



# 2024 NATIONAL SENIOR CERTIFICATE (NSC)

## DIAGNOSTIC REPORT

### BOOK 2



Empowering Education Through Solidarity, Championing Equality, and Building a Sustainable Future Together.



**basic education**

Department:  
Basic Education  
REPUBLIC OF SOUTH AFRICA



## CONTENTS – PART 2

Foreword by the Minister		1
Chapter 1	Introduction	4
Chapter 2	English First Additional Language	15
Chapter 3	English Home Language	30
Chapter 4	Afrikaans Home Language	51
Chapter 5	isiNdebele Home Language	81
Chapter 6	isiXhosa Home Language	120
Chapter 7	isiZulu Home Language	149
Chapter 8	Sepedi Home Language	178
Chapter 9	Sesotho Home Language	201
Chapter 10	Setswana Home Language	217
Chapter 11	Siswati Home Language	238
Chapter 12	Tshivenda Home Language	259
Chapter 13	Xitsonga Home Language	274
Chapter 14	South African Sign Language Home Language	289
Chapter 15	Afrikaans First Additional Language	306

# CHAPTER 1

## INTRODUCTION

### FOREWORD

It is with great pride and immense joy that I present the 2024 National Senior Certificate (NSC) Diagnostic Report. The results of the October/November 2024 examinations mark a significant milestone, reflecting not only the culmination of years of hard work, perseverance, and resilience by our learners, but also the steadfast commitment of teachers, parents, and communities across the nation. In a year that presented its own unique challenges, the 2024 cohort demonstrated extraordinary strength, adaptability, and determination.

As we reflect on the achievements encapsulated in this diagnostic report, we are reminded of the significance of education in shaping the future of our youth and, by extension, our country. The NSC is not just a certificate; it is a gateway to opportunities that empowers our young people to pursue further education, enter the workforce, and contribute to the socio-economic development of South Africa.

The 2024 NSC results are being released against a backdrop of significant developments in South Africa's education system. Three important benchmarking reports relating to the performance of the education system in the General Education and Training (GET) band were received in December 2024 and these included the Trends in International Mathematics and Science Study (TIMSS), the Southern and East Africa Consortium for Monitoring Educational Quality (SEACMEQ) assessment, and, for the first time, the South African Systematic Evaluation (SASE) study. We now have our own national evaluation study of Mathematics and Languages at the Grade 3, 6 and 9 levels and these results will be evaluated in the context of our international performance. Over the last two years the Department of Basic Education has also focussed on improving access to quality Early Childhood Development (ECD) programmes and this attests to the Department's commitment to addressing the educational challenges across the entire continuum of education delivery. The promotion of Mother-tongue Bilingual-based Education (MTBbE) promises to be a strategic driver in ensuring access to quality learning for all learners and thus building a more equitable educational landscape. These efforts, along with the

commitment to protect and optimise the education budget, underscore the Department's unwavering resolve to improve learning outcomes for all South African learners, laying the foundation for sustained progress in the years to come.

In his State of the Nation Address on 18 July 2024, President Cyril Ramaphosa reminded us of the profound words of the Father of our Nation, former President Nelson Mandela: "What brings us together is the overriding commitment to a joint national effort to reconcile our nation and improve its well-being." These words resonate deeply as we reflect on the achievements of the Class of 2024 in the National Senior Certificate (NSC) examinations. These results represent the collective efforts of educators, learners, parents, and communities across South Africa that will allow this cohort of young adults to take up their rightful places in society and thus build a brighter and more prosperous future for all. The progress made by the Class of 2024 stands as a testament to the power of unity and the continuous national effort to overcome challenges and elevate the quality of education in our country. Together, we are forging a path towards a more inclusive and equitable education system for generations to come.

As an education system we continuously evaluate our progress in terms of the social justice principles of access, redress, equity, quality, efficiency and inclusivity. In this examination 615 429 candidates obtained the National Senior Certificate and can now access further education opportunities and enter the world of work. In terms of quality, 337 158 learners have obtained admission to Bachelor studies and of that number 214 500, learners come from no-fee schools which reflects our disadvantaged communities. Reasonable strides have been made in addressing the educational needs of persons with disabilities and learners who experience barriers to learning. The South African Sign Language Home Language (SASL HL) examination is now in its 7th year of being offered in the National Senior Certificate (NSC) examinations. In addition, 3 321 learners with special needs have obtained admission to bachelor studies in this examination. These are tangible gains reflected in the National Senior Certificate examinations of 2024.

Over the next five years, the DBE will strengthen the Curriculum and Assessment Policy Statements (CAPS) to ensure the infusion of 21st-century skills into the education system. The revised curriculum will prioritise the development of essential skills and competencies required for success in the modern world, with a focus on deeper learning rather than simply covering extensive content. Key components of this strengthened curriculum will include an emphasis on

formative assessment approaches, alongside an increased focus on vocational and occupational education to equip learners with practical skills. The DBE remains committed to ensuring that critical thinking, creativity, and problem-solving are core to the educational agenda.

The NSC examinations stand as a reliable beacon of academic integrity, ensuring that learners' achievements are recognised and respected across various sectors, both locally and globally.

As we celebrate these remarkable results, we are reminded of the wisdom in the isiXhosa maxim, "Umntwana ukhula ngokufunda, ngokukhokelwa nokucetyiswa baphumelele," which translates to, "A child grows through learning, and with guidance, they will thrive." This encapsulates the essence of our collective effort in shaping the future of our young people. Let us continue to build on these achievements and work together to ensure a bright and prosperous future for all learners in South Africa.



**MS GWARUBE, MP**  
**MINISTER OF BASIC EDUCATION**  
**13 JANUARY 2025**

## 1.1 INTRODUCTION, SCOPE AND PURPOSE

A diagnostic analysis of learner performance refers to a comprehensive assessment aimed at identifying the strengths and weaknesses in learner outcomes. This process involves not only assessing examination results but also understanding the underlying factors that contribute to performance trends. It highlights areas where learners excel and identifies the challenges that may hinder their academic progress. The goal is to provide a nuanced understanding of the challenges highlighted during the marking of the October/November 2024 examinations, which can then inform targeted support strategies to enhance learner achievement.

The 2024 Diagnostic Report on Learner Performance builds on the foundations laid by previous reports, including those from 2022 and 2023. This report offers an in-depth analysis of learner performance across key subjects with high enrolment, the 12 official home languages, the technologies, technical subjects, and Engineering Graphics and Design. The findings presented here are critical for teachers, subject advisors, curriculum planners, and other educational stakeholders, providing valuable insights into both the strengths and challenges within these subjects.

As with prior reports, the 2024 Diagnostic Report identifies areas of weakness within each subject or language and outlines the necessary remedial measures to be adopted at the school level to enhance learner performance. The data used to compile this report is derived from both qualitative and quantitative sources. Qualitative data comes from subject reports prepared by chief markers, internal moderators, and subject specialists, while quantitative data is collected from a random sample of 100 scripts per subject, per paper, across all provinces.

This National Diagnostic Report provides a comparative analysis of performance trends over the past five years for each subject, as well as detailed assessments of how learners performed in each question in the question papers. By identifying common errors, misinterpretations, and misconceptions, the report offers specific suggestions for improvement. The ongoing trend of poor-quality responses in certain subjects highlights persistent gaps in content coverage, teaching methodology, and the subject knowledge of some educators.

Part 1 of this report tracks the progress made in previously identified problematic areas. It assesses whether improvements have been made in these areas and highlights where further support may be necessary in 2024. This diagnostic analysis is not only intended for national-level use but also for implementation at provincial, district, and school levels, with the ultimate aim of institutionalising this practice within pedagogical methods across the education system.

## 1.2 METHODOLOGY

Each subject's diagnostic report begins with a presentation of comparative data on performance trends observed over a five-year period, from 2020 to 2024. The 2024 diagnostic report is based on qualitative analyses compiled by chief markers, internal moderators, and subject specialists following the marking of the NSC examinations. For the 10 key high-enrolment 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 combination of qualitative and quantitative data highlights areas of weakness in each subject and outlines the remedial measures that should be implemented at the school level to improve performance.

The report offers a detailed analysis per question and subquestion, structured under three main sections:

### **Section 1: Performance Trends (2020–2024)**

This section presents a comparative analysis of learner performance over the past five years, focusing on the number of learners who sat for the examinations, the number and percentage of learners who achieved 30% and above, and the number and percentage of learners who attained 40% and above. These data are represented in tables and graphs, allowing for easier interpretation of trends, especially changes in performance over the medium term and between individual years.

Performance distribution curves are also included, which visually represent the distribution of learner scores across the last three years. Any improvement or decline in performance can be observed through the positioning of the 2024 graph in relation to the previous two years. If the 2024 graph shifts to the right, this suggests an improvement in performance, while a shift to the left would indicate a decline.

### **Section 2: Overview of Learner Performance**

This section provides a broader overview of learner performance in the question paper, highlighting areas where learners performed well or struggled, and exploring possible reasons for these trends. It offers a holistic view of how learners engaged with the content and identifies any systemic issues that may have influenced their results.

### **Section 3: Diagnostic Question Analysis**

This section includes the following:

- A graphical representation of the average percentage marks obtained per question;
- A detailed analysis of learner performance on each specific question, indicating whether the question was answered well or poorly, along with an explanation for the response patterns;
- Common errors and misconceptions identified in learner responses; and
- Recommendations for improvement in teaching and learning, content and methodology, subject advisory support, and the utilisation of Learning and Teaching Support Materials (LTSM).

The internal moderators' reports from all nine provinces for each question paper per subject have been consolidated, and the findings summarised in this report. It is recommended that this diagnostic report be read alongside the November 2024 NSC question papers, as it references specific questions within the respective question papers. This will allow educators to establish a baseline for the new cohort of Grade 12 learners in 2025, develop strategies for differentiated learning, and provide a framework for the design and implementation of school-based assessments throughout the year.

## **1.3 LIMITATIONS OF THE DIAGNOSTIC REPORT ON LEARNER PERFORMANCE**

While the 2024 National Diagnostic Report on Learner Performance provides valuable insights into learner outcomes, it is important to acknowledge its limitations. These limitations should be considered when using the report as a tool for improving educational practice and guiding interventions.

### **1.3.1 Qualitative Focus**

The primary focus of this report is qualitative rather than quantitative. The analysis primarily aims to provide a detailed examination of learner performance, identifying strengths and weaknesses in both content and instructional methods. The quantitative data included in the report is limited to performance trends within each subject and the average performance per question in the 2024 NSC question papers. While this quantitative information is useful for highlighting overall trends, it does not extend to a more granular level of analysis, such as individual test item development or the performance of specific learner cohorts. Further quantitative data could have provided additional insights, particularly for test development purposes, but this is not the intended scope of the current report.

### **1.3.2 Limited Subject Coverage**

This report is restricted to the analysis of the 10 key subjects with high Grade 12 enrolment, including Afrikaans First Additional Language, English First Additional Language, the 12 official home languages, as well as the technologies and technical subjects. While these subjects are pivotal to understanding general trends in learner performance, it is important to note that this report does not encompass all subjects examined in the NSC. Other subjects will be addressed in separate reports compiled by provincial chief markers and internal moderators during the marking process. Therefore, the findings and recommendations presented here should be seen as focused on a specific subset of subjects, with additional reports available for other subject areas.

### **1.3.3 National-Level Overview**

The diagnostic analysis provided in this report offers a national summary of areas of weakness observed in the key subjects. However, it is important to recognise that the areas of weakness identified may not be universally applicable across all districts and schools. Performance trends and challenges can vary significantly depending on regional and local factors, such as teaching methodologies, resource availability, and learner backgrounds. As such, the findings should be treated as a broad overview, rather than a precise reflection of weaknesses at a district or school level.

### **1.3.4 Need for District-Specific Reports**

Given the variation in performance across districts, it is strongly recommended that district subject specialists take the initiative to develop district-specific diagnostic reports. These reports would allow for a more targeted analysis, addressing issues that are unique to specific regions and providing district-level insights that can inform local educational strategies and interventions. District reports would also facilitate more focused professional development for teachers based on the specific challenges and strengths within their region.

### **1.3.5 School-Level Specificity**

While this report highlights general trends at the national level, it does not provide a detailed analysis of weaknesses at the individual school level. The unique context of each school, including teaching practices, learner demographics, and the availability of resources, means that the challenges and strengths at a local level may differ from the national summary. For more precise and actionable insights, it is essential for schools to develop their own diagnostic reports, which would focus specifically on the performance of their learners and the areas requiring



targeted improvement. Such school-level reports would serve as a crucial tool for developing tailored interventions that address the specific needs of learners.

### 1.3.6 Challenges in Data Representation

The nature of the data used in this report, particularly the random selection of scripts, means that some performance trends may not fully reflect the diversity of learners across different provinces or schools. While the sample size is significant, there may be limitations in how representative this data is of the broader learner population. Variations in marking standards and regional differences in examination conditions could also affect the consistency of the data, though efforts are made to mitigate these factors through standardised moderation processes.

### 1.3.7 Use of the Report

It is also important to note that while this report provides important insights, it is not a prescriptive tool for classroom practice. Rather, it offers a starting point for discussion and reflection on learner performance. Teachers, subject advisors, and curriculum implementers are encouraged to use the findings as part of a broader strategy for professional development, curriculum adaptation, and learner support, integrating them with other resources and localised data to best meet the needs of their learners.

## 1.4 OBSERVATIONS IN LEARNER PERFORMANCE

The 2024 diagnostic reports for the 10 key subjects covered in this publication (Part 1), indicate that the pass rate has improved in all of the key subjects at the 30% level, except in Physical Sciences. The pass rate for English First Additional Language increased at both the 30% and 40% levels. In all the home languages (Part 2) the pass rate improved. A general observation in the technologies and technical subjects is that performance shows a gradual improvement.

## 1.5 AREAS OF CONCERN

The marking of the NSC 2024 examinations revealed several recurring challenges that affected learner performance across various subjects. These challenges highlight areas where learners are struggling and require targeted interventions to improve their overall performance. Below are the major challenges observed, along with proposed solutions for addressing each one, including subject-specific examples.

### 1.5.1 Lack of Understanding of Instructional Verbs

**Challenge:** Many learners demonstrated a lack of understanding of the meaning of instructional verbs in questions, such as "explain," "analyse," or "compare."

**Solution:** It is essential to explicitly teach learners the meaning and requirements of common instructional verbs used in examinations. For example, in Economics, a question might ask learners to "analyse" the effects of inflation on a country's economy. Without understanding that "analyse" requires breaking down the topic into parts and evaluating each one, learners might provide a general description rather than a structured, detailed response. Teachers can create practice exercises that focus on these verbs, helping learners become familiar with their application in different contexts. Additionally, revision sessions could include exercises specifically targeting these skills to build better understanding.

### 1.5.2 Failure to Approach Follow-on Questions Effectively

**Challenge:** Some learners struggled with following through on questions that required sequential answers, indicating a lack of understanding of how to approach such questions.

**Solution:** Teachers can provide exercises that simulate question sequences, helping learners to understand how to break down a larger problem into smaller, manageable parts. For example, in Physical Sciences, a question may ask learners to first define the concept of energy, then apply it to a real-life scenario such as the conservation of mechanical energy. Learners should be taught how to approach these questions in steps. Additionally, learners can be taught strategies for linking ideas across different questions to maintain coherence in their responses.

### 1.5.3 Lack of Basic Numeracy Skills in Mathematical Subjects

**Challenge:** In subjects requiring mathematical proficiency, many learners lacked basic numeracy skills, which hindered their ability to solve mathematical problems accurately.

**Solution:** Support programmes focusing on basic numeracy skills should be implemented in earlier grades. In Physical Sciences, learners must be able to perform calculations such as converting units or calculating forces using Newton's laws. If learners struggle with basic arithmetic, they will find these calculations difficult, impacting their performance. Teachers could incorporate daily practice of foundational mathematical concepts and offer remedial classes for learners who struggle with basic skills. Regular quizzes and interactive exercises will also help reinforce numeracy skills.

### 1.5.4 Failure to Express Ideas Clearly and Concisely

**Challenge:** It was observed that some candidates were unable to express their ideas clearly and concisely, leading to poorly structured responses.

**Solution:** Teachers should focus on developing learners' writing skills, specifically encouraging clear and concise expression. For instance, in Life Sciences, learners may struggle to explain complex processes like meiosis or mitosis clearly. Teachers can guide them in structuring their answers, ensuring they focus on essential points. Writing workshops and peer review sessions where learners critique each other's work can help learners practise presenting their ideas logically and concisely.

### 1.5.5 Lack of Critical Analysis and Evaluation Skills

**Challenge:** Many candidates lacked the skill to analyse and evaluate information critically, which is vital for higher-order questions.

**Solution:** Critical thinking exercises should be integrated into all subjects, especially those that require analysis and evaluation. In Economics, a question might ask learners to evaluate the effectiveness of a government policy. Learners need to assess both the positive and negative impacts, considering various viewpoints and using relevant evidence. Teachers can include activities that encourage learners to assess different perspectives, evaluate sources of information, and justify their responses logically.

### 1.5.6 Poor Reading Comprehension Skills

**Challenge:** It was noted that many candidates lacked the skill to read with meaning, making it difficult for them to comprehend and respond to questions accurately.

**Solution:** Reading comprehension should be a focus in earlier grades, with regular exercises that challenge learners to analyse texts critically. For example, in English and other languages, learners may be asked to analyse a passage and identify literary devices such as metaphors or alliteration. Learners should practise reading such texts carefully, breaking down the content and interpreting it fully. In-class discussions and group activities that focus on understanding and interpreting reading material will help reinforce these skills.

### 1.5.7 Ineffective Use of Relevant Information in Responses

**Challenge:** Some candidates were unable to locate and use relevant information effectively in their responses, demonstrating a gap in research and information retrieval skills.

**Solution:** To address this, schools should focus on improving research skills by teaching learners how to gather, evaluate, and incorporate relevant information into their answers. In Physical Sciences, a question may ask learners to apply a principle like the law of conservation of energy to a practical situation. Learners need to locate and apply relevant formulae and scientific concepts in their answers. Practical exercises in sourcing and referencing information can improve their ability to use evidence effectively in their responses.

### 1.5.8 Disregard for Mark Allocation and Inadequate Responses

**Challenge:** In some instances, candidates disregarded the mark allocation of questions, resulting in overly brief or inadequate responses.

**Solution:** Teachers should stress the importance of mark allocation and the need to provide responses that align with the required level of detail. For instance, a question worth 4 marks requires a more detailed answer than a question worth 2 marks. Practice examinations should include an emphasis on matching the depth of the response to the marks allocated to each question. Teachers can also provide feedback on how to appropriately distribute time and effort across questions.

### 1.5.9 Over-Reliance on Past Papers

**Challenge:** It was noted that there was a heavy reliance on past papers, with many candidates expecting the examinations to follow predictable patterns. This hindered candidates' ability to apply subject content knowledge in unfamiliar contexts or scenarios.

**Solution:** It is crucial to encourage learners to go beyond past papers and develop a deeper understanding of the subject material. In Life Sciences, for example, learners may encounter a question on the human digestive system presented in a novel scenario, requiring them to apply their knowledge in a new context. Teachers should provide a variety of question types and scenarios to help learners become adaptable. Regular assessments with unfamiliar question formats will help learners be better prepared for diverse examination challenges.

## **1.6 KEY RECOMMENDATIONS TO IMPROVE THE QUALITY OF TEACHING AND LEARNING**

The NSC 2024 examination performance has highlighted several areas for improvement in teaching and learning practices in various subjects. In response to these challenges, the following recommendations are proposed to enhance the quality of teaching and better equip learners for future assessments.

### **1.6.1 Integration of Artificial Intelligence (AI) in Teaching**

The advent of Artificial Intelligence offers new opportunities to enhance teaching methods and provide personalised learning experiences. AI tools can help educators identify learning gaps and offer tailored interventions for individual learners. These technologies can also support the development of learners' critical thinking and problem-solving skills by providing instant feedback on tasks such as essay writing or mathematics exercises.

**Recommendation:** Teachers should explore the integration of AI-based learning platforms that offer adaptive learning paths for learners. For example, AI-driven educational apps in subjects such as Physical Sciences and Life Sciences could help learners visualise complex scientific phenomena, providing them with interactive simulations. Such tools would be beneficial in reinforcing theoretical concepts, particularly in subjects that require visualisation, such as chemistry.

### **1.6.2 Adoption of New Approaches to Learning**

Traditional teaching methods must evolve to accommodate the changing needs of learners in an increasingly digital world. Collaborative learning, project-based assessments, and flipped classrooms are examples of innovative approaches that promote deeper engagement with the material. These methods encourage learners to take responsibility for their learning, work collaboratively, and apply theoretical knowledge to practical situations.

A flipped classroom is an innovative teaching approach where traditional learning structures are reversed. In this model, instead of spending class time introducing new content through 'chalk and talk', learners first engage with the material independently, often through pre-recorded videos, readings, or other online resources. This allows classroom time to be dedicated to more interactive, hands-on learning activities, such as discussions, problem-solving, group work, or applying the concepts learned.

**Recommendation:** Teachers should incorporate more active learning strategies into their lessons. For example, in Economics, learners could work in groups to analyse case studies of real-world economic issues, followed by presentations and debates on their findings. Such approaches promote critical thinking, teamwork, and effective communication, while also encouraging learners to approach problems from different angles.

### **1.6.3 Addressing Different Cognitive Levels and Learning Styles**

Learners come from diverse backgrounds and possess varying cognitive abilities. The teaching and learning process must accommodate these differences to ensure that all learners can succeed. By addressing the range of cognitive levels and learning styles, teachers can help learners build on their strengths and address areas of weakness effectively.

Recommendation: Teachers should differentiate instruction to cater to the different cognitive levels of their learners. For instance, additional support materials can be provided to learners who are struggling with basic concepts. Incorporating varied learning activities, such as hands-on experiments, group discussions, and interactive multimedia, ensures that learners with different learning styles (visual, auditory, kinaesthetic) are effectively engaged.

### **1.6.4 Incorporating Higher-Order Thinking Skills in Assessments**

It is essential to design assessments that encourage learners to think critically and analytically. This includes moving beyond rote memorisation to include tasks that require learners to evaluate, analyse, and synthesise information. By promoting higher-order thinking, teachers can prepare learners for complex problem-solving scenarios in both examinations and real-world contexts.

Recommendation: Assessment design should include a range of question types that test different cognitive levels. For example, language examinations should include tasks that ask learners to not only summarise a text or merely lift information but also critically analyse its themes, structure, and literary techniques. This will allow learners to demonstrate a deeper understanding of the material and strengthen their critical thinking skills. Teachers should ensure that questions at all levels of difficulty (from recall to synthesis) are well-represented, enabling learners to demonstrate their knowledge comprehensively.

### **1.6.5 Progressive Levels of Difficulty in Question Papers**

It is crucial to design question papers and tasks for school-based assessment that progressively increase in difficulty, enabling learners to build confidence as they progress through the paper or task. A well-structured question paper should begin with easier questions that test foundational knowledge and gradually move to more challenging questions that assess the ability to apply, analyse, and evaluate information.

Recommendation: Teachers should collaborate to design question papers that follow a logical progression of difficulty. For example, in Physical Sciences, a question paper could begin with basic recall questions on the periodic table, followed by questions that require application (e.g. calculating chemical reactions), and culminate in higher-order questions that ask learners to critically evaluate the environmental impact of chemical processes. This approach ensures that learners are not overwhelmed and have the opportunity to demonstrate their full range of abilities.

### **1.6.6 Focus on Digital Literacy and Information Retrieval Skills**

In today's digital age, learners must be equipped with the skills to effectively search for, evaluate, and use information from a variety of sources. This is particularly important for subjects such as Economics, where learners may need to research current events or analyse economic data from diverse sources.

Recommendation: A digital literacy should be a core focus in the classroom, with learners being taught how to use online databases, search engines, and academic resources for research. For instance, in Life Sciences, learners can be taught how to access and interpret scientific articles and databases to support their answers in examinations and projects. Teachers should incorporate information literacy tasks into their lessons, ensuring learners are proficient in finding and using relevant, credible sources.

### **1.6.7 Encouraging Learner Independence and Self-Directed Learning**

Developing learner independence is essential for fostering a culture of lifelong learning. Self-directed learning encourages learners to take charge of their education, set goals, and seek out resources to achieve them. This is particularly important for learners preparing for examinations such as the NSC, where self-motivation and effective study habits can make a significant difference.

Recommendation: Teachers should promote self-directed learning by incorporating independent research projects, self-assessment activities, and opportunities for reflective learning into their teaching. In English and other languages, learners could be tasked with reading a range of texts independently and then completing a critical review or comparative essay, allowing them to demonstrate their ability to research and articulate their thoughts independently. Teachers should guide learners in developing effective study habits and time management skills, helping them to balance independent learning with classroom instruction.

## **1.7 RESPONSIBILITIES: MEDIATING THE 2024 DIAGNOSTIC REPORT**

The successful implementation of the recommendations outlined in this diagnostic report depends on effective communication and mediation at various levels of the education system. It is crucial that the report is disseminated and utilised from the provincial level down to individual schools, with a focus on active involvement from subject specialists, district officials, and teachers.

### **1.7.1 Provincial Education Departments**

This diagnostic report is intended for a broad audience, including teachers, learners, and education officials. As such, it is imperative that the report is cascaded systematically from the provincial level to the district and school levels. This process will ensure that the findings and recommendations reach the relevant stakeholders, allowing for the identification of areas of improvement and the implementation of targeted interventions. Provincial education departments should take responsibility for ensuring that the diagnostic report is shared with all schools within their jurisdiction, enabling the entire education system to benefit from the insights provided.

## **1.7.2 Subject Advisors and District Officials**

### **Subject Advisors' Meetings and Workshops**

Subject advisors play a key role in facilitating professional development and ensuring that the diagnostic report is effectively mediated. They should organise meetings or workshops where teachers can discuss the findings of the report and explore strategies for addressing the challenges identified. These sessions should focus on fostering collaboration among teachers, encouraging the sharing of best practices, and providing guidance on how to incorporate the recommendations into classroom teaching.

### **Monitoring Teacher Improvement Plans**

It is essential that subject advisors monitor the improvement plans of teachers, ensuring that the recommendations in the diagnostic report are incorporated. This will help teachers to make the necessary adjustments in their teaching approaches, thereby improving learners' performance. Monitoring should focus on specific actions and strategies that align with the identified areas for improvement.

### **Curriculum Coverage Monitoring**

District officials must ensure that the curriculum is being adequately covered in accordance with the Revised Annual Teaching Plan (ATP). This is particularly important to ensure that learners are fully prepared for the demands of the examinations. Incomplete or rushed curriculum coverage can leave critical gaps in learners' knowledge, hindering their ability to respond effectively to exam questions. Ensuring that all topics are adequately covered will provide learners with the necessary preparation to succeed in the NSC exams.

### **Monitoring SBA Quality and Standard**

The monitoring process should also focus on the quality of the School-based Assessments (SBA). High-quality assessment tasks, aligned with the learning objectives and cognitive levels of the curriculum, are essential in preparing learners for the NSC examinations. District officials should ensure that SBA tasks are of a high standard, providing learners with the opportunity to develop and demonstrate their understanding of the content.

### **Enhancing Teaching Resources**

Subject advisors should direct teachers to relevant online resources, educational websites, and digital tools that can enhance teaching and learning. These resources can provide teachers with access to updated content, innovative teaching strategies, and interactive activities to engage learners, ensuring that learners receive the most up-to-date and effective instruction.

### **1.7.3 Teachers**

#### **Providing Resources for Self-Regulated Learning**

Teachers and schools must ensure that learners have access to adequate resources that enable self-regulated learning. This will empower learners to take ownership of their education, improving their ability to study independently. Teachers should guide learners in using textbooks, online resources, and supplementary materials to reinforce their understanding.

#### **Creating Opportunities for Reflection, Analysis, and Evaluation**

Teachers should prepare learners for the demands of the NSC examinations by creating opportunities for them to reflect on, analyse, and evaluate the content. This will foster deeper understanding and applied competence, helping learners develop critical thinking skills that are necessary for tackling complex exam questions.

#### **Ensuring Comprehensive Curriculum Coverage**

Teachers must ensure that they cover the entire curriculum and include a full range of cognitive levels in both teaching and assessment strategies. Simple recall-based tasks will not adequately prepare learners for the higher-order thinking required in the NSC exams. Teachers should focus on creating learning opportunities that encourage analysis, evaluation, and application of knowledge to ensure that learners are fully equipped to tackle a range of question types in the examinations.



# 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 2024 examinations.

### 2.1 PERFORMANCE TRENDS (2020–2024)

The number of candidates who sat for the English First Additional Language examination has shown an increase of 8 656 candidates compared to that of 2023.

There was a marginal increase in the pass rate in 2024. Candidates who passed at the 30% (Level 2) improved from 99,6% in 2023 to 99,7% in 2024. There was a corresponding improvement in the pass rate at 40% (Level 3) over the past two years from 93,3% to 94,3%. The overall performance at both 30% and 40% and above has shown an upward trend, indicating an improvement in performance over the years.

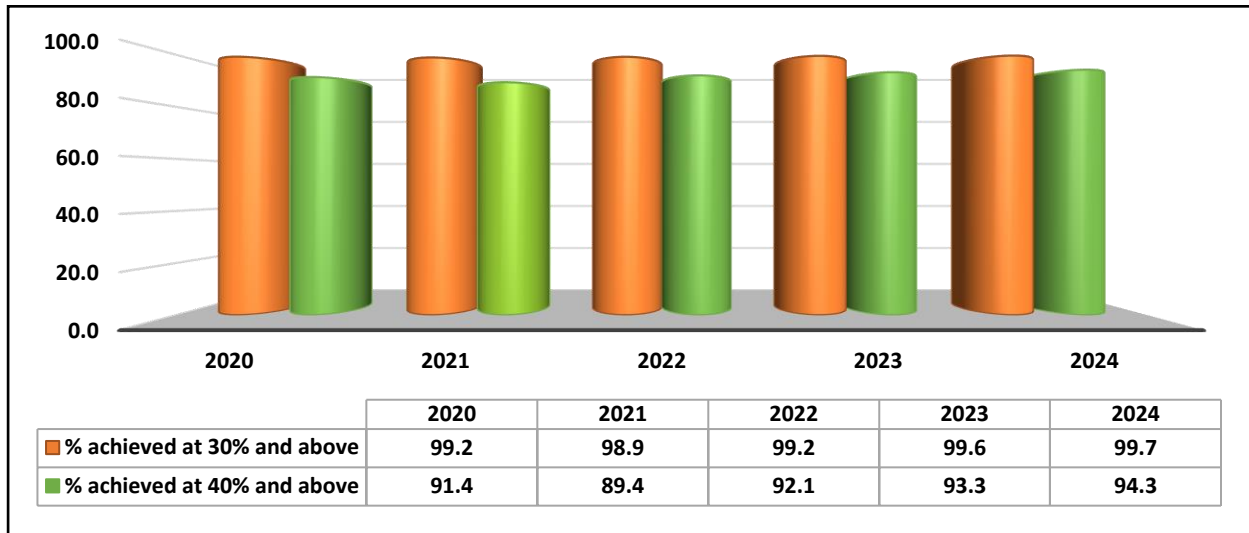
The percentage of distinctions (over 80%) remained consistent at 1.8%. Given the increase in the size of the 2024 cohort, this converts into an increase in the total number of distinctions from 10 349 to 10 505.

The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2024. The resourcefulness and diligence of the above-average candidates also contributed to the overall improvement in the subject.

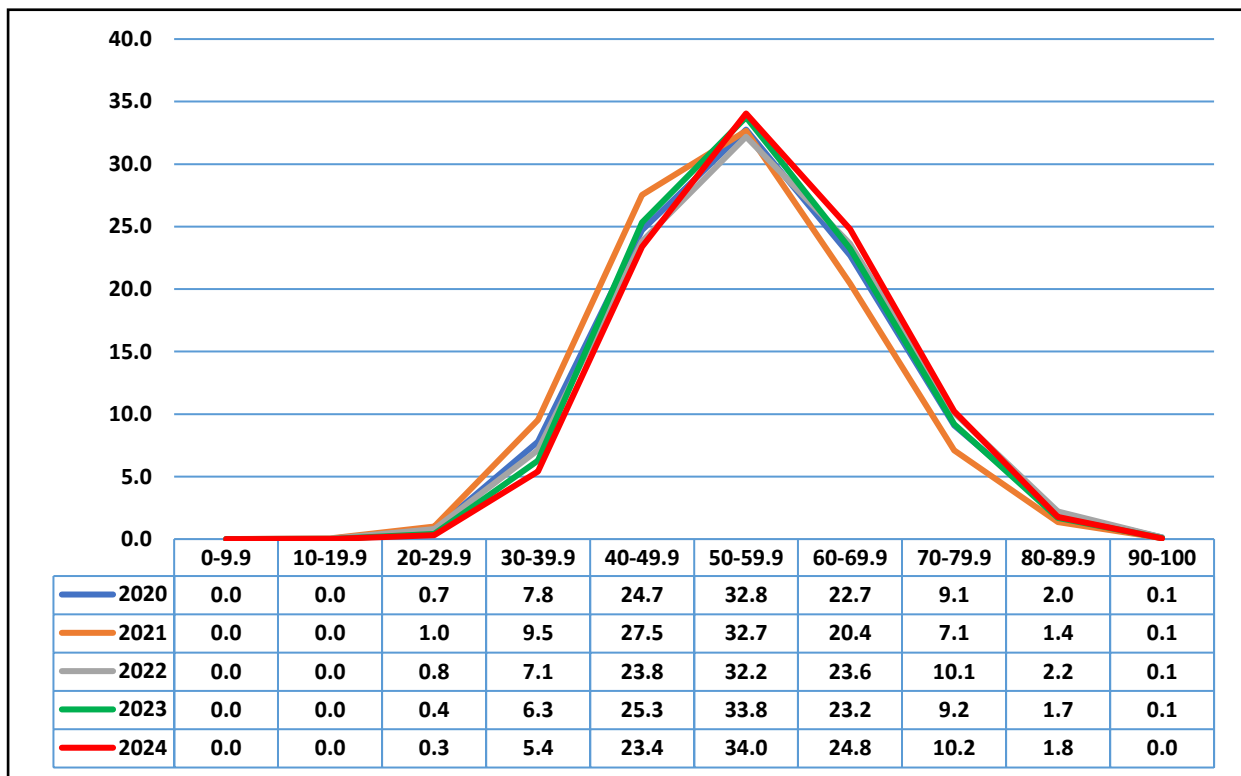
**Table 2.1.1 Overall achievement rates in English First Additional Language**

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
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
2024	583 624	581 718	99,7	550 097	94,3

**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

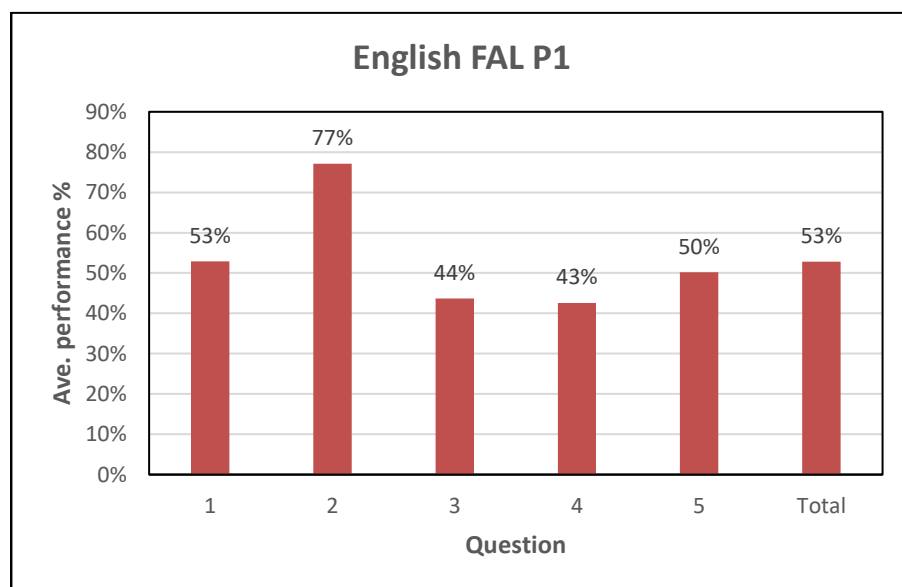
- (a) The English First Additional Language Paper 1 was favourably received by all the relevant stakeholders. The texts were relevant and accessible.
- (b) Questions which proved to be challenging for the 2024 cohort were those that required the application of basic comprehension skills (e.g. using contextual clues to understand meanings of words) and grammar rules.
- (c) Concepts such as *emotive appeal* and *humour* proved to be challenging to a number of candidates.
- (d) Despite Question 5 being more learner-friendly insofar as testing conventions that ought to have been taught in the GET and FET phase as per the CAPS, the candidates still performed poorly in this question.

## 2.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

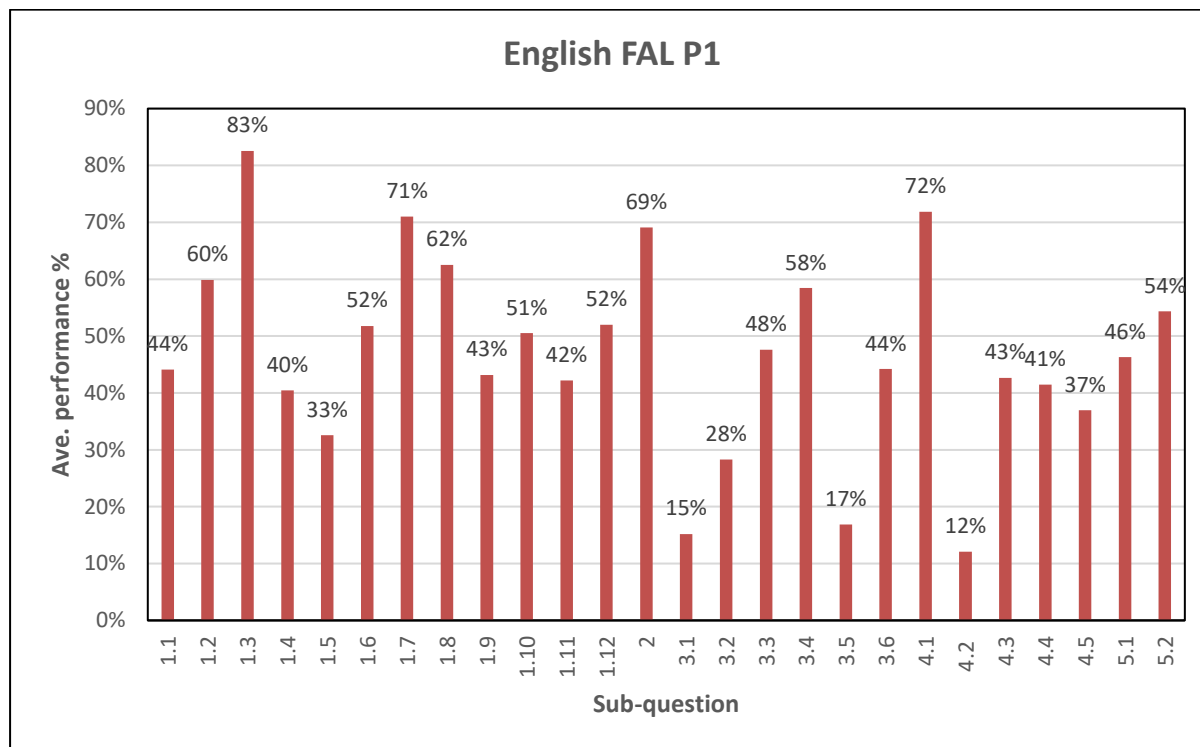
The graph below is based on data from a random sample of candidates' scripts. This graph might not accurately reflect national averages, but it should still be useful in assessing the relative degree of success achieved by candidates.

In this sample, candidates performed well in Q2 which assessed summarising skills. There was an improvement in performance in Q1 (48% to 53%, in the sampled scripts), followed by 6% in Q2. Q3 and Q4 declined by 7% and 10% respectively in the sampled scripts. Q5 improved by 2%. The average performance increased from to 51% (2023) to 53% (2024).

**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
3.1–3.7	Analysing an Advertisement
4.1–4.7	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

- In Q1.1.1 some candidates merely quoted the relevant line to 'explain why artificial intelligence is one of the most important technologies'.
- Many candidates struggled to answer Q1.1.2 correctly as they lacked the skill to analyse this inferential question and they did not understand the meaning of 'perception'.
- Performance in Q1.2.2 was generally poor as most candidates were unable to state the two points, using their own words.
- In Q1.3 some candidates merely lifted the two challenging areas that AI addresses in Africa.
- Candidates performed poorly in Q1.4.1 as they were unable to prove that the statement, 'Skills are no longer required to boost economic change due to the impact of artificial intelligence on businesses,' is false.

- (f) Many candidates had difficulty understanding Q1.4.2. In this inferential question, candidates were required to provide two reasons why the writer refers to '270 per cent'. They seem to have been confused by the words 'per cent' and responded by focusing on rands and cents.
- (g) Performance in Q1.5.1 was poor as most candidates merely lifted the phrase '... it is exciting to see how AI transforms the way we work and create websites' instead of explaining what the words 'exciting' and 'transforms' suggest about the use of AI.
- (h) In Q1.5.2 many candidates failed to use their own words to explain how a professional-looking website can be created by using AI. Many candidates quoted from the passage or omitted the idea that AI will produce the website quickly.
- (i) Many candidates performed poorly in Q1.6 as they merely repeated the question, and they did not explain 'human-like "conversations" '.
- (j) In Q1.8.1 many candidates struggled to identify and quote the word which indicated that AI was not perfect.
- (k) Most candidates performed well in Q1.8.2. They were able to identify the writer's advice.
- (l) Performance in Q1.9 was satisfactory despite many candidates rephrasing the title without explaining the link between the title and the passage.

#### **TEXT B**

- (a) Most candidates did not perform very well in Q1.10 as they were unable to provide a reason for the suggested benefit of reading by referring to the visual, as was required.
- (b) Many candidates did not perform well in Q1.11 as they were unable to infer the symbolism of the light bulb above the emoticon in relation to the benefits of reading.
- (c) Most candidates performed poorly in the open-ended question. They did not focus on the given question.

#### **Suggestions for improvement**

- (a) Curriculum advisors should conduct regular training workshops for teachers on how to teach reading skills, analysis of questions and vocabulary enrichment.
- (b) Teachers should motivate learners to read on an ongoing basis.
- (c) Teachers should expose learners to a range of visual texts, good verbal texts as well as audio texts to develop their comprehension skills.
- (d) Key words and instruction verbs used in questions should be mediated on an ongoing basis. Learners must be taught to scrutinise questions for key words and instructions, like *name*, *explain* and *state*, to ensure that they understand the questions fully.
- (e) Teachers should teach learners how to formulate opinions based on a given text and to provide substantiation. Examples should be used to demonstrate how opinion-based questions should be answered.
- (f) Teachers should teach learners to find meaning below the surface of a text (reading between the lines) to empower their learners to perform well in the questions with a higher cognitive demand.

## QUESTION 2: SUMMARY

### Common errors and misconceptions

- (a) Some candidates did not adhere to the instruction to write a summary on how to be more active while doing everyday activities.
- (b) A few candidates quoted instead of using their own words.
- (c) Some candidates did not adhere to the word limit of 70 words.
- (d) Many candidates copied the format of the marking guidelines of previous papers.

### Suggestions for improvement

- (a) Teachers should give learners ongoing opportunities from Grade 8 onwards to practise the skill of summarising information to ensure that they have well-honed summarising skills by Grade 12.
- (b) Learners should be taught that the summary must be written in full, coherent sentences using their own words.
- (c) Learners should be taught to master the format of the point-form summary.

## QUESTION 3: ANALYSING AN ADVERTISEMENT

### Common errors and misconceptions

- (a) In Q3.2.1 most candidates lacked the necessary skill to identify the need to which the advertiser appeals. They focused on the target audience instead.
- (b) Some candidates did not provide two points in Q3.2.2. Performance was poor as many candidates lost the second mark.
- (c) In Q3.3 the performance was very poor as many candidates did not give two points to account for the inclusion of the visual of the bottle and the box.
- (d) Most candidates did not quote two consecutive words in Q3.4 to indicate that the advertised product is an oral treatment. Many candidates quoted phrases or irrelevant words.
- (e) In Q3.5 most candidates did not provide an appropriate synonym for 'blocked' in the context of the advertisement. They presented responses that were not meaningful in the given context.
- (f) Most candidates performed poorly in Q3.6 which is an open-ended question. Many candidates scored only one mark as they were unable to explain the link between the arrow and the message.

### Suggestions for improvement

- (a) Advertising skills and techniques should be taught, reinforced and practised regularly as outlined in the *CAPS* and in the *Annual Teaching Plan*.
- (b) Regular exercises to develop learners' knowledge of advertising techniques and terminology, for example *target audience*, *needs* and *visual and verbal techniques* should be included in lesson plans.

- (c) Teachers should expose learners to a variety of advertising texts to illustrate that not every advertisement promotes a specific product, but that some advertise a service, a manufacturer, an idea or a lifestyle, among other possibilities.
- (d) 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) Most candidates performed well in Q4.1.2. Candidates were able to identify the correct punctuation mark, although some struggled with the spelling of the word, 'exclamation'.
- (b) Performance in Q4.2 was exceptionally poor; it was an unusual question which required candidates to explain why the visual in the frame was different.
- (c) In Q4.3 most candidates did not refer to specific visual and verbal clues that conveyed that Mr Wilson was unhappy. They provided vague responses.
- (d) Performance in Q4.4 was poor. Most candidates were unable to explain how the cartoonist succeeded in stereotyping Mr and Mrs Wilson as elderly.
- (e) The open-ended question (Q4.6) was challenging for most candidates. They struggled to identify the humour.

##### **Suggestions for improvement**

- (a) Visual literacy skills should be taught to learners on an ongoing basis.
- (b) Teachers should expose learners to a range of cartoons and comic strips and focus on the differences between visual and verbal clues, speech and thought bubbles, embedded messages and humour.
- (c) Every character in a cartoon has a role and learners must be encouraged to study the various characters and frames before answering a question.
- (d) Teachers should build learners' vocabulary to describe emotions, facial expressions and body language, which will equip them to do 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.

#### **QUESTION 5: LANGUAGE AND EDITING**

##### **Common errors and misconceptions**

- (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(b), which tested the use of a preposition, was answered poorly.
- (b) Many candidates performed poorly in Q5.1.2. They were unable to present the tag question correctly.
- (c) Candidates performed poorly in Q5.1.4. They were unable to effect all the necessary changes when rewriting the sentence in reported speech. The conversion of the tense to the past perfect tense, with the response 'had roped', proved to be challenging.

- (d) Many candidates were unable to provide the correct homophone in Q5.1.5.
- (e) In Q5.1.6 most candidates performed poorly as they could not rewrite the sentence in the passive voice.
- (f) Q5.1.7 instructed candidates to state the part of speech of the underlined words. Many candidates could not correctly identify the part of speech.
- (g) Many candidates performed well in Q5.1.8. They were able to rewrite the sentence in the negative form.
- (h) Q5.2.2, which tested the correct form of the word, was answered poorly by many candidates. They struggled to provide the correct form of 'create'.
- (i) Many candidates could not give the correct present continuous tense in Q5.2.5.

### **Suggestions for improvement**

- (a) Teachers should refer to the CAPS document which lists the language structures and conventions which are to be taught. Learners should be given regular practice in applying these skills.
- (b) Teachers must ensure that learners are familiar with the terminology of the language paper. Learners must be familiar with terms such as *reported speech*, *homonym/synonym/antonym*.
- (c) 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.
- (d) Remedial work after tests and examinations, and after any written work, will yield quality feedback to learners and impact positively on their results.
- (e) Past question papers are useful revision tools, but they should not become a limiting or prescriptive source. Learners deserve to be given as many opportunities as possible to interact with texts from a broad range of sources.

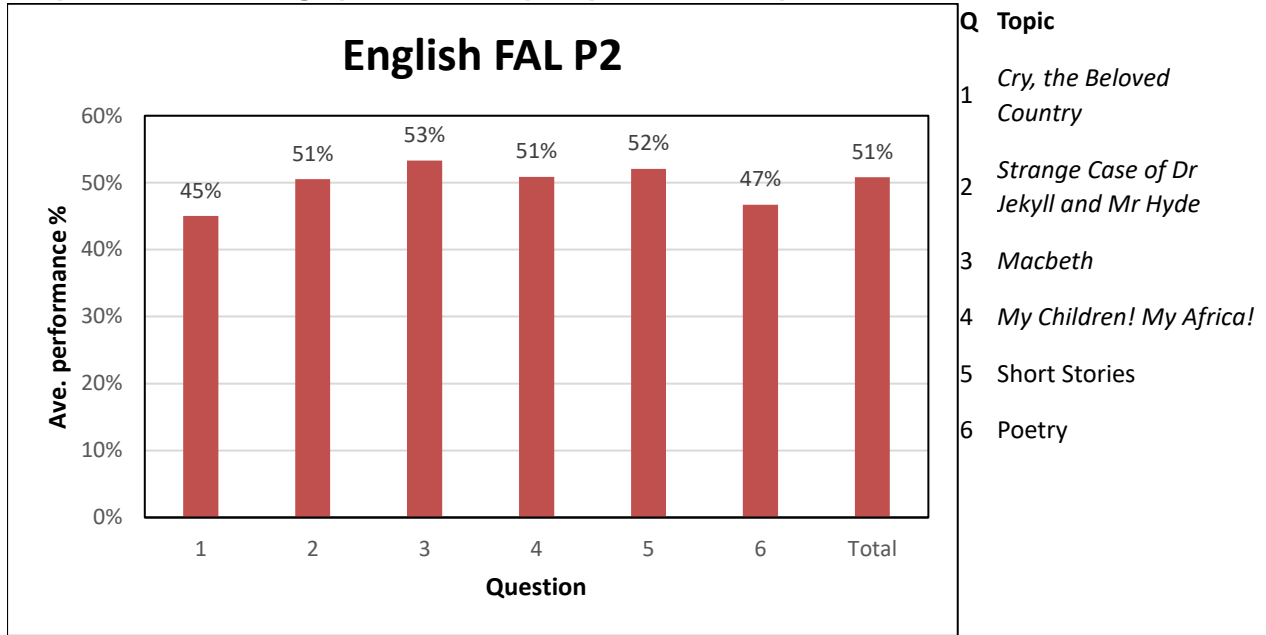
## **2.5 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2**

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.

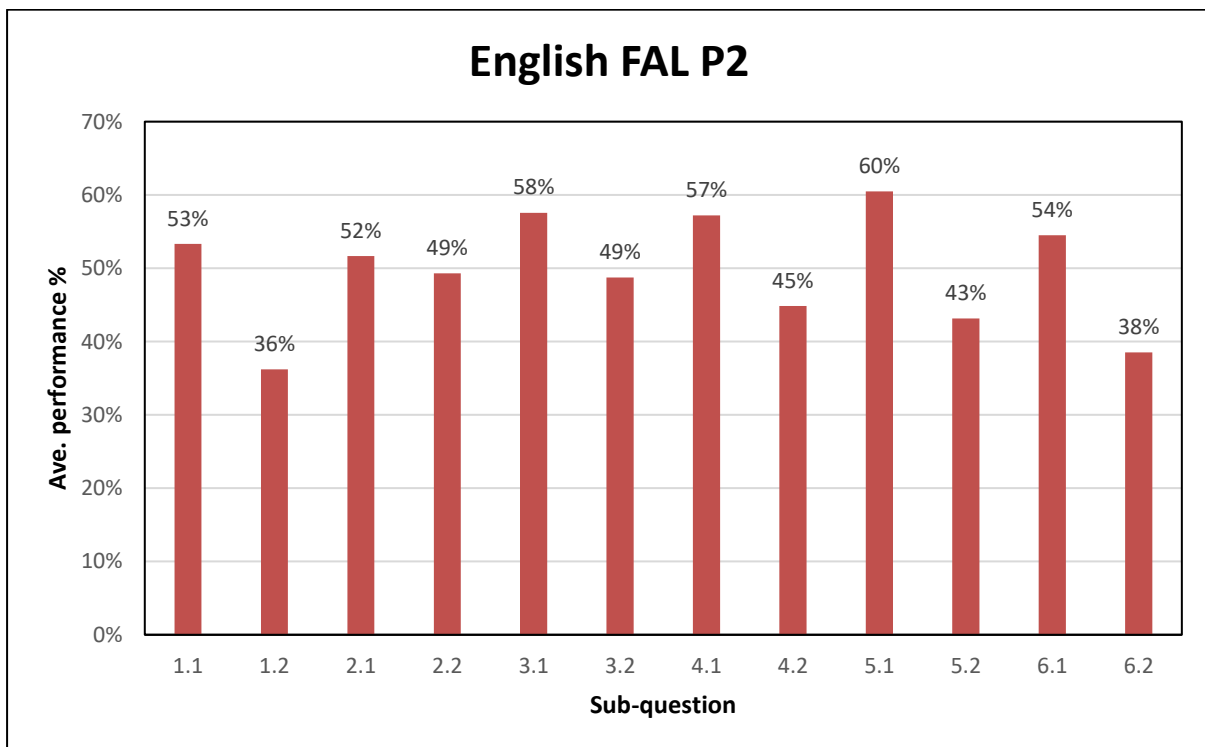
There was a decline in the 2024 candidates' performance in Q2 and Q4 (*Strange Case of Dr Jekyll and Mr Hyde and My Children! My Africa!*). There was a significant improvement in Q3 (*Macbeth*) and Q5 (Short Stories). The least successful performances were registered in Q1 and Q6 (*Cry, the Beloved Country* and Poetry). The average performance for Paper 2 improved from 48% to 51%, based on the sample of scripts provided.



**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	'Triumph in the face of adversity'
2.1–2.2	<i>Strange Case of Dr Jekyll and Mr Hyde</i>	5.2	'The wind and a boy'
3.1–3.2	<i>Macbeth</i>	6.1	'The slave dealer'
4.1–4.2	<i>My Children! My Africa!</i>	6.2	'Hard to find'

## 2.6 ANALYSIS OF CANDIDATES' PERFORMANCE IN PAPER 2

### Common errors and misconceptions

- (a) Several candidates were confused about the selection of questions. They answered the questions as presented in the question paper, thereby, answering questions on genres that they did not study. This had an adverse effect on their performance.
- (b) Many candidates presented more than the required number of points to questions that required only a certain number of responses. Only the first few points in the given response could be assessed as per the prescriptions in the *2021 Examination Guidelines*.
- (c) A few candidates were unable to respond to level 1 and 2 questions correctly. This is an indication of a lack of preparation, a lack of proper teaching, or a combination of these.
- (d) The questions which tested *setting* (e.g. Q1.1, Q2.2.1, Q3.1.2, Q4.1.2, Q5.2.2, Q6.1.2) posed a challenge to many candidates. 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) Many candidates were unable to change a single word to make a statement true (e.g. Q1.1.2, Q2.1.3(a), Q3.1.8, Q4.2.6, Q5.1.8, Q6.1.6).
- (f) Most candidates were unable to explain the relevance of a figure of speech (e.g. Q1.2.5(b), Q2.1.4(b), Q3.2.1(b), Q4.2.4(b), Q5.2.5(b), Q6.2.4(b)), in the given extract or text.
- (g) Many candidates could not identify the tone correctly nor could they explain why it was used in the given lines (e.g. Q1.1.3(a+b), Q2.2.3(a+b), Q3.2.5(a+b), Q4.1.5(a+b), Q5.2.5(a+b) and Q6.2.3(a+b)).
- (h) Several candidates were unable to respond effectively to the questions testing *irony* (e.g. Q1.1.5, Q2.2.5, Q3.1.7, Q4.1.7, Q5.1.5 and Q6.1.3). They could neither identify nor explain the irony, which led to the loss of both marks.
- (i) Many candidates struggled with the questions testing the state of mind of the characters (e.g. Q1.2.4(a), Q2.1.3(b), Q3.2.3, Q4.2.5, Q5.2.1 and Q6.2.7). Some candidates were able to identify the emotion but failed to provide the reason for the emotion.
- (j) Many candidates had challenges in providing well-developed responses to the question on theme even though the themes were given (e.g. Q1.2.6, Q2.2.7, Q3.2.6, Q4.2.7, Q5.1.6 and Q6.1.7). Some candidates gave irrelevant responses that were most likely pre-learnt.
- (k) Some candidates had difficulty scoring full marks for the opinion-based questions as they did not provide evidence from the texts to substantiate their responses (e.g. Q1.1.8, Q1.2.7, Q2.1.6, Q2.2.8, Q3.1.9, Q3.2.7, Q4.1.8, Q4.2.8, Q5.1.7, Q5.2.9, Q6.1.8 and Q6.2.8).

**Suggestions for improvement**

- (a) *Focus on Literary Concepts:* Teachers should provide detailed instruction on understanding literary devices, such as irony, tone, and figures of speech. Practical exercises where learners analyse these concepts in varied contexts can help reinforce these skills.
- (b) *Textual Evidence Practice:* Teachers should encourage learners to substantiate their responses with specific textual evidence. Teachers can use formative assessments focused on quoting and explaining text passages to build this skill. 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, with learners being taught and guided in the classroom on an ongoing basis. When teaching the short story, the focus of the lessons should be on a detailed analysis of all aspects of the story, e.g. *characterisation, plot, setting, climax, denouement*. The characters in the short stories are often not very complex, but they are all important.
- (c) *Time and Place Questions:* Teachers should provide explicit training on identifying both, aspects of a setting, the *time* and the *place*, emphasising contextual rather than literal interpretations.
- (d) *Theme and Character Analysis:* Teachers should develop lesson plans that explore themes and character traits through in-depth discussions, ensuring that learners can link ideas to specific textual examples.
- (e) *Question Interpretation Skills:* Regular practice sessions on understanding examination question phrasing to reduce misinterpretation, particularly for opinion-based and setting-related questions, should be included in weekly lesson plans.
- (f) *Teacher Collaboration:* Enhanced collaboration among teachers can facilitate the sharing of best practices and teaching strategies, especially for challenging novels like *Cry, the Beloved Country* and *Strange Case of Dr Jekyll and Mr Hyde*.
- (g) *Professional Development:* Curriculum advisors should conduct regular professional development sessions for teachers on how to teach complex literary concepts and align classroom instruction with examination requirements.
- (h) *Examination Preparation:* The provincial education departments should encourage mock examinations under controlled conditions to improve learners' time management skills. The focus should be on helping weaker candidates to structure their responses effectively within the given time.

**2.5 OVERVIEW OF LEARNER PERFORMANCE IN PAPER 3****General comments**

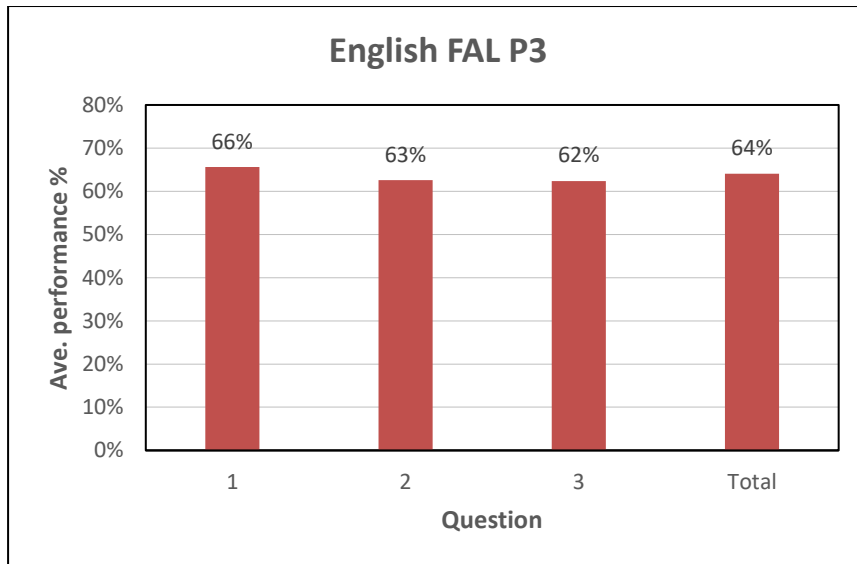
- (a) Candidates performed exceptionally well in this paper, given that this was the first paper to be written.
- (b) Teachers must continue to emphasise that this paper carries the most marks and can make a significant difference to the candidates' results.
- (c) Candidates must be encouraged to prepare 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, which 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.

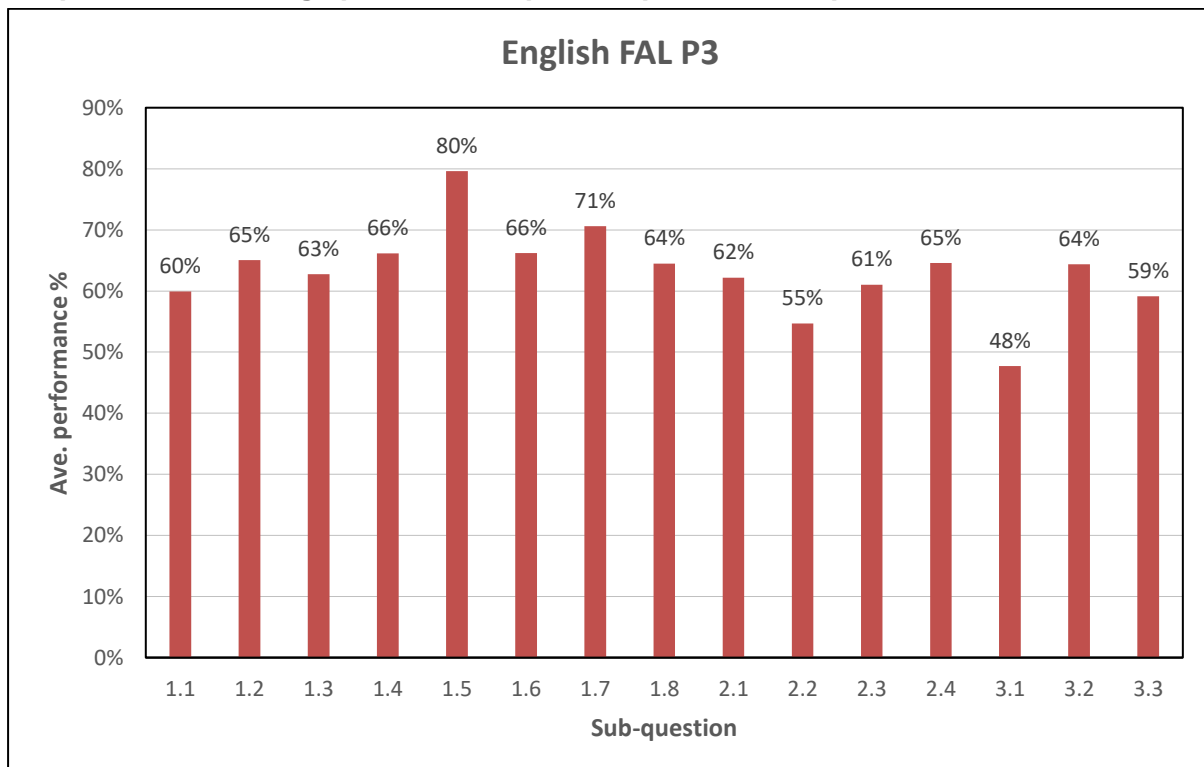
The 2024 candidates' performance was comparable to the 2023 cohort. There was a marked improvement in Q2 and Q3, and a decline in the performance in Q1. The average performance for Paper 3 decreased by 1%, based on the sample of scripts provided

**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) Q1.2 was attempted by a fair number of candidates. They were able to write interesting reflective essays on this topic. Some candidates struggled to make the connection between 'small steps' that would result in 'big changes'.
- (b) Q1.3 was a more challenging topic. Most candidates who attempted it wrote mature reflective essays.
- (c) Q1.5 is the quotation topic. It was accessible to most candidates.
- (d) Q1.6, a pictorial stimulus of a child on a swing, was a popular choice. Candidates who attempted this topic fared very well.
- (e) The pictorial stimulus of a robot in Q1.7 allowed for broad interpretations, both literal and figurative. Stronger candidates could relate to the topic, providing detail, whether in storytelling, descriptive or reflective essay-style writing. Some candidates produced literal responses relating to the usefulness of robots and their impact on the economy. Other candidates focused on the impact of artificial intelligence on society.

#### Suggestions for improvement

- (a) Teachers should guide learners on how to analyse and interpret a topic so that all aspects (of the topic) are covered in the response. A practical hint is to teach learners to underline all the key words in a topic.
- (b) The correct structure of an essay is important and should be taught.
- (c) Teachers must reinforce process writing. The planning stage of the essay is essential in this regard. A striking introduction and strong conclusion are hallmarks of good writing.
- (d) Editing should be an integral part of the drafting stage. Learners must re-read their work and eliminate incoherence and other mistakes.
- (e) Learners must be exposed to the different types of essays and be given opportunities to practise them on an ongoing basis. When administering SBA writing tasks, teachers should not neglect the aspect of providing learners with opportunities 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 topic most suited to their experience, ability and style of writing.
- (f) Learners should be given guidance on how to interpret visual texts. This can be done by exposing them to pictures and allowing them to practise in class.
- (g) Correct use of punctuation must be taught to complement writing and the appropriate use thereof will improve the overall effectiveness of essays.
- (h) Learners must be encouraged to adhere to the required length of the essay.

## **SECTION B: LONGER TRANSACTIONAL PIECES**

### **Common errors and misconceptions**

- (a) Q2.1 was 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 of the letter of application and informal language was used in many letters. As far as content was concerned, many candidates included details about their personal circumstances instead of focusing on their personal qualities, relevant to the application.
- (b) Q2.2 was not a popular choice. Some candidates did not understand the word 'leisure' and others did not have a clear understanding of the format of a magazine article. However, the stronger candidates performed well.
- (c) Q2.3 was the most popular choice. Most candidates have a sound knowledge of the requirements of the obituary. A few candidates wrote a eulogy or a speech.
- (d) Q2.4 was a popular topic. The context, which should be provided at the start of the dialogue, was problematic. Some candidates left it out completely, while others wrote very long paragraphs containing irrelevant information.

### **Suggestions for improvement**

- (a) Teachers should provide their learners with the correct formats and correct samples of texts, so that they can prepare adequately for this section.
- (b) Teachers should guide learners on how to identify the audience of a question in order 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 to identify and create a suitable tone for the specific piece they are required to produce.
- (d) The CAPS document prescribes all the different transactional pieces that must have been taught by the end of Grade 12. Teachers must expose learners to all genres so that the choice is not limited when it comes to the final examination.
- (e) 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.
- (g) Curriculum advisors should conduct professional development workshops on longer transactional texts to support teachers in improving their content knowledge and pedagogical practices using the FET EFAL CAPS document and the *2021 Examination Guidelines*.

## **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 poster. Many candidates were not able to respond to the topic accurately. The purpose of the POSTER was misinterpreted, and candidates demonstrated confusion between designing a poster for a competition and creating an advertisement for a poster competition.

- (b) The diary entries in Q3.2 were 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 (Instructions) were unable to understand the context of the question. Some candidates produced a shopping list instead of presenting step-by-step instructions.

**Suggestions for improvement**

- (a) This section can boost learners' marks, as the pieces are relatively easy. For this reason, learners must be discouraged from treating this section as unimportant. The same attention to planning and editing should be given to this last piece as to the other two pieces.
- (b) Teachers should encourage learners to adhere to the required length of the shorter transactional pieces.
- (c) Curriculum advisors should conduct content workshops for teachers on the requirements of each shorter transactional text and on how to teach each type.

# CHAPTER 3

## ENGLISH HOME LANGUAGE

The following report should be read in conjunction with the English Home Language question papers of the November 2024 NSC examinations.

### 3.1 PERFORMANCE TRENDS (2020–2024)

The number of candidates who sat for the English Home Language examinations in 2024 increased when compared to the number of candidates who wrote in 2023.

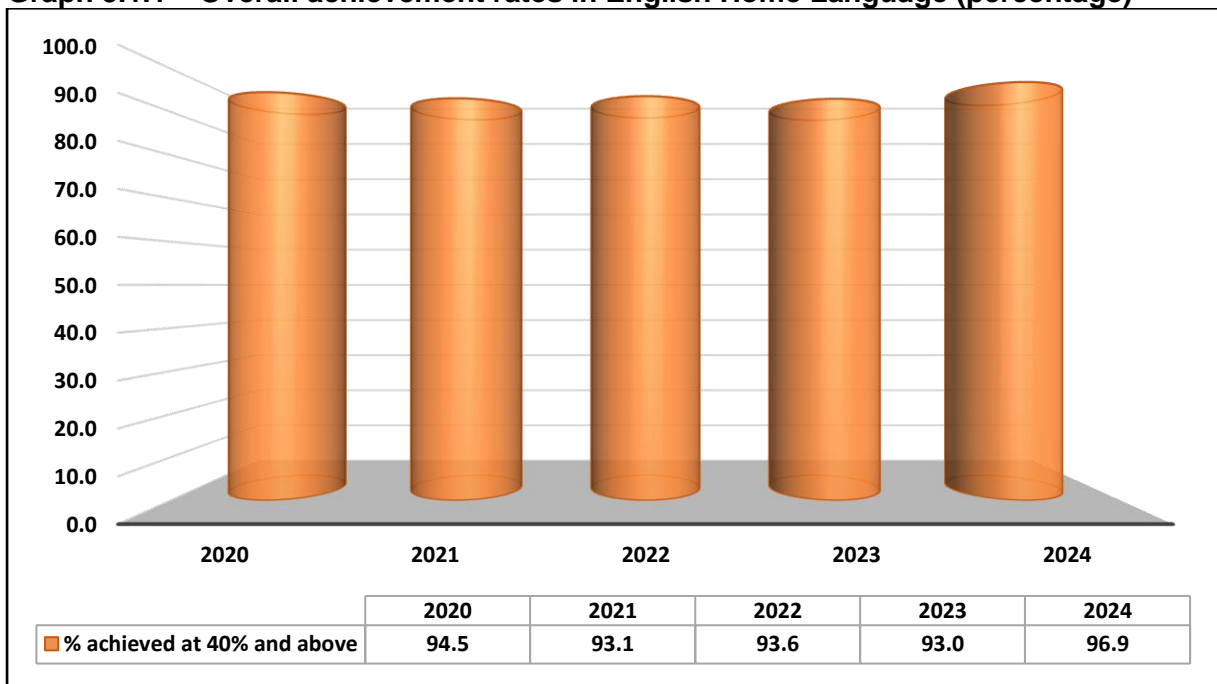
There was an improvement in the pass rate this year. Candidates who passed at the 40% level increased from 93% in 2023 to 96,9% in 2024. There was also a slight increase in the percentage of distinctions (over 80%), which increased from 2,1% in 2023 to 2,8% in 2024.

The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2024. 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**

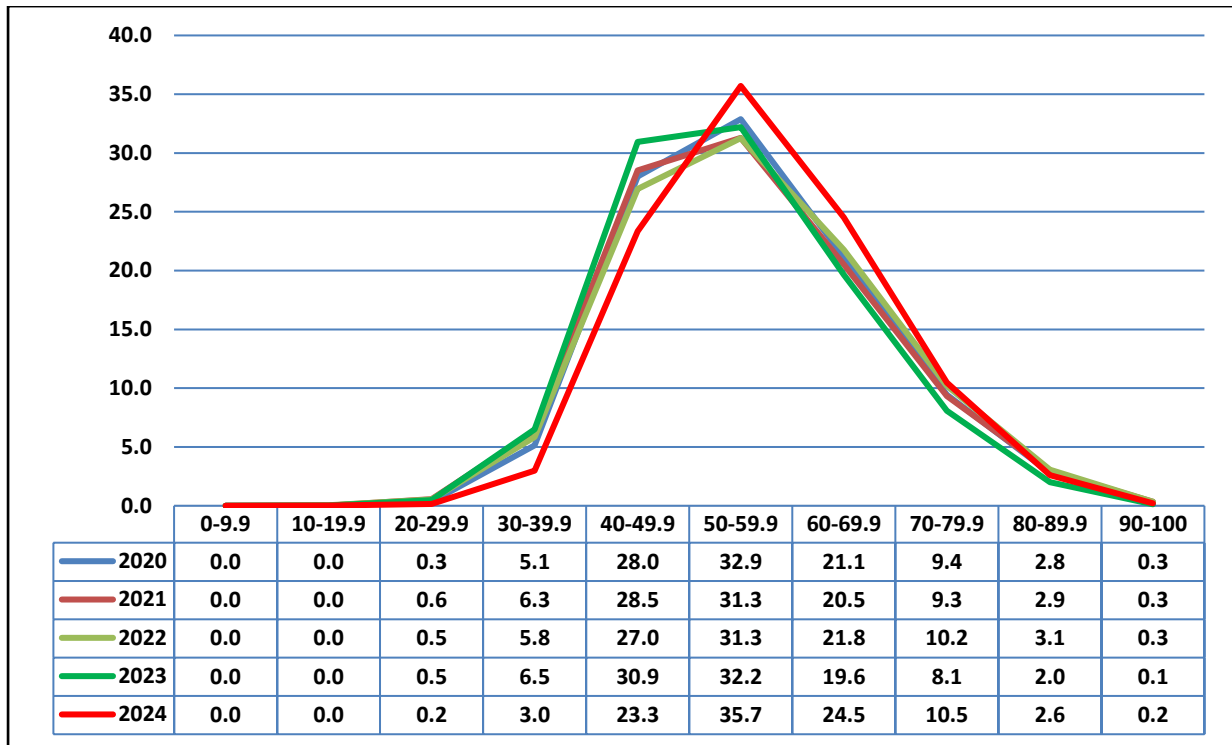
Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2020	110 784	104 724	94,5
2021	122 189	113 775	93,1
2022	127 633	119 462	93,6
2023	127 623	118 682	93,0
2024	129 772	125 701	96,9

**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 favourably received by all the relevant stakeholders. The texts were relevant and accessible. The inclusion of more 1-mark questions was commended. Question 2 was deemed to be more challenging than recent years' summaries.
- (b) Questions which proved to be challenging for the 2024 cohort were those that required the application of basic comprehension skills (e.g. using contextual clues to understand meanings of words) and grammar rules.
- (c) Concepts such as *tone*, *diction*, *intention*, and *humour* continue to prove challenging for a number of candidates.
- (d) Despite Question 5 being more learner-friendly insofar as testing conventions that ought to have been taught in the GET phase, the candidates still performed poorly in this question.

## 3.3 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 1

### QUESTION 1: Comprehension

The comprehension text, 'THE ERA OF INSTANT GRATIFICATION', was relevant and candidates performed better than in the past. However, a number of candidates could not grasp the meanings of certain words, nor could they ascertain their meanings from the contextual clues (e.g. 'gratification' and 'whittled'). Nevertheless, it was encouraging to note that candidates were less prone to 'lifting' their answers from the text.

### Common errors and misconceptions

- (a) In response to Q1.1, many candidates could not give a definition or a synonym for 'gratification' and it was often confused with 'gratitude'.
- (b) Q1.4 was poorly answered because only a portion of the candidates achieved the full mark for this question or scored 1 out of 2. They did not understand the expression, 'whittled away'. In most cases this resulted in the loss of one mark.
- (c) Q1.6.1 and Q1.6.2 focused on the writer's *attitude* and the *diction* used to exemplify his attitude. Although the candidates could select the correct response from the options provided in Q1.6.1, their responses to Q1.6.2 lacked specific examples of diction, despite being instructed to do so. Instead, they opted to quote large chunks of the paragraph.
- (d) In response to Q1.7, many candidates understood the technique but forgot to link their answer to the text and the 'writer's *intention* in using a series of rhetorical questions'. The style aspect of the question was well answered but the 'intention' was not well articulated.
- (e) Responses to Q1.8 were poor as candidates did not understand what a *paradox* was. Those candidates who could identify the paradox, struggled to explain the argument. Many simply explained the meaning of paragraph 6.

- (f) Q1.9 was a higher-order question that required an understanding of the younger generation's dependence on technology and how modern society played an important role in promoting this dependence. It required the candidates to synthesise the information in the concluding paragraph and link the gist of it to the subheading: this proved to be too complex for most of the candidates. Many responses dealt with the stylistic response, i.e. the concluding paragraph summed up the writer's view. The main points of the last paragraph were not linked to the subheading. In some instances, candidates simply repeated the subheading.
- (g) Most candidates scored only one mark for Q1.11 as their responses only focused on the thought bubble ('the driver is thinking') and not on the context.
- (h) Q1.12 proved to be the most challenging question of the comprehension as many candidates did not understand *satire*. This was further complicated by the fact that they were unaware of the second person (the passenger) in the car and thought that the driver was contradicting himself.
- (i) Q1.13 required candidates to provide a critical discussion of how Text B supported the writer's view in paragraph 7 of Text A. This is a higher-order question. Despite this being an accessible question, many candidates still only referred to one text or the wrong paragraph or failed to link the two texts. Many candidates misunderstood the speech bubble in Frame 4 of Text B, and they were unable to present a critical discussion deserving of a full 3 marks.

### Suggestions for improvement

- (a) The comprehension once again reiterated the importance of teaching questioning techniques and how to respond to specific types of questions, especially questions based on *diction*, *intention*, *argument* and on comparison of texts.
- (b) Identification of either the attitude/intention or specific words (when answering a question on diction) will improve learners' chances of scoring higher marks. Learners must be taught to identify words from the text that support their responses.
- (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 2024 cohort of candidates found the following terms problematic: *definition*, *diction*, *intention*, *rhetorical question*, *paradox*, *argument* and *satire*.
- (d) The emphasis on vocabulary extension must be a very important part of the GET phase teaching and should continue into the FET phase. Teachers should encourage learners to use the contextual clues to decode the meanings of words, e.g. 'whittled away' – the word 'away' ('going'/'leaving'/'receding') already contributes to the understanding of 'whittled'. 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 specifically on the mark allocation. Too often marks are lost because superficial responses which lack depth are provided. For example, in Q1.11, the responses only focused on the function of the

thought bubble (which is a visual literacy question and not a comprehension question) and not on the demands of the question.

- (f) Teaching English Home Language must be enhanced by applying techniques that address the different cognitive levels, e.g.
- Q1.1: Provide a definition of the word 'gratification' in the title (lower order – literal);
  - Q1.5: Discuss the point that the writer is making by repeating, 'I have heard many a time ...' in paragraph 3 (middle-order – inferential);
  - Critically discuss the extent to which TEXT B illustrates the writer's view in paragraph 7 of TEXT A (higher-order – evaluative).
- This implies that differentiated teaching methodologies must be utilised.
- (g) Higher-order thinking skills must be taught. This will ensure that learners 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.
- (h) 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).
- (i) To counter the impact of digital media, 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 found Q2, HAPPINESS VERSUS CONTENTMENT: WHAT IS THE REAL GOAL? to be challenging. Despite the clear instruction to summarise why contentment is preferable, candidates equated happiness to contentment and used the words interchangeably. Several candidates still produced responses in points/columns, as reflected in the marking guidelines of past papers.

### **Common errors and misconceptions**

- (a) Many candidates included irrelevant points, related to happiness, not contentment.
- (b) There were several candidates who introduced their points by using the word 'it' instead of 'contentment' – thus creating ambiguity.
- (c) In a number of cases, candidates lost marks because they changed the meaning of a statement by negating a statement, e.g. candidates captured point number 4: '... individuals who are willing to wait for rewards are more content than those who expect immediate gratification,' as 'People who are not content do not like waiting for rewards.'
- (d) Candidates wasted time rewriting the quotes and then the points and then a fluent paragraph.
- (e) 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 on a weekly basis. 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.
- (b) Learners should be taught that the ability to write effective summaries is a life skill and one that can improve their ability to study and to retain 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) While planning is a crucial step in presenting a well-structured summary, learners must be taught that all rough drafts should be indicated as such either through a heading or through being struck out.

### QUESTION 3: Analysing an Advertisement

Candidates responded well to Q3. The inclusion of the second advertisement allowed the candidates to defend their preferred choice of advertisement. Candidates who considered the mark allocation and understood the questions, did well in this question. However, a number of candidates still struggled with the identification of techniques/commenting on and/or justifying their responses.

### Common errors and misconceptions

- (a) Q3.1 required the candidates to specify the purpose of the slogan '#Play your part'. Many candidates failed to mention that it was to encourage/influence readers to become active participants; instead, they explained what the # meant and ignored the verbal text, 'Play your part'.
- (b) A number of candidates did not respond to the requirements of Q3.2. Not all the required aspects were mentioned in their answers, 'With reference to ONE **technique** and ONE **example, comment** on how the advertiser promotes the campaign.' Either one or two aspects were mentioned. Candidates who only mentioned an example, without linking it to a technique, were not credited with marks.
- (c) Q3.3 exposed the candidates' lack of knowledge of sentence structures. Candidates could not recognise that the sentence presented was a *complex sentence*.
- (d) In Q3.4 the instruction to the candidates was explicit: '**Rewrite** the following clause as a **statement** that includes a subject ...'. Candidates who only provided a subject were not awarded any marks. A few candidates failed to include the full clause in their answer.
- (e) The instruction in Q3.5 was to say how the visual image promoted the campaign: although a higher-order question, this called for an opinion, and it was easy to score marks.

Unfortunately, many candidates did not refer to the visual image in their answer and did not link their answer to the campaign. They merely described the visual image.

### **Suggestions for improvement**

- (a) Learners must be taught the purpose of the different aspects of an advertisement, e.g. *slogan/logo/jargon*.
- (b) Advertising/Stylistic techniques and how to apply their knowledge of techniques in answering questions must be taught to learners. They should also be able to differentiate between persuasive techniques and visual cues.
- (c) Learners should also be taught to respond to various instructional verbs and to answer a question in its entirety.
- (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 and to develop their ability to make choices based on the information provided. 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**

The question was well answered by candidates as the context was relatable. However, candidates were still challenged by the discussion of how humour is created.

### **Common errors and misconceptions**

- (a) Q4.2 required candidates to discuss how the visual cue in either FRAME 5 OR FRAME 6 conveyed the mother's attitude towards love. Candidates did not discuss the visual cue and instead paraphrased what the character was saying. Many candidates also failed to follow the instruction and wasted time discussing both frames, instead of selecting one of the two frames.
- (b) Many candidates found it difficult to explain how the interaction between the father and his daughter created humour in frames 9 and 10, as could be seen in the responses to Q4.3. Those who found the question challenging opted to describe what was happening in the two frames. The unexpectedness of the daughter's interpretation was lost on most candidates.
- (c) In response to Q4.4, a few candidates were unable to replace the word 'GOT' with a suitable alternative. This once again reflects the limited vocabulary possessed by some candidates.
- (d) Most candidates were unable to respond correctly to Q4.5. It is evident that the teaching of the comparative form of adverbs was neglected.

### **Suggestions for improvement**

- (a) 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) In order for learners to respond effectively to the questions posed, it is crucial that they become *au fait* with examination terminology and instructional words.
- (c) Teachers should 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

Despite this question being more straightforward than in the past, 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 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) In Q5.1 candidates often provided contextually incorrect synonyms.
- (b) Candidates were unable to identify the pronoun error in Q5.3.
- (c) In many cases, the rules relevant to the conversion from active to passive voice were not applied in response to Q5.4.
- (d) Q5.5 presented a challenge to a few candidates as they did not **remove** the redundancy; they only identified the two redundant words, 'various' and 'other'. Once again, the question's instructional verb was ignored.
- (e) Q5.7.1 called for an explanation of 'practise' and 'practice'. Many candidates were unable to differentiate between 'practise', the verb and 'practice', the noun.
- (f) In response to Q5.8.1, a number of candidates did not know how to correct the concord error. Many just opted to rewrite 'You're' as 'You are'. Some candidates responded to the question as a comprehension-type question and consequently overthought the response – instead of a simple error correction. Many substituted a different word entirely.
- (g) Q5.8.2 was poorly answered as candidates were unable to substitute the dash with a suitable conjunction. In many cases, they replaced the dash with another punctuation mark.

#### Suggestions for improvement

- (a) Taking into account the performance of the learners in this question and in the grammar questions of Questions 3 and 4, it is evident that the teaching of language structures and conventions is being ignored. It is crucial that more time be dedicated to the teaching and consolidating of the foundational aspects of language/grammar teaching as it constitutes 20% (14 marks) of English Home Language Paper 1.

- (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. This should happen throughout the FET phase.
- (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, parts of speech, redundancy, active and passive voice, concord, etc.*
- (d) 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.
- (e) 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.
- (f) 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.
- (g) 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.
- (h) A sound knowledge of language structures and conventions will enable learners to respond better to essay-type questions and this will improve learners' performance in all subjects.

### 3.4 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 2

#### General comments

- (a) The 2024 English Home Language Paper 2 was well-received by all stakeholders and was typical of what has come to be expected from the question paper. The inclusion of more 2-mark questions in Section B and C was welcomed by candidates and teachers alike. Most candidates performed well. Questions with lower cognitive demands allowed weaker candidates to accumulate sufficient marks to pass, while questions with a higher cognitive demand gave stronger candidates the opportunity to excel.
- (b) The paper assessed the following: poetic devices and skills of analysis; plot recall; characterisation; 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 were very few 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) However, it is extremely concerning that most candidates did not appear to have more than a superficial knowledge of their prescribed literary texts. They lacked in-depth knowledge and appeared to be overly reliant on film versions; summaries provided in study guides and 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. Generalised responses that do not respond adequately to what has been asked will always be disadvantageous in this examination.
- (e) Too many candidates appeared to lack the basic skills of reading for meaning. This, together with their poor linguistic skills, meant that they were unable to understand and respond appropriately to the instruction words used, e.g. *account for*, *explain* and *critically discuss*. They lacked the ability to identify the specific requirements of a question; to respond to all aspects of the question, or to the cognitive demands of the question. This contributed to the candidates not being awarded the third mark in the contextual questions.
- (f) Many candidates were unable to engage with the texts on a figurative level or to present a critical discussion when required to do so.
- (g) The disturbing practice of using pre-prepared essays and answers that have appeared in previous years' marking guidelines was more noticeable this year. Working through past papers and marking guidelines to teach learners how to analyse questions and present responses is excellent practice; however, simply repeating a previous response will never lead to success.

### 3.5 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

#### SECTION A: POETRY

##### Common errors and misconceptions

- (a) Fewer candidates opted for Q1 this year. This was unfortunate as the rubric favours the candidate, and the statement that underpinned the question addressed the obvious theme of 'Fern Hill'. Despite only an extract of the poem being provided in the question paper, the stanzas that were given offered sufficient detail for candidates to respond to the question posed.
- (b) Most candidates presented superficial responses. They provided numerous and relevant quotes but failed to explain how *diction* (individual words) and *imagery* (figures of speech) were used to convey meaning. In most cases, only a cursory mention was made of *tone*.
- (c) Some candidates paraphrased the poem or presented their personal views and beliefs in response to Q1 instead of analysing the poem.
- (d) In the contextual questions (Q2, Q3 and Q4), most candidates failed to respond to the specific contextual details of each poem.
- (e) There was confusion between the South African poems that address apartheid issues ('This Winter Coming' and 'At a Funeral') and the Senegalese poem that comments on colonisation ('Prayer to Masks'). This impacted on the accuracy of responses to Q2.4, Q3.4 and Q4.4. These questions also failed to garner the expected critical component, with the majority of candidates displaying an inability to extract the central message of the poem, despite this presumably having been taught.

- (f) Poor understanding of the technical aspects of poetry analysis contributed to poor responses to Q2.2.2 where candidates had to explain *how* the *mood* in the specified lines was created. This also impacted on their ability to deconstruct the respective images in Q2.3, Q3.3.2 and Q4.3.2 or to discuss their effectiveness. In many cases, candidates simply paraphrased the lines or provided a literal explanation.
- (g) 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 (e.g. 'thick' in 'This Winter Coming' and 'pageantry' in 'At a Funeral'), as well as the symbolism in the poems, was lacking.
- (h) The Unseen Poem (Q5) was not well-received by candidates and the majority of candidates performed poorly in this question. Their glaring lack of vocabulary and lack of general knowledge concerning natural elements in their own country meant that they were not able to relate to the description of the aloes nor appreciate the underlying meaning of the poem.
- (i) Many candidates were unable to identify the *tone* (Q5.3.1) nor comment on its effectiveness (Q5.3.2).
- (j) In Q5.4, most candidates struggled to understand how the rhetorical questions assisted the poet in conveying the central message of the poem and were unable to present a critical discussion; most resorted to paraphrasing the lines provided in the question.
- (k) Basic literary terminology (e.g. *tone*, *mood* 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) Despite the literary essay questions (Q6, Q8, Q10, Q12 and Q14) being perceived as accessible and presenting candidates with a clear focus, responses were largely disappointing. Weaker candidates disregarded the question; offered superficial narration; changed the focus of the question or presented a pre-prepared essay that had been assembled from previous marking guidelines, with minimal relevance to the question presented in the 2024 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*, many candidates listed the reasons why the portrait was a blessing or a curse but ignored how this impacted on the titular character's life; similarly, in *Life of Pi*, the impact of Pi's experiences at sea on his personal development was overlooked. In *Hamlet*, *Othello* and *The Crucible*, most candidates neglected to connect the role, attitude and actions of the characters to their fate or the outcome of the play.
- (c) The majority of candidates failed to understand that a literary essay required the formulation and development of a cohesive argument. Specific, relevant and accurate references to the text were lacking in many essays.

- (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. This must be strongly discouraged.
- (e) While progress has been made in the structure of many literary essays, there were still candidates who did not undertake effective planning; poorly structured essays which lacked a coherent and logical argument were the result. Writing the essay and then re-writing it does not constitute planning and is the reason for some candidates not completing the paper.
- (f) The quality of the language used by many candidates showed improvement but there were still candidates who used language very carelessly: capital letters were not used for proper nouns; titles and quotations were not correctly punctuated; the apostrophe continued to be ignored by most. Candidates' understanding of what constitutes formal register appeared to be lacking and is indicative of their lack of exposure to good quality writing.
- (g) 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.
- (h) 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.
- (i) By and large, candidates did not possess the in-depth and precise knowledge required to respond successfully to the contextual questions (Q7, Q9, Q11, Q13 and Q15).
- (j) Lower-order recall questions such as Q7.1 and Q9.1, were poorly answered, since candidates were unable to identify the context of the extracts. Specific plot points were poorly answered, e.g. in Q7.6, Q9.7, Q11.1, Q11.2, Q13.1, Q13.7, Q15.1 and Q15.6. Questions that required a discussion (e.g. Q7.5, Q9.9, Q11.4, Q13.4 and Q15.5) lapsed into mere paraphrasing and narration; little insight was displayed.
- (k) Many candidates did not read the questions in their entirety and the precise requirements of the questions were often ignored. For example, Q7.4 required candidates to recognise that Dorian's decision to use the portrait as a moral compass is not sustained; instead, they simply explained how the portrait allowed him to get away with his sinful behaviour. Similarly, in Q9.5 candidates ignored Richard Parker's being Pi's alter ego and answered the question literally, and in Q9.6 they displayed a faulty understanding of the core concept of 'reason' in the novel; instead, they simply offered 'the reasons for' Pi's actions.
- (l) Questions that invited candidates to *critically discuss* (Q7.10, Q9.10, Q11.10, Q13.10 and Q15.10) remained problematic.
- (m) Questions about stage directions (Q11.9, Q13.9 and Q15.9), which have been a standard feature in Section C and with which candidates should be very familiar, were poorly answered by many candidates.

### **Suggestions for improvement**

- (a) It is important that teachers interrogate this year's question paper and marking guidelines with their learners, rather than simply giving them access to these resources without

mediation. The focus should be on the development of answering techniques and the application of knowledge.

- (b) 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. This should form part of classroom practice so that it becomes second nature to learners.
- (c) The seen poems in this exam appeared for the first time since the new selection came into effect. 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 'This Winter Coming' uses an extended metaphor to explore the implementation of the State of Emergency in South Africa and the inevitable resistance to this situation, and that 'Prayer to Masks' is a Senegalese poem and, therefore, not about apartheid. It is imperative that the details of one poem are not mistakenly ascribed to another poem.
- (d) Teachers must discuss the historical and/or social context in which a text is written, with their learners, 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.
- (e) Learners are expected to have a thorough knowledge of the texts they are studying. It is imperative to contextualise events/character behaviour/lines referenced in the contextual questions. The only way this detailed knowledge can be developed is through their reading of the prescribed texts, preferably more than once, prior to the final examination being written.
- (f) Critical thinking skills must be developed. These skills can be improved by asking learners to argue a point or defend an opinion during class discussions. By using this approach, learners will gain confidence in using these skills in an informal, non-threatening environment.
- (g) Teachers should use every opportunity to build the vocabulary of their learners. The meanings of words must be taught in context, and the connotations of words must also be discussed so that learners understand their impact on the meaning of the text.
- (h) The poetry and literary essay rubrics should be mediated with learners so that they understand what is expected of them.
- (i) The structure of the literary essay (introduction, body and conclusion) as well as the appropriate register (formal) and language conventions (sentence construction and punctuation) must be reinforced at every opportunity. The present tense and an objective/neutral style must be used.
- (j) Learners must be taught that 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.
- (k) 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.

- (l) Learners must be able to integrate short, relevant quotes into their arguments. If learners are unable to quote accurately, they should rather refer to the pertinent point in the text. 'Lifting' quotations from the poem/extract simply for the sake of being able to quote must be avoided.
- (m) 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.
- (n) 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. They must be discouraged from writing a rough draft in lieu of a plan; it is time-consuming and often results in the paper not being completed.
- (o) Literary terms such as *image*, *tone*, *attitude* and *irony* and how to discuss them in relation to the texts being studied must be taught from Grade 8. Learners should be provided with a glossary of appropriate words to assist them in expressing such concepts. Learners should be discouraged from using generic words such as 'negative', 'happy', 'sad', etc. Tone/feeling wheels can assist in this regard and are easily found on the internet.
- (p) Learners must be assisted in decoding the questions and how to link aspects of a question. Instruction words such as *account for* and *discuss* must be taught and constantly reinforced. The practice of identifying key and instruction words should be promoted. Learners must be encouraged to re-read the question and their response to ensure that their responses are concise, lucid and relevant, and to confine their responses to the parameters set by the question.
- (q) 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.
  - Questions that ask about how something (such as *mood*) is achieved require an examination of a technical aspect (such as *diction*, *punctuation*, *rhetorical device* etc.) of the line/stanza/paragraph/text and the effect that, that creates on meaning.
  - If they are asked about the state of mind/attitude of a character, they need to mention an emotion/feeling that is evoked by the situation in which the character finds him/herself.
  - 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 refer to material from elsewhere in the text.
- (r) 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.

- (s) 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.
- (t) 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 facial expression or action. The choices offered by learners must be plausible and the justification must be grounded in the reasons for the character's reaction. All three elements of the question must be addressed. This skill can be practised by asking learners to act out lines from the text.
- (u) Teachers must make learners aware 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.
- (v) Lastly, it is imperative that a love and appreciation for reading is developed in our learners. Every opportunity should be used to expose learners to a range of interesting fiction and non-fiction texts. This will broaden their frame of reference, build vocabulary, expose them to good quality writing styles and ultimately have a positive impact on learners' performance in all three English Home Language exam papers.
- (w) It would be helpful if Curriculum Specialists:
  - Foster a culture of reading at all levels of schooling.
  - Mediate suitable methodologies for the effective teaching of literature appreciation skills and not just content.
  - Support teachers by providing workshops and resources that offer accurate and valid interpretations of the new prescribed poems.
  - Promote an integrated approach to language teaching and critical language awareness.

### 3.6 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3

#### General comments

- (a) A wide range of achievement was found in Paper 3 scripts. Well-prepared candidates achieved excellent results, exhibiting their creativity and linguistic skills; average candidates were able to present coherent, satisfactory pieces; weaker candidates only performed adequately if they chose topics which were accessible and genres with which they were familiar.
- (b) The increased duration of the examination to 3 hours (since 2021) benefitted the majority of candidates, although several candidates could still not finish three pieces. The fact that many candidates, particularly weaker ones, are still omitting a second transactional piece worth 25 marks is cause for grave concern.
- (c) Candidates selected a wide range of topics, although certain essay and transactional topics were more popular than others. The general impression, reported by certain provinces, was that the candidates were better prepared for this examination than in the past and this has been ascribed to Paper 3 being their first examination paper. It is still however evident that writing skills are not sufficiently honed in Grade 12.

### 3.7 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

#### SECTION A: Essays

##### Common errors and misconceptions

- (a) Many candidates wrote sophisticated narratives in response to Q1.1 and approached this topic as a metaphorical exploration of creativity, the virtues of keeping a journal and new beginnings. Stronger writers established the link between 'sunrise' as a symbol of hope, for example, after narrating a traumatic story. However, the element of the sunrise was sometimes excluded. The linear literal narratives produced by several candidates were repetitive and lacked depth. Some candidates dealt with the pen, notebook and sunrise aspects separately and found it challenging to blend the aspects into a cohesive piece of writing.
- (b) Q1.2 was very popular. Most candidates who chose this topic did so competently, showcasing their knowledge of technology and all aspects related to Artificial Intelligence. Some candidates, however, did not focus on the 'threats'. There were also many bland arguments presented, as well as repetitive and mundane discursive essays. Generic essays on technology were often presented. Many candidates were confused by the term 'Artificial Intelligence'. The focus shifted to how AI makes the youth 'lazy'. Candidates often experienced difficulty in the development of arguments. Mixed responses on the risks and benefits of technology were sometimes presented without synthesising the argument.
- (c) The proverb in Q1.3 elicited simple literal responses which were pedestrian and lacked originality. The essays were disjointed and repetitive and did not respond to the proverb holistically, particularly when the topic was not fully understood. On the other end of the spectrum, mature, emotionally charged narratives essays on power dynamics, personal conflict, domestic violence and oppression were presented. These candidates grasped the central idea of how those not involved in conflict suffer the consequences and wrote heart-wrenching narratives about domestic disputes where the children suffer and stories about gang warfare where the innocent bystander ends up in the crossfire. This was one of the topics in response to which candidates often shared their most personal, harrowing journeys, lending authenticity to their responses.
- (d) In Q1.4 some excellent pieces showcased the true creativity and genius of some candidates. On the other hand, a number of them were not able to incorporate the entire topic successfully; some candidates pre-planned an essay and seemed to force an unconvincing link to the topic, often at the end of the piece. The candidates were unable to discuss the nuances of the topic and to sustain narrative tension. The concept of the power of the understated closure or more profound finality of the 'click', as opposed to the 'bang', was not fully explored. Many essays had a tenuous link to the topic and lacked depth, tension or maturity. Responses were often unoriginal and clichéd, arbitrarily adding the quotation at the end without integrating it into the fabric of the piece.
- (e) Literal accounts of beauty and nature were generally offered in response to the quotation in Q1.5. Some candidates struggled to move beyond surface-level observations. By its nature, the topic evoked a reflective and metaphorical interpretation. Weaker candidates responded well to this topic in many instances despite their limited language abilities. Candidates who demonstrated understanding of the song's underlying message of hope and optimism produced excellent essays.
- (f) The image in Q1.6 elicited interesting narratives on the journeys to freedom; the blessing of being alone; the ability to let go of routine and taking the path least travelled. The

narratives were crafted to capture the theme of a journey, emotional departure or personal transformation; figurative responses were often excellent. However, the generic essays on music tended to be repetitive and mundane. There was superficial engagement with the visual stimulus and minimal exploration of the symbolic elements. Candidates who did not perform well could not link their essay to the visual stimulus clearly enough or ignored the central foregrounded image.

- (g) Most candidates were able to interpret the image in Q1.7 successfully. Most of the responses were reflective essays. Some candidates wrote brilliant essays on this topic, including some 'dark' and sinister responses. The good essays displayed sophisticated narratives, strong linguistic skill and meaningful metaphoric interpretations. The common themes were destruction, isolation, disconnection and betrayal. This visual topic resonated with candidates and responses varied from exciting narratives to thought-provoking and insightful reflection on our natural world and environment. Candidates were generally able to interpret the topic figuratively. A small minority of candidates misinterpreted the topic, writing about forests in general while ignoring the uprooted tree.
- (h) Candidates could generally understand the concept of restraint, oppression, anxiety and depression associated with the picture in Q1.8. The visual lent itself to a myriad of interpretations which candidates explored thoroughly. The visual was used as a springboard for exploring themes of personal struggle, power-dynamics and vulnerability. Candidates also wrote emotive responses about oppression and the idea of being restricted and controlled. Weaker candidates found it challenging to analyse the complex symbolism of the visual stimulus; the link drawn to the picture was tenuous. The size of the fist in relation to the tiny human head presented a metaphorical landscape that required sophisticated interpretative skills.

### **Suggestions for improvement**

- (a) Learners should be taught how to analyse topics, so that they respond appropriately to the overall meaning of the topic. Every word should be considered. A valid interpretation of the selected topic is essential in order to achieve good results in Paper 3. Visual images and quotations must be dealt with holistically. The foregrounded elements in the image may not be ignored.
- (b) Repetition is avoided when the learner invests careful consideration into the creative process. Coherence is achieved when proper planning has taken place.
- (c) All the prescribed 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. The practice of learning a pre-prepared essay and adapting it to suit a topic is strongly discouraged, since it defeats the objectives of creative writing processes.
- (d) Creative writing should be prioritised in Grade 12, as in all the lower grades. Creative writing is a skill that needs consistent 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.
- (e) Learners should select topics about which they can write authentically and convincingly. Those who select a topic that they do not fully grasp shoot themselves in the foot, which is unfortunate when they have eight topics from which to choose. Multi-layered topics



should be considered carefully. Learners should be cautioned about narrating film or series plots, instead of expressing original thought.

- (f) When topics are visual stimuli, a clear link between the visual stimulus and the essay should be evident. Creative writing lessons, as well as oral presentations, should include the use of visual stimuli, so that learners are able to learn the requisite skill of crafting a piece based on an image. Figurative interpretations of visual stimuli should be encouraged. Practice is an indispensable aspect of preparing for examinations.
- (g) Lessons on the use of appropriate register, tone and style taught in language periods, should be applied in creative writing as well. The teaching of basic language skills and vocabulary is essential. Spelling, vocabulary, punctuation and grammar rules need to be taught consistently in the lower grades and revised in the Grade 12 year. Learners who do not read books, articles and newspapers cannot improve their vocabulary. Syntax is a general problem, with comma splices and run-on sentences detracting from the effectiveness of creative pieces. Learners need to be exposed to more substantial texts in the classroom. Slang and abbreviations are generally inappropriate in creative essays.
- (h) Educators should focus on the use of appropriate tenses. Learners should be cautioned about the error of switching tenses, particularly when there is no logical reason for doing so.
- (i) Clarity is one of the major objectives in creative writing. Learners should be taught not to use superfluous phrases, for example 'we as people' and 'I personally believe...'. They should ensure, while editing their work, that every word conveys meaning in their essays. Verbosity obscures meaning, causing the essay to come across as contrived. Redundancy and tautology are dealt with in language teaching; lessons that should be applied in creative writing.
- (j) Structure is a crucial aspect of essay writing. Teachers should revise paragraphing, since several candidates wrote only three or fewer paragraphs. Greater emphasis should be placed on complying with the stipulated length. Varying the length of paragraphs is a sound technique. Coherence is achieved when ideas are developed logically, and suitable connectors are used. No subheadings should be used in an essay. The flow from the introduction to the conclusion should be like a golden thread.
- (k) Informal class workshops, self-assessment and peer assessment are useful tools in imparting a greater critical awareness of effective writing techniques; learners need to be given constructive feedback on writing tasks. They should be familiar with the descriptors in the rubric, so that their objectives are clear.
- (l) The technical issues that determine the quality of an answer script should be prioritised. Legibility remains a problem: only that which can be understood can be credited. Learners should also be taught to write in pen, not pencil, 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.
- (m) Subject advisors should present more training on best practices that could strengthen creative writing and guide educators towards more effective teaching. Ongoing problems in Paper 3 need to be addressed with greater urgency. It is most concerning that so many candidates write only one transactional piece, losing 25 marks. Learners should be made aware of the requirement of writing two transactional pieces.

**SECTION B: Longer Transactional Pieces**

- (a) Many candidates did not respond to the aspect of gender inequalities in the interview (Q2.1) but focused on human rights and gender roles. An appropriate introduction of the interviewee was not presented. Probing questions were not asked. The conclusions were abrupt, and dialogues did not display any audience awareness. Incorrect register and an inappropriate tone were frequently employed, resulting in stilted writing. Many candidates neglected to elaborate on the role of the youth in fighting gender inequalities. Proficient candidates, on the other hand, wrote meaningful interviews on gender inequality in society. Meaningful stage directions gave the writing a sense of authenticity. The question was well contextualised in good responses and excellent examples of gender inequalities were presented.
- (b) The book review (Q2.2) was avoided by the majority of candidates, who seem to be unfamiliar with this technical piece of writing. Candidates did not know the format of a review. The correct register was seldom employed. Instead, the review took the form of a summary of the plot. The candidates neglected the instruction to discuss the profound impact of the book. Critical commentary was lacking. A number of candidates succeeded in writing excellent book reviews that addressed all aspects of the question, notably the impact of the book on the reader.
- (c) Q2.3, the letter to the press, was a popular topic since the idea of smartphones being banned resonated with the candidates. However, many candidates did not grasp what the function of this genre is. Very little audience awareness was shown when UNESCO was requested to assist, or an appeal was made to the editor. Several candidates veered off the topic, while repetitive content was commonplace with very few arguments for or against the banning of smartphones in schools. Format errors were evident. The tone, register and style of the letter were often inappropriate: contractions and informal language were overused.
- (d) It was not surprising that the informal speech (Q2.4) was one of the more popular choices among the candidates, since the topic and context were accessible to all candidates who are generally health conscious. However, the disadvantages of vaping were sometimes addressed with no reference to the sports club. Many candidates did not write about the impact of vaping on athletes. The poor responses were repetitive, thin in content, vague and not explicitly expressed. The speeches lacked an introduction and greeting. Those who overlooked the 'impact of vaping' aspect were disadvantaged in their selection of this topic.
- (e) The e-mail, Q2.5, was a popular topic which yielded good marks when the candidates provided detailed motivations promoting their suitability for the position of waitron. However, the words 'energetic', 'passionate' and 'outgoing' appeared in the advertisement and many candidates repeated these adjectives in their responses without elaborating or explaining why they would be suitable for the position of waitron. The format of the e-mail was also incorrect in some instances. The topic of the e-mail required a more formal register than that used by many candidates.
- (f) Many candidates were unable to write an authentic magazine article (Q2.6), a piece which would be fit for publication. The discussion centred on how material possessions do not promote happiness. The term, 'holistic' was not fully understood. Candidates were unable to express the contrast between materialism and the pursuit of happiness. The magazine article is a more challenging genre that requires the skills to employ the correct style, tone and register. Few candidates achieved this successfully.

**Suggestions for improvement**

- (a) In the FET phase, teachers should follow 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. By emphasising transactional writing, educators can ensure that learners will perform well in a large component of the examination, viz. 20% of the examination total. All stakeholders should prioritise the strengthening of the teaching of all transactional genres.
- (b) Transactional writing should be taught consistently throughout a learner's school career. Practice of the various genres should not be neglected in Grade 12, when regular exposure is more essential than ever. Register, style and tone are extremely important in transactional writing, as is an understanding of the target audience.
- (c) The interview/dialogue should be authentic, with emphasis placed on correct tone and register. The topic should be unpacked carefully, so that the nuances of the topic are recognised. The concluding lines should be an effective close instead of an abrupt, anti-climactic ending. When teaching the interview, 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, register and tone must suit the purpose and the audience. Punctuation should be utilised more carefully. Including stage directions could enhance the overall effect of the dialogue.
- (d) Reviews are technically challenging pieces. Learners need to be exposed to real-life reviews to understand the conventions and function of respective reviews. A short synopsis of the plot should not contain any 'spoilers' and should be followed by a critique of the book. The format should also be taught and practised every year.
- (e) 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 letter to the press/editor must receive attention since learners no longer read actual letters to the press in newspapers and fail to understand what the purpose of this letter is. The register should be appropriate, and long introductions containing 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.
- (f) Since the speech is an accessible topic, more practice of this piece should take priority. The audience must always be borne in mind, in determining the register and style of writing. When learners prepare speeches for oral tasks, techniques could be reinforced, illustrating the practical application of the written piece. Authenticity should be an important objective. Rhetorical devices enhance written speeches and should be taught in conjunction with language instruction.
- (g) Learners need to be taught 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 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) Teachers should expose learners to magazine and newspaper articles so that they have an understanding of the genre before they attempt to write an article. Learners should be encouraged to include relevant content or case studies to add interest value to their articles. In the writing of an article, language proficiency, tone and register are crucial to

ensure an effective product. Learners who have no general knowledge of current affairs struggle to flesh out articles on trending topics; reading programmes should be re-introduced and run with gusto.

- (i) It is strongly 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 that deviate significantly from the paper with which the learner will have to grapple at the end of the year give learners false expectations of what to expect. Previous years' NSC papers are a valuable tool in preparing learners for examinations.
- (j) Aspects such as *tone*, *register*, *style* and *diction* are crucial in pieces that are written for a particular audience. More tuition is needed to reinforce these aspects which are taught in language lessons.
- (k) Self-assessment and peer assessment are valuable strategies in honing the learners' skills 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.
- (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. Provincial reports point to the ever-diminishing knowledge of language conventions evidenced in the Paper 3 scripts. 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) Faulty format detracts from transactional pieces. The format of different transactional pieces should be taught and practised regularly. There is no excuse for incorrect formats, since these have been taught in the GET phase as well as the FET phase.
- (n) Subject advisors and cluster leaders should consider conducting workshops on transactional writing that will empower educators in this key component of the English curriculum. The monitoring of transactional writing activities should take preference as the component of the curriculum that yields good output after modest input.

# HOOFSTUK 4

## AFRIKAANS HUISTAAL

Lees hierdie verslag in samehang met die vraestelle vir Afrikaans Huistaal van November 2024.

### 4.1 PRESTASITENDENSE (2020–2024)

Die getal Afrikaans Huistaal-kandidate het met 620 kandidate verminder vergeleke met dié van 2023.

