kwadiwa ka ditlhakakgolo/tse dinnye mme se thalelwe fa go dirisitswe tse dinnye. Bokhutlo jwa lona bo nna le sefane le ditlhakaina go latele tshaeno le dinomoro tsa mogala fa go tlhokega. Barutwana ba lemosiwe gore lekwalo le, le nne lekhutshwane, mme le tote dintlhakagolo ka ga se se kopiwang.
- (c) Barutabana ba lemosa barutwana fa athikele ya makasine e le karolwana ya makasine e e begang ka kgang nngwe e e rileng. E ka ruta/rotloetsa/gakolola le go kgalema. Yona e na le sebopego se se rileng. A ba ba lemosa fa athikele e tlhoka setlhogo le ditlhogwana, leina la mokwadi le lona le tlhagelele kwa tshimologong ya athikele. Matseno a nne le kgogedi/a ngoke. Mooko wa kgang o se latlhege e bile o fitlhelele babuisi. Athikele e kwalwe ka dikholomo.

- (d) A barutwana ba lemosiwe gore pegelo ke setlhangwa se se kwalelwang setheo sengwe se se rileng. E ka tswa e le lebenkele, sekolo, lefapha, jalo jalo. Maitlhomomagolo ke go bega ka ga ditiragalo, diphitlhelelo le dikatlenegiso. E kwalwa ka pakapheti. Dintlha tse di latelang di lebelelwe fa go kwalwa pegelo:
- Leina la setheo
 - Moromedi le moamogedi
 - Setlhogo sa pegelo
 - Dintlha tsa tebo
 - Diphitlhelelo
 - Dikatenegiso
 - Maemo/tiro ya mmegi e tlhagisiwe
 - Letlha le a kwadileng pegelo ka lona le kwalwe ka botlalo
- (e) Barutwana ba lemosiwe gore puo ke setlhangwa se se tshwanetseng go tsaya dikgato tse di latelang: Setlhogo, ditumediso, temogo ya balaletsi le balalediwa, ikitsiso ya sebui, tlhagiso ya setheo se sebui se tswang kwa go sona fa go le maleba, maikarabelo a gagwe, matseno a a ngokang, maitlhomomo a puo, ditiragalo, ditlamorago, thotloetso le go khutlisa puo ka go leboga batlapitsong.
- (f) A barutabana ba rute go kwala potsotherisano e e tswileng diatla. Barutwana ba lemosiwe gore potsotherisano ke fa go na le yo o botsang dipotso (molaolapotsotherisano) le yo o di tsibogelang (motsenelapotsotherisano) le dintlha tse dingwe tsa botlhokwa fa go kwalwa potsotherisano. Dikarabo di nne le dintlha di le mmalwa go farologana le mmuisano. Setlhogo se tlhagisa gore potsotherisano e ka ga eng, magareng ga bomang le lefelo fa go tlhokega. Ditumediso le ikitsiso ke tsona tse di simololang potsotherisano. Motsenelapotsotherisano a ka neelwa tšhono ya go botsa kwa bokhutlong fa go le sengwe se a ratang go se itse. Go felelediwa ka ditebogo le ditaelano. Barutwana ba rotloediwa go lebelela ditiragatso tsa dipotsotherisano mo thelebišeneng.
- (g) Go rotloediwe barutwana go buisa dikwalo tse di farologaneng go lootsa puo, mopeleto, tlotlofoko, popego ya dipolelo le tiriso ya manatetshapuo.
- (h) Bagakolodi ba Serutwa ba netefatse gore barutabana ba katisa barutwana go kwala ditlhangwa tsa tirisano le go ba lemosa gore go arabiwa ditlhangwa tsa tirisano di le PEDI mo tlhatlhobong. Ditlhangwa tsa katiso di tshwaiwe ka tsenelelo ka tiriso ya ruboriki mme barutwana ba kwale ditshiamiso. Barutabana ba rotloediwe go lekola ditshiamiso tsa barutwana.

SEHLUKO 11

SISWATI LULWIMI LWASEKHAYA

Lombiko Iolandzelako kumele ufundvwe ngekuhlanganyela nemaphepha eluhlolo lweSiswati Lulwimi Lwasekhaya lwaLweti 2023.

11.1 INDLELA LABASEBENTE NGAYO BAHLOLWA (2019–2023)

Linani lebahlolwa lababhale luhlolo lweSiswati Lulwimi Lwasekhaya ngemnyaka we-2023 liphasi nge-1814 nakucatsaniswa nalelo lemnyaka we-2022.

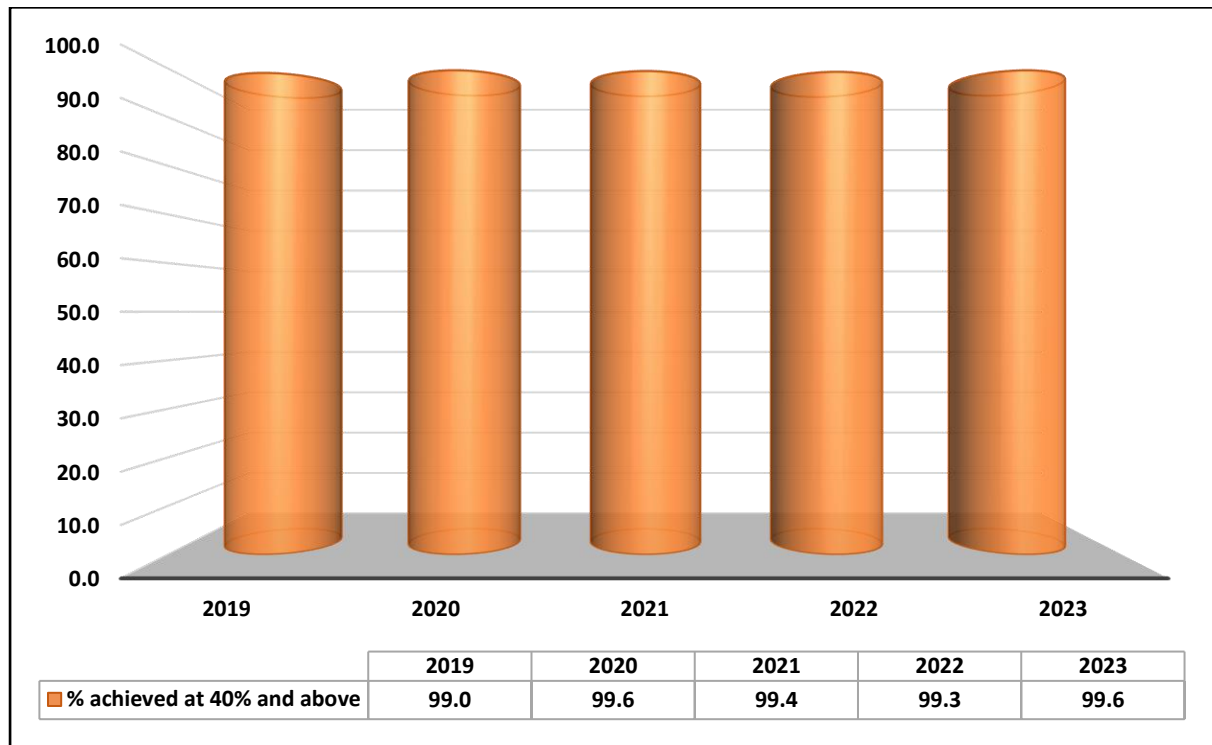
Lelithebula lelingentasi likhombisa kutsi lizinga lekuphumelela ngemaphesenti la-40 (Lizinga le-3 kuya etulu), lisimeme kumaphesenti la-99. Kube nekukhuphuka kwelizinga lekuphumelela lonyaka. Linani lebahlolwa labaphumelele ngemaphesenti la-40 (Lizinga le-3) lehle lisuke kumaphesenti la-2.9 ngemnyaka we-2022 laya kumaphesenti la-1.5 ngemnyaka we-2023. Kube nengucuko lenkhulu kumaphesenti alabaphumelele ngemalengiso (Lizinga le-7), ngetulu kwemaphesenti la-80, enyukile asuke kumaphesenti la-10.5 ngemnyaka we-2022 aya kumaphesenti la-13.4 ngemnyaka we-2023. Loku kusho kutsi samba selinani labaphumelele ngemalengiso senyukile, batinkhulungwane letimbili, emakhulu lasikhombisa, emashumi lamabili nalabatsatfu (2723).

Nakubukwa tihibe letibekhona etinhlelweni tekufundzisa nekufundza emnyakeni we-2021 newe-2022, lemiphumela letfolwe ngulabahlolwa balomnyaka iyancomeka. Tinhlelo tekusita bafundzi letentiwe ngibo bonkhe labaphatselene nemfundvo emazingeni lehlukahlukene (Velonkhe, eMatikweni eTemfundvo etifundza, tigodzi nasetikolweni tente siciniseko sekutsi bafundzi batilungiselele ngalokwenetisako. Kusebenta ngekutikhandla nekubeketela kwebahlolwa labaphumelele ngalokungetulu kwe-avareji kufake sandla kuyo yonkhe lemphumelelo lejabulisako.

Lithebuli 11.1.1 Emazinga emphumelelo yebahlolwa jikelele, eSiswati Lulwimi Lwasekhaya

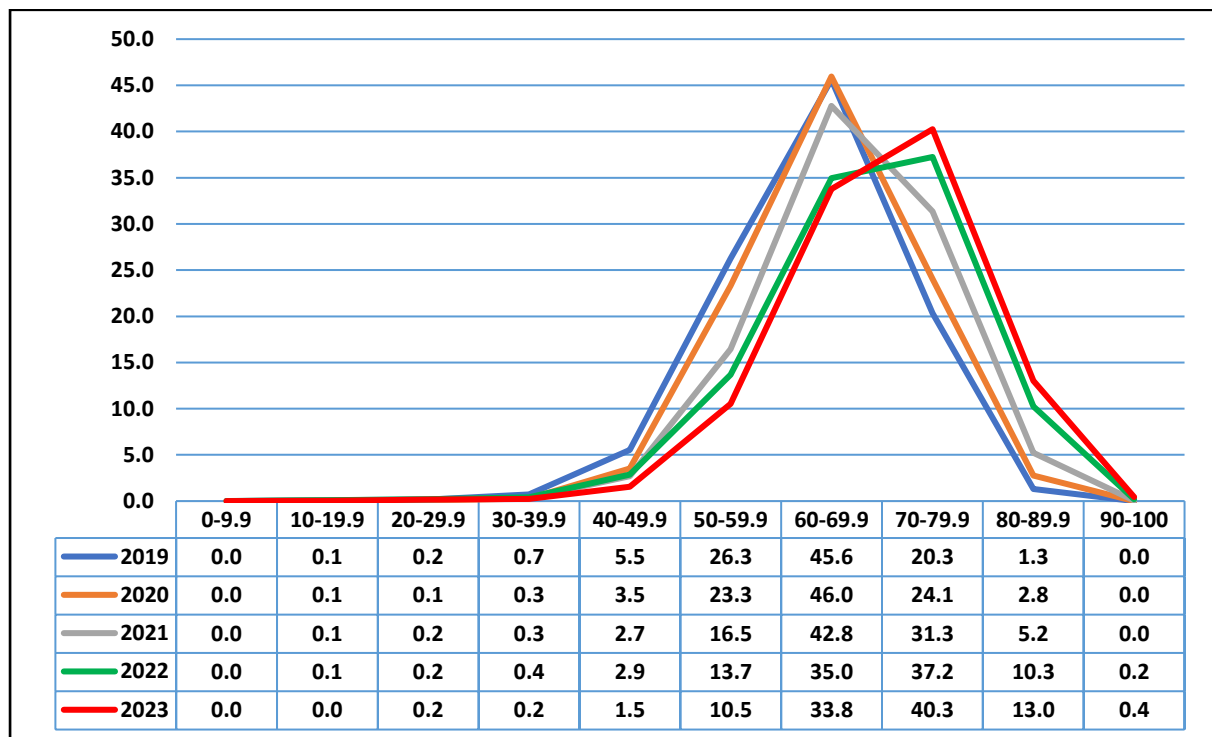
Umnyaka	Linani Lababhalile	Linani Labaphumelele Nge- 40% Nangetulu	% Alabaphumelele Nge- 40% Nangetulu
2019	17 255	17 089	99,0
2020	16 906	16 835	99,6
2021	21 699	21 574	99,4
2022	22 139	21 976	99,3
2023	20 325	20 237	99,6

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



Igrafu 11.1.2 Kwabiwa kwemamaki ebahlolwa ngendlela yegrafu Siswati LuLwimi LwaseKhaya

Emaphesenti ebahlolwa la-98 alabo labaphumelele ngesilinganiso se-avareji lengetulu kwemaphesenti la-50 nakacatsaniswa nemaphesenti la-96.4 e-avareji yemnyaka we-2022. Kube nentfutfuko lenkhulu esibalweni sebahlolwa labaphumelele ngelizinga le-6 nele-7.



11.2 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-1

Kuphawula jikelele

- (a) Linyenti lebahlolwa lisebente kahle kuleliphepha lekucala kwedlula imiphumela yemnyaka lowengcile we-2022. Ngemnyaka we-2022 i-avareji kube ngemaphesenti la-68 kepha ngemnyaka we-2023, i-avareji kube ngemaphesenti la-78. Bakhona bahlolwa labaphumelele ngemalengiso kusukela esigabeni A kuya esigabeni C.
- (b) Bahlolwa labanye basenabo bumatima bekubukisisa sibonwa lesihambisana nesivisiso. Loko kubenta kutsi balahlekelwe ngemamaki embutweni wekucatsanisa nobe wekutfola umehluko nobe budlelwane lobukhona kuwo omabili lamatheksthi esivisiso.
- (c) Labanye bahlolwa basenebumatima bekuphendvula imibuto yesivisiso lesezingeni lekucabangela. Bavele babhale lokungahambisani nemibuto nobe batsatse lokubhaliwe etheksthini bakubhale njengobe kunjalo.
- (d) Bancane bahlolwa labangakawuphendvuli kahle umbuto we-2 kepha linyenti labo seliyakhona. Linyenti labo liphumelele kulombuto ngemalengiso.
- (e) Bahlolwa labanyenti baphumelele kahle embutweni we-3 ngobe labanye baphumelele ngemalengiso. Bakhona bahlolwa labanebumatima bekuphendvula lombuto ngenca yekweswela lwati lwekuchumana netibonwa letitkhangisi.
- (f) Bakhona labanye bahlolwa labasenebumatima ekuphendvuleni umbuto loyikhathuni ngobe baphumelele ngalokwenetisako. Kuyabonakala kutsi lobulukhuni bubangwa kungabi nelwati lolwanele lwekuchumana nekuvisisa tibonwa temakhathuni.
- (g) Kuselukhuni kulabanye bahlolwa kuphendvula umbuto we-5 lomayelana netakhi netimiso tekusetjentiswa kwelulwimi. Kunenkinga kubona nobe kukhokha titfo tenkhulumo etheksthini leniketiwe bese tisetjentiswa emshweni.
- (h) Basebanyenti bahlolwa labanenkinga yekusebentisa lulwimi lolujulile lokuvetwa yindlela labaphendvula ngayo umbuto we-3 newe-4 ledzinga kutsi babhale inkhulumo babuye basekele. Bona bavele basekele ngaphandle kwekuyibhala lenkhulumo lebutiwe.

11.3 KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-1

Emaphutsa lavamile nekungavisisi umbuto

UMBUTO 1: SIVISISO

- (a) Linyenti lebahlolwa liwuphendvule kahle umbuto we-1.1 kuye kuwe-1.8. Bakhombise kuyivisisa lemibuto lesezingeni lembuto losebaleni newekuhlelembisa.
- (b) Embutweni we-1.9, banyenti kakhulu bahlolwa labangakawuphendvuli kahle lombuto. Bewudzinga kutsi bahlolwa basho imibono yabo ngekukhetfwa kwetifundvo etikhungweni temfundvo lephakeme. Bahlolwa babuke lokwentiwa boLomini naS'phephile; abaveti yabo imibono ngekukhetfwa tifundvo esikhungweni semfundvo lephakeme.

- (c) Bahlolwa labanyenti abakawuphendvuli kahle umbuto we-1.1.12. Abawuvisisi lombuto ekuveteni lokwentiwa nguhulumende ekucashweni kwaSiphephile naLomini njengobe imisebenti iyindlala kangaka.
- (d) Labanye bahlolwa abakawuphendvuli kahle umbuto losibonwa. Bacelwe kutsi babhale kunye lokukhombisa kutsi labantfu labanetidzingo letikhetsekile labasefreyimini ye-1 kuya ku-3 banemakhono. Bahlolwa abalivisisi leligama lelitsi, 'emakhono'.
- (e) Embutweni we-1.2.6, bahlolwa babutwe kutsi sibonwa lesisefreyimini ye-1 etheksthini B sehluke ngani kuloku lokusemgceni wekucala endzimeni ye-8 etheksthini A. Linyenti lebahlolwa lehlulekile kuveta umehluko emkhatsini walesibonwa nemugca wekucala endzimeni ye-8; baphendvule ngalokwentiwa nguLomini.
- (f) Bancane kakhulu bahlolwa labangakwati kufundza sanhlobo. Labo bavele batsatse imisho lesetheksthini bayibhale njengobe injalo bente timphendvulo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abafundzise sivisiso ngendlela yekufundza. Abanikete bafundzi ematheksthi lanelinani lemagama lamisiwe.
- (b) Bafundzi abaniketwe imisebenti yesivisiso ngekwenchubomgomo (kuba netheksthi A netheksthi B) ngobe loko kutabasita kutsi betaye kuphendvula imibuto yesivisiso ngalokulindzelekile.
- (c) Bafundzisi kumele bafundzise indlelanchubo nemasu ekufundza itheksthi, njengobe kuphawuliwe ekhasini le-24 leSitatimende Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE), kufola umcondvo locuketfwe yitheksthi nekutfola inshokutsi yemagama langaketayeleki. Loko bangakuphumelelisa ngekunika bafundzi imisebenti leminyenti yekufundza ngekuphimisa nekufundza bubindze, njll.
- (d) Bafundzisi abati emazinga ekubuta imibuto kanye netibonelo talawo mazinga. Abakwati kutsi yonkhe imibuto lephatselene nekucabangela inshokutsi, kucagela, kuhlola nekuncoma kufanele bacaphelise lokusetheksthini yesivisiso lebasifundzile ngobe kusuke kubutwe lokuhambelana naleyo theksthi.
- (e) Bafundzisi bakhutsatwa kutsi banike bafundzi imisebenti leminyenti lephatselene nesivisiso Umbuto we-1.1, nekufundvwa kwesibonwa Umbuto we-1.2, kute betaye kuphendvula ngalokufanele, ngetulu kwaloko, abakhetse ematheksthi lahambisana nesikhatsi.
- (f) Lokunye lokungasita bafundzisi kutsi bagcugcutele bafundzi kutsi bafundze tincwadzi tetakhi netimiso telulwimi sib, Silondvolota Siswati, Luju Lwelulwimi LweSiswati, njll.
- (g) Belulekitifundvo abachubeke kwesekela nekulandzelela umsebenti webafundzisi kucinisekisa kutsi bafundzisi bafundzisa ngendlela lelindzelekile yekharikhulamu.

UMBUTO 2: SIFINYETO

Emaphutsa lavamile nekungavisisi umbuto

- (a) Labanye bahlolwa basenenkinga yekuvisisa umbuto locindzetelwe lekumele uphendvulwe. Bavele bafundze yonkhe itheksthi bese bayatifyetela ngendlela yabo ngaphandle kwekukhokha emaphuzu lasikhombisa alokubutiwe.
- (b) Linyenti lebahlolwa alikawuvisisi umbuto lobewutsi abakhokhe emaphuzu lasikhombisa lakhombisa kutsi kuvakasha kunemitselela lemhle esimeni sengcondvo yemuntfu. Bona bebhala konkhe lokuphatselene nekuvakasha nobe kungakhulumi ngengcondvo. Bakhokha emaphuzu njengobe anjalo ababhali imisho ngeyabo indlela lebavisise ngayo. Labanye baphindza liphuzu linye.
- (c) Labanye bahlolwa labambalwa basenenkinga yekufundza nekuvisisa itheksthi yesifinyeto. Bavele batibhalele labakucabangako. Loko kuyabonakala kutsi basuke bavilaphe kufundza leyo theksthi bese batibhalela kwabo lokungahambisani nemaphuzu labutiwe.
- (d) Lisekhona licenjana lebahlolwa lelilahlekelwa ngemamaki ngenca yekungakhokhi onkhe emaphuzu lasikhombisa. Bavele babhale emaphuzu langaphasi kulasikhombisa bese bangeta ngaloko labaticabangela kona ngekuvakasha.
- (e) Bancane bahlolwa lababhala sifinyeto ngemaphuzu esikhundleni sekutsi babhale ngetindzima. Labo bahlolwa balahlekelwe ngemamaki elulwimi.
- (f) Bakhona bahlolwa lababhale sifinyeto ngelinani lemagama ledlula lelo lelimisiwe. Labo bahlolwa balahlakelwe ngemamaki ngobe lamanye emaphuzu asuke akulelinani lelengcile kulelo lelimisiwe.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abagcizelele kubafundzi kutsi itheksthi yesifinyeto iba nembuto lokungiwo lohambisana nemaphuzu lekumele akhokhwe bafundzi.
- (b) Bafundzi abafundze kukhokha emaphuzu lekumele babhale ngawo tindzima hhayi emaphuzu labaticabangela wona.
- (c) Bafundzi kufanele banakisisa emasu nemakhono ekufinyeta uma bafundziswa. Abafundze kubhala sifinyeto sabo ngendlela yetindzima emva kwekukhokha onkhe emaphuzu lasikhombisa.
- (d) Kumele bafundzisi bachubeke nekunika bafundzi imisebenti yetifinyeto kanye nerubhriki yekumaka sifinyeto. Abatetayete kumaka kanye kanye leso sifinyeto kute bafundzi basheshe bawabone emaphutsa abo.
- (e) Bafundzisi kumele bagcizelele kubafundzi tindlela tekutfola umcondvo lomcoka, kwakha emanothi nekufinyeta imibono lemcoka, bakwati kwehlukanisa emaphuzu lasekelako.
- (f) Lokunye lokubalulekile kutsi bafundzisi batakhale abo ematheksthi latitatimende hhayi lalandzisako uma bafundzisa kufinyeta itheksthi.

- (g) Kumele bafundzisi bachubeke banike bafundzi imisebenti yetifinyeto kanye nerubhriki yekumaka. Kungasita kutsi bafundzisi basebentise ematheksthi lahambisana nesikhatsi.

UMBUTO 3: KUHLATIYA SIKHANGISI

Emaphutsa lavamile nekungavisisi umbuto

- (a) Linyenti lebahlolwa liphendvule kahle umbuto we-3.1 kuya kuwe-3.4 kepha bebanemaphutsa ekubukisisa ifonti ledvonsa batsengi, bebavele babhale nobe nguyiphi inkhulumo lehhungako.
- (b) Bahlolwa labanyenti abakawuphendvuli kahle umbuto we-3.5, abawati emagama ethekhnikhi. Baletsa ligama lelitsi, 'itheknoloji' esikhundleni sekutsi batsatse ligama lelitsi, 'emasolaphaneli'.
- (c) Labanye bahlolwa abatati tikhatsi tesento. Babutwe sikhatsi lesitako embutweni we-3.6, bekulindzeleke kutsi babhale umusho lonesakhi sesikhatsi lesitako '-tawu-' bona basebentise sakhi '-to-' lokuliphutsa.
- (d) Embutweni we-3.6, tinhlobo tetinkhulumo abakhoni kutesekela nobe baniketiwe. Labanye bahlolwa bayasekela ngaphandle kwekubhala lenkhulumo lebutiwe.
- (e) Linyenti lebahlolwa lisenenkinga yekuhumusha tibonwa tetikhangisi. Basahlangabetana nebumatima bekuvisisa imibuto lehambelana netikhangisi.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abasebentise umhlahandlela wekuhlola (exam guideline) wemnyaka we-2021 uma bafundzisa sikhangisi. Lapho batawutfole tihlomisile tekuhumusha tikhangisi nekutsi yini lebutwako, njengetinkhulumo, kuhumusha bulili, budzala emaciniso nemibono njll. Ababuye basebentise inkhombandlela yekutifundzela letfolakala kubahloli besifundvo seSiswati, kucikelela Kusetjentiswa Kwelulwimi Ngelokujulile (CLA) Emabanga e-10 kuya kule-12.
- (b) Abanikwe emafuba langetiwe bafundzi ekuhunyushwa kwematheksthi etikhangisi. Bona Likhasi le-25, eSitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE). Akusetjentiswe idokhumenti yekusetjentiswa kwelulwimi ngelokujulile (Critical language awareness document) kanye neMhlahandlela weKuhlola Lobuyeketiwe we-2021 (Amended 2021 Examination guidelines).
- (c) Bafundzisi abachubeke basite bafundzi ekuvisiseni kusetjentiswa kwelulwimi ngelokujulile njengewelulwimi lolutsintsa imiva, lwekuhhunga, lolutsatsa luhlangotsi, lolutsatfwa njengemaciniso lube lutsintsa imiva yalabanye, njll. Bona Likhasi le-107 eSitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE).
- (d) Kubalulekile kutsi bafundzi banakisisa indlela yekufundza nekubuta etikhangisweni lokufaka ekhatsi iminyakato lekhona, lokwentekako kulowo mkhico kanye netinhlobo tetinkhulumo. Akugcizelelwe emasu ekukhangisa, sib. injongo yekusebentisa lulwimi lolujulile, kuhunga, imfundzisolate, kusebentisa emafonti lehlukene, njll, kufanele bafundzi bawati nabahlatiya sikhangisi. Akuchutjekwe nekugcila eSitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE) ngetikhatsi tonkhe nakufundziswa nasemihlanganweni yebafundzisi yelulwimi.

- (e) Bafundzi abalungiselelwe tikhangisi leticanjiwe letihambisana nemikhicito letayelekile futsi lehambisana nesimongcondvo sebafundzi. Bafundzisi kumele banike bafundzi imisebenti leminyenti yasekhaya naseklasini lephatselene netikhangisi babuye bamake ngalokufanele.

UMBUTO 4: KUHLATIYA IKHATHUNI

Emaphutsa lavamile nekungavisisi umbuto

- (a) Linyenti lebahlolwa alikasebenti kahle kulombuto ngobe liphumelele ngelizinga lelisemkhatsini, lokwenetisako. Loko kukhombisa kutsi kunebumatima bekuvisisa tibonwa letingemakhathuni.
- (b) Umbuto we-4.3 bahlolwa lwati lwetinciphiso letidzinga kulwangisa, 'sikhatsi-sikhashana'. Linyenti lebahlolwa alikwati kubhala sinciphiso seligama, 'sikhatsi' bona babhala 'sikhatsana'.
- (c) Bahlolwa labanyenti abakhoni kwesekela inkhulumo lebutiwe embutweni 4.6 behlulwa kusekela inkhulumo letsatsa luhlangotsi bavele batsi, 'nguye kuphela' lokuvele kubhaliwe kulowo mbuto.
- (d) Bakhona bahlolwa labahluleka kuphendvula inkhulumo lekhombisa emandla ekuphatsa lebutwe embutweni we-4.7. Bahlolwa bahlulekile kwesekela leyo nkhulumo
- (e) Bahlolwa labanyenti abatati tinkhulumo kanye nekuhumusha tibonwa temakhathuni neminyakato nobe lokwenteka kuleyo minyakato. Bavele babuke kuphela lokubhalwe efreyimini kuphela.
- (f) Bancane kakhulu bahlolwa labasenenkinga ekwatini silulumagama lesihambelana nemakhathuni, indlela lulwimi nemifanekiso lebonisa ngayo futsi lewalolonga ngayo emagugu netimo tengcondvo, titfombe nelulwimi lolugceka ngayo ngekebulili nekukhetsa iminyaka yebudzala.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abachubeke basebentise umhlahlandlela wekuhlola (exam guideline) uma bafundzisa emakhathuni. Batawutfola tihlomisise tekuhumusha emakhathuni nekutsi yini lebutwako, njengetinkhulumo, kuhumusha bulili, sicubulo, emafonti, budzala emaciniso nemibono njll. Ababuye basebentise incwadzi leyinkhombandlela yekutifundzela, Kucikelela Kusetjentiswa Kwelulwimi Ngalokujulile (CLA) Emabanga 10-12 letfolakala kubahloli besifundvo seSiswati).
- (b) Abanikwe ematfuba lapho bafundza khona kucikelela kusetjentiswa kwelulwimi ngalokujulile njengelulwimi lolutsintsa imiva, lwekuhunga, lolutsatsa luhlangotsi, lolutsatfwa njengemaciniso lube lutsintsa imiva yalabanye, bomcondvojula, njll. Bona Likhasi le-107 eSitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE).
- (c) Bafundzi abakhutsatwe kutifundzela tinhlobo letibanti temakhathuni. Kumele bafundze, indlelanchubo nemasu ekufundza itheksthi, njengobe kuphawuliwe ekhasini le-24 leSitatimende Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE), kutfola umcondvo locuketfwe yitheksthi nekutfola inshokutsi yemagama langaketayeleki

- (d) Bafundzisi kumele bagcizelele kuhumusha emabhamuta, lulwimi lwemtimba/iminyakato leyentiwa bantfu labasekhathunini, sib. Lokukhomba kutsi umfana uyacabanga/ kuvala umlomo nelibhamuta lelikhombisa kucabanga.
- (e) Bafundzisi abachubeke banike bafundzi imisebenti yekuhumusha emakhathuni eklasini babuye basitane emihlanganweni yelulwimi ngebuciko bekufundzisa ikhathuni babe basebentisa mhlahlandlela wekuhlola (Exam guideline).

UMBUTO 5: IPHROZI

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bancane kakhulu bahlolwa labaphumele kuphendvula umbuto we-5.1. Bakhombise kutsi abatati tiga tenkhulumo. Esikhundleni sekutsi babhale, 'hholohholo' bona babhala kutsi, 'kusindvwe ngebelitfole'.
- (b) Bakhona bahlolwa labancane labangasati sisho lesibutiwe embutweni we-5.2. Bekumele bakhetse imphendvulo lechaza kutsi kusuke kwente njani uma 'kusindvwe ngebelitfole'. Bona abakabhali imphendvulo lefanele.
- (c) Linyenti lebahlolwa alikhoni kukhokha ligama lendzabuko lelisenzimeni yesibili lelibutwe embutweni we-5.5. Bavele babhale ligama lelihloniphisa 'tjwala' lelitsi, 'emanti lamponjwane'.
- (d) Embutweni we-5.6, labanye bahlolwa abakaphendvuli kahle bekumele batsatse sento, 'dlala' babhale umusho lotawukhomba sento sekwenteka. Bona bebangakhoni kuntjintja, 'dlala' abe ngu-'dialeka'.
- (e) Bancane kakhulu bahlolwa labakhombise kutsi abasati siphawulo lesibutwe embutweni we-5.7. Labo bahlolwa bebavele bangabhali lutfo nobe babhale imisho lengahambisani nesiphawulo lesibutiwe.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Belulekitifundvo bangasita ngekubuyeketa tincwadzi tetakhi netimiso telulwimi kutsi ngabe tisahambisana nesikhatsi yini ngobe bafundzi sebanekudideka kulamanye emagama njengalawa labitwa ngekutsi masha nobe madzala. Bafundzi banebumatima bekuvisisa lawo magama nobe kufola umehluko emkhatsini wemagama lamasha, emabito mfakela nemagama ethekniki.
- (b) Bafundzi abanikwe ematfuba ekufundza ematheksthi lanetakhi netimiso tekusetjentiswa kwelulwimi, bona emakhasi 104 - 107 eSitatimendini Sekharikhulamu Yenchubomgomo Nekuhlola, (SISEYENE), letinjengekutfufukiswa kwesilulumagama nekusetjentiswa kwelulwimi, takhi temisho telulwimi.
- (c) Imisebenti leminyenti yasemaklasini, yasekhaya kanye netivivinyo, kufanele iceceshe bafundzi ngetakhi netimiso tekusetjentiswa kwelulwimi letibalwe ngenhla babuye batisebentise emishweni labatakhele yona. Bafundzisi abachubeke bamake umsebenti webafundzi kute batfole kulungisiswa lapho banetihibe khona.
- (d) Bafundzisi abachubeke bamake umsebenti webafundzi ngesikhatsi kute batfole kulungisiswa lapho banetihibe khona. Kungaba kuhle kutsi lesinye sikhatsi bafundzi bamake imisebenti yabo emva kwekuyibhala ngaleso sikhatsi.

- (e) Bafundzisi bakhutsatwa kutsi baticambele ematheksthi aleminye imisebenti yaseklasini banike bafundzi kulungiselela luhlolo loluhlelekile. Lamatheksthi akahambisane nesikhatsi, banganikwa emaphepha eluhlolo lolwendlula kudzala langahambisani nekharikhulamu lensha ikakhulu imibuto lengahambisani nemazinga ekuhlola.
- (f) Bafundzisi abagcugcutelwe kuhlala bafundza Ticondziso Tekuhlola letibuyeketiwe letiveta luntjintjo lolwentekile lwekuhlola umbuto we-5 letitfolakala kuMhlahlandlela weKuhlola (Exam Guideline) lwemnyaka we-2021 Kumele bafundzise takhi netimiso telulwimi ngalokuphelele.

11.4 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-2

Kuphawula jikelele

Bahlolwa bakhombise kutsi batifundzile letincwadzi tetemibhalo, kodvwa abakaphendvuli ngalokulindzelekile umbuto wendzabambhalo, bacoca indzaba yonkhe ngaphandle kwekulandzela ticondziso tekubhala indzabambhalo. Loko kwente kuphumelela kwebahlolwa kwaba sezingeni lelisemkhatsini. Babe mbalwa bahlolwa lababe nebumatima bekukhetsa imibuto yetinkondlo nalemayelana nekuhumusha tinkondlo nemibuto lebutiwe kute bakwati kuphendvula kahle loko lokubutiwe. Ikhona imibuto yetinkondlo lebayiphendvule kahle lokukhombisa kutsi bayivisisile.

11.5 KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-2

SIGABA A: TINKONDLO

UMBUTO 1

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labakhetse lombuto babe sibalo lesincane kakhulu. Linyenti labo alikaphumeleli kuwuphendvula kahle lombuto ngalokondlo letsi, 'Awutfolakali.'
- (b) Kulesibalo sebahlolwa labakhetse lombuto, bancane kakhulu labaphendvule babhala kahle singeniso, emaphuzu lesekelo kutsi lenkondlo iyisathaya nesiphetfo.
- (c) Esikhundleni sekutsi babhale ngebufakazi bekutsi lenkondlo iyisathaya nobe iyinkondlogceka, bebanhlanhlatsa babhale letindzima tenkondlo njengobe tinjalo ngaphandle kwekwesekela ngemibono yabo yekutsi kungani kutsiwe lenkondlo iyisathaya.
- (d) Kulabahlolwa kukhona labacoca nganobe yini lefika engcondvweni.
- (e) Labanye bahlolwa bacaphune imigca yalokondlo njengobe injalo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abagcugcutelwe kutsi bahlatiye ligalelo lalowo nalowo mugca enkondlweni kanye nenshokutsi yemagama kute bavisise kahle kutsi kunekubumbana lokukhona emkhatsini wemigca nemagama lasetjentisiwe netincenye letehlukene tenkondlo njengekujula, ingcikitsi, umoya njll. Abafundziswe ngemagama lamumetse bunkondlo nemagama lalukhuni.
- (b) Bafundzisi abachubeke basebentise inkhombandlela yekutifundzela lelungiselelwe kusita bafundzi labanebumatima ekuhluteni tinkondlo. Kulenkhombandlela yekutifundzela i-Mind The Gab (MTG) 'Lalela Ngwane', tonkhe tinkondlo letimiselve kufundvwa tihlutiwe ngekulandzela tonkhe tikhali tebunkondlo.
- (c) Bafundzi abalolongwe ngekunikwa imisebenti leminyenti yekubhala indzabambhalo yenkondlo kute betaye. Bafundzisi nabo abasebentise emarubrikhi kumaka tindzabambhalo tebafundzi baklonyeliswe ngalokufanele.
- (d) Kugcugcutelwa kutsi kuchubeke kuhlelwa kwetikhatsi lapho bafundzisi batewuhlomisana khona ngendlela yekufundzisa indzabambhalo.
- (e) Kukhutsatwa kutsi bafundzi bamakelwe tindzabambhalo ngekuhlanganyela nebafundzisi babo kute bakwati kutsi yini lelindzelekile uma sebahhala.
- (f) Bafundzisi abagcizelele kubafundzi kutsi uma kuhlatiwa luhlobo lwenkondlo kubukwe imigca kanye nemagama lasekela lolo luhlobo lwenkondlo. Sib. akucashunwe imigca nemagama enkondlweni lokutinkhomba letifakazela kutsi lenkondlo iyisathaya.
- (g) Kufanele kutsi belulekitifundvo bachubeke kwesekela nekulandzelela umsebeni webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile yekharikhulamu.

UMBUTO 2: IMIBUTO LEMIFISHA YETINKONDLO

Emaphutsa lavamile nekungavisisi umbuto

- (a) Embuto we-2.2, labanye bahlolwa abakhoni kubona kutsi lobunkondlo lobukulomugca sifanangwaca. Labanye labakhonile kusibona, behlulekile kubhala inchazelo lekahle.
- (b) Bahlolwa labanyenti abakakhoni kuchaza kahle umugca we-14 losembutweni we-2.4, lotsi, 'Sewunguphunyuka bamphetse'. Banika tinchazelo letinhlanhlatsako.
- (c) Umbuto we-2.5, bancane bahlolwa lababe nebumatima bekuchaza kahle budlelwano lobukhona kulesifanisongco, 'Lutsandvo ulisela lelingabonwa' nalesimo lesifaniswe ngco. Batse lutsandvo alubonwa kepha luyatiwa kutsi lukhona, bangasho lutfo kutsi lufana ngayiphi indlela nelisela lelifika lingabonwa.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi bakhutsatwa kutsi bakhe sichazamagama lesichaza emagama eTemibhalo lasetjentiswa nakufundvwa tinkondlo. Bahlonyiswa kutsi banike bafundzi umklamo (iphrojekthi) bente lucwaningo lwetinchazelo netibonelo taletimphawu tenkondlo bese betfula eklasini.
- (b) Bafundzisi abacikelele kutsi njalo uma kufundvwa inkondlo eklasini bayihlatiye ngemigca kute kuvele kubumbana kwayo nenkondlo kanye nenshokutsi yayo. Akusetjentiswe lulwimi lwebunkondlo lolwemukelekile.

- (c) Bafundzisi abanike tibonelo letinyenti baphindze banike tivivinyo temibuto ngemazinga lahlukahlukene ekubamba kwengcondvo.
- (d) Bafundzi abafundziswe kusebentisa lulwimi lwebunkondlo sibonelo; sifanangwaca, kujula kwenkondlo netinongo tenkhulumo njll.
- (e) Bafundzisi abanike bafundzi tibonelo letinyenti baphindze banike tivivinyo temibuto ngemazinga lahlukahlukene ekubamba kwengcondvo.
- (f) Akusetjentiswe lokucuketfwe Sitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE)

UMBUTO 3

Emaphutsa lavamile nekungavisisi umbuto

- (a) Embutweni we-3.2, bahlolwa labanye baphambanisa inchazelo yemvumelwano naleyo yeluchumano. Bayehluleka kucacisa kutsi imvumelwano iba lilunga kantsi luchumano ligama leliphhelele.
- (b) Umbuto we-3.4, bahlolwa labambalwa abakakhoni kuchaza umcondvo lojulile wenzima yesibili kulenkondlo letsi, 'Ungenyulile.' Bona bebabhala kutsi sonkondlo uyabonga kuMdali.
- (c) Linyenti lebahlolwa liwuphendvule kahle umbuto we-3.5 kepha kukhona labambalwa labangakaphumeleli kuwo lombuto; lombuto bewufuna kutsi babhale ngesifundvo.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abakhutsatwe kutsi babhale tabo tinkondlo tibe naletimphawu tebunkondlo njengephethini, sidvonsamoya, luchumano, imvumelwano, imphindza, imphindvwa, sicedzelelamcondvo, tinongo, njll.
- (b) Bafundzisi uma bafundzisa abacacise umehluko lokhona emkhatsini wemphindza nemphindvwa.
- (c) Bafundzi abatakhele luhlu lwemagama lasetjentiswa uma kuhlutwa inkondlo bawanameke ebhukwini labo, bahle batikhumbuta tinchazelo tawo babuye banike netibonelo labaticaphune etinkondlweni.
- (d) Bafundzisi bayakhutsatwa kutsi bafundzise bafundzi emagama labangawasebentisa kuchaza umoya nekutsi umoya uvetwa kukhetseka kwemagama latsite.
- (e) Belulekitifundvo abachubeke nekwenta imihlanganosikolo bagcizelele tingucuko letentiwe kumhlahandlela weluhlolo we-2021
- (f) Bafundzisi abachubeke bafundzise khumusha imigca yenkondlo, emagama, imifanekisomcondvo, njll kute kuvele inshokutsi lenembako.
- (g) Belulekitifundvo abagcizelele kusetjentiswa kwenkhombandlela yekutifundzela i-MTG Lalela Ngwane lelungiselelwe kusita bafundzisi labanebumatima ekuhluteni tinkondlo.