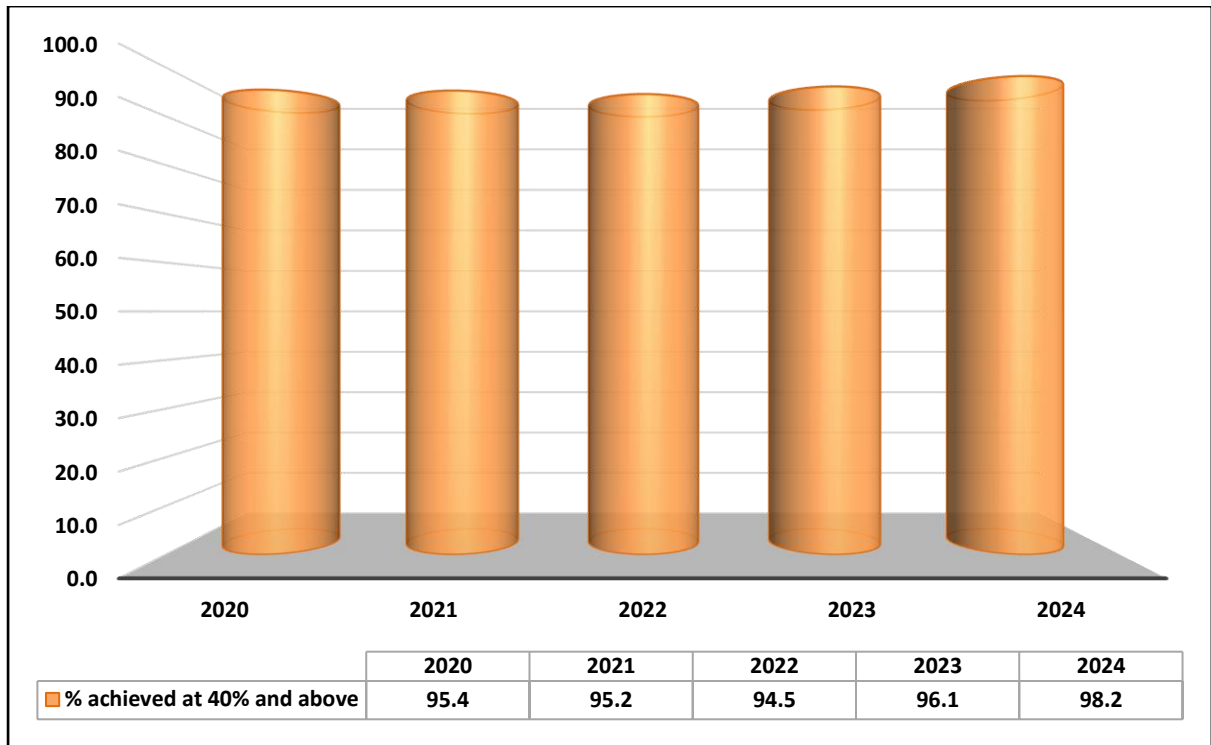
Dit is voorwaar verblydend dat die getal kandidate wat Afrikaans Huistaal in 2024 geslaag het, toegeneem het, veral as in ag geneem word dat die slaagsyfer reeds in 2023 op die hoogste vlak in vyf jaar was. Die getal kandidate wat teen die agtergrond van 40% as slaagsyfer geslaag het, het vanaf 96,1% in 2023 tot 98,2% in 2024 toegeneem. Die persentasie onderskeidings (80% en meer) toon ook 'n toename vanaf 5,3% in 2023 tot 6,9% in 2024. Dit dui op 'n toename vanaf 2 564 kandidate met onderskeidings in 2023 tot 3 296 kandidate in 2024.

Verskeie noemenswaardige intervensiestrategieë deur onderwysers, vakadviseurs en die provinsiale departemente, waarmee reeds in 2023 begin is, het die gewenste resultate tot gevolg gehad. Die toewyding en harde werk van bo-gemiddelde kandidate moet ook erkenning kry vir hierdie baie goeie uitslae.

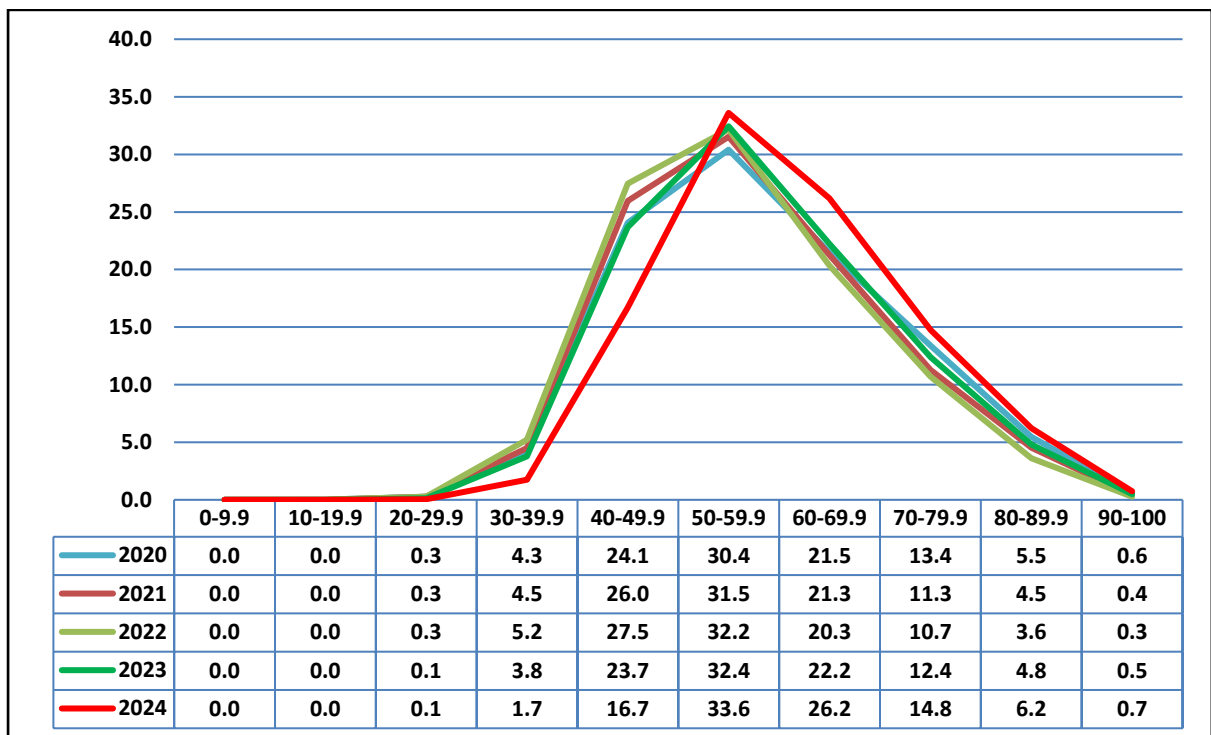
**Tabel 4.1.1 Oorsig van prestasie in Afrikaans Huistaal**

Jaar	Getal kandidate wat geskryf het	Getal kandidate wat 40% en meer behaal het	% Kandidate wat 40% en meer behaal het
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
2024	47 765	46 905	98,2

**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 gebalanseer 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 leerlinge 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. byvoeglike naamwoorde soos *geloofwaardig, geregverdig, regverdig, betroubaar, verrassend, geslaagd, gepas, funksioneel, effektief, bevooroordeeld*; selfstandige naamwoorde soos *implikasie, wanpersepsie, veralgemening, woordspeling, afleiding, vooroordeel, gevolge, geslaagdheid, gepastheid, liggaamstaal/lyftaal, houding, toon, slotsom, ironie humor, sarkasme*; werkwoorde soos *evaluateer, manipuleer, impliseer, weerspreek, verband hou*; verbindingswoorde soos *onderskeidelik* 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 was die lengte van die leesbegripteks nie vir kandidate 'n uitdaging nie, aangesien die teks binne die lengtevereiste val wat die *2021 Eksamenriglyndokument* en *KABV* stel. Swak leespoed, 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 vrae moet aanpak en effektief deur die teks moet werk nie. Kandidate wat gesukkel het om klaar te kry, is gekortwiek deur hul onvermoë om die vrae te interpreteer wat tot gevolg gehad het dat hulle die vrae herhaaldelik moes lees.
- (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) By stapelvrae laat kandidate na om 'n reël oop te laat wanneer 'n gedeelte van 'n antwoord uitgelaat word; die antwoorde word volgens die chronologie van 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 dié genoem by (d) 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 kandidate 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.
  - Moeilikhedsvlakke: Daar moet in gedagte gehou word dat voorskrifte ook vereis dat die moeilikhedsvlakke 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. 1.4, 1.5.1, 1.7.1, 1.9, 1.10, 1.12 en 1.13. Vraag 1.4, 1.5.1, 1.9 en 1.12 is uitsonderlik swak beantwoord, omdat die deursnee kandidaat sukkel om 'n waardeoordeel uit te spreek.
  - Tydsbestuur: Die kandidate behoort in tydsbestuur/vraestelfiksheid 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 vraaganalisevaardighede behoort gereelder gedoen te word sodat die kandidate multipuntvrae (Vr. 1.1, 1.3, 1.4, 1.5.1, 1.6, 1.7.1, 1.8, 1.9, 1.11, 1.12) 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) Punttoekennings: Kandidate laat hulle dikwels nie deur die punttoekenning aan die einde van die vrae lei nie. Kandidate gee onnodige lang antwoorde/verduidelikings by eenpuntvrae, bv. Vr. 1.2, 1.5.2, 1.7.2, 1.10, 1.13.1, 1.13.2. In dieselfde verband het kandidate byvoorbeeld by Vr. 1.6 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 (bv. by 1.5.1). 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, by bv. Vr. 1.9 en *wanpersepsie* by Vr. 1.5.1, asook *verrassend* by Vr. 1.10 en *geïmpliseer* by Vr. 1.13.2. Kandidate behoort nie met die betekenis van hierdie begrippe te sukkel indien hulle van woordaanpakvaardighede in hierdie gevalle gebruik sou 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. Kandidate wat aan vorige jare se NSS-vraestelle blootgestel is, behoort nie met hierdie vaktaalterminologie te sukkel nie.
- (g) Verbandlegging: Sommige kandidate kan nie die verband tussen paragrawe/tekste insien nie, bv. Vr. 1.4 en 1.13.2.
- (h) Sommige kandidate sukkel steeds om inligting te herorganiseer en afleidings te maak (Vr. 1.7 en 1.8). Kandidate sukkel ook met vrae wat evaluering of waarde-oordele vereis, bv. Vr. 1.4, 1.5.2, 1.9, 1.10, 1.12. Kandidate benadeel hulself wanneer hulle nie eers bv. die evalueringgedeelte van die vraag beantwoord nie, maar slegs die motivering gee en gevolglik punte verloor.
- (i) Dit bly baie belangrik dat begripsleesterminologieë wat gereeld in vraestelle 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 leefwêreld aanbied, terwyl alle antwoorde binne die konteks van die teks aangebied behoort te word. By Vr. 1.2, 1.5.1, 1.5.2, 1.8, 1.10 en 1.13 vereis die vrae dat kandidate die konteks waarbinne hulle antwoorde moes formuleer, moes begryp, 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. by Vr. 1.6 moes die kandidate na die drie verskillende *organe* in hul antwoord verwys het en by Vr. 1.13.2 na die *voedsel*.
- (l) Kandidate sukkel steeds met geïmpliseerde taalgebruik (Vr. 1.2, 1.13.2) asook idiomatiese taalgebruik (Vr. 1.13.1).
- (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

gepenaliseer is nie, is dit 'n bewys dat die kandidate nie gefokus lees en met toegewyde aandag die vraag beantwoord nie.

- (n) Te veel kandidate maak van kolpunte gebruik by die verskillende antwoorde van multipunt- of stapelvrae en penaliseer hulself in die proses indien die eerste antwoord(e) verkeerd is. Kandidate beantwoord steeds nie die stapelvrae in dieselfde volgorde as wat die vrae voorkom nie en verbeur daarom onnodige punte.
- (o) Te veel kandidate verval in 'n klakkelose oorskryf van dele van die leesteks sonder inagneming van wat gevra is, bv. Vr. 1.1.

### **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 die 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 van graad 8 af bepaal word!
- (d) Maak van vorige jare se matriekeindeksamenvraestelle gebruik om die leerders te onderrig in vraagstelling van die leesbegripstoetse. Leesbegripoefeninge 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 inhoute 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. *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.
- (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 leesbegripte tekste 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 ge oefen word. Wat is die woord se basis? Wat beteken die voor-/agtervoegsel in hierdie verband? Dit 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 ge oefen 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 al die kommunikasievaardighede wat in die bepaalde teks gebruik word en hoe dit aansluit/verskil van die geskrewe teks. Fokus in die onderrig op *KABV*-vereistes soos aangedui op bl. 24. 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 inge oefen 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 hulle moet daarop fokus 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) Indien leerders onderrig word dat die begripsteks se vrae gewoonlik in die volgorde van die teks voorkom, behoort 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 gewoond raak.
- (u) Onderrig die leerders dat antwoorde van vrae waarin woorde soos *afsonderlik*, *onderskeidelik*, *ironie*, *verskil* voorkom, na beide kante van die saak, dikwels vir 1 punt, moet verwys.
- (v) Waarsku die leerders dat slegs een punt per kolpuntantwoord toegeken word. Leerders moet hulle dus eerder weerhou van kolpuntgebruik. Leerders moet onderrig word hoe om stapelvrae te beantwoord: elke daaropvolgende vraag se antwoord op 'n nuwe reël en die antwoorde moet in dieselfde volgorde as die vrae wees. Indien die leerder een deel van die stapelvraag nie beantwoord nie, word 'n reël oopgelos en die volgende vraag op die volgende reël beantwoord.
- (w) Leerders moet onderrig word hoe om evalueringvrae te beantwoord. Die evaluering-/ja-nee-/waar-onwaar-gedeelte moet eers gegee word en daarna die motivering.
- (x) Onderrig die leerders in KTB-begrippe soos *geïmpliseerde boodskap*, *evalueer geloofwaardigheid*, *lewer kommentaar oor betroubaarheid*, *manipulering*.
- (y) 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 lú die vraag *Waarom dink jy ...* móét die vraag steeds binne die 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 intensief en op 'n gereelde basis onderrig word.
  - Om te verseker dat leerders hulself nie by die beantwoording van multipuntvrae benadeel nie, moet hulle daarop gewys word dat kolpunte wel gebruik kan word om seker te maak dat hulle antwoorde/feite met die punttoekenning van die vraag ooreenstem. Leerders moet egter ook verstaan dat die verkeerde gebruik van kolpunte hulle ook kan benadeel aangesien 'n verkeerde antwoord by sodanige kolpunt 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 baie goed in hierdie vraag gevaar het. Baie minder kandidate het direkte aanhalings as antwoorde gegee.
- (b) Die meeste kandidate is 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 gespel.
- (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.
- (f) Omskrywing van sinne: Kandidate wat die opsomming hoofsaaklik in hul eie woorde weergee, verloor gewoonlik punte. Hulle druk hulself 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 verwing as gevolg van swak woordeskat./ontoereikende begrip./gebreklike 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.
- (h) Kandidate se antwoorde het die indruk geskep dat hulle deur hul onderwysers voorberei is vir wenke en die feite is daarom in 'n wenkformaat aangebied.

### 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 feite 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 wat die verskil tussen die infinitiewe vorm en 'n gesegde is.
- (d) Verder behoort leerders versigtig te wees om nie te veel van die bewoording in die teks af te wyk wanneer hulle feite in hulle eie woorde omskryf nie.
- (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. Die 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 leerders moet dus taalstrukture en -konvensies in die opsomming kan toepas. Paragraafkonvensies, m.a.w. verbindingswoorde en logiese ordening van die sewe uitwerkings is noodsaaklik. Leerders behoort ook te weet dat hulle twee uitwerkings van rooibostee 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.
- (l) Onderwysers moenie in die slaggat trap om leerders bv. net vir die vra van wenke voor te berei nie. Onderrig leerders die vaardigheid om wenke, instruksies of feite te kan aanbied as deel van die opsomming.

## AFDELING C: Taalstrukture en -konvensies

### VRAAG 3: Advertensie

#### Algemene foute en wanopvattinge

- (a) Taalstrukture: Uit die nasien is dit duidelik dat die kandidate se interpretasie van baie aspekte met betrekking tot die advertensie hulle in die steek gelaat het, moontlik as gevolg van hulle onvermoë om sinvolle/volledige/feitelike antwoorde te formuleer. Dit is duidelik dat advertensietegnieke in 'n mindere mate as die vorige jaar in klasse onderrig is.
- (b) Kandidate sukkel steeds met die interpretasie van vrae oor manipulerende en oorreding: 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 woordeskat wat gereeld in vraestelle gebruik word, het vanjaar weer sommige kandidate in hierdie afdeling gepootjie –*geslaagdheid* (Vr. 3.1.1) en *funksioneel* (Vr. 3.6). Dit is onrusbarend dat kandidate steeds nie die verskil tussen konnotatiewe en denotatiewe betekenis ken nie (Vr. 3.4).
- (d) Kandidate beantwoord steeds die vrae generies en nie vanuit die konteks van die advertensie nie.
- (e) Kandidate vergewis hulle nie eers van wat werklik gevra word nie en gee dikwels 'n antwoord op grond van die eerste deel van die vraag, bv. Vr. 3.6.

#### 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 visuele geletterdheid 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 gee en nie generiese antwoorde aan te bied nie. Hoekom Vr. 3.1.2 vir soveel leerders 'n probleem was, is onverstaanbaar. Leerders behoort hulle oor die in- of uitsluiting van 'n toepaslike opskrif 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: Strookiesprent

#### 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

sommer terloops 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 KTB-vrae te beantwoord. Kandidate sukkel om met die aktuele kwessie in die strokie, naamlik herwinning, te identifiseer. Dit is duidelik dat multiraampie-strokiesprente onderrig word, maar dit blyk dat kandidate sukkel om raampies met mekaar te vergelyk (Vr. 4.4), afleidings na aanleiding van woorde/visuele leidrade te maak en/of gesigsuitdrukings te interpreteer (Vr. 4.2).
- (c) KABV-terminologie soos *houding* (Vr. 4.1), *emosie* (Vr. 4.2.2) en visuele tegnieke (Vr. 4.3) was ongelukkig bo baie kandidate se vuurmaakplek.
- (d) Kandidate het nagelaat om die multipuntvraag volledig te beantwoord, bv. Vr. 4.3.
- (e) Die twee taalvrae (Vr. 4.6.1 en 4.6.2) by hierdie vraag is besonder swak beantwoord.
- (f) By evalueringvrae, soos Vr. 4.7, laat kandidate na om eers die gepastheid van die strokie uit te lig en dan daarna die motivering te gee – wat daartoe lei dat die antwoord geen punte verdien nie.

### **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. Om bv. Vr. 4.1 te kon beantwoord was dit nie nodig dat die leerder moes weet wat 'n bywoord van modaliteit is nie; 'n leerder wat verstaan dat hy/sy 'n woord moet soek wat op 'n negatiewe houding dui, behoort ook by die antwoord te kan uitkom. Leerders moet geleer word dat hulle hul nie moet blindstaar teen een aspek van 'n vraag nie; hulle moet altyd in ag neem dat die visuele en verbale inligting 'n eenheid vorm.
- (d) Aangesien karakters 'n integrale deel van enige strokiesprent is, behoort onderwysers genoeg fokus op die onderrig van liggaamstaal en -houding asook gesigsuitdrukking te plaas. Kyk na ooreenkomste en verskille. Gee aandag aan sarkasme, humor en ironie.
- (e) Leerders moet aan die verskille tussen generiese en konteksgebaseerde antwoorde blootgestel word en die verskil kan identifiseer.
- (f) Taalkundige aspekte soos sinsleer moet meer onderrig word.
- (g) Leerders moet onderrig word hoe om evalueringvrae te beantwoord: eers die evaluering en daarna die motivering.



## VRAAG 5: Artikel

### Algemene foute en wanopvattinge

- (a) Kandidate het hierdie vraag baie swak beantwoord as gevolg van gebrekkige kennis oor basiese taalstrukture: diftong (Vr. 5.1), klankverskynsel (Vr. 5.3), bevestigende vorm (Vr. 5.5), neweskikkende en onderskikkende voegwoorde (Vr. 5.6), lydende vorm (Vr. 5.7).
- (b) Kennis van basiese taalreëls wat reeds van graad 8 af onderrig word, het by baie kandidate ontbreek, soos die lydende en bedrywende vorm (Vr. 5.7) waar die onderwerp nie in die lydende vorm genoem word nie.
- (c) Die sinsleervrae by Vr. 5.6 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.
- (c) Onderrig al die basiese taalstrukture en -konvensies wat in die *KABV*-dokument, bl. 103 tot 106, uitgespel word.
- (d) Onderrig die leerders hoe om vrae te ontleed voordat dit beantwoord word, hoe evalueringvrae aangepak moet word en hoe verbandlegging tussen tekste/paragrafe bewerk word. Leerders moet onderrig word hoe om generiese antwoorde te vermy.
- (e) 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.
- (f) 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.
- (g) Doodgewone outydse leer- en drilwerk is steeds belangrike komponente van Afrikaansonderrig.
- (h) Vraestelfiksheid behoort leerders in staat te stel om opdragte volledig uit te voer – hierdie aspek moet dus heelwat aandag tydens onderrig geniet.
- (i) Leerders moet onder die indruk gebring word dat hulle vir dié vraestel, en spesifiek vir Afdeling C, moet leer.

## 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 inhoud; 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, kontekstuele 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 powerde 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 die konteks van die teks (gedig/roman/drama) aanbied nie. Indien al die letterkundige begrippe soos wat die *KABV* voorskryf, onderrig word, 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) Kandidate wat nie binne skoolverband aan dieselfde tipe standaard en vraagstelling ten opsigte van assesserings blootgestel word nie, vind die vraestel moeilik en onverstaanbaar.
- (d) Kandidate word nie aan vorige jare se NSS-vraestelle blootgestel nie – met gevolglike verwarring oor basiese woordgebruik wat jaarliks as probleemareas aangedui word.
- (e) Daar is steeds te veel kandidate wat nie die twee kante van teenstellings en ironie aandui nie.
- (f) Stapelvrae word steeds ontoereikend beantwoord: kandidate bied nie die verskillende antwoorde in die korrekte volgorde aan nie of hulle beantwoord slegs die een deel van die stapelvraag en gee geen aanduiding van watter gedeelte nie beantwoord is nie – wat hulle dan benadeel ten opsigte van puntetoekenning.
- (g) 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.
  - Gebrekkige woordeskatkennis ten opsigte van woorde wat herhaaldelik in vorige vraestelle voorkom soos *enersyds en andersyds, die funksie van byvoorbeeld enjambement, evalueer, effektief, onderskeidelik, ironie, kontras, kontrasteer*; 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 twee kante van teenstellings identifiseer en bespreek nie. Baie leerders het die ingeperktheid van vroue van die sewentiende eeu uitgelig sonder om die tema aan die retoriese middele, woordgebruik en teenstellings te skakel.
- (b) Kandidate se ontoereikende kennis van die inhoud van al twaalf gedigte kelder hulle vermoë om die vrae met insig te lees en te beantwoord. Selfs basiese woordgebruik binne die gedigte self (bv. "oordadigheid" in die gedig "Tsunami") wat in 'n vraag gebruik word, word dan as onbillik of onverstaanbaar gekritiseer.

- (c) 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 (retoriese middele, woordgebruik en teenstellings) in 'n afsonderlike paragraaf aangebied sal word.
- (d) Kandidate sukkel om 'n behoorlike, gedetailleerde argument te formuleer. Die stelling van 'n argument moet by die gestelde vraag aansluit.
- (e) Baie kandidate parafraseer bloot die inhoud van die gedig by die literêre opstel sonder om die vraag te beantwoord.
- (f) Vrae word nie binne die konteks van die gedig beantwoord nie; kandidate gee generiese/algemene antwoorde buite die konteks van die gegewe versreëls (Vr. 2.4, 2.5, 3.3.2, 3.6, 5.4.1).
- (g) Kandidate sukkel steeds om vrae oor die funksionaliteit/funksie/toepassing van een of ander aspek aan te dui (Vr. 2.3, 2.4, 2.5, 3.3.1, 3.3.2, 3.3.3, 5.2.2, 5.3, 5.4.1).
- (h) Daar is gevalle waar die kandidate (bv. by Vr. 2.5, 3.6, 4.3) 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, indien die verdere antwoorde die korrekte antwoord aanbied, dit dan nie nagesien word nie; gevolglik verbeur die kandidaat die punt.
- (i) Kandidate fokus nie op spesifieke leidrade/vereistes van die vraag nie, bv. Vr. 2.1 (een woord aanhaal), Vr. 2.2 (DRIE afsonderlike woorde), Vr. 3.1 (een woord), Vr. 3.4 (bewyse uit die gedig), Vr. 3.6 (die slot van die gedig), Vr. 4.1 (TWEË opeenvolgende woorde). Vr. 4.5 handel oor hoe die rymskema die boodskap van die gedig versterk, Vr. 5.1 vra dat die vergelyking neergeskryf en daarna verduidelik moet word.
- (j) By Vr. 2.4 het kandidate nie die term "beletseltekens" geken nie en dit was teleurstellend dat kandidate by Vr. 2.6 nie kon onderskei tussen die letterlike en figuurlike betekenis van die gedig nie. Dit is ook heeltemal onaanvaarbaar dat kandidate op graad 12-vlak nie weet wat halfrym (Vr. 3.2), 'n vergelyking (Vr. 4.3) en rymskema (Vr. 4.5) is nie en 'n maklike vraag soos Vr. 3.5 en 4.4 het bewys dat die kandidate basiese tegniese middele van poësie nie ken nie.
- (k) Neem asseblief kennis: die terminologie *verstegniese middel* kom nie in die KABV voor nie.
- (l) By sommige vrae word dit vereis dat twee kante van die saak in die antwoord aangebied word, bv. Vr. 4.5 – Kandidate moet beseft dat daar 'n verskil tussen *kontras* en *ironie is*: wat die leser verwag ten opsigte van die funksionele gebruik van enjambement is in teenstelling met die gedagte wat in "Tsunami" oorgedra word.
- (m) Min kandidate is in staat om die gebruik van leestekens (Vr. 2.4, 3.2, 4.2) en retoriese vrae (Vr. 2.5)/enjambement (Vr. 3.3.3, 4.5, 5.4.1) se effektiwiteit/geslaagdheid te evalueer. Kandidate verwar tipografiese wit en alleenplasing en kan nie die effektiwiteit/funksionaliteit van beeldspraak (Vr. 3.3.2) uitlig nie, hoewel die KABV pertinent verwag dat kandidate moet verstaan hoekom bepaalde klankeffekte/enjambement/beelde/stylfigure gebruik word.

- (n) Dit is soms 'n uitdaging vir die kandidate om reëls/teksdele met mekaar te vergelyk./kontrasteer.
- (o) 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 gedigte beskikbaar.
- (b) Verder behoort die leerders onderrig te word aangaande die formulering van argumente. Die leerders kan nie slegs die gedigte parafraseer nie, maar elke argument moet met die vraag verband hou en op die gedigte van toepassing gemaak word.
- (c) Die onderwysers moet die verskil tussen *spreker* en *digter* onderrig. In alle gedigte is daar 'n *spreker* aan die woord wat nie die *digter* is nie. In romans en dramas is daar 'n *verteller* aan die woord. Die funksie van die spreker/verteller moet onderrig word en (binne konteks) op die spesifieke teks/uitreksel 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. 2.3); indien 'n leerder twee sake in dieselfde vraag (Vr. 2.3, 2.6, 3.2, 4.1, 4.3, 4.5, 5.1, 5.2.2, 5.3) 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, verskil van dit wat die kontrasterende werklikheid is.
- (g) Leerders moet onderrig word in die funksionaliteit/effektiwiteit van leestekengebruik, beeldspraak en stylfigure, strofepbou en rym/halfrym, ens.
- (h) 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 die konteks van die gedig/roman-/drama-/teksuitreksel aangebied word.
- (i) Die leerders moet gewys word op die belangrikheid daarvan om by multipuntvrae en stapelvrae die antwoorde in dieselfde volgorde as die vraagstelling aan te bied (Vr. 2.3, 2.6, 3.3, 4.1, 4.3, 4.5, 5.1, 5.2.2, 5.3). Die leerder 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. 2.4, 2.5, 4.1, 4.3, 5.1 en 5.3, mislees nie. Onderrig die leerders daarin om belangrike opdragwoorde te onderstreep of met 'n glimpen uit te lig, veral by vrae waarin leerders evaluering moet doen.
- (k) Leerders moet deeglik onderrig word hoe hul 'n vraag oor 'n waarde-oordeel/evaluering moet beantwoord: Hul moet eers die oordeel uitspreek/aandui of iets effektief of gepas is en daarna hulle standpunt motiveer.

- (l) Leerders moet die puntetoekenning in ag neem wanneer 'n vraag beantwoord word. Die eerste feit van 'n antwoord word nagesien as dit vir een punt is. Indien leerders verskeie feite skryf, sal slegs die eerste een nagesien word. Dieselfde geld vir twee of drie punt-vrae – slegs die eerste twee/drie feite sal oorweeg word.
- (m) Leerders moet deeglik onderrig word in die verskil tussen teksgebaseerde antwoorde en generiese antwoorde en waarom generiese antwoorde verkeerd is.
- (n) 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 leerders se prestasie verbeter.
- (o) 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.
- (p) 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 keuse van vriende het veroorsaak dat hy 'n polisieverdachte raak.
  - Kandidate wat by die drama nie die rolle van Map/Konstabel volgens die chronologie van die drama aanbied nie, veroorsaak dat die opstel dikwels as onsamehangend beskou word.
- (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 ook kandidate wat bv. oor Greg as polisieverdachte skryf, maar nie die aspek van Greg as modelleerder aanspreek nie. By die drama het die kandidate dikwels nie die vraag beantwoord nie, maar eerder verval in die weergee van die basiese storielyn.
- (c) Baie kandidate ken nie die basiese karakters in die roman/drama nie en sommige kandidate weet nie wat die korrekte spelling van sekere van die karakters se name is nie.
- (d) 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.

- (e) Baie kandidate fabriseer sogenaamde aanhalings met die skryf van die literêre opstel wat nie as versterking van hul argumente kan dien nie vanweë die foutiewe aard daarvan.
- (f) Dit is duidelik dat kandidate se gebrekkige woordeskat hulle verstaan van die vraagstelling baie negatief beïnvloed: bv. *gewaarwording* (Vr. 7.3), *emosie* (Vr. 7.4.1), *houding en verwagtinge* (Vr. 7.5.2), *geimpliseer en geregverdig* (Vr. 15.3), *ironie* (Vr. 15.7), *sosiaal-maatskaplike* (Vr. 17.1.2), *weerspreek* (Vr. 17.4).
- (g) Indien verskille, ooreenkomste, ironie, konflik, verbande of karaktergroei in die antwoord vereis word, bied kandidate slegs een kant van die saak in die antwoord aan (Vr. 7.3, 7.5.2, 7.7, 7.12, 15.10, 17.4) 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, 7.4.1, 7.5.1, 7.5.2, 7.6, 7.9, 7.10, 15.5, 17.1.1, 17.2, 17.4, 17.7.
- (i) Kandidate fokus nie op spesifieke leidrade/vereistes van die vraag nie, bv. Vr. 7.2 (TWEE verskillende aspekte in vriendskap), Vr. 7.4.1 (op hierdie stadium), Vr. 7.10 (in die lig van die pa se sakebelange), Vr. 15.1 (geskiedkundige era), Vr. 15.2.1 (binne konteks van hierdie gesprek), Vr. 15.4 handel oor die neweteks, Vr. 15.6 handel oor die drie genoemde reëls, Vr. 17.1 (reël 1), 17.1.2 (die titel EN hulle omstandighede), 17.3 (neweteks in reël 5 EN reël 7 en 8), Vr. 17.7 (voor hierdie uittreksel).
- (j) Die kandidate neem nie die punttoekenning in ag wanneer die vraag beantwoord word nie. Volgens nasienriglyne word slegs die eerste antwoord nagesien.
- (k) Vrae wat meer as een punt verdien, se antwoorde word in aaneenlopende sinne aangebied en nie altyd in die volgorde van die vraagstelling nie.
- (l) Kandidate het karakters en/of -name verwar. Dit beïnvloed ongelukkig die korrektheid van hulle antwoorde. Dit kom neer op onnodige selfbenadeling.
- (m) Die kandidate sukkel steeds met vrae wat 'n mate van evaluering of waarde-oordeel van hulle vereis, bv. Vr. 7.2, 7.3, 7.4.2, 7.5.1, 7.6, 7.9, 7.10, 15.2, 15.3, 15.7, 15.10, 17.4, 17.6, 17.7.
- (n) Die kandidate sukkel steeds met die beantwoording van stapelvrae in dieselfde chronologiese volgorde as wat dit gevra word – wat die indruk skep dat hulle nie aan vorige jare se NSS-vraestelle blootgestel word nie.

### **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 leerders daarop dat die inleiding en slot met die

onderwerp verband moet hou. Indien die leerders 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. 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 in blou ink te doen.
- (d) Leerders moet besef dat argumente in die literêre opstel met aanhalings vanuit die drama/roman of parafraserings versterk kan word. Hulle moenie verval in die aanbied van gefabriseerde aanhalings vanuit die drama/roman nie. Aanhalings moet korrek wees.
- (e) Dit kan onderwysers baat om in die onderrig gebruik te maak van/te fokus op verskillende maniere van vraagstellings/verskillende kernwoorde sodat leerders alle soorte vrae (en beperkings in vraagstelling) kan hanteer.
- (f) 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.
- (g) 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 die konteks van die gedig/roman/drama/teksuittreksel aangebied word en op die spesifieke teks/reëls van toepassing gemaak word.
- (h) Leerders moet deeglik onderrig word in terminologie wat in vorige NSS-vraestelle voorkom asook hoe om vrae oor konflik en ironie te beantwoord. Leerders moet ook die vaardigheid geleer word hoe om stapelvrae aan te pak en te beantwoord.
- (i) 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 geïgnoreer word nie. Elke newekarakter vervul 'n bepaalde funksie en kan in een of ander vraag by die opstel sowel as kontekstuele vrae gebruik word.
- (j) 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 eindeksamenvraestelle en dit in die klas bespreek en oefen.
- (k) 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).

- (l) 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*.
- (m) 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.
- (n) 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.
- (o) 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.
- (p) 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.
- (q) Indien leerders elke struktuurelement (nie in *KABV* nie), 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 oor hoe die oorsaak-en-gevolg-gedagte op feitlik enige gebeure/aspek van toepassing is.
- (r) 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) 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.
- (d) Kandidate sukkel steeds met die strukturering van hulle 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.
- (e) Dit is vir kandidate 'n uitdaging om uitstekende transaksionele tekste aan te bied, aangesien hulle nie altyd aan goeie voorbeeldskryfstukke blootgestel word nie.
- (f) Kandidate sukkel oor die algemeen om in 'n formele register – waar 'n onderwerp dit vereis – te skryf.
- (g) Kandidate se leesbegrip en woordeskat toon 'n kommerwekkende daling en veroorsaak dat hulle dikwels die onderwerpe by die opstelle mistas. Dit lei ook daartoe dat kandidate by die transaksionele tekste nie die opdragte in hul totaliteit ontgin nie.

## 4.6 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 3

### AFDELING A: OPSTEL

#### Algemene foute en wanopvattinge

- (a) "... en toe neem ek dié besluit!" Hierdie onderwerp het die ervaringswêreld van die gr.12-leerder aangespreek. Baie kandidate het beskrywende opstelle en ook bespiegelende opstelle oor hul toekomsplanne geskryf. Die kandidate wat swak tot gemiddeld gevaar het, het gesukkel om samehang te behou. Sommige kandidate het die spesifieke besluit ("dié") verander in etlike besluite en het ook nie die dringendheid wat deur die uitroepteken in die onderwerp opgeroep word, aangespreek nie. Menige kandidate het ook nie by die besluit uitgekom nie, maar eerder die hele besluitnemingsproses beskryf. 'n Algemene tendens by veral swakke kandidate is dat daar vir die eerste keer (selfs op 'n ongemotiveerde wyse) in die slot na die besluit verwys word, sonder dat daar sprake is van watter besluit dit is.
- (b) "Is dit sosiale selfdood?" Die kandidate het met die interpretasie van die onderwerp gesukkel. Baie verhalende opstelle het slegs letterlik na sosiale media verwys en hul reaksie/onttrekking uit byvoorbeeld die sosiale platform sonder om die vraag op 'n manier by die inhoud te betrek. Die sterker kandidate kon die onderwerp figuurlik aanpak en byvoorbeeld fokus op kwessies wat verhoudings met/binne die samelewing beïnvloed. Sommige kandidate het ook oor selfdood as gevolg van sosiale media-konflik geskryf. Dit is verontrustend dat kandidate onderwerpe kies waarvan die betekenis vir

hulle onduidelik is.

- (c) "Ek vlieg met my eie vlerke." Die kandidate kon gemaklik vanuit hulle ervaringswêreld oor hierdie onderwerp skryf. Kandidate het daarin geslaag om die noodsaaklikheid van "vlieg met eie vlerke" uit te lig op grond van die gevangenskap binne hul eie situasie en daarom goeie stelstukke gelewer. Kandidate wat gemiddeld tot swak gevaar het, het dikwels verval in 'n verhalende opstel oor die letterlike vlieg met eie vlerke waarin samehang ontbreek het. Baie kandidate het in 'n moraliserende/prekerige styl, wat gewemel het van herhalende of onsamehangende idees, vasgesteek.
- (d) "Ek hoor die roepstem ..." het hom ongelukkig geleen tot velerlei skryfstukke waarin kandidate verval het in óf skryfstukke waarin hulle wakker word uit 'n droom met die letterlike roepstem van iemand óf onsamehangende skryfstukke waarin die letterlike roepstem van iemand herhaaldelik gehoor word maar die persoon/iets nooit ontgin word nie. 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/figuurlik aangepak het, het baie goeie punte behaal. Hierdie onderwerp is ook soms by 1.1 of 1.3 ingetrek – die roepstem om 'n besluit te neem of die roepstem na vryheid wat gehoor word.
- (e) "Tussen treine" het hom geleen tot herhalende beskrywings by swakker kandidate van die emosie van byvoorbeeld verlange. Kandidate wat die onderwerp kreatief/volwasse/figuurlik aangepak het, het baie goeie punte behaal. 'n Voorbeeld hiervan is die ontginning van die nostalgiese terugdink aan die wêreld van die twintigste eeu teenoor die toestand van ons aarde/omgewing/geskiedenis in die een-en-twintigste eeu. Baie kandidate het op 'n effektiewe wyse oor gebroke verhoudings en die gepaardgaande verlange na die ander persoon geskryf, maar daar was ook diegene wat in herhalings verval het.
- (f) Die prikkel oor die twee hande met die boom het gelei tot oorwegend baie goeie opstelle oor natuurbewaring of die mens se verantwoordelikheid teenoor die aarde. Die onderwerp is ook figuurlik aangepak – soos die oordra van waardes in 'n familie. Swakker kandidate het verval in verhalende opstelle waarin die gedagte van 'n boompie net terloops ingedwing is, maar glad nie verder ter sprake is nie.
- (g) Die visuele prikkel oor die slot en die sleutel was 'n gewilde keuse. Dit was egter teleurstellend dat sommige kandidate hierdie voorwerpe nie deurlopend in hul opstelle gebruik het nie; daar is net terloops daarvan melding gemaak sonder dat dit as kernaspek ontgin is. Selfs die swakker kandidate kon redelik tot goeie opstelle oor hierdie prikkel lewer vanuit hulle eie ervarings van liefde wat 'n mens beperk of jou potensiaal ontsluit. Die letterlike oopsluit van kissies met geheime, tasse op 'n solder of deure het ook tot goeie skryfwerk gelei. Vernuftige kandidate het daarin geslaag om die prikkel in totaliteit aan te spreek.
- (h) Die prikkel oor die man in 'n rolstoel het gelei tot goeie, letterlike opstelle waarin kandidate skryf oor hoekom iemand verlam geraak het, sy/haar emosionele stryd daarna en die uiteindelijke emosionele oorwinning daarvoor. Kandidate het makliker die goue draad deur hierdie opstel behou. Die prikkel het hom ook geleen tot figuurlike interpretasies ten opsigte van lewenstruikelblokke wat oorkom moes word. Oor die algemeen is die indruk geskep dat kandidate kennis dra van die leefwêreld van die gestremde, maar daar was ook kandidate wat vanuit 'n beperkte kennis oor gestremdhede onrealistiese en ongeloofwaardige opstelle geskryf het.

- (i) Sommige kandidate is geneig om 'n té lang aanloop te skryf en eers by die slotparagraaf by die kern van die opstel uit te kom (bv. by 1.1 die besluit; 1.4 die roepstem; 1.6 die boom). Dikwels was dit tot by die slotparagraaf onduidelik wat die onderwerp van die opstel was aangesien baie kandidate nie die vraagnommer of die onderwerp neergeskryf het nie.
- (j) Die kandidate het soms nie op al die aspekte van die titel/prikkel gefokus nie (bv. die spesifieke besluit by 1.1; die hande en die boom by 1.6; die slot, sleutel en hart by 1.7). 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. Kandidate moet eerder die prekerige/moraliserende tipe inhoud vermy aangesien dit hom tot onsamehangende herhalings leen.
- (l) Swak woordgebruik soos pleonasmes (*Ek persoonlik, Ek loop te voet skool toe, ons as mense*), direkte vertalings uit Engels (*Iemand optel vir ete* in plaas van oplaai/kry/ontmoet); *hy was in tyd* in plaas van betyds, besluite word foutiewelik *gemaak* in plaas van geneem, en soos ons buite staan wat 'n direkte vertaling van Engels is in plaas van terwyl). Engelse woorde en verkeerde woordkeuses moet ernstig aangespreek word. Die invloed van woordafkapping (*som* in plaas van sommige) kom 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 die direkte rede in opstelle is meermale foutiewelik gebruik. Verskeie spreekbeurte is dikwels in een paragraaf aangetref, wat nie aan die konvensies van opstelskryf voldoen nie.
- (o) 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.
- (p) 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 saam jou*, ens. SMS-taal in skryfwerk is baie hinderlik: *we* (weer), *da* (daar), *kla* (klaar), *manet* (maar net).
- (q) Voornaamwoorde in Afrikaans word in toenemende mate verkeerd gebruik, ten spyte van die feit dat kandidate dit in die taalwerkkomponent leer: die foutiewe gebruik in sinne soos: *die mense wie dit gesê het*.
- (r) Infinitiewe en onvoltooide sinne kom dikwels voor: "*Om daagliks skool toe te gaan en sewe ure net te sit.*" en "*Wat die akademiese dux in 2021 was.*"
- (s) Foutiewe spelling van algemeen gebruikte woorde en woordverwarring kom ook voor: *gladnie, biekie, werêld, lyding* (teenoor leiding), *onverskoning, teveel, onmiddelik, oppad, huistoe*.

- (t) Intensiewe vorme en samestellings word as twee woorde geskryf: *Bloed rooi gebloos; herfs dag.*
- (u) 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.*
- (v) Die lydende vorm in die verlede tyd word verkeerd gebruik, ten spyte daarvan dat dit in taalkonvensies behandel word: *Dit was genoem dat hy ...* (in plaas van: *Dit IS genoem ...*).
- (w) 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.
- (x) Daar is kandidate wat nog nie weet wanneer om hoofletters te gebruik 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.
- (y) Verkleiningsvorme word toenemend verkeerd gebruik, bv. *klein dorp.*
- (z) Kandidate dwing idiome of deftige sinonieme in hul sinne wat buite konteks is.
- (aa) Datums in skryfwerk is in die meeste gevalle verkeerd gebruik. Kandidate moet onderrig word dat 'n datum soos volg geskryf word: *Hy het op 30 April bos toe gegaan.*
- (bb) 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 hulle 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 hamburgerresep 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 paragrafering, 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 – 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 (verkieslik) 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. Onderrig leerders in die holistiese benadering van prikkels. Wanneer leerders oor 'n visuele prikkel skryf, moet hulle hul eie opskrif/onderwerp daarvoor gee.
- (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 paragrafering en tipografie, ook die waarde van effektiewe alleenplasing. Maak leerders bewus van die nadeel van oorloopsinne. Onderrig leerders hoe om samehang tussen paragrawe/sinne te bereik.
  - Kritiese taalbewustheid – om die regte woord in die regte konteks te gebruik.
  - Onderrig die funksionele gebruik van beeldspraak, stylfigure en retoriese middele in stelwerk.
  - Die lydende vorm en die gebruik van die hulpwerkwoord van vorm *is* eerder as die foutiewe gebruik van *was*.
  - Die korrekte gebruik van voornaamwoorde (ook byvoorbeeld 'n woord soos *sulke*) asook lidwoorde by sekere uitdrukkings (*bv. die meeste*) moet onderrig word.

- Die los en vas skryf van woorde, bv. *op pad, op soek, nog steeds*.
- Die korrekte skryf van datums: *30 April; Ek het op 15 Januarie 2025 as 'n nuwe leerder ...*
- 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* teenoor *wanneer of indien, dus, dan* en *soos, omdat* eerder as *omrede*.
- Die volgende algemene foute moet ook aan leerders uitgewys word: *moet nie* wat *moenie* moet wees; die verkleiningsvorm saam met die woord *klein*: 'n *klein motortjie*; die verkeerde gebruik van *soos* as tydsaanduidende woord: *soos ek nader loop*; die foutiewe gebruik van *gaan* vir die toekomende tyd in sinne *soos: Ek gaan nou gaan*. Leerders moet bedag gemaak word op foutiewe uitdrukkings *soos: Ek geniet myself* (in plaas van *Ek geniet dit./die partytjie.*), die korrekte gebruik van die voornaamwoord "u" (nie *u se, u-hulle*), die verskil tussen die werkwoord en selfstandige naamwoord *soos help en hulp, die werkwoord benodig* (nie net *nodig* nie).
- Onderrig die intensiewe vorm wat vas geskryf moet word.
- Onderrig die foutiewe gebruik van pleonasmes, bv. *Ek persoonlik, Ek loop te voet, Ons as mense, Ek dink by myself, was gewees*.
- Leerders moet in die korrekte woordorde onderrig word (STOMPI).
- Onderrig leerders in die gebruik van verskillende registerstyle.
- Onderrig leerders in die gebruik om beplannings en die finale produk met pen te skryf en die beplanning eers te redigeer voordat die finale produk geskryf word. Die leerders moet in die gewoonte kom om "Beplanning" en "Finaal" boaan die toepaslike gedeelte te skryf en eers die Beplanninggedeelte dood te trek (indien verkies) nadat die Finale produk geskryf is.
- Leerders moet weet dat skryfstukke letterlik of figuurlik aangepak kan word.
- Geen woorde/uitdrukkings/aanhalings uit ander tale mag in skryfstukke gebruik word nie, behalwe wanneer dit funksioneel aangewend word.
- Onderrig die nasienrubriek aan leerders.

## AFDELING B: TRANSAKSIONELE TEKSTE

### Algemene foute en wanopvattinge

- (a) Die informele 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 aanklank by die opdrag gevind omdat dit binne hulle verwysingsraamwerk geval het. Die raadgewende trant het meestal goed in die e-pos deurgekom. Daar is egter kandidate wat wel die drie moontlikhede ontgin het, maar dan nie by 'n finale voorkeur uitgekome het nie, m.a.w. nie raad gegee het nie. Sommige kandidate het "oorbruggingsjaar" misverstaan en gevolglik plek-plek ontspoor. Party kandidate het die hele opdrag as inhoudsopskrif gebruik en die aanhef uitgelaat. Samehang tussen die verskillende paragrawe het ook by menige kandidate ontbreek. Dit alles het daartoe gelei dat kandidate se inhoud verskraal is.
- (b) Minder kandidate het die formele brief aan die pers geskryf. Alhoewel die opdrag duidelik uiteengesit is, het swakke kandidate die onderwerp misgetas omdat hulle nie die hele opdrag gelees het nie. Hulle het daarom slegs op die eerste deel van die opdrag (naamlik die negatiewe aspekte in die land en hul eie swakke huislike omstandighede) gefokus en nie die hoop-gedagte, wat die kern van die opdrag uitgemaak het, aangespreek nie. Sommige kandidate het nie die woord "pers" verstaan nie en selfs die brief begin met "Geagte Pers". Die hele opdrag is as inhoudsopskrif herhaal,

paragrafering het dikwels ontbreek en kandidate kon ook nie in 'n formele register skryf nie. Formaatfoute was uiters steurend. Sterker kandidate kon egter reg laat geskied aan hierdie opdrag en goeie redes vir hoop in Suid-Afrika gee.

- (c) Die tydskrifartikel oor verkeerde vriende (Vr. 2.3) was nie 'n gewilde keuse nie omdat kandidate se blootstelling aan tydskrifartikels leemtes toon. Die enkeles wat wel oor hierdie opdrag geskryf het, het weer eens op die eerste deel van die opdrag gefokus sonder om raad te gee oor hoe om verkeerde vriende te hanteer. Die formele register was ook onbekend aan menige kandidate. Knap kandidate wat wel die formaat geken het en die opdrag ten volle uitgevoer het, kon knap tot hoë punte verwerf. Die gebrekkige kennis van die vereistes van 'n tydskrifartikel het oorwegend tot minder geslaagde skryfstukke gelei.
- (d) Die dialoog (Vr. 2.4) was die tweede gewildste transaksionele teks. Alhoewel die opdrag duidelik was, het baie kandidate nie die onderwerp goed aangepak nie. Baie dialoë was verbeeldingloos of niksseggend en het nie die plan wat misluk het, bespreek nie. Kandidate ontspoor ook ten opsigte van slegs twee persone wat in die dialoog aan die woord moet wees. Kandidate moet onderrig word om die opdrag by 'n transaksionele teks in totaliteit uit te voer ten einde goeie punte te behaal, asook ten opsigte van die funksionele gebruik van verskeie leestekens en retoriese middele sodat die dialoog van 'n hoër standaard is. Die oordrewe gebruik van neweteks moet ook ontmoedig word.
- (e) Heelwat kandidate het die huldeblyk aan 'n vriend met sy/haar agtiende verjaarsdag (Vr 2.5) probeer beantwoord. Dit is jammer dat kandidate nie onderrig word in die feit dat 'n huldeblyk nie net oor 'n gestorwe persoon gelewer word nie. Baie kandidate het hierdie opdrag aangepak asof die vriend/vriendin wat agtien jaar oud word, vroeër die jaar gesterf het. Dié kandidate wat wel in die vereistes van 'n huldeblyk onderrig is en dit effektief kon aanpak, het baie goeie punte daarvoor behaal. Baie kandidate het die metaforiese aanhaling waarmee die opdrag begin is, geïgnoreer en dit het dus tot 'n verskraalde inhoud gelei. Baie kandidate het nie die huldeblyk met 'n groet begin of 'n gepaste afsluiting aangebied nie.
- (f) Die toespraak (Vr. 2.6) was binne baie kandidate se verwysingsraamwerk, maar hulle het nie die onderwerp ten volle ontgin nie – moontlik as gevolg van oorhaastigheid of swak leesbegrip. Baie kandidate het die "klein oomblikke in groot wedstryde" net iewers in die toespraak ingedwing, maar nie werklik ontgin nie, wat die indruk geskep het dat hulle nie die aanhaling verstaan het nie. Daar was steeds enkele formaatfoute, byvoorbeeld die afwesigheid van 'n groet, paragraferingfoute, geen samevattende afsluiting nie. Baie response was vaag of herhalend. Die gebruik van Engelse woorde in die toespraak het die inhoud verskraal. Daar was darem ook 'n paar uitstekende skryfstukke oor hierdie onderwerp en kandidate wat die onderwerp verstaan en reg daaraan laat geskied het, is met uitstaande punte beloon.

### **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 slagat te 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) Leerders moet hulle deeglik vergewis van die volle opdragte by transaksionele tekste.
- (g) Onderwysers word aangeraai om leerders se skryfstukke vir formele assesseringsdoeleindes m.b.v. die aanbevole nasionale nasiensimbole te assesseer.
- (h) Leerders moet geleer word wat die nasiensimbole beteken; op hierdie wyse kan hulle op hul foute gewys word en deegliker vir Vraestel 3 voorberei.
- (i) Leerders moet aangemoedig word om die beplanning met pen te doen. Die *Finaal* moet duidelik in die vraestel aangedui en die beplanning deurgehaal word eers nadat die finale, geredigeerde produk oorgeskryf is.
- (j) 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.
- (k) Woordkeuse en woordorde word in toenemende mate verkeerd gebruik en moet aangespreek word. Leer huistaalsprekers in Afrikaans spesifiek weer hoe die basiese woordorde in sinne lyk: bywoord van tyd, wyse en dan eers plek. Leerders moet ook onderrig word dat die omgekeerde woordorde na voegwoorde soos "dat" gebruik word.
- (l) Die belangrikheid van funksionele paragrafering in transaksionele tekste moet aan leerders onderrig word.
- (m) 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 vraagetekens in vraagsinne, uitroepetekens en die beletseltteken, asook die aandagstreep, dubbel- en kommapunt kan met groot vrug by transaksionele tekste gebruik word.
- (n) Gee aandag aan keurige woordgebruik om swak/slordige taal/direkte vertalings uit te skakel. SMS-taal moet uitgeroei word.
- (o) Onderrig leerders in die funksionele gebruik van retoriese middele en tipografiese effekte, idiomatiese gebruik, intensiewe vorme, die korrekte voorsetsels en woordgebruik ook in transaksionele tekste.
- (p) 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).
- (q) 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).

- (r) In die formele tekste en selfs in opstelle praat sommige leerders foutiewelik van *U se motor* of *u se kinders* of *u se huis*; *u-hulle* kom ook voor – let ook op na die verskil tussen *U* en *u*.
- (s) Ook in transaksionele tekste moet die volgende taalfoute, wat by die voorstelle tot verbetering van skryfstukke by Vraag 1 gemeld is, ernstig vermy word: pleonasmes (*ek persoonlik*), kru- of plat taal, onnodige spelfoute (gebruik van kappies en deeltkens), die afwesigheid van 'n lidwoord saam met die oortreffende vorm, foutiewe woordgebruik soos *alhoewel*, *asook*, *soveel*, *as* (in plaas van *indien* of *of*), *wat jy van hou* (i.p.v. waarvan jy hou), *vanaf* (i.p.v. *vandat*), onvolledige sinne (*Dat ek na my ma se kos verlang.*), anglisismes, direkte vertalings, lydende vorm in die verlede tyd, oormatige gebruik van stopwoorde: *soos*, *so*, *dan*, *toe*, *darem*, *dan*.
- (t) Leerders moet onderrig word in die feit dat SMS-taal as spelfoute aangedui word en dat slordige/informele taalgebruik tot 'n laer taal-en-stylpunt lei. Ook basiese spelfoute wat nie meer op graad 12-vlak verwag word nie, moet steeds onderrig word: *goeiemôre*, *huis toe*, *nog steeds*, *lyding en leiding*, *waardeur en waardeer*, *om verskoning* (nie *onverskoning*), *moenie* (nie die foutiewe *moet nie*).
- (u) Onderrig aan leerders die volgende: woorde wat chronologiese verloop aandui, woorde wat oorsaak en gevolg aandui, woorde wat vergelyk, veralgemeen en die orde van belangrikheid aandui, woorde wat saamvat en op jou eie standpunt dui ten einde samehang in transaksionele tekste te verseker.

# ISIQEPHU 5

## ISINDEBELE ILIMI LEKHAYA

**Umbiko lo ufanele ufundwe kuqalwe amaphepha weenhlahlubo zesiNdebele ILimi LeKhaya zenyanga kaNovemba zomnyaka wee-2024.**

### 5.1 IPHEPHA LOKU-1 KUFIKA KELESI-3 (2020–2024)

Inani labafundi abatole iinhlahlubo zomnyaka wee-2024 isiNdebele iLimi LeKhaya lehle ngesibalo esingaba ma-424 nalimadaniswa nelangomnyaka wee-2023.

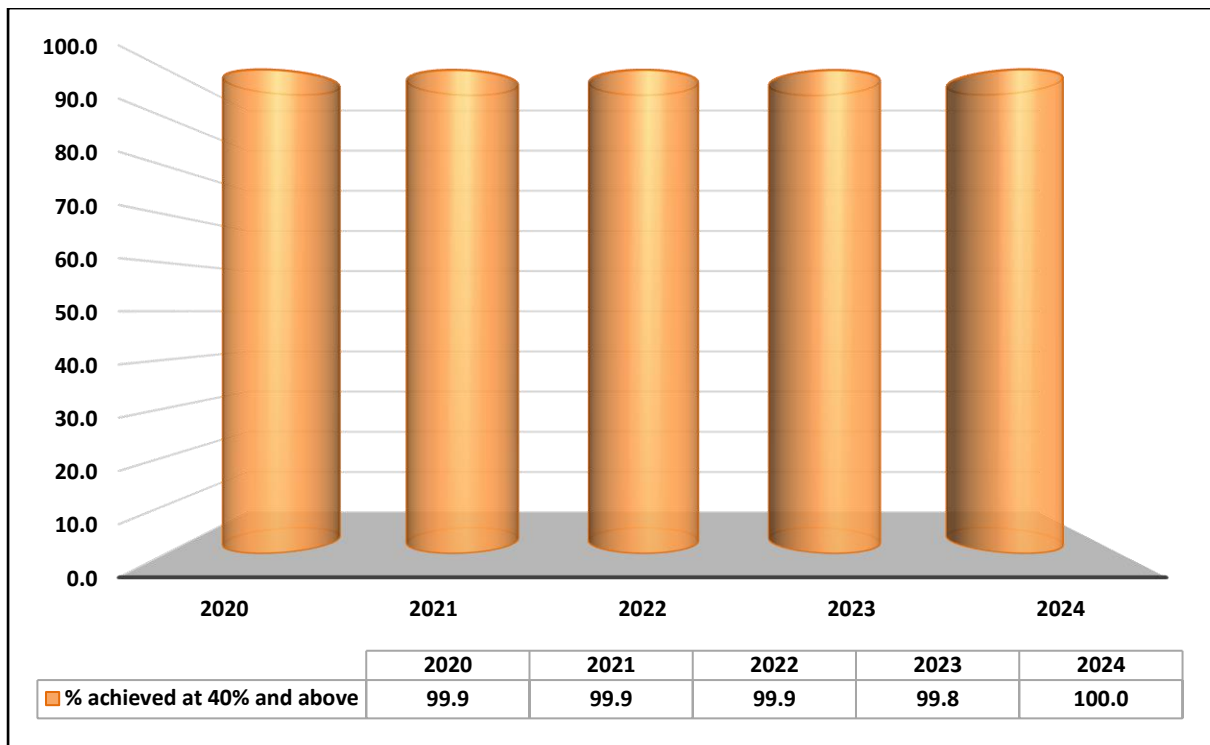
Kube nokukhuphuka okukhudlwana ezingeni lokuphasa kwabafundi umnyaka lo njengombana boke abafundi abatlolileko baphase ngamaphesende ama-40. Ukukhuphukokhu kusuke emaphesendeni ama-99,8 wangomnyaka wee-2023 ukufika emaphesendeni ali-100 ngomnyaka wee-2024. Kubonakele ukukhuphuka okukhulu emaphesendeni wabafundi abaphumelele ngamalengiso elevelini ye-7 nekumaphesende angaphezu kwama-80. Ukukhuphukokhu kusuka emaphesendeni alinganiselwa ema-41,3 wangomnyaka wee-2023 ukufika emaphesendeni ama-52,5 ngomnyaka wee-2024. Nanyana kube nokwehla kwenani labafundi abatlole isiNdebele iLimi LeKhaya ngomnyaka wee-2024 kodwana kube nokukhuphuka enanini labafundi abaphumelele ngamalengiso ukusuka ee-2 441 ukufika ee-2 723.

Amahlelo ahlukehlukeneko wamaqhinga wokufundisa ngokungeneleleko asetjenziswa botitjhere, abeluleki beemfundo nemiNyango yezeFundo weemFunda aragele phambili nokusetjenziswa ngomnyaka wee-2024. Ukukhuthala, ukuzinikela nokusebenza ngokuzikhandla kwabafundi nakho kube nomfakela omkhulu ekukhuphukeni kwezinga lokuphumelela ilimeli.

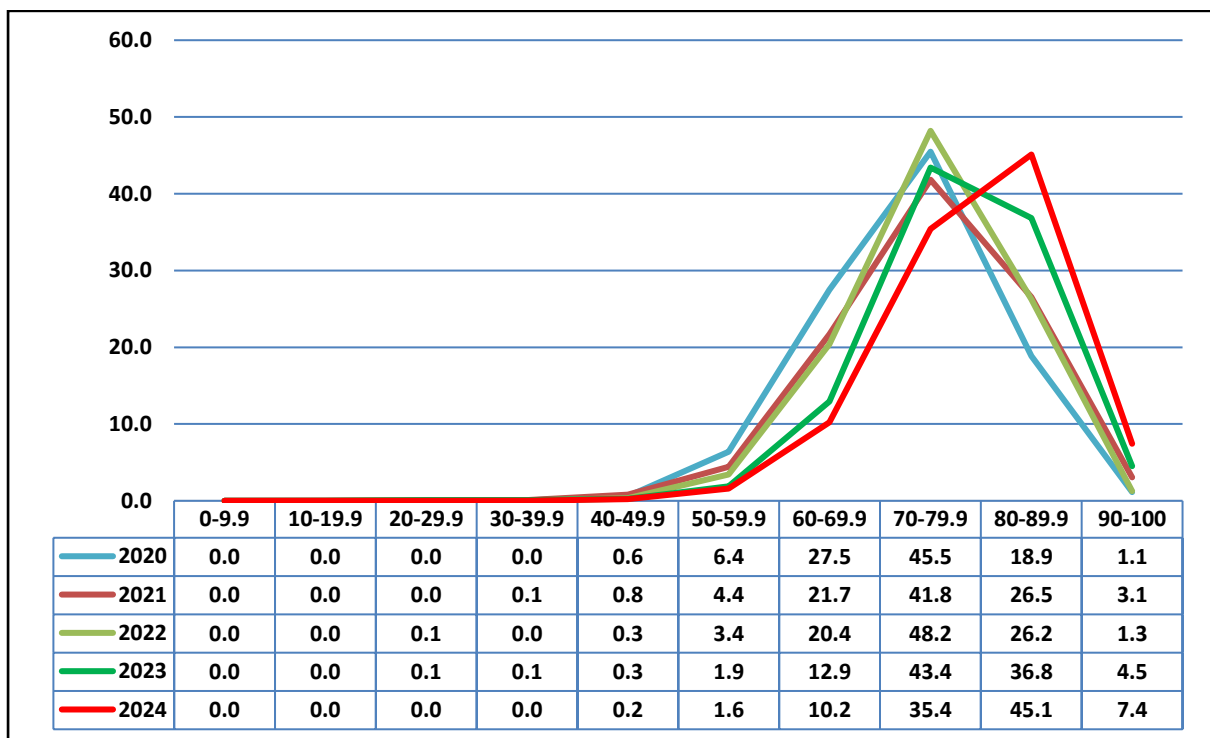
#### Ithebula 5.1.1 Izinga Lokuphumelela Mazombe isiNdebele iLimi LeKhaya

Umnyaka	Inani labatlolileko	Inani labaphumelele ngamaphesende ama-40 nokuya phezulu	Inani labaphumelele ngamaphesende ama-40 nokuya phezulu
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
2024	5 187	5 185	100,0

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-2024 IKHUPHUKU 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 obuhlukahlukeneko.
- 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 ithunyelwe kibofunjathwako babafundi.
- Ukubukela kokudlalwa komdlalo, Ifindo kanye nenovela, UBonakele, bunqophu ngokusizwa yiVusa Group, kube neentlo ezihle khulu kizo zoke iimfunda.
- Ukubanjwa kwama-Marking Standardisation Meetings, ngemva kokutlolwa kweenhlahlubo zakaJuni noSeptemba kutlhadlhule abotitjhere abanengi.
- Ukubuyekwezwa kwemisebenzi ngelanga elingaphambi kwelanga abafundi abayokutlola ngalo iphepha elithileko nokukhunjuzwa kwabafundi ngesakhiwo sephepha eliyokutlolwa ekuseni ngaphambi kobana bangene ngeenkumbeni zokutlolola (*Walking Learners into the examination room*).

## **5.2 UKUPHUMELELA KWABATLOLI SEKUKOKE EPHEPHENI LOKU-1**

### **Imibono mazombe**

Nasitjheja indlela abafundi abaphumelele ngayo kileliphepha, ebafundini abali-100 okwenziwe ngabo ukuhlolwa kokuphumelela kwabo ngesikhathi kutshwaywa kufunyenwe bona baliphumelele kuhle ngombana baliphumelele ngamaphesende ama-**68,5**. Ukuphumelela kwabo iphepheli kubonakala kwehle ngamaphesende ali-**0,3** nakumadanyiswa nokuliphumelela kwabafundi bangomnyaka wee-2023 egade kusilinganiso samaphesende esima-**68,8**. Inengi labafundi litjengise ukuliphumelela ngezanga eliphakathi iphepheli nanyana kukhona idlanzana eliliphumelele ngezanga eliphezulu, elinye laliphumelela ngezanga eliphasi. Nanyana kunjalo kukhona nabafundi abalidlanzana abangakaliphumeleli iphepheli. Umfundi othole imitlomo ephazulu kunabo boke ngofumene imitlomo ema-**69**, bese kwaba nabafundi abambadlwana abafumene imitlomo eli-**12** ekungephasi kunayo yoke imitlomo efunyenweko.

**(YELELA: ISITJENGISO ESISSETJENZISWE NGENZASI ASIKAFAKI IMIPHUMELA YABAFUNDI BOKE)**

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

- (a) **Embuzweni woku-1** okumbuzo wokufundela ukuzwisisa, abafundi abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona bawuphumelele ngesilinganiso esimitlomo ema-**21,1 (Average mark)** neyenza amaphesende ama-**70,2**. Ukuphumelela kwabafundi embuzweni lo kubonakala kwehlile nakumadanyiswa nokuwuphumelela kwabafundi bangomnyaka wee-2023 ebekumitlomo ema-**23 (Average mark)** nebegade imaphesende ama-**77,7**

**(Average %)** nebonakala yehle ngamaphesende ali-7,5.

- (b) **Embuzweni wesi-2** okumbuzo wokurhunyeza, abafundi abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona bawuphumelele ngesilinganiso esimitlomelo eli-9,3 **(Average mark)** nekumaphesende ama-92,6 **(Average %)**. Umbuzo lo abafundi ukuwuphumelela kwabo kubonakala kukhuphuke ngomtlomelo owo-1,3 nekumaphesende ali-9,9 nakumadaniswa nokuwuphumelela kwabafundi bangomnyaka wee-2023.
- (c) **Embuzweni wesi-3** okumbuzo **wesikhangiso**, ukuphumelela kwabafundi kubonakele bawuphumelele ngezinga eliphakathi ngombana erhelweni labafundi abali-100 ekwenziwe ngabo ukuhlolwa babonakele bawuphumelele ngesilinganiso esimitlomelo eli-7,3 **(Average mark)** nekumaphesende ama-73,1 **(Average %)**. Ukuphumelela kwabafundi umbuzo lo kubonakala kukhuphuke ngamaphesende ali-0,3. Lokhu kuhlathulula bona balidlanzana khulu abafundi abangakawuphueleli umbuzo lo.
- (d) **Embuzweni wesi-4** okumbuzo omayelana **nekhathuni**, abafundi bawuphumelele ngezinga eliphakathi. Nakutjhejwa irhelo labafundi abali-100 ekwenziwe ngabo ukuhlolwa embuzweni lo, abafundi babonakala bawuphumelele ngesilinganiso esimitlomelo esi-6,3 **(Average mark)** nekumaphesende ama-62,8. Ukuphumelela kwabafundi embuzweni lo kubonakala kwehle ngemitlomelo eli-0,7 nekumaphesende ali-9,2 nakumadaniswa nokuphumelela kwabafundi bangomnyaka wee-2023.
- (e) **Embuzweni wesi-5** okumbuzo omayelana nokusetjenziswa **kwelimi ebujameni obuthileko**, abafundi abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona bawuphumelele ngesilinganiso esimitlomelo emi-4,1 nekumaphesende ama-40,5. Ukuphumelela kwabafundi embuzweni lo kubonakala kukhuphuke ngomtlomelo owo-1,1 nekumaphesende ali-10,5 nakumadaniswa nokuwuphumelela kwabafundi bangomnyaka wee-2023.

### 5.3 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMBUZWENI YEPHEPHA LOKU-1

**limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo**

#### **UMBuzo WOKU-1: (UKUFUNDELA UKUZWISISA)**

- (a) Ngokuya kwemibiko evezwe ziimFunda emnyakeni wee-2024 kubonakele kunabafundi abalidlanzana ababhalelwe kuphendula imibuzo efuna iimpendulo ezivezwe tjjhatjhalazi nezitlhoga bona babuyele etheksthini ukwenzela bona bazifumane.
- (b) Kubonakale abafundi abanengi bangamazi uMongameli wangaphambilini uThabo Mbeki, njengombana bekufunwa umbuzo 1.1.6 kodwana bona bazazela uMongameli uJacob Zuma.
- (c) Abafundi abakaphenduli ngezinto ekubonakala zisenziwa besana nabentazana ngokulinganako njengombana bekufunwa umbuzo 1.1.7 kodwana iimpendulo zabo ziqaliswe ezembathweni nokobana ngematlasini kunabesana nabentazana. Ngobufitjhani singatjho bona abafundi babhalelwe kuphendula ngokunemba umbuzo lo.
- (d) Abafundi abakazwisisi igama elithi; 'ukuziphendulela' emalungelweni, balizwisise kwangathi litjho ukuziphendulela nawukhuluma nomuntu. Ngobunengi baphendule bathi; 'kuzokuba yinarha ehlangahlangeneko/enganalawulo/enganamthetho.'

- (e) Inengi labafundi libhalelwe kuphendula imibuzo efuna kuhlolwe bekubukwe ngezehlakalo nofana ngemibono ethileko nekumibuzo eselevelini yesi-4 neyesi-5.
- (f) 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 kokutjiwo yitheksthi, esikhundleni salokho linikele iimpendulo ezivundlileko kokutjiwo yitheksthi efundweko.

### limphakamiso zokwenza ngcono

- (a) Abafundi abakhuthazwe ukobana bafunde itheksthi amahlandla AMATHATHU okufaka hlangana nokufunda imibuzo ngaphambi kobana bathome ukuphendula imibuzo. Nasele bafunda ihlandla lesi-2 nelesi-3 abathalele amagama ngepeni yombala okhanyako nofana imitjho ebayibona ingezinye zeempendulo zemibuzo ebuzweko, ukwenzela bona kube lula nasele baphendula imibuzo eselevelini yoku-1 kufika keyesi-2.
- (b) Abafundi kufanele bafundiswe ngokungeneleleko ngokuziphendulela emalungelweni abanawo.
- (c) Isifundo sezomLando (*History*) kufanele sibuyiswe kizo zoke iinkolo ngombana kuyabonakala bona izinto ezimlando nezimagugu wenarha yeSewula Afrika abafundi banje nelutjha elikusasa lenarha angekhe lazazi.
- (d) Kulindeleke bona abotitjhere bakhuthalele ukunikela abafundi imisebenzi yeemfundo zokuzwisisa eminengana njengombana kuhleliwe kumThetho-kambiso weLimi lesiNdebele naku-ATP bona banikelwe imisetjenzana engaba mi-4 yokufunda nokuzwisisa nami-2 ubuncani yokurhumutjha iinthombe ngethemu.
- (e) Abotitjhere nabahlola abafundi bangasebenzisa amaphepha weenhlahlubo zeminyaka eyadlulako. 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 iimpendulo zemibuzo le ngokwamazinga wayo.)
- (f) Abafundi abafundiswe ukuzitshwayela iincwadi zabo bebenze neenlungiso zemisetjenzana le ngetlasini ukwenzela bona nalabo abangakaphenduli kuhle batshwaye iimphoso zabo.
- (g) Kuqakathekile bona abafundi bazibandakanye ematheksthini ahluhlukeneko ngomnqopho wokubandula amakghono wabo wokuphendula imibuzo yesifundo sokuzwisisa esikhambisana nesithombe. Nangabe abafundi bayazwisisa bona ngemva kokufunda itheksthi kuzokuba nemibuzo efanele bayiphendule, lokho kuzokuthukisa indlela yokufunda ngokuzwisisa nokulalela okutjiwo yitheksthi begodu kuzobenza bakghone ukuphendula ngendlela elindelekileko.
- (h) Kuqakathekile bona abafundi bazwisise bebanamathele kilokho abasuke babuzwe khona. Lokha nabafunda umbuzo, abatjheje bebathalele amagama amumongo avezwa mbuzo lowo. (**Isib.** *Tlola bewuhlathulule, rhunyeza, hlathulula, tshwaya ngelihlo elibukhali, madanisa, uyini umnqopho, ucabanga bona, coca ngokuphumelela komtloli, njll.*)

- (i) 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.
- (j) Bafanele batjheje ukobana emibuzweni efana nale ekukhulunywa ngayo ngehla ku-(i) bazokutlonyeliswa ukusekela kwaphela ingasi ukuthatha ihlangothi. Abafundi kufanele bakhuthazwe bona lokha nabafunda isifundo sokuzwisisa bafanele bamadanise ilwazi elivezwe etheksthini namaboni/nelemuko abanalo ngokutjhiwo yitheksthi ngombana lokho kuzobasiza ekuphenduleni imibuzo esezingeni lesi-3 kufika kesezingeni lesi-5.
- (k) 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) Kusese khona idlanzana labafundi abasadzubhula amaphuzu njengombana anjalo etheksthini nalabo abangahlukanisiko phakathi kwamaphuzu nemitjhwana esekela amaphuzu.
- (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 nababandulwako 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 lingasaqala lokho okusetheksthini ekufanele lirhunyeka ngakho.
- (e) Kusese nedlanzana labafundi elingalandeli umlayelo wokutlola isirhunyeko ngendima, kunalokho litlola ngamaphuzu nokungakavumeleki eLimini LeKhaya.
- (f) 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 amumongo nofana afunwa mbuzo.
- (b) Abafundi abazijayeze ukubuyela emyalweni wokuthoma ukuzikhumbuza bona umbuzo lo ufuna barhunyeka ngani.
- (c) Abotitjhere abakhuthaze abafundi bona ngesikhathi seenhlahlubo bangayitloli ithebula ngombana lokho kubadlela isikhathi sokuqalana neminye imibuzo.



- (d) Abotitjhere bafanele banikele abafundi imisebenzi eminengana emayelana nokurhunyeka, khulukhulu egreyidini le-10 ukwenzela ukobana nabafika egreyidini le-12 sebawujayele lomhlobo wombuzo.
- (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 bawatole ngewabo 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-25–27 kanye nekhasini le-103–105)**

##### **Ngaphasi kwesigabesi kuhlolwa okulandelako:**

- Ilwazimagama nokusetjenziswa kwelimi.
- Izakhiwo zemitjho.
- UkuYelesiswa kokuSetjenziswa kweLimi.

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

##### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo**

- (a) Abafundi babonakele bangakghoni ukuhlukanisa phakathi kwamagama neenungo zelimi njengezaga nezitjho. Kungebangelo inengi labo lihlulwe kudzubhula amagama asisaga njengombana bekufunwa umbuzo 3.4.
- (b) Abafundi babonakele bangakghoni ukuhlukanisa phakathi kwebinzana lamagama elimumethe imiqondo yelimi ehluukahlukeneko. Kungebangelo inengi labo lihlulwe kukhetha ipendulo enembako embuzweni 3.5.
- (c) Inengi labafundi nalitjhugulula ikulumo enqophileko liyitjhugululela ekulumeni engakanqophi alisebenzisi isikhathi esidlulileko. Esikhundleni sokobana basebenzise igama elithi; 'uthe' bona basebenzisa elithi; 'uthi'.
- (d) Inengi labafundi libhalelwe kufumana imiqondo etjhayisanako emagameni asetjenziselwe ukudosa ikareko yabathengi nemibandela.

##### **limphakamiso zokwenza ngcono ukurhumutjha isikhangiso**

- (a) Abotitjhere abazinikele isikhathi sokufundisa izaga nezitjho ngetlasini bebanikele abafundi imisebenzi lapha balindeleke bona bazisebenzise emitjhwani abazozitlamela

yona kuvele bona bayazazi iinhlathululo zazo.

- (b) Abotitjhere kufanele bafundise imiqondo yelimi pheze kizo zoke iimfundo ezethulelwa abafundi ngetlasini bebanikelwe nemisetjenzana yokuzijayeza emayelana nayo imiqondo le yelimi.
- (c) Abotitjhere abagandelele ukusetjenziswa kweenkhathi zesenzo ezifaneleko lokha nakutjhugululwa ikulumo engophileko itjhugululelwa ekulumeni engakanqophi nofana ikulumo engakanqophi itjhugululelwa ekulumeni engophileko.
- (d) Abafundi kufanele bakhuthazwe ukufunda amagama asesikhangisweni ngokuzwisisa nangokuyelela umqondo omunyethwe magama lawo ukuze bakghone ukubona ukutjhayisana kwemiqondo okukhona.

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

##### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mbuzo.**

- (a) Abafundi babonakele banganalo ilwazi lokobana amabhamuza weenkulumo ezahlukahlukeneko asetjenziselwa ini ekhathunini njengombana bekufunwa mbuzo 4.1.
- (b) Abafundi abanengi babonakele bangaqalisisi ikhathuni bebafundisise namagama asetjenziswe kiyo ukwenzela bona bazwisise ummango omunyethwe yikhathuni nebegade kufunwa mbuzo wesi-4.2.
- (c) Abafundi abanengi babhalelwe kuhlukanisa phakathi kwesandiso sesikhathi nesikhathi sesenzo. Kunokobana banikele ipendulo ekungiyi embuzweni we-4.3, bona bebatlola isikhathi sesenzo sanje.
- (d) Abafundi abakghoni ukupeleda kuhle amagama lokha nabatlola i-akhronimu ngokuzeleko. Abanye babo abazi bona i-akhronimu ethi; 'KFC' ijameleni.
- (e) Abafundi babhalelwe kurhumutjha ikhathuni le ngendlela ebekufunwa mbuzo 4.7 ngayo. Baphendule umbuzo lo ngomqondo otjhatjhalazi.

##### **limphakamiso zokwenza ngcono ukurhumutjha ikhathuni**

- (a) Abotitjhere abafundise ngokungeneleleko indlela amabhamuza weenkulumo zekhathunini ahluka ngayo, njengokuthi kunebhamuza elihlathulula bona umuntu uyakhuluma, kunebhamuza elihlathulula bona umuntu uyacabanga, kunebhamuza elihlathulula bona umuntu uyahleba, njll.
- (b) Abafundi bafanele bakhuthazwe bebalenyukiswe ukobana enye nenye ikhathuni isuke inomongo othileko esuke iwudlulisela kibo, njeke kuqakathekile ukobana batjhejisise amagama atolwe kiyo bebaqalisise nangendlela abantu abakiyo baqaleka ngayo/ubujamo bobuso netshwayo elitjengiswa mzimba (*Facial expressions and body language*).
- (c) Abotitjhere abaveze umahluko okhona phakathi kweenkhathi zesenzo nesandiso sesikhathi lokha nabafundisako.
- (d) Abafundi abalenyukiswe bona amakhathuni akhuluma ngezinto ezenzeka epilweni yamambala, njeke bafanele bakghone ukumadanisa lokho okusuke kwenzeka ekhathunini nobujamo obenzeka hlangana nemiphakathi abaphila kiyo.

**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 babonakele bangakazwisisi igama elithi; 'isifengqo'.
- (b) Abafundi balirhunyeka kuhle igama elithi; 'Mvulo' kodwana batjhiye ungci (.) ekugcineni kwalo nekubenze bonyana bangatlonyeliswa.
- (c) Abafundi abalazi igama elithi; 'ehogweni' nekuyipendulo ebegade ilindelekile ngombana abanalwazi lehogo nokukhuliswa kweenukhu emiphakathini abahlala kiyo.
- (d) Kubonakala kunokuthayela kwelwazi lamagama akhambisanako.
- (e) Abafundi abanalemuko lokobana isikhekhe sekulumo esithileko siyakghona ukutjhuguluka sibe ngesinye isikhekhe sekulumo njengombana bekufunwa mbuzo 5.8.

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

- (a) Abafundi kufanele bafundiswe bona ziyini iimfengqo begodu balenyukiswe nokobana iinthombengqondo kusese ngizo iimfengqo.
- (b) Abafundi abalenyukiswe bona zoke iirhunyeko ziba nongci ekugcineni kwazo ukukhombisa bona kusuke kuligama elingakapheleli/elirhunyezweko.
- (c) Abotitjhere kufanele bafundise abafundi ngamagama ahlukeneko angajamela ibinzana lamagama.
- (d) Abotitjhere abafundise abafundi ngokuthuthukiswa kwelwazimagama okufaka hlangana abomabizwafane, abomafanapeledwa, abomakhambisana, njll.
- (e) Abafundi abafundiswe ngeenkhekhe zekulumo ezahlukeneko bebanikelwe nemisebenzi yokuzijayeza emayelana nokutjhugulula amagama abuzweko ukobana abe ziinkhekhe ezihlukileko kunalezo angizo.

**5.4 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-2**

**Imibono mazombe**

**(YELELA: ISITJENGISO ESISITJENZISWE NGENZASI ASIKAFAKI IMIPHUMELA YABAFUNDI BOKE)**

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

- (a) Nasitjheja indlela abafundi abasebenze ngayo itjengisa inengi labo liphumelele ngezanga eliphezulu kileliphapha nanyana kusese nabafundi abambadlwana abaliphumelele ngezanga eliphakathi, elinye laphumelela ngezanga eliphasi. Nanyana kunjalo kukhona nabafundi abalidlanzana elincani khulu abangakaliphumeleli iphepheli. Kunabafundi abanengi abaliphumelele ngemitlomo ema-64 nangaphezulu nokutjho khona bona baliphumelele **ngeleveli 7**. Kunabafundi abambalwa abaliphumelele ngemitlomo ema-78, okutjho bona baliphumelele ngamaphesende

ama-**97,5** bese umfundi ofumene imitlomelo ephasi kunabo boke ufumene imitlomelo emi-**5** nekumaphesende asi-**6,3%**. Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona baliphumelele ngesilinganiso esingaba mitlomelo ema-**57,6 (Average Mark)** nesimaphesende ama-**72 (Average percentage)**. Isilinganiso sokuphumelela kwabafundi kilomnyaka sikhuphuke ngemitlomelo esi-**6,3** bese kuthi nawuyitjhugululela emaphesendeni ibe maphesende ali-**7,9** nasimadani swa nesangomnyaka wee-**2023** ebesimitlomelo ema-**51,3 (Average mark)** nesasimaphesende ama-**64,1 (Average %)**.

(b) Abafundi baphumelele kuhle **esigabeni A** ekusigaba seenkondlo. Emibuzweni eminengi ekhethweko kilomnyaka kubonakele kunokukhuphuka nakumadani swa nokuphumelela kwabafundi bangomnyaka wee-2023.

- **Embuzweni woku-1**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo eli-**7,6 (Average mark)** emitlomelweni eli-**10** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-**76 (Average %)** nokutjho bona inengi labo liwuphumelele ngeleveli yesi-**6**. Kubonakele kunokukhuphuka ngemitlomelo emi-**2** esilinganisweni sabafundi bangomnyaka wee-2024 ekuphumeleleni lombuzo nakumadani swa nebangomnyaka wee-2023.
- **Embuzweni wesi-2**, abafundi abanengi bawuphendule kuhle khulu umbuzo lo ngombana ngokuya kwerhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi liwuphumelele ngemitlomelo ebu-**8,8 (Average mark)** 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-**88 (Average %)** nokutjho bona bawuphumelele ngeleveli yesi-**7**.
- **Embuzweni wesi-3**, abafundi abakhetha ukuphendula umbuzo lo bawuphumelele ngezinga eliphezulu. Erhelweni labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabafundi inengi labo liwuphumelele ngemitlomelo esi-**7,8 (Average mark)** emitlomelweni eli-**10** eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-**78 (Average %)** nokutjho bona bawuphumelele ngeleveli yesi-**6**.
- **Embuzweni wesi-4**, abafundi abanengi bawuphumelele ngezinga eliphakathi umbuzo lo ngombana nakuqalwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo, inengi labo lithole imitlomelo esi-**6,6 (Average mark)** emitlomelweni eli-**10** eyabelwe umbuzo lo. Ngokwamaphesende abafundi umbuzo lo bawuphumelele ngamaphesende ama-**66 (Average %)** nokutjho bona bawuphumelele ngeleveli yesi-**5**.
- **Embuzweni wesi-5, (Ikondlo engakabonwa)**. Abafundi abanengi bawuphumelele ngezinga eliphakathi umbuzo lo ngombana nakuyelelwa irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo inengi labo lithole imitlomelo esi-**6,8 (Average mark)** emitlomelweni eli-**10** eyabelwe wona. Ngokwamaphesende umbuzo lo bawuphumelele ngamaphesende ama-**68 (Average %)** nokutjho bona bawuphumelele ngeleveli yesi-**5**.

(c) Abafundi baphumelele kuhle **esigabeni B** samanovela/ubukghwari bomlomo nakumadani swa nokuwuphumelela kwabafundi bangomnyaka wee-2023.

- **Embuzweni we-10**, abafundi abanengi bawuphumelele kuhle umbuzo lo. Nasitjheja irhelo labafundi abali-100 elisetjenziselwe ukuhlola ukuphumelela kwabo kutholakele bona inengi labo liwuphumelele ngesilinganiso esimitlomelo eli-**19,8 (Average mark)** emitlomelweni ema-**25** eyabelwe wona. Ngokwamaphesende bawuphumelele ngamaphesende ama-**79,2 (Average %)**,

nokutjho bona bawuphumelele ngeleveli yesi-6. Bakhona nabanye abafundi abambalwa abawuphumelele ngemitlomelo ema-25 nekumaphesende ali-100. Nanyana kunjalo likhona nelinye idlanzana labafundi elingakawuphumeleli. Kubonakala kunokukhuphuka ngamaphesende ama-5,7 nakuqathaniswa nokuphumelela kwabafundi bangomnyaka wee-2023 ebekumaphesende ama-73,5.

- **Embuzweni we-11**, abafundi abanengi bawuphendule ngezinga eliphakathi umbuzo lo ngombana bafumene imitlomelo eli-15,6 (**Average mark**) emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende imitlomelo le iba maphesende ama-62,4 (**Average %**). Kubonakala kunokwehla ngamaphesende ama-2,4 nakumadaniwa nokuphumelela kwabafundi bangomnyaka wee-2023 okwakumaphesende ama-64,8 (**Average %**).
- (d) Abafundi basiphumelele ngezinga eliphakathi **isigaba C** nekusigaba semidlalo ngombana kiyo yomi-2 imibuzo abayiphendulileko kubonakele kunokukhuphuka nakumadaniwa nekwangomnyaka wee-2023.
- **Embuzweni we-18**, abafundi bawuphumelele ngezinga eliphakathi ngombana bawuphumelele ngemitlomelo eli-17,3 (**Average mark**) emitlomelweni ema-25 eyabelwe wona. Ngokwamaphesende imitlomelo le iba maphesende ama-69,2 (**Average %**) nekuyileveli yesi-5. Izinga lokuphumelela umbuzo lo libonakele likhuphuke ngemitlomelo emi-2,8 nekumaphesende ali-11,2 nakumadaniwa nokuphumelela kwabafundi bangomnyaka wee-2023 ekwakumaphesende ama-58.
  - **Embuzweni we-19** abafundi baphumelele ngezinga eliphakathi ngombana bawuphumelele ngemitlomelo eli-16,3 (**Average mark**) emitlomelweni ema-25 eyabelwe yona. Ngokwamaphesende imitlomelo le iba maphesende ama-65,2 (**Average %**) nekuyileveli yesi-5. Izinga lokuphumelela kwabo umbuzo lo libonakala likhuphuke ngemitlomelo emi-3,3 nekumaphesende ali-13,6 nakuqathaniswa nokuphumelela kwabafundi bangomnyaka wee-2023 ekwakumitlomelo emaphesende ama-51,6.

## 5.5 UKUHLOLISISA UKUPHUMUMELELA KOMFUNDI NGAMUNYE EMIBUZWENI YEPHEPHA LESI-2

### ISIGABA A: IINKONDLO

#### UMBUZO 1: 'ISITJHABA SEKULULEKO'

##### limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yeenkondlo

- (a) Idlanzana labafundi abangakawuphenduli kuhle umbuzo lo likhombise ukungabi nelwazi lokuphendula lomhlobo wombuzo.
- (b) Abanye babafundi batjengise ilwazi lokobana balindeleke bona badzubhule imida eveza tjhatjhalazi ummongondaba wekondlo kodwana bahlulwa kunikela iinhlathululo ezinembako.
- (c) Kube budisi ebafundini abalidlanzana ukuzwisisa ukobana ikondlo ebuzweko ikhuluma ngani nokwenze bona babhalelwe kudzubhula bebahlathulule imida enembako.
- (d) Abanye babafundi abakathomi ngokutlola isingeniso esihlathulula amagama amumongo wombuzo lo naphezu kobana balayelwe ephepheni lemibuzo.
- (e) Abanye babafundi bavele banikela zabo iinhlathululo eziphuma eengqondweni zabo ngaphandle kobana badzubhule amagama bese bahlathulule wona njengombana balayelwe ephepheni lemibuzo.
- (f) Abanye bavele bazidzubhulela amagama kodwana banganikela iinhlathululo zawo njengombana balayelwe bona benze ephepheni lemibuzo.
- (g) Abanye babafundi abalinge ukuphendula umbuzo lo bakhombise bangakayizwisisi ikondlo le kwangetlasini nabegade bayifunda nabotitjhere babo ngombana iimpendulo zabo zizwakala kwangathi ikondlo le bayibone kokuthoma nabegade batlola iinhlathululo.

##### limphakamiso zokwenza ngcono umbuzo omude wekondlo

- (a) Abotitjhere bafanele bafundise abafundi ukobana omunye nomunye umtlo oyi-eseyi **unesingeniso, umzimba nesiphetho**.
- (b) Abotitjhere abagandelele nofana bayelelise abafundi ukobana isingeniso sabo kilomhlobo wombuzo sabelwe imitlomo **emi-2** ekungeyehlathululo yamagama amumongo wombuzo kwaphela, njeke kuqakathekile bona iinhlathululo zabo zinembe.
- (c) Kuqakathekile bona abotitjhere benze irhelo lamagama ekuvamise ukubuzwa ngawo kilomhlobo wombuzo, amagama afana nommongondaba wekondlo, ummoya wekondlo, ikhethomagama, umlayezo ofumaneka ekondlweni, isifundo esifumaneka ekondlweni namanye ukwenzela bona abafundi bakghone ukuwahlathulula nasele batlola iinhlathululo zabo.
- (d) Abotitjhere bafanele basebenzise iintjengiso zomhlobo lo wombuzo ezitholakala ngaphakathi komhlahandlela weenkondlo ezabelwe ukufundwa owethulwe ngomnyaka wee-2024 ukwenzela bona abafundi bazi bona umbuzo oyi-eseyi yezemitlolo ulindeleke bona uphendulwe kunjani.

- (e) 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.
- (f) Okhunye okungasetjenziswa nakufundiswa lomhlobo wombuzo mihlahlandlela yamaphepha weminyaka egadungileko.

## **UMBUZO 2: 'SIDAKAMIZWA'**

### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo**

- (a) Idlanzana labafundi libhalelwe kuveza umhlobo wevumelwano ebewufunwa mbuzo 2.1.
- (b) Ukurhunyeza ummongondaba wekondlo kusese mraro kabanye abafundi. Abakghoni ukubuthela imiqondo evezwa yikondlo bese bayitlola ngephuzu ELILODWA njengombana kuvamise ukutjihiwo nakutlanywa lomhlobo wombuzo.
- (c) Kubemraro omkhulu ebafundini nabegade bafanele banikele umqondo ovezwa mumuda wama-20 wekondlo ebuzweko.
- (d) Abafundi abanengi babonakala bangalemuki iinhlathululo ezifihlakeleko ezisuke zivezwa ziimbongi ngemida eziyisebenzisa eenkondlweni zazo, khulukhulu nangabe umuda lowo unomhlobo othileko wesithombengqondo.
- (e) Ukobana ummoya wekondlo ubathinta njani abamukelilwazi kusese mraro omkhulu ebafundini abanengi.
- (f) Umbuzo ofuna umnqopho wembongi ngokusebenzisa amagama athileko nofana isithombengqondo ekondlweni uba mraro omkhulu kabanye abafundi, abanalo ikghono lokufunda ngokuzwisisa.
- (g) Esikhundleni sokobana baveze umhlobo wevumelwano obuzweko emudeni/emideni ethileko yekondlo bavele badzubhule umuda/imida leyo njengombana injalo bebaphelele lapho.

### **limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo**

- (a) Lokha utitjhere nakafundisa ikondlo akangabalekeli ukuveza tihatjhalazi umqondo obhamba otjihiwo yikondlo efundwako.
- (b) Nakufundiswa ikondlo utitjhere akenze isiqiniseko sokobana kuhlathululwa okutjihiwo ngomunye nomunye umuda wekondlo, akuvezwe umnqopho wembongi ngokusebenzisa umuda lowo bekuhlathululwe nokobana lokho okutjihiwo mumuda lowo kunomthelela ongangani ekwenzeni bona imbongi iphumelele ukufikisa ikondlo yayo emmongondabeni ewuhlosileko ngayo.
- (c) Abafundi abalenyukiswe bona lokho imbongi esuke 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.
- (d) Abafundi abalenyukiswe ukobana okwenziwa ngunanyana ngubani ikondlo ekhuluma ngaye/ngabo kunomthelela okungenzeka ube ngomuhle nofana ngomumbi ebantwini

abatjhidelene nomuntu/nabantu labo. **Isib:** Umntwana nakabhema inyawupe ababelethi bakhe bazokuphatheka kabuhlungu ngombana isenzo sakheso kusuke kungasiso ababelethi bakhe ebegade basilindele kuye.

- (e) Abotitjhere bafanele bafundise abafundi imihlobo ehluahlukeneko yamavumelwano bebabe namaqhinga abawasebenzisako azokwenza abafundi barhabe balemuke umhlobo othileko wevumelwano. **Isib:** Abafundi abalenyukiswe bona ivumelwano-phakathi litholakala emudeni owodwa, njeke umfundi akabe nelwazi lokobana nangabe umbuzo ubuza ngevumelwano elisemideni emibili angeze kwaba livumelwano-phakathi.

### **UMBUZO 3: 'KUZOKUYAMEKA'**

#### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo**

- (a) Abanye babafundi bakhombise ukungalemuki ukobana nakukhulunywa ngobukondlo obusetjenziswe yimbongi ekondlweni kusuke kukhulunywa ngani. **Isib:** Umbuzo 3.1 abanye babafundi bavele banikela ipendulo ethi; 'Bukondlo bokusabeka'.
- (b) Kubabudisi kabanye babafundi ukunikela ipendulo etlhoga bona baveze abakucabangako ngokutjihiwo mumuda nofana yindima ethileko yekondlo.
- (c) Inengi labafundi libhalelwe kuhlathulula umnqopho wokusetjenziswa kwesithombengqondo ekuphumeleliseni nofana ekuzwakaliseni lokho imbongi ekutjhoko ngomuda wekondlo leyo.
- (d) Kubudisi kabanye abafundi ukunikela ihlathululo ebhamba nangabe imbongi isebenzise amagama anehlathululo efihlakeleko.
- (e) Ebafundini abanengi omunye nomunye umbuzo obuze ngomhlobo wesithombengqondo bawuphendula ngokobana sisenzasamuntu, nekuveza tjtatjhalazi bona abayazi eminye imihlobo yeenthombengqondo.
- (f) Ukumadanisa imiqondo emibili emunyethwe mimida nofana ziindima ezimbili ezihlukeneko kusese mraro omkhulu ebafundini abanengi.
- (g) Esikhundleni sokobana batshwaye ngokukhambelana kwesihloko sekondlo nommongondaba wayo bavele banikela ummongondaba wekondlo bangatjho litho ngesihloko nokwenze kwababudisi kibotitjhere bona banganikela imitlomelo eempendulweni ezinjalo.

#### **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 bafanele bafundise abafundi ikghono lokulemuka ukuthelelana kwemiqondo engaphezu kowodwa etholakala endimeni eyodwa yekondlo.
- (c) Abotitjhere abalemukise abafundi bona enye nanye ikondlo isuka ikhuluma ngezinto ezibathintako nezenzakalako eendaweni abahlala kizo, njeke bafanele bakghone ukuveza imibonwabo ngalokho ikondlo nofana umuda wekondlo osuke ukhuluma ngakho. **Isib:** Ukukholweka kwezehlakalo ezikhulunyiswa ekondlweni.



- (d) Akufundiswe abafundi ikghono lokubuthelela imiqondo engehla kowodwa owethulwa yindima yekondlo ukuwurhunyeka ngomuda owoodwa njengombana kuhlale kufunwa imibuzo eminengi engaphasi kweleveli yesi-2 yerhelo lemibuzo yeThekzonomi ka-Barret neseetjenziswako lokha nakutlanywa imibuzo.
- (e) 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: 'DLUMBANA KUDLALA'**

##### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo**

- (a) Abanye babafundi banobudisi bokubona umhlobo wesithombengqondo osetjenziswe emudeni othileko.
- (b) Abanye babafundi bakhombise ukuba nobudisi nakufanele baphendule umbuzo obuza ngamaboni/ilemuko abanalo ngokwenzeka kwesehlakalo esithileko ekondlweni.
- (c) Abafundi abanengi bakhombise ukuba nomraro ukuphendula imibuzo efuna bona batshwaye ngokuphumelela kwembongi ukusebenzisa umhlobo othileko wesithombengqondo.

##### **limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo**

- (a) Abotitjhere abafundise abafundi ngamatshwayo wobukondlo nekungiwo enza bona umtlole lo uhluke keminye imihlobo yemitlole.
- (b) Abafundi abakhuthazwe ukobana bafundisise umbuzo bebawutsenge/bawuhlaziye ukwenzela bona bazwisise ukobana ufunani ngaphambi kobana banikele ipendulo yawo.
- (c) Abotitjhere bafanele bafundise abafundi ukobana esinye nesinye isithombengqondo imbongi isuka isisebenzise ngehloso nofana ngomnqopho wokobana sisethulele okuthileko okumayelana nommongondaba wekondlo leyo.
- (d) Abotitjhere abafundise abafundi ukobana nakukhulunywa ngobukondlo kusuke kukhulunywa ngawo woke amatshwayo atholakala ekondlweni, Isib. Imihlobo yevumelwano, iinthombengqondo, isithiyeleli/isezura, njll.
- (e) Abotitjhere abalemukise abafundi ukobana bahlukanise phakathi kokusetjenziswa kwelimi okubuzwa ephepheni loku-1 namatshwayo wobukondlo asetjenziswa ephepheni lesi-2.
- (f) Akufundiswe abafundi ukobana imbongi isuke inqopheni ngokusebenzisa itshwayo elithileko ngokulibuyelela emideni ehlukehlukeneko yekondlo; **Isib.** Imbongi ingasebenzisa itshwayo lakanobuza ngokulibuyabuyelela emideni ethileko yekondlo ngomnqopho wokobana isuke nayo ngokwayo inganazo iimpendulo zemibuzo leyo, njll.

### **UMBUZO 5: 'WAZIKHUNGA'**

#### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yeenkondlo**

- (a) Abanye babafundi babhalelwe kutlola ubukondlo obusetjenziswe yimbongi emudeni wesi-4 newe-9 yekondlo ebuzweko.
- (b) Abafundi abanengi basengakabi nelemuko lomnqopho wokusebenzisa igama ngokubuyabuyelelwa emideni elandelanako yekondlo nofana ukusetjenziswa kwebuyelelamqondo. (Umbuzo 5.3).
- (c) Kubebudisi khulu kwabanye abafundi ukunikela ipendulo enembako embuzweni 5.5 ebewufuna bona abafundi batshwaye ngommoya ozwakaliswa yimbongi bebatjho nokobana ummoya lowo ubathinta njani abantu ebebatjhidelene nomuntu osuke azibulele njengalo okhulunyiswa yimbongi ekondlweni le.
- (d) Esikhundleni sokobana batlole ubukondlo ebubuzweko embuzweni 5.1 bavele bazitlolela kobana bukondlo bokuzigodusa ngokuphazima kwelihlo nekumumuda osetjenziswe ekondlweni ebuzweko.
- (e) Abafundi abanengi abanalemuko lokobana navane kuthiwa abatshwaye ngesehlakalo esithileko kusuke kulindeleke bona benzeni.

#### **limphakamiso zokwenza ngcono imibuzo emifitjhani yeenkondlo**

- (a) Abotitjhere abafundise abafundi ngobukondlo bangaphakathi nebangaphandle ukusuka emagreyidini aphaasi.
- (b) Abafundi abafundiswe ngokugandelela umnqopho wokusetjenziswa kwegama elilodwa ngokubuyelelwa ekondlweni okufaka hlangana nomnqopho wokusetjenziswa kwebuyelelamqondo.
- (c) Abafundi abalemukiswe ukobana ummoya wekondlo awubuzwa uwodwa kodwana ubuzwa uhlanganiswe nokobana abantu abaseduze nalokho okutjhiwo yimbongi bathinteka njani.
- (d) Abotitjhere abafundise abafundi ngamatshwayo wobukondlo nekungiwo enza bona umtlole lo uhluke keminye imihlobo yemitlole.
- (e) Abotitjhere abakhuthaze abafundi ukobana bafundisise umbuzo ngaphambi kobana bawuphendule.

### **ISIGABA B: AMANOVELA/UBUKGHWARI BOMLOMO (IMIBUZO EMIDE)**

#### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yamanovela nobukghwari bomlomo**

- (a) Abanye abafundi abakalandeli isakhiwo esifaneleko sokutlolwa kombuzo oyi-eseyi yezemitlole. Bayavundla kilokho abasuke balayelwe ukobana bakwenze nabaphendula umbuzo lo, khulukhulu esingenisweni.
- (b) Idlanzana labafundi alikatlole indinyana esingeniso nanyana lilayelwe belanikelwa nokobana khuyini elingakutlola njengesingeniso se-eseyi le.

- (c) Abanye babafundi banikela iinhlathululo zamagama amumongo wombuzo ezinganembiko nokwenza bona kubebudisi kibo ukunikela iimpendulo ezinembako emzimbeni nasele bacoca ngalokho okufunwa mbuzo.
- (d) Abanye abafundi bavele bazitlolele indaba, bacoce ngaphandle kobana bathome ngokutlola isingeniso njengombana balayelwe ephepheni lemibuzo.
- (e) Abafundi abanengi babonakele bangayingeni indaba yenani lamagama elilindeleke bona balisebenzise nabaphendula umbuzo lo njengombana balayelwe ephepheni lemibuzo.
- (f) Abafundi abanengi abakaphenduli umbuzo obuzweko, esikhundleni salokho bazicocela ngendaba emunyethwe yincwadi njengombana injalo, batlhoga ikghono lokutsenga.
- (g) Kubonakala kwangathi abanye abotitjhere abawasebenzisi amanye amagama asetjenziswa nakutsengwa imitlolo esuselwa ehloko, njengamanovela nemidlalo bese lokho kwenza abafundi bawabone kokuthoma nasele batlola iinhlahlubo zokuphela komnyaka.

**limphakamiso zokwenza ngcono imibuzo emide yamanovela nobukghwari bomlomo**

- (a) Abotitjhere bafanele benze isiqiniseko sokobana banikela abafundi imisebenzi ngemibuzo emide abazozitlamela yona nofana bayithathe kumhlahlandlela wenovela okhona ngeenkolweni zabo.
- (b) Imibuzo yabo bafanele bayitlame ngokulandela IsiTatimende somThetho-kambiso weKharikhyulamu yeliZwelo.
- (c) Abotitjhere bangasebenzisa iintjengiso zokuphendulwa kwemibuzo yezemitlolo ezima-esezi etholakala ngaphakathi komhlahlandlela wenovela yesihloko esithi; **UBONAKELE**.
- (d) Okhunye kukobana abotitjhere bafanele balemukise abafundi bona izezo neemilo zabalingisi zineemfundo eziqaliswe kithi thina njengabafundi nofana abamukelilwazi balokho okukhulunyiswa enovelini.
- (e) Abotitjhere bafanele bakhuthaze abafundi bona nabafunda inovela bayifunde ngokuzwisisa izezeko nezehlakalo ezikhulunyiswa kiyo ukwenzela bona bazokukghona ukutsenga lokho okumayelana nombuzo obuzweko.
- (f) Abafundi abayelesise bona ukucoca incwadi njengombana injalo akutjho bona kungaphendula nanyana ngimuphi umbuzo obuzweko.
- (g) Kutlhogeka bona ama-*Subject Advisors* enze iimfundobandulo, bafundise abotitjhere ngelwazi lokuphendula lomhlobo wombuzo bese abotitjhere balidlulisela ebafundini.
- (h) Ngesikhathi kubanjwe iimfundobandulwezi akubizwe nabahloli abatlama amaphepha weenhlahlubo (*Examiners*) bazokuhlathululela abotitjhere bona lomhlobo wombuzo abafundi balindeleke bona bawuphendule bunjani.
- (i) Kutlhogeka bona lomhlobo wombuzo unikelwe isikhathi esaneleko sokobana utlolwe bewutshwaywe nabafundi ngetlasini.

## **AMANOVELA NOBUKGHWARI BOMLOMO: IMIBUZO ENEMIBUZO EMIFITJHANI**

### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yamanovela neyobukghwari bomlomo**

- (a) Abafundi batlhoga ilwazi lencwadi ababelwe ukuyifunda nokwenza bona babhalelwe kunikela iimpendulo ezibhamba/ezinqophileko nezifumaneka ngaphakathi kwencwadi.
- (b) Iimpendulo ezinikelweko azikaqaliswa emibuzweni ebuzweko kodwana ziyahlalatha nje nokukhombisa ukungabi nelwazi lokumunyethwe yinovela.
- (c) Ukuphendula umbuzo ofuna bona abafundi barhunyeye izehlakalo nofana iinkulumo zabalingisi kubonakala kusese mraro kabanye abafundi.
- (d) Abanye babafundi baphendula imibuzo bangakayizwisisi ukobana kuhlekuhle ifuna ini, bajarhela ukuphendula.
- (e) Kuyabonakala bona abanye babafundi barhabela ukuphendula umbuzo bangakawufundi woke bebazwisisa bonyana umbuzo uthini. Ngamanye amagama singathi batlhayeelwa likghono lokurhumutjha umbuzo bekufike la bezwisisa khona kuhle ukobana khuyini okufunwa mbuzo.
- (f) Abafundi abanengi abakghoni ukuphendula imibuzo basebenzise ilwazi abalifumene encwadini nelwazini abavele banalo ngokwabo nekufunwa khulu mibuzo eselelevelini yesi-3 ngokuya kweThekzonomi kaBarret esetjenziswa nakutlanywa imibuzo.
- (g) Abafundi abanengi batjengisa banobudisi bokutsenga nokubuka izehlakalo nezenzo zabalingisi lapha kutlhogeka khona.
- (h) Bahlulwa kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.

### **limphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo**

- (a) Abotitjhere bafanele bakhuthaze abafundi bona bafunde iincwadi ababelwe bona bazifunde kilowo mnyaka kanengi ngendlela abangakghona ngayo ukwenzela bona bafumane nelwazi elincani engeze walitjheja nangabe incwadi uyifunde kanye kwaphela.
- (b) Bafanele babakhuthaze abafundi bona bakwazi ukunikela imibono ngalokho abakufundileko nofana ngezehlakalo abazizwa zikhulunyiswa encwadini bebakwazi nokuzimadanisa nelwazi abanalo ngepilo mazombe/ngamaboni wabo.
- (c) Okhanye okungasiza kukobana abotitjhere nabafundi baziphe isikhathi sokuphendula ngokuhlanganyela amaphepha weenhlahlubo zeminyaka eyadlulako begodu woke umfundi anikelwe ithuba lokobana aveze amazizwakhe ngombuzo obuzweko.
- (d) Abafundi akukhulunywe nabo balinyukiswe bona lokho okusuke kwenzeka nofana kukhulunyiswa endabeni yenovela kungaba nomthelela onjani nange kungaba yinto eyenzeka emiphakathini abahlala kiyo.
- (e) Abotitjhere abakhuthaze bebafundise abafundi babo ukobana emibuzweni efuna bathathe ihlangothi balindeleke bona basekele ukobana kungebanga lani bathathe lelolangothi ngokususela elwazini abanalo ngepilo mazombe.

- (f) Abafundi abakhuthazwe ukobana emibuzweni efuna bona bamadamise izinto/ubujamo obubili abaveze amahlangothi womabili walokho abazabe bakumadanisa. Indlela elula kukobana abafundi bakhuthazwe bona nabaphendula umbuzo onjalo basebenzise ithebula enamahlangothi womabili amadaniswako.
- (g) Abotitjhere ngokuhlanganyela nabafundi bafanele baziphe isikhathi sokufunda iincwadi ezabelwe ukufundwa ngetlasini kambadlwana ngaphambi kobana kutlolwe iinhlahlubo zokuphela komnyaka.
- (h) Utitjhere kufanele anikele abafundi imisebenzi eminengi yangetlasini neyekhaya ngendlela angakghona ngayo.
- (i) Imisebenzi le ifanele itshwaywe ngokuhlanganyela ngetlasini ngelanga elilandelako bekulungiswe neemphoso ezenziwe bafundi.
- (j) Abotitjhere bangasebenzisa imibuzo neempendulo ezitholakala ngaphakathi komhlahlandlela wenovela le njengeentjengiso zokutlanywa nokuphendulwa kwemibuzo ehlukahlukeneko.
- (k) Abotitjhere abenze isiqiniseko sokobana omunye nomunye umfundi uba nomhlahlandlela wenovela eyabelwe ukufundwa.
- (l) Ukungezelela ilwazi labafundi, abotitjhere abakhuthaze abafundi ukurhunyeza iinqephu 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 babuyekezela ukuyokutlola isihlahlubo ngephepheli.

### **ISIGABA C: IMIDLALO (IMIBUZO EMIDE)**

#### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo yemidlalo**

- (a) lingeniso lapha abafundi balindeleke bona bahlathulule amagama amumongo wombuzo obuzweko kwabanye abafundi azikatlolwa kanti nakilabo abazitlolileko iinhlahlululo zabo azinembali.
- (b) Idlanzana labafundi lale ukubona igama elithi; 'iinkulumo-pendulwano' bavele batlola ikulumo-pendulwano njengalokha navane itlolwa ephepheni lesi-3. Ngamanye amagama bavele bazithathela amagama wabadlali ekubuzwe ngabo bazitlolela iinkulumo-pendulwano abayisusela emoyeni/ehloko.
- (c) Idlanzana lalabo abazame ukulandela indlela efaneleko yokuphendula umbuzo lo basuke batlhoga ilwazi nofana ilemuka lokobana izenzeko ezilama nofana eziba yilandelela yekulumo-pendulwano aziveli zizijamele kodwana zivezwa ngenye ikulumo-pendulwano. Lokho kutjho bona izenzwezo ziba ngaphakathi kwenye ikulumo-pendulwano.
- (d) Abafundi abanengi batlola koke okwenzeka emdlalweni esikhundleni sokobana baqalise ekulumo-pendulwaneni ngayinye kezibuzweko.
- (e) Abanye babo bakhombise ukungabi nelwazi lokumunyethweko nofana ilingaphakathi lomdlalo lo nokwenza bona kube budisi ukobana bazi bona kuhlekuhle umbuzo ufunani.

- (f) Abafundi abanengi abahlukanisi phakathi kwemihlobo yabadlali ababumba ummongondaba womdlalo namaqhinga asetjenziswa batloli bemidlalo ukusivezela ukobana umdlali ngamunye umumuntu onjani ngokwesimilo.
- (g) Inengi labafundi livele lazicocela ngokwenzeka emdlalweni beladlulela ngale kwalokho ebekufunwa mbuzo nokwenze bona abatshwayako babe nobudisi bokunikela imitlomelo ngombana ekuoceni kwabo lokho nokho kukhona okuncazana okuyincenye yependulo yombuzo obuzweko.
- (h) Abafundi abanengi bavele bazicocela ngomongo weenkulumo-pendulwano zabadlali ababuzweko kodwana bangaveza bona ngikuphi okwenzekileko ngemva kweenkulumo-pendulwanezo njengombana bekufuna umbuzo.
- (i) Abafundi abanengi bacoca ngelingaphakathi lencwadi sekunokobana basebenzise ilwazi abanalo lencwadi ukuphendula umbuzo obuzweko bunqopha begodu lokho kukhombisa bona abafundi abazinikeli isikhathi sokobana bafunde umbuzo bebawuzwisise ngaphambi kobana bawuphendule.
- (j) Iimpendulo zabafundi abanengi azilandeleki.
- (k) Izakhiwo zabafundi abanengi akusizo zama-eseyi wezemidlalo. Inengi labo litlola ama-eseyi la ngamaphoyinti.
- (l) Inani lamagama elisetjenziswe bafundi ngobunengi alifiki enani elifunwa mbuzo njengokutjho kwe-*National Examination Guidelines (2021)* esetjenziswako lokha nakutlanywa imibuzo.
- (m) Abanye babafundi baphendula njengabafundi abangazange khebafundiswe ukutsenga imitlolo esuselwa ehloko.

### **Iimphelelo zokwenza ngcono imibuzo emide yemidlalo**

- (a) Inengi labafundi livele lazicocela ngokwenzeka emdlalweni beladlulela ngale kwalokho ebekufunwa mbuzo nekwenze bona abatshwayako babe nobudisi bokunikela imitlomelo ngombana ekuoceni kwabo lokho nakho kukhona okuncazana okuyincenye yependulo yombuzo obuzweko.
- (b) Abafundi abanengi bavele bazicocela ngomongo weenkulumo-pendulwano zabadlali ababuzweko kodwana bangaveza bona ngikuphi okwenzekileko ngemva kweenkulumo-pendulwanezo njengombana bekufuna umbuzo.
- (c) Abafundi abanengi bacoca ngelingaphakathi lencwadi sekunokobana basebenzise ilwazi abanalo lencwadi ukuphendula umbuzo obuzweko bunqopha begodu lokho kukhombisa bona abafundi abazinikeli isikhathi sokobana bafunde umbuzo bebawuzwisise ngaphambi kobana bawuphendule.
- (d) Iimpendulo zabafundi abanengi azilandeleki.
- (e) Izakhiwo zabafundi abanengi akusizo zama-eseyi wezemidlalo.
- (f) Inani lamagama elisetjenziswe bafundi ngobunengi alifiki enanini elifunwa mbuzo njengokutjho kwe-*National Examination Guidelines (2021)* esetjenziswako lokha nakutlanywa imibuzo.

- (g) Abanye babafundi baphendula njengabafundi abangazange khebafundiswe ukutsenga imitlolo esuselwa ehloko. Kuyakhombisa bona abotitjhere ababanikeli abafundi imisebenzi yama-eseyi yezemitlolo njengemisebenzi etlolwa ngetlasini nofana ekhaya.
- (h) Labo ababanikelako abazinikeli isikhathi sokobana batshwaye imisebenzi le ngetlasini nabafundi ngombana umsebenzi lo nawunikelwa kwaphela kodwana ungatshaywa abafundi angeze bazi bona umbuzo lo bawuphendule kuhle nofana abakawuphenduli kuhle.
- (i) Kubonakala kwangathi abanye abotitjhere abawasebenzisi amanye amagama asetjenziswa nakutsengwa imitlolo esuselwa ehloko, njengamanovela nemidlalo bese lokho kwenza abafundi bawabone kokuthoma nasele batlola iinhlahlubo zokuphela komnyaka.
- (j) Kutlhogeka bona ama-*Subject Advisors* enze iimfundobandulo, bafundise abotitjhere ngelwazi lokuphendula lomhlobo wombuzo bese abotitjhere balidlulisela ebafundini.
- (k) Ngesikhathi nakubanjwe iimfundobandulo lezi akubizwe nabahloli abatlama amaphepha weenhlahlubo (*Examiners*) bazokuhlathululela abotitjhere bona lomhlobo wombuzo abafundi balindeleke bona bawuphendule bunjani.

#### **UMDLALO: IMIBUZO ENEMIBUZO EMIFITJHANI**

#### **limphoso ezivamileko nezibangwa kungazwisisi kuhle okufunwa mibuzo emifitjhani yemidlalo**

- (a) Abafundi abangakaphumeleli kuhle embuzweni lo. Babonakele batlhayela ngelwazi lelingaphakathi lomdlalo lo begodu lokho kubonakele ngokubhalelwa kulandelanisa izenzo zomdlali oyimbangi womdlalo lo njengombana bekufuna umbuzo 19.3.
- (b) Abanye babafundi babonakele banganalo ikghono lokuhlobanisa izehlakalo ezikhulunyiswa emdlalweni nezinto ezenzeka epilweni yamambala. Imibuzo yeleveli yesi-3 ukuya keyeleveli yesi-5 ibonakala isese mraro omkhulu kabanye abafundi.
- (c) Abanye babonakele banobudisi bokutsenga nokubuka izehlakalo nezenzo zabadlali lapha kutlhogeka khona.
- (d) Abanye babhalelwe kunikela imibono ezwakalako nekhambisana nalokho abasuke babuzwe khona.
- (e) Abanye bakhombise ukujarhela ukuphendula umbuzo bangakazwisisi ukobana umbuzo ufunani kibo.
- (f) Idlanzana labafundi libhalelwe kunikela iimpendulo ezingqophileko nezitholakala ngaphakathi kwencwadi yomdlalo ofundweko (Imibuzo ebhamba).
- (g) Iimpendulo ezinikelweko azikaqaliswa emibuzweni ebuzweko kodwana ziyahlalatha nje nekukhombisa ukungabi nelwazi lokumunyethwe yincwadi yomdlalo lo.
- (h) Ezinye zeempendulo zabafundi ziphumile ngaphakathi kokumunyethwe yincwadi, banikele iimpendulo abazicabangela zona nezingatholakaliko ngaphakathi kwencwadi njengombana umbuzo lo ungeweleveli yoku-1 neyeleveli yesi-2. **Tjheja:** Abafundi abayeleveliswe bona imibuzo esemalevelini la ifuna iimpendulo ezidzujulwa bunqopha emdlalweni kanti ezinye zazo abafundi bazithola njengombana zinjalo kodwana

bazirhunyeze ngewabo amagama kodwana ziveze umqondo ofana patsi nalokha zingakarhunyezwa.

- (i) Ukuphendula umbuzo ofuna bona abafundi barhunyeze izehlakalo nofana iinkulumo zabadlali kubonakala kusese mraro kabanye abafundi.
- (j) Abanye babafundi baphendula imibuzo bangakayizwisi ukobana kuhlekuhle ifuna ini, bajarhela ukuphendula kanti babonakala nemibuzo le bangayifundi bebefike ekugcineni kwayo.
- (k) Abafundi abanengi babhalelwa kurhumutjha umbuzo bebazwisisse kobana kuhlekuhle ngikuphi nofana khuyini ekufunwa mbuzo.

### **Iimphakamiso zokwenza ngcono imibuzo enemibuzo emifitjhani yezemitlolo**

- (a) Abotitjhere bafanele bakhuthaze abafundi bona bafunde kambadlwana iincwadi ababelwe bona bazifunde emnyakeni lowo.
- (b) Bafanele bakhuthaze abafundi bona bakwazi ukunikela imibono ngalokho abakufundileko nofana ngezehlakalo abazizwa zikhulunyiswa encwadini bebakwazi nokuzimadanisa nelwazi abanalo ngepilomazombe nofana ngamaboni wabo.
- (c) Bafanele babakhuthaze bona bakwazi ukuthatha ihlangothi bebasekele neenqunto abazithathako baqalise elwazini abanalo.
- (d) Abafundi bafanele balenyukiswe bona izinto ezikhulunyiswa emdlalweni ababelwe ukuwufunda kilowo mnyaka usuke ukhuluma ngezinto ezenzekako epilweni yamambala, njeke iimpendulo eziselevelini yesi-3 ukuya keyesihlanu ngokweThekzonomi kaBarrett nesetjenziswa nakutlanywa imibuzo le, zifuna ilwazi labo abalithola hlangana nomphakathi abaphila kiwo. **Isib:** imibuzo ebuza ngemithelela engaba khona ngokwenzeka kwezenzeko ezithileko ifuna ilwazi elitholakala hlangana nemiphakathi abaphila kiyo, njeke iimpendulo zabo zingaqaliswa emiphumeleni yesenzweni/yezenzweni esakhe/ezakhe zenzeka ekhaya, eenhlobeni nofana emalungeni womphakathi abawaziko.
- (e) Abotitjhere ngokuhlanganyela nabafundi bafanele baziphe isikhathi sokufunda kambadlwana iincwadi ezabelwe ukufundwa ngetlasini. Abotitjhere abalise ukulayela abafundi bona bayokufunda iincwadezi emakhaya njengombana basenza ngombana inengi labafundi alizifundi iincwadezi.
- (f) Utitjhere kufanele anikele abafundi imisebenzi eminengi yangetlasini neyekhaya ngendlela angakghona ngayo.
- (g) Imisebenzi le ifanele itshaywe ngokuhlanganyela ngetlasini ngelanga elilandelako elabelwe zemitlolo bekulungiswe neemphoso.
- (h) Abotitjhere bangasebenzisa imibuzo neempendulo ezitholakala ngaphakathi komhlahlandlela wenovela le njengeentjengiso zokutlanywa nokuphendulwa kwemibuzo ehluahlukeneko.
- (i) Abotitjhere abenze isiqiniseko sokobana omunye nomunye umfundi uba nomhlahlandlela womdlalo owabelwe ukufundwa emnyakeni lowo. Akufundiswe abafundi ngamaleveli ahluahlukeneko 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.



- (j) Ukungezelela ilwazi labafundi, abotitjhere 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 babuyekezela ukuyokutlola isihlahlubo ngephepheli.

## 5.6 UKUPHUMELELA KWABAFUNDI SEKUKOKE EPHEPHENI LESI-3

**Imibono mazombe: (YELELA: ISITJENGISO ESISITJENZISWE NGENZASI ASIKAFAKI IMIPHUMELA YABAFUNDI BOKE)**

**OKULANDELAKO SITJENGISO SENDLELA ABAFUNDI ABALI-100 OKWENZIWE NGABO UKUHLOLWA EBAKHOMBISE UKUPHUMELELA NGAYO EMBUZWENI NGAMUNYE WEPHEPHA LESI-3**

- (a) Nasitjheja indlela abafundi abasebenze ngayo itjengisa inengi labo liphumelele ngezinga eliphezulu khulu kileliphepha nanyana kube nomfundi oyedwa ongazange aliphumelele iphepheli. Umfundi ofumene imitlomelo eminengi ukubadlula boke ngofumene imitlomelo eli-100 kweli-100 eyabelwe iphepheli kwathi umfundi ofumele imitlomelo emincani ukubadlula boke wafumana imitlomelo ebu-8 kweli-100 ebeyabelwe iphepheli. Pheze boke abafundi baliphumelele ngemitlomelo ema-80 nangaphezulu nekutjho khona bona baliphumelele **ngeleveli 7**. Ebafundini abali-100 ekwenziwe ngabo ukuhlolwa kokuphumelela kwabo kileliphepha kufunyenwe bona baliphumelele ngesilinganiso esingaba mitlomelo ema-**92 (Average Mark)** nesimaphesende ama-**92 (Average percentage)**. Isilinganiso sokuphumelela kwabafundi kilomnyaka sikhuphuke ngemitlomelo eli-**0,52** nasiqathaniswa nesangomnyaka wee-**2023**.
- (b) Abafundi baphumelele kuhle **esigabeni A** ekusigaba sama-eseyi. Eenhlokweni zama-eseyi ezinengi ezikhethweko kilomnyaka kubonakele kunokukhuphuka nanyana kwezinye iinhloko kunokwehla okuncazana nakumadani swa nokuphumelela kwabafundi bangomnyaka wee-2023.
- **Esihlokweni se-eseyi yoku-1**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ema-**47 (Average mark)** emitlomelweni ema-**50** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-**94 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**. Kubonakala kunokukhuphuka ngemitlomelo emi-**6** esilinganisweni sabafundi bomnyaka wee-2024 ekuphumeleleni lombuzo nakumadani swa nebangomnyaka wee-2023.
  - **Esihlokweni se-eseyi yesi-2**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ema-**47 (Average mark)** emitlomelweni ema-**50** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-**94 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**. Kubonakala kunokwehla ngomtlomelo owo-**1** esilinganisweni sabafundi bomnyaka wee-2024 ekuphumeleleni lombuzo nakumadani swa nebangomnyaka wee-2023.
  - **Esihlokweni se-eseyi yesi-3**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ema-**47 (Average mark)** emitlomelweni ema-**50** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende

bawuphumelele ngamaphesende ama-**94 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**. Kubonakala kunokukhuphuka ngemitlomelo emi-**3** esilinganisweni sabafundi bomnyaka wee-2024 ekuphumeleleni lombuzo nakumadani swa nebangomnyaka wee-2023.

- **Esihlokweni se-eseyi yesi-4**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ema-**46 (Average mark)** emitlomelweni ema-**50** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-**92 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**. Kubonakala kunokwehla ngomtlomelo owo-**1** esilinganisweni sabafundi bomnyaka wee-2024 ekuphumeleleni lombuzo nakumadani swa nebangomnyaka wee-2023.
- **Esihlokweni se-eseyi yesi-5**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ema-**49 (Average mark)** emitlomelweni ema-**50** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-**98 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**. Kubonakala kunokukhuphuka ngemitlomelo emi-**2** esilinganisweni sabafundi bomnyaka wee-2024 ekuphumeleleni lombuzo nakumadani swa nebangomnyaka wee-2023.
- **Esihlokweni se-eseyi yesi-6**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ema-**46 (Average mark)** emitlomelweni ema-**50** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-**92 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**. Kubonakala kunokwehla ngomtlomelo owo-**1** esilinganisweni sabafundi bomnyaka wee-2024 ekuphumeleleni lombuzo nakumadani swa nebangomnyaka wee-2023.
- **Esihlokweni se-eseyi ye-7**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ema-**48 (Average mark)** emitlomelweni ema-**50** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-**96 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**. Kubonakala kunganamahluko nesilinganiso esifunyenwe bafundi bangomnyaka wee-2023.
- **Esihlokweni se-eseyi yobu-8**, abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu ngombana inengi labo lifumene imitlomelo ema-**46 (Average mark)** emitlomelweni ema-**50** eyabelwe wona nanyana inani lalabo abawuphendulileko libe lidlanzana. Ngokwamaphesende bawuphumelele ngamaphesende ama-**92 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**. Kubonakala kunokwehla ngomtlomelo owo-**1** esilinganisweni sabafundi bomnyaka wee-2024 ekuphumeleleni lombuzo nakumadani swa nebangomnyaka wee-2023.

(c) Abafundi baphumelele kuhle **esigabeni B** ekusigaba samatheksthi wokuthintana. Ematheksthini amanengi akhethweko kilomnyaka kubonakala kunokukhuphuka nanyana kwamanye amatheksthi kunokwehla okuncazana nakumadani swa nokuphumelela kwabafundi bangomnyaka wee-2023.

- **I-imeyili engakahleleki**: abafundi abakhetha ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu khulu ngombana inengi labo lifumene imitlomelo ema-**24 (Average mark)** emitlomelweni ema-**25**. Ngokwamaphesende bawuphumelele ngamaphesende ama-**96 (Average %)** nekutjho bona inengi labo liwuphumelele **ngeleveli ye-7**.

- ***Incwadi yangokomthetho/yabakhulu:*** abafundi abakhethhe ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu khulu ngombana inengi labo lifumene imitlomelo ema-23 (***Average mark***) emitlomelweni ema-25. Ngokwamaphesende bawuphumelele ngamaphesende ama-92 (***Average %***) nokutjho bona inengi labo liwuphumelele **ngeleveli ye-7**.
- ***Umlando kamufi:*** abafundi abakhethhe ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu khulu ngombana inengi labo lifumene imitlomelo ema-24 (***Average mark***) emitlomelweni ema-25. Ngokwamaphesende bawuphumelele ngamaphesende ama-96 (***Average %***) nokutjho bona inengi labo liwuphumelele **ngeleveli ye-7**.
- ***Ikulumo-pendulwano:*** abafundi abakhethhe ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu khulu ngombana inengi labo lifumene imitlomelo ema-23 (***Average mark***) emitlomelweni ema-25. Ngokwamaphesende bawuphumelele ngamaphesende ama-92 (***Average %***) nokutjho bona inengi labo liwuphumelele **ngeleveli ye-7**.
- ***Ikulumo engakahleleki:*** abafundi abakhethhe ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu khulu ngombana inengi labo lifumene imitlomelo ema-22 (***Average mark***) emitlomelweni ema-25. Ngokwamaphesende bawuphumelele ngamaphesende ama-88 (***Average %***) nokutjho bona inengi labo liwuphumelele **ngeleveli ye-7**.
- ***I-athikili yephephandaba:*** abafundi abakhethhe ukuphendula umbuzo lo bawuphendule ngokusezingeni eliphezulu khulu ngombana inengi labo lifumene imitlomelo ema-22 (***Average mark***) emitlomelweni ema-25. Ngokwamaphesende bawuphumelele ngamaphesende ama-88 (***Average %***) nokutjho bona inengi labo liwuphumelele **ngeleveli ye-7**.

## 5.7 UKUHLOLISISA UKUPHUMELELA KWABAFUNDI EMBUZWENI 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 ngokweengaba ukuze ziveze isakhiwo se-eseysi kodwana ummango ungakhulumi litho.

***Tjheja:*** limphoso ezilandelako zenziwe bafundi kizo zoke iinhloko ebegade zikhona ephepheni lemibuzo, kusukela esihlokweni esiku-1.1 ukufika kesiku-1.8.

- (a) Kusese nabafundi **abatlola i-eseysi ngaphandle kokuyihlelela** ngomebhengqondo, amagama amumongo nofana iflowutjhadi. Lokhu kwenza bona ama-eseysi abawatlolako angabi nokuthelana amanzi hlangu neengaba zawo. Kesinye isikhathi bagcina sele babuyelelele amaphuzu esele bakhulume ngawo ngaphambilini.
- (b) Elinye idlanzana labafundi nanyana liwahlelela ama-eseyalo kodwana lisuke **litlole amaphuzu womebhengqondo/amumongo amancani khulu** (ama-3 kufika kwama-4), njeke ligcina lithayelelwa maphuzu nakufanele litlole umzimba we-eseysi. Lokho kulenza litlole indaba efitjhani khulu engaba likhasi linye nofana linye nesiquantu nekuyinto engafunekiko.
- (c) Abafundi basese **nesitjhijilo sokungatloli isingeniso**. Bavele bakhwele phezu kwendaba abahlose ukuyitlola ngesihloko abasikhethileko ngaphandle kokuyingenisa. Isenzo sabesi sibalobisa imitlomelo yokumunyethweko.

- (d) Abanye babo **banesitjhijilo sokwakha imitjho emihle, enqophileko neyethula umqondo ozwakalako**. Emitlolwenabo yama-eseyi kukhamba kube nemitjho ehlangahlangeneko nengazwakaliko bona itjho ukuthini nofana ihlangana njani nephuzu ekukhulunywa ngalo esigabeneso.
- (e) Abakghoni **ukuqunta imitjho ngendlela ekungiyiyo** lokha nasele babona bona iingaba zabo sele ziba zide khulu. Bavele baqunte imitjho phakathi kweengaba ngehloso yokubalekela ukuba neengaba ezide kanti basuke sebenza ubutjhapho esakhiweni semitjhwabo. Nakwenzeke njalo kanengi ufumana umqondo othonywe esigabeni esingaphezulu uphelela esigabeni esingehla.
- (f) Kusese nalabo **abathoma imitjho ngeenhlanganiso ezingawuthomiko umutjho**, njengabo 'begodu, kodwana, nofana, namkha, ngombana, njll.
- (g) Abanye **abakghoni ukuqunta amagama kuhle ekugcineni kwekhasi** ehlangothini lesidleni. Nabaqunta igama bakghedlha ilungu lapho kungakafaneli khona, njengokuthi igama elithi 'zitlhogomele' baliqunte ngalendlela (zitl-hogomele) kunokobana baliqunte ngalendlela (zitlho-gomele).
- (h) Abanye abafundi **babuyelela imiqondo yalokho esele bakhe bakhuluma ngakho ngaphambilini** ema-eseyinabo. Ngengokuthi akhulume ngento ethileko esigabeni sokuthoma se-eseyakhe bese nasele ayokuqeda i-eseyakhe azizwe aphelelwe maphuzu bese athome abuyelele into esele ayivezile endimeni yokuthoma.
- (i) Kesinye isikhathi kunokobana babuyelele iphuzu elilodwa kanengana nasele baphelelwe maphuzu kanti indababo ayikafiki enanini lamagama aphakanyisweko, bakhetha ukuyiphetha khonapho la kuphelela khona amaphuzu amancani lawo abasuke bakghonile ukuwacabanga ngesihlokweso nekuyinto eyenza bona **ama-eseyabo abe mafitjhani**. Lokhu kubalobisa imitlomelo yokumunyethweko.
- (j) Inengi labo liseke nomraro naziza endabeni **yokusetjenziswa kwelimi**. Banomraro mayelana nalokhu okulandelako:
- **Isipelinghi:** amanye wamagama basawapeleda kumbi, khulukhulu igama elithi; ukukghona, cabanga, ngcono, ncono, iqiniso, umakhelana, njll.
  - Basebenzisa amagama ekungasiwo welimi lesiNdebele nabolikiweko khulu: njengala athi; nkosikazi, mara, ukubaluleka, ukuberega, isizwe, ukutjhentjha, njll.
  - **Isivumelwano sesenzo/sehloko/sikamenziwa:** basese nomraro wokusebenzisa isivumelwano ekungiso samagama amanengana. Isibonelo (igama elithi 'umnyaka' balitlola lithi, 'unyaka', elithi, 'iyyeleliso' balitlola lithi, 'iinyeleliso' igama elifana naleli elithi, 'ilutjha' nasele balisebenzisa emutjhweni bakhamba balahle isivumelwano salo ekungiso esithi, 'li' basijamiselele ngesithi, 'ba', njll.
  - **Ukuhlukaniswa kwamagama:** Abawazi amagama ekufanele ahlangane nalawa ekufanele ahlukane. Isibonelo, ibinzana elithi; 'ngisese mncani' balitlola lihlangane kube ligama elilodwa elithi; ngisesemncani.
  - **Ukurhwalabhisa:** abanye babo nabatlola amagama ekufanele arhwalajiswe abakwenzi lokho. Bavele balitlole njengombana linjalo. Njengegama elithi; 'ukubekwa' bona bavele bathi; ukubekiwa.
- (k) Inengi labafundi liseke nomraro wokungakghoni ukusebenzisa amagabhadlhela lapha kufanele khona. Basathoma imitjho, amabizo-mbala namathayitlala ngamaledere amancani. Abazi nokobana amanye wama-akhronimu kufanele atloleke ngamagabhadlhela kwaphela. Abanye babo abakghoni ukuhlukanisa phakathi

kweledere eliligabhadlhela nalelo elingasiligabhadlhela. Bakhona nalabo abavele batlole imitlolwabo yoke ukusuka nokuhlala ngamaledere amagabhadlhela kwaphela.

- (l) Abafundi abanengi abanalo ikghono lokusebenzisa amatshwayo wokutlola ngendlela ekungiyi nalapho kufanele khona lokha nabatlola ama-eseyi wabo. Isibonelo, batlola umutjho ombuzo bawutjhiye ulenga bangafaki itshwayo lakanobuza, batlola umutjho onomqondo wokubabaza bese bawuvale ngongci kunokobana bawuvale ngetshwayo lokubabaza, njll. Abanye abazi bona isilungelelo u '-ke' nasisetjenziswe ngemva kwegama elithileko asigedeki sisodwa kodwana silungelelwa egamenelo ngokuhlonyelelwa ngetshwayo laka dwi. Isibonelo, ngalokho-ke, mina-ke, manje-ke, njll.
- (m) Pheze boke abafundi ama-eseyabo athoga iinungo zelimi ezifana nezaga, izitjho, iimbabazo, izenzukuthi, iimfenqo, njll. Atlolwe ngelimi elijayelekileko nelinganandiphisi ama-eseyi wabo.
- (n) Kusese nabafundi abatlola/abakha iingaba ezide ngokudluleleko nofana ezifitjhani khulu, ekungaba ziingaba ezinemida elitjhumi ukuya phezulu nofana ezinemida emithathu kwaphela. Lokho kubenza balahlekelwe mitlomelo yesakhiwo.
- (o) Kusese nedlanzana labafundi elingatloli isiphetho se-eseyi, livele litjhiye indaba ye-eseyi ilenga. Lokhu kwenza bona abafundi abanjalo balobe imitlomelo yokumumethweko.
- (p) Kesinye isikhathi abanye abafundi ufumana nangabe basitlolile isiphetho, abasenzi bona sizijamele sisodwa ekugcineni kwe-eseyi sibonakale, ufumana basihlanganise nesigaba sokugcina somzimba we-eseyabo nekuyinto eletha ubudisi kwabatshwayako.

**Tjheja:** *limphoso ezilandelako zenziwe bafundi kesinye nesinye isihloko se-eseyi esizijameleko.*

- (a) Lesi sisehlakalo esangenza ngalemuka bona kuqakatheke kangangani ukulibalela umuntu.

Abanye abafundi bavele bahlathulule ukobana kuqakatheke ngani ukulibalela umuntu kunokobana bacoce ngesehlakalo esikhe sabenzakalela nofana babona senzakalela omunye umuntu esabenza balemuka bona mbala kuqakathekile ukulibalela umuntu epilweni. Lokhu kwenza bona balobe imitlomelo yokumunyethweko.

- (b) 'Budlelwano bami nabentwana bakwethu obungifikise lapha ngikhona namhlanje.'

Abanye babafundi bagcine ngokucoca ngokobana ubudlelwano babo nabentwana bemakhabo bunjani. Akhange basatjho ukobana bubenze bona bafika kiliphi izinga epilweni/kiyiphi indawo/kibuphi ubujamo bepilo. Abanye abafundi baphumaphume khudlwana esihlokwenesi. Bavele batlola indaba bayelelisa ukobana nawumumuntu kuqakatheke kangangani bona ube nobudlelwano obuhle nabentwana bekhenu.

- (c) Umlingisi engimthandako nengifisa ukufana naye.

Kunedlanzana labafundi abakhulume ngabalingisi abenza izenzo **ezimbi** ezifana nokuyokungayokufunda ngombana imisebenzi ayikho nanyana ufundile, kunalokho babona bona kungabangenisela imali msinyana nabangenza njengabosongqondongqondo betheknoloji, abenza imali bahlezi emakhaya ngokuscammer amabhizinisi amakhulu nalawo angeze avuka awiswe kukwetjelwa imali

ngombana enza imali etjhisweko nengasolisiko nanyana sele yetjiwe ngendlela iyinengi ngayo. Ngokuya komthetho weSewula Afrika, iimpendulo ezifana nalezi azamukeleki umfundi nakazitlolileko ngombana zikhuthaza ubulelesi. Ngalokho-ke abafundi abatlole i-esityi enomongo onjalo balobe imitlomelo yokumunyethweko.

- (d) Kukhulela emndenini otlhagako okungakwenza bona uphumelele epilweni'. Vumelana nofana uphikisane nesitatimendesisi.

Abanye abafundi kunokobana baveze tthatjhalazi ukobana bajame kiliphi ihlangothi e-esityinabo abakwenzi lokho, bavele baragele phambili nokutlola indababo bese kuzwakale emaphuzwini abawavezako bona kuhlekuhle bavumelana nofana baphikisana nesihloko.

Kile-esityi abafundi bekufanele bakhethe ihlangothi elilodwa bese badzimelele kilo, balisekele kusukela lapho kuthoma khona i-esityabo beyiyokuphetha kodwana abanye babo bagcina sele baziphikisa bona ngokwabo ngokusekela amahlangothi womabili kunokobana badzimelele kelilodwa. Ngokwenza njalo bagcina sele bazidlela imitlomelo bona ngokwabo ngombana ihlangothi abalithetheko ligcina sele lingasenawo amaphuzu aneleko wokulisekela bese baloba imitlomelo yokumumethweko.

### **limphakamiso zokwenza ngcono umbuzo we-esityi**

- (a) Abafundi abafundiswe ukuhlelela ama-esityabo ngaphambi kobana bawatlola. Lokhu kuzokwenza bona indaba ye-esityi abayitlolako ikghone ukuthelana amanzi kuhle kusukela ekuthomeni kwayo beyiyokufika esiphethweni sayo ngombana izabe ihlelelwe ngaphambi kobana itlolwe.
- (b) Abafundi abafundiswe bona nabahlelela ama-esityabo baqinisekise bona batlola okungasenani amaphuzu adlula kabu-8 ukuze nasele bayokutlola ama-esityabo ubude bawo bukghone ukufika emagameni ama-340-390 njengokutjho kwephepha lemibuzo. Abafundi abafundiswe nokobana lokha nabatlama amaphuzwabo kumbhengqondo abangawatloli abe ligama elilodwa nofana abe mumutjho omude khulu nowethula zoke iindaba. Amaphuzwabo akabe magama amabili ukuya kamane okungasenani.
- (c) Abafundi abafundiswe ukutlola isingeniso ngendlela elula nenembako. Lokhu bangakwenza ngokuhlathulula amagama amumongo abawasusele esihlokweni se-esityi abasuke basikhethile.
- (d) Abafundi abayeleliswe bona basebenzise imitjho emifitjhani, enqophileko nevangileko kwaphela. Akugandelelwe bona balise ukusebenzisa imitjho epandepande nepandepande-vangileko ngombana kanengi lemihlobo yemitjho ngiyo evame ukuba mimitjho ehlangahlangeneko nengazwakaliko abafundi nabayisebenzise ngokungatjheji.
- (e) Abafundi abafundiswe ukusonga isigaba esinye nesinye ngendlela ezwakalisa bona umqondo othulwa mumutjho ekuphezu kwawo uphelela khonapho ukuze nabaragela phambili baya kesinye isigaba bakghone ukuthoma iindaba ezitjha kiso.
- (f) Abafundi abafundiswe ngeenhlanganiso ezikghona ukuthoma umutjho nalezo ezingakghoni ukuwuthoma ukuze bazi bona ngiziphi abangakghona ukuzisebenzisa nakukatelelekile bona bathome umutjho ngesihlanganiso. Enye indlela yokubalekela iphoso yokuthoma umutjho ngesihlanganiso ekungasingiso, abafundi abakhuthazwe bona bavele bayilise indaba yokuthoma imitjho ngeenhlanganiso.

- (g) Abafundi nababona ukobana imitjhwabo sele ifike ekugcineni kwekhasi ngehlangothini langesidleni, abangakateleli ukuthoma ukutlola igama elide khonapho esikhaleni esincazana esiseleko ngombana lokho kuzobakatelela bona baliqunte igamelo kanti abakghoni ukukwenza lokho. Kunalokho, igamelo abavele bayolitlola emudeni olandelako ukuze babalekele ukuqunta amagama ekugcineni kwekhasi ngehlangothini langesidleni. Okhunye okungenziwa kukobana abafundi bafundiswe ukobana nakuqntwa igama kufanele ilungu lingaphadlwa phakathi, ilungu litlola ngokupheleleko belihlonyelelwe udwi ngemva kwalo bese elinye ilungu elilandelako ngilo-ke elingayokutlolwa emudeni olandelako bekuqedelelwe igamelo.
- (h) Abafundi abaqinisekise bona lokha nabahlelela ama-esityabo kumbhengeqondo batlola amaphuzu amanengi namumethe ummango ozijameleko ngendlela ekungakghonakala ngayo ukuze nasele bayokutlola i-esityabo ngokwayo bangaphelelwa maphuzu bese bazifumane babuyelela amaphuzu esele bawakhulumisile ngaphambilini.
- (i) Abafundi abalise ukutlola ama-esityabo amafitjhani. Iphepha lemibuzo naliphakamise inani lamagama ama-340–390 bona kufanele bazwisiswe ukobana yindaba ezele amakhasi amabili nesiquntu engakghona ukufika enanini lelo lamagama.
- (j) Abafundi bangasizwa ngananzi iindlela endabeni yokusetjenziswa kwelimi:
- **Isipelinghi/Ukupeleda:** Abotitjhere nabatshwayela abafundi imittolo efana nama-esityabo namatheksthi wokuthintana phakathi komnyaka ababatlolele isipelinghi ekungiso lokha nabafumene abafundi benze iimphoso zesipelinghi ukuze bakghone ukufunda eemphosweni zabo. Abotitjhere abenzise abafundi imisetjenzana yeembizelo ngawo woke amagama abafundi abavame ukuwapeleda kumbi ukuze bakghone ukuwafunda ukobana atolwa bunjani ngendlela ekungiyiyo. Ilwazi elinabileko elilawula ukupeledwa kwamagama elimini lesiNdebele lingafunyanwa ebhugwaneni yemiThetho yokuPeleda nokuTlola IsiNdebele/IsiNdebele *Orthography and Spelling Rules, by PanSALB: 2022 version*.
  - **Ukusetjenziswa kwamagama angamukelekiko:** Abafundi abazijayeze ukufunda irhelo lamagama amukelekako nalawo angamukelekiko elitlola ngaphakathi kwe-*Self-Study Guide ye-Mind-The-Gap* yephepha lesi-3 ukuze nabatlola ama-esityabo bazi bona ngimaphi amagama ekufanele bangawasebenzisi.
  - **Ukusebenzisa iimvumelwano okungasingizo:** Abafundi abanikezwe imitjho eneemphoso zeemvumelwano ezenziwe ngabomu bese balayelwe bona bazilungise ukuze bakghone ukulemuka ubutjhapho ebavane bakwenze nabatlola imitjho eneemvumelwano ezingakhambelani nehloko/nomenziwa/nomenzi/njll.
  - **Ukuhlanganisa amagama angahlanganiko nokuhlukanisa amagama angahlukaniko nakatlolwako:** Abafundi abanikelwe irhelo lamagama angahlanganiko lokha nakatlolwako ukuze balifunde ngamalanga bebawazi amagama lawo angahlanganiswako nakatlolwako, njengebinzana elithi; basese bancani, ukuba nemali, njll.
  - **Ukungarhwalabhisi:** Nakufundiswa iphepha lokuthoma, abotitjhere abafundise abafundi ukurhwalabhisa ukuze nasele batlola amatheksthi afana nama-esityabo bakghone ukwazi bona ngimaphi amagama ekufanele arhwalajiswe begodu arhwalajiswa nakwenze njani.
- (k) Abotitjhere abafundise abafundi bona igabhadlhela lisetjenziswa nakwenze njani (ekuthomeni komutjho, ekuthomeni kwamabizo-mbala, nakutlolwa ama-akhronimu,

nakutlolwa amathayitlela, nakutlolwa iinhloko, nakugandelelwa okuthileko, njll.) Ilwazi elinabileko lalokhu lingafunyanwa ebhugwaneni yemiThetho yokuPeleda nokuTlola IsiNdebele/*IsiNdebele Orthography and Spelling Rules, by PanSALB: 2022 version.*

- (l) Akube neemfundo ezinqotjhiswe ekufundiseni woke amatshwayo wokutlola bese abafundi banikelwe nemisebenzi yokuzijayeza yokubahlola bona mbala bayakghona ukusebenzisa amatshwayo la ngendlela efaneleko. Ilwazi elinabileko lalokhu lingafunyanwa ebhugwaneni yemiThetho yokuPeleda nokuTlola IsiNdebele/*IsiNdebele Orthography and Spelling Rules, by PanSALB: 2022 version.*
- (m) Nakufundiswa iphepha loku-1, akufundiswe ngokungeneleleko iinungo zelimi ezifana neemfengqo, iimbabazo, izaga nezitjho. Nakufundiswa izaga nezitjho akungenelelwe kuhlathululwe ukobana zihluke bunjani, esinye nesinye isaga nesitjho sitjho ukuthini bekufundiswe abafundi ukuzakhela imitjho ekungeyabo ngokusebenzisa izaga nezitjho ngendlela ethula umqondo ozwakalako. Ngaphezu kwalokho, abakhuthazwe nokobana lokha nasele batlola ama-eseyabo, bazisebenzise izaga nezitjho ukuze indaba abayitlola kileyo-eseyi ibe nelimi elimnandi nelinothileko.
- (n) Nakufundiswa ama-eseyi akugandelelwe bona ubude beengaba abube mimida emihlanu ukuya kesithandathu nabafundi bebakhuthazwe bona baqinisekise ukobana bazitlola ngaleyo ndlela iingaba zama-eseyabo.
- (o) Nakufundiswa ama-eseyi akugandelelwe ukobana isiphetho sitlolwe. Abafundi abafundiswe bona isiphetho esihle ngileso esisonga indaba ngokuveza imibono yakho njengomtlozi nofana kunikelwe isiyeleliso/isifundo esimayelana nalokho ebegade kukhulunywa ngakho e-eseyini leyo esongwako.
- (p) Abafundi abakhuthazwe ukukhetha isihloko se-eseyi ebasizwisisa ngcono ukudlula ezinye ukuze bakghone ukutlola i-eseyi enemba phezu kwesihlokweso nenesilinganiso esilindelekileko.
- (q) Akuyeleliswe abafundi ngeemphoso evane bazenze ezivezwe ku-*Diagnostic Report* yomnyaka we-2024 neyeminye iminyaka edlulileko ukuze bangasazibuyeleli.
- (r) Omunye nomunye utitjhere, kusukela egreyidini le-10 ukuya kele-12 kufanele aqinisekise bona uyazibandakanya eemfundwenibandulo/kuma-*Pre-Marking Meetings* azokubanjwa umnyaka ozako ngemva kesinye nesinye isihlahlubo esizokutlolwa sephepha lesi-3. Lokhu kuzobenza bakghone ukufundisa iphepheli nokulitshwaya ngendlela ekungiyi bese ekugcineni kusizeka abafundi.
- (s) Ngelanga abafundi abayokutlola ngalo iinhlahlubo zaphakathi komnyaka nezokuphela komnyaka kufanele bakhunjuzwe ngokukhetha iinhloko ezibulula neziphendulekako.

## **ISIGABA B: AMATHEKSTHI WOKUTHINTANA**

### **Iimphoso ezivamileko nezibangwa kungalandeli iimfuneko zamatheksthi wokuthintana.**

Kusese khona idlanzana labafundi elikhetha amatheksthi abangazi izakhiwo zawo kuhle. Basese khona nalaba abakhetha itheksthi EYODWA esikhundleni sokobana bakhetha amatheksthi AMABILI. Isenzo sabesi sibenza bafumane imitlomelo emincani nabamadaniswa nalaba abatlole amatheksthi AMABILI esigabenesi.



### **UMBUZO 2.1: I-imeyili engakahleleki**

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezenziwe bafundi kilomtlolo zokungatloli okulandelako:

- (a) Abafundi bayakhohlwa ukutlola isilotjhiso. Kesinye isikhathi batlola igama elithi, 'lotjha' ngaphambi kwesilotjhiso nekuyinto engafunekiko.
- (b) Abanye babafundi bayaratharatha nabatlola isingeniso se-imeyili. Asibi nomnqopho ovezweko ephepheni lemibuzo.
- (c) Nabatlola umzimba we-imeyili, abadzimeleli emmongweni obuzwe ephepheni lemibuzo. Bavele baphaphalaze bakhulume ngepilo ephilwa babantu bendaweni yeJwanasbhege kunokobana bakhulume ngeentjhijilo zemaZikweni aPhakemeko wezeFundo nezisendaweni yeJwanasbhege umuntu oyokufunda khona angahlangabezana nazo njengokutjho kombuzo.
- (d) Abanye batlola umzimba omfitjhani, ongaba sigaba esisodwa nofana inani lamagama elingaphasi kwali-100.
- (e) Abanye abatloli isilayeliso esinembako. Batjhiya ikulumo ebayikhuluma ku-imeyili ilenga njalo.
- (f) Abanye abatloli isiphetho esinembako nofana esifaneleko.

*Zoke iimphoso ezibalwe ngehla ezenziwe bafundi nabegade batlola i-imeyili engakahleleki zenza bona balobe imitlomo yesakhiwo neyokumunyethweko.*

### **UMBUZO 2.2: Incwadi yabakhulu/yangokomthetho**

Abafundi abakhetha ukuphendula isihlokwesi basiphendule kuhle kodwana kuneemphoso ezenziweko kilomtlolo zokungatloli okulandelako:

- (a) Ukungatloli idadamu/ilanga incwadi etlolwe ngalo kuhle, abafundi batlola izinto ezimbili kunokobana batlole ezintathu ezilindelekileko, njengokuthi batlole ilanga nenyanga kwaphela batjhiye umnyaka.
- (b) Abanye abatloli isikhundla esithi, 'Mphathisitolo' ngaphezu kwesiphande sesi-2. Abanye bakhohlwa ukutlola igama lesitolo incwadi eya kiso.
- (c) Abanye basese nesitjhijilo ekutloleni isiphande esinembako esinenomboro yeposo, indawo kanye nekhawu yeposo.
- (d) Abatloli isilotjhiso. Kesinye isikhathi batlola isilotjhiso ngeenrhunyezo ezingakapeledeki kuhle.
- (e) Abanye bakhohlwa ukutlola isihloko sencwadi. Ngasikhathi nasikhona isihloko usifumana singanembi.
- (f) Ukungatloli isingeniso esiveza umnqopho wokutlola kwencwadi. Ngasikhathi abanye abafundi abalingi nokulinga ukutlola isingeniso. Kesinye isikhathi ufumana umnqopho ebekufanele kube ngiwo ovela esingenisweni utlolwe phakathi emzimbeni.
- (g) Abanye babafundi nabatlola umzimba wencwadi, abadzimeleli emmongweni obuzwe ephepheni lemibuzo. Bavele baphaphalaze babawe umsebenzi ebegade bawenza ngaphambilini esitolwenesi.

- (h) Abanye batlola umzimba omfitjhani, ongaba sigaba esisodwa nofana inani lamagama elingaphasi kwali-100.
- (i) Ukungatloli isilayeliso esinembako. Batjhiya indaba ilenga.
- (j) Ukungatloli isiphetho esinembako nofana esifaneleko. Ngasikhathi batlola ibizo nesibongo zizodwa, batjhiye ithayitlela nomtlikitlo.

*Zoke iimphoso ezibalwe ngehla ezenziwe bafundi nabegade batlola incwadi yangokomthetho zenza bona balobe imitlomelo yesakhiwo neyokumunyethweko.*

### **UMBUZO 2.3: Umlando kamufi**

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezilandelako ezenziwe bafundi kilomtlo:

- (a) Abafundi abawatloli woke amaphuzu ekufanele avele nakutlolwa umlando kamufi kila ali-12.
- (b) Kusese nabafundi abatlola isihloko esingaphakamisi amabizo nesibongo sikamufi. Batlola isihloko esithulileko, esithi; 'Umlando kamufi' esingavezi bona ungubani umufi loyo.
- (c) Abafundi batlola idadamu yokubelethwa neyokuhlongakala kwakamufi ngendlela engakapheleli/enganembiko. Isibonelo; batlola ilanga nenyanga ziyodwa bese umnyaka abawutloli/batlola inyanga nomnyaka kwaphela bese ilanga abalitloli.
- (d) Batlola igama lesibhedlela umufi abelethelwe kiso kunokobana batlole igama lendawo abelethelwe kiyo.
- (e) Batlola igama lendawo umufi akhe asebenza kiyo kunokobana batlole igama lesikolo umufi agcine sele asebenza kiso.
- (f) Batlola amagama wazo zoke iinini ezitjhiywe mumufi ephasini.
- (g) Batlola umsebenzi/ibizelo ekungasingilo. Iphepha lombuzo livezile bona umufi begade alisekela lakatijherehloko kodwana abafundi batlola okhunye okuhlukileko okufana nokuthi umufi begade angudorhoda, utitjherehloko, njll.
- (h) Batlola unobangela wokuhlongakala kwakamufi kunokobana sebatlole ilanga ahlolongakale ngalo kwaphela.
- (i) Kusese nabafundi abangatloli amaphuzu ekufanele amunyathwe mlando kamufi ngokulamana kwawo, bayawahlangahlanganisa. Okutjho bona bathoma ngalokhu ekufanele bagcine ngakho bese bagcina ngalawo ekufanele bathome ngakho. Njengokuthi umfundi athome ukutlola umlando kamufi ngokuveza ilanga umufi ahlolongakale ngalo bese agcine ngelanga abelethwe ngalo.
- (j) Kusese nabafundi abatlola umlando kamufi kwanga mumufi ngokwakhe ozikhulumelako. Njengokuthi batlole bathi; '**Mina** Sphenge Mthimunye **ngabelethwa... ngakhulela ... ngafunda ...**'

*Zoke iimphoso ezibalwe ngehla ezenziwe bafundi nabegade batlola umlando kamufi zenza bona balobe imitlomelo yesakhiwo neyokumunyethweko.*

#### **UMBUZO 2.4: Ikulumo-pendulwano.**

Isihlokwesi siphendulwe kuhle kodwana kuneemphoso ezilandelako ezenziwe bafundi kilomtlo:

- (a) Ukutlola isingeniso/isethulo esinganembiko (Esiveza indawo lapha ikulumo-pendulwano yethulelwa khona, isikhathi sokwethulwa kwekulumo-pendulwano, amagama wabantu ababandakanyeka kiyo nommango wayo.)
- (b) Ukuphambuka esihlokweni ekufanele siveze ummango wendaba emzimbeni. Abafundi abanengi baratharathile kunokobana bakhulume ngezenzo zabentwana ababonakala bazithabisa ngendlela engakalungi ephageni kanye nemiphumela yezenzwezo njengombana kutjihiwo ephepheni lemibuzo. Kunalokho, bababaze izenzo ezingakahlathululwa nokobana ziyini bebaveza nokobana ababelethi abenzi litho ngabentwababo ababhemakwaba.
- (c) Abanye abafundi abasazi isakhiwo sekulumo-pendulwano ngombana batlola iinkulumo zabantu zidlulele ngaphasi kwamagama wabantu abakhulumako.
- (d) Abayitloli imizwa nezenzo zabantu abakhulumako ngaphakathi kweembayana ngaphambi kobana batlole ikulumo yabantwabo.
- (e) Abaphethi ikulumo-pendulwano kuhle ekugcineni kwayo.
- (f) Batlola umtlo omfitjhani nofana onenani lamagama elitlhayelako nofana elingafiki kwali-100.

*Zoke iimphoso ezibalwe ngehla ezenziwe bafundi nabegade batlola ikulumo-pendulwano zenza bona balobe imitlomelo yesakhiwo neyokumunyethweko.*

#### **UMBUZO 2.5: Ikulumo engakahleleki**

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

- (a) Kusese nabafundi abatlhayelisa imininingwana ekufanele ivele ngaphasi kwesihloko emayelana nokobana ikulumo iyokwethulwa ngubani (igama), uyoyethulela kuphi (indawo), ngasiphi isikhathi (isikhathi) begodu uyoyethula ngaphasi kwasiphi isihloko (okumunyethwe yikulumo.)
- (b) Nabatlola isilotjhiso, abalotjhisi abantu ngeentulo/iinkhundla zabo.
- (c) Kanengi abafundi abatloli isingeniso sekulumo engakahleleki. Bavele bangene endabeni.
- (d) Abakhulumi amaphuzu atjhujileko ngommongo wesihloko esibuzweko.
- (e) Kesinye isikhathi ababi nesiphetho nofana amagama akhombisa ukusonga indaba nasele isemaphethelwenayo.
- (f) Ukutlola umtlo omfitjhani/Inani lamagama elitlhayelako nofana elingafiki kwali-100.

*Zoke iimphoso ezibalwe ngehla ezenziwe bafundi nabegade batlola ikulumo-engakahleleki zenza bona balobe imitlomelo yesakhiwo neyokumunyethweko.*

### UMBUZO 2.6: I-athikili yephephandaba

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

- (a) Kusese nabafundi abangalingi nokulinga ukutlola isihloko se-athikili. Kukhona-ke nabanye abalingako ukusitlola kodwana ufumane bona asinembali/asirhunyezi ummongo we-athikili.
- (b) Abanye abafundi bakhohlwa ukutlola igama lomuntu otlole i-athikili.
- (c) Abanye abasazi isakhiwo se-athikili, nabatlola umzimba wayo abasebenzisi amakholomu. Bawutlola ngendlela yephrozi, ibe nemitjho emide ethoma ehlangothini langesinceleni lekhasi beyiyokubetha ehlangothini langesidleni lekhasi.
- (d) Bakhohlwa nokutlola iimfuneko ezifana negama lendawo, isikhathi nelanga ekutlolwe ngalo i-athikili leyo.
- (e) Abatlole amaphuzu atjhujileko ngommongo wesihloko esibuzweko.
- (f) Ukutlola umtlole omfitjhani/Inani lamagama elitlhayelako nofana elingafiki kwali-100.

*Zoke iimphoso ezibalwe ngehla ezenziwe bafundi nabegade batlola i-athikili yephephandaba zenza bona balobe imitlomo yesakhiwo neyokumunyethweko.*

### limphakamiso zokwenza ngcono umbuzo wamatheksthi wokuthintana

Abafundi abafundiswe bebayeleswe bona ngaso soke isikhathi nabatlola iphepha lesi-3 bakateleleleke bona baphendule amatheksthi wokuthintana AMABILI ukuze kungasaba nabafundi abaphendula itheksthi yokuthintana eyodwa.

### UMBUZO 2.1: I-imeyili engakahleleki

Abafundi abafundiswe isakhiwo nendlela okumumethweko kwe-imeyili engakahleleki ekufanele kutlolwe ngayo. Abotitjhere abagandelele bona abafundi basebenzise irhelo lokuzihlola lokha nabatlola i-imeyili engakahleleki ukuqinisekisa bona mbala i-imeyili abayitlolileko ihlangabeza koke okufunekako esakhiweni nemmongweni wayo. Akugandelelelwe ukufundiswa kwalokhu okulandelako:

- (a) KOKUTHOMA, abafundi abafundisise umbuzo abanikezwe wona bebathalele umleyo obalayela bona abatlole i-imeyili ibe mayelana nani ngombana lokho bazokutlhoga lokha nasele batlola isingeniso, kuzokuba mnqopho wokutlolwa i-imeyili leyo.
- (b) limphande ze-imeyili engakahleleki azitlolwe zombili, lesa saloyo otlolako nalesa saloyo oltolwako.
- (c) Akweqiwe umuda bese kutlolwa isihloko esizijameleko. Isihloko asirhunyeze ummongondaba ekuyokudzinyelelwa kiwo encwadini leyo.
- (d) Isilotjhiso asiqaliswe kiloyo otololwako ngokuya kwalokho okuvezwe liphepha lemibuzo.
- (e) Isingeniso asiveze tjhatjhalazi umnqopho/isizathu sokutlolwa kwe-imeyili leyo njengombana kuveziwe emileyweni enikezwe embuzweni osephepheni lemibuzo. **Tjheja:** Umfundi akangaratharathi atlole izinto ezingafunekiko esingenisweni njengokubuza amavuko, ukuthokoza ukufumana ithuba lokutlola incwadi, njll.

- (f) Umzimba we-imeyili awube ziingaba okungasenani ezi-4 ukuqinisekisa bona umfundi unaba ngokwaneleko ngomongo we-imeyili asuke ayitlola begodu akangaphaphalazi, akakhumbule ukunamathela phezu komnqopho awuveze esingenisweni se-imeyili awususele ephepheni lemibuzo. Umfundi nakatlole iingaba ezi-4 zomzimba uzabe sele anesiqiniseko sokobana ufikile enanini lamagama ali-100-120 eliphakanyisweko.
- (g) Iingaba zakhona azingabi zifitjhani khulu godu zingabi zide khulu. Azibe mimida emi-5 ukuya kesi-6 isigaba ngasinye.
- (h) Esilayelisweni umfundi akangarageli phambili anabe nomongo. Kunalokho, akasonge indabakhe ngendlela ezwakalako bona sele alayelisa loyo otlolelwako.
- (i) Akutlolwe isiphetho esinembako esikhambelana naloyo otlolelwako. Isibonelo, nangabe kutlolelwa umngani isiphetho sizokuthi; 'Ngimi umnganakho bese kulandela igama laloyo otlolako'. Nangabe kutlolelwa umalume isiphetho sizokuthi; 'Ngimi umtjhanakho bese kulandela igama laloyo otlolako'. Nangabe kutlolelwa umakhelana isiphetho sizokuthi; 'Ngimi umakhelanakho bese kulandela igama laloyo otlolako, njll.

## UMBUZO 2.2: Incwadi yabakhulu/yangokomthetho

Abafundi abafundiswe isakhiwo nendlela okumumethweko kwencwadi yangokomthetho ekufanele kutlolwe ngayo. Abofitjhene abagandelele bona abafundi basebenzise irhelo lokuzihlola lokha nabatlola incwadi yangokomthetho ukuqinisekisa bona mbala ihlangabeza koke okufunekako esakhiweni nemmongweni wayo. Akugandelelwe ukufundiswa kwalokhu okulandelako:

- (a) KOKUTHOMA, abafundi abafundisise umbuzo abanikezwe wona bebathalele umleyo obalayela bona abatlole incwadi ibe mayelana nani ngombana lokho bazokuthlola lokha nasele batlola isingeniso, kuzokuba mnqopho wokutlola incwadi leyo.
- (b) Isiphande sokuthoma asitlolwe phezulu ehlangothini langesidleni. Akungafakwa abongci hlangana namagama athi; 'P O Box' nangabe kutlolwe isiphande seposini. Abafundi abaqinisekise bona nabatlola isiphande seposini siba nenomboro yebhoksi leposo, indawo nekhawudu yendawo leyo. Nakutlhayele okukodwa kwalokhu isiphande leso sisuke singanemi.
- (c) Ngaphasi kwesiphande sokuthoma abafundi abatlole idadamu ngokuzeleko; ibe nelanga, inyanga nomnyaka. Nabatlola inyanga abaqinisekise bona bayitlola ngelimi lesiNdebele ingasi ngesiNgisi.
- (d) Ngaphambi kobana kutlolwe isiphande sesibili, akutlolwe isikhundla somuntu otlolelwa incwadi le ngokuya ngalokho okuvezwe ephepheni lombuzo bekutlolwe nekhamphani/ibhizinisi/ihlangano/isiqhema/umnyango awusebenzelako. **Tjheja:** Akungatlolwa ibizo lomuntu loyo kodwana akutlolwe isikhundla akiso emsebenzinakhe/ehlanganweni akiyo.
- (e) Njengombana kusenziwe esiphandeni sokuthoma, nakwesesibilesi akungafakwa abongci hlangana namagama athi; 'P O Box' nangabe kutlolwe isiphande seposini. Abafundi abaqinisekise bona nabatlola isiphande seposini siba nenomboro yebhoksi leposo, indawo nekhawudu yendawo leyo. Nakutlhayele okukodwa kwalokhu isiphande leso sisuke singanemi.
- (f) **Tjheja:** Idadamu ayitlolwa godu ngaphasi kwesiphande sesibili.

- (g) Akweqiwe umuda bese kutlolwa isilotjhiso esiphakamisa ithayitlela yomuntu otlolelwako; isibonelo: Nomzana/Kosikazi/Kosazana/Dorhoderana. Nangabe umfundi ukhetha ukusebenzisa iinrhunyezo zamathayitlela la, nakhona akazipelede kuhle bekhohlomelele ungci ngemva kwazo kukhombise bona ziinrhunyezo; isibonelo: Nom./Kkz./Ksz/Dorh. Kesinye isikhathi nangabe umuntu otlolelwa incwadi leyo mumuntu owaziwako, kuvumelekile bona isilotjhiso siphakamise isibongo sakhe; isibonelo: Nomzana Ntuli/Kosikazi Ntuli/Kosazana Ntuli/Dorhoderana Ntuli.
- (h) Akweqiwe umuda bese kutlolwa isihloko esizijameleko. Isihloko asirhunyeze ummongondaba ekuyokudzinyelelwa kiwo encwadini leyo. Nangabe sitlolwe ngamaledere amancani asithalelwe. Nangabe sitlolwe ngamagabhadhlhela asingathalelwa.
- (i) Isingeniso asiveze tihatjhalazi umnqopho/isizathu sokutlolwa kwencwadi leyo njengombana kuveziwe emileyweni enikezwe embuzweni osephapheni lemibuzo. **Tjheja:** Umfundi akangaratharathi atlole izinto ezingafunekiko esingenisweni njengokubuza amavuko, ukuthokoza ukufumana ithuba lokutlola incwadi, njll.
- (j) Umzimba we-imeyili awube ziingaba okungasenani ezi-4 ukuqinisekisa bona umfundi unaba ngokwaneleko ngomongo wencwadi asuke ayitlola begodu akangaphaphalazi, akakhumbule ukunamathela phezu komnqopho awuveze esingenisweni sencwadi awususele ephepheni lemibuzo. Umfundi nakatlole iingaba ezi-4 zomzimba uzabe sele anesiqiniseko sokobana ufikile enanini lamagama ali-100-120 eliphakanyisweko.
- (k) Iingaba zomzimba azingabi zifitjhani khulu godu zingabi zide khulu. Azibe mimida emi-5 ukuya kesi-6 isigaba ngasinye.
- (l) Esilayelisweni umfundi akangarageli phambili anabe ngomongo. Kunalokho, akasongene indabakhe ngendlela ezwakalako bona sele alayelisa loyo otlolelwako.
- (m) Akutlolwe isiphetho esinembako esimumethe amagama apheleleko/ama-*initials* nesibongo saloyo otlolako. Akuvele nobulili baloyo otlolako. Isibonelo; 'Ngimi ozithobako uNom. Nhlakanipho Sbusiso Ntuli.'
- (n) Akutlikitlwe ngaphasi kwamagama nesibongo saloyo otlolako.

### **UMBUZO 2.3: Umlando kamufi**

Abafundi abafundiswe bona yini ekufanele ifakwe njengomongo walokho ekufanele kumumathwe mlando kamufi. Abakhuthazwe nokobana bangawutloli ngamaphoyinti kodwana bawutlole kuhle ngeengaba njengalokha navane batlola i-eseyi. Abotitjhere abagandelele bona abafundi basebenzise irhelo lokuzihlola lokha nabatlola umlando kamufi ukuqinisekisa bona mbala uhlangabeza koke okufunekako esakhiweni nemmongweni wawo. Akugandelelwe ukufundiswa kwalokhu okulandelako:

- (a) Abafundi abafundisise umbuzo abanikezwe wona bebathalele yoke imininingwana emayelana nomufi okhulunyiswa ephepheni lemibuzo nekumininingwana abakatelelekile bona bayisebenzise lokha nasele batlola umlando kamufi loyo.
- (b) Abatlole isihloko somlando kamufi esiphakamisa amagama apheleleko nesibongo sikamufi.
- (c) Nabatlola umlando kamufi, abawutlole ngokumkhulumela umuntu ohlongakaleko loyo,

bangawutloli kuzwakale kwanga nguye ngokwakhe ozikhulumelako.

- (d) Nabathoma ukuwutlola abathome ngamagamakhe apheleleko nesibongo sakhe.
- (e) Abatlole ilanga/idadamu umufi abelethwe ngayo ngokuzeleko, kube lilanga, inyanga nomnyaka. Akusetjenziswe iimvumelwano ezifaneleko nakutlolwa iinomboro zelanga nezomnyaka. **Tjheja: nakuthayeliswe okukodwa kilokhu okuthathu okubalweko abafundi bazokuloba imitlomelo.**
- (f) Akutlolwe igama lendawo umufi abelethelwe kiyo. **Tjheja: Akungatlolwa igama lesibhedlela abelethelwe kiso, akube ligama lendawo kwaphela.**
- (g) Akutlolwe amagama neembongo zababelethi bakamufi bobabili ngokuzeleko.
- (h) Akutlolwe iinkolo umufi afunde kizo kusukela emabangeni aphaasi bekuyokufika emaZikweni aPhakemeko wezeFundo.
- (i) Akutlolwe iziqu umufi azizuzileko ebizelweni ebegade alifundela emaZikweni aPhakemeko wezeFundo.
- (j) Akutlolwe igama lekhamphani/ibubulo/ihlango/umnyango ebegade umufi asebenza kiwo. Isibonelo; kwa-Eskom, eZimiseleni *Secondary School*, eSteve Biko *Hospital*, njll. **Tjheja: akungatlolwa igama lendawo asebenze kizo, isibonelo; ePitori, eMkobola, eSoweto, njll.**
- (k) Akutlolwe iinkhundla azifumeneko emsebenzini ebegade aqatjhelwe wona.
- (l) Abatlole ilanga/idadamu umufi ahlngakale ngayo ngokuzeleko; kube lilanga, inyanga nomnyaka. Akusetjenziswe iimvumelwano ezifaneleko nakutlolwa iinomboro zelanga nezomnyaka. **Tjheja: nakuthayeliswe okukodwa kilokhu okuthathu okubalweko abafundi bazokuloba imitlomelo.**
- (m) Akutlolwe abantu umufi abatjhiyileko ephasini. **Tjheja: akungatlolwa amagama neembongo zabo kodwana abatlolwe ngokubalwa nangokobana bahlobana bunjani nomufi. Isibonelo; utjhiye abentwana bakhe abathathu, iinzukulu ezimbili nababelethi bakhe bobabili.**
- (n) Akutlolwe isiphetho ekungaba magama wokududuza/ivesi leBhayibheli/iinanazelo zomufi.

#### **Okhunye ekufanele kutjhejwe bafundi nabatlola umlando kamufi:**

- Abafundi abaqinisekise bona batlola amaphuzu angehla la avela WOKE nangokulamana kwawo.
- Abasebenzise yoke imininingwana kamufi abanikelwe yona ephepheni lemibuzo nabaveza amaphuzu angehla.
- Abafundi abangatloli izinto ezingafunekiko njengokobana umufi watjhada nini, utjhade ubani, begade athandwa babantu emphakathini, njll.

#### **UMBUZO 2.4: Ikulumo-pendulwano.**

Abafundi abafundiswe isakhiwo nendlela ummango wekulumo-pendulwano ekufanele utlolwe ngayo. Abotitjhere abagandelele bona abafundi basebenzise irhelo lokuzihlola lokha nabatlola ikulumo-pendulwano ukuqinisekisa bona mbala ihlangabeza koke okufunekako esakhiweni nemmongweni wayo. Akugandelelwe ukufundiswa kwalokhu okulandelako:

- (a) KOKUTHOMA, abafundi abafundisise umbuzo abanikezwe wona bebathalele umleyo obalayela bona abatlole ikulumo-pendulwano ibe mayelana nani ngombana lokho bazokutlhoga lokha nasele batlola isethulo sayo. Abafundi abatjheje iminingwana efana namagama wabantu abakhulumako, indawo nesikhathi nangabe zinikelwe embuzweni kufanele nabo basebenzise zona lokha nasele batlola ikulumo-pendulwano yabo kusukela esethulweni sayo.
- (b) Esethulweni abafundi abaveze amagama wabantu abakhulumako (bangatloli izabizwana zawo zamambala; isibonelo 'mina', 'yena'), indawo abakhulumela kiyo, isikhathi abakhuluma ngaso bekuvele nomongo wekulumabo.
- (c) Isethulo asitlolwe ngaphakathi kweembayana sibe yindinyana efitjhani ezijamele iyodwa ngaphezu komzimba wekulumo-pendulwano.
- (d) Abafundi abeqe umuda bese bathoma ukutlola umzimba wekulumo-pendulwanabo.
- (e) Abafundi abasebenzise isakhiwo okungiso, esitloleka njendlela evane kutlolwe ngayo imidlalo efundwako. (Amagama wabantu abakhulumako abafundi abawatlole ehlangothini langesinceleni bese alandelwe litshwayo lekholoni. Ngemva kwekholoni kutlolwe ukulumo yabo abantu abakhulumakwaba.)
- (f) Abafundi nabathoma ukutlola ikulumo-pendulwano abavele bangene endabeni. Abantu abakhulumako abangaratharathi; njengokobana bathome ngokulotjhisana/babuzane amavuko/bakhulume ngobujamo bezulu/njll. Abavele bathome indababo ngendlela ezobafaka msinyana phezu komongo wekulumo-pendulwano ofunwa liphepha lombuzo.
- (g) Abafundi abaqinisekise bona imizwa nemisikinyeko/izenzo zabantu abakhulumako bazitlola ngaphakathi kwabokaki ngaphambi kobana kutlolwe ikulumo yabantu abakhulumako.
- (h) Abafundi abadzimelele emmongweni ovezwe ephepheni lemibuzo lokha nabakhulumisa abantu babo ekulumo-pendulwaneni ukuze bakhandele ukuzifumana baphaphalaza.
- (i) Ubude bekulumo-pendulwano ezokutlolwa bafundi abube likhasi elizeleko nesiquntu. Nabenze njalo abafundi bazabe banesiqiniseko sokobana bafikile enanini lamagama ali-100-120 eliphakanyisweko.
- (j) Abafundi abatlole isiphetho sekulumo-pendulwanabo sizwakale ekulumeni yabantu abakhulumako. Baqinisekise bona abasitloli sizijamele sisodwa njengendinyana esisethulo sekulumo-pendulwano.

### **UMBUZO 2.5: Ikulumo engakahleleki.**

Abafundi abafundiswe isakhiwo nendlela umongo wekulumo engakahleleki ekufanele utlolwe ngayo. Abotitjhere abagandelele bona abafundi basebenzise irhelo lokuzihlola lokha nabatlole ikulumo engakahleleki ukuqinisekisa bona mbala ihlangabeza koke okufunekako esakhiweni nemmongweni wayo. Akugandelelwe ukufundiswa kwalokhu okulandelako:

- (a) KOKUTHOMA, abafundi abafundisise umbuzo abanikezwe wona bebathalele umleyo obalayela bona abatlole ikulumo engakahleleki ibe mayelana nani ngombana lokho bazokutlhoga lokha nasele batlola isihloko sayo.



- (b) Abafundi abaqinisekise bona nabatlola isihloko sekulumo engakahleleki batlola igama lesikhulumi, indawo ekwethulelwa kiyo ikulumo leyo, ilanga ekwethulwa ngalo ikulumo leyo bebatlola nokobana ikulumo leyo abayethulako imayelana nani (ummongo wayo). **Tjheja: Abafundi nakwenzekile batlhayelisa okukodwa eminingwaneni emine ebalweko bazokuloba imitlomelo.**
- (c) Abafundi abatlole isilotjhiso esifaka woke umuntu okhambela umnyanya/umhlangano abasuke bathula ikulumo leyo kiwo. Abalotjhise amantu ngokuya kweengaba abakizo, kusukela kiloyo osesigabeni esiphakeme ukubadlula boke bekufikele kiloyo esiphasi ukubadlula boke. Abafundi kesinye isikhathi bangavele bakhethe ukusebenzisa islotjhiso esizokufaka woke umuntu ngesikhathi esisodwa, njengokuthi bathi; 'lotjhani/lotjhani noke'.
- (d) Abafundi abatlole isingeniso esilulubezako/esizokudosa ikareko yabantu abalaleleko sibenze babe netjisakalo yokuragela phambili balalele lokho okwethulwa sikhulumi.
- (e) Umzimba wekulumo engakahleleki awube ziingaba okungasenani ezi-4 ukuqinisekisa bona umfundi unaba ngokwaneleko ngommongo wekulumo asuke ayitlola begodu akangaphaphalazi, akakhumbule ukunamathela phezu komnqopho awuveze esihlokweni sekulumakhe le awususele ephepheni lemibuzo. Umfundi nakatlole iingaba ezi-4 zomzimba uzabe sele anesiqiniseko sokobana ufikile enanini lamagama ali-100-120 eliphakanyisweko.

#### **UMBUZO 2.6: I-athikili yephephandaba**

Abafundi abafundiswe isakhiwo nendlela ummongo we-athikili yephephandaba ekufanele utlolwe ngayo. Abotitjhere abagandelele bona abafundi basebenzise irhelo lokuzihlola lokha nabatlola i-athikili yephephandaba ukuqinisekisa bona mbala ihlangabeza koke okufunekako esakhiweni nemmongweni wayo. Akugandelelwe ukufundiswa kwalokhu okulandelako:

- (a) KOKUTHOMA, abafundi abafundisise umbuzo abanikezwe wona bebathalele umleyo obalayela bona abatlole i-athikili yephephandaba ibe mayelana nani ngombana lokho bazokutlhogala lokha nasele bazitlamela isihloko sayo.
- (b) Abafundi abatlame isihloko esirhunyeza ummongo we-athikili abazoyitlola.
- (c) Abafundi abatlole iminingwana eqakathekileko lokha nabatlola i-athikili okufaka hlangana igama lomuntu otlolako lizijamele lilodwa libonakale tjhatjhalazi. Lingatlolwa ngaphasi kwesihloko ngaphambi kobana kuthonywe i-athikili nofana lingatlolwa ekugcineni kwe-athikili. Abafundi abatlole neminye iminingwana eqakathekileko efana nelanga lokukhutjhwa kwe-athikili leyo nendawo ekuke ikhutjhelwe kiyo.
- (d) Abafundi abakhumbule bona isakhiwo se-athikili yephephandaba asifani nesakhiwo se-eseyi. I-athikili itlolwa ngamakholumu. Njeke, abafundi abavule amakholumu amabili/amathathu abazokutlola ngaphakathi kwawo umzimba we-athikili.
- (e) Umzimba we-athikili lo awube neengaba ezihle nezibonakalako ukobana zithomaphi begodu zigcinaphi.
- (f) Ubude be-athikili abuthathe ikhasi elizeleko nesiquantu ukuze abafundi babe nesiqiniseko sokobana mbala bafikile enanini lamagama aphakanyisweko ephepheni lemibuzo.

# ISAHLUKO 6

## ISIXHOSA ULWIMI LWASEKHAYA

Le ngxelo ilandelayo mayifundwe kunye namaphepha eemviwo esiXhosa uLwimi lwaseKhaya kaNovemba 2024.

### 6.1 IINDLELA ABAQHUBE NGAZO ABAVIWA (2020–2024)

Inani labaviwa besiXhosa uLwimi LwaseKhaya abahlalele iimviwo kunyaka wama-2024 linyuke ngavisayo ama-4 639 xa lithelakiswa nelonyaka wama-2023.

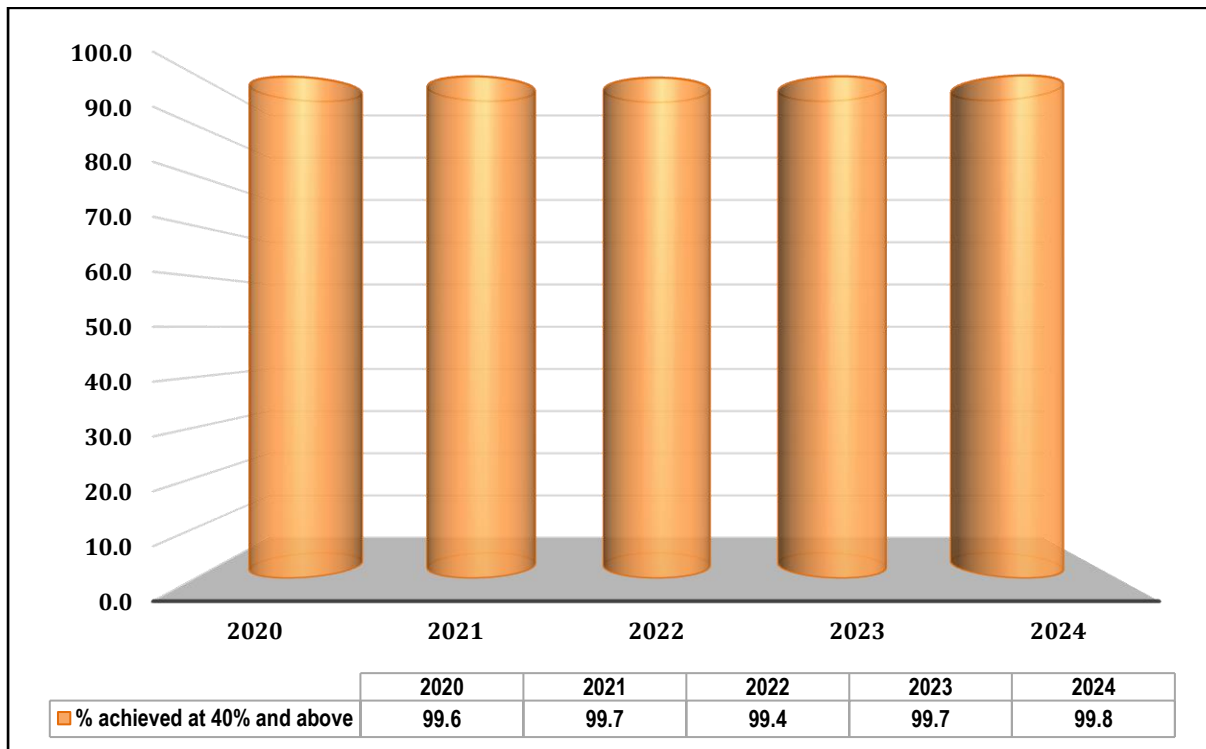
Liphucukile izinga lokuphunyelelwa kwesiXhosa uLwimi lwaseKhaya kulo unyaka. Inani labaviwa abaphumelela ukusukela kuma-40% linyuke ukusukela kuma-99,7% onyaka wama-2023 ukuya kuma-99,8% ngowe-2024. Luncomekile notshintsho olukwizinga lokuphumelela labagqwesileyo- abangabaviwa abanamangaku asukela kuma-80% (abakwinqanaba lesi-7) ngokuthi ipesenti yabo ixhumele kwi-8,4% kulo we-2024 ukusuka kwi-7,2 yowe-2023. Xa uyiguqulela kwinani impumelelo yabagqwesileyo yango-2024, ngakumbi uyijonge kunye nokunyuka kwenani labaviwa gabalala ungathi, lisuke kuma-7 922 laxhuma laya kuma-9 631.

Ziqhubekile ngokuncedisa iintlobo ngeentlobo zamaphulo ongenelelo ezisetyenziswe ngootitshala, abacebisi bezifundo namaphondo zatsho ngeziphumo ezihle nakulo unyaka. Huntshu!! Kukuzinikela okunenzondelelo kwabaviwa ngokubanzi kube sisichumiso kwatsho kwadubula iziphumo ezihle oku kweentyatyambo ezixhotyeni.

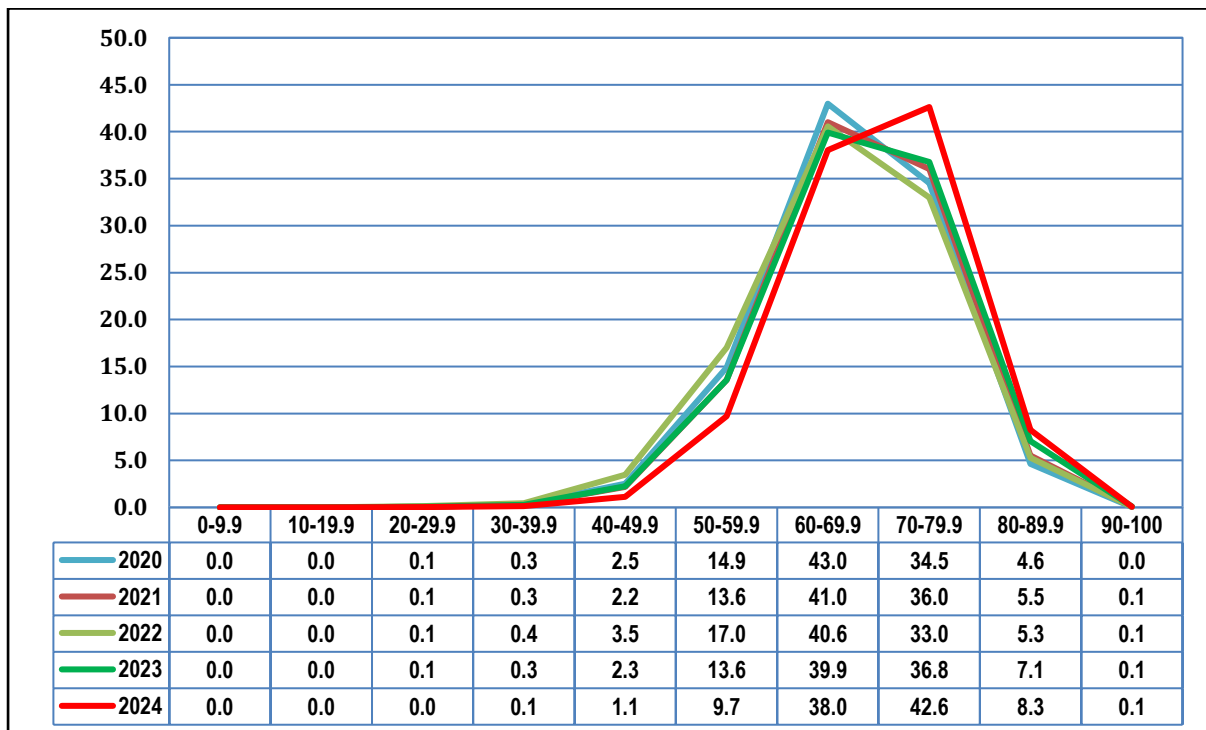
#### Itheyibhile 6.1.1 Impumelelo ngokubanzi yesiXhosa uLwimi lwaseKhaya

Unyaka	Inani labaviwa	Abafumene amanqaku angama 40% nangaphezulu	% yabafumene amanqaku angama 40% nangaphezulu
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
2024	114 660	114 469	99,8

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 lithe chu-u ukunyuka minyaka le ukusukela ngowama-2020 de laqabelela kwi-8,3 lepesenti kowama-2024. Libonakala lisihla inani labangaphumeleliyo konke konke, lilandelwa kukuhla

kwenani labaphumelela kwinqanaba lesi-4 nelesi-5. Kuthe chatha ukuphumelela ngenqanaba le-6 nele-7 ngeli xesha limi limi ku0,1 elabaphumelela ngamanqaku angama-90 ukuya kwi-100 minyaka le.

## **6.2 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LOKU-1**

### **Ukuphawula ngokuthe gabalala**

- (a) Kuye kwabukeleka kulo nyaka ukuphucuka kwezakhono zabaviwa zokuphendula umbuzo 2 kunye nombuzo 3 kodwa incumise ingancumisi inkqubo yabaviwa ekuphendulweni kwemibuzo yovavanyo lokuqonda. Konke kubekwe elubala ngamanqaku abawafumana kwimibuzo ekhankanyiweyo.
- (b) Abaviwa basilele ekuphenduleni imibuzo ethile yesicatshulwa sovavanyo lokuqonda esiyiprozi nakumbuzo wesine osekwe kwikhathuni, baze baqwela ukusilela kumbuzo wesihlanu.
- (c) KwiCandelo A kuphawuleke ukunqongophala kolwazi kwimiba eyile; igalelo lemizekelo kwizicatshulwa ezinenjongo yokuthundeza, umahluko phakathi koluvo nenyani, ulwazi lwemigaqo yokucaphula nokuyisebenzisa, ukufumana ingcamango ephambili yomhlathi, ukuhlumisa umyalezo womhlathi, kanti nolokufunda imibuzo ukuze bakuqonde okufunwa ngumbuzo bangarheci. Bekukho nokuxineka ekuqondeni intsingiselo evelayo kwakufakelwa isimamva esithile kwimixholo ethile.
- (d) Ukunqongophala kwezakhono zokufunda nokuqonda kubenza bangakwazi abanye ukuphendula imibuzo elula, bangaboni naxa sele bekrotyisiwe kwimpendulo yombuzo.
- (e) Kusabonakala ukuqhwalala kwizakhono zokufunda izicatshulwa ezibini bezifunda ngokuzizalanisa, ze baphele bengakwazi nokuqulunqa umyalezo ohlunyiswa yintsebenziswano yezicatshulwa zozibini. Kubayimfuneko ukuqinisekisa ukuziqonda ngokukuko zozibini izicatshulwa u-A kunye no-B osekwa kuzo umbuzo 1.

## **6.3 UKUHLALUTYWA KWENDLELA ABAQHUBE NGAYO ABAVIWA KUMBUSO NGAMNYE KWIPHEPHA LOKU-1**

### **UMBUSO 1: UKUFUNDELA UKUQONDA**

Kuyancomeka kakhulu ukunyuka kwenani labaviwa ababonakala bekufundiswe bakuqheliswa ukuphendula imibuzo yovavanyo lokuqonda. Ukunyuka kwenani kubonakala kwipesenti ezimbini ezingumahluko kumanqaku ecandelo A onyaka odlulileyo. Bubukeke ngakumbi ubukho babaviwa abebenika iimpendulo ezicingisiswe kakuhle zaze zaqiqisiswa. Likho lona iqaqobana ebelivuyisa abamakishi ngempendulo edluliswa ngesivakalisi esipheleleyo ngombuzo ngamnye kuze oko kuyenze impendulo yomviwa ivakale lula ngenxa yokungqamana kwempendulo nomxholo wombuso. Ukunxibisa impendulo kumbuzo kumenza omakishayo angafuniseli xa enika amanqaku ngenxa yobukho bokwakhelana phakathi kombuzo nempendulo yomviwa. Akwaba besinokuhlala sikhula ngokukhula esi sakhono sokunxibisa impendulo embuzweni side sinwenwele nakweminye imibuzo nakwamanye amaphepha.

### **limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo**

- (a) Kwimibuzo ethile kubonakala kusekho ukwahlulwa kukuphendula imibuzo yovavanyo lokuqonda. Omnye koonobangela wokwahlulakala kwabo kukuphendula bengekayiva

kakuhle eyona nto uyifunayo umbuzo. Singabalula le mizekelo; Umbuzo 1.1 ubufuna baxele into umbuzo buciko okwiscatshulwa olifanisa ngayo ikhandlela nomntu, bona bebesuka bamukule umbuzo buciko uwonke basale bengawuphendulanga umbuzo kuba kaloku banike kwalo mbuzobuciko. Kumbuzo 1.2 obufuna izenzo ezibini ezenziwa ngumntu nekhandlela abaviwa bebenika isenzo sibe sinye kuphela. Phakathi kweminye imibuzo ebibonakalisa ukugexa kwizakhono zokufunda nokuphendula le ngxelo ingabalula le mibuzo; 1.3, 1.5, 1.9, 1.11, 1.13, 1.18. Ku1.5 endaweni yokunika isizathu esifunwa ngumbuzo bebenika isisombululo esingabuzwanga. Kumbuzo 1.9 impendulo ibisempumlweni yomviwa kumqolo wokuqala womhlathi namagama asembuzweni ekho kwakulo mqolo kodwa bengayiboni impendulo.

- (b) *Umbuzo 1.1:* Bakho abaviwa abangawafumananga amanqaku alo mbuzo ngenxa yokuba bebonakalise ukusilela kwesakhono esikhuliswa esikolweni sokufumana inkcukacha ethe dle kwiscatshulwa.
- (c) *Umbuzo 1.2:* Abaviwa abaninzi basasokola ukuchonga inkcukacha ethe dle-elulwazi olufumaneka ngokulula kwiscatshulwa kwaze oko kwenza ukuba abanye bohluleke ukuzinika zozibini izenzo njengoko umbuzo ubufuna nangona bebenokuyithatha injalo kwiscatshulwa.
- (d) *Umbuzo 1.3:* Uninzi luwuphose lo mbuzo ngenxa yokusokola ukufumaneni intsingiselo eziswa sisakhi segama ngokomxholo elisetyenziswe kuwo. Bambi bebenika umsebenzi wesakhi, kungenjalo baxele uhlobo lwesixando bengayiniki intsingiselo esiyizisayo isakhi ngokuhambelana nomxholo esisebenze kuwo.
- (e) *Umbuzo 1.8:* Kulo mbuzo abaviwa babonakalise ubunzima ekuxhaseni ukuchaneka kwemizekelo ekhankanywa yitekisi. Umbuzo ubufuna umviwa asebenzise ulwazi analo malunga nemisebenzi yemizekelo kwiitekisi.
- (f) *Umbuzo 1.9:* Abaviwa kulo mbuzo abayibonanga impendulo yombuzo elulwazi olufumaneka lula kwitekisi. Umbuzo ububuza ukuba ukusebenza kwekhandlela nokomntu kulufuthele njani ulwimi wabe umgca wokuqala womhlathi usithi, 'Ukusebenza kwekhandlela nokomntu sekufuthele neelwimi ngezaci ezisekwe kuzo'. Kuyabonakala, ukuba ongayifumaniyo le mpwendulo ngongeva aqonde le nto ayifundayo.
- (g) *Umbuzo 1.10:* Kusaxhalabisa ukufumanisa abaviwa abaninzi abangakwazi ukufumana ingcamango ephambili (*main idea*). Yomhlathi ngakumbi enesikhokelo ebesisithi 'malunga nokukhula kolwimi'. Umbuzo ngokwawo ububenzela ibhulorho yokufikelela kwimpwendulo kodwa abayichana tu.
- (h) *Umbuzo 1.11:* *Basekho* abaviwa abasabonakalisa ubunzima ekulandeleni umyalelo wokucaphula. Kolu uviwo abaviwa abawafumananga amanqaku kuba basuke bacaphula nasiphi isaci esikumhlathi ube umbuzo ubufuna isaci esingekhandlela esinentsingiselo yokuba umntu akasafuni ukuyenza abethembise ngayo. Basenokuba bayeke phakathi ukufunda lo mbuzo bakuva ukuba bacaphula isaci, abafunda beve ukuba kuthiwa esitheni kuba bengawufundanga bawugqibe umbuzo.
- (i) *Umbuzo 1.12:* Abaviwa abaninzi abakwazanga ukwahlula phakathi koluvo nenyani kwiitekisi. Bebethi sebekhethe ukuthi luluvo bayibulale impendulo ngokuzixhasa ngeempawu zenyani.

- (j) *Umbuzo 1.13:* Abaviwa bafumene ubunzima ekuchongeni impendulo yombuzo elulwazi oluhlunyiswa kwitekisi nanjengoko umbuzo ubufuna iintsingiselo ezimbini zekhandlela ngokomxholo womhlathi. Zombini ezi ntsingiselo bezifumaneka kufuphi xa umviwa ekufunde wakuqonda okuqulethwe ngumhlathi.
- (k) *Kumbuzo 1.14:* Kwakhona, basafumana ubunzima bokuphendula umbuzo ofuna ukuqonda ukuba umviwa usifunde wasiqonda na isicatshulwa. Bekufuneka akhethe phakathi koYINYANI noBUBUXOKI. Bebekhetha bona kodwa inkxaso yabo ingahambelani nokhetho abalwenzileyo baze babetheke ngakumbi kuba amanqaku awekho kukhetho koko aqhutywa kukuambelana kokhetho nenkxaso.
- (l) *Kumbuzo 1.18:* Lo mbuzo ubabethile abaviwa kuba bebephulukana nawo omabini amanqaku ngenxa yokuba bebenika impendulo eyimfundiso endaweni yomyalezo obufunwa ngumbuzo ukubonakalisa ukusilela ekuqondeni umahluko kwiimpawu zomyalezo nezemfundiso.

### lingcebiso

- (a) Kuyacetyiswa ukuba kugqalwe ukufundiswa kokufundela ukuqonda. kuthathelwe ingqalelo imixholo ekumaphepha 24–26 eCAPS ngokuhambelana nenkqubo yokufunda. Imibuzo yovavanyo yeminyaka edlulileyo ingayimizekelo nesikhokelo somakufundwe hayi isiphelo sokufundisa. Khumbula iphepha elidluleyo xa selibhaliwe asibobuchule bupheleleyo ukufundisa ngalo kukuhlaziya nje okunokwenziwa.
- (b) ISebe lezeMfundo lilonke ukusukela kubacebisi ukuya kuthi ga ezikolweni malinike umgqalisela umahluko phakathi kokufundisa ukufundela ukuqonda nokuhlaziya ukuqonda. Xa bengekazifundiswa izakhono zokufundela ukuqonda abafundi, kukuhlaziya ukubanika imibuzo yeemviwo zeminyaka edlulileyo. Kanti nangexesha lokuhlaziya mabanganikwa nje impendulo njengoko injalo ekwisikhokelo kumfundi, makuxoxwe banikwe izizathu zokuba impendulo abayinikayo ayichanekanga. Lilonke, ukufundela ukuqonda sisakhono esifundiswayo ngoko ukufunda makwenzeke phambi kokuhlaziya.
- (c) Mabancediswe nkqu ootitshala liSebe ukusebenzisa ixesha lokufundela ukuqonda, baze baqondiswe izakhono zokufunda, nezokuyifunda bayive imibuzo yovavanyo lokuqonda ebuzwayo ukuze bakwazi ukuzidlulisela kubafundi izakhono bomelezekile nabo.
- (d) Kungakuhle kakhulu ukufundisa isakhono sokufunda umbuzo ngokubaqhelisa ukuzibuza, baziphendule kumbuzo ngamnye, ngesicwangciso esinekhohlam yombuzo neyempendulo kwiincwadi zabo. Umzekelo kumbuzo 1.11 obusithi; Caphula isaci esingekhandlela esibhekisa kumntu osele engasafuni ukuyenza into ebethembise ngayo. Angabhala umbuzo (i) Ufuna ntoni kum lo mbuzo? Anike impendulo ethi = isaci (ii) Esitheni/Esinjani/Esinampawu zini? – esingekhandlela esibhekisa kumntu osele engasafuni ukuyenza into ebethembise ngayo. (iii) Kuthiwa mandize naso njani? – Mandisicaphule. Makandule aphenndule ke ngoku umbuzo akube efundiswe ukucukuceza umbuzo buqu. Badla ngokuwuthakazelela ukuwenza abafundi lo msebenzi ngakumbi xa ukorekishwa, bencediswa naxa bewenza, bangaxelelwa nje, bangayalelwa nje ngomlomo ukuba bazenzele. Mabathantaswe bade balunge.
- (e) Makuncothulwe neengcambu ukubeka ngawabo amazwi xa belathelwe ukuba bacaphule.

- (f) Banokuqheliswa ukufumana ingcamango ephambili yomhlathi ngamnye wetekisi abafundi ngokubenza bawakrwelele umgca ngaphantsi onke amagama athetha into enye kumhlathi nokuba asisafani isigaba sentetho. Xa bethe bawahlanganisa loo magama bazibona sebeyifumana eyona ngxam umhlathi, ngokuhambelana nesihloko. Umzekelo, kumhlathi 6 umbuzo ubujoliswe kwingcamango ethathelwe kokuqulethwe ngumhlathi malunga nokukhula kolwimi.
- (g) Kungaluncedo ukuqhelisa nokunika ulwazi ngeendidi zemibuzo yovavanyo lokuqonda. (i) Imibuzo ethe gca okanye 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 becukacela kwizintlu ezingentla imibuzo yovavanyo lokuqonda lwamaphepha eminyaka edlulileyo bazibona sebeqonda ukuba umbuzo ungafuna ntoni kubo.
- (h) Kungabanceda kakhulu ukuqinisa izakhono zokufunda umbuzo nangokubacacisela baqheliswe ukuba nawuphi umbuzo unesenzi esinika umyalelo wovavanyo kwakunye nolwabiwo manqaku oluhamba nawo. Imizekelo yezo zenzi ngooNika, Caphula, Chonga, Xela umahluko, Thelekisa, Cacisa, Xhasa, Ngqina, Khetha, Cebisa. Kukwabalulekile nokukrwelela umgca ngaphantsi kwigama/kumagama aphambili aqulethe umbuzo nahamba kunye nezenzi ezinika umyalelo/zokubuzwa ezikhankanywe ngentla. Umzekelo (... igama, ibinzana, intsingiselo, umyalezo, isifanokuthi, ifuthe, ingcebiso) njalo njalo. (iii) Okwesithathu mabakrwelele kwakumbuzo ukuba (okufunwa ngumbuzo ligama/libinzana elitheni, yintsingiselo etheni?
- (i) Kubonakala kungancedayo ukuqinisa nokuthundeza iimpawu ezityhila umahluko phakathi komyalezo nemfundiso. Nakwesi sihlantlo bakhuthazwe, baqheliswe ukuyiphawula bade bawuqhele ukuwenza lo mahluko ngokwabo neendlela zokuyiphendula ngqalileyo kuyo nganye.
- (j) 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. Banokuqheliswa nokusebenzisa izihlanganisi ezifana **nookanti/ngeli xesha/kodwa** ngenjongo yokuqinisekisa ukuba impendulo iziquka zozibini izicatshulwa okanye iwathatha omabini amacala. Nokusebezisa izivumelanisi ezingoo 'zi' kuzibopha zozibini izicatshulwa njengaxa athi, 'ziqulethe ...', 'zithetha ...', zombini ..., kungancedisa ukubopha okubini ekufuneka kuchatshazelwe yimpendulo. Okuphambili omakuqhelwe kwaseklasini kukuqinisekisa impendulo ewavelisa omabini amacala.
- (k) Makukhuthazwe ukufundiswa kwemizekelo njengezixhobo ababhali abazisebenzisa ngeenjongo zokukhwezela/zokomeleza/zokuqinisa/zokubethelela/zokubonisa ukukho leleka koluvo abalwenzayo (njengokuthundeza/ukuqweqwedisa). Imizekelo leyo isenokuqulathwa ngamabalana angumzekelo nanjengoko, imizekelo isisixhobo sokwenza ungqinisiso nokomeleza amabango.
- (l) Kuyacetyiswa ukuqinisekisa ukuba imisetyenzana yaseklasini yenza umfundi ngamnye aziphendulele imibuzo eyedwa. Nohlaziyo malucacise ngokupheleleyo isizathu sokwamkeleka kwempendulo ethathwayo, kunganikwa nje impendulo echanekileyo engenazizathu sakwamkeleka.

## UMBUZO 2: UKUSHWANKATHELA

### Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) Nangona uninzi lukwazile ukuchonga iingongoma ngokuhambelana nombuzo kusekho imingqandandana engekakwazi nokuziphawula ezi ngongoma.
- (b) Nonyakanje babebaninzi abaviwa abawuphulaphule bawulandela kakhulu umyalelo wokusebenzisa 'awakho amazwi kangangoko'. Bakho abathe ngenxa yokuwuphulaphulisisa kwabenza ukuba baphendule ngawabo amazwi konke okukwiscatshulwa baze bagqibela bephuma emxholweni.
- (c) Bakho nabakuqonda ukushwankathela njengokunqunqa bade baphungule nengongoma ngokwayo ingapheleli isale ijinga ingenamandla okubayingongoma.
- (d) Lisekhona iqaqobana labaviwa abanengxaki yokuchonga iingongoma ezingundoqo kwiscatshulwa soshwankathelo. Endaweni yokuchonga iingongoma ezingundoqo, bona 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 baziphosanisise 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.

### lingcebiso

- (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) Amaziko emfundo abethelela ukusebenzisa awakhe amazwi, kumfundi mawakugqale ukubaluleka kokungatshintshwa kwenjongo yombhali. Ukuqinisekisa ukungathabathe ki kwabafundi amaziko anokomeleza imfuneko yokongeza kuphela isigama sokudibanisa kwenziwe umhlathi ngeengongoma eziphambili ezichongwe kuso.
- (c) Mabaqaphele ukuba ukushwankathela ikakhulu kufuna isakhono sokukhangela iingongoma ezihambelana nokufunwa ngumbuzo woshwankathelo azithi xhakamfu, gximfi, umzekelo (omakuqatshelwe ngumntu oza kuqala umsebenzi omtsha) kwandule kudityaniselwe kumhlathi kuthatyathelwa kwiimpawu zomhlathi onenjongo ezikukubala/ezikukwenza uluhlu lwezinto. Oko kwenziwa ngezihlanganisi zokwakha olu didi lomhlathi. Mawufundwe rhoqo umbuzo ngomhlathi ngamnye ukuze kuyiwe ngqo apho kukho ingongoma ehambelana nomyalelo osembuzweni, ithathwe.
- (d) Mazilungelelaniswe zenziwe izivakalisi ezipheleleyo zakufunyanwa iingongoma ezo ngokuhambelana nokufunwa ngumbuzo. Okuchongiweyo makwenziwe/kuguqulwe ngezivakalisi kuhambelane nenjongo yokushwankathela esukuba ibhalwe ngqindilili embuzweni. Kungenjalo zakufunyanwa iingongoma mazilungiswe ziphendule ngokuhambelana nombuzo.
- (e) Mabaqinisekise ngokufunda kwakhona ukuba bachonge ingongoma ephambili ngokuqinisekisa ukuba abakhethanga ethe kanti iyexhasayo. Ezixhasayo zicacisa/



zinabisa le ingundoqo. Zisenokunika inkcukacha ethe vetshe ngale nto ikhankanywe njengeyonayona.

- (f) Makusoloko kusetyenziswa izivakalisi ezipheleleyo, ezifutshane xa kubhalwa umhlathi, hayi amabinzana. Umsebenzi mawuhlelwe njengeminye imisebenzi yobhalo ukuqinisekisa ukuba awunazimposiso.
- (g) Kucetyiswa ukuthi rhoqo kwenziwe imisebenzi engekho sesikweni emininzi yokuzilolonga ebudeni bonyaka ukuze baqheliselwe kwindlela eyiyo yokushwankathela.
- (h) Kuyacetyiswa ukuba baziqhelise ngokusebenzisa isikhokelo sokumakisha isishwankathelo esikwisikhokelo sokuhlola esixela ukuba mabashwankathele njani. (*Examination Guidelines 2021*).
- (i) Mabazimakishe nabo abafundi okanye bamakishane kwabodwa, oko kuthathwe njengesixhobo sokubakhankathela ekuyiboneni ingongoma engahambelani nombuzo woshwankathelo.

### UMBUZO 3: UKUHLALUTYA IINTENGISO

Kowu kwakuhle! Baze baqhuba kakuhle abaviwa kulo mbuzo emva kweminyaka ubaswantsulisa. Zanga izithole zawo zingahlala zinkcenkceshelekile. Okuncomeka ngakumbi kukuqonda baphendule imibuzo bengayikhuphanga kumxholo nenjongo yentengiso. Iimposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo zibembalwa.

- (a) *Umbuzo 3:* Baninzi kakhulu abaviwa bonyaka wama-2024 abaqhube kakuhle kumbuzo osekwe kwintengiso kodwa basekho abangakwazanga ukufumana amanqaku awanelisayo. Izizathu ziquka ukungakwazi ukutolika imifanekiso ebikwintengiso. Le ingayimpazamo ehambelana nohlaziyo kunye nexesha olwenziwa ngalo.
- (b) *Kumbuzo 3.1:* Kuncomekile ukubona bekho abaviwa abakuchanileyo ukunika amagama abefunwa, anika intsingiselo yokuba imveliso isebenza ngokungaqhelekanga. Abangawuchananga lo mbuzo bebesohlulwa kukufumana elesibini igama elithetha ukuba imveliso isebenza ngokungaqhelekanga.
- (c) *Umbuzo 3.2:* Baqhube kakuhle kakhulu abaviwa kulo mbuzo. Nangona kunjalo kuqapheleke ukungafundiswa kombuzo kwabo bathe baphulukana namanqaku kuba abalibonanga igama elithi ubungakanani baze bagqibela bekhetha impendulo engachanekanga.
- (d) *Umbuzo 3.3:* Uninzi luzamile ukuphendula ngokuchanekileyo yaze imbinana engawafumananga amanqaku yabonakalisa ukuthi ntlo nje ekujongeni umfanekiso. Kubonakele kwiimpindulo ezingaqulethanga uluvo lokusokola kwenyathi. Kukholeleka ukuba abaviwa abawufumeneyo lo mbuzo ngabebezikhuphela xa bephendula baze abashunqulayo kwimpindulo basilela ngenxa yokungaphuhliseki kwempindulo.
- (e) *Umbuzo 3.4:* Kube kuhle ukubukela uninzi lunika iimpindulo eziye zade zengezwa kwisikhokelo sokumakisha ngenxa yokuchaneka kwazo. Abaviwa abaphulukwe ngamanqaku abaninzi bebesuka banike impendulo ethi, 'ngumbala' bangawucacisi ukuba mbala mni yaze ayamkeleka loo mpindulo ngenxa yokuba awanelanga amandla ayo okufanisa isutikheyisi nenyathi ngokomfanekiso.
- (f) *Umbuzo 3.5:* Kuye kwancumisa ukuphawula ukuba bakho abaviwa abasaziyo isigama

esichukumisa umnqweno womthengi. Nangona kunjalo lusekho uninzi olubethakele ngenxa yokungahluleli phakathi komnqweno nomdla okanye nomtsalane baze banengxaki yokucaphula ngokuchanekileyo isigama esijoliswe ekudaleni umnqweno kwintengiso, zaze zabalahla iimpendulo zabo noxa bezicaphule kwintengiso nje.

- (g) *Umbuzo 3.6:* Uninzi lwabaviwa loyisiwe kukutolika ngokuchanekileyo igama 'luyabathundeza' baze baphendula ecaleni. Eneneni abaviwa abangawaziyo umsebenzi wobaxo basilele ekudakanceni impendulo zabo.

### lingcebiso

Kuyimfuneko ukuthathela ingqalelo iziquqatho zoxwebhu oluyi *Examination Guidelines (2021)*. malunga nesikelo ngokubhekiselele kwinani lamanqaku omxholo wemibuzwana yombuzo 3. Amanqaku asi-8 asikelwe ubuchule bokufikelela kubathengi ngokusebenzisana kolwimi nemifanekiso aze abamabini kuphela asekw kwimigaqo yokusetyenziswa kolwimi olukwizibhengezo. Mazithathelwe ingqalelo izafobe eziquqathwa zizibhengezo xa kufundiswa eklasini.

- (a) Kungancedisa ukuyifundisa ngathi bayaqala ukuva ngayo imixholo yezibhengezo eyile; iimpawu zezibhengezo nemisebenzi yezo mpawu, izafobe eziqhuba imiyalezo nezakhiwe ngazo izibhengezo, imiyalezo esisiphumo sentsebenziswano phakathi kokubonwayo nesigama ukuze abafundi bangazifumani be-abasa xa imibuzo yoviwo isekwe kuzo.
- (b) *Umbuzo 3.3:* Ngokwe *CAPS neExamination Guidelines (2021)* kufanele ukuba kufundiswe ukusetyenziswa kwezafobe zentetho kwiitekisi ezibonwayo ezisetyenziswa kuzo ezifana neentengiso ngakumbi imiyalezo eyiqhubayo kuzo. Kufanele banganeli nje ukwazi udidi lwaso, bazazi iimpawu zaso, intsingiselo yaso, imisebenzi yaso isafobe, bazi ingcinga eyizisayo bazi nefuthe lokusetyenziswa kwaso. Makuqinisekise ukuba utitshala nomfundi bayaziqonda iimo zazo nokusebenza kwazo kwiintengiso. Ootitshala bangancedisa nange *MTG* yesihobe ka2023 ukufumanisa okuninzi okucukacwe malunga nezafobe.
- (c) *Umbuzo 3.4:* Isixhobo obusihlola umbuzo sesokwakheka kwenqanaba lokuqala lokuqaphela okubonwayo ngokuthi umviwa ayithelekise inyathi nesutikheyisi aziphawule iimpawu ezifana ngazo ukuze kwakheleke inqanaba elilandelayo lokuqonda apho (3.6) iya kummangaza eyokuba isutikheyisi iphumelela kodwa incinci kangakaya. Ubeza kutsho abone ukuba luyamthundeza na ubaxo okanye alumthundezi- yifatshatsha nje yobaxo olungakholelekiyo olumbangela angathengi. Ngokwe *CAPS neExamination Guidelines (2021)* ngumbuzo obuqwalasela indlela ulwimi nemifanekiso ezityhila ngayo iimbono zomthengisi.
- (d) *Umbuzo 3.5:* Kukho ukubhidanisa okubonakele kwiimpendulo olumalunga nomahluko ongaqondwayo phakathi kokuthathelwa ingqalelo (*Attention*), ukutsala umdla (*Interest*) nokudala umnqweno (*Desire*) kunokusetyenziswa nolu ulwazi ukuluqhawula. Masizikhumbuze ukuba kwinqanaba lokuthathelwa ingqalelo umthengi wenziwa aqaphele ukuba kukho into entsha abengayazi. Kwinqanaba lokutsala umdla umthengi wenziwa abone ukuba into ethengiswayo ingamnika isisombululo kwingxaki anayo kanti kwelokukudaleka komnqweno inqanaba kulapho umthengi aqinisekiswa kwayintengiso ukuba imveliso le ifanele yena naye ayibone. Nanjengokuba kule intengiso bengakwazanga ukuqaphela isigama esidala umnqweno singacaciswa ngokuthi sisigama esibenza abathengi bacinge ukuba bakubanale mveliso ubomi babo buya kuphucuka/baya kukhuseleka/baya kufumana ukuzola engqondweni nasemoyeni/nasempilweni. Qaphela impilo/ukhuseleko/ukuphucuka kobomi/ukuzola

engqondweni ziba phambili xa sikwinqanaba lokwakheka komnqweno ngenxa yesigama.

- (e) Kwingxaki yokungakwazi ukucaphula chanekileyo nanjengoko bebeyawakhuphela isivakalisi sinjalo sithembele ekucaciselaneni sibonisane singaqhathani sinikane amanqaku enyakeni kanti anobungozi bokulahleka kwamanqaku sele ekho ngenxa yokungacaphuli ngokuchanekileyo.
- (f) Kuyacetyiswa ukuba ootitshala bagxile kakhulu ekuqheliseni abafundi ukuphawula ukusetyenziswa kolwimi/izafobe nokuba zikokubonwayo ngenjongo yokuthunzeka abathengi. Umbuzo ubugxile ekubeni ubaxo olukwimifanekiso nakumagama lubenza bathundezeke na abathengi baze bacacise okunokuthunzeka kolo baxo kodwa abazazanga iimpawu zobaxo nezimvo ezidalekayo engqondweni yomthengi ngenxa yokubaxeka komfanekiso okwintengiso.
- (g) Kucetyiswa ukuqhelisa abafundi ngemisetyenzana esesikweni nengekho sesikweni ebandakanya konke okuqulathwa zizibhengezo-ntengiso. Makuqiniswe ngakumbi ukusetyenziswa kwemibuzo enemibuzwana (*two-part question*) efuna inkxaso.
- (h) Abacebisi besifundo kumaphondo bayakhuthazwa ukuba bancedise ootitshala bakwazi ukufundisa ukuqaphela intsebenziswano yezixhobo zokubhengeza ezilulwimi nemifanekiso ngokuhambelana neemfuno ze-*Examination Guidelines zika2021*. Ukuba ikhona indlela iSebe lincedisayo ngokuxhobisa okuqondisayo kwiphepha lokuqala jikelele.

#### 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 inkqubo phambili ekuqondweni kweetekisi ezibonwayo.
- (b) *Kumbuzo 4.1:* Nangona iziphumo zibe zihle ngokwempumelelo kulo mbuzo kodwa bakho abangaphumelelanga. Umngeni wokucaphula chanekileyo usadlangile xa uninzi lwabaviwa lungakhange lubuxhamle ubulula balo mbuzo ngenxa yawo. Bebethatha isivakalisi siphela okanye bacaphule ibinzana, bengacaphuli ngokwenani lamagama aceliweyo nokulandelelana kwawo. Bebenzawakrweleli nokuwakrwelela amagama afunekayo ukubonakalisa ukungaziniki ithuba lokutshekisha ukulandela imiyalelo bakugqiba ukubhala.
- (c) *Kumbuzo 4.5:* Abaviwa abaninzi abaphumelelanga ngenxa yokutyeshela ukunambarishwa okusembuzweni kwaze oko kwabhidanisa impendulo. Eka(a) ifakwe ku(b) okanye impendulo ingahambelani nenambari ehanjiswe nayo: Bambi bebephendula ngaphandle kwenambari baze baphulukane namanqaku ngenxa yokuba ummakishi engawazi amanqaku ukuba aya kuliphi icala xa kungekho ukunambarisha.
- (d) *Ngokombuzo 4.6:* Abaviwa abaninzi bayichanile impendulo yalo mbuzo baze abanye abayichana ngesizathu sokungabinalwazi lokuba uxambuliswano lubamacala mabini.' Abanye bebede bathi, 'uLutho ufake izandla epokothweni', lungabikho kwaphela uxambuliswano olubonwayo. Bambi baphanjwe ligama 'kwintshukumo' banika impendulo engenantshukumo kwaphela.

- (e) *Umbuzo 4.7:* Kube kuhle kakhulu ukubona abaviwa bezimisele, bewuphendula ngokuzelelo lo mbuzo. Kunjalo, uninzi belusohlulakala ngenxa yokungaqondi ukudlelelela ukuba kukuthini. Ikho imbinana ebiphendula ngokuphawula ukudlelelela okujoliswe kubantu abadala, kukuhle nalapho kodwa boyiswa kukubumba impendulo exhasayo.

### lingcebiso

- (a) Kuyacetyiswa ukuba iikhathuni zifundiswe nangokonwatyelwa iimpawu nemisebenzi yazo, ukuze abafundi bangaziva zibasinda beseklasini naxa sekubuzwa ngazo kwiimviwo.
- (b) Kuyimfuneko ukufundisa ukuba ulwimi nokubonwayo okukwiikhathuni zisebenzisana ngendlela edala ifuthe elithile kofundayo. Zenzelwe nokuba acinge okuthile ofundayo, afumane nemiyalezo yazo ngenxa yentsebenziswano yesigama nokubonwayo.
- (c) Kumbuzo 4.5 ukunambarishwa kweempendulo ngokuchanekileyo kungumngeni ofuna ukuphithikezwa ungabinasizinziso kwimibuzo ephawulwe ngolu hlobo. Kuyimfuneko kakhulu kuba kwale mibuzo yenzelwe umfundi ukuba akwazi ukucholachola amanqaku angalahlekwa sisambuku samanqaku adibeneyo.
- (d) Kwimibuzo efuna umfundi athathe icala njengo 4.7, mabakuqheliswe ukuthatha icala baziswe ukuba impendulo eyinkxaso kusoloko kufuneka ihambelane nokungqina okanye nokuchasa icala abalikhethileyo. Nabacebisi mabanqonqozise oku kukhetha phakathi enyakeni ngemibuzo 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 ikhathuni khonukuze bazokwazi ukuphucula ezabaviwa. Iziqulatho zomakufundiswe ezikwiCAPS nakwizikhokelo zokuHlola *Examination Guidelines (2021)* mazithathelwe ingqalelo.