UMBUTO 4

Emaphutsa lavamile nekungavisisi umbuto

- (a) Umbuto we-4.1, labanye bahlolwa baphambanisa imphindza batsi yimphindvwa bese basekela kahle, lokwente kutsi balahlekelwe emamaki.
- (b) Embutweni we-4.2, bancane bahlolwa labaphambanisa luchumanosicalo nemvumelwanosicalo.
- (c) Umbuto we-4.3, bahlolwa labambalwa abakhoni kuchaza ingcikitsi, lekulalela/Kugula/imphilo. Bebabhala kwangatsi bebabutwe ngesifundvo nobe umlayeto ngobe bebabhala batsi 'Ubolalela uma wekhutwa ngobe kusasa utawutisola', naletinye timphendvulo.
- (d) Bahlolwa labanyenti embutweni we-4.4, behluleke kuchaza lokucondvwe ngusonkondlo ngalomugca lotsi, 'bewuhamba ehwayeleni lagezi'. Esikhundleni sekutsi batsi, bekadvwalile/abetigcabha; ahambela etulu; bebaphendvula batsi: 'bekalengela engotini/bekondze kakhulu ngiko akhona kuhamba ehwayeleni lagezi.' Bavete umcondvo losebaleni esikhundleni semcondvo lojulile.
- (e) Umbuto we-4.5, bahlolwa abakakhoni kunika inchazelo leveta budlelwano emkhatsini wesifaniso 'njengembali lebunile'; nalesimo sekugula ube ngumcaba. Bachaza imbali lebunile kutsi injani nobe bachaze simo salomuntfu logulako.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abagcizelele umehluko lokhona emkhatsini wemphindza nemphindvwa; Luchumano nemvumelwano; imphindza nemphindvwa, bafundzisi abagcizelele umehluko lokhona kulobukondlo ngobe buyabadida bafundzi.
- (b) Bafundzisi abahole bafundzi kwentiwe tibonelo letinyenti eklasini kusetjentiswe tinkondlo letimisiwe. Bafundzi abanikwe litfuba lekutitfolela lomehluko.
- (c) Bafundzisi abagcizelele kwesekela kahle ingcikitsi yenkondlo kute bafundzi bangatsemeleti uma baphendvula imibuto lefuna ingcikitsi bakwati kuphendvula ngalokwenembako.
- (d) Bafundzisi abachaze kutsi sinongo senta loku lokukhulunywa ngako enkondlweni ukubone ngemehlo engcondvo, utakhele sitfombe ngako/ufise kukuhogela/kukunambitsa nobe ufise kukutsintsa. Uma sikwenta loko lesinongo, kusho kutsi sisetjentiswe ngemphumelelo.
- (e) Bafundzisi abalolonge bafundzi kuhlatiya tinongo enkondlweni nekubaluleka kwato.
- (f) Akusetjentiswe lokucuketfwe Sitatimende Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE) ekufundziseni kufundza nekwehlwaya imibhalo yetinkondlo.

UMBUTO 5

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bonkhe bahlolwa baphocelelekile kuwuphendvula lombuto we-5, kepha-ke bakhona labambalwa labangakawuphendvuli lokwenta kutsi balahlekelwe ngemamaki.
- (b) Umbuto we-5.1, kubonakele kutsi bahlolwa labanyenti abasati silinganisamcondvo, bebavele batibhalele imphendvulo lefika engcondvweni.
- (c) Embutweni we-5.3, labanye bahlolwa bakhombisa kutsi abasati secamagama.
- (d) Umbuto we-5.6, labanye bahlolwa bacalise imphendvulo yabo ngekutsi, 'cha' kepha uma sebasekela bavumelana nesihloko kantsi lo 'cha' uchaza kutsi abavumi.
- (e) Bahlolwa labanye behlulekile kwesekela kutsi sisetjentiswe uma kwente njani lesifutamsindvo lesisembutweni we-5.7, bavele batsi, 'kulilitela bogogo'.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi uma bafundzisa abente tibonelo letinyenti letikhomba silinganisamcondvo eklasini.
- (b) Belulekitifundvo abagcizelele kusetjentiswa kwenkhombandlela yekutifundzela i-MTG 'Lalela Ngwane' kusita bafundzisi labanebumatima ekuhluteni tinkondlo.
- (c) Bafundzi abafundziswe ngetingucuko letikhona ekusentjentisweni kwemagama ebunkondlo.
- (d) Belulekitifundvo kufanele bachubeke basekele babuye balandzelele umsebenzi webafundzisi kucinisekisa kutsi bafundzisa ngendlela lelindzelekile yekharikhulamu.
- (e) Bafundzisi abafundzise Sitatimende Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE) ngembi kwekuyofundzisa eklasini.

SIGABA B NA C

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

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labanyenti bakhethse kuphendvula lombuto, kubekhona-ke emaphutsa ekungalandzeli imigomo lefanele yekubhala indzabambhalo.
- (b) Labanye bahlolwa behlulekile kubhala singenisiso nesiphetho kantsi labanye netindzima tabo atitselelani emanti. Bafundzisi bente ngato tibonelo ngalesikhatsi kufundvwa kubhalwa kwendzabambhalo eklasini.
- (c) Kukhona bahlolwa labaphendvula labangakabutwa kona, babhala indzabambhalo ngetimilo, ludvweshu, tifundvo, njll. Kuyabonakala kutsi baphendvula ngetihloko letifundvwe eklasini.
- (d) Kulabahlolwa kukhona labanhlanhlantsako, babhale emaphuzu langesekeli umbuto, babhala sifinyeto salenoveli.

- (e) Bahlolwa labanye baphambanisa balingisi; Mlungisi abe nguMphotfo, Macaleni nguSicobolo, njll.
- (f) Bakhona bahlolwa labambalwa labahluleke kukhetsa imibuto kuletigaba letimbili. Baphendvule imibuto lemibili lengena esigabeni sinye kunekukhetsa imibuto lehlukile esigabeni B na C.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abagcizelele emaklasini kutsi kulandzelwa sihloko lesibekiwe uma ubhala indzabambhalo, bafundzi akukalindzeleki kutsi bacoce nobe bafinyete lenoveli.
- (b) Labamiselwe kweluleka ngetifundvo abagcizelele kusetjentiswa kwenkhombandlela yekutifundzela i-MTG 'Tibopho Telutsandvo' lelungiselelwe kusita bafundzi labanebumatima ekuhluteni inoveli.
- (c) Bafundzisi kumele bente siciniseko sekutsi inoveli iyafundvwa eklasini, bafundzi batati tonkhe tigateko letisenovelini.
- (d) Bafundzi abafundziswe tonkhe timphawu tenoveli njengeSihloko, Sakhiwo (Sibekandzaba sendzawo, sesikhatsi nesimonhlalo, ludvweshu, sicakacaka, luvutfondzaba, lupholavutfondzaba nesiphetho); kuvetwa kwabo, timilo, tifundvo nemilayeto, njll. Loko kutawucinisekisa kutsi bafundzi bakhone kuphendvula nobe ngabe nguwuphi umbuto loyindzabambhalo nobe imibuto lemifisha.
- (e) Belulekitifundvo kufanele bachubeke balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile. Akufundziswe sakhiwo sendzabambhalo ngekulandzela Sitatimende Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE).
- (f) Imisebenti leminyenti lephatselene nekubhalwa kwendzabambhalo kufanele ibe yincenye yemisebenti lenikwa bafundzi ngaso sonkhe sikhatsi bangacali kubhala indzabambhalo ngesikhatsi seluhlolo.
- (g) Bafundzisi abakhutsate bafundzi kutsi babone kutfutuka nekulandzelana kwetigateko embhalweni babuye bacaphune tibonelo.
- (h) Bafundzisi abagcizelele kubafundzi ticondziso tekukhetfwa kwemibuto kuletigaba letimbili.

UMBUTO WE-14, WE-15 NEWE-16: UMDLALO (IMIBUTO YENDZABAMBHALO)

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bambalwa bahlolwa labaphendvule indzabambhalo yembuto we-14.
- (b) Labanye bahlolwa abakawuphendvuli kahle ngobe bacoca indzaba, bangaphendvuli lababutwe kona 'lokubufakazi bekutsi tibafanele labadlali tindzima tebadlali labanikwe tona kulomdlalo'.
- (c) Bahlolwa labanye babhala indzabambhalo lengakahleleki; tindzima atikabumbani; kute singeniso nesiphetho; uma sikhona singeniso; asihambisani nembuto.
- (d) Kukhona bahlolwa labambalwa labahlanganisa badlali balomdlalo nebalingisi benoveli. Kutfolakala sekubhalwa ngaboLomusa kunekutsi kubhalwe ngaNcobile. Baphambanisa tento taHleta naLaHleta. Batsi, LaMagagula ngumfati waHleta.
- (e) Bahlolwa labanye abakhoni kwehlukana emkhatsini wemkhweteli nemelekeleli.
- (f) Kunebahlolwa labancane labakhombise kutsi lomdlalo abawati sanhlobo. Bacaphune itheksthi yemibuto lemifisha njengobe injalo bayibhale njengemphendvulo yembuto.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abafundziswe sakhiwo sendzabambhalo ngekulandzela Sitatimende Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE).
- (b) Bafundzi bakhutsatwa kutsi bafundze libhuku eklasini kute wonkhe umfundzisi abe nesiciniseko sekutsi bonkhe bafundzi bayawati lomdlalo.
- (c) Bafundzi abente tifinyeto ngemacembu bese bayetfula ngesehluko ngesehluko babe baphendvula imibuto ngaleso naleso sehluko/sigcawu baphindze babhale badlali labakulesehluko/sigcawu nato tonkhe tigameko letiphatselene nabo.
- (d) Bafundzisi bakhutsatwa kutsi bafundzise sakhiwo sendzabambhalo ngesineke, bacale ngekuhlatiya umbuto bese babhala singeniso lesihambisana nembuto.
- (e) Bafundzi abahlanganyele batfole emaphuzu laphendvula umbuto nendlela yekuwabeka asekeleke aphindze aphendvule umbuto lobutiwe kusukela endzimeni yekucala kute kufike endzimeni yekugcina.
- (f) Bafundzisi abalolonge bafundzi kuhlatiya lokudzingwa ngumbuto. Inkhombandlela yekutifundzela i-MTG 'Kutawuba Njalo' ingaba lusito ekuhluteni umdlalo. Ngako-ke bafundzisi abayisebentise kanye neSISEYENE.
- (g) Bafundzi abetayetwe kubhala indzabambhalo eklasini, bangacali kuyibhala uma sebahhala umsebenti lohlelekile nobe luhlolo.

SIGABA B NA C

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

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labambalwa bakhethse kuphendvula Umbuto we-11 kulemibuto lemifisha.
- (b) Umbuto we-11.3, bahlolwa abakakhoni kahle kucatsanisa Sikhuni nalokwenteka emmangweni wangakubo. Babhala ngaSikhuni, bangasho lutfo ngemango. Abavisisi kutsi yini lekumele bayente uma bacatsanisa.
- (c) Umbuto we-11.7 bahlolwa abakalivisisi kahle ligama lelitsi, 'ingwijikhwebu' kungako abakakhoni kubona kutsi lesiphetho siyingwijikhwebu ngani nakunakisiswa emavi lakhulunywa nguLomusa etheksthini.
- (d) Umbuto 11.8, bahlolwa behlulekile kubhala imphendvulo lecondze ngco. Bebabhala ngeligama laLomusa esikhundleni sekutsi babhale ngeligama laMlungisi kuveta kutsi letinkhulumo tikhombisa kutsi ufuna kulungisa similo saLomusa lesibi.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi abafundzise kutsi iphendvulwa njani imibuto lefuna kutsi kucatsaniswe.
- (b) Belulekitifundvo abacobebele bafundzisi ngelwati lwekuphendvula imibuto ngendlela lenembako kulandzelwe emazinga emibuto.
- (c) Bafundzisi abagcizelele kutsi yini 'ingwijikhwebu' emaklasini.
- (d) Bafundzisi abachubeke nabahlangane emihlanganwenitikolo bacobelelane ngelwantinchanti lwekumaka liphepha lesibili.
- (e) Bafundzi abacikelele imibuto lefuna babhekise kuletheksthi labanikwe yona babuye bavivinywe ngekulandzela umhlahandlela wekuhlola.
- (f) Belulekitifundvo abagcizelele kusetjentiswa kwenkhombandlela yekutifundzela i-MTG 'Tibopho Telutsandvo' lelungiselelwe kusita bafundzisi labanebumatima ekuhluteni inoveli.
- (g) Bafundzi abanikwe umsebenti lomnyenti waseklasini newasekhaya ngemazinga emibuto lehlukene. Bamakelwe imisebenti yabo kute bakwati kubona kuphumelela nekwehluleka kwabo.

UMBUTO WE-15 NEWE-17: UMDLALO (IMIBUTO LEMIFISHA)

Emaphutsa lavamile nekungavisisi umbuto

- (a) Bahlolwa labanyenti labakhetse kuphendvula umbuto we-15, baphumelele ngalokwenetisako, kukhona nalabo labangakawuphendvuli kahle lombuto.
- (b) Umbuto we-15. 1, bahlolwa labanyenti abakaphumeleli kahle, bakhombise kungasati sibekandzaba.
- (c) Umbuto we-15.6, bahlolwa labanyenti behlulekile kuphendvulo lombuto kepha labo labawatiko lomdlalo bebaphumelela ngemalengiso nelicophelo lelisetulu.
- (d) Bahlolwa labanye bahlulekile kucatsanisa inkhulumo lebhawwe yacindzetelwa naloko lokwenteka esingenisweni semdlalo.
- (e) Umbuto we-15.12, bahlolwa bebaphambanisa imphendvulo, esikhundleni sekutsi babhale ngebungoti lobavimbeka ngekufundza kwaNcobile, bona bebabhala loko lakhona kukwenta asafundzile asebenta. Ngaleyo ndlela balahlekelwe ngemamaki.

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (a) Bafundzisi abalolonge bafundzi kuhlatiya lokudzingwa ngumbuto. Inkhombandlela yekutifundzela i-MTG 'Kutawuba Njalo' ingaba lusito ekuhluteni umdlalo. Ngako-ke bafundzisi abayisebentise kanye neSISEYENE.
- (b) Bafundzisi abachubeke bafundzise sakhiwo semdlalo njengobe kuhleliwe ku-SISEYENE (CAPS) nakuLuhlelo Lwekufundzisa Lwemnyaka (ATP).
- (c) Kubalulekile kutsi bafundzisi balugcizele/balusebentise lulwimi lwetemibhalo, loluphatselele nemdlalo kute bangabi nebumatima bekuphendvula imibuto ngekungavisisi emagama lasetjentisiwe, laphatselele netemibhalo.
- (d) Bafundzisi abente litfuba lekutsi umdlalo ufundwwe wonkhe ngekwetinkhundla, loko kwentiwe eklasini kute bacinisekise kutsi bonkhe bafundzi bayawati.
- (e) Kuleso naleso sigcawu akubhalwe sifinyeto, badlali lababalulekile, ingcikitsi, umoya, njll ute uphelele umdlalo.
- (f) Bafundzisi abente litfuba lekutsi umdlalo ufundwwe wonkhe ngekwetinkhundla, loko kwentiwe eklasini kute bacinisekise kutsi bonkhe bafundzi bayawati.
- (g) Bafundzi abanikwe umsebenti lomnyenti wasekhaya newaseklasini ngemibuto lephatselele nemdlalo lofundwako. Bafundzisi bacinisekise kutsi bayamaka babuye banike bafundzi timphendvulo temisebenti yabo kute babone lapho behluleka noma baphumelela khona.
- (h) Bafundzisi bakhutsatwa kutsi basebentise inkhombandlela yekutifundzela i-MTG lesita bafundzi labanebumatima ekuhluteni umdlalo lotsi, 'Kutawuba Njalo'.
- (i) Belulekitifundvo abachubeke balandzelele umsebenti webafundzisi, kucinisekisa kutsi bafundzisa ngendlela lelindzelekile.

11.6 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-3

Kuphawula jikelele

- (i) Bahlolwa basebente kahle kakhulu kuleliphepha futsi nakucatsaniswa isampuli yebahlolwa labalikhulu yalonyaka neyemnyaka lowengcile we-2022 babe ngetulu kwabo. Ngemnyaka we-2022 i-avareji kube ngemaphesenti la-76 kepha ngemnyaka we-2023, i-average kube ngemaphesenti la-80.
- (j) Linyenti lebahlolwa likhombise emakhono latfutukile ekubhala ngobe baphumelele ngemalengiso nangelicophelo lelisetulu.
- (k) Bahlolwa labanyenti bativisise kahle tihloko nemibhalombiko lemidze ngobe linyenti belitsi uma libhala imibhalo yalo ibumbane netihloko letikhetsiwe.
- (l) Kulesampuli yebahlolwa laba-100, kubonakele kutsi basebente kahle kulomnyaka we-2023, batfole emaphesenti la-80. Abe ngetulu ngala-4 nakucatsaniswa nemnyaka lowengcile we-2022 lapho batfole la-76.

KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-3

Emaphutsa lavamile nekungavisisi umbuto

SIGABA A: TINDZABA

UMBUTO 1

- (a) Bambalwa bahlolwa labaphendvule lombuto, esampulini yalabalikhulu ba-7 bahlolwa labawuphendvulile, batfole emaphesenti la-83 labakhetse kubhala ngesihloko lesisembutweni we-1.1. Cishe bonkhe labahlolwa basivisisile sihloko lebesitsi, “Kute nakunye lesakhona kuphuma nako. Labangakaphumeleli kahle behluleke kuveta tizatfu letabenta kutsi kubete nakunye labakhona kuphuma nako. Labanye bavete tigateko letingakholweki naletikhomba lizinga leliphasi kakhulu lekuticambela
- (b) Banyenti bahlolwa labakhetse umbuto we-1.2. Esampulini yalabalikhulu, ba-31 labawuphendvulile batfole emaphesenti la-82. Bakhonile kuveta simo sekuphila saphambilini, indlela lesitjintje ngayo nalapho sesitjintjile.
- (c) Banyenti kakhulu bahlolwa labawuphendvulile lombuto futsi basebente kahle kakhulu. Labangakaphumeleli behluleke kuveta tigateko letibente batisola kutsi bavumeleni kuhamba naye. Letinyenti tigateko tifaka tidzakamiva, kudlwengulwa, kutfunjwa, kuphokeleleka, kutsengisa umtimba netidzakamiva, njll. Letinye taletigateko atikhombisi kutfutuka kwelizinga lekuticambela.
- (d) Bancane kakhulu bahlolwa labakhetse umbuto we-1.4. Basihumushe ngetindlela letehlukene sihloko lesitsi, ‘Likusasa lebantfwana lingaba yinjabulo nobe yinjabhiso kubatali’. Labo labehlulekile embutweni we-1.4, behlulwe kutsi bangayicacisi indzima ledlalwa bantfwana ekujabuliseni batali babo nobe loko lokusinengiso, lokwenta batali bajabhe ngabo.
- (e) Nakuwo umbuto we-1.5 banyenti bahlolwa labakhetse lesihloko. Linyenti labo likhonile kubhala emaphuzu lanembako kepha kusesekhona labanye labanekinga yemoya, irejista nesitayela uma babhala indzaba yabo ihle iphuma esihlokweni bese tindzima tikhombisa kungabumbani.

- (f) Bambalwa bahlolwa labaphendvule umbuto we-1.6, 1.7 newe-1.8. Baphendvule kahle kakhulu kepha kunalabo labakhombisa lizinga leliphasi lekucamba indzaba lesuselwa esitfombeni. Kulababhalile kukhona kungabumbani nesitfombe.
- (g) Bahlolwa labanyenti bakhombisa kuba nemakhono ekubhala tinhlobo tetindzaba kepha kusekhona bahlolwa labasabhala tinhlaka tekucala netesibili ngembikwekubhala indzaba, lokubadlala sikhatsi lesinyenti. Labanye bakhohlwa kudvweba umugca lovundlile kuletinhlaka, lokwenta kutsi labahlolako bamake labahlangana nako ekucaleni, njengobe kushiwo eticondzisweni tekumaka bese-ke bahlolwa balahlekelwa ngemamaki.

Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzisi bakhutsatwa kutsi banike bafundzi emarubhriki ekuhlola tindzaba nemibhalombiko etikolweni kute bati kutsi yini lelindzelekile uma kuhlolwa nekutsi babuye batetayete kutihlola uma babhalile ngembikwekwetfula umkhicito wabo wekugcina kumfundzisi.
- (b) Bafundzisi kufanele bafundzise timphawu tato tonkhe tinhlobo tetindzaba, nendlela letibhalwa ngayo banike netibonelo taletinhlobo, bagcizelele kutsi ngasinye sihlolo bangabhala nobe nguluphi luhlobo lwendzaba.
- (c) Bafundzisi abasebentise tibonwa/titfombe eklasini kute bafundzi betayele kucoca ngato, lokutawenta kutsi kube lula kubhala tindzaba letiphatselene netibonwa.
- (d) Belulekisifundvo abagcugcutele bafundzisi emihlanganwenitikolo kutsi basebentise inkhombandlela yemibhalo yekuticambela Liphepha le-3 'Umlalati'. Lenkhombandlela itfolakala kuwebhusayithi yeLitiko leTemfundvo leSisekelo.
- (e) Bafundzisi uma bahlola indzaba, abanikete bafundzi irubhriki lebakhombisa kutsi bamakelwe ngayiphi indlela.
- (f) Kumele kugcizelelwe emakhonosisekelo elulwimi, buka Likhasi le-34 kuya kule-36 kuSISEYENE.

Bafundzisi abafundzise tinhlobo letehlukene temisho, umtselela wekusebentisa imisho lemidze nalemfisha kute bafundzi batewukhona kuhlukanisa tindzima letitselelana

SIGABA B: IMIBHALOMBIKO

UMBUTO 2.1: INCWADZI YEMTSETFO

- (a) Kulombuto, kusenebahlolwa labehlulwa sakhiwo sencwadzi yemtsetfo, bafaka linye likheli, ekhelini lesibili abafaki sikhundla salobhalelwako neligama lenkampani lebhalelwako, labanye ababingeleli ngalokusemtsetfweni, linyenti alifaki sihlolo bese kutsi ekugcineni sivalaleliso akusiso lesisemtsetfweni.
- (b) Bahlolwa betamile kubhala ngekutimisela kepha basekhona bahlolwa lababhala imibuto lesephhepheni lemibuto njengobe injalo, esikhundleni sekuphendvula imibuto.
- (c) Bancane kakhulu bahlolwa labafaka tiphumuti tekufundza ekhelini kantsi loko akukemukeleki. Bancane futsi bahlolwa labasahluleka kufaka inyanga ngeSiswati ekhelini lapho babhala lusuku khona.

- (d) Linyenti lebahlolwa lisenenkinga yekuvalelisa lobhalelwe incwadzi yemtsetfo, njengekutsi, 'Ngimi lotitfobako'. Bayakhohlwa bese babhala kutsi, 'Lotitfobako' nobe bavele babhale emagama abo langenaso sibongo. Lokunye bavele bahlanganise kutitfoba nemagama abo.
- (e) Bakhona bahlolwa labambalwa labasanenkinga yekubhala sihloko nesibingelelo kutsi ngukuphi lokucalako. Bavele babhale sihloko bese bayabingelela.

UMBUTO 2.2: SIHLATIYWA

- (a) Esampulini yalabalikhulu, kute namunye umhlolwa lophendvule lombuto. Kubonakala kwangatsi abaluvisisi kahle loluhlobo lwembhalombiko (Sihlatiywa).
- (b) Kubonakala kwangatsi abaketayeli kubhala sihlatiywa sendzawo, betayeke kuhlatiya libhuku nobe umdlalo njengobe bekwenteka emaphepheni eminyaka leydulile.
- (c) Bahlolwa labambalwa labakhetse lombuto banhlathatse kakhulu, timphendvulo tabo tangabi ngemalengiso. Lokunhlathatse kwabo kuveta lwati loluncane ngaloluhlobo lwembhalombiko.

UMBUTO 2.3: INKHULUMOMPHENDVULWANO

- (a) Banyenti bahlolwa labaphendvule lombuto futsi basebente kahle. Esampulini yalabalikhulu, ba-45 labawuphendvulile batfola emaphesenti la-74. Bambalwa bahlolwa labasanenkinga yesakhiwo senkhulumomphendvulwano ngobe labanye bebangabacambi emabito labakhulumako.
- (b) Labanye abafaki umlandzi kantsi babhala imishwana lenjengekutsi, 'Sawubona' bese lomunye atsi, 'Yebo' lokwenta kutsi ingahehi inkhulumomphendvulwano yabo nobe ingakhombisi likhono lekuticambela.
- (c) Bancane kakhulu bahlolwa labayiphetsile inkhulumomphendvulwano yabo, bebayishiya emoyeni ingenasiphetfo.
- (d) Basekhona bahlolwa labambalwa labanenkinga yemoya, irejista nesitayela uma babhala inkhulumomphendvulwano.

UMBUTO 2.4: INKHULUMOLUHLULO

- (a) Kulesampuli yalabalikhulu, kute namunye lophendvule lombuto, lokuyinkhomba yekutsi kuloluhlobo bambalwa labaphendvule ngenkhulumoluhlulo. Kubonakala kwangatsi bebangavisisi kahle kutsi nguyiphi iminingwane lekumele bayibhale ngalesihloko labanikwe sona sekukhuluma naSodolobha ngekweswelakala kwemanti emmangweni wangakubo.
- (b) Labahlolwa labasikhetsile lesihloko bebangenalo kahle likhono lekuticambela kutsi nguyiphi imibuto lengahle ibutwe nguSodolobha nekutsi lenkhulumoluhlulo ihlelekile ngako idzinga irejista lehlelekile nemoya wekutitfoba.
- (c) Kusenebahlolwa labangehlukani emkhatsini wenkhulumomphendvulwano nenkhulumoluhlulo. Bancane kakhulu bahlolwa labayiphetsile inkhulumoluhlulo yabo.
- (d) Labanye bahlolwa abakhumbuli kutsi tikhulumi ticanjwa emagama kube nesetfulo, nenkhulumoluhlulo lenemibuto netimphendvulo mayelana nalokukhulunywa ngako bese iba nesiphetfo nobe sisombululo senkinga lekhona.

UMBUTO 2.5: INCWADZI YEBUHLOBO

- (a) Banyenti kakhulu bahlolwa labaphendvule lombuto futsi basebente kahle kakhulu. Esampulini yalabalikhulu, ba-98 labaphendvule lombuto batfola emaphesenti la-78. Bakhonile kubhala incwadzi yebuhlobo lapho basola umzala wabo ngekweba mabonakudze wakamakhelwane, labangakaphumeleli bebanhlanhlatsa nobe imibono lenembako ibe mbalwa.
- (b) Bahlolwa bakhombise lwati lolusecophelelweni lelisetulu lweluhlobo lwemthalombiko. (Incwadzi yebuhlobo)
- (c) Labanye bahlolwa abakawuvisisi umbuto bebatsi basolela kutsi ngumzala lowebe mabonakudze esikhundleni sekutsi bamsole ngalesento sakhe njengobe umbuto usho.
- (d) Bahlolwa labanye bebangafaki imininingwane leyengetiwe ngaphandle nje kwekutsi bayamsola ngalesento sakhe.
- (e) Bambalwa bahlolwa labasafaka timphawu tekubhala nekufundza kulelikheli.

UMBUTO 2.6: I-AJENDA NEMAMINITHI

- (a) Bambalwa bahlolwa labaphendvule lombuto. Esampulini yalabalikhulu, ba-3 labawuphendvulile baphumelela ngemaphesenti la-73. Labebahluleka, bebashiya letinye tihlokwana tingenayo imininingwane ngaphasi kwato.
- (b) Emaphutsa labekhona kulabanye bahlolwa kubhala ngesikhatsi sanyalo kantsi emaminithi abhalwa ngesikhatsi lesengca
- (c) Bambalwa labo labakhombise kuba nebumatima bekulandzela timiso te-ajenda nemaminithi ngobe bebacedzelela tihlokwana labanikwe tona babuye babhale ngato emaminithi.
- (d) Basekhona bahlolwa labangati kutsi kulindzeleke babhale ini ngaphasi kwaletinye tihlokwana letetayelekele njengemavi asihlalo, nalokuvuka emaminithini, njll.
- (e) Bambalwa bahlolwa labangakwati nekutsi kumele ahleleke emaminithi. Batsi banikiwe tihlokwana kodwa bangatilandzeli njengobe tinjalo, batihlelele ngendlela yabo. Labahlolwa labakhetse lesihloko, babonakele bangayati irejista, umoya kanye nesakhiwo sekubhala umbiko ngobe bekuhlangahlangene lokubhaliwe kungaveti kutsi usukaphi

Tiphakamiso tekutfutfukisa imiphumela yebahlolwa

- (g) Bafundzisi bakhutsatwa kutsi banikete bafundzi emarubhriki ekuhlola ematheksthi emibhalombiko etikolweni kute bati kutsi yini lelindzelekile uma kuhlolwa nekutsi babuye batetayete kutihlola uma babhalile ngembikwekwetfula umkhicito wabo wekugcina kubafundzisi.
- (h) Bafundzisi kufanele bafundzise timphawu tato tonkhe tinhlobo tematheksthi emibhalombiko., nendlela letibhalwa ngayo banike netibonelo taletinhlobo, bagcizelele kutsi ngutiphi tidzingo teluhlobo lwemthalombiko.

- (i) Belulekisifundvo abagcugcutele bafundzisi emihlanganwenitikolo kutsi basebentise inkhombandlela yekutifundzela i-MTG yemibhalo yekuticambela Liphepha le-3 'Umlalati'. Lenkhombandlela itfolakala kuwebhusayithi yeLitiko leTemfundvo leSisekelo.
- (j) Bafundzisi uma bahlola i-ajenda nemaminithi, abanikete bafundzi irubhriki lebhombisa kutsi bamakelwe ngayiphi indlela.
- (k) Kumele kugcizelelwe emakhonosisekelo elulwimi, buka Likhasi le-34 kuya kule-36 kuSISEYENE.
- (l) Bafundzisi abafundzise tinhlobo letehlukene temisho, umtselela wekusebentisa imisho lemidze nalemfisha kute bafundzi batewukhona kuhlukanisa tindzima letitselelana emanti.

NDIMA YA 12

TSHIVENDA LUAMBO LWA HAYANI

Muvhigo u tevhelaho u tea u vhaliwa khathihi na mabammberi a u linga Tshivenda Luambo lwa Hayani a mulingo wa Lara na Fulwi 2023, Gireidi ya 12.

12.1 MAITELE A KUSHUMELE KWO DOWELEAHO (2019–2023)

Tshivhalo tsha vhalingiwa vho riwalaho mulingo wa Tshivenda Luambo lwa Hayani nga 2023 tsho tsa nga 4770 musu tshi tshi vhambedzwa na tsha 2022.

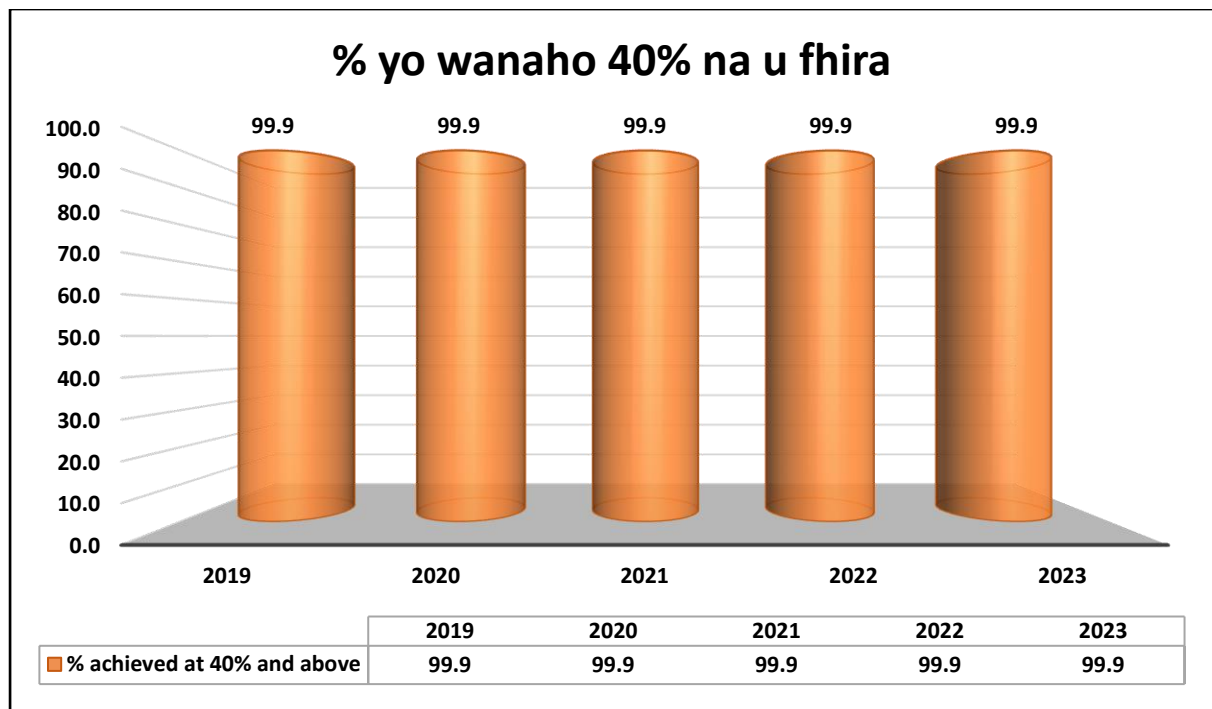
Kuphasele kwo dzula fhethu huthihi kha 99.9% na kha riwaha uno. Naho zwo ralo, ho vha na u khwinifhadzea ha phesenthe ya vho phasaho nga vhuswikeleli ha nthesa (hu fhirisaho 80%), ho engedzeaho u bva kha 10% nga riwaha wa 2022 u ya kha 10,9 nga riwaha wa 2023. Musu ro nea tshivhalo tsha u tsa ha nomboro ya vhalingiwa nga riwaha wa 2023, izwi zwi disela u tsa ha tshivhalogute tsha vhalingiwa vho phasaho nga vhuswikeleli ha nthesa u bva 2301 u ya kha 1988.

Afha ri fhululedza vhadededzi, vhaetshedzi vha thero na mihasho ya pfunzo ya mavundu kha u da na zwitirathedzhi na dzimbekanyamushumo dzo fhambanaho dza u dzenelela u nea thikhedzo hu songo tumuwiho nga riwaha wa 2023. U vha zwiko na vhudikumedzeli ha vhalingiwa vho vhaho nthu ha tshikalo zwo disa khwinifhadzo nyangaredzwa kha thero.

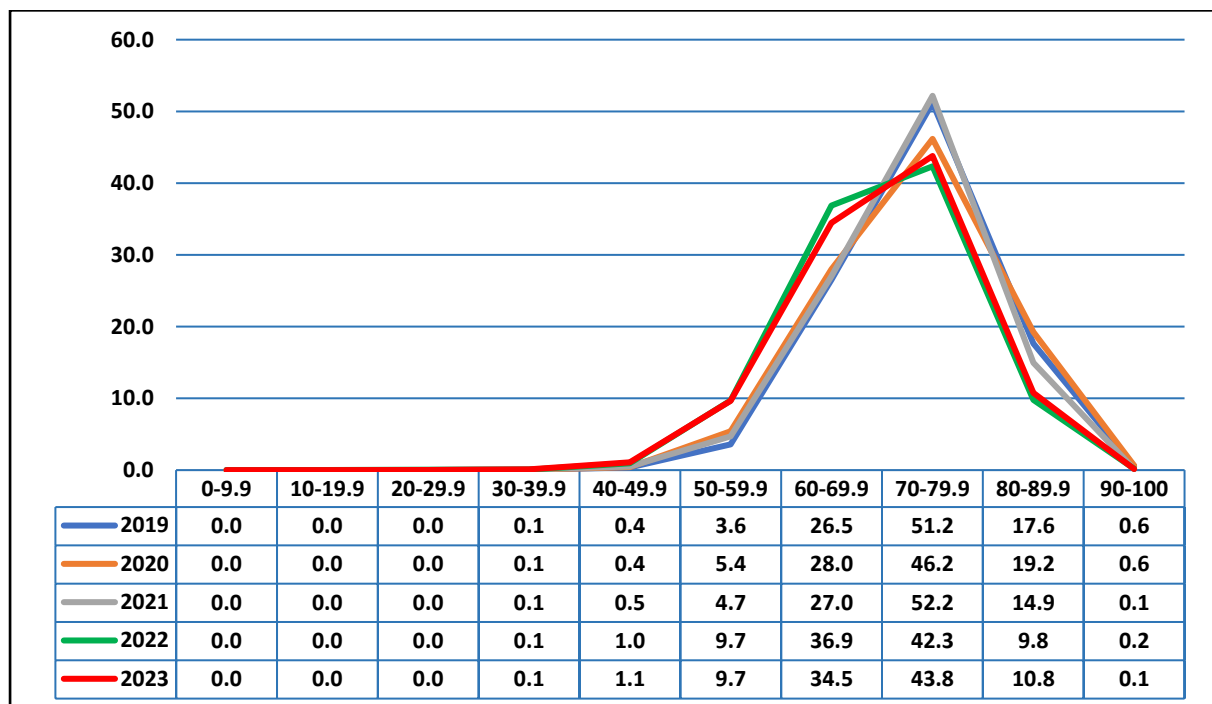
Thebulu ya 12.1.1 Tshikalo tsha kushumelenyangaredzi kha Tshivenda Luambo lwa Hayani

Nwaha	Tshivhalo tsho riwalaho	Tshivhalo tsha vho wanaho 40% na u ya nthu	Phesenthe yo wanaho 40% na u ya nthu
2019	19 451	19 432	99,9
2020	15 610	15 597	99,9
2021	21 423	21 398	99,9
2022	23 010	22 981	99,9
2023	18 240	18 221	99,9

Girafu ya 12.1.1 Tshikalo tsha kushumele kha Tshivenda Luambo lwa Hayani



Girafu ya 12.1.2 Girafutshitumbe ya kuavhelwe/kuphadaladzelwe kwa kushumele (Tshivenda Luambo lwa Hayani: 2019 – 2023)



Kushumele kwa vhalingiwa

Mbambedzo ya kuphasele kha minwaha ya 2022 na 2023. Ho vha na u tsela fhasi zwiṭuku ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 2 nga 0,9% u bva kha 0,2% ya 2023. Avho vho phasaho nga vhuimo ha 4 (50-59%) vho tsela fhasi nga 0.6% u bva kha 2.1% yo wonalaho nga 2023. U tsela hohu fhasi hu ḁivhonadza nga u gonyela nṱha hu vhonealaho ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 6 (70-79%). Havho vho engedzea nga 54,6%, ha vha na u gonyela nṱha u bva kha 53,2% ya mahola. U tsela fhasi hu dovha ha ḁivhonadza kha vhuimo ha 7 (80-89%) ho tsela fhasi nga 2,5% u ya kha 10% u bva kha 15% nga 2023. Maṱwe malisambilu ndi uri ho vha na u tsela fhasi tshivhalo tsha vho phasaho nga 90- 100% nga 0,3% u bva kha 0,3% ya mahola u ya kha 0,4% nga 2023.

12.2 KUSHUMELE NYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA 1 (P1)

Mahumbulwazwao

Tholokanyondivho

Vhunzhi ha vhalingiwa vho sumbedza u pfesesa tholokanyondivho vhukuma, naho hu na vhaṱwe vhaṱukutuku vhane vha sumbedza u vha na vhuleme ha u kundelwa kha mbudziso iyi. Avho ndi vhaṱa vhane vha kha ḁi vha na thaidzo ya u sa vhaṱa mafhungo lwa vhudzivha, hu tshi katelwa na u sa vhaṱa mbudziso muthu a ya a ṱoda hune ha vha na phindulo hone. Vhukoni ha vhagudi vhu khagala vhunga kha munanguludzo wo vangwaho, mbalotshikati yo vha maraga dza 24 kha dza ṱhanganyelo ya 30 yo randelwaho.

Manweledzo

Kha mbudziso iyi vhalingiwa vho kona u ḁiwanela maraga nnzhi vhukuma ngeno hu tshi ḁi vha na vhaṱwe vho wanaho dzoṱhe. Izwi zwi a tea u lidzelwa na mifhululu vhunga u ṱwala manweledzo tshi tshi tou vha tshikili tsha vhuṱhogwa tshi konwaho nga vha si gathi. Mbalotshikati yo vha maraga dza 8 kha dza 10 dzo randelwaho.

Kushumisele kwa Luambo

Vhukoni ha luambo ha fomaṱa vhu tea u dzhielwa nṱha vhukuma. Vhukoni ha vhalingiwa vhu sumbedza u tsela fhasi kha mbudziso dza 3 na 4 dzi kwamaho khungedzelo na khathuni nga u sielisana. Hone-ha, vhuleme vhuhulwane ho ḁi vhoneala na kha Mbudziso ya 5 ya Luambo na Kushumisele; afha ndi he vhunzhi ha vhalingiwa vha vhoneala vha sa khou shuma khwiṱe vhunga vho wana maraga dza u bva kha 4 u ya kha 8 (40% - 80%) kha dza fumi (10) dzo randelwaho. Ṽwaha uyu mbudziso iyi yo sumbedza u gonyela nṱha zwiṭuku naho zwi sa tou fusha tshoṱhe lini.

12.3 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA 1(P1)

MBUDZISO YA 1: Tholokanyondivho

Vhukhakhi vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Kha mbudziso iyi, ndi he vhañwe vhalingiwa vha kha ñi sumbedza u sa vhala tholokanyondivho vho tou fombe. Vha vhala luthihi fhedzi vha mbo ñi thoma u fhindula mbudziso, ngeno vhañwe vha sa vhuyi vha ita ndingedzo dza u vhala mafhungo.
- (b) Vhalingiwa vha si gathi vha ita vhukhakhi ha u tou kopolola mafhungo a re kha ndima ye vha vhudzwa uri vha sedze/vhale yone, a vha vhuyi vha ita ndingedzo ya u fhindula nga maipfi avho. Vhañwe vha si gathi dovha hafhu vha sumbedza ndowelo i si yavhudi ya u pfuka mbudziso vha songo lingedza na luthihi.
- (c) Kha M1.8: Mirero na maambeke zwi kha ñi vha thaidzo kha vhunzhi ha vhalingiwa. Kha mbudziso dzi kwamaho zwifanyiso/nyolo, hu sumbedza ho no vha na nyaluwo ya vhukoni vhukuma. Nga u angaredza, vhalingiwa vho shuma zwavhudi.
- (d) Kha M1.9 na M 1.10 vhunzhi ha vhalingiwa vho kundelwa u sumbedza kupfeselele kwa mbudziso idzi, vha khou ñea phindulo dzine dza yelana na zwi songo vhudziswaho.
- (e) Kha M1 yothhe nga u angaredza, vhunzhi ha vhalingiwa vha ñea phindulo yoneyone, ngeno hu tshi kha ñi vha na vhañwe vha si vhanzhi vhane vha fhindula nga u tou anulula mbuno dzo tou ralo u bva kha iyo ndima madzuloni a u ñwala zwe zwa vhudziswa nga maipfi avho.
- (f) Kha M 1.12 na M 1.14 vhañwe vhalingiwa vho kundelwa u fhindula mbudziso idzi nga nthani ha u shaya ndivho ya u shumisa luambo lwa muvhili.
- (g) Kha M1.15, vhalingiwa vha sumbedza u kundelwa nga u ita mbambedzo ya Tshibveledzwa tsha A na tsha B.

Ngeletshedzo dza makhwinisele

- (a) Vhalingiwa vha eletshedzwa u vhala vho tou fombe u itela u pfesesa zwi re ngomu kha zwibveledzwa. Vhalingiwa vha si gathi vha kha ñi vha na ndowelo ya u tou kopolola mafhungo o tou ralo u bva kha zwi re ngomu ha tholokanyondivho. Vhalingiwa vha khou eletshedzwa u sa kopolola mafhungo o tou ralo u bva kha thokanyondivho Izwi zwi sumbedza vhutudzetudze ha u sa pfumbudzwa lwo linganaho. Mulingiwa u tea u imelela muhumbulo wawe *'nga maipfi awe' hune zwa konadzea tshothe*.
- (b) Maambeke, mirero na luambo lwa vhudzivha ndi zwine zwa tea u dzhielwa nthu vhukuma kha u vhala u itela u pfesesa. Bugu dza folokuloo na dza ñivhaluambo dzi tea u vhaliwa u itela u bveledza vhukoni ha vhalingiwa kha ñi sia u bva kha gireidi ya 4 – 12.

- (c) Vhalingiwa kha vha gudiſwe kha iſi ſia vhunga, mbudziso ya l i yone yo faredzaho maraga nnzhi vhukuma kha iſi bammbiri.
- (d) Izwi zwi nga konadzea arali vhalingiwa vha newa ndowendowe tshifhinga tshothe. Vhagudisi vha humbudzwa uri vha sedze pulane dza u funza dzi re kha Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga.

MBUDZISO YA 2: Manweledzo

Vhukhakhi vhu anzelaho u itwa na kupfeseſele ku si kwone

- (a) Vhalingiwa vha sa tevhedziho ndaela vha kha di nŵala manweledzo nga u shumisa mutevhe wa mbuno naho vho tsivhudzwa uri vha nŵale nga phara.
- (b) Vhariwe vha vhalingiwa vha kha di tou kopolola ipfi nga ipfi kha zwi re ngomu mafhungoni, ngeno ndaela i tshi tou vha khagala.
- (c) Vhukhakhi ha girama, mupeleto, khethekanyo ya maipfi, vhudanzi na zwi ga zwa u vhala, zwi tshi katela na kupatekanyelwe kwa maipfi, hunzhi hu kha di vha vhuleme vhuhulu.
- (d) Hu kha di vha na vhalingiwa vhane vha diengedzela maŵwe mafhungo avho, hu si zwi bvaho mafhungoni e vha newa lini.
- (e) Vhalingiwa vha kha di kundelwa nga u nŵala tshivhalo tsha maipfi zwitangeni sa zwe vha laedziswa zwone.

Ngeletshedzo dza makhwinisele

- (a) Vhalingiwa vha tea u gudiſwa u nŵala manweledzo nga u shumisa '*phara*', sa zwine ndaela ya vha laedzisa zwone.
- (b) Kha vha gudiſwe u nŵala '*nga maipfi avho*' arali zwi tshi konadzea/hune zwa konadzea.
- (c) Mupeleto wone, khethekanyo ya maipfi, vhudanzi, zwi ga zwa u vhala, na muŵwalo wonewone wa Tshivenda, kha zwi gudiſwe vhalingiwa.
- (d) Vhalingiwa kha vha funzwe Khethekanyo ya Luambo sa zwe ya netshedzwa kha Aphendikisi ya Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga (Masiatari a u bva kha 101 u swika kha 104).

MBUDZISO YA 3: U sengulusa khungedzelo

Kufhindulele kwa vhalingiwa kha mbudziso iyi a ku ngo takadza kha nŵaha uno. Vhalingiwa vho wana maraga dza fhasi kha dza nŵaha wo fhelaho. Hu di vha na u khakhisea ha vhalingiwa vha si vhanzhi kha M3.2 na M3.5 (U sa pfeseſa mbudziso i kwamaho murero na ya thekeniki.)

Vhukhakhi vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Vhalingiwa vha si vhanzhi vha kha di kundelwa u thathuvha khungedzelo. Avho ndi vhane vha si pfesele mirero na *'thekeniki'* i/dzi shumiswaho kha khungedzelo (M3.2 na M 3.5).
- (b) Kha M.3.2 na M3.5 vhalingiwa vha si vhanzhi a vha koni u n'wala murero wo fhelela na thalutshedzo yawo na u bvisela khagala thekeniki yo shumiswaho kha khungedzelo iyi zwi tshi yelana na milayo ya (AIDA) kuñwalele kwa khungedzelo.

Ngeletshedzo dza makhwinisele

- (a) Khungedzelo kha i funzwe vhagudi misi yothe. Thekeniki dzothe dza khungedzelo kha dzi funzwe vhagudi; sa fonto, khephusheni, luambo lwa u kungedzela, maipfi a ndeme, nz. Mbudziso dza munangelo dzi tea u gudeswa vhunga mutevhe u tshi netshedza phindulo dzi re na vhushaka na dzi re dzonedzone.
- (b) Luambo lwa u thathuvha/vhudzivha kha lu gudiswe vhukuma. Kha vha sedze Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga uri vha thusee kha hezwi zwi re kha Aphendikisi (siafari la 104).
- (c) U nea vhalingiwa ndowendowe misi yothe ndi wone mushonga muhulwane une wa tutula vhukoni ha vhalingiwa.

MBUDZISO YA 4: U sengulusa khathuni

Na kha yeneyi mbudziso, vhalingiwa vho sumbedza u tsela fhasi zwiṱuku musi zwi tshi vhambedzwa na zwa miñwaha yo fhelaho.

Vhukhakhi vhu anzelaho u itwa na kupfeselele ku si kwone

- (a) Thaidzo khulwane ndi ya u sa vhala zwavhuḍi mafhungo o n'walwaho kha khathuni na u talela zwifanyiso; izwi zwi fhedza zwi tshi khakhisa vhunzhi ha vhalingiwa. Vhalingiwa vha kha di vha na vhuleme ha u divha luambo lwa muvhili.
- (b) Hu kha di vha na vhañwe vhalingiwa vhane a vha divhi ndeme ya khathuni kha mañwalwa a u tou vhona.

Ngeletshedzo dza makhwinisele

Vhalingiwa vha tea u newa ndowendowe nga vhuḍalo tshifhinga tshothe. Vhalingiwa kha vha gudiswe vhukuma tshikili tsha kushumisele kwa luambo lwa muvhili uri vha kone u fhindula mbudziso dzo livhiswaho khalwo.

MBUDZISO YA 5: Kushumisele kwa luambo

Vhunzhi ha vhalingiwa vho sumbedza vha songo shuma zwavhuḍi na luthihi kha mbudziso iyi musi zwi tshi vhambedzwa na miñwaha yo fhelaho. Kushumele kwa vhalingiwa kwo tsela fhasi vhukuma kha mbudziso iyi.

Vhukhakhi vhu anzelaho u itwa na kupfesele ku si kwone

- (a) Vhalingiwa a vha koni u khethekanya na u t̥alusa thinwaipfi dza muambo, mupeleto, tshivhumbeo tsha fhungo, vhudanzi, t̥halutshedzo ya maipfi, figara dza muambo, luambo lwa u t̥hat̥huvha/vhudzivha, mitshila ya maiti, maambaitwa, luambo lwa maambele nz. Izwi zwi vhone nge vhalingiwa vhanzhi vha kundelwa u fhindula M5.1 – M5.5 dzo faredzaho maraga dza 10.

Nga u angaredza, naho ho vha na khwinifhadzea zwiṭuku kha kufhindulele kha mbudziso iyi ṛwaha uno, vhagudi a vho ngo shuma zwavhuḍi tshoṭhe lini, lune maraga dza vha u bva kha 4– 8 kha dza 10 dzo randelwaho.

Ngeletshedzo dza makhwinisele

- (a) Vhagudisi na vhaletshedzi vha thero i y i kha vha takutshedze vha funze na u pfumbudzana na vhalingiwa, u itela u khwinisa kushumele kwavho kha mbudziso iyi. Figara dza muambo, divhafhungo na thinwaipfi kha zwi funzwe vhukuma.

Tshikili tsha divhaluambo ndi tshiṭangu kha u tandulula masia oṭhe a vhugudi ha luambo lufhio na lufhio. Luambo kha lu funzwe lu kha nyimele kha masia oṭhe: a girama, maanea, oraḷa, litheretsha na kha vhudavhidzani ha u tou vhone. Kha vha sedze Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga uri vha thusee kha hezwi zwi re kha Aphendikisi (Masiṭari a u fhedza).

12.4 KUSHUMELANYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA 2 (P2)

Mahumbulwazwao

Mashudumavhi, hu kha ḍi vha na vhaṛwe vhalingiwa vhane vha kha ḍi tou vhala bugu dzo randelwaho nga ṛṭha na vhaḷa vhane a vho ngo vhuya vha vhala na luthihi zwalo. Vhalingiwa v h e n e v h o vho vho shandukisa bammbiri iḷi ḷa vho nga tholokanyondivho, ngauralo vha vho ṛea phindulo dzavho vho ḍisendeka kha zwipida zwenezwo zwo nanguludzwaho *fhedzi* u bva buguni dzo randelwaho.

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

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

Vhalingiwa vha si vhanzhi vha kha ḍi sumbedza u sa pfesesa kana u kundelwa u tevhedza ndaela. Vhaṛwe vhalingiwa vho fhindula lushaka luthihi fhedzi lwa maṛwalwa (Nganea

kana dirama), zwe zwa ita uri vha si shume zwavhudi na khathihi. Ngauralo vho fhindula mbudziso ndapfu na pfufhi kha lushaka luthihi lwa manwalwa. Vhañwe vho fhindula mbudziso pfufhi mbili u bva kha Khethekanyo nthihi, ngeno vhañwe vho fhindula mbudziso pfufhi nthihi na ndapfu nthihi u bva kha yeneyo Khethekanyo nthihi (B kana C). Vhañwe vhalingiwa a vho ngo tevhedza ndaela, izwo zwo vhone nge vha sokou fhindula mbudziso dza ili bammbiri. Izwi zwo hothhadza kushumele kwa vhalingiwa nga ndila i vhavhaho vhukuma. Vhalingiwa vhanzhi vho shuma zwavhudisa kha Khethekanyo ya C (dirama), u fhirisa kha Khethekanyo ya B (Nganea). Kha phindulo dza 100 dza vhalingiwa dzo nanguludzwaho, a hu na mulingiwa o fhindulaho M10 na M11.

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

Vhukhakhi vhu anzelaho u itwa na kupfesele ku si kwone

- (a) Kunangelwe kwa mbudziso ku kha di vha thaidzo khulwane kha vhañwe vha vhalingiwa. Tshavho ndi u sokou wela mbudziso nga nthi, vha fhindula dzotha nga u tevhelana hadzo. A vha tsha tevhedza ndaela, thebulu ya zwi re ngomu na mutevhe wa u sengulusa wo nekudzawo kha ili; ngeno zwothe hezwi zwo nekedza kha 'Ndaela na mafhungothangeli' mathomoni a Bammbiri la mbudziso.
- (b) Kha M1 vhalingiwa vho kundelwa u sumbedza figara dza muambo/zwifanyiso zwa muhumbulo na u nea thalutshedzo yazwo. Kufhindulele kwa mbudziso ndapfu i kha di vha khaedu khulu ine vhalingiwa vha kha di vha nayo. Vhalingiwa vha khou niwala maanea a si na marangaphanda, mutumbu na magumo zwo lundwaho tshidele. Kha vhalingiwa ho anda u sokou niwala mafhungo a sa tshimbilelani na zwo vhudziswaho, huiwe vha tou kopolola mitaladzi yo tou ralo u bva kha tshirendo. Kushumele kwa vhalingiwa kha mbudziso iyi kwo vha u bva kha maraga 4 u ya kha dza 6, kune kwa vha kushumele fhasi vhukuma.
- (c) Fhala hune vhalingiwa vha lavhelelwa u nea mbuno dzo imaho nga u rali, vhalingiwa vha mbo di tou toolola mafhungo vha tshi ya, hu si na mbuno dzo newaho. Kha mbudziso dzi todaho thalutshedzo, vhalingiwa vho sokou toolola mafhungo vha tshi ya hu si na u fhindula mbudziso yo vhudziswaho. Tsumbo: M2.1, M2.2, M3.1, M3.2, M4.1, M4.2, M5.1 na M5.2. Vhalingiwa vha kha di vha na khaedu ya u buletshedza mvumbo dza vhaanewa/vhatambi khathihi na u nea thikhedzo dzo khwathaho. Tsumbo: kha M7.3, M9.3 na 11.3. Hu kha di vha na vhuleme ha u fhindula mbudziso dzi kwamaho siangane zwi tshi kwama na nyimele/thuthuwesdzo ya fhethuvhupo/kutshitshilele kwa vhaanewa/ vhatambi. Tsumbo: M7.8 na M9.8. Vhalingiwa vha dovha hafhu vha sumbedza u vha na thaidzo kha mbudziso dzi vhudzisaho masiandaitwa a vhangemo nga nthani ha kutshilele kwa vhaanewa/vhatambi. Tsumbo: M 7.7, M9.7, M11.5, 13.9 na M15.9. Izwi zwo ita uri vhalingiwa vha fhedze tshifhinga khathihi na u xeelwa nga maraga vhunga ho vha hu tshi khou todea u newa mbuno fhedzi.
- (d) Mbudziso inwe na inwe, u ya nga bugu nga bugu, dzo linganyiswa u bva kha dzi sa kondi 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, M9.1, M9.3, M9.4, M11.1, M11.2, M13.10 na M15.10. Afha ndi hune vhunzhi ha vhalingiwa vha khou diwanela maraga nnzhi vhukuma, fhedzi hu kha di vha na vhañwe

vhalingiwa vhane vha kha di kundelwa nga u fhindula mbudziso idzi zwo vhangwa nga u sa vha na ndugiselo, u sa funzwa, kana muvanganyo wa izwi zwothe.

- (e) Musi vhalingiwa vho vhudziswa mbudziso dza u talusa na/ kana u talutshedza tshifanyiso tsha muhumbulo na ndivho ya hone, sa kha M2.3, M3.3, M4.3, 5.3 na dziinvevho mbudziso dza vhurendi, vha kha di sumbedza u shaya ndivho na zwikili. Vhane vha kundelwa u topola thikho/thekeniki/thodea dza vhurendi, nahone vha dovha vha kundelwa u talutshedza uri zwi khou bvisela khagala zwifhio afho he zwa shumiswa hone. Tsumbo: M2.4, M3.4, M4.4, na M5.4. Kha M6, M8, M10, M12 na M14 vhalingiwa vho kundelwa u riwala marangaphanda, mutumbu une khawo phara inwe na inwe ya kona u fara muhumbulo wayo, hu tshi katelwa na magumo a fushaho. Vhalingiwa vha riwala mafhungo vha sa iti dziphara. Vhalingiwa vha riwala dzibulethe vha tshi buletshedza mbuno vha sa tikedzi nga zwi bvaho buguni.
- (f) Kha M7.7, M9.7, M13.9 na M15.9 vhalingiwa vho kundelwa u nea masiandaitwa ane a khou todiwa zwi tshi kwama zwi bvaho buguni.
- (g) Mbudziso dzi todaho mulaedza na/kana thero/ndivho vhalingiwa vho dzi kona vhukuma.
- (h) Kha mbudziso dzi todaho vhudipfi na thouni, vhalingiwa vho shuma zwavhudi. Vhalingiwa vha na tshikili tsha u fhindula mbudziso dzi tokanyaho muhumbulo.
- (i) Vhalingiwa vha si vhanzhi vha songo tevhezaho ndaela vho xeelwa nga maraga. Hune a vho ngo dzhiela ntha maipfi a re khii, sa 'talutshedzani, hani, ndi mini, bulani, vhambedzani', nz. Kha Khethekanyo ya B nay a C vhalingiwa vha si gathi vho fhindula mbudziso pfufhi fhedzi, nthani ha u fhindula NTHIHI ndapfu na NTHIHI pfufhi sa zwo laedzwaho.
- (j) Musi vha tshi fhindula mbudziso dzi todaho uri vha nee muhumbulo wavho/u thatuvha na u takalela, sa M2.5, M4.5, M5.5, M7.11, M7.12, M9.10, M9.11, M11.12, M13.10, M13.10, M13.11, M15.10 na M15.11 dzine dza vha dza tshikili tshi todaho vhudzivha zwi tshi livhisaho kha vhudifhinduleli, vane vha vhalingiwa vho vha na vhukondi ha u wana maraga dzothe ngauri vha vha na vhushaedzi ha u buletshedza/nekedza zwo teaho.

Ngeletshedzo dza makhwinisele

- (a) Kha Tshivenda HL P2, bugu dzo randelwaho hu kha di shuma dzenedzi la dzo thomaho nga 2017, fhedzi ho tou vha na tshanduko dzi kwamaho vhurendi ho randelwaho. Ho vha na mutevhe muswa wa vhurendi ho randelwaho une vho gudisa vho disendeka khawo. Kha vha shumise mutevhe uyo muswa wa zwirendo zwine zwa fanela u gudiwa. Naho bugu dzi si ntswa, tshivhumbeo tsha bammbiri ili a tsho ngo shanduka, nahone tshi do di dzula tsho ralo u swikela zwenezwo. Ngauralo, vhalingiwa vha tea u fundedzwa u nanga mbudziso nga ndila yone musi vha tshi ya u dzhena mulingoni. Vhagudisi vha tea u nea vhalingiwa tshikhala tsha u kona u fhindula mbudziso dzine a vha athu u tangana nadzo vhukati ha riwaha kana kha mulingo wa ndugiselo.

- (b) Vhagudisi vha tea u shumisa maga a u maka a fanaho u bva kha mirole/gireidi dza fhasi u ya phanda. Vhalingiwa kha vha funzwe uri musi ho pfi kha vha nee mbuno MBILI, vha ite nga u ralo, vha nee mbuno mbili dzine vha vhona dzi dzone dza ndeme uri vha kone u wana maraga dzothe. Mbuno dzine dza vha khagala dzi thusedza mumaki/mutoli uri a si siedze dziñwe maraga musi a tshi tola mushumo wa vhalingiwa.
- (c) Vhalingiwa vha nga si kone u vha na ndivho ya vhudzivha/yo godombelaho arali vha songo nweledza ndivho ya zwo faredzwaho mañwaloni kana buguni dze vha randelwa dzone. Naho vhu tshi tou vha vhurendi fhedzi, nahone vhu tea u gudiwa nga vhudalo. A ri lavheleli uri mugudisi a latele vhalingiwa uri vha digudele /digudise nga vhothe hayani, hu si na ngeletshedzo dzi bvaho khae ngomu klasini. Zwirendo zwi nga vha zwi zwipfufhi hani, fhedzi zwi tea u senguluswa nga vhuronwane hu tshi dzhielwa ntha zwitalusi zwothe zwa vhurendi sa zwo tanwaho kha CAPS (masiatari 28-29).
- (d) Kha uyu murole wa Gireidi ya 12, vhalingiwa vha lavhelelwa u tana vhukoni ha ntha u fhirisa u sokou topola thikho/thodea/thekeniki ya mañwalwa. Izwi zwo vhewa zwavhudi khagala kha Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga (masiatari a 28 – 31). Vhagudisi vha tea u vhona uri a zwo ngo edana u sokou topola/bula thikho/thodea/thekeniki ya mañwalwa, fhedzi vha tea u kona u talutshedza uri thikho/thodea/thekeniki ya mañwalwa i thusedza hani u bvukulula tshidziki/nwongo wo faredzwaho nga iyo thikho/thodea/thekeniki ya mañwalwa.
- (e) Vhubvumbedzwa vhu tea u funzwa kha nyimele – mvumbo ya mubvumbedzwa /muanewa i nga si kwamanyiswe na mupe wayo arali hu sa sedzwi zwine uyo muanewa a vha/ita zwone. Vhagudisi kha vha litshe u tendela vhagudi uri vha rwele ngomani (kana nga u kombetshedzwa zwaho) mutevhe wa mvumbo dza vhaanewa ngeno vha si na ndivho yo dziaho zwi tshi kwama kutshilele/zwiito/vhudifari ha avho vhaanewa. Siangane, fhethuvhupo, tshifhinga na lutendo na zwone zwi na thuthuwedzo khulwane kha mvumbo ya vhaanewa.
- (f) Thero na milaedza na zwone a zwo ngo tea u tou rwelwa ngomani hu si na ndivho yo godombelaho. Vhadededzi vha tea u sumbedza vhalingiwa 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 vhalingiwa u dzumbulula masia othe a litheretsha/mañwalwa, u itela uri musi vha tshi ya u nwa mulingo vha vhe vho no vha na dzangalelo la u pfesesa uri zwitalusi zwa litheratsha ndi zwinzhi, a si puloto fhedzi lini. Thouni na mudi ndi zwiñwe zwa zwitalusi zwa mañwalwa zwine vhalingiwa vha fanela u zwi 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 dzi re kha Bammbiri la Mbudziso uri vha vhe na vhudifhulufheli musi vha tshi do livhana na mulingo,

na uri luambo lu shumiswaho kha bammbiri la mulingo lu si vhe tshikhukhuliso/khaedu khavho.

- (i) Vhalingiwa vha tea u gudiswa u saukanya zwibveledzwa, nahone vhagudisi vha fanela u vha na vhusedzi uri vha si kondisele kana u kwanyele dza/tshipeledza thathuvho ya linwalwa i bvaho kana i netshedzwaho nga vhagudi. Arali vhagudi vha tshi divha zwitalusi/thodea dzo fhambanaho dza zwibveledzwa zwa u vhala, vha nga kona u bvisela khagala mihumbulo na kuvhonele kwavho vho disendeka kha izwo zwibveledzwa. Arali vhagudisi vha sumbedza u vha na ndivho ya vhudzivha/yo godombelaho ine ngayo vha nga kona u khwathisedza mihumbulo/kuvhonele kwavho, ndi honeha hune kha vhagudi vha do anwa mitshelo i fushaho ya vhudifhinduleli ha nthesa, u itela u do kona u fhindula mbudziso dzi re kha maimo a ntha nga vhone vhae.

12.6 KUSHUMELANYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA 3 (P3)

Mahumbulwazwao

- (a) Vhunga bammbiri li li lone lo faredzaho maraga nnzhisa mulingoni, ndi zwa ndeme uri vhagudisi vha dzhie nzhele ndeme yalo kha u khwinisa kushumele kwa vhalingiwa mulingoni.
- (b) Ro no di zwi sumbedza uri Bammbiri la u Thoma na la Vhuvhili a tutula zwikili zwi todeaho uri mulingiwa a kone u thwaedzela vhukoni hawe kha vhuwali ha zwibveledzwa zwa vhusiki. Mulingiwa u kona u nwala maanea kana tshibveledzwa tshifhio na tshifhio tsha u tou nwala arali a tshi kona kushumisele kwone kwa thinwaipfi, divhaipfi, divhafhungo, mupeleto, vhudanzi khathihi na zwiokodeli zwa luambo, sa figara dza muambo, luambo lwa u thathuvha, mirero na maambele. Kha izwi zwothe, nyombedzelo i tea u vha kha tshivhumbeo tsho teaho tsha linwalwa linwe na linwe, vhunga linwalwa linwe na linwe li na tshivhumbeo tshalo tshi li talulaho kha manwe manwalwa.
- (c) Ndeme ya u thathuvha na u pfesesa thoho ndi zwi teaho u dzhielwa ntha vhukuma u itela uri mulingiwa a si liane na thoho ya mafhungo, a vho polika a xedza nwongo/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) Vhalingiwa vha tea u tevhedza ndaela dzo nkedzwaho uri vha fhindule nga ngona.

12.7 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA 3 (P3)

KHETHEKANYO YA A: MAANEA

Vhukhakhi vhu anelaho u itwa na kupfeselele ku si kwone

- (a) Kha M1.1 zwo vha khagala uri vha nwe vhalingiwa vha si vhanzhi a vho ngo pfesesa thoho nge vha khakhiswa nga maipfi 'ndo vhona mboni' ngauri vha zwi dzhia uri heli ipfi 'mboni' ndi dzina la muthu, vha vho riwala maanea ane a amba nga ha divha le

vha vhona hoyo mboni nge vha si thetshese. Kha t̃ho ho iyi ndi hone he vhalingiwa vha wana maraga nnzhi vhukuma. T̃ho ho iyi ndi yone yo nangeswa nga vhanzhi.

- (b) Kha M1.2 vhalingiwa vhunzhi havho a vho ngo i nanga nga nt̃hani ha ipfi 'mvumbo'. Vhunzhi ha vhalingiwa vho i nangaho a vho ngo buleshedza vho sedza masiaothe a zwi kwamaho vhaswa.
- (c) Hu di nga na kha M1.5 vhalingiwa vho sumbedza luambo lwa u t̃ata, vhunga vho shuma zwavhu di kha mbudziso iyi, ngeno vha si gathi vho kundelwa u nea u t̃ata ho vhibvaho/dziahho, ngauri vha kundelwa u pfa t̃ho ho zwavhu di nge vha pfa u nga yo livhiswa kha vhafumakadzi hu si vhasidzana, ngeno t̃ho ho i tshi khou amba vhurangaphanda ha vhasidzana vhu a di sa vhudziki zwikoloni.
- (d) Kha M1.7. vhalingiwa vho kona u divha t̃halutshedzo ya tshifanyiso tsho newaho, izwi zwo vhone musa vha tshi kona u divha uri tshifanyiso itsho tsho faredza mulaedza ufho, naho zwo ralo izwi zwa vho ita uri mbudziso iyi i sa nangiwe nga vhanzhi vhunga vhalingiwa vhe na ndowelo ya uri mbudziso ya zwifanyiso i a konda vhukuma.
- (e) Kha M1.8. vhalingiwa vha di ñwala maanea ane a takadza vhukuma naho tshifanyiso itsho tsho vha tshi songo bvela khagala tshothe kha uri vhasidzana avho vho fara zwithe zwandani. Mbudziso iyi yo fhindulwa nga vhalingiwa vha si gathi nahone vho i lingdzaho a vho ngo tou wana maraga nnzhi nga u tou ralo.
- (f) Vhukhaki ha luambo ho vhone ñdaho ndi vhu tevhelaho:
 - Mupeleto wo khakheaho
 - Khethekanyo ya maipfi
 - Vhudadzi
 - Ndongazwiga/kushumisele kwa zwi ga zwa u vhalala
 - Tswayo
 - Girama
 - Thouni na redzhisitara.

Ngoni ya kunwalele kwa maanea i tea u tevhedzwa zwi tshi kwama ndaela. Hone-ha, naho vhunzhi ha vhalingiwa vha tshi ñwala pulane mathomoni, vha kundelwa/hangwa u tala mutalo wa u buḁa kha pulane dzavho, vha tsivhudzwa u tevhedza ndaela iyi hu si na u kundelwa. Phara dzo bulwaho kha pulane kha dzi anane na phara dza maanea, ngauri afha hu khwathisedzwa ndinganyiso yazwo zwothe. Kha mulingo mvetamveto a i t̃odei na khathihi, vhunga i tshi nga kanganyisa/khakhisa vhamaki/vhatoli, vha vho avhela maraga kha mushumo u si wone.

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

Ngeletshedzo dza makhwinifhadzele

- (a) Vhalingiwa vha tea u kona u thatuvha 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 zwiwwe zwine mulingiwa a si zwi pfesese kha thoho, kha i litshe a nange iwe.
- (b) Vhukoni ha u nanga ndi tshikili tsha vuthogwa lune vhagudi vha tea u khwathelwa vhukuma. U kona u nanga zwo mu teaho, mugudi a nga di zwi guda kha mishumo ya ora. Mugudi kha a nange a tshi tevhedza zwine zwa mu takadza, vhukoni hawe, tshenzhemo, khathihi na tshitaela tshawe tsha vhuwali.
- (c) Vhalingiwa vha tea u tevhedza ndaela, nga maanda zwi tshi yelana na vhupulani vhu teaho u taniwa kha **Khethekanto ya A na ya B** zwine zwa vha khombekhombe. Vhalingiwa vha tea u pfumbudzwa kha masia kana tshaka dzo fhambanaho dza maanea tshifhinga tshothe.
- (d) Vhukoni ha u shandulela u bva kha tshifanyiso u ya kha zwa u tou wala ndi tshikili tshi si na vhanzhi, ngauralo ndi zwa ndeme uri ndowendowe dza zwi kwamaho zwifanyiso ndi dzi teaho u shumiswa kha mishumo ya u wala na ya inifomala.
- (e) Tshivhumbeo na vhupulani ndi zwa ndeme kha vhuwali vhuwe na vhuwe, nahone vhupulani uho vhu tea u anana na mafhungo o faredzwaho kha pulane iyo. 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. Vhalingiwa vha tea u vhalulula mushumo wavho u itela u khwaedzela vhukhaki 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 wala kha vhalingiwa, vha dovha hafhu u kona u shumisa figara dza muambo na thikho dzo fhambanaho dza u kodela luambo nga ndila yone.

KHETHEKANYO YA B: ZWIBVELEDZWA ZWA VHUDAVHIDZANI

Vhukhakhi vhu anzela ho u itwa na kupfeselele ku si kwone

- (a) Kha M2.2 vhalingiwa vhanzhi vho kundelwa u pfa zwine mbudziso ya khou toda. Vhalingiwa vha khou kundelwa vhukuma nga u nea tshivhumbeo tshone-tshone tsha athikili ya magazini. Vhalingiwa vha fhindula nga u sokou tou buletshedza mbuno dzi kha tshivhumbeo tsha phara, vha litsha u fhindula mbudziso yo fhelelaho vha tshi tevhela zwitalusi zwa athikili ya magazini.
- (b) Vhuñwe vhuñdzedze ho vhone kha u sa fhindulwa ha M2.4 (Imeli) nga vhalingiwa vhanzhi. Vhalingiwa vho fhindulaho mbudziso iyi, a vho ngo shuma zwavhudi. Vhalingiwa kha vha gudiswe tshaka imeili na zwivhumbeo zwa hone nga vhudalo. Kha vha funzwe zwitalusi zwa imeili zwothe nga u angaredza.
- (c) Kha M2.5 vhalingiwa vha vhone vha na vhusaedzi ha u sa divha tshivhumbeo tsha mufhindulano. Vhalingiwa vha sokou nwa mafhungo na nga fhasi ha madzina, hu si na u tevhela nyelelo ya mafhungo u swika kha thandululo ya thaidzo. Vha kundelwa u nea ndango ya tshidzhi nga u nea maipfi a re zwitangani/buraketse.
- (d) Vhuñwe vhuñdzedze ho vhone kha u sa fhindulwa ha M2.6 (Riviyu) nga vhalingiwa vhanzhi. Vhalingiwa vha divhi tshivhumbeo na zwitalusi zwa riviyu nga vhudalo. Hu vhone uri tshibveledzwa itshi a tshi khou tou funzwa vhalingiwa nga ngona, vhunga vha sa divhi na uri riviyu ndi thithu-de nahone i nwalwa hani.

Ngeletshedzo dza u khwinifhadza

- (a) Vhagudisi vha neho vhalingiwa tsumbo dzo teaho, dzi gudisaho vhukoni ha tshivhumbeo tshonetshone tsha zwibveledzwa, vha do konaha u lugisela mbudziso dzo faredzaho izwi kha milingo ya tshifhinga tshi daho. Uri vhalingiwa vha ye u nwa mulingo vha songo dilugisela lwo teaho tshi tou vha tshivhi tshi si na khangwelo. Kha vha nee vhalingiwa zwivhumbeo zwa zwibveledzwa zwothe, uri vha kone u nwa pulane yazwo kha mulingo.
- (b) Tshitatamennde tsha Kharikhulamu ya Pholisi ya u Linga (CAPS), tshi khagala kha uri tshibveledzwa tshinwe na tshinwe tshi teaho u gudiwa ndi tsha lushaka lufhio u swika vha tshi ya kha Gireidi ya 12. Vhagudisi vha tea u funza vhagudi zwibveledzwa zwothe hezwi u itela uri vhalingiwa vha vhe na u nanga ho angalalaho musi vha tshi dzhena mulingoni.
- (c) Uri vhalingiwa vha nwa zwibveledzwa zwo lundwaho tshidele, zwo vhumbeo nga zwipida zwa mafhungo zwo faranaho zwavhudi, nahone nga ndila i tevhekanaho, vha tea u funzwa (naho hu u tou kombetshedzwa) **u pulana, u vhalulula na u dzudzanya/sedzulusa mishumo** yavho.
- (d) Vhagudisi na vhaletshedzi vha thero vhothe vha tea u dzhiela ntha ndeme ya pfunzo nga u ita vhu pfumbudzi ho khwathaho vhukuma kha masia othe.
- (e) Vhalingiwa kha vha pfumbudze ndaela na tshivhumbeo tsha bammbiri uri vha vhe na vhuifhulufheli musi vha tshi livhana na mulingo.

KAVANYISA KA 13

XITSONGA: RIRIMI RA LE KAYA

Xiviko lexi landzelaka xi fanele ku hlayiwa xikan'we na mapapila ya swivutiso swa xikambelo xa Xitsonga: Ririmi ra le Kaya xa Hukuri 2023.

13.1 MATIRHELO KU YA HI MALEMBE (2019–2023)

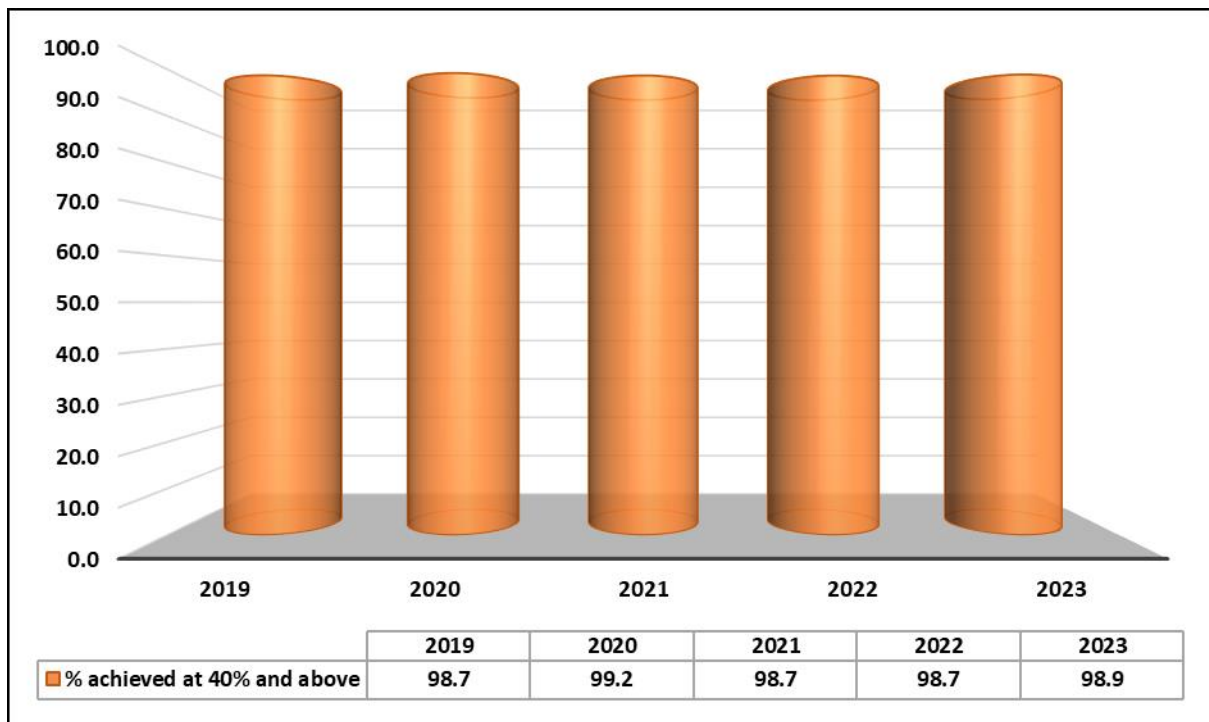
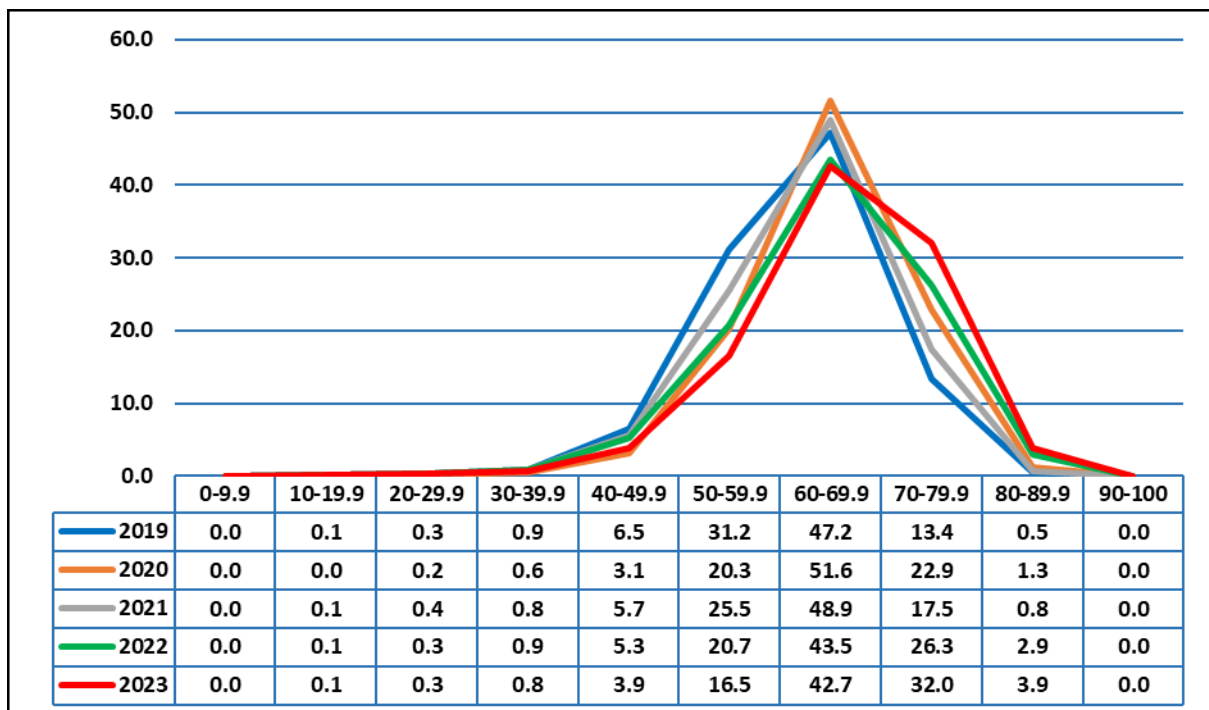
Nhlayo ya vakamberiwa lava tsaleke xikambelo xa Xitsonga Ririmi ra le Kaya hi 2023 yi yile ehansi hi 5 463 wa vakamberiwa loko yi pimanisiwa na ya 2022.

Ku vile na ku antswa eka mpimo wa mapaselo hi 2023. Phesente ya vakamberiwa lava paseke hi levhele ya 40% hi 2022 yi tlakukile kusuka eka 98,7% yi ya eka 98,9% hi 2023. Ku vile na ku antswanyana eka mapaselo ya tiphesente ta tinyeleti (ehenhla ka 80%), leti yeke ehenhla kusuka eka 2,9% hi 2022 ti ya eka 3,9% hi 2023. Hikokwalaho ko ehla ka nhlayo ya vakamberiwa hi 2023, swi endlile leswaku ku va na ku tlakuka ka ntsengo wa lava paseke hi tinyeleti kusuka eka 1 001 kufika eka 1 133.

Migingiriko yo hambanahambana yo pfuna leyi tirhisiweke hi vadyondzisi, vatsundzuxi eka swa dyondzo na tindzawulo ta dyondzo ta swifundzankulu yi yisiwile emahlweni hi 2023. Ku tikarhata ka vakamberiwa lava paseke hindlela ya kahle na ku tinyiketela ka vona na swona swi pfunile swinene eka matirhelo na mbuyelo wo angarhela lowo tsakisa eka dyondzo leyi.

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

Lembe	Nhlayo leyi tsaleke	Nhlayo leyi kumeke 40% no hundzisa	% leyi kumeke 40% no hundzisa
2019	26 698	26 359	98,7
2020	23 986	23 800	99,2
2021	32 193	31 775	98,7
2022	34 525	34 066	98,7
2023	29 062	28 742	98,9

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.**

13.2 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Papila leri ri na swiyenge swinharhu. Swivutiso hinkwaswo swa papila leri i ntlhanu naswona vakamberiwa a va boheka ku swi hlamula hinkwaswo.
- (b) Vakamberiwa votala va tirhile kahle eka Xiyenge xa A, xa xikambelantwisiso hambileswi va ha riki kona lava nga tirhangiki himfanelo.
- (c) Eka Xiyenge xa B, xa nkomiso wa ndzima, vakamberiwa va tirhile hindlela ya kahle.
- (d) Matirhelo ya vakamberiwa vatsongo ma yile ehansi eka Xivutiso xa 3, xa xinavetiso kambe votala eka Xivutiso xa 4, xa khathuni va hlamurile swivutiso hindlela yo antswa.
- (e) Eka Xivutiso xa 5, xa prosu, vakamberiwa votala va tirhile hindlela yo tsakisa swinene.

13.3 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

XIVUTISO XA 1: XIKAMBELANTWISISO

Nhlamuselo ya matirhelo hi ku angarhela

Hambiloko va ri kona vakamberiwa vatsongo lava tsandzekeke ku pasa eka xivutiso lexi, votala va tirhile hindlela ya kahle swinene.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Nhlayo ya le henhla ya vakamberiwa yi tirhile kahle eka xivutiso xa xikambelantwisiso, leyi ku nga mhaka ya kahle tanihleswi xivutiso lexi xi rhwaleke tiphesente ta 42,9 ta phepha hinkwaro. Hambiswiritano, yi kona nhlayo yitsongo ya vakamberiwa lava nga tirhangiki kahle.
- (b) Eka Xivutiso xa 1.4 vakamberiwa van'wana va tsandzekile ku kombisa ku yelana exikarhi ka nhlokomhaka na hungunkulu ra xitshuriwa xa A. Swi vile tano na le ka 1.14 laha va nga tsandzeka ku kombisa ku yelana loku nga kona exikarhi ka xitshuriwa xa A na xa B; votala va kombisile ku hambana exikarhi ka switshuriwa leswi.
- (c) Eka swivutiso haswimbirhi va tirhisile mahlanganisi 'kasi' na 'kambe' lama humelerisaka ku hambana, ku nga ri ku yelana.
- (d) Votala vakamberiwa va tsandzekile ku hlamula Xivutiso xa 1.6 laha a va fanele va hlamusela nkoka wa ku va vanhu va nyikiwa nongonoko wa mafambelo ya gezi. Va lo tsavula marito lama nga eka xitshuriwa.
- (e) Vakamberiwa van'wana eka Xivutiso xa 1.7 va tsandzekile ku nyika dyondzo leyi va yi kumeke hi mafambelo lama nga kona ya gezi laha tikweni, va lo tsala leswi va hlayeke hi swona eka xitshuriwa.
- (f) Vakamberiwa votala eka Xivutiso xa 1.8 va tsandzekile ku hlamusela mhaka leyi mutsari a lemukisaka vahlayi yona eka xitshuriwa lexi. Va hlamurile hindlela yo nyika dyondzo leyi va yi kumeke.