### UMBUSO 5: UKUSETYENZISWA KOLWIMI NGOKUCHANEKILEYO NOKUHLELA

Uninzi lwabaviwa luqhube kakubi kumbuzo wesihlanu kulo unyaka nangona ikho imbinana eqhube kakuhle. Kudule kakhulu ukulambatha kokufundiswa kwesakhono sokusetyenziswa kolwimi ngokusemholweni kwanokusetyenziswa kolwimi ngokuchanekileyo.

### limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) *Umbuzo 5.1:* Babetheka ngenxa yokutshintsha imo elikuyo igama elisisichasi litsho lingahambelani neli kufunwa lichase.
- (b) *Umbuzo 5.2:* Babebaninzi abaviwa ababonakalise ukungayazi imo efinyeziweyo ka'kwayo imoto'. Nalapha batshintsha imo.
- (c) *Umbuzo 5.3:* Abaviwa balahlekwe ngamanqaku ngenxa yokungayazi imiqathango yokwenziwa nokubhalwa kwengxelontetho. Kubi ke, kuba ebemaninzi amacala ebenokuyivela kuwo umviwa impendulo yalo mbuzo.

- (d) *Umbuzo 5.4:* Abaviwa balahlekwe ngamanqaku ngenxa yokungakwazi ukwenza isivakalisi sibekwimo yesininzi
- (e) *Umbuzo 5.5:* Baninzi ngokungakholelekiyo abaviwa abangawaziyo umahluko kwintsingiselo yokuhleka eziswa sisifanekisozwi u'qhuzuqhuzu no'ga-ga-ga-ga'. Bambi bade bathi uqhuzuqhuzu kukutshayisana kweemoto ngeli xa ugagagaga ebhekisa kukuduma kwemoto. Kwakhona basekho abaviwa abangazi nto ngendlela yokuphendula umbuzo ofuna umahluko njengokuqinisekisa ukuba avelelwa omabini amacala.
- (f) *Umbuzo 5.6:* Baqhube kakukubi kulo umbuzo. Abeva nokuba uthini umbuzo. Kwa-iimpendulo zabo zidiza ukungeva. Omnye ude athi 'bagezela imoto yomqhubi bathi yiplastikana' abanye bathi ibonisa ubuncinci bepetrol ebenayo'. Iimpendulo zabaviwa kulo mbuzo zidiza ukuba abaviwa abazikhathazi nokuzikhathaza ngokufunda isicatshulwa esekwe kuso imibuzo. Bayithatha imibuzo njengoomthuzimele.

### lingcebiso

- (a) Kudla ngokubaluncedo ukuthi kwakwiintlanganiso zaxa kuqala unyaka ootitshala babelane ngolwazi namava abawazuze kumaziko okukorekisha ekupheleni konyaka odlulileyo, kuze kuqulunqwe kunye iindlela ezincedisayo zokuhlangabezana nemingeni ekuhlangenwe nayo ngakumbi kumbuzo 5. Kungakuhle ukudlala ngezicatshulwa kwenziwe imisetyenzana yokuncedisa ukufundisa.
- (b) Kungundoqo ukuhlala kufundiswa ulwimi ngendlela olusetyenziswa ngalo imihla ngemihla kusetyenziswe uncwadi kanti nezincoko zabafundi ngenjongo zokubakhwebula kwiindidindidi zamakhwiniba neempazamo zolwimi abazenza mihla le.
- (c) Kukwalungile ukufundisana kootitshala kwiintlanganiso zabo zokwabelana ngamachiza, okuqulunqa imisebenzi yokuncedisa ukuhlumisa umahluko kwintsingiselo yegama nentsingiselo eziswa ligama kude kuye kuma ngefuthe lokusetyenziswa kwalo.
- (d) Kuyimfuneko ukuthathela ingqalelo ukufundwa nokufundiswa kwengxelo ntetho nanjengoko kukhamnqisa minyaka le ukungafikeleli ngokupheleleyo kwabaviwa kumanqaku afuna ulwazi lwemigaqo yokubhalwa kwengxelo ntetho, iinguqu zolwimi ezihambelana nokusebenza kwayo.
- (e) Ootitshala mababasebenzise abafundi abazaziyo izakhi nemigaqo yolwimi ukuncedisa kule ngxaki. Ukubhala ijenali sesinye sezixhobo ezinokuncedisa abafundi bakhule kulwimi ngakumbi ukwahlukanisa isikhombisi nesibizo esisikhombayo.
- (f) Kuyancedisa ukufundisa uzijongile iziqukatho zezikhokelo zokuHlola (*Examination Guidelines*) zowe-2021 malunga nobungakanani bamanqaku aqulathwa ngulo mbuzo kwakunye nemixholo athathelwa kuyo. Kucetyiswa ngakumbi ukuqinisekisa ukuhlaziya ngamaphepha asandul'ukusetwa emva kowe-2021 okanye ahambelana nesikhokelo sokuseta esiqhubayo kuba ukuzihlaziya ngamava wango2018 ngo2025 kuphela kungamfaka engxakini umviwa.

## 6.4 AMAGQABANTSHINTSHI NGENDLELA ABAQHUBE NGAYO ABAVIWA KWIPHEPHA LESI-2

### Ukuphawula gabalala ngephepha

- (a) Kuyavuyisa ukufumanisa ukuba abafundi balo nyaka wama-2024 baqhube ngcono kunabonyaka odlulileyo. Kuncumise ngakumbi ukufumanisa ukuba ukuphucuka kwamanqaku abaviwa kwimibuzo esisincoko okubangelwe nakukusetyenziswa kwesixhobo sokwakha imihlathi u 'PEEL' obekhondlozwe kule ngxelo nakwisikhokelo seMTG yesihobe esisandul' ukuphuma. Iyiphepha kakhulu indlela abazixoxela ngayo izimvo zabo. Ibisekhona ke nembinana yabaviwa ebisabalisa ibali endaweni yokuphendula imibuzo bambi bade baxhase ngamava wabo obomi endaweni yawencwadi kodwa inani nelabo lihle kakhulu xa kuthelekiswa neminyaka elidlulileyo. Kubuye kwaziphucula iziphumo zeli phepha ukuhla kwenani labaviwa abawuphendule umbuzo 5 osisinyanzelo kwiCandelo A nangona kusekuninzi okufuna ukwenziwa ngawo. Kukholeleka ukuba le migxanyo mibini ikuncedisile ukunyuka komyinge wokuphumelela xa kuthelekiswa neminyaka edlulileyo.
- (b) Isekhona imingqandandana engaqhubanga ngokulindelekileyo kweli phepha nesathi finini kwinqanaba loku-1 nelesi-2 lempumelelo. Oko kubangelwe kukutyeshelwa kwemiyalelo yokukhetha imibuzo kanti nokungakulungeleli phambi kokuba kubhalwe olu viwo. Ukungakulungeli kubonakele kakuhle xa abaviwa bebezikhuphela zinjalo izicatshulwa zetekisi zemibuzwana emifutshane. Kubuye kwazibonakalisa nakwabebebidanisa abalinganiswa kunye nabebesokola kukukhumbula iziganeko zebali.
- (c) Usothusa umzila osabonakalayo wokunqongophala kwesakhono sokufunda ngakumbi xa abaviwa bebesilela ukulandela imiyalelo, bengayiphenduli nangokupheleleyo imibuzo. Bebebhendula inxalenye yombuzo endaweni yokuwuphendula wonke baze nakwimibuzo esisincoko babambe elinye icala lombuzo elinye balishiye. Njengaxa bexoxa ukuhambelana kwesohlwayo nezenzo abanye bahlale kwizenzo bashiye isohlwayo abanye bashiye izenzo bahambe nesohlwayo bambi batshintshe naloo magama wabalinganiswa.
- (d) Kubekho ukuphucuka okuthile kwindlela abaphendula ngayo ngokwezenzi eziqulathe imibuzo ezifana nokucaphula, nangona lisekho iqedlana elisooyiswayo kukuphendula imibuzo efuna batyhile, baphawule okanye baphonononge.
- (e) Kusabonakala ukunganeli kwexesha lokuqubisana noncwadi nangona ibonakala imitsi eyenziwayo ukudlula elokuqala iphepha. Nalowo umngeni ufuna ingqwalasela. Ukwabeka kwexesha lokufunda phakathi kwezakhono ezahlukeneyo zokufunda kusengumqantsa.
- (f) Izixhobo zohlalutyo zisengumngeni omkhulu kuncwadi abaviwa bazibonakalise ngokudideka yimibuzo efuna ulwazi lwesikweko, uphindaphindo, umyalezo, umxholwana kunye nesiphelo eyintlekele sencwadi, ngakumbi xa bekufuneka bazathuze ngokucaphula ubungqina.

## 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:* Lo mbuzo osisincoko soncwadi ubulindele iimpendulo zabaviwa ezityhila indlela ukulandelelana nokucwangciseka kwezehlo zembali yeMfecane, okuyikhulisa ngayo intlungu yokumfenguza kwesizwe samaHlubi. Nangona bebembalwa kakhulu abaviwa abakhethhe lo mbuzo, uvakele umvambo wawo kuba amanqaku abo ebephantsi. Oko bekudalwa kukuba bebesuka bazikhuphele zinjalo izitanza zingabi nangxoxo yakucwangcisekela nakutyhila ntlungu yabamfenguza. Abanye abaviwa bebeyilahla impendulo ngokusuka bawubhidanise nombongo u' Watsha umzi' ngokwengxoxo yabo. Bakwakho abebephelela nje kuphela ekukhetheni isigama esityhila intlungu bangatyebisi baze abanye badwelisa nje iziganeko ezilandelelanayo bangacacisa nto ngocwangciseko lwazo olukhulise intlungu.
- (b) *Umbuzo 2.1, 3.1, 4.1:* Uninzi lwabaviwa luqhube kakuhle kakhulu kule mibuzo nangona imbinana ebikhethhe umbuzo 2.1 ithe endaweni yokucaphula ibinzana yacaphula umqolo. Ithi loo nto abakakwazi ukwahlula umqolo kwibinzana.
- (c) *Umbuzo 2.2, 3.2, 4.2, 2.3, 3.3, 4.3:* Baqhube kakuhle kakhulu abaviwa kule mibuzo bebonakala bewadaphula amanqaku kuyo.
- (d) *Umbuzo 2.4, 3.4 no 4.4:* Uninzi lwabaviwa lusilele ukuphendula le mibuzo ngokuchanekileyo ngenxa yokuba endaweni yokutyhila ngokwenza omakishayo abone indlela isikweko okanye uphindaphindo ezicacisa ngayo bebesuka banike intsingiselo. Oku kudiza ukunqongophala kolwazi ngemisebenzi yezixhobo zohlalutyo kwisihobe.
- (e) *Umbuzo 2.2, 3.2, 4.2 no5.2:* Ubufikeleleka lo mbuzo kubaviwa abaninzi kodwa kunjalo baninzi abahlukene namanqaku omabini okanye inqaku elinye ngenxa yokufuna ukutshintsha indlela ekunonjolwe ngayo okanye babhidanise impendulo ka(a) bayifake ku(b) njalo njalo. Bambi bebewukhupha kwakwezo nombolo zingoo(a) noo(b) impendulo ingabinabani kugqibele kulahleka amanqaku.
- (g) *Umbuzo 2.5, 3.5, 4.5:* Abaviwa abaninzi abayichananga impendulo yalo mbuzo ebisekwe kwithoni yesitanza sipelele. Bebeyiqashela baze beme ngxi bangakwazi ukuzixhasa ngokubonisa ukuba impendulo bayihlumisa kusiphi isigama sesitanza. Bebede balibale nokuba kufuneka siphawulwe ngokugqama kwaso kwisitanza eso, size sidityaniswe kwenziwe uluvo olunye ngaso. Ebengade athi xa ezithethela, 'Noko ezi zinto azithethayo kum lo ubongayo zizezi ... azibale ... zibonakalisa inkxalabo anayo ngento ethile.'
- (h) *Umbuzo 5:* Lo ngumbuzo wombongo ongafundiswayo okwanyanzelekile ukuphendulwa ngumviwa ngamnye. Abawuphenduleyo benze kakuhle kakhulu kulo unyaka xa kuthelekiswa nonyaka odlulileyo kodwa isekho imingqandandana yabaviwa engazixhamliyo kwaphela kulo mbuzo.

- (i) *Umbuzo 5.4:* Okudanisayo bubukho babaviwa abayichaze ngokungachanekanga indlela oludaleke ngayo undindwano lombongo uwonke. Abanye abaviwa bebechaza undindwano lwesitanza endaweni yondindwano lombongo wonke. Bakho nababonakalise ukuba litsha kubo igama 'undindwano' kubo. Iimpendulo zabo beziquka, 'ludaleka ngokuzisa imvisiswano', undindwano lusixelesa ngendlela yokuthetha.
- (j) *Kumbuzo 5.5:* Akubangalula kwibathwana labaviwa ukungqina ubukho bamacala amabini okuthetha akhankanywe kwisitanza ngokuwaxela ngokwakumbongo. Enye kwiimpendulo ezidiza ubunzima yethi, 'ndiyangqina kuthethwa ngamacala awohlukileyo' bangawaxeli ukuba ngawaphi.

### lingcebiso

- (a) Kunganceda ukuba ihlale ihleli engqondweni eyokuba kufundiswa isihobe hayi umbongo. Kwingxaki yokubhidaniswa kwesihobe icebo kukuyifundisa yonke imihobe esikelwe ukufundiswa kwibanga lesi-12 kungakhethwa ethile. Kuwo ngamnye baxhotyiswe ngesakhono sokuphendula umbuzo osisincoko ngakumbi ababonakalisa ukusokola kwimibuzo emifutshane.
- (b) Kungancedisa kakhulu ukufundisa nokuhlaziya ngenjongo yokuqinisekisa ukomeleza isakhono sokucaphula nanjengoko sisenamandla okuphuca abafundi amanqaku ngoviwo. Ingancedisa nala ndlela yokucazulula umbuzo icetyiswe kwiphepha yokuqala. 'Ufunani kum lo mbuzo? Ufuna etheni? Uyifuna ndiyizise njani? (ndiyicaphule/chaze/xele/khankanye ...)'
- (c) Ngokwezixhobo zohlaluty ebezixake kwimibuzo 3.4, 2.4, 4.4, 2.5, 3.5, 4.5 isikweko, uphindaphindo kunye nethoni mabasiwe ngqo kwizikhokelo MTG sesihobe sakutsha nje, bafumane ucwangciso olusithatha sonke kunye nemisebenzi yaso ukuya kuthi ga ngefuthe laso. Makugxilwe nakufundo lombongo ngokuwukhwaza ukuze ufumaneke lula umongo wombongo, kwandulwe ukuhlalutya kusetyenziswa izixhobo zesihobe. Makungaqalwa ngezixhobo makuqalwe ngomongo wawo kwaziwe uthetha ngantoni, uthi itheni, Uthi makuyekwe ntoni kuqalwe/kugqalwe ntoni.
- (d) Ngokwengxaki yokuphendula kwizenzi eziqulathe imibuzo kwimibuzo 2.4, 3.4, 4.4 ezibonakalisileyo apho; utyhila-ethetha ukuba ndenze ndiyibone, uphawula-othetha ukuba hlomla ngokucingayo ngaloo nto nophonononga-othetha ukuba yihla amahlongwane kuloo nto ithile mazicaciswe banikwe nemisetyenzana yokuqhelisa engekho sesikweni naseklasini. Kungasetyenziswa uxwebhu u*Mind The Gap* wesihobe ozidakanca zonke iindidi zezenzi eziqulathe imibuzo.
- (e) Makuqheliswe abafundi ukuphendula imibuzo ngokuchanekileyo bangaphikisi xa umbuzo usithi mabangqine.
- (f) Malunga nengxaki yokunambarisha imibuzo kubalulekile ukubaqhelisa nokucacisa ifuthe lokunganambarishi. Yiya nakuxwebhu i-*Examination Guidelines* enesiphumo esiyimiyalelo yokumakisha bacacelwe ukuba amanqaku ahamba nenambari kwisikhokelo sokumakisha.
- (g) Makuqhelaniswe abafundi ngokufundiswa izixhobo zokuhlasela imibuzo engafundiswayo. Makubekho ubungqina bemisetyenzana obukwiincwadi zabafundi ukuze xa abacebisi betyelele izikolo babungqine ubukho bayo.
- (h) Kungakuhle ukuba ootitshala banokuthi gqolo benika abafundi imisetyenzana ebandakanya ukhetho lwemibuzo, kunye nokuhlalutywa kwemibuzo kunonjolwa



okanye kukrwelelwa imigca ngaphantsi kwamagama angundoqo. Mabakhethe ngokusesikweni beqinisekisa ubukho bombuzo wesi-5 njengoko uxwebhu lokuseta luyalela (*Examination Guidelines 2021*).

- (i) Kuyancedisa ukuthi ngolwa viwo lukaJuni utitshala azenzele uluhlu lwabafundi abaphazama imiyalelo yokuphendula, abakhetha ngendlela engachanekanga, lude olu luhlu luye nakwi-ofisi yenqununu neyesithili kuzokubonwa ubuzaza bengxaki. Abenzele amalinge ongenelelo amane ebebona bezikhupha. Umgomo ungabe sowukhaphukhaphu xa ejonga kwakhona ngoSeptemba, ngakumbi xa bebonile ukuba amanqaku alahleka njani. Ngamanye amaxesha le ngxaki idalwa kukuqhawulwa kwamaphepha eemviwo kukhethwe kuphela iincwadi ezenziwa esikolweni ngelilondoloza amaphepha. Wakuphela loo mkhwa nabafundi abashiyelela imibuzo baya kuphunguleka.
- (j) lingcebiso eziya kubacebisi kunye neenkokeli zolwimi lwesiXhosa yeyokuba bathi gqolo betshekisha ubukho bemisetyenzana yoncwadi xa beye ezikolweni ukuze bahlole, becebisa ngomthamo nomgangatho wale misetyenzana kwiincwadi zabafundi. Mabaxoxe rhoqo kwiintlanganiso zabo ngefuthe lokungakhethi chanekileyo imibuzo ngakumbi kwiimviwo. Kaloku asingabo bonke ootitshala abamakisha iphepha lesibini. Mabaququzelele iindibano apho kuza kubakho uphefumlelwano ngeempazamo zabafundi xa baphendulayo kunye nendlela yokumakishwa kwesihobe.

## **ICANDELO B NECANDELO C: INOVELI/UNCWADI LWEMVELI NEDRAMA**

**(Imibuzo esisincoko soncwadi nemifutshane)**

**Imposiso ezixhaphakileyo nokungaqondi okufunwa yimibuzo**

### **ICANDELO B: INOVELI NONCWADI LWEMVELI**

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

Uninzi lwabafundi luphendule kakuhle kakhulu kule mibuzo ixoxela iimpendulo zabo ngokusebenzisa kwabo isixhobo sokwakha nokucwangcisa umthamo wemihlathi u '*PEEL*'. Yimbinana nje ephendule ngokubalisa ibali ze abaye abawuphendula ngokupheleleyo umbuzo. Bebekho abawukha bawushiye phakathi umbuzo ngokuthi baxele nje abalinganiswa abahlangana nomlinganiswa, bangalithatheli ngqalelo ifuthe labo ekuweni nakwimpumelelo yakhe.

**Umbuzo 7; 9; 11 & 13: Imibuzo emifutshane**

Le ngxelo ingezantsi iza kugxila kakhulu kumbuzo wesi-7 kuba ukhethwa luninzi lwabafundi. Kwakhona kwimibuzo ekuzekeliswe ngayo kwenye inoveli, ikwahambelana nenye inoveli, kuba imibuzo kweli candelo iyafana kwiinoveli zonke. Oko kukuthi isekelwe kwiingcingane nemixholo efanayo.

- (a) *Kwimibuzo 7.1, 7.2, 7.5, 7.6, no 7.9* baqhube kakuhle kakhulu abafundi kule mibuzo ngakumbi kuba ibijolise ekuqondeni nasekukhumbuleni izehlo zebali.
- (b) *Kumbuzo 7.3*: Abaviwa abaninzi abakwazanga kutolika isaci ngokusemholweni webali isaci. Bebesuke banike iimpendulo ezithi 'besoyika', 'bebothukile', 'bebencamile'. Ezi mpendulo zityhile ukusilela ekuqondeni izaci ngokomxholo webali ezisebenze kulo.

- (c) *Umbuzo 7.4:* Abaviwa abaninzi banikeze impendulo engachanekanga kumbuzo obufuna uphawu lwesimo sikaMfuneko olufumaneka kwingxoxo ephakathi kukaGqazana noBhadula. Bezikho neempendulo ezingachanekanga ezithi 'akanaso isimo', 'ebesoyika'. Eneneni kwiincoko zemihla ngemihla kuyatshiwo ukuba umlinganiswa akanasimo xa engakhekanga ngokwemiqathango yokuhlalisana nabantu kodwa ibivela ingabiyompendulo ngenxa yokuba bebengayixhasi ngendlela ehambelana nempendulo echanekileyo ebifunwa.
- (d) *Umbuzo 7.5, 7.8 no7.9 ngokunjalo 9.5, 9.8, 9.9/11.5, 11.8, 11.9:* Iimpawu zabaviwa kule mibuzo ziyibeke elubala eyokuba iimpawu zodidi lweenoveli umzekelo eyolwaphulomthetho kumbuzo we-7 zifundiswa ngaphandle kokuhanjiswa nako konke okusebalini. Umbuzo 7.5 ubuhlola ulwazi olungendlela abadalwa ngayo abalinganiswa benoveli engolwaphulomthetho. Ukhuphiswano oluphakathi komthetho nolwaphulomthetho lwenza obhalayo alenze liphumelele elinye iqela. Kananjalo ku7.8, ngenxa yenjongo yencwadi ekukuphelisa ulwaphulomthetho kuthi xa abantu bethule bengathethi, belubona ulwaphulomthetho luye lusenyukela, aze u7.9 avelise isolotya elingokudalwa komlinganiswa wezi ncwadi ongumcuphi elithi yena kwezi ncwadi udalelwa ukuba angawophula kuba ejonge ukusombulula ulwaphulomthetho. Ukungaqondi kakuhle ukusebenza kwezi mpawu kubonakele kubaswantsulisa abaviwa nabamakishi.
- (e) *Umbuzo 7.8:* Abaviwa bebengayichani impendulo yombuzo ongefuthe lokufihlwa kwenyaniso basuka banike izizathu zokuba bengayithethi inyaniso, umzekelo bathi, 'boyika ukubanjwa'. Yimpawu ediza ukungazi iimpawu zenoveli yolwaphulomthetho le. Kuyabonakala sele iyingxaki ehleli isaziwa le yokungaqondwa kwefuthe. Ibonakala ibenza bangafikeleli abaviwa kumbuzo onegama 'ifuthe'. Kubonakala nengxaki equlethwe kukuqonda umahluko phakathi konobangela nesiphumo kuphumele kwifuthe.
- (f) *Umbuzo 7.10:* Abaviwa babonakalise ukungazikhumbuli zozine iziganeko/izehlo zencwadi, bekhumbula isibini kuphela uninzi lwabo. Obu bubungqina bokunqongophala kwethuba lokuzikhumbuzwa ngencwadi phambi kokuhlalela uviwo.
- (g) *Kumbuzo 7.11:* Libekho ibathwana labaviwa eliyichucha impendulo kakuhle, idibane ngobuchule obuyikhulisa de iyokufika kwisiphelo esiyintlekele senoveli. Abaviwa babonakalise ukusokola ukudibanisa umxholwana wokuhananisa kunye nesiphelo esiyintlekele sencwadi. Abaviwa bebecacisa enye yazo hayi zombini. Umzekelo, abanye bebhetha ukutyhila ukuhanahanisa, bangasichaphazeli isiphelo esiyintlekele. Bekude kukho imbinana ethethe ngentlekele kuMsindisi, nangona isisiqalo sebali hayi isiphelo sebali. Kwakhona loo nto iveza ukuba ibali lifundiswa njengebali hayi ukuhlalutywa ngokubhekiselele kudidi lwenoveli.

### lingcebiso

- (a) Kubonakele ukungakukhuthazwa kwabafundi ukuyeka ukushwaqa xa bephendula, koko basebenzise isixhobo sokucwangcisa nokubumba ubuthumbu bemihlathi esibizwa ngesishunqulelo saso esinguPEEL. Sesincedisile esi sixhobo sokucwangcisa ukuphucula iziphumo kulo nyaka ka2024 ngoko masikhuthazwe sisetyenziswe ngamaziko onke okufundisa eli. Lingaphungula nenani labo bade bawujike nalo mbuzo banikezele iimpawu eziqhutywa kuphela ngamava wabo asebonini abatsho bangafumani manqaku ngomsebenzi wabo. Lo PEEL yindlela yokwakha umhlathi ngeenjongo zokuxoxela uluvo. Mabaqheliswe ukulusebenzisa nokuba sebebumba iimpawu zemibuzwana emifutshane ukuze kungabiyiyo ingxaki xa kufuneka bephendule isincoko soncwadi. Usebenza ngokuthi umfundi abeke luvo lwakhe ukutsho oko ingongoma, azekelise ngokusencwadini, kungasisehlo/isigama

esibubungqina, ze andule acacise ukuba loo mzekelo uluxhasa njani uluvo olo lwakhe. Bangawaqwela amanqaku ephepha xa benokwenza njalo.

- (b) Ukulungisa ingxaki yokungakwazi ukubhala nokufundisa ukubhalwa kwezincoko, zoncwadi makungancanywa. Mazifundiswe, abafundi benzelwe neefreyimu ezi zokubhala isincoko zika-*PEEL* nokuba baphela apha ku-*PEEL*. Makungalindwa uviwo ukuze babhaliswe izincoko, mazibhalwe naxa kuxoxwa ngemihlathi, baphendule ezincwadini zabo ngemihlathi naseklasini kuzokukhula isakhono sokubhala izincoko.
- (c) Izikhokelo zokufundisa incwadi ngokwejenra ewa phantsi kwayo zininzi. Mazivunjululwe kanye ezi zidulisa ukuba le yeyolwaphulomthetho. Makuqalwe kuzo kuqalwe kungqinwe ngezi zinto ukuba incwadi leyo yeyolwaphulomthetho, kwandulwe ke ukufunda ukuze umviwa angadludli nemiba yothando endaweni yolwaphulomthetho olungundoqo kule noveli. Neploti yenoveli yolwaphulomthetho yahluka ngokuba kuyo kuqala kwehle isenzo solwaphulomthetho ukuze ezinye ziwululeke ziqale ngokubakho komcuphi ophanda ulwaphulomthetho phantsi kwamanzithinzithi de ayokufika ekuqaleni kunobangela wolwaphulomthetho. Abase emthethweni bohlwaywe yincwadi okanye bagwetywe ngumthetho. Zininzi ezi mpawu azinakugqitywa apha nokuba zingakhankanywa zingarhecwa nje. Ndwendwela le MTG okanye avuthe amaqela angabinamida njengoko bekusenziswa kuGAPSS. Amanye amaPhondo ebesenza izifundo zikaGAPSS ezifakwa nakuTikTok, zancumisa ke iziphumo.
- (d) Abacebisi, ooPLC, ootitshala kumaqela abo eeklasta mabaqulunqe amaxwebhu emisetyenzana ejoliswe kukhetho mibuzo, izenzi eziqulathe imibuzo, nokuhlalutywa kweendidi zemibuzo ukuze bakwazi ukufuna ubungqina bale misetyenzana xa betyelela izikolo bejonga ukufunda nokufundiswa koncwadi.
- (e) Malunga nokhetho olungachanekanga lwemibuzo yecandelo B noC oludala ingxaki, mawugadwe wophulwe umqolo lo mkhwa. Mawenziwe amalinge okuqinisekisa ukhetho oluchanekileyo kwibanga le-12. Makungayekelelwa. Abacebisi nabo mababhinqe omfutshane bejonge le ngxaki ingayekelwa kootitshala nabafundi kuphela.
- (f) Ukulungiselela yonke imibuzo esekwe kuncwadi, kuyanceda ukuba utitshala aqhaqhe incwadi nokuba yidrama nokuba yinoveli, acholachole iintetha zabalinganiswa eziqulatha lukhulu ngakumbi imiba yosukuzwano, yokufungelana kwabalinganiswa, nokuzimisela ukwahlula nokwaphula umqolo kwemingeni ahlangu nayo umlinganiswa ophambili. Basebenzise isithako uPEE xa bephendula beze neengongoma ezine ngayo nganye intetha. Abaviwa bangakwazi ukumelana nayo imibuzo enamanqaku amane nangaphezulu xa benze kanjalo.
- (g) Mabafundiswe ngokwe-ATP hayi ngokwemibuzo ekumaphepha eminyaka edlulileyo ukuze bakwazi ukubhala nasiphi isincoko okanye baphendule nawuphi umbuzo mabazi (i) amahlandinyuka omlinganiswa ngamnye encwadini kuba oko kungakhokelela ekuphenduleni nawuphina umbuzo osisincoko soncwadi. Lilonke, (ii) kubalulekile ukucaculula benze izishwankathelo zabo ngezenzo zomlinganiswa ngamnye nezohlwayo azifumanayo. (iii) Mababhale iingxaki nezisombululo ezisetyenziswe ngumlinganiswa ngamnye ebalini/izenzo nezohlwayo ezihamba nazo azinikwa yincwadi/ ngabanye abalinganiswa kanti nezombhali wencwadi, kuxoxwe ziphononongwa.

## ICANDELO C: IDRAMA

### Umbuzo 14 & 16: Imibuzo esisincoko soncwadi yedrama

- (a) Baqhuba kakuhle kakhulu abaviwa kule mibuzo yedrama baze bazifumanela amanqaku aphezulu kakhulu xa kuthelekiswa nemibuzwana emifutshane. Babe mbalwa kakhulu abaviwa abangayitolikanga ngokuchanekileyo le mibuzo, bebebonakala (i) bebalisa ibali endaweni yokuphendula imibuzo. Enye imbinana yabaviwa (ii) ibibhala ngababo abalinganiswa hayi abo batyunjiweyo embuzweni. Kuqhaphlekile kananjalo ukuba kukho abaviwa (iii) abangawufundisizi wonke umbuzo. Bona bathethe ngezohlwayo kuphela abavela ukuba zihambelana njani nezenzo zabo, bambi bathetha ngezenzo zangavela izohlwayo.
- (b) Lisekhona inani elivisayo labaviwa elingawasebenzisi amagama abalinganiswa nabaphela bethetha ngomama kaSiphokazi endaweni kaMaGatyeni okanye umama kaGugulethu endaweni kaMaGaba. Oku kubonisa ukuba abaviwa bebengakulungelanga ukubhalwa kweli phepha. Abanye abaviwa babhidanisa izenzo zikaMamQhinebe noMaGatyeni kunye nezikaNomaMpondomise noThobeka.
- (c) Abaviwa abaliqela abalusebenzisi ulwimi loncwadi xa bephendula isisincoko soncwadi.
- (d) Ezinye iimpendulo zabaviwa zibonakala zingahlulwahlulwanga ngokwemihlathi. Uninzi lwabaviwa lube neentshayeleyo ezincamisa umxhelo kodwa kunqongophale iziqukumbelo. Isakhiwo semihlathi sisabalulekile, uluvo ngalunye luhlaliswe kumhlathi walo kubekho ukwakhelana nokuthungelana kwemihlathi nto leyo ebonakalisa ukungabinaso isakhono sokucwangcisa izincoko zabo zoncwadi.

### lingcebiso

- (a) Mabayifundiswe abafundi indlela yokutolika umbuzo phambi kokuba bafundiswe iindlela zokubhala isincoko soncwadi. Mabanikwe imibuzo esisincoko soncwadi njengomsebenzi waseklasini babonise indlela yokuwuqhiza umbuzo kugxilwe nakwizenzi eziqulathe okufunwa ngumbuzo lowo (*instructional verbs*). Mayisoloko izezingqondweni zabafundi into yokuba babhala okunokuphikiswa nangubani yiyo le nto kufuneka umviwa abhale ngokungathi uphendula umntu omphikisayo ngale mbono abhala ngayo, aphuhle kungabikho nto isafuna ukucaciswa.
- (b) Mabakhuthazwe ekusebenziseni uPEEL njengesixhobo sokuphendula umbuzo woncwadi ukuze baqhele ukulubeka uluvo lwabo, balucacise ze baze nobungqina obusencwadini ukuxhasa uluvo olo, bandule ukuluqhoboshela kumbuzo lowo, oku kungancedisa kakhulu ekuvuseleleni isakhono sokuqiza nesokuhlalutya uncwadi kungabaliswa bali.  
  
Mawukhalinyelwe umkhwa wokuphendulwa kwesincoko soncwadi kusetyenziswa Ubume obuziimbumbulu kuba oko kubangela lungabikho uthungelwano kwisincoko eso sibhalwayo. Ukusetyenziswa gwenxa kwamagama abalinganiswa kudiza ukungaqheliswa kokuthethwa ngabalinganiswa eklasini.
- (c) IsiXhosa masibandakanywe kwiinkqubo ezongezelelweyo zokukhulisa ukufundisa nokuhlalutya uncwadi kulungiswa neempazamo zabafundi emva kobhalo loviwo. Oku kungabangela ukuba bazikhumbule iziganeko nabalinganiswa kwezi janra zahlukileyo bangazibhidanisi.
- (d) Abafundi mabafundiswe iindlela zokutolika umbuzo phambi kokubhala isincoko soncwadi. Mayibe nagthi ligwijo le mibuzo; Ufuna ntoni kum lo mbuzo? Etheni? Kuthwa

mandiyizise njani? 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. Mabakufundiswe ukuxoxela icala lengxoxo abalikhethayo besebenzisa uPEEL kwaye bazixhase ngeziganeko/iimpawu ezibonakala encwadini bangaxoxi nje ngathi bayazincokolela ngomxholo othile.

- (e) Mabafundiswe ukusebenzisa esi sixhobo sokubumba imihlathi baze nthsyelelo nesiphelo banikwe ichiza lokuzibumba besebenzisa ubuthumbu asele benabo ngomhlathi ngamnye ochwangciselwe ukuphendula. Masithathwe isifundo esisembuzweni sibe sisifundo sasebomini kuba eneneni abantu ohlangana nanbo bangakwenza umntu ophumelelayo okanye owayo kuzekeliswe, kuxhaswe ezi mbono ngezehlo.
- (f) Ootitshala nabacebisi besifundo mabasebenzise amaphepha emibuzo yeminyaka edlulileyo ukufumana iziqu zemibuzo, bakugqiba ukuyifundisa incwadi ngokupheleleyo. Bafundise abafundi ukuwuhlalutya ngokunambarisha amagama angundoqo kude kube sekupheleni kwawo. Kuhlaziyo mabacaciselwe abafundi isizathu sokuba impendulo enikiweyo ibe yeyona ichanekileyo.

## IMIBUZO EMIFUTSHANE YEDRAMA

### UMBURU 15 & 17

- (a) *Umbuzo 15.1, 15.2, 15.4, 15.6, 15.7, 15.10, 15.13, 17.2, 17.4, 17.6, 17.8, 17.11 no17.13:* Abaviwa baqhuba kakuhle kakhulu kule mibuzo ingentla.
- (b) *Umbuzo 15.3; 17.3, 17.1, 15.5; 17.5, 15.6; 17.6, 15.8, 15.9;17.9, 17.10, 15.11, 15.12 no17.12:* Abaqhubanga kakuhle tu kule mibuzo ngezizathu ezahlukeyo, eziqala ekungawutolikeneni kakuhle umbuzo nokungalazi ibali.
- (c) *Umbuzo 15.3 no17.3:* Uninzi lwabaviwa loyisiwe kukutyhila ukuhambelana kwesihloko sencwadi kunye nesicatshulwa soncwadi. Bebhendula ngokolwazi lwabo malunga nesihloko sencwadi kungathelekiswa isihloko nesicatshulwa abayalelwe kuso.
- (d) *Umbuzo 15.5 no 17.5:* Abakwazanga ukuphonononga isigwebo esinikwe abalinganiswa kwezi ncwadi endaweni yokuphonononga, bawise ezabo izigwebo bambi benika izizathu zokuba babe abalinganiswa bayagwetywa. Ezi zenzo zidiza ukuba abakakuqondi ukuphonononga ukuba kuqulatha ntoni kwimpundulo kanti ke nokungathathelwa ngqalelo kwenkqubo yokufunda ngokwamanqanaba.
- (e) *Umbuzo 15.8 no17.7:* Basilele abaviwa abaninzi ukutolika amagama 'kugqityiwe', 'umqa' abawanikiweyo ngokwesiganeko esikwiscatshulwa. Bebhendula ngokunika intsingiselo yentsusa yamagama endaweni yentsingiselo yokunxulunyaniswa. Kumbuzo 15.8 uninzi belutolika igama 'kugqityiwe ngokunika intsingiselo engundoqo endaweni yenxulunyaniswayo.
- (f) *Umbuzo 15.9, 17.9:* Ngokwalo mbuzo ibonakalise iimpawu zokudlanga ingxaki yokuphendulwa ngokungagcwelanga kwemibuzo entlantlumbini. Lo mbuzo ubufuna umviwa axele ubuthathaka anabo umlinganiswa obukhokelela kwisiwo sakhe. Kunjalo abaviwa bebesilela ukuzinika zombini benika ubuthathaka kuphela.
- (g) *Kumbuzo 15.10 no 17.10:* Abakhange baqaphele ukuba umbuzo ubufuna baxele okwenziwe zizinto ezingunobangela wempixano ukuze ibekho impixano kwezi drama

zombini. Impendulo zabo bezisiza kodwa zingade zingafiki kanye kanye kuxambuliswano ekugxilwe kulo. Umzekelo, 'abalinganiswa benza izinto ezingekhomthethweni ukuze bafumane imali'. NakuBuzani kubawo bebephela nje ekubeni 'uZwilakhe ukhethela uGugulethu umfazi' kodwa bangafikeleli kuxambuliswano olusisiphumo seso senzo.

- (h) *Kumbuzo 15.10 no 17.10*: Kusabonakala kuyingxaki ezinzileyo ukwahlulela phakathi komyalezo nemfundiso. Iimpendulo zabaviwa zibonakalise ukusilela kwisakhono sokwakha impendulo engumyalezo ngokwahlukileyo kweyimfundiso.

### lingcebiso

- (a) Mabayifundiswe abafundi indlela yokuhlalutya nokuphonononga umbuzo banganikwa bazizamele, bakhatshwe ukuze bade bakwazi ukuzimela ngokunokwabo. Ukusetyenziswa kwemibuzo ekumaphepha eminyaka edlulileyo kungancedisa njengemisetyenzana enikwa abafundi ukuze banambarishe amagama angundoqo.
- (b) Kunokufundiswana xa ikho imfuneko, ootitshala bafundise abafundi, abacebisi bancedise ootitshala ngokufundiswa kwezenzi eziqulathe imibuzo efana notyhila, phawula, phonononga nongqina, njengoko icacisiwe kwiCAPS kunye noxwebhu *iMind the Gap* ukuze bakwazi ukuphendula ngokulindelekileyo.
- (c) Makusungulwe ukhuphiswano lwephondo ngalinye apho kuza kube kusenziwa irivyu yeencwadi abazisikelweyo abafundi oko kungancedisa ekubeni abafundi baqonde ukuhlalutya kweencwadi kufumaneke ulwazi.
- (d) Kungakuhle ukuba rhoqo kwiintlanganiso zokuqala konyaka phakathi kootitshala nabacebisi kunikezwe ithuba kootitshala ebebekumaziko okukorekisha baphefumle ngolwazi namava abawafumene kumaziko okukorekisha. Oko kungancedisa ekubeni bonke ootitshala babe nolwazi olugxile kwiimpazamo ezenziwa ngabafundi ukuze bakwazi ukuzilwa unyaka usaqala kananjalo bonke ootitshala nabafundi babekumgangatho omnye.
- (e) Makufakwe isiXhosa kwiinkqubo zokuhlaziywa kweencwadi ezimiselweyo phambi kokuba abafundi baqalise ukubhala ukuze ootitshala bagxile ekunqwanqwadeni abafundi bazifunde kwakhona iincwadi phambi kokuba babhale uviwo khon'ukuze bakwazi ukuphendula nawuphi na umbuzo abanokudibana nawo bakhumbule iziganeko zebali nabalinganiswa bangabhidaniswa kananjalo. Malisetyenziswe ithuba le-Asayinmenti/projekthi ukulungiselela umgomo wokuhlaziya incwadi.
- (f) Makubekho ucweyo rhoqo ngonyaka ukuze abacebisi abatsha kunye nootitshala abatsha bafumane ukufuthelwa ngokufundisa izixhobo zohlalutyo kuncwadi, kusetyenziswa imigaqo echazwe kuxwebhu lweCAPS. Oku kungancedisa ekukhuliseni uthando loncwadi kubafundi.
- (g) Ucweyo lungancedisa ekutolikweni nasekusetyenzisweni kwerubriki njengesixhobo esisemthethweni sokwaba amanqaku kwimibuzo emide yoncwadi. Oku kufundiswa kwabo kusukela ekubeni sebebani nzi ootitshala abatsha ngoku. Ezi rubriki mazincanyathiselwe kwincwadi yomfundi ngamnye ukuze ibe luphawu lokuba uyakuqonda okulindeleke kuye xa aphenhula umbuzo osisincoko soncwadi. Oku kungancedisa ekubeni abafundi bayazi indlela yokwabiwa kwamanqaku xa bengawuphendulanga wonke umbuzo.

- (h) Makukhawulelwane nomcimbi weencwadi ezinqongopheleyo ngokuthi kusetyenzwe ngamaqela kwenziwe amaxwebhu ahlalutya iincwadi nashwankathela ngokwezixhobo zohlalutyo. Oku kunganceda abafundi abangenazo iincwadi baqonde oku kwebali.
- (i) Kunganceda kakhulu 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) Ngokweengxelo zamaPhondo uninzi lwabaviwa luqhube kakuhle kakhulu kulo nyaka wama-2024 kweli phepha. Kubekho ukuphucuka okukhulu kweefomathi kwiCandelo B, ubukho bongenelelo ngokucebisa ukusebenzisa isithako esinguGAPSS ulinyusile izinga lokuphumelela emagqabini xa kuthelekiswa nonyaka odlulileyo. Ukanti nolwakhiwo lwemihlathi luncomekile ngenxa yesithako esingu-PEEL esincedisileyo ekufundiseni abaviwa nebathise basisebenzisa kuviwo. Iingcebiso zowama-2023 malunga nokusebenza ngeefomathi kubonakala kusebenzile kuba bebembalwa abaviwa abasenengxaki yefomathi. Okunye okubonakele kusetyenzisiwe ukulungiselela abaviwa ukubhala kukuhlulela ifomathi engundoqo neyimfuneko. Zonke ezi ngecebiso ziqale kwiintlanganiso zokuxoxa isikhokelo sokumakisha ukuya kumaziko okumakisha babuya abamakishi bayithi ndi-i-i-i kwizithili kwizikolo abukeka amanqaku abaviwa. Yabethelela isikhonkwane le ngxelo. Ningadinwa nangomso. Kuyancomeka kakhulu ukwabelana koo*Chief Marker*, oo*Internal Moderator* nootitshala nabathi bawuthathe umphako lowo baye kwabelana nawo nabafundi kumaziko emfundo. Sincumile nje koko kwabelana.
- (b) Zizihle zinjalo iziphumo kusekho imbinana engaphumelelanga njengoko kulindelekile. Unobangela zizenzo zokutyeshela imiyalelo. Ezi zenzo zizibonakalisa ngokuphendula ngolu hlobo: (i) ngokuthi baphendule umbuzo OMNYE wesincoko kwiphepha lonke endaweni yemithathu. (ii) Abanye kwiCandelo B babhale umbuzo omnye. Ubuzaza bokutyeshela imiyalelo kukuba; (i) Abo babhale umbuzo osisincoko kuphela nabaliqela elitsha kulo nyaka babhalele amanqaku angama-50 endaweni yali-100. Oko kuye kwababeka kwinqanaba loku-1 kuba abenzanga kakuhle nakuloo mbuzo mnye. (ii) Ukuphendula umbuzo omNYE kwiCandelo B kumenza umviwa ashiyelele amanqaku angama-25 oko kukuthi ubhalele amanqaku angama-75 endaweni yali-100. Bakwenza njalo, iziphumo zabo ziye ziye kuthi ngcu kwinqanaba lesi-3 nelesi-4.
- (c) Basekhona abaviwa ababonakalise ukusilela kubuchule bokucazulula bacakace isihloko sesincoko. Ukusilela kobo buchule kubenze abaqonda, abavisisa ngokupheleleyo bambi bathatha icala elithile kwisihloko babhala ngalo oko kwenze balambathe kumxholo olindelekileyo wesihloko. Bambi babhala izincoko ezifutshane ezingawukhulisi ngokupheleleyo umxholo. Sibonakala singenamandla isakhono sabaviwa sokuqamba isincoko. Ukunqongophala kwaso kuphawuleka kulwimi olunqopheleyo, iingxaki zopelo, ezokwakhiwa kwezivakalisi nezinye izakhono ezakhiwa liphepha lokuqala. Kubadlalelele abaviwa ukungalibhali iphepha lesi-3 elipheleleyo, eliyure-ntathu phakathi enyakeni kuba baliqala sele iziimviwo zamalungiselelo zibonwa kade iziphoso zabo ngoSeptemba.
- (d) Kuqapheleka ukwanda kwabo baphendula yonke imibuzo ngolwimi lwesiNgesi. Ubuzaza boko kukulahleka kwamanqaku.

- (e) Lisekho neqaqobana labaviwa abakhuphela yonke imibuzo ekwiphepha lemibuzo njengoko injalo njengeempendulo. Ukanti abanye babo baphendula kwambuzo bangakhethi ngokwemiyalelo balahlekelwe ngamanqaku ngenxa yemiqathango yokumakisha. Zonke ezo mpazamo ziye zibabeke kwinqanaba loku-1 nelesi-2 ngokweziphumo.
- (f) Ukubhalwa kweedrafti eziliqela ezibhidisa abamakishi.
- (g) Kukho nabo babhala ulwimi olukrwada olumanyumnyezi noluthi lwehlise amanqaku eziphumo zabo.
- (h) Kuphawulekile nokusilela ekukhuliseni isincoko ngabanye abaviwa ngokuthi izincoko zabo ziqulathe izimvo ezininzi ze zingacaciswa.
- (i) Ukunqongophala kolungelelwaniso lwezimvo lusaqapheleka nalo.

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

### ICANDELO A: IZINCOKO

#### Imposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo

- (a) ***Umbuzo 1.1: Lalisenza izinto zamehlo elethu iqela***  
Iqela labaviwa liwuphendule lo mbuzo kuwo onke amaphondo. Imbinana yenze kakuhle kakhulu ngokuthi iphendule kakuhle ikuqondile konke obekulindelekile ngokombuzo. Isicazulule yasitolika kakuhle isihloko yaze yabhala ucwambu lwesincoko isandlala izimvo ezahlukileyo ezisemxholweni. Uninzi kwabawukhethileyo lo mbuzo abawuphendulanga ngokuchaneke ncam ngokuthi; (i) batyatyadule ngeqela lomdlalo kuphela bangazityhili bazibhentsise izinto zamehlo ezenziwe liqela lomdlalo elo (ii) ngokugxila kakhulu kumalungiselelo enziweyo liqela, kwiziphumo kunye nenkxaso yabalandeli. Umzekelo: xa bebhale ngeqela lomculo bababaze ukucula kakhulu nokonwaba kwabamameli, akuveli ukuntyiloza kwamazwi nezingantshe zeculo.
- (b) ***Umbuzo 1.2: Indalo nezinto zayo***  
Uninzi lwabaviwa luwuphendule lo mbuzo lwaqhuba kakuhle. Kwabo bawuphendule kakuhle basicazulule isihloko basiqonda ukuba sifuna ntoni. Bakwazile ukuveza ukusebenzisana/ukuxhomekeka kwendalo kwenye, izinto ezenziwa yindalo ngokuhlekisayo, ngokuncumisayo, ngokumangalisayo njalo njalo. Nangona kubenjalo bakho abo basileleyo ukuphendula ngokusemholweni. Iingxelo zamaphondo zibalula oku: (i) Babhala ngendalo kuphela abasondeli nokusondela kwizinto zayo (ii) abanye babhala uluhlu lwendalo bangangeni nzulu baqwele ngokungachaphazeli kwanto kwizinto zendalo.
- (c) ***Umbuzo 1.3: Ulilandele ke wethu igama lakhe***  
Ngokweengxelo zamaphondo bonke baqhube kakuhle kakhulu. Basitolike kakuhle kakhulu isihloko ngokuthi banike umxholo ophuhlisa indlela alilandele ngayo igama lakhe umntu lowo ababhale ngaye, bengalibalanga nokumnika igama. Abanye baye banobuchule bokusivelela nangokoneliseka komzali ngendima edlalwa ligama lomnikazi walo ebomini bakhe. Nangona kunjalo ikho loo mbinana ebimthiye igama umlinganiswa izenzo ezikhulisa isincoko zibenxzmnye negama elo ngokwenza njalo umxholo ukhabane negama.



- (d) **Umbuzo 1.4: Kuswiti nencindi yekhala apho**  
 Abaviwa abaphendule lo mbuzo abaqhubanga kakuhle. Ngabayiqondileyo gqathu intsingiselo yesihloko baze banzula emxholweni wentsingiselo yentetho bebalula amava abo ngobuswiti bendawo leyo babhale ngayo. Abo bathe abenza kakuhle bayiphosile intsingiselo yentetho baza badla phantsi emxholweni.
- (e) **Umbuzo 1.5: Uthando luyonwabisa lulilisa kananjalo**  
 Abaviwa abaphendule lo mbuzo bawuphendule ngobuchule obukhulu ngokuthi bahlale ngqo emxholweni, batsho baqhuba kakuhle kakhulu. Bakwazile ukungqamanisa amava abo malunga nokonwabisa nokulilisa kothando. Kunjalo nje abanye babhale ngothando oluchaphazela ubudlelwane beentsapho abanye obokuthandana namaqabane. Bawabhentsise kakuhle omabini amacala elonwabisayo nelililiso ngothando. Imbinana yoyisiwe ngokuthi; (i) igxile kwicala elinye elonwabisayo okanye elililiso kuphela. (ii) benze imposiso ngokuthi bathethe ngezinto ezinzulu, ezinobukrwada ezingavezwayo esidlangaleni.
- (f) **Umbuzo 1.6: So-o-nke sikhe sixakwe**  
 Lo ngomnye umbuzo ongakhethwanga kakhulu ngabaviwa. Uninzi kwelo qaqobana lwenze kakuhle kakhulu. Lukwazile ukusicazulula lusiqonde isihloko lubhale ngokusemholweni lutyhila ngokwamava alo okuxakwa ziimeko ezithile zobomi ngamaxesha athile. Nangona kunjalo ibekho imbinana (i) ewulahlileyo umxholo ngokungabhali ngezinto ezikhe zixake ebomini (ii) abanye baye baxakwa ligama u 'sonke' bangafiki kulo baphelela ekuxakweni.
- (g) **Umbuzo 1.7: Umfanekiso wekeyiki no1.8. Umfanekiso womntu onxibe isihlangu nebhulukhwe endala kwelinye icala lomlenze nebhulukhwe nesihlangu esitsha kwelinye icala lomlenze ongumfuziselo wendlela esuka entluphekweni negqibela ngempumelelo.**  
 Iphendulwe le mibuzo isekwe kwimifanekiso kunjalo nje kuwo onke amaphondo. Bandile kakhulu kulo nyaka abaviwa abakhethe izincoko ezingemifanekiso. Abanye baqhube kakuhle kakhulu ngokuthi bayitolike ngokunzulu imifanekiso bebhentsisa intsingiselo ethe gca **nentsonkothileyo**. Kuyo yomibini bakwazile ukuyingqamanisa nobomi babo abo benze kakuhle. Abo bakhethe umfanekiso 1.7 bonke baqhube kakuhle kakhulu. Babhale ngeemeko ezahlukileyo zokubhiyoza nekuthi kubekho kuzo ikeyiki. Kumfanekiso 1.8 baye babalasele ngokuvelela kwicala lokuqala phantsi ebomini usiya empumelelweni, ukanti abaxoxele icala elinye bavele ngentlupheko neengcebiso zokuyosisa uphumelele ebomini. Bakho ke abo abambalwa kakhulu abathe babetha ecaleni komxholo ngokusilela ukutolika nokunika intsingiselo ephuhlileyo yomfanekiso okumbuzo 1.8. Abo benze kakuhle banike nezihloko ezihambelana nomxholo womfanekiso.

### lingcebiso

- (a) Kwibanga le-12 mabazifunde zonke iindidi zezincoko bakwazi ukuzibhala ngokuchanekileyo. Mabaqhele ukuqondisisa zonke izihloko abazinikweyo kuluhlu olo balunikiweyo phambi kokonyula eso bacinga ukuba bangatyatyadula ngaso.
- (b) Kungabanceda kakhulu ukuthi bakuqiniseka ngesihloko abasikhethileyo baqiniseke nangohlobo lwesincoko abaza kubhala ngaso njengoko kungomnye wemigqaliselo yeli phepha. Makungayekwa ukusetyenziswa kwesithako uGAPSS njengoko sele siwenzile umahluko ekuphuculeni iqondo lokuphumelela kwabaviwa kweli phepha.
- (c) Makugqalwe abantu ekujoliswe kubo nemeko, ngokuthi bafundiswe ukusebenzisa irejista ehambelana nombuzo, bangabhali ngolwimi olukrwada, neziganeko

ezingamanyumnyezi. Mabasoloko bebekwa ekuqondeni ukuba babhalela uwonke wonke (*public*).

- (a) Ukukhetha izihloko nokuba zine kuluhlu abalunikiweyo ze babhale iingoma abacinga ukubhala phantsi kwazo ngesihloko ngasinye kungaluncedo kakhulu. Ukwenza njalo kwenza kubelula ukuphuma nesona sineengongoma eziliqela zokuphuhlisa umxholo. Kwisigqibo sesihloko aphuma naso makasele egqiba nangodidi aza kubhalo ngalo. Makuthathelwe ingqalelo abantu ekujoliswe kubo kunye nemeko.
- (b) Isakhiwo sesincoko mabasifunde abafundi. Ukucwangcisa ngokodidi lwesincoko kuthathelwe ingqalelo. Ulwakhiwo lwemihlathi nokukhuliswa kwesincoko makufundiswe. Umhlathi wokuvula (intshayelelo) uchaphazele okuza kuqulathwa sisincoko ngokuqiqisisekileyo. Imihlathi yokukhulisa isincoko iqhagamshelane ngobekukrotyiswe ngumhlathi wentshayelelo. Kulunyukelwe ukuxuba izimvo ezahlukileyo kumhlathi omnye. Izihlanganisi mazisetyenziswe ngobuchule zingabaxwa kwaye zingasetyenziselwa ukwenza izivakalisi ezide eziye ziphele sele zibangumhlathi. Iimpawu zobhalo mazithathelwe ingqalelo. Ulwakhiwo lwezivakalisi ngendlela eyamkelekileyo makufundiswe kuthathelwe ingqalelo izivumelanisi. Ukuqhotyoshelwa komhlathi komnye makuyondelelane. Mabakhuthazwe ukufunda ukuze kwande isigama nokuqonda iintsingiselo zamagama abangawaziyo.
- (c) Abafundi mabaqheliswe ukuba babhale isincoko esinemihlathi emihlanu ubuncinane. Owokuqala mawubengowentshayeleyo enomtsalane. Elandelayo imihlathi ikhulise umxholo ngokuhambelana nesihloko, umhlathi ngamnye uqulathe isicingo esinye ulandela intshayelelo nescwangciso. Owokugqibela ubengowokuqumbela.
- (d) Kuyacetyiswa ukuba ootitshala mabazinze ekusebenziseni isikhokelo esiluxwebhu lweCAPS kwisahluko 3.3 kunye neATP engqalene nonyaka oqhubayo zibancedise bafundise zonke iintlobo zezincoko nezemihlathi. Ifomathi yesincoko mayiqwalaselwe.
- (e) Mabatyhilelwe ukuba abanyanzelekanga ukuba babhale iindidi zezincoko ngokokusetwa kwazo, okubalulekileyo kukuthatha kwakhe isigqibo ngodidi aza kubhala ngalo nokuba ibisithini na injongo yokusetwa kweso sincoko. Amabakugade kukuhlala kolo didi agqibe ukululandela eqamele ngeempawu zalo.
- (f) Mabafundiswe ukucazulula isihloko basiqonde ngokupheleleyo ukuze bakwazi ukuhlala emxholweni. Mabakhuthazwe ukusifunda bakusigqiba ukusibhala isincoko bahlele beqaphela ukuchaneka komxholo, isakhiwo, abantu ekujoliswe kubo nemeko, upelo nolwakhiwo lwezivakalisi. Makuqinisekwe ukuba bayakwazi konke okulindelwe kubo phambi kokunikezela, ukuxhotyiswa ngerubrikhi kungaluncedo kakhulu.
- (g) Xa kubhalwa uhlobo ngalunye lwesincoko makulandelwe inkqubo yokubhala okanye lomhlathi kwizifundo nakubhalo abalwenzayo abafundi (*Jonga kuxwebhu lweCAPS kumhlathi we-3.3*).

## ICANDELO B: IMIHLATHI

### limposiso ezixhaphakileyo nokungakuqondi okufunwa yimibuzo.

Kusaphawuleka ukungasiwa so kwemiyalelo kweli candelo. Isekho imbinana ephendula umbuzo omnye kweli candelo endaweni yemibini nokukhokelela ekushiyeleleni amanqaku angama-25 onke ekhulwini. Uninzi lwabo bakhetha njalo baye bangenzi kakuhle kwakulowo mnye bawukhethileyo. Ukusilela kulwazi lweefomathi zemihlathi nokungazahluli iindidi zeejenra kusaphawuleka. Makubethelelwe ukuqiniseka ngefomathi.

(a) **Umbuzo 2.1: Ileta yobuhlobo**

Uninzi lwabaviwa luphendule lo mbuzo kumaphondo onke baqhuba kakuhle kakhulu. Kuphawuleka ukuba ukusetyenziswa kwefomathi kuya kuphucuka kakhulu. Sele iliqaqobana abo bangekayichani ncam ifomathi engundoqo neyimfuneko yolu didi lomhlathi. Umzekelo; basekho abasabhala isibuliso besithi 'Mhlobo wam endimthandayo' nesiphelo esongu 'Owakho umhlobo'. Nangona beqhuba kakuhle nje kusekho abo basathwaxwa ziintsingiselo zamagama. Kukho abo bangaphumelelanga emagqabini ngokwerubrikhi. Boyisiwe (i) yintsingiselo yegama 'isizalwana' babhalela 'umhlobo' endaweni yesizalwana oko kukhokelele ekulahlekeni kwabantu ekujoliswe kubo. Oko kubangela ukuba bangawuphenduli ncam umbuzo nangona bekwenzile ukuvuyisana ngokufumana umsebenzi. (ii) ukuvuyisana nomhlobo ngokuphumelela izifundo zekhariye (iii) ukucebisa umbhalelwa ngendlela afanele ukuyisebenzisa ngayo imali ukuphucula ubomi bakhe nobosapho lwakhe (iv) bayala umbhalelwa ukuba awuphathe kakuhle umsebenzi naye aziphathe kakuhle.

(b) **Umbuzo 2.2: Udliwanondlebe**

Nalo umbuzo uphendulwe linani elivisayo. Uninzi lwenze kakuhle kakhulu ngokuthi luwuchane umxholo nefomathi. Kubekho nabo bathe abenza kakuhle ngokuthi (i) babhidanise udliwanondlebe nengxoxo yababini. (ii) bangayazi intsingiselo yegama 'iparalimpiki' (iii) uSinako akanabi ngendlela angenza ngayo uLutho ukuze angatyhafi/akhuthazeke/aphumelele njalo njalo – inkuthazo yakhe iphinda amagama adweliswe kumbuzo kuphela. (iv) uLutho ubuza umbuzo omnye kuphela kube kuphelile ngodliwanondlebe.

(c) **Umbuzo 2.3: Intetho**

Lo mbuzo ukhethwe ngabaviwa abambalwa. Abaninzi kubo benze kakuhle. Bakwazile ukugxila kwimizekelo ekhoyo yocalucalulo ezikolweni banika neengcebiso zokuluphelisa. Abo bangenzanga kakuhle babethwe (i) kukubhala intetho emfutshane kakhulu (ii) ukuphindaphinda into enye (iii) ukugxila kwiindlela zokucalulana balibale ngeengcebiso. (iv) ukubhala ngokwemo yengxelo bangenzi intetho ngqo. (v) ukungatshayeleli nokungaqukumbeli.

(d) **Umbuzo 2.4: I-imeyile**

Uphendulwe ngabaviwa abaliqaqobana lo mbuzo. Uninzi kubo luqhube kakuhle lwawuchana umxholo nefomathi. Abo babethakeleyo baphazame ukutolika chanekileyo intsingiselo yegama, 'oosingasiselo' belibhidanisa ne'zikrelemnqa', bambi belibhidanisa nezenzo zobugewu ezenziwa ngabantu, abanye babhale ngabantu abenza ubungozi.

(e) **Umbuzo 2.5: Ingxoxo yababini**

Baninzi kakhulu kuwo onke amaPhondo abafundi abawuphenduleyo lo mbuzo. Luphumelele emagqabini uninzi lwabo ngokuhlala emxholweni nokusebenzisa ifomathi echanekileyo. Abangenzanga kakuhle babonakalise iimpawu zokusilela ezizezi: (i) Ukubhidanisa ingxoxo yababini nodliwanondlebe (ii) ukungawufundisisi umbuzo bazithiyele amagama angawabo abalinganiswa (iii) ukuphosa umxholo (iv) ukubuza imibuzo nokuncokola endaweni yokuxoxa. (v) uBalungile akaveli elimela icala lakhe koko usuka abuze imibuzo ngembono kaKungawo. (vi) Ingxoxo ishiywe phakathi ngeenjongo zokubuyela kuyo kwixa elizayo.

(j) **Umbuzo 2.6: Ingxelo engekho sesikweni**

Ibeligcuntswana labaviwa eliwuphenduleyo lo mbuzo. Kwamanye amaphondo awuphendulwanga konke. Elo qaqobana liwuphenduleyo alenzanga kakuhle, ngokuthi: (i) lityeshele iimpawu ezingundoqo zefomathi ezifana nesihloko, intshayelelo igama lombhali kunye nomhla (ii) liphume nasemxholweni.

**lingcebiso**

- (a) Abaviwa bacetyiswa ukuba bayifundisise yonke imibuzo yezincoko nemihlathi. Oko kuya kubancedisa ukuba baqiniseke ngemibuzo abanokuyiphendula ngokunzulu. Mabakhuthazwe ngokucwangcisa ngokubhala amanqaku ngombuzo ngamnye ukuze baqiniseke ngokukhetha kwabo bangatyi ixesha ngezihloko ezizakunqabisa umxholo zibanyibela amanqaku.
- (b) Isithako/isixhobo uGAPSS (*Genre, Audience, Purpose, Structure and Style*) masisetyenziswe siqhelwe ngalo lonke ixesha xa kucwangciselwa ukuphendula imibuzo.
- (c) Umfundi unokusebenzisa uGAPSS ngelixa esafunda umbuzo enze isicwangciso ephepheni enikwa umkhombandlela ngumbuzo lowo ubuziweyo. Umfundi makazibuze le mibuzo. (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?
- (d) Kucetyiswa ukuba ootitshala bamsebenzise naxa bemakisha uGAPSS. Mabaqale bamsebenzise njengesixhobo sokuncedisa abafundi ukuhlela umsebenzi wabo phambi kokuba benze idrafti yokugqibela. Uhambisana kuhle lo (GAPSS) nerubriki ngakumbi xa umntu sele emqonda. Nezithili mazime bume zancedisa nootitshala, ootitshala bencedise abafundi, abafundi baqonde ukubhala imihlathi engqalene nokufunwa ngumbuzo.
- (e) Kwiileta kucetyiswa ukuba abafundi babhale imihlathi emithathu ebuncincini; owokutshayelela, owesibini oqulethe injongo yokubhala kunye nowokuqukumbela ngokodidi lwenjenra ebuziweyo. Umhlathi ngamnye mawuqulathe isicingo esinye.
- (f) Nanjengoko, umhlathi wokuqala ubhentsisa injongo/isizathu sokubhala ngesigama esichanekileyo, owesibini mawukhulise, uphuhlise injongo. Umzekelo kwiileta ebifuna avuyisane nesizalwane ngokufumana umsebenzi, kufaneleke ukuba kumhlathi wesibini ungena nzulu kwiinckukacha zomsebenzi avuyisana ngawo nesizalwane eso sakhe. Makucace nokusetyenziswa kwesigama sokuvuyisana. Owesithathu umhlathi ungaziindaba njee zombhali nombhalelwa osisizalwane kodwa ungangcwechweleli kude nenjongo yobhalo. Avale ngesiphelo esifanele ubuhlobo obo buhambelana nombuzo.
- (g) Mabakhuthazwe ukuwufundisisa umbuzo bazazi ukuba babhala bengoobani, bebhalele bani ukuze kungalahleki abantu ekujoliswe kubo. Kwiileta mabakhunjuzwe isibuliso nesiphelo esichanekileyo ngokombuzo lowo ukuze kuphele ukubulisa nakanjani kunye nokubhidanisa isibuliso nesiphelo seleta yobuhlobo nesesikweni.
- (h) Kwakhona mabaqwalaseliswe umahluko phakathi kodliwanondlebe nengxoxo yababini. Mabaqaphele ukufana nokwahluka ngefomathi, inkqubo zazo, njengaxa kudliwanondlebe kubuzwa ngeenjongo zokufumana ulwazi, ze kwingxoxo yababini kuxoxwe ngenxa yeembono ezahlukileyo ngomba othile. Kugxininiswe ukuba zombini aziyiyo incoko. Kuqatshelwe umahluko nokufana kwintshayelelo, amagama abalinganiswa kwicala lasekhohlo lephepha, ukubhala ngqo okuthethwa ngumlinganiswa, ukungabhali phantsi kwegama lomlinganiswa, ukushiya umgca

phantsi kwentetho yomlinganiswa ngamnye nesiphelo. Umahluko kukuba udliwanondlebe kukho ulwazi olufuneke lufunyenwe ngulo unento afuna ukuyazi ngomnye- umbuzi kumbuzwa.

- (i) Kwakhona kwimihlathi makuqatshelwe ukuba ifomathi nomxholo zihamba kunye kwirubhriki xa kusabiwa amanqaku. Makugxininiswe kwiimpawu ezingundoqo zefomathi kudidi ngalunye lomhlathi. Ngaphezulu zibethelelwe neempawu zefomathi eziyimfuneko. Oo*Chief marker* no*IM* bangancedisa njengoko beziman'ukuxoxwa iifomathi kumaziko okumakisha.
- (j) Makubethelelwe ukuba kudliwanondlebe ifomathi engundoqo ayityeshelwa. Makuphawulisiswe umahluko phakathi kodliwanondlebe, ingxoxo kwakunye nencoko. Uphawu olungundoqo lodliwanondlebe (ukubuzo imibuzo kuloo mntu kufunwa kuye ulwazi) kugxininiswe kulo lona luyahlula kwingxoxo nencoko. Makucetyiswe ukuwufunda ngokunonophela umbuzo ukuze kuqatshelwe naxa abalinganiswa bewanikiwe amagama kumbuzo. Iincwadi ezizezoncwadi nazo zinayo imizekelo apho kungancothulwa imizekelo yodliwanondlebe, ingxoxo, incoko baze baxoxe ngomahluko abafundi, bazokuwuqaphela.
- (k) I-*ATP* yebanga ngalinye inendlela eyaba 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 umthamo wemihlathi obalingeneyo kunyaka ngamnye. Mayiqwalaselwe i*ATP* malunga nomthamo wemihlathi nezincoko omawuthathwe kunyaka ngamnye.
- (l) Kucetyiswa ukuba isikhokelo somhlathi/sodidi lwesincoko esikwizikhokelo zokumakisha masincanyathiselwe kwincwadi yomfundi ukuze athi ecwangcisa umhlathi/isincoko sakhe abe enolwazi ngokulindelekileyo. Mazingapheleli kwincwadi katitshala izikhokelo zokumakisha.
- (m) Ucwangciso lomxholo maluthi gca ezantsi kocwangciso obelucetyiswe ngentla. Makubonakale iingongoma zibentathu kucwangciso ubuncinane ekuza kubhalwa phantsi kwazo. Umhlathi ngamnye nawo mawusebenzise isithako sokwakha esingu*PEEL* okwangoku de somelelele ukuya kwezinye.
- (n) Mazigxininiswe iifomathi eye-imeyile neyeleta esesikweni njengoko kuphawulekile ukuba kukho ukuzibhidanisa ngokwengxelo. Makubethelelwe iimpawu ze-imeyile esesikweni nengekho sikweni/eyobuhlobo.
- (o) Ingxelo engekho sesikweni mayicaciswe ifomathi yayo yahlulwe kwesesikweni kunjalonje. Makuqatshelwe izinto ezifana nezahluka ngayo iindidi zengxelo.
- (p) Abafundi mabasifundiswe isigama ngolwimi oluza kusebenzisa izangotshe, ulwimi olunentlonipho. Kulwimi kuqhotyoshelwe isigama esihambelana nomxholo (ukuvuyisana/ukubulela/ukucebisa/ukuxoxa) nemo ekubhalwa phantsi kwayo umzekelo lahlukile ixesha (*tense*) elisetyenziswa xa kuxoxwa nexesha elisetyenziswa kubaliso. Ulwimi ludlala indima ebalulekileyo kubhalo lwezincoko nemihlathi. Jonga *kuxwebhu lweCAPS kumaphepha 34–36* umhlathi othi, '*Imigaqo yokusetyenziswa kolwimi*' onika isikhokelo.
- (q) Indlela yokuyila, intshayelelo nesiphelo mayifundiswe njengomsebenzi waseklasini. Lo msebenzi mabawumakishwe ngerubrikhi yemihlathi/yezincoko ukuze baqhelane nendlela ekwabiwa ngawo amanqaku ngokwerubrikhi. Rhoqo phambi kokubhala

naluphi udidi lomhlathi/lwesincoko mabafundiswe iimpawu/iimfuno zolo didi oluza kufundwa.

- (r) Abacebisi besifundo nootitshala mabasoloko bethatha uxanduva lokuqinisekisa ukufikelela nokusetyenziswa koxwebhu olwalufike ezikolweni ngowe-2018 (*isiXhosa HL SBA and Oral Exemplar Booklet Grades 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-2024.

### 7.1 UKUSEBENZA KWABAHLOLWAYO EMAPHEPHENI OKUHLOLA (2020–2024)

Isibalo sabahlolwayo ababhale ukuhlolwa kwesiZulu uLimi LwaseKhaya ngonyaka wezi-2024 senyukile ngabafundi abayizi-3 884, uma kuqhathaniswa naleso sowezi-2023.

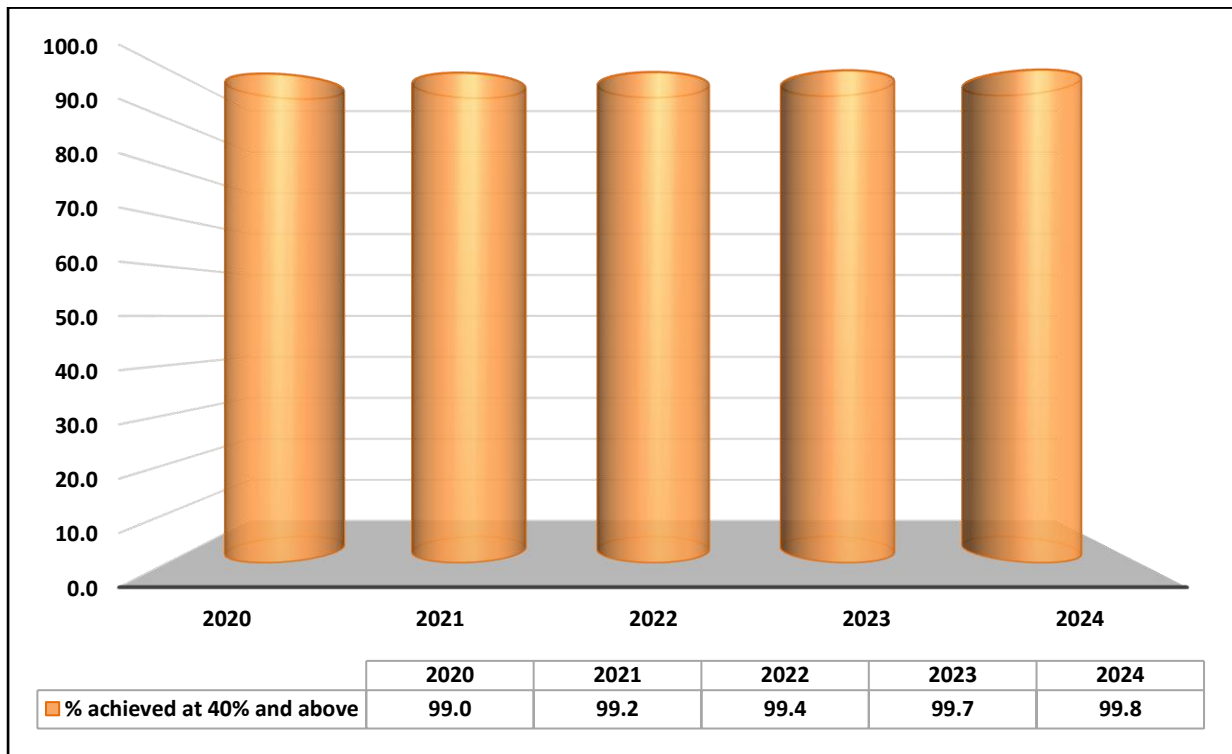
Kube nokuthuthuka ezingeni lokuphumelela kulo nyaka. Abahlolwayo abaphumelele ngokwezinga lama-40% benyukile basukela ema-99% baya kwangama-99.8% ngonyaka wezi-2024. Kube nokuthuthuka okukhulu emaphesentini abaphase ngamalengiso (ngaphezu kwama-80%), okwenyuke kusukela ema-24.5% ngowezi-2023 kwaya kwangama-35.2% ngowezi-2024. Lokhu kuguqulelwa ekukhuleni kwesibalo esiphelele sabaphumelele ngamalengiso kusukela ezi-43 503 kuya kwezingama-63 870.

Izindlela ezahlukene zokungenelela ezigculisayo ezisetshenziswe ngothisha, abeluleki bezifundo neminyango yemfundo yezifundazwe ziqhutshiwe nangowezi-2024. Ukuhlinzekwa kwezinsizakufunda nokuzikhandla kwabahlolwayo abangaphezu kwe-avareji nakho kube nomthelela ekuthuthukeni jikelele esifundweni.

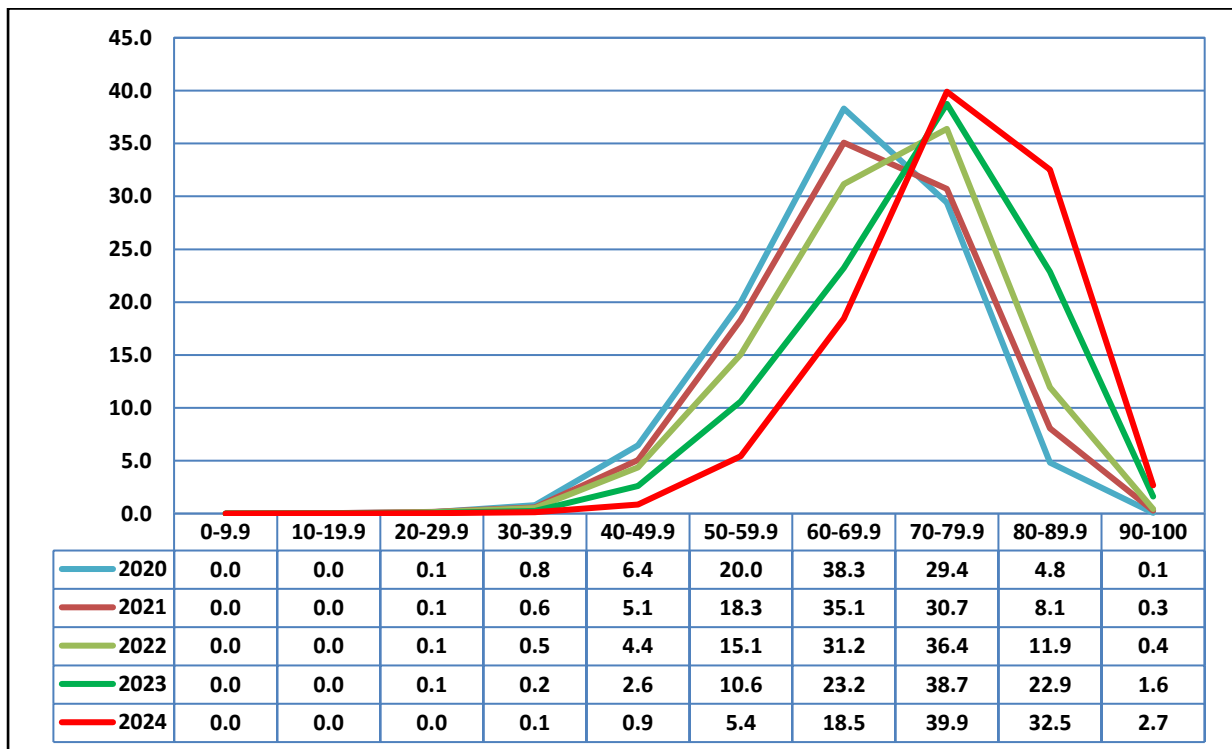
#### Ithebula 7.1.1 Imiklomelo jikelele ephepheni lesiZulu uLimi Lwasekhaya

Unyaka	Inamba yabafundi ababhalayo	Inamba yabafundi abaphumelela ngama-40% nangaphezulu	I-% labafundi abaphumelela ngama-40% nangaphezulu
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
2024	181 448	181 160	99,8

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

Iphepha loku-1 kuvamise ukuba kungabi iphepha lapho abahlolwayo benza kangcono khona ngesikhathi sezivivinyo zokuphela konyaka. Ziningi-ke izizathu eziholela ekutheni leli phepha lingabi intandokazi kubafundi nakubafundisi. Kulokhu kuhlolwa kwalo nyaka wezi-2024, kubukeka ukhona umahluko obanakalayo ekwenzeni kangcono kwabahlolwayo uma kuqhathaniswa nakweminye iminyaka edlule.

Abahlolwayo abaningi ezifundazweni zozi-5 (iMpumalanga, iKZN, iGauteng, iFree State kanye ne-Limpopo) ezibhala isiZulu uLimi LwaseKhaya basebenze kahle kakhulu kuleli phepha. Okugqame kakhulu ukwenza kahle kakhulu esifundweni sokuqondisisa esifundwayo. Nakuba babe khona labo abangazange benze kahle uma sebephendula imibuzo ehambisana nesithombe, bangayiphenduli ngokugcwelele.

Isifundo sokuqondisisa besimayelana neziqhwaga ezihlukumeza umphakathi eminxeni eyahlukene yempilo, sibheka labo abasebenzisa ubuqhwaga embonini yamatekisi athutha umphakathi. Sibuye sikhulume ngeziqhwaga ezigolomba abantu abasuke bethole amathenda, lezi ziqhwaga zona azifuni ukusebenza kepha zidinga ukuba lowo osuke ethole umsebenzi azikhokhele ngisho zingenzanga lutho. Lesi sifundo esifundwayo sibuye sibheke labo bantu abasebenzisa amalungelo abo ezindaweni abazalelwa kuzo ukuba bazame ukusebenzisa izingane ekubeni kuxoshwe othisha okungesibo abendawo. Lokhu bakwenza ngoba benenkolelo yokuthi kumele kufundise othisha bendawo. Abasalanga ngaphandle nalabo abakha izindlu zokuqashisa abantu ukuze bezozitholela imali. Nakhona lapha ziyafika zizofuna ukuba zikhokhelwe ingxenye ethile yemali ekhokhwa abahlali. Umnikazi wemiqasho ugcina engasazuzi lutho yena ngenxa yalezi ziqhwaga.

**Umbuzo 1.1.1** kuya ku-1.1.3, abahlolwayo basebenze kahle kakhulu ngoba bebewazi ukucosha wonke amamaki kuleli zinga lokuhlakanipha elisekuqaleni. Indaba ibiyonakala embuzweni 1.1.4, lapho obuthola khona abafundi bewudida lo mbuzo nalo ongenhla 1.1.3, bebenikeza izimpendulo ezifanayo. Kule mibuzo esezingeni elimaphakathi, abahlolwayo bazamile ukwenza kahle nakuba kusekhona leyo mithonseyana engaphenduli le mibuzo ngokugcwele kuhambisana nenani lamamaki. Kanjalo nale esezingeni eliphezulu kubonakale iningi labahlolwayo lingenzi kahle ekuphenduleni le ngxenye ngokugculisayo. Eyemibuzo yezithombe yona-ke kusasilele kakhulu kwabanye abafundi ukubheka amamaki bawayamanise nomthamo wempendulo yabo. Abaningi ababuki konke okwenzeka esithombeni uma bebuziwe. Bebevele banikeze impendulo engaphelele nje.

**Umbuzo 2:** Isiqephu besimayelana nalokhu: 'IZIZATHU EZENZA UKUTHI ABAFUNDI BEQE EZIKOLENI'. Lo mbuzo uphendulwe kangcono nakuba besekhona abahlolwayo abalahlekelwa amamaki olimi ngenxa yokucaphuna amaphuzu. Abanye bayehluleka ukwehlukana amaphuzu amqoka nalawo asekelayo. Abanye abafundi bebevele bazixoxele indaba nje ehambisana nesihloko, bangawakhiphi amaphuzu. Iningi labahlolwayo likwazile ukulandela umyalelo obekiwe ngokukhombisa ikhono lokufingqa umbhalo ngenani lamagama elidingekayo kanye nokukhombisa ikhono lokukwazi ukukhetha nokucaphuna amaphuzu aqukethe umqondongqangi kulawa asekelayo. Okusasilele kakhulu ukufingqa indaba ngesigaba besebenzisa amaphuzu abasuke bewakhiphe endabeni. Lokhu abaningi abakwenzayo ukubhala amaphuzu ngokulandelana nje uma sebewahumushe ngamagama abo. Akukona ukubhala isigaba. Isigaba kumele sibe nemisho exhumanayo ukuze kwakheke umqondo ohlangene.

## Isiqephu C

**Umbuzo 3** (ukuhumusha isikhangisi/izikhangisi): Kulo nyaka isikhangisi besimayelana nomqhudelwano wamahashi we-Durban July. Lesi sikhangisi besihambisana nesikhathi samanje, lapho lo mqhudelwano usukhombisa nokunye okuhambisana nezokungcebeleka, kuhambisana ngengqephu eyaye igqokwe ngalolo suku. Ngakho-ke izithombe ebezikulesi sikhangisi bezikuveze kokubili lokhu. Iningi labahlolwayo nokho likwazile ukuphendula kahle kulo mbuzo. Nakuba isekhona eminye imithonseyana engakakuqondi ukusetshenziswa kolimi okutholakala esikhangisini ukuthi kusuke kudingekani ngempela.

**Umbuzo 4** (ukuhumusha ikhathuni enamafreyimu axoxa indaba ephelele): Abahlolwayo abaningi basebenze kangcono kulo mbuzo nakuba bekhona labo abangakwazanga ukuxoxisa izimpawu kanye namagama njengoba kutholakala kule khathuni. Ikhathuni, ibinamafreyimu amabili abonakalisa abafana abanomona, behleka lo owiswa ibhayisikili. Kubuye kube khona nalaba abangahambisani nalesi senzo sokuhleka lo olimele. 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 ukuthi abafundisi abazifundisi izakhiwo nezimiso zokusetshenziswa kolimi ngendlela ezihlelwe ngayo emhlahlandleleni wokuhlolwa. 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 kolwazimagama
- Ukusetshenziswa kolimi
- Izakhiwo zemisho
- Ukuhleleka kwamathekisthi

Imibuzo eminingi lapha itholakala emqulwini we-CAPS (ikhasi lama-26 kuya kwelama-27. Ikhasi le-106 kuya kwele-108). Okubonakalayo ukuthi abafundisi abasondeli nje nhlobo kula makhasi okukhulunywa ngawo ngenhla lapho befundisa.

### 7.3 UKUHLAZIYWA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LOKU-1

#### UMBUSO 1: ISIFUNDO SOKUQONDISISA

##### Umbuzo 1.1 (Umbhalo A ofundwayo)

- (a) Umbuzo 1.1.1 kuya ku-1.1.4 (amamaki ayisi-9): Lena imibuzo okulindeleke ukuba abafundi babhale izimpendulo njengoba zinjalo, bazicaphune esiqeshini kanti eminye kumele bayihlele kabusha kepha besusela kuso isiqephu.

Umbuzo 1.1.3 – **Chaza kafushane izinkinga ezibhekene nosomabhizinisi abasafufusa. (2)**

Umbuzo 1.1.4 – **Fingqa ngamaphuzu AMANE izinkinga ezidalwa iziqhwaga mayelana nomsebenzi otholwa ngabantu abasuke bezuze amathenda. (4)**

Abahlolwayo abaningi bebethatha izimpendulo zombuzo engenhla omayelana nosomabhizinisi abasafufusa baphendule lo mbuzo ongezansi. Umbuzo 1.1.4 wona ububhekise ngqo nje kubantu abathola amathenda ukuthi babhekene naziphi izinkinga.

- (b) Umbuzo 1.1.5 – **Khetha impendulo eyodwa enembayo ... 'Usala encela isithupha' ...** (Imaki eli-1): Kulokhu abaningi bakwazile ukuwuphendula kahle lo mbuzo ngoba kubukeke sengathi bayasiqonda isimo sokukhuluma.
- (c) Umbuzo 1.1.6 – **Ucabanga ukuthi ungaba njani umphumela ezikoleni uma kugcina kufundisa abantu bendawo kuphela? Sekela impendulo yakho.** (Amamaki ama-2): Abaningi bahlulekile ukunikeza impendulo ekhombisa ukuvuthwa komqondo nokuthi ohlolwayo usezingeni le-12. Isisindo salo mbuzo sisezingeni elimaphakathi. Ngakho kumele abahlolwayo basebenzise ulwazi lwabo lwempilo, bakhombise ukuvuthwa komqondo ngokwenzeka emhlabeni jikelele.
- (d) Umbuzo 1.1.7 – **iyini Inhloso yombhali yokubhala lesi siqephu?** (Amamaki ama-2): Lolu hlobo lombuzo lusezingeni elithe thuthu. Lapha kudingeka ukuba ohlolwayo ayiqonde indaba ukuthi ikhuluma ngani. Lokho yikona obekungamenza akwazi ukubona ukuthi ngabe umbhali kubangelwe yini abhale lesi siqephu. Lokhu ukuthola uma uqale wafundisisa indaba yonke.
- (e) Umbuzo 1.1.8 – **Ngabe Ukusetshenziswa kwesimo sokukhuluma esibhalwe ngokugqamile kukulekelele kanjani ukuqonda umqondo wale ndaba? Sekela impendulo yakho.** (Amamaki ama-2): 'Uyoyikhotha imbenge yomile.' Kuchaza ukuba senkingeni. Ngokusobala lesi simo sokukhuluma sikucacisa ngokusobala ukuba yingozi kwalezi ziqhwaga. Abanye bebevele banikeze incazelo yalesi simo sokukhuluma bangaseyamanisi nokwenzeka endabeni. Lapha kufanele kuvele ubungozi balezi ziqhwaga emphakathini. Incazelo yaso kuphela ayiwuphenduli umbuzo. Lapha kumele ubuke ubudlelwano phakathi kwalesi simo sokukhuluma nalokho okwenzeka endabeni.
- (f) Umbuzo 1.1.9 – **Ngokucabanga kwakho kungani umbhali walesi siqephu ethi umnikazi womqasho usebenzela emuva kuhle kwenkukhu?** (Amamaki ama-2): Abahlolwayo abenzanga kahle kulo mbuzo, basenenkinga yokuhlaziya babheke macala onke ngaphambi kokuba banikeze impendulo. Okunye okugqamile obekutholakala ezimpendulweni zabahlolwayo, ukuthi bebeveza nemizwa yabo. Bebenikeza ingxenye yempendulo. Umbuzo wokuhlaziya noma wokuhlolisisa unikeza abahlolwayo ukuba babheke izinhlangothi ezahlukene ngaphambi kokuba banikeze impendulo.
- (g) Umbuzo 1.1.10 – **Uyazwelana yini nomphakathi ngenxa yezenzo zalezi ziqhwaga? Sekela impendulo yakho.** (Amamaki ama-2): Lo mbuzo usezingeni elifanayo nalona ongenhla. Ngakho-ke indlela yokuphendula iyefana. Nakuba abaningi abahlolwayo bezamile ukuphendula lo mbuzo kepha usekhona umsebenzi wokucija abafundi ukuze baphendule ngendlela efanele futhi esezingeni elifanelekile.

### Imibuzo yombhalo B obukwayo

- (a) Umbuzo 1.11 – **Chaza okwenzekayo esithombeni soku-1. ...** (amamaki ama-2) abahlolwayo lapha bekumele bachaze okwenzeka esithombeni sisonke soku-1. Abahlolwayo abaningi abazange bakuxoxe konke okwenzeka kulesi sithombe kepha babhale ngengxenye yokwenzekayo bangakubala okunye – abantu abamile bebukela laba okungathi bayalwa. Lokhu kwenze ukuba bangawatholi amamaki aphelele.
- (b) Umbuzo 1.12 – **Nikeza okungumehluko okwenzeka esithombeni sesi-2 nesesi-3** (amamaki ama-2). Isithombe sesi-2 sikhombisa ukuthi kukhona ophethe isibhamu, ubamba inkunzi umnikazi wesitolo noma othengisayo. Lesi sesi-3 sikhombisa abantu abasebenzayo okuwukuthi bona badla amandla abo asemthethweni.

- (c) Umbuzo 1.13 – ... **Qhathanisa umqondo oqukethwe UMBHALO A ofundwayo isigaba sesi-3 kanye nokuqukethwe UMBHALO B obukwayo isithombe sesi-4.** (Amamaki ama-4): Abahlolwayo basenenkinga yokuyamanisa umqondo otholakala embhalweni A ofundwayo nokubuka umbhalo B. Iningi labahlolwayo aliphawuli ngalokho okuyanyaniswa kuyo yomibili le mibhalo, kunalokho bacaphuna amaphuzu amabili embhalweni ngamunye. Bagcine sebethola amamaki ama-2 nje kuphela.
- (d) Umbuzo 1.14 – **Ngokucabanga kwakho yikuphi okungenziwa nguhulumeni ukunqanda lesi sihlava sobuqhwaya?** (Amamaki ama-2): Lona bekungumbuzo ovulekile ukuba yilowo nalowo abeke elakhe ilaka elingalekelela ukuvikela umphakathi kule nkinga. Nakuba abanye abahlolwayo bebeveza imibono yabo kepha bebekhona nalabo abebebekela umbono ongekho ezingeni elifanelekile. Kubukeka kungumbuzo olula lo kanti akunjalo. Kumele ucabangisise kahle ngaphambi kokuba uwuphendule.

## UMBUZO 2 (UKUFINGQA)

Ukuphendula kwabahlolwayo kulo mbuzo kuyancomeka. Kuveze lokhu:

- Ukulandela umyalelo obekiwe.
- Ikhono lokufingqa umbhalo ngenani lamagama alindelekile.
- Ikhono lokukwazi ukukhetha nokucaphuna amaphuzu aqukethe umqondongqangi kulawa asekelayo.
- Abahlolwayo abambalwa bakhombisile ikhono lokuhumusha/ lokusebenzisa amagama abo kunokusebenzisa amaphuzu acashuniwe. Kepha isekhona ingcosana yalabo abahlolwayo abathatha amaphuzu njengoba enjalo. Laba bagcina sebelahlekelwa amaphuzu ama-3 olimi.

Umbuzo wesi-2 uphenduleke kahle kakhulu. Abahlolwayo baphumelele ngokugculisayo. Iningi labahlolwayo liphendule kahle, kwathi idlanzana labafundi lehluleka. Ngamafuphi umbuzo wesi-2 ube muhle kakhulu ngoba amaphuzu bebewazi ukuwakhapha endabeni. Kulabo abangaphendulanga kahle behlulwe ukubona amaphuzu anembayo, bagcina sebethatha amaphuzu asekelwa iphuzungqangi.

## UMBUZO 3 (UKUHUMUSHA ISIKHANGISI)

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

### 3.1 **Shono ukuthi yini ekhangiswayo. (1)**

Abahlolwayo abaningi bahlulekile ukuphendula lo mbuzo ngoba bebephendula ngokukhangiswa umjaho wamahashi i-Durban July.

Abanye abakwazanga ukuzuza leli maki ngoba bebengaphenduli ngqo lokhu okubuziwe ngesikhangisi. Abebebhala ukuthi umjaho wamahashi bebengalitholi imaki ngoba miningi imijaho yamahashi ekhona. Ngakho-ke bekulindeleke babhale okubhalwe esikhangisini ukuthi 'i-Durban July'.

### 3.2 **Chaza kafushane ngokusetshenziswa kwezimpawu zokuxhumana ezitholakala kulesi sikhangisi.** (Amamaki ama-3)

Amamaki alahlekile kwabaningi abahlolwayo kungafanele. Lapha abafundi abaningi bebe chaza izinhlobo zokuxhumana ezitholakala kulesi sikhangisi. Kanti okuyikona okubalulekile zizosiza kuphi njengoba zitholakala kulesi sikhangisi, hhayi ukuchaza izinhlobo zazo.

### 3.3 **Ucabanga ukuthi Ukusetshenziswa kukasaziwayo kulesi sikhangisi kunamphumela muni?** (Amamaki ama-2)

Kulo mbuzo abahlolwayo abaningi benze kahle kakhulu. Bakwazile ukubona

usaziwayo nokusho ukuthi njengoba ekulesi sikhangisi ubaluleke kangakanani kubafundi balesi isikhangisi.

**3.4 Sebenzisa igama elidwetshelwe emshweni ozakhele wona ukukhombisa ukuthi incazelo yalo uyayiqonda. (Amamaki ama-2)**

Lo mbuzo abahlolwayo abanengi bebehuleka ukuwuphendula ngenxa yokuthi bebengayazi incazelo yegama elithi, 'iphanta' okungabantu ababhejela amahhashi. Kunalokho bebevele baphendule ngephanta eliyi-*hustler*. Ngaphansi kwezahwiwo nezimiso zokusetshenziswa kolimi nokuthuthukiswa kolwazimagama(section C) othisha kumele bafundise ukuthuthukisa ulwazimagama okuyi-*vocabulary development*. Lokhu kuzocija abafundi ukuthi bakwazi ukuzakhela imisho yabo ngenxa yokuthi bayayazi incazelo yamagama abasuke benikezwe wona. Okunye okubalulekile ukuthi abafundi kumele bazi ukuthi uma bephendula, izimpendulo zabo zeyama entweni okusuke kukhulunywa ngayo, hhayi emqondweni jikelele wanoma iyiphi into (respond in context).

**3.5 Phawula ngekhono lomkhangisi lokusebenzisa izithombe kulesi sikhangisi. (Amamaki ama-2)**

Abafundi abanengi abakwazanga ukuthola amamaki aphelele lapha. Bebengabhali ngazo zombili izithombe. Bebegxila kakhulu kulesi esikhombisa amahhashi. Bangasho lutho ngalesi esinye isithombe esisesikhangisini. Umbuzo wokuphawula ubukeka ulula kepha akunjalo. Lo mbuzo usezingeni eliphezulu. Ngakho-ke abafundi kumele bakwazi ukuphendula ngendlela elindelekile kulo mbuzo. Akumele nje babhale amanqampunqampu.

Kuyancomeka ukuba abafundisi bazinike isikhathi esanele sokufundisa abafundi ukuhlaziya isikhangisi ngokuphelele, basibukisise ukuze bathole konke ngaso. Abafundisi kuba kuhle ukuba benze ithuba lokulekelela abafundi ngokuhleleka kwamathekisthi. Abafundi Kungakuhle balekelelwe ngokubafundisa amasu okukhangisa nezinhlobo ezahlukahlukene zezikhangisi. Othisha uma bengagxila ekufundiseni ukuhumusha isikhangisi kungabalekelela kakhulu abafundi uma sebebhekene nezivivinyo zabo.

## **UMBUZO 4**

### **UKUHUMUSHA IKHATHUNI**

Inhlosongqangi yalo mbuzo ukwethula ikhono lokuveza umyalezo ngomdwebohlwaya (*cartoon*) kusetshenziswa ulimi oluhlaziyayo noteku (*humour*). Kwesinye isikhathi le ndaba exoxwa ngezithombe isuke ivuse umyalezo othile kulowo owubuka ngokuwuhumusha. Kuba khona ukuhunyushwa kwabalingiswa, izibiyelo, indawo abakuyo, inkulumo etholakala ezibiyelweni kanye nezinye izimpawu ezingatholakala. Akugcini lapho 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 umuzwa ovezwa yinkulumo yalaba abahlekayo kule khathuni. (Amamaki ama-2).** Lapha abahlolwayo bekulindelwe ukuba bahumushe ukwenza kwabalingiswa abatholakala kule khathuni. Okubalulekile lapha ukubheka laba abahlekayo ubayamanise nesigameko esenzeka kule khathuni. Inkinga ebhekane nabafundi abanengi ukuthi bona abakwazanga ukuyamanisa inkulumo kanye nokwenzeka endabeni. Bavese badidiyela nje, bangabukisisa kahle ngaphambi kokuba baphendule.

- (b) Umbuzo 4.2: **Chaza kafushane ukuthi zisetshenziselweni izibiyelo ezingefani efreyimini yoku-1** (Amamaki ama-2). Kulo mbuzo bekulindleke ukuba abahlolwayo bachaze ngezibiyelo ezahlukene njengoba zitholakala kule khathuni. Uhlobo nohlobo lwesibiyelo sisuke sisetshenziswe ngenhloso ethile. Ngakho-ke abahlolwayo abaningi basenakho ukudideka kokusetshenziswa kwezibiyelo.
- (c) Umbuzo 4.3: **Ngabe le khathuni engenhla ihleleke kanjani?** Ukuhleleka kwamathekisthi kusewumqansa omkhulu kwabahlolwayo. Lapha bekubonakala ukuthi bayaqagela ekuphenduleni lo mbuzo. Le ngxenye yezakhiwo nezimiso zokusetshenziswa kolimi itholakala ekhasini lama-27. Okuqaphelekayo ukuthi kuyashiwo nje lapha kuleli khasi kepha othisha kungakuhle bakhuthale ngokuba bayokwenza ucwaningo ukuze bafundise abafundi.
- (d) Umbuzo 4.4: **Ucabanga ukuthi amagama athi, 'Nathi sayifunda kanjalo ingqayika' atholakala kule khathuni agudliselani?** Kulo mbuzo bekumele abafundi bahlaziye inkulumo kanye nokwenzeka endabeni ukuze bakwazi ukuthola umqondo ophelele. Obekwenzeka kwabanye abahlolwayo bebeyithatha njengoba injalo inkulumo bangayihumushi. Yikona kanye lokhu obekwenza abahlolwayo abaningi balahlekelwe amamaki aphelele.
- (e) Umbuzo 4.5: **Ucabanga ukuthi izimpawu eziyimidwebo emifushane etholakala kule khathuni zisetshenziselweni? Sekela impendulo yakho.** Ukuhunyushwa kwezimpawu ezahlukene ezitholakala embhalweni oyikhathuni kuthanda ukuba umqansa kubafundi abaningi. Babekhona abayingcosana abakwazile ukuwuphendula lo mbuzo. Kepha kuyabonakala ukuthi ukufundiswa kwezimpawu ezitholakala ekhathunini kusasilele kakhulu.
- (f) Umbuzo 4.6: **Phawula ngomuzwa oqukethe isigejana samagama adwetshelwe kule khathuni.** Lo mbuzo ukwazile ukuba uphendulwe kahle abahlolwayo abaningi. Kepha okube yinkinga enkulu ukuthi abaningi bebengawatholi onke amamaki kulo mbuzo ngenxa yokungaphenduli ngokugcwele. Lona umbuzo osezingeni eliphezulu, okumele abafundi bacabangisise kahle ngaphambi kokuwuphendula.

## UMBUZO 5

### IZAKHIWO NEZIMISO ZOKUSETSHENZISWA KOLIMI

Lo mbuzo umayelana nezakhiwo nezimiso zokusetshenziswa kolimi (izingcezu zenkulumo nokusetshenziswa kolimi). Bekulindleke 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: **Shono ukuthi isakhi esidwetshelwe emgqeni wesi-3 sisetshenziselweni** (Imaki eli-1). Abahlolwayo basanenkinga yokuqonda indlela okubuzwa ngayo. Akusabhekwa umqondo wesakhi noma umsebenzi wegama kepha sekubhekwa inhloso yokusetshenziswa kwakho. Ngakho-ke abahlolwayo basasilele kakhulu ekwazini ukuphendula lolu hlobo lombuzo. Izakhi zamagama kanye nezingcezu zenkulumo abakhwekazi. Alahleka kanjalo-ke amamaki.
- (b) Umbuzo 5.2: **Phinda ubhale igama elidwetshelwe elitholakala emgqeni wesi-6 selikhomba ukuphika.** (Imaki eli-1). Abahlolwayo abaningi abakwazanga ukuphendula lo mbuzo. Indaba ibiqondene nje nezindlela zesenzo ukuthi bayaziqonda yini. Awukwazi ukubhala umqondo ophikayo wegama eliyisenzo ungazange waqonda inkathi noma indlela yesenzo. Yikona okulimaze abafundi abaningi kulo mbuzo.

- (c) Umbuzo 5.3: **Sebenzisa igama elidwetshelwe emgqeni wesi-7 emshweni ozakhele wona selinikeza umqondo ohlukile kunalo osendabeni.** (Amamaki ama-2). Abahlolwayo abaningi kubonakale bengenalo ulwazi lolwazimagama okuholele ekutheni abaningi bangawatholi la mamaki. Kusasilele kakhulu emabangeni aphantsi ukuba abafundi balekelelwe ngolwazimagama oluningi ukuze bangaxakeki uma sebefika ebangeni le-12 ngoba kuningi okusuke kubuzwa.
- (d) Umbuzo 5.4: **Chaza kafushane ukuthi igama elibhalwe ngokugqamile emgqeni wesi-8 lisetshenziselweni** (amamaki ama-2). Abahlolwayo basanenkinga yokuqonda indlela okubuzwa ngayo. Akusabhekwa umqondo wesakhi noma umsebenzi wegama kepha sekubhekwa inhloso yokusetshenziswa kwakho. Ngakho-ke abafundi basasilele kakhulu ekwazini ukuphendula lolu hlobo lombuzo.
- (e) Umbuzo 5.5: **Khetha impendulo EYODWA eshaya emhlohlweni kulezi ezilandelayo: Shono ukuthi le thekisthi ihleleke kanjani.** ... Abahlolwayo 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: **Emshweni odwetshelwe emgqeni we-15 kuya kowe -16, khipha isihlangiso, u, 'futhi' bese ubhala lo musho usunesihlanganiso esikhomba isizathu.** (Imaki eli-1). Ibe khona ingcosana ekwazile ukuphendula lo mbuzo. Nakuba besekhona labo okubonakalayo nje ukuthi abakaze bafundiswe izakhiwo nezimiso zokusetshenziswa kolimi. Ayisaphathwa-ke eyezingcezu zenkulumo nemisho emabangeni aphantsi.
- (g) Umbuzo 5.7: **Lisetshenziselweni igama elibhalwe ngokugqamile emgqeni we-16?** (Amamaki ama-2). Abahlolwayo basanenkinga yokuqonda indlela okubuzwa ngayo. Akusabhekwa umqondo wesakhi noma umsebenzi wegama kepha sekubhekwa inhloso yokusetshenziswa kwakho. Ngakho-ke abafundi basasilele kakhulu ekwazini ukuphendula lolu hlobo lombuzo.

## OKUNGALEKELELA ABAFUNDI UKWENZA KANGCONO KULE MIBUZO

### ISIQEPHU A

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

- (a) Abafundi mabafunde isivivinyo sokuqondisisa besebenzisa inqubo yokufunda njengoba ichazwe ku-CAPS, isigaba 3.2, ikhasi lama-25.
- 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 baqale ngokuzibuza, bahlawumbisele ukuthi kungase kube yini isihloko esizokhuluma ngakho. Baqale ngokuqagula ukuze babone ukuthi kungenzeka ukuba lokhu abakuqagulile kuyela ngakhona. Kwenza abafundi babe nokuzethemba ekufundeni umbhalo obhaliwe.

- (d) Mabafunde ngokuqondisisa isigaba nesigaba bese befigqwa 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 kudingeke 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 anhlolonhlobo kanye nemisebenzi yawo etholakala ezikhangisini ezahlukene. Lokhu okungaba:

- (a) Uhlobo lokukhangiswayo.



- (b) Isiqubulo.
- (c) Izinkundla zokuxhumana ezisetshenziswe esikhangisini kanye nezimpawu zomkhiqizo.
- (d) Amagama asetshenzisiwe nangendlela asetshenziswe ngayo esikhangisini noma ukubheka omunye umqondo owehlukile kunalo otholakala esikhangisini.
- (e) Ifonti enhlobonhlobo; kubalwa ubukhulu nobuncane, indlela ebhaleke ngayo.
- (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 njengoba zisetshenzisiwe esikhangisini

**QAPHELA:** Isikhangisi asibukwa nje kuphela kepha siyahunyushwa.

Kuyenzeka ukuthi 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 ephelele.
- (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) Abalingiswa: ukugqoka, ubulili, ukwehlukana kweminyaka, izilwane noma ngabantu kanye nezenzo zabo.
- (g) Ukuhumusha indawo.
- (h) Ukuhumusha izenzeko.

- (i) Ukuhumusha ukunyakaza komzimba (ukuvuleka nokuvaleka kwamehlo, ubunjalo bobuso, njl.)
- (j) Ukulandelanisa izenzeko uma ikhathuni inamafreyimu.
- (k) Izinhlobo zabalingiswa bekhathuni nenhloso yokusetshenziswa kwabo.
- (l) Ukuhumusha inkulumo yabalingiswa esezibiyelweni.
- (m) Ukuqondisisa ubudlelwane phakathi kwenkulumo yabalingiswa kubhekiswe ezithweni zomzimba.
- (n) 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 nje. Lapha kubhekeke ukuthi umfundi ayihumushe le micabango.

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

#### **UMBUZO 5: IZAKHIWO NEZIMISO ZOKUSETSHENZISWA KOLIMI**

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

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

- Ukuthuthukiswa kolwazimagama (*vocabulary development*) kanye nokusetshenziswa kolimi.
- Izakhiwo zemisho (sentence construction) kanye nokuhleleka 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. (uTAHFUZWE-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 ezimiselwe kanye neyodwa engamiselwe. Kuyancomeka ukuthi abafundi abaningi bakwazile ukulandela imiyalelo njengoba injalo, ngisho nokuphendula umbuzo oyimpoqo imbala, okungumbuzo wesihlanu. Lokho kwenze imiphumela yaba mihle kuleli phepha cishe kuzo zonke izifundazwe uma siqhathanisa nemiphumela yonyaka wezi-2023.

#### ISIQEPHU B NO C

Ngokwezethulo zezifundazwe mayelana nokusebenza kwabafundi, abahlolwayo bakwazile ukulandela ngendlela efanele indlela yokukhetha imibuzo kulezi ziqephu.

#### Imibuzo emide

Lena imibuzo emide abahlolwayo abazame kakhulu ukuyiphendula kahle ikakhulukazi umbuzo 6, 10, 12, 14, 16, 18 kanye nowama-20 (inovele-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 bebegcina sebengaxoxi kahle ngokwe-eseyi ikakhulukazi uma sibheka ukulandelana kwezigameko okwenza ukuthi i-eseyi yabo igeleze ukuze bathole amamaki amaningi kokuqokethwe. Yize noma kunjalo izinga lokuphendula kwabafundi libe ngcono kakhulu kulo nyaka uma uliqhathanisa nelonyaka wezi-2023.

#### Imibuzo emifushane

Abahlolwayo bakhombise ukwazi ukuphendula imibuzo emifushane ngoba bebephendula ngokuphelele/ ngokwamamaki. Kwezinye izimpendulo bekuvela ukuthi bayawaqonda amasu okuhlaza izinkondlo, ngaleyo ndlela izimpendulo zabahlolwayo bezishaya emhloeni. Lokhu kwenze lathuthuka izinga lokwenza kahle kwabo kulo nyaka.

## 7.5 UKUHLAZIYWA KWEZIMPENDULO NGOKWEMIBUZO EPHEPHENI LESI-2

### ISIQEPHU A: IZINKONDLO

#### UMBUSO 1: (Umbuzo omude) 'ITHALA LOBUNZULU' – EJ Mhlanga

'Imfundo iyisibani esikhanyisela isizwe esimnyama.'

Phawula ngalesi sitatimende ubhekise ekukhethweni kwamagama, umoya kanye nethoni kule nkondlo.

#### Amaphutha kanye nokungaqondisisi imibuzo.

Abafundi abaphendule umbuzo omude wenkondlo babe baningi nonyaka. Abawuphendulile benze kangcono yize bebewenza amaphushana. Nanka amanye alawo maphutha:

- (a) Abahlolwayo kusabadida kancane ukuqonda ukuthi anjani amagama akhethekile enkondlweni. Lawo magama asiza kanjani ekugqamiseni umqondo owethulwa yimbongi kanye nesimo imbongi esuke ikuso uma ibhala inkondlo yayo. Abahlolwayo babuye bangaqondi kahle ukuthi iyini ithoni enkondlweni, ibonakala kanjani futhi iyanyaniswa

kanjani nomoya enkondlweni.