- (g) Eka Xivutiso xa 1.10 vakamberiwa van'wana va tsandzekile ku hlamula leswi a va ta tsundzuxa swona lava tirhaka eka xiyenge xa mafambiselo ya gezi mayelana na ku xaniseka loku vavabyi va hlanganaka na kona eswibedhilele. Va hlamurile va kongomisa etikweni hinkwaro, ematshan'weni yo kongomisa exibedhilele. Van'wana va kongomisile xitsundzuxo eka Phuresidente, ematshan'weni ya ESKOM.
- (h) Van'wana vakamberiwa va tsandzekile ku hlamula Xivutiso xa 1.11 laha a va fanele va hlamuserile hungunkulu leri humelerisiwaka hi xitshuriwa xa B. Va lo tsala ntsena leswi va swi vonaka, va nga hlamuseli ku ya emahlweni.
- (i) Xivutiso xa 1.13 votala va tsandzekile ku xi hlamula. A va swi kotangi ku humelerisa matitwelo ya vona ehenhla ka leswi humelelaka eka xitshuriwa xa B, no tlhela va seketela tinhlamulo ta vona.
- (j) Eka Xivutiso xa 1.15 lexi a va fanele va kombisa ku hambana loku nga kona ku ya hi hungu ra xitshuriwa xa A na xa B, va ha ri kona vakamberiwa lava nga hlamula hindlela yo va swi hambana hi ku va xitshuriwa xa A xi ri xo tsariwa, loko xa B xi ri xa xifaniso.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa vutshila byo hlaya no twisisa vundzeni bya xikambelantwisiso.
- (b) Va fanele ku tolovetiwa ku hlayisisa swivutiso hi vuenti leswaku va ta twisisa leswi lavekaka.
- (c) Vadyondzi va fanele va dyondzisiwa ku kota ku hambanisa eka swivutiso leswi lavaka ku yelana loku nga kona exikarhi ka nhlokomhaka na hungu ra xitshuriwa; no tlhela va kota ku hlamusela ku yelana loku nga kona exikarhi ka switshuriwa.
- (d) I swa nkoka nakambe ku va va dyondzisiwa mahlamulelo lamanene ya swivutiso leswi lavaka leswaku va kombisa ku hambana loku nga kona exikarhi ka xitshuriwa xa A na xa B.
- (e) Vadyondzi va fanele ku dyondzisiwa vutshila byo yelanisa, byo hambanisa na byo fananisa switshuriwa swo tsariwa na swo voniwa.
- (f) Vadyondzisi va fanele ku tlhela va dyondzisa nakambe mahlamulelo ya swivutiso leswi lavaka ndzemukiso.
- (g) Va fanele va dyondzisa vadyondzi mahlamulelo ya swivutiso leswi lavaka switsundzuxo.
- (h) Eka hungunkulu leri humelerisiwaka hi xitshuriwa xa B, vadyondzi va fanele ku dyondzisiwa ku hlamusela hi vuenti, va nga kongomisi eka xifaniso ntsena.
- (i) Vadyondzisi va fanele ku vona leswaku vadyondzi va kota ku humesa dyondzo leyi va yi dyondzeke endzhaku ko hlaya xitshuriwa xo karhi no tlhela va hlamula ku ya hi leswi xivutiso xi lavaka swona.
- (j) I swa nkoka ku va vadyondzisi va dyondzisa vadyondzi ku hlamula swivutiso leswi lavaka matitwelo ehenhla ka mhaka yo karhi, no tlhela va seketela tinhlamulo ta vona.

XIVUTISO XA 2: NKOMISO/NKATSAKANYO WA NDZIMA

Vakamberiwa votala va tirhile kahle eka ku tsala nkomiso wa ndzima. I vakamberiwa vatsongo lava nga lo kopa swivulwa swa ndzima ematshan'weni ya ku hlawula timhakankulu ta nkombo kutani va ti komisa ti va hi xivumbeko xa ndzimana.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Van'wana vakamberiwa va tikomba va nga hlayangi swileriso. Va tsarile hindlela yo longoloxa minkutlunya ematshan'weni yo tsala hi xivumbeko xa ndzimana; van'wana va tsarile marito yo hundza 90.
- (b) Ematshan'weni yo va van'wana va vakamberiwa va tirhisile marito ya vona, va lo tshaha swivulwa eka ndzimana.
- (c) Yi kona nhlayo yitsongo ya vakamberiwa lava tsaleke nhlokomhaka eka nkomiso, ku ri hi ku papila ra swivutiso ri swi vekile erivaleni leswaku nhlokomhaka a yi tsariwi.
- (d) Ku na vakamberiwa van'wana lava va nga tsalangiki swivulwa swi hetiseka ku ya hi xitshuriwa, va lo famba va komisa swiphemu swo karhi swa swivulwa.
- (e) Van'wana vakamberiwa va titsalerile nkomiso wa vona vini ku ya hi matwisiselo ya vona ya nhlokomhaka, lowu hambaneke swinene na xitshuriwa lexi va nyikiweke xona.
- (f) Van'wana vakamberiwa a va tsalangi nhlayo ya marito leyi va lerisiweke leswaku va yi kombisa emakumu ka nkomiso.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku dyondzisa vadyondzi vutshila byo tsala nkomiso.
- (b) Va fanele ku dyondzisa vadyondzi ku hlaya xitshuriwa xa nkomiso kambirhi kumbe kanharhu va nga si hlamula xivutiso.
- (c) Vadyondzi va fanele ku dyondzisiwa leswaku va tsala leswi va lerisiweke ku humelerisa swona eka nkomiso, ku nga ri ku tsala hi vutivi bya vona mayelana na nhlokomhaka leyi nga eka nkomiso.
- (d) I swa nkoka ku va vadyondzisi va tsundzuxa vadyondzi leswaku a va fanelangi va tsala nhlokomhaka loko va komisa.
- (d) Va fanele va dyondzisiwa vutshila byo tsala timhaka hi marito ya vona. Xikombiso: Va nga tirhisa vamavizweni va marito lama nga endzimeni, va nga cinca malongolokelo ya marito exivulweni handle ko onha mongo wa xitshuriwa na swin'wana na swin'wana.
- (e) Vadyondzi va fanele ku dyondzisiwa vutshila byo tsala nkomiso hi xivumbeko xa ndzimana.
- (f) Va fanele va tsundzuxiwa ku tsala nhlayo ya marito leyi va lerisiweke leswaku va yi kombisa emakumu ka nkomiso.

XIVUTISO XA 3: NXOPANXOPO WA XINAVETISO

Matirhelo ya vakamberiwa votala eka xivutiso lexi a hi lama tsakisaka kahle, ya yile ehansi. Vakamberiwa votala va tsandzekile ku xopaxopa xinavetiso lexi a va nyikiwile xona. Eka xivutiso lexi a va fanele va kombisile ntwisiso wa ririmi na tithekiniki ta vunavetisi to fana na vaamukeri va hungu na ndzemuko wa matirhiselo ya ririmi hi vuxoperi. Xikombiso: ririmi ro onga na ro khorwisa, ririmi ro tlhonthla matitwelo, nsusumeto na nhlawulo wa marito yo karhi, matirhiselo ya mboyamelatlhelorin'we, tifonto, na swin'wana na swin'wana.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwiselo

- (a) I vatsongo vakamberiwa lava tsandzekeke ku hlamula Xivutiso xa 3.1, laha a va fanele va boxa vito ra manghilazi ya mahlo lama navetisiweke eka xinavetiso, ku ri hi ku nhlamulo a yi ri kona eka nhlokomhaka ya xinavetiso.
- (b) Vakamberiwa votala va tsandzekile ku hlamula Xivutiso xa 3.3, lexi a xi lava va hlamusela leswaku xinavetiso lexi xi nga va xi kongomisiwile eka vamani. Loko a va hlayisisile marito lama nga eka xinavetiso, ku nga ri hi ku tiva ka vona, a va ta va va ti kumile timaraka.
- (c) Xivutiso xa 3.4 lexi a xi lava va hlamusela mboyamelatlhelorin'we lowu humelerisiwaka hi xinavetiso xi tikerile van'wana va vakamberiwa. Va lo kopa xivulwa, ematshan'weni yo hlamula xivutiso.
- (d) Eka Xivutiso xa 3.6 vakamberiwa votala va tsandzekile ku yisa xivulwa lexi landzelaka eka tlhelo ra nandzulo eka nkarhi lowu nga hundza: 'Vona ku antswa ku tlula tolo'. Va lo hlawula xiphemu xin'wana xa xivutiso va siya xin'wana.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa vutshila byo xopaxopa switshuriwa swo voniwa, va kota ku twisisa ririmi na tithekiniki ta vunavetisi leti xaxametiweke eka pheji ya 26 ya XIPHOKHAMA eka matirhiselo ya ririmi hi vuxoperi.
- (b) Ndzemuko wa matirhiselo ya ririmi hi vuxoperi hi ku angarhela wu fanele ku tekeriwa enhlokweni no dyondzisiwa hi ku hetiseka.
- (c) Vadyondzi va fanele ku dyondzisiwa vutshila bya matirhiselo ya tifonto eka xinavetiso.
- (d) Vadyondzisi va tsundzuxiwa ku hlohlotela vadyondzi ku hlaya xiletelo xa NDZEMUKO WA MATIRHISELO YA RIRIMI HI VUXOPERI.

XIVUTISO XA 4: NXOPANXOPO WA KHATHUNI

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

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwiselo

- (a) Vakamberiwa votala eka Xivutiso xa 4.3 va tsandzekile ku hlamusela leswi humelelaka eka khathuni ya xitshuriwa xa E. Van'wana vakamberiwa eka Xivutiso xa 4.4 a va swi kotangi ku nyika nkoka wa nsayino lowu nga ehansi ka swimunhuhatwa leswi nga eka khathuni.

- (b) Eka Xivutiso xa 4.5 vakamberiwa votala va tsandzekile ku kombisa leswi humelerisiwaka hindlela leyi ximunhuhakwa xa 2 xi languteke ximunhuhakwa xa 1 hayona.
- (c) Votala vakamberiwa eka Xivutiso xa 4.6 va tsandzekile ku tlhela va tsala xivulwa lexi landzelaka kambe va sungula hi rihlanganisi leri tikisiweke: 'Ndzi byele ntiyiso Hasani, **loko** u nga lavi ndzi ku vitanela maphorisa!' Va lo hlangahlanganisela marito xivulwa xi sala xi nga ha twali.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa maxopaxopelo ya switshuriwa swo voniwa, va kota ku twisisa ririmi na tithekiniki ta tikhathuni to fana na ku xopaxopa, ku kuma mongo (vundzeni), ku hlela mahungu na ku angula eka tinxaka ta tikhathuni. (Langutani pheji ya 26 ya XIPHOKHAMA.)
- (b) Vadyondzi va fanele va dyondzisiwa ku kota ku humelerisa hungunkulu eka switshuriwa swa khathuni.
- (c) Vadyondzisi va fanele ku dyondzisa vadyondzi hi nkoka wa nsayino eka khathuni.
- (d) Va fanele ku dyondzisiwa vutshila bya vulongoloxamarito eka swivulwa leswi tirhisiweke eka tikhathuni.
- (e) Vadyondzisi va tsundzuxiwa ku hlohlotella vadyondzi ku hlaya xiletelo xa NDZEMUKO WA MATIRHISELO YA RIRIMI HI VUXOPERI.

XIVUTISO XA 5: PROSI

Ku vile na ku antswa ka matirhelo eka xivutiso lexi.

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwiselo

- (a) Vakamberiwa votala eka Xivutiso xa 5.1 va tsandzekile ku boxa ntirho wa xilandzi lexi tikisiweke eka xivulwa lexi nge: 'Kasi loko ku ri yena na Xigejo va ta keketlela hi ntsunga lowun'wana wa xinkobyana lexi.'
- (b) Eka Xivutiso xa 5.2 vakamberiwa van'wana ematshan'weni yo nyika ritofularha ra 'hlundzukile' va nyikile mavizweni wa rona.
- (c) Votala vakamberiwa eka Xivutiso xa 5.3 lexi a xi lava leswaku va nyika ntirho wa riengeteri 'swinene' eka xivulwa lexi nge: 'Loko va fikile laha Xigejo a a kubyamile kona, nhlayo ya makoti se a yi pfelela hi rivilo ro chavisa **swinene**', va lo nyika muxaka wa riengeteri, leswi endleke leswaku va nga kumi timaraka hitimbirhi.
- (d) Vakamberiwa van'wana eka Xivutiso xa 5.4 va tsandzekile ku hlamusela leswaku xivulavulelo lexi nge: 'Tindleve ti hundza nhloko' a va ta xi tirhisa loko ku humelerile yini.
- (e) Van'wana vakamberiwa eka Xivutiso xa 5.5 va tsandzekile ku vumba xivulwa xin'wana hi rito 'pela' xo va na nhlamuselo yo hambana na leyi nyikiweke exivulweni.
- (f) Eka Xivutiso xa 5.6 vakamberiwa van'wana va tsandzekile ku hikahata xivulwa lexi landzeka himfanelo: 'Sejeni Phazama a ku 'Phela makoti a ma na byona vun'wa!'

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa swiaki swa ririmi swo fana na minkarhi ya riendli, swiaki swa marito, vulongoloxamarito, mabumabumeri, maencisi, maengeteri, maritofularha, vamavizweni, swivulavulelo, mafanapeletwa, swihikahato na swin'wana.
- (b) Swiaki leswi swa ririmi va nga swi kuma eka tipheji ta 104–106 eka XIPHOKHAMA xa Xitsonga Ririmi ra le Kaya.
- (c) Va nga tirhisa endlelo leri simekiweke eka ku dyondza ririmi leri ringanyetiweke hi ku ri tirhisa eka tipheji ta 12–13 ta XIPHOKHAMA xa Xitsonga Ririmi ra le Kaya, ku endlela ku titoloveta swiyenge swa ririmi.
- (d) 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.
- (e) Vadyondzisi va fanele ku dyondzisa vadyondzi mintirho yo hambahambana ya swiaki swa ririmi.
- (f) Va fanele va dyondzisiwa hi malongolokelo ya marito eswivulweni.
- (g) Vadyondzisi va fanele ku dyondzisa vadyondzi mintirho yo hambanahambana ya swiaki swa ririmi.
- (h) Va fanele va dyondzisiwa hi mahikahatelo ya swivulwa.

13.4 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 2

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Eka vutlhokovetseri swivutiso swin'wana swi hlawuriwile ngopfu hi vakamberiwa ku tlula swin'wana, ngopfungopfu swivutiso swa ximbangu swa 2, 3 na 4, laha na matirhelo ya vona ya antswaka. I nhlayo yitsongo swinene ya vakamberiwa lava hlawuleke xivutiso xa xitsalwana xa 1, laha na matirhelo ya kona ya tsaneke.
- (b) Matirhelo eka Xivutiso xa 5, xo ka xi nga ri xa ndzawulelo, lexi a xi boha leswaku mukamberiwa un'wana na un'wana a xi hlamula, a hi lama tsakisaka.
- (c) Eka xiyenge xa B vakamberiwa votala va hlawurile xivutiso xa xitsalwana xa 10 kutani eka xiyenge xa C va hlawula xa ximbangu xa 21. Lava hlawuleke Xivutiso xa 11 eka xiyenge xa B va hlawurile xa 20 eka xiyenge xa C, laha matirhelo eka swiyenge leswi ya nga yo antswa.
- (d) I nhlayo ya le hansi ngopfu ya vakamberiwa lava hlawuleke swivutiso swa 6, 7, 8, 9, 12, 13, 14, 15, 16, 17, 18 na 19 naswona matirhelo ya vona hi lama antswaka.

13.5 NXOPANXOPO WA MATIRHELO YA VADYONDZI EKA PAPILA RA 2

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Eka xiyenge xa A xa vutlhokovetseri vakamberiwa van'wana va tsandzekile ku landzelela swileriso swa mahlawulelo ya swivutiso na ku landzelela mpimo wa marito lowu lerisiweke eka xivutiso xa xitsalwana xa 1. Vakamberiwa van'wana va hlawurile swivutiso swinharhu swa ndzawulelo ematshan'weni ya swimbirhi. Hikwalaho ka leswi a va hlamulangi Xivutiso xa 5 lexi nga riki xa ndzawulelo naswona lexi bohaka.

- (b) Leswi swi vangile leswaku eka xiyenge xa A va koreketeriwa swivutiso swimbirhi ntsena ematshan'weni ya swinharhu. Hileswaku va va va titsonisile ku koreketeriwa xivutiso lexi nga na timaraka ta 10 xa Xivutiso xa 5.
- (c) Van'wana vakamberiwa eka xiyenge xa B na C va hlawurile swivutiso swimbirhi swa ximbangu kumbe swimbirhi swa xitsalwana kasi a va fanele va hlawurile xin'we xa ximbangu na xin'we xa xitsalwana.
- (d) Leswi swi endlile leswaku va koreketeriwa xin'we ntsena kutani va va va titsonisile ku koreketeriwa xivutiso xa xiyenge xa C/B lexi nga na timaraka ta 25 ku fana na xa xiyenge xa B/C tanihileswi swiyenge leswimbirhi swi kucetelanaka.
- (e) Loko mukamberiwa a sungurile hi ku tsala xivutiso xa ximbangu/xitsalwana eka xiyenge xa B a ku koreketiwa xona kasi loko a sungurile hi xa ximbangu/xitsalwana eka xiyenge xa C a ku koreketiwa xona; kutani loko a nga hlawulangi himfanelo lexi landzelaka eka xiyenge lexin'wana a xi nga koreketiwi.
- (f) Nhlayo ya le hansi ya vakamberiwa lava hlawuleke Xivutiso xa 1 xa xitsalwana xa xitlhokovetselo yi hlamurile hindlela yo tsana swinene. A va hlamuselangi ndlela leyi mutlhokovetseri a tirhiseke ririmi hindlela ya vutshila hayona na ku tlhela va kongomisa eka mintila leyi va nyikiweke yona ya 1, 8, 11, 17 na 32.
- (g) Eka swivutiso swa ximbangu swo sungula swa xiyenge xa A, ku nga 2.1, 3.1, 4.1 na 5.1 swa Swivutiso swa 2–5 vakamberiwa votala va kotile ku hlamula swivutiso leswi vutisiweke ntsena. A va swi kotangi ku tirhisa vuxokoxoko bya tinhlamulo leti ku va va hlamula swin'wana swihlawulekisi leswi vaka swi vutisiwile hi tindlela to hambanahambana eka switlhokovetselo leswi.
- (h) Vakamberiwa van'wana va tsandzekile ku tshaha mintila himfanelo eka swivutiso swa 2.2, 3.2, 4.2 na 5.2. Ematshan'weni yo tshaha ntila hinkwawo, va tshahile xiphemu xa ntila kumbe mintila yimbirhi. Votala hambiloko va tshahile ntila lowu lavekaka hinkwawo, va tsandzekile ku vekela swirhatana swo tshaha.
- (i) Eka swivutiso swa 2.4, 3.4, 4.4 na 5.4 vakamberiwa votala va tikeriwile ku nyika tinhlamuselo ta mintila kumbe marito lama kombisiweke no tlhela va kombisa hilaha mutlhokovetseri a ma tirhiseke hakona eka switlhokovetselo.
- (j) Van'wana eka Xivutiso xa 2.5 va tikeriwile hi ku hlamusela leswi ku tirhisiwa ka ntlhaviketo eka mintila 13-16 leyi nge: 'Ve 'avuxeni' eka ntsumbu wa wena kambe mbilu ni moya swi vutliwile' 'Swi vutliwile hi xiviti' 'Xiviti n'wana xikhomela' 'Xikhomela mana wa mavondzo na vuloyi' swi tshikelelaka/tiyisisaka swona.
- (k) Xivutiso xa 3.5 laha a va fanele va hlamusela leswi humelerisiwaka hi ntila wa 24 lowu nge: 'Tibuku mihandzu ya tona hi leyo tsokombela' xi tsandzile vakamberiwa van'wana.
- (l) Votala vakamberiwa eka Xivutiso xa 4.5 va tikeriwile hi ku hlamusela leswi mutlhokovetseri a vulaka swona hi ntila wa 35 lowu nge: 'Hikuva u ta dyiwa hi magandlati ya lwandle.'
- (m) Vakamberiwa votala va tsandzekile ku boxa leswi tshikeleriwaka/tiyisisiwaka hi ku tirhisiwa ka riencisi 'ponomono!' eka ntila wa 32 lowu nge: 'Loko ri kala ri ku n'wee, wo twa ponomono!'
- (n) Van'wana vakamberiwa va tsandzekile ku hlamula swivutiso swa mavonelo na matitwelo eka Swivutiso swa 2.6, 3.6, 4.6 na 5.6.

- (o) Van'wana va vakamberiwa eka swivutiso swa switsalwana swa swiyenge swa B na C va tsarile hindlela yo xaxameta timhakankulu ematshan'weni yo tsala hi xivumbeko xa tindzimana.
- (p) Switsalwana swotala eka swiyenge swa B na C swi pfumala manghenelo na mahetelelo, kasi swin'wana swi na wona kambe a hi lama kokaka rinoko.
- (q) Vakamberiwa van'wana eka xiyenge xa B na C va tsandzekile ku hlamula xivutiso xa xitsalwana hi ku kongomisa eka leswi xivutiso a xi lava swona kambe a vo rungula xitori xa tsalwa kunene.
- (r) Xikombiso, eka Xivutiso xa 10 va tsandzekile ku kombisa hilaha mavulavulelo lama nge: 'Hi le khwirini va nga tlheleriki kambe emarhumbini va tlhelela' lexi hlamuselaka leswaku hambi munhu o hambana na nsati kumbe nuna wa yena, swa koteka ku tlhela a ya kombela rivalelo va pfuxa vukati bya vona. A va fanele va kombisa ntiyiso wa mhaka leyi hi ku kongomisa eka Ntsengele Godfrey Kubayi.
- (s) Swi vile tano na le ka Xivutiso xa 20 laha van'wana va tsandzekeke ku seketela mavulavulelo lama nge: 'Loko u nga twi hi tindlelve u ta twa hi miri' hi ku kongomisa eka vutomi bya Fumani na Xiluva.
- (t) Vakamberiwa votala a va swi kotangi ku hlamula swivutiso swa mavonelo hindlela yo kongoma. Eka swin'wana va lo hlamula xiphemu xo sungula xa xivutiso, va nga seketeli tinhlamulo ta vona. Xikombiso: Swivutiso swa ximbangu swa xiyenge xa B na C: 7.7, 7.14, 9.7, 9.8, 9.14, 11.7, 11.8, 11.14, 13.6, 13.9, 13.15, 15.7, 15.13, 15.14, 17.7, 17.8, 17.15, 19.7, 19.14, 21.6, 21.13 na 21.14.
- (u) Vakamberiwa van'wana va tsandzekile ku nyika tidyondzo leti faneleke eka swivutiso swa 7.12, 9.12, 11.12, na 13.8, 15.6, 19.6 na 21.11.
- (v) Van'wana vakamberiwa va tsandzekile ku boxa mixaka ya mintlimbo no tlhela va seketela tinhlamulo ta vona eka swivutiso swa 7.13, 9.11, 11.6, 15.5 na 21.5.
- (w) Vakamberiwa votala va tsandzekile ku hlamula swivutiso swa ndzemukiso swa 9.5, 11.4, 13.5 na 19.13. Va hlamurile onge i swivutiso leswi lavaka dyondzo kumbe switsundzuxo.
- (x) Vakamberiwa vatsongo va tsandzekile ku hlamula xivutiso xa 11.2 lexi a xi lava leswaku va boxa vito ra khampani leyi movha wa Mafloza a wu xaviwile hi rona na leswaku movha lowu a wu ri wa khampani yihi.
- (y) Van'wana vakamberiwa va tsandzekile ku hlamula Xivutiso xa 11.5 lexi a xi lava leswaku va hlamusela xivangelo xo va Godi a twile ku ri xinyadzo ku va Mafloza a xavile movha a nga n'wi vikelangi.
- (z) Eka Xivutiso xa 17.13 van'wana vakamberiwa va tsandzekile ku kombisa hilaha xivutiso lexi nge: 'Fuwa hlolwa u tsema ndleve' xi tipaluxaka hakona hi swiendlo swa Boneka etsalweni.
- (aa) Votala vakamberiwa eka Xivutiso xa 21.3 va tsandzekile ku hlamusela hi ku komisa leswi endleke leswaku Xiluva a kumeka a hambanile na Jimmy.
- (bb) Van'wana va tsandzekile eka Xivutiso xa 21.4 ku hlamusela leswi a swi kombisa leswaku Dikeledi a a ri munghana loyi a a rhandza Xiluva na ku n'wi navelela leswinene.

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 kahlekahele xi lavaka swona, va nga si sungula ku xi hlamula.
- (b) Vadyondzi va fanele va dyondzisiwa maxopaxopelo lamanene ya matirhiselo ya ririmi eka swithokovetselo.
- (c) Va fanele va dyondzisiwa ku tshaha mintila himfanelo, va tlhela va tiva na leswaku ntila i yini tanihileswi yi vaka yi nomboriwile eka xithokovetselo. Va fanele va tolovetiwa na ku tirhisa mimfungho yo tshaha (swirhatana swo tshaha).
- (d) Loko va tsala switsalwana swa matsalwa, a va hlohleteriwe ku tirhisa vutshila byo fana na lebyi tirhisiwaka eka switsalwana swa vutitumbuluxeri swa Papila ra 3. Xitsalwana xa matsalwa xi fanele ku va na manghenelo, miri na mahetelelo naswona manghenelo na mahetelelo swi fanele ku koka rinoko.
- (e) Vadyondzi va fanele ku dyondzisiwa vuswikoti byo seketela mhaka kumbe ku nyika vumbhoni. Xikombiso, eka swivutiso swa 10 na 20 mudyondzi u fanele ku hlamula xivutiso xa xitsalwana hi ku tsavula ntsena timhaka leti seketelaka leswi vutisiweke etsalweni ematshan'weni yo hlamusela xitori hinkwaxo.
- (f) Va fanele va dyondzisiwa leswaku eka swivutiso swa mavonelo va fanele va nyika miehleketo ya vona va tlhela va yi seketela handle ko tirhisa marito lama nga etsalweni.
- (g) Vadyondzi va fanele va dyondzisiwa mahlamulelo lamanene ya swivutiso leswi lavaka tinxaka ta swimunhuhatwa, ndzemukiso, ntlimbo, dyondzo na nkongomelo.
- (h) Matsalwa ya ndzawulelo a ma hlayiwe etlilasini kutani vadyondzi va nyikiwa na switoloveto, swi tlhela swi koreketiwa ku endliwa na ndzulamiso. Matsalwa lawa ya fanele ku dyondzisiwa vhiki na vhiki ku endlela leswaku vadyondzi va ma tsakela na ku ma rhandza.
- (i) Vadyondzisi va tsundzuxiwa ku hlohlotela vadyondzi ku hlaya swiletelo swa matsalwa swa *MIND THE GAP* leswaku va ta antswisa matwiselo ya vona ya matsalwa.

13.6 NKATSAKANYO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3

Nhlamuselo ya matirhelo hi ku angarhela

- (a) Tinhlokomhaka leti nyikiweke eka Xiyenge xa A na xa B hi leti tsakisaka naswona leti vakamberiwa va hanyaka eka minkarhi ya tona.
- (b) Ku vile na nhlayo ya le hansi ya vakamberiwa lava hlamuleke swivutiso swa 1.3 na 1.5 na xitsalwana xo voniwa xa 1.6 na 1.7 eka Xiyenge xa A naswona matirhelo ya vona hi lama antswaka; kasi nhlayo ya le henhla yi hlamurile swivutiso swa 1.1 na 1.2, 1.4 na 1.8 naswona matirhelo ya vona hi lamanene swinene.
- (c) Eka Xiyenge xa B i nhlayo ya le hansi ya vakamberiwa lava hlamuleke swivutiso swa 2.2, 2.3, 2.4 na 2.6 naswona matirhelo ya vona hi lama antswaka; kasi nhlayo ya le henhla ya vakamberiwa yi hlamurile swivutiso swa 2.1 na 2.5 naswona va tirhile hindlela leyinene swinene.

13.7 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 3

XIYENGE XA A: SWITSALWANA

Swihoxo leswi endliweke hi ku angarhela na ku hupa matwisiselo

- (a) Van'wana va hlawurile swivutiso leswi va pfumalaka ku twisisa leswi swivutiso swi lavaka swona.
- (b) Va tsandzekile ku tirhisa ririmi hindlela yo twisiseka.
- (c) Vakamberiwa van'wana a va tsalangi minkunguhato eka switsalwana swa vona.
- (d) Votala a va tsalangi manghenelo na mahetelelo lama kokaka rinoko eka switsalwana swa vona naswona ririmi leri va ri tirhiseke a ri nga ri ro tlhavula.
- (e) Switsalwana swin'wana a swi aviwangi hi tindzimana; kasi swin'wana swi pfumala nkhomano na nkhlukelano wa mahungu.
- (f) Swin'wana switsalwana a swi tele hi swihoxo swa matsemelo ya marito emakumu ka ntila na le ku sunguleni ka wun'wana, swa mapeletelo, mahikahatelo, ku khomanisa na ku hambanisa marito na laha swi nga fanelangiki.
- (g) Vakamberiwa van'wana va tirhisile marito ya marin'wana lama nga riki ya mafundza.
- (h) Kun'wana vakamberiwa va tirhisile marito lama ya nga riki ya Xitsonga.
- (i) Eka Xivutiso xa 1.1, xa xitsalwana xa ndzungulo lexi nge: 'A ndzi n'wi tshembile ku tlula mpimo' vakamberiwa votala va hlamurile kahle hambileswi va nga kona van'wana va tsandzekeke ku titivisa na ku boxa munhu loyi va vulavulaka hi yena, leswinene/swo biha leswi a n'wi endleleke swona, ku cinca loku veke kona evuton'wini bya yena, dyondzo leyi a yi kumeke, switsundzuxo eka van'wana na ku khensa/ku sola munhu wa kona. Van'wana va tsarile hi nkarhi wa sweswi ematshan'weni ya lowu nga hundza. Xivutiso lexi xi hlamuriwile hi vadyondzi votala.
- (j) Xivutiso xa 1.2 lexi nge: 'Xiyimo xa magondzo emugangeni wa ka hina' xi hlamuriwile hi nhlayo yitsongo ya vakamberiwa, lava kumeke timaraka to antswa. Van'wana va tikomba rito 'Magondzo' va nga ri tivi. Vakamberiwa van'wana va tirhisile marito yo ka ma nga ri ya Xitsonga. Xikombiso: Mabiriji ematshan'weni ya Mahuloho; Rheyila ematshan'weni ya Chayela; Tlelo ematshan'weni ya Tlhelo; Ndzenga ematshan'weni ya Ndzhenga; Munti ematshan'weni ya Muti, na swin'wana
- (k) Vakamberiwa van'wana eka Xivutiso xa 1.3, lexi nge: 'Leswi vavabyi va khomisiwa xiswona eswibedhilele swa mani na mani', lexi hlamuriweke hi nhlayo yitsongo ya vadyondzi, va lo talela eka ku hlamusela leswi faneleke ku endliwa ku tlula ku kombisa leswi vavabyi va khomisiwaka xiswona.
- (l) Eka xitsalwana xa nkanelo xa xa Xivutiso xa 1.4 lexi nge: 'Ku tala ka vanhu va matikomambe eAfrika-Dzonga swa pfuna swi tlhela swi onha', van'wana vakamberiwa va lo hlamusela tlhelo rin'we ntsena ku ri hi ku xivutiso a xi lava va tsala hi matlhelo mambirhi, leswi endlaka leswaku xitsalwana xi va xi nga ha ri xa nkanelo. Hambiswiritano i vakamberiwa votala lava hlamuleke xivutiso lexi, va tlhela va tirha hindlela leyinene.
- (m) Xivutiso xa 1.5 lexi nge: 'Vutomi lebyi hanyiwaka hi vantshwa va manguva lawa byi kahle. Pfu mela kumbe u kaneta', a xi lava leswaku vakamberiwa va hlawula tlhelo rin'we va tsala hi rona tanihileswi xi nga xitsalwana xa mavonelo; kambe vakamberiwa van'wana a va pfumelelana na nhlokomhaka va tlhela va kanetana na yona (onghe i xitsalwana xa nkanelo). Nhlayo leyi tsaleke xivutiso lexi i ya le henhla

naswona xi hlamuriwile kahle; hambileswi van'wana a va talela eka ku yelanisa vantshwa va khale na va sweswi.

- (n) Eka swivutiso swa 1.6 kufika ka 1.8 swa switsalwana swo voniwa, vakamberiwa van'wana va tsandzekile ku tithyela tinhlokomhaka leti fambelanaka na swifaniso leswi nyikiweke naswona swi hlamuriwile hi nhlayo yitsongo ya vakamberiwa. Matirhelo hi lama tsakisaka.
- (o) Swivutiso swa muxaka wa swifaniso vakamberiwa va tikomba va nga swi tsakeli swinene. Va tikomba va chava ngopfu ku hlamula swivutiso leswi hikokwalaho ko pfumala vutitshembi byo hlavutela leswi swi nga eswifanisweni.
- (p) Van'wana vakamberiwa a va swi koti ku xopaxopa xifaniso leswaku va ta twisisa mongo wa xona.
- (q) Eka Xivutiso xa 1.7 van'wana vakamberiwa va vulavula hi vugevenga hi ku angarhela, laha va katsaka ku tshova, ku pfinya na ku yiva swixavisiwa emavhengeleni, ematshan'weni yo kongomisa eka xifaniso lexi kombisiweke.
- (r) Vakamberiwa van'wana eka Xivutiso xa 1.8 va vulavula hi thekinoloji hi ku angarhela, va nga katsi xikolo/tlilasi, vadyondzi na vadyondzisi.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzisi va fanele ku tshikelela 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) Xitsundzuxo xa leswaku vadyondzi va fanele ku hlamula xivutiso xin'we xa 'xitsalwana' eka Xiyenge xa A, na swimbirhi swa 'switsalwambiko' eka Xiyenge xa B xi fanele ku tshikeleriwa loko va ri karhi va dyondzisiwa.
- (c) Vadyondzi va fanele ku dyondzisiwa tinxaka hinkwato ta switsalwana ku ya hilaha ti nga kona eka tipheji ta 37–39 ta XIPHOKHAMA.
- (d) Va fanele ku dyondzisiwa leswaku eka xivutiso xa xifaniso eka xiyenge xa A va fanele va tiyisisa leswaku va twisisa leswi xifaniso xi hlamuselaka swona va nga si tsala hi xona leswaku va nga humi emhakeni no tlhela va kota ku thya nhlokomhaka leyi faneleke.
- (e) I swa nkoka leswaku va tsundzuxiwa ku hlaya switsundzuxo na vuxokoxoko lebyi va nyikiweke byona ekusunguleni ka papila ra swivutiso na swileriso leswi nyikiweke ekusunguleni ka xiyenge xin'wana na xin'wana.
- (f) 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, hikwalaho va fanele ku hlawula nhlokomhaka leyi va yi twisisaka swinene.
- (g) Va fanele ku dyondzisa vadyondzi matsalelo ya xitsalwana lexi nga na manghenelo na mahetelelo lama kokaka rinoko, xi va na nkhomano na nkholukelano wa mahungu, xi tlhela xi va na ririmi leri tlhavulaka.
- (h) Vadyondzisi va fanele ku dyondzisa na ku nyika vadyondzi nkarhi wo tsala switsalwana swa nkamafundza hi muxaka wun'wana na wun'wana wa xitsalwana, ku katsa na ku tsala xitsalwana hi switshuriwa swo voniwa.

- (i) Vadyondzi a va dyondzisiwe swivuriso na swivulavulelo leswaku va ta kota ku tsala switsalwana swo hlawuleka no tlhavula. Vutivi lebyi byi kumeka eka matsalwa ya Mfuwo wa Rixaka ya Tigiredi ta 10–12.
- (j) Va fanele ku dyondzisiwa ku hambanisa exikarhi ka ririmi ra mafundza na ra nkamafundza. Va fanele va dyondzisiwa ku tirhisa ririmi leri ringanisiweke ematshan'weni ya marin'wana.
- (k) Vadyondzisi va tsundzuxiwa ku tirhisa na ku hlohlotela vadyondzi ku hlaya xiletelo xa Papila ra 3 xa *MIND THE GAP*.

XIYENGE XA B: SWITSHURIWA SWA SWITSALWAMBIKO

Swihoxo leswi endlweke hi ku angarhela na ku hupa matwisiselo

- (a) Eka xiyenge lexi vakamberiwa van'wana va tsarile xitsalwambiko xin'we ntsena ematshan'weni ya swimbirhi. Leswi swi endlile leswaku va koroketeriwa ehenhla ka timaraka ta 25 eka ta 50.
- (b) Vakamberiwa votala a va tsalangi minkunguhato eka switsalwambiko swa vona.
- (c) Eka Xivutiso xa 2.1 xa 'Papila ra xikaya', vakamberiwa van'wana a va tirhisangi xivumbeko lexi faneleke. Van'wana a va twisisangi xivutiso.
- (d) Votala vakamberiwa a va tsalangi siku ehansi ka adirese, van'wana va tsarile vito ra n'hwetini hi Xinghezi. Nhlayo yitsongo a yi tsarile xivongo eka nsariso. Leswi swi kombisa leswaku van'wana a va tivi swihlawulekisi swa papila ra nkamafundza.
- (e) Vakamberiwa van'wana vo kopa leswi nga eka xivutiso, ku va swona nhlamulo ya kona ematshan'weni yo tsala vuxokoxoko byin'wana lebyi hlamulaka xivutiso. Xivutiso lexi xi hlamuriwile hi vakamberiwa votala naswona matirhelo ya vona hi lama antswaka.
- (f) Nhlayo yitsongo leyi tsaleke Xivutiso xa 2.2 xa 'Imeyili' a yi hlamulangi hindlela yo enetisa mbilu hikuva yi tsandzekile ku longoloxa timhaka leti faneleke ta imeyili. Vakamberiwa lava va tikomba va nga tivi xivumbeko xa imeyili.
- (g) I vakamberiwa vatsongo lava hlamuleke Xivutiso xa 2.3, xa 'Xiviko' naswona matirhelo ya vona hi lama tsaneke. Xivumbeko xa xiviko xi tikomba xi ri ntlhontlho swinene.
- (h) Vakamberiwa lava xi hlamuleke va tirhisile xivumbeko xa papila ra mafundza.
- (i) Nhlayo yitsongo eka lava hlawuleke Xivutiso xa 2.4 xa 'Atikili ya magazini' a va tsalangi vito ra phephahungu hambileswi a ri ri kona eka papila ra swivutiso.
- (j) Vakamberiwa va tsandzeka xivumbeko na swihlawulekisi swa atikili ya magazini. Votala va tsala mavonelo ematshan'weni yo vika timhaka na nhlokomhaka, va lo nghena emhakeni va hlamusela hi ta makhamba lama yivaka tintambhu ta gezi navusiku.
- (k) Xivutiso xa 2.5 xa 'N'wangulano' xi hlamuriwile hi vakamberiwa votala naswona matirhelo ya vona hi lama tsakisaka swinene. Hambiswiritano, va kona vakamberiwa lava hlwelaka ku nghena emhakeni, leswi endlaka leswaku va tsala tipheji timbirhi kumbe ku tlula. Van'wana va tlula ntila endzhaku ka ku angula kun'wana na kun'wana.

- (l) Van'wana va vulavula hi ku lava ku tshika xikolo ematshan'weni ya ntirho. Vakamberiwa van'wana va tsala mavito ya swimunhuhatwa hi maletere lamatsongo; van'wana a va thyi mavito ya swimunhuhatwa kambe va lo tsala va ku 'mhani' 'n'wana'. Leswi swi va ngenisa eka nxupulo wa rhubiriki hikuva i swihlawulekisi swa nkoka swa matsalelo ya n'wangulano.
- (m) Xivutiso xa 2.6 xa 'matimu ya mufi' xi hlamuriwile hi nhlayo ya le henhla swinene naswona matirhelo ya vona i manene swinene. Hambiswiritano, van'wana vakamberiwa va na xiphiqo xa malongoloxelo ya timhaka, mahungu ma pfilungana, ma nga landzelelani hindlela ya kona.
- (n) Van'wana va katsa na siku leri mufi a nga ta vekiwa hi rona; nhlayo yitsongo a yi tsalangi nhlokomhaka kasi van'wana va tsarile hi maletere lamatsongo va tlhela va nga khwatihati.

Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele va tolovetiwa ku hlayisisa switsundzuxo na swileriso swa mahlawulelo ya swivutiso leswaku va ta kota ku hlamula nhlayo leyi lavekaka.
- (b) Vadyondzi va fanele ku dyondzisiwa tinxaka hinkwato ta switsalwambiko ku ya hilaha ti nga kona eka tipheji ta 39–44 ta XIPHOKHAMA leswaku va ta va na nhlawulo lowu anameke.
- (c) Vadyondzisi va fanele ku dyondzisa swihlawulekiso swa switshuriwa swo hambanahambana swa switsalwambiko hinkwaswo.
- (d) Va fanele ku nyika vadyondzi mintirho ya nkamafundza yo hambanahambana leswaku va ta tolovela mahlamulelo lama faneleke.
- (e) Vadyondzi va fanele ku tsundzuxiwa leswaku va tinyika nkarhi wo hlaya na ku twisisa swivutiso leswi vutisiweke hi vukheta va nga si hlawula lexi va nga ta tsala hi xona, leswaku va ta swi kota ku luka mahungu hi nhlokomhaka yo karhi.
- (f) Vadyondzisi va tsundzuxiwa ku tirhisa na ku hlohlotela vadyondzi ku hlaya xiletelo xa Papila ra 3 xa *MIND THE GAP*.

CHAPTER 14

SOUTH AFRICAN SIGN LANGUAGE HOME LANGUAGE

The following report should be read in conjunction with the South African Sign Language Home Language question paper of the November 2023 NSC examinations.

14.1 PERFORMANCE TRENDS (2019–2023)

The number of candidates who sat for the South African Sign Language examinations in 2023 decreased by 82 candidates compared to that of 2022.

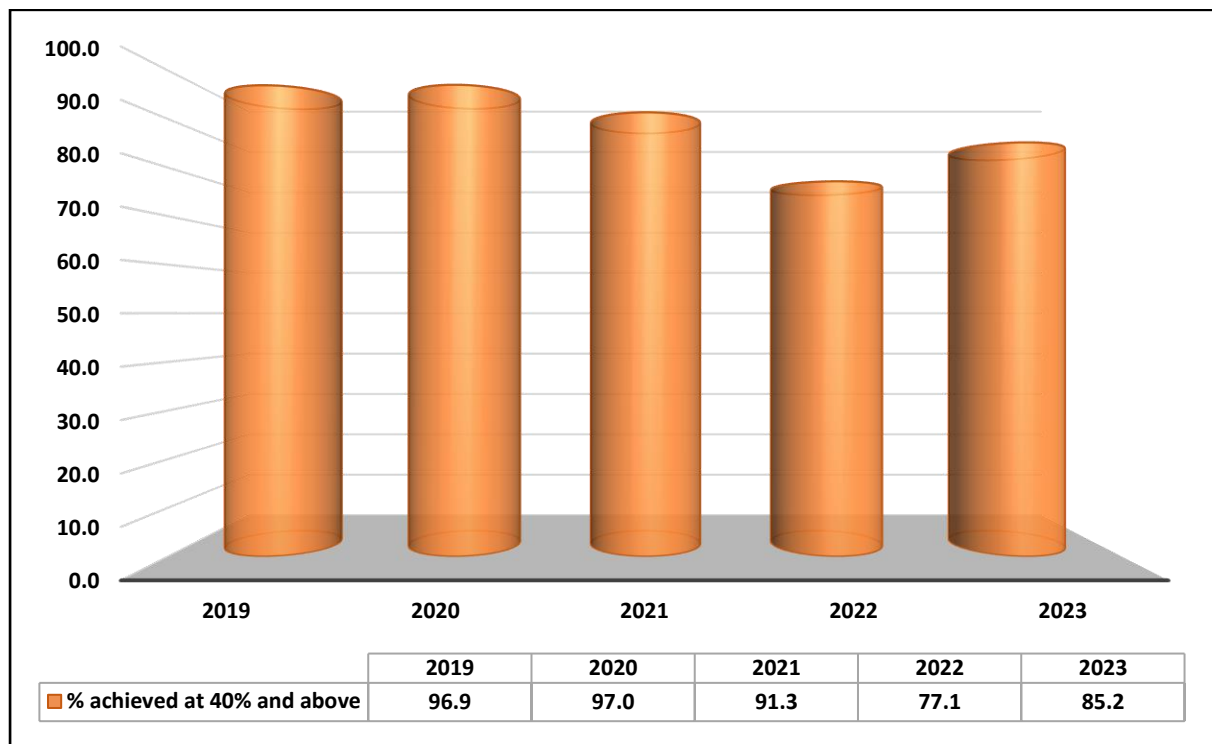
There was a significant improvement in the pass rate this year. The percentage of candidates who passed at the 40% level improved from 77,1% in 2022 to 85,2% in 2023. Despite no distinctions being attained over the past two years (2021 and 2022), 2,3% of the candidates scored distinctions in 2023.

The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2023. The resourcefulness and diligence of the above-average candidates also contributed to the overall improvement in the subject.

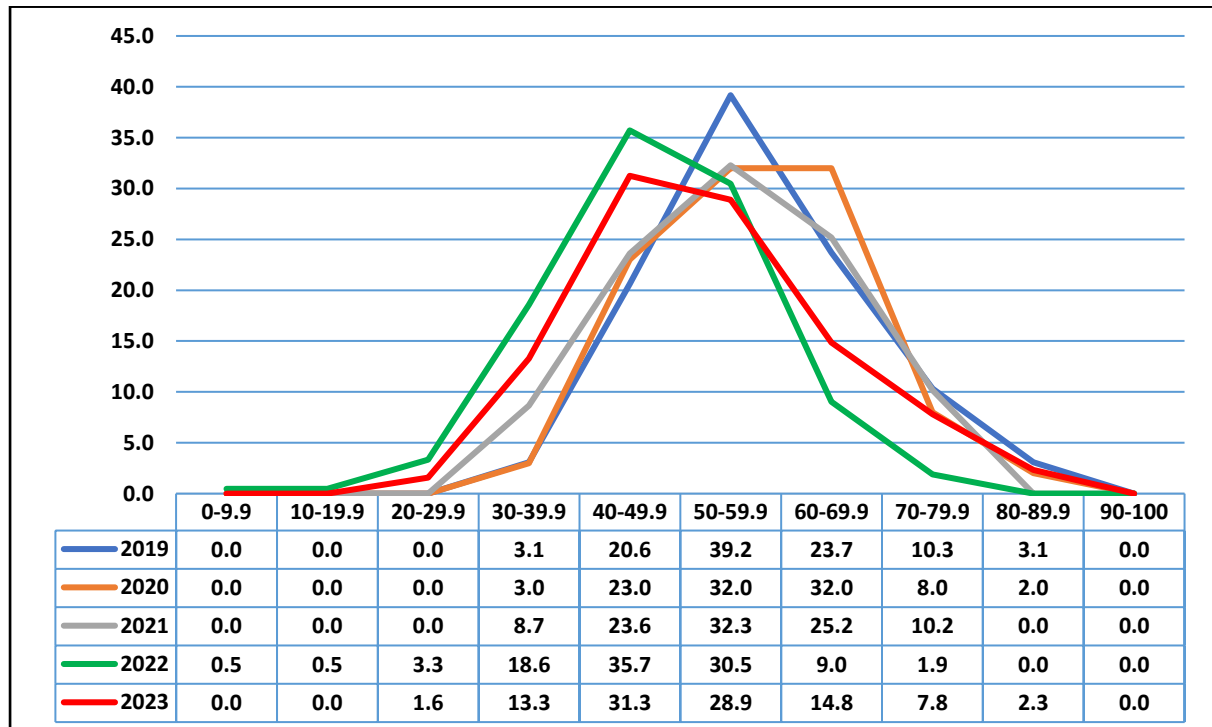
Table 14.1.1 Overall achievement rates in South African Sign Language Home Language

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2019	97	94	96,9
2020	100	97	97,0
2021	127	116	91,3
2022	210	162	77,1
2023	128	109	85,2

Graph 14.1.1 Overall achievement rates in South African Sign Language Home Language (percentage)



Graph 14.1.2 Performance distribution curves in South African Sign Language Home Language (percentage)



14.2 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 1

General comments

- (a) As observed in previous examinations, candidates were challenged by questions that required application, analysis, evaluation and synthesis of content. Questions that required candidates to *interpret, deduce and infer meaning, critically explain and substantiate* continue to present strain.
- (b) Responses lacked content that is specific and relevant to the question. Candidates did not 'read' the question accurately, with the necessary attention to detail, and therefore neglected to focus on the specific requirements of the question. In most instances, candidates provided fewer than the specified number of reasons or facts required by questions.
- (c) The continued poor performance of candidates in 'Language Structure and Use' remains a concern. The teaching of basic features of syntax and linguistics must be executed with intent in the years preceding Grade 12, and with consolidation at every opportunity.
- (d) Candidates were able to complete the question paper within the time specified in the *SASL Examination Guidelines* document.
- (e) Marking was facilitated by correct cataloguing of responses in separate folders for each section. Numbering of questions in the folders was congruent with the signed numbering.

14.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

QUESTION 1: Comprehension

Common errors and misconceptions

- (a) In Q1.2 candidates named only one country to which rhino horns were exported, instead of two countries as required by the question.
- (b) In Q1.4 candidates responded correctly that Asian rhino horns were better than African rhino horns but failed to support the response with reasons.
- (c) Q1.6 required a description of the shape of the mouth of the rhino and its concomitant function. However, candidates only offered a description of the shape of the mouth.
- (d) Candidates were expected to appraise the character of the poacher in Q1.8. This question was poorly answered as candidates were unable to synthesise information from the text and present a value judgement.
- (e) In Q1.9 it was clear that interpretation of the terms 'OPINION' and 'FACT' was misconstrued with 'TRUE' and 'FALSE'. As a result of the misinterpretation, the majority of the candidates answered this question incorrectly.
- (f) Candidates answered Q1.14 incorrectly as most failed to analyse the detail in the visual text and link it to the signed text. Candidates responded to the visual text as being unrelated to the signed text.

- (g) Q1.15 required evidence in support of whether the dehorned rhino in the picture would be useless to the poachers. Most candidates responded with one reason instead of two, as required by the question.
- (h) Q1.16 was an open-ended question which required the candidates to give an opinion on whether there was currently sufficient protection of rhinos. Most responses were feeble and lacked substance as opinions expressed on this topical issue showed little evidence of general knowledge.

Suggestions for improvement

- (a) Teachers should emphasise the following sequence to learners:
 - View the question at least twice.
 - Deconstruct the question and identify the component parts.
 - Respond accordingly to prevent irrelevant and incomplete responses.
- (b) For school-based assessments, the 40 : 40 : 20 distribution of cognitive levels should apply to questions. This will ensure that learners are exposed to incremental levels of difficulty and cognitive requirements.
- (c) Multiple and frequent opportunities should be created for learners to engage in higher-order or critical thinking. This will enhance performance when confronted with such questions in examinations of a national standard.
- (d) Familiarity with the signs and meanings of instructional verbs will advantage learners in assessment situations. This should include verbs, such as 'give examples', 'identify', 'critically discuss', 'compare', 'evaluate', 'motivate' and 'account for'.
- (e) Responding to a question in its entirety must be emphasised. Partial responses were mostly offered and contributed to underperformance.
- (f) In most instances, comprehension texts are based on issues and events that are current, trending and of widespread interest. It is, therefore, essential that teachers expose learners to the prevailing conversational issues in the form of reading material, video clips, discussions and debates.

QUESTION 2: Summary

Common errors and misconceptions

- (a) Candidates must refrain from recording each point in the summary as a separate clip.
- (b) Planning is essential in preparing a summary. In the absence of planning notes, candidates tended to repeat points or digress when recalling the 7 points.
- (c) Candidates who responded with points that were vague or lacked sufficient detail, were disadvantaged.
- (d) Candidates also scored poorly when key words and phrases were 'lifted' from the text, resulting in incomplete sentences and general incoherence in the presentation.

Suggestions for improvement

- (a) To facilitate a fluent and coherent presentation, learners must be encouraged to plan by noting the main points before signing the final summary.
- (b) Planning would also obviate inordinately long pauses between points.
- (c) Teachers should emphasise that a summary requires only the main point to be extracted from each chunk.
- (d) Summarising skills can be accomplished by using shorter texts and progressing to longer texts. Teachers can also develop original resource packs.
- (e) Learners must be encouraged to express the main points using their own signs rather than signing verbatim from the text.

QUESTION 3: Analysing an Advertisement

Common errors and misconceptions

- (a) Q3.2 highlighted an error in language structure and candidates were required to edit to correct the SASL structure. The majority did not respond correctly as they are still unfamiliar with the grammatical sentence structure of SASL.
- (a) Candidates were disadvantaged in Q3.4 as they did not use the technical terminology associated with advertisements. The majority of the responses were marked incorrect as candidates did not sign 'zoom in' in their responses.

Suggestions for improvement

- (a) Learners should be exposed to texts with errors and be encouraged to identify errors and edit the texts. This can be done with both live and recorded texts.
- (a) Teachers should emphasise aspects of advertising such as *brand names, target-group appeal, advertising medium, duration of the advertisement, setting, lighting, camera techniques* and the overall impact of such features.
- (b) Learners must be encouraged to use the technical terminology associated with advertisements in their responses. This would reflect a more in-depth understanding of the impact of advertising features.
- (c) Learners must become familiar with question types associated with advertising such as *intention* and *impact* of certain special effects and how these effects enhance the overall intention of the advertiser.
- (d) Teachers could develop their own resource packs for analysing advertisements using popular products of interest to the youth (DVDs and workbooks).

QUESTION 4: Analysing a Cartoon

Common errors and misconceptions

- (a) Instead of offering two similarities amongst the characters in the cartoon, as required in Q4.1, candidates offered only one similarity.
- (b) In Q4.2 candidates were required to explain the irony in the cartoon. Many candidates were unable to respond correctly, despite the clarity in the visual text.
- (a) Q4.5 required a figurative interpretation highlighting the social issue of technology. Instead, candidates responded with a very literal interpretation in response to the question.

Suggestions for improvement

- (a) Teachers should create opportunities for recreational exposure to cartoons and thereafter, progress to the literary study of cartoons that highlight social issues embedded in *irony*, *intention*, *satire* and other such features.
- (b) The need for candidates to deconstruct questions and identify the specific requirements must be emphasised. Most candidates are disadvantaged through not responding to the question in its entirety.
- (c) Cartoon interpretation/analysis skills should be taught according to the CAPS. This should include:
 - Visual effects and effectiveness;
 - Illustration techniques, such as strokes, sizes and shapes; and
 - Understanding the intention of the cartoonist in the portrayal of real-life scenarios.

QUESTION 5: Language Structure and Use

Common errors and misconceptions

- (a) In Q 5.1 the requirement was to identify and categorise the classifier used in the video clip. The majority of the candidates were able to identify the classifier but were unable to give the category of the classifier.
- (b) Q5.2 focused on how the adverbs of manner differed in the two video clips. Most candidates were disadvantaged as they commented on each adverb but not on the difference between the two adverbs.
- (a) Q5.4 required candidates to explain how the NMFS were intensified in the video clip. The majority re-signed the NMFS in the clip but did not provide an explanation on the intensification.

Suggestions for improvement

- (a) The CAPS document lists the range of language structures and conventions that must be taught. Learners should be familiar with the various aspects of syntax and its use in different contexts.
- (b) In addition to language conventions, learners should also be taught the relevance of semantic features in SASL such as *adverbs*, *intensity*, *idioms* and others, and how these are used to achieve effect.

- (c) Teachers should refer to the *Sign Language Workshop Training Manual* (2015–2018) as a guide to teach linguistic concepts.

14.4 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

General comments

- (a) It was encouraging to see a slight increase in the number of candidates who displayed detailed knowledge of and insight into the prescribed texts.
- (b) Many candidates did not study the study guide in detail regarding the poems, stories and drama. Rather than critically analysing the texts, candidates generalised/summarised/re-told the texts in response to the literary essay questions.
- (c) Many candidates struggled to understand the questions at the low, middle and higher cognitive levels due to their poor text interpretation skills. It was difficult for them to critically discuss the texts; therefore, they could not obtain the appropriate marks.
- (d) Many candidates could not receive the third mark for contextual questions because they did not answer the terms such as 'explain', 'critically discuss' and 'identify' that were used in the question paper.
- (e) Candidates could not receive a third mark on the question because they did not possess the necessary knowledge of themes and poetic devices.

SECTION A: LITERARY POETRY

Common errors and misconceptions

- (a) While few candidates responded to the poetry essay (Q1), most candidates summarised/narrated the poem rather than engaging/analysing critically with reference to hyperbole.
- (b) Candidates did not understand the topic that was raised in the question. They did not engage in a thorough debate, nor did they provide evidence, based on the poetry.
- (c) Candidates did not follow the format and presentation style of an essay with a logical flow.

Suggestions for improvement

- (a) Learners have to show that they comprehend the poem as well as the genre.
- (b) Arguments should be developed in a clear, well-organised manner. Learners must provide a thorough demonstration of their argument's scope.
- (c) The language and style need to be effective and mature.
- (d) Learners need to make sure that their signing is free of errors in the SASL structure. To support their fluency in signing, they must demonstrate their presentation style and be told to avoid using any spoken language.

SECTION A: CONTEXTUAL QUESTIONS POETRY

- (a) Many candidates did not draw attention to the poet's expression after the clip that influenced the viewer's feelings towards Rosebush in Q2.1. Their answers were broad in nature.
- (b) Many candidates explained what happened in the clip in Q2.2 but they neglected to address the reason for the clear indication of the poet's fury.
- (c) In Q2.3, some candidates struggled to identify and discuss the theme as they did not understand the theme of *resilience/growth*. The instruction to link the theme of *resilience/growth* to the context of the poem was largely disregarded by candidates, resulting in generalised responses.
- (d) Candidates did not provide two options for human behaviour at the end of stanza. They did not justify the reason for the one option, that they chose, being better than the other in Q2.4. Candidates narrated one option without critically justifying the reason for choosing that option.
- (e) Because candidates could not comprehend the literary device of the *metaphor of the door* in Q3.3, candidates found it difficult to discuss. Instead of analysing the *metaphor* which had a literal and more profound symbolic meaning, they generalised or described the door.
- (f) In Q3.4 most candidates summarised/generalised the poem since they could not explain the poet's use of distinct *signing spaces* because they were unaware of this literary strategy. A few individuals identified 'space' incorrectly as a 'place'.
- (g) In Q4.1 candidates were able to link the clip and showed how the poet established the initial mood – signing with slow drastic movements to show her fear; with her large eyes moving from side to side – however, candidates did not explain the poet's use of dread in the poem.
- (h) While many candidates addressed the events in the clip in Q4.2, they neglected to address the poem's clear indication of the poet's discouragement/despondence.
- (i) Candidates recognised and described the *slow pace* based on the clip in Q4.3 but they did not go into sufficient detail to critically analyse the *effectiveness of the slow pace* thoroughly.
- (j) Despite candidates' support for the concluding stanza that indicated a *sense of triumph* in Q4.4, some candidates did not provide a detailed justification for it.
- (k) Many candidates provided generic responses to Q5.1 (Unseen poem) because they did not understand the *two challenging situations* faced by the poet.
- (l) In Q5.2, many candidates mentioned the events in the clip in Q5.2, but they did not provide evidence to support the poet's difficulties, which were made clear in the clip.
- (m) Candidates did not discuss the *signing space* which was near and far from the poet and how this related to her mood in Q5.3. Rather than critically analysing *how the signing space* linked to the poet's mood, they summarised the mood.
- (n) In Q5.4, candidates did not understand the poetic device of *contrast*. They provided erroneous responses because they could not highlight the *contrast* in the poem.

Suggestions for improvement

- (a) In order to ensure that all cognitive levels are addressed, teachers should model their internal assessments on previous NSC examination papers.
- (b) Teachers should give feedback to learners once they have completed poetry essays. In this way, learners can improve their essay skills.
- (c) Poetic devices such as *signing space*, *contrast*, *metaphor*, *hyperbole* and a variety of poetic devices with examples as well as themes, must be taught. For modifications, they should review previous NSC papers and become acquainted with poetic devices.
- (d) Learners must be taught to avoid generalising/summarising in their answers. They need to be instructed in providing direct answers to the questions. Learners should be encouraged to examine the poem closely and to debate, defend and analyse it directly.
- (e) The unseen poems from past NSC papers should be presented to learners. They should familiarise themselves with the questions and poetic devices for practice exercises.
- (f) Teachers are advised to start teaching students to comprehend poems, stories and dramas from Grade 7. Doing so, will improve learners' performance as well as their general understanding and appreciation of literature.

SECTION B AND SECTION C: LONGER STORIES/DRAMA

Common errors and misconceptions

QUESTIONS 6/8/10: Literary Essays

- (a) Many candidates provided insufficient responses to the essay questions (Q6, Q8, and Q10). Candidates disregarded the question and instead re-told/summarised/generalised the story/drama. Minimal effort was put into analysing and interpreting the questions.
- (b) Candidates lacked the ability to critically discuss (and simply ignored references to) the topics offered in Q6, Q8, and Q10. Candidates did not pay attention to the topics.
- (c) Candidates did not provide a coherent introduction, body, and conclusion that adhered to the essay rubric's guidelines. They did not establish a connection between their argument and the drama/stories. Information that they used as evidence and their citations of the text were insufficient to back up their claims. They either did not concentrate on the stories/drama, or their argument lacked emphasis.
- (d) Candidates' presentation style, SASL structure, and signing fluency were all impacted by the substantial spoken language effects they displayed during the signing process.
- (e) Many candidates had erroneous and/or inadequate content knowledge, as well as a lack of comprehension of the story's/drama's storyline and characters. This prevented them from making a sensible argument.

Suggestions for improvement

- (a) Emphasis must be placed on the structure of the literary essay (introduction, body and conclusion); this covers the topic's interpretation, the breadth of the argument, justification and grasp of the text.
- (b) Study guides should be used to teach the PEEL technique of argument structure, which entails stating a point and then providing an explanation that is assessed in light of the question.
- (c) Learners must be taught to guard against summarising or offering a generalised interpretation of the text, in presenting their essays.
- (d) Learners should be urged to organise their literary essays in order to present a logical argument. Examples and evidence should be connected to the texts and the question to support the argument.
- (e) The language and structure should have a smooth presentation style – devoid of powerful spoken language – and the signing and reasoning should flow logically.

QUESTION 7/9/11: Contextual Questions

- (a) Candidates did not create the necessary discussions and instead generalised their answers to the contextual questions (Q7, Q9 and Q11). In both Q7 and Q11, candidates' comprehension of the texts was lacking. Candidates' performance was negatively impacted by a lack of content understanding even for the middle-level and higher-order cognitive questions.
- (b) Because candidates' performance affected their understanding of the text, in Q11.1 they did not respond to the two activities that *Kim was involved in when she was not in class*.
- (c) Many candidates failed to recognise *Asa's facial expression when Kenzo is introduced* in Q7.2, and in Q11.2 candidates could not account for Kim's relationship with Tarone and Veronique. Candidates were unfamiliar with the plot of the story/drama.
- (d) In Q7.3 and Q9.3, candidates' answers were inaccurate because they did not comprehend the meaning of the terms *peer pressure* and *social injustice*, respectively.
- (e) In Q7.4, candidates could not describe *why Asa did not want to argue with Mandisa*; in Q9.4, candidates did not explain *why the priest was frowning*; and in Q11.4, candidates did not comprehend *the lecturer's concern for Kim's education* in the excerpt. Because they were not familiar with the stories/drama, candidates didn't respond to the questions.
- (f) Candidates could not motivate whether they should *sympathise* with the characters in the story/drama in Q7.5 and Q11.5; therefore, they did not understand the term *sympathise*.
- (g) Some candidates could not identify three questions that *Asa's father would ask* in Q7.6; they could not answer *why Albertina decided to become a nurse* in Q9.6 and *what support Kim received* in Q11.6. Candidates could not recognise the questions/justifications for the decisions, actions and support of the characters as they were presented in the study guides.
- (h) Candidates did not comprehend the phrases 'emotional state' and 'attitude'. They could not explain *Asa's father's emotional state* in Q7.7, and in Q9.7 *Albertina's attitude to her work*. They had difficulty explaining *Tarone's defensive response* in Q11.7 as they

generalised Tarone's character/behaviour in the drama.

- (i) In Q7.8, candidates could not discuss *why the stranger as a woman showed her concern* as they provided generalised responses. In Q11.8, candidates struggled to discuss *what Tarone meant by this closing statement at the end of the extract* since they did not understand the term *closing statement*.
- (j) Many candidates did not *link Asa's self-reflection to the title of the story* in Q7.9 as they did not understand the term *self-reflection*. In Q11.9, candidates misinterpreted *attitude* as 'rude' rather than explaining *Veronique's attitude toward Kim*.
- (k) In Q11.10, many candidates answered poorly when asked to critically evaluate *how Kim's character has developed*. They lacked perspective particularly on Kim's character throughout the drama.

Suggestions for improvement

- (a) Study guidebooks are available for Q7, Q9, and Q11. Learners must comprehend *peer pressure* as outlined in the study guide to successfully complete Question 7. Learners must be able to understand every character in the study guide and must study the backstory of every character in the stories/drama.
- (b) The development of vocabulary terms such as *tone, attitude, self-reflection, sacrifice, defensive response*, and a range of words should be taught in conjunction with previous NSC examination papers.
- (c) Learners must be encouraged to review the questions on the PowerPoint and their answers, to ensure that they have answered thoroughly rather than providing generalised responses to the question.
- (d) It is critical to instruct and reinforce terms like 'account', 'discuss', 'explain' and 'describe'.
- (e) Learners should be aware that to receive three marks for a question requiring critical insights and a well-developed/long answer, they must fully comprehend the texts they are studying.
- (f) The ability to debate a point requires the development of critical thinking skills in learners.
- (g) To help learners gain confidence in their ability to develop their talents both formally and informally, teachers should give them daily lesson activities.

14.5 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3

General comments

- (a) There has been a notable improvement in candidates' performance in the Essays but not much improvement in the Transactional Texts. It was also noted that the skills prescribed in the CAPS are being achieved progressively – specifically for the essay.
- (b) In the Transactional Texts, candidates mostly chose 'Sympathy'. This transactional text was not performed well as the candidates deviated from the sympathy text to eulogy. Often it was picked up by markers that instead of candidates signing 'sympathy' they would sign 'eulogy'.

- (c) Candidates were able to complete both the Essay and the Transactional texts in the prescribed time. This was evident from their responses.
- (d) The responses to the visual stimuli showed a marked improvement. Candidates followed the instructions precisely. There was evidence of a link between the picture and the essay and in most cases, candidates signed an appropriate title for the essay.
- (e) Interpretation of questions was mostly relevant. However, justification in support of ideas and viewpoints for discursive essays needed to be strengthened.
- (f) There was an overall improvement in the performance in the Essays; however, there was a decline in performance in the Transactional Text. It was evident that the creative study guide was being used.

14.6 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

SECTION A: Essays

Common errors and misconceptions

- (a) A few candidates who responded to Q1.1, gave a literal response. There were those who wrote a narrative/reflective essay based on personal experiences. Such responses achieved better results than the literal responses. Often the literal responses required more discursive points which some candidates did not include.
- (b) Candidates who responded to Q1.2 'Make the world a better place' gave a literal response. Responses that were more reflective and descriptive would have earned the candidate a chance to perform better. However, responses to this topic were satisfactory.
- (c) Q1.3 was a popular topic; candidates were able to give reflective responses to 'A warning I ignored'. Some creative responses were accompanied by a motivation in the conclusion. It is notable that candidates generally performed better in reflective essays.
- (d) Candidates who responded to Q1.4 performed much better than expected since this topic is either a discursive or an argumentative topic. Based on the statistics in the item analysis, candidates performed above average. They were able to discuss, argue as well as substantiate their viewpoints. It is evident that the discursive and argumentative genres were well studied by these candidates.
- (e) Q1.5 was the least popular topic. According to the item analysis, only 1,5% of the candidates chose this topic. This is a higher-order question and candidates performed above average in this topic. They were able to present a cogent argument on whether 'New technology should replace human labour'.
- (f) Q1.6.1 was a picture of money emanating from the heart. Candidates were able to creatively give a narrative response based on the picture. There were certain candidates who were able relate this picture to global issues. Candidates who responded to Q1.6.1 offered a strong narrative response. The storylines were interesting and mostly original with descriptive accounts of personal experiences.
- (g) Candidates who chose Q1.6.2 presented more literal responses. Markers noted that the responses focused on the importance of education and literacy. The candidates'

responses were satisfactory. There was not much detail given in the responses, especially in the body and conclusion.

- (h) Based on the item analysis, candidates who attempted Q1.6.3 performed above average. This was a picture of a broken cup with a band aid on it. There were creative responses by candidates with good use of personification as part of their responses.

Suggestions for improvement

- (a) There should be compliance with the recording/signing processes as set out on p. 27 of the CAPS, i.e. recording process, planning/pre-recording, drafting and final recording.
- (b) The planning and editing stage of the essay is crucial and should be emphasised as being integral to drafting the essay. Planning will obviate deviating from the topic and will develop depth in the essay.
- (c) Candidates must engage in 'reading' and 're-reading' their essays to eliminate incoherence and similar errors in structure before the final recording.
- (d) Learners should hone their skills in all the genres.
- (e) There should be increased emphasis on essay presentation skills, followed by meaningful feedback to learners based on the criteria in the rubric.
- (f) Identifying the essence of the topic is essential. Learners should be encouraged to explore all possibilities of content that can emanate from a topic so that their signing is original, authentic and creative.
- (g) There has to be a direct link between the essay and the visual image. Learners should address all the elements contained in the picture.
- (h) More classroom-based opportunities must be afforded to learners to engage meaningfully with images to ascertain literal and figurative connotations.

SECTION B: Transactional Texts

General comments

- (a) Candidates managed to complete the transactional pieces in the allocated time. 'Sympathy' was the most popular topic; however, it was not performed well. Candidates gave a response for a eulogy instead of sympathy.
- (b) Responses to transactional texts showed a decline in performance when compared to 2022 based on data from a random sample of candidates' scripts.
- (c) The responses demonstrated lack of planning and lack of appropriate use of format.
- (d) In the majority of the presentations, the appropriate language, register and style were not used. The use of spoken language style was evident in certain presentations.
- (e) The overall content presented in the texts was not performed well. Most texts, such as the Interview, Vlog, Sympathy and Informal Speech lacked sufficient content and creativity.

Common errors and misconceptions

- (a) Most candidates responded to Q2.1. This text required that candidates sign a message of sympathy. Candidates tended to sign a eulogy rather than a sympathy. Incorrect format was applied.
- (b) Q2.2, a 'Request', was also one of the most popular texts chosen. Candidates gave satisfactory presentations. However, the correct format was not applied such as giving details about the request; the motivation of the request was also inadequate.
- (c) Q2.3 was a formal report. Candidates were unable to provide information regarding the damage the floods had caused. Format was not correctly applied.
- (d) Candidates who responded to Q2.4 had to interview a person who was 'stranded in a different country'. Markers noted a misinterpretation of the topic as the candidates' content focused on the beauty of the other country rather than the person being stranded. The instruction to respond to the text was given; however, it was not followed, hence the poor performance.
- (e) In Q2.5, candidates had to respond to a vlog. The candidates who chose to do this text applied the correct format of a vlog; however, the content on the role of the CODA (Children of Deaf Adults) was not sufficient. This resulted in poor performance for this text.
- (f) Transactional text 2.6 was an 'Informal Speech'. Candidates were instructed to sign an informal speech in which they ask young people to assist with fixing potholes, as part of Mandela Day. However, candidates signed about the history of Nelson Mandela. There was a deviation in the content.

Suggestions for improvement

- (a) Transactional text formats must be taught. Learners need to practise continually in order to have sufficient content when signing a Transactional text.
- (b) The register, discourse, purpose/effect, audience and context should be used appropriately for each text.
- (c) The register of transactional texts should match the intention and audience of the text.
- (d) Rubrics are a good guide for learners in the presentation of their pieces. Rubrics are available on the DBE website.
- (e) Learners should be familiar with the criteria specified in the assessment rubrics. Presenting skills should be practised regularly.
- (f) Teachers should refer to the study guide on the Recording of Essays and Transactional Texts when teaching essays and transactional texts.

14.7 GENERAL COMMENTS FOR PAPERS 1, 2 AND 3

- (a) Technical competence was significantly improved. However, anomalies in certain centres must be highlighted:
 - Candidates were interrupted during recording by an invigilator entering the cubicle.
 - Narrow and short cubicles restricted signing space.

- Confined signing space compelled candidates to sign too closely to the camera.
 - Poor quality recording cameras caused dragging in the signing movement.
 - Poor lighting affected the recording.
- (b) Technical equipment must be efficient and in good working condition, and signing should be evenly balanced within the signing space and appropriately distanced from the recording device.
- (c) Schools should adhere to the *Guidelines for the Implementation and Conduct of Examinations in South African Sign Language Home Language* to ensure that candidates' responses are saved and correctly labelled, according to the question paper numbering. Candidates' recorded answers should be copied to a USB, rather than to DVDs.
- (d) Learners must be given constructive feedback after on school-based assessments in order to understand their strengths/weaknesses and to ensure improvement in performance.
- (e) To support learners, teachers should be trained in the use of computers, editing software, creating folders, saving and backing-up responses, uploading and downloading texts and labelling responses. Live-recording techniques, such as camera positioning, effective lighting and maximising signing space, are also essential.
- (f) The recording room should have solid blue/green backgrounds for recording. Where background curtains are used, these should be well fastened and not transparent. Unnecessary movement of examination officials must be avoided.
- (g) Clustering of teachers will facilitate:
- Sharing knowledge and individually developed resources;
 - Addressing challenges;
 - Mediating the rubrics and reinforcing the teaching of recording skills;
 - Engaging in discussions on the study of literature;
 - Collaboration in the setting of quality question papers; and
 - Peer moderation of school-based assessments.
- (h) Preparation of learners for final examinations should be consistently implemented throughout the year with frequent informal assessments to monitor the learners' progress and identify areas of weakness for remediation.
- (i) Teachers should use creative opportunities to expose learners to various live signing and recorded texts to sharpen their comprehension and critical thinking skills.
- (j) Learners must be taught to deconstruct questions and establish precisely what is required. The urgency to respond without thoroughly understanding the question must be discouraged. Responding to a question in its entirety should be encouraged.
- (k) The standard of school-based assessments must be elevated to present learners with an opportunity to answer questions of the same complexity and level of difficulty as those in the final examination.
- (l) Interschool and interprovincial interaction must be encouraged to introduce and expose learners to varied dialects. This would alleviate the challenges presented by variations in signed dialects.

- (m) To introduce learners to varied dialects, teachers should deploy texts signed in other provinces for recreational visual reading and comprehension exercises. This would be beneficial in alleviating the challenges with variations in signed dialects.
- (n) Learners should be advised to request clarity on unfamiliar signs in question papers to avoid the overall negative impact on performance. The English transcript of the signed question paper, given to the invigilator, is intended to mitigate this challenge.
- (o) Teachers should follow the *CAPS*, which covers the range of content, and support learners with examples and ideas. Educators are advised to use the following resources:
 - Previous question papers;
 - Spring School Manual and DVD;
 - MTG Study Guides on the new literature texts;
 - SASL HL subject terminology DVD; and
 - Recording of Essays and Transactional Texts.

HOOFSTUK 15

AFRIKAANS EERSTE ADDISIONELE TAAL

Lees hierdie verslag in samehang met die vraestelle vir Afrikaans Eerste Addisionele Taal van November 2023.

15.1 PRESTASITENDENSE (2019–2023)

Die aantal kandidate wat Afrikaans Eerste Addisionele Taal in die 2023-eksamen afgelê het, het in 2023 afgeneem met 392 kandidate in vergelyke met 2022.

Die tabel hieronder dui op 'n konsekwentheid, met 'n opwaartse tendens in die slaagsyfer van 30% (vlak 2), oor die periode 2019–2023. Die slaagsyfer van 40% (vlak 3) het ook 'n algemene opwaartse tendens getoon, alhoewel daar ligte fluktuasies was. Dit lei tot 216 meer kandidate wat in 2023 onderskeidings behaal het in vergelyke met 2022.

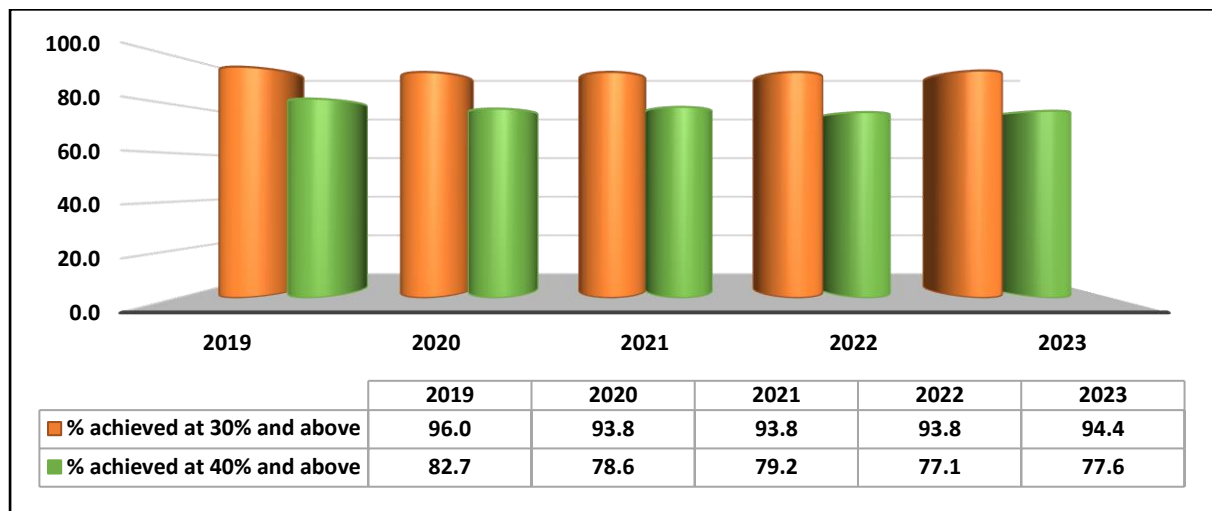
Alhoewel die slaagsyfer verbeter het, het die persentasie onderskeidings van 6,2% in 2022 tot 4,3% in 2023 gedaal.

In die lig van die ontwrigting van akademiese programme in 2020 en 2021, is die uitslae wat deur hierdie kandidate behaal is, prysenswaardig. Strategiese intervensieprogramme op alle vlakke (nasionaal, provinsiaal, distrikte en skole) het verseker dat leerders na behore voorbereid was. Die pligsgetrouheid en deursettingsvermoë van die bogemiddelde kandidate dra ook tot die algehele prestasie by.

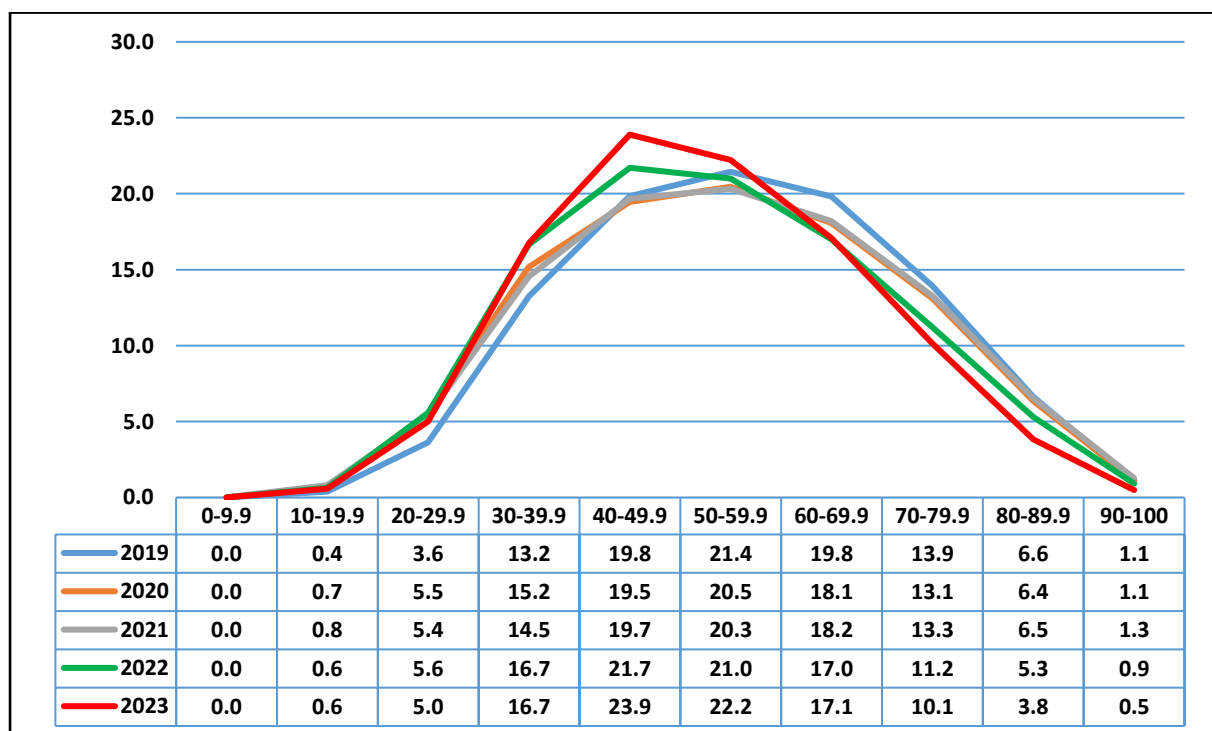
Tabel 15.1.1 Oorsig van prestasie in Afrikaans Eerste Addisionele Taal

Jaar	Getal kandidate wat geskryf het	Getal kandidate wat 30% en meer behaal het	% kandidate wat 30% en meer behaal het	Getal kandidate wat 40% en meer behaal het	% kandidate wat 40% en meer behaal het
2019	83 889	80 502	96,0	69 393	82,7
2020	85 920	80 551	93,8	67 502	78,6
2021	93 813	87 986	93,8	74 344	79,2
2022	98 046	91 943	93,8	75 610	77,1
2023	97 654	92 171	94,4	75 826	77,6

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



Grafiek 15.1.2 Prestasieverspreidingskurwe in Afrikaans Eerste Addisionele Taal (persentasie)



15.2 OORSIG VAN KANDIDATE SE PRESTASIE IN VRAESTEL 1

Algemene opmerkings

- (a) Die vraestel voldoen aan die vereiste verspreiding van kognitiewe vlakke volgens die KABV, asook die moeilikheidsgraad wat by elke vlak vereis word. Voorts voldoen die vraestel ook aan al die KABV-riglyne en die vereistes van die huidige *Eksamenriglyne (2021)*.
- (b) Kandidate se gebrekkige taal- en uitdrukkingsvermoë, sowel as hulle taalkennis, bly 'n groot bron van kommer en beïnvloed candidate se prestasie nadelig. Die onvermoë om basiese taalbeginsels toe te pas is onrusbarend, veral aangesien die meeste van die basiese taalbeginsels reeds vanaf die Senior-fase onderrig behoort te word. Kandidate se gebrek aan woordeskat, die ontoereikende gebruik van Standaardafrikaans en die formulering van antwoorde waar uitgebreide response verwag word of waar candidate in eie woorde moet verduidelik, dra tot swakker prestasie in Vraestel 1 by. Kandidate let ook nie op die puntetotaal wat op bepaalde response van toepassing is nie.
- (c) Dit blyk dat candidate nie met vrug gebruik maak van beskikbare bronne, bv. studiegidse of werksboeke wat deur die DBE en op webblaaie beskikbaar gestel word nie. Dit is kommerwekkend dat candidate in Junie en September 2023 aan soortgelyke vraestelle as in November blootgestel is en ook vorige jare se vraestelle ter voorbereiding moes gebruik, maar sommige candidate verstaan en volg steeds nie opdragte nie, of dra nie kennis van die beantwoording van sekere afdelings nie. Onderwysers moet candidate begelei in die hantering en gebruik van beskikbare bronne. Sodanige bronne kan tydens addisionele onderrigtyd en verrykingsklasse met groot vrug gebruik word.
- (d) Afrikaans Eerste Addisionele Taal is dikwels 'n uitdaging vir candidate wat slegs in die klaskamer aan Afrikaans blootgestel word. Baie candidate verstaan nie die opdragte nie en sukkel gevolglik met die beantwoording van veral vlak 3- tot 5-vrae. In die klaskamer, en selfs met tuisopdragte, moet candidate aan verskillende tipes vrae op alle vlakke blootgestel word. Die onderrig van woordaanpakvaardighede is van kardinale belang omdat dit candidate help met woordeskat, die verstaan van vrae en die tipe antwoord wat verwag word. 'n Verskeidenheid vraagwoorde en vrae wat aan al die kognitiewe vlakke aandag gee, behoort deel van elke geïntegreerde taalles te wees. Baie onderwysers onderrig Afrikaans EAT steeds deur begrippe in Engels te verduidelik. Dit lei tot verwarring by candidate en dan probeer hulle om vraestelle op soortgelyke manier te beantwoord. Alle Engels word egter toegedruk en nie in ag geneem in die nasienproses nie. Waak dus teen verduideliking en onderrig in Engels.
- (e) Die toekenning van 10-minute-leestyd moet effektief deur candidate gebruik word as hulpmiddel om hulle in staat te stel om die vraestel se inhoudsopgawe, instruksies en die opdragte by elke afdeling deur te lees en te verstaan. Dit help hulle om tyd beter te beplan, leesstukke deur te lees en te bepaal wat van hulle verwag word. Stel candidate dus met elke assesseringsopdrag bloot aan die 10-minute-leestyd en begelei hulle in die sinvolle gebruik daarvan.
- (f) Candidate moet leer om elke leesstuk aandagtig deur te lees en om in die leesproses kerngedagtes te onderstreep. Candidate kan nie net vuglees of soeklees gebruik of die vrae lees en net sekere kernwoorde identifiseer en dus lukraak antwoorde aanhaal nie. Candidate moet deeglik onderrig word om die fokus en tipe vraag wat gevra word as kern te behou en dienoreenkomstig daarop te reageer. Elke leesstuk se deurlopende tema, boodskap, toon, stemming en bedoeling met vrae moet geïdentifiseer word om sodoende met die korrekte beantwoording van vrae op die verskillende kognitiewe

vlakke te help. Die 10-minute-leestyd sal ook in hierdie proses van hulp wees.