- (b) Emzimbeni abahlolwayo abaningi bebewazi ukuqonda amagama akhethekile kodwa bese beba nengqinamba yokuwayamanisa nomoya kanye nethoni. Lokhu kukhombisa ukuthi mkhulu umsebenzi okumele wenziwe ekilasini ekufundiseni ukuthi ukukhethwa kwamagama kuyanyaniswa kanjani nomoya nethoni uma kuphendulwa umbuzo omude enkondlweni.
- (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: 'IMVELO' – KNN Gcumisa**

- (a) Umbuzo 2.1: Tomula ukuxhumana okutholakala ebinzeni loku-1 bese uyakugagula lokho kuxhumana. (Amamaki ama-2). Kulo mbuzo abafundi basebenze kahle kakhulu bakhombisile ukuthi bayazazi izinhlobo zokuxhumana.
- (b) Umbuzo 2.2: Chaza kafushane ngomoya otholakala emgqeni wesi-6 kuya kowe-10. (Amamaki ama-2): Abafundi abaningi bakwazile ukukhipha umoya okuyimizwa yembongi kule migqa.
- (c) Umbuzo 2.3: Kungani imbongi isebenzise imvumelwanosiqalo emgqeni we-14 kuya kowe-15? (Amamaki ama-2). Abafundi abaningi babhale ukuthi iletha umgqumo omnandi osamculo kodwa bahluleka ukuyamanisa le mvumelwana kanye nokushiwo yile migqa.
- (d) Umbuzo 2.4: Iyini inhloso yembongi yokusebenzisa isifengqo emgqeni we-17? (Amamaki ama-2). Abafundi abaningi bayakwazi ukubona, bantula ukwazi inhloso bese beba nenselelo yezimo zokukhuluma, yingakho bengakwazanga ukuwuphendula kahle lo mbuzo.
- (e) Umbuzo 2.5: Xoxa ngempumelelo yembongi ekudluliseni umyalezo otholakala kule nkondlo. Sekela ubhekise ebinzeni lokugcina. (Amamaki ama-2). Abafundi abaningi bebedidwa umyalezo odluliswa yimbongi enkondlweni.

### **IMIBUZO 3: UKUTHULA – BW Vilakazi**

- (a) Umbuzo 3.1: Tomula uhlobo lwefanamsindo olutholakala emgqeni wesi-3. (Imaki eli-1). Abafundi abaningi cishe benze kahle kulo mbuzo. Bebelitomula ifanankamisa.
- (b) Umbuzo 3.2: Xoxa kafushane ngomoya otholakala ebinzeni lokuqala. (Amamaki ama-3). Abakhethe lo mbuzo, iningi labo likwazile ukuxoxa ngomoya wokufisa/ukulangazelela. Lokhu kudalwe ukuthi bebewazi ukuqonda okushiwo yibinza.
- (c) Umbuzo 3.3: Chaza umqondo oqukethwe umugqa wesi-5 nowesi-6. (Amamaki ama-2). Kulo mbuzo abafundi abenzanga kahle, bebedidwa amagama amabili; 'ukuqumbelana nosikisiki'.

- (d) Umbuzo 3.4: Ucabanga ukuthi ukukhethwa kwegama elibhalwe ngokugqamile emgqeni we-12 kusetshenziselweni kule nkondlo? (Amamaki ama-2). Abafundi abaningi basahluleka ukuqonda ukuthi kuyini ukukhethwa kwamagama enkondlweni.
- (e) Umbuzo 3.5: Phawula ngekhono lembongi lokusebenzisa isizura etholakala emgqeni we-16 nowe-17. Kujabulise kakhulu ukubona abafundi abaningi benza kahle kulo mbuzo. Okuchaza ukuthi sebeyakuqonda ukuphawula baphinde bawazi kahle umsebenzi wesizura.

#### **IMIBUZO 4: ZINGQWELE ZE-AFRIKA (Sankomota) – VS Khumalo**

- (a) Umbuzo 4.1: Tomula izinhlobo EZIMBILI zemvumelwano etholakala ebinzeni loku-1. (Amamaki ama-2). Abafundi abaningi bayazazi izinhlobo zemvumelwano. Ngakho-ke bawuphendule kahle lo mbuzo.
- (b) Umbuzo 4.2: Xoxa kafushane ngomqondo oqukethwe umugqa we-13. (Amamaki ama-2). Abafundi abaningi bebeqonda ukuhambelana komqondo womugqa kanye nomsindo owenziwa ngamahloko.
- (c) Umbuzo 4.3: Chaza ithoni equkethwe umugqa we-16 kuya kowe-18 kule nkondlo. (Amamaki ama-2). Abafundi basahluleka ukuqonda ukuthi ithoni iyini, nabazamayo ukuphendula bagcina ngokunikeza ithoni kodwa bengachazi umqondo wayo ngokwale migqa okubuzwe ngayo.
- (d) Umbuzo 4.4: Iyini inhloso yembongi yokusebenzisa amagama adwetshelwe emgqeni wama-26? (Amamaki ama-2). Abafundi bakwazile ukuphendula lo mbuzo. Bebeyazi incazelo yamagama kwase kuba lula ukuphendula lo mbuzo.
- (e) Phawula ngempumelelo yembongi yokusebenzisa ukuxhumana emgqeni wama-27 kuya kowama-28. (Amamaki ama-2). Abafundi bawuphendule kahle lo mbuzo. Bakwazile ukuqonda ukuxhumana baphinde baphawula ngakho,

#### **UMBUZO 5: NGAPHIWANI? – GC Nyanda noJJ Thwala (Inkondlo engamiselwe)**

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

- (a) Embuzweni wesi-5.1: **Yisho ukuthi kungani imbongi isebenzise uphawu lokubuza ebinzeni loku-1.** (Amamaki ama-2). Kulo mbuzo abafundi bakhombise ukuthi basadideka ukuhlukanisa umbuzo kanye nombuzombumbulu
- (b) Embuzweni wesi-5.2: **Chaza kafushane ukuthi isetshenziselweni imvumelwano edwetshelwe emgqeni wesi-9 nowe-10.** (Amamaki ama-2). Abafundi bazi incazelo eyodwa yemvumelwano, 'ukuletha umgqomo omnandi osamculo bese behluleka ukuyamanisa imvumelwano nokushiwo imigqa.
- (c) Embuzweni wesi-5.3: **Humusha ithoni etholakala ebinzeni lesi-3.** (Amamaki ama-2). Abafundi basadideka ukuthi iyini ithoni. Kulo mbuzo abenzanga kahle.
- (d) Embuzweni wesi-5.4: **Qhathanisa okufanayo ngempindwa etholakala kule nkondlo.** (amamaki ama-2). Abafundi bakwazile ukuwubona umqondo owethulwa impindwa kule nkondlo. Benza kahle kakhulu ukuchaza okushiwo impindwa kule nkondlo.

- (e) Embuzweni 5.5: **Ngabe imbongi ikwazile yini ukwedlulisa umyalezo wayo kule nkondlo? Sekela impendulo yakho.** (Amamaki ama-2). Kulo mbuzo abafundi bazamile ukuphendula ngomyalezo. Okuhle ukuthi noma bezehluka izimpendulo zabahlolwayo kodwa bebekwazi ukusekela ngokunembayo.

**Okungalekelela abafundi ukwenza kangcono kule mibuzo:**

- (a) Abafundi mabafundiswe besesemazingeni aphansi (amabanga 8–11) ukuhlulisa inkondlo kulandelwa amakhono noma amasu asetshenziswa enkondlweni ukuze bawazi, bawejwayele futhi bakwazi nokuwabona 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/umgqumo odalwa ukuphindwa kwemisindo efanayo emgqeni owodwa noma elandelanayo.
- (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 (amakhasi 85-86) baqaphelise abafundi ngemibuzo esobala, ehlelwa kabusha, ehlohisayo kanye nencomayo ukuze bakwazi 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
- Ngizw' amehlo ami **ehungeka**,  
**Ehungwa** uthando lwemvelo,
- (h) Makugcizelelwe ukuthi kukhulunywa ngani uma kukhulunywa ngokuxhumana okutshekile. Uma kukhulunywa ngokuxhumana okutshekile kulindeleke ukuthi igama libe sekuqaleni emgqeni ongenhla bese kuthi elifana nalo libe ngasekugcineni emgqeni ongenzansi. Okanye libe sekugcineni emgqeni ongenhla bese liba sekuqaleni emgqeni 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) Makugcizelele ukuthi umbuzo ufundwa kuze kuyofikwa emamakini awo yikhona impendulo izohambisana nenani lamamaki.
- (m) Makuphindwe kugcizelele 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 oseziningeni eliphezulu odinga ukuba bahlaziye, bahlolisise noma baphawule ukuze bakwazi 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 ambalwa agqamisa ukuthuthuka olwazini lokuhumusha isitatimende. Abafundi abaningi benze kahle kulo mbuzo bayamanise kahle isitatimende besekela ngokutholakala encwadini abayifundayo.
- (b) Abafundi abaningi bebesekela ngokunembayo becaphuna amaphuzu ngokwencwadi. Lokhu kuyancomeka kakhulu.
- (c) Abafundi abangakaqeqesheki kahle izimpendulo zabo ziveza ukutshakela 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) Basekhona abafundi abambalwa abasabhala 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-esityi.

Kusenabafundi abangasilandeli isakhiwo sokubhala i-esityi. Isingeniso esishaya emhlohlweni ngokuchaza ukuthi yini isizinda nezinhlobo zaso asibi khona. Abahlolwayo bavele bagxume balandise ngokwenzeka endabeni.

- (f) Abahlolwayo abasibhali isiphetho se-esityi, bagcina ngomzimba. Kwamanye ama-esityi babhala isiphetho sombhalo ofundwayo hhayi isiphetho se-esityi. Kukhona nalabo abathi sebeyiphethile i-esityi bese bebhala esinye isihlokwana esithi, 'uvo lwami' kunokuthi kube yinto eyodwa.

- (g) Kukhona nalabo bafundi abakhombisa ukungabi nalo nhlobo ulwazi lwendaba, abaziqambela eyabo indaba engaziwa.
- (h) 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 sokuthi 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 okuhluzisa 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.
- Abafundi abaningi abebeyiphendula kahle imibuzo banolwazi lwezinkomba zobuciko.

### **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 kokuyohlanguka 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 basebenzise 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 athole 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/ngokwengane/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 abaningi baphendule kahle. Bakwazile ukuphendula kahle umbuzo omude oyisitimende kanye nombuzo omfushane. Abafundi abaningi baphendule umbuzo omude womdlalo. Nakuba umbuzo omude ubumayelana nezitatimende kepha bakwazile ukuphendula ngendlela ebikade ilindelekile. Ibe khona nokho imithonseyana yabafundi obekubonakala nje ukuthi abakafundiseki kahle ukuphendula umbuzo omude oyisitimende.

- (a) Abahlolwayo basenokuningi okumele kulungiswe ukuze baphumelele ngamalengiso embuzweni omude womdlalo. Kusekhona ababhala ama-esityi anganaso isingeniso kanye nesiphetho.
- (b) Kukhona nabasaxoxa umdlalo wonke sakuwufingqa emzamweni wokuphendula umbuzo omude.
- (c) Abanye babhala ngesakhiwo esingavumelekile lapho bahlela khona i-esityi 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 ukulandelanisa kahle izigameko. Lokhu bekuyixova impendulo, i-esityi igcine ingasagelezi kahle. Uma kungasekho ukugeleza amane anciphe amamaki.
- (f) Abahlolwayo bakha phezulu uma bexoxa ngokwesitatimende bagqamise abalingiswa abathintekayo kulokho kepha bantule indlela yokuyamanisa lokhu okutholakala endabeni nesitatimende esiwumbuzo omude.

### UMBUZO OMFUSHANE WOMDLALO OPHEMULWE KAKHULU: UMBUZO 21

- (a) Umbuzo wama-21.1: **Tomula amazwi ashiwo uThamsanqa kulesi siqeshana akhombisa ukuthi usenkingeni.** Abahlolwayo bakwazile ukuwatomula amazwi. Lokhu kuchaza ukuthi sebeyawazi umehluko phakathi kukatomula nonikeza.
- (b) Umbuzo wama-21.2: **Xoxa kafushane ngesimo senhlalo esitholakala kulesi siqeshana.** Abafundi abaningi bawuphendule kahle lo mbuzo. Bakhombisile ukuthi bayasazi isimo senhlalo. Kumele siqikelele ukukhumbuzwa abafundi ukuthi abafundisise umbuzo ukuthi isimo senhlalo sibuzwe esiqeshaneni noma encwadini yonke.

- (c) Umbuzo wama-21.3: **Chaza ngesu lokujejeza emuva elitholakala enkulumeni kaMathonsi ukuthi lihambelana kanjani nokwenzeka kulesi siqeshana.** Abahlolwayo bahlulekile ukuphendula lo mbuzo. Bahlulekile ukuqonda ukuthi kuyini ukujejeza, yingakho ube yinselelo lo mbuzo.
- (d) Umbuzo wama-21.4: **Qhathanisa ithoni etholakala enkulumeni kaThamsanqa kanye nasenkulumeni kaMathonsi ngokwalesi siqeshana.** Abahlolwayo abaningi baphendule kahle kulo mbuzo. Laba abangaphendulanga kahle bebengazi ukuthi iyini ithoni.
- (e) Umbuzo wama-21.5: **Ucabanga ukuthi uPhindisiwe wayemthanda ngokweqiniso uThamsanqa? Sekela impendulo yakho.** Abahlolwayo baphendule kahle kulo mbuzo. Izimpendulo zabo bezehluka kodwa besekela kahle ngokwempendulo abayinikezile.
- (f) Umbuzo wama-21.6: **Uyavumelana yini namazwi adwetshelwe enkulumeni yomlingiswa onguThamsanqa? Sekela impendulo yakho.** Abafundi bakwazile ukuphendula yize noma besahluleka ukuqala kahle ngokuthi ngiyavumelana noma angivumelani. Abanye bathi yebo, okungeyona indlela enhle yokuqala impendulo.
- (g) Umbuzo wama-21.7: **Sizathu sini esenze kwaba nenkulumo-mpendulwano phakathi komlingiswa onguThamsanqa kanye nomlingiswa onguNkumbulo?** Abahlolwayo bakwazile ukuphendula ngoba bayifundile inkulumo-mpendulwano, baqonda ukuthi uphatheke kabi uThamsanqa.
- (h) Umbuzo wama-21.8: **Yiliphi elinye isu elalingasetshenziswa ngumlingiswa onguThamsanqa ukuvikela uZiphozonke ngaphandle kokubikela amaphoyisa ngokwalesi siqeshana?** Abahlolwayo bahlulekile ukuphendula lo mbuzo, lokhu kudalwa ukuthi basahluleka ukuphendula ngokwezinga lo mbuzo.
- (i) Umbuzo wama-21.9: **Chaza kafushane indlela umlingiswa onguNkumbulo abuka ngayo izinto ukuthi imveze njengomlingiswa onjani ngokwalesi siqeshana.** Abahlolwayo abawufundisisanga umbuzo. Lapha bekudingeka ukuba abahlolwayo bachaze ukuthi uNkumbulo uvezwe njengomlingiswa onjani besebenzisa amaphuzu asemqoka asencwadini hhayi ngokwemizwa yabo.
- (j) Umbuzo wama-21.10: **Qhathanisa indlela uThamsanqa akhuliswe ngayo kanye nendlela uPhindisiwe akhuliswe ngayo.** Abahlolwayo bakwazile ukuphendula kahle. Sebeyakuqonda ukuthi kuyini ukuqhathanisa.
- (k) Umbuzo wama-21.10: Xoxa ngomyalezo otholakala kubohlololo/kupholovuthondaba lalo mdlalo. Abahlolwayo kumele bawaqonde amazinga esiphetho, abaningi bahlulekile ukuphendula kahle bachaza uvuthondaba njengepholavuthondaba.

### **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 bengawufundisisanga 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.

#### **Izincomo ezibhekiswe kubeluleki nothisha boLimi**

- (a) Ulwazi olusha kufanele lusheshe 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.

### 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.
- (e) Mabachazelwe kahle ngamazinga emibuzo nendlela okulindeleke ukuthi umfundi aphenidule 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.

### 7.6 UKUBUKA KABANZI IMIPHUMELA YABAHLOLWAYO EPHEPHENI LESI-3

#### Ukuphawula jikelele

- (a) Iphepha lesi-3, yiphepha elidinga ukuthi umfundi acabange, ajule ngesihloko asikhethile anduba abhale ngaso. Kulindeleke ukuthi lokhu umfundi akucabangayo nakubhalayo kube yilokho okukholwekayo, kuye ngesihloko. Ucwangingo oluvela emaphepheni luveza ukuthi abafundi bakulo nyaka benze kahle kuleli phepha. Emaphepheni ayi-100 acutshunguliwe nakhu okutholakele:
- (b) Bayakhuthazwa othisha ukuba balekelele abafundi ukuthi bazilungiselele ngokubukeza izinhlobo zezindaba kanye nezinhlobo zemibhalo edlulisa imiyalezo uma bezobhala leli phepha ngoba nalo belifundiswa maphakathi nonyaka.
- (c) Abafundi abanengi kubukeka bezibalekela izithombe esiqeshini A. Laba ababhale ngazo kubonakale benza kahle kakhulu kulolu hlobo lombuzo.
- (d) Kunemibuzo yemibhalo edlulisa umyalezo okubonakalayo ukuthi abafundi abanengi abasondeli kuyona. Umbuzo we-emeyili babembalwa kakhulu abayiphendulile. Kubona abanye benze kahle kakhulu kanti abanye bebhala ungathi baphendula incwadi yomsebenzi noma eyobungani.
- (e) Mabaqaphele okuqokethwe, ithoni, irejista, isitayela kanye nezethameli kulolu hlobo lombuzo abalukhethile.
- (f) Kusekhona abahlolwayo abangakakwazi ukubhala imisho ephethele kahle. Kuyenzeka imisho ibe mide kakhulu noma ibe mifushane kakhulu. Ngaleyo ndlela isigaba noma umusho ulahlekelwa umqondo owuqokethe.

- (g) Abanye abahlolwayo babhala imibhalo emide kakhulu noma bangafinyeleli enanini lamagama abanikezwe wona ngokohlobo lombhalo. Abanye abahlolwayo basabhala umzamo wokuqala okuthi lapho sebebhala umkhiqizo 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 ezinhlano (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 emiqondweni yabo. 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 ngokwamaqoqo asukela ku-A-C. Ngakho-ke kulindeleke ukuba othisha bawujwayele umhlahlandlela wokuhlola kanye nesiTatimende soHlela lweziFundo lukaZwelonke (CAPS).

#### UMBUZO 1.1: Ngathuka Ngase Ngilikhapha Lonke Ijubane

Lesi sihloko sibonakale siyintandokazi kakhulu kubafundi abaningi. Kucacile lapha ukuthi abafundi ababhale ngalesi sihloko bebesiqonda kahle kakhulu. Iningi labo belibhala ngezinto ezithinta bona uqobo. Lokhu kuholele ekutheni abafundi bazuze imiklomelo emihle ngalesi sihloko.

#### UMBUZO 1.2: Ububhoklolo Ezikoleni Zakuleli

Lesi sihloko naso sibe yintandokazi kubafundi abaningi. Babe baningana ababhale ngalesi sihloko. Obekubonakala ngaso ukuthi abafundi bebebhala ngezinto ezenzeka ngqo ezikoleni abafunda kuzo noma abake baxoxelwa ngazo. Iningi labafundi belibhala ngezinhlobo ezahlukene zobubhoklolo okungabalwa ukusetshenziswa kwamazwi alumelayo, ukubukelana phansi kanye nokwebelana izinto obutholakala ezikoleni.

#### UMBUZO 1.3: Yonke Into Inesikhathi Sayo

Lesi sihloko asikhethwanga abafundi abaningi. Bakhona abayidlanzana ababhale ngaso futhi bakwazile ukuba babhale bangaphumi esihlokweni. Benze kahle kakhulu nakulesi sihloko njengoba kuyisihloko esimayelana nokucabangisisa noma ukuninga noma ukujejeza emuva.

#### **UMBUZO 1.4: Yehlukene Imibono Ngendaba Yokulala Isikhathi Esingamahora Ayi-8 Ngobusuku**

Lesi sihloko sihambisana nokuqhathanisa izinhlangothi ezimbili. Babekhona abafundi ababhale ngalesi sihloko futhi benze kahle kakhulu. Bakwazile ukuveza izinhlangothi zombili ngokwesihloko ngokulinganayo. Isihloko lesi esibonakale singazange sinikeze abafundi inkinga. Yingakho kubonakale benza kahle abathathe sona, bazuza imiklomelo emihle impela.

#### **UMBUZO 1.5: Ezemidlalo Zingashintsha Isimilo Somuntu**

Kulesi sihloko bekumele ohlolwayo athathe uhlangothi zisuka nje, avumelane noma aphikisane nesihloko. Ekugcineni usengaluveza uvo lwakhe. Lena indaba edaza inkani. Babe mbalwa kakhulu abafundi ababhale ngalesi sihloko. Laba ababhale ngaso bazamile ukusekela uvo lwabo ngamaphuzu azwakalayo.

#### **UMBUZO 1.6, 1.7 no 1.8: IZITHOMBE**

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

##### **1.6**

Abafundi abaningi abaphendule lo mbuzo bebebhala ngobungani noma ngokuzwana kwezelamani zamantombazane. Bakhona nabebebhala ngokuba bazalwe bengamantombazane bodwa kwabo. Kujabulisile ukuthola umfundi obhale ngendaba eningayo ngalesi sithombe. Ubuke izithombe samkhumbuza ingozi eyadalwa uyena ngesikhathi bebuya ukuyozithokozisa nezingane zakwabo. Ngakho-ke lesi sithombe besimfikisela umunyu.

##### **1.7**

Babe yingcosana abafundi ababhale ngalesi sithombe. Lesi sithombe besidinga umfundi ukuba acabangisise ngaphambi kokuba aphenndule. Kungavela ukuthi noma ngabe iningi libona ngenye indlela kepha wena uma ukholelwa yilokho okucabangayo ungangalilandela.

##### **1.8**

Ababaningi abafundi abaphendule ngalesi sithombe. Babekhona abayingcosana ababhale ngaso. Lesi sithombe besidinga ukuba umfundi asibhekisise kahle ukuze akwazi ukubhala okuhambisana nokwenzeka esithombeni. Abanye babafundi bebebhala ngokuthi imfundo iyamguqula umuntu akukhathali ukuthi mdala kanganani.

#### **ISIQEPHU B: IMIBHALO EDLULISA UMYALEZO**

Kule ngxenye yephepha abahlolwayo bekudingeka ukuba baphendule imibuzo emibili. Kulesi siqephu kuba nemibuzo eyisi-6 okulindeleke ukuba abafundi bakhetha emibili abazobhala ngayo. Umbuzo ngamunye kumele ube ngamagama aphakathi kwayi-100 kuya kwayi-120. Loluhlobo lwemibuzo lususelwa emaqoqweni 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 seliyawanciphisa amaphutha uma bephendula lolu hlobo lombuzo.

### **UMBUZO 2.2: I-IMEYILI**

Ababaningi abafundi abaphendule lo mbuzo. Lona umbuzo obungasavamisile ukubuzwa. Idlanzana eliwuphendulile lenze kahle. Nakuba bebe khona labo abebengayazi ifomathi ye-imeyili. Bebebhala sengathi babhala incwadi yobungani. Baze bafake ngisho namakheli imbala.

### **UMBUZO 2.3: ISIBUYEKEZO**

Abahlolwayo bakwazile ukubhala besebenzisa ifomathi yalolu hlobo lombhalo. Sekuyantwela ezansi ngalolu hlobo lombhalo ngoba abawukhethayo bakhombisa ukwenza kahle kakhulu. Kepha iningi labafundi liyawubalekela lo mbuzo okungenzeka ukuthi bazitshela ukuthi ulukhuni noma abazange bafundiswe ngawo ezikoleni.

### **UMBUZO 2.4: I-ATHIKHILI YEPHEPHABHUKU**

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

### **UMBUZO 2.5: I-INTHAVYU**

Imbijana yabafundi ephendule lo mbuzo ayikwazanga ukuqonda ukuthi kufanele iwubhale kanjani lo mbhalo.

### **UMBUZO 2.6: UMLANDO KAMUFI**

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

#### **Amaphuzu angalekelela abafundi ekwenzeni kangcono kuleli phepha**

- (a) Abafundisi kumele bafundise izimo zokukhuluma, incazelo yazo nokusetshenziswa kwazo emishweni.
- (b) Abachushise abafundi ngamasu okusebenzisa izimo zokukhuluma ngendlela efanele uma bebhala imibhalo emide edlulisa imiyalezo.
- (c) Abanike abafundi isihloko, babhale isigaba esizoba nezimo zokukhuluma.
- (d) Abafundi mabaqasheliswe amagama awukhiye ezihlokweni ukuze bakwazi ukubhala bangaphumi kokulindelekile.
- (e) Abafundisi kumele bafundise 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 mabaqinisekise ukufundisa okungenani umbhalo owodwa emasontweni amabili bagxile kuwo.
- (h) Akugcizelelwe inani 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 emhlohleni.
- (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> mhla 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), mosha (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 inkulamo (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 mabafundise abafundi ukufunda imibuzo ngokuqondisisa, babheke ekutheni yini efunekayo kulowo mbuzo balandele imiyalelo.
- (x) Mabafundiswe inkulamo-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 lusheshe 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 ezihlokweni ukuze bakwazi ukubhala bangachezuki kokulindelekile.
- (c) Makukhuthazwe izingane ukulalela umsakazo wesiZulu nomabonakude ukuze zikwazi ukuzuza ngokwenzakalayo emhlabeni jikelele ngaleso sikhathi. Isb: Ezisematheni kanye neZanamuhla.
- (d) Mabafundise abafundi ukubhala isingeniso esifushane, esihehayo, esihlabahlosile nesishaya emhlokweni.
- (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 isihlanganiso.
- (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) Abafundisia mabafundise 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, baqashelise 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 aphenhule ngayo ngokwehlukana kwemibuzo.
- (f) Akugcizelelwe indlela yokuphendula imibuzo kubhekwe nokuhambisana nenani lemiklomo enikeziwe kusetshenziswe amaphepha eminyaka edlule anezinhlobo eziningi zemibuzo.
- (g) Emagunjini okufundela, mabehlise kakhulu izinga lokusebenzisa ulimi oluwumfakela uma ekhona amagama angempela esiZulu.

# KGAOLO YA 8

## SEPEDI LELEME LA GAE

Pego ye ya tekolo e swanetše go balwa le dipampiri tša dipotšišo tša Dibatsela 2024.

### 8.1 DIPOELO TŠA MAREMATLOU (2020–2024)

Palo ya balekwa bao ba ngwadilego tlhahlobo ya Sepedi Leleme La Gae ngwageng wa 2024 e ile fase ka balekwa ba 574, ge e bapetšwa le ya ngwaga wa 2023.

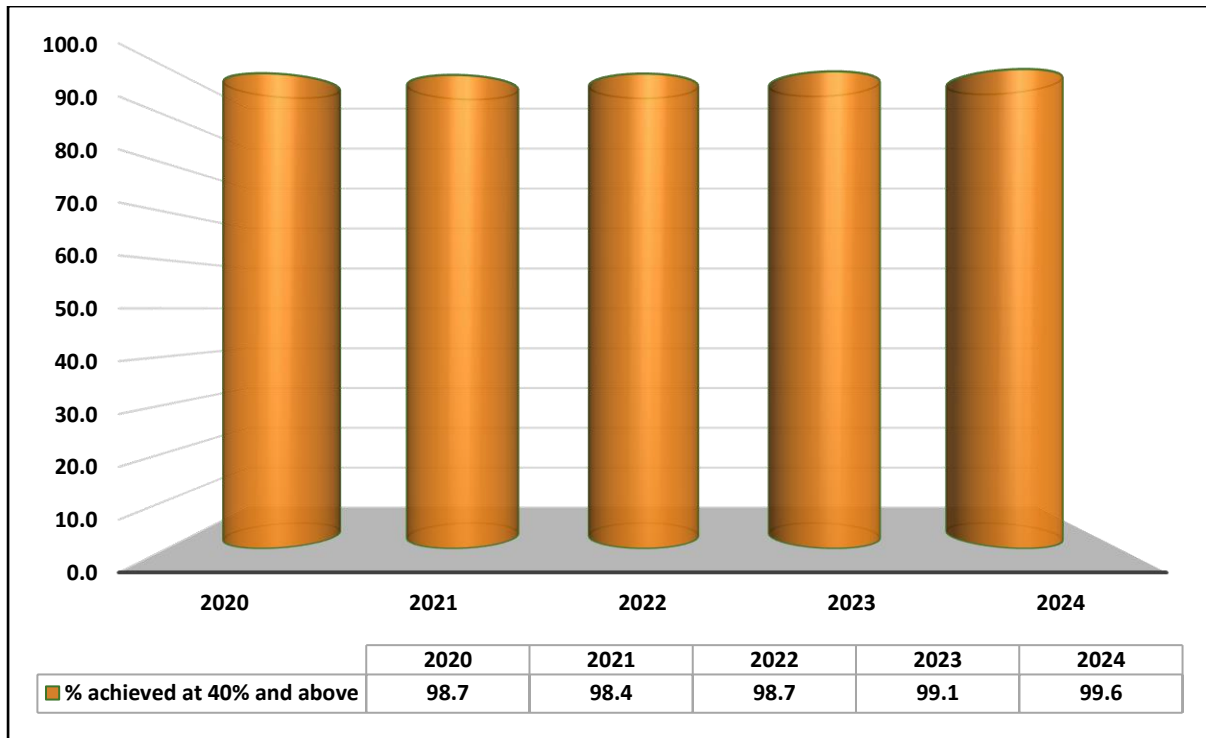
Go bile le kaonafalo ya go tšwelela ga balekwa mongngwaga. Balekwa bao ba tšweletšego maamong a diperesente tše 40, ba kaonafaditše maemo go tloga go diperesente tše 99,1 go fihla go diperesente tše 99,6 ngwageng wa 2024. Go bonagetše bokaonenyana go diperesente tša dihlora (ka godimo ga diperesente tše 80), seo se laetša gore go bile le tlhatlogo ya go tloga go diperesente tše 1,7 ka ngwaga wa 2023 go fihla go diperesente tše 3,4 ka ngwaga wa 2024. Ntle le go fokotšega ga nomoro ya balekwa ba 2024, go na le koketšego go palo ya bao ba tšweletšego ka dihlora go tloga go 1 295 go fihla go 2 571.

Maano ao a beakantšwego ke barutiši, bahlahli ba thuto le ba Kgoro ya Thuto diprofenseng a go thibela go se tšwelele ga balekwa, a tšwetše pele ka ngwaga wa 2024. Go šoma ka boikgafo le mafolofolo a balekwa bao ba laetšago maikemišetšo a bokgoni bja godimo le tšona di kgathile tema go kaonafaleng ga dipoelo thutwaneng ye.

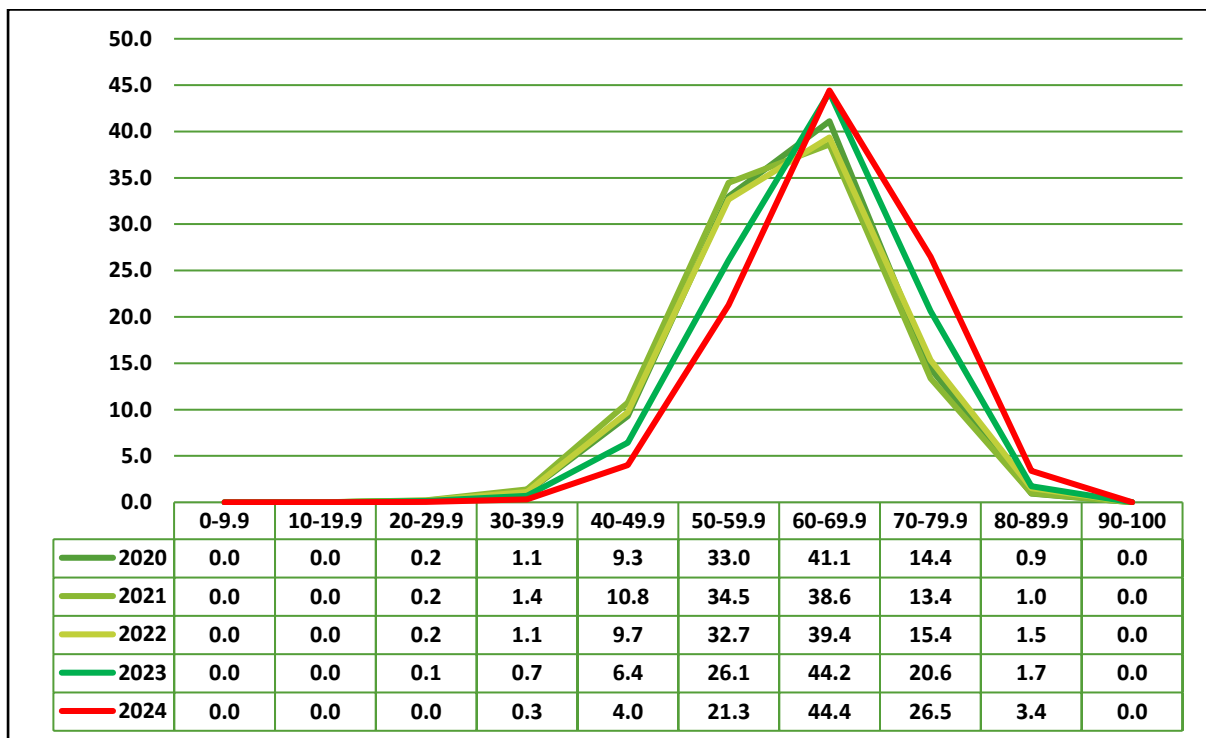
**Table 8.1.1 Dipoelokakaretšo tša Sepedi Leleme La Gae**

Ngwaga	Palomoka ya balekwa	Palo ya balekwa ba ba tšweletšego ka 40% le go feta	% ya ba ba tšweletšego ka 40% le go feta
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
2024	75 609	75 324	99,6

**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:

- (a) 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.
- (b) 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 ditaelo.
- (c) 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.
- (d) Go itaetša balekwa ba bantši ba sa šoma gabotse mabapi le go araba dipotšišo tša go lebana le khathune ge go bapetšwa le ngwageng wo o fetilego. Bona ba sa hlaelela tsebo ye e tseneletšego ya diponagalo tša khathune.
- (e) 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.
- (f) Balekwa ba bantši ba arabile **dipotšišo tša 2, 3 le 5** 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:

- (a) Balekwa ba kitimela go araba dipotšišo pele ga ge ba ka kwešiša se ditemana di se boelago. Bothata bjo bongwe ke gore ga ba latele mantšutaolo le mantšupotšišo. Mohlala: **potšišo ya 1.1.1** (2) ge ba swanetše gore ba tsopele mebolelwana ba ngwalolla mafoko ka moka ntle le go thalela mebolelwana yeo.
- (b) Balekwa ba bangwe ba paletšwe ke go araba potšišo ya 1.1.3 (1) ka ge ba šitilwe ke go ntšha lentšu le tee leo le nyakegago. Sebakeng sa go ntšha lentšu le, bona ba ngwalolla lefoko ka moka leo go hwetšwago lentšu le, 'Setlaboswana'.
- (c) Mo go **potšišo ya 1.1.4** (2) balekwa ba bantši ba paletšwe ke go akaretša temana ka tsela ya maleba. Go akaretša ka go laetša gore dipanka tša dijo di hlomilwe neng le lebaka la gore di hlongwe e bile bothata go bona.
- (d) Balekwa ba bantši mo **potšišong ya 1.1.5** (2) ba itaetša ba sa kgona go hlatholla seema gabotse le go laetša ka fao se gatago/se sa gatego ka mošito o tee le go hlongwa ga dipanka tša dijo ka mo Afrika-Borwa.
- (e) **Potšišo ya 1.1.9** (2) e paletše bontši bja balekwa ka ge ba sa kwešiše lentšu le 'ditlhohlo'. Se se dirile gore ba hlahlathe ge ba araba potšišo ye.

- (f) Go itaetša balekwa ba bantši mo **potšišong ya 1.1.10** (2) ba sa tsebe phapano magareng ga ntlha le kakanyo ka fao ba palelwa ke go fahlela maemo a bona ka mabaka a maleba.

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 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 laetše gore tiragalo ke ya seswantšhong goba temaneng, ba fa ditiragalo fela.
- (b) Balekwa ba bantši ga se ba tšweletša lebopi la 'ka' go laetša ponelopele ge ba araba potšišo ya 1.2.4 (2). Ba boeletša ntlha ye e welago go legoro le tee la karabo, Mohlala, 'batho ba ka se sa bolawa ke tlala' le 'batho ba ka hwetša dijo ba khora.'
- (c) Potšišong ya 1.2.5 (2) balekwa ba bantši ba paletšwe ke go fa molaetša wo o tšweletšwago ke setšweletšwa sa B.
- (d) Bontši bja balekwa go potšišo ya 1.2.6 (2) ga se ba kgona go fa maikutlo a bona mabapi le setšweletšwa sa B. Ba lobile meputso ka ge ba file maikutlo ao a fošagetšego.

#### **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 ditaelo 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, ntlha e tee e lebane le moputso o tee, ge dintlha 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 mmolelwana/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 (2022, 2023 le 2024) e tluša 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 mekgwa ya maleba ya go ithuta.
- (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.
- (e) Ba bangwe ba balekwa sebakeng sa go šomiša mantšu a bona, ba tšweletša dikgopolo tša bona tše di se go gona setšweletšweng.

### **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 hlahlathe.
- (f) Tšhomišo ya maphephepotšišo a mengwaga ye e fetilego (2022, 2023 le 2024) e tla thuša balekwa go lemoga mokgwa wo dipotšišo di botšišwago ka gona.

### POTŠIŠO YA 3: PAPTŠO

#### Diphošo ka kakaretšo le go se kwešiše dipotšišo:

Balekwa ba bangwe ba sa 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 3.3** (2) balekwa ba bantši ba paletšwe ke go fa botee bja ditho tša mmele tše di tšwelelago papatšong, bontši ba ngwadile 'letsogo' sebakeng sa 'seatla'. E tloga e bile pharela le go laetša gore ke leina la legoro lefe.
- (b) **Potšišong ya 3.5** (1) tirišo ya sefapano papatšong e paletše balekwa ba bantši. Sebakeng sa go amantšha sefapano le Tša Maphelo bona ba se amantšha le bookelo goba go hlahlobja ke ngaka.

#### Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- (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 (2022, 2023 le 2024) 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 4.2** (1) ba gakantšhitšwe ke go ngwalolla lefoko ka moka sebakeng sa go tsofola fela polelo ya go kgethologanya.
- (b) Mo **potšišong ya 4.3** (2) balekwa ba bantši ba šitilwe ke go laetša tswalano ya polelosefahlego ya monna yo a emeletšego le pudula ya 1.
- (c) Mo **potšišong ya 4.4** (2) Balekwa ba bantši ga ba tsebe neolotšisimi/leinahlangwa ka fao ba paletšwe ke go hlaloša gore ke ka lebaka la eng le bitšwa bjalo.
- (d) Balekwa ba paletšwe ke go tšweletša molaetša wo o tlišwago ke mothadi wa khathune **potšišong ya 4.5** (2) Ba lekile ntlha ya mathomo gomme ba palelwa ke ya bobedi ya go hlaloša gore bengdifatanaga ba swanetše go ikemišetša go lefa ge ba išitše difatanaga go lokišwa.
- (d) Go **potšišo ya 4.6** (2) balekwa ba bangwe ba paletšwe ke go tšweletša maikutlo a maleba. Bona ba ngwadile maikutlo a go nyama/go kwa bohloko/go makala gomme se se laetša gore ba palelwa ke go hlatha gore seemo sa monna wa pudula ya 2 se ka tšweletšwa ke maikutlo a letšhogo.

##### 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 boelago 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 (2022, 2023 le 2024) 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** (1) balekwa ba bantši ba paletšwe ke mohuta wa leina. Ga ba tsebe gore 'tlihokego' ke leinabopša/leinaletšo la go tšwa go lediri 'hloka'.
- (b) Go **potšišo ya 5.2** (2) balekwa ba bantši ba kgonne go tsopola lehlathi 'nageng' fela ba paletšwe ke tirišo ya lona.
- (b) Balekwa ga se ba šoma gabotse **potšišong ya 5.3** (1). Bontši bja bona ba paletšwe ke go ngwala lefoko le le kotofaditšwego ka polelotharedi.
- (c) Go **potšišo ya 5.4** (2) bontši bja balekwa ba šitilwe ke go hlatholla gore lentšu le 'bona' le dirišitšwe go laetša kgatelelo gomme ba palelwa le go tšweletša se se gatelelwago go ya ka tirišo ya lona setšweletšweng.
- (d) **Potšišo ya 5.5** (2) e paletše balekwa ba bantši. Bona ba itaeditše ba kgona go bona lekopanyi, eupša tirišo ke bothata. Balekwa ba bantši ba arabile ka go re lekopanyi le kopanya dikgopolo tše pedi, eupša ba se laetše dikgopolo tše.

- (d) **Potšišong ya 5.6** (2) balekwa ba bantši ga se ba latela taelo ya go re ba šomiše lentšu le 'swara' mafokong a mabedi a go fapana le ka mo le šomišitšwego ka gona temaneng. Bontši bo le šomišitše go swana le mo temaneng. Balekwa ba bangwe ba tšweleditše lentšu le swara ka tirwa.

**Ditšhišinyo malebana le kaonafatšo ya dipoelo:**

- (a) Ge go rutwa dibopego le melao ya tšhomišo ya polelo go hlokomelwe SEPHOLEKE (matl. 26, 27, 35, 99 le 100), Tokomane ye ya Pholisi e di tšweleditše ka bokgwari.
- (b) Nakong ya ge go beakanyetšwa ditlhahlobo barutiši ba fe barutwana mešongwana le melekwana kgafetšakgafetša go lekola ge ba itokišeditše ditlhahlobo ka tshwanelo.
- (c) Barutwana ba hlohleletšwe go ithuta ka bobona le go hloma dihlophana tša go ithuta ka morago ga dithuto tša mehleng.
- (d) Tšhomišo ya maphephepotšišo a mengwaga ye e fetilego (2022, 2023 le 2024) e tla thuša barutwana go lemoga mokgwa wo dipotšišo di botšišwago ka gona.
- (e) Barutiši ba re ge ba ruta popopolelo/thutapolelo ba laetše: sebopego, tlhalošo, le 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 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 ditaello 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 (Morero) mo go Karolo ya B ya meputso ye 25 gomme ba šomile gabotse ka go padi ya mathomo le ya bobedi. Ba bangwe ba ba arabilego ditsopolwa 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 – M MAMABOLO**

DIRETO TŠEO DI BONWEGO

POTŠIŠO YA 1: POTŠIŠOTELELE: KGOKANYI/TLEMANYITHALO

**Ditlošabodutu**

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

- (a) Balekwa ba itaetša ba sa tsebe setlabelatheto sa kgokanyi/tlemanyithalo, bona ba file kakaretšo ya sereto.
- (b) Balekwa ba bantši ba paletšwe ke go tšweletša tlhalošo ya sererwa.
- (c) Balekwa ba bangwe ba tsopotše mantšu a go utolla tlemanyithalo, ba palelwa ke tirišo. Se sa ba palediša go gogola meputso.

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

POTŠIŠO YA 2: POTŠIŠO YA SETSOPOLWA

**Mollo sethumašwakantle sebutšwišakagare**

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

- (a) Mo **potšišong ya 2.2** (2) Bontši bja balekwa ba paletšwe ke go laetša morumokwano le go fa tirišo ya wona.
- (b) **Potšišo ya 2.3** (2) balekwa ba bile 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.
- (c) **Potšišo ya 2.4** (2) balekwa ba šitilwe ka bontši go fa karabo ya maleba potšišong ye ka ge ba palelwa ke go fa setlabelatheto sa oksimorone/tumelokganetši. sebakeng sa gore ba tšweletše dikgopolo tše pedi tšeo di ganetšanago ba tšweletša kgopolo e tee.
- (d) **Potšišong ya 2.5** (2) balekwa ba kgonne go tšweletša thuto le ge ba paletšwe ke phahlelo ya yona. Balekwa bao ba lekilego go fahlela le bona ba be ba phatlaletše kudu ba sa fahlele go ya ka diteng tša sereto.

POTŠIŠO YA 3: Potšišo ya setsopolwa

**Thwagadima**

- (a) **Potšišo ya 3.2** (2) e ntšhitše megopolo ya bontši bja balekwa mafogohlo. Go itaetša ba paletšwe ke go araba potšišo ye ka bontši, sebakeng sa gore ba akaretše ba lebeletše temanatheto ya 2, bona ba akaretša go ya ka sereto ka moka.

- (b) **Potšišong ya 3.3** (2) balekwa ba bangwe ba kgonne go tšweletša kgetho ya mantšu fela ba gahlana le dipela di thotha ge ba swanetše go fa tirišo mola ba bangwe ba kgona tirišo ba palelwa ke kgetho ya mantšu.

#### POTŠIŠO YA 4: POTŠIŠO YA SETSOPOLWA

##### *Lešoko la gago le kae?*

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

- (a) **Potšišo ya 4.1** (2) balekwa ba kgonne go tsopola setlabelatheto efela ba palelwa ke tirišo, sebakeng sa go fa tirišo ba fa leina la setlabelatheto.
- (b) *Mo potšišong ya 4.2* (2) balekwa ba gakantšhišwe ke go re dikgopolo ke eng. Bontši ba hlaloša le go ngwalolla methalotheto bjalo ka karabo.
- (c) **Potšišong ya 4.3** (2) balekwa ba bantši ba paletšwe ke go tšweletša dilo tšeo di swantšwago le gore tshwantšhišo yeo e tlišwa ke eng go ya ka diteng tša sereto.
- (d) **Potšišo ya 4.4** (2) e tsoitše balekwa ba bantši fase. Bontši bja balekwa ba kgonne go fa leina la setlabelatheto gore ke kelelothalotheto/entšampamente efela ba palelwa ke seripa sa bobedi sa tirišo. Sebakeng sa go fa tirišo ba fa tlhalošo ya setlabelatheto.
- (e) Balekwa ba kgonne go araba **potšišo ya 4.5** (2) ka bontši efela ba bangwe ba kgonne seripa sa pele sa moya wo o fokago gomme ba palelwa ke sa bobedi sa go fahlela.

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

##### *DIRETO TŠA SESOTHO SA LEBOA – MD KGOBE*

##### *Ge ke gopola*

Balekwa ba bantši ba šomile gabotse potšišong ye le ge e le gore go sa na le bao ba šitilwego.

- (a) **Potšišong ya 5.1** (2), balekwa ba paletšwe ke go tsopola dibokantšu go tšweletša kgopolo ya go huma. Bona ba kopollotše methalotheto.
- (b) *Mo potšišong ya 5.2*(1) balekwa ba ngwalollotše mothalotheho wa 7 ka moka ntle le go fa karabo.
- (c) **Potšišong ya 5.3** (1) balekwa ka bontši ba paletšwe ke potšišo ye ka ge kwešišo ya tshwantšhokgopolo e le bothata. Bona ba kopollotše mothalotheho.
- (d) *Mo potšišong ya 5.4* (2) go itaetša balekwa ba gakantšhitšwe ke lereo la 'ditemanatsopolwa' ka gore ba file sebopego ba lebeletše ditemanatheto sebakeng sa methalotheto.
- (e) **Potšišong ya 5.6** (2), Balekwa ba kgonne go tšweletša maikutlo le ge ba paletšwe ke go a fahlela go ya ka diteng tša sereto.

##### **Diphošo ka kakaretšo le go se kwešiše dipotšišo:**

- (a) Balekwa bao ba arabilego **Potšišo ya 1** ba itaetša ba sa tsebe setlabelatheto sa kgokanyi/tlemananyithalo gabotse.

- (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 dipoelo:**

- (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 direto tše dintši gomme barutwana le bona ba eletšwe go itlhamela direto tša bona. Barutiši ba hlahle barutwana ka botlalo ge ba ngwala direto 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 le gore kelelothalo, sešura, poeletšo, morumokwano, bj.bj, ga di bonwe, di a kwewa.
- (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, khapoete le morumokwanobedi, tumelokganetši le maganetšani, makgethepolelo le potšišoretoriki, bj.bj.
- (g) Barutwana ba hlahlwe ka mokgwa wa go ntšha dikgopolokgolo 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 tekatlhaloganyo. Mehlala ya dipotšišo tše di latelago ga e nyakege ka ge e lebane tekatlhaloganyo: Sereto se se lebantšwe go mang? Sereto se se ngwadilwe 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) Bahlahli 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 ikgopotša.
- (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: POTŠIŠO YE TELELE: MORERO (BADIMO BA BOLETŠE LE KGALAGALO TŠA SETU)**

Balekwa ba bantši ba arabile potšišo ye telele go feta potšišo ye kopana karolong ye. Ba šomile gabotse mo go potšišo ye telele gomme bontši bo kgonne go hwetša meputso ye e feletšego 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. Ba araba dipotšišo tše pedi tše telele mola ba bangwe ba araba tše pedi tša ditsopolwa

#### **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) Balekwa ba bangwe ba araba potšišo ya ditsopolwa le ye telele go tšwa pukung e tee.
- (c) Go sebopego ba bangwe ba ngwala mmele fela ba lebala ka matseno le thumo.
- (d) Balekwa ga ba tsebe ka dingwalotšhaba. Bonnyane bjo bo arabilego dipotšišo tša gona ga ba nepiše.

#### **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) Go be le tatelano ye botse ya dikgopolo ka moka tša go kwagala mabapi le sererwa. Ba tlwaetšwe go swarelela go sererwa.
- (c) Dithutotlhahlo mabapi le dingwalo di diragatšwe kgafetšakgafetša nako e sa le gona kudukudu go lebeletšwe tshakatsheko ya padi le kanegelotšhaba. Tšhomišo ya mareo a go hlama dipotšišotelele e be lenaneong la dithutotlhahlo.
- (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 dipošollo tša mošomo wo mongwe le wo mongwe le barutwana go lebeletšwe ditlhallo tša go swaya melekwana le ditlhallo gore ba kgone go bona mokgwa wa go araba.
- (i) Tshekatsheko ya dingwalo go lebeletšwe mareo a dipotšišotelele e rutwe go tletše seatla, mohlala: morero, thulaganyo, tikologo, thulano le dimelo/tshwantšho ya baanegwa.
- (j) Barutwana ba fiwe tlhallo 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 ditlhohele tše barutiši le barutwana ba itemogelago tšona mabapi le dipotšišo tše telele ge ba etetše dikolo goba ba na le dikopano.
- (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.

### POTŠIŠO YA 7/9: POTŠIŠO YA DITSOPOLWA

Dipotšišo tše ga se di arabje ke balekwa ba bantši mo ngwageng wa 2024. Bonnyane bja ba ba di arabilego ga se ba šoma gabotse. Tirišo e sa le tlhobaboroko go balekwa ba bantši.

#### Dipošo 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 7.3/9.3** (2) balekwa ba bantši ba paletšwe ke go araba potšišo ye. Ba itaetša ba sa tsebe gore setlabela sa bokamorago (boithekgo) ke eng.
- (b) Go **Potšišo ya 7.4/9.4** (2) balekwa ba bantši ga se ba kgone go araba potšišo ye ka go kgotsofatša. Ba file mehola ya poledišano efela ba šitilwe ke go e fahlela ka dintlha go tšwa setsopolweng.
- (d) Mo go **potšišo ya 7.8/9.8** (2) Balekwa ka bontši ba kgonne go araba potšišo ye ka go fa molwantšhwa eupša ba palelwa ke go fa mohlohleletši. Balekwa ba bangwe ba hlakahlakantšha molwantšhwa le mohlohleletši.
- (e) **Potšišo ya 7.9/9.9** (3) e bile tlhohlo go balekwa ba bantši. Go itaetša ba sa tsebe gore ponelopele ke eng. Sebakeng sa go fa ponelopele ba fa ditragalo tše di tšwelelago ka pading.
- (f) Ge e le **potšišo ya 7.11/9.11** (2) go itaetša e paletše balekwa ka bontši, bao ba e lekilego ba kgonne go tšweletša molaetša efela ba se o fahlele. Bontši bja balekwa ba file molaetša wa padi ka kakaretšo e se go wa setsopolwa.

#### 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 baanegwatlaletšo) tekolapejana, tekolanthago, kgadimonthago, ponelopele, tebelelo ya mongwadi, mothalonako, kgegeophetogi, 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/moanegwatlaletši, bj.bj.
- (e) Barutwana ba hlohleletšwe go bala dipuku, di sekasekwe ka botlalo.
- (f) Go dirwe dipošollo 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 (2022, 2023 le 2024).
- (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: MOHUTA LE MORERO (TODI YA BATLOGOLO)

Maitekelo a go araba potšišo ye a fokola kudu. Karolo ye ga se ya arabja ke balekwa ba bantši. Go itaetša dingwalotšhaba di sa balwe ke dikolo tše dintši ka ge palo ya bao ba e arabilego e le fase kudu. Sebakeng sa go ahlaahla mehuta le merero ya dingwalotšhaba bjalo ka ge potšišo e laela balekwa bao ba arabilego potšišo ye ba file kakaretšo ya tšona.

## POTŠIŠO YA 11: POTŠIŠO YA DITSOPOLWA

Le yona ye potšišo ga se ya arabja ke balekwa ba bantši. Bao ba e arabilego go itaetša ba se na tsebo ya dikanegelotšhaba.

### 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: THULANO (O IPHIHLETŠENG? NAGA GA DI ETELANE LE LEHUFA)

Mo go Karolo ya C balekwa ba arabile potšišo ya ditsopolwa go feta ye telele. Balekwa ba šomile gabotse go potšišo ya ditsopolwa go feta go ye telele. 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:

- Mo go **potšišo ya 12/14/16** (25) ya thulano, balekwa ba palelwa ke go fa tlhalošo ya sererwa le go ngwala thumo.
- Ba bangwe ba balekwa ga ba fahlele dithulano tšeo ba di tšweletšago ka ditiragalo tša papadi ge ba araba potšišo ye.
- Bontši bja balekwa bo ngwadile kakaretšo sebakeng sa thulano.
- Go se latele ditaello tša lephepheapotšišo ke bothata bjo balekwa ba lebanago nabjo.

### Ditšhišinyo malebana le kaonafatšo ya dipoelo:

- 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.
- Tatelano ye botse ya dikgopolo ka moka tša go kwagala mabapi le sererwa. Ba tlwaetšwe go swarelela go sererwa.
- Dithutotlhahlo mabapi le dingwalo di diragatšwe kgafetšakgafetša nako e sa le gona kudukudu go lebeletšwe tshekatsheko ya papadi. Tšhomišo ya mareo a go hlama dipotšišotelele e be lenaneong la dithutotlhahlo.
- Barutwana ba hlahlwe gore karabo e lebane thwii le sererwa. Kwešišo ya sererwa e tšweletše botebo bja dikgopolo.
- Barutwana ba rutwe go kwešiša potšišo pele ba araba.
- 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 dipošollo 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.
- (i) Tshekatsheko ya dingwalo go lebeletšwe mareo a dipotšišotelele e rutwe go tletše seatla, mohlala: thulano, thulaganyo, tikologo, dimelo/tshwantšho ya babapadi le morero.
- (j) 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.
- (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.

#### Dipošo ka kakaretšo le go se kwešiše dipotšišo:

- (a) **Potšišo ya 13.2/17.2** (2) Balekwa ka bontši ba kgonne go araba potšišo ye le ge go sa na le bao e ba paletšego ka ge ba be ba efa tšhupasefala ye nngwe le ye nngwe ba sa šetša gore potšišo e nyaka tšeo di tšweletšago ditiragalo fela.
- (b) Ge re etla go **potšišo ya 13.3/17.3** (2) yona e kgonnwe ke balekwa ka bontši efela go sa na le ba bangwe bao e ba paletšego ka ge ba e arabile go ya ka papadi ka kakaretšo e sego go ya ka setsopolwa.
- (c) Mo go **potšišo ya 13.4** (1) go itaetša balekwa ba paletšwe ke go araba potšišo. Sebakeng sa go fa tirišo ya mminorathwana, bona ba file tlhalošo ya wona.
- (d) **Potšišong ya 17.4** (2) balekwa ba bantši ba paletšwe ke go hlaloša ka fao thekniki ya tekolapejana e dirišitšwego ka gona papading. Bona ba itaetša ba sa tsebe gore tekolapejana ke eng.
- (e) **Potšišong ya 13.5/17.5** (3) bontši bja balekwa ba paletšwe ke gore kalotaba ke eng, bontši ba ngwadile dikgopolokgolo tša setsopolwa.
- (f) **Potšišong ya 13.8/17.8** (2) balekwa ka bontši ga se ba šoma gabotse ka ge ba sa kgona go fa mohlohleletši wa papadi. Bontši bja bona ba ngwetše babapadi sebakeng sa 'bongame bja Mahunela/lehufa la Radithekisi.'
- (g) **Potšišo ya 13.9** (2) Balekwa ba paletšwe ke go araba potšišo ye. Ba file ditlhalošo tša segatišamantšu le segodišamantšu ba se tšweletše gore di šomišitšwe bjang papading.

- (h) **Potšišo ya 17.9 (2)** ga se e arabje gabotse. Go ya ka dikarabo tše balekwa ba di ngwadilego go itaetša ba sa kwešiše lereo la ponelopele.
- (i) **Potšišong ya 13.10/17.10 (2)** Balekwa ba bantši ba kgonne go araba potšišo ye. Go bao e ba paletšego bofokodi bja bona ke gore ga se ba e arabe ka botlalo. Ba no e phopholetša.
- (j) **Potšišo ya 13.11/17.11 (2)** e kgonnwe ke balekwa ka bontši efela go sa na le palo ya godingwana ya balekwa bao ba hlathathago ge ba hlatholla morero.

**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 dithutotlhalo 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, mohlohleletši le moanegwanyane/moanegwatlaleletšo, kgegeophetogi le kgegeotiragatšo, bj.bj.
- (f) Barutwana ba hlohleletšwe go bala dipuku le go di sekaseka ka botlalo.
- (g) Go dirwe diphošollo tša mošomo wo mongwe le wo mongwe. Barutwana ba fiwe dimemorantamo/ditlhalo tša go swaya tša melekwana le ditlhalobo 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 (2022, 2023 le 2024).
- (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 tlhalo 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) Mothalo 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 ga se ba kwešiša hlogo ye gabotse gomme ga ba anege ka dilo tše motho yo go bolelwago ka yena a di lobilego ka lebaka la go kganya.
- (g) Balekwa ba bantši ba kgethile **potšišo ya 1.2** (50) efela ba bangwe ba lobile meputso ka ge ba bolela ka tema ye e kgathwago ke basadi ka gae sebakeng sa bokgoni bja

basadi go boetapele.

- (h) **Potšišo ya 1.3** (50) e kgethilwe ke palo ye nnyane ya balekwa. Bontši ba paletšwe ke go tšweletša ditiragalo tše bohlokwa tša dikgetho gomme se se tloga se laetša gore balekwa/bafsa ba bantši ba hloka kgahlego go dipolotiki tša naga ya rena goba ga ba theeletše/lebelele ditaba.
- (i) **Potšišo ya 1.4** (50) e kgethilwe ke bontši bja balekwa le ge e ba gakantšhitše. Bontši bja bona ba anega taba eupša ba šitilwe ke go kwešiša gore go na le selo seo se bego se sa kgonege eupša mafelelong sa kgonega ka lebaka la go ithuta go tšwa go motho yo mongwe.
- (j) Balekwa ba ba kgethilego **potšišo ya 1.5** (50) ke ba palo ye nnyane. Bona ga se ba šoma gabotse ka ge ba itaetša ba paletšwe ke go kwešiša tlhalošo ya lereo le, 'Kgenkgerepe' ka bontši.
- (k) Mo go **potšišo ya 1.6** (50) balekwa ba itaetša ba sa tsebe tswalano gare ga setšo le bohwa. Balekwa ba bangwe ba ngwala gore setšo ke eng le mehlala ya ditšo tša go fapana eupša ga ba laetše ka fao setšo se lego bohlokwa kgodišong ya bohwa.
- (l) **Potšišo ya 1.7** (50) e arabilwe ke palo ye nnyane ya balekwa. Bona ba kgonne go tšweletša dikgopolo tša go ikgetha go hlaloša ka fao kgotlelelo e tswalago katlego. Balekwa bao ba kgethilego potšišo ye ba laetša tsebo ya tlhathollo ya ditšweletšwa tša go bonwa.
- (m) Go itaetša **potšišo ya 1.8** (50) le yona e arabilwe ke palo ye nnyane ya balekwa ba ba kgonnogo go tšweletša dikgopolo tša go ikgetha go laetša ka fao lerato, tšhomišanommogo le tlhompho go batho ba bangwe di lego bohlokwa ka gona. Balekwa bao ba kgethilego potšišo ye ba itaetša ba na le tsebo ya tlhathollo ya ditšweletšwa tša go bonwa.
- (n) Potšišo ya 1.7 (50) le ya 1.8 (50) e sa arabja ke balekwa ba mmalwa ka ge bontši bo 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. Lenanephthagatšo 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 diphošollo 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 tsošeletša 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: DITŠWELETŠWA 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)** balekwa ba bantši ba arabile potšišo ye. Ba šomile gabotse le ge ba bangwe ba sa šitilwe ke diteng go ya ka potšišo. Hlogo e re ba ngwalele motswala eupša bona ba bolela ka mogwera.
- (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. Go tloga go itaetša gore bontši bja balekwa ga ba na tshedimošo mabapi le go ngwala emeile.
- (g) Go **potšišo ya 2.3 (25)** balekwa ba bangwe ba ngwadile tša bophelo bja mohu ka kakaretšo. Ba paletšwe ke go latela taelo ya gore mohu e be e le mogale mererong ya dipolotiki gomme o hlokofetše a na le mengwaga ye 53 go ya le ka mo potšišo e tšweletšego ka gona. Ba paletšwe ke go laetša letšatši la matswalo la mohu le le nepagetšego ka gore ge a hlokofetše a na le mengwaga ye 53 go ra gore o belegwe ka ngwaga wa 1971. Se se laetša gore balekwa ga ba šetše diteng tša potšišo le go di amantšha le se ba se ngwalago.
- (h) Mo **potšišong ya 2.4 (25)** tlhobaboroko e bile sebopego le gore balekwa ba itaetša ba sa tsebe mohuta wo wa setšweletšwa. Ba šitilwe ke go ngwala mabapi le batho bao ba rekišetšago barutwana dikuku tše di nago le diokobatši eupša e le taba ye e diregago dikolong matšatšing a lehono.
- (i) Bontši bja balekwa *ba kgethile* **potšišo ya 2.5 (25)**. Diteng e bile tlhobaboroko go bona. Go itaetša ba sa di kwešiša gabotse.



- (j) Palo ye nnyane ya balekwa e kgethile **potšišo ya 2.6** (25). Bao ba e kgethilego ba tloga ba e arabile gabotse kudu ka ge ditshwayatshwayo di le mabapi le ditaba tša puku ye ba e balago.
- (k) Balekwa ba tseba sebopego sa ditšweletšwa tša go swana le lengwalo la segwera, tša bophelo bja mohu le poledišano. Diteng tša maleba go ya ka potšišo le tirišo ke tšona tše e sa lego tlhobaboroko.
- (l) Balekwa ba paletšwe ke go araba dipotšišo mabapi le ditšweletšwa tše: emeile, athikele ya kuranta le ditshwayatshwayo.

**Ditšhišinyo malebana le kaonafatšo ya dipoelo:**

- (a) Barutwana ba rutwe kudu ka ga ditšweletšwa tša tirišano go ya ka mehuta ya tšona ka moka go ba fa kgetho yeo e nabilego. 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 badišiše mešomo ya bona ka morago ga go e ngwala gore ba kgone go lemoga diphošwana tše di ka bago di le gona.
- (i) 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 dipoelo tša Sepedi Leleme la Gae:

- (a) SEPHOLEKE, Tšhupatsela ya Tlhahlobo ya 2021, Pegophekolo ya ngwaga wo o fetilego, Lenanephethagatšo la mošomo la ngwaga, Maphepheapotšišo a mengwaga ye e fetilego (2022, 2023 le 2024) 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 ditlhohele 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. Elalwang 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.

- (a) Lenanephethagatšo la ngwaga le dirišwe go tletše seatla.
- (b) Tšhomišo ya dipukutlhahlo tša *Mind the Gap* tša Kgoro ya Thuto.
- (c) Kgakanego ya morutiši e se be ya gagwe a nnoši. A e abelane le barutišikayena ba thuto ya Sepedi gammogo le mohlahlhi wa thuto ya Sepedi Leleme la Gae.
- (d) 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 dipoelo 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 (2020–2024)

Palo ya bahlahlobuwa ba ngotseng tlhahlobo ya Sesotho Puo ya Lapeng ka 2024, e nyolohile ka baithuti ba 1 844 papisong le ba 2023.

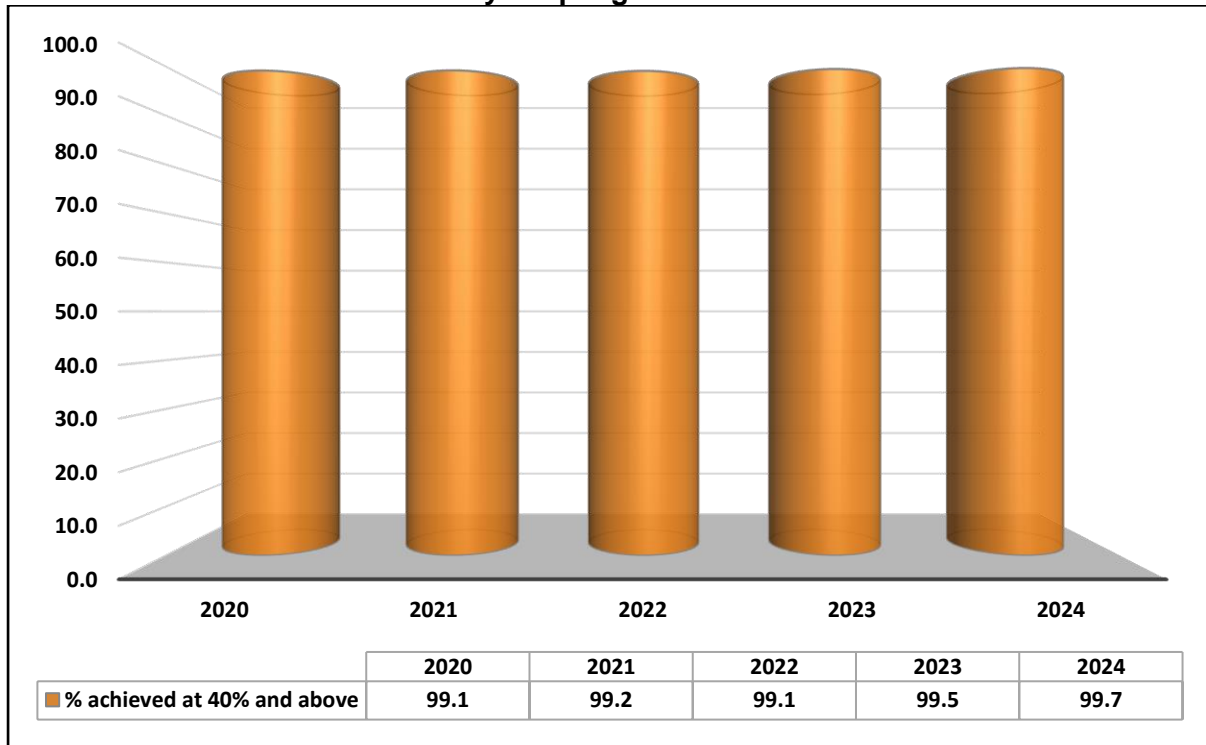
Selemong sena ho bile le ntlafalo e seng kaalo sekgahleng sa ho pasa ha bahlahlobuwa. Sephetho sa bahlahlobuwa ba pasitseng ka diporosente tse 40, se ntlafetse ho tloha diporosenteng tse 99,5 sa 2023 ho ya ho tse 99,7 ka 2024. Ho bile hape le ntlafalo e nyane diporosenteng tsa dinaledi (e leng tse ka hodima diporosente tse 80), tse eketsehileng ho tloha ho diporosente tse 0,4 ka 2023 ho ya ho porosente e le nngwe ka 2024. Sena se bolela keketseho ya dinaledi tsohle ho tloha ho tse 155 ka 2023 ho ya ho tse 407 ka 2024.

Mawa a fapaneng a thoholetswang a sebediswang ke matitjhere, baeletsi ba thuto mmoho le mafapha a thuto a diporofensi a ile a ntshetswa pele ka 2024. Mekutu le tshebetso e matla ya bahlahlobuwa ba bokgoni bo hodimo le tsona di phehisitse ntlafalong ka kakaretso thutong ena.

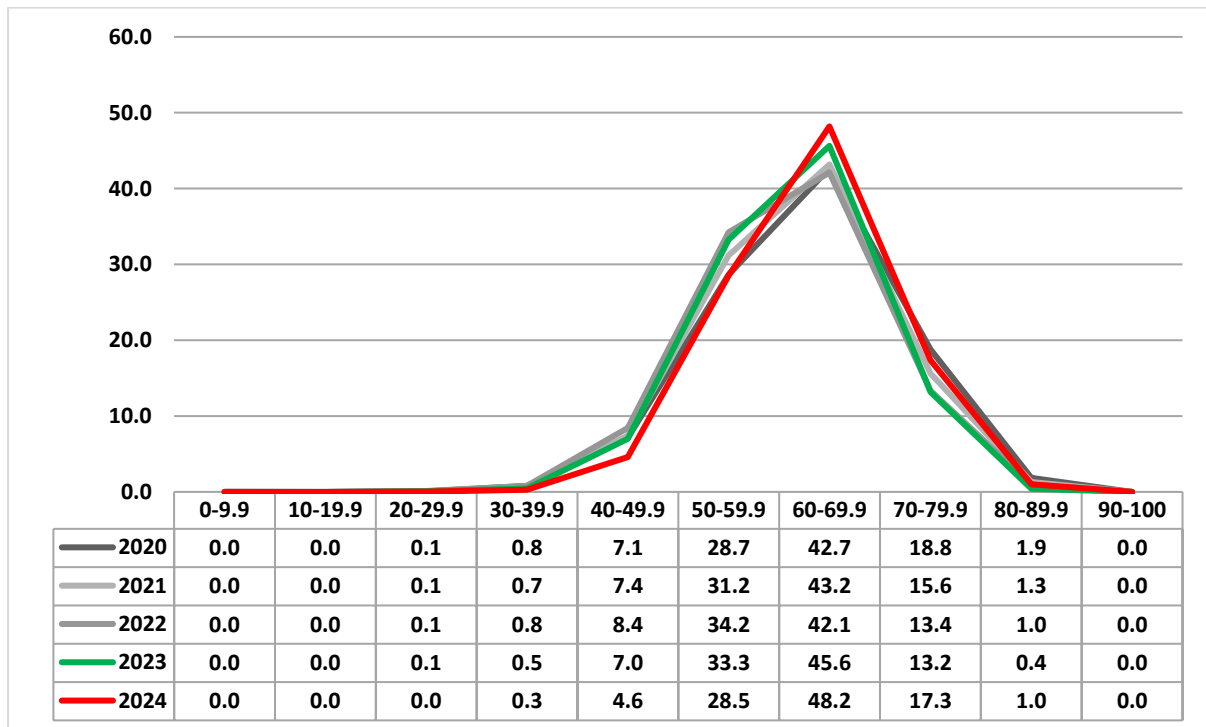
### Papetla ya 9.1.1 Sekgahla se akaretsang sa phihlello ho Sesotho Puo ya Lapeng ho tloha ka selemo sa 2020–2024

Selemo	Palo ya ba ngotseng	Ba fihlelletseng 40% le ho feta	% e fihlelletseng 40% le ho feta
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
2024	40 695	40 554	99,7

**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 ho Sesotho Puo ya Lapeng**



## 9.2 TJHEBOKAKARETSO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 1

**Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso.**

- (a) Bokgoni ba ho araba dipotso tsa Tekokutlwisiso bo bonahala bo nyolohetse ka hodimo hanyane ho ba selemo sa 2023, ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng.
- (b) Bokgoni ba ho kgutsufatsa bo nyolohile haholo ha bo bapiswa le ba selemo sa 2023 kaha bahlahlobuwa ba se ba abelwa matshwao ha ba ntshitse diqotso di le jwalo ho tswa temeng empa ba otlwa ka ho se abelwe matshwao a puo ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng.
- (c) Bokgoni ba ho araba dipotso tsa Karolo ya C bo theohile haholo ho Potso ya khathunu ha bo bapiswa le ba selemo sa 2023.

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

### KAROLO YA A: TEKOKUTLWISISO

**Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng**

- (a) Bahlahlobuwa ba bangata ha ba a araba Potso ya 1.3 ka nepo e neng e batla hore ba fane ka mofuta wa karaburetso o hlahang meleng ya 9 -10. Ba ne ba nahana hore karaburetso e botswa feela ho pampiri ya 2, ba sa utlwisisise hore e botswa dipampiring kaofela.
- (b) Tsebo e haellang ya dipapadi e iponahaditse moo bahlahlobuwa ba mmalwa ba ileng ba qakeha ho araba Potso ya 1.4. Potso ena e ne e batla phapano pakeng tsa di-Springbok le Bafana Bafana dipapading tsa mohope wa lefatshe. Ba ikarabetse potso ena ba sa ikamahanya le dipapadi tsa mohope wa lefatshe. Ba bang ba ne ba re e nngwe e bapallwa jwanng ha e nngwe e bapallwa mabaleng a dipapadi.
- (c) Potso ya 1.5 e tshwarisitse bahlahlobuwa ba bangata modikwadikwane. Yona e ne e hloka hore bahlahlobuwa ba kgethe karabo e nepahetseng ka ho fetisisa. Dikarabo tse moo di bonahetse di nepahetse kaofela ho ya ka bona.
- (d) Bahlahlobuwa ba mmalwa ba bile le bothata ho Potso ya 1.7 e neng e hloka hore ba fane ka moelelo wa lentswe 'baba' ho ya kamoo le sebedisitsweng kateng polelong. Ba fanne ka tlhaloso ya lentswe leo ba sa ipapisa le ditaba tsa tema.
- (e) Potso ya ho bapisa e leng ya 1.15 e ntse e ba bothata ba kobo ya kgomo ho bahlahlobuwa ba bangata. E ne e batla ba bolele hore mongodi o ntshetsa pele jwang bohlokwa ba dipapadi bo hlahisitsweng temeng ya A ho tema ya B. Bahlahlobuwa ba bangata ba ntse ba sa fane ka mahlakore a mabedi a taba empa ba fana ka lehlakore le le leng feela mme sena se etsa hore ba lahlehelwe ke matshwao.

**Ditshisinyo bakeng sa ho ntlafatsa**

- (a) Baithuti ba ngodiswe ditema tse fapaneng tsa temakutlwisiso ho ba tlwaetsa ho araba dipotso tsa tekokutlwisiso. Ditema tsena di tlamehile ho kenyeletsa ditema tse tolokang ditshwantsho.

- (b) Baithuti ba hlokomediswe maetsi a sebedisitsweng ho botsa dipotso le mokgwa oo di lokelang ho arajwa ka wona. Sena se bolela hore baithuti ba tsebe ho araba potso e hlokang 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 lemose baithuti ho ela kabo ya matshwao tlhoko 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 hlalositweng ha batsi. Leha ho le jwalo, ho ya ka *Examination Guidelines* ya 2021, ho totobaditswe leqepheng la 20 hore ebang potso e batla hore ho hlalose ha batsi, e lokela ho hlakisa jwalo.
- (d) Kgodiso ya tlotlontswe e sa fana ka mathata dipotsong tsohle tsa pampiri ya 1. Kahoo, baithuti ba kgothalletswe ho sebedisa dibuka tsa tlotlontswe le dibukantswe (didikeshenare) ho hodisa tlotlontswe ya bona. Tshebediso ya difolayara le ditjhate tsa mopeleto e lokela ho kgothalletswa haholo dikolong tsa naha ena.
- (e) Matitjhere a rute baithuti ho bala dibuka tse ding tsa maele le dikapolelo ho latela tokomane ya CAPS leqepheng la 110.
- (f) Matitjhere a tlwaele ho neha baithuti dipotso ho latela dikgato tsa bokgoni (kgato e tlase, e mahareng le e hodimo) ho ba tlwaetsa hore ba se ke ba fumana mathata ha ba tlameha ho araba dipotso tsa tlhahlobo. Dikgato tsena tsa bokgoni di totobaditswe ka hara CAPS leqepheng la 86–87.
- (g) Baithuti ba rutwe ho bala tema ka tlhoko makgetlo a mararo le ho e utlwisisa pele ba araba dipotso.
- (h) Matitjhere a sebedise bukana ya Temoho e hlokolosi ya puo (*Critical Language Awareness*) ho kwetlisa baithuti 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 feta ya selemo se fetileng ho latela sampole ya bahlahlobuwa ba ileng ba kgethwa ho tswa mabatoweng a fapaneng kaha bahlahlobuwa ba se ba abelwa matshwao leha ba ngotse diqotso feela empa ba tinngwa matshwao a puo.
- (b) Ke palo e tlase haholo ya bahlahlobuwa ba ntseng ba ngola ka dintlha e seng ka diratswana tse momahaneng.
- (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 feela dintlha tse tshehetsang mohopolo wa sehlooho.

### **Diphoso ka kakaretso le kutlwisiso e fosahetseng**

- (a) Ke palo e tlase haholo ya bahlahlobuwa ba hlolehileng ho ikamahanya le sehlooho sa kgutsufatso ena. '*Ho kganna bosiu ka polokeho*'.
- (b) Ke bahlahlobuwa ba mmalwa feela ba ntseng ba sa kgone ho hlwaya dintlha tse jereng mohopolo wa sehlooho leha ba se ba dumelletswa ho latela *Examination Guidelines*,

hore ba ka qotsa dintlha tse jereng mohopolo wa sehlooho di le jwalo ho tswa kgutsufatsong.

- (c) Palo ya bahlahlobuwa ba ntseng ba sebedisa tsebo ya bona ba sa ikamahanye le se hlahang temeng e tlase haholo.
- (d) Palo ya bahlahlobuwa ba ngolang kgutsufatso ka seratswana se momahaneng ho latela CAPS, e ntse e phahama haholo ho feta ba e ngolang ka dintlha.
- (e) Ho hloka tsebo ya makopanyi ho etsa hore bahlahlobuwa ba bangata ba hlolehe ho ngola kgutsufatso ka seratswana se momahaneng.
- (f) Ke palo e fokolang haholo ya bahlahlobuwa ba iponahaditseng ba ngola kgutsufatso ka dintlha le ho qotsa. Sena se entse hore ba haellwe ke ho utulla dintlha kaofela ka lebaka la ho hlolwa ke nako.
- (g) Bongata ba bahlahlobuwa bo ntse bo lebala ho ngola palo ya mantswe qetellong ya kgutsufatso ha ba bang bona, ba ngola palo ya mantswe a sa tsamaellaneng le seo ba se ngotseng.

### **Dintlafatso tse ka etswang**

- (a) Baithuti ba fuwe mesebetsi e mengata ya ho kgutsufatso ditema ka phaposing. E meng ya mesebetsi ya kgutsufatso, matijhere a itshwaele yona. Matijhere a ka sebedisa mawa ana a latelang ho ntlafatsa bokgoni ba baithuti ba ho kgutsufatso 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) Ha ho tshwauwa kgutsufatso ka phaposing, matijhere a hatelle phapano pakeng tsa mehopollo ya sehlooho le dintlha tse tshhehetsang mehopollo ya sehlooho. Baithuti ba rutwe hore ha ba kgutsufatso, ba latele sehlooho.
- (c) Matijhere a rute baithuti ho ikamahanya le ditaba tsa tema, ba se ke ba sebedisa tsebo ya bona e akaretsang.
- (d) Ba bolellwe bohlokwa ba ho bala kgutsufatso makgetlo a mararo hore ba utlwisise se batlwang ke potso pele ba ngola kgutsufatso.
- (e) Baithuti ba kgothalletswe 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) Matijhere a rute baithuti makopanyi ka phaposing kaha a le bohlokwa ha ho ngolwa seratswana se momahaneng sa kgutsufatso.
- (g) Matijhere a rute baithuti hore dintlha le diqotso di sebediswa feela ka phaposing nakong ya boikwetliso. Ha ba ka di ngola nakong ya tlhahlobo ba tla siuwa ke nako.
- (h) Baithuti ba se le bale ho ngola palo ya mantswe qetellong ya kgutsufatso ya bona mme ba ikamahanye le palo ya mantswe e batlwang ke potso.

### POTSO YA 3: PAPATSO

#### Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) Boholo ba bahlahlobuwa bo hlolehile ho araba Potso ya 3.2 kaha ba sa tsebe ho amahanya setshwantsho le se bapatswang. Ba hlolehile ho bontsha seabo sa senotlolo se tshwerweng ke monna papatsong.
- (b) Bahlahlobuwa ba bangata ba hlolehile ho iphumanela matshwao ho Potso ya 3.4 e neng e batla hore ba hlalose tshebediso ya biliboto papatsong. Ba bonahetse ba se na tsebo ya hore biliboto ke eng.
- (c) Potso ya 3.5 ha e a arajwa ka nepo ke bahlahlobuwa ba bangata hobane ba ne ba sa tsebe bohlokwa ba dinomoro tse hlahang papatsong. Ba bang ba ne ba re ke dinomoro tsa mohala.

#### 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 kateng mme ba di botse baithuti mesebetsing ya ka phaposing.
- (b) Baithuti ba fuwe mesebetsi e mengata ya papatso ka phaposing ho ba tlwaetsa ho araba dipotso tsa papatso.
- (c) Baithuti ba kgothalletswe ho tla ka dikoranta le dimakasine ka phaposing bakeng sa ho imanollela dipapatso tse fumanehang ho tsona.
- (d) Matitjhere a hatelle bohlokwa ba mawa a ho bapatsa ka phaposing.
- (e) Tshebediso ya puo e hlokolosi le e susumetsang e hlahang papatsong e hatellwe haholo ha ho rutwa.
- (f) Baithuti ba rutwe matshwao ohle a hlahang papatsong hore ba a ele tlhoko.
- (g) Baithuti ba tlwaetswe mokgwa 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. Ba boele ba rute matitjhere ho hlwaya leeme, kgethollo, ho sheba ditaba ka lehlakore le le leng le kamoo dipolelo di ka bang le tshusumetso e itseng ho mmadi kateng.

### POTSO YA 4: KHATHUNU

#### Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng

- (a) Potsong ya 4.1 bahlahlobuwa ba bangata ba hlolehile ho araba potso ena kaha ba ne ba sa tsebe lentse lona 'sesolo'.
- (b) Bahlahlobuwa ba bangata ba hlolehile ho amahanya puo ya mmele ya mosadi ya hlahang khathunung le maikutlo a hae ho Potso ya 4.2.
- (c) Potso ya 4.3, e neng e batla molaetsa wa khathunu, e hlotse bahlahlobuwa ba bangata kaha ba sa utlwisisa dikahare tsa khathunu eo hantle. Sena se bontsha ho se utlwisise



ditaba tsa khathunu hantle.

- (d) Boholo ba baithuti ha bo a iphumanela matshwao ho Potso ya 4.4 kaha bo sa tsebe seabo sa koranta khathunung.

#### **Dintlafatso tse ka etswang**

- (a) Matitjhere a nehe baithuti mesebetsi e mengata ya dikhathunu ka phaposing.
- (b) Baithuti ba fuwe dikhathunu tse amanang le ditaba tse etsahalang bophelong ba mehleng ena.
- (c) Matitjhere a kwetlise baithuti ka tokomane eo ba e filweng ke lefapha e mabapi le Critical Language Awareness.

#### **POTSO YA 5: TEMA YA PROSA**

##### **Diphoso tse tlwaelehleng le dikgopolo tse fosahetseng**

- (a) Boholo ba bahlahlobuwa bo hlolehile ho araba Potso ya 5.1 ka nepo hobane ba sa tsebe leetsi lena la potso 'manolla'.
- (b) Potso ya 5.3 e tshwarisitse bahlahlobuwa ba bangata modikwadikwane hobane ba sa kgone ho kgetha karabo e nepahetseng ka ho fetisisa kaha dikarabo tse moo di bonahetse di nepahetse kaofela ho ya ka bona.
- (c) Potso ya 5.4 e phelephanyeditse bahlahlobuwa ba bangata haholo kaha ba sa rutwe tlhophiso ya ditema ka phaposing. Ha ba tsebe hore ke hobaneng ha mongodi a qadile seratswana sa hae ka lentswe lena 'ba bang'.

#### **Dintlafatso tse ka etswang**

- (a) Matitjhere a eletswa ho bala CAPS ka tlhoko mme ba shebe maqepheng a 26–28 (kgodiso ya tlotlontswe le tshebediso ya puo mmoho le Dibopeho tsa dipolelo le tlhophiso ya ditema).
- (b) Matitjhere a bale tokomane ya *Examination Guidelines* hore a ikamahanye le mokgwa wa ho botsa dipotso.
- (c) Baithuti ba rutwe mareo le maetsi a botsang dipotso a hlahang ka hara tokomane ya Critical Language awareness.
- (d) Baithuti ba rutwe dikarolo tsa thutapuo ka phaposing.

#### **9.4 TJHEBOKAKARETSO YA TSHEBETSO YA BAITHUTI PAMPIRING YA 2**

##### **Ho ntshwa ha maikutlo mabapi le tshebetso ka kakaretso**

- (a) Pampiri ena e arotswe ka dikarolo tse tharo. Karolo ya A ke dithothokiso, Karolo ya B ke sengolwa sa Padi/Tsa bohoholo mme karolo ya C ke sengolwa sa Terama. Karolong ya A ho na le thothokiso e le nngwe, eo e leng ya potso e telele e leng Potso ya 1 e nto ba dipotso tse kgutshwane tse nne .

- (b) **Karolong ya A:** Jwalo ka selemong ka seng bahlahlobuwa ba lokela ho kgetha dithothokiso tse pedi ho tse nne tseo ba ithutileng tsona. Ba lokela hore ba arabe e le nngwe eo ba sa ithutang yona e leng Potso ya 5. Potso ena e a **tlama** mme e lokela ho tshwauwa leha bahlahlobuwa ba ka etsa phoso ya kgetho e fosahetseng dithothokisong tse nne tseo ba ithutileng tsona. Potso ena ha e kene kgethong e nepahetseng kapa e fosahetseng. Yona e lokela ho tshwauwa leha mohlahlobuwa a arabile dipotso tse nne kaofela tsa tseo a ithutileng tsona bakeng sa tse pedi feela.
- (c) **Potso ya 1:** Ena ke potso e telele ya moqoqo wa thothokiso (*Kgopolo e a Ilisa*). Jwalo ka dilemong tse fetileng, potso ena e kgethilwe ke bahlahlobuwa ba mmalwa haholo. Ba e kgethileng ba sebeditse ka ditsela tse fapaneng. Ba bang ba sebeditse hantle haholo ho yona ha ba bang bona ba e fositse ka hohlehlohle. Ba sebeditseng hantle ba fumane matshwao a ka bang 6 ho ya hodimo mme ba sa sebetsang hantle ba fumane matshwao a ho tloha ho 0 ho ya ho 4. Potso e ne e hloka hore bahlahlobuwa ba bontshe kamoo sethothokisi se atlehileng kateng ho sebedisa maelana ho totobatsa maikutlo a sona ka bophelo ba polasing boo se bo phetseng bonyaneng ba sona.
- (d) **Potso ya 2:** Potso ena ke ya mofuta wa dipotso tse kgutshwanyane (*Baradi ba Efa*). Bahlahlobuwa ba bangata ha ba a sebetsa hantle haholo thothokisong ena. Ka lehlohonolo ha ho baithuti ba bangata hakaalo ba kgethileng potso ena. Dipotso tse thatafalletseng bahlahlobuwa e bile 2.3, 2.5 le 2.6.
- (e) **Potso ya 3:** Potso ena le yona ke ya mofuta wa dipotso tse kgutshwanyane (*Tonakgolo Tshiamo Kenneth Mopeli*). Potsong ena bahlahlobuwa ba sebeditse hantle haholo. E bile feela potso 3.6 eo baithuti ba bangata ba bileng le bothata ba ho e araba kaha ba ile ba thatafallwa ke ho tseba mosebetsi wa '*Lebitsa*'.
- (f) **Potso ya 4:** Potso ena le yona ke ya mofuta wa dipotso tse kgutshwanyane (*Kaofela ke mafome*). Ena potso le yona e arabilwe hantle haholo mme ba bang ba bahlahlobuwa ba fumane matshwao a 10 kaofela. Leha ho le jwalo potsong ya 4.6, bahlahlobuwa ba hlolehile ho hlalosa lentswe '*hlwahlwaelaka*', mme ka lebaka leo ba fumana matshwao a 2 bakeng sa matshwao ohle a 3.
- (g) **Potso ya 5:** (*Rato leo*) Leha potso ena e itshetlehile ho thothokiso eo ba sa ithutang yona, bahlahlobuwa ba sebeditse hantle haholo ho yona. Ba kgonne ho fihlella matshwao a ho tloha ho 6 ho ya ho 10. Potsong ena ho bile le bomadimabe ba hore potso 5.6 e se ke ya raleha ka tsela e lokelang, mme ka lebaka leo bahlahlobuwa ba ile ba lahlehelwa ke matshwao a 2, ba fumana letshwao le le 1 bakeng sa ho bolela mofuta wa sehlo se ikutlwahatsang thothokisong.
- (f) Jwalo ka dilemong tsohle, 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 e ba baithuti ba ipabotse potsong ya 3 le 4, dipotso tse tshwauwang ke tse pedi tse qalang e le 1 le 2 feela. Kaha potsong ya 1 ba bang ba bahlahlobuwa ba ile ba hloleha ho e araba hantle, bahlahlobuwa ba ile lahlehelwa ke matshwao a mangata.
- (g) 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 a 10 kaofela.

- (h) **Karolong ya B:** Tsena ke dipotso tsa Novele le Sengolwa sa bohoholo. Dipotso tse karolong ena ke tse itshetlehileng ho dibuka tse 4 tsa Padi le ho e le 1 ya Sengolwa sa bohoholo. Diporofenseng tsohle tse nang le Sesotho, ho bonahetse hore tsohle di ithuta sengolwa sa padi ya '*Tutudu ha e patwe*'.
- (i) **Karolong ya C:** Tsena ke dipotso tsa Terama. Dipotso tse karolong ena ke tse itshetlehileng ho dibuka tse 3 tsa Terama. Diporofenseng tsohle tse nang le Sesotho, ho bonahetse hore tsohle di ithuta sengolwa sa terama ya '*Lejwe la kgopiso*'.
- (j) Dikarolong tsena tse pedi tse ka hodimo (B le C) bahlahlobuwa 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 tse kgutshwanyane ho dikarolo tseo di le pedi. Ka lebaka leo ba lahlehetswe ke matshwao a 25 kaofela.
- (k) Potsong e telele ya padi (**Karolo ya B, Potso 12**), ya matshwao a 25, bahlahlobuwa ba atlehile ho bontsha hore mosebetsi wa mapolesa ke ho tlisa botsitso setjhabeng. Ba kgonne ho hlwaya dintlha tse nyallanang le mohopolo ona bukeng ya bona ba ba atleha ho lohella sena le diketsahalo tsa bophelo ka kakaretso. Leha ho le jwalo ho na le bahlahlobuwa ba buileng ka diketsahalo tsa buka feela mme ba hloleha ho lohella sena le bophelo ka kakaretso. Ba bang ba ngotse ka diketso tsa bophelo ka kakaretso feela, mme ba hloleha ho hlwaya diketsahalo tsa buka tse nyallanang le mohopolo wa mapolesa a tliang botsitso setjhabeng.
- (l) Potsong e telele ya terama (**Karolo ya C, Potso 20**), ya matshwao a 25, bahlahlobuwa ba atlehile ho bontsha hore motho o lokela ho mamela letswalo la hae hore a tle a se ke a iphumana a le tsietsing. Ba kgonne ho bontsha sena ka ho hlwaya diketsahalo tse ka hara buka le ho lohella sena le diketsahalo tsa bophelo ka kakaretso. Ba bile ba kgonne ho bontsha ntlhakemo ya bona.
- (m) Mohopolo wa mapolesa a tliang botsitso le kgotso setjhabeng o ne o sekasekwa bukeng ya '*Botsang lebitla*', '*Tutudu ha e patwe*' le ho buka ya '*Diepollo*'. Mohopolo o neng o sekasekwa bukeng ya '*Mme*' e ne e le wa hore '*Bontate ke ditshiya tsa malapa*'. Bukeng ya '*Ke qati e a lomisanwa*', bahlahlobuwa ba ne ba lokela ho bua ka hore motho ya sa mameleng dikeletso o qetella a hlhelwa ke mathata'.
- (n) Mohopolo wa hore motho o lokela ho mamele letswalo la hae o ne o sekasekwa bukeng ya '*Seyalemoya*', '*Haeso Mafotholeng*' le ho buka ya '*Lejwe la kgopiso*'. Potsong ya terama, e telele, bahlahlobuwa ba arabile buka ya '*Lejwe la kgopiso*' mme boholo bo atlehile ho hlwaya diketsahalo tsa buka le tsa bophelo ka kakaretso. Ba bile ba kgonne ho bontsha ntlhakemo ya bona.
- (o) Dipotso tse telele ke tsena tse latelang 6, 8, 10, 12, 14, 16, 18 le 20. Dipotso tse kgutshwanyane ke tsena tse latelang; 7, 9, 11, 13, 15, 17, 19 le 21.

## 9.5 TSHEKATSHEKO YA TSHEBETSO YA BAIHUTI POTSONG KA NNGWE PAMPIRING YA 2

### KAROLO YA A (DITHOTHOKISO)

#### POTSO 1 HO YA HO 5

- (a) **Potso ya 1:** (*Kgopolo e a Ilisa*), ke ya moqoqo wa thothokiso. Bahlahlobuwa ba e arabileng ha ba bangata. Jwalo kaha ho se ho boletswe ka hodimo, ba bang ba iphumanetse matshwao a ho tloha ho 0/4 ha ba bang ba fumane matshwao a ho tloha ho 5 ho fihla ho 8 ha ba bang ba bile ba fumane matshwao a 10.
- (b) **Potso ya 2** (*Baradi ba Efa*) ke ya dipotso tse kgutshwane mme dipotso tse hlotseng baithuti ke tsena: Potso 2.3, 2.5 le 2.6.
- (c) **Potso ya 3** (*Tonakgolo Tshiame Kenneth Mopeli*) mona bahlahlobuwa ba bangata ba thatafalletswe ke ho araba potso ya 3.6.
- (d) Potsong ena ya 3.6 bahlahlobuwa ba ne ba lokela ho hlalosa hore '*lebitsu*' ke eng ebe ba hlalosa bohlokwa ba lona molathothokisosng oo le sebedisitsweng ho wona.
- (e) **Potso ya 4** (*Kaofela ke mafome*) bahlahlobuwa ba hlotswe ke potso ya 4.6.
- (f) **Potso ya 5** (*Rato leo*) Bahlahlobuwa ba bang ba hlotswe ke ho araba potso ya 5.6 e neng e hloka hore ba hlalose maikutlo a qholotswang ke thothokiso le tlhaloso ya maikutlo ao.

### KAROLO YA B LE C

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

- (a) **Potso ya 12** (*Tutudu ha e patwe*). Ena ke potso e telele ya padi. E ne e ralehile ka mokgwa ona: *Mapolesa a hiretswe ho tlisa botsitso ka hara setjhaba. Dumellana kapa o hanane le mohopolo ona.*
- (a) **Potso ya 13:** (*Tutudu ha e patwe*) Ena ke potso ya dipotso tse kgutshwane tsa padi. Lemong sa 2023 potso ena e ile ya thatafalla bahlahlobuwa haholo hoo eitseng ha e lekolwa bakeng sa ho bona hore bothata bo bile hokae, ho ile ha fumanwa hore e ne e ralehile tjena: dipotso tse bonolo di etsa 20%, tse mahareng di etsa 56% tse thata di etsa 24%. Sena se bontsha hore dipotso di ne di le thata ho feta tse ding. Selemong sa 2024 potso ena e ne e ralehile hantle. Bahlahlobuwa ba e sebeditse hantle haholo. Leha ho le jwalo, dipotso tseno tse latelang di bile le diphephetso ho bahlahlobuwa: 13.4 (letshwao le 1), 13.7 (matshwao a 3), 13.9 (matshwao a 2) le 13.11 (matshwao a 2).
- (b) **Potso ya 20:** (Lejwe la kgopiso) Ena ke potso e telele ya terama. E ne e ralehile ka mokgwa ona: '*Seipati, letswalo la ka le a nkgalema hore ho hloka botshepehi ho molekane wa ka ke sebe ka pela mahlo a Modimo.*' '*Tshohla puo ena ya Naledi e bontshang bohlokwa ba ho mamela letswalo la hao ha o le motho.*'
- (c) **Potso ya 21:** (Lejwe la kgopiso) Ena ke potso ya dipotso tse kgutshwane tsa terama. Dipotso tse kgutshwane tsa potso ena di ne di arabeha. Bahlahlobuwa ba kgonne ho di araba hantle. Ba kgonne ho fumana matshwao a tlohang ho 12 ho ya ho 23. Leha ho le jwalo, dipotso tseno tse latelang di bile le diphephetso ho bahlahlobuwa: 21.8 (matshwao a 2), 21.12 (matshwao a 2).

**Diphoso tse tlwaelehileng le dikgopolo tse fosahetseng**

- (a) **Potso ya 1:** (*Kgopolo e a Ilisa*), Mofuteng ona wa potso bahlahlobuwa ba lokela ho fana ka selelekela se utlwahalang se tsamaellanang le potso. Ba hlwaye maelana ba be ba a hlalose. Ba be ba fane ka molaetsa wa maelana ana.
- (b) Bahlahlobuwa ba kgonne ho hlwaya maelana a etsang hore thothokiso e be le moelelo o matla ho feta thothokiso e se nang maelana. Ba kgonne le ho hlalosa seo maelana a se bolelang ba ba ba phethela ka molaetsa wa thothokiso ena.
- (c) Ba bang ba bahlahlobuwa ba qoqile ka dikahare tsa thothokiso feela mme ha ba a kgona ho hlwaya maelana kapa hona ho a hlalosa ka nepo ebile ha ba a kgona ho bontsha molaetsa wa thothokiso ka nepo.
- (d) **Potso ya 2** (*Baradi ba Efa*). Potso 2.3 e ne e lokela ho arajwa ka hore ho amahanngwe seo molathothokiso wa 3 o se bolelang le seo molathothokiso wa 4 o se bolelang, mme ho bontshwe kamoo mela ena e mmedi e nyallanang kateng.
- (e) Potsong ya 2.5, bahlahlobuwa ba ne ba lokela ho bua ka matla a basadi mme ba nyalanye sena le se ileng sa etsahala Bibeleng moo Efa a ileng a qhekanyetsa Adama teng.
- (f) Potsong ya 2.6 ba ne ba lokela ho bontsha mofuta wa sehalo le ho hlalosa mosebetsi wa sehalo seo.
- (g) **Potso ya 3** (*Tonakgolo Tshiame Kenneth Mopeli*). Potsong ena ya 3.6 bahlahlobuwa ba ne ba lokela ho hlalosa hore '*lebitsa*' ke eng ebe ba hlalosa bohlokwa ba lona molathothokisosng oo le sebedisitsweng ho wona.
- (h) Potsong ena ya 3.6 bahlahlobuwa ba ne ba lokela ho hlalosa hore '*lebitsa*' ke eng ebe ba hlalosa bohlokwa ba lona molathothokisosng oo le sebedisitsweng ho wona.
- (i) **Potso ya 4** (*Kaofela ke mafome*). Potso ya 4.6. bahlahlobuwa ba ne ba lokela ho hlalosa lentswe '*hlwahlwaelaka*' ebe ba hlalosa hore lentswe leo le bolela mafolofolo a botjha a tlang ho fela ha motho a tsofala.
- (j) **Potso ya 5** (*Rato leo*). Potsong ya 5.6 e ne e re: *Sehalo sa thothokiso ee se etsa hore o be le maikutlo a jwang?* Potso e ne e lokela ho tswela pele ka hore ba tshehetse maikutlo a bona.
- (k) Baitnuti ba arabileng ka ho fana ka maikutlo feela, ba fumane letshwao le le leng mme ba tsheheditse karabo ya bona ha batsi bona ba fumane matshwao ohle a mararo.
- (l) **Potso ya 12** (*Tutudu ha e patwe*) Seo bahlahlobuwa ba neng ba lokela ho se etsa ke ho dumellana kapa ho hanana le mohopolo oo. Ha ba qeta ho hlahisa ntlhakemo ya bona ba ne ba lokela ho hlahisa dintlha tse amang diketsahalo tsa buka le tsa bophelo ka kakaretso, ebe ba fana ka phethelo ya bona. Bahlahlobuwa ba sebeditse ka ditsela tse fapaneng. Ba bang ba e arabile hantle, ba bang ba buile ka diketsahalo tsa bophelo ka kakaretso feela ha ba bang ba buile ka tsa buka feela. Leha ho le jwalo, tshebetso ya bona e ne e kgotsofatsa.
- (m) **Potso ya 13:** (*Tutudu ha e patwe*) Dipotso tsena tse latelang di bile le diphephetso ho bahlahlobuwa: 13.4 (letshwao le 1), 13.7 (matshwao a 3), 13.9 (matshwao a 2) le 13.11 (matshwao a 2).

- (n) **Potso 13.4** – e ne e re '*Bontsha kamoo lewa la bongodi la ho hetla morao le iponahatsang kateng qotsong e ka hodimo*'. Bahlahlobuwa ba ne ba lokela ho ngola ka lewa la bongodi la ho hetla morao le hlahisitsweng qotsong empa bona ba ile ba bua ka lewa la bongodi ka kakaretso.
- (o) **Potso 13.7** e ne e re '*Sekaseka ka tshetshefo sepheo sa mongodi sa ho reha titjhere Mikaele lebitso la sekgowa empa Tutudu yena a mo rehile la Sesotho*'. Bahlahlobuwa ba ne ba lokela ho araba ka ho re '*Motho ya rehilweng lebitso la Sekgowa, a ka tenyetseha habonolo kaha lebitso la hae ha le na moelelo o itseng o amanang le mekgwa le ditlwaelo tsa rona Basotho, athe ya rehilweng lebitso la setso o tseba hore lebitso la motho le amana le diketso tsa hae jwalo ka ha maele a Basotho a re 'Bitso lebe ke seromo' empa bona ba ipuetse ka hore Tutudu ke Mosotho ha Mikaele e le Lekgowa*'.
- (p) **Potso 13.9** e ne e re '*Hobaneng ha mongodi a entse hore Dimama a hane ho kolotisa boThebe jwala?*' Bahlahlobuwa ba ne ba lokela ho arabela ka hore '*O ne a batla ho rotetsa kgohlano/lehloyo dipakeng tsa boThebe le Tutudu le ho raranya ditaba*', feela bona ba ipuela ka hore Thebe o ne a se a e na le sekoloto se seholo. Sena se ba arohantse le matshwao a 2.
- (q) **Potso 13.11** e ne e re '*Ho emella morao ha Motsamai ho mo hlahisa e le mophetwa wa semelo se jwang? Hlalosa*'. Bahlahlobuwa ba ne ba lokela ho araba ka hore '*E le motho ya se nang botsitso/ya sa tshepahaleng/ya boi hobane o dumellane le boThabang hore Tutudu a tsamaiswe empa o emella morao, ha a batle ho itlhlahisa hore o eme hokae*', feela bona ba hlalosa kamoo Motsamai e leng moshanyana ya lokileng ya sa rateng ho utluisa batho ba bang bohloko teng.
- (r) **Potso ya 20:** (Lejwe la kgopiso) Potsong ena bahlahlobuwa ba sebeditse hantle haholo. Ba kgonne ho bontsha bohlokwa ba ho mamela letswalo la hao ha o le motho ka ho hlwaya diketsahalo tsa buka le tsa bophelo ka kakaretso.
- (s) **Potso ya 21:** (Lejwe la kgopiso) **Potso 21.8** e ne e re '*Lewa la boipuiso qotsong e ka hodimo le sebedisitswe ka sepheo sefe?*' Bahlahlobuwa ba ne ba lokela ho bua ka lewa la boipuiso le qotsong e seng lewa la boipuiso ka kakaretso.
- (t) **Potso 21.12** e ne e re '*Sekaseka sepheo sa mongodi sa ho etsa hore Tsietsi a se fumantshwe ntlo ya RDP kapele*'. Tebello e ne e le hore ba re '*Sepheo ke ho raranya ditaba tsa tshwantshiso hore kgohlano e tswele pele*.' Potso ena e ile ya thatafalla bahlahlobuwa haholo mme ba hloleha ho e araba.

### Dintlafatso tse ka etswang

- (a) Bohlokwa ba ho ithuta dingolwa mokgahlelong ona ke ho nnetefatsa hore qetellong ya tsohle, bahlahlobuwa ba tseba ho manolla le ho sekaseka sengolwa seo ba se balang. Sepheo sena sa ho ithuta dingolwa ha se fetohe mme se tla dula e le sona ho fihlela mohla ho bang le se seng se fapaneng le sena.
- (b) Tshakatsheko e nepahetseng ya dingolwa e totobaditswe hantle tokomaneng ya CAPS leqepheng la 28 le ho *Examination Guidelines*. Tshusumetso ya makgetha a ditema ho molaetsa le mookotaba, e lokela ho hlaka ka dinako tsohle mme di fetiswe ka ho hlaka ho baamohedi ba ditaba.
- (c) Matitjhere a lokela ho ithuta ka dinako tsohle, mme a leke ho utulla ditsela tse fapaneng tsa ho manolla dingolwa. Ba be le boqhetseke ka dinako tsohle ba ho tseba ho manolla dingolwa ka tshetshefo.

- (d) Le lemong sena, ntlha ya sebopeliso 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. Baithuti ba lokela ho tseba ho ngola ka sebopeliso sa diratswana tse momahaneng. Sena se tla etsa hore karabo ya bona e ba kgontshe ho fihla phihlellong e babatsehang.
- (e) Le lemong sena re sa ntse re hatella ntlha ya hore mokgwa wa ho araba dipotso tsa sengolwa le wona o lokela ho tsepamisetswa maikutlo. Ntlha ya hore baithuti ba fana ka kgutsufatso le phetelo, ho e na le hore ba ngole moqoqo wa tshekatsheko ya sengolwa ho ya kamoo potso e hloakang kateng, ke bona bothata. Bahlahlobuwa ba lokela ho tseba hore ha ho ngolwa moqoqo wa sengolwa, mongodi o na le mohopolo o itseng kapa ntlhakemo e itseng, mme o hlalisa le ho ntshetsa pele lehlakore leo a le tshehetsang a le sireletse ka mehlala mme a be a hlalise ntlhakemo ya hae malebana le seo.
- (f) Mohlahlobuwa o lokela ho ntshetsa pele moqoqo ka ho bontsha ka mehlala e tswang bukeng ho totobatsa ntlhakemo ya hae. A boele a bontshe kamano ya diketsahalo tsa buka le diketsahalo tsa bophelo ka kakaretso mabapi le seo potso e se botsang.
- (g) Kgatello e ntse e le ntlheng ya hore matijhere a lokela ho nnetefatsa hore a sebedisa tlhahisoleseding e fumanwang ho CAPS maqepheeng a 25–33 hore ba tsebe hore ba lokela ho sebetsana le ditema tsa dingolwa ka tsela e jwang.
- (h) Le lemong sena re ntse re fumane hore bahlahlobuwa ba arabileng potso ya 6 ba kopakopantse diketsahalo tsa yona le tsa *Potso 20* ka baka la mophetwa kapa sebakadi se bitswang Tsietsi, mme ba fane ka karabelo e kopakopaneng.
- (i) Re sa ntse re toboketsa ntlha ya hore baithuti bohle ba lokela ho thuswa ntle le ho tsepamisa maikutlo ditlhodisanong tse bang teng pakeng tsa dikolo, ditereke le diporofensi hobane ntlha e lokelang ho ba ka sehloohong ke bokamoso ba baithuti boo re lokelang ho nahana ka bona.
- (j) Le jwale re sa hatella hore tshebediso ya Mehlopi yohle eo lefapha le fanang ka yona, e lokela ho kgothalletswa haholo hore baithuti ba tle ba thushe dithutong tsa bona. Mehlopi e se ke ya dula dishelofong tsa dilaeborari tsa dikolo empa baithuti ba ntse ba e hloka. Ntlha e nngwe ke ya hore ho be le *di-in-service training* ho habahanya (across) diporofensi hore matijhere a diporofensi tsohle a be le tsebo e tshwanang ya thuto ya Sesotho.

## 9.6 TJHEBOKAKARETISO YA TSHEBETSO YA BAHLAHLOBUWA PAMPIRING YA 3

### Diphoso ka kakaretso le kutlwisiso e fosahetseng

Boholo ba bahlahlobuwa ba sebeditse hantle pampiring ena ka kakaretso. Ke bahlahlobuwa ba mmalwa haholo ba kgethileng dihlooho tseo ba sa di utlwisiseng ka nepo. Ba bang ba sebeditseng hampe ke ba ngolollang pampiri ya dipotso e le jwalo, ba e phetaphete ho fihlella palo ya mantswa e batlwang ke tema eo ba lokelang ho e ngola.

### TSHEKATSHEKO YA PAMPIRI YA 3

#### KAROLO YA A: MEQOQO

##### Diphoso ka kakaretso le kutlwisiso e fosahetseng

- (a) Moqoqo wa 1.1 (*Ke ne ke harohe letswalo ha ke ipona ke hlahile marangrang a setjhaba*). Boholo ba bahlahlobuwa bo ngotseng ka sehlooho sena ba sebeditse hantle. Boholo ba bona bo kgonne ho lotomanya ditaba tse ntle kapa tse mpe tse ileng tsa etsa hore ba tshohe ha ba ipona ba hlahile marangrang a dikgokahano. Ke bahlahlobuwa ba mmalwa haholo ba sa utlwisang hore ho haroha letswalo ho bolela eng.
- (b) Moqoqo wa 1.2 (*Boemo ba bophelo Aforika Borwa dilemong tse hlano tse tlang*). Bahlahlobuwa ba mmalwa ha ba a kgonna ho ipabola ka sehlooho sena kaha ba buile ka ditaba tse etsahalang mehleng ena ba sa ngola ka lekgathe letlang.
- (c) Moqoqo wa 1.3 (*Ho monate ebile ho bohloko ho phela metseng ya ditoropo*). Bahlahlobuwa ba bangata ba ngotseng ka sehlooho sena ba kgonne ho ikutlwahatsa hantle le hona ho ikamahanya le sehlooho ka ho phethahala. Ke ba mmalwa haholo ba ngotseng ka lehlakore le le leng feela la moqoqo ona.
- (d) Moqoqo wa 1.4 (*Ebe, matitjhere a lokela ho jariswa boikarabelo ba sephetho se sebe sa materiki?*). Bongata ba bahlahlobuwa ba ngotseng ka sehlooho sena bo kgonne ho kgetha lehlakore leo bo ngolang ka lona mme ba le tshehetsa ka dintlha tse utlwahalang. Ke bahlahlobuwa ba mmalwa feela ba ngotseng ka mahlakore a mabedi a taba ena.
- (e) Moqoqo wa 1.5 ba (*Bosiu boo bo ile ba ba bolelele ka ho fetisisa*). Boholo ba bahlahlobuwa ba ngotseng ka sehlooho sena bo ikamahantse le sehlooho ka ho phethahala. Ke methwaela feela e sa hlalosing mabaka a entseng hore motho enwa a se robale bosiu. Ba buile ka hore ba ne ba kgalehile hamonate.