- (g) Woordeskat bly die grootste probleem in die verstaan en beantwoording van vraestelle. Leerders moet daagliks tydens onderrig aan soveel woordeskat as moontlik blootgestel word. Laat leerders oor verskillende situasies gesels en verbreed hulle woordeskat in elke situasie. Maak gebruik van woordeskat in die *KABV* en stel leerders van graad 8 tot 12 aan woordeskat bloot wat hulle in staat sal stel om leesbegrip, opsomming en taal te kan beantwoord. Gebruik die vakspesifieke woordeskat in die verskillende afdelings om kandidate met die opdragte vertrouwd te maak en ook hoe om opdragte uit te voer.
- (h) Leerkragte moet die *KABV* gereeld "ontleed" en ook let op die manier van vraagstelling en terminologie in die vorige jaar se vraestelle om sodoende te bepaal watter terminologie, woordeskat en formulering van belang is. Onderrig behoort dienoreenkomstig aangepas te word. Die *KABV* bly die brondokument en die *Eksamenriglyne* gee die voorskrifte. Alle ander bronne soos handboeke en studiegidse is sekondêre bronne en moenie slaafs gevolg word nie. Hou te alle tye die *KABV* as primêre bron in gedagte. Kandidate sukkel steeds met kritiese taalbewustheid en visuele geletterdheid waarop daar sterk in Vraestel 1 gefokus word. Kandidate moet kennis dra van gepaste en relevante woordeskat en tipes vrae wat in hierdie verband gevra word. Voorbeelde: vrae oor stereotipering; gebruikersvriendelik; feite/menings; uitsluiting; gevoelswaarde; effektiwiteit sowel as visuele geletterdheid in Vr. 1.20; Vr. 1.23; Vr. 3.5; Vr. 3.7; Vr. 4.2; Vr. 4.6 en Vr. 4.7.
- (i) Die onderskeie tekste in die vraestel is op die verstaans-, begrips- en belangstellingsvlak van die kandidate gebaseer en dus gepas en relevant. Die meeste kandidate kon met agtergrondkennis op 'n sinvolle manier met die tekste in Afdeling A (Teks A oor Kossoorte eg aan provinsies in Suid-Afrika en Tekst B oor 'n TV-gids) identifiseer. Die tekst in Afdeling B (Teks C oor Vreemde feite oor selfone) is inhoudelik feite waarmee kandidate op verskeie ander vlakke kon kennis maak. Dit is dus relevant en opvoedkundig van aard. Kandidate sukkel met die terminologie en begrip van advertensies en strokiesprente omdat hulle nie genoegsaam aan visuele geletterdheid blootgestel word nie. Die vrae oor kritiese taalbewustheid blyk steeds 'n uitdaging vir kandidate te wees. Kandidate moet deurlopend in die onderrig van Afrikaans EAT aan verskillende advertensies, strokiesprente en ander visuele tekste blootgestel word en hiermee saam ook tipiese vraagstelling wat op Vraag 3 en 4 van toepassing is. Die tekst in Vraag 5.1 is informatief van aard en begelei kandidate in die toepassing van taalstrukture en -konvensies.
- (j) Kandidate moet opdragte en instruksies by elke vraag met hierdie doel in gedagte lees en korrek uitvoer. By die vrae wat meer as 1 punt tel, moet die kandidaat lees en verstaan dat meer as een antwoord verskaf moet word. By die vlak 4- en 5-vrae moet kandidate bewus wees van die langer response wat vereis word en dat hulle antwoorde evaluerend en/of waarderend van aard moet wees.
- (k) Kandidate moet die instruksies en opdragte by die opsomming deeglik deurlees en evalueer om die opdrag binne konteks en volgens instruksies uit te voer, bv. in 2023 moes die kandidaat juis vréemde feite opsom en nie net algemene feite nie. Kandidate voer nie die opdrag uit om sewe vreemde feite puntsgewys en in volsinne te beantwoord nie. Kandidate verwar die opdrag by Huistaal en Eerste Addisionele Taal. Kandidate haal steeds lukraak aan en beantwoord nie in eie woorde soos vereis nie. Die beantwoording van die opsomming verg 'n spesifieke vaardigheid en moet op verskeie maniere met 'n verskeidenheid tekste en verskillende opdragte ingeoefen word. Waak daarteen om die tekst altyd in sewe paragrawe te assesseer. Kandidate moet die fynere nuanses van die "vreemde" feite wat verlang word, raaklees en sodanig beantwoord.

Kandidate neem nie die opdrag in ag nie en verloor dus onnodig punte.

- (l) Kandidate moet die opdrag by elke vraag korrek uitvoer, bv. waar daar gevra word: Kies die korrekte antwoord uit dié tussen hakies (Vr. 1.9; Vr. 1.15.1; Vr. 5.1.8) gee die kandidaat die hele sin sonder om die woord(e) wat gekies is, uit te lig. Of, by baie van die vrae in Vraag 5, word slegs die verbuiging van 'n woord gevra, maar dan herskryf kandidate die hele sin sonder om dit wat gevra is, uit te lig. By die voegwoordvraag (Vr. 5.1.4) begin die kandidate nie soos aangedui nie en die leesteken word nie korrek gebruik nie. Kandidate is geneig om net gedeeltes van die sinne oor te skryf by vrae soos Vr. 5.2.1 waar die infinitief getoets word en hulle behoort die hele sin oor te skryf soos in die opdrag vereis of by Vr. 5.2.5 waar die korrekte woordorde getoets word.
- (m) Die invloed en/of gebruik van Engels in die klaskamer reflekteer in die kandidate se antwoorde en is tot hulle nadeel, bv. Vr. 5.2.3 en Vr. 5.2.6 waar *window* in korrekte Afrikaans (Standaardafrikaans) geskryf moet word en waar die versamelnaam gegee moes word. By vrae waar die kandidaat se eie opinie gevra word of uitgebreide antwoorde verwag word, skryf kandidate dikwels groot gedeeltes in Engels a.g.v. gebrekkige woordeskat en swak uitdrukkingsvermoë. Daarom moet kandidate tydens onderrig, in huiswerkopdragte en assessering genoegsaam aan Vlak 3-, 4- en 5-vrae blootgestel word.
- (n) Die kandidate se gebrek aan begrip oor wat deur 'n spesifieke vraag vereis word, veral vlak 3- tot 5-vrae waar langer responses en baie keer eie opinies vereis word, is duidelik sigbaar. Kandidate moet tydens onderrig aan langer vraagstellings blootgestel word en hulle moet kan onderskeid tref tussen vrae wat direk of indirek gevra word en antwoorde daarvolgens aanpas. Waak daarteen om net Vlak 1- en 2-vrae tydens onderrig te vra en gebruik KABV-terminologie in die vraagstellings.
- (o) Kandidate beantwoord nie die vraestel deur te fokus op vraagnommers nie en nommer dikwels verkeerd of laat sekere vrae uit. Kandidate moet voorberei word in die hantering van 'n vraestel, o.a. nommering. Dit is belangrik dat kandidate blootgestel word aan interafhanklike vrae en die wyse waarop dit beantwoord moet word, bv. (Vr. 1.15; Vr. 3.9 en Vr. 4.3). Kandidate is geneig om nie die tweede gedeelte, waar motivering vereis word, korrek te beantwoord nie omdat die eerste deel dikwels 'n raaiskoot is.
- (p) Dikwels wanneer kandidate eenwoordantwoorde in sinne aanbied, word dit nie uitgelig of onderstreep nie. Kandidate moet weet hoe om spesifieke vrae te beantwoord en opdragte uit te voer.
- (q) Kandidate moet die taalstrukture en woordeskat van graad 8 af aanleer. Dit is van kardinale belang dat die Taaldepartement 'n gemeenskaplike doel volg sodat taalstrukture en -konvensies in graad 12 ten volle toegepas kan word. Die volgende blyk algemene uitdagings te wees waaraan alle vakonderwysers vanaf graad 8–12 aandag behoort te gee:
 - Woordaanpak-vaardighede is 'n tegniek wat kandidate moet help om onvoldoende/gebrekkige/swak woordeskat te ondervang en sekere woordeskat makliker te verstaan. Party kandidate verstaan nie woorde soos (VRAAG 1) *smulkos, koskultuur, geskiedenis, inheems, onlangs, ondersoek, geïdentifiseer, geurige, bobotie, koeksisters, toebroodjie, goedkoop, kraai ... koning, dateer, suikerrietplantasies, oplossing, verskoning, slaghuise, bedien, afsluk, beroemde, baasbakkers, erfenis, knoffel, spog, natuurskoon, weersomstandighede, platteland, beenlose, lekkerny, gewilde, kaneelsuiker, gunsteling, gegeur, herhaling, ingelig, Musiekvasvra, opwindende, uitleg, gebruikersvriendelik*; (VRAAG 2) *vreemde, miljarde, versigtiger, besit, laai*; (VRAAG 3) *beskikbaar, trefkrag, uitgesluit*; (VRAAG 4) *beland*; (VRAAG 5) *hoofsaaklik, gevorder, betrokke, gebaretaal*,

beoordeel, beïndruk en kennis nie. Gevolglik sukkel hulle om die vrae korrek te interpreteer.

- Baie kandidate verstaan nie fokusbegrippe/uitdrukkings in tekste en vrae nie, bv. *kraai ... koning* (TEKS A); *uitleg* en *gebruikersvriendelik* (TEKS B); *advertensietegniek om die onderstreepte woord meer trefkrag te gee*. (TEKS D), en *vuil water* in TEKS E nie. Derhalwe sukkel kandidate om die strekking van die leesstuk te verstaan, die humor in die strokiesprent raak te lees en die verstaan van die skrywer se bedoeling met die gebruik van die woord(e) te interpreteer. Veral by die advertensie en strokiesprent is die totale konteks belangrik en indien kandidate nie die spesifieke konteks verstaan nie, sukkel hulle ook met die vrae soos in die geval van die advertensie waar uitsluiting ten opsigte van aanlyn aankope gevra is. Kandidate het gesukkel om die konneksie te maak omdat hulle nie die hele advertensie bestudeer het nie en slegs na die webtuiste gekyk het om net vluglees toe te pas. In die strokiesprent het die kandidate gesukkel met die gebruik van *vuil water*, waar die visuele baie belangrik was ter ondersteuning van die woordekonomie in die strokiesprent. Die visuele afbeeldings die woordgebruik sluit altyd bymekaar aan.
- Kandidate se spelling beïnvloed die betekenis van die woord en/of die sinskonstruksie. Kandidate spel soms foneties en met tye probeer hulle om woorde net so uit Engels, Afrikaans te maak. Basiese woorde wat verkeerd gespел word, veroorsaak dat kandidate onnodig punte verloor.
- Waar swak toepassing van grammatikareëls en foutiewe woordordegebruik tot verandering van betekenis lei, verloor kandidate ook onnodig punte.
- Kandidate sukkel om tussen feit/mening en letterlik/figuurlik te onderskei. Dikwels raai hulle, maar kan glad nie motiveer hoekom dit 'n feit/mening of letterlik/figuurlik is nie, bv. Vr. 1.8 en Vr. 3.4. Idiomatiese taalgebruik is steeds vir die EAT-leerder 'n uitdaging bv. "*kraai ... koning*" (Vr. 1.8).
- Kandidate sukkel om 'n stelling as WAAR/ONWAAR te motiveer. Dikwels weerspreek kandidate hulle keuse of versuim heeltemal om 'n motivering te verskaf.
- Kandidate sukkel veral by Teks B met die interpretasie van die simbole in die teks asook die prentjie van die man op die stoel en die twee persone wat sing, soos gevra in Vr. 1.20; Vr.1.22 en Vr. 1.23.
- By die advertensie bly die terminologie uitdagend vir kandidate wat nie genoegsaam aan advertensies en visuele geletterdheid blootgestel word nie, bv. stereotipering (Vr. 3.3), advertensietegnieke/trefkrag (Vr. 3.5) en effektiwiteit van sekere tegnieke (Vr. 3.6).
- Die verskillende taalstrukture en -konvensies, bv. korrekte vorm/verbuiging van woorde (Vr. 3.1; Vr. 5.1.3; Vr. 5.1.10 en Vr. 5.1.11); intensiewe vorm (Vr. 3.2); indirekte rede (Vr. 4.1); meervoudsvorming (veral uitsonderings) (Vr. 5.1.1); voegwoorde (Vr. 5.1.4); samestellings (Vr. 5.1.6); woordvorming van woorde tussen hakies (Vr. 5.1.7); voorsetsels (Vr. 5.1.9); lettergreepverdeling (Vr. 5.1.13); herskryf in die infinitief (Vr. 5.2.1) en die korrekte spelling van Afrikaanse woorde (Vr. 5.2.3) is vir kandidate moeilik. Die spelling van versamelname (Vr. 5.2.6) is steeds uitdagend omdat kandidate nie die reëls van die verskillende woordsoorte onder die knie het nie en sukkel om taalstrukture korrek toe te pas.

15.3 ANALISE VAN KANDIDATE SE PRESTASIE IN VRAESTEL 1

AFDELING A: LEESBEGRIP

VRAAG 1

Algemene opmerkings en foute

- (a) Sommige kandidate lees nie die tekste aandagtig nie en waardevolle inligting wat benodig word in die beantwoording van vrae ontbreek.
- (b) Die interpretasie van TEKS A en TEKS B het in 2023 ooreengestem. Vir die meeste kandidate is daar steeds haakplekke as gevolg van swak interpretasie van die tekste. By TEKS A is die kandidate se kriptiese beantwoording van vrae, gebrekkige woordeskat en swak uitdrukkingsvermoë die grootste struikelblokke. By TEKS B is die interpretasie van die visuele teks en die gepaardgaande simbole en woordeskat wat by vraagstelling voorkom, gebrekkig. Oor die algemeen is vrae soos Vr. 1.6, 1.8, 1.10, 1.13, 1.15.2, 1.17, 1.18 en 1.19 by TEKS A vir die kandidate uitdagend omdat hulle sekere konsepte in hul eie woorde moes bespreek/verduidelik. By TEKS B was Vr. 1.20, 1.22 en 1.25 om dieselfde rede as by TEKS A uitdagend. Daar was ook gebrekkige interpretasie en beantwoording van visuele tekste. Kandidate moet gereeld blootgestel word aan 'n verskeidenheid leestekste en visuele tekste om sodoende te leer om die inhoudelike en die visuele simbole te kan interpreteer en eie opinies te kan verwoord. Die swakker beantwoording van vrae by TEKS B het ook 'n direkte invloed op die beantwoording van ander visuele tekste soos TEKS D en TEKS E.
- (c) By Vr.1.4 sukkel die kandidate om sonder direkte aanhalings te verduidelik waarom die stelling onwaar is. Dikwels word net in die negatief beantwoord sonder dat kandidate begrip van die stelling as onwaar toon.
- (d) Vraag 1.18 vereis dat die kandidaat 'n behoorlike begrip van die ontstaan van die *bunny chow* se herkoms en ontwikkeling het om sodoende die vraag te kan beantwoord. Kandidate sukkel ook hier om die verskil tussen letterlike en figuurlike taalgebruik te onderskei, wat duidelik sou wees indien die kandidaat met begrip en binne die konteks van die teks lees.
- (e) Kandidate se swak leesvaardighede en dikwels leestempo het 'n direkte invloed op die verstaan en beantwoording van vrae waar detail verwag word. Vluglees en soeklees lei nie tot die beantwoording van vrae nie. 'n Dieper begrip van die inhoud, fokus en die fyner besonderhede is nodig. Kandidate verstaan gevolglik nie hoe om met begrip van konteks die nodige respons te lewer nie, bv. Vr. 1.10. Kandidate kan noem watter twee kossoorte die gewildste in die onderskeie provinsies is, maar sukkel om die skakel tussen die twee duidelik te stel of uit tel lig. Dieselfde geld by Vr. 1.17, waar die inligting nie direk net so in die teks verskyn nie, maar gelees moet word met die doel om by die kernbegrip en antwoord uit te kom.
- (f) By vrae soos Vr. 1.13 sukkel kandidate om afleidings te maak gegewe die inligting in die teks. Baie kandidate haal slegs lukraak aan deur net na kernwoorde te soek.
- (g) Kandidate kan identifiseer waarom mopaniewurms voordelig is (Vr. 1.15.1), maar sukkel om sonder direkte aanhalings te verwoord waarom dit voordelig is. Sommige kandidate kry dit wel reg om te verduidelik waarom mopaniewurms voordelig is, maar weet nie wat die verskil is tussen voordelig/nadelig nie. In hierdie geval verloor die kandidate 2 punte. Kandidate behoort die verbuigings van sekere woorde, soos *voordeel* – *voordelig*, ens. geleer te word.

- (h) Kandidate sukkel om afleidings t maak. As gevolg hiervan verloor baie kandidaat punte by Vr. 1.16. Kandidaat moet geleer word om by wyse van uitskakeling te kyk wat nie binne die konteks pas nie. Kandidaat moet deurentyd die konteks en betekenis in gedagte hou.
- (i) Oor die algemeen sukkel die meeste kandidaat met kritiese taalbewustheid, idiome en uitdrukkings en ook die terminologie van visuele geletterdheid.
- (j) Kandidaat sukkel steeds met die beantwoording van vrae waar eie opinies of motivering gevra word (Vlak 3–5), bv. waarom 'n stelling waar/onwaar is (Vr. 1.4); waarom *kraai ... koning* figuurlik eerder as letterlik is (Vr. 1.8) en afleidings en verduideliking van die gepastheid van visuele aspekte (Vr. 1.22 en Vr.1.23).
- (k) Die interafhanklike vrae is steeds 'n uitdaging vir kandidaat. Hulle beantwoord die eerste gedeelte, maar sukkel om die tweede gedeelte van die vraag sinvol te motiveer, bv. By Vr. 1.15. Gewoonlik raai kandidaat die eerste gedeelte as gevolg van onvoldoende begrip en toepassing binne konteks en daarom is die motivering dan problematies.
- (l) Die woordeskat en begrip van *uitleg* en *gebruikersvriendelik* (Vr. 1.25) was vir baie kandidaat onbekende begrippe en hulle het moeilik by die antwoord uitgekom. Kandidaat het eerder gefokus op die inhoud as die uitleg/formaat van die TV-gids.
- (m) By Vr. 1.17 fokus kandidaat op wat LekkeSlaap gedoen het in plaas daarvan om te fokus op die rede waarom hulle dit gedoen het.
- (n) Kandidaat se onvoldoende begrip van Afrikaans en hul eie beperkte taalvermoë, woordeskat ingesluit, kortwiek hulle. Hulle woordeskat is te beperk om 'n sinvolle antwoord te verwoord, bv. By Vr. 1.3; Vr. 1.4; Vr. 1.6; Vr. 1.8; Vr. 1.10; Vr. 1.13; Vr. 1.15.2; Vr. 1.17; Vr. 1.18; Vr. 1.19; Vr. 1.21; Vr. 1.23 en Vr. 1.26.

Voorstelle ter verbetering

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

- Leerders moet bewus gemaak word van die feit dat geen Engels nagesien word nie. Vraestelle en nasienriglyne word opgestel met Standaardafrikaans as basis. Dialektiese variante mag slegs binne konteks aanvaar word en nie net by gebrek aan woordeskat gebruik word nie.
- Leerders se taalvaardighede kan slegs verbeter deur daaglik lees, praat en skryf in te oefen en Afrikaans as 'n geïntegreerde vak te benader.
- Die onderrig van vraagwoorde, soos in die KABV vervat, moet baie aandag geniet. Let op na terminologie soos verwoord in die KABV.
- Leerders moet die instruksieblad (bl. 2) deeglik bestudeer en afsonderlike instruksies by elke vraag uitvoer. Algemene instruksies soos *begin elke vraag op 'n nuwe bladsy* en *laat reëls tussen antwoorde oop*, moet ook uitgevoer word.
- Die doel en interpretasie van visuele tekste moet ingeoefen word, bv. die doel en betekenis van visuele tekste, kenmerke van advertensies, strokiesprente, grafieke, prente en diagramme moet verduidelik word en die tegniese aspekte en terminologie moet geassesseer word. Die boodskap en doel van elke teks moet onderrig en verstaan word asook die terminologie rondom visuele geletterdheid en kritiese taalbewustheid.
- Taaldepartemente moet onderwysers wat graad 8–11 onderrig, bewus maak van wat in graad 12 verwag word en dieselfde terminologie moet vanaf graad 8 onderrig word. Leerders moet die vakterminologie en die toepassing daarvan deeglik onder die knie

hê.

- Lees moet deurgaans aangemoedig word. Die fokus moet op 'n verskeidenheid tekste wees, verskillende visuele tekste ingesluit.
- Woordaanpak-vaardighede moet pertinent onderrig word. Die uitbreiding van woordeskat is van kardinale belang en moet in al die vraestelle geïntegreerd toegepas kan word.
- Gebruik genoeg sinvolle informele assessering as hersiening/vaslegging vir lees met begrip en, die verstaan van advertensies, strokiesprente en ander visuele tekste. Toets deurgaans kritiese taalbewustheid, spelling, woordeskat en die doel en boodskap van die tekste. Leerders kan mondelings of skriftelik by die assessering betrokke wees.
- Leer leerders om paragrawe, tekste en vrae korrek te interpreteer en hoofgedagtes te identifiseer.
- Leerders moet deurentyd let op die punttoekenning by elke vraag en ook opdragwoorde wat in hoofletters geskryf word. Leerders moet leer om die vraag te analiseer en te let op die fokus van die antwoorde, bv. onderstreep die kernwoorde, omsirkel die vraagwoord of lig die opdragwoorde op 'n manier uit. Leerders sal dan groter sukses met die beantwoording van vrae behaal.
- Leerders moenie net verbatim aanhaal indien die instruksie nie direk vra vir 'n aanhaling nie.
- Leerders moet daarteen waak om die vraag in die antwoord te herhaal.

AFDELING A

In die onderrig van leesbegrip en visuele tekste moet onderwysers fokus op die inhoud wat in die *KABV* voorgeskryf en gespesifiseer word. Hulle moenie op bepaalde handboeke, studiegidses of inligting op nasionale sosiale groepe staatmaak nie.

- (a) Onderwysers moet leerders blootstel aan 'n verskeidenheid interessante leestekste en visuele tekste. Leerders moet in verskillende tegnieke onderrig word, bv. die maak van voorspellings, afleidings uit die teks, lei woordbetekenis uit die konteks af, vind toepaslike inligting in die teks, onderskei tussen feite/menings/letterlik/figuurlik en motiveer waarom die keuse uitgeoefen binne konteks is, geïmpliseerde betekenis, skrywer se houding en doel met die leestekste en kritiese taalbewustheid soos gevoelstaal en manipulerings. Leerders moet telkens 'n persoonlike respons op 'n teks of gedeelte van 'n teks kan gee, 'n teks kan evalueer en gevolgtrekkings maak om sodoende 'n eie opinie te kan verwoord. Hulle moet die doel en boodskap van 'n teks kan bepaal en boodskappe, lesse geleer en inhoud kan waardeur. Vermoë generiese antwoorde.
- (b) Onderwysers moet beskikbare bronne bestudeer en prakties toepas/onderrig, bv. hersieningsmateriaal en gidse oor kritiese taalbewustheid en visuele geletterdheid, soos deur die Departement van Basiese Onderwys verskaf. Vakadviseurs kan 'n ondersteunende rol hierin speel. Maak gebruik van die inligting in hierdie verslag om herhalende foute te vermy.
- (c) Onderwysers moet vorige jare se nasienriglyne, soos beskikbaar op die DBE-webwerf en *Thutong*, deeglik bestudeer en onder leerders se aandag bring.
- (d) Lees met begrip moet bevorder word. Leesstrategieë moet onderrig word en daar moet meer leesbegripsoefeninge in al die grade gedoen word. Onderwysers moet interessante, toepaslike en verskillende tipes tekste en vrae gebruik en leerders leer om die inhoud en vrae te interpreteer. Aktuele onderwerpe en tekste binne die verwysingsraamwerk van die leerders is meer waardevol as om nêr begripsoefeninge uit handboeke te gebruik wat al verouderd is en waarvan die nasienriglyne op die

internet beskikbaar is.

- (e) Kritiese denke en die motivering van 'n eie sinvolle opinie moet deurgaans ontwikkel word. Leerders moet verstaan dat sodanige eie opinies steeds konteksgebaseerd moet wees (tensy 'n vraag anders vereis).
- (f) Fokus in die onderrig van visuele tekste op die visuele aspekte wat interpretasie moontlik maak, asook op tersaaklike taalaspekte en woordeskat wat eie aan die onderskeie visuele tekste is.
- (g) Leerders moet gelei word om kernwoorde in vrae raak te sien/die fokus te identifiseer en daarop te reageer. Hulle moet assesseringstaal verstaan, bv. *verduidelik, motiveer* en *haal aan*.
- (h) Gebruik bronne soos koerante en tydskrifte, sowel as geskikte visuele tekste wat op die internet beskikbaar is om leerders se verwysingsraamwerk te verbreed. Die klaskamer moet soos 'n mikro-samelewing hanteer word waar alle relevante inligting daaglik met vrug gebruik kan word. Dit dra tot woordeskatuitbreiding by, lig leerders in oor sake van die dag en gee hulle die kans om hulle opinies te formuleer.
- (i) Onderwysers moet die mees onlangse graad 12-eindeksamenvraestelle as voorbeelde gebruik wanneer hulle hulle eie toetse en vraestelle opstel; ook in graad 10 en 11. Sodoende sal hulle seker wees dat hul eie vraestelle aan die norme en die huidige eksamenriglyne voldoen en dat die kognitiewe vlakke korrek gereflekteer word. Gebruik ook die nasienriglynformaat in u skool.
- (j) Onderwysers moet op so 'n wyse onderrig en assesser dat leerders in alle situasies aan alle denkvakvrae blootgestel word. Vra die direkte vrae, maar laat leerders ook toe om inligting te herorganiseer, afleidings/gevolgtrekkings te maak uit dit wat hulle lees, gedagtes/optredes/opinies te evalueer en te waardeer. Indien alle lesaanbiedings so beplan word en dit later in assessering gereflekteer word, sal leerders se selfvertroue 'n hupstoot kry en sal hulle met hierdie kennis en geleenthede hul eie prestasie verbeter. Leerders moet weet hoe om eie opinies weer te gee en te verwoord.
- (k) Leerders moet tyd maak om weer deur antwoorde te lees en sodoende spelling en formulering te verbeter, veral met opdragte in die klaskamer.
- (l) By eksamenvoorbereiding moet die tydskedule per afdeling met leerders getoets word. Gee 'n AFDELING A-oefening en laat slegs 5-minute-voorafleestyd toe en dan moet leerders VRAAG 1 in 50 minute kan beantwoord sodat hulle gewoond kan raak aan tydsbeplanning soos op bl. 2 van die vraestel uiteengesit.

AFDELING B: OPSOMMING

VRAAG 2

Algemene opmerkings en foute

- (a) Kandidate haal sinne woordeliks aan en volg nie die opdrag om in EIE VOLSINNE te beantwoord nie. Dit is waarskynlik as gevolg van hulle eie beperkte woordeskat of die leermetode in die klas om slegs aan te haal indien die kandidaat nie die inhoud of opdrag verstaan nie.
- (b) Kandidate moes sewe vreemde feite uit die leesstuk identifiseer, maar omdat baie kandidate geleer is dat die hoofteit óf die eerste óf die laaste sin is, was hulle

onsuksesvol daarin om al sewe vreemde feite af te lei. Kandidate het die woord *vreemde* in die opdrag geïgnoreer en slegs feite aangehaal sonder om die feit volledig aan te haal wat juis tot 'n vreemde feit gelei het.

- (c) Kandidate wou in elke paragraaf 'n feit identifiseer omdat hulle gewoon is aan een feit per paragraaf, maar elke teks lei tot 'n ander toepassing van identifisering. In 2023 was die feite in vyf paragrawe en moes kandidate soms feite koppel, maar dit in een sin neerskryf of die woorde in die sin verander. Maar hulle doen dit nie sinvol nie en maak sodoende die feit onverstaanbaar/betekenisloos.
- (d) Kandidate het met die meeste feite gesukkel omdat hulle nie die nodige detail verskaf het nie, bv. kandidate sou noem dat daar baie bakterieë op selfone is, maar niks oor die toilethandvat nie, of dat Celina Aarons die rekord hou vir die hoogste selfoonrekening, maar nie hoeveel dit was nie. So ook met die juwelier van Hongkong wat 6 576 diamante op hul selfoon het/rekord hou vir die meeste diamante op 'n selfoon, maar die getal of die rekord uitlaat. Die inligting wat die feit vreemd maak, ontbreek dus.
- (e) Sommige kandidate gebruik verkeerdelik die formaat van Huistaal (paragraafvorm) en voer nie die opdrag uit om puntsgewys en genummer 1–7 te beantwoord nie. Kandidate beantwoord in 'n paragraaf. Dit veroorsaak soms dat meer as een feit in 'n sin voorkom wat dan veroorsaak dat hulle punte verloor.
- (f) Baie kandidate skryf feite neer, maar laat werkwoorde uit, dus nie VOLSINNE nie.
- (g) Kandidate skryf soms te lank en volg nie die instruksie van 70 woorde nie. Die meeste kandidate dui nie die woordtelling aan nie.
- (h) Kandidate onderskei nie tussen beplanning en finale poging nie. Intendeel, in 2023 het baie kandidate nie die beplanning van hulle finale poging gedoen nie. Kandidate haal ook nie die beplanning deur of dui beplanning as sodanig aan nie; gevolglik word die eerste poging dan nagesien.

Voorstelle ter verbetering

- (a) Leerders moet die opdrag lees en verstaan wat gevra word. Leer die leerders om te let op wat gevra word, watter detail verwag word en hoe om die opsomming in die korrekte formaat te beantwoord.
- (b) Die beantwoording van die opsomming is 'n vaardigheid wat deurlopend aangeleer en ingeoefen moet word:
 - Volg die instruksies vir die vraag. Indien feite gevra word, moet genoegsame detail verskaf word om dit as sulks te klassifiseer.
 - Leerders moenie eie inhoud of afleidings byvoeg nie. Hulle moet hou by die konteks en gegewe inhoud van die teks. Dit is 'n tegniek wat kandidate in ander leerareas kan help.
 - Leerders moenie onnodige inleiding of uitbreiding/verduideliking van die feit as 'n aparte feit/wenk gebruik nie. Slegs een feit/wenk/hoofgedagte per punt moet genoem word. Die beperkte aantal woorde moet altyd in gedagte gehou word.
 - Probeer om nie direk uit die teks aan te haal nie. Leerders moet geleer word wat *eie volsinne* beteken.
 - 'n Volsin beteken dat daar 'n onderwerp én werkwoord moet wees.
 - Die opsommingstekste moet met aandag en begrip geles word. Leerders moet daarteen waak om aan te neem dat die eerste of laaste sin altyd die

wenk/hoofgedagte/feit bevat. Leerders moet geleer word om soms sinne uit die teks saam te voeg om 'n volledige feit/wenk te vorm.

- Maak seker dat daar 'n sinvolle samehang tussen die sinne is.
 - Gee aandag aan taal en woordeskat; onnodige taal- en spelfoute word gemaak. Sommige kandidate skryf selfs kernwoorde verkeerd uit die vraestel oor.
 - Leerders moet leer om die volle opdrag uit te voer deur die korrekte getal woorde aan die einde van die opsomming aan te dui. Kandidate wat té kripties of té omslagtig beantwoord, benadeel hulself.
 - Lees die opdragte aan die begin van Vraag 2 en voer die instruksies korrek uit.
 - Leerders moet by finale proeflees by elke punt vra of dit aan die opdrag voldoen, met korrekte inligting uit die teks.
- (c) Leerders moet gereeld blootgestel word aan 'n verskeidenheid tekste en opdragte. Maak seker hulle verstaan wat wenke, redes, feite/hoofgedagtes, voordele en nadele, positief en negatief, ens. is. Die onderrig van woordeskat is ook hier van kardinale belang. Beskrywende woorde soos *vreemde* in 2023, moet begeleidend wees om leerders te help om juis daardie vreemdheid te identifiseer (wat verskil van algemene feite).
- (d) Leerders moet leer om een woord vir 'n lang beskrywing te kan gee en bv. eerder 'n kommapunt as 'n voegwoord te gebruik.
- (e) Verduidelik die riglyne vir die nasien van opsommings aan die leerders sodat hulle weet hoe hulle punte verdien. Gebruik die nasienriglyne van die laaste graad 12-eksamen of die *Eksamenriglyne van 2021* hiervoor en nie die nasienriglyne wat in handboeke vervat is nie, aangesien dit verouderd is. Rol die riglyne af en laat leerders dit in hulle boeke byderhand hou wanneer hierdie vaardigheid ingeoefen en getoets word.
- (f) Leerders moet duidelik verstaan dat Engelse woorde geïgnoreer word en dat dit hulle punte nadelig beïnvloed indien dit in die beantwoording gebruik word.
- (g) Onderwysers moet dieselfde nasienmetode in die klas volg as wat in die NSS-matriekeindeksamen gebruik word. Dui tydens die nasienproses aan hoe leerders hulle tegniek en punte kan verbeter.
- (h) Sommige leerders het glad nie die opsomming aangepak nie omdat hulle nie weet hoe om te beantwoord nie of omdat hulle nie by die tydsbeplanning gehou het nie. Verduidelik aan leerders dat hulle 10/80 punte hiermee verbeur.
- (i) Onderwysers moet hulle eie leerders assesser volgens die tydsaanduiding op bl. 2 om te verseker dat leerders 'n beplanning en finaal kan skryf in die voorgestelde 20 minute. Doen op 'n gereelde basis so 'n toets om leerders te leer hoe om by tydsbeperking te hou.
- (j) Gebruik die 2023-opsomming as voorbeeld en onderrig die opsomming van 2023 soos volg: identifiseer die vreemde feite in die teks; herskryf die feite in jou eie woorde; let op na die opdrag en skryf as 'n stelling/wenk/hoofgedagte; fokus op die kernwoorde in die opdrag; volg die instruksies en skryf finaal puntsgewys; moenie die getal woorde oorskry nie en moenie feite/inligting herhaal nie. Leerders moet aan die einde vir hulself die vraag afvra of dit wat neergeskryf is, 'n vreemde feit is of slegs 'n feit. Leer hulle om die getal woorde aan te dui.

AFDELING C: TAALSTRUKTURE EN -KONVENSIES

VRAAG 3: ADVERTENSIE

Algemene opmerkings en foute

- (a) Hierdie vraag se 10 punte voldoen aan die voorskrifte in die *2021-Eksamenriglyne*, waarvolgens suiwer taalvrae slegs 2 punte mag tel. Hier is dit die korrekte vorm van die woord tussen hakies (Vr. 3.1) en die intensiewe vorm (Vr. 3.2). Die ander 8 punte toets advertensietegnieke (teikengroep, tegnieke, trefkrag), hoe inhoud dames stereotipeer, manipulering deur woordgebruik (Vr. 3.4), effektiwiteit van visuele aspekte in die advertensie, uitleg wat tot sukses van die advertensie bydra, hoe sekere inligting potensiële kopers uitsluit en die effek daarvan (eie opinie).
- (b) Verskillende vrae is as problematies geïdentifiseer. Kandidate weet nie hoe om 'n feit/mening effektief te verwoord en te motiveer nie (Vr. 3.4), of wat trefkrag (Vr. 3.5) is nie. By Vr. 3.9 het leerders probeer om inligting uit die teks te gebruik om die antwoord te formuleer asof hulle met 'n leesbegrip besig is. Hulle het nie verder gekyk en besef dat 'n webtuiste sou aandui dat daar nie 'n fisiese winkel is nie. Sommige kandidate het gepoog om te beskryf waarom, maar het nie by die kern van die advertensie gehou nie. Hulle het bv. antwoorde soos *oumense of jongmense* geantwoord, maar die veralgemening sonder substansie het veroorsaak dat hulle punte verloor. Woorde soos *uitsluiting* en *benadeel* het sommige kandidate by Vr. 3.9.2 verwar omdat dit vir sommige kandidate onbekende begrippe was. Die formulering in langer antwoorde was soms problematies.
- (c) Die taalvrae is swak beantwoord omdat kandidate steeds die intensiewe vorm as twee woorde skryf (Vr. 3.2) en kandidate sukkel om uit te pluus watter verbuiging die korrekte vorm van die woord hier sou wees (Vr. 3.1). Hierdie is basiese leerwerk.

Voorstelle ter verbetering

- (a) Onderwysers moet die lys taalstrukture en -konvensies wat by die *KABV* ingesluit is, bestudeer en seker maak dat alle aspekte deeglik onderrig en deurgaans ingeoefen word. Verduidelik die begrippe sowel as die toepassing aan leerders.
- (b) Leerders moet aan 'n verskeidenheid advertensies blootgestel word ten einde die volgende te kan verstaan: advertensietegnieke en visuele aspekte met die doel om te manipuleer, die impak van taal op die leser, die adverteerder se bedoeling, die insluiting/weglating van sekere inligting, ens. Verduidelik selfs hier die ABBA-beginsel van die advertensie en dat die waarde juis in die eenvoud en verskuilde inligting lê.
- (c) Leerders moet die konteks van die advertensie in ag neem en verstaan dat alle detail belangrik is. Vaardighede met die ontleding van advertensies moet deeglik onderrig word, asook tegnieke en terminologie wat op advertensies fokus, bv. simbole, lettertipes, vetdruk, die foto's en die impak daarvan, die titel en subtitel, die plasing van mense en objekte en belangrike inligting wat in 'n advertensie moet wees. Die funksie en impak van sekere leestekens, herhaling, alliterasie, slagspreuke en spesifieke taalgebruik in 'n advertensie is altyd belangrik. Kandidate moet kan verstaan waarom advertensies suksesvol is, al dan nie en wat die impak daarvan op die leser is. Die uitleg en hoe uitleg verbeter kan word om 'n groter impak te hê, moet ook geoefen word.
- (d) In 'n advertensie moet alle visuele aspekte in ag geneem en geïnterpreteer word. Leerders moet leer om dit wat visueel in die advertensie is, te kan verwoord. In 2023

het die vorm van die advertensie en die vingerafdruk 'n visuele boodskap oorgedra wat deurlopend in gedagte gehou moes word.

- (e) Vaktaal/terminologie moet onderrig word. Leerders moet verstaan wát gevra word. Gebruik die beskikbare gids met hersieningsoefeninge en inligting uit die *KABV* oor wat by advertensies onderrig moet word. Agt (8) punte by Vraag 3 fokus op visuele geletterdheid en kritiese taalbewustheid en hoe effektief dit aangewend kan word om iets suksesvol te kan adverteer.
- (f) Soekleesvaardighede kan met groot vrug by advertensies toegepas word. Al die inligting in 'n advertensie is van kardinale belang; daarom moet intensiewe lees ook toegepas word.
- (g) Onderwysers moet leerders daarop wys dat spelling by die aanbied van antwoorde by VRAAG 3 belangrik is. Kandidate het hier onnodig punte verloor a.g.v. verkeerde spelling (eenwoordantwoorde) en swak formulering van antwoorde.
- (h) Leerders moet daarvan kennis neem dat hulle 50 minute tot hulle beskikking het vir die beantwoording van Vraag 3, 4 en 5.

VRAAG 4: STROKIESPRENT

Algemene opmerkings en foute

- (a) Kandidate het beter gevaar in die beantwoording van die strokiesprent. Hierdie tekstipe is wel steeds buite baie van die kandidate se ervaringswêreld. Kandidate sukkel gewoonlik met aspekte soos teksgebonde woordeskat en taalgebruik wat eie aan strokiesprente is. Baie kandidate verstaan nie die humor in die strokiesprent nie en die woordeskat bly problematies.
- (b) Hierdie vraag se 10 punte voldoen aan die voorskrifte in die *2021-Eksamenriglyne*, waarvolgens suiwer taalvrae slegs 2 punte mag tel; hier is dit die indirekte rede (Vr. 4.1) en die oortreffende trap (Vr. 4.4). Die ander 8 punte toets interpretasie van die visuele, afleiding uit woordgebruik, die dialoog, ironie, humor, sarkasme en die verband tussen taal en die visuele.
- (c) Verskillende provinsies het verskillende vrae as problematies geïdentifiseer. In die algemeen het kandidate die volgende as uitdagend ervaar: Vr. 4.2 was problematies omdat die leerders baie Engelse woorde gebruik het om die visuele uit te druk; by Vr. 4.3.2 het baie kandidate gesukkel om uit te druk waarom die karakter se woorde sarkasties is; die woorde *vuil water* was vir sommige kandidate uitdagend omdat daar later gepraat word van *seep*. Vir baie kandidate kon die water dus nie vuil wees nie omdat seep skoon maak. Kandidate het gesukkel met die konnotatiewe gebruik van die verkleinwoord *worteltjies* in Vr. 4.5. Die kandidate sukkel steeds met die twee dele van ironie en om dit suksesvol te beantwoord veral in hierdie strokie waar oor Brak se gedagtes gevra is.
- (d) Kandidate sukkel om by sekere vrae slegs op die visuele of die verbale aspekte van die strokiesprent te fokus. Bv. By Vr. 4.2 verwys baie kandidate na die uitroepteken in Boet se woorde en in Vr. 4.3 fokus baie kandidate op Brak se gesigsuitdrukking of lyftaal.
- (e) Die algemene gebruik van Engelse woorde soos *smile* en *thumbs up* beïnvloed die prestasie van kandidate.

- (f) Kandidate volg nie die instruksies by elke vraag nie omdat die vraag nie in totaliteit gelees en ontleed word nie.
- (g) Kandidate let nie op wat gevra word en wat verwag word nie en hou nie die punttoekenning per vraag in gedagte nie.

Voorstelle ter verbetering

- (a) Leerders moet verstaan wat die doel van strokiesprente is asook die relevante vaktaal rondom liggaamstaal, gesigsuitdrukings, dialoog, gedagtes, ens.
- (b) Taalaspekte wat eie is aan strokiesprente, bv. leestekens, direkte/indirekte rede, sinsoorte, ontkenning, uitroepe, tussenwerpsels, gevoelstaal, konteksgebonde woordgebruik, figuurlike taalgebruik, ens. moet aan die hand van 'n verskeidenheid strokiesprente onderrig, ingeoefen en bemeester word.
- (c) Leerders moet die konteks van die hele strokiesprent in ag neem en verstaan dat alle detail belangrik is. Leerders moet elke strokie bestudeer en veral visuele aspekte soos liggaamstaal en -houding, die verband tussen taal en die visuele en die impak van taal, wat altyd belangrik is, verstaan.
- (d) Onderrig die doel van strokiesprente binne konteks asook hoe gesigsuitdrukings, gevoelstaal, sarkasme, vooroordeel en ironie in die bepaalde strokiesprent daarby aanpas/dit ondersteun. Let ook op die gevoelstaal wat in woorde opgesluit lê, soos by Vr. 4.5, om 'n bepaalde boodskap oor te dra, bv. verkleinwoorde wat dui op vertedering/liefde. Vaktaal/Terminologie moet onderrig word. Leerders moet verstaan wát gevra word. Instruksiewoorde soos *motiveer* , *waarom* en *verduidelik* moet onderrig word. Die gebruik van leestekens speel 'n belangrike rol by strokiesprente. Dit het gewoonlik 'n doel en 'n funksie; vermy dus generiese antwoorde. Leerders moet opdragte korrek uitvoer, bv. noem twee visuele tekens (Vr. 4.2) of gee een visuele rede (Vr. 4.6).
- (e) Vorige vraestelle is hulpmiddels wat met vrug gebruik kan word. Kritiese taalbewustheid is baie belangrik by die onderrig van strokiesprente. Handboekonderrig (teorie) is hier nie voldoende nie. Gee veral oefening in die ontleding van verskeie strokiesprente en die toepassing van tegnieke. Stel leerders in die klas bloot aan vlak 1- tot 6-vrae.
- (f) Die dinkborrel, spraakborrel, inhoud, boodskap en agtergrondinligting, sowel as visuele middels moet geïnterpreteer kan word.

VRAAG 5: ARTIKEL EN PRENT

Algemene opmerkings en foute

- (a) By hierdie vraag word gefokus op taalaspekte wat getoets word. Toepassing van taalkonvensies wat oor jare onderrig is, bly die fokus. Hierdie vraag is deurlopend beter beantwoord as in vorige jare en instruksies is beter gevolg.
- (b) Verskillende provinsies het verskillende vrae as problematies geïdentifiseer, maar oor die algemeen het kandidate die volgende as uitdagend ervaar: meervoudvorming (Vr. 5.1.1) omdat kandidate nie spelreëls kan toepas nie en veral nie in die leerproses op die uitsonderings op die reël fokus nie; by die telwoord by Vr. 5.1.2 en korrekte vorm

van die woord in Vr. 5.1.3 het kandidate met spelling gesukkel; by Vr. 5.1.4 het kandidate nie die instruksies gevolg nie en óf nie met die voegwoord begin nie óf nie die komma op die korrekte plek geplaas/gebruik nie. Vr. 5.1.8 is swak beantwoord omdat die kandidate nie die verskil tussen *vier/fier* ken nie; weereens 'n gebrek aan woordeskat en die verstaan van sekere woorde. Kandidate sukkel steeds met die verandering van werkwoorde na selfstandige naamwoorde (Vr. 5.1.10); lettergreepverdeling is steeds problematies (Vr. 5.1.13) en lei ook tot probleme in vraestel 3. Die infinitief is vir sommige kandidate steeds moeilik omdat die "om" en "te" as een woord geskryf word, een van die twee uitgelaat word en in hierdie sin "te doen" bygevoeg is (Vr. 5.2.1); by ontkenning vergeet baie kandidate steeds die tweede negatief en (Vr. 5.2.4) die versamelnaam is gereeld verkeerd gespel of bloot in Engels geskryf (Vr. 5.2.6).

- (c) By afkortings (Vr. 5.1.5) moet die belangrikheid van die punt onderrig word.
- (d) Omdat spelling hier dikwels tel, het kandidate ook punte verbeur indien hulle die meervoudsvorm van die woord kon gee, maar dit verkeerd gespel het. By Vr. 5.1.2; Vr. 5.3.1, Vr. 5.1.7 en Vr. 5.1.11 was spelling van belang.
- (e) Vr. 5.1.12 is beter beantwoord as in die verlede. Kandidate het baie keer nie die homoniem as 'n selfstandige naamwoord gebruik soos dit behoort te wees nie. Dit het wel nie die kandidate benadeel nie, maar is iets wat geleer moet word.
- (f) Die gebrek aan woordeskat maak die toets van homofone (Vr. 5.1.8); die korrekte gebruik van voorsetsels (Vr. 5.1.9); korrekte woord (Vr. 5.1.7) en die vorming van 'n selfstandige naamwoord (Vr. 5.1.10) 'n uitdaging.
- (g) By Vr. 5.2.2 kon kandidate die sin wel in die verlede tyd skryf, maar geworstel met die korrekte woordorde en die weglating van "ge-" by die werkwoord.
- (h) Die ontkenkende vorm by Vr. 5.2.4 is goed beantwoord, maar kandidate vergeet steeds die tweede "nie" en dat "altyd" in hierdie geval na "nooit" moet verander.
- (i) Kandidate se beperkte woordeskat laat hulle erg in die steek by vrae waar hulle die korrekte Afrikaans vir 'n *window* (Vr. 5.2.3) asook die versamelnaam (Vr. 5.2.6) moes gee. Hulle gee dikwels die Engelse woorde, of hulle spel dit totaal verkeerd. In baie Afrikatale is die woord vir "venster" baie na aan die Afrikaanse spelling en word hierdie woorde dus gegee.

Voorstelle ter verbetering

- (a) Taalstrukture en -konvensies moet vanaf graad 8 behoorlik onderrig en ingeoefen word. Gebruik veral baie prente in die lesaanbieding en brei woordeskat so uit. Leerders moet leer hoe om die vaardigheid van woordaanpakvaardighede ook hier met vrug te gebruik.
- (b) Onderwysers moet seker maak dat leerders die vaktaal/terminologie en taalstrukture ken. Hierdie terminologie word in die vraagstelling gebruik en as leerders dit nie verstaan nie, weet hulle nie wát gevra word nie. Leerders moet fokus op woorde in hoofletters of vetdruk wat as leidrade dien.
- (c) Eenwoordantwoorde moet korrek gespel wees. Opdragte moet dus korrek uitgevoer word.

- (d) Waak daarteen om die onderrig van taalstrukture en -konvensies af te skeep, want dit het verreikende gevolge; ook vir die beantwoording van vraestel 2 en 3. Afrikaans is 'n geïntegreerde taal en moet as sodanig onderrig word.
- (e) Handboekgerigte onderrig moet vervang word met geïntegreerde taalonderrig en die sinvolle gebruik en toepassing van die *KABV* en eksamenriglyne. Dit geld nie net vir graad 12 nie, maar moet so vroeg as graad 8 aangewend word om kandidate gewoond te maak aan die manier waarop elke afdeling getoets word en verskillende vrae gevra word.
- (f) Die gebruik van vorige vraestelle ter voorbereiding is van onskatbare waarde.
- (g) Die instruksie by elke vraag moet afsonderlik gelees en uitgevoer word.
- (h) Deurlopende taalonderrig en toepassing op verskillende denkvlakke moet in graad 8 begin en leerders moet gewoond raak aan die vakterminologie. Moenie Afrikaans in Engels onderrig nie, dit benadeel die leerders veral in 'n eksamen.
- (i) Alles wat in die *KABV* voorgeskryf is, móét onderrig word. Stel 'n lys op van alle taalaspekte wat volgens die *JOP* en die *KABV* onderrig moet word en hou die eksamenriglyne in gedagte.
- (j) Leerders moet glad nie met potlood skryf nie, want dit word nie nagesien nie.
- (k) Leerders moet 'n poging aanwend om elke vraag te beantwoord. Laat reëls tussen antwoorde oop om 'n beter struktuur aan die antwoordstel te gee.
- (l) Maak gebruik van hersieningsgidse wat deur die Departement van Basiese Onderwys uitgegee is. Alle taalstrukture en -konvensies, sowel as visuele geletterdheid en kritiese taalbewustheid, is hierin vervat en daar is oefeninge wat leerders kan voltooi. Moedig leerders aan om ook van multi-media gebruik te maak ter verryking van die leerproses.
- (m) Verduidelik aan die leerders hoe woordstrukture en sinstrukture sowel as taalkonvensies nagesien word. Bemagtig leerders om vraestel 1 korrek te beantwoord. Indien assessering van graad 8–11 met assessering in graad 12 ooreenstem, sal groter sukses behaal word.
- (n) Lees die inhoudsopgawe en tydsbeplanning saam met leerders deur en verduidelik wat by elke Afdeling en vraag verwag word.
- (o) Die begrip van taal en woordeskat bly steeds die basis waarop die vak en ander vraestelle gegrond is.

15.4 AFRIKAANS EERSTE ADDISIONELE TAAL VRAESTEL 2

INLEIDEND

Letterkunde word al meer uitdagend as gevolg van sommige kandidate se ondoeltreffende leeskenis, leestempo en gebrekkige leesvermoë en woordeskat. Die milieu waarin van die letterkundeteks afspeel en die tydskonsep van tekste is heel dikwels buite kandidate se verwysingsveld. Die wêreld van die genre en inhoud van die teks moet dus aan die kandidate bekendgestel word om hulle tot die begrip van die konteks te lei. Om die genre bloot te lees en 'n algemene begrip van die inhoud te hê, is nie meer genoeg, gemeet aan wat in die KABV en volgens die denkvlakke vereis word nie. Die kandidate moet veral die letterkundige terminologie ken en binne konteks van die roman, drama, kortverhaal of gedig kan toepas. Kandidate moet feite kan herorganiseer en nuut toepas op soortgelyke genres om hulle in staat te stel om te analiseer, te interpreteer, te evalueer en tekste te waardeer. Kandidate moet aangemoedig word om 'n liefde vir lees en 'n begrip van letterkunde oor die algemeen te hê. Lewenslesse moet uit letterkunde geleer word en boodskappe moet in die werklike lewe toegepas kan word. Die lees en bestudering van 'n teks behels die verstaan van die inhoud, karakters, oorsaak en gevolg van optredes/aksies/besluite, dialoog, tyd, ruimte, tema, boodskap, interpretasie, kreatiewe en persoonlike beleving en die evaluering en waardering daarvan.

ONTHOU:

- Elke genre wat bestudeer word, insluitende die titel, se eie unieke karakter en kenmerke moet bemeester word en dit moet die fokus in die formele onderrig van letterkunde wees. 'n Roman, drama, kortverhaal en gedig vereis elk 'n ander invalshoek en onderrigmetode. Selfs kernterminologie en intrige in elke genre het kenmerkende eienskappe wat onderrig moet word.
- Die agt voorgeskrewe kortverhale en tien gedigte word onderrig met die doel om die leser bekend te stel aan en vertrouwd te maak met kortverhale en poësie as genre en om die leser te bemagtig om hierdie kennis in die toekoms te kan gebruik. Elke kortverhaal en gedig se eie unieke inhoud en kenmerke verbreed die kandidate se algemene begrip van hierdie genres.
- VRAESTEL 2 moet nooit benader word as 'n leesbegripsoefening of slegs toetsing van die kandidaat se inhoudelike kennis van die roman/drama/kortverhaal/gedig nie.
- Die waarde van die inoefening van vorige jare se eindeksamenvraestelle moenie onderskat word nie, maar kandidate moet volgens die KABV telkens aan nuwe vraagstellings, woordeskat en alle letterkundige begrippe blootgestel word. Die terminologie soos vereis in die KABV en die *Eksamenriglyne* moet sò onderrig word dat kandidate dit vrylik kan toepas in enige gedeelte van die genre waarop daar gefokus word. Gebruik 'n verskeidenheid begrippe en maak seker dat alles wat onderrig moet word, verbreed word en nie beperk is tot dieselfde konsep wat onderrig en getoets word nie.
- By gedigte word die volgende aspekte onderrig, ingeoefen EN geassesseer:
 - Figuurlike en retoriese taalgebruik in verskillende tekste soos **beeldspraak** (vergelyking, personifikasie, metafoor) en **stylfigure** (inversie, simbool, karikatuur, onomatopoeë/klanknabootsing, ironie, kontras, spot, satire, sarkasme, antiklimaks, eufemisme, hiperbool, woordspeling, metonimia, onderbektoneering). Kandidate moet dit kan **identifiseer EN verduidelik t.o.v. gepastheid/funksionaliteit**.
 - Die **digter** se **bedoeling** identifiseer en die **boodskap** en **tema** bepaal.
 - Die kenmerke van soorte gedigte **verduidelik** en hoe versreël- en strofepoësie, rym, halfrym (alliterasie, assonansie), ritme, refrein, herhaling, beeldspraak en stylfigure met tema/boodskap verband hou.
 - Die ooreenkomste/verskil in die boodskap in verskillende strofes.
 - Die **toon** en **atmosfeer** in die gedig speel 'n belangrike kommunikatiewe rol.

- Die **sintuiglike ervarings** moet weergegee en gemotiveer kan word.
- Die verstaan van **denotatiewe** en **konnotatiewe** aanbieding van woorde en beelde dra tot die begrip van die gedig by.
- Die **eksterne bou** van die gedig en **leestekengebruik** dra tot die verstaan van die digter se woorde en boodskap by.
- By dramas word die volgende aspekte onderrig, ingeoefen EN geassesseer:
 - Die kenmerke van die drama moet **verduidelik** kan word asook hoe intrige, subintrige, karakterisering, konflik, ruimte, dramatiese ironie, verhoog- en toneelaanwysings, handeling, tyd, dialoog, beeldspraak en struktuurelemente soos motoriese moment, verwikkeling, klimaks en ontknoping die tema/boodskap ondersteun; ook die skrywersbedoeling en lesse wat geleer kan word. Identifisering van gevoelstaal en die invloed wat sekere woorde/gebeure op karakters/leser/drama het, moet onderrig word. Terminologie soos houding, verhouding, emosie, gevoel, reaksie en optrede moet onderrig word. Die gebeure, oorsaak en gevolg is belangrike aspekte in die onderrig van die drama.
 - Beeldspraak en stylfigure word funksioneel toegepas en moet binne konteks geïdentifiseer en gemotiveer kan word.
 - Die beantwoording van waarom 'n stelling binne konteks WAAR of ONWAAR is en hoe die motivering dit bewys.
 - Die dramaturg se doel met bepaalde woorde, beelde, die inhoud, titel en slot moet verstaan word.
 - Gevoelstaal en kritiese taalbewustheid is essensieel in die verstaan van 'n drama.
 - Newekarakters speel 'n kardinale rol in die verstaan van die hoofkarakter, intrige en genre en moet as sodanig onderrig word.
- By die roman/kortverhale word die volgende aspekte onderrig, ingeoefen EN geassesseer:
 - Die kenmerke van romans/kortverhale moet verduidelik kan word asook hoe intrige, subintrige, karakterisering, konflik, die verteller, ruimte, tyd en ironie die tema/boodskap ondersteun. Identifisering van gevoelstaal en die invloed wat sekere woorde/gebeure het op karakters/leser/verhaal moet onderrig word. Terminologie soos houding, verhouding, emosie, reaksie en optrede moet onderrig word. Die gebeure, oorsaak en gevolg is belangrike aspekte in die onderrig van die roman en kortverhale.
 - Beeldspraak en stylfigure word funksioneel toegepas en moet binne konteks geïdentifiseer en gemotiveer kan word.
 - Die beantwoording van waarom 'n stelling binne konteks WAAR of ONWAAR is en hoe die motivering dit bewys.
 - Die skrywer se doel met bepaalde woorde, beelde, die inhoud, titel en slot moet verstaan word.
 - Gevoelstaal en kritiese taalbewustheid is essensieel in die verstaan van 'n roman/kortverhaal.
 - Newekarakters speel 'n kardinale rol in die verstaan van die hoofkarakter, intrige en genre en moet as sodanig onderrig word.

15.4.1 OORSIG VAN KANDIDATE SE PRESTASIE IN VRAESTEL 2

Algemene opmerkings

- (a) Die vraestel is gepas en op standaard vir graad 12-EAT-leerders en voldoen aan die vereistes van die *KABV* en die huidige eksamenriglyne. Daar is 'n relevante keuse van uittreksels uit tekste en die voorgeskrewe getal woorde per uittreksel is gehandhaaf. Slegs een uittreksel (Teks I) het 'n paar woorde te veel omdat dit belangrik was om die hoofgedagte volledig te kon kommunikeer.
- (b) Vraestel 2 is redelik beantwoord. Kandidate se punte wissel van baie swak tot baie goed. Leerders sukkel steeds met woordeskat en uitdrukkingsvermoë. Die vraagwoorde soos vereis in die *KABV* is nie bekend aan al die kandidate nie en kandidate word nie tydens onderrig aan alle denkvlakvrae blootgestel nie. Inhoudelik, veral met newekarakters, verwar sommige kandidate die verskillende karakters.
- (c) Die meeste kandidate kon die vraestel binne die vasgestelde tyd voltooi. Sommige provinsies is van mening dat die nuwe tydsduur van die vraestel (2½ uur) te lank is, maar die meeste provinsies is van mening dat dit kandidate die geleentheid gee om die vraestel betyds te voltooi. Minder kandidate het verkeerde keuses uitgeoefen of meer as die gevraagde aantal genres voltooi. Instruksies is beter gevolg. Waar kandidate nie betyds klaargekry het nie, kan dit aan swak tydsbeplanning toegeskryf word of die feit dat daar gepoog is om vrae oor AL die genres te beantwoord in plaas van slegs vrae oor die genres wat behandel is.
- (d) Daar is enkele voorbeelde van taalgebruik en woordeskat in die vraestel waarmee kandidate gesukkel het, soos *figuurlike betekenis; beeldspraak; stylfigure; desperaat; konflik; gevolg van; ruimte; ironies; verskillend hanteer; binne konteks; ruimte; innerlike; hoe slaag die; simbolies; sluit aan; met sy hele hart doen; verantwoordelikheid; voorbeeld van omgee; twyfel oor; manipulerend; invloed van; verwykend; waarderend; ens.*
- (e) Kandidate se beperkte woordeskat en swak uitdrukkingsvermoë het 'n baie negatiewe impak op hulle vermoë om vrae in diepte te kan beantwoord. Kandidate fokus nie op die vraagwoord en die kern van wat gevra word nie. Kandidate beantwoord vrae generies en is nie op die konteks waarbinne vraagstelling plaasvind, gerig nie. Sommige kandidate herhaal die vraag in die antwoord.
- (f) Enkele kandidate het vrae oor tekste wat op video beskikbaar is (*Poppie/Lien se lankstaanskoene/Fiela se kind*) volgens die inhoud van die video's beantwoord wat dan in baie gevalle verkeerd was. Die harde kopie soos aan skole verskaf, is die enigste aanvaarbare bron. Gedigte kan ook slegs volgens voorgeskrewe bron onderrig word al verskil die bronteks van die voorgeskrewe teks.

15.5 ANALISE VAN KANDIDATE SE PRESTASIE IN VRAESTEL 2

INLEIDEND

Kandidate se prestasie wissel van baie goed tot baie swak. Die redes hiervoor is hoofsaaklik as gevolg van onvoldoende voorbereiding, swak taalvermoë/woordeskat en die onvermoë om vrae meer as bloot kennis en begrip te beantwoord. Leerders fokus gewoonlik meer op inhoudsvakke as op tale indien dit op die eksamenrooster te na aan mekaar is of op dieselfde dag geskryf word. Maak kandidate vroegtydig bewus van die vraestelplasing op die eksamenrooster en begelei kandidate met betrekking tot tydsbeplanning en studies.

Kandidate het gesukkel om afleidings te maak, eie opinies uit te spreek, te motiveer, evaluerend of waarderend te reageer op grond van die inhoud van die teks. Generiese antwoorde word dus aangebied wat nie binne konteks van die voorgeskrewe genre is nie of die vraag word nie na aanleiding van die kern van die vraag beantwoord nie. Selfs vlak 3-vrae, waar langer response verwag word, is swak beantwoord of net uitgelaat. Waarderings- en evalueringsvrae is swak beantwoord as gevolg van 'n gebrek aan begrip, woordeskat en uitdrukkingsvermoë.

In baie gevalle word vrae soos leesbegrip hanteer en word lukraak uit uittreksels of ander vrae beantwoord. Kandidate let nie op die puntetoekenning van individuele vrae nie en beantwoord nie die subvrae met vorige vrae of stellings in gedagte nie. Kandidate lees nie met aandag nie en sleutelwoorde word nie uitgelig en vraagwoorde in ag geneem nie, dus word daar afgewyk van die fokus in die vrae.

Kandidate lees nie die algemene instruksies, inhoudsopgawe en kontrolelys aandagtig deur nie. Kandidate gebruik nie die 10-minute-leestyd sinvol nie. Kandidate lees nie die instruksies by elke vraag nie en voer nie die opdragte by elke vraag uit nie. Kandidate het slegs 'n lees kennis van die genres en kan slegs basiese feite aanbied. Begrip van letterkundige terminologie en toepassing daarvan, soos in die *KABV* vereis, ontbreek. Die vlak 3- tot 5-vrae is in sommige gevalle uitgelaat of baie oppervlakkig beantwoord. Sommige kandidate het meer as die twee vereiste genres beantwoord. Die gebruik van Engelse woorde lei tot lomp en onvolledige response. Kandidate sukkel om te motiveer en om persoonlike repliek te lewer. Kandidate beantwoord die letterlike (vlak 1) vrae te omslagtig. Sommige kandidate nommer die vrae verkeerd of laat 'n vraag uit wat nommering in die res van die vraag beïnvloed.

VRAAG 1: *KRINGE IN 'n BOS*

Geen sentrum behandel meer hierdie roman nie. Sommige deeltydse kandidate beantwoord hierdie vraag omdat dit ooreenstem met die struktuur van vorige vraestelle, maar het weinig indien enige kennis van die roman. Leerders beantwoord VRAAG 1 omdat dit eerste is en nie omdat hulle die roman gelees het nie. Diegene wat dit wel beantwoord het, presteer swak. Leerders het duidelik die verkeerde keuse uitgeoefen en haal lukraak uit uittreksels aan of herhaal ander vrae in antwoorde.

VRAAG 2: *DIE ONGELOOFLIKE AVONTURE VAN HANNA HOEKOM*

Al hoe minder kandidate beantwoord hierdie vraag en toon gemiddelde tot goeie begrip van hierdie roman. Slegs enkele skole bestudeer nog hierdie roman.

VRAAG 3: MEEULANDERS

Geen sentrum bestudeer meer hierdie roman nie. Die kandidate wat wel hierdie vraag aangepak het, het die verkeerde keuse uitgeoefen soos duidelik blyk uit die beantwoording waar die meeste vrae nie beantwoord is nie en geen kennis van karakters word in antwoorde weerspieël nie. Baie swak prestasie is behaal.

VRAAG 4: LIEN SE LANKSTAANSKOENE

Al hoe meer sentrums landswyd het hierdie vraag beantwoord. Hierdie roman is gewild omdat dit op die verstaansvlak van die leerders is en dit weerspieël gebeurte wat by die kandidate se daaglikse leefwêreld inpas. Kandidate is goed voorberei maar sukkel steeds met toepassingsvrae en om sekere afleidings te maak. Vrae oor betekenis sowel as stylfiguur is swak beantwoord. Dit blyk dat kandidate met figuurlike interpretasie sukkel. Waar eie opinie gevra word, word die vrae steeds swak beantwoord. Kandidate sukkel om meer as een feit te herroep en waar eie opinie gevra word, word die vrae steeds swak beantwoord. Ten spyte hiervan is vraag 4 die vraag waar meer kandidate hoër punte as in 2022 behaal het.

VRAAG 5: POPPIE – DIE DRAMA

Byna geen kandidate beantwoord hierdie drama nie en die prestasie is nie goed nie. Die kennis van die fyner detail van die inhoud ontbreek. Baie kandidate beantwoord hierdie vraag omdat dit die eerste vraag in Afdeling B is.

VRAAG 6: PALJAS

Al minder sentrums doen hierdie drama. Kandidate vaar goed in hierdie drama en die inhoudelike word maklik weergegee. Daar is ook heelwat kandidate wat baie sleg vaar. Dit blyk dat kandidate na die fliek gekyk het en dan die vraag met daardie kennis aangepak het.

VRAAG 7: FIELA SE KIND – DIE DRAMA

Toenemend meer sentrums beantwoord hierdie drama. Die kandidate het redelike tot goeie prestasies behaal. Kandidate ontleed nie die vrae nie, beantwoord nie in fyner detail nie en beantwoord nie gefokus nie. Kandidate ken nie die newekarakters en hulle belangrike rol in die drama nie. Gebrekkige woordeskat beïnvloed die kandidate se antwoorde.

VRAAG 8: KORTVERHALE

Minder sentrums as in vorige jare beantwoord hierdie genre, maar die gemiddelde prestasie is steeds laag. Kandidate het swak gevaar omdat kandidate nie die inhoudelike van die kortverhale ken nie. Baie kandidate bestudeer nie al die kortverhale ter voorbereiding vir hierdie eksamen nie. Woordeskat in die kortverhale blyk 'n probleem vir baie kandidate te wees. Kandidate het egter in 2023 oor die algemeen beter gevaar in die nuwe voorgeskrewe kortverhale al is dit nie met 'n groot verbetering in die punte nie.

VRAAG 9: GEDIGTE

Poësie is verreweg die gewildste tweede keuse as genre alhoewel die kombinasie van vraag 4 en 7 ook aan die groei is. Kandidate het beter presteer in "Sproeieën" as in die gedig "Ken jy die see". Kandidate sukkel omdat dit nie meer bloot oor literêre aspekte handel nie, maar interpretasie, evaluering en waardering ook vereis word. Veral waar 'n verband tussen twee aspekte gelê moet word, vind kandidate dit moeilik om vrae volledig en sinvol te beantwoord.

Die volgende faktore het 'n negatiewe impak op kandidate se response gehad:

- Die amptelike verminderde letterkunde-onderrig in graad 10 en graad 11 se impak is vanjaar beleef; veral by die diepgaande onderrig en terminologie. Die graad 12-akademiese jaar is net te kort om diepgaande onderrig op alle vlakke te kan doen.
- Verkeerde keuses wat deur kandidate uitgeoefen word met die beantwoording van vrae wat nie in die klas bestudeer is nie.
- Beperkte woordeskat en swak uitdrukkingsvermoë.
- Swak kennis van die tekste, sowel as literêre terminologie en die toepassing daarvan.
- Die onvermoë om op die kernwoorde en tipe vraag en vereiste van die tipe vraag te fokus. Kandidate beantwoord generies en nie gerig op die spesifieke scenario of vraag wat gestel is nie.
- Kandidate se swak kennis van die newekarakters en hulle rol in die roman/drama/kortverhaal.
- Kandidate sukkel om te interpreteer, evalueer, waardeur en om afleidings te maak of motiverings te gee. Kandidate sukkel veral met gevoelstaal en die gee van eie opinies.
- Kandidate sukkel om die volgende binne konteks te identifiseer: bedoeling van 'n karakter se woorde, gevoelstaal, die motivering van waar/onwaar-stellings, waardeoordeel hoekom iets slaag, boodskappe en/of lesse uit boodskappe geleer, ironie, konflik, letterlike/figuurlike betekenis, ooreenkomste, verskille, tydspronge, ruimte, beeldspraak, stylfigure en skrywersbedoeling.
- Kandidate sukkel met die interpretasie van oorsaak en gevolg en ook met die herroep van inligting om kernfeite in 'n onvoltooide paragraaf in te vul of om gebeure te herorganiseer.
- Die begrip rondom simboliese betekenis was vir baie kandidate 'n uitdaging.
- Oormatige gebruik van Engels in die beantwoording van vrae.

Woordeskat waarmee daar gesukkel is:

Hoewel die taalvlak geskik is vir graad 12-kandidate en baie van die woordeskat direk uit die tekste/studiegidse geneem is, het kandidate met sommige woorde gesukkel. Binne konteks van die genres is dit woordeskat waarmee kandidate vertrou behoort te wees, maar moontlik nie aan bekendgestel is nie. Woordeskat wat uitdagend kon wees:

sluit ... bymekaar aan, die gevolg hiervan, toekomstige beroepe, allerhande name, verwys, na vore kom, hoe slaag die skrywer daarin ..., positiewe verandering, nadelige invloed, te skep, waarderend van aard, anders, beïnvloed, onselfsugtigheid, opvoeding bepaal.

Spesifieke vrae waarmee daar gesukkel is:

VRAAG 1: KRINGE IN 'N BOS

Deurlopend swak beantwoord met geen kennis van die roman nie.

VRAAG 2: DIE ONGELOOFLIKE AVONTURE VAN HANNA HOEKOM

- Vr. 2.3: Baie kandidate weet nie wat "gevolg" is nie.
- Vr. 2.4.2: Baie kandidate kon die ironie in Vr. 2.4.1 korrek identifiseer, maar kon nie hul keuse korrek motiveer nie.
- Vr. 2.6: In hierdie vraag verwys kandidate dikwels slegs na een kant van die verskil.
- Vr. 2.8: Die woord "anders" in die vraag word geïgnoreer. Gevolglik beantwoord kandidate die vraag verkeerd.
- Vr. 2.10: Kandidate sukkel om die figuurlike betekenis van "...borrels in my maag..." te verduidelik.
- Vr. 2.12.1: Hier het die swakker kandidate "ruimte" met "rym" verwar.

- Vr. 2.18: Die frase (vraagstelling) "Hoe slaag die skrywer..." is problematies vir baie kandidate.
- Vr. 2.19.1: Alhoewel hierdie vraag eintlik op die blote lees van die titel gefokus het, het kandidate die titel interpreteer asof hulle alreeds die roman gelees het en dus die antwoord verkeerd verwoord.

VRAAG 3: MEEULANDERS

Geen kandidate bestudeer hierdie roman nie en dié wat die vrae probeer beantwoord het, het baie swak gevaar en slegs by keusevrae geraai.

VRAAG 4: LIEN SE LANKSTAANSKOENE

- Vr. 4.1: Baie kandidate verdien minder as die 4 punte. Hulle kan nie die "wie, wat, waar, wanneer, hoe oud"-vrae binne die konteks van die paragraaf beantwoord nie.
- Vr. 4.2: Die meeste kandidate kon nie die figuurlike betekenis van Sally se woorde binne konteks van die roman verduidelik nie.
- Vr. 4.3: Kandidate fokus op die verkeerde karakter, nl. Lien i.p.v. Sally. Kandidate verwys dikwels ook na slegs een kant van die verskil, nl. of aan die begin of later.
- Vr. 4.4: Baie kandidate kon die ironie in Vr. 4.4.1 korrek identifiseer, maar kon nie hul keuse korrek motiveer nie.
- Vr. 4.7: Kandidate sukkel om die gevolg aan te dui. Hulle het eerder op Lien se deel van die taak gefokus.
- Vr. 4.9: Kandidate lees die woord "anders" mis en beantwoord slegs "wat sou jy gedoen het".
- Vr. 4.10: Kandidate het geweet waarom Lien " 'n slegte voorbeeld stel", maar het dikwels onvoldoende woordeskat om die vraag te beantwoord.
- Vr. 4.11: Enkele kandidate het steeds die VOLGORDE-vraag as 'n MEERVOUDIGEKEUSE-vraag hanteer.
- Vr. 4.12.1: Die swakke kandidaat verwar "ruimte" met soort rym of rymskema.
- Vr. 4.13.1: Kandidate weet nie wat 'n stylfiguur is nie en ander kon dit bloot nie korrek identifiseer nie.
- Vr. 4.13.2: Kandidate los dikwels die vraag oop of gee 'n totaal onverwante antwoord aangesien hulle nie weet wat 'n stylfiguur is nie.
- Vr. 4.14.2: Kandidate kon dikwels Vr. 4.14.1 reg raai, maar kon dan nie die antwoord motiveer nie. Hulle het dikwels net herhaal dat die mense bly was om Tibbey te sien.
- Vr. 4.15: In plaas van motiveer waarom die stelling Onwaar is, motiveer kandidate dat dit waar is dat Lien nie wou hê die mense by die skool moes weet dat sy bedel nie.
- Vr. 4.19.1: Die meeste kandidate verduidelik waaroor die roman handel en verwys na die bedelary i.p.v. net na die titel te verwys.
- Vr. 4.19.3: Kandidate het by hierdie vraag op Lien i.p.v. op Christien gefokus.

VRAAG 5: POPPIE – DIE DRAMA

Kandidate beantwoord hierdie vraag omdat dit die eerste vraag in die drama-afdeling is. Slegs meervoudigekeuse-vrae en die kolomvraag word beantwoord. Gedeeltes uit die uittreksels word meestal herhaal. Waar ander antwoorde aangebied word, raai kandidate of antwoord buite verband en konteks van die drama.

VRAAG 6: PALJAS

- Vr. 6.5.2: Die meeste kandidate kan nie verduidelik waarom Manuel se woorde "Die lewe is te kort vir trane." ironies is binne die konteks van die drama nie.
- Vr. 6.7: Kandidate verwys na Manuel wat op Willem se gesig geteken het i.p.v. na die simboliek.
- Vr. 6.14: Die meeste kandidate sukkel met die verduideliking van die figuurlike betekenis van "Die dans is in sy kanon in" binne konteks van die drama.
- Vr. 6.15.1: Kandidate weet nie wat 'n stylfiguur is nie en kan dit nie identifiseer nie.
- Vr. 6.15.2: Kandidate kan dus nie beantwoord wat die stylfiguur binne konteks van die uittreksel beteken nie.

VRAAG 7: FIELA SE KIND

- Vr. 7.1.3: Meer as 'n verwagte aantal leerders weet nie dat Lukas op "drie" weggeraak het nie. Dis kommerwekkend aangesien dit een van die feite rondom die kind se verdwyning in die eksposisie is.
- Vr. 7.3.2: Baie kandidate identifiseer die ironie in Vr. 7.3.1 korrek, maar kan nie 'n verband lê tussen die feit dat Nina wel negatiewe ervaringe gehad het, maar steeds die mooi in die Bos kan ervaar nie.
- Vr. 7.5: Kandidate lees die woord "anders" mis en beantwoord slegs "wat sou jy gedoen het". Die gedeelte "as om weg te loop" word dikwels geïgnoreer met die gevolg dat antwoorde steeds daarop dui dat die kandidaat sou weggeloop het.
- Vr. 7.7: Die verskil oor werk was vir kandidate verwarrend. Hulle fokus op opvoeding en skoolwerk i.p.v. op fisiese arbeid. Sommige kandidate het slegs een kant van die verskil gegee.
- Vr. 7.9: Kandidate kan nie die vyf sjelings as positiewe simbool verduidelik nie.
- Vr. 7.11: Kandidate kon meestal nie die 4 punte verdien nie. Die woord "finaal" het die kandidate mislei asook die feit dat die tweede kolpunt alreeds in sy volgorde is.
- Vr. 7.12.1: Die swakke kandidaat verwar "ruimte" met soort rym of rymskema.
- Vr. 7.13.1: Kandidate weet nie wat 'n stylfiguur is nie en ander kon dit bloot nie korrek identifiseer nie.
- Vr. 7.13.2: Kandidate los dikwels die vraag oop of gee 'n totaal onverwante antwoord aangesien hulle nie weet wat 'n stylfiguur is nie.
- Vr. 7.14: Kandidate antwoord slegs dat Lukas nie Nina se geld gaan haal het nie i.p.v. om 'n rede te gee. Ander kandidate antwoord dat Nina vir Lukas by die see gekry het soos dit in die flik was.
- Vr. 7.15.2: Alhoewel kandidate die regte keuse by Vr. 7.15.1 kan uitoefen, kan hulle nie die keuse motiveer nie. Ander het die woorde "jy's die man wat ek in jou gesoek het ..." uit die uittreksel aangehaal.
- Vr. 7.16: Kandidate sukkel met die figuurlike betekenis van "spaan te vat" binne konteks van die drama.
- Vr. 7.18: Kandidate het die woord "ken" baie letterlik opgeneem en verkeerdelik verduidelik dat meneer Benn 'n werkgewer vir baie mense is en dus baie mense ken.
- Vr. 7.19.1: Die meeste kandidate verduidelik waaroor die drama handel en verwys na die feit dat Fiela vir Benjamin op haar stoep gekry het of dat Benjamin wit is i.p.v. om net na die titel te verwys.
- Vr. 7.19.3: Kandidate antwoord slegs dat Benjamin wit is i.p.v. om Benjamin se velkleur in konteks te plaas.

VRAAG 8: KORTVERHALE

- Vr. 8.1.2: Kandidate verstaan nie die woord "gevolg" nie.
- Vr. 8.1.5: Kandidate fokus slegs op een kant van die verskil.
- Vr. 8.1.6: Kandidate sukkel met die figuurlike betekenis van "Daar bly tiere diep in hierdie klippe" binne konteks van die kortverhaal.
- Vr. 8.1.7(a): Kandidate raai die antwoord by hierdie vraag.
- Vr. 8.1.7(b): Kandidate kan nie hul keuse in Vr. 8.7.1(a) motiveer nie.
- Vr. 8.1.8: Die woord "anders" word deur kandidate geïgnoreer.
- Vr. 8.2.2: Kandidate kry die (a)- en (b)-gedeelte verkeerd omdat hulle die beeldspraak verkeerd identifiseer.
- Vr. 8.2.3: Kandidate kan nie die simboliek van die "geel deur" verduidelik nie.
- Vr. 8.2.5: Aangesien kandidate nie die storielyn ken nie, kry hulle min punte by die VOLGORDE-vraag.

VRAAG 9: GEDIGTE

- Vr. 9.1.1: Kandidate haal die verkeerde woorde uit die gedig aan. Ander kandidate gee sinonieme vir woorde in die gedig en verbeur die punt.
- Vr. 9.1.2: Die herhalingsbegrip en beklemtoning was vir sommige kandidate moeilik om te identifiseer.
- Vr. 9.1.3: Die meeste kandidate gee 'n oorsigtelike/algemene antwoord en verwys nie na die direkte invloed van die storm nie. Hulle noem slegs dat die see gevaarlik is en verloor dan een punt.
- Vr. 9.1.6: Kandidate se bewys pas nie by hulle verduideliking van reëls 1–35 nie. Alhoewel lang verduidelikings aangebied word, verdien die kandidaat dikwels net een punt omdat hulle net uitkom by die feit dat die see gevaarlik is.
- Vr. 9.1.7: Alhoewel kandidate weet wat 'n retoriese vraag is, vind hulle dit moeilik om binne konteks van die gedig te verduidelik waarom dit gepas is.
- Vr. 9.1.8: Kandidate het slegs oorsigtelik verwys na die vis wat duur is i.p.v. om op beide die "nog" en die "jy" te fokus.
- Vr. 9.2.1: Kandidate gebruik die woord "vrou" as sinoniem vir "nooi".
- Vr. 9.2.2: Kandidate kan nie die woord "kwatryn" spel nie (spelling is nie in ag geneem nie) en ander weet nie wat " 'n strofe wat uit vier reëls bestaan" genoem word nie.
- Vr. 9.2.4: Kandidate verwar " 'n spesery" met die woord "nartjie".
- Vr. 9.2.5(a): Kandidate gee meer as een woord en lig nie die antwoord uit nie.
- Vr. 9.2.5(b): Die meeste swakke kandidate kies denotatief as die verkeerde antwoord. Hulle ken nie die betekenisverskil tussen die terme "denotatief" en "konnotatief" nie.
- Vr. 9.2.6(c): Baie kandidate haal slegs reëls 9 tot 11 aan.
- Vr. 9.2.8: Kandidate kan nie die term "ingekeep" binne konteks van die gedig verduidelik nie.
- Vr. 9.2.10: Kandidate gee 'n algemene verduideliking van die gebruik van die ellips en die uitroepeteken, maar verduidelik dit nie binne konteks van die gedig nie.

Algemene voorstelle ter verbetering

- Leerders moet die inhoud van die genre baie goed ken en kan herroep.
- Letterkundige terminologie en die toepassing binne konteks moet na behore onderrig en deur die jaar geassesseer word.
- Die KABV gee volledige inligting oor wat onderrig moet word. Bestudeer dit as deel van die nuwe jaar se beplanning. Let op na beskrywing in Lees en kyk sowel as

kruisverwysings na ander komponente van die vak en die woordelys aan die einde van die KABV-dokument.