##### Dintlafatso tse ka etswang

- (a) Keletso ke hore matitjhere a ngodise bana meqoqo kgafetsa hara selemo. Ba kwetlise boiqapelo ba baithuti le ho ba lemosa hore boiqapelo ba bona e be ba ditaba tse kgolwehang.
- (b) Baithuti ba rutwe ho ngola mmapa wa monahano ka nepo. Ba tsebe hore mmapa wa monanano o lokela ho tsamaellana le dikahare tsa moqoqo.
- (c) Matitjhere a hlokomedise baithuti hore ha ba ngola dihlahiswa tse pedi tsa moqoqo nakong ya tlhahlobo ba habahanye mola sehlahisweng sa pele kapa ba ngole hodimo hore ke sehlahiswa sa pele kapa ke mokgwaritso wa pele.
- (d) Baithuti ba rutwe ho sekaseka dihlooho tsohle tsa meqoqo pele ba etsa kgetho hore ba tle ba tsebe ho kgetha sehlooho seo ba se utlwisang ka botlalo.
- (e) Popo ya dipolelo le tshebediso ya makopanyi e batla e ba bothata bo boholo ho baithuti. Ba kwetliswe ho ngola dipolelo tse utlwahalang.
- (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 sebetsana 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) Potso 2.1 Lengolo la semmuso: *Ngolla moreki ya qetileng dikgwedi tse tharo a sa lefa mokitlane wa hae lengolo, ho mo hopotsa ho lefa mokitlane wa hae.* Ke bahlahlobuwa ba mmalwa ba sa latelang sehlooho sena, ba ngotseng e le bareki ba ngolla borakgwebo ho fana ka mabaka a entseng hore ba se kgone ho lefa. Ho sa na le bahlahlobuwa ba bangata ba sa kgoneng ho ngola sebopeliso sa mofuta ona wa lengolo ka nepahalo.
- (b) Potso 2.3 Puisano: *Ngola puisano dipakeng tsa ngwana le motswadi ka bohlokwa ba dipapadi.* Ke bahlahlobuwa ba mmalwa haholo ba kgoneng ho ngola ka bohlokwa ba dipapadi ka botebo potsong ena. Boholo bo ngotse ka dipapadi ka kakaretso e seng ka bohlokwa.
- (c) Potso 2.4 Raporoto eo e seng ya semmuso: *Dikgohola di bakile tshenyo e kgolo motseng wa heno. Ngolla majoro wa motse wa heno raporoto, o tlalehe ka tshenyo ena.* Hara bahlahlobuwa ba ngotseng tema ena, ke ba mmalwa feela ba sa kgonang ho ngola sebopeliso sa raporoto ka tshwanelo.
- (d) Potso 2.5 Imeili: *Ngolla mookamedi wa mokgatlo o ikemetseng imeili, o mo kope ho tihakela motseng wa heno, a tlo buisana le batjha ka tsa tlhokomelo ya tikoloho.* Ke bahlahlobuwa ba mmalwa ba sebeditseng hantle haholo potsong ena. Boholo ba baithuti ba kgethileng tema ena, bo ngotse memo e yang ho mookamedi wa mokgatlo o ikemetseng ho ba etela motseng wa habo bona. Hape ba bonahetse ba sa tsebe sebopeliso sa Imeili ka nepo.
- (e) Potso 2.6 Tekolokakaretso: *O tswa etela merafong. Ngola tekolokakaretso ya sebaka sena.* Ha ho baithuti ba ngotseng ka tema ena. Lebaka ke hore ha ba rutwe mofuta ona wa tema le hore ba bang ha ba so etele merafong.

### **Ditshisinyo bakeng sa ntlafatso**

- (a) Matitjhere a ikamahanye le *Examination Guidelines* hore ke ditema dife tse lokelang ho rutwa baithuti ka phaposing mme ba rute baithuti ditema kaofela ka botebo.
- (b) Baithuti ba rutwe ho sebedisa rejisetara e loketseng ditemeng tse fapaneng. Ba boele ba hopotswe hore ba lokela ho sebedisa puo ya semmuso, e seng ya seterateng.
- (c) Matitjhere a itshwaele ditema tsa baithuti mme ba bontshwe diphoso ka ho phethahala. Ba bontshwe le kamoo ruburiki e sebediswang kateng.
- (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) Baithuti ba lemoswe hore sebopeliso sa ditema tsa kgokahano ha se mmapa wa monahano. Mmapa wa monahano o itshetleha ho seo ho tlo ngolwa ka sona.
- (f) Matitjhere a lokela ho sebedisa lewa la ho ruta ditema tsa kgokahano le meqoqo ka ho latela motjha ona:
- Qala ka ho hlalosa mofuta wa ditema tsa kgokahano oo o tlang ho ruta ka wona kapa moqoqo oo o tlang ho ruta ka wona. Hlalosa sehlooho, sebopeliso, matshwao le ditebello tsohle.

- Fana ka sehlahiswa se phethahetseng hore baithuti ba bone ditebello ka ho phethahala.
- Sebetsa le baithuti ho rala le ho ngola moqoqo kapa ditema tsa kgokahano ho fihlella pheletsong ya sehlahiswa, mme o fane ka sebaka sa hore moithuti ka mong a ngole wa hae moqoqo kapa yona tema ya kgokahano e le ho lekola tsebo eo a e fumaneng.

# KGAOLO 10

## SETSWANA PUO YA GAE

Pegelo e e latelang e buisiwe mmogo le dipampiri tsa dipotso tsa Setswana Puo ya Gae tsa Ngwanaitseele 2024.

### 10.1 MOKGWA WA TIRAGATSO (2020–2024)

Palo ya batlhatlhojwa ba ba kwadileng Setswana Puo ya Gae mo ngwageng wa 2024 e ile kwa tlase ka palo e e kana ka 1 033 fa e bapisiwa le palo ya batlhatlhojwa ba ba kwadileng ka ngwaga wa 2023.

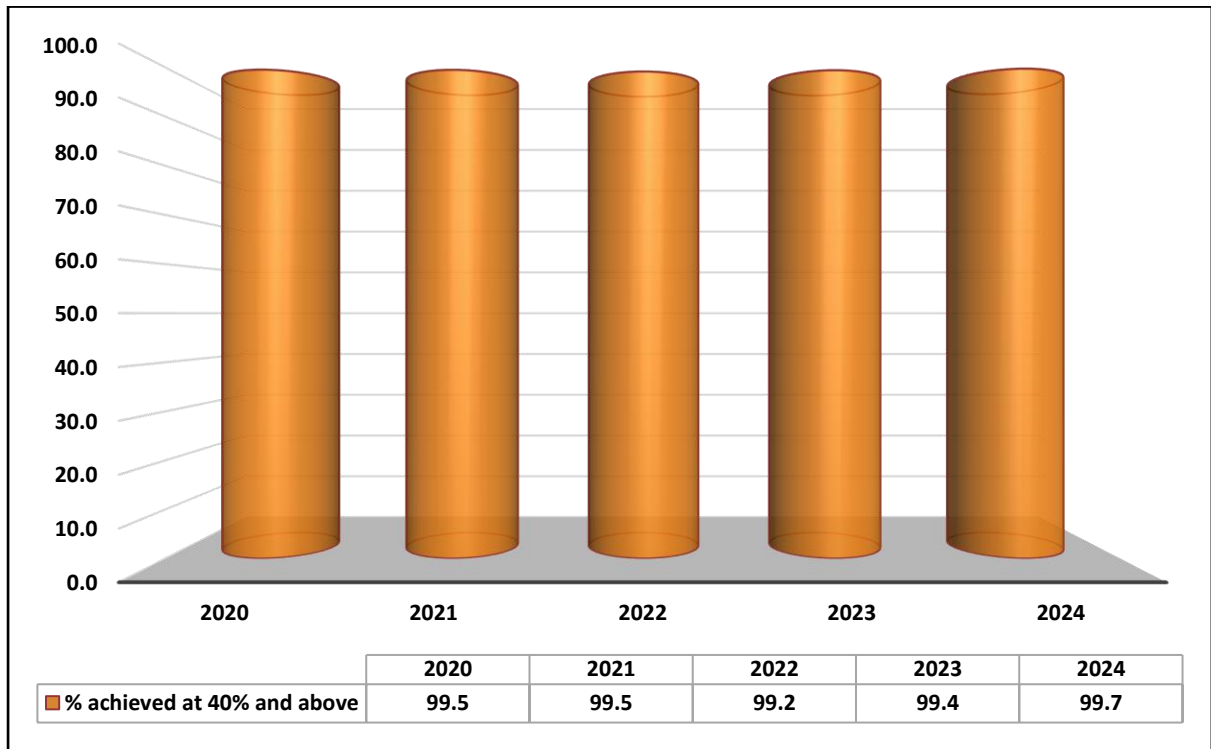
Go nnile le tlhatlhogo e nnye ya seelo sa phalolo monongwaga. Palo ya batlhatlhojwa ba ba falotseng ka go bona diporosente di le 40 e tokafetse go tswa go 99,4% ka ngwaga wa 2023 go ya go 99,7% mo ngwageng wa 2024. Le fa go le jalo, go nnile le kwelotlase mo diporosenteng tsa batlhatlhojwa ba ba falotseng ka dinaledi (maduo a a fetang 80%) go tswa go 3,9% ka ngwaga wa 2023 go ya go 2,7% mo ngwageng wa 2024. Palo ya barutwana ba ba falotseng ka dinaledi e ile kwa tlase go tswa go 2 134 go ya go 1 491, dipalopalo tse di ileng kwa tlase tsa barutwana ba ba kwadileng mo ngwageng wa 2024 go bontsha di na le seabe mo palong ya phalolo ka dinaledi.

Malepa a a farologaneng a go leka go tlhatlhosa dipholo a a dirisitsweng ke barutabana, bagakolodi ba serutwa le mafapha a a farologaneng a thuto mo porofenseng a ne a tswelediwa mo ngwageng wa 2024. Boineelo, manontlhotlho le maikaelelo a barutwana ba ba nang le bokgoni le tsona di thusitse thata mo go tokafatseng dipholo.

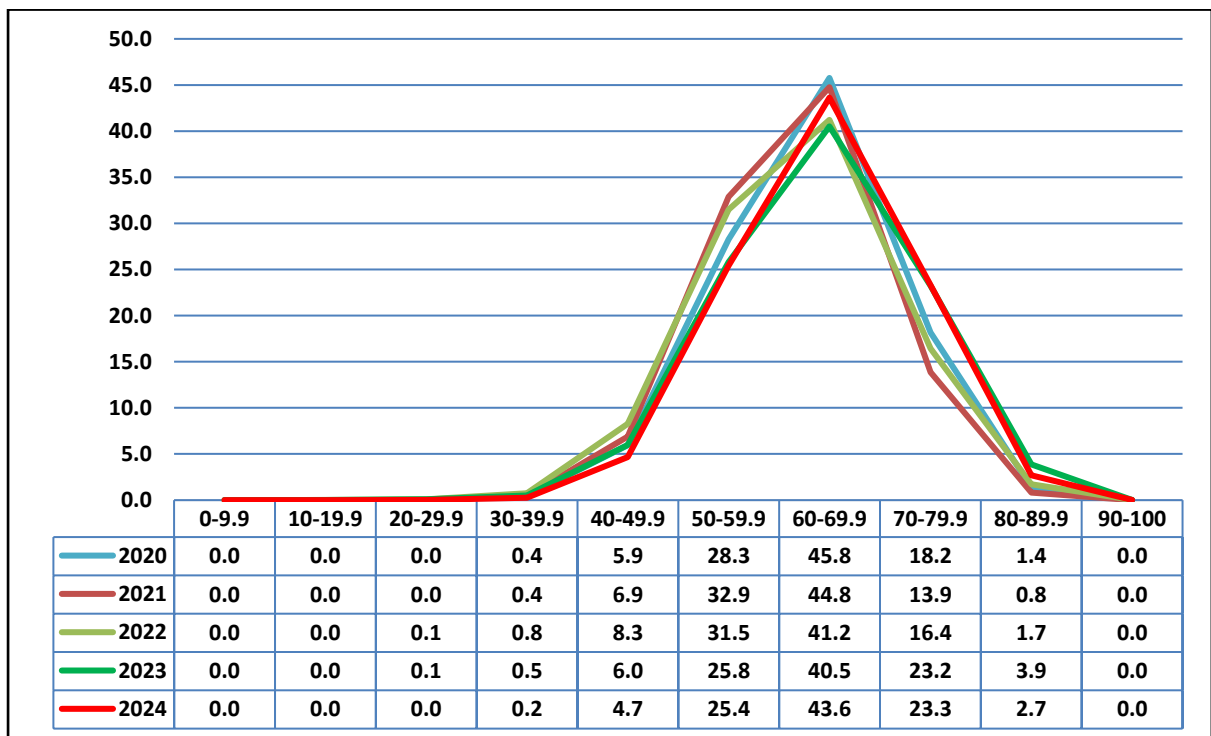
#### Papetlana 10.1.1 Diphitlhelelokakaretso tsa Setswana Puo ya Gae

Ngwaga	Palo e e kwadileng	Palo e e falotseng ka 40% le go feta	% e e falotseng ka 40% le go feta
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
2024	55 231	55 083	99,7

**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) Tiragatso ya pampiri e, e nnile le tokafalo e e mo magareng. Batlhatlhojwa bangwe ba dirile sentle mo pampiring e fa bangwe ba sa dira sentle.
- (b) Batlhatlhojwa bangwe ba dirile bontle mo potsong ya tekatlhaloganyo. Tiragatso eo e tlhodile tokafalo mo potsong e. Go santse go le ba le mmalwanyana ba ba tlaelang go buisa ka tsenelelo le ka go tlhaloganyana gore ba kgone go nepa dipotso.
- (c) Kitso ya mareo, diane, dipotso tse di tlhokang ntlhakemo le go bapisa ditlhangwa, e santse e le kgwetlho mo batlhatlhojweng.
- (d) Potso ya tshobokanyo e bone tiragatso e e tokafetseng. Bokgoni jwa go sobokanya bo tokafetse thata. Go santse go na le ba le mokaonyana ba ba kopolotseng setlhangwa le go se kwala ka dintlha e seng ka temana. Bangwe ba kwalolotse dinopolo ba bo ba kwala ka tiriso ya mafoko a bona.
- (e) Batlhatlhojwa ba santse ba sa kgone go sekaseka papatso ka tsenelelo. Ditogamaano tsa papatso di santse di gwetlha ba bantsi. Tiragatso mo potsong e, e koafetse. Tlhokomelo ya madiri a a laelang ka ga se se tshwanetseng go diriwa mo dipotsong e santse e tlhabela. Dipopego tsa puo le melawana/dikarolopuo e santse e le kgwetlho mo batlhatlhojweng ba bantsi.
- (f) Potso ya khathunu ga e a bona tiragatso e e jesang diwelang. Batlhatlhojwa bangwe ba dirile bontle le fa go santse go na le palo e e rileng e e sa dirang sentle. Thanolo ya puo ya mmele le tshokatsheko ya dipudula e nnile kgwetlho mo go bangwe. Tiragatso ya dipopegopuo le melawana e santse e le kwa tlase.
- (g) Go nnile le tokafalo e nnye mo potsong ya dipopego tsa puo le melawana ya tiriso; fela tiragatso e santse e le kwa tlase ka bontsi bo sa dira sentle. Kitso ya dipopegopuo/dikarolopuo, mefuta ya tsona le tiriso ya tsona ga e e itumedise. Batlhatlhojwa ba tlhoka go itse dipopego tsa puo, mefuta le tiriso ya tsona ka botlalo. Ba tshwanetse 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) Tiragatso ya potso ya tekatlhaloganyo e nnile le kwelotlase. Batlhatlhojwa ka bontsi ga ba a dira sentle mo potsong e. Go batlhatlhojwa ba le mmalwa ba ba kgonneng go dira sentle jaaka go ne go solofetswe.
- (b) Tlotlofoko, go tlhagisa ntlhakemo le tlhaloso ya ditlhagiso e santse e le kgwetlho mo batlhatlhojweng ba le bantsi.
- (c) Batlhatlhojwa ba le mmalwa ba santse ba na le kgwetlho ya go buisa setlhangwa sa tekatlhaloganyo le dipotso ka tsenelelo. Palo e e rileng ya batlhatlhojwa e kgonne go buisa setlhangwa le dipotso ka tsenelelo mme dikarabo tsa bona tsa ba kgontsha go dira bontle.

### Diphoso ka kakaretso le go sa tlhologanye dipotso

- (a) Batlhatlhojwa ka bontsi ga ba itse bokao jwa lereo dikungwelo mme ba reteletswe ke go neela dikungwelo tsa bapalami mo go P1.1.3.
- (b) Batlhatlhojwa ga ba a kgona go feleletsa seane mo go P1.1.6. Batlhatlhojwa ga ba itse diane tse di feletseng.
- (c) Mo go P1.1.8, bontsi bo reteletswe ke go tlhalosa se se tlhodileng dikgapetla tsa metsi gonne bo sa itse bokao jwa lereo dikgapetla.
- (d) Batlhatlhojwa ga ba a kgona go lemoga gore P1.1.9 e ne e tlhoka gore ba tseye ntlhakemo mme morago ba tshegetse ka lebaka. Ba tlhaetse go buisa potso ka tsenelelo le go e tlhologanya.
- (e) Go batlhatlhojwa bangwe ba ba diragaditseng bokoa mo go P1.1.11, e e neng e batla gore ba tlhagise gore a go ne go siame gore bapalami ba kgaogangwe go ya ka maemo a bona. Batlhatlhojwa ba tlhaetse go tlhologanya setlhangwa ka tsenelelo.
- (f) Batlhatlhojwa bangwe ga ba a dira sentle mo go P1.2.1. Papiso e santse e le tlhobaboroko mo batlhatlhojweng ba le mmalwa. Ba santse ba retelelwa ke go ikaega ka morerwana wa se se bapisiwang. Ga ba bapise dilo tse di sa tsamaelaneng.

### Dikatlanegiso tsa go tokafatsa

- (a) Go gakololwa barutabana go aga tlotlofoko fa ba dirisa barutwana ditlhwangwa tsa porosa le tsa poko, tsa boithamedu le tse e seng tsa boithamedu. Ba lemose barutwana tlotlofoko e ntšhwa, bokao jwa yona le tiriso ya yona. Go rutiwa ga kago ya tlotlofoko le tiriso ya puo go kaetswe mo thulaganyong ya go ruta mo CAPS. Se se tlaa kgontsha barutwana go araba potso P1.1.3 le P1.1.8
- (b) Barutabana ba rotloediwa go tsenyeletsa temogo le tiriso ya diane le maele mo tirisong ya ditlhangwa tsa porosa, poko, padi, terama le tsa boithamedu. Diane le maele di lebelelwe ka botlalo. Popego ya tsona e rutiwe e feletse. Barutabana ba gakololwa gore fa maele/diane di tlhagelela mo ditlhangweng mme di sa felela kgotsa sebopego sa tsona se fetotswe ka tsela nngwe, ba lemose barutwana seo mme ba siamise. Thuto e e tlaa kgontsha barutwana go araba dipotso dingwe le dingwe ka ga maele/diane jaaka mo go P1.1.6.
- (c) Barutwana ba rotloediwe go boeletsa setlhangwa le fa ba setse ba araba dipotso. Ba buise ditemana go tlhologanya se se buiwang le go lemoga dintlha tse di tlhaolegileng. Ba rotloediwe go eta ba ipaya mo maemong a ba ka tsayang matlhakore a a rileng ka dintlha tseo tse di tlhaolegileng. Barutabana ba rotloetse barutwana go tsaya ntlhakemo pele ba neela lebaka le le e tshegetsang. Ba dumele/ba ganetse, ba tlhagise gore a ke boammaaruri kgotsa nnyaya, ba arabe ka nnyaya kgotsa ee, a go nepagetse/go fosagetse, a ke ntlha kgotsa ke kakanyo e bo e le gona ba ntshang lebaka le le tshegetsang ntlhakemo eo. Ka se, go tlaa nna le tokafalo mo tiragatsong ya dipotso tse di tshwanang le P1.1.9, 1.1.11 le P1.1.12.
- (d) Barutabana ba gakololwa go katisa barutwana go buisa setlhangwa sa tekatlhologanyo ka tsenelelo gore ba utlwe sengwe le sengwe se go buiwang ka ga sona. Ba ete ba botsa barutwana dipotso tse di tlaa kaelang fa ba tlhologanya setlhangwa kgotsa nnyaya. Dipotso tseo e nne tse di tlaa thusang barutwana go buisa ka tsenelelo gore ba kgone go lemoga tshedimotsetso ya botlhokwa le go tlhatlhosha

maemo a go tihaloganya setlhangwa. Puiso e, e tlaa thusa barutwana go kgona go tshegetsa dikarabo tsa bona ka mabaka a a maleba.

- (e) Papiso ya setlhangwa se se kwadilweng le setlhangwaponno e tlhoka gore barutwana ba sekaseke dintlha tsa tshwano/tsa pharologano. Go lemosiwe barutwana gore fa ba kwala ka pharologano ba tlhagisa ntlha ya setlhangwa A ba bo ba tlhagisa ya setlhangwa B e e farologanang le yona. A barutwana ba totobalediwe gore ba tshwanetse go dirisa fela tshedimosetso e e mo setlhangweng kgotsa e e tlhagisitsweng mo setshwantshong. Go tshwantshiwe/go farologannwe ka dilo tse di tsamaisanang go tswa mo ditlhangweng ka bobedi. Molebo o o tlaa thusa barutwana go araba P1.2.1 jaaka go lebeleetswe. Barutwana ba kwadisiwe dithutiso tse dintsi tsa papiso ya ditlhangwa tse di kwadilweng le ditlhangwaponno.
- (f) Barutabana ba gakololwa gore ba katise barutwana ka go ba kwadisa ditekatlhaloganyo mo bekeng nngwe le nngwe ya bobedi. Go dirisiwe ditlhangwa tse di kwadilweng le ditlhangwaponno. Barutabana ba rute barutwana go ntsha morero/kgankgolo/thitokgang ya tekatlhaloganyo gore ba kgone go lemoga gore tekatlhaloganyo e bua ka ga eng.
- (g) A dikgato tsa go buisa di salwe morago fa go dirwa tekatlhaloganyo. Barutabana ba kaele barutwana go buisa setlhangwa gabedi/gararo/go feta gore ba tle ba se tihaloganye sentle. Morago ba buise dipotso tsotlhe pele ba ka simolola go di araba mme ba ete ba lebelela setlhangwa gape. Ba sekaseke setlhangwaponno ka tsenelelo, ba buise dipotso mme ba se lebelele gape pele ba simolola go araba. Go botlhokwa gore ba tihaloganye ditlhangwa le dipotso gore ba tle ba arabe ka nepagalo.
- (h) Barutwana ba rotloediwe go dirisa dithanodi le bukana ya mareo le melawana ya mopeleto le puiso ya dibuka tsa Setswana. Tiriso ya dikwalo tse e tlaa ungwela barutwana go araba tekatlhaloganyo yotlhe ka tshwanelo.
- (i) Bagakolodi ba rotloediwa go tlhokomela gore barutabana ba kwadisa barutwana dithutiso di le dintsi tsa tekatlhaloganyo. Ba totobatse gore dithutiso tseo di tshwaiwe di bo di direlwe ditshiamiso.

## POTSO 2: TSHOBOKANYO

### Ditshwaelo ka kakaretso

- (a) Tiragatso ya tshobokanyo e tokafetse, go bonala batlhatlhojwa ba dirile bontle mo potsong e, fela go na le ba bangwe ba ba sa dirang sentle.
- (b) Batlhatlhojwa ba le mmalwa ba santse ba kwala tshobokanyo ka dintlha. Ga ba kwale ka temana jaaka ba laetswe.
- (c) Go batlhatlhojwa ba ba tlhaelang bokgoni jwa go sobokanya ka go dirisa mafoko a bona. Ba kopolola dintlhakgolo jaaka di ntse go tswa mo setlhangweng.
- (d) Bokgoni jwa go buisa setlhangwa ka tsenelelo le go se tihaloganya bo santse bo tlhaela mo go bangwe mme se se dirile gore ba retelelwe ke go neela dintlha tse di maleba le potso.

### Diphoso ka kakaretso le go sa tihaloganye dipotso

- (a) Batlhatlhojwa ba kwadile dinopolo mmogo le dintlha ka mafoko a bona. Ba kwala dintlha tsa palo e e fetang kgotsa mafoko a a fetang selekano se se beilweng. Ba

latlhegetswe ke maduo fa palo ya dintlha e fitlheletswe mme dintlha tse di maleba di le kwa tlase.

- (b) Go bangwe ba ba neng ba sa itse bokao jwa mareo a tshwana le ditlhabi le mesifa mme ba fose makaelagongwe a ona. Se se ba kgoreleditse go ka dirisa mafoko a bona ba sa kopolole. Ba bangwe ba nopotse dintlha jaaka di ntse mo setlhangweng.
- (c) Batlhatlhojwa bangwe ba ne ba boeletsa dintlha mme ka ntlha ya seo ba latlhegelwe ke maduo. Bangwe ba ne ba eta ba kwala dintlha tse di seng maleba le se potso e se batlang.

### **Dikatlanegiso tsa go tokafatsa**

- (a) Barutabana ba gakololwa gore ba totobaletse barutwana go ela tlhoko taelo ya go sobokanya setlhangwa 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.
- (b) Barutwana ba katisiwe go batla le go thalela 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. Ba ete ba netefatsa gore dintlhakgolo tseo di nyalana le potso. Kgato e e tlaa ba thusa go fitlhelela dintlha tse di maleba.
- (c) Tiriso ya makaelagongwe, ditlhaloso tsa mareo kana tsa puo ya malepa, tiriso ya tirwa e ka thusa gore batlhatlhojwa ba kwale ka mafoko a bona. Barutabana ba gakololwa go totobaletsa barutwana gore tiriso ya mafoko a bona e ba ungwela maduo a puo.
- (d) Sebopego sa tshobokanyo se totobadiwe gore ke temana e seng dintlha. Barutwana ba gakololwe go kwala ka dipolelo tse dikhutshwane, tse di tletseng e bile di tlhaloganyega.
- (e) Sebopego sa karabo se se mo kaeding ya go tshwaya se dirisiwe jaaka sethusathuto. Se tlaa thusa barutwana gore ba se ka ba boeletsa dintlha tse di tshwanang ka bokao. Barutwana ba se ka ba se dirisa go kwala tshobokanyo.
- (f) Barutabana ba rotloediwa go lemosa barutwana tshobokanyo ka botlalo. Ba dirise ditlhangwa tse di farologaneng tsa seemo se se kwa godimo. Barutwana ba rotloediwa 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. Tshobokanyo e katisiwe ka botlalo kwa mephatong e e kwa tlase, gore morutwana a bo a le mo maemong a dinaledi fa a goroga kwa Mophatong wa 12.
- (g) Dithutiso tsa tshobokanyo di kwadisiwe le go tshwaiwa nako le nako. Se se tlaa ba baakanyetsa diteko le ditlhatlhubo. Barutabana ba gakololwa go siamisa mopeleto le tlhopho ya mareo nako le nako fa ba tshwaya tiro ya barutwana.
- (h) Bagakolodi ba Serutwa ba tlhokomele gore tshobokanyo e a rutiwa e bile go kwalwa dithutiso le gore barutwana ba kwala ditshiamiso jaaka karolo ya go ruta le go ithuta.

### **POTSO 3: PAPATSO/PHASALATSO**

#### **Ditshwaelo ka kakaretso**

Tiragatso ya batlhatlhojwa mo karolong ya boraro ya lokwalopotso lo e mo magareng. Tiragatso ya potso ya papatso e koafetse fa ya khathunu le ya tiriso ya puo di 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 tlhabela kitso ya ditogamaano tsa papatso. Ga ba kgone go di farologanya le dikao tsa tsona. Tlhaelo e e dirile gore bangwe ba se kgone go neela togamaano e e dirisitsweng go ngoka bareki mo go P3.2.
- (b) Tlhaelo ya pharologantsho magareng ga go ngoka/gogela le go tlhotlheletsa e dirile gore batlhatlhojwa ba retelelwe ke go nopola leano le le dirisitsweng go tlhotlheletsa bareki jaaka P3.3 e ne e batla.
- (c) Batlhatlhojwa ba tlhabela go sekaseka tiriso ya didiriswa ka tsenelelo mme ba lemoge bokao jwa tsona mo papatsong. Ga ba kgone go batla bokao jwa tiriso ya didiriswa tse di sa tsamaisaneng mo papatsong. Se se dirile gore ba retelelwe ke go lemoga lebaka le le dirileng gore mmapatsi a dirise sediriswa sa go tshela leokwane go ya ka P3.5.
- (d) Mefuta ya dipopegopuo/dikarolopuo ke tlhobaboroko mo batlhatlhojweng bangwe. Ba reteletswe ke go bolelela gore leina tuelo ke mofuta ofe wa leina mo go P3.7.
- (e) Batlhatlhojwa ba santse ba na le kgwetlho ka mediriso. Kgwetlho e, e ba iditse go fetolela polelo go nna modirisokgonego jaaka P3.8 e ne e batla.

### Dikatlanegiso tsa go tokafatsa

- (a) Papatso e na le ditogamaano tse di dirisiwang go ngoka/gogela bareki go tla go bona le go reka. Ditogamaano tse di dirisiwang go ngoka/gogela ke: puo e e tlhotlheletsang, puo e e digelang, mekwalotlanyo e e farologaneng jalojalo. Barutwana ba lemosiwe gore ditogamaano tse di na le dikao tse di farologaneng go ya ka moo mmapatsi a tlaa bong a batla go di dirisa ka teng mo papatsong ya gagwe. Barutwana ba bontshiwe ditogamaano tse gore ba tle ba kgone go araba potso e tshwana le P3.2 ka nepagalo.
- (b) Barutabana ba gakololwa go lemosa barutwana pharologano magareng ga go ngoka/gogela le go tlhotlheletsa. O ka gogela moreki go atumela go tla go bona mme wa tshwanelwa ke go loga leano le le tlaa mo tlhotlheletsang/la mo dira gore jaanong a reke. Temoso e e tlaa kgontsha barutwana go nopola leano le le tlhotlheletsang bareki jaaka mo go P3.3. Barutwana ba lemosiwe gore go nopola ke go kwalolola se o se kaetsweng jaaka se kwadilwe.
- (c) Barutwana ba rotloediwe go sekaseka papatso ka tsenelelo. Ba lemoge bokao jwa didiriswa tse di mo papatsong. Ba bapise poge go kana tiriso ya tsona le se se bapadiwang mme ba kgone go lemoga bokao jwa tiriso eo. Senotsididi le leokwane ke diedi ka bobedi mme fa sediriswa sa go tshela leokwane se dirisitswe go tshela senotsididi, tiriso eo e kaya gore senotsididi seo se sentsi/se ka go fa maatla go dira fela jaaka leokwane le dira mo koloing. Tshekatsheko e e tlaa ba thusa go araba potso e tshwana le P3.5 ka nepagalo.
- (d) Dipopego tsa puo le melawana ya tiriso di lebelelwe ka tsenelelo. Mefuta ya dipopegopuo/dikarolopuo e rutiwe. Barutwana ba newe mefuta ya maina le dikao tsa ona. Ba kwadisiwe le dithutiso ka mefuta ya maina. Dithutiso tseo di diriwe go tlwaetsa barutwana go araba dipotso di tshwana le P3.7. 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.
- (e) Mediriso ya madiri jaaka karolo ya dipopegopuo/dikarolopuo e diriwe ka botlalo. Barutwana ba lemosiwe gore modirisokgonego o lemogiwa ka tiriso ya popi ya

kgonego 'ka'. Dikao di neelwe ka bontsi le barutwana ba kwadisiwe dithutiso tsa mediriso nako le nako. Dithutiso di tlaa katisa barutwana mme ba tlaa kgona go araba dipotso tsa mediriso jaaka P3.8 ka tshwanelo.

- (f) Barutabana ba neye barutwana ditšhono tse dintsi tsa go ikatisa ka ditlhangwa tse di farologaneng tsa papatso. Se se tlaa ba kgontsha go sekaseka ditlhangwa tse di farologaneng. Ba ba neye le dithutiso tse di farologaneng tsa papatso go humisa kitso ya bona ka ga setlhangwaponno se mme ba oketse go itshepa ga bona.
- (g) Dithutiso di akaretse dipotso tsa malepa/ditogamaano, didiriswa tse di farologaneng mo papatsong, tiriso ya dipopegopuo/dikarolopuo mo papatsong. Di kwadisiwe nako le nako. Ditshiamiso di diriwe mme di tsewe jaaka karolo ya go ruta le go ithuta.
- (h) Bagakolodi ba Serutwa ba tlhokomele gore papatso e rutiwa le go tthatlhabiwa ka botlalo.

#### **POTSO 4: KHATHUNU**

##### **Diphoso ka kakaretso le go sa tlhaloganye dipotso**

- (a) Go tlhabela ga bokgoni jwa go sekaseka le go ranola puo ya mmele go go thusang batlhatlhojwa go lemoga maikutlo a a senogang le bokao jwa ona, go reteditse batlhatlhojwa go araba P4.2 le P4.3 ka nepagalo.
- (b) Batlhatlhojwa bangwe ba santse ba na le kgwetlho ka mefuta ya dipudula le bokao/tiriso ya tsona. Ba tlhokile go sekaseka sebopego sa pudula le go sala morago mogatlana wa yona o o elang kwa morutwaneng yo o emeng ka dinao. Kgwetlho e e reteditse batlhatlhojwa bangwe go araba P4.4 jaaka go ne go solofetswe.
- (c) Go tlhabela ga kitso tiriso ya matshwao a puiso mo dipopegopuong dingwe go reteditse batlhatlhojwa go nepa P4.6. Batlhatlhojwa bangwe ga ba a tsaya tsia ntlha ya gore lelatlhelwa le dirisiwa mmogo le letshwao puiso la tsiboso(!).

##### **Dikatlanegiso tsa go tokafatsa**

- (a) Barutwana ba lemosiwe botlhokwa jwa puo ya mmele mo kathunung. Ba lemosiwe maikutlo a a farologaneng a a senolwang ke puo ya mmele. 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 phutha matsogo, go bula molomo go le gonnye, go lebelela o isitse tlhogo kwa tlase 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 le P4.3.
- (b) Barutabana ba totobatse mefuta e e farologaneng ya dipudula le tiriso ya tsona. Barutwana ba lemosiwe gore mogatlana wa pudula o supela ntlheng ya modiragatsi yo o e dirisang. Temoso e fa e le botlalo e tlaa thusa barutwana go araba dipotso di tshwana le P4.4.
- (c) Barutwana ba lemosiwe gore lelatlhelwa le dirisa le go lemogiwa ka letshwao la tsiboso(!). Barutabana ba totobatse botlhokwa jwa tiriso ya letshwao la tsiboso mo malatlhelweng. Ba lemose barutwana gore ga go na lelatlhelwa fa letshwao la tsiboso le sa dirisiwa.
- (d) Bagakolodi ba Serutwa ba rotloediwa go tlhokomela gore khathunu e rutiwa ka tsenelelo le gore dithutiso tsa yona di kwalwa kgapetsakgapetsa. Dipotso tsa puo ya

mmele, dipudula 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 tthatlhobang dipopegopuo le melawana ya tiriso, nepagalo ya puo; mopeleto, matshwao a puiso le go nopola di botlhokwa thata mo lokwalopotsong lo gonne ke lwa batlhatlhojwa ba Setswana Puo ya Gae.

#### **Diphoso ka kakaretso le go sa tlhaloganye dipotso**

- (a) Potso ya tiriso ya puo e santse e le kgwetlho e kgolo mo batlhatlhojweng ba le bantsi. Batlhatlhojwa ba tlhabela kitso e e tseneletseng ya dipopegopuo/dikarolopuo le melawana ya tiriso. Tiragatso mo potsong e, e santse e sa kgotsofatse.
- (b) Batlhatlhojwa ba reteletswe ke go dirisa lekwawatshwana mogolo, jaaka go ne go lebeletswe mo go P5.2. Tiriso ya makwalwatshwana e santse e sa jese diwelang.
- (c) Tiriso ya dipopegopuo e santse e le tlhobaboroko mo batlhatlhojweng ba bantsi. Ba reteletswe ke go lemoga gore leina meepelwane le dirisitswe jang mo setlhangweng jaaka go ne go solofetswe mo go P5.3.
- (d) Go itse dipopegopuo/dikarolopuo le go kgona go di lemoga mo ditlhangweng e santse e le kgwetlho mo batlhatlhojweng ba bantsi. Kgwetlho e e ba reeditse go lemoga lediregi mo P5.4 le lebotsi mo P5.5 gore ba tle ba di nopole jaaka ba ne ba kopilwe.
- (e) Batlhatlhojwa ba tlhabela kitso ya tiriso ya matshwao a puiso mo dipopegopuong dingwe go reeditse batlhatlhojwa go nepa P5.5. Batlhatlhojwa bangwe ga ba a tsaya tsia ntlha ya gore lebotsi le dirisiwa mmogo le letshwaopuiso la potso(?). Go dirisa lebotsi mo polelong jaaka thui go nnile kgwetlho mo go ba bantsi. Batlhatlhojwa ga ba a kgona go araba P5.5 ka botlalo.
- (f) Mopeleto wa popi ya pakatlang ke kgwetlho mo batlhatlhojweng. Bontsi bo dirisa 'tla' boemong jwa 'tlaa'. Se se ba iditse go araba P5.6 ka botlalo.
- (g) Kitso ya mefuta ya dipopegopuo/dikarolopuo ke tlhobaboroko mo batlhatlhojweng bangwe. Ba reteletswe ke go bolela gore leina bodutu ke mofuta ofe wa leina mo go P5.7.

#### **Dikatlanegiso tsa go tokafatsa**

- (a) Dipopegopuo le melawana ya tiriso ke karolo ya lenaane la CAPS (tsebe 98–99). Di tlhoka go tsewa tsia le go totobadiwa ka botlalo. A barutwana ba lemosiwe dikarolopuo/dipopegopuo le melawana ya tiriso ka tsenelelo.
- (b) A barutwana ba katisiwe go bopa dipolelo ka makwalwatshwana a a farologaneng. Barutabana ba gakololwa gore ba katise tiriso ya makwalwatshwana le fa ba dira poko, padi, terama kgotsa bokgoni jwa go kwala. Barutwana ba tlwaediwe go neela bokao jo bo farologanang le jo bo mo setlhangweng se se mo isong. Katiso e e tlaa kgontsha barutwana go araba P5.2 jaaka go lebeletswe.
- (c) Tiriso e e farologaneng ya dipopegopuo/dikarolopuo e tseelwe matsapa ka botlalo. Tiriso ya dipopegopuo tse di farologaneng jaaka tlhalosi ya tshwantshanyomokgwa, thui, tatlhelwa jalojalo e katisiwe nako le nako. Barutabana ba gakololwa go dirisa

dikao tse dintsi tsa tiriso eo le go kwadisa dithutiso. Se se tlaa ungwela barutwana go le gontsi mo dipotsong di tshwana le tsa P5.3 le P5.5.

- (d) Barutabana ba gakololwa go lemosa barutwana gore lebotsi ke lebotsi ka letshwao la potso(?). Barutabana ba totobatse botlhokwa jwa tiriso ya letshwao la potso mo mabotsing. Ba lemose barutwana gore ga go na lebotsi fa letshwao la potso le sa dirisiwa. Temoso e e tlaa ba kgontsha go araba P5.5. ka botlalo.
- (e) A barutabana ba totobaletse barutwana gore popi ya pakatlang ke 'tlaa'. Barutabana ba gakololwa go dirisa popi e le go eta ba e siamisa fa e fosagetse mo ditlhangweng tse ba di dirisang le mo tirong ya barutwana. Se se tlaa thusa barutwana go napa P5.6 ka botlalo.
- (f) Barutabana ba rotloediwa gore fa ba dirisa makwalopotso a a fetileng, ba atolose/oketse dipotso tsa dipopegopuo/dikarolopuo. Dithutiso tsa beke le beke di tsenyeletse dipopegopuo tse di dirilweng mo nakong e e fetileng gore barutwana ba dule ba di gakologelwa. Popegopuo e se ka ya kwadisetswa thutiso gangwe fela.
- (g) Barutwana ba katisiwe ka dithutiso pele ba kwala diteko le ditlhatlhobo. Go botlhokwa gore nako le nako go dirwe ditshiamiso tsa dithutiso ka botlalo.
- (h) Bagakolodi ba Serutwa ba gakololwa go netefatsa gore dithutiso tsa dipopegopuo le melawana ya tiriso di kwalwa ka botlalo le ka bontsi. Ba tlhokomele gore tiro yotlhe e a akarediwa. Gape ba netefatse gore dithutiso di a tshwaiwa le ditshiamiso di tsewa jaaka karolo ya go ruta le go ithuta.

#### **10.4 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI**

##### **Ditshwaelo ka kakaretso**

- (a) Pampiri ya bobedi e nnile tiragatso e e mo magareng. E santse e tlaela gore go mekamekanwe le yona go bona tokafalo e e itumedisang.
- (b) Tlhamo ya poko e arabilwe ke batlhatlhojwa ba le mmalwa fela. Bontsi bo santse bo na le kgwetlho ya go buisetsa go tihaloganya. Batlhatlhojwa ba na le kgwetlho ya go kwala ka ditiragalo tsa kakaretso ba sa ikaega ka leboko. Gape ga ba amanye karabo ya bona le potso.
- (c) Merero ya maboko, diponagalo tsa poko le mesola, mefuta ya poko, dikapuo le mesola, melaetsa le thuto di santse di tlhokisa batlhatlhojwa boroko.
- (d) Tshekatsheko ya leboko ka tsenelelo e santse e le ya maemo a a kwa tlase. Se se bakile gore batlhatlhojwa ba se kgone go tlhalosa mela e e dirisitsweng mo lebokong le go neelana ka se ba se ungwileng mo lebokong.
- (e) Batlhatlhojwa bangwe ba santse ba na le kgwetlho ya go arabela melawana mo tlhophong ya dipotso tsa poko. Bangwe ba arabile palo e e fetang e e solofetsweng fa bangwe ba sa araba P5 (leboko le le sa tlhaolwang).
- (f) Batlhatlhojwa ba santse ba na le kgwetlho ya go buisa potso ya tlhamo ya padi/ditlhangwa tsa setso le terama ka botlalo. Ga ba buise potso ka tsenelelo mme ba feleletse ba anela ditiragalo fela ntle le go di nyalanya le potso.

- (g) Bontsi jwa batlhatlhojwa ga ba tlhagise matseno a a ranolang setlhogo le go khutlisa ditlhamo tsa bona.
- (h) 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 tswetsong ya morero/ditiragalo se bakwa ke tlhokego e e tletseng ya kitso ya ditiragalo tsa dikwalo.

## **10.5 TSHEKATSHEKO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BOBEDI**

### **KAROLO YA A: POKO (DIPOTSO 1–5)**

#### **Diphoso ka kakaretso le go sa tthaloganye dipotso**

- (a) Batlhatlhojwa ba tlhabela kitso e e tseneletseng ya go sekaseka leboko. Ba tlhabela go tthaloganya se potso e se batlang mme ka ntlha ya se ba kwalolole leboko. Bangwe ba batlhatlhojwa ba ba arabileng potso ya tlhamo ga ba a kgona go sedifatsa dintlha tse di senolang fa seromamowa se le mosola. Ba reteletswe ke go totobatsa botlhokwa jwa seromamowa mo matshelong a batho jaaka fa potso e ne e lopa. Bangwe ba ne ba kwala tlhamo ka kitsokakaretso ya bona ba sa lebelela diteng tsa leboko, mme bangwe bona ba kwalolola leboko ntle le go neelana ka mosola jaaka fa go ne go lebeletswe.
- (b) Bokgoni jwa go neelana ka mofuta wa poko ke ntlha e e santseng e le tlhobaboroko mo batlhatlhojweng bangwe. Bangwe ba kopakopanya mofuta wa poko le wa leboko. Bangwe ba batlhatlhojwa ba neelane ka mofuta, fela ba reteletwa ke go tshgetsatsa lebaka jaaka P2.1 le P4 di ne di batla.
- (c) Batlhatlhojwa bangwe ba gwetlhilwe ke go tlhagisa kgankgolo/se leboko le buang ka ga sona mo go P3.1 le P5.1. Megopolo ya bona e ne e tlhomame mo setlhogong boemong jwa go tlhagisa kgankgolo/se leboko le buang ka ga sona. Dikakanyo tsa batlhatlhojwa mo go P3.2 di ikaegile ka setlhogo 'lefatshe la dikhuduego' ka kakaretso boemong jwa go tlhagisa kgankgolo e bong ditlamorago tse di tlholwang ke dikhuduego/bosetlhogo jwa dikhuduego/tshenyoo e e tllisiwang ke dikhuduego.
- (d) Dikapuo e santse e le tlhobaboroko mo go bangwe ba batlhatlhojwa. Ga ba itse dikapuo tse dingwe ntle le tshwantshyoo le tshwantshiso. P2.3 e ne e tlhoka sekapuo le mosola mme tseo di reteletse bangwe ba batlhatlhojwa. Bangwe ba kgonne sekapuo fela ba reteletwa ke go neelana ka mosola wa sona. Mo go P3.3 le P4.4 batlhatlhojwa ba le mmalwa ba reteletswe ke mofuta ya dikapuo mmogo le go tthalosa gore ba di lemogile/bone jang. Ba ne ba neelana ka mosola wa tsona boemong jwa go tlhagisa se se batliwang. Bangwe ba batlhatlhojwa ba reteletswe ke go nopola sekapuo mo go P5.2 le go neelana ka leina la sona.
- (e) Batlhatlhojwa ga ba kgone go farologanya poeletsomafoko le poeletsomodumo mo go P3.2 le 4.3. Go santse go na le ba le mmalwa gape ba ba reteletsweng ke go araba P2.4, le 5.4 ka nepagalo gonne bangwe ba kwala mosola boemong jwa go tlhagisa gore ba lemogile jang ponagalo eo ya poko. Se se supa gore batlhatlhojwa ga ba itse popego ya diponagalo tsa poko.
- (f) Mo go P4.2. batlhatlhojwa ba reteletswe ke go neela tthaloso ya mola o ba o kaetsweng jaaka o dirisitswe mo lebokong. Ba tlhabela kitso ya mareo a a maleba gonne

ba reteletswe ke go tihalosa mola. Go ya ka kitso ya bona 'thaka tsa morwakgosikgolo re ile' go kaya fa motho a tlhokafetse boemong jwa gore o godile/tsofetse.

- (g) Mo go P3.5 bangwe ga ba a kgona go tlhagisa thotloetso e ba e fitlheletseng go tswa mo ditennyeng tsa leboko mme ba neelana fela ka molaetsa.

### **Dikatlanegiso tsa go tokafatsa**

- (a) A barutabana ba rotloetse barutwana go buisa potso ya tlhamo ya leboko le le neilweng ka tsenelelo. Ba totobatse le gore tlhamo ya poko le yona e na le matseno, mmele le bokhutlo. Mo matsenong go ranolwa setlhogo. A barutabana ba katise barutwana go sala dintlha tsa setlhogo morago fa ba kwala tlhamo.
- (b) Barutwana ba rotloediwe go efoga go kwalola leboko mme ba ete ba dirisa mafoko a bona le go nyalanya dintlha 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) Barutwana ba lemosiwe gore morero/kgankgolo ke se leboko le buang ka ga sona. Ke kakanyokgolo ya leboko lotlhe. E tlhagisiwa ka polelwana e e tihalosang. Ba se ka ba kopolola setlhogo jaaka bangwe ba dirile. Barutwana ba newe maele a ba ka a dirisang go lemoga morero/thitokgang/kgankgolo le se leboko le buang ka ga sona. Maele a a tlaa ba thusa go araba P3.1 le 5.1.
- (d) Barutabana ba lemose barutwana gore maikutlo a leboko a senolwa mo mafokong a mmoki. Gape tshegetso ya maikutlo e nopolwa go tswa mo mafokong a mmoki. Barutwana ba rotloediwe go buisa leboko ka tsenelelo le go lemoga tiriso ya mafoko ka botlalo. Seno se tlaa ba kgontsha go lemoga maikutlo le go a tshegetsa mme ba arabe dipotso di tshwana le P2.5, P3.4 le 5.5 ka nepagalo.
- (e) Barutwana ba lemosiwe mefuta e e farologaneng ya dikapuo. Ba newe dipopego tsa tsona ba bo ba newe mesola ya tsona mo mabokong. Barutabana ba rotloediwa go bontsha barutwana dikao tsa dikapuo mo ditlhangweng tse dingwe jaaka padi, terama le ditlhangwa tsa tekathaloganyo. Seno se tlaa thusa barutwana go lebelela dikapuo mo go sengwe le sengwe se ba se buisang. Tirwana e e tlaa ba nolofaletsa go araba mefuta ya dipotso tsa dikapuo jaaka P2.3, P3.3 le P4.4 le 5.2.
- (f) Go botlhokwa gore fa barutwana ba bontshiwa diponagalo tsa poko go totobadiwe dipopego tsa tsona. Totobatso e tlaa ba thusa go di ela tlhoko mme ba kgone go di lemoga mo mabokong jaaka P2.4 le P5.4 e ne e batla. Barutwana ba rotloediwe go itse ponagalo nngwe le nngwe ka dipopego tsa yona.
- (g) Mesola ya diponagalo tsa poko ke karolo ya botlhokwa e barutabana ba tshwanetseng go e lemosa barutwana. E supa tiro ya diponagalo mo meleng ya lebokong. Sekao: poeletsomafoko, e gatelela bokao jwa mafoko a a boeleditsweng 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) Go buisa ka tsenelelo go tlaa thusa barutwana go tlhaloganya se leboko le buang ka ga sona. Gape go thusa mo go tlhaloganyeng bokao jwa ditlhagiso/maele a a dirisitsweng mo lebokong. Molebo o, o tlaa ba thusa go kgona go tihalosa tiriso ya mela mo mabokong jaaka mo go P4.2. Gape ba tlaa kgona go nopola mela e e nyalanang le ditlhaloso tse di neilweng jaaka P2.2 le P5.3.

- (i) Barutwana ba gakololwe gore fa potso e na le dikarolwana di le pedi, ba tshwanetse go e araba ka botlalo. Fa ba kopiwa go neela ponagalo le mosola/go bua gore ba e bone jang, ba neelane ka dikarolo tsoopedi tse di tlhokegang gore ba se lathegelwe ke maduo ape. Gape fa potso e batla tshegetso ya lebaka, ba neye karolo ya ntlha ba bo ba tshegetsatsa.
- (j) Ditiragalo tsa leboko di na le sengwe sa botlhokwa se mmoki a re rotloetsang go se dira, go se dirisa, go se sala morago go se ela tlhoko jalojalo. Barutwana ba rotloediwe ka gale go bona gore leboko le ba rotloetsa go dira eng sa botlhokwa. Se ke se P3.5 e neng e se tlhoka.
- (k) Thuto ke se o se ungwang mo lebokong mme se go bule matlho kgotsa se go tswele mosola mo botshelong. Go unywa thuto ke go inopolela sengwe sa botlhokwa go tswa mo lebokong. P4.5 e ne batla gore go tlhagisiwe sa botlhokwa se se inopoletsweng mo lebokong.
- (l) Barutwana ba kwadise dithutiso tsa poko kgapetsakgapetsa. Dipotso tsa dithutiso di akaretse tlhamo, diponagalo, o di bone jang, mesola, dikapuo, o di lemoga jang le mesola. Dipotso tsa go nopola diponagalo le dikapuo le tsona di bodiwe. Ditlhaloso tsa mela, dithotloetso, dikungwelo go tswa mo lebokong le tsona di bodiwe. Barutwana ba tlwaediwe go araba leboko le le sa tlhaolwang ka go le tsenyeletsa, nako le nako, mo dithutisong tsa maboko. Dithutiso tse di tlhagelele mo dibukeng tsa barutwana. Barutabana ba siamise mopeleto le tlhopho ya mareo fa ba tshwaya tiro ya barutwana.
- (m) Go rotloediwa Bagakolodi ba Serutwa go tlhokomela gore maboko a rutiwa le go tlhatlhabiwa 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) Matseno a tlhamo e santse e le kgwetlho mo batlhatlhojweng ba bantsi. Ba simolola ditlhamo tsa bona ka dintlha tsa mmele. Go tloa matseno go ba tidisa go supa fa ba tlhaloganya setlhogo. Gape go tloa ranola setlhogo go ba itsa go se nyalanya le ditiragalo tsa tlhamo mme ba feleetse ba anela ditiragalo tsa lokwalo fela.
- (b) Batlhatlhojwa ba tlhaetse go lemoga fa potso ya tlhamo ya padi e na le maphata a le mabedi mme ditlhamo tsa bona di tlhagisitse lephata le le lengwe. Ba tlhagisitse dikgwetlho tse Matsetseleko a nnileng le tsona mme ga ba boleele ka moo di mo hutsafaditseng ka gona. Ba buile fela ka ditiragalo tse di amang moanelwa yoo mme ba sa tlhagise khutsafalo e di mo tlisetsang yona. Bangwe ba neetse ditiragalo/poloto mme ba tlhaela go tlhagisa dintlha tsa ngangisano.
- (c) Mo tlhamong ya terama, batlhatlhojwa ga ba dirisa tlhaloso ya seane jaaka matseno a bona. Ba reteletswe ke go rarabolola seane se se reng 'moapayabodila o a bo ikaapela'. Ba ne ba bua go le gontsi ka ga dilo tse Motsamai a di dirileng mme ba sa tlhagise bothata jo a itlholetseng bona ka ntlha ya dilo tse a neng a di dira. Bangwe ba ne ba sekametse fela mo letlhakoreng le le lengwe la potso. Ba bua ka bothata jo a bo ipaketseng ntle le go tlhagisa matsapa a a neng a lebagana le ona. Ba bangwe ba ne ba bua fela ka ditiragalo tse di amang modiragatsi yo mme ba sa di nyalanye le potso.

- (d) Batlhatlhojwa ka bontsi ba santse ba sa kgone go khutlisa ditlhamo tsa bona sentle. Ba di tlogetse fela ba sa di wetsa. Go tlhalelo ga matseno le ngangisano mo tlhamong go itsa batlhatlhojwa go kgona go kwala bokhutlo jwa tlhamo ka gore bokhutlo bo sobokanya matseno le mmele.

**Dikatlanegiso tsa go tokafatsa**

- (a) Barutabana ba gakololwa go fatlhosa barutwana gore matseno a setlhogo ke go ranola setlhogo. Ba ba lemose gore gape thanolo e, e ba neela dintlha tse ba tlaa di dirisang go aga mmele wa tlhamo. Dintlhana tse tsa matseno di thusa mo ngangisanong ya tlhamo ka gore ba tlaa eta ba di dirisa go nyalanya se ba se buang le setlhogo. Gape go tlaa ba thusa gore ba se katoge setlhogo ka gope. Sekao: fa morutwana a tlhalosa kgwetlho le gore go hutsafala ke eng, ba tlaa dirisa tlhaloso eo go tthagisa ditiragalo tse di tsamaelang le yona go tswa mo pading mme a bontshe khutsafalo go latela tlhaloso ya bona. Fela jalo le ka matseno a terama. Ba tlhalosa go apaya bodila, mme dintlha tse ba tlhalosang ka tsona ke tsona tse ba tlaa bontshang ditiro tsa ga Motsamai tsa go ikapeela bodila a bo a supa dipoelo go tswa mo matsapeng a a itlholetseng ona. A barutwana ba katisiwe ka go kwadisiwa matseno ka ditlhogo tse di farologaneng. Barutabana ba tshwae tiro eo mme ba neele kaelo e e maleba.
- (b) Barutwana ba rotloediwe gore ba lebelele dikgwetlho tsotlhe tse Matsetseleko a nnileng le tsona. Ba lebelele tsibogo ya gagwe, ka puo le ditiro, mabapi le tsona. Ba dirise tsibogo eo go lemoga khutsafalo ya gagwe. Mo terameng a batlhatlhojwa ba sekaseke ditiro tse di bosula tsa ga Motsamai mme ba ete ba lebelele dipoelo tse di nnileng teng ka ntlha ya ditiro tseo. Barutabana ba rotloetse barutwana gore fa ba sekaseka baanelwa/badiragatsi ba lebelele mathakore otlhe a matshelo a bona. Molebo o, o tlaa ba thusa go araba dipotso tsa tlhamo ka nepagalo.
- (c) Go nyalanya dintlha tsa ditiragalo le setlhogo go thusa batlhatlhojwa go tla go ratha sekgwa. Barutabana ba gakololwa go rotloetsa barutwana go eta ba nyalanya ditiragalo le setlhogo. Se se ba tidisa go kwala ditiragalo tsa lokwalo jaaka lo ntse mme ba sa arabe potso. Barutwana ba lemosiwe 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.
- (d) Barutwana ba katisiwe ka tsenelelo go sekaseka le go ranola setlhogo le ditiragalo tsa padi/ditlhangwa tsa setso/terama ka tsenelelo gore ba kgone go araba potso nngwe le nngwe ya tlhamo e batlhatlhobi ba ka e botsang ka nepagalo.
- (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 le ditshiamiso di diriwe. Barutabana ba gakololwa go siamisa mopeleto le tlhopho ya mareo nako le nako fa ba tshwaya tiro ya barutwana.

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

**Diphoso ka kakaretso le go sa tlhaloganye dipotso**

Ga go na batlhatlhojwa ba ba arabileng tlhamo ya ditlhangwa tsa setso. Botlhe ba e tshabetse.

**Dikatlanegiso tsa go tokafatsa**

- (a) Barutabana ba rotloediwa go sekaseka dinaane le maboko otlhe a a tlaotsweng 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.

- (b) 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) Kitso ya bokao jwa puo ya malepa e mo maemong a a kwa tlase mo batlhatlhojweng. Go sa itse bokao jwa puo ya malepa e e reng 'mathata sejo a a nathelanwa' go ba iditse go araba P19.4. Tlhaelo ya puo ka tsenelelo le yona e bakile tiragatso e e bokoa ya potso e.
- (b) Batlhatlhojwa ga ba tseye tsia dintlha dingwe tsa botlhokwa ka baanelwa/badiragatsi ba dikwalo. Ga ba buise dikwalo ka botlalo. Ba reteletswe ke go tlhalosa gore goreng Palesa a teilwe leina le mo P13.5. mo 19.2 gona ba reteletswe ke go tlhagisa kamano ya ga Lenkapere le Gadifele.
- (c) Seabe sa baanelwa/badiragatsi mo go ba bangwe se botlhokwa mme se tshwanetse go elwa tlhoko. Baanelwa/badiragatsi ba tshwanetse go sekasekiwa ka kelotlhoko go bona seabe sa bona mo matshelong a ba bangwe le mo tswetsong ya ditiragalo. Batlhatlhojwa ba le bantsi ba tlodisitse matlho seabe sa ga Kgosi Kgololo mo patlong ya ga Matsetseleko P13.7, P13.10, le sa ga Bra Dan mo go Motsamai mo go P19.6.
- (d) Puo ya go okola tshedimosetso e iditse batlhatlhojwa go araba P13.13 P19.8 le P19.9 jaaka go ne go solofetswe. Ga ba sekaseke ditiragalo tsa dikwalo ka tsenelelo ka jalo ba reteletse ke go fitlhelela bokao jwa dipuo le ditiragalo dingwe.
- (e) Go ithuta sengwe go tswa mo baanelweng/badiragatsing e santse e le sengwe se se tlhokisang batlhatlhojwa boroko. Ga ba kgone go nopola thuto mo ditirong le mo dipuong tsa ba bangwe. Tiragatso e e bokoa ya P15.13, le P19.13 e senotse ntlha e.

**Dikatlanegiso tsa go tokafatsa**

- (a) Barutabana ba gakololwa go lemosa barutwana puo ya malepa e e tlhagelelang mo dikwalong le go ba lemosa bokao jwa yona. Puo e ete e nopolwa ka nako ya puo ya dikwalo. Se se tlaa kgontsha batlhatlhojwa go araba P19.4 jaaka go lebeleletswe.
- (b) Barutwana ba rotloediwe go buisa dikwalo ka tsenelelo. Fa ba feditse go buisa lokwalo mo phaposiborutelong ba rotloediwe go lo buisa gape. Kgato e e tlaa ba thusa go fitlhelela tshedimosetso e e feletseng ka baanelwa/badiragatsi. Ba tlaa kgona go bona le dintlha tse di neng di tlhokwa ke P13.5 le 19.2. Kitso e e tseneletseng ya diteng tsa lokwalo e tlaa baya barutwana mo maemong a go araba potso nngwe le nngwe.
- (c) Tshekatsheko ya baanelwa/badiragatsi e dirwe ka tsenelelo. Go lebelelwe botlhokwa jwa bona mo tswetsong ya ditiragalo le mo kamanong le ba bangwe. Tshekatsheko e e tlaa kgontsha barutwana go tshwaela sentle ka seabe sa baanelwa/badiragatsi mo tswetsong ya ditiragalo jaaka P13.7, 13.10 le 19.6.
- (d) Barutabana ba rotloediwa go sekaseka ditiragalo tsa dikwalo ka tsenelelo. Tiragalo nngwe le nngwe e lebelelwe gore e tlhodilwe ke eng le gore ditlamorago tsa yona ke dife. Go lebelelwe go atlega le go sa atlege ga ditiragalo. Molebo o wa tshekatsheko o tlaa atlegisa go arabiwa ga P13.13 P19.8 le P19.9.

- (e) Barutwana ba lemosiwe gore re kgona go ithuta go tswa mo ditirong, mo ditshwetsong le mo dimelong tsa baanelwa/badiragatsi. Go sengwe sa botlhokwa se se ka inopolelwang mo dikwalong. Se se nopotsweng seo se tshwanetse go nna se se bopang le go tokafatsa matshelo a barutwana. E nne se ba ka se dirisang/ba se tla mo botshelong gore ba boelwe. Barutwana ba katisiwe go nopola se ba se ithutileng le ka nako ya thuto; ba nopole gore ba ithutile eng mo moanelweng/modiragatsing kgotsa mo tiragalong. Katiso e e ka tokafatsa tiragatso ya bona mo go P15.13, le P19.13.
- (f) Barutabana ba gakololwa go kwadisa dithutiso tsa dipotso tse dikhutshwane nako le nako. Ba kwadise padi/ditlhangwa tsa setso le terama. Ba tshwae tiro eo le barutwana jaaka karolo ya go ruta le go ithuta. Barutabana ba siamise mopeleto le tlhopho ya mareo nako le nako fa ba tshwaya tiro ya barutwana.
- (g) Bagakolodi ba Serutwa ba gakololwa go ela tlhoko gore dithutiso tsa dipotso tse dikhutshwane tsa padi/ditlhangwa tsa setso le terama di kwalwa di le dintsi. Gape ba rotloetse barutabana go di tshwaya ka botlalo le go dirisa barutwana ditshiamiso.

## 10.6 THADISO YA TIRAGATSO YA BATLHATLHOJWA MO PAMPIRING YA BORARO

### Ditshwaelo ka kakaretso

- (a) Batlhatlhojwa ba le bantsi ba dirile bontle mo pampiring e. Ke palo e e kwa tlase e e sa salang ditaello morago mme se, sa dira gore ba retelelwe ke go bona maduo a a solofetsweng. Tiragatso ya monogwaga e tokafetse e le tota. Se se senola fa batlhatlhojwa ba kgonne go buisa dipotso le go di tlhaloganya segolobogolo dipotso tsa 1.7 le 1.8, e leng ditshwantsho.
- (b) Go bonala fa batlhatlhojwa ba santse ba na le kgwetlho ya go farologanya ditlhogo tsa ditlhamo ka mefuta ya tsona. Bangwe ba santse ba kwala tlhamo ya tlhaloso jaaka tlhamo ya kanelo. Bontsi bo kwala tlhamo e e sa tseyeng letlhakore jaaka tlhamo ya ngangisano. Ga ba ise ba kgone go dirisa ditshwantsho mo mefuteng e mengwe ya ditlhamo. Ba kwala fela tlhamo ya kanelo fela ka ditshwantsho.
- (c) Tlhopho ya ditlhamo e tokafetse thata. Ditlhamo di arabilwe ka bontsi le fa tlhamo ya 1.2 e leng ya seane le ya 1.4 (tlhamo a maitlhamo) di tsibogetswe ke palo e nnye tota. Palo ya batlhatlhojwa ba ba arabileng ditlhamo tsa ditshwantsho e tlhatlhogile e bile ba di arabile ka bobedi. Batlhatlhojwa ba dirile sentle le mo ditlhamong tsa ditshwantsho. Ditlhogo le diteng di ne di le maleba le setshwantsho se se tlhophilweng. Bontsi jo bo arabileng P1.7 bo dirile bontle go gaisa P1.8.
- (d) Dikgato tsa go kwala di santse di tloisiwa matlho ke batlhatlhojwa bangwe. Bangwe ba kwala lenaanepaakanyo fela fa bangwe ba sa le kwale gotlhelele. Ba bangwe bona ga ba thale mola go ralala setlhangwa sa ntlha.
- (e) Go batlhatlhojwa ba ba sa lateleng ditaello le tshedimosetso tsa lokwalopotso ka botlalo. Batlhatlhojwa bangwe ba arabile setlhangwa sa tirisano se le sengwe fela boemong jwa tse pedi. Se, sa ba itsa go bona maduo a a kwa godimo.
- (f) Batlhatlhojwa bangwe ba santse ba sa tseye tsia sebopego sa ditlhangwa dingwe. Tiriso ya ditshwantsho mo Karolo B (dipotso tsa ditlhangwa tsa tirisano) e nolofaleditse

batlhatlhojwa go tihaloganya 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 tihaloganye dipotso

- (a) Tiragatso mo dipotsong tsa ditlhamo e nnile ntle. Batlhatlhojwa ka bontsi ba dirile bontlente mo ditlhamong. Ba buisitse ditlhogo mme go supile fa ba di tihalogantse. Dipotso tse di latelang di tsoibogetswe ke bontsi jwa batlhatlhojwa P1.1, P1.3, P1.5, P1.6 mme P1.7, P1.2, P1.3, P1.4 le P1.8. di tsoibogetswe ke batlhatlhojwa ba ba mokaonyana.
- (b) Go nnile le kgwetlho ya batlhatlhojwa ba ba neng ba sa senole dintlha ka botlalo ka ba sa itse mefuta e e farologaneng ya ditlhamo. Ditlhagiso di simolola fa gare ntle le go neela matseno a a solofetsweng le go khutlisa tlhamo ya bona ka go neela ntlha kemo kgotsa go garela tlhamo ka tsela e e solofetsweng.
- (c) Dipotso tsa ditshwantsho, P1.7 le P1.8 di tsoibogetswe bontle le fa bangwe ba reteletswe ke go neela dintlha ka botlalo ka P1.8. Ba bontshitse go akanya ka tsenelelo ka go neela ditshwantsho bokao jo bo farologaneng. Dikarabo tsa bona di bontshitse botswerere tota. Ba bangwe ba santse ba tlhabela go kwala tlhamo ya setshwantsho ka mefuta e mengwe, ba kwala fela tlhamo ya kanelo.
- (d) Batlhatlhojwa bangwe ba lekile ka natla go dira letlhomeso le thulaganyo/ipaakanyetso ya go kwala tlhamo ba bangwe ba santse ba sa le dire ka botlalo fa bangwe ba sa le thale. Ba bangwe ba tlhagisitse letlhomeso le le sa latelesegegeng gape le se na dintlha tse di lekaneng. Bangwe ga ba le kwale gotlhelele. Setlhangwa sa ntlha se kwadilwe fela kgato e ga e botlalo gonne diphoso di ntse di phephetha mo setlhangweng sa bofelo.
- (e) Go tlola go dira letlhomeso/ipaakanyo ka botlalo jaaka go kailwe mo CAPS (tsebe 31) go tihodile poeletso ya dintlha le go felelwa ke dintlha mo tseleng. Se, se baka tlhalelo ya dintlha le palo e e kwa tlase ya mafoko a ba a kaetsweng.
- (f) Pharologantsho ya mefuta ya ditlhamo e santse e le kgwetlho. Go santse go na le kgwetlho ya go nyalanya ditlhogo le mefuta e e farologaneng ya ditlhamo. Batlhatlhojwa bangwe ba kwala tlhamo ya kanelo boemong jwa ya tlhaloso fa bangwe ba kwala ngangisano boemong jwa tlhamo e e sa tseyeng letlhakore.
- (g) Ditlhamo tsa bangwe di ne di tlhabela matseno a a ngokang, kelelo ya dintlha le bokhutlo jo bo sobokanyang dintlha ka tsela e e maleba.

#### Dikatlanegiso tsa go tokafatsa

- (a) A barutabana ba lemose barutwana diane le bokao jwa tsona ka nako ya thuto ya tekathaloganyo le dikwalo. A barutabana ba bue le barutwana ba ntse ba latlhela diane. Ba lemose barutwana fa seane se latlhetswe mme ba neele tlhaloso ya sona. Barutwana ba rotloediwe go lebelela diane le manatetsha puo le ditlhaloso tsa 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

ditlhogo tsa diane jaaka P1.2.

- (b) 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). Barutabana ba kaele barutwana go lemoga ditlhogo tsa mefuta ya ditlhamo. Mofuta mongwe le mongwe o na le setlhogo sa ona. Se se akaretsa le ditshwantsho tsa 1.7 le 1.8.
- (c) Barutabana ba fatlhose barutwana gore tlhamo ya maitlhamo ke tlhamo ya ditoro/se a eletsang go se fitlhelela. Ba tlhagisa maitlhamo le maikutlo/tsibogo a bona ka sengwe se ba ka se dirang/se se ka ba diragalelang/se se ka diragalang. Ke tlhamo e e tletseng ka modirisokgonogo e bile e kwalwa ka pakatlang. Mokwadi a itsenyeletse mo ditiragalong a bo a tsenyeletse le batho ba a tshelang le bona le ba ba mo loagong. A barutabana ba katise barutwana go dirisa ditshwantsho go kwala tlhamo ya maitlhamo.
- (d) Setlhogo sa tlhamo ya ngangisano se ba neela tšhono ya go dumela kgotsa go ganetsa. Ponagalo e ke yona e e ba lemosang gore tlhamo e ke ya ngangisano. Barutabana ba totobaletse barutwana go tsaya ntlhakemo kwa tshimologong mme ba tswelile ka go tshegetsana le go dibela ntlhakemo ya bona ka mabaka a a kgodisang go fitlha kwa bokhutlong kwa ntle le go fapoga ntlhakemo. A barutabana ba katise barutwana go dirisa ditshwantsho go kwala tlhamo ya ngangisano.
- (e) A barutabana ba fatlhose barutwana ka pharologano ya tlhamo ya ngangisano le e e sa tseyeng letlhakore. Sekao: mo tlhamong ya ngangisano ba tlhopha letlhakore le le ganetsang kgotsa le le dumelang ba bo ba kwala ka lona fela. Mo tlhamong e e sa tseyeng letlhakore ba bua ka matlhakore oomabedi; a a lekalekanang ka go dumelana/ganetsana le se setlhogo se buang ka ga sona, ba bo ba khutlisa ka go tsaya letlhakore. A barutabana ba katise barutwana go dirisa ditshwantsho go kwala tlhamo e e sa tseyeng letlhakore.
- (f) Barutwana ba katisiwe go dirisa ditshwantsho go kwala tlhamo. Go simololwe ka go tlhama ditlhogo tsa 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.
- (g) Barutabana ba totobase ntlha ya gore letlhomeso/lenaneopaakanyo ke thulaganyo e tlhamo e agelelwang mo go yona. 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 lomaganane. 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 sentle. Barutwana ba rutiwe botlhokwa jwa thulaganyo le tatelano ya dintlha gore ba tle ba efoqe poeletso ya dintlha mme se, se rotloetse tomagano ya ditemana.
- (h) Sebopego sa ditlhamo se rutiwe ka tsenelelo le ka botlalo. Dikgato tsa go kwala di dirisiwe jaaka di tlhagisitswe mo CAPS (tsebe 31–34). A setlhangwa sa ntlha se supe fa se tlhotlhlilwe diphoso ka botlalo mme sa bofelo se tlhagisiwe se sa phephethe ka diphoso. Barutwana ba rotloedipe 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.
- (i) Barutabana ba gakololwa go tsaya nako ba katisa barutwana ka go kwala matseno a tlhamo. Matseno a tlhamo a ranole setlhogo, a dire boalo jwa sona le go gogela. Barutabana ba ba kwadise dithutiso tsa matseno mme ba di tshwae go tswaetsa

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 tlhano bo wetse se go ntseng go buiwa ka ga sona. E nne tshobokanyo e e maleba.
- (k) Barutwana ba buise 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, matshwao a puiso a a maleba, malepa a puo le dipopego tsa puo tse di dirisitsweng mo ditlhamong di tokafatsa tiragatso ya barutwana. Barutabana ba gakololwa go siamisa mopeleto le tlhopho ya mareo nako le nako fa ba tshwaya tiro ya barutwana.
- (l) Bagakolodi ba Serutwa ba netefatse go kwalwa ga ditlhamo le go tshwaiwa ga tsona. Go dirisiwe diruboriki go tshwaya dithutiso.

## **KAROLO YA B – DITLHANGWA TSA TIRISANO**

### **Diphoso ka kakaretso le go sa tthaloganye dipotso**

- (a) Batlhatlhojwa ba le bantsi ba tlhophile potso ya 2.1 mme ba dirile bontle. Ba le mmalwa ba santse ba na le bothata ka sebopego sa lekwalo la botsalano. Sekao: 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 puiso mo atereseng. Bangwe ba kwala dumela mo ditumedisong jaaka, dumela semangmang fa bangwe ba dirisa ditlhakaina le sefane le go saena kwa bokhutlong. Ba bangwe ba ne ba khutlisa lekwalo la botsalano ka 'weno/ka boikokobetso'.
- (b) Maikao/lokwalophelegetso le lekwalophelegetso mo go P2.2, le arabilwe ke batlhatlhojwa ba le mmalwa mme ga ba a dira ka fa go kaetsweng ka teng. Bangwe ba kwadile fela karolo e le nngwe e leng ya lekwalophelegetso mme ba itlhokomolosa maikao. Kgwetlho ya bona e santse e le sebopego sa mofuta o wa setlhangwa sa tirisano. Bangwe mo lekwalong 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 bona ba sa se kwala. Bangwe ba tlhagisitse kopo fela ntle le go atolosa kopo le go ngoka kgatlhego ya moamogedi. Ba tlhaetse go tlhagisa tsereganyo le go garela ka mafoko a boikokobetso. Go santse go na le ba ba tlhaetseng go ka kwala bokhutlo jo bo solofetsweng jaaka go kwala tlhakaina, sefane le motseketletso.
- (c) Batlhatlhojwa ba ba tsibogetseng P2.3, ba mokaonyana. Ba ba e tlhophileng, ba reteletswe ke go e tlhagisa jaaka go solofetswe. Go santse go na le kgwetlho ya go se nepe sebopego le go tlhagisa ditlhokego tsa pegelo e e sa tlhomamang. Ba etile ba sa tlhagise tshedimosetso ya dintlha tse di latelang: setlhogo, leina la mokwadi, lefelo la kotsi, letlha la kotsi, tiragalo ya thulano, ka moo a amegileng ka gona, motseketletso le dinomoro tsa mogala.
- (d) Tiragatso ya athikele ya lokwalodikgang, P2.4, e santse e le kgwetlho le fa bangwe ba kgonne go nepa sebopego, leina la mokwadi ga le a tlhagisiwa, maemo a bophepa , ditlamorago tsa leswe le ditsela tsa go efoga go leswafatsa.
- (e) Batlhatlhojwa ba le bantsi ba tsibogetse P2.5 bontle. Ke ba le mmalwa ba ba fositseng go tlhagisa tshedimosetso e e lebeleletsweng. Ga ba a tlhagisa setlhogo ka botlalo, sekao: Tsa Botshelo jwa ga Moswi. Ga ba a tsenya leina le sefane tsa moswi. Bangwe ga ba a sala morago tatelano ya dintlha morago jaaka, moswi o tlhokofala pele a tsena

sekolo, matsalo a kwadilwe mo temaneng ya bobedi, ga go a tlhagisiwa maemo a tsalo le maina a batsadi jalojalo. Mafoko a go robatsa moswi a kwadilwe ka loleme lo sele, sekao **RIP (ROBALA KA KAGISO), LE KGOTSO BOEMONG JWA KAGISO**.

- (f) Batlhatlhojwa bangwe mo go P2.6 ba tlhaetse go kwala setlhogo, ditumediso le tatelano ya dintlha. Bangwe ba santse ba kwala mmuisano jaaka potsotherisano. Go bangwe ba ba sa tlhagisang kopo/maele go bontsha kgatlhego ya gagwe ka botlalo mo bokwading jwa mmuisano. Dintlha tsa botlhokwa ka bokwadi jwa mmuisano le tsona ga ba a di tlhagisa jaaka go solofetswe. Bangwe ba fapogile setlhogo ka go se tsepame mo setlhogong.

### Dikatlanegiso tsa go tokafatsa

- (a) Barutwana ba fatlhosiwe ka lekwalo la botsalano ka tsenelelo. Tshedimosetso e e mo CAPS (tsebe 36–37) e dirisiwe go fatlhosa barutwana. Barutabana ba totobaletse barutwana gore aterese ya lekwalo e nngwe ba bo ba bontshiwe mokgwa o o nepagetseng wa go e kwala. Ba totobalediwe bokhutlo jo bo lebeletsweng e leng leina la mokwadi fela ntle le sefane. Ba lemosiwe mareo a botsalano le dikamano tsa ona jaaka morutwana-ka-wena, morutwana-ka-nna.
- (b) Ditlhokego tsa maikao/lokwaloikitsiso le lekwalophelegetseo di totobadiwe. 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 dintlhakgolo ka ga se se kopiwang. Go dirisiwe e e mo CAPS (tsebe 40) go fitlhelela tshedimosetso ka ga maikao/lokwaloikitsiso.
- (c) Barutabana ba lemose barutwana gore pegelo ke setlhwangwa se se kwalelwang setheo sengwe se se rileng. E ka tswa e le lebenkele, sekolo, lefapha, sepodisi, jj. Ba lemose barutwana mefuta ya dipegelo (e e tlhomameng le e e sa tlhomamang) le ka moo di farologang ka teng. Maitlhomomagolo ke go bega ka ga ditiragalo. Ba thadise dintlha tsa tiragalo ka botlalo. E kwalwa ka pakapheti. Dintlha tse di latelang di lebelelwe fa go kwalwa pegelo e e sa tlhomamang: tshedimosetso e e tsepameng ya maemo, sekao: kotsi. Tlhagisa setlhogo, matseno (lemorago, maitlhomomo le boanamomo), mmele (Mang? Goreng? Kae? Leng? Eng? Jang?)
- (d) Barutabana ba lemose barutwana fa athikele ya lokwalodikgang e le karolwana ya lokwalo e e begang ka ga kgang e e rileng. Kgang e nne le kgogedi. E tsibose babuisi. E na le sebopego se se rileng. A barutabana ba lemose barutwana fa athikele e na le ditlhokego tse di rileng jaaka setlhogo le ditlhogwana, leina la mokwadi kwa tshimologong ya athikele. Matseno e nne a a ngokang/a a gogelang. Mooko wa kgang o se latlhege e bile o fitlhelele babuisi. Athikele e kwale ka dikholomo.
- (e) Barutabana ba lemose barutwana gore tsa botshelo jwa moswi ke tshedimosetso ka botlalo ka ga yo o tlhokafetseng e seng motshedi. E na le sebopego se se rileng. Setlhogo se tlhagisiwe ka botlalo go akaretsa maina a moswi. Mo masakaneng go ka kwalwa leina le moswi a neng a itsege ka lona. Dintlha di nne maleba, di tlhagisiwe ka tatelano le tlhomamo. A barutwana ba rutiwe gore ba neelane ka tshedimosetso e ntsi ka mo go kgonegang e bile go dumelesega. A ba rotloedipe go tlhagisa sebakwa sa loso go ya ka se potso e se kalieng.
- (f) A barutabana ba lemose barutwana pharologano magareng ga potsotherisano le mmuisano o o tswileng diatla. Barutwana ba lemosiwe gore mmuisano ke fa batho ba babedi kgotsa go feta ba buisana ka kgang nngwe e e rileng. Go nne le thefosano ya

puo kwa ntle le go fapoga setlhogo/kgang. Setlhogo se tlhagise gore mmuisano o ka ga eng, magareng ga bomang, nako le lefelo fa go tlhokega. Maina a dibui a tlhagisiwe. Ditumediso le ikitsiso ke tsona tse go simololwang ka tsona. Mmuisano o khutlisiwa ka ditebogo le ditaelano.

- (g) Barutwana ba rotloediwe go buisa dikwalo tse di farologaneng go oketsa le go lootsa puo, mopeleto, tlotlofoko, popego ya dipolelo le tiriso ya manatetshapuo.
- (h) Bagakolodi ba Serutwa ba netefatse gore barutwana ba kwadisiwa dithutiso tsa ditlhangwa tsa tirisano. Ba gakolole barutabana go totobaletsa barutwana 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 mmogo le go ba lemosa diphoso tsa mopeleto, matshwao a a maleba.

# SEHLUKO 11

## SISWATI LULWIMI LWASEKHAYA

**Lombiko lolandzelako kumele ufundvwe ngekuhlanganyela nemaphepha eluhlolo lweSiswati Lulwimi Lwasekhaya lwaLweti 2024.**

### 11.1 INDLELA LABASEBENTE NGAYO BAHLOLWA (2020–2024)

Linani lebahlolwa lababhale luhlolo lweSiswati Lulwimi Lwasekhaya ngemnyaka we-2024 liphasi ngemakhulu lasitfupha nelishumi nakutsatfu (613) nalicatsaniswa nalelo lelibhale ngemnyaka we-2023.

Kube nekukhuphuka kancane ezingeni lekuphumelela kwebafundzi lonyaka. Linani lebahlolwa labaphumelele ngemaphesenti la-40 likhuphukile, lisuke kumaphesenti la-99,6 ngemnyaka we-2023 laya kumaphesenti la-99,7 ngemnyaka we-2024. Kube nengucuko lenkhulu kumaphesenti alabaphumelele ngemalengiso. (Linani lebahlolwa labatfole emaphesenti la-80), enyukile esuka kumaphesenti la-13,4% ngemnyaka we-2023 aya kumaphesenti la-31,3% ngemnyaka we-2024. Loku kusho kutsi samba selinani lalabaphumelele ngemalengiso senyukile, sisuke kulabatinkhulungwane letimbili, emakhulu lasikhombisa nelishumi nakubili (2 712) ngemnyaka we-2023 kuya kulabatinkhulungwane letisitfupha, likhulu nemashumi lasikhombisa (6 170) ngemnyaka we-2024.

Emasu lahlukahlukene lancomekako ekusita bafundzi labesetjentiswa bafundzisi, belulekitifundvo neMatiko etifundza phambilini, kuchutjekwe nawo nakuwo lomnyaka we-2024.

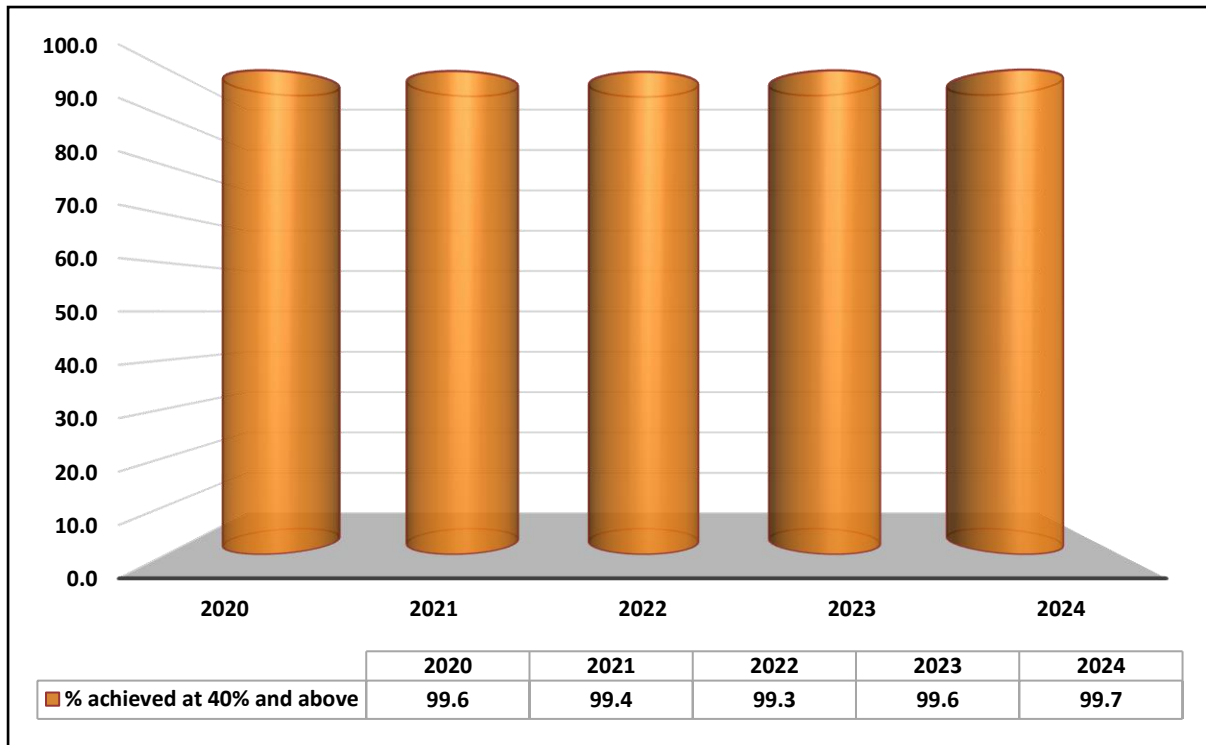
Emakhono ekuticambela nekutimisela kwebafundzi labaphumelela ngetulu kwe-avereji kube nemtselela lomuhle kulokukhuphuka kwayo impumelelo yebafundzi kulesifundvo jikelele.

#### Lithebuli 11.1.1 Emazinga emphumelelo yebahlolwa jikelele, eSiswati Lulwimi Lwasekhaya

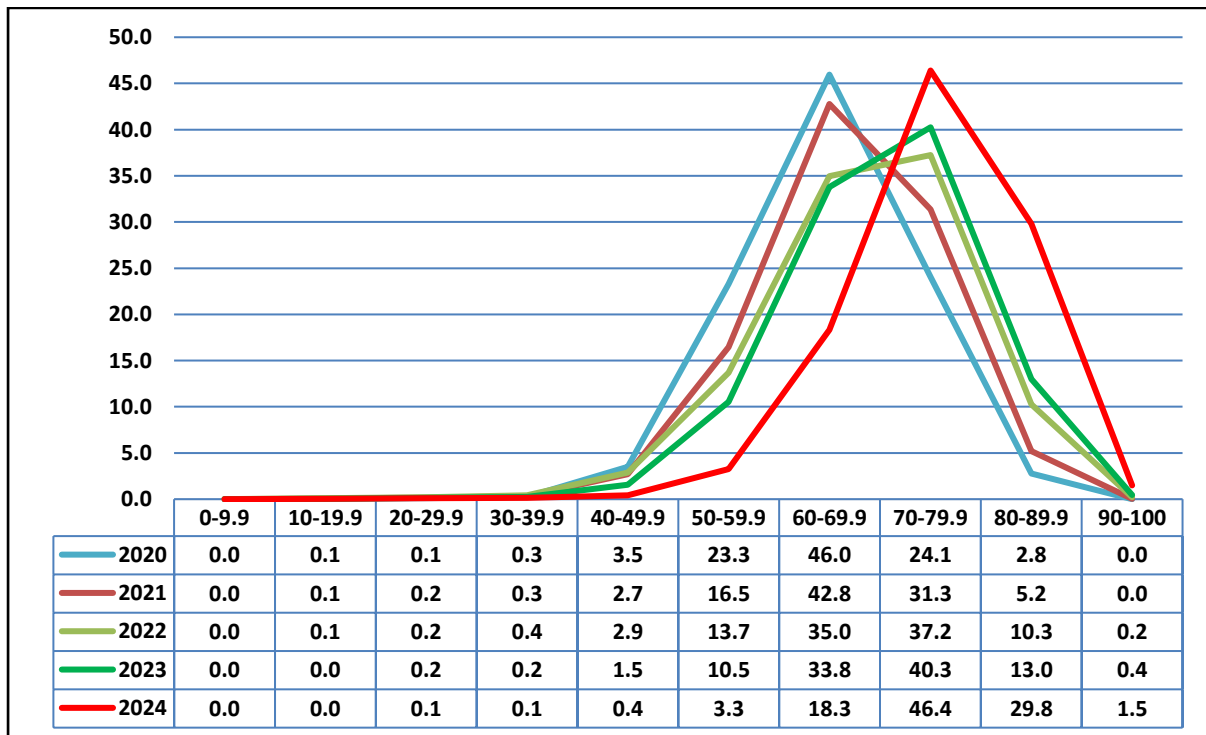
Umnyaka	Linani Lalababhalile	Linani Lalabaphumelele Nge-40% Nangetulu	% Alabaphumelele Nge-40% Nangetulu
2020	16 906	16 835	99,6
2021	21 699	21 574	99,4
2022	22 139	21 976	99,3
2023	20 325	20 237	99,6
2024	19 712	19 656	99,7



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



Igrafu 11.1.2 Kwabiwa kwemamaki ebahlolwa ngendlela yegrafu Siswati LuLwimi LwaseKhaya



Emaphesenti ebahlolwa la-99,3 alabo labaphumelele ngesilinganiso se-avareji lengetulu kwemaphesenti la-50 nakacatsaniswa nemaphesenti la-98 e-avareji yemnyaka we-2023. Kube nekukhuphuka lokukhulu esibalweni seabahlolwa labaphumelele ngelizinga le-6 nele-7.

## 11.2 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-1

### Kuphawula jikelele

- (a) Imiphumela yemnyaka we-2024 kuleliphepha lekucala ikhombise kutsi bahlolwa basebente kahle kwedlula umnyaka we-2023. Kube nekukhuphuka kwemiphumela ngeliphesenti linye. Bakhonile kuphumelela ngemalengiso ngemaphesenti la-99 kantsi bahlolwa bemnyaka we-2023 baphumelela kuleliphepha ngemaphesenti la-98.
- (b) Embutweni we-1, bahlolwa labanyenti bakhombise kuvisisa. Isampuli yebahlolwa laba-100 leyentiwe, baphumelele ngemaphesenti la-88.,9.
- (c) Nanobe bahlolwa labanyenti bakhombise kuphumelela ngemalengiso kulombuto wesifinyeto kepha kube netinkhomba tekutsi kusenesidzingo sekusifundzisa kahle sifinyeto.
- (d) Babe khona labanye bahlolwa labawuphendvule kahle lombuto we-3 ngobe batfole i-avareji lengemaphesenti la-74 lokulicophelo lelisetulu kepha ibe khona imibuto lenikete bahlolwa bumatima.
- (e) Linyenti lebahlolwa liphumelele kahle embutweni we-4 ngobe i-avareji ibe ngemaphesenti la-82,8 lokungemalengiso. Nanobe kunjalo, ibe khona imibuto lebe tingcinamba kubahlolwa.
- (f) Kusekhona tingcinamba tekufundzisa takhi netimiso telulwimi kanye nekusebentisa lulwimi ngalokujulile. Loko kubonakele uma kumakwa sigaba C kuleliphepha lekucala.
- (g) Embutweni we-5, bahlolwa labanyenti bakhombise bulukhuni ekuphendvuleni lombuto. Kulesampuli yebahlolwa laba-100 leyentiwe bahlolwa baphumelele ngemaphesenti la-39.
- (h) Kusekhona bahlolwa labangakhoni kufundza ematheksthi lasivisiso, nesifinyeto iphrozi nobe umbuto 5. Lokokuvetwa yindlela bahlolwa labaphendvula ngayo imibuto ledzinga kuvisisa.

## 11.3 KUHLATIYWA KWENDLELA BAHLOLWA LABASEBENTE NGAYO EPHEPHENI LE-1

### Emaphutsa lavamile nekungavisisi umbuto

#### UMBUTO 1: SIVISISO

- (a) Bahlolwa labanyenti bakhombise kuvisisa imibuto yelizinga lelisebaleni kusukela embutweni 1.1 kuye ku 1.7 ngobe bayiphumelele ngemalengiso lemibuto.
- (b) Umbuto 1.8 lobutwe ngalendlela, 'ucabanga kutsi ngumuphi umtselela wekutsi batali banganiki bantfwana litfuba lekucoca nabo uma banetinkinga?' Linyenti lebahlolwa libe nebumatima bekuwuvisisa lombuto. Esikhundleni sekutsi imphendvulo ikhulume ngabantfwana, bona bebaphendvula ngemtselela lobhekiswe kubatali.
- (c) Bahlolwa labanye babe nebumatima bekuphendvula umbuto 1.2.6 lobewudzinga kutsi bahlolwa batfole budlelwano/lokufanako emkhatsini wemugca locindzetelwe endzimeni ye-6 kanye nasefreyimini yesibili etheksthini B. Bona babhala kunye lokucindzetelwe nobe babhale ngefreyimi ye-2 kutheksthi B kuphela.

- (d) Bancane kakhulu bahlolwa labangakaphendvuli kahle umbuto lobewudzinga kutsi bacatsanise nobe batfole umehluko emkhatsini wenkhulumo lecindzetelwe endzimeni ye-7 kutheksthi A kanye nalokwenteka efreyimini ye-3 kutheksthi B.
- (e) Basekhona bahlolwa labambalwa labehluleka kufundza bavisise. Bavele bakope imibuto njengobe injalo nobe bakope sifinyeto njengobe sinjalo.
- (f) Bahlolwa labanye bayehluleka kuphendvula imibuto ledzinga kucabangela, bavele babhale timphendvulo letingasito lebatikope njengobe tinjalo esivisisweni.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Akwentiwe siciniseko sekutsi siba khona sikhatsi sekufundzisa sifundvo sesivisiso eklasini.
- (b) Kukhutsatwa kutsi kufundziswe silulumagama nobe emagama latawutfolakala kuleso sivisiso, njengawo emagama lafana naleli lelitsi, 'umtselela', njll.
- (c) Emaklasini akugcizelelwe indlela yekubuta umbuto losibonwa lohambisana netheksthi A. Imibuto lefana nacatsanisa, tfole budlelwano nobe umehluko.
- (d) Ligama lelitsi, 'catsanisa', alifundziswe kutsi lingacatsanisa lokutsite ngalokufanako nobe ngalokungafani.
- (e) Akufundziswe sivisiso emaklasini ngekwenchubomgomo. Kumele kufundziswe ngekweluhlelosifundvo.
- (f) Kumele kufundziswe netivisiso tekuticambela letihambelana nesikhatsi bese kwentiwa imibuto kusukela kulokusebaleni kute kufike ezingeni lekuhlola.
- (g) Akuhlolwe imisebenti leyentiwe bothishela etikolweni kute bagcugcuteleke ekulandzeleni inchubomgomo, luhlelomsebenti, luhlelosifundvo, Idokhumenti yeSISEYENE/ye-CAPS kanye nenkhombandlela yekuhlola (*Exam guidelines*).

### **UMBUTO 2: SIFINYETO**

#### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Bahlolwa labanye bakhokha emaphuzu langafiki kulasikhombisa bese bawabhala ngemagama abo kepha balahlekelwa ngemamaki.
- (b) Bakhona bahlolwa labambalwa lababhala itheksthi njengobe injalo kusukela ekucaleni kwayo kute kube sekugcineni.
- (c) Banyenti bahlolwa labakhokha emaphuzu lasikhombisa bese bawabhala njengobe anjalo ngaphandle kwekubhala ngemagama abo. Loko kwenta kutsi balahlekelwe ngemamaki elulwimi.
- (d) Labanye bahlolwa bakhombisa kungevisisi umbuto kutsi ufuna bakhokhe emaphuzu latsini, bona bavele batiphendvulele ngendlela yabo.
- (e) Kunebahlolwa labasabhala sifinyeto ngendlela yemaphuzu hhayi ngetindzima. Kubonakala kwangatsi bahlanganisa lulwimi lwasekhaya kanye nelulwimi lwekucala lwekwengetwa.

- (f) Bancane kakhulu bahlolwa lababhala linani lemagama esifinyeto lelingafiki emashumini lasiphohlango.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Akufundziswe sifinyeto eklasini kubuywe kuniketwe nendlela lekumele simakwe ngayo. Akusetjentiswe irubhrikhi yekumaka sifinyeto.
- (b) Akubukisiswe indlela yekukhokha emaphuzu etheksthini ngaphandle kwekunyanyalata uma kubukwa lawo maphuzu kute kubalekelwe kuphindzaphindza emaphuzu.
- (c) Sifinyeto asifundziswe samdlalo eklasini. Umfundzi angakhuluma bese lomunye abutwe kutsi utsini umlingani wakhe. Loko kukhutsata indlela yekubhala ngemagama emhlolwa.
- (d) Kungabuye kwentiwe indlela yekusitana kufundzisa sifinyeto. Labafundzisi labanelikhono baye kuletinye tikolo kuyewusita balingani babo.
- (e) Akucanjwe ematheksthi etifinyeto, kungatsenjelwa kuleti letisemaphepheni labhaliwe kuphela. Lendlela yenta kutsi kungatsenjelwa eticondzisweni tekumaka talelo phepha lebelibuyeketwa.
- (f) Liphuzu lihambisana nesinanatelo salo, ngako-ke akungatsatfwa lesi sinanatelo kutsiwe liphuzu. Akucikelelwe uma kufundvwa umbuto wesifinyeto ngaso sonkhe sikhatsi ngembikwekubhala emaphuzu lalindzelekile.
- (g) Akucashelwe umbuto lobutwako esifinyetweni, kufundziswe kakhulu neticondziso tekubhala sifinyeto.

### **UMBUTO 3: KUHLATIYA SIKHANGISI**

#### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Banyenti bahlolwa labawuphendvule kahle umbuto 3.1 kuya ku 3.2 kepha linyenti labo libe nebumatima bekuphendvula umbuto 3.4. Umbuto lobewutsi, 'Nika sizatfu lesingenta kutsi lomkhicito ungatsengwa ngalokulindzelekile.' Timphevdulo tebahlolwa betingahambisani nalokubutiwe; bebaphendvula ngetinkhulumo tesikhangisi letibhaliwe. Kubonakele kutsi banenkinga yekuphimisa ligama, 'ungatsengwa'.
- (b) Bakhona labanye bahlolwa labangativisisi tinhlobo tetinkhulumo. Inkhulumo leyimfundzisolite ngulenywe inkhulumo leniketa bahlolwa inkinga. Umbuto 3.3 bewudzinga kutsi bahlolwa bakhetsa luhlobo lwenkhulumo lehambisana nenkhulumo letsu, 'Awuphindzi utsenge umhlobiso endlini yakho,' bona baphendvule batsi itsatsa luhlangotsi.
- (c) Bancane bahlolwa labangakaphendvuli kahle umbuto 3.5 lapho bekubutwe kutsi inkhulumo lekunombolo 6 iluhlobo luni. Labanye bahlolwa bebaphendvula imphevdulo lekungiyi bese bakhohlwa kusekela.
- (d) Linyenti lebahlolwa lisenebumatima bekwati lokucuketfwe etheksthini yesikhangisi. Abakhoni kubukisisa imininingwane kanye nemikhicito lesuke ikhangiswa. Bona bahlolwa bavele babuke tinkhulumo kuphela.

- (e) Bahlolwa labanyenti basenebumatima bekuhumusha sikhangisi babe babuka indlela lulwimi nemifanekiso lebonisa ngayo futsi lewalolonga ngayo emagugu netimo tengcondvo, titfombe nelulwimi lolugceka ngayo ngekwelulili nekukhetsa iminyaka yebudzala.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Akufundziswe ematheksthi etikhangisi lacanjiwe futsi lahambisana nesimongcondvo.
- (b) Akusetjentiswe tinsita tekufundzisa letifaka ekhatsi idokhumenti yeSISEYENE/ ye-CAPS kanye nedokhumenti yekusetjentiswa kwelulwimi ngalokujulile (Critical language awareness document) kanye neNkhombandlela yeKuhlola Lebuyeketiwe ye-2021 (*Amended 2021 Examination Guidelines*).
- (c) Akugcizelelwe uma kufundziswa tinkhulumo kube kulandzelwa emanothi lasekhasini 107 eSitatimendeni Sekharikhulamu Yenchubomgomo Nekuhlola (SISEYENE) kanye nenkhombandlela yekufundzisa ematheksthi latibonwa njengesikhangisi nekhathuni.
- (d) Kumele kwentiwe imihlanganosikolo lapho kutawufundziswa khona tinkhulumo kubuywe kuniketwe luhlolo lolungakahleleki kuhlolwe kuvisiswa kwebafundzisi.
- (e) Akunakisiswe indlela yekubhala sikhangisi kutsi ifaka ekhatsi yonkhe imininingwane yekukhangisa hhayi tinkhulumo kuphela. Loko kufaka ekhatsi tinkhulumo, emafonti, sicubulo, bulili, budzala njall.
- (f) Akucashelwe kutsi kumbuto 3 akubutwa kuphela tinkhulumo, akufundvwe inkhombandlela yeKuhlola yemnyaka we-2021 (*Amended 2021 Examination Guidelines*).
- (g) Akufundziswe tibonelo teticubulo letivamile emimangweni kute kubonwe indlela letibhalwa ngayo.
- (h) Akufundziswe imphimiso yemagama njengobe kubonakele kutsi bahlolwa labanye babe nebumatima bekuphendvula umbuto 3.4 ngenca yeligama, 'ungatsengwa'.

### **UMBUTO 4: KUHLATIYA IKHATHUNI**

#### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Bancane bahlolwa labaphendvule kahle umbuto 4.3 lebewudzinga kutsi babhale umusho ngelibito, 'edladleni' labanye abakaboni kutsi lingundzaweni babese babhala umusho lokhombisa ligama lelizala lelinenchazelo lensha.
- (b) Kube nenkinga kubahlolwa labanye ekuphendvuleni umbuto 4.5 lobewutsi, 'kuliciniso nobe kungumbono yini loko lokukhulunywa ngulobabe efreyimini ye-2? Lenkhulumo itsi, 'Awati kutsi indzawo yabomake isedladleni?' Bahlolwa labanye bebavele batsi vele indzawo yabomake isedladleni kantsi bekumele babuke simo semphilo yaletikhatsi kutsi lidladla alikhetsi bulili nemphendvulo itsi ngumbono.
- (c) Bahlolwa labanyenti basenensayeya yekuphendvula imibuto lehambisana nabocatjangiwe njengobe bekubutiwe embutweni 4.6. Bekumele babhale inkhulumo lekhombisa kusola kwekunganiketwa litfuba lekubukela, kubonakele kutsi abakafundzi tonkhe tinkhulumo bavele babhala labakucabangako.

- (d) Kusenensayeya yekufundza nekufundzisa ikhathuni kanye nelwati lwemibuto lebutwako kulekhathuni. Labanye bahlolwa abakhoni kuphendvula imibuto lehambisana neminyakato lekulekhathuni nobe imibuto letsintsa umbono nobe liciniso.
- (e) Labanye bahlolwa abakhoni kufundza ikhathuni ngekucaphela tinombolo temafreyimi. Bavele badideke uma baphendvula imibuto bese benta emaphutsa langakalindzeleki.
- (f) Linyenti lebahlolwa lisenebumatima bekufundzisa ikhathuni kanye netidzingo tayo njengekubukisisa bulili, budzala, inkhulumo, indlela yekuphendvula nekwesekela timphendvulo njengobe kubutiwe embutweni 4.5. Bahlolwa labanyenti bavele babhale kutsi ngumbono nobe liciniso bese abasekeli nobe basekele ngaphandle kwekubhala kutsi ngumbono nobe liciniso.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Uma kufundziswa tinkhulumo kugcizelele inkhulumo letsatfwa njengemaciniso ibe itsintsa imiva yalabanye. Bangahlanganisi inkhulumo letsintsa imiva kanye nayo ngobe ingulolunye luhlobo lwenkhulumo.
- (b) Akugcizelelwe kutsi bafundzi bati emanotsi lasekhasini-24 kanye nelikhasi-107 kudokhumenti yeSISEYENE.
- (c) Akwentiwe imihlanganosikolo kusitwe bafundzisi njengobe kuyabonakala kutsi kuselukhuni kuvisiswa kanye nekufundzisa kusetjentiswa kwelulwimi ngalokujulile.
- (d) Kubalulekile kukhutsatana bafundzisi kutsi bachushisana ngetakhi netimiso telulwimi. Loko kungabukwa labavisisa lombuto bese kusitwa bafundzi ngesikolo ngesikolo.
- (e) Akugcizelelwe kufundzisa kulumusha emakhathuni kubuye kufundzise nalamanye emakhathuni lahambisana nesikhatsi hhayi kutsembela emaphepheni eluhlolo lolubhaliwe kuphela.
- (f) Akuceceshwe bafundzisi ngesilulumagama lesihambelana nemakhathuni, indlela lulwimi nemifanekiso lebonisa ngayo futsi lewalolonga ngayo emagugu netimo tengcondvo, titfombe letikhombisa indlela lulwimi lolugceka ngayo ngekwebulili nekubandlulula iminyaka yebudzala.

### **UMBUTO 5: IPHROZI**

#### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Bahlolwa labanyenti abakawuphendvuli kahle umbuto 5.3 lapho bekubutwe ligama lenhlonipho lelitsi, 'sandla', labanye bebangabhali lutfo labanye babhale kutsi, 'lidladla'.
- (b) Bahlolwa labanye abakhoni kukhetsa imphendvulo lengiyo embutweni 5.2. Bekulindzeleke kutsi bakhetse imphendvulo lehambisana nesaga lesitsi, 'Insakavukela kugezwa kwemehlo.' Imphendvulo lengiyo beyiku-alfabhethi B kepha bona bebakhetsa nobe nguyiphi i-alfabhethi kuleti letine.
- (c) Bancane kakhulu bahlolwa labakhone kuphendvula umbuto 5.4. Bekulindzeleke kutsi bahlolwa batsatse sento, 'hlala', basisebentise emshweni sikhombise kuphococelela kepha abakaboni kutsi babutwa ngendlela yesento lephocako.
- (d) Banyenti kakhulu bahlolwa labahluleke kuphendvula kahle umbuto 5.6. Bekucelwe

bahlolwa kutsi basebentise sabitonanibhanca emshweni sibe sikhombabito. Linyenti labo belivele lasisebentisa njengesabito. Labanye bahlolwa basisebentise njengesabito sekukhomba.

- (e) Embutweni 5.7 babe mbalwa bahlolwa lebakhone kutsatsa umshwana lokhontile losho sizatfu bawusebentisa emshweni labatakhele wona. Labanye bahlolwa abawati umusho lokhontile, bebatsatsa nobe nguwuphi babhale ngawo.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Akufundziswe luhlu lwemagama enhlonipho njengobe atfolakala kumitfombolwati nasetincwadzini tebafundzi belibanga lelishumi nakubili.
- (b) Kubalulekile kutsi takhi netimiso telulwimi tifundziswe kahle emabangeni laphasi njengelibanga le-8 kuya ebangeni le-11 kute kube malula kuvisisa imisebenti leyentiwa ebangeni le-12.
- (c) Akugcizelelwe kufundzisa kwetakhi netimiso telulwimi. Kufundziswe kutfufukiswa kwelulwimi kanye netitfo tekhulumo. Akufundziswe wonkhe umsebenti losekhasini 104-107 kudokhumenti yeSISEYENE.
- (d) Kumele kufundziswe kahle sabito tonkhe tinhlobo tesabito kanye nekusetjentiswa kwaso emshweni. Akwentiwe ematheksthi ekuticambela bese kuhlolwa kusetjentiswa kwaso emishweni.
- (e) Akugcizelelwe kufundzisa kube kulandzelwa inkhombandlela yekusetha liphepha lekucala. (Ticondziso Tekuhlola)
- (f) Akugcizelelwe kufundzisa tinhlobo temisho, kakhulu umusho lomagalagala kutsi uba namunye lomkhulu bese kuba naleminyane lekhontile lengakhoni kutimela yodvwa. Umusho lokhontile lokhomba sizatfu kutsi singawubona ngatiphi tijobelelo.

## **11.4 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-2**

### **Kuphawula jikelele**

Kuleliphepha lesibili bahlolwa basebente kahle kakhulu esigabeni A etinkondlweni nakucatsaniswa nemnyaka lowedlulile we-2024 newe-2023. Kube khona umhlolwa lophumelelele kahle kakhulu watfola emaphesenti la-98. Kulomnyaka bente ncono bahlolwa uma baphendvula umbuto loyindzabambhalo uma kucatsaniswa nemnyaka lowedlulile.

Sibe sincane sibalo sebahlolwa lababe nebumatima ekukhetseni imibuto esigabeni B na C. Kukhona labambalwa futsi bahlolwa labehluleke kukhetsa kahle imibuto esigabeni A, labangakawubhali umbuto we-5, lokungumbuto labaphocelelekile kutsi bawubhale lokwente kutsi balahlekelwe ngemamaki.

## 11.5 KUHLATIYWA KWENDLELA BAFUNDZI LABASEBENTE NGAYO EPHEPHENI LE-2

### SIGABA A: TINKONDLO

#### UMBUTO 1

##### Emaphutsa lavamile nekungavisisi umbuto

- (a) Bambalwa labawukhetsile lombuto kulesampuli yemaphepha la-100. Labawukhetsile kulamaphepha bebangakhoni kuwuphendvula kahle.
- (b) Esikhundleni sekutsi babhale ngetifundvo letitfolakala kulenkondlo letsi, 'Ngimi Lo' bebahlanhlatsa babhale letindzima tenkondlo njengobe tinjalo nobe bacoce labafuna kuticocela kona.
- (c) Esikhundleni sekutsi babhale ngetifundvo labatitfolakala kulenkondlo labanye bebabhala letindzima tenkondlo njengobe tinjalo nobe babhale ngetindzaba nje telutsandvo letingeyamani naloko lokusenkondlweni.
- (d) Labanye babhale tindzima tangatselelani emanti.
- (e) Bahlolwa labanye bebacaphuna imigca yalenkondlo njengobe injalo.

##### Tiphakamiso tekutfufukisa imiphumela yebahlolwa

- (a) Bafundzi abakwati kuhlatiya inkondlo balandzele sihloko labanikwe sona kutsi babhale ngaso indzabambhalo.
- (b) Abafundziswe kukhetsa imigca enkondlweni lesekelo lababhala ngaso.
- (c) Akusetjentiswe Inkhombandlela Yekutifundzela Tinkondlo, 'Lalela Ngwane' (*i-Mind The Gap*) letfolakala kubahloli belulwimi lwasekhaya nakuwebhusayithi. Tonkhe tinkondlo letikhetsiwe tihlutiwe kulandzelwa idokhumenti yeSISEYENE/ye-CAPS.
- (d) Akwentiwe imisebenti leminyenti yekubhala indzabambhalo yenkondlo kute bafundzi betaye kubhala indzabambhalo. Akusetjentiswe emarubrikhi kumaka tindzabambhalo kuklonyeliswe ngalokufanele.
- (e) Kumaklasta akuhlelwe tikhatsi lapho kutewuhlonyiswana khona ngetindlela tekufundzisa indzabambhalo.
- (f) Akusetjentiswe emarubrikhi ekumaka indzabambhalo emaklasini loko kutawubasita kutsi kwatiwe lokulindzelekile uma kubhalwa.
- (g) Akulandzelwe SISEYENE lesinato tonkhe timphawu tematheksthi.

#### UMBUTO 2: IMIBUTO LEMIFISHA YETINKONDLO

##### Emaphutsa lavamile nekungavisisi umbuto

- (a) Umbuto 2.1, labanyenti balahlekelwe ngemamaki ngobe bebabhala kutsi luchumano lolwecako esikhundleni sekutsi luchumanosicalo lolwecako. Baphambanisa luchumano nemvumelwano.



- (b) Umbuto 2.2, labanye labangakakhoni kuchaza sifanangwaca. Kukhona labatsi bofanangwaca, bese besekela sifanangwaca ngemphendvulo yesifanankhamisa, lokusho kutsi abakhoni kwehlukana emkhatsini wankhamisa nangwaca. Labanye futsi batsi takhi letifanako.
- (c) Umbuto 2.3, kukhona labehluleke kuhumusha umugca 16 lotsi, 'Liyatsambama uyatsetsa uyakhala.'
- (d) Umbuto 2.4, labanyenti bakhombise kungatati tihlobo tetinkondlo. Labanye basekela ngalokungakapheleli batsi yisathaya ngobe sonkondlo uyagceka, bangasho kutsi yini lena layigcekako sonkondlo. Lanye batsi yirilikhi ngobe sonkondlo uveta imiva yakhe, bangasho kutsi lemiva layivetako sonkondlo imayelana nani.
- (e) Umbuto 2.5, bekumele bachazwe kubumbana kwesihloko nemcondvo losebaleni wenkondlo. Labanyenti bebaveta kubumbana kwaso nemcondvo lojulile. Labanye bebahlanhlatsa.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Kubalulekile kusho kutsi luchumano lusekucaleni, emkhatsini, luvundlile, luphambene nobe lusekugcineni kwemigca. Labanye bebatsi yimvumelwanosicalo leyecako bangasachazi lutfo.
- (b) Akugcizelelwe umehluko emkhatsini wesifanangwaca nesifanankhamisa. Bafundzi abanikwe litfuba lekutihlutela tinkondlo kute bakhone kutitfolela lomehluko.
- (c) Akunikwe imisebenti leminyenti yekuhumusha imigca enkondlweni kute kwetayeleke kuhumusha imigca.
- (d) Akugcizelwe eklasini timphawu letenta kuvele luhlobo lwenkondlo. Sib. Ngutiphi timphawu letisenkondlweni letenta kutsiwe loluhlobo lwenkondlo liyisathaya?
- (e) Akusetjentiswe Inkhombandlela Yekutifundzela Tinkondlo, 'Lalela Ngwane' (*i-Mind The Gap*) emaklasini nasekhaya kwengeta lwati lwebafundzi.
- (f) Akwentiwe tibonelo letinyenti kuphindze kwentiwe netivivinyo temibuto ngemazinga lahlukahlukene ekubamba kwengcondvo.
- (g) Akusetjentiswe lokucuketfwe kuSISEYENE ekufundziseni kufundza nekwehlwaya imibhalo yetinkondlo.

### **UMBUTO 3**

#### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Umbuto 3.1, kukhona labatsi sidvonsamoya siphumuti nobe isuzuri.
- (b) Umbuto 3.2, esikhundleni sekutsi batsi sifanangwaca labanye batsi bongwaca, bofanangwaca. Kukhona labaphambanisa sifanangwaca nesifanankhamisa.
- (c) Umbuto 3.3, asikho silulumagama labangachaza ngaso umoya wenkondlo kwesekela kahle imphendvulo.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Ngalesikhatsi kuhlutwa tinkondlo eklasini akusetjentiswe leligama, 'Sidvonsamoya', ngobe ngilo lelivumelekile ngekwenchubomgomo.
- (b) Akwentiwe imisebenti leminyenti lefaka sifanangwaca nesifanankhamisa kute betayele kubona umehluko nekukhona kwesekela ngalokufanele.
- (c) Akucinisekiswe kutsi timphendvulo tiyesekelwa ngaso sonkhe sikhatsi uma kufundvwa eklasini nobe kubhalwa imisebenti.
- (d) Akwentiwe imihlanganosikolo kugcizelelwe tingucuko letentiwe kunkhombandlela wekuhlola/*Examination Guidelines we-2021*.
- (e) Akugcizelelwe kusetjentiswa kwenkhombandlela Yekutifundzela Tinkondlo, 'Lalela Ngwane' (*i-Mind The Gap*) lelungiselelwe kusita labo labanebumatima ekuhluteni tinkondlo.

### **UMBUTO 4**

#### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Umbuto 4.1, kujakwe kuphendvula kungakafundvwa wonkhe umbuto. Babone ligama 'iphethini' bangalandzeli kutsi lephethini lefunekako yemigca, yenzima nobe yenkondlo yonkhe.
- (b) Umbuto 4.2, labanye bayakhona kubona sicedzelelamcondvo kepha bayehluleka kunika inchazelo lefanele. Labanye basebentisa ligama lemisho esikhundleni semigca.
- (c) Labanyenti abakacali ngekunika simo lakuso sonkondlo, bavele bachaze labakuvisisako.
- (d) Umbuto 4.4, bekulindzeleke kutsi bacale banike ingcikitsi yalenkondlo bese bayesekela, labanye bebavele banike inchazelo kutsi lenkondlo ikhuluma ngani.
- (e) Umbuto 4.5, labanyenti behlulekile kuchaza kutsi lesinongo sikhethseke kahle. Babuyisele loko lokusemgceni njengemphendvulo yabo. Labanye bavele bakhulume ngenyandza yetinkhuni bangasho lutfo ngekubumbana kwebantfu babe yintfo yinye.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Akugcizelelwe kufundzisisa kahle kwembuto ngembikwekuwuphendvula kute kungabi nemaphutsa etimphendvulweni.
- (b) Akwentiwa tibonelo letinyenti eklasini kusetjentiswe tinkondlo letimisiwe kubona sicedzelelamcondvo nekusekela kutsi kungani kutsiwa sicedzelamcondvo. Akungavunyelwa emaklasini kusetjentiswa kweligama, 'Enjabamenti'.
- (c) Akwentiwe ematfuba ekusebenta nobe kufundza ngemacembu kuphendvulwe kubuye kwesekelwe timphendvulo. Kungasetjentiswa emaphepha lengcile emibuto.
- (d) Akuchazwe 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) Akufundziswe kubuye kuhlatiywe tinongo enkondlweni nekubaluleka kwato.
- (f) Akugcizelelwe kusetjentiswa Akusetjentiswe Inkhombandlela Yekutifundzela Tinkondlo, 'Lalela Ngwane' (i-Mind The Gap)
- (g) Eklasini akugcilwe kakhulu kulokucuketfwe SISEYENE.

## **UMBUTO 5**

### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Umbuto 5.1, kukhona labasaphambanisa luchumano nemvumelwano.
- (b) Umbuto 5.2, labanye abakhoni kwehlukhanisa imphindvwa nemphindza. Bayakuphambanisa.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Akugcugcutelwe kutsi kwentiwe tibonelo letinyenti letifaka ekhatsi luchumano nemvumelwano ngalesikhatsi kufundvwa eklasini.
- (b) Akubuyeketwe tifundvo kute bafundzi bangakhohlwa loku lokufundvwe eklasini.
- (c) Akufundvwe ngekwemacembu emaklasini kute asitane kucikelelwe kutsi lowo nalowo mfundzi uyatibandzakanya, uveta luvo lwakhe.
- (d) Akwentiwe tibonelo letinyenti temphindvwa nemphindza kute kuvele umehluko, kungasetjentiswa naletinye tinkondlo letingakamiselwa kufundvwa eklasini kwentiwa luchungechunge lwetibonelo.
- (e) Akucikelelwe kusetjentiswa kwelulwimi lolufanele uma kuhlutwa tinkondlo.
- (f) **SISEYENE** asibukwe njalo kute kucikelelwe kutsi tonkhe tinlangotsi tekuhluta tinkondlo tiyafundziswa eklasini.
- (g) Akuceceshwe, kulandzelwe imiphumela emuva kwaloko.

## **SIGABA B NA C**

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

### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Bangetulu kwemaphesenti la-50 labakhetse kuphendvula lombuto. Labanye bawentile emaphutsa ngekungafundzi bavisise umbuto ngembi kwekubhala imphendvulo.
- (b) Labanye bahlanhlatsile babhala ngengcikitsi yalenoveli esikhundleni sekubuka kwekutsi lengcikitsi ivule njani emehlo etetsamelilwati.
- (c) Ayikalandzelwa imigomo yekubhala indzabambhalo. Labanye behlulekile kubhala singenisiso nesiphetho futsi labanye netindzima atitselelani emanti.
- (d) Labanye abaveti kutsi ngukuphi lokuvule tetsamelilwati ngekukhetha loyo lomtsandzako lewutawuhlala naye, uvuse umuti.

- (e) Kukhona labo labangakalandzeli tihlokwana labanikwe tona, bavele batibhalela lokufika engcondvweni yabo.
- (f) Kukhona labahlanhlantsako, babhale emaphuzu laphatselene nelutsandvo nje lokungacocwa ngawo enovelini.
- (g) Labanye babhala lokungasilo liciniso lokukhombisa kungayati kahle inoveli. Sib. Malume waMlungisi walobola Lomusa ngobe avela Mlungisi.
- (h) Ngalesinye sikhatsi baphambanisa balingsi. Sib. Sicobolo umngani waMlungisi nguye lowalobola Lomusa kantsi bacondze kutsi Madvodza.
- (i) Kulukhuni kulabanye bahlolwa kusebentisa timphawu tekubhala nekuhlela kahle tindzima titselelane emanti.
- (j) Linani lemagama alikalanzelwa ngalokufanele, labanye babhale bece sibalo semagama lesibekiwe, labanye babhala kube kufisha kakhulu.
- (k) Kulabanye sihloko besishubile babhala nobe yini lefika engcondvweni yabo.
- (l) Labambalwa bahluleke kukhetsa imibuto kuletigaba letimbili. Baphendvule imibuto lemibili lengena esigabeni sinye kunekukhetsa imibuto lehlukile esigabeni B na C. lokwente kutsi balahlekelwe ngemamaki.

**Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Akugcizelelwe emaklasini bumcoka bekafundza uvisise sihloko ngembikwekutsi ucale kubhala indzabambhalo.
- (b) Akucikelelwe kuhlatiywa kwesihloko ngembi kwekucala kubhala lokutakwenta kube malula kubhala singeniso sendzabambhalo.
- (c) Inoveli ayifundwe eklasini kwentelwe kutsi wonkhe umfundzi abe nelwati ngobe vele akusibo bonkhe labayifundzako emakhaya.
- (d) Akwetayetwe kubhala emanotsi emabhukwini uma kufundvwa tonkhe tigateko letiphatselene nengcikitsi, ludweshu, luvutfondzaba balingsi njll kute kube malula uma sekubhalwa indzabambhalo.
- (e) SISEYENE asilandzelwe ngekucopehelela ngobe kukhona tonkhe timphawu nemigomo lekumelwe ilandzelwe uma kubhalwa indzabambhalo.
- (f) Irubhriki yekumaka indzabambhalo ayisetjentiswe njalo eklasini ngobe iyincenye yetinsita uma kufundziswa nobe kumakwa indzabambhalo. Bafundzi abayetaye kute bati lokutidzingo uma kubhalwa indzabambhalo.
- (g) Akuvulwe litfuba lekubhala indzabambhalo ngemacembu kute kusitwane eklasini.
- (h) Akunakwe emagama lamcoka esihlokwani bese kwakhiwa luhla lwetigateko letinembako letesekela lesihloko, loku kungentiwa ngekuhlanganyela eklasini.
- (i) Akwetayelwe kubala nekunaka linani lemagama njalo uma kubhalwa loluhlobo lwembuto eklasini.

- (j) Akusetjentiswe Inkhombandlela Yekutifundzela Inoveli, 'Tibopho Telutsandvo' (*i-Mind The Gap*), konkhe lokubalulekile lokumelwe kulandzelwe uma kuhlutwa inoveli kuyatfolakala futsi kuyilandzele idokhumenti yeSISEYENE.
- (k) Akugcizelelwe bumcoka bekukhetsa kahle imibuto esigabeni B na C kute kuncandvwe kulahleka kwemamaki.

#### **UMBUTO 14, NE-16: UMDLALO (IMIBUTO YENDZABAMBHALO)**

##### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Labaphendvule umbuto we-14 bangaphasi kwemaphesenti la-50.
- (b) Labanyenti abakabhali imphendvulo lenembako uma baphendvula lombuto. Abakakhoni kusho kutsi ngutiphi letecwayiso letidzingwa nguHleta, LaHleta naNcobile.
- (c) Linyenti lalabahlolwa libhale indzabambhalo lengakahleleki, tindzima atikabumbani, kute singenisiso nesiphetho.
- (d) Kulukhuni kulabanye bahlolwa kusebentisa timphawu tekubhala nekuhlela kahle tindzima titselelane emanti.
- (e) Lombuto bewudzinga kutsi bafundzi babe nelwati lwekutsi boHleta, LaHleta naNcobile ngibo lekumele bacwayiswe. Labanye bahlolwa bebahlanhlatsa ngobe bangakuboni loko.
- (f) Bafundzi abakalandzeli tihlokwana labanikwe tona, abakakhoni kubona kutsi Hleta ucabanisa umndeneni ngako udzinga tecwayiso njll.
- (g) Labanye bahlolwa bebacoca lokufika engcondvweni yabo lokungahambisani nembuto, awekho emaphuzu lesekelo sihloko.
- (h) Kukhona bahlolwa labangawati sanhlobo lomdlalo bavele batsatse itheksthi yembuto we-15 bayibhale njengobe injalo.
- (i) Linani lemagama lamiselwe kubhala indzabambhalo ngekuya kwenkhombandlela yekuhlola alikalandzelwa.

##### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Bafundzi abafundze libhuku eklasini kute wonkhe umfundzisi abe nesiciniseko sekutsi bonkhe bafundzi bayawati lomdlalo.
- (b) Umdlalo awufundvwe eklasini ngesikhatsi lesengetiwe kute bafundzi bawujabulele futsi bawuvise.
- (c) Kumele bafundzi bawufundze umdlalo babe nelwati lwako konkhe lokwentiwa badlali.
- (d) Bafundzi kumele bafundzise kuhlatiya umbuto ngalokuphelele, bangawukhi etulu.
- (e) Irubhriki yekumaka indzabambhalo ayisetjentiswe njalo eklasini ngobe iyincenye yetinsita uma kufundziswa nobe kumakwa indzabambhalo, bafundzi abayetaye kute bati lokutidzingo uma kubhalwa indzabambhalo

- (f) *SISEYENE/I-CAPS* akulandzelwe ngekucopelela ngobe kukhona tonkhe timphawu nemigomo lokumele kulandzelwe uma kubhalwa indzabambhalo.
- (g) Akusetjentwe ngekuhlanganyela eklasini kutfolwe emaphuzu laphendvula umbuto nendlela yekuwabeka asekeleke aphindze aphendvule umbuto lobutiwe kusukela endzimeni yekucala kute kufike endzimeni yekugcina.
- (h) Bafundzi abetayetwe kubhala indzabambhalo eklasini, bangacali kuyibhala uma sekubhalwa umsebenti lohlelekile nobe luhlolo.
- (i) Akwentiwe tibonelo eklasini letitawusita bafundzi kutsi bakhone kubhala singeniso nesiphetfo sendzabambhalo kuhambelana nembuto lobutiwe.
- (j) Akufundzelwe etulu irubhrikhi kute wonkhe umfundzi ati lokulindzelekile uma aphenhvula umbuto. Loku kungentiwa ngumfundzi nobe ngumfundzisi eklasini.
- (k) Abetayetwe bafundzi ngaso sonkhe sikhatsi kutsi indzabambhalo ayisuselwa enhloko kepha encwadzini lefundvwe eklasini.
- (l) Akusetjentiswe Inkhombandlela Yekutifundzela Umdlalo, *Kutawuba Njalo (i-Mind The Gap)*, kutfolwa lwati ngekuhlatiwa kwemdlalo. Lensita yenta kube lula kufundza ngesakhiwo semdlalo kanye netimphendvulo temibuto labangahle babe nayo bafundzi. Ngako-ke bafundzisi abayisebentise kanye nedokhumenti ye*SISEYENE/ye-CAPS*.

## **SIGABA B NA C**

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

#### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Bambalwa labakhetse umbuto 11 lekumibuto lemifisha.
- (b) Umbuto 11.1 bewudzinga tintfo letitfolakala etheksthini letikhombisa kutsi lendzaba yenteka ngesikhatsi sanyalo kepha bahlolwa bebabhala babhekisa enovelini yonkhe.
- (c) Linyenti likhombise kungawati emasu ekuveta balingisi embutweni 11.2. Livele labhala loku lakwentiwe nobe lokushiwo ngumfundisi lwangaveti kutsi lisu letento nobe lenkhulumo.
- (d) Labanye abakavisisi ligama lelitsi, 'taba' lelisetjentiswe kumbuto 11.3 lokwente kutsi banhlanhlatse.
- (e) Kumbuto 11.4, labanyenti bavete kungatati tinhlobo tebandzi. Timphendvulo letinyenti betikhombisa kutsi atatiwa sanhlobo tinhlobo tebandzi.
- (f) Kulombuto 11.10, labanye basombulula inkinga ngeludlame, loko kuphambene nemtsetfosisekelo walapha eNingizimu Afrika. Kukhona labatsi Lomusa nebangani bakhe bekumele babulawe, bashiswe nobe bashaywe. Imphendvulo lekungiyiyo kutsi umtsetfo utsatse indzawo yawo wente bulungiswa kubo.
- (g) Labanye abakayifundzi bayivisisa yonkhe lenkhulumo lababutwe ngayo kumbuto 11.12, banike tigateko lapho Mlungisi angalaleli khona, bangayiveti imitselela yalokungalaleli kwakhe. Bona bebveta lokungalaleli kwakhe, bangaveti letinkinga latitfole akuto genca yekungalaleli.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Akwentiwe litfuba eklasini lekutsi inoveli ifundvwe yonkhe ngekwetigaba tayo, kute kucinisekiswa kutsi bonkhe bayati.
- (b) Kumele bawufundzise umdlalo bawati, bafundze kuhlatiya lokudzingwa ngumbutu. Akusetjentiswe Inkhombandlela Yekutifundzela Umdlalo, *Kutawuba Njalo (i-Mind The Gap)*, kute batfufukise lwati lwetekuhluta umdlalo. Akusetjentiswe idokhumenti yeSISEYENE/ye-CAPS.
- (c) Akufundvwe tonkhe timphawu temdlalo letikhona kudokhumenti yeSISEYENE/ye-CAPS (Likhasi le-28).
- (d) Kwati tonkhe tinhlobo tebadlali letikhona emdlalweni kanye neminingwane leyenta kutsiwa umdlali ungulohlobo lolutsie lwemdlali. Sib. Ngukuphi lokwenta kutsiwa Hleta ungumkhweteli, yini leyenta Ncobile afaneleke kuba ngumdlali longummeleli?
- (e) Lonkhe luhlolo kuleliphepha lweyame esakhiweni semdlalo ngobe singumgogodla wayo yonkhe imibuto lebutwako nakuhlolwa, ngaloko kufanele bafundzi bafundzise, kute basati. Abafundzise nekwesekela imibono/timphendvulo tabo ngetigameko letisemdlalweni
- (f) Akufundziwe likhono lekutihlutela umdlalo. Sib. Abangatjelwa kutsi lesi sibekandzaba. Akufundzise kutsi yini sibekandzaba bese bayatitfolela sona lesibekandzaba emdlalweni.
- (g) Akwentiwe umsebenti lomnyenti wasekhaya newaseklasini ngemibuto lephatselene nemdlalo lofundvwako. Akucinisekiswa kutsi kuyamakwa kwentiwa netimphendvulo temisebenti kute babone lapho behluleka noma baphumelela khona.
- (h) Akulandzelelwe umsebenti webafundzisi, kucinisekiswa kutsi kufundziswa ngendlela lelindzelekile.

### **UMBUTO 15 NE-17: UMDLALO (IMIBUTO LEMIFISHA)**

#### **Emaphutsa lavamile nekungavisisi umbuto**

- (a) Uphendvulwe kahle lombuto kepha kukhona labambalwa labente emaphutsa uma baphendvula leminyane yemibutwana lengena ngaphasi kwembuto we-15.
- (b) Embutweni 15.3, abakakhoni kubala tintfo letiveta simonhlalo etheksthini.
- (c) Kumbuto 15.4, bakhona labakhombise kungatati timphawu tesetfulo emdlalweni.
- (d) Labanye kulombuto 15.5, behlulekile kubhala kutsi Ntfombilencane uluhlobo luni lwemdlali.
- (e) Kumbuto 15.7, kukhona labakanaki kutsi lombuto ufuna tindlela tetekhnoloji letingasetjentiswa kulesikhatsi kute Ncobile akhumbule Gedlembane.
- (f) Kumbuto 15.9, labanye abakawuphendvuli kahle. Behlulekile kubona kutsi umbhali akametsi kahle Ncane libito ngobe ukhuluma tintfo letibhadlile letimveta akhulile engcondvweni lokwenta kutsi angahambisani nelibito lakhe.

- (g) Kumbuto 15.10, abakakhoni kuphendvula lombuto, abanalo lwati kahle ngalomdlalo linyenti litsi Ncobile wacoshwa ekhaya kantsi Ncobile wagana Mphotfo ngobe alaya batali bakhe ngobe wate walimala bafuna kumshayela lite batsi ugane Mphotfo, loko kwenta kutsi agcine akhulelwe.
- (h) Kumbuto 15.12, ufuna kutsi imphendvulo ibhekiswe kuMphotfo, labanye bona bayibhekise kuNcobile, behlulekile kuveta imphumelelo yaMphotfo.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (i) Akwentiwe litfuba eklasini lekutsi umdlalo ufundvwe wonkhe ngekwetinkhundla, kute kucinisekise kutsi bawati wonkhe.
- (j) Kumele bawufundzise umdlalo bawati, bafundze kuhlatiya lokudzingwa ngumbuto. Abasebentise Inkhombandlela Yekutifundzela Umdlalo, *Kutawuba Njalo (i-Mind The Gap)*, kute batfufukise lwati lwetekuhluta umdlalo. Bafundzisi abasebentise idokhumenti yeSISEYENE/ye-CAPS.
- (k) Akufundzise tonkhe timphawu temdlalo letikhona kudokhumenti yeSISEYENE/ye-CAPS (Likhasi le-28).
- (l) Kwati tonkhe tinhlobo tebadlali letikhona emdlalweni kanye neminingwane leyenta kutsiwa umdlali ungulohlobo lolutsie lwemdlali kubalulekile. Sib. Ngukuphi lokwenta kutsiwa Hleta ungumkhweteli, yini leyenta Ncobile afaneleke kuba ngumdlali longummeleli?
- (m) Lonkhe luhlolo kuleliphepha lweyame esakhiweni semdlalo ngobe singumgogodla wayo yonkhe imibuto lebutwako nakuhlolwa, ngaloko kufanele bafundzi bafundzise, kute basati. Abafundzise nekwesekela imibono/timphendvulo tabo ngetigameko letisemdlalweni
- (n) Akufundzise likhono lekutihlutela umdlalo. Sib. Abangatjelwa kutsi lesi sibekanzaba. Uma sekufundzise kutsi yini sibekanzaba akabafundzise kutsi yini sibekanzaba abatitfolele bona lesibekanzaba emdlalweni.
- (o) Akwentiwe imisebenti yasekhaya neyaseklasini ngemibuto lephatselene nemdlalo lofundvako. Akucinisekise kutsi kuyamakwa kunikwe nemiphumela yemisebenti kute kubonakale lapho behluleka noma baphumelela khona.
- (p) Akulandzelwe umsebenti webafundzisi, kucinisekisa kutsi kufundziswa ngendlela lelindzelekile.

## **11.6 SIBUTSETELO SEMPHUMELELO YEBAHLOLWA EPHEPHENI LE-3**

### **Kuphawula jikelele**

- (a) Bahlolwa basebente kahle kakhulu kuleliphepha kepha nakucatsaniswa isampuli nebemnyaka lowengcile we-2023 babe ngaphasi kwabo, beka-80 emaphesenti kepha ngemnyaka we-2024, a-83 emaphesenti ebahlolwa labaphumelele kuleliphepha.
- (b) Linyenti lebahlolwa likhombisile emakhono latfufukile ekubhala ngobe baphumelele ngemalengiso nangelicophelo lelisetulu.



- (c) Bahlolwa labanyenti bativisise kahle tihloko nemibhalombiko lemidze ngobe linyenti belitsi uma libhala imibhalo yalo ibumbane netihloko letilikhetsile.
- (d) Kulesampuli yebahlolwa laba-100, kubonakele kutsi nanobe basebente kahle bahlolwa labanyenti kulomnyaka we-2024 emaphesenti akhuphuke ngemaphesenti la-3 nakucatsaniswa nemnyaka lowengcile we-2023.

### **Emaphutsa lavamile nekungavisisi umbuto**

#### **SIGABA A: TINDZABA**

##### **UMBUTO 1**

- (a) Banyenti bahlolwa labaphendvule umbuto 1.1. lonesihloko lesitsi 'Ngasitwa kufika kwemoto yemaphoyisa.' Esampulini yalabalikhulu, ba-25 bahlolwa labawuphendvulile, batfola emaphesenti la-83. Cishe bonkhe basivisisile lesihloko kepha kusekhona labanenkinga yekusebentisa emagama kute avete umoya nerejista leyemukelekile.
- (b) Banyentana bahlolwa labakhetse kuphendvula umbuto we-1.2 lonesihloko lesitsi, 'Lusha alusanendzaba'. Esampulini yalabalikhulu, ba-22 labawuphendvulile batfola emaphesenti la-82. Baphumelele kuveta tizatfu letesekela kungabi nendzaba kwelusha.
- (c) Banyenti kakhulu bahlolwa labawuphendvulile umbuto 3. Basihumushe kahle kakhulu lesihloko ngekuveta tizatfu letibente batisole nobe bakujabulele lokubente batsi: 'Ngabe angikho lapha lamuhla.' Labanye bebesebentisa irejista lengakemukeleki. Esampulini yalaba-100, ba-28 labakhetse kuphendvula lombuto batfola emaphesenti la-85.
- (d) Bambalwa bahlolwa labaphendvule lombuto, esampulini yalabalikhulu ba-6 bahlolwa labawuphendvulile batfola emaphesenti la-88. Cishe bonkhe bahlolwa bebasivisisa lesihloko lesitsi, 'Mabonakudze angasakha nobe asibhidlite similo semuntfu.'
- (e) Kulombuto 1.5, banyenti bahlolwa labasikhetsile lesihloko lesitsi, 'Emakhono etandla angayitfutukisa imimango.' Linyenti lebahlolwa likhonile kubhala emaphuzu lanembako kepha kusekhona labanye labanenkinga yemoya, irejista nesitayela uma babhala indzaba yabo ihle iphuma esihlokweni bese tindzima tilahlekelwa kubumbana. Esampulini yalabalikhulu, ba-7 bahlolwa labawuphendvulile batfola emaphesenti la-76.
- (f) Balinani lelincane bahlolwa labaphendvule umbuto we-1.6, 1.7 newe-1.8. Baphendvule kahle kakhulu kepha kunalabo labakhombisa lizinga leliphasi lekucamba indzaba lesuselwa esitfombeni. Lababhale ngesitfombe 1.8 baphendvule kahle kakhulu ngekukhombisa lizinga lelisetulu kakhulu lekucamba indzaba lesuselwa esitfombeni, kube nekubumbana emkhatsini wendzaba nesihloko, lokukhombisa kutsi bevisisile. Basekhona bahlolwa labanenkinga yekutsi uma babhala indzaba yabo iphume esihlokweni.
- (g) Linyenti lebahlolwa likhombisa kuba nemakhono ekubhala tinhlobo tetindzaba kepha kusekhona bahlolwa labasabhala tinhlaka tekucala netesibili ngembikwekubhala indzaba, loku kubadlela sikhatsi lesinyenti. Labanye bakhohlwa kudvweba umugca lovundlile kuletinhlobo, lokwenta kutsi labahlolako bamake labahlangana nako ekucaleni, njengobe kushiwo eticondzisweni tekumaka bese-ke bahlolwa balahlekelwa ngemamaki.

### **Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) Bafundzi abanikwe emarubhrikhi ekuhlola tindzaba nemibhalombiko, bawafundzise kute bati kutsi yini lelindzelekile uma kuhlolwa letindzaba tabo nekutsi babuye batetayete kuhlola imibhalo yabo ngembikwekwetfula umkhicito wabo wekugcina kumfundzisi.
- (b) Bafundzisi kufanele bachubeke nekufundzisa timphawu tato tonkhe tinhlobo tetindzaba nendlela letibhalwa ngayo, banike netibonelo taletinhlobo, bagcizelele kutsi bangabhala nobe nguluphi luhlobo lwenzaba ngasinye sihloko.
- (c) Bafundzisi abasebentisane nebafundzi kutfolwe tibonwa/titfombe letahlukahlukene lekutawubhalwa ngato tindzaba kute bafundzi betayele kucoqa ngato. Loku kutawenta kutsi kube lula kubhala tindzaba letiphatselene netibonwa.
- (d) Emihlanganwenitikolo, belulekisifundvo abagcugcutele bafundzisi kutsi basebentise inkhombandlela yemibhalo yekuticambela, 'Umlalati' ephepheni le-3. Iyatfolakala lenkhombandlela kuwebhusayithi yeLitiko leTemfundvo leSisekelo.
- (e) Ngemuva kwekuhlaliya indzaba, bafundzisi abacocisane nebafundzi kutsi bamakelwe ngayiphi indlela kute bavisise kutsi lerubhrikhi isetjentiswe njani bacikelele ngalokulandzelako.
- (f) Emakhonosisekelo elulwimi, lasekhasini le-34 kuya kule-36 kudokhumenti yeSISEYENE/ye-CAPS kumele agcizelelwe uma kufundziswa.
- (g) Bafundzisi abafundzise tinhlobo letehlukene temisho, umtselela wekusebentisa imisho lemidze nalemifisha, kanye nekubhala imisho leyinhloko nemisho lesekelako. Balinganiselwa kumaphesenti la 0,04 labahluleka kwakha umusho lokhulumako lokwenta indzaba yonkhe ingabi nemcondvo.

### **SIGABA B: IMIBHALOMBIKO**

#### **UMBUTO 2.1: INCWADZI YEBUHLOBO**

- (a) Cishe linyenti lebahlolwa libhale ngalesihloko lebe sityi, 'umngani wakho ukwentele intfo lobewungakayicabangi ngemuva kwekushelwa timphahla, bhala incwadzi ubonge loko'. Basebente kahle kakhulu esampulini yalabalikhulu, ba-97 labawuphendvulile lombuto batfola emaphesenti la-84. Bakhonile kubhala incwadzi yebuhlobo lapho babonga khona kuphiwa timphahla ngemuva kwekushelwa tabo. Bakhombise likhono lelingetulu kwalelilindzelekile lekubhala loluhlobo lwencwadzi legcame ngesakhiwo sayo. Bancane kakhulu labafaka timphawu tekufundza ekhelini kantsi loko akukemukeleki. Bancane bahlolwa labasehluleka kubhala inyanga ngeSiswati.
- (b) Basekhona bahlolwa lababhala imibuto lesepepheni lemibuto njengobe injalo, esikhundleni sekuphendvula imibuto.
- (c) Lehle kakhulu linani lebahlolwa labafaka tiphumuti tekufundza ekhelini kantsi loko akukemukeleki. Kuyancomeka kutsi bancane bahlolwa labasahluleka kufaka inyanga ngeSiswati ekhelini lapho babhala lusuku khona.
- (d) Banyenti bahlolwa labasanenkinga 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) Bambalwa bahlolwa labasanenkinga yekubhala sihloko nesibingelelo kutsi ngukuphi lokucalako. Bavele babhale sihloko bese bayabingelela.

## **UMBUTO 2.2**

- (a) Esampulini yalabalikhulu, kute namunye umhlolwa lophendvule lombuto. Kubonakala kwangatsi abaluvisisi kahle loluhlobo lwembhalombiko (I-athikhili yeliphephabhuku.)
- (b) Kubonakala kwangatsi abaketayeli kubhala loluhlobo lwembhalombiko.

## **UMBUTO 2.3: INKHULUMOMPHENDVULWANO**

- (a) Banyenti bahlolwa labaphendvule lombuto futsi basebente kahle. Esampulini yalabalikhulu, ba-37 labawuphendvulile batfola emaphesenti la-78. Bambalwa bahlolwa labasanenkinga yesakhiwo senkhulumomphendvulwano, kakhulukati kucamba labakhulumako emabito.
- (b) Labanye abafaki umlandzi kantsi babhala imishwana lenjengekutsi, 'Sawubona' bese lomunye atsi, 'Yebo' lokwenta kutsi ingahehi inkhulumomphendvulwano yabo nobe ingakhombisi likhono lekuticambela.
- (c) Bambalwa bahlolwa labayiphetsile inkhulumomphendvulwano yabo, bebayishiya emoyeni ingenasiphetfo.
- (d) Kusanebahlolwa labambalwa labanenkinga yemoya, irejista nesitayela uma babhala inkhulumomphendvulwano.

## **UMBUTO 2.4 UMLANDVOMUFI**

- (a) Kulombuto 2.4, ba-64 bahlolwa labawuphendvulile esampulini yalabalikhulu. Basebente kahle batfola emaphesenti la-80.
- (b) Labahlolwa labasikhetsile lesihloko baphendvule kahle kakhulu.
- (c) Kusenebahlolwa labanye lababhala ngekungalandzelisi imphilo yemufi. Bona bacala kahle kutsi utelwe bese babhala kutsi ushiye bobani bese bagcine ngekutsi ubashiye njani emhlabeni loyo mufi.
- (d) Labanye bahlolwa abakhumbuli kutsi tikhulumi ticanjwa emagama kube nesetfulo, nenkhulumoluhlolo lenemibuto netimphendvulo mayelana nalokukhulunywa ngako bese iba nesiphetfo nobe sisombululo senkinga lekhona.

## **UMBUTO 2.5: I-IMEYLI LEHLELEKILE**

- (a) Babili kuphela labaphendvule umbuto we-imeyli esampulini yalabalikhulu. Basebente kahle kakhulu batfola emaphesenti la-80 nanobe bekukwekucala emlandvweni waleliphepha kutsi babhale nge-imeyli. Bakhombise emakhono elwati lwalombuto langetulu kwalokulindzelekile.
- (b) Bahlolwa bakhombise lwati lolusecophelelweni lelisetulu lweluhlobo lwembhalombiko i-imeyli.
- (c) Bambalwa bahlolwa labasafaka timphawu tekubhala nekufundza kulelikheli.

**UMBUTO 2.6: SIHLATIYWA**

- (a) Esampulini yalabalikhulu, kute namunye umhlolwa lowuphendvulile lombuto.
- (b) Kubonakala kwangatsi abaluvisisi loluhlobo lwembhalombiko.

**Tiphakamiso tekutfufukisa imiphumela yebahlolwa**

- (a) 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.
- (b) Bafundzisi kufanele bafundzise timphawu tato tonkhe tinhlobo tematheksthi emibhalombiko, nendlela letibhalwa ngayo banike netibonelo taletinhlobo, bagcizelele kutsi ngutiphi tidzingo teluhlobo lwembhalombiko.
- (c) Emihlanganwenitikolo, belulekisifundvo abagcugcutele bafundzisi kutsi basebentise inkhombandlela yekutifundzela yemibhalo yekuticambela. Liphepha le-3 'Umlalati'. Lenkhombandlela itfolakala kuwebhusayithi yeLitiko leTemfundvo leSisekelo.
- (d) Bafundzisi uma bahlola tonkhe tinhlobo temibhalombiko, abanikete bafundzi irubhriki lebhombisa kutsi bamakelwe ngayiphi indlela.
- (e) Kumele kugcizelelwe emakhonosisekelo elulwimi, buka Likhasi le-34 kuya kule-36 kudokhumenti yeSISEYENE.
- (f) Akufundziswe 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 mabambiri a u linga Tshivenda Luambo lwa Hayani a mulingo wa Lara na Fulwi 2024, Gireidi ya 12.

### 12.1 MAITELE A KUSHUMELE KWO DOWELEAHO (2020–2024)

Tshivhalo tsha vhalingiwa vho niwalaho mulingo wa Tshivenda Luambo lwa Hayani nga 2024 tsho tsa nga 4770 musu tshi tshi vhambedzwa na tsha 2023.

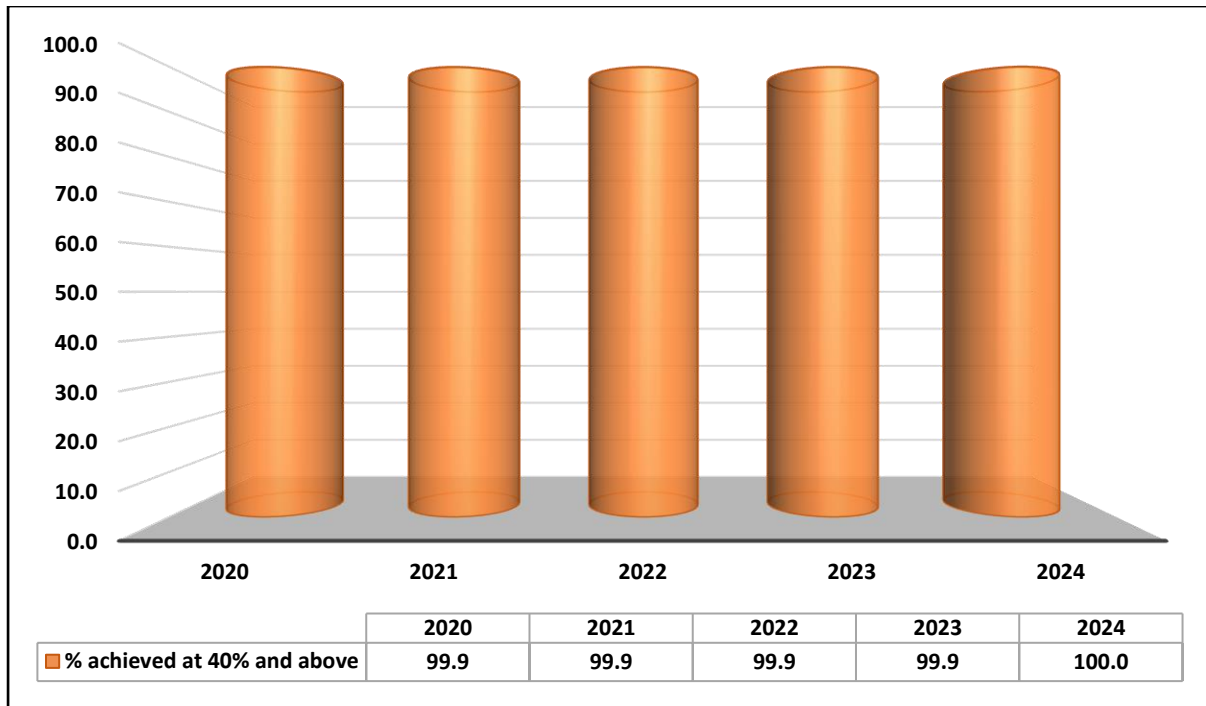
Kuphasele kwo gonyela ntha kha 100% kha niwaha uno. Naho zwo ralo, ho vha na u khwinifhadzea ha phesenthe ya vho phasaho nga vhuswikeleli ha nthesa (hu fhirisaho 80%), ho engedzeaho u bva kha 10% nga niwaha wa 2022 u ya kha 10,9 nga niwaha wa 2023. Musu ro nea tshivhalo tsha u tsa ha nomboro ya vhalingiwa nga niwaha wa 2023, izwi zwi disela u tsa ha tshivhalogute tsha vhalingiwa vho phasaho nga vhuswikeleli ha nthesa u bva 2301 u ya kha 1 988.

Afha ri fhululedza vhadededzi, vhaletshedzi vha thero na mihasho ya pfunzo ya mavundu kha u da na zwithathedzi na dzimbekanyamushumo dzo fhambanaho dza u dzhenelela u nea thikhedzo hu songo tumuwaho nga niwaha wa 2023. U vha zwiko na vhudikumedzeli ha vhalingiwa vho vhaho ntha ha tshikalo zwo disa khwinifhadzo nyangaredzwa kha thero.

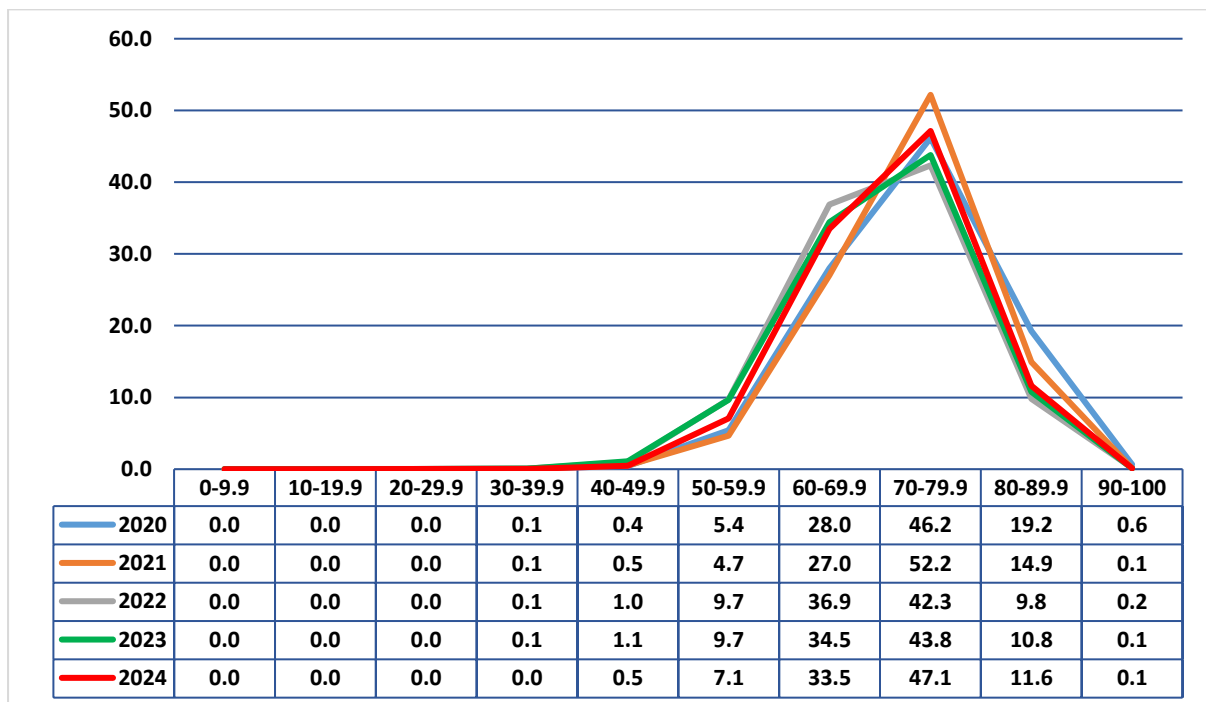
#### Thebulu ya 12.1.1 Tshikalo tsha kushumelenyangaredzi kha Tshivenda Luambo lwa Hayani

Nwaha	Tshivhalo tsho niwalaho	Tshivhalo tsha vho wanaho 40% na u ya ntha	Phesenthe yo wanaho 40% na u ya ntha
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
2024	18 265	18 256	100,0

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: 2020–2024)



## **Kushumele kwa vhalingiwa**

Mbambedzo ya kuphasele kha minwaha ya 2023 na 2024. 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 2024. Avho vho phasaho nga vhuimo ha 4 (50–59%) vho tsela fhasi nga 0,6% u bva kha 2,1% yo wanalaho nga 2024. U tsela hohu fhasi hu ḍivhonadza nga u gonyela nṭha hu vhonehalo ha tshivhalo tsha vhalingiwa vho phasaho nga vhuimo ha 6 (70–79%). Havho vho engedzea nga 54,6%, ha vha na u gonyela nṭha u bva kha 53,2% ya mahola. U tsela fhasi hu dovha ha ḍivhonadza kha vhuimo ha 7 (80–89%) ho tsela fhasi nga 2,5% u ya kha 10% u bva kha 15% nga 2024. Maṅwe 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 2024.

## **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 vhanwe vhatukutuku vhane vha sumbedza u kundelwa kha mbudziso iyi. Avho ndi vhalo vhane vha kha ḍi vha na thaidzo ya u sa vhalo mafhungo lwa vhudzivha, hu tshi katelwa na u sa vhalo mbudziso muthu a ya a ṭoda hune ha vha na phindulo yone hone. Vhukoni ha vhagudi vhu khagala vhunga kha munanguludzo wo vangwaho, mbalotshikati yo vha maraga dza 25 kha dza ṭhanganyelo ya 30 yo randelwaho.

#### **Manweledzo**

Kha mbudziso iyi vhalingiwa vho kundelwa u ḍiwanela maraga nnzhi vhukuma naho hu na vhanwe vho wanaho dzothē. Izwi zwi a tea u lidzelwa na mifhululu vhunga u ṅwala manweledzo tshi tshi tou vha tshikili tsha vhuṭhogwa tshi konwaho nga vha si vhanzhi. Mbalotshikati yo vha maraga 5 kha dza 10 dzo randelwaho.

#### **Kushumisele kwa Luambo**

Vhukoni ha luambo ha fomaḷa vhu tea u dzhielwa nṭha vhukuma. Vhukoni ha vhalingiwa vhu sumbedza u gonyela nṭha kha mbudziso ya 3 na ya 4 dzi kwamaho khungedzelo na khathuni nga u sielisana. Hone-ha, vhuleme vhuhulu vhu kha ḍi vhoneala na kha Mbudziso ya 5 ya Luambo na Kushumisele; afha ndi he vhunzhi ha vhalingiwa vha vhoneala vha tshi khou shuma khwiṅe vhunga vho wana maraga dza u bva kha 6 u ya kha dza 10 (60%–100%). ṅwaha uyu mbudziso iyi yo sumbedza u gonyela nṭha zwiṭuku naho zwi sa tou fusha tshothē lini.

## 12.3 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA 1(P1)

### MBUDZISO YA 1: Tholokanyondivho

#### Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha mbudziso iyi, ndi hune 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 othe.
- (b) Vhalingiwa vha si gathi vha ita vhukhaki ha u tou anulula 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 hune zwa konadzea. Vhañwe vhalingiwa vha tuku vha dovha hafhu vha sumbedza u vha na ndowelo i si yavhudi ya u pfuka mbudziso vha songo vhuya vha lingedza u i fhindula na luthihi.
- (c) Kha mbudziso ya mirero na maambe hu kha ñi vha na 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 vha khou shuma zwavhudi.
- (d) Kha M1.9 na M1.10 vhunzhi ha vhalingiwa vha kha ñi kundelwa u sumbedza kupfesesele kwa mbudziso idzi, vha ñea phindulo dzi sa yelani na zwi todwaho nga mbudziso.
- (e) Kha M1 yothe nga u angaredza, vhunzhi ha vhalingiwa vha ñea phindulo dzonedzone, ngeno hu tshi kha ñi vha na vhañwe vha si vhanzhi vane vha fhindula nga u tou anulula mbuno dzo tou ralo u bva kha ndima, madzuloni a u fhindula 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 khou eletshedzwa u sa kopolola mafhungo o tou ralo u bva kha tholokanyondivho. Vhalingiwa kha vha pfumbudzwe lwo linganaho u fhindula mbudziso heyi. Mulingiwa u tea u imelela muhumbulo wawe *'nga maipfi awe' hune zwa konadzea tshothe*.
- (b) Maambe, mirero na luambo lwa vhudzivha ndi zwine zwa tea u dzhielwa nthu vhukuma kha u vhala u itela u pfesesa. Bugu dza mañwalwa 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 ili sia vhunga, mbudziso ya l i yone yo faredzaho maraga nnzhi vhukuma kha ili bammbiri.
- (d) Izwi zwi nga konadzea arali vhalingiwa vha newa ndowendowe tshifhinga tshothe. Vhagudisi vha hambudzwa uri vha sedze pulane dza u funza dzi re kha Tshitatamennde tsha Pholisi ya Kharikhulamu na u Linga.

## MBUDZISO YA 2: Manweledzo

### Vhukhaxhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Vhalingiwa vha kha di nwala manweledzo nga u shumisa mutevhe wa mbuno naho vho laedzwa uri vha nwale nga phara.
- (b) Vhaxiwe vha vhalingiwa vha kha di tou kopolola maipfi o tou ralo u bva kha zwi re ngomu mafhungoni, ngeno ndaela i tshi tou vha khagala.
- (c) Vhukhaxhi ha girama, mupeleto, khethekanyo ya maipfi, vhudanzi na zwigwa zwa u vhala, zwi tshi katela na kupatekanyelwe kwa maipfi, hunzhi hu kha di vha na vhuleme vhuhulu vhukuma.
- (d) Hu na vhalingiwa vhane vha diengedzela manwe mafhungo avho, hu si zwi bvaho mafhungoni e vha newa lini.
- (e) Vhaxiwe vhalingiwa vha kha di kundelwa nga u nwala tshivhalo tsha maipfi zwitangeni sa zwe vha laedziswa zwone.

### Ngeletshedzo dza makhwinisele

- (a) Vhalingiwa vha tea u gudiswa u nwala manweledzo nga u shumisa 'phara', sa zwine ndaela ya vha laedzisa zwone.
- (b) Kha vha gudiswe u nwala 'nga maipfi avho' arali zwi tshi konadzea/hune zwa konadzea.
- (c) Mupeleto, khethekanyo ya maipfi, vhudanzi, zwigwa zwa u vhala, na muñwalo wonewone wa Tshivenda, kha zwi gudiswe vhalingiwa hu si na u shaedza.
- (d) Vhalingiwa kha vha funzwe Khethekanyo ya Luambo sa zwe ya netshedziswa zwone 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 kwo takadza kha nwaha uno. Vhalingiwa vho wana maraga dza nthaxha kha dza nwaha wo fhelaho. Hu di vha na u khakhisea hutuku ha vhalingiwa vha si vhanzhi kha M3.2 na M3.6 (U sa pfesesa mbudziso i kwamaho murero na ya thekeniki/thodea dza khungedzelo.)

### Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Vhañwe vhalingiwa vha kha ñi kundelwa u ñhathuvha khungedzelo. Avho ndi vhane vha si pfesese vhushaka ha maipfi na *'thekeniki'* dzi shumiswaho kha khungedzelo (M3.2 na M 3.6).
- (b) Kha M.3.2 na M3.6 vhañwe vhalingiwa a vha koni u ñwala vhushaka ha maipfi na thekeniki dzo shumiswaho kha khungedzelo zwi tshi yelana na milayo ya (AIDA) kuñwalele kwa khungedzelo.

### Ngeletshedzo dza makhwinisele

- (a) Khungedzelo kha i funzwe vhagudi misi yoñhe. Thekeniki dzoñhe dza khungedzelo kha dzi funzwe vhagudi; sa fonto, khephusheni, u shumisa luambo lwa vhudzivha, maipfi a ndeme, nz. Mbudziso dza munangelo dzi tea u gudeswa vhunga mutevhe u tshi ñetshedza phindulo dzi re na vhushaka na dzi re dzonedzone.
- (b) Luambo lwa u ñhathuvha/vhudzivha kha lu gudiswe vhukuma. Kha vha sedze Tshitatamennde tsha Pholisi ya Kharikhulamuna na u Linga uri vha thusee kha hezwi zwi re kha Aphenkisi (siatari la 104).
- (c) Vhalingiwa kha vha ñewe ñdowendowe misi yoñhe ndi wone mushonga muhulwane une wa ñutula vhukoni ha vhalingiwa.

### MBUDZISO YA 4: U sengulusa khathuni

Na kha yeneyi mbudziso, vhalingiwa vho sumbedza u gonyela ñha zwiñuku musi zwi tshi vhambedzwa na zwa ñwaha wo fhelaho.

### Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Thaidzo khulwane ndi ya u sa vhala zwavhuñi mafhungo o ñwalwaho kha khathuni na u ñalela zwifanyiso; izwi zwi fhedza zwi tshi khakhisa vhañwe vha vhalingiwa. Vhalingiwa vha kha ñi vha na vhuleme ha u ñivha luambo lwa muvhili lwo ñanwaho kha khathuni.
- (b) Vhañwe vhalingiwa a vha ñivhi ndeme ya khathuni kha mañwalwa a u tou vhona.

### Ngeletshedzo dza makhwinisele

Vhalingiwa vha tea u ñewa ñdowendowe nga vhuñalo tshifhinga tshoñhe. Vhalingiwa kha vha gudiswe vhukuma tshikili tsha u ñalela tshifanyiso na 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 vho shuma zwavhuñi kha mbudziso iyi musi zwi tshi vhambedzwa na miñwaha yo fhelaho. Kushumele kwa vhalingiwa kwo gonyela ñha kha mbudziso iyi.

### Vhukhaxhi vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Vhalingiwa a vha koni u khethekanya na u xalusa thinwaipfi dza muambo, mupeleto, tshivhumbeo tsha fhungo, vhudanzi, xhalutshedzo ya maipfi, figara dza muambo, luambo lwa musanda, mitshila ya maiti, maambaitwa, luambo lwa maambeke 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 u khwinifhadzea zwi tuku kha kufhindulele kha mbudziso iyi nwa uno, vhalingiwa vho shuma zwavhu di, lune maraga dza vha u bva kha 6–9 kha dza 10 dzo faredzaho nga mbudziso iyi.

### Ngeletshedzo dza makhwinisele

- (a) Vhagudisi na vhaeletshedzi vha kharikhulamu vha thero iyi kha vha takutshedze vha funze na u pfumbudzana na vhalingiwa, u itela u khwinisa kushumele kwa vhalingiwa kha mbudziso iyi. Figara dza muambo, divhafhungo na thinwaipfi kha zwi funzwe nga maanda.

Tshikili tsha divhaluambo ndi tshitungu kha u tandulula masia othe a vhugudi ha luambo lufhio na lufhio. Luambo kha lu funzwe lu kha nyimele kha masia othe: a girama, maanea, ora la, litheretsha na kha vhudavhidzani ha u tou vhone. Kha vha sedze Tshitamennde tsha Pholisi ya Kharikhulamu na u Linga uri vha thusee kha hezwi zwi re kha Aphendikisi (Masiatari a u fhedza).

## 12.4 KUSHUMELANYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA VHUVHILI (P2)

### Mahumbulwazwao

Mashudumavhi, hu kha di vha na vha nwe vhalingiwa vha vha kha di tou vha bugu dzo randelwaho nga ntha na vha vha vha a vho ngo vhuya vha vha na luthihi. Vhalingiwa vha shandukisa bammbiri ili la vho nga tholokanyondivho, ngauralo vha vho nea phindulo dzavho vho livhanya na zwipida zwi newaho kha bammbiri la mbudziso fhedzi, hu si u bva kha zwothe zwi re buguni dzo randelwaho.

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

Kha khethekanyo ya A, vhunzhi ha vhalingiwa vho wana maraga nnzhi nge vha tevhedza ndaela, fhedzi vhatukutuku a vho ngo fhindula M5 (Mbudziso ya khombekhombe). Kha uno nwa, vhalingiwa vha si vhanzhi vho lingedza u fhindula mbudziso ndapfu (M1) ya Vhurendi fhedzi a vha ngo shuma zwavhu di u fana na mi nwa yo fhiraho.

Vhalingiwa vha si vhanzhi vha kha di sumbedza u sa pfesesa kana u kundelwa u tevhedza ndaela. Vha nwe vhalingiwa vho fhindula lushaka luthihi fhedzi lwa ma nwa (Nganea kana dirama), zwe zwa ita uri vha si shume zwavhu di na khathihi. Ngauralo vho fhindula

mbudziso ndapfu na pfufhi kha lushaka luthihi lwa mañwalwa. 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 dzothe dza ili bammbiri. Izwi zwo huvhadza kushumele kwa vhalingiwa nga ndila i vhavhaho. Vhalingiwa vhanzhi vho shuma zwavhuda kha Khethekanyo ya C (dirama), u fhirisa kha Khethekanyo ya B (Nganea). Kha phindulo dza vhalingiwa vha 100 dzo nanguludzwaho, a hu na mulingiwa o fhindulaho M10 na M11.

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

### Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kunangelwe kwa mbudziso ndi thaidzo khulwane kha vhañwe vha vhalingiwa. Tshavho ndi u sokou wela mbudziso nga ntha, vha fhindula dzothe nga u tevhelelana hadzo. A vha tsha tevhedza ndaela, zwi tshi ya nga thebulu ya zwi re ngomu na mutevhe wa u sengulusa wo nekedzwaho kha ili bammbiri la mbudziso; ngeno zwothe hezwi zwo nekedzwa 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 muhumbulo muhulwane/thalutshedzo yazwo. Kufhindulele kwa mbudziso ndapfu i kha di vha khaedu khulu ine vhalingiwa vha vha nayo. Vhalingiwa vha khou sokou ñwala maanea a si na marangaphanda, mutumbu na magumo zwo lundwaho tshidele. Kha vhalingiwa ho anda u sokou ñwala mafungo a sa tshimbilelani na zwo vhudziswaho, huñwe vha tou kopolola mitaladzi yo tou ralo u bva kha tshirendo. Kushumele kwa vhalingiwa kha mbudziso iyi kwo vha u bva kha maraga 0 u ya kha 4, zwine zwa vha kushumele kwa fhasi vhukuma.
- (c) Kha mbudziso dzi toḁaho thalutshedzo, vhalingiwa vho sokou topola mutaladzi/ipfi hu si na u fhindula mbudziso yo vhudziswaho. Tsumbo: M2.2, M3.2, M4.2, na M5.2. Vhalingiwa 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. Vha dovha hafhu vha vha na vhuleme ha u fhindula mbudziso dzi kwamaho siangane zwi tshi kwama na nyimele/thuthuwedzo ya fhethuvhupo/kutshitshilele kwa vhaanewa/vhatambi. Tsumbo: M7.8 na M9.8. Vhalingiwa vha na thaidzo hafhu kha mbudziso dzi vhudzisaho masiandaitwa a vhangweho 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 xeletwa nga maraga vhunga ho vha hu tshi khou toḁea u newa mbuno fhedzi.
- (d) Mbudziso inwe na inwe, u ya nga bugu nga bugu, dzo linganyiswa u bva kha dzi sa kondi dzi toḁaho 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 vane vha kha di kundelwa nga u fhindula mbudziso idzi zwi tshi 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 muhumbulo muhulwane na ndivho ya hone, sa kha M2.3, M3.3, M4.3, 5.3. Vhañwe 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 mbudziso ndapfu hedzi: M6, M8, M10, M12 na M14 vhalingiwa vho kundelwa u ñwala marangaphanda, mutumbu une khawo phara inwe na inwe ya kona u fara muhumbulo wayo, hu tshi katelwa na magumo a fushaho. Vhalingiwa vha ñwala mafhungo vha sa iti dzi-phara. Vhalingiwa vha ñwala 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 ñea masiandaitwa ane a khou todiwa zwi tshi kwama zwi bvaho buguni.
- (g) Mbudziso dzi todahho mulaedza na/kana thero/ndivho vhalingiwa a vha ngo dzi kona zwavhudi. vhalingiwa vho kundelwa u fhindula mbudziso i todahho milaedza/ndivho dza muñwali dzi bvedzwaho nga vhaanewa/vhatambi.
- (h) Kha mbudziso dzi todahho mutevhetsindo, vhudipfi na thouni, vhalingiwa vho shuma zwavhudi. Vhalingiwa vha na tshikili tsha u fhindula mbudziso dzi tokonyaho muhumbulo.
- (i) Vhalingiwa vha songo tevhezaho ndaela vho xeelwa nga maraga nnzhi vhukuma. Huñwe a vho ngo dzhiela ntha maipfi a re khii, sa 'talutshedzani, hani, ndi mini, bulani, vhambedzani', nz. Kha Khethekanyo ya B na ya 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 todahho uri vha ñee muhumbulo wavho/u thathuvha 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 todahho vhudzivha zwi tshi livhisaho kha vhudifhinduleli, vhañwe vha vhalingiwa vho vha na vhukondi ha u wana maraga dzothhe ngauri vha vha na vhusaedzi ha u buletshedza/nekedza zwo teaho.

### **Ngeletshedzo dza makhwinisele**

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

- (b) Vhagudisi vha tea u shumisa maga a u maka a fanaho u bva kha mirole/gireidi dza fhasi u ya kha dza n̄tha. Vhalingiwa kha vha funzwe uri musi ho pfi kha vha n̄ee tshivhalo tsha mbuno vha ite nga u ralo, vha n̄ee mbuno dzo teaho dzine vha vhona dzi dzone dza ndeme uri vha kone u wana maraga dzothe. Mbuno dzine dza vha khagala dzi thusedza mumaki/muṭoli uri a si siedze dziñwe maraga musi a tshi ṭola phindulo dza vhalingiwa.
- (c) Vhalingiwa vha nga si kone u vha na n̄divho ya vhudzivha/yo goḏombelaho arali vha songo nweledza n̄divho ya zwo faredzwaho mañwaloni kana buguni dze vha randelwa dzone. Nahu vhu tshi tou vha vhurendi fhedzi, nahone vhu tea u gudiwa nga vhuḏalo. A ri lavheleli uri mugudisi a laṭele vhalingiwa uri vha ḏigudele /ḏigudise nga vhothe hayani, hu si na ngeletshedzo dzi bvaho khae ngomu kilasini. Zwirendo zwi nga vha zwi zwipfufhi hani, fhedzi zwi tea u senguluswa nga vhuronwane hu tshi dzhielwa n̄tha zwitalusi zwothe zwa vhurendi sa zwo ṭanwaho kha CAPS (masiatari 28–29).
- (d) Kha uyu murole wa Gireidi ya 12, vhalingiwa vha lavhelelwa u ṭana vhukoni ha n̄tha u fhirisa u sokou topola thikho/ṭhoḏea/thekeniki ya mañwalwa. Izwi zwo vheva zwavhuḏi khagala kha Tshitatamennde tsha Pholisi ya Kharikhulamuna na u Linga (masiatari a 28–31). Vhagudisi vha tea u vhona uri a zwo ngo eḏana u sokou topola/bula thikho/ṭhoḏea/thekeniki ya mañwalwa, fhedzi vha tea u kona u ṭalutshedza uri thikho/ṭhoḏea/thekeniki ya mañwalwa i thusedza hani u bvukulula tshidziki/n̄wongo wo faredzwaho nga iyo thikho/ṭhoḏea/thekeniki ya mañwalwa.
- (e) Vhubvumbedzwa vhu tea u funzwa kha nyimele – mvumbo ya mubvumbedzwa/muanewa i nga si kwamanyiswe na muṅe wayo arali hu sa sedzwi zwine uyo muanewa a vha/ita zwone. Vhagudisi kha vha litshe u tendela vhagudi uri vha rwele ngomani (kana nga u tou kombetshedzwa zwaho) mutevhe wa mvumbo dza vhaanewa ngeno vha si na n̄divho yo dziaho zwi tshi kwama kutshilele/zwiito/vhuḏifari ha avho vhaanewa. Siangane, fhethuvhupo, tshifhinga na lutendo na zwone zwi na ṭhuthuwedzo khulwane kha milaedza i ṭanwaho nga bugu yeneyo.
- (f) Thero na milaedza na zwone a zwo ngo tea u tou rwelwa ngomani hu si na n̄divho yo goḏombelaho. Vhadededzi vha tea u sumbedza vhalingiwa uri thero na milaedza zwi bvukululwa hani afho kha zwipiḏa zwo fhambanaho zwa zwibveledzwa, ngauralo vhalingiwa vha ḏo konaha u topola thero u bva kha mafhungo o n̄ewaho, na u kona u wana tshikili tsha u wana zwidodombedzwa zwi tikedzaho thero. Vhalingiwa kha vha gudiswe u fhambanyisa thero na milaedza.
- (g) Vhagudisi vha tea u eletshedza vhalingiwa u dzumbulula masia othe a litheretsha/mañwalwa, u itela uri musi vha tshi ya u n̄wala mulingo vha vhe vho no vha na dzangalelo la u pfesesa uri zwitalusi zwa litheratsha ndi zwinzhi, a si puloto fhedzi lini. Mutevhetsindo, thouni na mudi ndi zwiñwe zwa zwitalusi zwa mañwalwa zwine vhalingiwa vha fanela u zwi guda – arali vha sa ḏivha izwi, muḏifho munzhi wa tshibveledzwa tshine vha khou tshi vhalu, u ḏo pfuvha.
- (h) Vhalingiwa kha vha pfumbudzwe kha u tevhedza ndaela dzi re kha Bammbiri la mbudziso uri vha vhe na vhuḏifhulufheli musi vha tshi ḏo 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 konḡisele kana u kwanyeledza/tshipeledza ṭhathuvho ya liṅwalwa i bvaho kana i ṅetshedzwaho nga vhagudi. Arali vhagudi vha tshi ḡivha zwitalusi/ṭhoḡea dzo fhambanaho dza zwibveledzwa zwa u vhala, vha nga kona u bvisela khagala mihumbulo na kuvhonele kwavho vho ḡisendeka kha izwo zwibveledzwa. Arali vhagudisi vha sumbedza u vha na ṅdivho ya vhudzivha/yo goḡombelaho ine ngayo vha nga kona u khwathisedza mihumbulo/kuvhonele kwavho, ndi honeha hune kha vhalingiwa vha ḡo anwa mitshelo i fushaho ya vhuswikeleli ha ṅthesa, ha u ḡo kona u fhindula mbudziso dza maimo a ṅtha nga vhone vhaṅe.

## 12.6 KUSHUMELENYANGAREDZI KWA VHALINGIWA KHA BAMMBIRI LA VHURARU (P3)

### Mahumbulwazwao

- (a) Vhunga bammbiri ili li lone lo faredzaho maraga nnzhisa mulingoni, ndi zwa ndeme uri vhagudisi vha dzhieze nzhele ndeme yaḡo kha u khwinisa kushumele kwa vhalingiwa mulingoni.
- (b) Ro sumbedza uri Bammbiri la u Thoma na la Vhuvhili a tuṭula zwikili zwi ṭoḡeaho uri mulingiwa a kone u ṭhwaedzela vhukoni hawe kha vhuṅwali ha zwibveledzwa zwa vhusiki. Mulingiwa u kona u ṅwala maanea kana tshibveledzwa tshifhio na tshifhio tsha u tou ṅwala arali a tshi kona kushumisele kwone kwa thinwaipfi, ḡivhaipfi, ḡivhafhungo, mupeleṭo, vhudanzi khathihi na zwikoḡeli zwa luambo, sa figara dza muambo, luambo lwa u ṭhathuvha, mirero na maambebe. Kha izwi zwoṭhe, nyombedzelo i tea u vha kha tshivhumbeo tsho teaho tsha liṅwalwa liṅwe na liṅwe, vhunga liṅwalwa liṅwe na liṅwe li na tshivhumbeo tshaḡo tshi li ṭalulaho kha maṅwe maṅwalwa.
- (c) Ndeme ya u ṭhathuvha na u pfesesa ṭhoḡo ndi zwi teaho u dzhielwa ṅtha vhukuma u itela uri mulingiwa a si liane na ṭhoḡo ya mafhungo, a vho polika a xedza ṅwongo/tshidziki/vhuṭala. Arali mulingiwa a xedza vhuṭala ha ṭhoḡo ya mafhungo u a ṅewa ṅdaṭiso a vho xeletwa nga maraga dzi si na vhukono hu tshi tevhedzwa rubriki.
- (d) Vhalingiwa vha tea u tevhedza ndaela dzo ṅekedzwaho uri vha fhindule nga ngona. Vhupulani kha vhu itwe kha phindulo dzoṭhe dza vhalingiwa ngauri zwa sa ralo hu ḡo vha na u fhambana tshoṭhe na zwine rubriki ya ṭoḡa zwone.

## 12.7 KUSHUMELE KWA VHALINGIWA KHA BAMMBIRI LA VHURARU (P3)

### KHETHEKANYO YA A: MAANEA

#### Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha M1.1 zwo vha khagala uri vhañwe vhalingiwa vha si vhanzhi a vho ngo pfesesa t̃hoho nge vha khakhiswa nga maipfi 'Iwendo' ngauri vha zwi dzhia uri heli ipfi 'Iwendo' li khou amba u ya u dalela huiñwe fhethu, vha vho ñwala maanea ane a amba nga ha lwendo lwe vha lu fara. Kha t̃hoho iyi ndi hone he vhalingiwa vha wana maraga nnzhi vhukuma. T̃hoho iyi ndi yone yo nangeswa nga vhanzhi.
- (b) Kha M1.2 Vhunzhi ha vhalingiwa vho i nangaho a vho ngo buleshedza vho sedza zwitenwa zwa fhethu afho zwi t̃t̃t̃ulaho dzangalelo lawe.
- (c) Hu di nga na kha M1.5 vhalingiwa vho sumbedza luambo lwa u t̃ata, vhunga vho shuma zwavhudi kha mbudziso iyi, ngeno vha si gathi vho kundelwa u ñea u t̃ata ho vhibvaho/dziahho.
- (d) Kha M1.7. vhalingiwa vho kona u divha t̃halutshedzo ya tshifanyiso tsho ñewaho, izwi zwo vhonele musu vha tshi kona u divha uri tshifanyiso itsho tsho faredza mulaedza wa ndeme ya laiburari. Mbudziso iyi a yo ngo nangwa nga vhanzhi vhunga vhalingiwa vhe na ndowelo ya uri mbudziso ya zwifanyiso i a konda.
- (e) Kha M1.8.vhalingiwa vho ñwala maanea ane a takadza vhukuma ngauri tshifanyiso itsho tsho vha tshi khagala tshothe kha uri afho ndi fhethu ha u awela. Mbudziso iyi yo fhindulwa nga vhalingiwa vha si gathi nahone vho i lingedzaho vho wana maraga nnzhi.
- (f) Vhukhaki ha luambo ho vhoneleho ndi vhu tevhelaho:
- Mupeleto wo khakheaho
  - Khethekanyo ya maipfi
  - Vhudadzi
  - Ndongazwiga/kushumisele kwa zwiga zwa u vhalala
  - Tswayo
  - Girama
  - Thouni na redzhisitara.

Ngona ya kuñwalele kwa maanea i tea u tevhedzwa zwi tshi kwama ndaela. Honeha, naho vhunzhi ha vhalingiwa vha tshi ñwala pulane mathomoni, vha kundelwa/hangwa u tala mutalo wa u 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/vhat̃oli, vha vho avhela maraga kha mushumo u si wone.

- (g) Vhañwe vhalingiwa vha si vhanzhi vho 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 thathuvha na u sengulusa thoho uri hu si vhe na zwidombedzwa zwi bvukululaho thoho zwine vha nga zwi sia nda. Vhalingiwa vha songo kungiwa na u kokodzwa nga ipfi lithihi fhedzi li re kha thoho! Arali hu na zwiwe zwine mulingiwa a si zwi pfesese kha thoho, kha i litshe a nange inwe.
- (b) Vhukoni ha u nanga ndi tshikili tsha vhutogwa lune vhalingiwa vha tea u khwathelwa vhukuma. U kona u nanga zwo mu teaho, mulingiwa 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 nwala ndi tshikili tshi si na vhanzhi, ngauralo ndi zwa ndeme uri ndowendowe dza zwi kwamaho zwifanyiso ndi dzi teaho u shumiwa kha mishumo ya u nwala 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 na mutumbu zwi 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 lwa vhudele. Vhalingiwa vha tea u vhalulula mushumo wavho u itela u khwaedzela vkhakhi 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 nwala kha vhalingiwa, vha dovha hafhu u kona u shumisa figura dza muambo na thikho dzo fhambanaho dza u kodela luambo nga ndila yone.

## KHETHEKANYO YA B: ZWIBVELEDZWA ZWA VHUDAVHIDZANI

### Vhukhaki vhu anzelaho u itwa na kupfesesele ku si kwone

- (a) Kha M2.2 vhalingiwa vhanzhi vho kundelwa u pfa zwine mbudziso ya khou toḁa. Vhalingiwa vha khou kundelwa vhukuma nga u nea tshivhumbeo tshone-tshone tsha athikili ya gurannḁa. 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 gurannḁa.
- (b) Vhuḁwe vhuḁdzetḁdze ho vhone kha u sa fhindulwa ha M2.4 (Imeili) nga vhalingiwa vhanzhi. Vhalingiwa vho fhindulaho mbudziso iyi, a vho ngo shuma zwavhuḁi. Vhalingiwa kha vha gudiswe tshaka dza imeili na zwivhumbeo zwa hone nga vhudalo. Kha vha funzwe zwitalusi zwa imeili zwoḁhe nga u angaredza.
- (c) Kha M2.5 vhalingiwa vha vhone vha na vhushaedzi ha u sa ḁivha tshivhumbeo tsha tshipitshi tsha fomala.
- (d) Vhuḁwe vhuḁdzetḁdze ho vhone kha u sa fhindulwa ha M2.6 (Riviyu) nga vhalingiwa vhanzhi. Vhalingiwa a vha ḁivhi tshivhumbeo na zwitalusi zwa riviyu nga vhudalo. Hu vhone uri tshibveledzwa itshi a tshi khou tou funzwa vhalingiwa nga ngona, vhunga vha sa ḁivhi na uri riviyu ndi tshithu-ḁe nahone i ḁwalwa hani.

### Ngeletshedzo dza u khwinifhadza

- (a) Vhagudisi vha neaho vhalingiwa tsumbo dzo teaho, dzi gudisaho vhukoni ha tshivhumbeo tshonetshone tsha zwibveledzwa, vha ḁo konaha u lugisela mbudziso dzo faredzaho izwi kha milingo ya tshifhinga tshi ḁaho. Uri vhalingiwa vha ye u ḁwala mulingo vha songo ḁilugisela lwo teaho tshi tou vha tshivhi tshi si na khangwelo. Kha vha nee vhalingiwa zwivhumbeo zwa zwibveledzwa zwoḁhe, uri vha kone u ḁwala nga ngona pulane yazwo kha mulingo.
- (b) Tshitamennde tsha Kharikhulamu ya Pholisi ya u Linga (CAPS), tshi khagala kha uri tshibveledzwa tshiḁwe na tshiḁwe tshi teaho u gudiwa ndi tsha lushaka lufhio u swika vha tshi ya kha Gireidi ya 12. Vhagudisi vha tea u funza vhagudi zwibveledzwa zwoḁhe hezwi u itela uri vhalingiwa vha vhe na u nanga ho angalalaho musi vha tshi dzhena mulingoni.
- (c) Uri vhalingiwa vha ḁwale zwibveledzwa zwo lundwaho tshidele, zwo vhumbwaho nga zwipiḁa zwa mafhungo zwo faranaho zwavhuḁi, nahone nga ḁdila 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 kharikhulamu vha thero heyi, vhoḁhe vha tea u dzhiela ḁḁha ndeme ya pfunzo nga u ita vhuḁfumbudzi ho khwathaho vhukuma kha masia oḁhe. Vhupulani hu itwe kha zwibveledzwa zwoḁhe hu si na u kundelwa.

- (e) Vhalingiwa kha vha pfumbudzwe ndaela na tshivhumbeo tsha bammbiri uri vha vhe na vhuḍifhulufheli 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 2024.

### 13.1 MATIRHELO KU YA HI MALEMBE (2020–2024)

Nhlayo ya vakamberiwa lava tsaleke xikambelo xa Xitsonga Ririmi ra le Kaya hi 2024 yi yile ehlenhla hi nhlayo yo ringana 1 251 loko yi pimanisiwa na ya 2023.

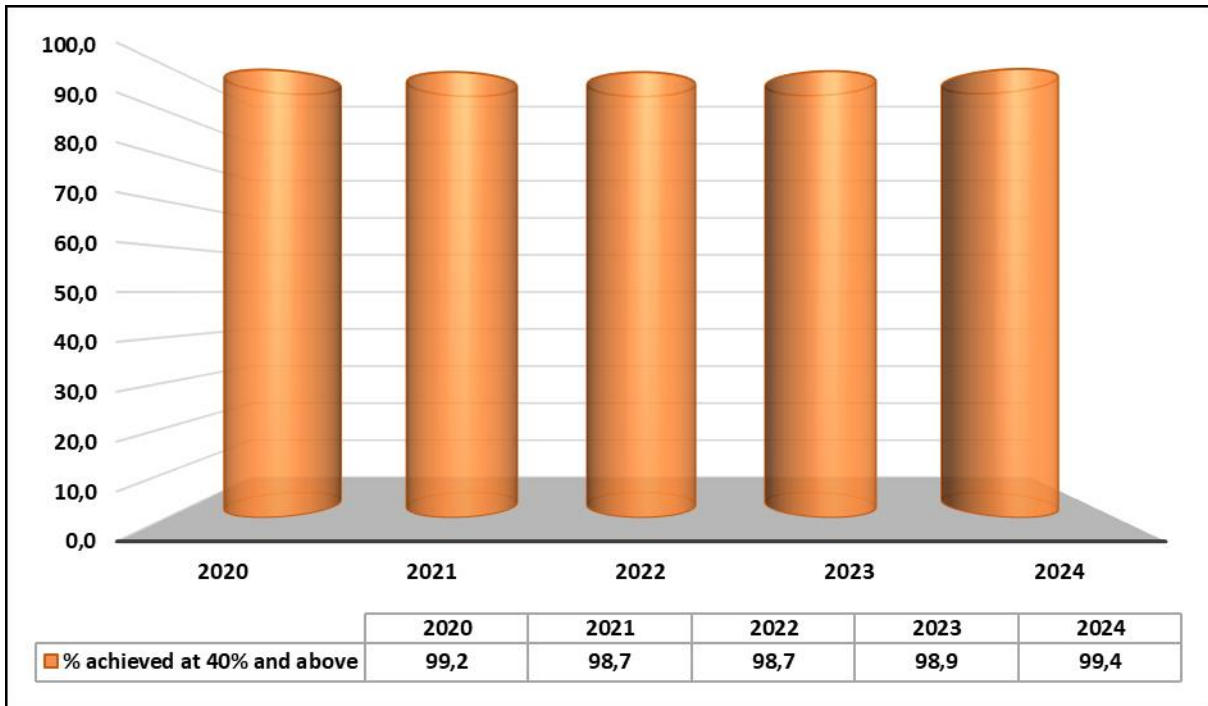
Ku vile na ku antswa swinene ka mapaselo lembe leri. Tiphesente ta vakamberiwa lava paseke hi 40% (Levhele ya 3) ti tlakukile kusuka eka 98,9% hi 2023 kufika eka 99,4% hi 2024. Nakambe ku vile na ku antswa ka mapaselo ya tiphesente ta tinyeleti (ta le henhla ka 80%), leti tlakukeke kusuka eka 3,9% hi 2023 kufika eka 7,9% hi 2024. Ku tlakuka ka matirhelo ya ntlawa wa vakamberiwa va lembe ra 2024 swi endle leswaku ku va na ku tlakuka eka ntsengo wa lava paseke hi tinyeleti kusuka eka 1 133 kufika eka 2 395.

Minongonoko ya migingiriko leyo khenseka yo pfuna vakamberiwa leyi endliweke hi vadyondzisi, vatsundzuxi eka swa dyondzo na tindzawulo ta dyondzo ta swifundzankulu swi yisiwile emahlweni hi 2024. Ku tikarhata na ku tiyimisela ka vakamberiwa lava paseke hindlela ya kahle na swona swi pfunile swinene eka matirhelo na mbuyelo wo angarhela lowu tsakisaka.

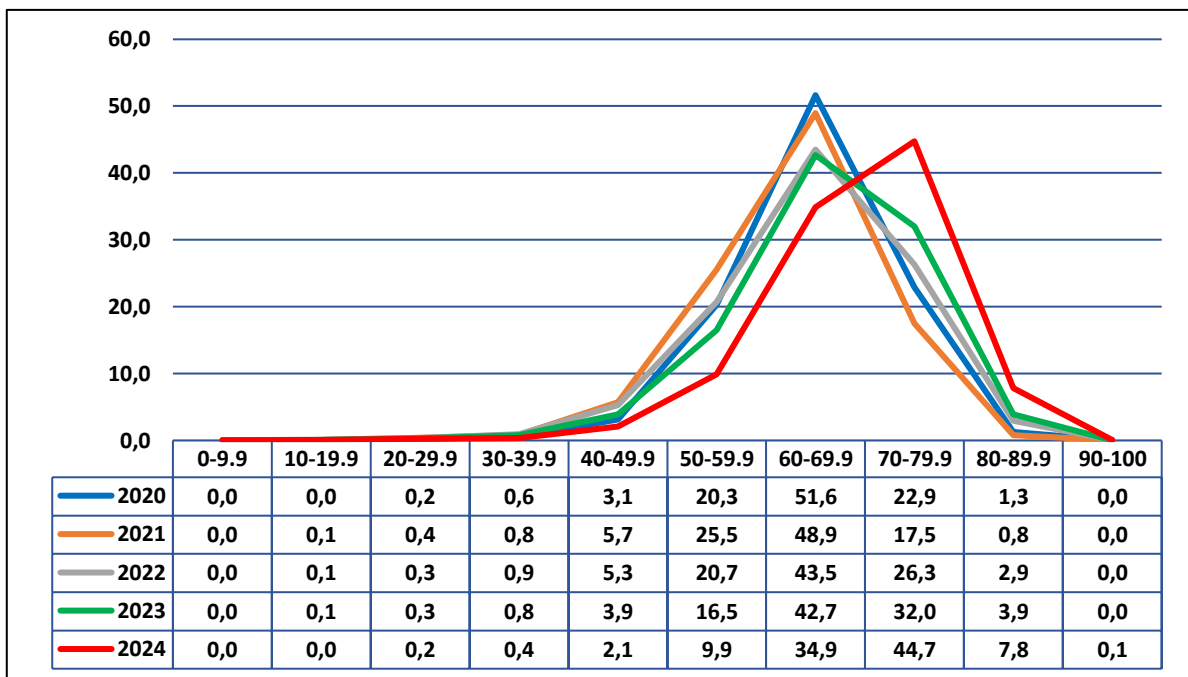
**Tafula ra 13.1.1: Kulelo ra matirhelo hi ku angarhela eka Xitsonga: Ririmi ra le Kaya**

Lembe	Nhlayo leyi tsaleke	Nhlayo leyi kumeke 40% no hundzisa	% leyi kumeke 40% no hundzisa
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
2024	30 313	30 123	99,4

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



**Girafu ya khevehe 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. Votala vakamberiwa va kumile timaraka ta le xikarhi ka 24 na 28 ehenhla ka 30. Maraka ya le henhla i 30 ehenhla ka 30.
- (c) Eka Xiyenge xa B, xa nkomiso wa ndzima, vakamberiwa va tirhile hindlela ya kahle. Nhlayo yo tala ya vakamberiwa yi kumile timaraka ta le xikarhi ka 7 na 10 ehenhla ka 10. Votala vakamberiwa va kumile timaraka ta 10 ehenhla ka 10.
- (d) Matirhelo ya vakamberiwa votala ma yile ehenhla eka Xivutiso xa 3, xa xinavetiso, laha van'wana va kumeke timaraka ta le xikarhi ka 4 na 8 ehenhla ka 10. Maraka ya le henhla i 10 ehenhla ka 10. Votala eka Xivutiso xa 4, xa khathuni va hlamurile swivutiso hindlela yo antswa. Timaraka ta vakamberiwa votala ti le xikarhi ka 4 na 8 ehenhla ka 10. Maraka ya le henhla i 10 ehenhla ka 10.
- (e) Eka Xivutiso xa 5, xa prosi, vakamberiwa votala va tirhile hindlela yo tsakisa swinene. Nhlayo ya le henhla ya vakamberiwa yi kumile timaraka ta le xikarhi ka 4 na 8 ehenhla ka 10. Nhlayo yo nyawula ya vakamberiwa yi kumile timaraka hinkwato ta 10.

## 13.3 NXOPANXOPO WA MATIRHELO YA VAKAMBERIWA EKA PAPILA RA 1

### XIVUTISO XA 1: XIKAMBELANTWISISO

#### Nhlamuselo ya matirhelo hi ku angarhela

I nhlayo yitsongo ya vakamberiwa lava tsandzekeke ku pasa eka xivutiso lexi kambe votala va tirhile hindlela ya kahle swinene.

#### Swihoxo leswi endlaweke 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 tanihileswi 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. Votala va kombisile ku hambana exikarhi ka nhlokomhaka na hungu ra xitshuriwa hi ku va va tirhisile mahlanganisi 'kasi' na 'kambe'.
- (c) Nhlayo yitsongo yi tsandzekile ku nyika nhlamuselo ya Xivutiso xa 1.6.2, laha a va fanele va hlamusela 'ku tsuvula misisi' hi marito ya vona vini. Ematshan'weni yo tsala ku chavisa/chuhwisa swinene, va tirhisile 'hlamarisa'.
- (d) Vakamberiwa vo hlayanyana va tsandzekile ku hlamula Xivutiso xa 1.7 hi marito ya vona vini. Va tshahile marito ya Ernest Mulibana eka xitshuriwa, eka ndzimana ya 3, leswi endleke leswaku nhlamulo yi hoxeka.

- (e) Van'wana vakamberiwa eka Xivutiso xa 1.8 va tsandzekile ku nyika dyondzo leyi va yi kumeke eka xitshuriwa. Va lo tsala onge va hlamula xivutiso xa ku tsundzuxa.
- (f) Vakamberiwa votala eka Xivutiso xa 1.9 va tsandzekile ku hlamusela mhaka leyi mutsari a lemukisaka vahlayi yona eka xitshuriwa lexi. Va hlamurile hindlela yo nyika dyondzo kumbe ku nyika xitsundzuxo.
- (g) Eka Xivutiso xa 1.11 vakamberiwa van'wana va tsandzekile ku hlamusela leswi a va ta tsundzuxa swona eka vanhu lava celaka swicelwa swi nga ri enawini. Va hlamurile hindlela yo onha vumunhu onge ku ya hi xitshuriwa ku cela swicelwa swi le nawini.
- (h) Xivutiso xa 1.14 votala va tsandzekile ku xi hlamula. A va swi kotangi ku humelerisa matitwelo ya vona ehenhla ka leswi humelelaka eka xitshuriwa xa B. Va lo vula leswaku va titwa kahle, ematshan'weni yo boxa vukahle bya kona; kambe va seketele hindlela leyi nga fanela.
- (i) Van'wana vakamberiwa eka Xivutiso xa 1.15 va tsandzekile ku kombisa ku fanana loku nga kona ku ya hi hungu xa xitshuriwa xa A na xa B. Votala va kombisile ku hambana exikarhi ka switshuriwa leswi hi ku va va tirhisile mahlanganisi 'kasi' na 'kambe'.
- (j) Eka Xivutiso xa 1.16 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/thayipiwa, 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 xitshuriwa xa 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 kun'we na matirhiselo ya mahlanganisi himfanelo.
- (d) Va fanele va dyondzisiwa ku hlamula swivutiso hi marito ya vona vini, handlekaloko va lerisiwile leswaku va tshaha.
- (e) Vadyondzi va fanele ku dyondzisiwa vutshila byo yelanisa, byo hambanisa na byo fananisa switshuriwa swo tsariwa/thayipiwa na swo voniwa.
- (f) Vadyondzisi va fanele ku tlhela va dyondzisa nakambe mahlamulelo lamanene ya swivutiso leswi lavaka ndzemukiso.
- (g) Va fanele va dyondzisa vadyondzi mahlamulelo lamanene ya swivutiso leswi lavaka switsundzuxo.
- (h) Vadyondzisi va fanele ku vona leswaku vadyondzi va kota ku humesa dyondzo leyi va yi kumeke/dyondzeke endzhaku ko hlaya xitshuriwa xo karhi no tlhela va hlamula ku ya hi leswi xivutiso xi lavaka swona.

- (i) Eka hungunkulu leri humelerisiwaka hi xitshuriwa xa B, vadyondzi va fanele ku dyondzisiwa ku hlamusela hi vuenti, va nga kongomisi eka xifaniso ntsena.
- (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.
- (k) Ku va vadyondzi va dyondzisiwa mahlamulelo lamanene ya swivutiso leswi lavaka leswaku va kombisa ku hambana loku nga kona exikarhi ka xitshuriwa xa A na xa B i swa nkoka swinene.

## **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 hi ku tirhisa marito ya vona vini.

### **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.
- (e) 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.

- (f) Vadyondzi va fanele ku dyondzisiwa vutshila byo tsala nkomiso hi xivumbeko xa ndzimana.
- (g) 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**

Vakamberiwa votala eka xivutiso lexi va tirhile kahle va kombisa ku twisisa ndzemuko wa matirhiselo ya ririmi hi vuxoperi. Hambiswiritano, va kona vakamberiwa vatsongo lava tsandzekeke 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 3.3, lexi a xi lava va hlamusela leswaku xinavetiso lexi xi nga va xi kongomisiwile eka vamani.
- (b) Eka Xivutiso xa 3.4 vakamberiwa van'wana va tsandzekile ku hlamusela leswi nga kucetelaka vaamukeri va hungu leswaku va ya xava ketele leyi navetisiweke eka xinavetiso.
- (c) Xivutiso xa 3.5 lexi a xi lava va hlamusela mboyamelatlhelorin'we lowu humelerisiwaka hi marito lama nge: 'Tiketlele to tiya no hlayisa gezi ti kumeka eka hina ntsena' xi tikerile vakamberiwa van'wana. 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 nkarhi lowu taka: 'U pfumeleriwa ku tlherisa ketele leyi nga na xihoxo ku nga si hela tsevu wa tin'hweti'. Va tsarile ti 'ta' timbirhi, leswi nga endla leswaku nhlamulo ya vona yi hoxeka.

#### **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. 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
- (c) 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 nga kahle swinene. Hambiswiritano va kona lava nga tsandzeka.

##### **Swihoxo leswi endliweke hi ku angarhela na ku hupa matwiselo**

- (a) Vakamberiwa votala eka Xivutiso xa 4.4 va tsandzekile ku hlamusela leswi nhlamulo leyi wanuna a yi kumeke yo huma eka nsati wa yena yi nga vaka yi n'wi khomile hakona, va tlhela va tsandzeka ku seketela nhlamulo ya vona.
- (b) Votala vakamberiwa eka Xivutiso xa 4.6 va tsandzekile ku vumba vunyingi bya xivulwa lexi nge: 'I xa wena leswaku u ta hlayisa phetiroli loko u ya entirhweni'. A va fanele va cincile 'xa', 'wena', 'u' 'u' ya vumbirhi na 'entirhweni'. Timaraka a va ti kuma loko va vumbile xivulwa hi ku hetiseka xi ya eka vunyingi.

##### **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) Va fanele va dyondzisiwa ku kota ku humelerisa hungunkulu eka switshuriwa swa khathuni.
- (c) Va fanele ku dyondzisiwa vutshila bya ku tirhisa swiaki swa ririmi eka swivulwa leswi tirhisiweke eka tikhathuni.
- (d) Vadyondzisi va tsundzuxiwa ku hlohlotela vadyondzi ku hlaya xiletelo xa NDZEMUKO WA MATIRHISELO YA RIRIMI HI VUXOPERI.

#### **XIVUTISO XA 5: PROSI**

Vakamberiwa votala a va swi kotangi ku hlamula xivutiso lexi hindlela leyinene.

##### **Swihoxo leswi endliweke hi ku angarhela na ku hupa matwiselo**

- (a) Eka Xivutiso xa 5.2 vakamberiwa votala va tsandzekile ku tsala nkomiso wa rito 'Nkulukumba'. Van'wana ematshan'weni ya hiko, va tsarile xiboho emakumu ka nkomiso; van'wana va sungurile nkomiso hi letere leritsongo.
- (b) Vakamberiwa votala eka Xivutiso xa 5.3 va tsandzekile ku hlamusela leswaku xivulavulelo lexi nge: 'Vanhu va ba mati tingwenya ti etlela' ku ya hi xitshuriwa a va ta xi tirhisa loko ku humelerile yini.
- (c) Votala vakamberiwa eka Xivutiso xa 5.4 lexi a xi lava leswaku va lulamisa swihoxo swa matsalelo eka xivulwa lexi nge: 'Loko u ba mati hi swilo lexi nga ku faneriki a wu tipini', va tsandzekile ku lulamisa himfanelo.
- (d) Van'wana vakamberiwa eka Xivutiso xa 5.5 va tsandzekile ku boxa ntirho wa xilandzi lexi tikisiweke eka rito leri nga eka xivulwa lexi nge: 'Mubi wa mati u tekeriwa swilo leswitsongo leswi a nga na swona, a anakanya leswaku u ta vuyeriwa hi swo tala.'
- (e) Eka Xivutiso xa 5.6 vakamberiwa van'wana va tsandzekile ku vumba xivulwa xin'wana hi rito leri tikisiweke ku humelerisa nhlamuselo yo hambana na leyi nga eka

xivulwa lexi nge: 'Leswi swi heta lava tirhaka hi ku tshembeka **matimba**.'

### Swibumabumelo leswi nga pfunaka ku antswisa matirhelo

- (a) Vadyondzi va fanele ku dyondzisiwa swiaki swa ririmi swo fana na masivi, minkomiso, minkarhi ya riendli, swiaki swa marito, vulongoloxamarito, mabumabumeri, maencisi, maengeteri, maritofularha, marhavi ya riendli, vamavizweni, swivulavulelo, swivuriso, mafanapeletwa, tipholisemi, 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 ringanisiweke 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.

### 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) Eka nhlayo ya 100 leyi sampuliweke a ku vangi na vakamberiwa lava hlawuleke swivutiso swa 6, 7, 8, 9, 12, 13, 14, 15, 16, 17, 18 na 19.

### 13.5 NXOPANXOPO WA MATIRHELO YA VADYONDZI EKA PAPILA RA 2

#### Swihoxo leswi endliweke hi ku angarhela na ku hupa matwiselo

- (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 xithhokovetselo 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 2, 11, 15, 17 na 18. Van'wana va tsarile hi endlelo ra minkutlunya ku nga ri hi xivumbeko xa xitsalwana, kasi swin'wana switsalwana a swi na manghenelo na mahetelelo.
- (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 swithhokovetselo 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 swithhokovetselo.
- (j) Van'wana eka swivutiso xa 2.5, 3.5, 4.5 na 5.5 va tikeriwile hi ku hlamusela ntshikelelo/ntiyisiso lowu veke kona eka xithhokovetselo hi ku tirhisiwa ka tithekiniki leti tirhisiweke eka mintila leyi hlawuriweke ya 16 na 17, 43, 9 na 12.
- (k) Vakamberiwa van'wana va tsandzekile ku hlamula swivutiso swa mavonelo na matitwelo eka Swivutiso swa 2.6, 3.6, 4.6 na 5.6. A va swi koti ku hambanisa eka matitwelo ya vona na ya mutlhokovetseri naswona a va koti ku nyika mavonelo lama kombisaka vumunhu na mahanyelo lamanene.
- (l) Van'wana 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.
- (m) Switsalwana swa vakamberiwa votala eka swiyenge swa B na C swi pfumala manghenelo na mahetelelo, kasi swin'wana swi na wona kambe a hi lama kokaka rinoko naswona tindzimana ta vona a ti na nkholukelano lowu faneleke.

- (n) 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.
- (o) Xikombiso, eka Xivutiso xa 10 va tsandzekile ku kombisa hilaha mavulavulelo lama nge: 'Hixitalo munhu wo saseka nghohe mbilu ya yena yi nga va yi bihile' ma nga ntiyiso hakona hi ku kongomisa eka Florence na swiendlo swa yena ehenhla ka Godi.
- (p) Swi vile tano na le ka Xivutiso xa 20 laha van'wana va tsandzekeke ku seketela leswaku: 'Hakanyingi loko munhu a nga hanyi hindlela yo lulama, u humeleriwa hi leswo biha', hi ku landza leswi humeleleke Fumani etsalweni ra *Vadyondzi va namuntlha*.
- (q) Vakamberiwa votala a va swi kotangi ku hlamula swivutiso swa mavonelo hindlela yo kongoma. Eka swin'wana va lo hlamula xiphemu xo sungula xa xivutiso, va nga seketeli tinhlamulo ta vona. Xikombiso: Swivutiso swa ximbangu swa xiyenge xa B na C: 11.6, 11.7, 11.14, 21.6, 21.12 na 21.13.
- (r) Van'wana vakamberiwa va tsandzekile ku nyika tidyondzo leti faneleke eka swivutiso swa 11.13, na na 21.10 laha votala va nyikeke xitsundzuxo.
- (s) Votala vakamberiwa va tsandzekile ku boxa mixaka ya mintlimbo no tlhela va seketela tinhlamulo ta vona eka swivutiso swa 11.4 na 21.4.
- (t) Eka Xivutiso xa 21, xa ximbangu, vakamberiwa votala va tsandzekile ku hlamula xivutiso 21.1, xiphemu xa vumbirhi, xa maraka yin'we (1), lexi a xi lava va boxa laha mali leyi Fumani a a yi komberile a yi ri yo ya kona na leswi a a ku ya endliwa swona. Votala va hlamurile leswaku a va ya vona sirha ra Nelson Mandela ematshan'weni ya ku ya vona yindlu ya sirha/mufi Nelson Mandela.
- (u) Vakamberiwa votala va tsandzekile ku hlamula swivutiso swa ndzemukiso swa 11.12 na 21.5. Va hlamurile onge i swivutiso leswi lavaka dyondzo kumbe switsundzuxo.
- (v) Votala va tsandzekile ku hlamula xivutiso xa 21.11, xa timaraka ti2 lexi a xi vutisa leswaku xivuriso lexi nge: 'Xikosi a xi voni' xi nga tirhisiwa eka mani etsalweni, va tlhela va tsandzeka ku seketela leswaku hikwalaho ka yini va boxile ximunhuhatwa xolexo. Va hlamurile onge xivutiso a xi ri xa xivuriso xa 'nhompfu a xi nuhweti'.
- (w) Van'wana vakamberiwa va tsandzekile ku hlamula xivutiso xa 21.12 xa timaraka ti2, laha a va fanele va hlamusela leswaku vito ra Xiluva ri fambelana njhani na swiendlo swa ximunhuhatwa etsalweni, leswi seketelaka leswaku ri thiywile kahle. A va fikelelangi eka ku va ku saseka ka yena ku endla leswaku a lweriwa/rhandziwa hi majaha. Va lo tsala leswaku 'xiluva' i xibyariwa xo saseka; ku fana na Xiluva leswi a nga saseka, va nga yisi emahlweni leswi xivutiso a xi lava swona.

### **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 switlhokovetselo.

- (c) Va fanele va dyondzisiwa ku tshaha mintila himfanelo, va tlhela va tiva na leswaku ntila i yini tanihileswi yi vaka yi nomboriwile eka xitlhokovetselo. Va fanele va tolovetiwa na ku tirhisa mimfungho yo tshaha (swirhatana swo tshaha).
- (d) Loko va tsala switsalwana swa matsalwa, a va hlohloteriwe 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 matwisiselo 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 1.4 na xitsalwana xo voniwa xa 1.8 eka Xiyenge xa A naswona matirhelo ya vona hi lama antswaka; kasi nhlayo ya le henhla yi hlamurile swivutiso swa 1.1, 1.2, 1.5, 1.6 na 1.7 naswona matirhelo ya vona hi lamanene swinene.
- (c) Eka Xiyenge xa B i nhlayo ya le hansi ya vakamberiwa lava hlamuleke xivutiso xa 2.3 na 2.4 naswona matirhelo ya vona hi lama antswaka; kasi nhlayo ya le henhla ya vakamberiwa yi hlamurile swivutiso swa 2.1, 2.2, 2.5 na 2.6 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 ma marin'wana lama nga riki ma mafundza.
- (h) Kun'wana vakamberiwa va tirhisile marito lama ya nga riki ya Xitsonga. Swikombiso:
- **Nhlanhla** ematshan'weni ya **nkateko**.
  - **Khangata** ematshan'weni ya **tshinya**.
  - **Bava** ematshan'weni ya **tatana**.
  - **Kwata** ematshan'weni ya **hlundzuka**.
  - **Hawa** ematshan'weni ya **E-e**.
  - **Rasa** ematshan'weni ya **huwa**.
  - **Khuluma** ematshan'weni **vulavula**.
  - **Balabala** ematshan'weni i ya **vilela**.
  - **Khipa** ematshan'weni ya **humesa**.
  - **Thimu** ematshan'weni ya **xipano**.
  - **Zama** ematshan'weni ya **ematshan'ringeta**.
  - **Gemu** ematshan'weni ya **ntlangu**.
  - **Ende** ematshan'weni ya **nakambe**.
  - **Fositela** ematshan'weni ya **sindzisa**.
  - **Ndlula** ematshan'weni ya **hundza**.
- (i) Eka Xivutiso xa 1.1, xa xitsalwana xa ndzungulo lexi nge: 'Ku va ndzi sele ndzexe swi ndzi nghenisile ekhombyeni' vakamberiwa votala va hlamurile kahle hambileswi va nga kona van'wana lava loko switsalwana swa vona swi ya emahlweni va vaka va nga ha salangi va ri voxo. A va boxangi leswi nga va nghenisa ekhombyeni, dyondzo leyi va yi kumeke na switsundzuxo eka van'wana. Van'wana va tsarile hi nkarhi wa sweswi ematshan'weni ya lowu nga hundza. Xivutiso lexi xi hlamuriwile hi vakamberiwa votala.
- (j) Xivutiso xa 1.2 lexi nge: 'Rirhandzu ra yena ra hlamarisa' xi hlamuriwile hi nhlayo ya le henhla ya vakamberiwa, lava kumeke timaraka to antswa. Van'wana vakamberiwa va katsile nkarhi wa sweswi na lowu nga hundza, ku ri hi ku i xitsalwana xa nhlamuselo, lexi tsariwaka hi nkarhi wa sweswi.
- (k) Vakamberiwa van'wana eka Xivutiso xa 1.3, lexi nge: 'Loko a swo koteka ku tlherisela nkarhi endzhaku,' lexi hlamuriweke hi nhlayo yitsongo ya vadyondzi, va lo tirungulela timhaka ematshan'weni yo boxa mianakanyo ya vona.
- (l) Eka xitsalwana xa nkanelo xa Xivutiso xa 1.4 lexi nge: 'Ku va vatswari va nyika vana va vona mali yo tala 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: 'Ku tholana hi ku tivana swi yisa xiyimo xa vukorhokeri ehansi laha tikweni. Pfumela 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 (ongwe i xitsalwana xa nkanelo). Nhlayo leyi tsaleke xivutiso lexi i ya le henhla naswona xi hlamuriwile kahle.
- (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 hlawutela leswi swi nga eswifanisweni.
- (p) Van'wana vakamberiwa a va swi koti ku xopaxopa xifaniso leswaku va ta twisisa mongo wa xona.
- (q) 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 na swihlawulekisi swa swona 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 matwiselo**

- (a) Eka xiyenge lexi vakamberiwa van'wana va tsarile xitsalwambiko xin'we ntsena ematshan'weni ya swimbirhi. Leswi swi endlile leswaku va koreketeriwa ehenhla ka timaraka ta 25 eka ta 50.
- (b) Vakamberiwa votala a va tsalangi minkunguhato eka switsalwambiko swa vona.
- (c) Eka Xivutiso xa 2.1 xa 'Papila ra ximfumo/mafundza', vakamberiwa van'wana a va tirhisangi xivumbeko lexi faneleke. Van'wana a va twisisangi xivutiso. Van'wana va tsarile hi thoni yo holovela supirithendente.
- (d) Votala vakamberiwa a va tsalangi siku ehansi ka adirese; naswona van'wana va tsarile adirese yin'we. Van'wana va tsarile vito ra n'hwetwi hi Xinghezi.
- (e) Nhlayo yitsongo a yi tsalangi xivongo eka nsariso. Van'wana va sayinile endzhaku ko tsala vito na xivongo, ku ri hi ku ku sayiniwa swi nga si tsariwa. Leswi swi kombisa leswaku van'wana a va tivi swihlawulekisi swa papila ra ximfumo/mafundza.
- (f) 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.
- (g) 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.
- (h) Van'wana a va tsalangi vito ra vhengele hambu ku ri ndhawu laha xitichi xa maphorisa xi nga kona.
- (i) Nhlayo yitsongo ya vakamberiwa lava hlawuleke Xivutiso xa 2.3, xa 'Ajenda na makanelwa' yi tsandzekile ku boxa vito ra ntanga wa swiharhi, hambu ku ri vito ra xikolo xa vona naswona timaraka ta vona ti tsanile.

- (j) Nhlayo yitsongo eka lava hlawuleke Xivutiso xa 2.4 xa 'Atikili ya phephahungu' a va tsalangi vito ra phephahungu.
- (k) Vakamberiwa va tsandzeka xivumbeko na swihlawulekisi swa atikili ya phephahungu. Votala va tsarile mavonelo ematshan'weni yo vika timhaka na nhlokomhaka, va lo nghena emhakeni va hlamusela hi ta ku byala matsavu hi ku angarhela.
- (l) 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.
- (m) 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 'mina' 'muakelani'. Leswi swi va ngenisa eka nxupulo wa rhubiriki hikuva i swihlawulekisi swa nkoka swa matsalelo ya n'wangulano.
- (n) 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.
- (o) 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) Vadyondzisi va fanele ku toloveta vadyondzi ku sungula va endla minkunguhato eka switsalwambiko swa vona.
- (c) 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.
- (d) Vadyondzisi va fanele ku dyondzisa swihlawulekiso swa switshuriwa swo hambanahambana swa switsalwambiko hinkwaswo.
- (e) Va fanele ku nyika vadyondzi mintirho ya nkamafundza yo hambanahambana leswaku va ta tolovela mahlamulelo lama faneleke.
- (f) 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.
- (g) 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 2024 NSC examinations.

### 14.1 PERFORMANCE TRENDS (2020–2024)

The number of candidates who sat for the South African Sign Language examinations in 2024 increased by 45 candidates, compared to that of 2023.

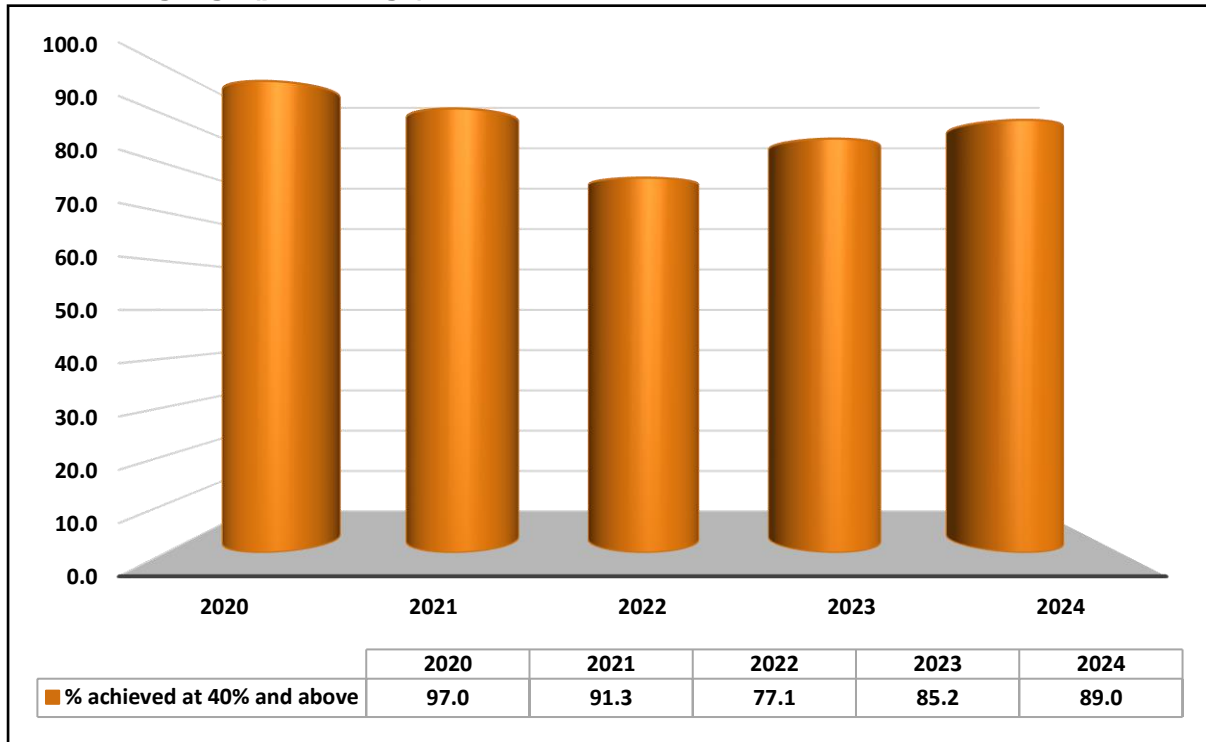
There was an improvement in the pass rate this year. Candidates who passed at the 40% level improved from 85,2% in 2023 to 89,0% in 2024. However, no distinctions were attained in 2024.