- Spesifieke woordeskate en woordgebruik binne elke genre moet onderrig word.
- Onderrig woorde wat op gevoelstaal dui deur in elke situasie oor die karakter se gevoel en wat die leser emosioneel ervaar, te praat. Vra ook telkens vrae oor die houding van die karakter/leser en die verhouding/opinie/siening wat verander.
- Ironie wat gemotiveer kan word, konflik (innerlik en uiterlik), verskil, ooreenkoms, letterlike/figuurlike (denotatiewe/konnotatiewe) betekenis en motivering hoekom, asook oorsaak en gevolg moet onderrig word; veral ook watter gevolg dit vir 'n karakter inhou – onmiddellike of latere gevolg.
- Gebruik die KABV en stel leerders bloot aan alle denkvlakke se vrae soos in die KABV vervat en bewys dit deur die gebruik van vorige vraestelle.
- Die verteller/spreker/skrywer/karakter/ruimte se doel moet telkens verduidelik word en leerders moet kan motiveer hoekom.
- Lewenslesse of die les wat die karakter geleer het, speel 'n belangrike rol in al die genres asook die boodskap wat uit elke situasie verkry kan word.
- Die leerders moet die inhoudsopgawe deeglik bestudeer en die opdragte by elke vraag uitvoer en leer om die kontrolelyns te gebruik.
- Leerders moet let op die tydsaanduiding van 75 minute vir elke afdeling en die 10-minute-leestyd sinvol gebruik.
- Leerders moet daarteen waak om hulleself in 'n antwoord te weerspreek. Hulle kies figuurlike betekenis, maar motiveer dan die teenoorgestelde of hulle moet onwaar bewys, maar skryf slegs die stelling in die negatief.
- Leerders moet waak teen feitefoute in die beantwoording van die vrae veral waar langer response verwag word, want die feitefout verhoed dat daar verder gelees word.
- Chronologie van gebeure is onlosmaaklik deel van die verstaan van die genre en moet deurlopend onderrig word. Begelei die leerders in die beantwoording van hierdie vraag.
- Maak gebruik van die woord "MAAR" wanneer verskil, verandering en ironie beskryf word.
- Leerders moet let op puntetoekenning, want dit beïnvloed die feite wat gegee moet word en die lengte van die respons.
- Leerders beantwoord direkte vlak 1-vrae te omslagtig. Hulle moet net beantwoord wat gevra word.
- Die waarom-vrae en waarom onwaar/waar-vrae moet met "WANT" verbind word. Dit help leerders om te fokus op die kernvraag en dat daar 'n rede verskaf word.
- Gebruik die algemene nasienriglyne (bl.3) om aan leerders te verduidelik hoe letterkunde nagesien word.
- Die idiomatiese taalgebruik of dialek in genres moet verduidelik word veral waar afgewyk word van Standaardafrikaans.
- Waarsku leerders teen die gebruik van Engelse woorde in antwoorde.
- Studiegidse en video's moet met oorleg gebruik word en leerders moet altyd antwoorde uit die voorgeskrewe harde kopie verskaf.
- Die woorde "effektief/doeltreffend/sinvol/gepas/sukcesvol" moet onderrig word.
- Leerders moet besef dat uittreksels slegs agtergrond/konteks skep, maar dat vrae oor 'n breë spektrum opgestel word en dat geen uittreksel soos 'n leesbegrip benader moet word nie. Reëlverwysings is slegs 'n terugverwysing na die uittreksel.
- Verduidelik hoe titels aansluit by die inhoud/tema/slot.
- Begrippe soos *gevolg* en *simbolies* moet verduidelik word.
- Die kenmerke van verskillende digvorme moet onderrig word.
- Leerders moet die instruksies verstaan, kan motiveer, verduidelik of in eie woorde kan beskryf. Die opdrag moet korrek uitgevoer word.
- Die onderskeid tussen verteller/skrywer/dramaturg/spreker/digter moet onderrig word.

- Onderrig deur te begin met die titel van 'n genre en vra aan die einde van die onderrig hoekom dit gepas is. Elke woord in 'n titel is belangrik. Onderrig temas, tyd, ruimte, konflik, ironie, ens. Maak 'n lysie van terminologie en dui dit aan tydens u onderrig. Vul die lys volledig uit die KABV aan.
- **NEEM KENNIS:** Die opstel van die vraestel vereis die volgende:
 - Inhoudskennis, terminologie en kognitiewe vlakverspreiding (maklik, gemiddeld en moeilik in elke vlak) en moet aan die KABV-vereistes voldoen.
 - Dit moet aan die nuutste *Eksamenriglyne* voldoen.
- Maak dit duidelik dat slegs TWEE genres behandel en beantwoord moet word.
- Gebruik die voorgeskrewe teks en verskeie bronne en moenie net op een studiegids staatmaak nie.
- Onderrig leerders om die regte keuses uit te oefen. Kopieer die inhoudsopgawe van die vraestel op bl. 3 en onderrig leerders in die gebruik daarvan.
- Onderrig leerders om vrae aandagtig te lees en te antwoord wat gevra word. Dit is nie net sleutelwoorde wat tel nie.
- Die leerders moet die fyn detail en al die karakters en newekarakters ken.
- Hou aan om kernwoordeskat volgens die KABV te onderrig.
- Stel vraestelle volgens die *2021-Eksamenriglyne* op en gebruik die laaste drie jaar se vraestelle as riglyn.
- Eienskappe/Kenmerke van tekste en hoe dit die tema/titel/inhoud/karakter se optrede ondersteun, moet onderrig word. Voorbeelde: verskille/kontraste/ooreenkomste/konflik/figuurlike betekenis/karakterisering/houding.
- Hersien vorige vraestelle, maar hou in gedagte dat dieselfde tipes vrae nie herhaal word nie.
- By sommige vrae moet twee kante van die saak in die antwoord gestel word, soos by konflik/ironie/verskil/verandering/vergelyking. Leerders versuim om dit te doen en verbeur dan punte.
- Kritiese taalbewustheid vorm ook deel van letterkunde en moet in bepaalde situasies onderrig word.
- Kyk na die titel van gedigte. Laat leerders bespreek wat hulle verwag in die gedig gaan gebeur/waaroor die gedig gaan handel/in watter ruimte dit plaasvind.
- Woordeskat wat in die genres voorkom, is baie belangrik en moet verduidelik word.
- Die gebruik en funksies van leestekens, beeldspraak, stylfigure en verduideliking van die beeldspraak/stylfiguur in die gedig/roman/drama/kortverhaal moet onderrig word.
- Onderrig leerders in die beantwoording van verskillende tipes vrae en die tegnieke daaraan verbonde.
- Die leerders moet onderrig word om te weet dat die antwoorde in letterkunde nie los van die konteks staan nie, maar alle antwoorde moet binne konteks van die genre aangebied word. Generiese antwoorde beantwoord nie noodwendig 'n spesifieke vraag binne konteks nie. Evalueer op grond van die vraag wat gevra word.
- Indien die leerders meer oefening in die onderrigsituasie kry om tekste met mekaar te vergelyk, verskillende aspekte uit te ken en 'n antwoord te kan formuleer, sal hierdie vaardigheid leerders se prestasie verbeter.
- Die leerders moet die inhoud van die drama/roman/kortverhaal/gedig deeglik onder die knie hê. Hulle moet in staat wees om hul kennis van die intrige en ook die aspekte in die KABV op die bepaalde genre van toepassing te kan maak.
- Interafhanklike vrae en die beantwoording daarvan, sowel as stapelvrae, moet onderrig word en kandidate moet besef dat die een vraag se antwoord koppel aan die vorige vraag, veral as subnommers voorkom.
- Die karaktereienskappe en karakterisering van alle karakters in die roman/drama/kortverhaal moet déélik onderrig word, asook die gevolg van sekere situasies op hulle en hoe die leser dinge dieselfde of anders as die karakter sou doen.

- Begrippe soos in die *KABV* aangedui, behoort deel van die onderrig te vorm. Verder moet leerders kennis neem van vorige jare se eindeksamen vraestelle en dit in die klas bespreek en inoefen. Leer om in die onderrigtyd verskillende kognitiewe vlakke in die onderrig in te sluit.
- Dis noodsaaklik dat leerders onderrig word in die terminologie wat in die *KABV* aangedui/gebruik word, bv. struktuur van die drama, klankeffekte, retoriese middele, tipografiese middele, stylfigure, simboliek, beeldspraak, ironie, ens. Dis die terminologie wat in die vraestelle gebruik word.
- *KABV*-terminologie moet reeds van graad 8 af deeglik onderrig word om leerders daarmee vertrouwd te maak.
- Verduidelik die vyf denkvlakke en wat elkeen behels aan leerders. Hulle moet verstaan hoe 'n vraestel hiervolgens opgestel word en dat die vrae in elke vlak ook varieer van maklik tot moeilik in dieselfde vlak.
- Fokus op vraagwoorde en hoe om daarop te reageer.
- Onderrig die volgende relevante konsepte: wat doen die karakter/hoe tree die karakter op (aksie); hoe reageer die karakter (reaksie); hoe voel die karakter (emosie); wat dink die karakter (denke); wat sou jy gedoen het of watter raad sou jy gegee het?; het die karakter reg/verkeerd opgetree?; wat kon die karakters anders gedoen het?; watter konflik beleef die karakter?; is daar 'n verskil/ooreenkoms tussen ...? En elke keer vra die onderwyser hoekom sê jy so? Leerders moet dus leer om te motiveer en altyd binne konteks.
- Leerders moet WAAR/ONWAAR-vrae met feite en in goed gestruktureerde sinne kan bewys.
- Voorstel: moenie net vrae en antwoorde op een vlak in die klas vra en vir huiswerk gee nie. Werk vrae per hoofstuk/toneel/gedig uit soos in die vraestel vereis en sluit al vyf die vlakke in.
- Onderrig **figuurlike taal**, beeldspraak en stylfigure en hoe dit binne konteks pas, die **les wat geleer word** uit die roman/drama/kortverhaal, die boodskap in situasies, gevoelstaal/**emotiewe woorde**, verskillende **karakters se optredes/karaktereienskappe**. Leerders moet van die laer grade af reeds geleer word om 'n vraestel korrek te beantwoord, byvoorbeeld:
 - Elke vraag moet op 'n nuwe bladsy begin.
 - Daar moet 'n reël of twee na elke antwoord oopgelaat word.
 - Dit is belangrik om die vrae volgens die vraestel te nommer.
 - Die teks is steeds die belangrikste bron om in die klas te gebruik. Die flik behoort bloot as 'n aanvullende bron gebruik te word en die verskille tussen die flik en die teks moet in ag geneem word.
 - Ja/Nee moet geskryf word voordat die motivering verskaf word.
 - Om die drama as 'n stemboodskap op Whatsapp op te neem en op die leerdergroepe te plaas, is 'n goeie manier om leerders aan te spoor om die drama self weer te lees.
 - Moet niks met potlood of in Engels skryf nie.

15.6 OORSIG VAN KANDIDATE SE PRESTASIE IN VRAESTEL 3

Algemene opmerkings

- (a) Die vraestel is gebalanseerd en voldoen aan die vereistes van die *KABV* en die huidige *Eksamenriglyne (2021)*. Daar is 'n goeie keuse van tekste en al die visuele tekste is duidelik en op die vlak van graad 12-EAT-leerders. Daar is 'n goeie verskeidenheid onderwerpe wat by kandidate se ervarings- en belangstellingsvelde aansluit in hierdie vraestel.
- (b) Oor die algemeen is Vraestel 3 redelik goed beantwoord. Kandidate se punte wissel van baie swak tot uitstekend. Al die onderwerpe was toeganklik vir die kandidate hoewel sommige kandidate net een keer in die respons 'n raakpunt met die onderwerp het.
- (c) Die opstelle het dikwels nie 'n duidelike, interessante inleiding, gestruktureerde paragrawe en samevattende slot nie. In sommige gevalle val die opstel plat as gevolg van die lang, omslagtige inleiding en swak slot.
- (d) Die wye verskeidenheid onderwerpe wat op kandidate se vlak van verstaan is, maak dit moontlik vir elke kandidaat om 'n goeie keuse of meer as een keuse te kon uitoefen wat by sy/haar persoonlikheid pas.
- (e) Die visuele prikkels was vanjaar glad nie 'n gewilde keuse onder kandidate nie om tweeërlei redes: onderwysers waarsku leerders teen die beantwoording van die visuele prikkels omdat kandidate soms afwyk van die prikkel of die eerste vyf onderwerpe was so toeganklik dat kandidate nie nodig gehad het om prikkels te kies nie. Sommige kandidate sukkel ook met 'n beperkte woordeskat en veral die skep van 'n eie titel by die visuele tekste.
- (f) Die meeste kandidate kon die vraestel binne die vasgestelde tyd voltooi. Waar kandidate nie betyds klaargekry het nie, kan dit aan swak tydsbeplanning toegeskryf word, bv. waar kandidate baie lang opstelle geskryf het of kandidate wat in detail beplan het en dan nie genoeg tyd gehad het om hulle finale pogings oor te skryf nie. Gebrek aan woordeskat is ook van die redes waarom sommige kandidate tou opgooi het en dan nie al die afdelings beantwoord het nie.
- (g) Daar is enkele voorbeelde van woordeskat in die vraestel waarmee kandidate sukkel, bv. *moeilikheid gaan beland; registrateur; navraag doen; registrasieproses; afskeid; Kersfeesete en redakteur*.
- (h) Die kandidate sukkel soms met taalkonvensies, struktuur, die toon, register en styl in opstelle. Retoriese middele word ook nie goed verstaan en toegepas nie. Dit lei tot eenlynige idees waar kreatiwiteit en oorspronklikheid ontbreek. Oor die algemeen was die taalgebruik in die vraestel toeganklik vir die meeste kandidate.
- (i) Kandidate bestudeer nie die formate en kenmerke en vereistes van alle skryfstukke nie. Opdragte by veral transaksionele tekste word nie altyd gevolg nie.
- (j) Kandidate neig al hoe meer na kriptiese skryfwerk en sms-taal.
- (k) Kandidate se beperkte woordeskat het 'n baie negatiewe impak op hulle vermoë om hulle gedagtes sinvol te verwoord. Dit het ook tot gevolg dat hulle by veral die opstelle die gekose onderwerp nie voldoende en geslaagd laat ontwikkel nie. In enkele gevalle misinterpreteer hulle die onderwerp of wyk van die onderwerp af.

- (l) Heelwat kandidate maak (baie) gebruik van Engels. Hierdie Engels word toegedruk en die res van die opstel word nagesien. Dit lei daartoe dat sommige kandidate baie swak punte behaal, want hulle inhoud is dan te skraps/nie voldoende ontwikkel nie. Woorde word uit Engels afgelei bv. *lyk* (like); *bekom* (become); *lyf* (life); *wit* (with) en *som* (sommige).
- (m) Kandidate oorskry die woordtelling en dan word die skryfstuk lomp en herhalend. In sommige gevalle is die skryfstuk te kort, wat dan die inhoudspunt ook negatief beïnvloed.
- (n) Die visuele prikkels leen soms tot die indwing van voorafvoorbereide opstelle wat nie 'n ware weerspieëling van kandidate se vermoë is nie. Geblikte opstelle strek tot nadeel van die kandidaat.
- (o) Kandidate maak baie taalfoute, bv. woordorde, tye, voornaamwoorde, voorsetsels, ontkenning, foutiewe woordkeuses, spelling, voegwoorde, infinitief en leestekens. Wanneer kandidate se sinne te lank, lomp en vol foute is, doen dit afbreuk aan die inhoud. Taalfoute wat algemeen voorkom, is die verkeerde gebruik van die ontkenkende vorm; die gebruik van "van" in plaas van "want"; en betreklike voornaamwoorde soos "in dit" in plaas van "daarin". Baie kandidate begin sinne met *Maar* en *Want* of *Soos*, wat steurend is en ook nie taalkundig korrek nie. Leestekengebruik en lettergreepverdeling bly problematies.
- (p) Kandidate ken nie die rubrieke waarvolgens hulle opstelle en ander tekste geassesseer word nie. Dit is tot kandidate se voordeel om te weet hoe daar geassesseer word.
- (q) As gevolg van swak tydsbeplanning en woordeskat het enkele kandidate nie die vereiste DRIE vrae gedoen nie en dikwels AFDELING C weggelaat of swak beantwoord.
- (r) Daar was heelwat voorbeelde van geforseerde mooiskrywery. In sulke gevalle gebruik kandidate te veel beskrywende woorde, intensiewe vorme, idiome en uitdrukkings, wat soms ook nie heeltemal van pas is nie. Soms is twee paragrawe byna dieselfde wat inhoud betref, maar deur opsetlike/blatante mooiskrywery word dieselfde idee(s) net op 'n ander manier gegee. Sodoende word inhoud verskraal en kom fokus ook in gedrang.
- (s) Terwyl sekere kandidate in detail beplan het, het ander glad nie beplan nie. Waar kandidate wel beplan, vergeet hulle soms om dit as beplanning aan te dui en finaal as finaal. Wanneer beplanning nie deurgehaal word nie, word dit as eerste skryfstuk beskou en nagesien.
- (t) Baie swakker kandidate het herhalende response gelewer, veral by Vr. 1.5.
- (u) 'n Gebrek aan logiese struktuur kom dikwels voor, bv. lang, lomp sinne met ongebalanseerde lang paragrawe; soms is die hele paragraaf een sin; te veel idees in een paragraaf; lettergreepverdeling is problematies. Sommige kandidate wyk ook af van Standaardafrikaans deur die gebruik van bv. *maa* in plaas van *maar*. Sommige kandidate skryf steeds een lang skryfstuk sonder enige paragrawe.
- (v) In AFDELING B en AFDELING C lees baie kandidate nie die volledige opdrag nie en ignoreer sekere woorde wat kerngedagtes in die verstaan en uitvoer van die opdrag is, veral waar dualistiese response vereis word.

- (w) Hier en daar sukkel kandidate met die formaat van die onderskeie transaksionele tekste. Baie kandidate wat die E-pos en Notule van vergadering (Vr. 2.2 en Vr. 2.3) en die Advertensie (Vr. 3.1) gekies het, het nie presies geweet wat om te doen nie. By die transaksionele skryfstukke is die toon ook geforseerd of verkeerd hanteer.
- (x) Daar is voorbeelde van uitstekende opstelle en lang en kort transaksionele tekste. Hierdie werk getuig van kreatiwiteit, voldoende inhoud, fokus wat behou word, goeie taalgebruik en deeglike kennis van die onderskeie tekstipes en relevante kenmerke en vereistes.

15.7 ANALISE VAN KANDIDATE SE PRESTASIE IN VRAESTEL 3

AFDELING A: OPSTELLE

Algemene opmerkings en foute

- (a) Kandidate skryf hoofsaaklik verhalende en beskrywende opstelle. Selfs onderwerpe wat hul goed tot die ander opsteltipes leen, is as verhalende en beskrywende opstelle aangebied. Dis opvallend dat kandidate nie eintlik die visuele prikkels (prente) gekies het nie.
- (b) Vraag 1.1 (Dit was 'n lekker vakansie) was 'n baie gewilde keuse. Kandidate het meestal verhalende en beskrywende opstelle geskryf waarin hulle eenvoudig vertel het van hulle vakansie en dit wat vir hulle lekker was. In die meeste opstelle was daar dus 'n duidelike storie en goeie ontwikkeling. Die meeste kandidate het ook oor hulle skoolvakansie en enkele oor 'n oorsese vakansie geskryf waarin meer as een plek besoek is; die laaste dag van die eksamen; die dag wat hy/sy 'n kar gekry het; die dag toe Vlak 3-inperking aangekondig is, ens. Baie kandidate het meer as een dag van die vakansie uitgelig. In enkele gevalle het kandidate slegs oor hul vakansie geskryf en die lekker van die vakansie was glad nie duidelik in die opstel nie. Woordgebruik was soms steurend, bv. waar *part* i.p.v. *deel* gebruik is; *lief* en *lyf* vir *lewe*; *want to* vir *wil*. Soms het 'n lang aanloop tot die vakansie gelei tot wisselvallige response en selfs afwyking.
- (c) Vraag 1.2 (My gunsteling televisieprogram(me)) was 'n gewilde keuse omdat kandidate oor 'n verskeidenheid programme op televisie kon skryf. Dit was meestal beskrywende opstelle. Sterker kandidate wat hierdie onderwerp gekies het, het dit stylvol en oortuigend gedoen. Selfs die swakker kandidate het die woordeskat gehad om hierdie opstel te kon skryf. Kandidate skryf met gesag oor hierdie onderwerp veral waar programme op ander platforms waarna gekyk word, gewild is. Dit is logies met volwasse sienings ondersteun.
- (d) Vraag 1.3 (As my skoolskoene kon praat) is deur minder kandidate aangepak. Meestal verhalende, beskrywende of bespiegelende opstelle en goeie verhale is vertel en goed uitgebrei. Interessante invalshoeke is gebruik.
- (e) Vraag 1.4 (Vriende sal jou altyd help) is deur baie kandidate aangepak. Dit was meestal verhalende of beskrywende opstelle. Daar was uitstekende, gemiddelde, maar ook swak opstelle oor hierdie onderwerp. Die onderwerp is op verskillende maniere benader en is deel van kandidate se leefwêreld.
- (f) Vraag 1.5 (Tyd) was 'n gewilde keuse. Die hele kwessie van 'tyd' is op verskillende maniere benader. In baie gevalle was die inhoud baie persoonlik. Hoofsaaklik

bespiegelende opstelle. Baie herhalende idees in hierdie opstelle.

- (g) Vraag 1.6 (Mense wat saam lag) het ook opstelle met heelwat verskillende invalshoeke opgelewer, bv. oor musiek; partytjies wat skeefgeloop het; nasietrots; die vryheid van jonkwees; die lekkerwees van saamwees; ens. In enkele gevalle was die fokus op genot swak. Die prikkel is goed hanteer deur die skrande kandidaat en was meestal verhalend, beskrywend of bespiegelend.
- (h) Vraag 1.7 (Emoji-dobbelsteentjies) was nie 'n gewilde onderwerp nie. Soos met prente die geval is en soos met Vraag 1.6, is dit ook op vele maniere aangepak. Swak woordeskat het die kandidaat se betekenis beïnvloed. Sommige kandidaat het slegs op een teken gefokus en dus 'n gebrek aan progressie getoon.
- (i) Vraag 1.8 (STOP) het ook opstelle met verskillende invalshoeke opgelewer. Hierdie onderwerp het enkele kreatiewe opstelle opgelewer.
- (j) Die opstelle se inhoud is nie altyd gefokus nie. Kandidaat sukkel om die kern van die onderskeie onderwerpe te bepaal en daarop te fokus. As gevolg van gebrekkige woordeskat word die gekose onderwerp dikwels nie genoegsaam ontwikkel nie en daar is nie genoeg detail wat die fokus ondersteun nie. Die aanloop tot die werklike onderwerp is so lank dat fokus verlore raak.
- (k) Soms kies kandidaat die verkeerde onderwerp en sukkel dan om 'n geslaagde opstel aan te bied.
- (l) Party opstelle is te lank. Dit is dikwels as gevolg van die herhaling van beperkte idees, wat beteken dat die onderwerp in elk geval nie sinvol ontwikkel is nie. Lang, lomp sinne en swak parafrasing is aan die orde van die dag. In enkele gevalle is banale taal/vloektaal gebruik. Dis onaanvaarbaar.
- (m) Sommige kandidaat beskik nie oor die nodige skryfvaardighede om goeie opstelle te kan skryf nie. Sommige kandidaat het baie swak gevaar as gevolg van die sameflans van idees en wisseling tussen Afrikaans en Engels. Die nodige interpretasie, diepte en detail ontbreek. Hulle skryf lang, lomp sinne, paragrawe word nie sinvol gevorm nie en daar is nie 'n goeie inleiding, samehang en slot nie.

Voorstelle ter verbetering

- (a) Onderwysers moet seker maak dat leerders die struktuur van 'n opstel verstaan: 'n interessante inleiding, korter sinne wat in funksionele paragrawe vervat word, samehang tussen paragrawe en 'n verrassende, saambindende slot. Onderrig prosesskryf aan leerders om die hele opstelproses te verstaan. Dit dra by tot suksesvolle opstelle. Moenie aanvaar dat leerders opstelle kán skryf nie. Onderrig dit! Verduidelik die nasienrubriek aan leerders en verduidelik wat elke komponent behels. Gee voldoende geleentheid om te skryf; dit is die beste oefening vir Vraestel 3.
- (b) Leerders moet geleer word om dié onderwerp te kies waarmee hulle die beste kan identifiseer en waaroor hulle die meeste sal kan skryf, die onderwerp reg te interpreteer en dan te beplan. Hulle moet weet hoe om die fokus in die onderwerp te kan identifiseer. Indien daar 'n woord(e) is wat onbekend en verwarrend is, moet die leerders nie daardie onderwerp kies nie.
- (c) Leerders moet geleer word om die gekose onderwerp sinvol te ontwikkel deur 'n verskeidenheid idees in te sluit. Daar moet duidelike progressie in enige opstel wees en nie herhaling van beperkte idees nie. Gebruik die voorbeeld van 'n voorgeskrewe

roman of drama waar idees sinvol ontwikkel, 'n hoogtepunt bereik word en daar dan 'n afloop is.

- (d) Vermoë geforseerde mooiskrywery deur byvoorbeeld te veel beskrywende, niksseggende woorde of idioome in te sluit of idioome verkeerd te gebruik. Oortollige gebruik van die direkte rede en baie, maar niksseggende, byvoeglike naamwoorde of beskrywings voeg geen waarde by die opstel nie. Die ellips word soms oormatig en ondoeltreffend aangewend. Leerders moet die doel van 'n ellips goed verstaan. 'n Goeie opstel getuig juis van eenvoud en opregtheid deur fyn waarneming en raak beskrywing op die leerder se vlak. In eenvoud lê smaak, styl en diepte.
- (e) Geïntegreerde taalonderrig is van uiterste belang. Leerders moet verstaan dat hulle die taalstrukture en -konvensies wat hulle leer, in hulle opstelle moet gebruik:
 - Woordeskat (die boustene van enige skryfstuk)
 - Taalaspekte soos woordorde, tye, voorsetsels, voornaamwoorde en infinitief
 - Die gebruik van verskillende sinsoorte
 - Die korrekte gebruik van die direkte rede in 'n opstel
 - Die funksionele gebruik van leestekens
 - Lettergreepverdeling aan die einde van 'n reël
 - Woordkeuse, insluitende kritiese taalbewustheid
 - Spelling, insluitende die los en vas skryf van woorde
- (f) Stel leerders bloot aan gepaste voorbeelde van goeie opstelle. Laat hulle sulke opstelle ontleed om te verstaan hoe en waarom die inleiding aandag trek, hoe die inhoud in die verskillende paragrawe ontwikkel word en hoe die slot alles saamvat en afrond. Beplanning, redigering en finale poging moet ingeoefen word en verduidelik aan leerders waarom hierdie prosesskryf so belangrik is.
- (g) Leerders moet altyd die onderwerp kies waarvan hulle die meeste kennis dra en wat by hulle kennis en leefwêreld inskakel. Leer die leerders die kenmerke van al die verskillende tipes opstelle en verduidelik die waarde van verskillende sinstipes en veral parafering en die verskeidenheid in paragrawe.
- (h) Waak teen die gebruik van *en* of *maar* of *want* of *soos* aan die begin van 'n sin.
- (i) Waak teen die gebruik van Engels in skryfwerk of om Engelse woorde deurentyd tussen aanhalingstekens te skryf. Indien daar 'n Afrikaanse ekwivalent vir Engelse woorde is, moet die Afrikaanse woord gebruik word.
- (j) Begin gewone sinne met 'n hoofletter en eindig met 'n punt of ander gepaste leesteken.
- (k) Korrekte lettergreepverdeling, veral aan die einde van die lyn/bladsy is belangrik.
- (l) Voorsien opbouende kommentaar in leerders se assessering van kreatiewe skryfwerk. So word dit 'n leerproses en kan leerders telkens verbeter en poog om nie weer dieselfde foute te begaan nie.
- (m) Moedig lees aan en brei deurgaans leerders se algemene woordeskat uit. Elke leerder moet 'n skryfjoernaal hê en elke dag in hierdie joernaal skryf. Gee elke dag 'n paar prikkels en leerders reageer in skryfjoernale, veral die tye waar hulle klaar is met die dag se werk of as hulle by die klas instap voordat die les begin. Dit moedig leerders aan om elke dag woordeskat, taalstrukture en kreatiewe idees te gebruik.

- (n) Laat leerders soveel as moontlik opstelle skryf (ook as informele assessering) en gee konstruktiewe terugvoering aan leerders, sodat remediëring gedoen kan word.
- (o) Maak met vrug gebruik van die volgende dokumente: Eksamenriglyne, Skryfgids, Diagnostiese verslae, die *JOP* en die *KABV*.
- (p) Leerders moet onthou om vraagnommer en opstelonderwerp boaan elke skryfstuk te skryf en om ook die keuse, bv. 1.5, op die voorblad van die eksamenboek aan te dui. Beplanning moet deurgehaal word en "Finaal" moet aangedui word. Geen skryfwerk moet met potlood gedoen word nie.
- (q) Toets leerders in 'n assessering deur slegs die beskikbare tyd te gee soos in die vraestel aangedui, bv. Afdeling A: 80 minute. In hierdie tyd moet die leerders 'n keuse uitoefen, beplanning en redigering doen, finale poging skryf en getal woorde aandui.
- (r) Algemene foute en raad aan onderwysers:
 - Oefen woordorde (STOMPI) daagliks in.
 - Onderrig die gebruik van die betreklike voornaamwoorde soos "daarop/daarin/waarmee".
 - Let op woordkeusefoute soos "lewe" en "liewe".
 - Gebruik die komma korrek tussen twee gesegdes.
 - Vermy die gebruik van Engelse woorde.
 - Moenie "wil" gebruik wanneer dit "sal" moet wees nie.
 - Oefen die gebruik van die infinitief deeglik.
 - Laat leerders meer sinonieme leer vir algemene woorde soos "lekker" en "goed".
 - Onderrig die gebruik van die kappie, deelteken en koppelteken.
 - Onderrig homonieme en homofone.
 - Onderrig die verskil tussen "liewe,"lewe" en "lyf".
 - Onderrig leerders dat elke nuwe idee 'n nuwe paragraaf in die opstel is.
 - Onderrig leerders om weg te bly van telegramstyl en sosiale media-taal. Byvoorbeeld "hgd" en nie "hoe gaan dit" nie.

Die volgende is algemene skryffoute wat gemaak word:

- "deel met jou probleme" in plaas van die korrekte "sorteer jou probleme uit"
- ek is "stil kwaad" in plaas van die korrekte "ek is nog steeds kwaad"
- "ek praat saam hulle" in plaas van die korrekte "ek praat met hulle"
- "ek is goed" in plaas van die korrekte "dit gaan goed"
- "agter 'n week" in plaas van die korrekte "na 'n week"
- "op skool" in plaas van die korrekte "ek is in die skool"
- "daai" in plaas van die korrekte "daardie"
- "ek hou van dit" in plaas van die korrekte "ek hou daarvan"
- "ek lief jou" in plaas van die korrekte "ek is lief vir jou"
- "die eksamen was hard" in plaas van die korrekte "die eksamen was moeilik"
- "miss" in plaas van "mis"
- "van" in plaas van "want"
- "kla" in plaas van "klaar"
- "belowe" in plaas van "glo"
- "skool" in plaas van "universiteit"
- Die verbuiging van "plan"
- "as" in plaas van "soos ek dorp toe stap"
- "lyk" in plaas van "hou van"
- "skoon" in plaas van "skoën"
- "papier" in plaas van "vraestel"

AFDELING B: LANG TRANSAKSIONELE TEKSTE

Algemene opmerkings en foute

- (a) Die Informele brief aan 'n maat waarin jy met jou maat praat oor die lelike dinge wat jou maat oor ander mense op Facebook sê en waarin jy duidelik laat blyk dat jy bang is dat jou maat in die moeilikheid sal beland (Vr. 2.1), was 'n gewilde keuse en daar was uitstekende briewe oor die onderwerp. Die opinie kon op verskillende maniere gegee word, maar dit moes duidelik wees. Dit was duidelik dat sekere kandidate nie oor die vrese geskryf het nie, maar net genoem het dat hulle bang is. Daar was slegs 'n kort verwysing na die lelike dinge op Facebook en dus inhoudelik afgewyk van die onderwerp. Daar is steeds kandidate wat die Engelse formaat gebruik. Die aanhef waar kandidate "Liewe:" gebruik, bly 'n probleem, asook verkeerde toepassing van die slotparagraaf en afsluiting. Die inleidingsparagraaf fokus soms net op die groet van die ontvanger van die brief en is lank, lomp en glad nie gefokus op die onderwerp nie. Baie kandidate gebruik "Geagte" in die aanhef.
- (b) Die E-pos (Vr. 2.2) aan die registrateur van 'n universiteit is ook soms verkeerd geïnterpreteer. Dit was nie 'n gewilde keuse nie en baie min kandidate het hierdie keuse uitgeoefen. Hulle het dalk nie die woord *registrateur* goed verstaan nie. Kennis van die kenmerke en vereistes van 'n formele e-pos het in baie opsigte ontbreek.
- (c) Die Notule van vergadering (Vr. 2.3) vir die beplanning van die afskeid van sekere onderwysers wat die skool gaan verlaat, was nie so 'n baie gewilde keuse nie. Die kandidate het nie die doel en fokus van die teks goed hanteer nie. Enkele kandidate het nie die terminologie wat eie is aan die skryf van notule geken nie. Sterker kandidate wat goed onderrig was en dit gekies het, het dit suksesvol gedoen.
- (d) Die Informele toespraak (Vr. 2.4) oor hoe jy 'n verskil met behulp van *TikTok* na 'n pad van sukses maak, is nie so goed hanteer nie. Positieweit het nie altyd duidelik na vore gekom nie.
- (e) Kandidate verstaan nie die tipiese tekskenmerke en vereistes van die onderskeie lang transaksionele tekste nie. Hulle ken ook nie die korrekte formaat en register nie, veral by die E-pos en die Notule van vergadering.
- (f) Hier is kandidate se onvoldoende/gebreekte woordeskat die grootste struikelblok. Omdat hulle nie die nodige woordeskat in Afrikaans het nie, gebruik hulle Engels, sleng en sms-taal in hulle skryfstukke.
- (g) Kandidate beplan nie altyd hierdie skryfstukke nie.

Voorstelle ter verbetering

- (a) Formaat, toon, styl, register en teikengroep van die verskillende lang transaksionele skryfstukke moet onderrig en geoefen word. Gebruik die nuutste skryfgids om formate te onderrig. Leerders moet voldoende oefening kry in die verskillende formate. Leerders moet ook aan genoegsame modelskryfstukke blootgestel word. 'n Skryfjoernaal en 'n skryfprogram moet reeds van graad 8 af geïmplementeer word.
- (b) Gebruik werklike voorbeelde van lang transaksionele tekste uit die alledaagse lewe en gee leerders genoeg geleentheid om hulle eie lang tekste te skryf. Dit is 'n taalvaardigheid wat tot buite die skoolgrense strek. Maak met vrug gebruik van die leerders se skryfjoernale en gee interessante, relevante onderwerpe.
- (c) Alle formate van alle lang transaksionele tekste moet onderrig word om leerders die geleentheid te gee om uit 'n wye verskeidenheid tekste en onderwerpe te kan kies. Moenie voorskriftelik wees oor wat leerders moet beantwoord en wat eerder vermy moet word nie. Dit benadeel hulle.
- (d) Daar moet altyd konstruktiewe terugvoering aan leerders wees oor die werk wat hulle gedoen het, sodat remediëring gedoen kan word.
- (e) Leerders moet aangemoedig word om hulle skryfstukke te beplan. Hulle moet die onderwerp reg interpreteer, die fokuspunt(e) identifiseer en instruksies tot die vraag uitvoer.
- (f) Onderwysers kan leerders se woordeskat uitbrei en taal só onderrig dat dit sinvol in transaksionele tekste gebruik kan word, bv. die funksionele gebruik van leestekens, sinsoorte, gepaste woordkeuse en beskrywende woorde.
- (g) Onderwysers behoort die relevante rubriek aan leerders te verduidelik sodat hulle kan weet aan watter vereistes 'n lang transaksionele teks moet voldoen.
- (h) Sinsbou en algemene taalgebruik is ook hier van belang. Afhangend van die tekstipe is goeie paragraafbou eweneens belangrik, bv. in die verskillende briewe.
- (i) Maak gebruik van vorige vraestelle om leerders aan 'n verskeidenheid onderwerpe en skryfstukke bekend te stel.
- (s) Toets leerders in 'n assesseringstaak deur slegs die beskikbare tyd te gee soos aangedui in die vraestel, bv. Afdeling B: 40 minute. In hierdie tyd moet die leerders 'n keuse uitoefen, beplanning en redigering doen, finale poging skryf en getal woorde aandui.

AFDELING C: KORT TRANSAKSIONELE TEKSTE

Algemene opmerkings en foute

- (a) Baie kandidate wat die advertensie (Vr. 3.1) gekies het, pas nie die ABBA-beginsel (verduideliking) toe nie en belangrike detail ontbreek. Die onderwerp is waar julle klas hamburgers en vetkoeke gaan verkoop om geld in te samel vir die oumense se Kersefees. Sommige kandidate kon glad nie by die doel van die advertensie uitkom nie. In enkele gevalle is een paragraaf geskryf wat dan glad nie soos 'n advertensie lyk nie. Kandidate sukkel om sinvol uit te brei en bereik dan nie die getal woorde soos voorgeskryf nie.

- (b) Die kort teksboodskap (WhatsApp) (Vr. 3.2) is oor die algemeen goed hanteer. In hierdie kort teksboodskap reageer jy op 'n boodskap waar jy jou opinie lug oor twee leerders van jou skool wat R5 000 in 'n leeskompetisie gewen het. Daar was baie geslaagde boodskappe. In die meeste gevalle was emosies en gedagtes duidelik. Sommige kandidate gebruik sleng en sms-taal omdat hulle kort en baie informeel wou reageer en verstaan nie die formaat van 'n kort teksboodskap nie.
- (c) Die rigtingaanwysings (Vr. 3.3) was 'n gewilde keuse in AFDELING C en alhoewel sommige kandidate dit goed aangebied het, het ander gesukkel om aanwysings te gee hoe om van die garage af by jou huis uit te kom. Die garage kon ook as beginpunt dien. Die nodige woordeskat om duidelike en sinvolle aanwysings te gee, sonder om onnodig uit te brei, ontbreek. In sommige gevalle is dit baie duidelik dat aanwysings deeglik onderrig is. Hierdie kandidate kon duidelike bakens, rigtings en straatname aandui.
- (d) Baie kandidate sukkel omdat hulle woordeskat so beperk is. Hulle kan nie hulle idees goed formuleer nie. Derhalwe gebruik hulle Engels, sleng en sms-taal in hulle skryfstukke. Dit verskraal die inhoud.
- (e) Kandidate verstaan nie die tipiese tekskenmerke van die onderskeie kort transaksionele tekste in detail nie en sukkel met die korrekte formaat.
- (f) Kandidate beplan nie altyd hierdie skryfstukke nie.
- (g) Alle formate van alle kort transaksionele tekste moet onderrig word om leerders te geleentheid te gee om uit 'n wye verskeidenheid tekste en onderwerpe te kan kies. Moenie voorskriftelik wees oor wat leerders moet beantwoord en wat eerder vermy moet word nie. Dit benadeel hulle.
- (t) Foute wat algemeen voorgekom het:
- Leerders weet nie om 'n komma tussen twee werkwoorde, voor die voegwoorde "maar", "want", "al", "dan" en "toe" (groep 2-voegwoorde) te plaas nie.
 - Die kappie op "sê", word weggelaat of op die verkeerde plek by "wêreld" geplaas.
 - Verskil tussen "gekoop" en "verkoop"
 - Betekenis van "gelukkig" en "ongelukkig"
 - "moeilikheid" word as "mooilikheid/moelikheid" geskryf
 - Die gebruik van die woord "van" i.p.v. "want"
 - "jaar" i.p.v. "jare"
 - "kla" i.p.v. "klaar"
 - "help" i.p.v. "hulp"
 - "goete" i.p.v. "dinge"
 - Leerders moet ook geleer word dat jy nie 'n sin met (groep 1) voegwoorde begin nie.
 - Die invloed van Engels – die woord "som" i.p.v. "sommige"
 - Die woord "vergeet" word as "vergeert" gespel.
 - Die leerders ken nie die verskil tussen "dis" en "dus" nie
 - Werkwoorde moet so na as moontlik aan die einde van die sin geplaas word.
 - "dat" i.p.v. "wat"
 - Betreklke en persoonlike voornaamwoorde
 - Die verskil tussen "ander" en "anders"
 - Die korrekte gebruik van "respek" en "respekteer"
 - Leer die woord "sonder", i.p.v. "met nie" (without)

- Korrekte gebruik van die vergrotende of oortreffende trap
- Korrekte gebruik van "hulle/julle/hele"

Voorstelle ter verbetering

- (a) Formaat, toon, styl, register en teikengroep van die verskillende kort transaksionele skryfstukke moet onderrig en ingeoefen word. Leerders moet genoeg kans kry om kort transaksionele tekste te skryf.
- (b) Leerders moet ook aan genoegsame modelskryfstukke blootgestel word. 'n Skryfjoernaal en 'n skryfprogram moet reeds van graad 8 af geïmplementeer word.
- (c) Gee altyd konstruktiewe terugvoering aan leerders, sodat remediëring gedoen kan word.
- (d) Leerders moet aangemoedig word om hulle skryfstukke te beplan. Hulle moet die onderwerp reg interpreteer, die fokuspunt identifiseer en instruksies uitvoer.
- (e) Onderwysers kan leerders se woordeskat uitbrei en taal só onderrig dat dit sinvol in transaksionele tekste gebruik kan word, bv. gepaste woordkeuse en sinsoorte (bv. by die advertensie en rigtingaanwysings), gevoelstaal, beskrywende woorde en funksionele leestekens (bv. by die kort teksboodskap). Onderwysers behoort die relevante rubriek aan leerders te verduidelik sodat hulle kan weet aan watter vereistes 'n kort transaksionele teks moet voldoen.
- (f) Alle formate soos voorgeskryf in die *KABV* en *Eksamenriglyne van 2021* moet onderrig word. Maak ook seker dat die verskillende kategorieë waarin die tekste voorkom, in Vraestel 3 weerspieël word.
- (g) Maak gebruik van die *Skryfgids* wat deur die Departement van Basiese Onderwys opgestel is. Dit bevat die nuutste formate, riglyne vir die skryf van die verskillende tekste en voorbeelde daarvan.
- (h) Leerders moet waak teen die gebruik van emoji's en sms-taal in kort teksboodskappe.
- (u) Toets leerders in 'n assesseringstaak deur slegs die beskikbare tyd te gee soos aangedui in die vraestel, bv. Afdeling C: 30 minute. In hierdie tyd moet die leerders 'n keuse uitoefen, beplanning en redigering doen, finale poging skryf en getal woorde aandui.
- (v) Daar word aanbeveel dat vakfasiliteerders werksinkels aanbied oor die korrekte gebruik van die rubrieke, die onderrig van prosesskryf en die toepassing van korrekte formate; veral aan beginneronderwysers.
- (w) Vraestel 3 se formate moet deurlopend ingeoefen en getoets word.
- (x) Woordeskat, sinstrukture en basiese taalvaardigheid is die sleutelwoorde by die onderrig van Vraestel 3.



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