The various commendable intervention strategies employed by teachers, subject advisors and provincial education departments were continued in 2024. These interventions resulted in an 8% improvement in the number of candidates who achieved in the 40–49% range.

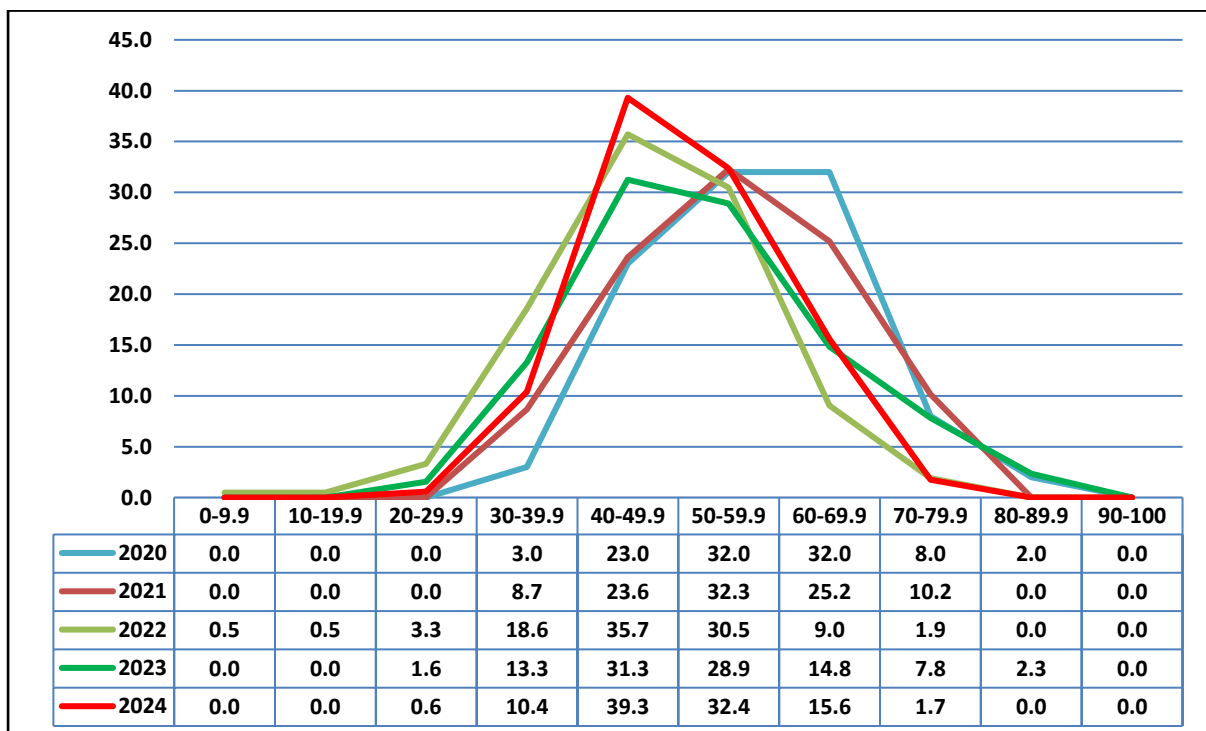
**Table 14.1.1 Overall achievement rates in South African Sign Language Home Language**

Year	No. wrote	No. achieved at 40% and above	% achieved at 40% and above
2020	100	97	97,0
2021	127	116	91,3
2022	210	162	77,1
2023	128	109	85,2
2024	173	154	89,0

**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 a challenge.
- (b) Candidates tended to skim over the question and in so doing, failed to focus on the specific requirements of the question. In most instances, candidates provided responses that partially answered the questions.
- (c) The continued poor performance of candidates in 'Language Structures and Conventions' remains a concern.
- (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) The response to Q1.3 was flexible and could be answered correctly as both a FACT and as an OPINION, provided that the substantiation was justified. Several candidates stated the response without giving a reasonable justification.
- (b) In Q1.7, candidates agreed that eye contact is frowned upon in certain cultures but did not describe the context accurately, namely that it had to be long/steady eye-contact with adults.
- (c) Q1.8 required candidates to provide TWO reasons for the importance of eye-contact in Deaf culture. Many candidates offered the ONE obvious reason, 'Eye-contact is important in Deaf culture because Sign Language is a visual language.' The majority of candidates were unable to offer another reason, despite alternatives being available.
- (d) In Q1.9, candidates responded with correct examples of inappropriate touching, but did not justify why the touching was inappropriate or unacceptable.
- (e) In Q1.10, candidates correctly signed 'physical space', indicating that they understood the meaning of the concept. However, they failed to respond to the significance of the 'personal space', which was what the question actually required.
- (f) In response to Q1.13, candidates answered that the flags represented different countries – which was correct. However, they did not offer any explanation of the symbolism of the flags and their relevance to the history, culture and beliefs of the country.

- (g) In Q1.15, candidates correctly stated which country was similar to South Africa in its interpretation of the gesture, but they did not substantiate their response with reasons.

### **Suggestions for improvement**

- (a) In most instances, comprehension texts are based on issues and events that are current and generate widespread interest. It is therefore advisable that teachers expose learners to the prevailing newsworthy issues in the form of reading material, videos, discussions and debates.
- (b) Responding to a question in its entirety must be emphasised. Partial responses were offered, which contributed to underperformance.
- (c) The following sequence should be emphasised to learners:
- View the question at least twice.
  - Deconstruct the question and identify the component parts.
  - Respond to each component, to prevent incomplete responses.
- (d) For school-based assessments, the 40 : 40 : 20 balance of cognitive levels should apply to questions. This will ensure that learners are exposed to incremental levels of difficulty and cognitive demand.
- (e) Multiple and frequent opportunities should be created for learners to engage in higher-order critical thinking. This will enhance performance when confronted with such questions in the national examinations.
- (f) Familiarity with the signs and meanings of instructional verbs will advantage learners in assessment. Learners should be exposed to questions which include instructional verbs, such as 'give examples', 'identify', 'critically discuss', 'compare', 'motivate' and 'justify'.

### **QUESTION 2: Summary**

#### **Common errors and misconceptions**

- (a) Candidates recorded the seven points of the summary as individual clips.
- (b) There was no evidence of a draft recording or points to be recorded in the rough notes. Because the candidates did not plan their summaries, they repeated points or digressed in the process of recalling the seven points.
- (c) The lack of planning also resulted in long pauses between consecutive points and the tendency to sign the same point, repeatedly.
- (d) Candidates who responded with points that were vague or lacked sufficient detail were disadvantaged.
- (e) Candidates also scored poorly when key words and phrases were 'lifted' from the text and presented out of the relevant context, which resulted in an incoherent presentation.

### Suggestions for improvement

- (a) Learners must be taught not to record the seven points of the summary as individual clips. The recording must be compliant with the guidelines and should be presented in one clip, inclusive of all the essential points constituting the comprehensive summary.
- (b) To facilitate a fluent and coherent presentation, teachers should emphasise that a summary requires only the main point to be extracted from each chunk.
- (c) Learners should view the signed text carefully to establish the main idea and to understand the different points that support it.
- (d) Planning is essential in preparing a summary. Prior to signing the final summary, learners must be encouraged to plan by noting the points that support the main idea.
- (e) Learners should be taught to avoid spending time signing/fingerspelling nonessential details such as names, places, dates and times.
- (f) Summarising skills can be accomplished by using shorter texts and progressing to longer texts. Teachers can also develop original resource packs.
- (g) 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) Q3.1 required a description of and an explanation for the crane driver's facial expression. Candidates signed an accurate description but did not offer a reason for the facial expression.
- (b) In Q3.3 candidates described the 'zoom in' technique but did not explain possible reasons motivating why the technique supported the context of the advertisement.
- (c) In Q3.4 candidates offered a concise comment on the mood of the crane driver but did not link the mood to the lighting, which was the requirement of the question.

#### Suggestions for improvement

- (a) Teachers should emphasise features of advertising such as *brand names*, *target-group appeal*, *advertising medium*, *speed*, *setting*, *lighting*, *camera techniques* and the overall impact and purpose of such features.
- (a) Learners must be encouraged to use the technical terminology associated with advertisements in their responses. This will reflect a deeper understanding of the impact of an advertisement and its features.
- (b) Learners must become familiar with question types associated with the advertiser's *intention* and the *impact* of certain special effects and how these effects reinforce the overall purpose of the advertiser.
- (c) Teachers should develop their own resource packs (DVDs and workbooks) for analysing advertisements. Using popular products/brands that appeal to the youth will

enhance the lesson and make the teaching of persuasive language more interesting and relevant to the learners.

#### **QUESTION 4: Analysing a Cartoon**

##### **Common errors and misconceptions**

- (a) Q4.2 required a description and explanation of the NMFs of the children. Candidates signed vague descriptions of the NMFs; furthermore, they did not explain the NMFs in the context of the advertisement.
- (a) Q4.4 challenged candidates to give a figurative interpretation of the symbolism of the drawings on the cave wall. Candidates were unable to interpret the cartoonist's intention in creating the drawings. Most candidates offered a literal description of the drawings in response to the question.
- (c) Q4.5 required an explanation based on the comprehension of the visual image. Candidates were unable to link the relevance of the cartoon to load shedding.

##### **Suggestions for improvement**

- (a) Teachers should create opportunities for recreational exposure to cartoons and thereafter, progress to the literary study of cartoons that highlight current issues. Features such as *irony*, *intention* and *satire* should be highlighted when cartoons are discussed.
- (b) The need for learners to deconstruct questions and identify the specific requirements must be emphasised. Most candidates are disadvantaged through not responding to the specific requirement of the question.
- (c) Cartoon interpretation and analysis skills should be taught according to the *CAPS*. This should include achieving an understanding of the following aspects:
  - The intention of the cartoonist in the portrayal of real-life scenarios;
  - Visual effects and effectiveness;
  - Illustration techniques, such as strokes, sizes and shapes;
  - Figurative and literal interpretation of the drawings;
  - Depiction of humour, sarcasm and emotions.

#### **QUESTION 5: Language Structure and Use**

##### **Common errors and misconceptions**

- (a) In Q5.3 the requirement was to identify whether the sign GRANDMOTHER was lexicalised or non-lexicalised and to give an explanation for the response. Candidates were unable to respond correctly to both aspects of the question.
- (b) Q5.4 required candidates to provide a minimal pair for the sign for ELECTRICITY. The majority of candidates were unable to give the correct response.
- (a) In Q5.4, candidates were required to construct a question from the given phrase. Candidates attempted to construct the question but did not use the correct SASL structure and NMFs.



### Suggestions for improvement

- (a) The teaching of basic features of syntax and linguistics must be focused on in the years preceding Grade 12, with consolidation at every opportunity.
- (b) Teachers should refer to the *Sign Language Workshop Training Manual (2015–2018)* as a guide to teaching linguistic concepts.
- (c) The *CAPS* document lists the range of language structures and conventions that must be taught. Learners should be familiar with the various grammatical aspects, including:
  - Phonology
  - Morphology
  - Syntax
- (d) In addition to language conventions, learners should also be taught the relevance of semantic features in SASL and how these are used to achieve effect.

## 14.4 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 2

### General comments

- (a) Section A of the 2024 South African Sign Language Home Language Paper 2 was fair and accessible. It was encouraging to notice that some candidates performed well. Weaker candidates were able to achieve the required marks in the lower-order questions, while some stronger candidates were able to achieve the required marks for the higher-order questions. It was enlightening to note the increase in the number of candidates who displayed detailed knowledge of and insight into the prescribed texts.
- (b) The paper provided an opportunity to assess candidates in the following ways: *the theme of accessibility; hyperbolic signs; symbolism; metaphorical elements; the intention of a poet; mood; use of space, signing space; conflict; sense of peace; tension; climax and impact of main character*. Most candidates were not familiar with poetic devices in the poems; therefore, they struggled to obtain the appropriate marks.
- (c) Overall, the performance of the candidates was poor.
- (d) Many of the candidates appeared to lack the essential skills necessary for interpretation and literary enjoyment. This problem, combined with their limited language abilities, suggested that they were unable to respond appropriately to the cognitive demands of the questions. Candidates were unable to express themselves when critical thinking was required.
- (e) More candidates seemed to struggle with the instructional terms, such as *explain* and *critically discuss*. They showed difficulty in recognising the precise demands and addressing all facets of the question. This ultimately resulted in candidates' missing out on the third mark in the contextual questions.
- (f) The candidates showed insufficient understanding of the *climax*, *tension*, and the *impact* of the main character. Candidates were unaware of literary PEEL techniques provided in the study guidebooks. Their responses were general and did not sufficiently address the questions posed, which disadvantaged them. Moreover, they paraphrased/narrated the plots of the story and the drama.
- (g) In response to the questions, many candidates did not refer to the clips in Section A and the extracts in Sections B and C. They offered generalised responses.

## SECTION A: POETRY

### Common errors and misconceptions

- (a) In response to the poetry essay (Q1), some candidates paraphrased/narrated the content of the poem, rather than engaging/analysing critically, with reference to the theme of accessibility.
- (b) Most candidates did not understand the question. They did not engage in a thorough debate, nor did they provide evidence based on the poetry. Candidates did not follow the format and presentation style of an essay with a logical flow.
- (c) In response to the theme of accessibility, some candidates narrated the poem instead of incorporating structure into their responses and analysing the evidence.

### Suggestions for improvement

- (a) Teachers should use past NSC papers and their marking guidelines as resources for teaching learners how to structure their responses. Learners should be exposed to the poetry essay rubric in order to improve their poetry essays.
- (b) Learners must be taught to use the PEEL method in structuring their essays: arguments should be developed in a clear, well-organised manner. Learners must provide a thorough demonstration of the scope of their arguments. Previous NSC question papers provide an invaluable resource to achieve the desired proficiency.
- (c) Teachers should cultivate the use of effective, mature language and style.
- (d) Learners need to improve their ability to sign effectively. They must demonstrate their presentation styles and be instructed to refrain from using any spoken language/narrating the poem.

## SECTION A: CONTEXTUAL QUESTIONS POETRY

- (a) Many candidates gave examples of the poet's hyperbolic signs in the poem in Q2.1, but did not explain the reasons for the hyperbolic signs in the poem.
- (b) Many candidates did not understand the symbolism that was shown in the clip. They struggled to analyse the symbolism of the wind in Q2.2; the shaking ground in Q3.2 and the deceased learner in the coffin in Q4.2. They were unable to interpret the questions and to respond accordingly.
- (c) In Q2.3, most candidates did not respond to the significance of the metaphorical element that was shown in the clip. They displayed an inability to interpret metaphorical elements and they generalised their responses.
- (d) In Q2.4, many candidates did not provide evidence to support their identification of the poet's intention at the end of the poem. Instead of explaining the poet's feelings, the candidates focused on the hyperbole in the poem.
- (e) Some candidates failed to identify and to provide evidence for the poet's mood, at the beginning of the poem in Q3.1. Their responses were generalised and generic.
- (f) In Q3.3, candidates did not understand the use of *pace* which is a poetic device. They appeared to have a limited understanding of the poetic devices in the poem.

- (g) Candidates were not aware of the poetic device known as a signing space and they produced generalised responses in Q3.4.
- (h) In Q4.1 candidates managed to connect the clip; however, they could not provide the reason for the fight; instead, their responses focused on the learners' anger.
- (i) Some candidates disregarded the clip and its explicit instruction of how the poet's eye gaze is employed to spark the protest in the clip in Q4.3. They should have explained the poet's eye gaze and the incident that occurred previously in the poem.
- (j) Candidates had difficulty addressing the purpose of employing identical signs at both the beginning and conclusion of the poem in Q4.4, as they signed about oppression at the poem's outset and freedom at its conclusion. This was a higher-order question.
- (k) Although the Unseen Poem (Q5) was seen as approachable and accessible to many candidates, certain candidates faced difficulty in expressing/signing how the *mood* was evoked in the clip in Q5.2. They were unfamiliar with *mood*, a poetic device that was represented at a lower-cognitive level.
- (l) Some candidates were unable to discuss the significance of the clip for Deaf people in Q5.3, providing generalised responses.
- (m) In Q5.4, the literary terminology (such as *conflict*) was not grasped by candidates. This is concerning since it serves as a basis for the study of poetry.

### Suggestions for improvement

- (a) Teachers should conduct a comprehensive evaluation of this year's question paper and marking guidelines to ensure that candidates are well-prepared for the 2025 NSC examinations. Previous NSC papers and marking guidelines should guide their teaching for the coming year.
- (b) Teachers should give feedback to learners once they have completed poetry essays. This will assist in preventing flawed interpretations of the poem. They should also be taught to focus on the topic presented in the poetry essay.
- (c) Critical thinking abilities should be honed and can be improved by prompting learners to defend a position. Teachers need to include opportunities to practise responding to lower-, middle- and higher-order questions in their daily lesson plans.
- (d) The essay rubric must be mediated with the learners so that they become familiar with the expectations of the question.
- (e) Candidates must be aware that they need to structure their essays with reference to the *introduction*, *body* and *conclusion* and they must be aware of the appropriate register and language structures. Learners must be taught to avoid generalising/summarising in their answers. They need to be instructed to provide direct answers to the questions. Learners should be encouraged to examine the poems closely and to debate, defend their viewpoint and analyse poetry.
- (f) The unseen poems from past NSC papers should be presented to learners as practice exercises. They should familiarise themselves with the types of questions and poetic devices examined in the past.
- (g) Poetic devices such as the *signing space*, *use of space*, *metaphor*, *hyperbole*, *conflict*,

*climax, characters*, as well as themes, must be taught. For modifications, teachers should review previous NSC papers.

## **SECTION B AND SECTION C: LONGER STORIES/DRAMA**

### **Common errors and misconceptions**

#### **QUESTIONS 6/8/10: Literary Essays**

- (a) Many candidates offered inadequate responses to the essay questions (Q6, Q8, and Q10). They failed to address the questions directly and instead opted to summarise or retell the story or drama.
- (b) Candidates did not pay attention to the topics presented in Questions 6, 8, and 10, which led to an inability to critically discuss the focus of the question. This lack of attention resulted in references being overlooked. In Q6 most candidates failed to analyse the build-up of tension that culminates in the climax of 'Asa Stands Up for Herself.' In Q8, which focuses on 'Together We're Strong', candidates overlooked the consequences that follow the climax. While most candidates were able to cite contexts for evidence in Q10, titled 'Living on the Edge', very few provided substantial proof to support their claims.
- (c) The candidates did not present a coherent *introduction, body, and conclusion* that aligned with the essay rubric guidelines. They failed to establish a clear connection between their arguments and the dramas or stories they referenced. Additionally, the evidence provided and the citations from the text were insufficient to support their claims. They either did not focus on the stories or dramas, or their arguments lacked clarity and emphasis.
- (d) Most candidates did not plan their literary essays effectively. This led to poorly structured essays that lacked coherent and logical arguments. The candidates' presentation style, SASL structure and signing fluency were strongly shaped by the notable influence of spoken language which they demonstrated throughout the signing process.

### **Suggestions for improvement**

- (a) Teachers should conduct a comprehensive evaluation of this year's question paper and marking guidelines to ensure that candidates are well-prepared for the 2025 NSC examinations. Previous NSC papers and marking guidelines should guide their teaching for the coming year.
- (b) It is essential that learners put more effort into analysing and interpreting the questions to demonstrate their understanding.
- (c) In order to enhance student learning and understanding, teachers must offer timely feedback on literary essays; help students avoid misconceptions about the literature and ensure that they fully engage with the essay topic. This practice will not only improve their writing skills but also deepen their appreciation of literature.
- (d) Learners should be familiarised with literary essay rubrics. It is important to emphasise the structure of the literary essay, which includes an *introduction, body, and conclusion*, as well as the need for formal language and structure of the language.
- (e) The PEE/PEEL method is an effective way to structure an argument and should be taught in literary analysis. This approach involves making a point and supporting it with

relevant examples or evidence from the text, which should be analysed in relation to the question.

- (f) Learners should be encouraged to plan their literary essays, using various techniques such as mind-mapping and layout to organise their thoughts. They must be taught to guard against summarising or offering generalised interpretations of the text, in presenting their essays.
- (g) Teachers should guide learners on how to focus on the extracts and clips provided by the examination paper and refer to them before answering the questions. Learners should avoid offering generalised responses.
- (h) Learners should be encouraged to organise their literary essays in a way that presents a clear and logical argument. Examples and evidence must be directly linked to the texts and the questions to strengthen the argument. The language and structure should be presented succinctly. Learners should be discouraged from using spoken language. Their arguments and reasoning should flow logically throughout the essay.

#### **QUESTION 7/9/11: Contextual Questions**

- (a) Candidates did not refer to the extracts and clips in their responses. Instead, they generalised in their answers to the contextual questions (Q7, Q9, and Q11) because they had not been taught to utilise the extracts and clips effectively. This lack of instruction negatively affected their performance, particularly in terms of content understanding, even in middle- and higher-order level questions.
- (b) In Q7.1 candidates failed to consider Asa's reaction upon seeing Sim with Mandisa, as they did not reference the provided extract. In Question 9.1, candidates did not refer to the extract given during the examination and instead offered generalised responses. In Q11.1 candidates struggled to summarise Veronique's response to Tarone from the extract and opted to generalise the context.
- (c) In Q7.2 most candidates had difficulty identifying the impression created of Kenzo in the clip. In Q9.2 candidates failed to respond directly to the given extract from the examination. In Q11.2 candidates tended to generalise the context of the story instead of specifically referring to the extract provided.
- (d) In Q7.3 most candidates failed to respond to the question, in context. In Q9.3, many candidates struggled to understand the symbolism behind Nontsikelelo's name. In addition to this, some candidates misunderstood the question pertaining to whether Tarone displayed his ignorance as mentioned in the extract, as they did not refer to it for clarification.
- (e) In Q7.4 most candidates focused primarily on the relationship between Asa and Mandisa, rather than considering the story as a whole and discussing the relationship between Asa and the group. In Q11.4 candidates described Kim's development into a dynamic character in general terms, without referring specifically to the extract provided.
- (f) Many candidates struggled to analyse the main character's internal conflicts critically, which presented a higher-order cognitive challenge in Questions 7.5 and 9.5. In Q11.5, a significant number of candidates were unfamiliar with the poetic device known as *irony*, which hindered their ability to score the necessary marks.
- (g) Candidates' answers in Q7.6 and Q11.6 were incorrect because they did not refer to the provided extracts and generalised their responses.

- (h) In Q7.7 most candidates partially identified the conclusions, whereas in Q11.7 candidates failed to consider Kim's state of mind in the provided extract.
- (i) Most candidates effectively discussed the significant life lesson for teenagers in Q7.8. However, in Q11.8 some candidates struggled to comment on the importance of Kim's newfound ability to express herself, which required higher-order cognitive level skills.
- (j) Many candidates struggled to critically discuss the mood of the final scene, which differed dramatically from the rest of the story in Q7.9. In question 11.9, some candidates only evaluated two aspects of Veronique's character within the entire drama. These were inferential questions.

### **Suggestions for improvement**

- (a) It will be beneficial to reference the 2024 NSC examination paper to become familiar with the types of questions, poetic devices, extracts, and clips that may be included. Learners should focus on building their confidence for the upcoming year and should be given opportunities to practise answering questions concisely and to refer to the relevant extracts and clips.
- (b) The best solution is to use previous papers and practise or become familiar with poetic devices, as extracts in Q7, Q9 and Q11 and clips in Sections A, B and C demand.
- (c) Study guides provided by the DBE include examples of poetic devices. Learners should be able to understand each character in the study guide and should also study the background of every character featured in the stories or dramas.
- (d) Learners should be taught that when referring to extracts and clips, their responses should be kept concise and focused. Teachers should discourage lengthy, rambling answers.
- (e) Learners must know and understand the texts that they are studying so that they can earn the three marks for a question that requires critical insight and a well-developed answer.
- (f) It is essential to teach and reinforce terms such as *account for*, *critically discuss*, *explain* and *describe*.
- (g) Learners should be taught how to respond to questions testing the different cognitive levels. This knowledge will enable learners to respond with the requisite insight, thereby positioning them to score maximum marks.

## **14.5 OVERVIEW OF CANDIDATES' PERFORMANCE IN PAPER 3**

### **General comments**

- (a) There has been an improvement in candidates' performance in Section A; the same cannot be said of their performance in Section B. It was also noted that the skills prescribed in the CAPS are being progressively achieved, specifically for the essay.
- (b) It was also evident that many candidates chose the narrative and reflective essays and they performed above average in these accessible topics.
- (c) In Section B, Q2.1 and Q2.2 were the popular choices. The candidates' performance, in

response to these topics, was satisfactory. The format and register were appropriate in context, and the content made sense.

- (d) Candidates were able to complete both the Essay and the Transactional texts within the prescribed time. This was evident in their responses.
- (e) The responses to the visuals improved immensely. Candidates followed the instructions to the letter. There was evidence of a link between the picture and the essay and in most cases, candidates signed an appropriate title for the chosen essays.
- (f) The interpretation of questions was mostly relevant. However, those candidates who chose discursive topics, were unable to expand on the ideas presented in their essays.
- (g) The presentations of the essays have improved overall. This demonstrates that the guidelines for Creative Writing distributed to the schools are being utilised.

## 14.7 DIAGNOSTIC QUESTION ANALYSIS OF PAPER 3

### SECTION A: Essays

#### Common errors and misconceptions

- (a) Q1.1 was the chosen by most candidates. This essay topic required that candidates provide a motivational narrative on a dream that could be achieved. Because the content was not presented sequentially, candidates who chose this topic did not perform well.
- (b) Q 1.2 was also a popular topic Candidates were able to provide a descriptive narrative of a relationship that ended and their overall performance in this question was satisfactory.
- (c) Candidates responded fairly well to Q1.3 as they were able to give reflective responses, which, in some cases, were accompanied by a motivation in the conclusion.
- (d) Q.1.4, a discursive essay, was one of the least popular topics. Some candidates did not fully watch the topic to understand the specific details that needed to be in the essay. It required candidates to identify a preference: loadshedding or no electricity at all. Many candidates gave the negative impact of load-shedding.
- (e) Q1.5 was the least popular topic. This is a higher-order question and candidates performed below average. The topic required candidates to argue about how the world revolves around money; instead, candidates produced a narrative on corruption. Those who presented arguments failed to substantiate them.
- (f) Q1.6.1 This was a fairly popular visual This was a picture of books and ladders The focus that the candidates placed was on the books and ladders and portrayed a narrative that success is linear with no challenges along the way.
- (g) Candidates who chose Q1.6.2 performed well. The responses were mostly figurative and creative pieces about an abandoned house.
- (h) Q1.6.3 was the least popular visual. The candidates who responded to the topic gave creative responses on breaking free from what held them back.

### **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 stages of the essay are 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) Learners must read and re-read their essays to eliminate incoherence and similar errors in structure before the final recording.
- (d) Teachers should expose their learners to how the different essay types are organised and presented. Their learners should be given opportunities to practise these skills regularly.
- (e) There should be increased emphasis on essay-presentation skills followed by meaningful feedback to learners, based on the criteria in the rubrics.
- (f) Identifying the essence of the topic is essential. Learners should be encouraged to explore all possibilities of content that can emanate from a topic, so that their signing is original, authentic and yet remains creative.
- (g) There has to be a direct link between the essay and the visual image. Learners should address the elements contained in the picture. It is important for learners to look at the details of the picture, especially where there are other images, e.g. Q1.6.1 the world globe and the graduation hat.
- (h) More classroom-based opportunities must be afforded to learners to engage meaningfully with images, in order to ascertain literal and figurative connotations.

### **SECTION B: Transactional Texts**

#### **General comments**

- (a) Candidates completed the transactional texts within the allocated time. Q2.1 and Q2.2 were the most popular topics. The performance in these questions was satisfactory.
- (b) Responses to transactional texts showed a slight improvement compared to 2023. The performance was satisfactory.
- (c) The responses showed evidence of planning and in many cases, the correct format was used.
- (d) For the majority of presentations, the appropriate language, register and style were rarely applied. The use of spoken language style was evident in certain presentations.

#### **Common errors and misconceptions**

- (a) Q2.1 was a report and was a popular text. The content and structure were appropriate; however, the presentation lacked the correct format and register.
- (b) Q2.2 was a complaint and also one of the more popular texts chosen. Candidates gave satisfactory presentations. Similarly to Q2.1, the register and format were not correctly applied.



- (c) The News Item (Q2.3) was the least popular topic. Candidates who chose this text struggled to apply the correct format. The content regarding the increase of food prices did not make sense and in some cases, the conclusion was also unclear. The register was not correctly applied.
- (d) Candidates who responded to Q2.4, gave satisfactory presentations of the topic. They were able to outline a background of what they were requesting. The content and structure were good and were accompanied by a good motivation for the request.
- (e) In Q2.5 candidates had to respond to a Vlog about sharing a new recipe. The content of this text is similar to an 'Instructional Text'. However, the format should have been that of the Vlog. Candidates gave a fair performance with the correct register applied.
- (f) In Q2.6 candidates had to respond to an interview – this was not a popular topic. Candidates who chose to respond to this text did not outline the setting of the interview. The content was not satisfactory. Although they were able to role shift, the structure was less than satisfactory.

### **Suggestions for improvement**

- (a) Transactional text formats must be taught thoroughly. Learners need to practise continually to have sufficient content when signing a transactional text.
- (b) The register, discourse, purpose/effect, audience and context should be presented appropriately for each text.
- (c) The register of transactional texts should match the intention and audience of the text.
- (d) 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 *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. Signing should be evenly balanced within the signing space and at an appropriate distance 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 on a USB, rather than

DVDs.

- (d) Learners must be given constructive feedback after school-based assessments in order to understand their strengths/weaknesses and to ensure an 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) Teachers should collaborate in professional clusters to ensure the following benefits:
  - Sharing of knowledge and individually developed resources;
  - Addressing challenges;
  - Mediating the rubrics and reinforcing the teaching of recording skills;
  - Engaging in discussions on the study of literature;
  - Collaboration in the setting of quality question papers;
  - Peer moderation of school-based assessments.
- (h) Preparation of learners for final examinations should be consistently implemented throughout the year. There should be frequent informal assessments to monitor the learners' progress and to identify areas of weakness for remediation.
- (i) Teachers should use creative opportunities to expose learners to various live signing and recorded texts, so that their learners can 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 opportunities 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 will 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 will 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 they should provide learners with examples and ideas. Educators are advised to use the following resources:
  - Previous question papers;

## SA Sign Language Home Language

- Spring School Manual and DVD;
- MTG Study Guides on the new literature texts;
- SASL HL subject terminology DVD;
- Recordings 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 2024.

### 15.1 PRESTASITENDENSE (2020–2024)

Die aantal kandidate wat Afrikaans Eerste Addisionele Taal in die 2024-eksamen afgelê het, het in 2024 wesenlik toegeneem met 2 172 kandidate in vergeleke met 2023.

Daar was 'n geringe afname in die slaagsyfer op die 30%-vlak (vlak 2) van 94,4% in 2023 na 94,1% in 2024. Daar was egter 'n verbetering in die slaagsyfer op die 40%-vlak (vlak 3) oor die afgelope twee jaar van 77,6% tot 79,6%.

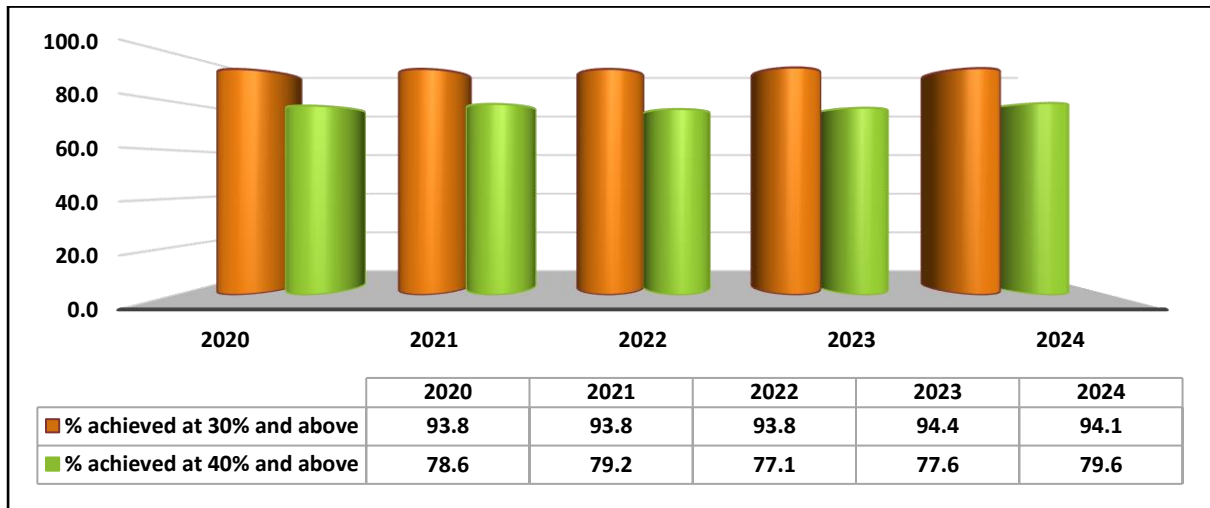
Daar was ook 'n verbetering in die persentasie onderskeidings (oor 80%), wat gestyg het van 4,3% in 2023 tot 6,4% in 2024. Gegewe die toename in die grootte van die kohort van 2024, dui dit op 'n vermeerdering in die aantal onderskeidings van 4 199 na 6 389.

Die verskeie noemenswaardige intervensiestrategieë wat in 2024 deur onderwysers, vakfasiliteerders en provinsiale onderwysdepartemente gevolg is, was suksesvol. Die vasberadenheid en deurstellingsvermoë van die bogemiddelde kandidate het tot die verbetering in Afrikaans Eerste Addisionele Taal bygedra.

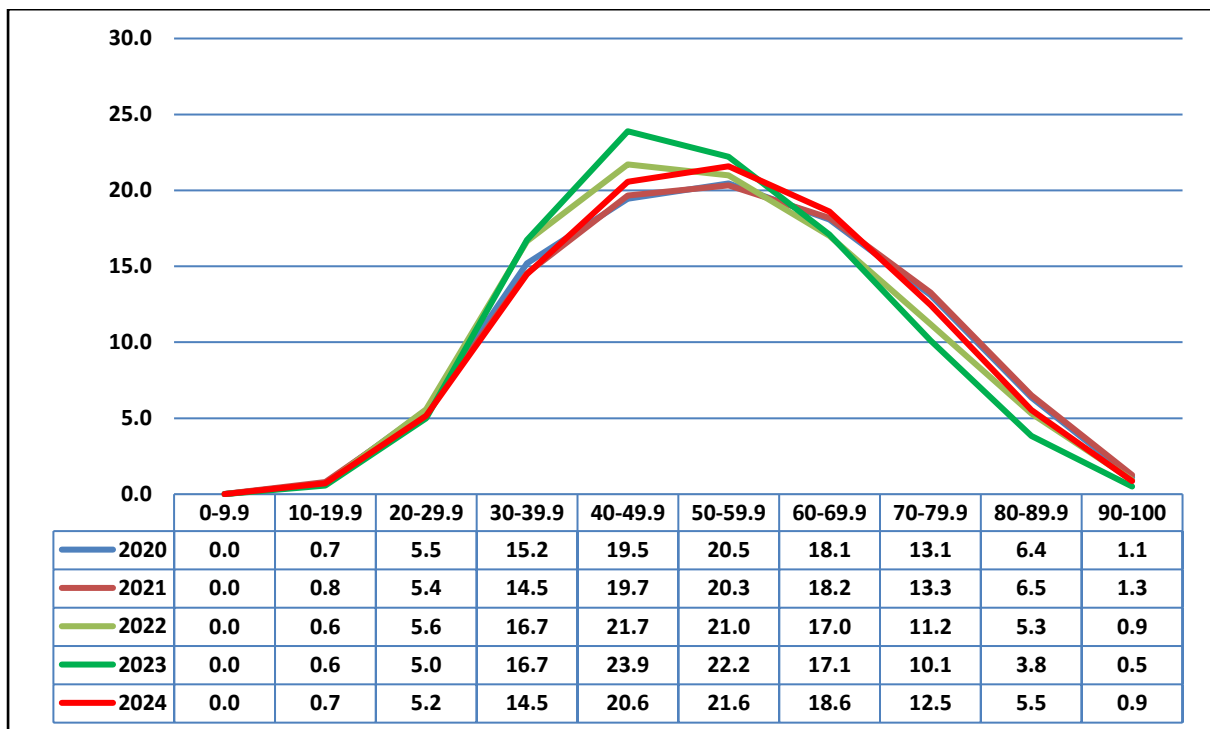
**Tabel 15.1.1 Oorsig van prestasie in Afrikaans Eerste Addisionele Taal**

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
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
2024	99 826	93 948	94,1	79 494	79,6

**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 LEERDERPRESTASIE 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. Verder voldoen die vraestel ook aan al die *KABV*-riglyne en die vereistes soos voorgeskryf in die huidige *2021 Eksamenriglyne*.
- (b) Kandidate se beperkte taal- en uitdrukkingsvermoë, asook hulle swak taalkennis, is steeds 'n groot bron van kommer omdat dit kandidate se prestasie nadelig beïnvloed. Die onvermoë om basiese taalbeginsels toe te pas is kommerwekkend, veral aangesien die meeste van die basiese taalbeginsels reeds vanaf die Senior-fase onderrig behoort te word. Kandidate se gebrekkige woordeskat en die toenemende gebruik van dialektiese variante i.p.v. Standaardafrikaans dra eweneens by tot swakker prestasie in Vraestel 1. Kandidate se swak formulering van antwoorde waar uitgebreide response verwag word of waar kandidate in eie woorde moet verduidelik, bly problematies. Kandidate slaan ook nie ag op die puntetotaal wat op bepaalde response van toepassing is nie.
- (c) Dit wil voorkom asof kandidate nie beskikbare bronne, bv. studiegidse of werkboeke wat deur die DBE en op webblaaie beskikbaar gestel word, genoegsaam benut nie. Kandidate is in Mei/Junie en September 2024 blootgestel aan soortgelyke vraestelle as in November en kon ook vorige jare se vraestelle ter voorbereiding gebruik. Daarom is dit ontstellend dat sommige kandidate steeds nie opdragte verstaan en korrek uitvoer nie. Onderwysers moet kandidate begelei in die hantering en gebruik van beskikbare bronne. Sodanige bronne kan met groot vrug tydens addisionele onderrigtyd en in verrykingsklasse gebruik word.
- (d) Afrikaans Eerste Addisionele Taal is wel 'n uitdaging vir kandidate wat net in die klaskamer aan Afrikaans blootgestel word. Gevolglik sukkel baie kandidate met die beantwoording van veral Vlak 3-tot-5-vrae. Kandidate behoort deurlopend aan verskillende tipes vrae op alle vlakke blootgestel te word. Die onderrig van woordaanpakvaardighede is van kardinale belang omdat dit kandidate help met woordeskat, die verstaan van vrae en die tipe antwoord wat verwag word. 'n Verskeidenheid vraagwoorde en vrae wat al die kognitiewe vlakke aanspreek, behoort deel van alle geïntegreerde taalonderrig te wees. EAT-onderwysers moet daarteen waak om Afrikaans EAT d.m.v. Engels as medium te verduidelik. Dit lei tot verwarring by kandidate en dan probeer hulle om vraestelle op soortgelyke manier te beantwoord. Tydens die nasienproses word alle Engels egter geïgnoreer.
- (e) Kandidate moet die 10-minute-leestyd effektief gebruik om hulle te help om die vraestel se inhoudsopgawe, instruksies en die opdragte by elke afdeling deur te lees en te verstaan. Sodoende kan hulle hulle tyd beter beplan, leesstukke goed deurlees en bepaal wat van hulle verwag word. Stel kandidate dus met elke assesseringsopdrag bloot aan die 10-minute-leestyd en begelei hulle in die sinvolle gebruik daarvan.
- (f) Kandidate moet leer om met aandag te lees en kerngedagtes te onderstreep. Hulle kan nie net van vluglees of soeklees gebruik maak en dan lukraak antwoorde aanhaal nie. Kandidate moet leer om die fokus en tipe vraag wat gevra word as kern te behou en daarvolgens beantwoord.
- (g) Kandidate se gebrek aan voldoende woordeskat is steeds die grootste probleem in die verstaan en beantwoording van vrae. Leerders moet daagliks tydens onderrig aan soveel as moontlik woordeskat blootgestel word. Gebruik die *KABV* as riglyn in die

onderrigproses. Fokus op die vakspesifieke woordeskat in die verskillende afdelings om kandidate vertrouwd te maak met die opdragte en hoe om dit uit te voer.

- (h) Die *KABV* bly die brondokument en die *Eksamenriglyne* gee die voorskrifte. Gevolglik moet die *KABV* deurgaans geraadpleeg word, asook die manier van vraagstelling en terminologie in vorige jare se vraestelle. Onderrig moet dienooreenkomstig aangepas word. Alle ander bronne soos handboeke en studiegidse is sekondêre bronne. Voorbeelde van vrae in November 2024: boodskap (Vr. 1.7); letterlike en figuurlike betekenis (Vr. 1.10); lewenslesse (Vr. 1.16); evaluering (Vr. 1.21); teikengroep en stereotipering (Vr. 3.1); advertensietegniek (Vr. 3.4); mening en motivering (Vr. 3.6); liggaamshouding en reaksie (Vr. 4.3) en ironie (Vr. 4.7).
- (i) Die onderskeie tekste in Vraestel 1 is op die verstaans-, begrips- en belangstellingsvlak van kandidate en dus gepas en relevant. Die meeste kandidate kon op 'n sinvolle manier met die tekste in AFDELING A (Teks A oor Suid-Afrika se goue seuns en dogters maak dit in die wêreld en Tekst B oor Bestel jou kos aanlyn) identifiseer. Die teks in AFDELING B (Teks C oor Hoe kies ek die regte loopbaan) is relevante inligting waarmee kandidate op verskeie ander vlakke kon kennis maak. In AFDELING C sukkel kandidate met die terminologie en begrip van advertensies (Teks D oor Albany-brood) en strokiesprente (Teks E oor Zitts) omdat hulle nie genoegsaam aan visuele tekste en vrae oor visuele geletterdheid blootgestel word nie. Die vrae oor kritiese taalbewustheid blyk steeds 'n uitdaging vir kandidate te wees. Die teks in Vraag 5.1 (Teks F Drome vir my boekklub) is informatief van aard en begelei kandidate in die toepassing van taalstrukture en -konvensies. In Vraag 5.2 is taal en woordeskat aan die hand van 'n prent (Teks G) getoets.
- (j) Die beantwoording van die opsomming verg 'n spesifieke vaardigheid en moet op verskeie maniere met 'n verskeidenheid tekste en verskillende opdragte inge oefen word. Kandidate moet die instruksies en opdrag by die opsomming deeglik deurlees en evalueer om die opdrag binne konteks te beantwoord. Kandidate haal steeds lukraak aan en beantwoord nie in eie woorde, volsinne en puntsgewys nie. Onderwysers moet daarteen waak om die teks altyd in sewe paragrawe te assesser.
- (k) Kandidate moet die opdrag by elke vraag korrek uitvoer, bv. waar daar gevra word om die paragraaf te voltooi deur woorde in te vul (Vr. 1.1), moet kandidate woorde invul wat die paragraaf sinvol voltooi. By 'n vraag soos "Kies die korrekte antwoord uit dié tussen hakies" (Vr. 1.19, Vr. 3.3, Vr. 4.3.1 en 4.3.3) moet kandidate net die keuse maak en nie die hele sin gee nie.
- (l) Kandidate moet tydens onderrig blootgestel word aan langer vraagstellings en hulle moet die onderskeid kan 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.
- (m) Kandidate nommer dikwels verkeerd of laat sekere vrae uit. Hulle 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. 1.10, Vr. 3.1, Vr. 3.6 en Vr. 4.3. Omdat die eerste deel dikwels nie korrek afgelei is nie, is die motivering wat volg irrelevant en verdien geen punte nie.
- (n) Kandidate moet die taalstrukture en woordeskat van graad 8 af aanleer. Dit is van kardinale belang dat die Taledpartement 'n gemeenskaplike doel volg sodat Taalstrukture en -konvensies in Graad 12 ten volle toegepas kan word.

- (o) Kandidate sukkel dikwels om die strekking van die leesstuk te verstaan, die humor in die strokiesprent raak te lees en die skrywer se bedoeling met die gebruik van die woord(e) te verstaan en 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.
- (p) Kandidate se spelling beïnvloed die betekenis van die woord en/of die sinskonstruksie en spel dikwels foneties.
- (q) Waar swak toepassing van grammatikareëls en foutiewe woordordegebruik tot verandering van betekenis lei, verloor kandidate ook onnodig punte.
- (r) Kandidate sukkel om 'n stelling as WAAR/ONWAAR te motiveer. Dikwels weerspreek kandidate hulle keuse of versuim heeltemal om 'n motivering te verskaf.

### 15.3 ANALISE VAN LEERDERPRESTASIE IN VRAESTEL 1

#### AFDELING A: Leesbegrip

##### VRAAG 1

##### Algemene opmerkings en foute

- (a) Wanneer kandidate leestekste nie met aandag bestudeer nie, ontbreek waardevolle inligting wat benodig word in die beantwoording van vrae.
- (b) By Teks A beantwoord kandidate soms te kripties. Gebrekkige woordeskat en swak uitdrukkingsvermoë bly steeds die grootste struikelblokke. By Teks B is die interpretasie van visuele aspekte ontoereikend. Oor die algemeen was die volgende vrae uitdagend: Vr. 1.10, 1.14, 1.17 en 1.21.
- (c) By Vr.1.11 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) Kandidate sukkel soms om die verskil tussen letterlike en figuurlike taalgebruik te onderskei en dit te motiveer. Dikwels lei die konteks die kandidaat na die antwoord, maar kandidate lees nie met begrip en binne konteks nie, bv. Vr. 1.10.
- (e) By vrae soos Vr. 1.17 sukkel kandidate om afleidings te maak gegewe die inligting in die teks. Baie kandidate haal slegs lukraak aan.
- (f) Kandidate sukkel met die maak van afleidings, bv. by Vr. 1.14 (kolomvraag). Kandidate moet geleer word om by wyse van uitskakeling te kyk na die fynere nuanses binne konteks.

##### Voorstelle ter verbetering

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

- Leerders moet verstaan dat geen Engels nagesien word nie. Hierdie behoort vir alle assessering in alle grade te geld.
- Afrikaans moet as 'n geïntegreerde vak aangebied word en leerders moet daaglik blootgestel word aan lees-, praat- en skryfvaardighede in Afrikaans.



- Kandidate 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.
- Leerders moet voorberei word om nie met potlood te skryf nie.
- Lees moet deurgaans aangemoedig word. Die fokus moet op 'n verskeidenheid tekste wees, insluitende verskillende visuele tekste.
- Woordaanpakvaardighede moet pertinent onderrig word.
- Gebruik genoeg sinvolle informele assessering as hersiening/vaslegging van lees met begrip, 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 betrokke wees by die assessering.
- 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.
- 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 uit die teks, onderskei tussen feit/mening of letterlike/figuurlike betekenis en motiveer waarom die keuse uitgeoefen is binne konteks, geïmpliseerde betekenis, skrywer se houding en doel met die leesteks en kritiese taalbewustheid soos gevoelstaal en manipulering. Vermoë generiese antwoorde.
- 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).
- Hulle moet assesseringstaal verstaan, bv. voltooi, waaruit lei ons af, hoe verskil, motiveer, verduidelik waarom, ens.
- Leerders moet tyd maak om weer deur antwoorde te lees en sodoende spelling en formulering te verbeter, veral met opdragte in die klaskamer.
- In die 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 gewoon kan raak aan tydsbeplanning soos op bl. 2 van die vraestel uiteengesit.
- 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. Onderwysers moet vorige jare se nasienriglyne, soos beskikbaar op die DBE-webwerf en *Thutong*, deeglik bestudeer en onder leerders se aandag bring.

## **AFDELING B: OPSOMMING**

### **VRAAG 2**

#### **Algemene opmerkings en foute**

- (a) Kandidate volg nie die instruksies soos uiteengesit nie, bv. om in EIE VOLSINNE te beantwoord. Kandidate laat dikwels die werkwoorde uit.
- (b) Kandidate moes sewe wenke in die leesstuk identifiseer oor wat jou sal help om 'n loopbaan te kies. Baie kandidate het gesukkel om sodanige wenke te identifiseer en bloot by hoofgedagtes uitgekom.
- (c) Kandidate wou in elke paragraaf 'n wenk identifiseer omdat hulle gewoon is aan een feit per paragraaf, maar elke teks lei tot 'n ander toepassing van identifisering. In 2024

was die wenke in vier paragrawe aangebied en kandidate moes meer as een wenk per paragraaf kon identifiseer. Hulle het gesukkel hiermee.

- (d) Formaatfoute kom steeds algemeen voor, bv. waar kandidate die formaat van Huistaal (paragraafvorm) volg en nie puntsgewys van 1–7 beantwoord nie.
- (e) Kandidate skryf soms te lank en volg nie die instruksie van 70 woorde nie. Die meeste kandidate dui nie die woordtelling aan nie.
- (f) Kandidate onderskei nie tussen beplanning en finale poging nie. Intendeel, in 2024 het baie kandidate nie beplanning vir hul finale poging gedoen nie. Kandidate haal ook nie die beplanning deur of dui beplanning as sodanig aan nie; gevolglik word die eerste poging nagesien.

### Voorstelle ter verbetering

- (a) Leerders moet die spesifieke opdrag uitvoer.
- (b) Die beantwoording van die opsomming is 'n vaardigheid wat deurlopend aangeleer en inge oefen moet word:
  - Volg die instruksies tot die vraag.
  - 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 'n 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.
  - Die opsommingstekste moet met aandag en begrip gelees 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.
  - Leerders moet by finale proeflees by elke punt vra of dit aan die opdrag voldoen, met korrekte inligting uit die teks.
- (c) Leerders moet op 'n gereelde basis blootgestel word aan 'n verskeidenheid tekste en opdragte. Maak seker hulle verstaan wat wenke, redes, feite/hoofgedagtes, voordele/nadele, positief/negatief, ens. is.
- (d) Leerders moet leer om byvoorbeeld een woord vir 'n lang beskrywing te kan gee of 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 nié 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 inge oefen en getoets word.

- (f) Onderwysers moet dieselfde nasienmetode in die klas volg as wat in die NSS-matriekeindeksamen gebruik word. Dui in die nasienproses aan hoe leerders hulle tegniek en punte kan verbeter.
- (g) Sommige kandidate het glad nie die opsomming aangepak nie omdat hulle nie weet hoe om dit te beantwoord nie of omdat hulle nie by die tydsbeplanning gehou het nie. Verduidelik aan leerders dat hulle 10/80 punte hiermee verbeur.
- (h) Onderwysers moet hulle eie leerders assesseeer volgens die tydsaanduiding op bl. 2 om te verseker dat leerders 'n beplanning en finaal in die voorgestelde 20 minute kan skryf. Doen op 'n gereelde basis so 'n toets om leerders te leer hoe om by tydsbeperking te hou.

## **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 eksplisiete taalvrae slegs 2 punte mag tel. Hier is dit die intensiewe vorm (Vr. 3.5) en die versamelnaam/een woord vir (Vr. 3.7). Die ander 8 punte toets advertensietegnieke (teikengroep, stereotipering, advertensieinligting, visuele aspekte, mening van die adverteerder en insluiting van inligting).
- (b) Die enigste vrae waarmee kandidate gesukkel het, was Vr. 3.1.2 en Vr. 3.8, waar die antwoord in eie woorde aangebied moes word en kandidate se gebrekkige woordeskat hulle in die steek gelaat het.
- (c) Die taalvrae is swak beantwoord omdat kandidate nie die intensiewe vorm ken nie en ook nie een woord vir 'n omskrywing kan gee nie (versamelnaam). Dit 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 inge oefen 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 dat die ABBA-beginsel hier ook geld en dat die waarde van die advertensie 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 in 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 ge oefen word. Fokus op

visuele geletterdheid en kritiese taalbewustheid en hoe effektief dit aangewend kan word om iets suksesvol te kan adverteer.

- (d) Soekleesvaardighede kan met groot vrag by advertensies toegepas word. Al die inligting in 'n advertensie is van kardinale belang; daarom moet intensiewe lees ook aandag geniet.
- (e) Leerders moet daarvan kennis neem dat hulle 50 minute tot hulle beskikking het vir die beantwoording van Vraag 3, 4 en 5 (Afdeling C).

#### **VRAAG 4: STROKIESPRENT**

##### **Algemene opmerkings en foute**

- (a) Kandidate het hierdie jaar beter gevaar in die beantwoording van die strokiesprent.
- (b) Hierdie vraag se 10 punte voldoen aan die voorskrifte in die *2021-Eksamenriglyne*, waarvolgens eksplisiete taalvrae slegs 2 punte mag tel. Hier is dit die uitskrif van 'n verkorting (Vr. 4.2) en die verandering van 'n stelsin na 'n vraagsin (Vr. 4.8). 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) Oor die algemeen het kandidate die volgende as uitdagend ervaar: by Vr. 4.4 kon hulle nie die *anders optree* kwalifiseer nie en by Vr. 4.7 het hulle met ironie gesukkel.
- (d) Kandidate sukkel om by sekere vrae slegs op die visuele of die verbale aspekte van die strokiesprent te fokus, bv. in Vr. 4.3.2, waar kandidate moes motiveer wat die ma doen en nie sê nie.
- (e) Kandidate volg nie die instruksies per vraag nie omdat die vrae nie in totaliteit gelees en ontleed word nie. Hulle hou ook nie die puntetoekenning per vraag in gedagte nie.

##### **Voorstelle ter verbetering**

- (a) Leerders moet verstaan wat die doel van strokiesprente is en die relevante vaktaal rondom liggaamstaal, gesigsuitdrukkings, 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, inge oefen 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 belangrike visuele aspekte soos liggaamstaal en -houding, die verband tussen taal en die visuele, die impak van taal, ens. verstaan.
- (d) Onderrig die doel van strokiesprente binne konteks en hoe gesigsuitdrukkings, gevoelstaal, sarkasme, vooroordeel en ironie in die bepaalde strokiesprent daarby aanpas/dit ondersteun. Let ook op die gevoelstaal wat in woorde opgesluit lê, soos in Vr. 4.1, Vr. 4.3.1 en Vr. 4.3.3.
- (e) Die dinkborrel, spraakborrel, inhoud, boodskap en agtergrondinligting, sowel as visuele middele, moet geïnterpreteer kan word.

## VRAAG 5: ARTIKEL EN PRENT

### Algemene opmerkings en foute

- (a) Hierdie vraag fokus op taalaspekte en die toepassing van taalkonvensies wat implisiet getoets word. Hierdie vraag is deurlopend swak beantwoord en instruksies is nie gevolg nie.
- (b) Provinsies het Vr. 5.1.8 (voegwoord) en Vr. 5.1.11 die (korrekte Afrikaanse woord) as problematies geïdentifiseer. Kandidate het swak gevaar met die volgende: Vr. 5.1.1 (samestelling); Vr. 5.1.4 (indirekte rede, veral a.g.v. die voornaamwoord); Vr. 5.1.5 (foutiewe toepassing van die infinitief); Vr. 5.1.8 (onvermoë om die voegwoord korrek te gebruik); Vr. 5.2.2 (lydende vorm); Vr. 5.2.3 (verlede deelwoord) en Vr. 5.2.5 (ontkenning, omdat die woord *al* nie raakgelees is nie).
- (c) Omdat spelling hier dikwels tel, het kandidate ook punte verbeur indien hulle die korrekte antwoord verkeerd gespelt het, bv. Vr. 5.1.2 (getal 30 as 'n woord); Vr. 5.1.10 (antoniem); Vr. 5.1.13 (vergrotende trap); Vr. 5.2.1 (meervoud) en Vr. 5.2.4 (verkleining). By hierdie vrae was spelling van belang.
- (d) Vr. 5.1.7 (verlede tyd), Vr. 5.1.12 (homoniem) en Vraag 5.2.6 (korrekte woordorde) is beter beantwoord as in die verlede.
- (e) Vr. 5.1.11 (die korrekte Afrikaans vir *gangs*) is baie swak beantwoord.

### Voorstelle ter verbetering

- (a) Opdragte moet te alle tye korrek uitgevoer word.
- (b) 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.
- (c) Leerders moet 'n poging aanwend om elke vraag te beantwoord. Laat reëls tussen antwoorde oop om 'n beter struktuur aan die antwoordstel te gee.
- (d) Verduidelik aan die leerders hoe woord- en sinstrukture sowel as taalkonvensies nagesien word. Bemagtig leerders om Vraestel 1 korrek te beantwoord. Indien assessering van graad 8–11 in ooreenstemming is met assessering in graad 12, sal groter sukses behaal word.
- (e) Onderwysers moet beklemtoon dat die antwoord wat op 'n taalvraag gegee word, steeds binne konteks van die sin in die gegewe teks moet pas.

## 15.4 AFRIKAANS EERSTE ADDISIONELE TAAL VRAESTEL 2

### INLEIDEND

Die onderrig en beantwoording van letterkunde moet aangepak word met die wete dat sommige kandidate meer sukkel in die beantwoording van letterkunde as gevolg van hulle gebrekkige leesvermoë en woordeskat en hulle onvermoë om vrae binne die konteks van 'n letterkundegenre te beantwoord en te motiveer.

Die milieu waarbinne letterkundetekste afspeel en die tydskonsep van tekste is heel dikwels buite kandidate se verwysingsraamwerk. In die onderrig van letterkunde moet dus buitengewone aandag aan kontekstualisering gegee word.

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 verstaan en toepassing van letterkundige terminologie binne die konteks van die roman, drama, kortverhaal of gedig is van kardinale belang. Kandidate moet kan voltooi, herorganiseer, afleidings maak, analiseer, interpreteer, evalueer en waardeer en dit nuut op soortgelyke genres toepas. Lewenslesse moet uit letterkunde geleer word en boodskappe moet in die werklike lewe toegepas kan word.

Die lees en bestudering van 'n genre behels die verstaan van die inhoud, karakters, oorsaak en gevolg van optredes/aksies/besluite, dialoog, tyd, ruimte, tema, boodskap, interpretasie, kritiese en persoonlike beleving en die evaluering en waardering daarvan.

### ONTHOU:

- Elke genre wat bestudeer word, insluitende die titel en die slot, 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 ten einde in verskeie situasies in die genre toegepas te kan 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 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. (Die voorgeskrewe werke bly onveranderd in 2025.)
- Kandidate moet beseft dat letterkunde veel meer behels as slegs die toetsing van die kandidaat se inhoudelike kennis van die roman/drama/kortverhaal/gedig en mag nooit as 'n leesbegripsoefening benader word nie.
- Die *KABV* is die basis vir die onderrig van letterkunde. Let op die voorbeelde, vraagstellings en verduideliking van die onderrigmetodiek rakende letterkunde. Kandidate moet blootgestel word aan die woordeskat en alle letterkundige begrippe soos hierin vervat. Die terminologie soos vereis in die *KABV* en die *Eksamenriglyne* moet so onderrig word dat kandidate dit gemaklik kan toepas in enige gedeelte van die genre waarop daar gefokus word.
- By die roman/kortverhale word die volgende aspekte onderrig, ingeoefen EN geassesseer:
  - Die kenmerke van roman/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 op karakters/lesers/die verhaal het, moet onderrig word; ook terminologie soos houding, verhouding, emosie, reaksie en optrede. 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.
  - Stellings moet feitelik binne konteks as WAAR of ONWAAR gemotiveer kan word.
  - Die skrywer se bedoeling 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.
  - Nuwe-karakters speel 'n kardinale rol in die verstaan van die hoofkarakter en die intrige en die genre moet as sodanig onderrig word.
  - 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 strukturelemente 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/lesers/die 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.
    - Stellings moet feitelik binne konteks as WAAR of ONWAAR gemotiveer kan word.
    - Die dramaturg se bedoeling met bepaalde woorde, beelde, die inhoud, titel en slot moet verstaan word.
    - Gevoelstaal en kritiese taalbewustheid is essensieel in die verstaan van 'n drama.
    - Nuwe-karakters speel 'n kardinale rol in die verstaan van die hoofkarakter en die intrige en die genre moet as sodanig onderrig word.
  - By gedigte word die volgende aspekte onderrig, ingeoefen EN geassesseer:
    - Figuurlike en retoriese taalgebruik in verskillende gedigte: beeldspraak (vergelyking, personifikasie, metafoer) 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.
    - Identifiseer die digter se bedoeling en bepaal die boodskap en tema.
    - Verduidelik die kenmerke van soorte gedigte en hoe versreël- en strofepoësie, rym, halfrym (alliterasie, assonansie), ritme, refrein, herhaling, beeldspraak en stylfigure met tema/boodskap verband hou.
    - Verduidelik die ooreenkoms/verskil in die boodskap in verskillende strofes.
    - Verduidelik die kommunikatiewe rol wat toon en atmosfeer in die gedig speel.
    - Sintuiglike ervarings moet weergegee en gemotiveer kan word.
    - Die denotatiewe en konnotatiewe aanbidding van woorde en beelde dra by tot begrip van die gedig.
    - Die eksterne bou van die gedig en leestekengebruik dra by tot die verstaan van die digter se woorde en boodskap.

### 15.4.1 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 2

#### Algemene opmerkings

- (a) Die vraestel is gepas, 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 die verskillende genres en die voorgeskrewe getal woorde per uittreksel is gehandhaaf.

- (b) Kandidate wat voorberei het en die beskikbare tyd nuttig gebruik het, het van gemiddeld tot goed gevaar in Vraestel 2. Kandidate wat swak voorbereiding gedoen het en nie die basiese karakters kon identifiseer nie, of kandidate wat die verkeerde genres beantwoord het, se punte was baie swak. Kandidate sukkel steeds met woordeskat en uitdrukkingsvermoë, veral waar 'n motivering vereis word. 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 nuwe-karakters, verwar sommige kandidate die verskillende karakters en wie wat gesê het.
- (c) Die meeste kandidate kon die vraestel binne die vasgestelde tyd voltooi. Sommige provinsies is van mening dat die 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 met gemak te voltooi. Waar kandidate nie betyds klaargekry het nie, kan dit aan swak tydsbeplanning toegeskryf word of die feit dat daar gepoog is om vrae oor AL die genres te beantwoord in plaas van slegs vrae oor die genres wat behandel is.
- (d) Voorbeelde van taalgebruik en woordeskat in die vraestel waarmee kandidate gesukkel het: *sarkasties, voordeel, simbool, figuurlike betekenis, innerlike konflik, hoe sluit die hoofmoment by die slot aan, hoe slaag die skrywer/dramaturg/digter daarin om ..., positiewe gevolg, manipulerend, vyandige, angstig, eufemisties, ingemeng, agterdochtig, kursief gedruk, blameer, spesifieke ruimte, liggaamsdele, geïmpliseerde betekenis, ens.* Dit bewys dat kandidate nie genoegsaam aan hierdie woordeskat blootgestel is nie, veral in ag genome dat baie van hierdie woorde direk verband hou met die onderskeie genres en/of aspekte is wat in alle gevalle onderrig behoort te word.
- (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. Vrae word generies beantwoord en fokus nie op die konteks waarbinne die vraag gestel is nie. Sommige kandidate herhaal die vraag in die antwoord.
- (f) Sommige kandidate beantwoord die vrae op grond van die video/fliëk wat beskikbaar is (*Poppie/Lien se lankstaanskoene/Fiela se kind*) en nie volgens die geskrewe teks nie. In hierdie geval is vrae verkeerd buite konteks beantwoord. Gedigte kan ook slegs volgens die voorgeskrewe bron onderrig word, selfs al verskil die brontekste van die voorgeskrewe teks.

## 15.5 ANALISE VAN KANDIDATE SE PRESTASIE IN VRAESTEL 2

### INLEIDEND

Kandidate wat die 2024-eksamen afgelê het, se prestasie in Vraestel 2 wissel van baie goed tot baie swak. Dit kan hoofsaaklik toegeskryf word aan onvoldoende voorbereiding, kandidate se swak taalvermoë/woordeskat en die onvermoë om vrae meer as bloot kennis en begrip te beantwoord. Kandidate het gesukkel om afleidings te maak, eie opinies uit te spreek, te motiveer, te evalueer en waardeer op grond van die inhoud van die teks. Dikwels word generiese antwoorde aangebied wat nie binne konteks van die voorgeskrewe genre is nie. Vrae 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.

In baie gevalle word vrae soos leesbegrip hanteer en word daar lukraak uit uittreksels of ander vrae aangehaal. Kandidate let nie op die punttoekenning van individuele vrae nie en beantwoord nie die subvrae met vorige vrae of stellings in gedagte nie. Kandidate lees nie



met aandag nie, sleutelwoorde word nie uitgelig nie en vraagwoorde word nie in ag geneem nie; dus wyk kandidate af van dit wat die fokus in 'n spesifieke vraag is.

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.

Sommige kandidate het meer as die twee vereiste genres beantwoord.

Die gebruik van Engelse woorde lei tot lomp en onvolledige response.

Sommige kandidate nommer die vrae verkeerd of laat 'n vraag uit wat nommering in die res van die vraag beïnvloed.

Kandidate 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 vroeëtydig bewus van die vraestelplasing op die eksamenrooster en begelei hulle in tydsbeplanning en voorbereiding.

**Spesifieke vrae waarmee kandidate in die onderskeie genres gesukkel het:**

#### **VRAAG 1: KRINGE IN 'n BOS**

Geen sentrum behandel meer hierdie roman nie. Sommige deelydse kandidate beantwoord hierdie vraag omdat dit ooreenstem met die struktuur van vorige vraestelle, maar het weinig indien enige kennis van die roman. Kandidate beantwoord VRAAG 1 omdat dit eerste is en nie omdat hulle die roman gelees het nie. Diegene wat dit wel beantwoord het, presteer swak. Kandidate 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 hulle toon gemiddelde tot goeie begrip van die roman. Slegs enkele skole bestudeer dit nog.

- Vr. 2.2: Sommige kandidate sukkel om beeldspraak te identifiseer en binne konteks te verduidelik.
- Vr. 2.5: Sommige kandidate se gebrekkige woordeskat maak dit moeilik om die figuurlike betekenis te verduidelik.
- Vr. 2.7: In hierdie vraag moes kandidate Hanna se gedagtes aan 'n emosie koppel en het dit moeilik gevind.
- Vr. 2.8: Kandidate sukkel met skrywersbedoeling. Hulle verduidelik wat in die teks gesê word en nie hoe die skrywer daarin slaag om 'n situasie aan die leser oor te dra nie.
- Vr. 2.12: Kandidate sukkel om die toon van karakters se woorde korrek te identifiseer en sinvol te motiveer.
- Vr. 2.16: Kandidate sukkel steeds om die verskil tussen twee dinge (interaksie) duidelik na albei kante toe te verwoord.
- Vr. 2.19.3: Hier moes kandidate 'n verband trek tussen die hoofmoment en die slot en kon dit nie doen nie.

### **VRAAG 3: MEEULANDERS**

Geen sentrum bestudeer meer hierdie roman nie. Die kandidate wat wel hierdie vraag aangepak het, het duidelik die verkeerde keuse uitgeoefen. Dit blyk duidelik uit die beantwoording waar die meeste vrae glad nie beantwoord is nie en geen kennis van karakters in antwoorde weerspieël is nie. Baie swak prestasie is behaal.

### **VRAAG 4: LIEN SE LANKSTAANSKOENE**

Meer kandidate het hierdie vraag in 2024 beantwoord. Hierdie roman is gewild omdat kandidate dit makliker verstaan en met die inhoud kan identifiseer. Kandidate was goed voorbereid, maar sukkel steeds met toepassingsvrae en om sekere afleidings te maak.

- Vr. 4.1: By die "Voltooi"-vraag moet kandidate feite uit die roman binne die gegewe konteks invul. Baie van hulle het hiermee gesukkel.
- Vr. 4.4: In hierdie vraag moes kandidate Braam en Lien se woorde aan 'n gevolg koppel en het dit moeilik gevind.
- Vr. 4.5: Kandidate sukkel steeds om die verskil tussen twee dinge (leefwêrelde) duidelik na albei kante toe te verwoord.
- Vr. 4.11: Kandidate sukkel om die toon van karakters se woorde korrek te identifiseer en sinvol te motiveer.
- Vr. 4.12: Sommige kandidate se gebrekkige woordeskat maak dit moeilik om die figuurlike betekenis te verduidelik.
- Vr. 4.14: Sommige kandidate sukkel om beeldspraak te identifiseer en binne konteks te verduidelik.
- Vr. 4.18: Kandidate sukkel met skrywersbedoeling. Hulle verduidelik wat in die teks gesê word en nie hoe die skrywer daarin slaag om 'n situasie aan die leser oor te dra nie.
- Vr. 4.19.3: Hier moes kandidate 'n verband trek tussen die hoofmoment en die slot en kon dit nie doen nie.

### **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.

- Vr. 5.1: By die "Voltooi"-vraag moet kandidate feite uit die drama binne die gegewe konteks invul. Baie van hulle het hiermee gesukkel.
- Vr. 5.4: Kandidate sukkel om die toon van karakters se woorde korrek te identifiseer en sinvol te motiveer.
- Vr. 5.5: In hierdie vraag moes kandidate die atmosfeer wat op die verhoog geskep word, identifiseer en het dit moeilik gevind.
- Vr. 5.6: Sommige kandidate sukkel om beeldspraak te identifiseer en binne konteks te verduidelik.
- Vr. 5.9: Kandidate sukkel met skrywersbedoeling. Hulle verduidelik wat in die teks gesê word en nie hoe die skrywer daarin slaag om 'n situasie aan die leser oor te dra nie.
- Vr. 5.11: Kandidate sukkel om die verskil tussen Poppie se omstandighede in twee ruimtes duidelik na albei kante toe te verwoord.
- Vr. 5.14: Sommige kandidate se gebrekkige woordeskat maak dit moeilik om die figuurlike betekenis te verduidelik.
- Vr. 5.19.3: Hier moes kandidate 'n verband trek tussen die hoofmoment en die slot en kon dit nie doen nie.

### **VRAAG 6: PALJAS**

Al minder kandidate doen hierdie drama. Kandidate vaar nie so goed in hierdie drama nie, want dit blyk dat kandidate na die fliek gekyk het en dan die vraag met hierdie kennis aangepak het.

- Vr. 6.1: By die "Voltooi"-vraag moet kandidate feite uit die drama binne die gegewe konteks invul. Baie van hulle het hiermee gesukkel.
- Vr. 6.2: Sommige kandidate sukkel om beeldspraak te identifiseer en binne konteks te verduidelik.
- Vr. 6.6: Kandidate sukkel om die verskil tussen Willem se optrede in verskillende ruimtes duidelik na albei kante toe te verwoord.
- Vr. 6.7: Kandidate sukkel met skrywersbedoeling. Hulle verduidelik wat in die teks gesê word en nie hoe die skrywer daarin slaag om 'n situasie aan die leser oor te dra nie.
- Vr. 6.11: In hierdie vraag moes kandidate die toon en woorde binne konteks aflei en het dit moeilik gevind.
- Vr. 6.12: Kandidate sukkel om die toon van karakters se woorde korrek te identifiseer en sinvol te motiveer.
- Vr. 6.14: Sommige kandidate se gebrekkige woordeskat maak dit moeilik om die figuurlike betekenis te verduidelik.
- Vr. 6.20.3: Hier moes kandidate 'n verband trek tussen die hoofmoment en die slot en kon dit nie doen nie.

### **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 die nodige fokus ontbreek in antwoorde. Kandidate ken nie die nuwe-karakters en hulle belangrike rol in die drama nie. Gebrekkige woordeskat beïnvloed die kandidate se response.

- Vr. 7.1: By die "Voltooi"-vraag moet kandidate feite uit die drama binne die gegewe konteks invul. Baie van hulle het hiermee gesukkel.
- Vr. 7.2: Sommige kandidate sukkel om beeldspraak te identifiseer en binne konteks te verduidelik.
- Vr. 7.4: By hierdie vraag moes kandidate Elias se woorde interpreteer en aan 'n karaktertrek koppel en het dit moeilik gevind.
- Vr. 7.6: Kandidate sukkel steeds om die verskil tussen twee ruimtes in Benjamin se lewe duidelik na albei kante toe te verwoord.
- Vr. 7.9: Kandidate sukkel met skrywersbedoeling. Hulle verduidelik wat in die teks gesê word en nie hoe die skrywer daarin slaag om 'n situasie aan die leser oor te dra nie.
- Vr. 7.12: Kandidate sukkel om die toon van karakters se woorde korrek te identifiseer en sinvol te motiveer.
- Vr. 7.13: Sommige kandidate se gebrekkige woordeskat maak dit moeilik om die figuurlike betekenis te verduidelik.
- Vr. 7.19.3: Hier moes kandidate 'n verband trek tussen die hoofmoment en die slot en kon dit nie doen nie.

### **AFDELING C: KORTVERHALE**

Minder sentrums as in vorige jare beantwoord hierdie genre, maar die gemiddelde prestasie is steeds laag. Kandidate het swak gevaar omdat hulle 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 oor die algemeen beter gevaar in die nuwe voorgeskrewe kortverhale al is dit nie met 'n groot verbetering in die punte nie.

### **VRAAG 8: SPIEËLBEELDE**

- Vr. 8.1.1: By die "Voltooi"-vraag moet kandidate feite uit die kortverhaal binne die gegewe konteks invul. Baie van hulle het hiermee gesukkel.
- Vr. 8.1.3: Sommige kandidate se gebrekkige woordeskat maak dit moeilik om die figuurlike betekenis te verduidelik.
- Vr. 8.1.5: Kandidate sukkel steeds om die verskil tussen twee dinge (verhoudings) duidelik na albei kante toe te verwoord.
- Vr. 8.1.6: Kandidate sukkel om die simboliek van ouers se optrede te identifiseer.
- Vr. 8.1.8: Sommige kandidate sukkel om tussen objektief en subjektief te onderskei en binne konteks te verduidelik.
- Vr.8.1.9(c): Hier moes kandidate 'n verband trek tussen die hoofmoment en die slot en kon dit nie doen nie.
- Vr. 8.2.3: By hierdie vraag moes kandidate hulle indink oor hoe die leser oor die mense van Mars voel en binne konteks beantwoord. Hulle het gesukkel om dit te doen.
- Vr. 8.2.7: Kandidate sukkel met die skrywer se gebruik van bepaalde tegnieke om 'n sekere boodskap oor te dra/te versterk.

### **AFDELING D: GEDIGTE**

#### **VRAAG 9: VERSKUNS VIR EERSTE ADDISIONELE TAAL**

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 *Eksamenlokaal* as in die gedig, *Dans van die reën*. 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.

- Vr. 9.1.1: Kandidate kon nie die spesifieke ruimte identifiseer nie.
- Vr. 9.1.2: Die verkeerde woorde uit die gedig word deur kandidate aangehaal. Sommige kandidate gee sinonieme vir die woorde buite konteks van die gedig.
- Vr. 9.1.3: Die meeste kandidate lees nie die *vergelyk*-gedeelte in die vraag raak nie, terwyl dit eintlik die fokus van die vraag is.
- Vr. 9.1.6: Hier lees kandidate die inleidingsin en trek nie die verband na die persoonifikasie in die gedig nie. Hulle let ook nie daarop dat aanhalings gevra is nie. Kandidate skryf die hele versreël neer, eerder as net die twee aparte woorde, en lig nie die antwoord uit nie.
- Vr. 9.1.7: Kandidate het gesukkel om een rede te verskaf waarom hierdie gedig 'n vrye vers is.
- Vr. 9.1.9: Die meeste kandidate herhaal die vraag in die antwoord.
- Vr. 9.2.1: Kandidate skryf slegs een kant van die kontras neer.
- Vr. 9.2.6(a): Kandidate let nie op die puntetotaal nie en skryf slegs een betekenis neer.
- Vr. 9.2.8: Kandidate sukkel met basiese terminologie wat in die studie van gedigte voorkom.
- Vr. 9.2.10: Die gebrek aan woordeskat en uitdrukkingsvermoë maak dit vir sommige kandidate moeilik om te verduidelik waarom hy/sy as leser met die inhoud van die gedig kan identifiseer.

### Algemene voorstelle ter verbetering

- Die inhoud van enige genre is die basiese vertrekpunt tot die onderrig van die genre. Onderwysers moet dus seker maak dat leerders sodanige inhoud baie goed ken en kan herroep. Dit sluit direk aan by gewone Vlak 1-vrae! Lei leerders om hierdie tipe vrae nie te omslagtig te beantwoord nie. Hulle moet net antwoord wat gevra word.
- Chronologie van gebeure is onlosmaaklik deel van die verstaan van die genre en moet deurlopend onderrig word. Leerders moet dus begelei word om feite/gebeure te kan herorganiseer (Vlak 2).
- Alle **relevante** letterkundige terminologie en die toepassing daarvan binne konteks moet in alle grade deeglik onderrig en geassesseer word. Dit sluit begrippe in soos ruimte, milieu, titel, slot, boodskap, tema, toon, stemming, konflik, karakterisering, dialoog, toneelaanwysings, verteller/spreker, skrywer/dramaturg/digter, slot, hoogtepunt, ens. By die studie van gedigte is daar heelwat terminologie wat van kardinale belang is en wat leerders móét ken. Onderwysers móét dit dus onderrig.
- Die **KABV** gee duidelike inligting oor presies wat onderrig moet word. Let op na die beskrywing onder **Lees en kyk**, sowel as kruisverwysings na ander komponente van die vak en die woordelys aan die einde van die **KABV**-dokument. Maak dit deel van die beplanning vir die onderrig van letterkunde.
- Onderrig die spesifieke woordeskat en woordgebruik binne konteks van die genre.
- Onderrig woorde wat op gevoelstaal dui deur in elke situasie te praat oor die karakter se gevoel en wat die leser emosioneel ervaar. Vra ook telkens vrae oor die houding van die karakter/leser en die verhouding/opinie/siening wat (moontlik) verander.
- Aspekte soos ironie, innerlike/uiterlike konflik, verskil, ooreenkoms en letterlike/figuurlike (denotatiewe/konnotatiewe) betekenis moet geïdentifiseer, verstaan en gemotiveer kan word.
- Oorsaak en gevolg, op karakters en die verloop van die verhaal, moet verduidelik word.
- Die verteller/spreker/karakter/ruimte se doel moet telkens verduidelik word en leerders moet kan motiveer hoekom.
- Skrywersbedoeling en die gebruik van bepaalde tegnieke behoort binne konteks verduidelik te word. Dit gaan hier om waardering en daarom moet leerders gelei word om die impak hiervan op hulle as lesers te kan verwoord.
- Die boodskap of les wat uit verskillende situasies verkry/geleer kan word, behoort uitgelig en bespreek te word. Lei leerders om hulle eie opinies sinvol te kan verwoord.
- Al bogenoemde onderstreep die feit dat leerders deurgaans blootgestel moet word aan vrae wat **alle denkvlakke** verteenwoordig.
- Raadpleeg beskikbare bronne, bv. studiegidse, ens. Moet dit egter nie lukraak volg nie en onthou dat die gedrukte teks in leerders se hande die enigste teks is waarvolgens enige vraestel opgestel mag word.
- Maak leerders reeds van graad 10 af gewoon aan die **formaat** van die vraestel soos dit tans is. Dit kan die volgende insluit:
  - Uitleg: spasiëring, lettergrootte, lettertipe, hoofopskrifte, wat is in vetdruk/hoofletters en wat nie (*moenie onnodig vetdruk nie*), onderstreping, nommering, ens.
  - Variasie in vraagstelling, bv. voltooi, kies tussen hakies, volgordevraag (rangskik), KOLOM A/B, motiveer waarom die stelling WAAR/ONWAAR is, meervoudigekeuse-vrae, ens.
  - Gepaste punttoekenning. Lei leerders om altyd bedag te wees op die punttoekenning, want dit gee dikwels die aanduiding van hoe omvattend die antwoord behoort te wees.
  - Logiese volgorde in vrae.
  - Keurige taalgebruik, insluitende gepaste formulering van vrae.
  - Die vereiste verspreiding van die kognitiewe vlakke en die moeilikheidsgraad binne elke vlak. Raadpleeg die **KABV** en die huidige **2021-Eksamenriglyne**.

- Beklemtoon die feit dat hulle net TWEE vrae oor twee verskillende genres moet beantwoord. Hulle moet net die genres beantwoord wat hulle behandel het.
- Die uittreksels uit die onderskeie genres, soos dit in Vraestel 2 is, dien bloot as aanknopingspunt. Dit bied agtergrond en skep konteks. Dit dien nie dieselfde doel as die teks vir die begripstoets nie. Reëlverwysings is 'n terugverwysing na die uittreksel.
- Lees alle vrae aandagtig en beantwoord dit altyd binne konteks! Generiese antwoorde is dikwels nie voldoende nie.
- Maak leerders gewoond aan die assesseringstaal wat in vraestelle gebruik word. Dit behels die gewone opdragwoorde soos "voltooi", "beskryf", "verduidelik", "motiveer", "identifiseer", "rangskik", "kies die korrekte antwoord", "haal aan". Dit behels egter ook woorde wat afleiding, evaluering en waardering reflekteer, bv. "effektief", "doeltreffend", "sinvol", "gepas", "suksesvol", "geslaagd", "geloofwaardig", "reg" of "verkeerd", "regverdig" of "onregverdig", "sensitief" of "onsensitief", "begrip", "simpatie/jammer voel", "respek", "saamstem", "beklemtoon", "impak", "dieselfde", "anders", "verband tussen ...", "houding", "opinie", "reaksie/reageer", "emosies".
- Alle aspekte van kritiese taalbewustheid moet onderrig word. Verwys na die *KABV*.
- Onderrig ook ander woorde wat in vrae voorkom, bv. drie opeenvolgende woorde of twee aparte woorde.
- Léér leerders om die fokus in elke vraag te identifiseer. En dat hierdie fokus dan in die antwoord moet wees, anders is die vraag nie reg beantwoord nie.
- In aansluiting by die vorige kolpunt is die kwessie van KOLOM A/B-vrae. Dit is gewoonlik afleiding binne 'n gegewe konteks of situasie. Leerders ervaar dit dikwels as verwarrend, veral as hulle nie die fynere detail ken en gepaste afleidings kan maak nie. Leer hulle om op sinvolle wyse te elimineer. Voorbeeld: Vraag 7.8: Elias (7.8.1) was die enigste **aggressiewe** karakter van wie ons in die drama lees (kan net E wees); Barta (7.8.2) was die enigste een in die Bos wat **Lukas beskerm** het; Elias het hom geslaan en Nina het hom 'verraai' (kan net C wees); Nina (7.8.3) het **Lukas se slaaphemp gevat** sonder om te vra; daarom was hy so kwaad vir haar (A); Dikke en Lange (7.8.4) was die enigste **hulle** en ook die enigste van die karakters in KOLOM A wat **op die plaas was** (kan net B wees).
- Leerders moet waak teen feitefoute in die beantwoording van vrae; veral waar langer response verwag word, want die feitefout verhoed dat daar verder gelees word.
- Begelei leerders om instruksies tot vrae te volg en die opdragte uit te voer. Hulle moet doen wat gevra word! Leer hulle dat vrae oor bv. kontras, verskil of ooreenkoms van hulle verwag om op sinvolle wyse na albei kante te verwys. Hulle kan bv. die woord MAAR gebruik om verskil of ironie te verduidelik.
- Onderrig leerders om interafhanklike vrae/stapelvrae korrek te benader. Hierdie vrae vorm gewoonlik 'n eenheid en daarom is daar subnommers. Hulle moet deeglik besin oor die keuse/antwoord by die eerste deel van hierdie vrae, want dit beïnvloed die tweede deel van die vraag, wat gewoonlik motivering is. En sou die eerste deel verkeerd wees, geld die antwoord op die tweede deel in elk geval ook nie. Dit is dikwels weersprekend.
- Leerders moet WAAR/ONWAAR-vrae met feite en in goed gestruktureerde sinne kan bewys. Die antwoord moenie bloot in die negatief wees nie.
- Wend alle moontlike pogings aan om leerders se woordeskat te verbeter en uit te brei. Hulle moet eers die inhoud van die storie/gedig verstaan alvorens hulle enige vrae daarvoor kan beantwoord. In die verduideliking/bespreking wat na lees volg, behoort addisionele relevante woordeskat ingesluit te word.
- Benut ou vraestelle en die gepaardgaande nasienriglyne wat vrylik beskikbaar is. Onderwysers moet egter saam met leerders daardeur werk en seker maak hulle verstaan wát gevra word!
- Wys leerders opnuut daarop dat hulle nie Engels moet gebruik nie.
- Hulle moenie met potlood skryf nie.

- Tydens die graad 12-eksamens moet leerders die inhoudsopgawe tot Vraestel 2 deeglik bestudeer en leer om die kontrolelys te gebruik.
- Leerders moet let op die tydsaanduiding van 75 minute vir elke afdeling en die 10-minute-leestyd sinvol gebruik.
- Moedig leerders aan om al hulle beskikbare tyd vir hierdie vraestel te benut. Hulle moet seker maak dat hulle al die vrae beantwoord het en dat hulle antwoorde volgens die vraagnommers in die vraestel genummer is.

## 15.6 OORSIG VAN LEERDERPRESTASIE IN VRAESTEL 3

### Algemene opmerkings

- (a) Die vraestel is uitdagend, maar regverdig en voldoen aan die vereistes van die *KABV* en die huidige *2021-Eksamenriglyne*. Daar is 'n goeie keuse van tekste en 'n verskeidenheid onderwerpe waarmee kandidate kan identifiseer omdat dit by hulle ervaringswêreld aansluit en huidig en relevant is. Die onderwerpe was van so 'n aard dat dit ruimte gelaat het vir wye interpretasie en kreatiwiteit. Elke kandidaat kon 'n goeie keuse uitoefen wat by sy/haar persoonlikheid pas.
- (b) Al die visuele tekste is duidelik, maar sommige kandidate se interpretasie daarvan was nie in alle opsigte geslaagd nie, bv. Vr. 1.7. Party kandidate sukkel met 'n beperkte woordeskat en die skep van 'n eie, gepaste titel by die visuele tekste.
- (c) Kandidate het redelik goed gevaar in hierdie vraestel. Punte wissel van baie swak tot uitstekend. Al die onderwerpe was toeganklik vir die kandidate, maar is nie altyd sinvol hanteer nie, bv. waar kandidate net een keer in die respons 'n raakpunt met die onderwerp het.
- (d) 'n Duidelike, interessante inleiding, verskillende gestruktureerde paragrawe en 'n samevattende slot ontbreek in baie opstelle. In sommige gevalle val die opstel plat, as gevolg van die lang, omslagtige inleiding en swak slot. Sommige kandidate skryf steeds een lang skryfstuk sonder enige paragrawe.
- (e) Die meeste kandidate kon die vraestel binne die vasgestelde tyd voltooi. Kandidate wat nie klaargekry het nie, het waarskynlik nie hulle tyd goed beplan nie, bv. kandidate wat baie lang opstelle geskryf het of kandidate wat so in detail beplan het, dat hulle nie genoeg tyd gehad het om hulle finale pogings oor te skryf nie.
- (f) Daar is enkele voorbeelde van woordeskat in die vraestel waarmee kandidate gesukkel het, bv. *slaggate* (Vr. 1.3), *smaakmakers* (wat die Afrikaans vir *Influencers* is; Vr. 1.5), *gedenkdiens* (Vr. 2.3), *gelos* (Vr.2.4) en *100 jaar oud* (Vr. 3.1 plakkaat).
- (g) Die taalgebruik in die vraestel was toeganklik vir die meeste kandidate, maar in hulle eie response sukkel baie kandidate met woordeskat, taalkonvensies, struktuur, toon, register en styl. Retoriese middele word nie goed toegepas nie en die gebrek aan voldoende detail om die onderwerp genoegsaam te ontwikkel, lei tot onvoldoende response. Sommige kandidate sukkel ook om fokus te behou en dit lei tot gebrekkige samehang.
- (h) Alhoewel daar minder ernstige formaatfoute as in vorige eksamens was, ken baie kandidate steeds nie die formate, kenmerke en vereistes van die verskillende lang en kort transaksionele tekste nie. Die opdragte by sommige van hierdie transaksionele tekste word ook nie altyd gevolg nie.

- (i) Kandidate neig al meer na kriptiese skryfwerk, sms-taal en streeksgebonde spreektaal.
- (j) Kandidate se beperkte woordeskat het 'n baie negatiewe impak op hulle vermoë om hulle gedagtes sinvol te verwoord. Dit het tot gevolg dat hulle by veral die opstelle die gekose onderwerp nie voldoende en geslaagd laat ontwikkel nie en dikwels in herhaling verval. In enkele gevalle misinterpreteer hulle die onderwerp of wyk van die onderwerp af. Dit wil voorkom asof die gebrek aan woordeskat kandidate veral by die interpretasie van die prente (Vraag 1.6–1.8) gekortwiek het. In sulke gevalle skryf kandidate dan dikwels (byna alles) in Engels.
- (k) Die gebruik van Engels is steeds tot kandidate se nadeel. Engelse woorde word toegegedruk en die res van die opstel word nagesien. Dit lei daartoe dat sommige kandidate baie swak punte behaal, want hulle inhoud is dan nie voldoende ontwikkel nie. Kandidate lei ook woorde direk uit Engels af, bv. *lyf* (life).
- (l) Kandidate gebruik meer as die toegelate aantal woorde. Sulke skryfstukke is dan dikwels herhalend. In ander gevalle is skryfstukke te kort, wat die inhoudspunt ook negatief beïnvloed.
- (m) Die visuele prikkels skep soms vir kandidate die geleentheid om voorafvoorbereide opstelle in te dwing. Sodanige opstelle is nie 'n ware refleksie van kandidate se vermoëns en taalvaardighede nie en is selde geslaagd. Dis asof hierdie tendens al meer voorkom.
- (n) Kandidate maak baie taalfoute, bv. spelling, ontkenning, voorsetsels, woordorde, tye, voornaamwoorde, foutiewe woordkeuses (wat betekenis beïnvloed), voegwoorde, infinitief en leestekens. Wanneer kandidate se skryfwerk so vol foute is, doen dit afbreuk aan die inhoud, samehang en vloei in die opstel. Tipiese steurende taalfoute wat algemeen voorkom, is die verkeerde gebruik van die ontkenkende vorm, die gebruik van "van" in plaas van "want"; betreklike voornaamwoorde soos "met wat" in plaas van "waarmee", "dit" in plaas van "het" in die verlede tyd en "maa" in plaas van "maar". Leestekengebruik en lettergreepverdeling bly ook problematies.
- (o) Enkele kandidate het nie die vereiste DRIE vrae gedoen nie en dikwels AFDELING C weggelaat of swak beantwoord.
- (p) Voorbeelde van geforseerde mooskrywery duik steeds op. In sulke gevalle gebruik kandidate te veel beskrywende woorde, intensiewe vorme, idiome en uitdrukings, wat soms ook nie heeltemal van pas is nie. Dit raak steurend, verskraal die inhoud en versteur die fokus.
- (q) 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 die finaal as finaal. Wanneer beplanning nie deurgehaal word nie, word dit as eerste skryfstuk beskou en nagesien.
- (r) In AFDELING B en AFDELING C beweeg kandidate soms buite die gegewe konteks, spreek nie die hele opdrag in hulle response aan nie of interpreteer die opdrag nie heeltemal korrek nie, bv. Vr. 2.2 (die formele brief), Vr. 2.3 (huldeblyk) en Vr. 3.2 (WhatsApp-boodskap).
- (s) By party van die transaksionele skryfstukke is die toon geforseerd of verkeerd hanteer.
- (t) 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 LEERDERPRESTASIE IN VRAESTEL 3

### AFDELING A: OPSTELLE

#### Algemene opmerkings en foute

- (a) Kandidate skryf hoofsaaklik verhalende en beskrywende opstelle. Selfs onderwerpe wat hul goed leen tot die ander opsteltipes, word dikwels as verhalende en beskrywende opstelle aangebied. Daar was wel kandidate wat die prente gekies het, maar dis nie altyd goed hanteer nie. Verwys na ander opmerkings in hierdie verband.
- (b) Vraag 1.1 (Ek het nie geluister nie en toe ...) was 'n gewilde keuse, waarskynlik omdat kandidate hier uit eie ervaring kon praat. Kandidate het hoofsaaklik verhalende en beskrywende opstelle oor hierdie onderwerp geskryf en bloot vertel van situasies of tye toe hulle nie na iets/iemand geluister het nie en wat toe gebeur het. Waar kandidate baie foute met die verlede tyd maak, doen dit wel afbreuk aan die inhoud ook.
- (c) Vraag 1.2 (Ek sal daardie onderwyser altyd onthou) was ook 'n gewilde keuse en het goeie opstelle opgelewer. Hier kon kandidate ook uit eie ervaring praat en die *onthou* kon positief of negatief wees. Aangesien hierdie vraestel ruimte laat vir eie interpretasie, was daar opstelle met lang aanlope, maar wanneer dit wel tot die punt kom, blyk dit hoogs geslaagd te wees.
- (d) Vraag 1.3 (Slaggate op my pad) was nie 'n gewilde keuse nie, waarskynlik vanweë die woord *slaggate*, wat as een van die moeilike woorde in hierdie vraestel uitgewys is. Tog is dit 'n woord wat aan die orde van die dag in ons samelewing is en daar is 'n baie pertinente letterlike en figuurlike betekenis hieraan verbonde.
- (e) Vraag 1.4 (Sukses is net groot huise en duur motors) was ook nie gewild onder kandidate nie, dalk omdat dit dieper interpretasie verg wat beredeneer behoort te word.
- (f) Vraag 1.5 (*Influencers* (smaakmakers) is die nuwe rolmodelle). Die Engelse woord is deel van die onderwerp en daarom kon kandidate dit net so in hulle opstelle gebruik. Ter wille van die taal waarmee ons besig is, is die korrekte Afrikaanse woord tussen hakies gegee. Baie kandidate wat hierdie onderwerp gekies het, het heelwat ander Engelse woorde soos *likes* en *social media* ook gebruik, wat ongelukkig tot hulle nadeel was.
- (g) Vraag 1.6 (Prent: Drie bekende Springbokke met die rugbywêreldbeker in die agtergrond en die Springbokembleem in die een hoek). Kandidate wat hierdie onderwerp gekies het, het dit oor die algemeen goed hanteer omdat dit ruimte vir verskillende invalshoeke gelaat het.
- (h) Vraag 1.7 (Prent: Sonpaneel en gloeilamp met boom daarbinne). Hierdie onderwerp is as moeilik uitgewys, onder meer omdat dit te veel fokuspunte het. Soos gewoonlik met prente die geval is, is dit ook op vele maniere aangepak, maar dikwels nie geslaagd nie. Bepaalde woordeskat is as een van die hoofredes hiervoor aangevoer en ook die feit dat kandidate net op een aspek in die prent gefokus het, wat daartoe gelei het dat die werklike boodskap agterweë gebly het. Hier moet in gedagte gehou word dat dit een van die onderwerpe is wat die hoër denkvlakke verteenwoordig.

- (i) Vraag 1.8 (Prent: KI/Robotte wat huistake verrig) is ook as moeilik uitgewys. Hier kon kandidate wel net op een van die takies binne die geheel fokus, want anders as met Vraag 1.7, sou dit nie afbreuk doen aan die tema of boodskap nie. Die onderwerp is egter nie goed hanteer nie.
- (j) Kandidate 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. Daar is egter ook voorbeelde van opstelle met 'n lang aanloop wat wel sinvol en geslaagd is en van volwassenheid getuig. Verwys na (c) hierbo.
- (k) Sommige kandidate kies die verkeerde onderwerp en sukkel dan om 'n geslaagde opstel aan te bied.
- (l) Lang, lomp sinne en swak parafering is aan die orde van die dag. Kandidate wat sulke lang sinne skryf, maak dan ook baie taalfoute en in die proses word betekenis verwring en samehang word versteur.
- (m) 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.
- (n) Sommige kandidate het swak gevaar as gevolg van die saamflans van idees en die aanhoudende wisseling tussen Afrikaans en Engels. In sulke gevalle ontbreek die korrekte interpretasie, diepte en detail.

### **Voorstelle ter verbetering**

- (a) Moenie aanvaar dat leerders opstelle kán skryf nie. Onderrig dit aan die hand van prosesstryf. Beplanning, redigering en finale poging moet gereeld inge oefen word.
- (b) Werk deur die nasienrubriek met leerders en verduidelik wat elke komponent behels. Gee voldoende geleentheid om te skryf, want dit bly steeds die beste oefening vir Vraestel 3.
- (c) Onderrig die kenmerke van die verskillende tipes opstelle sodat leerders kan verstaan hoe om 'n onderwerp te hanteer indien hulle dit as 'n spesifieke tipe wil aanbied.
- (d) Begelei leerders in die keuse van onderwerp. Hulle moet geleer word om dié onderwerp te kies waarmee hulle die beste kan identifiseer en waaroor hulle die meeste sal kán skryf. Hulle moet die onderwerp, soos dit gegee word, reg verstaan. Hulle moet dus die woordeskat in die onderwerp verstaan. Daarna moet hulle dit reg interpreteer en dan 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 hulle nie daardie onderwerp kies nie.
- (e) 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.
- (f) Onderrig leerders 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.

- (g) 'n Goeie opstel getuig van eenvoud en opregtheid deur fyn waarneming en raak beskrywing deur die kandidaat. Vermoed geïntegreerde mooiskrywery deur te veel niksseggende beskrywende woorde of idioome, idioome wat verkeerd gebruik word of te veel direkte rede. Dit voeg geen waarde toe tot die opstel nie. Sekere leestekens, bv. die ellips, word ook soms oormatig en ondoeltreffend aangewend.
- (h) Geïntegreerde taalonderrig is van uiterste belang. Leerders moet verstaan dat hulle die taalstrukture en -konvensies wat hulle in taallesse leer, korrek in hulle opstelle moet gebruik. Dit sluit in woordeskat, wat die boustene van enige skryfstuk is, en woordkeuse; spelling; taalaspekte soos woordorde, tye, voorsetsels, voornaamwoorde en infinitief; die gebruik van verskillende sinsoorte, bv. vir impak; die korrekte en gepaste gebruik van die direkte rede; die funksionele gebruik van leestekens en lettergreepverdeling aan die einde van 'n reël/bladsy. Leerders moet leer: Ons begin gewone sinne met 'n hoofletter en eindig met 'n punt of ander gepaste leesteken!
- (i) Stel leerders bloot aan 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.
- (j) Waak teen die gebruik van *en* of *maar* of *want* of soos aan die begin van 'n sin. Vermoed ook die oormatige gebruik van *toe* en *dan*.
- (k) Waak teen die gebruik van Engels in skryfwerk of om Engelse woorde deurentyd in aanhalingstekens te skryf. Indien daar 'n Afrikaanse ekwivalent vir Engelse woorde is, moet die Afrikaanse woord gebruik word. Verduidelik opnuut aan leerders wat gebeur indien hulle Engels in hulle skryfwerk gebruik.
- (l) Hou 'n skryfjoernaal en laat leerders soveel as moontlik opstelle skryf, ook as informele assessering. Dis 'n goeie idee om reeds in graad 8 met hierdie skryfjoernaal te begin en dit tot in graad 12 by te hou. Gee konstruktiewe, opbouende terugvoering aan leerders, sodat remediëring gedoen kan word. So word dit 'n deurlopende leerproses en kan leerders telkens verbeter en ten minste probeer om nie weer dieselfde foute te begaan nie.
- (m) Moedig lees aan en brei deurgaans leerders se algemene woordeskat uit.
- (n) Gebruik beskikbare ondersteuningsmateriaal soos die skryfgids.
- (o) Leerders moet onthou om die vraagnommer en opstelonderwerp boaan elke skryfstuk te skryf. Beplanning moet netjies deurgehaal word en 'Finaal' moet aangedui word. Die aantal woorde wat hulle gebruik het, moet duidelik aangedui word.
- (p) Moenie met potlood skryf nie.
- (q) Doen 'n oefenlopie. Gee 80 minute, soos vir AFDELING A, en laat leerders in hierdie tyd hulle onderwerp kies, beplan, redigeer en die finale opstel skryf.

## **AFDELING B: LANG TRANSAKSIONELE TEKSTE**

### **Algemene opmerkings en foute**

- (a) Vraag 2.1 (Informeel brief aan 'n maat waarin jy jou opinie oor 'n brugjaar gee). Kandidate hou by die meer bekende tekstipes en daarom was dit 'n gewilde keuse. Ten spyte van die feit dat die Engels vir brugjaar in die vraestel gegee is, het baie kandidate steeds nie geweet wat 'n brugjaar is nie. Dit wil voorkom asof kandidate al

minder foute met formaat maak, maar daar is steeds diegene wat dit verkeerd doen. Die aanhef waar kandidate "Liewe:" gebruik, asook verkeerde toepassing van die slotparagraaf en afsluiting, kom steeds voor. Die inleidingsparagraaf raak dikwels 'n lang, byna generiese aanloop. Dit sluit dikwels groet aan die ontvanger in, maar fokus verder glad nie op die onderwerp nie.

- (b) Vraag 2.2 (Formele brief aan die hoof van die hoërskool om te vra vir matriekleerders om by die sentrum vir laerskoolkinders te help). Heelwat kandidate wat hierdie onderwerp gekies het, het gesukkel. Dit wil voorkom asof die inligting wat by hierdie onderwerp gegee is, kandidate verwar het. Gevolglik het hulle die opdrag nie korrek uitgevoer nie. Hier het ook ernstige formaatfoute voorgekom.
- (c) Vraag 2.3 (Huldeblyk vir die maat se ouma). Kandidate raak al meer vertrouwd met hierdie tekstipe en alhoewel die woord *gedenkdien* as moeilik uitgewys is, is die onderwerp redelik goed hanteer. Tydens die MSM is daar besluit om kandidate nie te penaliseer indien die ouma nie noodwendig die maat se ouma was nie. Daar is dus voorsiening gemaak vir kultuurkontekste.
- (d) Vraag 2.4 (Dialog met jou beste maat nadat dié se meisie/kêrel die maat gelos het). Hierdie tekstipe is altyd gewild, maar in hierdie geval wil dit voorkom asof die woord *gelos* kandidate verwar het. Gevolglik is die konteks in baie gevalle anders hanteer en is fokus nie na wense behou nie. Hier is daar ook dikwels 'n lang, generiese aanloop tot die uiteindelijke gesprek oor die gegewe onderwerp.
- (e) Baie kandidate verstaan nie die tipiese tekskenmerke en vereistes van die onderskeie lang transaksionele tekste nie en ken ook nie die korrekte formaat en register nie.
- (f) Net soos by AFDELING A, is kandidate se onvoldoende/gebrekkige woordeskat hier ook die grootste struikelblok. Omdat hulle nie die nodige woordeskat in Afrikaans het om hulle gedagtes en idees sinvol te verwoord nie, gebruik hulle Engels, sleng en sms-taal in hulle skryfstukke.
- (g) Baie kandidate beplan glad nie hierdie skryfstukke nie. Dis asof hulle dink beplanning geld net vir opstelle.

### **Voorstelle ter verbetering**

- (a) Onderwysers moet aan leerders verduidelik dat transaksionele tekste meer prakties as opstelle is en dat dit gewoonlik geskryf word met 'n bepaalde doel voor oë. Die skrywer van die brief of die persoon wat die huldeblyk lewer of met die maat gesels, wil iets daarmee bereik. Hierdie doel behoort soos 'n goue draad deur die hele skryfstuk te loop.
- (b) Formaat, toon, styl, register en teikengroep van die verskillende lang transaksionele skryfstukke moet onderrig en ingeef word. Gebruik die nuutste skryfgids om formate te onderrig en stel leerders aan gepaste voorbeelde van die onderskeie tekste uit die alledaagse lewe bloot. Die skryfjoernaal behoort ook vir hierdie tekste gebruik te word.
- (c) Gereelde inoefening is van kardinale belang. Gee 'n wye verskeidenheid tekste en onderwerpe. Leerders moet aangemoedig word om hierdie skryfstukke ook te beplan. Hulle moet die onderwerp reg interpreteer, die fokuspunt(e) identifiseer en instruksies tot die vraag uitvoer. Maak gebruik van vorige vraestelle om leerders aan 'n verskeidenheid onderwerpe en skryfstukke bekend te stel.

- (d) Daar moet altyd konstruktiewe terugvoering aan leerders wees oor die werk wat hulle gedoen het, sodat remediëring gedoen kan word.
- (e) 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, uitroepe, gepaste woordkeuse, gevoelstaal en beskrywende woorde.
- (f) Verduidelik die relevante rubriek aan leerders, sodat hulle kan weet aan watter vereistes 'n lang transaksionele teks moet voldoen.
- (g) Sinsbou en algemene taalgebruik is ook hier van belang. Afhangende van die tekstipe is goeie paragraafbou eweneens belangrik, bv. in die verskillende briewe.
- (h) Doen 'n oefenlopie. Gee 40 minute, soos vir AFDELING B, en laat leerders in hierdie tyd hulle onderwerp kies, beplan, redigeer en die finale lang teks skryf.

## **AFDELING C: KORT TRANSAKSIONELE TEKSTE**

### **Algemene opmerkings en foute**

- (a) Vraag 3.1 (Plakkaat om mense oor die skool se vieringsdag in te lig). Kandidate wat hierdie vraag gekies het, het glad nie die ABBA-beginsel toegepas nie en belangrike detail ontbreek. Dit wil voorkom asof baie kandidate nie met die *100 jaar oud-idee* kon identifiseer nie. Kandidate sukkel om sinvol uit te brei en bereik dan nie die getal woorde soos voorgeskryf nie.
- (b) Vraag 3.2 (WhatsApp-boodskap) was wel 'n gewilde keuse en is oor die algemeen goed hanteer. Dit is immers iets wat die meeste kandidate daagliks doen. Daar was baie geslaagde boodskappe, maar ook bewys dat sommige kandidate deurmekaar geraak het met wie Thando was. Die verduidelikings en redes was heel duidelik. Die meeste boodskappe was geloofwaardig. Sommige kandidate gebruik sleng en verstaan nie die formaat van 'n kort teksboodskap nie.
- (c) Vraag 3.3 (Instruksies van wat jy binne of buite die huis moes doen) was eweneens 'n gewilde keuse en kandidate het dit oor die algemeen goed hanteer. Die gegewe konteks het kandidate 'n wye keuse gebied en dit moontlik gemaak om by die vereiste aantal woorde uit te kom. Die nodige woordeskat om duidelike en sinvolle instruksies te gee, sonder om onnodig uit te brei, ontbreek egter by sekere kandidate.
- (d) Soos by AFDELING A en B sukkel kandidate hier ook omdat hulle woordeskat so beperk is. Hulle kan nie hulle idees sinvol formuleer nie. Derhalwe gebruik hulle Engels, sleng en sms-taal in hulle skryfstukke. Dit verskraal die inhoud.
- (e) Sommige kandidate verstaan nie die tipiese tekstenmerke van die onderskeie kort transaksionele tekste in detail nie en sukkel met die korrekte formaat.
- (f) Soos met die lang tekste, beplan kandidate ook nie hierdie kort tekste nie.

### **Voorstelle ter verbetering**

- (a) Onderwysers moet aan leerders verduidelik dat transaksionele tekste prakties is en dat dit gewoonlik geskryf word met 'n bepaalde doel voor oë. Die persoon wat die plakkaat maak, of Thando wat vir die maat die boodskap stuur om te verduidelik, of jou ma wat vir jou instruksies gee, wil iets daarmee bereik. Hy/Sy verwag 'n bepaalde reaksie. Die een wat die plakkaat maak, verwag dat mense die vieringsdag sal

bywoon. Thando stuur die boodskap om te verduidelik wat gebeur het. Ma, wat vir jou instruksies gee, verwag dat jy dit sal uitvoer. Hierdie doel behoort soos 'n goue draad deur die hele skryfstuk te loop.

- (b) Formaat, toon, styl, register en teikengroep van die verskillende kort transaksionele skryfstukke moet onderrig en ingeoefen word. Gebruik die nuutste skryfgids om formate te onderrig en stel leerders aan gepaste voorbeelde van die onderskeie tekste uit die alledaagse lewe bloot. Die skryfjoernaal behoort ook vir hierdie tekste gebruik te word.
- (c) Met hierdie tekste is gereelde inoefening eweneens van kardinale belang. Gee 'n wye verskeidenheid tekste en onderwerpe. Leerders moet aangemoedig word om hierdie skryfstukke ook te beplan. Hulle moet die onderwerp reg interpreteer, die fokuspunt(e) identifiseer en instruksies tot die vraag uitvoer. Maak gebruik van vorige vraestelle om leerders aan 'n verskeidenheid onderwerpe en skryfstukke bekend te stel.
- (d) Ook hier moet daar altyd konstruktiewe en opbouende terugvoering aan leerders wees oor die werk wat hulle gedoen het, sodat sinvolle remediëring gedoen kan word.
- (e) Brei leerders se woordeskat uit en onderrig taal só dat dit sinvol in kort transaksionele tekste gebruik kan word, bv. beskrywende woorde om te manipuleer (bv. by die plakkaat), sinsoorte (bv. opdragsinne/bevelsinne by die instruksies) en gevoelstaal en funksionele leestekens (bv. by die teksboodskap). Leerders moet waak teen die oormatige gebruik van emoji's en sms-taal in kort teksboodskappe.
- (f) Verduidelik die relevante rubriek aan leerders, sodat hulle kan weet aan watter vereistes 'n kort transaksionele teks moet voldoen.
- (g) Sinsbou en algemene taalgebruik is ook hier van belang.
- (h) Doen 'n oefenlopie. Gee 30 minute, soos vir AFDELING C, en laat leerders in hierdie tyd hulle onderwerp kies, beplan, redigeer en die finale lang teks skryf.

#### TER AFSLUITING:

- Onderrig leerders in dit wat in Vraestel 3 van hulle verwag word.
- Gereelde oefening in skryfwerk is absoluut belangrik.
- Doen alles moontlik om leerders se woordeskat uit te brei.
- Onderwysers moet seker maak dat hulle **alle** voorgeskrewe tekste in AFDELING B en AFDELING C onderrig en dat leerders die formate van hierdie tekste onder die knie het. Raadpleeg die *2021-Eksamenriglyne* in hierdie verband.
- In hulle eie vraestelle moet onderwysers ook voldoen aan die vereistes vir Vraestel 3, soos uiteengesit in genoemde *Eksamenriglyne*.
- Daar word aanbeveel dat vakfasiliteerders werksinkels aanbied oor die korrekte gebruik van die rubrieke, die onderrig van proseskrif en die toepassing van korrekte formate; veral aan beginneronderwysers.



Published by the Department of Basic Education

222 Struben Street

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Telephone: 012 357 3000 Fax: 012 323 0601

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